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Students core of revolution in China, US

By DAVE KIMBALL

William Hinton, one of America's foremost China scholars, spoke in Madison on January 20 at "China Day" on the cultural revolution in China. Hinton has visited China five times, most recently in 1971, and has written several comprehensive books on the People's Republic, among them *Fanshen* and his two recent books on the cultural revolution, *Turning Point in China* and *Hundred Days War at Tsinghua University*.

The following interview is one part of an extended interview that Hinton granted the Cardinal. The first part, on the political aspects of the cultural revolution, was printed last month in the Cardinal. What follows is the second part of the interview, on the role of students in the cultural revolution.

Cardinal: How could students play such an important role in the cultural revolution?

At every point of change in Chinese history students have been the first to take up the slogan, the first to see the threat of Japan, the first to see the threat of imperialism, and so on.

But students are small in number, and if they don't bring these issues to the people as a whole and help to organize a mass movement it's just simply a lot of froth and foam.



In the cultural revolution the advanced students saw most keenly the issues in education, and through that, in society, and they raised them right where they studied and worked. Then they took the issues out to the factories and fields and did a tremendous job of mobilizing people.

They alienated a lot of people too, but the overall effect was a tremendous ferment within society, so that without the students the cultural revolution would almost not have been possible.

What were the issues on the campuses that started the cultural revolution?

There were a lot of grievances having to do with how students were chosen, and grievances having to do with an educational system that almost guaranteed that worker and peasant students would flunk out. Since there was a big influx of peasant and worker students in the 50's, various struggles had been initiated around these grievances.

There was this background of struggle on campus, that at times had been rather acute, but the way the cultural revolution started in 1966 was around a play called *Hai Jui Dismissed From Office*.

The play was an attack on Mao's policies for socialism, couched in terms of an historical drama praising a character that had fallen out with the emperor. The play in fact was a plea for the restoration of P'eng Teh-huai to office, who was the minister of

defense who had to be removed from office in 1959 for his revisionist policies. So this play was really a political attack, and Mao gave support to an article exposing it.

A nationwide debate was started around the play. But the people in power, the Liu Shao-Chi clique, tried to turn it into an academic debate over whether this historical figure was good or bad, whether what he did 300 years ago was right or wrong, etc. So the first move in the cultural

movement: a lot of people crystallized around the issues when they came into the open, but the "capitalist road" opposition also mobilized forces. A lot of students jumped into support the people in power. Some of it was naive—to them the party was under attack, so they rallied to its defense, opposing the rebels who they felt were unjustly attacking the president of the university, a good communist. The student



Cardinal photo by Eob Ronk

WILLIAM HINTON

revolution was the young cadre in Peking University who attacked the president of the university for the way the debate was being conducted.

It came in an academic form to start with, but it very quickly burst into a general criticism of society. Of course Mao did that on purpose, it was his way of raising the issue of revisionism, and when the students responded he gave them support.

How did the cultural revolution spread out to other groups? It was never confined on campus for very long.

The cultural revolution rather quickly spread out into society because cadre and high school students were involved and the students went out to mobilize the workers and peasants. What started on campus was spread throughout society within a few months.

movement wasn't like a revolutionary tide, there were loyalist trends and rebel trends.

Can you think of any parallels between the student movement here and the role students played in the cultural revolution in China?

I think that the parallels with the cultural revolution are really rather strong. The student movement here plays the same role. It is primarily students who first come to socialist ideas, who are interested in Marxism, view the whole world with open eyes and expose the problems. Then the problem is: where do they go from there? Do they just talk about it or do they go out and actually join the working people, to help build a mass movement. The criterion of whether a student is revolutionary is what he does in relation to the masses of oppressed working people, and these issues

are very much alive in the West.

Don't you think, though, that left sectarianism has been a problem on campuses in America, that very few students have been willing to join workers?

I think that's a general problem on the American left, but it is particularly strong on campuses. What can develop is a struggle for power in the student movement, instead of a revolutionary struggle in the country. You end up with little cliques whose main interest in every event is did we win or lose, did we win the debate or lose the debate, did we sell more papers than they did or not? That's on the losing side of the interests of the people. The whole point of the struggle is that the people have serious problems that can only be resolved in the long run by socialist revolution.

The Chinese and Russian revolutions tend to give that "I am the core" type of thinking a push, because the history actually was that 12 people sat down and organized a Communist party that went on to become the leader. It's just not been that easy in America for a few people to sit down, declare themselves the "core" and make it stick.

The historical situation in China was much different. In America it is much more difficult to organize a revolutionary party because the national question here is so complicated. The several revolutionary strands are not easily united, there is a tremendously powerful imperialist bourgeoisie, and aristocracy of labor, and corrupt sections of the working class that are the basis of social democracy.

That's why one has to be modest, listen, and learn to unite with people whenever possible and not get swell-headed with a few successes. I think that the basic position of the Revolutionary Union, that they are not the communist vanguard but that they and other people were trying to bring it into being was a very refreshing wind in the whole American left. The vanguard is not a subjective thing, it's something that the masses of people recognize and no one can just sit down and declare himself to be the leader.

East Asian Dept. thrives

By THEA LANDESBURG

Have the U.S.-China table tennis games, Nixon's historic Peking trip, or the touring Chinese acrobats created a tumultuous rush of students towards China-related courses?

While all present indications deny any great upsurge in student registration, the Department of East Asian Languages and Literature of the University of Wisconsin-Madison is drawing a steady following.

THERE HAS BEEN a gradual rise in enrollment in East Asian subjects and in particular the Chinese dialect of Mandarin. The reasons for interest in the language and Asia, however, has had little or no relevance to current China publicity.

"Nixon's Peking trip has not and will not greatly affect our department," says Prof. Wayne Schlepp, Chairman of the East Asian Dept. "The greatest interest from students comes from inside themselves."

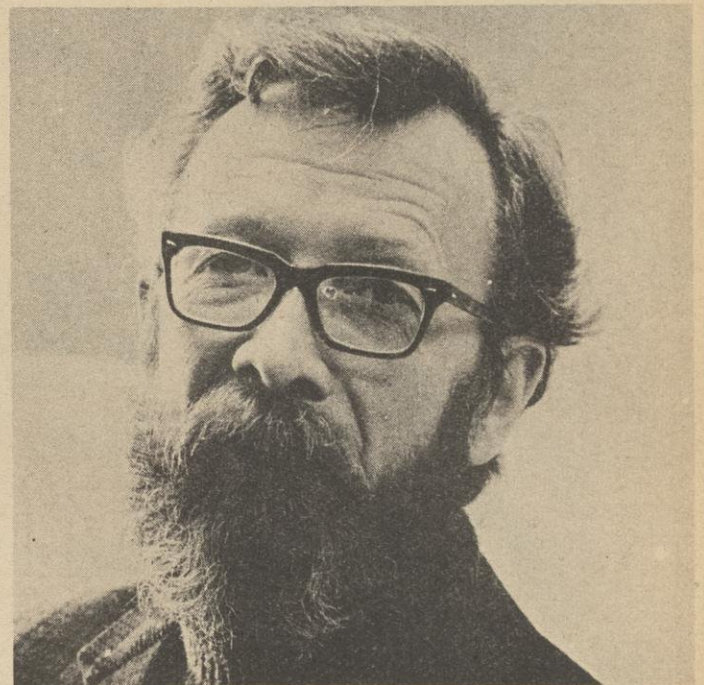
The department, which was begun in 1962, offers courses in Mandarin, Cantonese, Classical Chinese, Japanese, Indonesian and Javanese. Other departmental offerings include Calligraphy and Literature in Translation. The department is expanding, says Mr. Schlepp, to attract more students, those with a particular interest in China, or Asia in general.

In 1967-68, 31 students enrolled for the fall semester in Mandarin; in 1972-73, there were 54. Students who are taking Chinese courses have varied reasons for studying in an area that has, for the present, limited but expanding opportunities outside the academic world. Some come by way of related subjects such as Anthropology or Linguistics, some because they have relatives or friends in Taiwan or Mainland China, and many because of a deep intrigue with Chinese. As one third-year Chinese student says, "I just love the language."

SATISFACTION AND PRAISE for the Chinese language program has been overwhelming. "We have the best basic Chinese teachers," says Mr. Schlepp, and student opinion has backed the statement. Dennis Elter, a graduate student, says that they "are really trying to teach the language and get students involved in the course." The Chinese instructors are extremely kind and more than willing to help you," says a first-year Mandarin student. "The department is fantastic."

While students are enthusiastic for the Chinese program, it is, as one student says of the Chinese 10-week Summer Intensive Program, a "lesson in self-discipline." Students encounter a great amount of work, a need for dedication, but with often the results of taking, as one student cites, "the best language course I've ever had."

Prof. Gwang-Tsai Chen, Instructor of Chinese, says that a fairly large group of students signed up for first-year Mandarin last fall due probably to growth of general interest in China, but when they soon discovered that it was a difficult subject, many dropped out. About 40% of first-year students drop out after the first semester. "The students who continue are very devoted," says Mr. Chen. "They are serious and know what they are doing. They really want to study Chinese."



Cardinal photos by Leo Theinert

PROF. WAYNE SCHLEPP

Mr. Schlepp believes that current increased access to Mainland China will have only a minimal effect on the East Asian Dept. Future university courses will probably deal more with contemporary China. Exchange programs on a teacher or student level are only remotely possible. "The Chinese are interested in computer technicians, not in humanities."

IF MR. NIXON'S PEKING TRIP did not especially help the East Asian Dept., his recent impounding of humanity funds has greatly hurt it. Federally funded fellowships and grants are being discontinued, cutting off many students, mostly graduate, without aid. Students in all fields will be forced to seek university financial aid, says Mr. Schlepp, which is very limited. The cutting of funds greatly affects the Indian Studies Department, because many of the instructors are half-paid by the federal government. Mr. Schlepp is leaving after this year, another teacher is retiring, and Mr. Schlepp questions whether these positions will be replaced because of scarcity of funds.

A program for teacher certification in Chinese on the BA and MA levels, planned to begin next fall or spring, may be delayed because of lack of money. The Chinese 10-week Summer Intensive Program, which last year received 14 scholarships from the federal government, is not getting any this year.

Despite monetary cutbacks, however, the study of Asian culture continues, and on the front of Mr. Chen's door it says, encouragingly, "When you study Chinese, you study more than a language."

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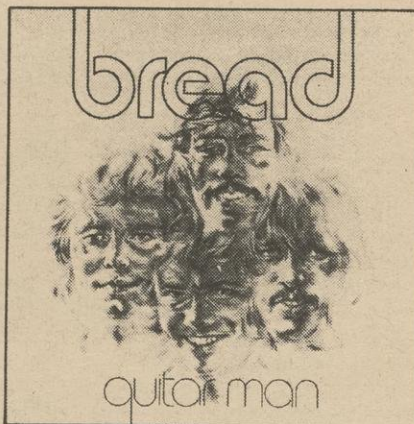
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New society based on ancient energy

By WARREN PALMER

How do you feed one third of the world's people, over 700 million strong, without the benefit of modern tools?

That's a puzzle to stump a genius or confound a congress. It's a problem that China's illiterate peasants solved while transforming one of the most backward societies on earth into the world's most progressive socialist society.

THE DEVELOPMENT of the communes best illustrates the dramatic transformation affected by China's peasantry. The story of the development of the communes is an epic of peasants using ideological concepts to solve local problems in new and progressive ways.

By 1952, 300 million formerly landless peasants had received 118 million acres of farm land. Equal land distribution was an important step but it was only a small part of the solution of China's problems, some of which were as old as China itself.

China for centuries had been a land of undependable rains and too frequent floods. If China was to ever solve the problem of feeding the millions, these natural problems had to be brought under control.

The other major problem of China arose out of the contradiction between industry and agriculture. The only resource China had a surplus of was manpower. If the energy and ingenuity of the millions of peasants could be released and directed, then China could solve her problems.

SOON AFTER equal land distribution, the peasants began to organize themselves into small groups called mutual aid teams. It was obvious to the peasants that on their own, with each peasant farming a half acre, progress would be slow and difficult. By organizing into mutual aid teams a better living could be achieved.

Mutual aid teams were not the answer though. They had severe limitations, so they began to band together to form co-operatives. The co-operatives passed through two stages of development which culminated in a truly socialist organization where most of the

land was held in common and one earned in accordance to how much one worked, not in accordance to how much one owned.

The co-operatives solved many problems. Through pooling their resources, large scale improvements could be made, such as well digging and small water conservation projects. Hills could be terraced to prevent erosion and schools could be built. Still, the co-operatives had their drawbacks.

It is estimated that during the height of the co-operatives 15 billion labor days were wasted due to the seasonal nature of agriculture. The peasants recognized that if these days of idleness could be filled with productive and useful labor, China could be transformed.

IN THE WINTER of 1957-58, the Great Leap Forward swept through China. It galvanized the peasants and eventually resulted in the formation of the communes.



But that winter the peasants were not leaving the comfort of their home and co-operatives to form communes. They were mobilizing to change the face of China. All across China vast armies of peasants attacked China's age old problem of uncontrolled rivers and brought them under control. In six months, China doubled its irrigated lands.

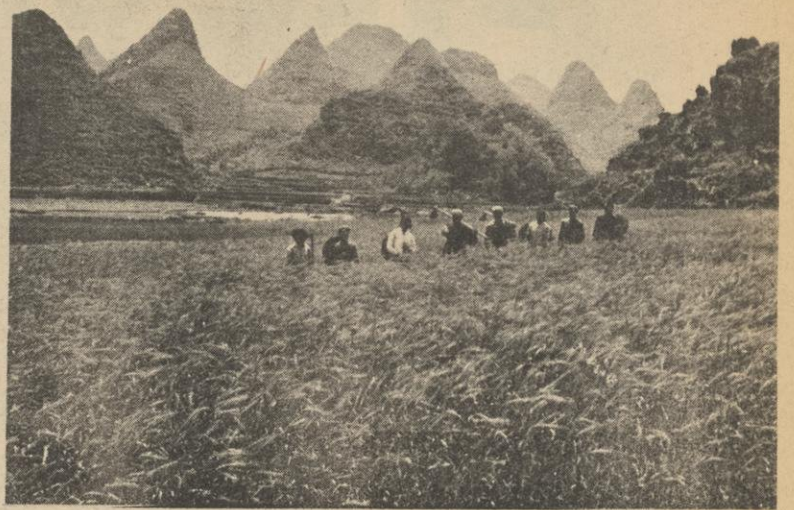
The Great Leap Forward

dramatically demonstrated the value of organizing and coordinating efforts on a large scale. The formation of the communes in 1958 was for this very purpose.

About 740,000 co-operatives banded together to form 24,000 communes. Each co-operative became a brigade within the commune. In the first years of communes, much experimentation took place. Many of these experiments were failures but the communes recognized and corrected mistakes as they continued to develop.

In China today, there exists great diversity among communes.

Each commune has developed particular methods of organization suited to particular needs. Generally the communes exist as a loose federation of brigades, and as the link between brigades and higher government. The main purpose of the commune is to aid in the planning and co-



originally brought the communes into being.

THROUGHOUT THE development of the communes, constant interaction between the party and the people has taken place. Never has the leadership of the country imposed solutions upon the peasants, but, rather, the peasants have proposed solutions and the leaders have listened and critized. The ideology of the party never dictated solutions but instead provided peasants with the means to examine the problems facing their community and to solve them. That the good life has been created from the good earth is due primarily to the ability and the willingness of the peasants to develop new means of production in response to real needs and

eventually to accept a new society based on the new means of production.

News Brief

COMMUNITY MEETING

WSA Storeboard

At 9:00 PM tonight there will be a WSA Store board meeting. Restructuring the present board from a nine WSA appointee and three store workers to six workers and six WSA appointees will be voted upon. All persons interested in the welfare of the WSA Store should attend. See today in the union for the room.

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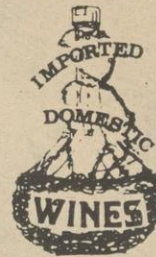
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The Daily Cardinal

Founded April 4, 1892

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Dyke, why?

by Duke Welter, City Editor

Yes, folks, your mayor opened his campaign Thursday with the slogan, "Dyke, because..." and he's already promised to run along exactly the same script he did in '69 and '71. And yes, folks, if your honored mayor has his way, not a single issue relevant to the future of the city will be discussed, unless you consider movie censorship and morals and an invisible mayor more important than cutting property taxes, getting more housing in inner-city Madison, and electing a receptive mayor for a change.

Dyke, in his announcement of candidacy in January, stated that he would "run on his record". It was an invitation for his critics to attack, and I guess the Cardinal could be included in that number. And it just happens that I've been saving up a little for just this invitation.

WE HERE IN MADISON have had a lot of temerity the past two mayoral elections to write him off as a sure loser. He's got a good organization, though it wisely keeps his profile low, except in other cities. Right now, however, it seems to be pouring its resources into the campaign of Dan Kubly for County Executive, because Kubly seems to have paid his dues in past years to Dyke.

But it definitely is a high-powered organization, well-financed and ready to roll with a massive media blitz just before the general election April 6.

Dyke is a tough opponent for anyone currently running for mayor. And the strange thing is that nobody will recognize it. But there are things you can't forget—like the fact that no incumbent mayor in Madison has been unseated since 1914, or the fact that Dyke has had four previous races to gain experience, or the fact that he has been before the voters weekly—almost daily—for four years. And polls taken by the Soglin, Dyke, and Stewart people show almost the same results—Dyke leading with about 32 per cent of the vote, Soglin second with about 15, and Cooper and Stewart following behind.

I checked into Cardinals the past few years to find out how the paper felt about hizzoner. The endorsement editorial (for Toby Reynolds' mentioned a race "punctuated by vitriolic exchanges of accusatory slogans" (This year it's "let's not make this into a Berkeley, California"), quibbling over taxes (which are still being quibbled over with no reform in sight), and inarticulateness on all sides" (which we have seen in the challengers' stumbling around and the mayor's silence on everything but the social issue).

THE EDITORIAL added, "The major shortcoming of the race which rendered it absolutely irrelevant...

was its almost total omission of a rational, constructive discussion on key issues". And if the mayor succeeds in setting the tenor of his campaign, it should be absolutely no different from 1969, or 1971. Y'see, Dyke would love nothing better than to set people's minds in motion with fear and a backlash. And he's already set the scene with the few public statements he's made—"We can't let it fall into the mold of Berkeley, California" (Feb. 21, 1973), "We'd just like to get rid of some of this stuff (porn movies) you can see downtown right now", as an assistant said when he announced Dyke's plan for a local movie censorship board (Feb. 14, 1973), "The city has a right to assert community standards, because the administrator has a greater responsibility than the courts" (Cardinal interview, Feb. 19, 1973), and finally, his comment in the Oct. 5, 1970, U.S. News and World Report interview comparing students to a "malignant tumor" that any surgeon would not hesitate to cut out of a healthy body—Madison.

Well, the residents of Madison who think somewhere left of the national political center completely misread hizzoner in the two past elections. He beat Toby Reynolds by two thousand votes in 1969 and beat Leo Cooper by almost four thousand in '71, after he'd waged another student backlash campaign filled with smears at Cooper and an infamous block-party confrontation/riot on Mifflin St. Soglin, by the way, took 478 votes in that election on a write-in campaign.

And from what the gist of overheard conversations by other candidates indicates so far, everyone seems to be taking it for granted that he'll lose this time. It's like the two reporters on a McGovern plane during the campaign last fall who were discussing who he'd choose for his Secretary of State after the inauguration.

I'll grant you that Dyke is presently in an unenviable position, in his "most difficult election". But he's also got a lot going his way. And we can't allow ourselves to be deluded again.

I suppose I'll just close with an indicative quote from an editorial written just before the 1971 election: "Finally, there is the simple fact that two more years of Dyke are intolerable. Dyke has been called every name in the book. It is useless at this point to multiply the insults. Anyone who has ever seen him in action knows that he all that he has been called and worse."

It seemed so fitting to close with that. Maybe we can finally close the guy off for good this time.

Wednesday—Dave Stewart—would you buy a used car from this man?

Great Uncle from Kaukauna

This is the second chapter from Great Uncle from Kaukauna, a recently discovered Wisconsin land epic believed to have been written about 70 years ago. Future chapters will appear in these pages.

By SVEN LARS HOLBAARG

Ah, but the land was a different on in those days of which I speak! The streams flowed as clear and deep as mighty anvils. And trees! Aye, mighty trees without number, pressed elbow to elbow like emaciated survivors of the good ship King Olaf IV — those few souls able to gain hold on the single lifeboat seaworthy, the bottoms of its companions treacherously rotted by a corruption of a kind seldom seen in those days! And tall—tall as my half-brother Gustaf, broad of shoulder and strong, but stricken in his twelfth year with the consumption.

Gone now—King Olaf, Gustaf, those countless emerald gibbets, gone to pulp and countless bound volumes, blue and engraved with the names of editors past, standing like tombstones of the dead, their pages wormeaten (it stirs below), and not oft turned. But it is said by some that the shade of Lars Sven Holbaarg, the first editor, at times peruses those turquoise-gray tomes, the pages illuminated by a light which knows no moon. Of these things no man can say.

YES, IN these times the antagonist was ever near. Too, the halfworld was then not yet broken, although its denizens were not so bold as in the time of our grandfathers. But yet still there were trembles of passing strange against which no virtue was proof, and no man was far from cold iron.

On the highest hill in the forest there stood a statue most strange, an idol, perhaps, of some race gone another way (and this can still be seen)—copper, but gone to green, bearded, its arms resting long top, the arms of its throne. Its visage was stern, though some say more sad, staring fixedly to a point east, between the two great lakes, where stood another hill. The savages worshipped it. Oft times in later years I thought those sightless eyes had seen the abominations to come far sooner than I!

(To be continued.)

translated by doug johnson

ACROSS

- 1 Timber wolf.
- 5 Railery.
- 10 One of Menotti's names.
- 14 Sultanate.
- 15 Free: 2 words.
- 16 At any time.
- 17 Tend: 3 words.
- 19 This: Sp.
- 20 — thing.
- 21 Proxy.
- 22 Tremulous.
- 23 Harmless insects.
- 25 Island west of Maui.
- 27 At all.
- 28 Doctor in Hugh Lofting's stories.
- 31 Cougar.
- 34 Walks: Slang.
- 35 German article.
- 36 Rigorous.
- 38 Parts of lbs.
- 39 Good investment.
- 41 Republic of Korea: Abbr.
- 42 Tally.
- 44 Afternoons: Abbr.
- 45 Encroach.
- 47 See 65 Across.
- 49 Tete-: 2 words.
- 50 Sister of Apollo.

- 54 — all outdoors: 2 words.
- 56 Famous thesaurus man.
- 58 Here, in Spain.
- 59 Break — (intrude): 2 words.
- 60 Praise: 3 words.
- 62 "The Wizard —": 2 words.
- 63 Setting.
- 64 Appeared.
- 65 Furniture item.
- 66 Type of car.
- 67 Noun endings.

DOWN

- 1 Singer Lehmann.
- 2 City on the Missouri.
- 3 Breadmaker.
- 4 Person.
- 5 Rugged, as terrain.
- 6 Charters.
- 7 Arabian Sea gulf.
- 8 Untrammelled.
- 9 Musical direction.
- 10 Undertakes: 2 words.
- 11 Notwithstanding: 3 words.
- 12 Entr' —.
- 13 Gaseous element.
- 18 The second man.
- 22 Aromatic herb.
- 24 1942 service group.
- 26 Man's nickname.
- 28 Nods.
- 29 Fluff.
- 30 Book —.
- 31 Sprightly.
- 32 Caesar's wife.
- 33 Succeed: Colloq.: 4 words.
- 34 Sports event.
- 37 Records.
- 40 Commanded.
- 43 Rod.
- 46 Quatrain.
- 47 City on the Weser.
- 48 Famous last words.
- 50 U.S. rocket.
- 51 Taj —.
- 52 "— to bury Caesar...": 2 words.
- 53 Vaults.
- 54 Resumes of lives, for short.
- 55 The facts: Slang.
- 57 Approved.
- 60 Literary papers: Abbr.
- 61 Govt. outfit of the 1930's: Initials.

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Solution on page 6

Women's photo exhibit

Stereotypes in daguerreotypes

By CHUCK PATCH

After much ado and delay, the "Women" show at the Focalpoint Photo Gallery went up on February 8. It is unfortunate to have to announce that it was not worth the wait. The photographs exhibited

the work of Kathy Desmond. Her straightforward approach is reminiscent both of Diane Arbus and Bruce Davidson; an observation clinical in its detail and which by its very lack of passionate overtone shows a deep respect for her subjects. Another

Murray's sequence of photo-machine shots shows far more vision and imagination.

Perhaps the greatest failure of the show is Lissa Hirsch's "big proof sheet," for here the idea has a great potential but has been botched by poor handling of the subject. There is no idea of a sequence in this picture, no analysis, no insight; merely the same shot of one woman from nearly the same viewpoint repeated umpteen times.

So where are these independent women? Where are the images of real people we were promised? With few exceptions we are faced with the same contented mannequins that have deservedly been attacked as false images of modern women.

If this show is a true

(continued on page 7)



Photo by Kathy Desmond

in the show demonstrate a profound lack of inspiration and direction. One gets the feeling the same picture has been shot and hung several times in the same exhibit.

The essential problem with the show is that it says nothing positive about women. If anything it helps perpetuate the stereotyped image of women in our society by showing them in picture after picture vacuously smiling or staring at the camera. Only a few of the photos in the show hint that women are more than this.

ONE OF THESE exceptions is

of the best shows in the show is actually one made from a "found" negative and reprinted by Barbara Aires. The distorted box camera image has an oddly surreal effect on its subjects and gives it an impact it might not otherwise have had.

The rest of the show is made up of endless pictures of women staring at the camera, sitting in flower beds; leaning on trees. Cindy Murray's manipulated print of girl and mirrors, a veteran of the Union black and white show of two years ago is still the same belabored exercise it was then.

Feb. 26, 1896—Two students were arrested by University security officers yesterday for allegedly blowing grass in the swamp behind the University president's home on Babcock Dr. The two were reported by ROTC Cadet Ralph R. Hanson around 11 p.m. as he completed an unsuccessful search for neckers along the Lake Mendota path. Officers said the two would be referred to University officials today and charged with improper use of a weed. The names of the accused are being withheld pending notification of their draft boards.

Editors note—Blowing grass consists of holding a wide piece of crabgrass between the thumbs and blowing on it between the knuckles. This procedure produces a highly unpleasant sound, similar to a well known bodily function.)

Feb. 26, 1921—Three students who escaped a raid on the YMCA camp across Lake Mendota last week are still at large. Elmer X. Lax, O.W. Rennabum and Harvey E. Wallbanger, now known as the Camp Runnamuch 3, were seen last night posing as Israeli delegates to the University's Model League of Nation's Conference, but again eluded efforts by rookie University policeman Ralph P. Hanson to bring them into captivity.

23 other students were arrested in the raid, which Hanson said he conducted to break up a series of immoral gatherings which have been occurring there lately since spotlights were installed on Picnic Point. Although Hanson did not know the extent of the alleged "hanky panky," he said he personally witnessed several females smoking cigarettes and a number of couples engaging in premarital interdigitation. All are awaiting disciplinary action.

China to the world

'If you've ever been mistreated...'

Bob Avakian of the Revolutionary Union spoke in Madison on Jan. 20, "China Day," on Chinese foreign policy. Avakian is a spokesman from the national central committee of the Revolutionary Union (RU), a national communist organization. As a delegate from the RU, Avakian visited China in 1971, and has written on the subject of China's foreign policy.

Cardinal: Why is China participating in the UN? Do they think they can accomplish something within the U.N.?

Avakian: First of all, the overwhelming vote, particularly of the Third World countries and smaller nations was for seating China and throwing the Chiang Kai-Shek puppets out of the U.N. Secondly, it was a defeat for the U.S. policy of trying to isolate and "contain" China as a socialist country which provided tremendous inspiration to people struggling all over the world. It's true that by the time the vote actually came down, U.S. imperialism had seen the handwriting on the wall and tried to make adjustments to it, but it was still a tremendous defeat.

The Chinese policy in the U.N. has been a continuation of their policy in general. What they try to do is encourage and assist the various countries in the U.N. to play a more independent role, to help them join together, so that they are able to stand up to the superpowers in the U.N.

Still, the U.N. cannot bring about peace or solve the problems of the world because imperialism still exists and the imperialist powers will never be bound by the will of the U.N. They're never going to be bound by anything except the drive for maximum profit and more and more capital, but the U.N. can still be a forum for politically isolating them and exposing what they're doing.

Don't you think that China's opening the door to Nixon last year was a political defeat for China?

No, I hardly think it was a defeat for China. Everybody except a few screwballs can see clearly that it was a defeat for Nixon. Here you have a man who made his way up in the world stepping on everybody else, red-baiting, and slandering people, and slobbering about how he would unleash Chiang Kai-Shek and bring him back to the Mainland. He had to go to Peking, knocking on the door, and stand up and quote Mao Tse-Tung!

It was not only a defeat for Nixon, but for the whole ruling class and their strategy of encircling, "containing" and isolating China in the world. Their



strategy has been completely smashed—Nixon and the class he represents was just trying to adjust to it.

What about Vietnam? Can't China give more material aid to the Vietnamese? Isn't it selling out the Vietnamese by building up China at Vietnam's expense?

First of all, what China actually does is give free aid—both military and economic. Secondly, there are regular agreements that are usually renewed every year.

With Vietnam, aid has increased every year. As a matter of fact when I was in China in 1971, they signed an agreement increasing the amount of aid fourfold. Since then, with the stepped-up bombing and mining, China has signed a couple of supplementary agreements.

It's important to stress exactly what this means. It isn't like the U.S. government which would loan material at interest that they wouldn't put on the market here, because it would undercut profits. The Chinese are very frugal and try to conserve everything that they can to develop their country and lift it out of the backwardness that was imposed on it by the years and years of colonial and imperialist domination. What that means, concretely, is that the Chinese people make a lot of sacrifices, real sacrifices, to aid their Vietnamese comrades.

The way the Chinese people feel about the people of the whole world, especially Vietnam, reminds me of a line from an blues song: "If you've ever been mistreated, you know what I'm talking about." The Chinese have been through all those things: the bombing, the terrible brutality of a war of aggression, having foreigners ride roughshod all over

them, having the rich people in their own country care more about their pets than about the people. They've suffered all this and it's burned in their memories forever. So they make the sacrifices willingly, because they understand what the Vietnamese people are going through to win liberation, and they also know, that as Karl Marx said, "Only by emancipating all of mankind can the proletariat emancipate itself."

It is very important that the consciousness the Chinese people have is promoted by the government. Everywhere, the idea is constantly promoted that the needs of the people of the world must be put before the narrow interests of the Chinese people and the interests of society ahead of individual interests. These ideas are carried out in Chinese foreign policy. A policy of sabotaging world revolution could not be carried out by the government without promoting those selfish ideas among the Chinese people in the cultural and ideological spheres, because the people are the ones who in the final analysis determine what happens.

What is the difference between the principles of Chinese foreign policy and those of the Soviet Union?

The first thing that Khrushchev did in the 60's to begin to implement his policy of co-operating with U.S. imperialism, while competing and contending with it, was to make the question of peaceful coexistence the be-all and end-all of Soviet foreign policy and of the communist movement. What that really meant was that all the people in the world should stop their revolutionary struggles and allow the two superpowers,

the U.S. and the Soviet Union, to handle everything.

Chinese foreign policy includes the principle of peaceful coexistence between countries with different social systems. The Chinese say this is one, but not even the most important of three main principles of foreign policy.

The first principle is mutual assistance and support between socialist countries. Socialist countries don't just coexist, they extend free aid to each other, co-operate technologically, and exchange information.

The second principle is to support the struggle against imperialist aggression, support national liberation struggles, support the revolutionary movements in various countries, and support the struggle of smaller nations for independence from the superpowers.

Finally, the third principle is peaceful coexistence between states with different social systems. This principle is very important because as long as we have imperialist countries throughout the world, the method of getting rid of imperialism is not for the socialist countries to go to war. This is completely opposed to the principles of socialism and can't possibly bring anything but

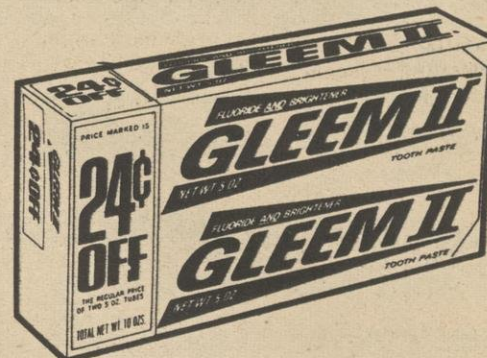
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Plus Israelis and Students who have been to Israel will be here to provide additional information and assistance

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foreign policy

(continued from page 5)
more destruction on the people. The solution is for the people in the imperialist countries to wage revolutionary struggle against their own ruling classes, and for the countries that are dominated, aggressed and occupied by the imperialists to throw them out and resist their control.

In the meantime, China will strive to have relations of peaceful coexistence, respect for territorial integrity and sovereignty, and

trade that is mutually beneficial with the states that have different social systems.

China wants to avoid war—the Chinese people know what tremendous destruction war brings to the people. At the same time, they know that imperialism leads to war and this is why it is important for the people to struggle to resist war by the imperialists and eventually overthrow them.

POLICE AND THE COMMUNITY

There will be a community meeting at the University YMCA on Brooks Street at 8 p.m. tonight. The meeting will be concerned with the future investigation of police relations in the community. Economic relations will also be discussed.

AUDITIONS

The University Theatre will hold auditions for "Artists for the Revolution" at 3:30 and 7 p.m., Monday and Tuesday, February 26 and 27. The play, by Eric Thompson, is the second one chosen from the Eugene O'Neill Theater Center New Playwright's Conference held this past summer in Waterford, Connecticut.

Women's pix

(continued from page 4)

representation of the talent of local women photographers, then it's a sad local situation. I find that hard to believe. I don't know what the troubles were in setting up the exhibit, but regardless of the problems encountered, show fails at anything short of proving women can adjust camera dials, and in view of that, should be rejected. Better luck next time, Focalpoint.

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Monday, February 26, 1973

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Chinese communes
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