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Chinese Foreign Minister on
Chemical Weapons Ban

TV Series Sparks Controversy

TRADITIONAL
CULTURE
REASSESSED



Weifang Kites

Kites in Shandong Province's Weifang, a famous traditional Chinese handicraft, have a history of more than 200 years. In recent years, there has been progress in new designs, including butterflies, goldfish, centipedes, flying horses, red-crowned cranes and figures. Above: A large kite depicts 108 heroes from the Chinese classic novel *Outlaws of the Marsh*.

Photo by Fang Huaide



Right: Farmers in Yangjiabu Village are making kites of various folk art styles.

Photo by Li Jin

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COVER: One of the dragons on the Nine-Dragon Wall in Beijing's Beihai Park.

Truth Behind Nanjing Campus Incident

□ A Christmas Eve brawl in Nanjing involving African students and Chinese staff at Hehai University has received widespread attention around the world. Unfortunately, many of the reports have either been severely distorted or entirely untrue: the event was an isolated incident bereft of any of the political overtones attributed to it by parts of the Western media. The Chinese authorities have now taken measures to restore order on the campus, and African diplomats have said the event will not affect the friendship and co-operation between their countries and China (p. 4).

Traditional Culture Reassessed

□ Although Chinese culture is often viewed as a monolithic unity looming through history over the present, it in fact comprises many distinct and diverse layers and strands. Critically analysing and dissecting this heritage constitutes an essential task if China is to inherit its past and create a strong, vibrant culture for future (p. 15).

TV Series Sparks Controversy

□ The Huanghe (Yellow) River has always been extolled by the Chinese people as a symbol of their ancient civilization and a source of national pride. But "The River Dies Young," a TV series, declares it is time to sing its elegy. This has touched off a nationwide debate (p. 19)

China Sets Price Curb as Main Work

□ China's central authorities are determined to corral price hikes and inflation, and douse the overheated growth rate. All these are believed to harm the country's economy and reform. According to a State Council spokesman, this year's inflation will be 3-5 percentage points lower than last year's. And a hasty deflation will not be good for the country (p. 5).

China for Banning Chemical Weapons

□ Chinese Foreign Minister Qian Qichen in a recent Paris speech said complete prohibition of chemical weapons is an important and urgent task for the world. China is always against the use of chemical weapons and supports all UN efforts for the thorough removal of the threat posed by chemical weapons to world peace and security. (p. 10).

Unless written by Beijing Review staff, the opinions expressed in signed articles do not necessarily reflect the view of the Beijing Review editorial board.

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Campus Incident in Nanjing

The conflict which occurred a few weeks ago between students from Africa and staff at a Nanjing university has aroused widespread attention around the world. In fact, this was a completely accidental event, without any of the political meaning given to it by certain parts of the Western media.

by Xia Zhi

The conflict which occurred a few weeks ago between students from Africa and staff at a Nanjing university has aroused widespread attention around the world. In fact, this was a completely accidental event, without any of the political meaning given to it by certain parts of the Western media.

The whole course of the incident unfolded as follows:

On the evening of December 24, 1988, two students from Africa brought two young Chinese women to Nanjing's Hehai University for a dance party. According to the school's regulations, any visitors to the university must register in the janitor's room.

When the entrance guard asked the two girls to register, the two African students refused to let them do so. At that point, several other African students came over and started a quarrel with the entrance guard. In the ensuing brawl, 11 staff members were injured, one of them seriously, including a university vice-president who had one of his ribs broken when he tried to persuade the combatants to stop fighting. A few African students were slightly injured.

In order to restore peace and order as rapidly as possible, the Nanjing public security authorities promptly adopted

all the requisite measures. Now, foreign students in Nanjing have resumed classes and are preparing for their termly examinations.

Following the incident, many people expressed anxiety, hoping that the case could be quickly and properly dealt with. But others with ulterior motives have attempted to stir up further trouble, spreading malicious rumours and striving to undermine the profound and long-standing friendship between the Chinese and African peoples.

Some Western news media has given particularly distorted reports on the incident. The Voice of America went as far as to claim that the Chinese authorities had imposed new restrictions on African students' social activities and that an African student could have only one Chinese girlfriend with the approval of the Chinese authorities. Other news media has reported that the Chinese police beat foreign students, stripped them naked, and hit their reproductive organs with electric batons. Overall, one theme predominated: viewing the event as racial discrimination.

None of them, however, said anything about the discrimination against black people, minorities and immigrants that has long existed in their own

countries. They ignored the fact that the Chinese people also suffered from the discrimination and oppression of foreign colonialism for a long period of time. As is known to all, the Chinese people have long stood for equality of all nationalities and resolutely opposed racial segregation and discrimination. However, according to the logic behind some distorted press reports, any dispute between local inhabitants and foreigners would be an incidence of racism.

A few Western newspapers have made much of how these trouble-makers will be handled by the law. As a matter of fact, it is normal that foreigners, wherever they come from, will be held legally liable if they break the law in their country of residence. In China, all law-breakers, whether Chinese or from abroad, can expect to be punished according to the statutes of Chinese law.

Some people worry that the incident, after being distorted and exaggerated by parts of the Western media, will affect the friendly relations between the Chinese and African peoples. Such fears are unfounded as the affair was above all an isolated incident caused by a disagreement between a few foreign students and staff at a

Chinese college.

Diplomats of many African countries have assured that this event will not affect the friendly relations of cooperation between China and Africa. Ide Oumarou, secretary-general of the Organization of African Unity, said China is a partner of Africa. The recent student incident should not hamper the cooperation between China and Africa which is being conducted in many fields. Cameroon's *Radiodiffusion du Cameroun* said in a commentary, "quarrels between children should not be made to affect the relations between parents." An African diplomat in Beijing said the African people regard China as a special friend, a friend who frequently and constantly gives what it has. He also appealed to African students to abide by Chinese laws and school rules and persuaded them not to believe the distorted reports of some foreign news agencies.

After the incident, while feeling indignant about the Western media's exaggerated distortions, many Chinese criticized the wrong doings of a few Chinese students and the inappropriate slogans they raised. They suggested strengthening education in internationalism among the young people. They also denounced the illegal actions of three Chinese who took the chance to stir up trouble and join the fight and asked the judicial organs to punish them by law. Many said that the Chinese and African peoples are brothers and friends.

The long-standing friendship between China and Africa will definitely not be weakened by this incident, nor by the provocation and distortion of some Western news organs.

Corralling Prices: Main Task of 1989

The leader of the Chinese Communist Party and the country's premier have each italicized the control of price hikes and of the inflation rate as major undertakings for the new year just as the government has decided to allocate more funds for education and agriculture.

The price hikes in 1989 will be "conspicuously lower than in 1988," Premier Li Peng pledged on December 30, 1988, at a plenary meeting of the State Council in Beijing, adding that this is "the central task for the new year."

Meanwhile General Secretary Zhao Ziyang of the Chinese Communist Party said on New Year's Day that China should not buy into economic development at the price of high inflation.

It is a fairy tale, he said, to expect such large-scale and complicated reforms to take place in a sprawling giant of a country like China without any difficulties.

State Council spokesman Yuan Mu elaborated on the plan of the central authorities on January 13, saying that the most pressing task this year is to cool the overheated economy, which is believed to account for last year's inflation.

Industry will grow at 8 percent, as against last year's 17.7 percent, and agriculture will rise by 4 percent, against 3 percent last year, Yuan said.

The government will adopt various economic and administrative measures to control

inflation and to keep price rises "significantly" lower than last year, he said.

Yuan predicted that this year's inflation will be 3-5 percentage points lower than last year's. "In my opinion, it cannot be reduced by more than that, and a hasty deflation will not be good for economic development," he said.

Investment in fixed assets is to be cut back by 22 percent this year. At the same time, the government will increase funds allocated for agriculture and education. Government spending in agriculture will increase by 400 million yuan, or 14 percent over last year. In addition, overall bank lending for agriculture will rise by 22 percent to 18 billion yuan. And the government will spend an extra 200 million yuan on education.

The government is aiming for a gross national product increase of 7.5 percent this year, 3.7 percentage points lower than that of last year, he said. The country's GNP in 1988 was more than 1360 billion yuan.

According to Yuan, the sharp price rises have stopped and the government has achieved preliminary success in restructuring the economy. "Although the masses are still unsatisfied with the price increase, they complain less about the situation," the spokesman said.

Yuan said that food supply is normal on the whole and that the panic buying which

happened in some places last year is over. There will be enough food grain, edible oil, meat and eggs for this year's Spring Festival (February 6), he said.

Yuan said that in the past three months, deposits at banks have been rising. Bank deposits by urban and rural residents went down by 2.6 billion yuan last August but were up by 11.24 billion yuan last December. He said that net deposits were 379.8 billion yuan by the end of last year, 72.46 billion yuan more than the previous year.

The scale of investment has been brought under control to some extent. By the end of last November, the government had ordered a halt to 10,200 projects valued at 33.4 billion yuan.

Overall purchasing power for goods has been curbed. Increase rate for institutional purchasing has also begun to drop, Yuan said. □

Foreign Students Speak the Facts

On the heels of a clash between some African students and Chinese campus staff members at Hehai University in Nanjing, some Western news media have made a big fuss over other incidents involving the third world students. On January 3, the Associated Press (AP) and Agence France Presse (AFP) reported that a Sri Lankan student, Rohitha Kodituwakku, was beaten up by Chinese students in Wuhan and went to a hospital for treatment.

However, Rohitha Kodituwakku refuted the stories. He said that he had never been beaten, much less had to go to a hospital for treatment.

The 29-year-old Sri Lankan student returned to the Central China University of Science and Technology (Polytechnical College) in Wuhan on January 5 after a six-day tour along the Changjiang (Yangtze) River.

He said that at about 11 pm on December 29 last year he was in bed when his window was broken by a stone. Getting up to investigate, he cut his right hand slightly on the broken glass. He went to the university clinic to have the hand bandaged.

On December 31 he and 21 other foreign students left for a tour of the Three Gorges and the Gezhouba Dam on the Changjiang River.

"The stone might have been thrown by some one from outside the university," he said, "for it is quite easy for outsiders to get into the campus."

A Bangladeshi student named Amal Krishna Barai opined that the the AP and AFP stories attempted to make a mountain out of a molehill. "The matter here is not bigger than an egg, but it becomes as big as a buffalo in those reports," he said. Another Sri Lankan student, C.D. Gamage, agreed.

Mulenga Ghost, a Zambian student, said, "If I had not seen what happened here with my own eyes, I probably would have believed a lot of what the foreign press has been saying."

A university official flatly denied reports that foreign students had been beaten in his university, as well as an AP story of a student demonstration in Wuhan in support of Nanjing's students.

Both teachers and students of the Wuhan Chemical Engineering Institute were flabbergasted when they learned of an AFP report on injuries to a Sri Lankan student on their cam-

pus in what the news agency called "a new clash between Chinese and foreign students."

Chen Gusheng, president, said that as his institute did not have a single foreign student, he could not understand how and why such a myth could have been reported. He said that he was worried about the fact that it has "created confusion in public opinion and impaired the reputation of our institute both at home and abroad."

African Students China first began to exchange students with African countries in the 1960s. Each year about 300 students from Africa come to China to major in various subjects ranging from engineering to international politics. Now there are about 1,500 African students studying in China, approximately one-quarter of all overseas students, according to an official from the State Education Commission.

This swapping of scholars reflects China's affinity with African countries, as they are all part of the third world. Most African students in China come under a scholarship programme. Foreign students with scholarships have free medical care, tuition and lodging, and they are given one free trip within China each year. In addition, foreign students on scholarships are given a monthly stipend of 263 yuan. The commission figures that it costs three times as much to support foreign students on scholarships as it does Chinese students.

"We always try our best to improve the living standards of foreign students, even though China is a developing country that can little afford it," the official said. □

Baby-Boom Strikes Again

China's family planning policy is running up against walls in rural areas since many families there have children outside the state plan, according to an official from the State Family Planning Commission.

Gu Hailu said most families in the countryside were found with more than one child. Farmers in poorer and remote areas are more likely to have two or more children. This ignorance of birth control reaped 3 million births outside the state plan in 1987.

Experts from the Beijing Institute of Economics said that in the past three decades the country's population has bulged an extra 100 million every 10 years. In spite of the actively enforced "one child" policy, it took only seven years for the citizenry to bound from 900 million to one billion. At this rate, the experts said, China's population is expected to stretch to 1.1 billion some time in the first quarter of 1989.

Figuring about 100 million Chinese women in their peak period for child-bearing, between 20 and 29, each year from 1989 to 1994, the country's inhabitants will overstep 1.2 billion by the year 2000, the experts anticipated.

They called for more stringent birth control in rural and border areas, and in regions inhabited by minority nationalities, where a large number of unlisted births crop up every year.

One measure taken by some local units to harness the birth rate is to impose fines on those who have more children than

the family planning policy stipulated.

"However, some well-to-do farmers are willing to pay the price, no matter how high it is, in order to have more children," Gu said. Xun Weixi, an unremorseful farmer from Yangzhong County, Jiangsu Province, for example, didn't flinch when he was fined a hefty 55,000 yuan for having three children.

Gu said that it is imperative to help people see the family planning policy in light of their own best interests. He found that contracts between family planning units and farm families have been a plus in some places. "You promise to help the country and yourself control the population. You agree to be punished if you go back on your words," he said.

China has harvested three baby-booms. The first occurred in the early 1950s, shortly after the founding of New China. The second came along during the 1962-75 period, mainly a result of the lack of a firm family planning policy. And now the country is facing its third baby-boom, the economic experts noted. □

Colleges Provide Part-time Jobs

Special agencies have been set up in several universities and colleges to help students looking for suitable part-time jobs during the coming winter vacation as an answer to the growing demand by students for extra work.

The Beijing Science and Technology University has set up two centres specifically to help students find jobs.

Ads placed on notice boards have invited students to regis-

ter for campus jobs to provide a counselling service for the college exams-takers, to open student bars and colour film centres, and even to sell cotton-padded overcoats.

About 110,000 part-time job opportunities have been provided to the Qinghua University students, and hundreds of students in the People's University of China regularly take vacation work.

Scores of students in Beijing Foreign Studies University have set up an agency to provide cooking gas and milk to residents both on and off campus.

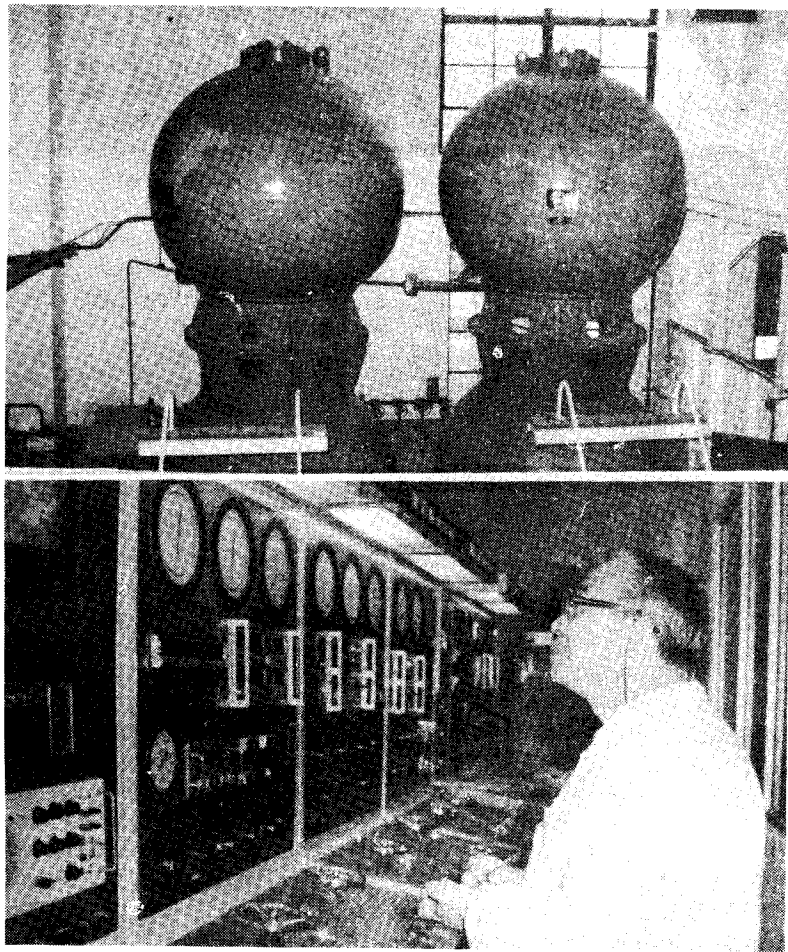
No exact figures are available on how many students are doing part-time work. But Hou Junshu, an official in charge of students' part-time work at the People's University of China, estimated that most college students at some stage during their studies take vacation jobs.

Vacation work is a good way for students to learn more about a fast-developing society in the course of its reform, Hou said.

Most students do it for money, since students are now usually supported by their families financially. Tuition is free, but students have to pay for their own accommodations and board. A part-time job can bring in an extra 40-60 yuan a month.

Li luping, secretary of the Communist Youth League Committee of the Beijing Foreign Studies University, said that part-time job-takers are divided into three categories: those who carry out manual labour, such as construction work; those who offer consultancy work; and those who have their own businesses.

She said that many college and university authorities in Beijing support the first two



Simulated Test of Deep Diving

China's first simulated test of a 350-metre dive was conducted at the Shanghai Navy Medical Research Institute. Experimental equipment capable of a 500-metre saturation dive was used. The equipment can distinctively simulate the working environment deep under the water. Its itinerant diving cabin's working depth reaches 620 metres -- the deepest in Asia, and its density experiment has reached the world's advanced level.

The upper picture is of the cabin containing air-supplying tanks.

The lower picture is of Gong Jinhan, a famous Chinese expert in diving and medical science, at the experiment's master console. □

forms of work, but discourage and sometimes forbid students from conducting their own businesses.

Hou disagrees with those who stop students from running their own businesses. He said that a business is a type of part-time job, which can expose students, especially those who are studying economics to China's developing market economy.

About 8 percent of the 5,000 students in his university were engaged in doing business in the first half of last year. But "not all of them can be successful," and most of them have stopped their businesses,

he added.

Li Songcheng, a 20-year-old student from Hunan studying at Qinghua University, said he had several jobs in the last three years, including working as a library assistant and construction worker. He declined to reveal the exact amount he earned from these jobs, but he did say the income was substantial. The university paid out 680,000 yuan to students for their part-time work last year.

There are different opinions towards students' doing part-time work. Quite a number of people think that the students will concentrate on earning

money at the expense of neglecting their studies. For example, a student from a university in Beijing often had to cut classes and used some illegal means in order to promote the sale of food tins. As a result, he was ordered to quit school.

But an expert on the youth problem from the Beijing Youth League Committee thinks that students are allowed to do part-time jobs in many countries. It has become popular now in China's universities and colleges, and should be regarded as progress, he said. □

Prison Situation Tense but Stable

China's reform of criminals through labour and re-education of juvenile delinquents have seen much progress and many challenges as well, a senior justice official said in Beijing on December 7, 1988.

"The prison situation is basically stable, but facing potential problems," warned Jin Jian, vice-minister of Justice.

Addressing a national conference on the reform of criminals and re-education of delinquents, Jin said that escapes have dropped to two out of 1,000, as against 12 out of 1,000 five years ago.

Crime rates inside prisons have slid from 0.42 percent in 1983 to 0.17 percent currently, he said.

Nevertheless, the vice-minister admitted that a tense situation has arisen in China's prisons and reformatories recently. More criminals have escaped from prisons since the beginning of 1988 when compared with the same period of the previous year, the vice-minister went on.

Therefore, he urged more efforts to be made to improve and update the reform of criminals, adding that past efforts such as opening special schools have turned out to be effective.

Since 1980 China has opened such schools in more than 470 prisons and reformatories, and over 350,000 criminals and delinquents have received qualifications after passing exams on general knowledge and various types of skills, he said. □

Weekly Chronicle

(January 8-14)

POLITICAL

January 8

□ Chinese Vice-Premier Yao Yilin goes to the Japanese embassy in Beijing to extend his condolences on the demise of His Majesty Emperor Hirohito of Japan, who had succumbed to an illness in Tokyo on the previous day at the age of 87.

Accompanying him are Ngapoi Ngawang Jigme, vice-chairman of the Standing Committee of the National People's Congress, and Cheng Siyuan, vice-chairman of the National Committee of the Chinese People's Political Consultative Conference.

January 9

□ Speaking at the Hong Kong Basic Law Drafting Committee's eighth full session, which opens in Guangzhou today, Ji Pengfei, chairman of the committee, says that the session is confronted with the task of discussing proposals on a number of controversial issues in the first draft of the Hong Kong basic law. It must also work out a new draft for the National People's Congress Standing Committee to publish for soliciting opinions from the general public.

January 12

□ A Chinese Foreign Ministry spokesman says China and Israel agree to keep in contact through their permanent representatives to the United Nations.

He says that the agreement was reached during a meeting in Paris on January 9 between Chinese Foreign Minister Qian Qichen and his Israeli counterpart Moshe Arens.

ECONOMIC

January 10

□ China's industrial output value last year reached 1,213.5 billion yuan, up 17.7 percent from 1987, according to figures published by the State Statistics Bureau.

The output of steel in 1988 was 59.18 million tons; coal, 947 million tons; crude oil, 137 million tons; and electric power production was 539 billion kwh, the bureau says.

January 12

□ Speaking at a national conference of the People's Bank of China, Li Guixian, governor of the bank, says that austerity will highlight China's monetary policy in 1989 to facilitate financial reform and stabilization.

The governor has worked out 10 major policies to strengthen financial controls for this year.

CULTURAL

January 8

□ The Shaw Foundation of Hong Kong has decided to donate HK\$105 million this year to 22 universities on China's mainland. The foundation, a private Charity organization founded by Run Run Shaw in 1973, already donated more than 216 million dollars over the past two years to 25 universities across the mainland.

SOCIAL

January 9

□ Baingen Erdini Goigy Gyaincain, vice-chairman of the Standing Committee of the National People's Congress, leaves Beijing for Lhasa and will, on January 22, preside over an opening ceremony of a Buddhist mourning hall complex recently reconstructed in Tibet.

China Urges Total Ban On Chemical Weapons

The following are excerpts from the speech made by Qian Qichen, Chinese Foreign Minister and leader of the Chinese delegation, on January 8 at the international conference on banning chemical weapons held in Paris.

Banning chemical weapons, an important task of disarmament, has always attracted much attention from the international community. In our view, while persistent attention is given to nuclear and conventional disarmament, complete prohibition of chemical weapons must be taken as an urgent and important task and an objective of our endeavour. This is imperative and urgent for the following reasons:

First, chemical weapons, which are most barbarous and abominable, possess formidable killability.

Second, chemical weapons are regarded by some countries as a component part of "the reliable deterrent force" and an important factor making for military strength.

Third, updating chemical weapons has been accelerated along with scientific and technological advances. A new generation of super toxic agents and toxins and other chemical weapons are to come out soon.

Fourth, as the low technical requirement and production cost make it easy to mass produce and acquire chemical weapons, their proliferation has become a real problem.

Fifth, over the past 50 years, chemical weapons have already taken the toll of tens of thousands of people. The dark shadow of a chemical war has been haunting the world and threatening mankind.

In steadfast pursuance of an independent foreign policy of peace, China has been working for a lasting peace. China has always opposed the arms race in all its forms and stood for the complete prohibition and thorough destruction of nuclear, chemical and space weapons and for a drastic reduction of conventional armaments. China neither possesses nor produces chemical weapons. The Chinese people were once subjected to the scourge of chemical weapons.

Even to date, we find, from time to time, old chemical weapons left in China by foreign aggressors. As a signatory to the Geneva Protocol, China is always against the use of chemical weapons. We support the UN Secretary-General in his continued efforts to play a role, with a mandate from the General Assembly and the Security Council, in the investigation into the use of chemical weapons. We are opposed to the proliferation of chemical weapons in any form. We are also opposed to the attempt by any country to threaten the security of another country under pretext of one kind or another in connection with chemical weapons.

China has all along stood for the early conclusion of an international convention on the complete prohibition of chemical weapons and taken an active part in the relevant negotiations. For the thorough

removal of the threat posed by chemical weapons to world peace and security, we propose to adopt the following measures:

1. Firmly safeguard the validity of the 1925 Geneva Protocol. All the contracting parties must truly honour their commitment under the Protocol not to use chemical weapons. Non-contracting parties should also be called upon to comply with this international norm and accede to the Protocol as soon as possible so as to extend its universal application.

2. Urge the states participating in the Geneva disarmament talks to expedite negotiations and conclude at an early date an international convention on banning the research, development, production, acquisition, stockpiling, retention and use of chemical weapons. The new convention should give top priority to the efforts for thorough destruction of the existing chemical weapons and of their production facilities; assurance against the manufacture of new chemical weapons and prevention of their development. To ensure compliance of the convention, it is essential to provide for necessary and effective verification measures. The convention should not impede development of civilian chemical industry and international co-operation in this regard.

3. Countries with the largest arsenals of chemical weapons should take the lead in ensuring an immediate halt to development, production and transfer of chemical weapons, undertaking never to use such

weapons and pledging to destroy them within the shortest possible time.

4. all chemical-weapon-capable countries should stop the research, development and production of chemical wea-

pons.

Complete prohibition of chemical weapons is an arduous task facing the whole mankind. We are fully confident, however, of fulfilling this heavy task history has entrusted to us. □

NEWS ANALYSIS

Talks Bode Well for South Asia

Pakistani-Indian relations have had a history chequered by both progress and setbacks. Recent talks between their leaders will undoubtedly bring benefit to both peoples and to all of South Asia.

by Ren Yujun

The eye-catching news at the South Asian Association of Regional Cooperation (SAARC) meeting in Islamabad last December was that Indian Prime Minister Rajiv Gandhi and Pakistani Prime Minister Benazir Bhutto were talking. After three rounds of airing the issues, they set their signatures to three agreements: hands off each other's nuclear installations, away with double taxation between the two countries and full steam ahead on cultural exchanges. This was quite a New Year's package from these two leaders to the people of their two countries and the South Asian region.

India and Pakistan, both prominent features on the face of South Asia, have close historical and geographical ties. Pooled, their population is one-fifth that of the entire world. Since their independence from Great Britain, the two countries chewed at the bone of contention in regard to territories, race and religion. This, in turn, has choked social stability and economic progress.

After the birth of the newly



Seven leaders of South Asia meet at the opening ceremony of the fourth SAARC.

elected Pakistani government, the leaders of India and Pakistan motioned a desire to improve relations between their countries. As Bhutto was sworn in, Gandhi messaged his goodwill by sending warm greetings. To create a favourable atmosphere, India cancelled an annual winter military exercise along the Indian-Pakistani border. Bhutto, too, repeatedly stated that she hoped to see relations between the two countries improved, and asked R. Gandhi to extend his visit to Pakistan

a few days longer after the fourth SAARC meeting.

During the SAARC gathering the two leaders held their own rounds of bilateral talks as well as taking part in daily multilateral conferences. The three aforementioned agreements are a positive outcome of such efforts. At their joint press conference the two prime ministers pledged to do their utmost towards improving relations between the two nations. R. Gandhi reminisced about how B. Bhutto's father, Zulfikar Ali Bhutto, and his

mother, Indira Gandhi, had signed the Simla Agreement, the first formal pact between their two countries. He also noted that his visit would help normalize the diplomatic temperatures.

B. Bhutto said that the three agreements autographed at Islamabad are of great significance, and that it was the first such co-authorship between their two countries in the past 16 years.

However, the two leaders frankly recognized their parting of the ways in regard to resolving the bubbling issues in Jammu, Kashmir and the Siachen Glacier areas, as well as racial and religious conflicts. Under the Simla Agreement, the two sides had agreed to meet to discuss the "final settlement of Jammu and

Kashmir" in the event that a durable peace preceded.

Simla is the capital of Himachal Pradesh of India, 270 kilometres north of Delhi. The remote and inhospitable Siachen Glacier lies in the eastern Karakoram range in northern Kashmir and is 17 kilometres in length. Since 1984 the two countries have been fighting each other in that area.

The Indian leader recently said that the two countries' ministers have begun to negotiate about the above-mentioned sore spots, and that their governments backed such positive contacts. The countries of South Asia are equal and such co-operative exchanges will lubricate their relations, he said. The Pakistani prime minister also indicated that the two sides would not be

wide-eyed about future difficulties. She noted that the two countries should remove all obstacles step by step. "We hope that we will reach a satisfactory conclusion," she added.

India and Pakistan weigh heavily on the scales of South Asian stability and prosperity. Their peace and co-operation are a regional gain; their confrontation a loss. Hand in hand their first-generation leaders fought for their countries' independence and national liberation. Today, the people pin their hope upon new leaders, who must solve the puzzles their parents could not. The Chinese people hope that these two countries will return to real normality, and this will benefit the people of the whole region. □

Idealism, Realism: The Weave of US China Policy

This is the second and last part of the article. The first part appeared in our last issue.

by Wang Jisi

IV

Ronald Reagan came to the presidency when the United States' strength, international status and prestige had taken a nose dive. Domestically, conservatism was the rage. In foreign relations, there arose a new realism and clarity of purpose that called upon the United States to reshoulder the responsibility of "making the world safe for democracy." Americans had hoped that a resolute and hawkish leader would appear to reinvigorate their country and resume its leading role in the world.

A new nationalism that cropped up in the early 1980s

was characterized by a reborn anti-communism. This brand of "Red-bashing" was not only opposed to Soviet expansionism but also was aimed at creating a global policy that would keep any communists from assuming power. As Arthur Schlesinger, Jr., a noted historian, pointed out, "The Reagan administration sees the world not through the prism of history but of ideology." Though giving lip-service to the principle of realism, Reagan made almost no mention of the balance of power principle in traditional diplomacy or of the world's trend towards multipolarization.

Generally speaking, Re-

agan's diplomacy, especially during his first term in office, was very clearly earmarked with ideology. Reagan proclaimed several times that he frequently urged prayer "for the salvation of all those who live in a totalitarian darkness." His attempt to apply this anti-communist principle to his China policies nearly wrecked Sino-US relations. At that time Reagan's chums in the White House were extreme conservatives and they, like Reagan, energetically advocated the official re-establishment of diplomatic relations with Taiwan. In the opposite corner was the Reagan administration's first Se-



Chinese Ambassador Han Xu and former US President Richard Nixon at the 15th anniversary of the Shanghai normalization communique view a picture of the latter and Chairman Mao.

cretary of State Alexander Haig. Proceeding from the United States' strategic interests, he actively supported the promotion of US relations with China. He later recalled that he was strongly opposed by some government skeptics who failed to convince themselves that all communists were not the same and that national interests, at the very least, like ideology, are the safest guidelines for national behaviour. Reagan, on the contrary, disagreed with him.

Haig's successor, George Shultz, worked well in harness with Reagan. Although he was publicly tight-lipped about Reagan's principle of idealism, Shultz used his policy speeches and diplomatic activities as a billboard for his own pragmatism. He once pointed out that

a staunch pursuit of moral principles could not replace a correct foreign diplomacy.

Judging from the US side, the fact that Sino-US relations went back on a steady path of development after the August 17 Communique of 1982 showed that some ideologues in the White House lost their favour. Reagan, somewhat of a Lone Ranger, is not a president who powwows with his aides on everything. Relations with China were gradually transferred into the discreet and experienced hands of State Department officials, and the government seemed to perk up its ears in regard to the policy suggestions of experts. These experts proceeded to manufacture their China policies after some market research on the global and Asian-Pacific stra-

tegic balance, as well as on the economic interests of the United States.

In the mid-1980s, US diplomatic community and China affairs experts re-explored the triangular relationship among the United States, the Soviet Union and China. The various schools of thought agreed that from the US standpoint, the heyday of the strategic triangle was in the early 1970s when the United States had better relations with both China and the USSR than either had with the other. Playing both sides of the fence, the United States had gained the most political benefits. However, this "swing" position once held by the United States was not likely to re-emerge. The "strategic triangle" has changed greatly.

Under such circumstances the United States had to readjust its strategy in order to regain its favourable position. Some people were suspicious of the strategic triangle concept. Winston Lord, US ambassador to China, noted that the "strategic triangle" was a catchy phrase but not particularly illuminating. In his eyes, it was but one of many intersecting patterns that comprised a complex balance of power. The Reagan administration's policy towards China then has been a throwback to that of the Nixon and early Carter administrations. The Reagan administration attempted to maintain a balance between the US relations with the Soviet Union and those with China at large. Between China and the non-communist countries of Asia, the Reagan administration has given greater consideration to the latter.

The comparatively realist policy towards China during the autumn of the Reagan administration has sometimes caused disputes. For example, in September 1987, when the Dalai Lama visited the American Congress, the Senate passed a resolution demanding that the government link the high-tech transfer to China with an appeal to the Chinese government for "improving human rights in Tibet." The US State Department dealt a rebuttal pointing out that the US had no business sticking its nose into China's domestic affairs and that the situation in Tibet was getting better. But the rabble-rousers did not desist. Some accused the government of holding "double standards" in regard to human rights: condemning the Soviet Union while letting China off the hook. From this it is evident that America is fraught with difficulties and obstacles

when efforts are made to implement a consistent realist policy towards China.

V

Today, a balance between idealism and realism surely has been established in theory as the basic principle of US diplomacy. In practice, however, US diplomacy is a teeter-totter's ride between the two views. History has seen interactions among following factors influence the trends of US diplomacy:

1. The waxing and waning of the US power position in the world's political structure. Today's US leaders consider their country a rung above the Soviet Union in terms of power and political confidence. So ideological standards will most likely be reasserted in future dealings with socialist and third world countries.

2. The tug-of-wars for diplomatic power between the president's administrative departments and the US Congress. In general, realistic diplomacy is uppermost in the minds of officials in administrative departments, such as those of State and Defence, and among international affairs experts. Idealism finds a better market in the Congress and among a considerable slice of the media. These two groups also have a voice in the government's policy-making and enforcement decisions.

3. The meanderings of party background and of each president's personal ideologies.

4. The domestic footprints of political thought in the United States. General odds are that the conservative trend of thought surely will carry its current advantage into the post-Reagan years.

Whether realism or idealism, both are capable of prod-

ucing some negative effects on the US China policy. Realistic negativity has two possible forms of expression. On the one hand, a balance-of-power play can set relations out of joint. This may occur when the United States makes a high estimate of its own and its allies' strength and gives a low estimate to the potency of the Soviet Union and its allies. Under such conditions, US policy-makers are apt to neglect China's international position and role, figuring that China's strategic and economic hungers for what the US can provide are greater than the crumbs China could give the US. On the other hand, when the US strength is comparatively weakened, it may attempt to draw China into its own game of global strategy, that is "play the China card." These two conditions have both appeared since the detente in Sino-US relations. In the foreseeable future, especially if Soviet-US relations continue to improve, the former is more plausible.

The negative role of idealism is more obvious. Idealism, out of necessity, accentuates the two countries' differences in social system and ideology and raises questions about the US need to further relations with China because China is still a "communist state." It also measures China's internal policies according to the political morality of the United States and even boosts interference in China's internal affairs.

However, more and more Americans have recognized that a healthy development of Sino-US relations not only conforms to US long-term interests, but also is an ideal objective worthy of being pursued. □

CULTURE & TRADITION

Picking out the Pieces

The very phrase "Chinese culture" summons up an image of a monolithic unity—a tradition that existed for century upon century undergoing little fundamental change. But this article says that China's traditional culture is the product formed through the mingling and interactions of many people and schools of thought.

by Shao Hanming and Wang Yankun

Modernization is an enormous project of social systematization. The underlying goal is not simply the updating of material production, science and technology: Of far greater importance is the remoulding of ethics and culture. To realize this, it is both urgent and realistic to reunderstand and re-evaluate China's long-standing traditional culture, as it is this which provides the historical and cultural basis for building a new socialist culture.

Traditional Culture

Studies of China's traditional culture in recent years have tended to equate it solely with Confucianism or the culture and philosophical ideology of the Han nationality. This unitary understanding, however, does not tally with historical reality. China's traditional culture cannot be solely equated with Confucianism, nor can it be summed up as the culture of Han nationality alone, or even as the philosophical ideology of a certain social stratum. In fact, China's traditional culture is a complex organic structure comprised of many layers and interwoven

strands.

Without question, Confucianism occupies a conspicuous position in China's traditional culture, and its teachings have had an inestimable impact on the character and psychological structure of the Chinese people and nation. So great indeed that it would be impossible to evaluate traditional culture without discussing Confucianism.

But this is by no means the whole story. Many other schools of thought and ideology have exercised a major influence on China's traditional culture. For example, during the Spring and Autumn and Warring States periods (770-221 BC) China's culture flourished. A situation existed which could easily be summed up as "letting a hundred flowers blossom, a hundred schools of thought contend."

Apart from the Confucian school of Confucius and Mencius, there were the Mohists (founded by Mo Di), the Taoists (founded by Lao Zi and Zhuang Zi), the Legalists (who stood for government by law), the Yin-Yang school (whose major proponent was Dong Zhongshu who explained the changes of dynasties with

the ideas of *yin* and *yang* and the five elements of metal, wood, water, fire and earth), the Logician school (whose central ideas revolved around arguments about the relations between concepts and facts), and the militarist school (represented by Sun Bing's military writings and discussions of war).

With the decline of the Western Han Dynasty (206 BC-24), the Taoist teaching of governing by doing nothing that goes against nature came into vogue, before being replaced by Confucianism. Neither of these schools, however, rigidly adhered to the original ideas of Taoism and Confucianism. They both readily absorbed themes and influences from each other, as well as taking concepts from other schools.

Similarly, the *Xuan Xue* school of the Wei and Jin dynasties (220-420) took Taoist naturalism as its main body but supplemented it with the ethical concepts of Confucius and Mencius. By the time of the Sui and Tang dynasties (581-907), Buddhism, which had entered China during the early Eastern Han Dynasty (25-220), had gained wides-

pread popularity, and was proving equally as strong as Confucianism and Taoism in picking up disciples. The three schools constantly argued and fought across the realm of ideas, but simultaneously permeated and influenced each other, leading to the emergence of neo-Confucianism with its idealist foundation and highly developed theory during the Song (960-1279) and Ming (1368-1644) dynasties.

It is true that Han people comprise the main body of the Chinese nation, and the culture of Han nationality is China's principal culture. However, China's enormous population comprises many nationalities. From archaeological excavations, we can see that the ancestors of China's various nationalities had created cultures with their own distinctive characteristics as far back as the Stone Age. North of the Great Wall, the ancestors of the nomadic and hunting nationalities had a well-established microlithic culture characterized by the use of fine stone implements. In central China, the Huaxia people (later known as the Han) established what are now known as the Yangshao and Longshan cultures, the former characterized by coloured pottery and the latter by black pottery. In the lower and middle reaches of the Changjiang (Yangtze) River, there are vestiges of the stamped ornamented pottery culture created by the ancestors of several minority nationalities. In Gansu and Qinghai provinces in northwest China, evidence has been uncovered of the Majiayao culture, while the people of Taiwan evolved their own distinctive New Stone Age culture.

The history of the growth of

the Han nationality is the history of a transmutation. It is a history of the incessant mergings of various ethnic groups under the catalytic influence of Han culture. Because of this, it is wrong to identify the Han nationality of today with the Huaxia people of ancient China.

In terms of the formation of Chinese culture over the centuries, it is not only the impact and influence of the Han culture over the cultures of minority nationalities that must be taken into account, but also the effect of the latter on the former. It is this series of inter-reactions between national cultures which finally lead to the formation of a uniquely Chinese culture.

It follows therefore that China's traditional culture should be viewed as a multi-dimensional structure, which can be divided into two principal parts. Deep below the surface lays a layer composed of non-rational expressions such as folk customs and the popular psyche and its behavioural manifestations, while on the surface itself is a layer made up of the elements of rational ideology such as philosophical theory, ethical concepts and politics and law. The creators and inheritors of the deeper layer are mainly the common people, while the surface principally belongs to scholars and the nobility. To use another simile, the surface layer culture can be seen as the branches and leaves of a tree, while the deeper layer constitutes its trunk.

Although comparatively independent, these two layers have interacted and influenced each other. At the same time, changes in social and historical conditions have led to the various components of traditional culture undergoing

various slower or more rapid transformations. Such being the case, we should not regard traditional culture in an ossified manner, nor view it as a unitary philosophical and ideological whole, but rather see it as a network of strands, many of them contradictory and all of them subject to possible changes. In short, it should be understood as framework of reciprocal influences comprised of many parts and factors.

Theoretical Areas

The rational part of China's traditional culture can be divided into four principal theoretical areas: humanism, idealism, realism and intuitionism.

Humanism is the most prominent of these. Although many people regard humanism or humanitarianism as solely a creation of the European Renaissance, it in fact also existed and exercised great influence in China's traditional culture. One of the general features of humanism is its focus on the study of the human being, and this feature is clearly visible in the traditional Chinese view of the human spirit. As early as the Spring and Autumn and Warring States periods, terms such as "human consciousness" or "the discovery of being" were used frequently.

Unlike the ancient Greeks, who paid attention only to the study of natural philosophy in their painstaking search for the ultimate noumenon of the universe so as to explain the birth and development of all things, the starting point for the thinkers of ancient China was the existence of mankind itself. For them, nature was not purely objective, but an object which existed for man-

kind. This made them regard the various phenomena of life not as mysterious and unfathomable, but as possessing their own laws and behaviour, and so allowed human beings to occupy a lofty position in nature. The notion that the existence and life of human beings had such a universal significance with which nothing else can be compared can clearly be seen in the doctrines of Confucianism, Taoism and the Mohist school, and indicates the high level of humanist consciousness in ancient China.

Idealism is related to the humanist trait of revering human interests, and can readily be seen in China's traditional culture. Almost without exception, all the thinkers and philosophers of ancient China constructed their ideological systems around a conception of the ideal society and way of life. All the theses of Confucianism, Taoism and Mohism contain formulations for the perfect society through the establishment of a common ethical code for a secular world. Although each school has its own understanding of what this should be, they share one thing in common: a desire for harmonious order.

If we compare China's idealism with that of the West, we can see that whereas the ideals of the latter fundamentally are located in an external world and can only be reached through the acquisition of knowledge and beliefs, for the Chinese they exist principally in a subjective inner world and are obtained only through self-cultivated wisdom.

Intuitionism formed the characteristic methodology of traditional Chinese philosophy. As stated above, it was believed the ideal world could only be attained through self-cultivated wisdom. As a result,

more attention was paid to the inner world of the spirit, which rendered intuitionism the most natural mode of thinking. (It should be pointed out that Western culture also has its intuitional tradition, although it differs greatly from China's.)

In inheriting traditional culture and its theoretical concepts, we must neither absorb it all uncritically nor nihilistically set out to eradicate it. Fundamentally, our task is to reunderstand it and avoid the excesses of simply dividing it into the two parts of essence and dross. Comrade Mao Zedong's principle that we should absorb the essence and reject the dross remains an irrefutable truth which must still be abided by in today's world.

Western intuitionism is one branch of epistemology. It is an important way in which people acquire knowledge on things about the world and the human self, and even the universe and God. And although Chinese intuitionism is not a pure method of understanding and acquiring knowledge,

it can be an effective way to cultivate ethical and other values. China's intuitionist theory is embodied in the doctrines of the Confucianist (mainly Mencius and neo-Confucianist) and Taoist schools, as well as those of Buddhism (mainly the Chan sect—the meditative or intuitional sect).

Realism is often placed in opposition to idealism. In traditional Chinese culture, however, they form a unity. For many ancient thinkers, both society's political ideals and individual moral ideals were not unattainable, but could be realized in secular world's everyday life—as can be seen, for example, in classical Confucianism.

Chinese Buddhism followed a similar path. After being introduced to China from India through the Western Regions (a Han Dynasty term for the area west of Yumenguan, including what is now Xinjiang and parts of Central Asia), Buddhism not only grew to form a major component of Chinese culture, but underwent various qualitative changes. One of the principal refinements was to make it more worldly, removing the restrictions on who could be called a practising Buddhist. As a Chinese saying put it, "A butcher becomes a Buddha the moment he drops his cleaver—a wrongdoer achieves salvation as soon as he gives up evil."

Criticism & Inheritance

In inheriting traditional culture and its theoretical concepts, we must neither absorb it all uncritically nor nihilistically set out to eradicate it. Fundamentally, our task is to reunderstand it and avoid the excesses of simply dividing it

into the two parts of essence and dross. Comrade Mao Zedong's principle that we should absorb the essence and reject the dross remains an irrefutable truth which must still be abided by in today's world.

The problem, however, is distinguishing between the essence and the dross, particularly as they have largely become intermingled in many elements of China's traditional culture. Looked at historically, we can see that many things once regarded as meritorious have been transformed over time into severe faults, and vice versa. This serves to remind us that tradition is not a static thing: As well as criticizing and inheriting tradition, it has to be both surpassed and created afresh. In short, a new national culture has to be formed which is both suitable for the present era and adequately reflects the characteristics of China's history. How should our tradition be criticized, inherited and surpassed? As a preliminary step, I think it is necessary to clarify the following relations.

First of all, the relation between history and reality must be considered. No culture is abstract and empty. They have all been formed through time, and therefore must possess reality—even if this is the reality of a now vanished epoch. In viewing cultural history and continuity, we should avoid pragmatism and subjectivism. As Comrade Mao Zedong said, we cannot cut off history. From Confucius to Sun Yat-sen, we should summarise and inherit what is of value in our cultural heritage on the basis of its reality. This means we should avoid the conservatism inherent in eulogizing the old and criticizing the present. Starting from

reality, and bearing in mind our overall goal of the four modernizations and the creation of a socialist culture, we must conscientiously analyse traditional culture to advance carefully, eliminating coolly and creating boldly. Only by analysing, accepting, eliminating and creating, can our traditional culture be rendered vigorous and vital.

Secondly, we must examine the relations between the particularity and universality of China's traditional culture so as to be able to distinguish between elements specific to particular types of society, to particular eras, and to particular classes and social strata on the one hand, and features which surpass the restrictions of time, society, classes and social strata on the other. It goes without saying that the former must be eliminated, however essential they may appear, for they are of no value to us in today's world. Simultaneously, the latter must be generally absorbed.

For example, every manifestation of idealism bears traces of ideological links to a specific era and stratum. The idealism of ancient China, to take one instance, clearly had its historical limitations and theoretical shortcomings in whatever garb it assumed—Confucianism, idyllic views of feudal life, etc. Yet idealism in general still contains universal significance and values: it is hard to imagine any individual or nation existing without a vision of a better future. Today, our common ideal is the creation of a modern and powerful socialist country, characterized by a high level of both civilization and democracy. The vision exists because we have realized the deep importance of an ideal for a person, a nation, and the

entire humanity as well.

Third, we must consider the relation between national and international culture. China's traditional culture is a great spiritual wealth for the Chinese nation, and obviously has many national features. If we regard it as an important component of human culture (and we cannot deny its influence, on the development of culture in other parts of the world, although this is mainly limited to eastern Asia), and if we accept that it is gradually becoming increasingly integrated with world culture, then, it is undoubtedly logical for us to regard it as a world culture.

In the past, we placed an undue emphasis on the national character and inheritance of our culture, while disregarding its international aspects. This led to isolation and a refusal to accept things from outside, leading to a long period of social and cultural stagnation. Today, the tide of reform and opening to the outside world that has swept across the country has created a sound environment for integrating international themes into our national culture.

As we enter a new epoch, it is unlikely that we will rid China of its entire cultural and national inheritance. But this merely renders it all the more necessary for us to stress international culture and boldly introduce any aspect of foreign culture which may prove of benefit. When world culture enters the gate of a country with a long history of tradition, conflicts will inevitably follow. Eventually, however, China's culture will enter the world fully rounded and fit to effect a far-reaching influence on the development of human culture.

(Adapted from *Study and Exploration* No. 4, 1988)

CULTURE IN DEBATE

The River Dies Young

The Huanghe (Yellow) River has always been extolled by the Chinese people as the source of their national pride. But the TV series declares it is time to sing its elegy. This naturally touches off national discussion and debates.

by Our Staff Reporter Zhang Wei



Carved from granite, "Mother Huanghe" in Gansu Province evokes an image of the river as the cradle of China.

LI SHENGCAI

The Huanghe (Yellow) River has long nurtured the Chinese nation. It has always been extolled by the Chinese people as the source of their national pride. Recently, however, a major television series declared it was time to sing its elegy. Taking the Huanghe River as its backcloth, *The River Dies Young* recalls China's past to compare it with the present, before ultimately condemning our ancient civilization.

After being shown by China Central Television (CCTV) last June, the series evoked controversy and debate across the country. Many people have praised it, but it has also been fiercely criticized. Its directors and writers have received several thousand letters; critical articles offering divergent views have been published in national newspapers and university students in Beijing and Nanjing have held seminars to discuss the programme. The

debates, however, have all centred on a single theme: How to approach and view China's traditional culture.

Chinese Culture

The River Dies Young takes its title from a tragic poem written by Qu Yuan, one of China's famous ancient poets. It was selected by the directors and writers to reflect the idea that the Huanghe River civilization, once held in awe, has fully run to seed: Serious rejuvenation is necessary. The series' principal writer, Su Xiaokang, said the overall purpose of producing *The River Dies Young* was to offer a profound consideration of the history, civilization and fate of the Chinese nation.

Composed of six parts, the series was clearly divided into two halves. The first three parts, trace the origin of the Huanghe River and the rises and falls of Chinese civiliza-

tion in the Huanghe River valley. The first part contains an exemplary tale that reflects both the themes and imagery that will recur throughout *The River Dies Young*.

For a short period in 1987, "drifting" down China's major rivers in lightweight boats became something of a minor national craze. On June 13, however, two craft belonging to the Luoyang and Beijing drifting teams capsized in the lower reaches of the Lajia Gorge and two young people were drowned in the torrents of the Huanghe River. It was reported that the two men had made their bid for fame in a reckless attempt to accomplish the venture before an American.

The programme poses the question whether these drifters died in the Huanghe River demonstrating a brave patriotic spirit or blind nationalistic fervour.

Leaving the question unanswered, it then turns to probe

the impact the Huanghe River has had in forming the civilization of the Chinese nation. Rising at the foot of the Baiyankala Mountains in Qinghai Province, it flows east across the Loess Plateau where it takes on its yellow, muddy hue.

Parallels have long been drawn with the colour of the Huanghe's waters: It has nurtured the yellow-skinned people, and they in turn have named their earliest ancestor the Yellow Emperor. Today, one in five of the world's population is a descendent of the Emperor.

The yellow water, the yellow land and the yellow race—together they appear to constitute a mysterious and natural bond. Indeed, people have believed that their skin has been dyed yellow by the Huanghe River.

The river, however, is merely one of several symbols dissected in *The River Dies Young*. Another national emblem subjected to scrutiny is the dragon: Why did the ancient Chinese worship this fierce monster? Originally, it was regarded as the tyrant of nature—the counterpart to the emperor who was the tyrant of the world. The distinction became blurred when the emperor adopted the dragon as his symbol to set himself above the people.

The origins of the awe in which the dragon was held have their roots in the fact that China has long been principally an agricultural country, and for agriculture water is the lifeblood. The Dragon King was the god of rain, and so was both loved and feared by the nation, simultaneously praised when it brought life and cursed when it denied it. The image of the dragon in popular

culture is thus both contradictory and complex.

In the second part of the series, titled *Fate*, the role of the emperor as the ancestor of the Chinese nation and the embodiment of the loess land is scrutinized. Again yellow emerges as the dominant colour: People, born and raised on the loess land eat yellow rice and soybeans; they live in the cave dwellings scraped from beneath the loess hills and drink yellow muddy water. When an ancient emperor ascended to the throne, he would be draped with an imperial yellow robe, walk on a yellow pavement and live in a palace adorned with yellow glazed glass tiles. No other nation in the world has worshipped their land so devotedly as the ancestors of the Chinese. And this land worship, according to the script writers, was a major factor in shaping the nation's isolationism and its timidity in creative endeavours.

In exploring the impact of the geographical environment on the culture of the Chinese nation, the narrative emphasized the physical borders that bound the Huanghe River: To the north lies the Gobi Desert; to the northwest is another vast expanse of yellow sand; in the southwest stands the Qinghai-Tibet Plateau, the largest and most precipitous plateau in the world; and in the east it faces the Pacific Ocean. In ancient times, these were all impassable barriers. The Huanghe River valley was not simply the centre of Chinese culture, but was an isolated centre. It may have nurtured stability, but it also engendered introversion.

The series severely criticizes various historical objects and historical figures long revered by the Chinese people. For instance, the Great Wall, first

built in the Qin Dynasty (221-207 BC), and reconstructed in the Ming Dynasty (1388-1644), is held up as a monument to isolation. People are proud of the only man-made project which can be seen by the astronauts from the moon, but should they allege that it embodies China's prosperity? The commentary goes on to say that the Great Wall is no longer a representation of power and glory, but a symbol of conservatism, isolation and incompetent defence, timidity and weakness.

As for Qi Jiguang, a military general, responsible for constructing a long moat in Penglai, Shandong Province, during the Ming Dynasty to resist the Japanese pirates, the commentary first asks why were the Japanese able to cross the sea to attack China while the Chinese people could only stand watch on the coast and not even consider travelling to this island country? Why did European states embark on aggressive ventures while China merely erected and extended its Great Wall to the coastal areas? Our ancestors could never move beyond their land and agriculture. Despite their strange imagination, their most bold action was to build the Great Wall.

In *The River Dies Young*, the 15th century is singled out as a key century for the whole of mankind. It was then that people started to shift their attention from the continents to the seas and oceans. The Pacific, the Atlantic, and the Indian Ocean opened their chests to all nations. But China remained landbound, passing over this opportunity to reverse its history of introversion.

In 1405, Zheng He led a powerful fleet westwards. This event has been praised time and again in Chinese history, but it

means nothing to the makers of *The River Dies Young*, because in the history of mankind no similar venture has ever been pursued without an economic goal. They declare it a purely political parade aimed at bestowing favour on other countries. So even when the Chinese people travelled to the seas, they could not rid themselves of their landlocked ideology. History may have chosen the Chinese people, but the Chinese people could not choose the history.

It was only several decades later that four small ships representing the first steps of an expansionist capitalism sailed into the Indian Ocean. Europe had started its great geographical exploration.

China's old and weak agricultural civilization compelled our ancestors to defend the fruits they had harvested with the expensive Great Wall. Even if they had gone to the sea, they still knew little of trade and economic competition. Decline had by then fully withered the life and creative power of the entire Chinese nation. In the opinion of the script writers, China should not ignore any further chances offered her by fate.

In the third part, China's tragedy is explored from cultural and scientific angles. A rapid survey of the Spring and Autumn Periods (770-476 BC) and the cultural and artistic prosperity of the Tang Dynasty (618-907), leads to the Song Dynasty (960-1279) when China's science and technology were in the van of the world. However, the Chinese people, who were the first in the world

to launch small rockets, could not become the first to fly to the universe. Paper-making and printing technology, invented by the Chinese more than 1,000 years ago, did not bring about a wide dissemination of scientific knowledge in the country. Although Shen Kuo described the compass and magnetic declination in the 11th century, China never became a powerful maritime nation. Europeans, however, guided by the compass, forced

tinctly in China.

A major reason for the backward nature of Chinese culture and science was that the ruling class never truly paid attention to either of them. According to the programme, this should serve as a warning for China now: Although Chinese intellectuals have enjoyed a higher social status in the 20th century than in the past, they are still poorly paid and denied the respect they deserve. Teachers in particular are held in so low regard that education in China is now in a state of crisis.

Over the first three parts of *The River Dies Young*, the message reiterated through solid historical data and vivid tableaux is that for several thousand years, the civilization of the Huanghe River has been pounded time and again by foreign aggressors, yet it still has not perished. Now, however, without employing force or war, foreign culture is taking root and China appears to be succumbing. Its ancient civilization can barely check this inroad of change.

What the Huanghe River had to offer it has already given to our ancestors. Our ancestors created civilization. For certain, the Huanghe River cannot nurture it once again. It is necessary for us to create a brand-new civilization, but one which cannot come from the Huanghe River. Like the silt deposited on the riverbed on the Huanghe River, China's ancient civilization has clogged the blood vessels of the nation. To be washed away, it needs a huge flood, and finally this flood has come: It is industrial civiliza-



The dragon (papercut).

SHEN PEINONG

their way to China. What was this force which first manifested itself in China only to subsequently be turned back upon its inventors?

Why did Chinese civilization, foremost in the world for 1,000 years, fade in the 17th century?

Ironically, it was the spark of Chinese science, technology and culture which helped the West usher in a new historical era, while sparks from overseas barely glimmered indis-

tion, and now it is calling us.

Reform: Way Out

The theme that reform offers the only way forward for China runs throughout the third part of the series, and is reiterated in the fourth part, titled *New Epoch*.

"One prominent feature of China's economy since ancient times has been its ability to support a huge population," runs the commentary. "In 1800, when the Western powers were seizing territory for colonization, China's land was supporting one-third of the world's population. Some scholars do not agree that the failure of China's civilization to develop industry was 'failure of civilization.' Instead, they argue that such an idyllic if low-level agricultural civilization is worth appreciating in itself."

How has this agricultural civilization supported the Chinese? The series offers some examples: "In 1980, the average annual grain consumption per capita in a commune only 40 km from Lanzhou City was just 20 to 50 kg. Two-thirds of the peasants had no mats on their *kangs* (brick beds) with just one worn-out cotton wadding for every three people. More than 60 percent of the local farmers had no cotton-padded coats to tide them through the winter.

"Because of drought and a reduction in wheat production in 1987, an old farmer in northern Shaanxi Province said he and his fellow villagers had to subsist on potatoes until the new crop was harvested. Despite living such a poor life all his life, he has still raised three sons and four daughters, and now has more than a dozen grandchildren."

The series points its finger at

China's gigantic population as the largest of all China's difficult problems.

In the vast backward rural areas, Chinese farmers have little incentive to go into business, they are vulnerable to natural disasters, and are prone to relying on others and resigning themselves to their fate. The drop in quality of China's population mirrors exactly its explosive expansion. An agricultural civilization perpetuates this vicious circle. For no reason should we appreciate and cling to it.

Likewise, various errors of policy during and after the late 1950s led to the social turmoil in 1966-76, which again can be explained as the inevitable result of an agricultural civilization.

After noting that the national output value per capita in China remains at the lowest level, the series comments that if the gap between China and the developed countries continues to grow at the current rate, in 50 or 60 years time, the situation that existed during the Opium Wars will reappear—foreigners armed with sophisticated weapons while the Chinese have only broad swords and spears. No wonder some people are alarmed: If we don't do a good job now, we may effectively be expelled from global membership.

In 1978, China set out to reform its economic structure and open its doors to the outside world. For the makers of *The River Dies Young*, this although only marks a beginning, if China adheres to this programme, it may regain the vigour of its youth.

However, the road of reform is beset with difficulties. The fifth part, set against a backdrop of a flood on the Huanghe River, vividly exposes the social problems facing

China: The ever present feudal ideas of Confucianism, the threat of autocratic rule through bureaucratism, and the incomplete nature of its democratic and legal systems.

Fortunately, the narration continues, the country has made a stride forward in its economic reform; reform of the political system has also begun. No matter what kind of resistance and dangers may be encountered, to advance is the only way forward.

The sixth and concluding part, titled *Azure*, further expands on the advantages and disadvantages of China's inland or agricultural civilization and the West's ocean or industrial civilization. The lessons and experiences of history and their relevance to modern China are summed up. Then the point is made: Although the inland culture can be modernized, absorbing science and technology, and even launching satellites and exploding nuclear bombs, the vitality of civilization cannot be fundamentally injected into the whole nation: "Only when the azure sea wind turns into rain-water, can the enormous Loess Plateau regain its vitality."

As the series draws to a close, Huanghe is evoked for the final time: "The river will eventually run into the azure sea; at the great but painful entrance, it is dashed by turbulent waves. The Huanghe culture must eliminate its fear of the sea and draw from the undaunted will and impulse of the plateau. The life of water comes from the sea, which ultimately it must rejoin."

Discussion & Debate

Following the screening of *The River Dies Young*, commentaries appraising the series appeared in China's major

newspapers—*Renmin Ribao* (People's Daily), *Guangming Ribao* (Guangming Daily) and *Wenhui Bao* (Wenhui Daily). Shortly after, CCTV, *Renmin Ribao*, *New Observer* and the Beijing branch of the China Television Workers' Association jointly invited more than 30 arts critics and theoretical commentators to discuss the "*The River Dies Young* phenomenon" and the construction of television culture.

The participants all agreed that the documentary viewed China's history from an entirely new angle and with a whole new series of concepts. They further agreed that its major significance lay not in its popularization of historical knowledge, but in providing necessary information and views that would enlighten the masses and encourage them to participate in political matters. In pointing out that feudal culture remains a massive obstacle to socialist modernization, they noted that cultural criticism of the past aids today's cultural regeneration. The form and style of the programme also came in for praise: Not only did the series capture the mind, it was also pleasing to the eye.

One viewer wrote, "From an unprecedentedly high vantage point and with a boldness of vision, *The River Dies Young* reviews the long history of our nation. In presenting China's cultural legacy, it made us aware of the heavy burden of history we bear upon our shoulders, and the imperative demand of integrating China into the global community. It contains a penetrating analysis of the history of China's civilization and convincingly out-

lines the prospects for the revitalization of the Chinese nation."

A soldier echoed these views, "*The River Dies Young* is aimed at inspiring people to rely on their own efforts to make the country strong. It not only offers something new, but more importantly offers a

ward status. It should encourage them to throw themselves into reform and construction."

Another viewer named Li Nan pointed out, "The fact that *The River Dies Young*, with its radical and sharp language and unorthodox standpoint can be screened by CCTV, the television station with the world's largest number of viewers, reveals that the psychological ability to accept new ideas has advanced to a higher stage in all sections of Chinese society, and in particular among the upper stratum."

But if many people agreed with the series' calls to rethink the past in order to guarantee the future, there was much dissent on the historical perspective it adopted.

Professor Kuang Yaming, a former president of Nanjing University, noted that a form of national nihilism is currently quite prevalent. He criticized the manner in which the series linked the Huanghe culture, the Yellow Emperor, the yellow colour and the yellow race all to a symbol of tragedy as being incorrect historically, ideologically, theoretically and practically.

Associate professor Pan Qun, also of Nanjing University, agreed that it is erroneous to negate China's traditional culture completely. He pointed out that history bequeaths us both the strengths and weaknesses of our national culture, and having a strong national tradition, the poorer aspects have a dogged strength.

Viewers Wang Xiaodong and Qiu Tiancao suggested one of the problems with *The River Dies Young* was that it measured China's culture by West-



The Great Wall (papercut).

SHEN
PEINONG

series of profound thoughts that move beyond the confines of culture and tradition to generate ideological and political reverberations among the people."

A young person who works by the Huanghe River wrote, "This documentary will make every Chinese rethink profoundly. It will help the Chinese unload their heavy spiritual burden and extricate themselves from the contradiction between their pride in their nation's long history and civilization and their sense of inferiority stemming from China's current poor and back-

ern standards in an effort to expose the ignorance and backwardness of the former, and that this reflects a narrow view of culture.

Zhao Shiyu said the Great Wall is a true symbol of Chinese civilization. He asked, how can we negate the fact that it once represented power and prosperity just because it fails to be such a symbol now?

An economist pointed out that the documentary holds Confucianism and traditional culture responsible for many of China's contemporary problems—yet this does not tally with the facts and is merely to “blame contemporary mistakes on our ancestors.”

Tsung-dao Lee, a noted American scientist of Chinese descent, said, “The culture of the Chinese nation originates from the Huanghe valley. After the loess culture moved to the Changjiang (Yangtze) River valley, it united the yellow people living in the Changjiang valley with the yellow people in the north. When the yellow water of Huanghe flows into the sea, it links overseas Chinese for ever with this great river.... A nation which only relies on its past has no future, so does one which forsakes its ancestry. The 5,000-year loess culture is worth taking pride in. I hope our future efforts can

also gain the respect of our descendants.”

Chen-ning Yang, a noted American scholar also of Chinese descent, commented, “The documentary has made a contribution. It inspires people to think and ponder. It presents three symbols—the dragon, the Great Wall, and the Huanghe River. I believe the whole world recognizes these are the symbols of Chinese tradition. What I cannot accept is that it criticizes the Chinese traditions as if they have no merit. It insists that if we do not completely abandon these traditions China will have no hope. I think this is a big mistake.” □

Training Tourism Personnel

The country has built up a network of colleges, technical schools and vocational courses specially designed to produce qualified staff for hotels, travel bureaus and tours.

by Our Staff Reporter Han Guojian

Since China opened its doors to foreign tourists in the late 1970s, their numbers have multiplied each year, creating a demand for personnel trained in the needs of tourism. As a result, the country has built up a network of colleges, technical schools and vocational courses specially designed to produce qualified staff for hotels, travel bureaus and tours.

At the end of 1987, China had 4,800 students enrolled on courses at either four colleges concentrating solely on tourism or the 23 other universities with tourism departments or specialities. At the same time, 30,000 more people were being trained at the eight secondary

tourism schools and 191 vocational schools established in 20 of the country's major tourist cities. Total teaching staff numbered around 2,000—1,000 in the colleges, 200 in the secondary schools and 800 in the vocational schools.

The government has also recently opened two tourism training centres in Nanjing and Tianjin. Staffed principally by overseas hotel management experts, they will have trained directors from 1,300 hotels across China on 3-6-month courses by the end of 1990.

The Beijing Tourism College was the first to be established. Since 1982, 735 students have graduated from its standard

course, 167 students have graduated in technical subjects, and more than 2,000 people have attended its shorter courses and evening classes. In total, it has trained more than one-quarter of China's qualified tourism personnel.

The college now has 150 teachers, including two professors, 13 associate professors and 56 lecturers. It is divided into two departments, one for languages and the other for management, and offers six specialities: Conducting tours in English or Japanese, hotel management, travel service management, tourism finance, culinary art and dining room management. Ordinary undergraduates study for four

years, while part-time and technical students study for three. The college also offers a special two-year course for cadres.

According to Meng Zhaosui, dean of the college's Tourism Management Department, one of the major weaknesses of China's tourism industry is the lack of properly trained managerial personnel. "It is absolutely necessary for us to introduce scientific methods into hotel and travel service management, not to speak of the government's macro-economic control in tourism," he said.

To put his theories into practice, Meng teaches the college's required course in modern management techniques and public relations. Every year he spends two weeks travelling across China investigating tourism facilities and services to illustrate and supplement his administrative theory classes—a recipe that has proved popular with his students.

Meng taught business management before being transferred to the tourism college five years ago, putting him in the 20 percent of tourism teachers across China with experience of matters relating to tourism. Most of the staff—around 60 percent—have been drawn from the ranks of graduating students.

One such teacher is Yan Changcheng, 37, who stayed on after completing his course in 1982. He is now vice-dean of the Tourism Department and head of the college's adult education programme. Over the past four years, Yan has overseen the training of 350 administrative cadres for tourism enterprises.

The other 20 percent of teaching staff are experts invited from tourism enterprises.



The head of the China Tourism College meets representatives from the Tokyo Foreign Languages University.

WANG CHUNSHAN

es. With a wide range of practical experience, they usually run the obligatory courses in tour conducting, guestroom management and so on. Among the tourism professionals who have taught in China's tourism colleges are Wang Erkang, general manager of the China International Travel Service, Cheng Qingxiang, general manager of Beijing Hotel, and Dong Hui, general manager of Beijing's Xiyuan Hotel.

In addition, the Chinese government employs around 30 overseas experts from countries such as the United States, Australia, Spain and Singapore to lecture on international tourism practices.

Textbooks

Wang Jingrong, the vice-president of the Beijing Tourism College said teaching materials had improved beyond all recognition. Ten years ago, there were no Chinese books on the subject, all that existed were digests taken from foreign textbooks." Now the college has published its own 4

million-word set of textbooks, whose major subjects range from hotel management, finance, and table service through to psychology, law and Western tourist culture.

But it is by no means the only set of books on tourism now available—a total of 180,000 copies of 16 college textbooks and 100,000 copies of eight secondary school texts have been published—and there is an ever-growing range of training materials and reference books specially produced for tourism training.

The schools and colleges have rapidly improved their training facilities, building language labs and installing computers. The China Tourism College can even receive television programmes directly from the Soviet Union, the United States and Australia via the satellite dish on its roof.

Curricula

China's tourism colleges aim to turn out interpreters, guides and high and mid-level management personnel. The second-

dary and vocational schools concentrate on training service staff. They are all guided by the needs of the national tourism industry. In 1982, for example, the Beijing Tourism College offered a course in hotel management for the first time to alleviate the serious shortage of administrative staff in Beijing's hotels. In 1986, it added tourism finance, in 1987, specialities in culinary art and table service were added, and last year it initiated a class in travel service management.

To ensure its courses remain relevant, the college continually visits hotels and other tourism-related businesses and strives to incorporate its findings into its classes and textbooks. Indeed, some courses such as conducting tours in English and Japanese, and tourism courtesy and etiquette, have been initiated as a direct result of the college's investigations.

To keep up with recent developments in China's tourism industry, the college has further added courses in human relations, dining-hall service, guestroom service and various other areas.

At the Beijing Tourist Vocational School, a special emphasis is laid on cultivating high standards of service. All students have to attend a series of classes on professional ethics directed by the school's principal and deputy principal — a feature that was picked out for special praise by American and Canadian educational observation groups who visited the school in 1986 and 1987.

Student Recruitment

With good working conditions and high salaries, increasing numbers of young

Chinese are eager to find jobs in China's tourism industry. In 1987 and 1988, the number of people applying for the Beijing Tourism College outnumbered the places available by 20 to one.

A large number of the successful applicants spend most of their time studying foreign languages—now considered almost essential in every corner of the tourism trade. Yang Jian, a former deputy manager at the Diaoyutai Guesthouse gave up a 1,600 yuan annual bonus in order to pursue higher education. He reckons that his investment in foreign languages will more than pay off in the long run.

Over the past ten years, China's tourism colleges and schools have supplied the country's tourism businesses with more than 13,000 graduates—4,095 from the colleges, 1,975 from the secondary schools and 7,632 from the vocational schools—while simultaneously training 30,000 people on part-time courses.

Already some graduates have gone on to fill top positions in China's leading hotels. Wang Zhenshan, 34, is now the general manager of Beijing's Longxiang Hotel, and his classmate, Xin Tao, is the youngest department manager in China Hotel. Of the 16 attendants in the Diaoyutai Guesthouse's Presidential Building, 12 are ex-students of the Beijing Tourism Vocational School. The quality of their service has been highly praised by the General Secretary of the Communist Party of China Zhao Ziyang, the Chinese premier Li Peng, and other state leaders.

To further strengthen hotel management in China, the government has sponsored college graduates to study in tour-

ist institutes abroad, usually entrusting them with important posts on their return. Among the beneficiaries have been Li Zhonggen, general manager of Beijing's Jianguo Hotel, Luo Jianshuang, deputy general manager of the Great Wall Sheraton Hotel, and Yang Yuanping, the deputy general manager of the Kunlun Hotel, also in Beijing.

Problems

Despite the successes scored by China's network of tourism education colleges and schools, several problems remain to be solved in the near future. For example, there are too many basic courses on offer and insufficient specialized ones. Many colleges emphasize theory at the expense of practical skills, and there is an overall shortage of opportunities for students to gain work experience.

Moreover, the country has an abundance of tourism colleges and vocational schools, but insufficient secondary schools, leaving tourist enterprises short of basic personnel. Difficulties also exist in hiring teaching staff with practical experience of tourism work.

To counter these problems, the government has drawn up a list of measures:

- Increasing the number of specialities and practical skills courses in colleges.

- Encouraging tourism-related enterprises to participate directly in tourism education.

- Halting the building of new colleges and direct resources to establishing six new secondary schools before 1990.

- Encouraging teachers in tourism schools to conduct extra part-time courses where they can supplement their income by up to 150 yuan a month. □

Non-Ferrous Output Goes Up

Output of China's 10 major non-ferrous metals, including copper, aluminium, zinc, nickel, tin and mercury, reached 2 million tons in 1988. This represents a 10 percent rise on 1987, and meets the target set in the Seventh Five-Year Plan (1986-90) two years ahead of time.

According to Fei Ziwen, general manager of the China National Non-Ferrous Metals Industrial Corp. (CNNMIC), the target was achieved despite production difficulties with shortages of power, raw materials, transport facilities and funding.

Over the last five years, the output value of non-ferrous metals has increased by an average of 8.8 percent a year. Because of the continuing problem with shortages of raw materials and power, it has been planned to raise output by just 5 percent in 1989. Efforts will be made, however, to surpass this target.

China is currently adopting measures to cut back the scale of capital construction, such as controlling credit, and increasing investment in agriculture so as to boost grain production. It is predicted this will have an unfavourable effect on industrial production.

At the same time, changes in China's domestic non-ferrous metals market merit serious attention. China has long been an importer of copper and aluminium. Because of rising prices on the international market and a shortage of foreign capital in China, imports of these two metals have gradually been cut in recent years. However, as China's economy

has expanded rapidly, so has demand for copper and aluminium.

For example, from 1984-87, the output value of electricity generating equipment in China incorporating a large proportion of non-ferrous metals increased at an average annual rate of 26.3 percent, while production of communication cables made of copper or other metals grew by 30.8 percent.

The problem has been exacerbated by companies in areas with freedom to manage their economic development purchasing imported production lines regardless of the availability of resources. From 1980-87, total output value of copper and aluminium rose 57.6 percent, but processing capacity rose 300 percent in the same period.

China is now taking various steps to rectify these imbalances. Last year CNNMIC bought 220,000 tons of copper ore and aluminium oxide from overseas. Providing their prices do not rise excessively, the amount is expected to be greater this year. To ensure domestic supplies, strict controls will be enforced on the export of products made of non-ferrous metals (unless such materials are imported for processing and re-export).

China is the world's largest



Aluminium ingots of the Lanzhou Aluminium Plant ready to be shipped. MIN ZHONGJIE.

exporter of tungsten, antimony, rare earth and tin. In 1989, efforts will be made to improve management and the quality of these exports, and increase intensive processing capabilities and the proportion of finished goods.

Founded in January 1984, CNNMIC has earned US\$1.4 billion by exporting metal products in the last five years. US\$500 million of this came last year alone, an increase of 19 percent on 1987.

During the same period, China imported copper, aluminium, lead and zinc at a cost of US\$1.8 billion.

CNNMIC has 10 branches and offices overseas in the United States, Japan, Britain, the Federal Republic of Germany, Australia, Singapore, Hong Kong and Macao.

by Han Baocheng

Raising Funds for Smaller Firms

In late 1988, China's first symposium on economic co-operation between overseas companies and medium and small-scale enterprises took place in Yangzhou, Jiangsu Province.

The overall condition of the Chinese economy in 1988 was reviewed. It was noted that many contracts and agreements had been signed with foreign business representatives, and a large amount of foreign capital had flowed into China. Various difficulties were also discussed, such as inflation, shortages of raw materials, transport facilities, energy resources and funds, all of which have become obstacles hindering international economic and technological co-operation.

Officials responsible for the development of China's coastal provinces and regions repeatedly pointed out, however,

that despite these drawbacks, the outlook was good for overseas investors. They said that the relatively low level of investment, the small risk, high efficiency and high return on capital made putting money into small and medium-scale enterprises an attractive prospect.

According to participants, the most lucrative areas for overseas investment during the last two years have been the processing and assembling of imported materials and parts and compensatory trade. Neither of these require large funding from China, and they remain relatively unaffected by the domestic economic situation. They added that China should now strive to import more advanced equipment and technology to promote further co-operation in this area.

China's small and medium-

scale enterprises now play a major role in the nation's economy: they account for 99.6 percent of the country's 1.2 million industrial enterprises, produce 68.5 percent of total industrial output and employ 78 percent of industrial employees.

It was stated that the major problem in developing co-operation with overseas companies was a lack of information. To promote understanding, China established a Co-ordinating Centre for Business Co-operation under the State Planning Commission in 1985. Its principal tasks have been to increase contacts and exchanges with foreign economic organizations and companies, to offer a consultancy service and introduce potential partners, to resolve difficulties encountered by foreign investors, and to train personnel.

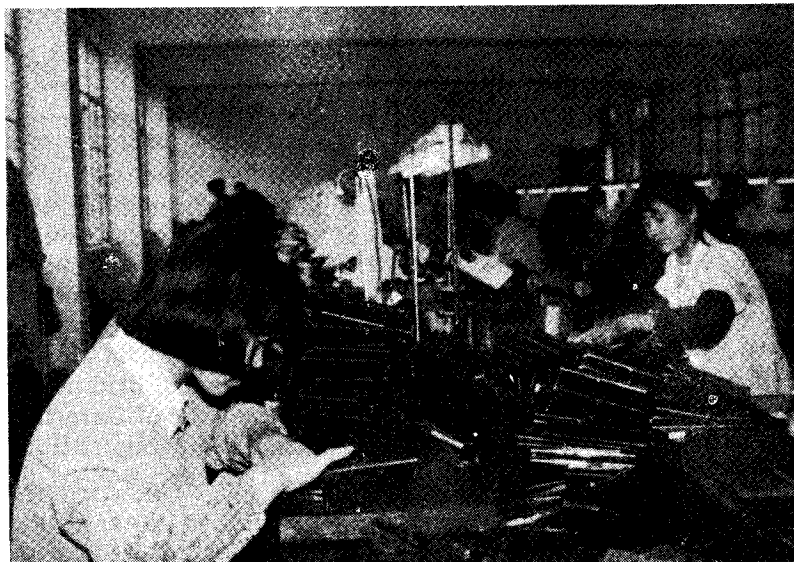
To date, the centre has established links with more than 200 official or semi-official organizations from some 20 countries. It has also signed long-term co-operative agreements with the Federal Republic of Germany, Italy, Switzerland, Denmark and Japan, and helped negotiate contracts for 74 co-operative projects.

The centre is reported to be planning a further symposium on economic co-operation with small and medium-scale enterprises aimed specifically at companies from the United States, Japan and the Federal Republic of Germany. The discussions will be supplemented by visits to North America, Europe and Japan to conduct business negotiations.

by Yao Jianguo

Processing wallets for Canadian clients in the Wuxian County Leather Goods Plant, Jiangsu Province.

YUE HAITAO



Jiangsu Builds Ties With FRG

Jiangsu Province has announced plans to establish a joint economic and technological centre in Nanjing with Baden-Wuerttemberg state in the Federal Republic of Germany. A formal agreement should be signed later this year.

The centre's main task is to collect and collate information on economic co-operation and development and to train Chinese technicians and administrative personnel.

Jiangsu, situated in eastern China, has developed more rapidly than any other province. Small and medium-sized enterprises make up 97.7 per cent of all the enterprises in the province—similar to Baden-Wuerttemberg.

Already the two regions have signed 24 agreements. Four of these are for joint projects, four for co-operative production, and the rest for importing technology and key equipment. They mainly involve precision machinery, chemicals, electrical appliances and food processing. Presently 25 new projects are being negotiated.

Long-term co-operation is expected in the areas of joint and co-operative production, compensatory trade, the processing of imported materials and the transfer of technology.

Baden-Wuerttemberg has now received orders worth US\$30.8 million for technology and equipment from Jiangsu to improve the quality and technological level of production. In addition, around 100 administrative personnel have received special training for working in joint ventures.

As well as Baden-Wuerttemberg, Jiangsu has es-

tablished direct economic and technological co-operative relations with several other regions around the world including the Australian state of Victoria, Tuscany in Italy, cities in France and Ecuador, and Bulgaria. Links are currently being negotiated with Poland, Czechoslovakia and the Netherlands.

by Yao Jianguo

Foreign Finance Group Reshuffled

To strengthen and expand its control over foreign capital, China's State Council has reorganized the membership of its group responsible for overseeing overseas investment.

Established in July 1986, the daily work of the group is under the leadership of the Special Economic Zones Office.

The group's tasks are to research policies, plans and measures and draw up suggested lines of action for the State Council.

The group's leader is now Tian Jiyun, State Council vice-premier. Its deputy leaders are Gan Ziyu, vice-minister of the State Planning Commission, Shen Jueren, vice-minister at the Ministry of Foreign Economic Relations and Trade and deputy secretary-general of the State Council, and He Chunlin, director of the State Council's Special Economic Zones Office. Zhou Jiannan, the group's former deputy leader, was appointed its consultant.

The group's members are:

Xiang Huacheng, vice-minister at the Ministry of Finance, Cheng Lianchang, vice-minister at the Ministry of Personnel, Yan Zhongqin, vice-minister at the Ministry of Labour, Liu Hongru, deputy president of the People's Bank of China, Wang Deyan, president of the Bank of China, Dai Jie, director of the General Administration of Customs, Jin Xin, director of the State Administration of Taxation, Tian Shugan, deputy director of the State Administration for Industry and Commerce, Li Peichuan, deputy director of the Law Bureau of the State Council, and Ling Zeti, deputy director of the State Administration of Foreign Exchange Control.

by Li Ping

Snore Cure

A Beijing professor claims to have invented a successful cure for snoring. Weng Weijian of the Beijing College of Traditional Chinese Medicine says a drop of his medicine in the nose before bed guarantees a peaceful night for almost every snorer.

Named *Hanliting* (stop snoring immediately), the cure is made entirely from plants. According to a researcher, clinical tests have produced an efficacy rate of more than 90 percent. He also said it had no side-effects.

Test patients have confirmed the cure's effectiveness, but a few of them said initially it caused a slight pain.

Already US\$10 million worth of *Hanliting* has been sold in Singapore, Malaysia, Thailand and Indonesia, and negotiations are currently under way with businessmen from the United States, Australia and Hong Kong.

by Han Guojian

Factors Fueling Ongoing Rackets

BAN YUE TAN
(Fortnightly Forum)

In spite of press bombardment and government and Party warnings, bureaucratic racketeering is still rampant in China.

According to the department of industry and commerce, there were 300,000 companies in 1985 and 360,000 in 1987; many of them were organized by Party and government institutions. According to 1988 indications, such companies are increasing.

During this stretch of time, the Party and government have made efforts to clean up these companies, but they have always found ways to beat the system. For example, when the government and Party Central Committee banned officials from engaging in commercial business, some of them set up their children as fronts; when, in turn, the crunch was put on these young people, they went underground. Some claimed to unhook connections with the companies but still maintained close ties on the sly.

Why is bureaucratic racketeering a tough nut to crack? Many credit this stampede for wealth through China's new open door to hopes raised by a re-routed economy. Changing the product economy into a commodity economy seems to have broken the relative balance in the incomes between individuals. In short, as long as the old and new systems co-exist, the door is open for the conception and growth of bureaucratic racketeering as well.

During the economic structural reform, which started in December 1978, the market

mechanism was introduced. However, the old system still lingers and in certain fields is yet playing an important role. The newly introduced market mechanism and the former planning system together forge an administrative power which, though not in direct control of the commodities as before, can influence the direction of their flow. This makes it possible for people to seek high profits by dint of power alone—no capital output and no risks. This has become a way for some government officials to line their pockets.

Here is a case in point. A provincial planning commission set up a company, a "construction engineering-consultancy service," and announced that all the capital construction projects in the province had to be filtered through this company.

Besides officials who thumb their noses at government opposition, there are also people who go into business for so-called legal reasons. These are people streamlined to work in these administrative companies. Although they are company members they are still supervised by the administrative organs. Their dual status ensures that the company they work for will enjoy privileges in certain economic sectors. Together these two kinds of officials have created a flourishing bureaucratic economy.

Companies which lump government administration with enterprise management fuel the existence and spread of this unhealthy trend and con-

tribute to corruption. Sponsors of these companies wield both political and economic power. While controlling the allocation of finance and materials, they also monopolize the approval and examination of projects and the pricing of certain commodities. The results: An unfairness in competition that cripples the development of the commodity economy; an encouragement of ill practices, such as the charging of commissions, bribery and even blackmail; and a marred prestige of both the Party and government.

(No. 19, 1988)

Beijing Tracks Population Rise

SHOUDU JINGJI XINXI BAO
(Beijing Economic Information)

According to the Beijing Municipal Statistics Bureau, by the end of June 1988 Beijing had a population of 9.957 million, 2.4 times as much as in 1949.

However, this figure was only from the residence booklets. Actually, Beijing's population has already exceeded 10 million because many births weren't registered.

In addition, Beijing has a floating population of around 1.2 million. Of this, more than 700,000 come from other parts of the country, doing manual work or business in Beijing.

The population boom has alerted the public. Some people think that the city's goal of limiting the body count to within 10 million by the end of the century will be a hard row to hoe. The concerned departments had to co-ordinate the population figure with an overall plan on urban construction.

The key reasons for Beijing's bulging populace are a high natural growth rate and an accelerated migration into the city.

In the 1950s and 1960s, the natural growth rate of population in Beijing hovered around 30 per thousand; in 1963 it stretched to 35.3 per thousand. During the 1970s, the municipal government raised the call "One couple, one child," and the growth rate snapped back to 11.88 per thousand. However, each year the number of newborn babies still amounted to 169,000.

During the 1950s, in order to meet the needs of political, cultural and economic development, a mass of people migrated from other places to Beijing. From 1949 to 1960, this figure shot up to 4.623 million, while only 3.086 million Beijing people were moved out of the capital. During the 1960s, the number of people who moved out of Beijing turned out to be more than the number of people who moved into the capital, because the government called for the local people to go to the mountainous areas and the countryside. Since the 1970s, conditions again have switched. In 1987, for example, people from other areas numbered 90,000, while people leaving Beijing amounted to only 40,000.

The rapid swelling of population in Beijing has brought heavy pressures to bear on the departments of transport, energy, water supply, housing and materials supply.

Chen Xitong, mayor of Beijing, held that the bloated population is the main drag on the city's overall development. He said, "Though some policies have been carried out to restrict the increase of population in Beijing, the expansion will not be checked in a short

period."

Some experts expect that in the long run Beijing's population will continue to increase. By the end of the century, the total number will be 11.5 million and 12.6 million in 2024. Then the figures may begin to decline.

(November 8, 1988)

TV Sets Lure Duplicator Buys

JIEFANG RIBAO
(Liberation Daily)

Originally, only a few stores in Shanghai marketed duplicators, with an annual sales volume of about 20 machines. But in the past few years, the number of stores entering the duplicator business increased to 200 with an annual sales volume of nearly 10,000.

A manager of a stationery shop said that in order to lure more people into purchasing duplicators, a number of shops bought colour televisions at high prices and then sold them at fair prices to the buyers of duplicators. The price difference was tagged onto the market prices for duplicators. Thus, duplicators have become goods in great demand.

A salesman found a strange thing several days ago while debugging a duplicator in a factory. Two duplicating machines purchased by the factory several months ago had not been put to use. The factory, however, had recently bought a third one. The reason was that two colour TV sets hooked up to the duplicators had been entertaining two leaders. Their fun had caused another leader to be envious, so in order to avoid "shaking the applicant," they had or-

dered another machine.

Some enterprises have searched high and low for colour television buys that are tied in duplicator sales. Quality doesn't concern them because the funds for duplicators will be paid by the state. In order to cater to this market mania, one stationery shop advertised to release three colour TV sets if one duplicator was sold. As a result, other shops, unwilling to lag behind, have raised the ante anywhere from four or six sets per duplicator.

This unhealthy competition is now infecting air conditioner, videorecorder and computer businesses, too.

(November 8, 1988)

Test-tube Baby Ends Marriage

ZHONGGUO RIBAO
(China Daily)

A woman has been given a divorce because of the gossip and censure she had to endure over her baby son.

The boy was born 18 months ago after the woman was artificially inseminated with the sperm of a man other than her husband, who was thought to be infertile.

There is no law regarding problems arising from artificial insemination. The court decided to apply the adoption law on the basis that the husband had agreed to the use of another man's sperm. The verdict was that the husband should pay 204 yuan maintenance for the period from July 1987 to November 1988, and a further 18 yuan every month until the boy becomes independent.

(January 9, 1989)

Artist Bikes About the World

Zhang Bingyao, a 54-year-old artist, became a legendary hero admired by thousands of Beijing youth after he had pedaled about the world for sketching and exhibiting his paintings. Zhang started his bike tour in Beijing on December 31, 1985, and wheeled through more than 150 cities in many countries and regions, such as Hong Kong, Australia, the United States, France, Holland and Thailand, covering a total distance of more than 50,000 km. He returned to Beijing on October 27, 1988, with a souvenir of more than 3,000 sketches and paintings that he had created during his journey. When he reached Tian An Men Square, the terminal point of his tour, thousands of young volunteers were waiting there to welcome him, waving flags and posters. One of the posters read: "Welcome the return of an artist and an adventurer."

Zhang now is an associated professor at his alma mater, the Central Academy of Fine Arts. He had enrolled there at the age of 23 and studied under such well-known masters as Gu Yuan, Huang Yongyu, Li Kuchan and Wu Zuoren. In the 1960s Zhang's woodcut prints and water-colour paintings were displayed and highly acclaimed in the Soviet Union and in Poland.

In the early 1980s, Zhang conducted a painting tour in an area along the Huanghe (Yellow) River going through

115 cities and counties in nine provinces, totalling a distance of more than 5,000 km. In doing so, he gained the distinction of becoming the first Chinese artist to complete such a tour from the source to the mouth of the great river. During the tour he did more than 1,000 sketches and took

Zhang Bingyao in front of the Lincoln Memorial Hall.



10,000 pictures.

Zhang once said, "The Yellow River is the cradle of Chinese civilization, and it has provided me with many materials and much inspiration."

He held an exhibition of his Huanghe (Yellow) River paintings in Beijing and caught the eyes of artistic circles both within the country and abroad. He received invitations from more than 10 countries asking him to have lecture tours. Because of these invitations, Zhang decided to

seize the opportunity to take a bike tour around the world.

Zhang himself called his Yellow River tour the first "shock wave" in his life. Hence his global tour was the second. He thinks Chinese artists should travel more places to broaden their artistic horizons so as to create greater works.

Zhang began to prepare for his bike tour in the first half of 1985. His plan received warm support from various social units and people. Some managed to raise money for his tour, and the Ministry of Culture helped him with the red tape, such as getting a passport and fulfilling required procedures. The China Ocean Navigation Co. even pitched in with a promise for a free ride on any of the company's ships, and the Tianjin Bicycle Manufacturing Factory offered to provide him with the wheels, a custom-made bicycle.

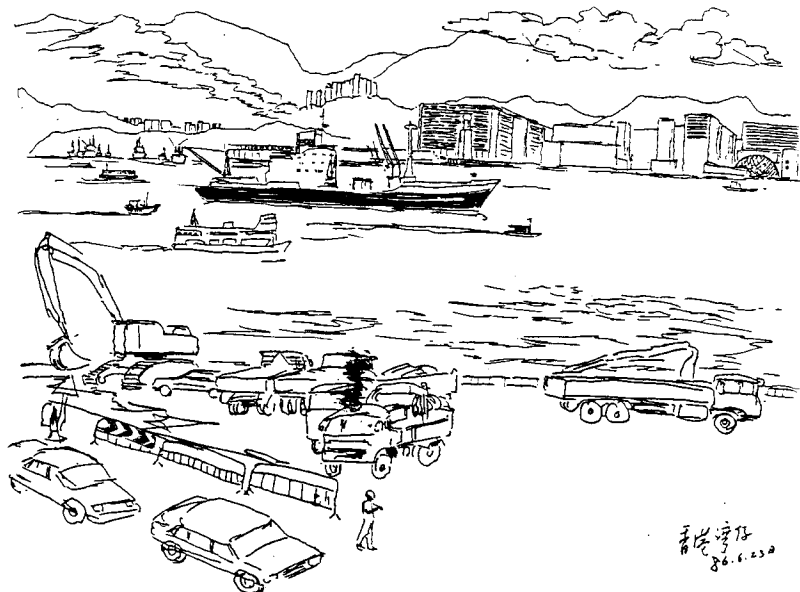
On December 31 of the same year, Zhang launched his adventure armed with 3,000 slides introducing Chinese culture and scenery, a bunch of painting paper, a snapshot camera and a video camera. During his three years on the road, he encountered and surmounted many difficulties. In the United States, he started from the city of Los Angeles in California, traversed 11 states and ended up in Washington by the east coast. On the way, he managed, in a baking heat of 38 degrees centigrade to tackle the Nevada desert, which

is known as "Death Valley." In Australia, he once fainted by the roadside after working hard and traveling a too long distance at a stretch. In the countryside of Thailand, he had his load lightened by thieves who lifted all his valuable belongings.

"Travel seems like a romantic thing," Zhang said, "but a lot of courage and persistence are required during a lonely, tiring journey. Hunger and thirst are constant companions. Sometimes, I wanted to give up, but I finally succeeded in finishing the trek."

During his journey Zhang gave many lectures on ancient Chinese culture and traditional Chinese paintings in eight colleges in the United States and in Australia. He also held painting exhibitions in many countries. Through these he got the funds necessary to fill his pocket and push on.

Zhang's global tour was a significant artistic adventure. It brought him a better understanding of Western paintings through the tactile examination of the folk arts and cus-



Sketch by Zhang Bingyao.

oms of the places he visited. Previously, for example, the American Hudson School had seemed quite alien to him. However, when he painted from his own palette by the shores of the Hudson River he suddenly realized that this school was no more than a product of the river and local culture. Likewise, on the bank

of the Seine River in France, he came to a better understanding of Jean F. Millet, the realist master who was deeply rooted in the soil of his homeland.

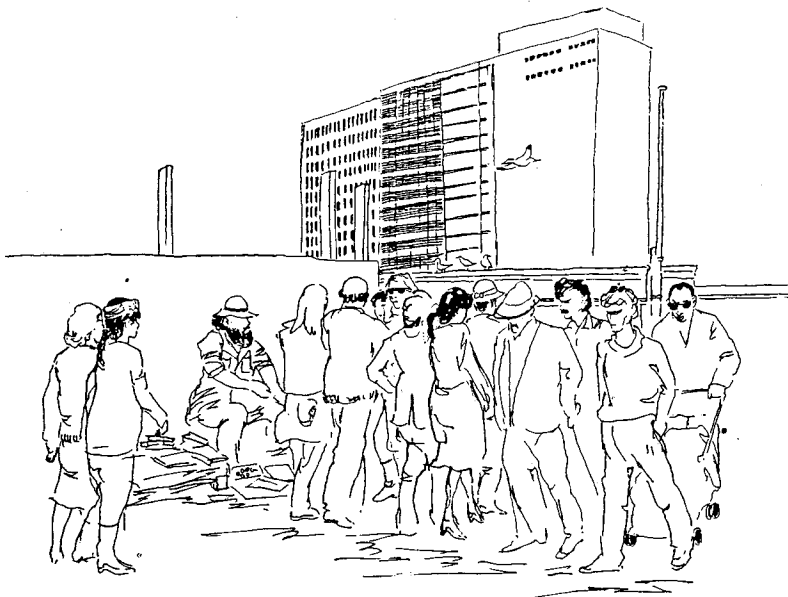
"Environment plays the decisive part in the formation of an artist's style and character. This journey showed me that native soil provides the most fertile grounds for the prosperity of art." Zhang said.

During his journey Zhang also discovered that Westerners are still quite ignorant about the art of Chinese painting. Even some experts knew little about the techniques and skill of traditional Chinese paintings. "Such a fact is shameful for Chinese artists," Zhang said, "so I try my best to paint more and talk more about Chinese paintings. It seems that cultural understanding between East and West will take time."

For now, Zhang is busy sorting and compiling his sketches. An exhibition of the paintings he created during his bike tour will be held in Hong Kong next year.

by Zhang Wei

Sketch by Zhang Bingyao.



Changyang: Musical Heritage

Although Changyang is a small county in central China's Hubei Province, its folk songs and dances have a great appeal. This was recently proved by an especially entertaining performance by the county's song and dance troupe in Beijing.

There are two kinds of songs in Changyang County: mountain songs and folk songs. The former tend to be sonorous and bright. People like to sing these tunes when engaged in manual labour, such as cutting firewood or weeding in the field. The latter are lyrical and mild, expressing a variety of feelings, either of the singer or of the people. The male solo entitled "Beautiful Hometown," an antiphonal piece called "Wanton Tune," and a female solo, "Drying Clothes" are all songs depicting the local everyday life. "Weeping Before Wedding" voices the feelings of a Tujia nationality girl bidding farewell to friends before her wedding ceremony.

The song mingles happiness and sadness together, exploring fully of the girl's complicated emotions.

A Changyang *nan qu* (southern tune) piece called "Brighter Is the Moon of My Hometown" depicts the Tujia people's longing for the return of their bread-earners away from home. *Nan qu* is a unique blend of Han nationality and local culture. During wartime in ancient China many Han nationality families in the coastal areas of eastern China were forced to leave their homes and moved to Changyang County where most of the inhabitants were Tujia people. The newcomers brought their songs and dances to this place where they took root and developed into *nan qu*. The words are refined and the tunes are elegant. Accompanied by a band, the performer sings and dances while playing a musical instrument.

The *ba shan* dance, another

Changyang specialty, was derived from the ceremonial dances commemorating ancestors and has a strong self-entertaining quality. Today on festive occasions, the local people often dance these steps in celebration. This simple, robust dance is characterized by extravagant hip gyrations. Hence, many people have nicknamed it the "Chinese disco." "The Merry Bisca" (bisca refers to the Tujia people in the local language) and the "Song for Drinking Wine" are both rhythm-setters for the *ba shan* dance. "The Merry Bisca" depicts a scene in which young girls and boys sing and dance to celebrate their harvest. The "Song for Drinking Wine" is closely related to the local custom of imbibing fruity spirits. The Tujia people siphon wine through a thin pipe from a wine jar and the hospitable people like to entertain their guests in this special way.

The Song and Dance Troupe of the Changyang County was founded 30 years ago and now has about 50 performers and workers.

by Feng Jing

XU XIANGJUN

Tujia Dance.



ART PAGE



Su Dongpo (1037-1101), a great Chinese poet in the Song Dynasty.



A Lady.



Li Er (Lao Zi) (about 571-? BC), China's great philosopher in the Spring and Autumn Period.

Chinese Paintings by Fan Zeng

Fan Zeng who was born in Nantong, Jiangsu Province, and now teaches at Nankai University in Tianjin, is talented in poetry, calligraphy and painting, especially painting characters from Chinese history.

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