



'WE ARE ALL ALBANIANS'

'THE UNITED STATES keeps on trying to give the impression that it is only Albania backing the resolution, but the co-sponsors represent 17 States whose international action is carried out within the framework of various choices and internal options that are sometimes divergent, States which vaunt a number of political philosophies. But those States have one thing in common, that is, they are bound by principles of consistent struggles against regressive forces, against those who want to keep peoples under colonial domination, those who want to have the upper hand on the national economy of the smaller countries, against those that want to make our Organisation an assembly in the service of the interests of a few Great Powers. It is that which binds us together, and if that is what it means to be an Albanian, well, why not? There are also many Albanians today in the United States.'

Mr Yazid, of Algeria, summed up in these words the position of the 17 co-sponsors of the United Nations Draft Resolution (A/L 569), calling for the restoration of all rights of the People's Republic of China in the United Nations. The occasion was the 1800th meeting of the General Assembly, on 5 November, 1969. The names of the 17 co-sponsors were: **Albania, Algeria, Cambodia, Congo (Brazzaville), Cuba, Guinea, Iraq, Mali, Mauritania, Pakistan, Romania, Southern Yemen, Sudan, Syria, Tanzania, Yemen and Zambia.** Even the name given to this debate was offensive to the delegate from the **Philippines**, Mr Jimenez, who called 'the restoration of the lawful rights of the People's Republic of China in the United Nations' a 'tendentious title'.

States in opposition talked of 'a superfluous and unnecessary debate' (Mr Whalley, **USA**), and 'nothing new to be said' (Mr Mbekfani, **Mali**). This is how an exasperated Mr Toure of **Guinea** described their part in the debate: 'Through a subterfuge and a procedure that is both cynical and unjust, the question of the restoration to the People's Republic of China of its lawful rights in the United Nations has been inverted and distorted into a routine for the unavowed purpose of trying our patience and distracting our attention and vigilance.' China is the cradle of

ancient culture, he went on to say, and its conquest of famine, poverty, epidemics, has proved that there are no superior races. He then quoted a journalist's observation that the most striking evidence of progress was the development of atomic power, but that the synthesis of insulin was more significant. Yet some say, he continued, that China doesn't meet all the conditions for membership. These same people accept the South African police regime and Portuguese genocide. He quoted Mao Tse-tung on internationalism 'rid ourselves of Great Power chauvinism', and Han Suyin (**China in the Year 2001**) on continued imperial domination which dismembers and tears apart the Third World. How could anyone believe the fiction of the two Chinas, when one is a man who represents only himself, and the other a Government representing 800 million persons? Must we wait until a cultural revolution directed by youth throughout the world makes us aware of injustice?

Many new things were said by Mr Huot Sambath of **Cambodia**, who made the first speech on 3 November: 'It is a signal honour for Cambodia to open on the occasion of China's 20th anniversary. For years Cambodia and other peace-loving states which respect the principles of the Charter have been ceaselessly denouncing from this rostrum the injustice committed against

the people of China. We denounce this most flagrant violation of the principles of the Charter, committed on the instigation of successive governments of the United States. We repeat that the problem is not that of admitting a new member, for China is already a founder-Member of the United Nations, and a permanent Member of the Security Council'. He also pointed out that 'since the creation of the United Nations several Member States have had changes in their political and social regimes and popular revolutions, and generally by violent means. (**The New York Times**, 27 September, 1969, said one state has had 185 in 144 years of independence). Even the United States was formed by force of arms . . . and its unification was also accomplished by violence'. He went on to say that the United States Senate Resolution on the Defence of Formosa (28 January, 1955) was a flagrant violation of one of the principles of the Declaration of Independence, namely 'the right and duty of men to overthrow the government which becomes guilty of a long series of abuses and usurpations'.

'Let us examine the points in the debate,' said Mr Mwaanga, of **Zambia**. 'Countries with a pathological hatred for the restoration of Chinese rights show a tremendous concern over the

continued overleaf

The shop floor leads the way

THE VISITOR to China cannot but be impressed by the continued ferment of change, experiment and the extraordinary flexibility in applying basic principles to specific conditions—the whole process of 'uninterrupted revolution'.

This does not invalidate generalisations. It means that, in explaining the general through the particular, one must make the reservation that, because of the speed of change, varying conditions and differences in tempo from one part of the country to another, no single factory, school or other institution in China today can be said to be exactly typical. Nothing could be wider of the mark than the idea that the Cultural Revolution has pressed people and institutions in China into a uniform and rigid mould.

With this proviso, let us take a look at one of several factories I visited during my recent trip and try to get a glimpse of the China of October 1969—six months after the Ninth Congress of the Communist Party.

The political formulations and directives stemming from the decision of the Congress are crystallised for the Chinese people under the banner 'unite to achieve greater victories, be prepared against war, be prepared against natural disasters and do everything for the people'. Wherever one visits in China at this time, policy and action are geared to this general directive. The Kwangchow Silk and Ramie* Mill which I visited towards the end of October was, of course, no exception.

One of the many hundreds, probably thousands, of factories set up in 1958 during the Great Leap Forward, it has 3,000 workers, 60% women. The machinery, all designed and made in China, comprises 17,800 spindles and 500 automatic shuttle-looms. The factory has a complete dyeing and finishing wing.

In this factory, as everywhere else in China, the workers are seen as the leading force. The differences which before the Cultural Revolution kept workers, staff and technicians separate and compartmented, are being reduced or eliminated. In the first place, by simplifying procedures and regulations, the administrative element has been

reduced. Today 300 of the 3,000 workers are classified as 'staff', that is, having some management function, but 250 of these are at the same time engaged in full-time production. To prevent their becoming divorced from the realities of physical labour, the remaining fifty members spend about one-fifth of their time in productive work.

The emphasis on political and social motivations rather than material incentives helps to reduce divisions between workers, and between workers and others, making for greater unity. Although piece rates were never applied in this factory, there was, before the Cultural Revolution, a multiplicity of bonus systems; a monthly as well as a quarterly bonus for over-fulfilment of production targets, a bonus for quality of production, a bonus for leading members of a production unit which exceeded the norm. Such systems clearly could be useful weapons in the hands of intriguers and manipulators; they helped to breed nepotism, cliqueism and 'yes-men', and made for division, not unity.

Wages are the subject of mass discussion from the workshop floor upward. Here the workers came to the conclusion during the Cultural Revolution that bonus systems of any kind are conducive to the growth of capitalist ideas. They decided to abolish the lot; collective as well as individual. Today in this mill the wage gap is not wide. The average wage is 60 yuan a month, the lowest 48; and at the top end of the scale a veteran worker is receiving 108 yuan. Staff members formerly receiving 124 yuan are now within the 48 to 108 span.

A singular case of one technician receiving 180 yuan a month provides an interesting example of methods employed. This man has for years been receiving this comparatively high salary. The workers and the Revolutionary Committee discussed his case. They came to the conclusion that it was more important to change his thinking and political outlook than to make a cut in his salary by administrative action. In their talks with me they seemed confident that they would succeed and that the technician would, given time, himself propose that his salary should be brought into line.

The wages of technicians entering the factory now do not differ mark-

edly from those of workers; most are receiving about 60 yuan a month. To give some indication of costs: a single worker living in a dormitory pays 30 cents (ie 3/10ths of a yuan) a month for accommodation, lighting and heating. A family, in which both man and wife would normally be wage-earners, living in a flat or house, pay 2.80 yuan a month for housing, lighting and heating. Workers can take three meals a day in the factory dining hall at a cost of 12 yuan a month. All are covered by labour insurance, free medical service in the factory clinic, maternity leave with pay for women as well as services of creches and kindergartens for mothers with babies. Pensions on retirement are 70% of the previous wage.

In this mill, as in other factories visited, the workers have cut through the complicated bureaucratic methods

continued opposite

Albanians

from page 1

problem of mini-states. This is tantamount to saying that the world body shall be meant neither for the too large nor for the too small. Who continues trade with South Africa, and clandestine diplomatic relations with the rebels in Rhodesia? Who provides economic power to South Africa to exploit and oppress the people of Namibia? [former South-west Africa]. Who has armies of aggression in SE Asia? . . . 'The solution to Vietnam lies in Washington, not in Peking. US military planes violate the Chinese air space. How can we expect a conciliatory attitude? China's policy has been one of scrupulous non-interference, tirelessly working for peaceful means of settling questions. Many of us also criticise this Organisation. The 13 million oppressed by Chiang Kai-shek are the ones that matter, not the 750 million Chinese. Exclusion is unrealistic, impolitic, undemocratic and certainly not in the interests of mankind.'

Incredible as it may seem, the Draft Resolution was rejected by a vote of 48 in favour to 56 against, with 21 abstentions. The Resolution calling for a two-thirds majority on this 'important question', sponsored by 18 countries, was adopted: 71 in favour to 48 against, with 4 abstentions. The sponsors of this resolution were: Australia, Brazil, Costa Rica, Gabon, Japan, Lesotho, Madagascar, New Zealand, Nicaragua, Paraguay, the Philippines, Spain, Thailand, Togo, and the United States.

Mary Z Brittan

* A kind of hemp.

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which formerly inflated administration and hampered workers' initiative. Inspection work, and much of the research and development previously hived off into operations separate and remote from the units of production, is now brought directly on to the workshop floor so that problems can be solved as they arise, without long-winded procedures involving an 'elite' on the one side and the producer on the other.

The keeping of production records and much of the bookkeeping has similarly been transferred to the workshop, simplifying accounting procedures and reducing the number of those engaged in non-productive administrative chores. With the cutting down of the 'top brass' and the use of more direct methods of administration, a comparatively new and, as yet by no means universal system, is being tried: that of 'Red Sentinels'. Started in the Peking Knitwear Factory, the method is being tried out with various modifications in other enterprises. In most of the factories I have visited, each worker in a production unit in turn acts as Red Sentinel for one shift. In others, Red Sentinels are elected by the workers and may serve for a week at a time. The production unit may be a small workshop or a production brigade comprising a group of machines in a large workshop. The job of the Red Sentinel is to keep a watch on progress both political and economic. At the start of the shift he or she will consider and report to his other workmates on the political and productive tasks for the shift. At the close, progress is reviewed, experiences summed up and problems exposed for discussion. This is, in effect, an extension of management to the production unit and links up with the management functions of the Revolutionary Committee.

Changes in production methods and factory organisation which in capitalist countries would normally be dealt with by outside 'organisation and management' theorists are, in Chinese factories, sorted out on the spot by bringing together a team of workers, staff and technicians with actual experience of the specific problem. Problems are discussed and dealt with before they reach crisis proportions.

In this silk factory, for example,

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anxious to increase output for the benefit of the people the workers decided to focus on achieving a higher working speed of the shuttle looms. First results were not encouraging; there were serious problems of wear and tear of the looms and breakages of the fibres. Not unexpectedly there were two schools of thought: one, to give up and go back to the previous method even if this meant no increase in output; the other, that the difficulties were not insuperable, given greater effort and more detailed application to the problem.

A general attitude to the problem was set by re-reading Mao's 'Foolish Old Man'. The dialectical method of approach was to isolate the specific causes and focus on solving these. After further trial and error, the combined team decided that three factors should be dealt with: the redesigning of certain components under strain, special attention to certain features of maintenance, and raising the technical level of the workers operating machines at higher speeds. Thus, there were no conflicts of interest, since workers, technicians and staff had together worked out the solution; the workers were not inhibited by the shadow of redundancy and all were concerned to achieve a higher output for the benefit of the people and to strengthen the country's economy. As a result of these changes, production rose 30%.

This is a simple, some may say a trivial example. But it is one of some eighty technical innovations, some elementary, some major, devised by this one factory. Multiply this across the length and breadth of China and one can get some idea of the economic, not to mention other effects of the Cultural Revolution.

Another example of self-reliance and frugality for which the workers of this silk factory were responsible was to experiment with the use of sugar-cane waste (bagasse) to produce artificial fibres. (The Kwangchow area is one of the main centres of sugar production.) The experiments succeeded and the factory have now turned a waste product, available locally in quantity, into a useful fibre.

We have seen in the factory how the workers and technicians set about solving production problems relying mainly on their own efforts and not on outside 'experts'. There is nothing isolationist about the policy, since no one is interested in hoarding information on technical developments. Exchanges of delegations of workers and technicians between factories doing similar work are a regular feature of Chinese industrial organisation.

Roland Berger

Glimpse of a Congress

THE Cultural Revolution has seen the production of vast amounts of literature, as a visit to SACU headquarters will prove, but there have not been many films coming out of China since 1966. One of the most important of the few, since it presents the culmination of the Cultural Revolution, is the short colour documentary of the NINTH CONGRESS OF THE COMMUNIST PARTY OF CHINA.

The film has many fascinating glimpses of Chairman Mao, Lin Piao and other Chinese leaders, whose voices appear from time to time on the sound track—in tantalisingly short extracts from their speeches. On the minus side, the film does not tell the whole story of the Congress: there are no indications of the vast amount of discussion among delegates which went on during the Congress period, and those unsympathetic to China could too easily use the film as a basis to 'prove' that it was a rubber-stamp gathering.

But there are reports that a fuller version of the Congress, including discussion meetings and the first meeting of the new Central Committee, has been shown in Hong Kong. Let's hope that an English version reaches us soon. In the meantime, the one which we do have is a good, and commendably brief, introduction to the subject.

SACU also has a copy of the film THE NEW TSARS' ATROCITIES AGAINST CHINA. This is a documentary film of the Sino-Soviet Border Disputes and deals with the Heilung-Wusuli (Amur-Ussuri) borders. A review of this film will appear in the February SACU News.

Some films on China can also be obtained from Contemporary Films Ltd, 55 Greek Street, London, W1.

Pat Daly

Books received

The Mandate of Heaven: by John Melby. Chatto & Windus, 1969. 50s.

Contemporary China: edited by Ruth Adams. Peter Owen, 45s.

Himalayan Frontiers: by Dorothy Woodman. Barrie & Rockliff, 1969. 90s.

Asia Today: by Han Suyin. McGill Queen's University Press, 1969. 40s.

In China Now: by Kurt Mendelssohn. Paul Hamlyn, 1969. 30s.

In review

A good look at Mao's Thought

WHAT THEY REALLY SAID SERIES,

MAO: by Phillippe Devillers. Macdonald. 1969. 30s.

MAO: edited by Jerome Ch'en. Spectrum, Prentice-Hall. 20s.

FAR too many people think that the whole of Mao Tse-tung's Thought is contained in the Little Red Book; hence the prevalence of the view (even among people who should know better) that the 'Thought of Mao' is simplistic, quaint, or even a bit of a giggle. A useful corrective to this is Phillippe Devillers' 'What Mao really said'. The book is excellent in conception; large extracts from Mao's writings are placed in their historical context. It is, in fact, a history of Mao's role in the Chinese revolution with the 'quotes' extended to about half of the text.

But this is marred by clumsy writing (perhaps the translators are to blame — the book was originally published in German and Devillers presumably writes in French, much of which still remains: Chingkang mountains, for example, appear as 'Tsingkiang', Mao is sometimes called 'president') and some very sloppy history. One example of these faults is found in a paragraph on page 51:

'He [Mao] still shared a certain vision of the national revolution with Chiang Kai-shek. Early in May, 1926, at the Labour and Peasant Congress of the Kuomintang, Chiang affirmed: "The armed workers and peasants play a more important role in the revolution than in the army", which was certainly closer to Mao Tse-tung's ideas than the intervention of Liu Shao-ch'i who, advancing the theories of the Communist Party, declared that the workers must "take the peasants by the hand" and "lead them forward". And it is understandable that Mao was able, at this juncture, sometimes to feel more at ease within the Kuomintang, where he also met several Communists of his opinions, than within his own party.'

What sort of logic is this? Liu is talking about the relationship between workers and peasants, Chiang is talking about something else, so it is meaningless to argue on this evidence that Mao was closer to Chiang. And to think that what Chiang said at a

KMT Labour and Peasant Congress in 1926 is what he actually thought is strikingly naive. (Devillers seems to think that Chiang was only 'persuaded' to break with the communists a few days before the April 1927 massacre.)

But if there is much to contest in Devillers' interpretation and assessment (which, predictably enough, is at its most unsatisfactory when dealing with the Cultural Revolution) this is to be expected.

Careless mistakes of historical fact

are less excusable. For instance, at one point Mao is described in 1927 as having been 'excluded from the party', then elected president of the 'Chinese Peasant Association', a communist-run organisation, and subsequently readmitted to the Party'. All rather confusing for the reader. But, in fact, he had been removed from the Politburo, not the Party.

Whatever the limitations of Devillers' commentary, the book remains an excellent and unique introduction to Mao's actual writings and if it succeeds in leading readers to delve deeper into 'what Mao really said' its inadequacies will, one hopes, be made good.

Although expensive for a comparatively slim paperback, Jerome Ch'en's 'Mao' is required reading for anyone

continued opposite

A WOMAN REMEMBERS

A DAUGHTER OF HAN, The Autobiography of a Chinese Working Woman: Ida Pruitt. Stanford University Press, 1967, First published 1945. 26s 6d (paperback).

THIS STORY, told to the author more than 30 years ago by Ning Lao Tai Tai, is one of the warmest and most human documents that has ever come out of China. The report has the lasting quality of literature. It is a personal story through which the spirit of the common people of China is patiently revealed.

Readers will be interested in the unadorned and simple descriptions of Chinese customs such as weddings, funerals and New Year celebrations. The problems of the Chinese big family system, the Chinese attitude towards Christianity, and other cultural differences emerge clearly as the memories flow and are recorded.

The period covered by the autobiography (1867-1938) ends with the Japanese army occupation of Peking, when many more Chinese saw the need for carrying on an anti-Japanese fight in the Western areas of China. On hearing that her educated granddaughter was secretly joining the guerrillas fighting the Japanese the old lady was left greatly puzzled and sad.

Once the family had been well-to-do and included educated officials. But their fortunes had gradually fallen, and when Ning Lao Tai Tai was growing up they already 'had nothing to throw away'. An uncle regularly entertained them in the evenings with stories of China's past. The father told of famous men connected with their little city. So she learned history and legend.

Smallpox was one of the widespread

diseases of the time, and a pockmarked daughter (or daughter marked with 'heavenly blossoms') was handicapped in the marriage market. Mother was persuaded to agree to the first seemingly good offer.

But the bridegroom was older, and an opium addict! Ning Lao Tai Tai's married life was therefore full of unimaginable suffering. With high courage and common sense she endured it. But when her wretched husband, to obtain opium, sold one of her beloved children for the second time, she left him.

Forced into service, she spent years in the houses of military officers, a chief judge, an important Mohammedan family and civil officials. She made at least one journey to Manchuria by sea, so a very wide variety of experiences came to her. Observant eyes and a good memory serve her well and a refreshing sense of humour persists.

Her story is expressed in common Chinese idiom, vivid and striking. Ida Pruitt has translated it into eminently readable English, making it a valuable classic.

Her last two sentences give the flavour of the book. 'I am afraid for my grandchildren. But while there is life in me and in my son we will work for these children.'

Edith M. Adlam

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.

An economist sums up

THE SECOND of these lectures, delivered by Professor Joan Robinson at the Holborn Central Library on 19 November, concerned the policy and development of China's economy since 1949. Professor Robinson summarised the 'Ten Great Relationships' which were the terms in which Mao Tse-tung analysed the basic economic problems of development in 1956. In the course of this analysis many basic concepts were dealt with and it became clear where the Chinese approach in the development of industry and agriculture differed from the Russian—in both motivation and execution.

In summing up, the lecturer said: 'These themes, the interdependence of agriculture and industry, the involvement of the whole people, the diffusion of education to the masses as well as the development of the highest levels of science and technology—these have been at work not only in the twenty years of the People's Republic but in the long struggle that prepared for the revolution.'

One hopes that, for the many who were not able to attend the lecture, it will be reprinted in **SACU News**.

K A

A good look at Mao's Thought

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with some background knowledge of modern China who wishes to penetrate further. Ch'en's long (45 pages) and fairly comprehensive introduction, although debatable at points, is scholarly, perceptive and stimulating. Another section of the book is devoted to a collection of intriguing items written about Mao by a wide range of his contemporaries—such disparate observers as Schram, Snow, Malraux,

and a certain L. Brezhnev. But the most interesting part of the book was written by Mao himself. Much of what Ch'en has compiled here has not been translated into English before, some of it is unofficial (e.g. published in Red Guard papers) and most of it is not readily available to the general reader. All of it is fascinating.

Tim Beal

Heroin: will they ever learn?

SACU recently received a letter from the Friends Peace and International Relations Committee. We print below part of the letter, and for further information we refer readers back to our statement on the same subject in the August **SACU News**.

'Following an article in "The Times" which referred to "Chinese Heroin", William Sewell asked if we could get some information from the UN Division on Narcotic Drugs. We accordingly wrote to our Quaker United Nations Programme in New York to ask them to make the necessary enquiries. This was done and they received confirmation from the UN Division on Narcotic Drugs that they know of no traffic in heroin from China. In spite of this we have recently seen another reference in "The Times" to "Chinese Heroin"!'

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Commune farming— first-hand report

I DO NOT often have time to listen to the Voice of America, but early in August, in the quietness of a Peitaiho evening, I happened to hear the voice of Doak Barnett coming over my transistor radio. In the US, Barnett is regarded as an authority on China. On this occasion he was talking about the communes.

His knowledge of China is his capital; he has written a number of no doubt erudite books on the subject, attended many study seminars and given many talks on radio and television. He may be said to be an exponent of the generally accepted view in US official circles.

Acknowledging the importance of rural collectivisation in China, he sketched in his talk the growth of the People's Communes from the higher form of co-operatives in 1958. He then said that 'utopian' ideas had caused such chaos that communes had fallen back to the old co-operative forms from which they had risen. He maintained that it had been necessary to re-introduce profit incentives which were still the basis of Chinese society today. Speaking as one with authority, he put over the Liu Shao-chi line as if it had been victorious. It has not.

Since the rise of People's Communes in 1958, I have watched their development at close hand in many parts of the country. In the years 1966-68, in particular, I was able to stay in many of them, talk to their members, and discuss their potential with commune leaders.

Some of the communes I visited last year were in five counties of northern Hopei. This year I visited some of them again. In 1968, many of the stories told were of the struggles of 1966-67 against those who supported the use of material incentives and Liu Shao-chi's ideas on 'work points' and extending private plots. They told how, with politics, not work points, in command, long and bitter droughts had been successfully met, and production maintained, how the study of Mao Tse-tung's Thought had been promoted and the effect this had on actual practice.

In 1969, an excellent season, with perhaps the biggest crops ever harvested, I found the communes still more confident and full of plans for future work. Commune production brigades had taken over the schools and had set up a seven-year course

from primary up to and including lower middle school, replacing the former nine-year course.

Among the new teachers were the brigade's own experts, old peasants of experience, the militia head, the barefoot doctor, the brigade accountant, and so on.

The Little Red Book, now enlarged to include five of the most studied essays and Chairman Mao's poems along with the quotations of the first edition, seemed to be in everyone's hands. In the little county town of Changli, I went through a plant that had printed 7,300,000 copies of the Little Red Book during the past three years.

Work points, I found, were no longer important. No one wants the extension of private plots. On the little plots they have, they grow red peppers, some tobacco, a few tall sunflowers and perhaps a bit of garlic.

There is much more emphasis than there used to be on putting the brigade first in everything. I found a new realisation of what self-sufficiency means, a determination to prepare for any emergency such as natural disaster or war, and to place the people first in everything. There was also a better understanding by ordinary commune members of their role in the world. 'Here we must do the whole job ourselves, but by doing it well, we help the poor and oppressed all over the world', they say now. And they mean it.

I talked with some of the city students who had settled in the communes. They spoke frankly about how at first they had vacillated, especially when their hands or shoulders blistered, or when they heard of other schoolmates getting more comfortable jobs in factories with only eight hours work a day.

But now they had gradually improved in physique, and been able to clear their minds of what they called dirty middle-class ideas of greed, selfishness and everything for comfort. 'We get dirty looking after pigs and carrying out night-soil to compost heaps, but we think our minds are a lot cleaner than they were.'

I talked also with a brigade barefoot doctor, a peasant girl of 22 who had been given some short courses in public health and had worked for a time in county and commune hospitals.

She gave a clear and concise overall picture of how the health work in her brigade was carried on. Most of the people preferred traditional herb medicines for their various complaints. She would gather the medicinal herbs, brew them up together and deliver the medicine to the patient's homes hot in thermos flasks. She had learned a good deal about public health, so was able to hold health classes in the brigade school.

She had two other comrades working with her in the brigade clinic. One stayed in the clinic all the time, taking turns with the other two who, if not taking medicine to patients, or attending medical courses in the county town, worked in the fields with production teams (though always carrying their medical kit). Sometimes, they went into the hills with school children to collect medicinal herbs or might have to accompany some serious case to the commune or county hospital.

The people were pleased with the service, and gladly contributed to the health fund, knowing that with their own doctor on the spot many an epidemic among children would be swiftly halted and lives saved.

Far from being utopian, unselfish ideas are now good politics. With the changes in thinking that have come with the Cultural Revolution, the Chinese peasant of today is no longer the Chinese peasant of even five years ago. He is an awakened person, understanding his own strength, understanding the need to take power and make the changes necessary. This is a fact that those who try to encircle China, or dream of bending it to their wishes, should try to understand if they are going to understand China at all.

As for the Great Leap Forward, which foreign 'experts' inevitably quote as the fallacy of Chairman Mao's ideas, almost every good piece of irrigation, highway construction or flood control work one sees in travelling through China today was started in 1957-59. In 1958-59 I travelled for 15 months through as many provinces and put down my on-the-spot observations in a book 'China's Hinterland in the Leap Forward', written in the light of over 30 years first-hand experience of Chinese industry and agriculture. The Great Leap Forward was in overall terms a great success, despite the sabotage of followers of Liu Shao-chi, who did not believe in it, and took the lead in running it down. The movement which gave birth to the People's Communes, and the Cultural Revolution have been the high points of the first two decades of People's China.

Rewi Alley

NOTEBOOK

Society for Anglo-Chinese Understanding Ltd (Founded 15 May 1965)
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SACU DIARY

January

- 8 20th Anniversary Lecture. Holborn Central Library, Theobald's Road, WC1. 7 15 pm. See below.
- 16 Discussion Meeting. 'Class Struggle in Socialist China'. Introduced by Roger Howard. 24 Warren Street, W1. 7 30 pm.

Study group

THE spring session of the SACU study group will begin on 15 January, with an examination of two of Mao's articles on contradictions. For the first two months of 1970 the group will be using the Works of Mao exclusively. From March onwards we are hoping to broaden the field by examining writings of other Marxist revolutionaries and relating these to Mao Tse-tung's Thought. The programme for January and February is as follows:

January

- 15 On Contradiction; Correct Handling of contradiction among the people.
- 22 Reform our study; Rectify the Party's style of work; Oppose stereotyped Party writing.
- 29 Combat Liberalism; On the people's democratic dictatorship.

February

- 5 Get organised; Get rid of the baggage.
- 12 Talks at the Yenan Forum.
- 19 On practice.
- 26 On protracted war.

All the meetings are on Thursdays at 24 Warren Street, W1, and start at 7 30 pm.

Write now

'SACU NEWS welcomes contributions, either in the form of articles, reports of events or letters . . .'

Each month a 'boxed item' starting as above appears in SACU NEWS but brings little response from members. The questionnaire sent out in November, however, roused about 100 of our readers to communicate. A frequently recurring comment was that there should be more debate about China's policy, and many thought that a bigger and better correspondence column would fulfil this need. SACU NEWS

28 Discussion Meeting. For details see London Events leaflet.

30 Barnet Branch. China: Your Questions Answered by a regular visitor. North Finchley Library, Ravensdale Avenue, N12 (near Tally Ho! Corner). 8 pm.

February

- 5 20th Anniversary Lecture. Holborn Central Library, Theobald's Road, WC1. 7 15 pm. See below.

editorial committee has always tried to print letters of interest and we urge readers not to be diffident about writing them; it is primarily through your participation that the journal will become a better means of promoting understanding and friendship with China.

Starting with the March, 1970, issue, SACU NEWS will become CHINA NOW. It will appear in a somewhat larger format and we shall try to widen its circulation. Besides aiming for a much wider readership, we are also approaching new contributors to enable us to broaden the scope of our articles.

Stop press

SACU office needs a temporary 3-day a week shorthand-typist from 5-28 February. Please get in touch with us if you can help.

20TH ANNIVERSARY LECTURES

The third lecture will be given by

FELIX GREENE
on

THE MEANING OF REVOLUTION & PEACE

—The Chinese View

Chairman: MARY ADAMS

THURSDAY, 8 January, at 7 15 pm

HOLBORN CENTRAL LIBRARY

THEOBALD'S ROAD, WC1

— — — — —

The fourth lecture will be on

5 FEBRUARY

— same place and time as above —

ROLAND BERGER

will deal with the internal situation in China as he saw it in the autumn of 1969.



Air France to Shanghai

Air France weekly service to Shanghai, flown by Boeing Jet Intercontinental, gives businessmen, exporters, diplomats and official travellers fast, direct access to the heart of industrial areas. The flight leaves Orly, Paris at 11 a.m. on Mondays and the Boeing reaches Shanghai on Tuesdays at 3.30 p.m. The return flight departs Shanghai on Tuesdays at 6.20 p.m. and arrives at Orly at 11.30 a.m. Wednesday. London-Shanghai jet economy return fare is £461.3.0. (1st class return £789.4.0).

Air France is the first West European airline to be granted a route to Shanghai, and the new service brings to seven the total number of flights a week by the company to the Far East. Countries served by Air France include Iran, Pakistan, India, Thailand, Cambodia, Vietnam, Hong Kong, the Phillipines,

Japan—and now the People's Republic of China. Destination 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.

à votre service

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