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U.S.-CHINA RELATIONS:

BUILDING A BRIDGE OF FRIENDSHIP

After years of hostility on the part of successive American rulers, which had even reached the absurdity of pretending that 700 million Chinese did not exist, "the gate to friendly contacts" between the United States and China was finally opened during the past year. But full normalization of relations may still be a long way off, until the U.S. Government ends the senseless massacre in Vietnam and withdraws its forces from that martyred country and until the United States clearly rejects the proposals of the Soviet ruling class for an anti-China alliance and a new division of the world between the two superpowers.

President Nixon assured his audience in Peking on February 21, 1972: "There is no reason for us to be enemies. Neither of us seeks the territory of the other; neither of us seeks domination over the other, neither of us seeks to stretch out our hands and rule the world." This was indeed a welcome sound to the Chinese and the overwhelming majority of the world's people, yet while Nixon spoke, American troops camped on China's island of Taiwan, shielding the venal and discredited Chiang Kai-shek clique from the Chinese people. Nixon himself declared before leaving China for home that the letters and words had been a beginning, but that the actions that followed would count even more.

"What we will do in the years ahead," Nixon said, "is to build a bridge across 16,000 miles and 22 years of hostility. And because the Chinese people and the American people, as the Prime Minister [Chou En-lai] has said, are a great people, we can build that long bridge."

Nixon's own actions since indicate that he is not doing a very good job and Americans in all walks of life have sufficient reason to demand that the President carry out his promises. Above all, it is abundantly clear that Americans want friendship with the Chinese people and desire normal relations between their two states, an increase in mutually beneficial trade and greater cultural, scientific and athletic contacts.

At the end of the talks in Peking, both sides had stated that:

- * progress towards the normalization of relations between China and the United States is in the interests of all countries;
- * both wish to reduce the danger of international military conflict;
- * neither should seek hegemony in Asia-Pacific regions and each is opposed to efforts by any other country or group of countries to establish such hegemony; and
- * neither is prepared to negotiate on behalf of any third party or to enter into agreements or understandings with the other directed at other states.

"Both sides are of the view that it would be against the interests of the peoples of the world for any major country to collude with another against other countries, or for major countries to divide up the world into spheres of interest."

Of course, within weeks, when Nixon visited Moscow, Brezhnev and other Russian rulers made a number of sweeping proposals for undeclared U.S.-Soviet alliance against China. The Russians promised to pressure the Vietnamese to accept Nixon's peace terms in Vietnam. Because of economic chaos in the Soviet Union brought about, in the Chinese view, by a form of restoration of capitalism, the Russians offered Nixon a huge trade deal which could be paid for in part by joint Soviet-American economic and political action to crush the growing strength and independence of the European Economic Community, which imperils the hegemony of the two superpowers over Europe. Nixon hastily accepted the profitable trade package, while remaining vague about the more sinister aspects of the deal. But he has never clearly repudiated it, and it is clear that only the American people can build a solid bridge across those 16,000 miles to China.

1973: the chinese view

"The Chinese Government and people continued [in 1972] to carry out Chairman Mao's revolutionary line in foreign affairs and made important achievements on the diplomatic front. China's revolutionary friendship with the fraternal socialist countries continued to grow; her relations of cooperation with friendly countries continued to be strengthened she established diplomatic relations with more countries. The Chinese people had friendly exchanges with other peoples on a wider scale; we support and assist each other, helping the world situation continue to develop in a direction favourable to the people of the world.

...
"The present international situation is excellent. The whole world is undergoing changes through a process of great turbulence, great division and great realignment. The revolutionary struggles of the people of various countries are developing in depth. The small and medium-sized countries are uniting on a broader scale in opposition to the hegemonism and power politics of the two superpowers, the United States and the Soviet Union. Soviet revisionism has further exposed itself as social-imperialism before the people of the world. No matter how Soviet revisionism and U.S. imperialism scheme and plot, they cannot hold back the dynamic trend of history -- that countries want independence, nations want liberation and people want revolution. In this near year we shall continue to implement Chairman Mao's revolutionary line in foreign affairs, further strengthen our solidarity with the other socialist countries, resolutely support the revolutionary struggles of the people of various countries, strive for peaceful co-existence with countries of different social systems on the basis of the Five Principles, and work to promote the cause of human progress."

From the joint 1973 New Year's Day editorial by Renmin Ribao (The People's Daily), Hongqi (Red Flag) and Jiefangjun Bao (Liberation Army Daily).

hotien - home of chinese carpets

BY Chang Ming

The carpet making industry has made a rapid progress in the past 23 years in Hotien -- well-known as the 'home of Chinese carpet' -- in Sinkiang Uighur Autonomous Region in Northwest China. Annual output has risen ten fold in the period, while the patterns now number nearly 1,000 as against a dozen in 1949, the year of liberation.

A history of 2,000 years

Hotien was a noted carpet making centre as early as the Han Dynasty some 2,000 years ago. In the Tang Dynasty (618-907 D.D.) Hotien rugs and carpets went out along the 'Silk Road' to countries in the Middle East.

Hotien is one of China's major wool producers. The local sheep produce wool with a medium-fine fiber, which is excellent for carpet weaving. The fabric woven of this wool is soft, glossy, light and elastic. The fine texture is long wearing and is described as 'Sinkiang carpet'.

Carpets are an indispensable part of Uighur homes in the cold winters in Sinkiang. They also make fine saddlerugs for their horses. The rugs and carpets usually carry flower motifs and twining arabesques.

Dying art regains new life

However, on the eve of China's liberation in 1949, the art was dying as a result of exploitation and oppression by the reactionary ruling classes. The handful of small work-

shops had nearly all closed down. The people's government gave it a new lease on life in 1950 when two state-owned carpet mills were set up in Hotien and neighboring Lopu. The carpet workers, many of whom had become beggars, were called back to work, now as masters, in the new mills.

In the following years more carpet mills sprang up in this area. Carpet workers now number over one thousand. In addition, no less than 70 smaller mills were put up by people's communes and production brigades, with 3,000 commune members making carpets as sideline occupation.

Merits assimilated

The Uighurs are skilled weavers because the technique has been handed down from generation to generation. The veteran weavers turn out beautiful works without reference to any designs or drawings. The pattern usually shows the weaver's experience of nature, work or life.

The Hotien Carpet Mill assimilated the merits of carpet producers at home and abroad, while bringing out to full extent the Uighur tradition in layout, flower arrangement and colors. Several halls in the Great Hall of the People in Peking have single piece carpets woven by this mill.

(Reprinted from Ta Kung Pao/Hong Kong.)

U.S.-China scientific & cultural visits

Barriers to friendly visits between the Chinese and American peoples tumbled in 1972, even before President Nixon's historic trip to China. Some Americans had gone to China since liberation, but without the approval of the U.S. Government and indeed against the ban on such trips imposed by the U.S. State Department. The U.S. borders were hermetically sealed to all Chinese bearing passports of the People's Republic. Even Chinese newsmen were prevented from reporting on the American scene and activities at United Nations Headquarters in New York, from which China also had been barred by the Cold Warriors of the Western World. However, despite the devious maneuvers of U.S. statesmen, China took her legitimate place in the United Nations and Nixon scurried to Peking not long afterwards, a trip overwhelmingly approved by the majority of Americans.

Among the most recent Chinese delegations to visit the United States have been a group of physicians and surgeons and a group of journalists. Another Chinese scientific delegation arrived in the United States on November 20. One of the highlights of this tour was a visit by the delegation on December 8 to the National Accelerator Laboratory which was operated by the University Research Association composed of 52 universities engaged in high energy physics research, located on a 6,800 acre site near Batavia, Ill., some 30 miles west of Chicago.

The Chinese scientists also paid a visit to the site of the world's first nuclear chain reaction. A team of scientists led by the late Italian physicist Enrico Fermi constructed the first nuclear reactor at the University of Chicago in 1942.

Greeting the Chinese scientists at the site, Professor Herbert L. Anderson who took part in the construction of the first reactor warmly shook hands with Professor Chang Wen-yu, Deputy Director of the Institute of Atomic Energy of the Chinese Academy of Sciences.

At the beginning of 1973, a delegation of the San Francisco America-China Friendship Association visited China at the invitation of the Chinese People's Association for Friendship with Foreign Countries.

The group, led by Julia Maher, arrived in Peking on January 2.

During their stay in Peking, the guests visited factories, a people's commune, schools, a neighbor community and places of interest.

Yang chi, vice-president of the host organization, gave a banquet in their honor before they left Peking for Shenyang for a visit before going home.

Among the many American visitors to China in 1972 were two distinguished women writers, Maud Russell and Ida Pruitt, neither of whom was a stranger to China.

Maud Russell lived in old China for 26 years, from 1917 to 1943 as a YWCA worker, and returned to spend three months in 1959. Ida Pruitt was born in Penglai, China, 84 years ago. She lived about 50 years in China and this was her second trip since liberation.

Both ladies were deeply impressed by the many signs of progress since they had last visited China. "It is very exciting to see China again," said Maud Russell. "They have so much more consumer goods. The physical changes are terrific!"

Ida Pruitt was equally impressed by the new abundance of goods. One of the questions she kept on asking while in China was "When are you going to make enough goods?" Because in America, she told them, "We are choked with goods."

They replied that "When we have enough goods, we will help the countries that do not have any." And they are even helping those countries now, she noted.

the meaning of tachai and taching

In 1964, Chairman Mao issued a call that was heard throughout China. He exhorted China's workers and peasants: "In agriculture, learn from Tachai. In industry, learn from Taching." The significance of this exhortation is only beginning to be understood abroad. Not only is it impossible to understand China's very tangible achievements in farming and manufacturing without examining the unique experience of Tachai and Taching, it is also impossible to comprehend the profound changes underway in China that are producing a new and more just society.

The Tachai Production Brigade is in Tachai Commune in Hsiyang County, Shansi Province, North China. Tachai is just a small village of 83 households and a population of 430. Before liberation in 1949, Tachai was isolated and its people lived in abject poverty. The peasants worked only 800 *mu* (one *mu* is roughly equal to one-sixth of an acre or one-fifteenth of a hectare) of farmland, of which 60 per cent was owned by one landlord and three rich peasant households. And this arable land was divided into more than 4,700 strips crossing the rocky gullies, ridges and hill-slopes of the district. The soil was poor and eroded. The principal crop was -- and still is -- corn. Before liberation, the yield was only 750 kg per hectare. By 1970, Tachai's farmers were producing more than 7,500 kg per hectare and the once barren hills were covered with green. Tachai was flourishing.

This change was not brought about in a single stroke, miraculously, nor wholly by technology. The Chinese view the achievement as the result of struggle and marking the victory of one political line over another. At stake was China's socialist collectivization in agriculture. The line favored by Liu Shao-chi and those in the Communist Party of China and the Government that followed him called for going slow in making changes in the traditional patterns of life and production in the Chinese countryside. Mao Tsetung's position was based on the experience of the Chinese Revolution and totally opposed to the Liu Shao-chi line that sought to avoid upsetting the rich peasants. Mao insisted on mobilizing the class energy of the poor and lower-middle peasants to organize communes and press on to higher farm production as rapidly as possible. But the battle was not an easy one and the two incompatible lines contended in seesaw fashion for many years and gathered even greater momentum during the Cultural Revolution until the Mao line gradually took the ascendancy.

Tachai's land was distributed equally among the villagers after liberation. Some peasants preferred to work their land by themselves. In 1953, an agricultural cooperative was formed after the advantages of cooperation were demonstrated by a mutual-aid team which had reaped a 50 per cent larger harvest than the farmers who worked alone. After formation of the cooperative, long-term plans were made for improvement of the soil, irrigation and reclamation of hitherto unusable land. These plans were set back several times by natural disasters which destroyed terraced embankments in the gullies, newly built houses -- before liberation many peasants lived in mud caves -- and crops. All were replaced by the villagers who persisted in efforts to revolutionize themselves in the process which still continues.

Chen Yung-kuei, secretary of the brigade branch of the Party, said these profound changes come about because "people have changed their thinking. People can change the land, technique, output and village because they have changed their thinking. This change is the result of arming them with Marxism-Leninism-Mao Tsetung Thought". Mao's revolutionary line called for the mobilization of masses, not as robots or pawns of bureaucracy, but as conscious men and women in struggle against harsh natural forces and backward social tendencies. Chairman Mao teaches: "The masses have boundless creative power. They can organize themselves and concentrate on places and branches of work where they can give full play to their energy; they can concentrate on production in breadth and depth."

To view the achievements of Tachai as simply another triumph of modern technology and methods is to make a very serious mistake. As in many other parts of the world, much of the increase in agricultural production was brought about by switching from traditional to modern methods of farming. This has come about by soil improvement through the use of fertilizers, irrigation and the greater use of farm machinery. Often these prerequisites demand large capital investment and spell ruin for the poor peasants. The case of Tachai is totally different. Its production brigade has become a model for emulation throughout China because of the villagers' success in liberating the "creative power of the people". The key to understanding this process -- which Chairman Mao believes essential if an impoverished, once oppressed country is to develop through the socialist stage into communism -- is the creation of a new man who struggles to overcome all difficulties and takes initiative boldly. The transformation, Mao is convinced, cannot be brought about by administrative edicts, bureaucratic regulation or the exclusive initiative of the State.

Hence, to the Chinese, the Spirit of Tachai means studying and applying the teachings of Chairman Mao and learning to work together to transform nature and human society. The Chinese believe that this transformation also implies thoroughgoing struggle, not only against external forces, but also against individual selfishness. The method they use for resolving these contradictions is the proven method of criticism and self-criticism in an effort to reach ever-higher levels of unity through unifying struggle.

Learning from Tachai means self-reliance, rather than dependence on State guidance and assistance. In August 1963, non-stop rain for seven days and nights destroyed 100 stone embankments, large tracts of terraced fields, a large portion of the crops and 80 per cent of the village's housing. The people of Tachai turned down repeated offers of state aid and worked around the clock to rebuild their village and to fulfill their State production quota. An exceptionally dry year, 1972 saw only one-fifth of the average annual rainfall in Tachai. Despite this unprecedented drought, grain yields remained high. The total brigade income rose 10 per cent over 1971, a bumper harvest year. This latest achievement had been accomplished by dawn to dusk work on extending the irrigation system and further diversifying the village's economy. The brigade has now branched out into fruit-growing, fish-breeding, livestock raising and other activities.

There have been large increases in agricultural production in other parts of the world, but most of these changes have been purely quantitative and failed to transform the life of the people living on that land. In fact, in North America, large-scale mechanized agriculture implied depopulation of vast farmlands and the subordination of even the biggest farmers to even more vast financial interests. In India, the much-vaunted "Green Revolution" produced larger yields of grain in some areas, but nevertheless increased the misery of the poor peasants who were unable to find the funds for investment in the needed insecticides, fertilizers and irrigation systems. Many of these hapless tenant farmers were driven from the land and now swell the ranks of starving multitudes that languish on the streets of India's sprawling cities.

The Spirit of Tachai is totally different, based on cooperation, initiative and self-reliance. This is Tachai's greatest achievement, the fruit of bitter struggle between two world views: one selfish and contented, the other boldly transforming nature, society and self. This is the reason why Tachai has become the standard bearer in the socialist transformation of the Chinese countryside.

(To be continued)



"fantastic rumors, ugly performance"

THE GREAT CHINA DRUG SCARE

Despite Khrushchev's boasts some years back, the Soviet ruling class has failed to catch up with the United States in any field except that of anti-China activities. The new merchants of the Yellow Peril in Moscow now outdo all competition in denigration of the People's Republic of China. Recently, the Soviet news agency, Tass, spread the calumny that China was earning "at least 12,000 million-15,000 million dollars a year by her opium trade abroad." This was merely a more fantastic version of a preposterous anti-China slander that has appeared previously in Soviet publications.

According to the Chinese Hsinhua News Agency, Pravda, New Times and other papers and journals of the Soviet Union spread rumours on many occasions that China was engaged in so-called "opium traffic" abroad to "grab U.S. dollars". On October 19, 1972, Sovietskaya Russia went further in rumour-mongering, alleging that the money China had obtained annually from opium traffic alone "amounted to about 500 million U.S. dollars." A little more than a month afterwards on November 22, 1972, the Soviet Literary Gazette inflated the lie by stating that "China received over 800 million U.S. dollars every year from illegal traffic in narcotics." Feeling perhaps that this figure was not sensational enough, while quoting a so-called Indian weekly New Wave, Tass increased this figure on December 27, 1972 by about a dozen times to the absurd afore-mentioned sum of "at least 12,000 million-15,000 million dollars a year".

The Russian leaders have wildly accused China of "corrupting" the African people with opium, and then of "opening up an important market for the sale of (opium)" in Europe. Now, Tass makes the lies more fantastic than ever, alleging that "China ships to the U.S.A. a huge amount of opium receiving in return concentrated uranium and equipment she needs" via Hong Kong and Macao.

A Hsinhua correspondent in Peking commented: "The wicked aim of Soviet revisionist social-imperialism in these low-down acts is very clear, that is, it tries through such lies to impair China's international prestige and disrupt the daily growing friendship between the Chinese people and the people of various countries."

CHINA REPORT is published by American Friends of China in Europe.

American Friends of China in Europe has been created to serve the need of Americans abroad who, for one reason or another cut off from developments at home, have not been adequately informed about the changing climate in which new and more healthy relations are being evolved between the peoples of the United States of America and the People's Republic of China. It is the intention of American Friends of China in Europe to fill this void and at the same time assist in building a solid bridge between the peoples of our two great countries.

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