

GROWING UP IN CHINA

—a preparation for reality

THE OPENING paragraphs of Odile Cail's article ('Mao's Children' Observer Supplement December 14, 1969) are calculated to fill the reader with horror at what she calls 'landscape-gardening' of a vast number of human beings; this is contrasted with Western education, the main aims of which, she states, are the flowering of the individual imagination and personality.

My own children's experience of secondary school education in Britain was more one of protracted struggle with examinations than a time when their imagination and personality were fostered. But undeniably the years of education are aimed at developing the individual. The individual against his classmate; so and so is more clever, more interesting, more capable; the individual's need to prove himself through marks; and later, the specialist training which will separate him off from people without this training, and with this, the assumption that only specialists are capable of making decisions and solving problems.

The pressures on the individual in our society have devastating results. Are we in fact not in great need of a 'new kind of adult'? We give our children motor cars to play with and 'action men' and a hundred and one other things which are all calculated to develop the sort of people who will go on perpetuating the kind of society we have now. In the same way our education is organised towards this end. There are those who govern and those who are governed. Those who make the decisions and those who carry them out, and never the twain shall meet.

China has embarked on the development of socialism and such divisions must be broken down. In the past two years the Chinese people have been in the process of recognising two facts. First, that the ideas of the old society

remain in people's minds long after the system of government which produced them is gone. Once this is recognised something must be done about it. And doing something about it means mobilising the whole people, not just the young but beginning with the young.

Two things were made abundantly clear to us through visits to communes, factories and colleges in different parts of China during 1967 and 1968; I can only assume that Odile Cail was in the unusual and unfortunate position of not having made any such visits. One was that Chairman Mao's works, the Little Red Book and his instructions during the Cultural Revolution were tools which people used to bring about a greater degree of democracy in the running of their enterprises. No one was handed down a complete set of rules to be followed blindly in education or in other fields.

Another thing was abundantly clear: far from being what Odile Cail calls 'machine-tooled', people were very enthusiastic about the changes taking place. These changes were to them the proof of their ability to contribute positively to the progress of their own society. People described to us the struggles and the setbacks and the ways in which these had been handled. This sort of process is part of the way an ideology is changed. The three constantly-read articles: Serve the People, In Memory of Norman Bethune and The Foolish Old Man who Removed the Mountain all provide a part of the basis of the new ideology. And what higher morality exists in the West?

This is the background. Where do the children fit in to all this? They go to nursery school if there is no Granny or Auntie at hand to look after them, and they probably fit in easily, being used to a very large family group at home.

We visited several nurseries and walked past one every day—at all times of the day—and as we were in semi-tropical Canton, most of the activities in the nursery school were out of doors and always in view. But we never saw the organised games of killing described in the articles by Miss Cail. The children danced and sang and looked at books and rushed around their garden, played on the slide, listened to stories and had short lessons. Out of school the older children played war games with their friends as children all over the world do these days.

Chinese children don't have motor cars in their pockets, for the private car has no place in Chinese society. Traditionally they did not have many toys, just as working class children here did not until comparatively recently. But they still fly kites—magically on a windless day from the tops of boats on the Pearl River.

In the West, the toys we heap on our children either reflect the adult world, or contribute to the child's fantasy world (which we foster with harmful results because there is a vast difference between it and the real world). But in a Socialist country, as conflict between the family and the state becomes resolved, there is no need to extend the child's world as a protection against harsh reality.

The second fact which the Chinese people have been recognising is that, surrounded as they are by hostile nations, they must be ready to defend their country against aggression, and the only effective means of doing this is by being prepared for people's war. And people's war means what is says: in every village and factory there must

continued overleaf

'Second-generation enthusiasm': Han Suyin

THE FOLLOWING is a short extract from an account of Han Suyin's impressions of her recent three month tour of China given at a reception in Hongkong.

On her 14th visit to China in the past 13 years, Han Suyin said, she found what socialism really meant when she saw how a viable but strong order, a democratic order, had taken hold in China.

'There was still, of course, an enormous amount of discussion and debate going on. But that is all to the good. What I myself liked so much was the fact that the whole population was involved in this tremendous self-education and learning, and the ardour and enthusiasm with which jobs were contemplated and tackled, and the new idea of service which was growing'.

The tremendous drive for self-reliance in China, she said, was most fundamental and most important and it had generated 'a kind of second-generation enthusiasm'. One of the practical results of this drive, she said, was the push-forward towards technical innovation in which the workers took the central role. 'It is quite true that I have been very critical. For instance I went to a factory. They told me they had a technical innovation and I insisted on seeing it, studying it and seeing what exactly it consisted of. In one or two cases, I turned round and said no; this was not innovation, not to my mind. But the net result was

that I was not only tremendously impressed but I did feel that the minds of millions of people had truly been liberated towards science, towards understanding of scientific concepts, in a way which could never have been imagined before. And that, therefore, there was now in China a strength which could not be assessed or weighed by purely material means.

'Again this may sound very idealistic, but profoundly, as a doctor and as a human being, I have always felt that man lives not by bread alone. That humanity is only in its infancy and that we must, if we do not wish to return to barbarism, look forward towards a just society, towards the end of exploitation. This I have always felt, and I think that what is happening in China is a striving to this end. I will not say that they have completely succeeded. But I do say that the tremendous effort and the vision that I have encountered there is something worth more than derision and misunderstanding. If I speak so feelingly, it is because I was immensely touched—not brain-washed, but touched—by the hundreds of workers really taking their responsibility and saying: Now we have the power, we must use it well. We must know what it is to use power. I was touched by the number of peasants, some of them very young, even 14, 15 years old, and this consciousness and this awareness they had of creating something new. And I say again this is not the kind of thing that can be assessed by a computer. I do believe though that it is a tremendous force and that I wish I'll see in the years to come more development'.

On cadres doing manual labour, Han Suyin said that she had been to a May 7 school for cadres in Shanghai:

'Manual labour is not punishment. Even to me, it took me a long time to realise that after all Chairman Mao's line had made it very clear in 1958 that manual labour is an honourable thing, that every person, not only bad cadres, but also good cadres, must participate in it. Emphasis is put on that not only in the May 7 schools, but also in many other areas. In fact, many people who had absolutely no taint of bureaucracy on them had also voluntarily been to this May 7 school and were going to stay there.

'Second, when they are there, and they do manual labour, but they also study. It is not a question of just doing manual labour. This question has also

been debated extensively in the Chinese press, but I debated on the spot and it was not a question of merely doing manual labour for the sake of doing manual labour. It was a question of manual labour in order to integrate, in order to live and eat with the peasants, with the factory workers, in order to be one with them and speak their common language. And the phrase I heard most of all from so many of these cadres was, "You see, I had lost my common language with them."'

(from Hongkong *Ta Kung Pao*, English Edition, December 26, 1969)

STD in China

CHINA'S FIRST unit of automatic switching equipment for long-distance telephone communications is now in operation. Installed in the Peking Long-Distance Telecommunications Administration, the equipment is being used for long-distance telephone service between Peking and Tientsin.

Peking subscribers may now dial Tientsin numbers from an ordinary telephone by following the dialling code. When a call is connected, it can automatically determine and record the numbers at both ends, the date, length of call, and accurately work out the charges for places of varying distances.

Peking's telephone service inaugurated a six-figure dialling system in 1965.

(from *Far East Trade & Development*, January, 1970)

Growing up

from page 1

be a militia, a group of people who can provide an effective fighting force and give leadership to others.

So China's situation is to be explained and reality faced not in the context of a society geared to aggression and war but in the context of a society primarily concerned with construction and integration.

The Chinese family is still very much in existence, and after two years in China, for us, it is British society which stands out as being aggressive. Our young people will have to fight their way through a welter of old ideas to make a society which will replace the one they are in the process of rejecting. Young people in China are already involved in building their new society.

Elsie Collier

SACU NEWS welcomes contributions, either in the form of articles, reports of events or letters. Material intended for publication should be sent to central office not later than the tenth day of the month prior to publication.

It is the aim of **SACU NEWS** to encourage free discussion. The views expressed are not necessarily those of the Council of Management.

What the Chinese papers say

READERS of SACU News ask for factual information, descriptions of daily life, and accounts of the transformation of society and people. Our book reviews have so far mainly dealt with books published in Western countries, written by Western writers.

In order to give a more authentic description of what goes on in China, and in fact translate the living country, we must go to Chinese sources. I have therefore picked out certain articles from Chinese periodicals dealing with special aspects, trends and ideologies, indicating the sources so that the reader can go to the articles and read the whole text if it seems of sufficient interest.

China Pictorial, No 11, 1969. 'Technical Personnel in the Shanghai Machine Tools Plant Grows' describes how in the July 21 Workers College students are selected from among the workers of the factory; the teachers are workers and workers technicians, and together with the revolutionary intellectuals they form a 'three in one' teaching group. Several hundred intellectuals take part in manual labour and technical work in the factory, and veteran workers undertake to lead a team of young intellectuals in designing a new grinding machine. This teamwork leads to greater unity and increased production.

'Wresting Land from the Sea' illustrates how in the past the energy and enthusiasm of people were diverted to easier tasks instead of tackling the more difficult, as for instance the battle to close the gap in the sea in the Bac Bo Gulf Area. Today the peasants from the whole region have combined to build this 3-kilometre dyke.

'Promoting the Mechanization of Rice Seedling Transplanting' in the same magazine shows the advance made in the mechanization of the countryside which both alleviates the working conditions of the peasants and, at the same time, promotes production.

China Reconstructs, December 1969. 'Supply and Marketing Co-op for Mountain People' reports in great detail the constant efforts which the

members of the co-op make in order to fulfill the demands of the peasants who work under very difficult conditions in 361 villages in the Taihang mountains of Honan Province. The co-op provides clothing, food and tools. To give an example of the devotion of people to each other, the report tells of a co-op member walking seven kilometres in order to supply a single, but essential, bolt. Discussions are constantly going on as to the correct function of the co-op—and this necessarily entails a political assessment—as well as more day-to-day questions such as new methods of planting and supply. A newcomer to the Co-op who finds the journeys to the high and remote villages too arduous and wants to quit, is helped by the party secretary who accompanies him on several journeys until he is accustomed to the climb.

'The Nation Discusses the Revolution in Education' goes into the proposed changes of the training and recruitment of teachers, the attempts to change the teachers' social attitudes rather than dismissing them, and suggests new kinds of schools and teaching materials.

Chinese Literature, October, 1969. 'Comments on Stanislavsky's "System"'*. The Shanghai Revolutionary Mass Criticism Writing Group here criticises three of Stanislavsky's theories. 'Proceeding from self' can never succeed in portraying workers, peasants and soldiers unless the actors or other artists study first the representatives of the proletariat and remould their thinking.

The theory of 'germs' holds that good and evil can exist at the same time in a person. To emphasise this by means of art in portraying a complex character who might appear good or evil is to deliberately confuse and mislead.

The 'subconscious theory' lays stress on feelings and instincts which leads to self-indulgent displays in all fields of the arts. It seems true that 'subconscious creative work' can never really convey any message as it does not spring from a conscious thought and will to communicate.

This article was discussed at length by many groups of workers and PLA men and must help greatly to clarify the future direction of the presentation of art.

Peking Review. Space does not allow mention of more than three articles

this month, but readers may like to be reminded that for all important Government statements and for theoretical articles about current Chinese policies, this weekly periodical is required reading. Late November and December 1969 issues include the following:

No 48. 'Cadres Should Persist in Taking Part in Collective Productive Labour (from *Renmin Ribao* November 20, 1969); 'US Imperialism in Unprecedented Difficulties at Home.'

Nos 51-52. 'It is Essential to Grasp the "Four Goods" Firmly'—article on the People's Liberation Army (from *Jiefangjun Bao* December 9, 1969.)

Eve Sheringham

* Stanislavsky was a Russian theatre director.

Film of border disputes

THIS FILM is a 'must' for anyone wishing to be adequately informed on the Sino-Soviet border question. For SACU members who have already considered 'China in the News' issue No 8 (on the same topic), it is especially valuable for bringing to life the details of 19th century treaties, and the actual topography of sections of the river boundary.

The film begins with an account of everyday life, and the peaceful work of fishermen on the rivers. Details of the disputed areas, and references to the treaties, review the boundaries historically and in the light of recent Soviet provocations. Actual incidents are included to illustrate Soviet gun-boat bullying. The most impressive parts of the film come towards the end, to show the indignation of Chinese in the border regions.

Produced by the Central Newsreel and Documentary Film Studio of the People's Republic of China in April 1969, the film runs for 70 minutes and effectively builds up to a climax and conclusion. A minor criticism may be mentioned—when quoting recent diplomatic exchanges, the Chinese script is shown on the screen, then somewhat laboriously underlined, to the possible bafflement of the spectator who cannot read—but, more importantly, the soundtrack on the first part of the film is of poor quality.

Isaac Ascher

SACU NEWS is published by the Society for Anglo-Chinese Understanding Ltd, 24 Warren Street, London, W.1 and printed by Goodwin Press Ltd, (TU), 135 Fonthill Road, London, N.4.

The question of Liu Shao-chi

IN THE August 1969 issue 'SACU News' published a long review of William Hinton's pamphlet 'China's Continuing Revolution' (China Policy Study Group, London, 1969), in the course of which the reviewer, Ed Berg, raised certain questions about the role of Liu Shao-chi. Hinton replied, in a letter on which Berg was invited to comment. In the event, we decided not to publish, but the correspondence was sent on to Hinton, whose rejoinder includes the following:

'... Obviously we have in this controversy two very different lines on China and on the Cultural Revolution. Your position, that the controversy will only confuse people in England and will not help in creating friendship and understanding of China, denies, it seems to me, the fundamental concept that unity is created through struggle. Only through struggle can understanding and sympathy grow and develop...'

We accept this criticism, and append Hinton's letter of September 1 and Berg's reply of October 9. Next month, in the first issue of 'China Now', we shall publish Hinton's rejoinder, to which Berg has been invited to reply.

E. E. BERG finds the concept of class struggle 'simplistic' and inadequate as an explanation for the Cultural Revolution in China and the defeat of Liu Shao-chi. He raises a series of questions, among them:

'Does class struggle occur inside the Communist Party and its leading bodies?' Mao Tse-tung made clear many years ago that it does: 'Opposition and struggle between ideas of different kinds constantly occur within the Party; this is a reflection within the Party of contradictions between classes and between the new and the old in society. If there were no contradictions in the Party and no ideological struggles to resolve them, the Party's life would come to an end.' (Selected Works, Vol 1, p. 317.) 'In the history of our Party, the struggle between the correct line and various erroneous lines have been in essence the acting out within the Party of the class struggle outside it...' (Selected Works, Vol III, p. 215.)

'Did Liu Shao-chi advocate freedom to buy and sell, and hire labour, loan money at interest and establish private enterprises?' Yes. So did Mao Tse-tung during the new-democratic stage of the Chinese Revolution. Conflict arose as Liu continued to advocate these freedoms during the socialist stage when land pooling and collective labour were challenging the foundations of all private property in the countryside.

'Were the struggle inside the Central Committee and the decisions made by it as clear-cut as Lin Piao's report and Hinton's pamphlet say?' It seems to me these things were not so clear cut prior to their exposure and systematic analysis in the course of the Cultural Revolution. But this hardly makes that exposure and analysis wrong. To refine, out of a mass of apparently unrelated phenomena some

unifying laws is the general method of science. One does not normally reject such laws on the ground that they were not clear from the beginning, or assume that they did not operate prior to their discovery.

Rereading Berg's review I come to the conclusion that he not only finds the concept of class struggle 'simplistic', he rejects it altogether and suggests an entirely different explanation for the Cultural Revolution.

To him Liu is not a class enemy but a mistaken revolutionary who placed 'greater emphasis on achieving socialism through technology than politics'. Mao and his supporters were not engaged in a life-and-death class battle forced on them by capitalist roaders, but 'chose' (for unspecified reasons) to take a strong stand against Liu and made him 'a symbol of a bad line and his expulsion... a symbolic exorcism of the bourgeois devil.' Apparently some sort of politico-religious ceremony.

Some day we may find out what really went on, Berg says. Meanwhile the great historic lessons of the Cultural Revolution—the concrete experience of complex class struggle under conditions of socialism, the seizure of pockets of power by bourgeois forces, the re-capture of all positions by the working class, the tremendous revolution from below which Mao inspired, discovering at last the method, the form for continuing revolution under the dictatorship of the proletariat, the socialist transformation of the superstructure, the complete exposure of revisionism in China and the world—all this is passed over. Indeed, a series of evenings may well prove insufficient to reconcile such divergent points of view.

W. Hinton

I CERTAINLY do not find the concept of class struggle 'simplistic' and inadequate as an explanation for the Cultural Revolution in China. The Cultural Revolution has drawn ordinary citizens into the process of government and has given them effective control of their working conditions, and is hence a tremendous victory in the class struggle. I do, however, find the notion of class struggle simplistic and inadequate for an understanding of Liu Shao-chi. Official Chinese sources have given us contradictory views of Liu, which can illuminate Hinton's pamphlet and my criticism of it.

The pre-Cultural Revolution view is summarised by H. L. Boorman in 'Liu Shao-chi' a Political Profile', *China Quarterly*, April-June 1962, which draws heavily on official sources of the 40's and 50's. Liu was born of a rich peasant family in Hunan c.1900. He attended Normal School with Mao and studied in Moscow in 1921-22. He joined the CCP in 1921 and worked as a successful labour organiser and trade union official until the KMT's anti-Communist repressions of 1927. During the 30's he worked underground in urban KMT and Japanese-held areas. He was later praised by the Central Committee for this work. He joined the Politburo of the CCP in 1932. In Yen-an in 1939 he wrote **How to be a Good Communist**, which was repeatedly re-issued until 1965 and was a standard Party manual for all cadres. By 1943 he was a member of the top five-man Secretariat of the CC, and in 1949 he was one of the three vice-chairmen of the PRC. During the late 50's he was Mao's primary negotiator with Khrushchev, and in the early 60's was considered Mao's most probable successor. Liu was a master Leninist party organiser and was perhaps the chief architect of the Party apparatus.

A much different view emerges from

-two viewpoints

'A Report by the CCP Central Committee's Special Panel on Renegade Traitor and Scab Liu Shao-chi's Crimes' (18 October, 1968), translated in *China Quarterly*, January-March, 1969,* Liu's first betrayal of the Revolution occurred in 1925, when he was arrested in Changsha and threatened with decapitation. To save himself Liu agreed to act as an undercover agent and returned to the Party with secret motives. During the repressions of 1927 he conspired with the KMT to disarm the Wuhan workers and arranged his own false arrest as a cover. He continued to inform the KMT about Party plans and helped undermine the Nanchang Uprising. In 1929 he was arrested in Manchuria and betrayed numerous Party committees and branches. On his own suggestion he was released to collect further information so that the Party in Manchuria could be completely wiped out. This further information led to the execution of many Party members. Liu murdered several people planning to unmask him. In 1936 he conspired with Chiang Kai-shek to wipe out the Red Army. In 1947 he married a US agent and in 1950 he sent his brother-in-law to Hong Kong with valuable information for the CIA.

If this latest view is correct, Hinton treated Liu far too lightly in his pamphlet and Liu should be tried and shot for treason. I think, however, time will prove this latest view to be a rewrite of history, a modification of the facts

for inter-Party struggle purposes. I agree with Hinton that such inter-Party struggles in a general way reflect the class struggle. We can see this in the histories of all the major Communist Parties. Nevertheless I don't feel constrained to take at face value all the official stories about particular people and their political roles.

E. E. Berg

* This Report was taken by the *China Quarterly* from an official US Government publication 'Survey of the China Mainland Press'. It purports to be a translation from the 23 November 1968 issue of *Workers' Combat News* (a Red Guard — and therefore unofficial — paper published in Fukien Province). The last sentence of the Report, as published in the *China Quarterly*, reads: 'Evidence of the crimes committed by Liu Shao-chi in 1925, 1927 and 1929, such as his betrayal of the revolution, his defection to the enemy and other acts of betrayal is appended herewith for your scrutiny.' The evidence referred to is not, however, appended to the translation, and does not appear to have been published in *Workers' Combat News*.

The official Communiqué issued at the end of the Enlarged 12th Plenary Session of the Eighth Central Committee of the Communist Party of China includes the following passage: 'The Plenary Session ratified the "Report of the Examination of the Crimes of the Renegade, Traitor and Scab Liu Shao-chi" submitted by the Special group under the Central Committee of the Party for the examination of his case. The report confirms with full supporting evidence that Liu Shao-chi, the No 1 Party person in authority taking the capitalist road, is a renegade, traitor and scab hiding in the Party and is a lackey of imperialism, modern revisionism and the Kuomintang reactionaries who has committed innumerable crimes.'

This Report has not been officially published in China. The authenticity of the document printed in the *China Quarterly* must therefore remain in doubt, especially as it does not include the supporting evidence referred to.

Ed. SACU News

Let's all talk says Felix Greene

WHEN Felix Greene started his talk at Holborn Library on January 8 (it was the third in the 20th Anniversary Lecture series), he made it clear that he was 'fed up with lecturing', thought that the title he had chosen ('The Meaning of Peace and Revolution') was 'rotten' and suggested instead a short, ten-minute talk from him followed by general discussion from the floor.

Though this system, as he pointed out, was uncertain — there could either be no dialogue at all, or too much — it seemed to work out. Not a great deal was said about China, until the last half-hour or so, but ideas flowed freely — sometimes so freely that the chairman, Mary Adams, found difficulty in channeling them along any logical path.

The important thing, though, was that a dialogue was achieved, and that audience participation came about on a scale which I, personally, have rarely seen at SACU public meetings. And so far as I am aware, no one walked out in a huff because he thought his ideas were being stamped on.

Hopefully, points from the meeting will be dealt with in our next issue. In the meantime, one must praise Mr. Greene for showing us a new, and apparently workable alternative to the lecture system. Perhaps it can be tried more often — after all, audience participation is what the Cultural Revolution is about.

P.D.

In review

Through Italian eyes

THE RED BOOK AND THE GREAT WALL: an impression of Mao's China: by Alberto Moravia. Panther Modern Society, London, 1969. 6s. THIS IS A highly original view of China and of the Cultural Revolution seen through the eyes of an Italian intellectual. Moravia writes as an artist, interspersing vivid descriptions of the places he visits with thoughts on Mao, the Chinese people, Chinese history, the Revolution, and the future.

He sees Mao as an 'eponymous hero . . . the man who gives his name to an epoch, to an entire aspect of a society' — and compares him with Oliver Cromwell and Peter the Great. Not only has Mao saved China from catastrophe, but he has 'created a

new ideology capable of supplanting Soviet ideology.' While criticising what he considers to be Mao's cult of personality, Moravia compares this favourably with that of Stalin, saying that it 'seems to have passed immediately from the person to the thought' and displays 'a profound yearning for an enduring order.'

The author believes Mao has 'Confucianised' Marx's thought, by shifting it 'from the dramatic, problematic, and dialectic plane (the plane that is appropriate to it and to all European culture) to the educational, normative and didactic (which is Confucius's plane and generally that of Chinese culture)'. Like the thought of Confucius, Mao's thought has been em-

bodied in maxims and memorized. And the idea of a permanent revolution is in conformity with the ideas of stability and permanence inherent in Confucianism.

While finding much in common between Confucianism and Mao's brand of Marxism, Moravia sees a deep contradiction between both of these and Taoism — which he believes still exerts a strong, albeit unconscious, influence on the Chinese character. Taoism seemed to him to underlie the impassivity which he so often noticed in the faces of the spectators at Red Guard demonstrations. Confucianism and Marxism are active and — when necessary — violent. Taoism is passive and non-violent. Moravia believes that Taoism, because it is Chinese, and as old as Confucianism, will eventually be accepted and incorporated into the Maoist system.

The author also suggests a funda-
continued on page 6

In review

Pigs galore

DOMESTIC ANIMALS OF CHINA, H. Epstein. Commonwealth Agricultural Bureau. London, 1969. 80s.

THE Western traveller to modern China is so overwhelmed by the importance of politics in all aspects of life that he sometimes wonders whether the Chinese have any time left for purely technical study. Professor Epstein's detailed account and illustrations of over 120 breeds (with many sub-divisions) of farm and domestic animals provides evidence that the Chinese have made technical studies in the most meticulous detail of the physical characters and the performance of their farm animals.

During his four months in China in 1963, the author, who is Professor of Animal Breeding in the Hebrew University of Jerusalem, was able to observe a great variety of livestock, from reindeer in the North East corner of Inner Mongolia to the buffalo, which still provides the most efficient way of cultivating the flooded rice fields in the South.

It is interesting to learn that in the Chou Dynasty, over 3000 years ago, the pig and the dog were the first known domestic animals, both being kept for food. The dog-eating tradition continues today with puppies, fed to the age of nine months on a special diet of rice; and in Harbin one slaughter house alone accounts for 3000 pigs a day.

Although all the breeds of pig described mature so slowly that they would be quite uneconomic in this

country, the Kinhwa pig of Chekiang Province, with 18 to 20 teats and litters of up to 24 piglets, must surely be a world leader in prolificness. This reviewer once commented on a sow on a Shanghai Commune with only 12 teats and a litter of 16 little pigs. It was explained to him that socialist little pigs do not mind sharing teats. (Capitalist pigs demand one each.)

From the same part of China comes another outstanding performer, the Hu-yang sheep. With a lambing percentage of over 200 this must surely, says the author, be a world leader.

We are given a picture of a country in which many breeds have evolved over a very long time to suit their local environment and which are not highly specialised. Thus the Mongolian cow is bred for work, milk and meat, while the Bactrian camel, by adding fuel to its achievements, becomes a quadruple-purpose animal.

Increased specialisation is bound to come. Many Chinese breeds are disappearing, and the author is rightly concerned that genetic variety may become unduly restricted. It is valuable that these disappearing breeds should be recorded and photographed so well in the book under review; it would be better still if banks of frozen semen could be established so that the qualities of extinct breeds might be reintroduced if needed.

One strange omission. The author gives the impression that there are no domestic cats in China.

G.H.

Italian eyes

from page 5

mental difference between Chinese and Western mentality. In China, he says, culture is so old that it has become second nature, and violence has to be learnt. This, he feels, is why the anger shown by Red Guard demonstrators seemed deliberate and forced, rather than spontaneous and natural; and why he did not find it terrifying. Western man, on the other hand, is born violent.

Moravia was greatly attracted by the comparative poverty he found in China, as also by its classlessness. In the introduction to his book, which takes the form of an imaginary dialogue, he puts forward the unfashionable view that poverty and chastity (he uses the words in a comparative sense) are more conducive to happiness than superfluity, and hopes China will preserve

these as ideals instead of imitating what he calls the 'excremental' Western consumer society.

It is impossible in a short review to do justice to Moravia's ideas. Some will not like the parallels he draws with Catholicism—such as his comparison of the Red Guards with the Children's Crusade, and of Mao's condemnation of Liu Shao-chi with the Pope excommunicating a heretic. And there are some things which few will agree with, such as the reference to what he calls China's 'xenophobic nationalism'. But most people should find his ideas fresh and stimulating. His descriptions of the Great Wall, the Ming Tombs and Hongkong are sharply evocative; and there are some amusing moments—as when Moravia and a Chinese author engage in a verbal duel—using Mao's thoughts as ammunition!

T.R.

Report by a modern Marco Polo

OUT OF ASIA. Keith Buchanan. Sydney University Press, 1968. 63s.

PROFESSOR BUCHANAN is a geographer of world-wide reputation who has specialised in the study of developing countries, first in Africa and recently in East and South-east Asia. He has travelled widely, and in China has visited no less than 38 communes.

'Out of Asia' is a collection of papers previously published in various journals between 1959 and 1966. This inevitably results in some repetition, not so much of subject matter, which ranges widely over South and East Asia, but rather of opinion and comment, particularly in the first part of the book. Generally, however, the difficulties inherent in this type of book have been overcome.

The book is divided into four sections. In the first and shortest the author delineates 'The Contours of the Third World', and comments very critically on the attitude of New Zealand to her populous northern neighbours. The second and third sections, the major part of the book, deal with the Indo-Chinese lands and China herself. The unifying factor is Professor Buchanan's outlook, as a specialist geographer and as a human being. His trained eye never misses a significant detail.

In the introduction he speaks of straying from geography into art and literature; and in the fourth section, 'Art as a Mirror of Life' we are given some of the fruits of these wanderings.

His main theme is the great need for the tearing down of the Curtains, whether Iron or Bamboo, which divide us, and he sees his job as a geographer to be the dissemination of the knowledge which can help towards understanding. It is not enough to appreciate the intricacies of the ancient humanised landscapes of Asia: we need, he says, to understand something of the art and literature which sometimes represents what may be other than our own view of the Good Life. He sees the Vietnam war as the symbol of Western Man's arrogance and blindness; the epilogue is addressed 'To a Vietnamese Girl'.

The book is illustrated with excellent photographs taken by the author in China and Cambodia, and an interesting bibliography for further reading is provided by many useful references and footnotes.

D.G.

NOTEBOOK

Society for Anglo-Chinese Understanding Ltd (Founded 15 May 1965)
 Office: 24 Warren Street, London W.1
 Telephone 01-387 0074
 President: Joseph Needham
 Chairman: Derek Bryan
 Deputy-Chairman: Joan Robinson
 Vice-Chairman: Mary Adams
 Secretary: Betty Paterson

* * *

Council of Management: Mary Adams, Premen Addy, Kate Allan, Isaac Ascher, Roland Berger, Sydney Bidwell, William Brugger, Derek Bryan, Hung-Ying Bryan, Patrick Daly, Douglas Greene, Richard Hensman, Frida Knight, Jim Little, Sam Mauger, Joseph Needham, Betty Paterson, Colin Penn, Ernest Roberts, Joan Robinson, Eve Sheringham.

* * *

Believing that friendship must be based on understanding, SACU aims to foster friendly relations between Britain and China by making information about China and Chinese views available as widely as possible in Britain.

* * *

MEMBERSHIP FORM

To SACU, 24 Warren Street,
 London W1 P 5DG

BLOCK LETTERS PLEASE

Name

(I am a full-time student at

.....)

Address

.....

.....

.....

.....

.....

Annual subscription: £1 10 0;
 Pensioners 7s 6d; full-time students 12s 6d.

SACU News subscription rates
 to non-members: 15s per annum;
 overseas 25s per annum.

SACU DIARY

February

- 5 **20th Anniversary Lecture.** Holborn Central Library, Theobald's Road, WC1. 7 15 pm. See below.
- 10 **Camden Branch.** Annual General Meeting. Followed by Slides from China: refreshments available. 24 Warren Street, W1. 8 pm.
- 10 **Cambridge Branch.** 'China's Economy' with Joan Robinson and Agit Singh. Economics Faculty, Sidgwick Site. 4 15 pm.

China in the news

The following issues of **China in the News** can be obtained from SACU office:

- No 8 — The Sino-Soviet Border Question — price 1s 6d to members, 2s 6d to non-members.
- No 6 — The Question of Tibet (revised edition).
- No 9 — China and South-east Asia — each available at 2s 6d to members, 3s 6d to non-members.

Subscriptions for ten consecutive issues of **China in the News**, starting with No 9 or subsequent numbers, available at the following rates: 20s to members and 30s to non-members — including postage.

Study group

THE SACU Study Group continues its weekly Thursday evenings with a series of discussions on Mao Tse-tung — theory and practice. Each week the group discusses one or two articles by Mao relating them both to the experience of the Chinese Revolution, and also to the current world revolutionary situation. Meetings start at 7 30 pm, and are held at 24 Warren Street.

20TH ANNIVERSARY LECTURES

The fourth lecture will be given by

ROLAND BERGER

on

CHINA'S LIFE AND POLITICS

THURSDAY, 5 February at 7 15 pm
 HOLBORN CENTRAL LIBRARY
 THEOBALD'S ROAD, WC1

- 13 **Discussion Meeting.** Follow-up Question and Answer evening on Roland Berger's lecture of February 5. 24 Warren Street, W1. 7 30 pm.
- 17 **Barnet Branch.** Annual General Meeting: followed by Felix Greene's film 'China!'. East Finchley Library, High Road, N2. 8 pm.
- 27 **Discussion Meeting.** 'From Liberation to Cultural Revolution'. Introduced by: Derek Bryan. 24 Warren Street, W1. 7 30 pm.

March

- 5 **Public Meeting.** Holborn Central Library, Theobalds Road, WC1. Details later.

Our mistake

We regret that in the December issue of **SACU News** we omitted to state that the material about Xin Tan People's Commune Schools used in 'Second Thoughts in a Canton County School' was taken from a very much longer article by Barbara Mututantri published in *Eastern Horizon*, Vol. 8, No. 3, 1969. Our apologies to the author and editor.

Stop press

Ta Kung Pao. The English weekly edition of this Hongkong paper is now available from SACU office: price 1/- per copy.

Chinese Art. An exhibition of the Mount Trust Collection continues at the Victoria and Albert Museum until March 8, 1970.

Books Received

The inclusion of a book under this heading does not preclude review at a later stage.

CHINA FAIRY TALES: retold by Dana and Milada Stovickova. Paul Hamlyn, 1969. 21s.

THE BRITISH IN THE FAR EAST: by George Woodcock. Weidenfeld and Nicolson, 1969. 70s.

China's economy

by Nicholas Brunner
 with preface by
 Joan Robinson

No 1 MODERN CHINA SERIES

2s plus 6d postage

Anglo-Chinese Educational Institute
 24 Warren St, London WIP 5DG



Air France to Shanghai

Air France weekly service to Shanghai by Boeing Jet Intercontinental gives businessmen, exporters, diplomats and official travellers fast direct access to the heart of industrial areas. The flight leaves Paris, Orly, on Monday morning and the Boeing reaches Shanghai on Tuesday afternoon. The return flight departs Shanghai on Tuesday afternoon and arrives at Orly on Wednesday morning.

Air France has 9 services a week to the Far East—and countries on this route include Iran, Pakistan, India, Thailand, Cambodia, Vietnam, Hong Kong, the Philippines, Japan—and the People's Republic of China. Destinations in many of these countries may be used as stop-over points on your journey to Shanghai. Full details can be obtained from your Travel Agent or nearest Air France office.

AIR FRANCE

le bon voyage

158 NEW BOND STREET LONDON W1 • 01-499 9511 reservations • 01-499 8611 all other depts
MANCHESTER 061-832 7831/6 • BIRMINGHAM 021-236 9251/4 • GLASGOW 041-221 8054/5/6 • DUBLIN 77-9073