Red China should have recognition, says McGill conference

By Tom Bertrand

Tom Bertrand was Rice University's representative at the McGill University Conference on World Affairs, held on November 9-12 in Montreal, Canada.

McGill University paid all of its costs at the conference and one-half of his transportation costs. The Student Senate and the History and Political Science Departments at Rice paid the other half.

The following is his report on the proceedings at the conference.

American policy toward Communist China and western ignorance of the Chinese revolution are being widely criticized in academic circles. The scrutiny given the China question recently by selected student representatives from major American universities has given rise to disturbing questions which need to be aired by all Americans.

Such is the pervading after-taste of the 10th annual McGill University Conference on World Affairs held last week in Montreal, Quebec, on the topic "The New China and the International Community."

The pervasive sentiments at the conference were open criticism of U.S. Foreign policy and a moderate to extreme sympathy toward Red China. The basic assumption shared by every student representative I met was that the People's Republic of China must be recognized and admitted to the U.N. as soon as possible. All discussion seemed to build from this commonly held premise.

Pro-China

Each delegate had been assigned a research paper which he presented in his discussion group. These tended generally to criticize western policy and to view China sympathetically.

However, the conference could not be classified as either rabidly anti-American or absolutely pro-Chinese. Obvious propaganda was abundant and at times as lightly enjoyable as the banquets and numerous wine and cheese parties.

News

On the third day of the conference, when the delegates might have begun to fly off the handle in their enthusiasm, a Canadian proposal for Red Chinese admission to the U.N. hit the papers. Immediate U.S. and Japanese protests were forthcoming. Such a tangible orientation for discussion demanded realistic assessments by the delegates rather than abstract sentiments.

McGill's Atmosphere

Perhaps it was the drama of new ideas that raised my spirit. Perhaps it was the cold weather. But I discovered also at McGill at truly dynamic educational atmosphere, which we might emulate at Rice. We probably couldn't, or wouldn't. At first glance, McGill seethes. An anti-American demonstration led by American students enrolled at McGill drew the delegates as interested bystanders on the second evening of the conference. Avowed Marxists abounded.

Several of us joined two quite intelligent young leftists in a hangout hung with revolutionary decor for an evening of debate of Marxist theory and practice. They claimed to have just smuggled in another refugee from the U.S. authorities behind the underground railroad for draft dodgers from the states. Freedom lies to the North.

Quebec separatist sentiment overflowed quite often in discussions with French-Canadian students, with delegates, with people along the streets at the Remembrance Day parade, with students in discotheques.

A delegate from the states joked half-seriously about being blacklisted by the CIA, the catch-all culprit on which seemed to converge blame for anything undesirable about U.S. power.

And millions of beautiful French girls in high mod fashions.

Placidity

These incidents and scenes perhaps would present a bit too much contract with our placid live oaks and lawns. However, we could ask at least for some of the more responsible excitement which permeated that campus. We could emulate the enthusiasm.

Questions were raised, not answered at McGill. I think that resumes of several of the outstanding talks might raise for Thresher readers some of these same questions.

Felix Greene

Greene, who has been labeled in a recent Congressional Record as "Red China's Man in America" was the conference's Alpha and Omega. The well-known film, "China," provided the send-off on Wednesday. The address "The New China: Implications for the Future" concluded the conference on Saturday morning.

In his speech, Greene listed several assumptions basic to our western society which we cannot claim to share with the Chinese, implying therefore that western criticism of Chinese society is based on inapplicable criteria.

Materialism

The first of these is materialism, the idea that basic to life is the accumulation of

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**Rice offers no Oriental studies, ignoring the deflect world**

(Continued from Page 1) China has been developed into the P.R.C., etc. The Chinese feel that this orientation is psychologically and socially improper. They point out that people in the U.S., whose material wealth is unimaginably great, are not psychologically or historically harassed by people.

The second unshared assumption is the importance of education, or the belief that education is not anti-intellectual; they assume neither that the intellectual is a useful member of society nor that he is better. They believe the intellectual will get selected and enlarged several months to enlarge his expression. In a word, I suppose, work on a farm.

Ask Not

The third older people are useless to society. The Chinese assume, on the contrary, that every older person of society has something to contribute. Elders there are not harrased by what has been, as are western institutions. A fourth unshared assumption is that everyone is dishonest. Western society is distant; the Chinese society is so completely based on the assumption that everyone is dishonest that the inhabitants of mainland China there are only 20% honest.

Rejected

Such are a few of the assumptions China has rejected; or, I add in qualification, have never had this problem. In China, the Greer feels that if we would but open-mindedly study the Chinese, we would find that in their society they do not have the antisocial type of people living together that might benefit us.

The Chinese have pointed out that, whereas pre-revolutionary Shanghai lived in average 50,000 children off her streets per year, and was ever-run by child prostitutes, pimps, a n other human exploiters, the Shanghai of today is a city where parents are rearing children, ii ncluding single, ii a rther incredible improvement.

Prof. Paul T. Lin

McGill Professor Dr. Paul Lin’s analysis of the “Chinese Liberation Movement” has its own valid status and role in the world, evolved as a severe indictment of the Western policy of ‘Directed not to understanding China, but to dealing with the Chinese Demon.’

The American people have experienced China with their traditional fear of the “yellow peril.” But nowhere can this be seen more clearly than in this fear.

Rewriting History

The United States has tried to rewrite the history of South- west Asia, the war in Vietnam, etc. in an effort to bring in the war in Viet Nam, Johnson is in effect saying, “Vietnamites, get the hell out of the Viet Nam war.”

It is surprising that the U.S. has not been more severe in world police force and is at- tempting to establish a Pax Americana. It is well known about number one-fourth of the world’s population and whose combat never unseen, broken for thousands of years, American trespassing in this area, which the influence of influence has finally become intolerable.

Impasse

Lin recognizes a dangerous international situation. The U.S. cannot be expected to re-

muneTaiwan and its con- nected islands with the south. On the other hand, China cannot be expected to renounce its Guomindang claims to the south. A compromise on any of four non of any settle- ment of any new nation. Thus, a compromise, however, a distinction: the Chinese have never done this, and the west have never had to do, for the American is in the U.S. is being played up in the Chinese press. Lin contended that the U.S. was in the position to abandon its own quid pro quo, not as an act of generos- ity, but in a way of self-interest. The problem for the U.S. will be whether to make friends or enemies out of seven hundred million people.

Prof. Richard Solomon

In the most academically directed session of the conven- erence Prof. Richard Solomon (Michigan) considered the oxymornic topic “Freedom and Dictatorship.”

Individual identity in Chinese society has traditionally been based on the concept of “face.” The concept is no longer valid in the family, in which a hierarchical relationship links the father to the older brother and the mother to younger brother.

A child learns early that his own personal opinions are not worth at all. He is taught to approach someone with authority, Solomon in numerous instances has seen that people perceived a consistent equation between fear and respect for any period of Chinese history.

“Youth is the father’s strength, and women are his children.” Confused, the ancient Chinese statement on the concept of the family.

Status

The individual’s primary concern in society, if he is to be considered a Chinese, is to be sure that he is a Chinese. The Chinese society is a very homogeneous society.

The Chinese revolution threatens to destroy this su- premely conservative culture, as it does to almost any modernist’s ex- istential, main documentary objective to replace the intensive, over- ruling, communal loyalty to the state; and (II) to overcome the stagnation of traditional social doctrines by instituting social change and economic development.

Change

The Communist, according to Prof. Solomon, is a person of Mao’s social perception, organi- zation in the most effective amount of energy it can bring to the collective efforts of organi- ng to participate in social action, of education, and of enabling one group to oppose another, thus isolating the Chinese with the element of communist control, accomp- lished most effectively in the way in which he organizes his econ- omic system. In Mao’s system, the revolution is the New China, which is what the west processed through the Chinese mind. Each of Mao’s decisions listed some of the accomplishments of this new China, which he has failed to achieve in his lifetime: (1) a revolution of war; and a world- ravaged land; (2) stabilization of the currency (not many years ago, 6-centum Chinese dollars were worth 2005 cents in the U.S.); (3) stabilization of the price of rice; (4) naturally, the price rose so high it could never be fully distributed before the next harvest, and many thousands starved; now the Chinese are able to sell their rice year round at a constant rate and even to export it and to buy wheat, reexporting their foreign trade; and (4) the economy of gangs and para- sitic groups.

New China

Thus, the Chinese are not the well- organized society which came out of the bound needs of China; they are not the Chinese who have experienced the benefits of revolu- tion (economic) must take the benefits of revolution into account.

Re-examine China: In the next session, the Chinese lived in a small, un- sophistate state in Asia. In the next session, we are going to be examining the ideological way of the Chinese. In the next session, we are going to be examining the ideological way of the Chinese. In the next session, we are going to be examining the ideological way of the Chinese.

Conclusions

The Rice Student Association and the History-Political Science Department, in providing this opportunity for a Rice student to attend the conference not only have contributed to the education of one person but have led him to return and become involved in the world for other students to puzzle over, or to take part in the same arena.

Orientation

Older people will not have been seen in vain if others will be reminded in the future that a somewhat older generation of oriental students within a “uni- versity curriculum”.

Political Science Department lists at present only two courses on this study even tangential to Or- ental studies: a survey history of China and a study of totalitarian political sys- tems.

In there balances in a depart- ment which is truly strong in the European, History, but which does not offer a course in oriental history, Rice student feel interested in understanding the world due to...