

China Eye



SACU: The Society which has promoted understanding between the peoples of China and the UK since 1965

Autumn 2022

Number 75



Contents include:

Notice of SACU AGM

Confucius and the West

Zheng Tianxi and Confucius

Are the Uyghurs 'slave labourers?'

Taiwan and the Mainland

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Hong Kong's 1922 General Strike

China and Confucius

The Chinese Hospital Experience

Sino File and China Eye Diary

CHINA EYE

Autumn 2022 Issue No 75

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The Winter issue (Number 76) of China Eye will be available in early December 2022. Please send news or articles for inclusion before 20 November 2022 to Walter Fung, Tel 0161 799 6944, Email: walter.fung888@btinternet.com

Front cover: Tianfu Square, Chengdu (WF)

Back cover; Chinese Sailors Memorial Plaque, Liverpool Pier Head (WF)

All photographs are by the authors except where stated.

Welcome

Please see important notices on pages 4 and 5

Liz Truss has said that, China's rise is not inevitable. Joe Biden has said that China will not overtake the US, 'on his watch'. But many analysts believe it is inevitable and when GDP is measured on purchasing party (PPP) it has already happened, possibly as far back as 2014. The Economist *Pocket World in Figures, 2021 Edition*; shows GDP in \$bn, China 25,399, the US 20,544. PPP is used by the IMF.

Despite Liz Truss's reported intention to 'get tough on China', it is notable that it was she who encouraged the Chinese mathematics teaching methods for UK schools and reportedly praised the Chinese work ethic between 2017 and 2019. (*The Times* 17/8/22)

Three newspaper reports state China grew by 0.4% in the second quarter of 2022 and is heading for a major downturn. None of the three mentioned the 4.8% growth in the first quarter. The latest figures suggest China's growth will be about 3% to 4% for the year.

Other news reports blame China's 'debt trap' for contributing to the problems in Sri Lanka. What is not widely reported is that the debt to China is only 8% of the total amount incurred by Sri Lanka. The vast amount is debt to western countries, Japan in particular.

The newspapers reports are muddled; one claimed China was an 'aggressive' nation, yet a few days later, said that the inexperienced Chinese military, which had little battle experience, would not stand a chance against the battle-hardened US forces, which had fought a major war every decade since the 1940, except the 1980s.

Chinese Students and Academics

The 'scrutiny' of Chinese academics could present disadvantages. Chinese are probably making a substantial scholastic as well as financial contribution to this country. A report in *The Times* of 12/8/22 started with the headline, 'Chinese scientists, 'most influential in the world'' China has overtaken America and Germany. It has the most influential scientists in the world measured by the numbers of and citations of Chinese research papers. This information was uncovered by Japanese analysts. In 2019 China published 407,000 scientific papers compared to 293,000 published by the US. In 2020, the figure for China was 20% more at 463,800, according to a Chinese source. The most quoted citations were in materials science, chemistry, computer science and engineering. China is developing rapidly and is still developing. In the period 1998-2000, China ranked 13th in the number of citations, but had risen to second behind the US in the 2008-10 period.

The UK is in danger of being left behind. China is becoming a world leader in science and technology. The number of Chinese patents increased from 19,000 in 2012 to 69,500 in 2021. This ranked first in the world and was in fact the third time in the last three years that China was the world leader. (Data from *Beijing Review* 23/6/22)

Huawei

Some Anglosphere nations want to 'decouple' from China, but it is likely that they will be the losers. Stripping out Huawei from the British system 5G will cost millions and the alternative suppliers are not likely to give good discounts! And the UK is already behind in 5G. British firms could miss opportunities with China, the largest trading nation.

There was an interesting and illuminating article by Oliver Shah in *The Sunday Times* 7/7/22 regarding Huawei. The UK telecom operators are finding it harder than expected to comply with the government ban. Ripping out existing Huawei equipment is likely to cost £500 million. Huawei could have just walked out, but the Chinese company still provides support with spare parts, and maintenance for its customers, BT, EE etc.

The report mentioned that although Huawei had lost a significant share of the mobile phone global market, it is still a leader in world telecom systems and it was increasing its market share, despite being excluded from 5G by, the UK, the US, Canada and Australia. Huawei's market share rose by 7% last year to 28.7%. Ericsson's was 15% and Nokia's 14.9%. Huawei's technology is considered more advanced and cheaper.

Huawei benefits from its huge home market in China and spends a huge amount on R & D, close to £18 billion last year. Despite the ban, it still employs about 1,000 staff at their HQ in Reading and a research and development facility in Cambridge, which cost £1 billion. It also has a small stake in Oxford Sciences Innovation, which commercialises research from Oxford University.

A very recent report in the *Sunday Times* (21/8/22), began with the headline, 'Trump's China hawk bellowed for five hours straight - and the UK soon U-turned on Huawei'. It later stated, 'You do not realise how evil China is'. This took place at a meeting in the Cabinet Office; the Americans were opposing a UK plan to allow Huawei limited access to the UK's cellular data network.

Chinese sailors of World War Two

The men were based in Liverpool and served in the British Merchant Navy, risking their life to keep supply lines open. Many had married British Women, had children, and were legally entitled to stay in Britain, but were forced to leave and some were rounded up and deported. Their wives were not aware of this and thought they had been deserted. After 20 years of campaigning, the Home Office has finally acknowledged this wrong-doing. Yvonne Foley, who led the campaign has finally triumphed. SACU congratulates her for her persistence and success having overcome many obstacles. A plaque to the memory of the Chinese sailors was placed at Liverpool Pier Head in January 2006. Please see the back page of this issue of China Eye. (*References: The Long Read, Guardian* 25/5/21; *UK Government admits illegal deportations, CNN internet* 2/8/22)

Walter Fung

Can you contribute to SACU's Mission?

To promote friendship and mutual understanding between the peoples of Britain and China.

To provide facts and analysis about China – not uncritically but always from a firm basis of friendship.

To help the British people understand the meaning of China – past and present.

SACU Council strives to achieve these aims but needs the support of individual members. All SACU Council members are volunteers, nobody is paid. If you can help, please contact **Zoe Reed, SACU Chair**, on 07768 207702 or email: chair@sacu.org.uk.

Membership

Membership is open to all who subscribe to SACU's aims. Membership applications and renewals can be made online by logging into SACU's online membership account from our website: <https://sacu.org/join.html>

Membership rates (from 1 October 2019):

Individual	£23
Retired/Unwaged	£18
Students (PDF only)	£10
Institutions and Libraries	£27
Overseas Airmail	£35
Overseas (PDF only)	£13

Membership payment methods:

Online: pay with PayPal using your PayPal account or credit/debit card, by logging into SACU's online membership account from our website: <https://sacu.org/join.html>

Offline: bank transfer, standing order, cheque, recurring PayPal subscription plan – please email for details: membership@sacu.org.uk

Cheques may be made payable to SOC FOR ANGLO-CHINESE UNDERSTANDING LTD and send to: Mrs Rosamund Wong, SACU Membership Secretary, c/o 27 Portland Close, Bedford MK41 9NE, Mobile: 07906 956426 email: membership@sacu.org.uk

Your email address will be used only for SACU purposes. It will not be passed to any other person or organisation without your permission. In circulars such as the **SACU Email newsletter** your email details will be 'blind' and not visible to others.

SACU Newsletter

We circulate a monthly email newsletter for members, which lists notices of forthcoming events, member news, and links to topical information that we consider will be of interest to SACU members. Members are invited to send items for inclusion to the SACU newsletter team.

The newsletter is emailed to all members. For your copy, please let the newsletter editor have your current email

address by email: membership@sacu.org.uk
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SACU's Digital Communications

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SACU suspended 'live' events because of the coronavirus pandemic. We have since held our events, Council and Executive Committee meetings on Zoom, with a successful 'hybrid' AGM. SACU's membership is spread across the UK and beyond and Zoom has enabled us to reach more of our members and the public than we did when holding physical meetings. We will therefore continue to hold some online and some hybrid events.

We are making increased use of our newsletter, social media and website to post articles and online events which inform and educate our members and readers about China and help counteract the many negative arguments currently appearing in the western media. Please do check our digital communications channels for details of new SACU events as they become available.

SACU's three Working Groups meet by Zoom on SACU Council days to plan more events and activities.

The working groups would welcome more members to join: if you would like to be involved, please contact us.

Ros Wong, membership@sacu.org.uk

Please note that Ros will be standing down as SACU membership secretary at the AGM. Please consult the SACU website or E mail newsletter for more details.

NOTICE OF SACU AGM 24th SEPTEMBER 2022

SACU's AGM will receive the Annual Report of the Council of Management and the Annual Accounts for 2021.

There will be elections for the Council of Management. SACU members who are interested in running to join SACU Council should email SACU Secretary Jacob Holliday at jacob@sacu.org.uk.

At this time, **we would especially welcome volunteers to fill the following roles** in Council:

- Chair (replacing Zoë Reed, who will be stepping down in Spring 2023)
- Treasurer (replacing Imtiaz Basharat, who will be stepping down effective from the October 2022 AGM)
- Members with web management, social media, or event planning skills.

The AGM will also consider two special resolutions:

- Resolution to express SACU's support for the One China principle
- Discussion: *China and the West: Learning from Differences, Building on Commonalities*

Full details can be found in the agenda, please see SACU e mail Newsletter or website.

The AGM will be followed by a public event, *Bridge-Builders and Heart in two homes.*

Jacob Halliday (SACU Secretary)

The Centre for Chinese Contemporary Art



The Centre in Thomas Street Manchester

The centre has been closed due to the pandemic, but it is to be relaunched with a newly appointed director and staff. The centre will reopen in February 2023. The new director is Xiaowen Zhu, who has had experience working in Shanghai, New York, Los Angeles and Berlin.

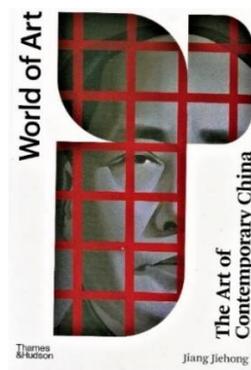
Further information is obtainable from its website; www.cfcc.org.uk. It is likely that the CFCCA will reopen with a different new name to reflect the new direction of the centre.

The centre held a special opening on 25th August for a talk by Professor Jiang Jiehong and to launch his book, 'World of Art, The Art of Contemporary China'. Professor Jiang is Professor of Chinese Art and Director of the Centre for Chinese Visual Art at Birmingham City University and is Principal Editor of the *Journal of Contemporary Chinese Art (Intellect)*. Professor Jiang appeared in conversation with

CFCCA Director Xiaowen Zhu. This was followed by the UK premiere of the artist Zhao Zhao's *Project Taklamakan*.film. Afterwards Jiang signed copies of his new book.



Xiaowen Zhu; The newly appointed Director of CFCCA (left) with Professor Jiang Jiehong



This event was part of *EXCHANGES*, a series of public programmes to make space for artists and communities as the Centre for Chinese Contemporary Art undergoes a period of transformation and growth. *EXCHANGES* refers to the movement of people, places, ideas, materials, emotions, memories, resources, possibilities, and hopes.

SACU North-west meal at Pin Wei Restaurant for three new members on August 5th 2022



Fang Zong (centre in red dress), is writing an account of her first SACU events. She is on the staff of the Manchester Museum which is opening a new Chinese Gallery in February 2023. A progress report on this new development, written by Fang will appear in the Winter issue of China Eye (No 76) together with her 'first SACU events' article.

Speech at the 10-year anniversary conference of the Goldsmiths Confucius Institute, London 17th June, 2022

Confucius and the West

Martin Albrow

*Martin enjoyed a career teaching sociology in universities until his retirement in 2001. Since then, he has written mainly on globalization and China. His most recent book is *China and the Shared Human Future: Exploring Common Values and Goals*, edited by Xiangqun Chang, Global Century Press, London, 2021.*

What a privilege it is to be invited to speak at this tenth anniversary of the opening of the Confucius Institute at Goldsmiths! Please accept my warmest congratulations to all who work here, and many thanks for my invitation to its distinguished performer and Director, Annie Guo. Actually my association with the Institute goes back a few years. I count myself as its least distinguished alumnus! I registered for your Beginners' Mandarin course in 2015 but by the end of 2017 had got no further than Lower Intermediate level. But no praise is enough for the dedicated and inspiring work of the teachers of this Confucius Institute who showed unlimited patience with this old man – and also, I might say, with restless, demanding youngsters.

Then other work with China intervened, and I also plead extenuating circumstances, as millions of others can, for many much more serious projects, since the Covid virus caused the cancellation of my long desired deep immersion course in Mandarin in Guanxi province. Is it too late to try again? I am ever ready to take advice!

Maybe my lifetime relations with China are a similar story of stop and start. In the 1950s, at the age of 17, I gave a presentation to my school literary society on Chinese history, at 23 a graduate presentation at the LSE on the Chinese gentry, in my 50s tours of the Chinese family planning programme, in my 70s lecture courses at the Beijing Foreign Studies University, and in my 80s, well, I have just retired as Honorary President of the London based Global China Academy, brainchild of its President, Professor Xiangqun Chang, aiming to bring Chinese social science knowledge to the West,

Stop and start has been a feature of Chinese history too. Unlike the standard account of the West as a continuing expansion and world-wide growth since its mediaeval period, China's story is one of emergence out of nowhere and occupation of the same region of the earth since time immemorial.

Throughout its subsequent flux of internal wars and peace Confucius occupies a pivotal place in asserting the continuity of Chinese culture. Therefore, to be in tune with China's history there could only be one name for its cultural mission in the world. Moreover, no other name could so easily signify that the languages and culture of China are quite independent of any claim to world dominion.

Sadly my own country, when establishing its own cultural mission overseas, failed to name it after Shakespeare, preferring the bureaucratic sounding British Council. That could have avoided the taint of empire. Like Confucius, Shakespeare belongs to the world without looking to rule it. In the West, the nearest equivalent to Confucius as a globally recognised icon of national culture must be the German aristocrat Goethe. In the variety of his literary achievements, his pursuit of public life and in his contemporaries' records of his sayings, we have a similar world historical profile.

He understood the implication of his own work too, in being the first to promote the idea of world literature. It is no coincidence then that he was actually describing the merits of a Chinese novel he had just been reading when he told a friend: 'National literature doesn't mean much now, the epoch of world literature is upon us, and everyone must now work to take this epoch forward'.

By naming its own cultural missions, the Goethe Institutes, the government of the new Germany has wisely chosen to draw a veil over the century that followed the great man. His immediate legacy in the nineteenth century was submerged by the West's drive for world domination and the competition between nation-states for imperial possessions. Western imperialism had its origin in the period following the breakdown of the mediaeval Roman Catholic order in Europe. In the time that came to be known as the modern period in European history dissident voices sought out new lands, merchants scoured the world for riches, populations were enslaved to satisfy the new craving for sugar.

Even then, from the beginning, China was viewed as the counter example of stability. Just as he was writing of cannibals, (no worse, he wrote, and in some ways better than his close European neighbours), the French provincial magistrate Michel de Montaigne who lived between 1553 and 1592, noted that the Chinese had known printing and artillery a thousand years before the West did.



Gateway to Confucius Temple in Nanjing

In several ways, Montaigne wrote its government and arts were superior to and existed independently of the West. Its ruler's officials could visit China's provinces and both punish evil doers and reward those who did more than their duty.

Subsequently, in the mid-eighteenth century, the French literary giant, Voltaire concluded his history of the reign of the French King Louis XIV (incidentally now mentioned in

the UK as the one monarch who has reigned longer than Elizabeth the Second) by devoting a whole chapter to disputes in Europe about bringing Christianity into China. Absolutely typical, he wrote, in his words, of, 'that unquiet, contentious and quarrelsome spirit which seems to be the product of European civilization.'

What a contrast he drew with the tranquillity of a great empire based on 'the most natural and sacred law of nature, which is the respect of children for their parents'. They venerate the teachers of a moral code, especially Confucius, who taught virtue six centuries before Christ and while families join to worship their ancestors, state officials sacrifice to the memory of Confucius.

In Voltaire's view what the Europeans do is simply to bring their own religious disputes into the rest of the world while trying to convert its peoples. In his own words, in the very last but one paragraph of his book on Louis XIV, he wrote: 'The Eastern peoples have never sent missionaries into Europe, and it is only Western nations who have been eager to carry their opinions, like their commerce, to the extremities of the globe'.



Confucius statue in Shanghai temple

At much the same period as Voltaire the Scottish philosopher Adam Ferguson made several remarks about China in his *History of Civil Society* (1767). For instance, in sections devoted to the relaxation of the national spirit he wrote: 'After a history of some thousand years employed in manufacture and commerce, the inhabitants of China are still the most laborious and industrious of any people on earth.'

Ferguson pointed to the freedom of Europeans in the street that the Chinese would see as 'a prelude to confusion and anarchy'. At the same time there was a hint of what became a regular refrain in the next century. He suggested that the resources devoted to its state, unique in human history, might not produce the qualities of character that would best serve to defend the nation. It was a remark that turned out to be prophetic.

In those reservations we can find a foretaste of the West's decreasing respect for China in the nineteenth century. As

the tempo of imperialist competition between Western nations increased, they equated the preaching of Christianity with the progress of civilization itself and motivated their armies with a sacred mission. China's capacity to defend itself against the Western onslaught proved as weak as Ferguson suspected it would.

But there was also another reason for the growing disparagement of China in the nineteenth century, namely its very stability and resistance to change. The great interpreter of American democracy, the French nobleman Alexis de Tocqueville, commented dryly 'China seems to offer the classic example of the sort of social prosperity with which a centralized administration can provide a submissive people'. De Tocqueville did not mention him by name but more often than not the message of the French admirer of the new world about submissiveness and centralization characterising China has long been associated with the great sage's name in the West. Confucianism as it developed over the millennia has been conflated with the person of Confucius.

Let us take care to separate the two, Confucius and Confucianism. China has spent the last one hundred years shaking off the legacy of much that developed as Confucianism and the name of this Institute, the Confucius, not Confucian Institute is indication of how different its programme is from the joyless grinding studies of the aspiring Confucian scholar.



Two SACU members with 'Confucian Scholars' at the Confucius Mansion in Qufu, Shandong province

Just reflect on how different this Institute for Dance and Performance is. Yes, language courses are foundational but its partnership with the Beijing Dance Academy underpins a glorious programme of music and dance, classical, ethnic, folk and ballet. No hint of the legendary days of being walled up in examinations, with corpses of students who failed to survive during the ordeal being thrown over the walls.

President Xi Jinping has been emphatic in bringing Confucius forward in a way that contradicts all those Western stereotypes that equate Confucius with Confucianism. Early on in his presidency on May 4th 2013, he gave speech to young people from all walks of life. We may recall May 4th is a legendary date in China commemorating the events when the younger generation of

Chinese intellectuals rose in outrage at the terms of the Versailles treaty ending the First World War, and demanded a clean break from a Confucian heritage that kept China in thrall to its own past.

Xi advanced five points for young Chinese. The first was to hold to the Chinese Dream and Deng Xiaoping theory, the second cited a poet and critic of the Qing dynasty urging the combination of learning and practice, and the third quoted Confucius: 'If you can in one day renovate yourself, do so from day to day. Yes, let there be daily renovation'. Not only is this from Confucius, it is from a text which traditionally all young people had to learn by heart. Xi continued in same vein. Life rewarded those who had the courage to innovate. It was young people who were the most creative and dynamic group in society. They had to surpass older people and bring forward new ideas. They had to lead the social ethos and have a healthy life style realising socialism with Chinese characteristics ... and so on. I have no intention of doing what I have done elsewhere and elaborate on the theory behind Xi's thought. It is after all enshrined now in the Chinese constitution. What greater recommendation for serious study can there be? (Rhetorical question)

My point is that we can jump the centuries of commentary on Confucius, ignore the growth of rituals around his name, skip the doctrines of Confucianism, neo-Confucianism and new Confucianism and take inspiration as far as we can from the person, his thoughts and the texts that long ago were attributed to him. We should look to them for the sense they make now in our own time of troubles. For this is one of the first things that strikes one in reading Confucius. He was a child of a similar time of chaos and confusion. He was born in 551 B.C., illegitimate at birth, and early on an orphan. He was raised in very ordinary circumstances in what is now Shandong province, rose to responsible positions in government, even to Chief Minister in his 50s, before falling out of favour and spending the rest of his life until his death at the age of 72 on the move and gathering a crowd of devoted followers.

His was a time of strife and civil war, in what, for those days, as the middle kingdom, was a microcosm of the world as a whole. For us, in our time, the world as a whole extends over the entire surface of the planet, to the ocean's depths and beyond the earth's atmosphere. Just as in Confucius time, wherever we look, we are at odds with our fellow human beings.

When we consider the core of his message for those times however we are bound to see why he is a much more universal figure than Goethe or even Shakespeare for that matter. For he was offering a very simple advice for living: respect and love your parents and obey the moral that entailed showing respect to all who deserved it up to the ruler himself.

Such injunctions bear a close resemblance to the basic teachings that the West associates with Jesus Christ. Incidentally, perhaps this is a trivial remark, in neither case did they enjoy care from two parents for long. I want however to point to a more fundamental overlap between the

teachings of the two, where China has sustained its connection with the original more firmly than has the West. Let me go back to de Tocqueville. In comments on China he repeated a standard Western refrain that the industry of the Chinese people was not matched by their readiness to innovate. Peace, order and material prosperity of a kind prevailed, but there was no idea of improvement. Immediately after, he began a chapter entitled 'In what spirit the Americans cultivate the Arts'. The argument revolved around the nature of democracy. In the democratic emphasis on equality he argued the arts develop in the direction of rather soulless and mediocre copying and imitation. At the same time the state accumulates the power to produce immense monuments and buildings, (like the pompously named Capitol in Washington, he added).

The word I want us to stay with is 'spirit'. De Tocqueville uses it to sum up the total approach and outcome of American people's productive activity. He doesn't actually name this spirit, but it pervades mass production of objects. In his words 'quantity increases, quality goes down'. What looked like marble pillars at a distance turned out to be painted wood. Remember, he was after all an aristocrat, and politeness did not permit him simply to speak of the democratic spirit, though he does speak of it bringing an industrial spirit into literature.

Now spirit (jingsheng) was never far from Confucius' thoughts. We are told his grandson quoted his reflection on the place of the moral law, finding its beginning in relations between man and woman and reaching to the ends of the universe. Confucius remarked 'the power of spiritual forces in the Universe – how active it is everywhere, invisible to the eyes and impalpable to the senses, it is inherent in all things and nothing can escape its operation' (Lin Yutang *The Wisdom of Confucius* p. 109). The comment of the ancient author follows: 'it is impossible to doubt the spiritual nature of man'.

So much has been made of Confucianism's emphasis on ritual and yet Confucius was concerned not just with the observances of rules but the spirit that produced them. 'Unless a man has the spirit of the rites, in being respectful he will wear himself out' (*The Analects*, translated D.C. Lau, p.92), and 'He dislikes those who, while possessing courage, lack the spirit of the rites' (*ibid.*, p. 148.). Just as there was nothing in Jesus Christ's life story to suggest the development of the vastness and variety of church and sect institutions that have been founded in his name, through the centuries so it is with Confucius. But in each case spirit is something that is evoked and invoked, used both in the practices of followers, by theorists of the faith, known as theologians, but also by commentators to explain the growth in numbers and influence in the world of those following the inspiration of their great prophets. Yet in the West, since de Tocqueville's time, spirit has become a less and less frequent reference in public life. It declines in parallel with Christianity's loss of its hold on today's world. Its usage has become much more mundane and far less pervasive. But the fundamental meaning of an abiding influence on the world that cannot be reduced to the sum of a thing's separate parts remains. We are not embarrassed to speak of 'team spirit' and know very well that it is more than the sum of its members.

China, as opposed to the West, to this day calls on spirit in all kinds of circumstances. Let me give just one example. In 2015 the governmental National Development and Reform Commission published an action plan for the Belt and Road Initiative, which had been announced two years earlier by President Xi.

Within the first 200 words of the preface of the Commission's document there are three references to the Silk Road Spirit. It had, the document declares, been passed through the generations over thousands of years, denotes 'peace and co-operation, openness and inclusiveness, mutual learning and mutual benefit'. It is declared to be 'a historic and cultural heritage shared by all countries around the world.'



Confucius Tomb at Qufu, Shandong

President Xi served as a senior official in Zhejiang Province in the early years of this century. The Party in that province defined its spirit in a plenary session in July 2000 as, 'the pursuit of self-improvement, perseverance, innovation and pragmatism'. In Xi's volume on his time there he mentioned spirit 69 times.

Professor JIN Wei of Wuhan University and I wrote a paper recently where we distinguished main types of spirit cited today in China, as with the exemplary individual (Lei Feng, Jiao Yulu), the paradigmatic deed (Red Boat, Long March), the collective inspiration (space, flood fighting, Shanghai etc). The number of examples could be multiplied many times over. What has happened in the West? How often do our leaders ask us to follow a spirit? Not often I would say. Oddly enough I would say that the main reason for its neglect is the feeling it is more to do with organized religion and not relevant to secular public life. The result is a massive deficit in the capacity of public discourse to inspire and mobilize to action.

It is then not too much to say when we celebrate the 10th anniversary of the Goldsmith's Confucius Institute that we take forward his inspiration and continue an uninterrupted search for the rules and principles of the good life, extending from our treatment of others to the expression of our creative imagination. He speaks to us in the West today as

members of the human family, as much as he did to the people of the middle kingdom two and a half millennia ago.

Martin Albrow's book *China and the Shared Human Future: Exploring common values and goals*, edited by Xiangqun Chang, was published in 2021 by Global Century Press.

The Chinese Hospital Experience

James De Burghe June 2022

James is a SACU member living in Nanning, Guizhou province, China. He first visited China in 1987 and has lived there permanently since 2004. He is now a voluntary member of the poverty alleviation programme and has seen at first hand the real progress that has been made; progress which is not always faithfully reported in the Western media.

I have led a fairly eventful life and as a result of that have been hospitalised quite a few times over my 75 years. Military Hospitals with their rigid military discipline, "Lie to attention, and stop that coughing" approach. British NHS hospitals which over the years seemed to sink from austere efficiency and cleanliness to mucky indifference. None of this could prepare me for the system shock of entering a Chinese hospital.

So let me start at the beginning. I began to suffer lesions and swelling of both my feet and lower legs, this came after a very minor collision with an electric bike that had caused small grazes to both my lower legs. I had not bothered with medical help and had cleaned and treated the grazes at home with time honoured Dettol and Elastoplast. After a couple of weeks it was obvious that I did need to see a doctor as the grazes were turning into painful sores. I booked an appointment and went along to see what the trouble was.

The doctor was a relatively young man who spoke good English and he diagnosed a bacterial infection and prescribed anti-biotics and a follow up appointment in two weeks' time. At the next appointment it was clear that the anti-biotics had not stopped the infection and the doctor insisted that I should be admitted to hospital the following day. To be honest I was not keen on entering hospital, all my previous experience in hospitals in the UK especially from the 80's onwards had been very negative. Bowing to the inevitable I entered Nanning Community Hospital with misgivings.

From the first moment after I arrived at the hospital my misgivings began to slide away, I was greeted warmly, treated like an honoured guest and ushered into a spacious two bedded ward.

The two doctors whose case I was, came to me and gave me a brief rundown of the treatment they intended to use.

The first phase was intense diagnostics, taking blood samples, urine samples, stool samples, and pus samples from the wounds, heart monitoring, detailed scans of all my

internal organs and a whole-body MRI scan. All of this was completed the same day. As I returned to the ward nurses appeared with powerful IV anti-biotics and connected me to a drip that would keep them flowing into my body over the next four hours. Further medication reduced the fluids accumulating in my legs.

On the second day the drips were continued all morning and in the late afternoon the doctors appeared. They told me that lab tests on the blood samples and pus samples had identified two dangerous types of bacteria, MRSA and multi drug resistant E-Coli. The scans had revealed that these bacteria had already damaged my heart, liver, and kidneys. They used ever more powerful anti-biotics but after seven more days told me that the infection had not been cured.

The lead doctor, a lady of around 30 years, took off her mask and apologised to me, tears running down her cheeks, that she had failed to cure me. Her colleague, was also visibly upset and added that they were sending details of my case to all the leading research labs in China in case one of them was developing a cure for these bacteria. It was that level of care, that I had seen throughout my stay from the floor cleaner the nurses, the doctors, they cared about their patients as if they were family. Nothing was too much trouble.

The hospital was scrupulously clean, bed linen changed daily, real cotton sheets not paper. The wards were roomy and well ventilated with air-conditioning to cope with the warm, humid climate. Each small ward had its own bathroom and toilet. A widescreen TV provided entertainment if you wanted to use it and there were connections to power cell phones and internet connections for laptops. Was this some sort of luxury hospital for the well off and foreigners? No, actually it was for the poorest section of the community. On my floor alone there were over 100 patients all treated and housed as I was, most were elderly people with very restricted incomes.

The bill for my stay covering everything including drugs and dressings came to 5900 yuan of which 90% was paid by my National Chinese Medical Insurance (which costs me 1000 yuan a year), and as I was over 65 the remaining 10% was paid by local government.

True to their word the doctors had publicised my case and I was contacted by the local Medical University and invited to meet a specialist in Bacteriology. He informed that there was a trial ongoing which had shown some success, and he invited me to take part. I assented and will be entering Guangxi's premier Teaching hospital in the next few days.

Goodness, how this contrasts with the 8 months wait for a hospital appointment in the UK that was repeatedly cancelled over a three-year period resulting in a collapsed lung.

Part 2; July 2022

I have returned home from a second period in hospital. This time I was a patient in Guangxi's Medical University and

was in a small ward run by the medical Research department. It was a closed off area with very strict entry requirements. It consisted of twenty 2 bed wards. It had its own gardens only accessible from the facility. The ward was ultra-comfortable with every conceivable facility to keep a patient from getting bored. I was introduced to the team that would be treating me. This consisted of four doctors 6 nurses, 2 technicians and 4 house-keeping staff. The treatment plan was explained to me and it started, predictably with a new range of diagnostic tests, scans and samples.

On the second day the treatment began in earnest at 7 am. Two different and new anti-biotics were drip fed into me at the same time. This was followed by bathing my legs in warm H₂O (Heavy water) and then my legs were encased in warm dressing soaked with Magnesium Sulphate and UV lights placed over the area covered in dressings.

Medicine was given orally to enhance my blood circulation. By the time this finished I was back on drips. This was the pattern of treatment for the next 10 days. Starting at 7 am and finishing at 1 am the following day. Surprisingly it was not too tiring as I could snooze in the comfortable bed during the drips.

The care team are beyond praise, at every level they did all they could to not only treat my disease but ensure that I was comfortable and not lonely (no visitors are allowed in this section of the hospital). When the weather was suitable one of the nurses or junior doctors would take me down to the gardens in a wheelchair, often with the drips still attached, to get some fresh air, sitting and chatting with me for an hour or so.

Food was excellent and varied with a choice of menu. Milk tea and cold drinks were available on demand day or night. Every member of the team spoke excellent English, which made life very much easier for all of us. On the 11th day I was discharged after blood tests indicated that there were no longer any dangerous pathogens left in my body. I have to attend their outpatient's clinic once every two weeks to monitor my overall health. The pathogens damaged my one remaining lung, heart valves, liver and kidneys. Some of this can be treated some not. But the pain and discomfort of the infection is gone. What was the cost? Zero! All costs were covered by the drug company whose new antibiotics were on trial.

Zheng Tianxi and Confucius by Rob Stallard

Rob Stallard is a Vice President of SACU and is a regular contributor to SACU's China Eye magazine.



One group of people we hear little about are the many Chinese who came to the west in the early twentieth century. One such person was Zheng Tianxi 郑天锡 (Cheng Tien-Hsi) 1884-1970 who rose to the pinnacle of the legal profession in both China and the UK. He had the courtesy name Fu Ting and so is also known as F.T. Cheng. He was born in Mawei, Fujian and moved to study at Hong Kong and Shanghai to avoid the Sino-French war. He set up a successful Hong Kong trading company only to sell it up in 1907 in order to go to London to study law. He then became the first Chinese to receive a doctorate in law in the UK, and then went on to become a barrister.

Zheng returned to assist with the newly founded Republic of China 1918-35 as acting minister for justice. Seeing the rise of Chiang Kaishek and likely war, he decided to come back to Britain. At this time he managed to rescue many treasures from the Forbidden City which he personally escorted to Britain for an exhibition. For once these artworks were not retained here; they were sent back and now form the heart of the exhibitions at the National Palace Museum, Taipei.

The reason his name is not well-known is that he followed the Republican cause and indeed, was the last ambassador of the Republic of China to Britain through the difficult years of the Chinese civil war 1946-1950. After that period he served on various United Nations legal panels before settling down to retirement in the UK. His son Zheng Bin followed in his footsteps and became a leading expert based at London University on the international laws for airspace. Zheng Bin died as recently as 2019.

As well as an impressive career as a lawyer he wrote a number of books. The best known is *'China moulded by Confucius'* (Cheng Press, 1946) in which, from his unique knowledge of

both China and the west, he describes the Confucian doctrine in terms of everyday practice rather than some obscure eastern philosophy. His impressive knowledge of English literature enabled him to make helpful parallels between Christian and Confucian traditions.

Confucianism is sometimes described as a 'religion' but also a 'system of ethics'. Neither term is really accurate as there is no really equivalent word in English. A key difference to the Catholic faith is the belief that people are born with a propensity towards goodness. Most Catholics believe in original sin so that a newborn is destined for hell unless they are baptised and everyone must continually strive towards virtue. In Confucianism the path to virtue is the natural one and people need to wilfully turn away from this basic instinct in order to turn to the bad. This forms the very beginning of the 'Three Character Classic' known by every literate Chinese for almost a thousand years: 人之初, 性本善 Rén zhī chū, xìng běn shàn which is usually translated as 'people are born good natured'. However it really means that the natural inclination is towards good which is subtly different. At its heart the Confucian belief is that following strict conventions for social engagement makes life an awful lot easier – everyone knows how to behave in any possible circumstance. However the rules grew and grew over the centuries to cover absolutely all possible interactions and it became unwieldy and inflexible. Many would now argue that simplification rather than abandonment would have been the better course.

The main rituals are described in the ancient 'Book of Rites' 礼记 Lǐ jì (dating back over 2,000 years) and these are coming of age, marriage and funeral. These are described under 冠义 Guān yì (capping - the coming of age ceremony) and 婚义 Hūn yì (marriage). Also in the Book of Rites is the important 中庸 Zhōng yōng translated as the 'Doctrine of the Mean' but this has nothing to do with mathematics, it is about taking the middle course in life – avoiding extremes and thereby achieving balance. This applies to all social encounters – a balance between being too polite and being impolite is one example. In one key text, the Great Learning 大学 Dà xué the correct moral code to achieve peace and serenity is set out. This must be achieved individually first and then this will naturally extend its benefits to the family and then the whole nation. This form of self-cultivation is for everyone not just the educated elite.

A Confucian should aim to be a virtuous person 君子 Jūn zǐ which is living by virtue not just for show – slow in words but swift in action. There is an unfair association with coldness and distance while in fact 情 Qíng (affection, sentiment, charity, benevolence) is a key attribute of a true Confucian.

The chief aim of a Confucian is to bring up virtuous children. The best way to achieve this is to set a good example. A person should be known by their actions not their words and the rites explain how to achieve this. It is important to truly believe in the ritual and should be treated with due care and reverence.



International court hearing at The Hague, October 1945. Zheng Tianxi seated in front of window.

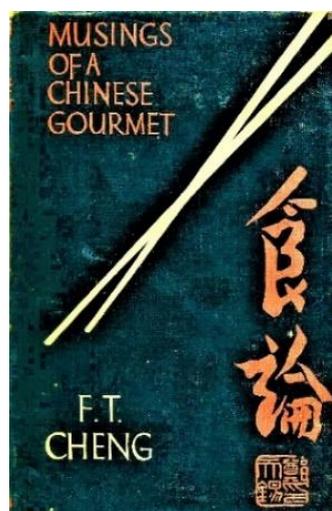
https://en.wikipedia.org/wiki/File:Het_Permanente_Hof_van_Internationale_Justitie_bijeen._Laatste_sessie_voor_de_op,_Bestanddeelnr_900-9770.jpg

In China the social unit has always been the family and not the individual and it follows that everyone seeks to bring about harmony for the whole family; the rites were considered essential to accomplish this cherished aim.

I have recently taken an online course at Tsinghua University on Confucian rites and that has helped me understand both the nature and importance of these rituals. They include a much extended mourning period for parents that lasted years through several stages. By contrast I remember an employer being rather miffed that I wanted to take more than one day off on my mothers' death. Similarly marriage has a great many traditions and it's hard to follow every rule. All religions and traditions came under attack in the period 1949-80. There was the campaign 'Criticize Lin, Criticize Confucius' 批林批孔运动 of 1973 in which the disgraced vice-chair Lin Biao was rather arbitrarily linked with the ancient sage. Many traditions come under attack under the campaign against the Four Olds 四旧 (old ideas, old culture, old customs, and old habits) in 1966 and the age-old rites were abandoned by the vast majority of the population. In fact the best places to go to see traditional weddings and coming of age ceremonies are in Korea and Japan. It has only been relatively recently that more people are rediscovering and readopting some of these ancient rites. With the revived interest in Confucian philosophy, it is interesting to read

Zheng Tianxi's books. He was a person who did much to bring harmony between peoples both in his work in International Law and in his clear exposition of the thoughts of the Great Sage.

He was also a gourmet and wrote this book under the name FT Cheng (WF)



Hong Kong's 1922 general strike: when the British Empire struck back

David Law

David is academic Director: Global Partnerships, Keele University. He has been a member of SACU for a number of years.



Following last year's [centenary of the foundation](#) of the Chinese Communist Party (CCP), 2022 marks the 100th anniversary of the [first general strike](#) to shut down a British colonial territory – Hong Kong. Some interpretations suggest a link. Perhaps the early leaders of the CCP had inspired anti-imperialist action?

The CCP and the general strike of February/March in 1922 had some common roots: post-war labour militancy, 'May Fourth' radicalisation of students and intellectuals, and general economic despair. But the fifty-two-day seamen's strike in 1922 was, initially, a local event, albeit an echo of similar recent events in North America (Vancouver, Winnipeg, Seattle) and Europe (Berlin, Barcelona, Zurich).

One of the leaders of the Hong Kong seamen's strike Su Zhaozheng (1885-1929) subsequently became a member of the Chinese Communist Party (CCP) in 1925. He became an important leader but died young in Shanghai as a result, it was said, of overwork.

Hong Kong was relatively prosperous. Wages were higher than in Canton but everywhere in China there was price inflation. In Hong Kong, the currency had devalued by more than 50% between the end of war in 1918 and early 1921. In Canton, a Guomindang regime was re-established in late 1920 and consolidated in the following year. Workers in Canton achieved better wages through militancy.

The Hong Kong strike began with the grievances of the British territory's seamen, but rapidly spread to other sectors, effectively shutting the colony down. This was the first major episode of industrial unrest in the territory, to which the colonial authorities responded with emergency anti-strike legislation. A law introduced by the colonial authorities allowed the governor to pass "any regulations whatsoever which he may consider desirable in the public interest".

The CCP was founded a few months before the strike began, but there is little evidence that the strike was led by the Party. But many militants later joined the CCP and were very influential in much larger strikes in 1925 and 1926. It was the militancy of the strikes of 1920 to 1925 in China that shaped the formative years of Chinese communism rather than the Party being in the vanguard of revolutionary activism.

The General Industrial Federation of Chinese Seamen (*Zhonghua Haiyuan Gongye Lianhe Zonghui*) had been established in March 1921 and its grievances were largely about payment. Inequity in payment between Chinese and non-Chinese seamen was stark – there was clearly an anti-imperialist dimension to the strike.

The wage workers of Hong Kong were taking direct action against colonial businesses supported by the colonial government. Using a *Star Wars* reference, the Empire was striking back.

Gathering unrest

In 1921, demands for wage rises were generally ignored by shipping companies. The seamen's union became increasingly determined. On January 12 1922 it again pressed the case for wage increases, setting a 24-hour limit for a response. The following day, 1,500 deck hands and stokers went on a 52-day strike. During the second half of January the number on strike grew to about 30,000. By early February, 167 steamers were moored and disabled causing serious losses to shipping companies.

At first the strikers were almost all Cantonese. Seamen from Shanghai and Ningbo had their own unions and, at least initially, did not join the strike. Steadily, however, they refused to be strike breakers. The shipping companies tried to recruit labour from Manila and Ningbo but the small number who came to Hong Kong did not make much difference.

Solidarity strikes had been planned from the start, with agreements to support the seamen. About 50,000 workers of all kinds were involved by the middle of February, including office workers, cooks, bakers, rickshaw pullers and even the Chinese staff of Government House. Transport services were halted.

By the end of the strike there was a complete paralysis of economic life in Hong Kong. It was estimated by the main English-language paper in Hong Kong, the South China Morning Post (SCMP) that 120,000 workers went on strike.

More than 50% of the strikers were not part of the shipping industry. This movement certainly constituted a "general strike", rather than just a seamen's strike. However, many of the general histories relegate the events to a footnote. There is no reference to the strike in the important study by Robert Bickers, *Britain in China* (1999).

Violent reaction

Britain's colonial administration – with support from the Westminster government – declared the strike illegal on February 1 and the government tried to repress industrial action by introducing emergency regulations. Hong Kong's governor was given wide-ranging powers.

According to the Government Gazette from February 28 1922, departures from Hong Kong without travel passes were forbidden. This was a critical issue. The union had moved its organisation to nearby Canton (now Guangzhou) on the Chinese mainland, where the local government gave support to strikers, including strike pay.

On March 3, according to a subsequent report in the SCMP of proceedings at the coroner's court, more than 2,000 strikers decided to walk to Canton. When they tried to break through a cordon, an order to fire was given to troops. Four people were seriously injured and died at Shatin.

Temporary truce

The SCMP maintained good coverage. Only at the end of the strike was its own printing press closed temporarily. After being unable to publish on the previous day, the March 7 edition was a single page with the headline "Peace Celebrations". The report mentions firecrackers and street celebrations with a band.

The crowd waited patiently ... [until] the signboard, with another bearing the Union's motto "Unity is Strength" appeared ... [and] were received with a great demonstration of cheering, clapping, and waving of hats. ... renewed expressions of satisfaction ... The Red Ensign, the Union flag, and the Chinese flag ... were run up, then dipped three times, following which the signboard was pulled up and put in position. (SCMP 7 March 1922)

The chairman of the Shipowners' Committee wrote to the Hong Kong governor on March 15 with details of the settlement. At least on paper, the strikers were victorious. Wage rises of 15% to 30% were promised. Restrictions on the seamen's union were lifted. There were to be no reprisals and imprisoned strikers would be released.

There may have been some temporary material improvement, but labour was engaged through contractors who took a big "top slice" known as the "squeeze". Formal wage rises would have been notional because workers were paid indirectly using a "labour gang" system.

This is from a manifesto circulated at the Second National Labour Congress held in Canton in May 1925:

The workers of other countries ... can get their wages ... in full and need not spend money in order

to obtain a slave job. ... Chinese seamen ... get their jobs through agents [and] ... must pay them commissions.

Head stewards, cooks, and others must buy their positions from agents ... for a few hundred to a few thousand dollars each, not to say the ordinary expenses in social entertainments given in order to curry their favour.

Chinese seamen are obliged to pay fees to the dormitories. ... Very little remains from wages.

Management rarely had any reliable record of its workers. Companies agreed a fixed sum with an intermediary who would do the hiring, pay the workers, and often found their accommodation when not at sea.

Similar systems persisted throughout China until 1949, because there were large numbers willing to migrate from the impoverished agrarian sector. An economic strike was turned into a major political confrontation by government repression and inept response.

In 1925 a much larger strike started in Hong Kong and unrest persisted for more than a year.

Leadership and legacy

Union militancy drove CCP development rather more than the party leading the strikers. The CCP in Hong Kong only became an organised group during the next three years.

The Hong Kong general strike demonstrated to the recently created CCP that union militancy could be very powerful. Connected with other outbreaks of strike action – and at a time of optimism that the Russian example would be followed in other countries – CCP leaders became increasingly confident that revolution would soon sweep through the cities of China.

But after urban uprisings of 1927 were crushed, a new view – Mao's advocacy of rural insurgency – began to take root. By 1949 the CCP took control across China. Hong Kong itself returned to Chinese rule in 1997, where – 22 years later – the government of the special administrative region themselves used the [1922 Colonial Emergency Laws](#) to deal with unrest and activism.

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This is a somewhat longer version compared with the original.

The Conversation Trust (UK) Ltd is an educational charity dedicated to accurate non-biased reporting by experts.

ARE THE UYGHURS ‘SLAVE LABOURERS’? by Jenny Clegg

Jenny Clegg was a senior lecturer of international studies at the University of Central Lancashire. She is an independent writer and has been a member of SACU for many years. She is now a Vice-president of SACU

The issue of Uyghur forced labour is held up as a particularly pernicious abuse of human rights in China.

Prominent here has been the Australian Strategic Policy Institute (ASPI) 2020 report - *Uyghurs for sale* - claiming that the Chinese government is orchestrating a forced Uyghur labour programme.

ASPI counts the US Department of State, NATO, and a number of arms manufacturing companies amongst its largest donors - why an organisation oriented towards strategy and defence should take up the issue of forced labour is anybody's guess.

Be that as it may, ASPI's report has been used to support recent US legislation to ban goods made by Uyghur labour. Now, with cries of 'slave labour' from the likes of Tom Tugendhat leading the way, the UK may well follow suit with a similar bill this year.

However ASPI's charges have been brought into question by Jaq James, an independent international law advocate from the recently established Australia-based CoWestPro Consultancy, who subjects the allegations to a forensic legal-based examination.*

Uyghurs for sale draws on six case studies of factories employing Uyghurs outside Xinjiang in other provinces, using China's practice of pairing less developed with wealthier provinces to aid development set the context. In fact, the policy is China's way of upholding the UN's right to work. At any rate, migration is a normal part of development: in China, there are some 300 million migrant workers.

ASPI's allegations centre on applying the ILO's 11 indicators for forced labour but, as James points out, these are simply a guide to identifying *possible signs of abuse* for further investigation and do not amount to a legal definition, something ASPI fails to make sufficiently clear.

In many cases, James finds, ASPI concerns do not fit well with the ILO criteria and where there appears to be a match, the ASPI case crumbles through bias, mistranslation of government documents, and sloppy methodology relying on hearsay and journalist testimony.

For example, ASPI sees the existence of razor wire around the factories to indicate restriction of movement. But this of course is common practice around the world not to keep workers in but to keep others out to protect expensive equipment: why should China be any different?

Some of the factories were found to be running night schools with classes for the young Uyghur workers in Mandarin, vocational training, and 'patriotic education', these covering policies and regulations as well as encouraging support for the Party and government.

ASPI seems to view all these as forms of 'cultural genocide' but as CoWestPro points out there is no legally defined such crime, nor any evidence presented by ASPI that these classes were damaging to Uyghur self- or national identity.

Take the slogan '*Tell stories of poverty alleviation; show deep gratitude to the Party*' - is this patriotic education or political indoctrination?

Again, ASPI takes issue with the naming of one night school, "Pomegranate Seed" referencing a Xi Jinping quote supposedly saying '*every ethnic group must tightly bind together like the seeds of a pomegranate.*' But taking the quote in full: '*All ethnic groups should understand each other, respect each other, tolerate each other, appreciate each other, learn from each other, help each other and hug each other tightly like seeds of a pomegranate, together*' - there is surely nothing untoward here.

And what about the somewhat alarming 'psychological dredging' office run by the local women's federation at one of the factories? For ASPI this is evidence of 'monitoring of the Uyghur workers' "ideological trends" and "thoughts" for the purposes of political indoctrination' evidently of such intensity as to violate human rights. More accurately translated this turns out to be a counselling office, a service provided by many large businesses and institutions around the world for their employees.

Then there is the case of the factory with an 'emergency response action plan' run jointly by the management and the local government setting up a daily reporting system which explicitly says this is to control the '*ideological trends of Xinjiang workers.*' As CoWestPro clarifies, the plan references an incident of rioting in Xinjiang in 2009 - a reaction to a violent clash between Han and Uyghur workers in Guangdong which saw at least two Uyghur workers killed and 118 people being injured. The following Xinjiang riots then resulted in 197 deaths and more than 1,700 people injured.

Seen in context, the action plan was more a pro-active step to prevent another such ethnic conflict and ensure safety at work, in fact a human right. As CoWestPro says: 'If ASPI had a better solution to deal with ethnic tensions in the workplace, it should have said so'.

The action plan also lists workplace facilities - the provision of a library, recreation room, sports facilities, video chatrooms, traditional Uyghur halal meals - all of which ASPI fails to mention. In fact, contrary to ASPI's allegations that religious practices (unspecified) were banned at the factory, the celebration of Islamic festivals was also covered in the plan.

Of the 18 concerns raised by ASPI none were found by CoWestPro to survive close scrutiny. The lead author of *Uyghurs for sale* has even herself apparently acknowledged that “without adequate auditing access, it remains difficult to determine whether a factory [in China] uses forced labour or not”.

However poor labour practices do persist and not just amongst the Uyghurs. A developing country still, China has a way to go to improve working conditions and its legal infrastructure is in need of further improvement. Even where national laws are progressive, their application can be poor - through incompetence, ignorance as well as corruption at local levels, all failings the central government is striving to address.

However, ASPI perceives forced labour in essentially sub-standard working conditions and even innocuous daily doings such as taking showers or learning Mandarin. The CoWestPro critique reveals the pitfalls in Western reporting on human rights abuses in China with mistranslations and the failure to take account of context feeding nebulous ideas of ‘cultural genocide’: ‘cadres’ become ‘minders’; the ‘modern outlook’ that young Uyghur workers may gain as they mingle with people of different ethnicities in and out of the workplace becomes ‘ideological indoctrination’.

British practice keeps politics out of the workplace, but is it a violation of human rights for the CPC to call on the Chinese workers, including Uyghurs, to express gratitude for their successes in alleviating poverty, tackling COVID, maintaining steady economic and social progress?

The CoWestPro paper is not intended as a whitewash - at least some of the allegations warrant further investigation - but what it does do is present a convincing exposure the ASPI report, with its sensationalising and twisting of facts, as a deliberate piece of disinformation designed to demonise the Chinese government and damage its reputation on the world stage.

The ASPI report in fact may well have brought the Uyghurs significant economic hardship as the naming of suppliers has likely contributed to a loss of jobs. Efforts to alleviate their poverty may have been set back by disruption of government worker-training programmes, which incidentally all governments are required by the UN to provide especially for young people, women, the disadvantaged and the marginalised.

The CoWestPro paper - and the issues it raises - deserves serious consideration not least within the labour movement: should the UN and ILO conventions be taken as setting a one-size-fits-all workplace standard or as a guide with room for flexibility in practice to accommodate differences

Rather than rushing to support bans and sanctions, better to offer advice on improving labour and anti-discrimination laws, in line now with its 14th 5-year plan, as well as supporting China’s sustainable development.

- The Australian Strategic Policy Institute’s Uyghurs for Sale Report: Scholarly Analysis or Strategic Disinformation, Jac James, CoWest Pro Consultancy, www.cowestpro.co

China Eye Diary

This year (2022) is the Year of the Tiger. Years are in a sequence of twelve animals: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog and Pig.

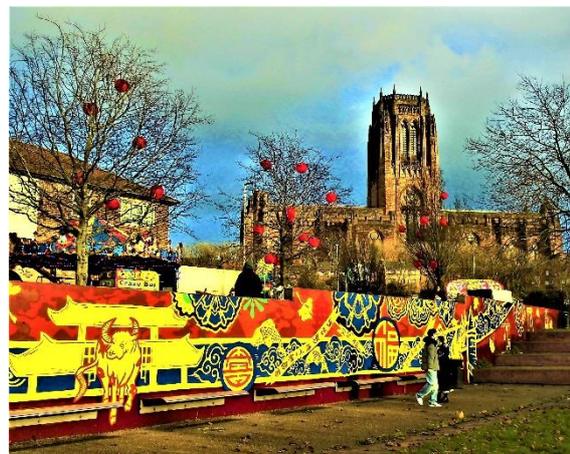
2021; Year of the Ox
2022, Year of the Tiger
2023, Year of the Rabbit,
2024, Year of the Dragon

Remaining Chinese Festivals for 2022

10 September, Mid-Autumn Festival
1 October, National Day (usually a week-long holiday)
4 October, Chong Yang (Chinese Elders’ Day)

Next year 2023 is the Year of the Rabbit

22nd January, Chinese New Year (usually a full week holiday in China).
5 February, Lantern Festival
5 April, Qing Ming (Respecting Ancestors)
22 June, Dragon Boat Festival
22 August, Chinese Valentine’s Day
1 October, National Day (usually a week-long holiday)



Chinese New Year in Liverpool

A brief introduction to the relationship between mainland China and Taiwan, and why it is different from Hong Kong, Scotland or other territorial disputes

Orina Zhao (赵鲁阳)

Luyang Zhao, also known as Orina by friends is a Chinese national. This is her first article for China Eye; these are her own views and are not necessarily those of SACU.

Orina is deeply interested in the cross-strait relationship between mainland China and Taiwan, Hong Kong and East Asian integration and democratic transitions. She studied politics and international relations at Cambridge University and is a data analyst with Ampere Analysis conducting research on the media and telecommunication space in APAC.

With the US house speaker Nancy Pelosi visiting Taiwan on 2nd August, cross-strait relationship between Taiwan and mainland China was flamed to a new level fuelled with tensions. Animosity between the two territories and between China and the US also mounted to a historical height leading to mainland China exercising a 72-hour military drill encircling Taiwan from six directions and a series of economic and trade sanctions with Taiwan. China also claimed that the US eroded trust with China and the illegitimate visit only escalated Sino-US conflict and intensified Sino-US confrontations in the context of the worsening bilateral relationship (which some people brand as the second Cold War). So why is Nancy Pelosi's visit to Taiwan highly contentious? What's the real issue on Taiwan affairs?

While most of my friends in Europe credulously think China is the aggressor and Taiwan can just gain independence through a referendum, things are never that easy. To understand the issue, we need to go back in history. In 1911, a revolution led by Sun Yat-sen took place in China overthrowing the imperial Qing dynasty and establishing the Republic of China. China's over 2000 years of federalist monarchy was ended and the success of the revolution marked the decades of efforts of China trying to gain autonomy from colonial invasions and reforming to a Western-style modern state. However, the newly established Republican government soon fell under the power of residual imperialists and military commanders who controlled different parts of China.

From 1926, after the death of Sun Yat-sen, Chiang Kai-shek led the reformed National People's Party (Kuomintang or KMT) to combat with different military factions and subjected them to unification. During Japan's invasion of China which went full scale from 1937, and was part of WWII that took place in Asia, it was also the National People's Party that led the main defence force against Imperial Japan and represented China in signing international agreements such as the Potsdam Declaration and later accepted Japan's surrender. However, back in the 1920s, along with the success of Russia's October Revolution in 1917, communism was also imported into China and China's Communist Party started to grow at the same time. The National People's Party had tried to suppress and strangle its political enemy throughout the 1920s to 1930s, yet did not succeed. The conflict between the two parties and two ideologies culminated in China's civil war, which broke out in the ensuing years of WWII in China from 1945 to 1949. The result of this war, which we all know, is that the Communist Party

won and established the People's Republic of China in 1949, and the National People's Party was defeated and retreated to Taiwan.

Therefore, the conflict is never just about mainland China and Taiwan, but between two "Chinas" – the Republic of China (RoC) and the People's Republic of China (PRC). The former is a defeated government that lost the civil war but still remains as a regime founded on its constitution enacted in 1911. The latter is a new China, a red China led by the Communist Party established in 1949 and has been recognised as the legal representation of China in international organisations. Both Chinas have their constitutions incorporating the whole of China including mainland and Taiwan as their territory. In fact, RoC's official territory still includes Mongolia also a region north of Xinjiang and a region to the north-eastern part of China, which makes it look like a maple leaf, as compared to the PRC's map which looks like a rooster.

This is why PRC claims Taiwan as a part of China, because it is a remnant of RoC that it did not conquer in the civil war and the continued separation of Taiwan from PRC is a consequence of the US intervention in 1949 when it sent their warships into the Taiwan straits to stop the PRC's Liberation Army from proceeding further. To the PRC, Taiwan is essentially an unfinished business and an internal affair. This is also the basis of the "One China" principle that the PRC grounds its diplomatic relations on: that there is only one sovereign state under the name China and the PRC is the legal representation.

When the US established a bilateral relationship with the PRC and ended official ties with RoC in 1979, it recognised the PRC as the only legitimate government of China, and the US will only maintain cultural, commercial and other unofficial relationship with Taiwan. This is why Nancy Pelosi's visit to Taiwan has made China furious and led to asserted retaliatory measures towards the island and the US. Nancy Pelosi, the third figure in the line of succession to the US presidency, went on an official trip to Taiwan escorted by US navy vessels for diplomatic purposes, which is a direct violation of the series of documents including the Three Communiqués underpinning US-China diplomacy.

I know the US has often been ridiculed as the world police showing its presence around the world and proclaiming to be the beacon of freedom, but Nancy Pelosi's obdurate visit to Taiwan after China's repeated warnings and Joe Biden's opposition, pierced through China's core interest in sovereignty and territorial integrity and only seems reckless, provocative and most importantly unnecessary. As New York Times columnist Thomas Friedman wrote "Nothing good will come of it. Taiwan will not be more secure or more prosperous as a result of this purely symbolic visit, and a lot of bad things could happen." The bad things he refers to will involve trade stagnation, political tensions and civil estrangement, while the worst thing to happen will be a resort to violence, war, which will truly be devastating and create hatred, enmity and instability for the coming decades.

I would also like to give a brief comparison and explain why Taiwan's sovereignty issue is different from other common territorial disputes we hear about in the media. We all know Britain used to be an empire developing colonies across the world. Most of its colonies gained independence during the 20th Century, because they were entitled to make their own decisions and assert their right to be independent from colonialisation, which is now deemed unlawful in international law and unanimously believed to be morally wrong.

India, Egypt and most African countries are perfect examples of asserting such colonial self-determinations. The US itself also used

to be a colony and gained independence through revolution from 1776 to 1783. Hong Kong also used to be a colony of the UK; however, it did not become independent because after the UK invaded China in 1840, it signed a deal with the Qing dynasty as the result of China's defeat in the Opium War. The deal on Hong Kong was similar to a rental contract, with a lease of 99 years. Therefore, the UK never owned the sovereignty of Hong Kong, but only took control of it and after the ending of the lease, the UK handed the sovereignty of Hong Kong back to China, as we all know happened in 1997.

Taiwan is also different from Ukraine, Russia, Belarus or other post-Soviet Union countries that gained independence after it dissolved. Those republic states initially applied to join the Union, which is a federation or a political organisation. Therefore, when the wider organisation dissolved, each participating state had the right to secede from it and become an independent state, as it was before.

The relationship between Scotland and the rest of the UK is similar to a certain extent, but not entirely the same. The United Kingdom was formed through a personal union when the king of Scotland James VI also became the king of England and united the two countries in 1707. Scottish people do have the right to self-determination; however, the core issue regarding its independence is which authority owns the power to enact Scotland's independence or an independence referendum, whether it's the UK parliament which represents the sovereignty of the whole UK, or the Scottish parliament which has once been given a special authority to hold an independence referendum in 2014.

Another territory that is often compared to Taiwan's independence campaign is Kosovo, which started its independence revolution in 1990s. Kosovo used to be a province of Serbia, which was a participatory state of the Kingdom of Yugoslavia -later the Federal People's Republic of Yugoslavia. Therefore, the legality of Kosovo's independence was highly controversial because it didn't have the right to secede from Yugoslavia given that it was not a state, and it violated the constitution of Serbia. However, during the civil rebellion, Serbia used barbaric police and military measures towards Albanian Muslims and committed genocide and massive ethnic cleansing, as affirmed by the UN. Kosovo's ultimate independence in 2008 was built on such crimes against humanity. However, such a legal right of self-determination in international law is still hugely debated and under development.

I hope I have given a rough idea of the issue of Taiwan and the history behind its sovereignty dispute and legality of its independence campaign. Overall, I hope members of SACU have a more comprehensive understanding of Taiwan affairs and not simply see a referendum as a solution. As a Chinese citizen living in the UK, I deeply understand how important it is to maintain a peaceful cross-strait relationship between mainland China and Taiwan. Communications and cooperation are the approach to increasing understanding and mutual respect and for both sides to explore and realise their identities amid a shared history and cultural background. War is intended by no one and will harm everyone, except those who can gain interest from it. Hence, an objective and constructive role of the US is crucial in preserving peace and stability in the Taiwan strait, the Asia Pacific Region (APAC) and truly the whole world.

Essential Facts about Taiwan by Walter Fung

After 1949 when the remnants of the Nationalist (KMT) government took refuge in Taiwan there followed over three decades of martial law. The first democratic elections were held in

1989, which resulted in the KMT being elected in. The KMT favour close ties with the mainland and some members favour eventual reunification. Later the Democratic Progressive Party (DPP) was elected. This party includes separatists and the present DPP president, Tsai Ying-wen favours independence. Since her election in 2016, tensions have dramatically increased.

However, there was always some friendly contact between certain members of the KMT and the mainland Chinese leadership. In April 2005, the Honorary Chair of the KMT, Lien Chan travelled to the mainland and met Hu Jintao, the PRC President. Since this meeting, several other senior KMT leaders have also visited the mainland, the latest being Hung Hsiu-chu very recently.

In 1979 Deng Xiaoping, after proclaiming his open-door reforms, proposed Taiwanese reunification under the 'one country two systems' arrangement and suggested that Taiwan could keep its own armed forces. Deng conducted a 'southern tour' in 1992 to progress his opening up policy and invited foreign investment, including Taiwanese companies, to the mainland. In fact, two of the Special Economic Zones had been established on the mainland just opposite Taiwan and many Taiwanese companies took advantage of them.

After several years out of office, the KMT, led by Ma Ying-jeou, came back into power in 2008. There followed a series of important measures which led to easing of tension and further investment on the mainland by Taiwanese businessmen. Direct air and sea communications were established in December 2008; prior to this, travel was via Hong Kong or Seoul. Pre-Covid in 2019, there were about 80 direct lights every day between Taiwan and the mainland. This involved 9 million individual journeys annually.

Cross-straits trade and commerce has boomed' In 1978, the annual value was \$46 million. This has increased by a factor of 7,000 to \$328.34 billion today. Some reports say that over half a million Taiwanese actually live on the mainland. At the end of 2021, Taiwanese businessmen had invested \$71.34 billion involving 124,000 projects and there are thousands of Taiwanese owned factories on the mainland. The mainland is by far the biggest trading partner for Taiwan, to which Taiwan owes its prosperity. Taiwanese owned Foxconn, making electronic apparatus and computers, is the largest private company in the PRC.

A very significant event took place on 7th November 2015. Just before he left office, Ma Ying-jeou met the Chinese President Xi Jin Ping in Singapore and they shook hands for a minute for the media. Later they made speeches, exchanged gifts and had dinner together. They split the bill. (*Wikipedia*)

The CPC is committed to peaceful reunification but do not rule out force. The Western media however, make comparisons with the Ukraine situation and give the impression that military action is imminent. Nancy Pelosi's visit seems to be a deliberate provocation to escalate an already tense situation.



Mr Ma and Mr Xi in Singapore (*Wikipedia*)

Hu Feng: Mid-20th Century Chinese Writer and Editor at the Centre of the ‘Unjust Case Against the Hu Feng Counter-Revolutionary Clique’

Michael Ingle

Michael Ingle lives in London and is a retired lawyer who has taken up Chinese in retirement. He is a member of SACU. He is studying Chinese language materials in relation to individuals who made significant contributions to the development of modern China during the middle part of the 20th century in the arts and sciences, but who are not well known outside China."

Introduction

During the course of my Chinese studies over the past eight years, I have read about many mid-20th century Chinese academics and literary figures whose stories appear to be little known in western countries. One of these people is Hu Feng. The contents of this article are based on some of the materials I have reviewed to date in the course of my research into his life, plus the lives of his wife Mei Zhi and several of the writers whose work Hu Feng published and who were drawn into the mid-1950s movement against him and his ‘counter Revolutionary clique’.



Hu Feng in 1934

Hu Feng was born in 1902 and died in 1985 at the age of 82. He was a successful poet and commentator on social and political issues, as well as an early supporter of the Chinese Communist Party. He also edited and published a number of literary journals between the 1930s and the 1950s (in particular ‘July/七月’ and ‘Hope/希望’). Hu Feng worked closely with many young writers whose work had not previously been published and introduced them to Chinese readers through his journals. The poets whose work he published in ‘July’ became known in China as the ‘July School’ of poets (e.g., Ah Long/阿垅, Fang Ran/方然, Lv Yuan/绿原 and Niu Han/牛汉). Hu Feng held very strong views on the nature of literature and believed it should be based on ‘the reality of life’ and reflect ‘subjective’ views. He also expressed the view in correspondence with writers such as Lu Ling (路翎) that the attitudes and life views of characters in novels should be demonstrated implicitly by their behaviour rather than in a didactic way. These views ran counter to the views of Mao Zedong stated in his ‘Speech at the Arts and Literature Symposium in Yanan’ in May 1942. Mao strongly believed that ‘revolutionary literature’ should support other revolutionary activities aimed at defeating the nation’s enemies and liberating the people. In particular it should serve the interests of the ‘工农兵/gong nong bing/workers, peasants and soldiers’, rather than focus on the

psychology of ‘petty bourgeois intellectuals’ and excusing their shortcomings. Mao said the thinking and feelings of writers and artists should be determined by ‘objective reality’ and not by subjective or abstract views of reality.

Hu Feng was increasingly criticised for his thinking on arts and literature from 1948 on, when Qiao Guanhua (乔冠华), in the journal ‘Popular Literature Collection’ (大众文艺丛刊) published in Hong Kong between 1948 and 1949 under the direction of the Party, criticised Hu Feng’s ‘subjective spirit’ and his belief that ‘wherever there is life there is also struggle’. After the foundation of the People’s Republic of China in 1949, the criticism was taken further by Zhou Yang, a literary theorist who held a number of important cultural roles during the 1950s/60s until he was himself imprisoned during the Cultural Revolution. Mao Zedong himself became involved in the criticism of Hu Feng in comments on articles about Hu Feng published in the People’s Daily. Hu Feng refused to alter his views despite the criticism and persisted in believing that it was solely a dispute about literary values with no political implications. He also wrote a very detailed and lengthy defence of his views, which is known as the “Three Hundred Thousand Character Letter” (三十万言书). He delivered this to the authorities in July 1954, in the hope that it would be read by Mao Zedong and Zhou Enlai and that they would then accept he was motivated by literary considerations alone. This was all to no avail and Hu Feng was finally arrested on 16th May 1955 on grounds of being a ‘Counter Revolutionary’. His wife Mei Zhi was detained at the same time. Hu Feng spent 10 years in prison in Beijing and Mei Zhi seven years. They had no contact with each other until near the end of this period.

Hu Feng was released from prison in Beijing at the end of 1965. He and Mei Zhi were both later required to move to Chengdu, where they spent several years in a ‘work and reform’ tea plantation. Hu Feng was then imprisoned again in Sichuan Province until his final release in January 1979; Mei Zhi was allowed to join him there during the last six years of his imprisonment. During this second period of imprisonment, his original 14-year sentence was replaced by a ‘sentence without limit’ (in effect life imprisonment). Hu Feng believed the extension of his sentence was due to meddling by a member of the Gang of Four, who may have harboured a grudge against him dating back to a dispute during the 1930s involving an essay written by Lu Xun. After Hu Feng and Mei Zhi were both finally released in January 1979, they were able to return to Beijing where they were finally reunited with their three children. By that time Hu Feng was 77. His physical and mental health had badly deteriorated during his prison years and he was effectively an invalid until his death five years later in 1985. While Hu Feng wrote part of his Memoirs before his death, his wife Mei Zhi (who was herself an accomplished writer of children’s stories), completed them after he died based on diaries and other written materials plus her own recollections.

At the time when Hu Feng was arrested and during the following months, many of the writers whose work he had published were also detained and investigated as members of ‘Hu Feng’s Counter Revolutionary Clique’. According to figures provided by Wang Wenzheng (王文正), an official who was involved in the investigation at the time and who later published a book of memoirs in relation to the case entitled ‘My Personal Experience of the Hu Feng Case’ (我所亲历的胡风案), more than 2,100 people were drawn into the case. Of those 92 were arrested and imprisoned for varying lengths of time, 62 were ‘isolated and investigated’ (隔离审查), and 72 were ‘temporarily removed from their posts for self-examination’ (停职反省).

The writers who were identified as members of Hu Feng's 'clique' were all relatively young and in the early stages of their literary careers when they were arrested. I will mention three of them here:

One was Zhang Zhongxiao. He was 25 in 1955 and had suffered from tuberculosis for many years. He became interested in literature through a teacher at his high school who had a large collection of books including some back issues of Hu Feng's journals 'July' and 'Hope'. He wrote to Hu Feng in July 1950 after a period of two years he had spent at home trying to overcome his tuberculosis. In that letter he said: "During these two years, my temper has changed a lot; it is as if I hate everyone. For two years I have been sleeping in bed, the situation at home is not at all good, I have been using all my strength to overcome my tuberculosis, I think this is the reason that has made me hate everything. For two years I have suffered in a way I never did before, I now understand what it means to be impoverished, what it means to be sick, what it means to struggle, I detest this social system!" (page 104 of 'Hu Feng and I').

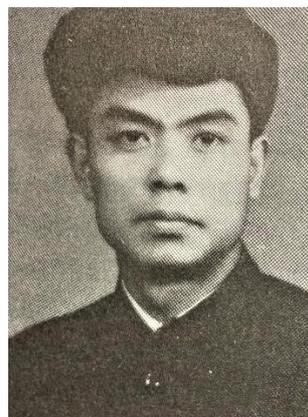


Zhang (on left) in 1954

Mei Zhi says this was a very long letter, around four thousand characters. However, a very short excerpt from the above quote was later included in an article published in the People's Daily entitled 'Materials In Relation to Hu Feng's Counter Revolutionary Clique'. That excerpt read: "During these two years, my temper has changed a lot, it is as if I hate everyone...I detest this social system!". This was presented in the People's Daily as the 'ferocious face' of a "counter-Revolutionary element" (page 105). Wang Wenzheng uses the Chinese term for "quoting out of context" or "garbling a statement" (断章取义/duanzhang quyi) to describe this editorial practice. Zhang was later arrested in Shanghai and interrogated over a period of several months. Wang Wenzheng was responsible for his interrogation and says he was unable to find any evidence of 'counter Revolutionary thought' in three months of interrogation meetings with Zhang (page 174). Zhang became increasingly ill during that period and was finally released to recover at home. He was later employed at a Xinhua bookstore in Shanghai but was persecuted during the Cultural Revolution and died in 1967 or 1968 at the age of 36 or 37 (his exact date of death is not known because there were no witnesses and no clear records).

Another was Lu Ling. Lu Ling was 32 in 1955 and was the writer with whom Hu Feng had the closest relationship. He wrote a large number of novels and plays, including 'The Rich Man's Children' (财主的儿女们) and 'The Starving Guo Sue' (饥饿的郭素娥) many of which are still being read in China and have high ratings on Douban. He got to know Hu Feng at the age of 17 (in 1940) and maintained close links with him, including much correspondence and many visits throughout the period until they were both arrested in 1955. A selection of their correspondence has been published, including Hu Feng's detailed advice on Lu Ling's writing style and overall approach to his fictional characters

and themes. Hu Feng happened to take along the only draft of a novel written by Lu Ling that he was editing when he moved from Chongqing to Hong Kong in 1941. He lost the draft during an air raid in Hong Kong (he always took his papers with him when he had to go to air raid shelters), but Lu Ling rewrote the novel and it was finally published several years later. Lu Ling was held in prison for 20 years until he was released in 1975 for a period of 'lao gai' (work and reform). He worked as a street sweeper until 1980 when a Beijing court declared that he was innocent of any crime. According to the lengthy entry about him in Baidu Baike, when his street cleaning boss came to tell him the news, he was in the midst of sweeping and said: "There is nobody to take over my work, the streets are so dirty, I just have to sweep them clean". Lu Ling's nerves had suffered badly during his prolonged period in prison and he never recovered his full powers as a writer. He did however write a very detailed and moving recollection of Hu Feng for Xiao Feng's book 'Hu Feng and I'. He lived on until 1994 when he died at the age of 71, having been imprisoned at the age of 32.



Lu Ling in 1949

A third was Lv Ying. He was 40 in 1955 and was not initially arrested as he was not considered to be an important member of Hu Feng's 'clique'. Lv Ying was regarded as a rather eccentric character with a very dour manner. However, at a joint meeting of the Literary Federation and the China Writers' Association held in Beijing in late May 1955 and chaired by Guo Moruo (郭沫若), that was organised for the specific purpose of passing a motion criticising Hu Feng,



Lv Ying

Lv Ying was the only person who stood up to defend Hu Feng and vote against the motion. He said "In relation to Hu Feng, I do not think we should say this is a political issue, it is in fact an academic matter and a dispute about views on art and literature, let alone saying Hu Feng is a counter revolutionary". This was a remarkable stance to take for a person who is described by Wang Wenzheng as "a man of short stature, thin face and unprepossessing appearance" (page 128), in front of an audience of 700 other writers and the legendary poet and Party intellectual Guo Moruo. Wang also describes Lv as a "naïve scholar with no understanding of the

times” (page 128). Lv carried on speaking for some time and was eventually dragged from the speakers’ platform. He was later placed under house arrest for a year but no further action was taken against him. During the Cultural Revolution, however, he was remembered as a “Hu Feng element who had escaped the net” (page 129) and was sent to prison, where he died in 1969, at the early age of 54.

Sources of Information

There is a great deal of published material in relation to Hu Feng, his wife Mei Zhi and the writers with whom he worked. The great bulk of it is in Chinese and has not been translated into English, apart from the book by Mei Zhi referred to below. The materials include ‘Hu Feng’s Memoirs’ (‘胡风回忆录’) published in 1997, the various journals he published, several collections of his essays and poems, collections of letters that he exchanged with other writers, and the ‘Three Hundred Thousand Character Letter’ mentioned above. After Hu Feng’s death, his daughter Xiao Feng (晓风) edited a book of recollections about him by 37 different writers with whom he worked, entitled ‘Hu Feng and I: 37 Recollections of the Hu Feng Case’ (‘我与胡风：胡风事件三十七人回忆’). That book also contains chapters on three writers who died before Hu Feng after they were imprisoned or persecuted due to their links with him: Lv Ying and Zhang Zhongxiao (to whom I have referred above) and Feng Dahai (冯大海). These three chapters were written by Mei Zhi. Mei Zhi also wrote a book based on the period from 1955 to the end of Hu Feng’s life, entitled ‘The Deeply Unjust Case Against Hu Feng’ (‘胡风沉冤录’). This book has been translated into English with the title ‘Hu Feng’s Prison Years’, and provides a good insight into Hu Feng’s and Mei Zhi’s respective views on the way in which they were treated during the period from 1955 up to their return to Beijing in 1979, and also on issues that arose during the Cultural Revolution. It contains a very frank and moving description of Hu Feng’s state of mind and behaviour during the final years of his time in prison in Sichuan Province, which he spent together with Mei Zhi. Hu Feng succumbed to mental illness during this period, after so many years of having one accusation after another heaped upon him.

Wang Wenzheng, an investigator involved in the interrogation of members of Hu Feng’s ‘clique’, as mentioned above published the book “My Personal Experience of the Hu Feng Case” in 2007. Wang Wenzheng was later one of the judges involved in trying Mao’s widow Jiang Qing and other members of the ‘Gang of Four’. His book looks at the story from a different perspective from what we find in ‘Hu Feng’s Memoirs’, the ‘Deeply Unjust Case’ by Mei Zhi, and ‘Hu Feng and I’ edited by Xiao Feng. Wang expresses clear sympathy for the plight of Hu Feng and the writers in his ‘clique’ whom he interrogated in Shanghai. How sympathetic he was at the time of the investigation in the mid-1950s is less clear. He was nonetheless a conscientious investigator with a strong sense of responsibility, who at the age of 33 found himself playing an important role in an investigation that was being heavily reported in newspapers around the country and in which Mao Zedong himself, and the whole of the ‘Zhong Yang’ (中央, central authorities), took a deep interest. Wang’s book is full of interesting background facts. For example, he notes that over 50 individuals were involved in the investigation (most of whom were transferred from work in public security organisations and municipal Party committees). He includes a commemorative photograph of 23 of them, all smiling for the photographer as if they were on a day’s outing at a famous beauty spot. He also describes in detail his first trip on a plane in February 1956, a multi-stop trip from Shanghai’s Longhua Airport to Chongqing, where he interviewed a witness in relation to an aspect of the case in which Zhou Enlai’s personal secretary Huang Yanpei (黄炎培) was implicated. He even mentions how his ears were ‘buzzing’

when he stepped down from the plane. Wang does not, however, delve too deeply into the reasons why the case happened in the first place. Instead he tends to fix the blame on ‘history’ and Mao’s determination to consolidate the Party’s support among the population in the early years after it took power in 1949. It is also notable that despite the fact Wang was involved in an ‘investigation’ with potentially grave consequences for the people being investigated, he makes very little reference to the legal basis for the investigation. It was all done at the behest of the ‘Zhong Yang’; there was simply no need for any further justification.

The abundance of sources partly arises from the fact that the main roles in this tragic story from the early days of the Chinese Communist regime (it really was tragic for a large number of people) were played by writers. Hu Feng in particular had a tendency to dash off a poem, an article or a letter whenever a new thought came into his mind. He was an extremely diligent man who carried on working continuously throughout the Anti-Japanese War period (1937 to 1945) despite moves from Shanghai to Wuhan, Chongqing, Hong Kong, Guilin and back to Chongqing, and intensive periods of Japanese bombing along the way. There are many references in the materials to people visiting him and finding him sitting behind a desk piled with stacks of letters and manuscripts. He was a leading figure in literary societies during the war years, frequently organising and attending meetings and events arising from their activities.

He had regular meetings and contacts with Zhou Enlai, with leading writers and intellectuals of the period including Lao She, Guo Moruo and Qiao Guanhua, plus the many writers whose work he published. He also had to deal with the day-to-day practicalities of publishing his journals and books, including the typesetting and printing, obtaining printing paper and funds to pay for it all, plus getting permission to publish from the Guomindang government, all during a chaotic historical period. He also describes in his ‘Memoirs’ a great deal of socialising with colleagues and friends; he appears to have especially enjoyed evenings that involved talking and drinking into the early hours. Throughout all of this he relied on Mei Zhi to look after their home, cook meals and raise their children.

Hu Feng’s wife Mei Zhi, their daughter Xiao Feng and two sons made considerable efforts after Hu Feng’s death to put on record the full story of his life and the ‘deeply unjust case’ against him. Xiao Feng states in the afterword to her book ‘Hu Feng and I’ that their intention was to “leave behind some first hand material for later generations” (page 848). Xiao Feng also stresses the relative youth of the writers who were branded as ‘Hu Feng elements’ (‘Hu Feng fenzi’), and who were forced to give up their writing careers for decades. That is why she asked many of them to contribute their recollections to the book she edited, with a view to “making people understand that this kind of historical tragedy must not be allowed to happen again” (page 848). She finally dedicates her book to “all the people who suffered for the sake of truth and the cause of Chinese literature, including [her] father Comrade Hu Feng” (page 850). Mei Zhi, at the beginning of the chapter she wrote on Zhang Zhongxiao for Xiao Feng’s book, says the reason for publishing these recollections was “in the hope that the dreadful treatment that destroyed the youth and in some cases the lives of these progressive young writers with their broad aspirations and revolutionary enthusiasm would never be repeated” (page 98).

To be continued. In the second part of this article, I will discuss how Hu Feng's personality contributed to his fate and his role as a son, father and husband, plus the key role his wife Mei Zhi played in his life.

SACU welcomed Sir Vince Cable for a discussion on his new book, *The China conundrum: Engagement or Conflict*.

Fred Hobby

Fred is currently a Global Affairs MSc student at King's College London specialising in Chinese and Middle Eastern Politics. He graduated at the University of Manchester in History and Politics, whilst focusing on Chinese history.

The proceedings were first introduced by Zoe Reed. The discussion was chaired by Iris Yao.

How does the West wish to view China in the next 50 years? Ten years ago it was seen as a land of opportunity, sadly times have changed. In Europe, the importance of a working economic relationship with China is often acknowledged through gritted teeth. In reality, how can a prosperous world for the United Kingdom and broader international community be successful without the inclusion of China? In short, it cannot. To begin with, we must take note of the shared problems that both the West and the Chinese face; Nuclear proliferation, Issues of development in areas of Africa, Climate change and pandemic management (to name a few). Benefits of greater economic inclusivity and cooperation between the two will help to solve these issues. However, if friendship continues down a spiral of disrepair, we may fall victim to the problems at present and many more to come.

Former leader of the Liberal Democrat party, Sir Vince Cable came to talk to SACU about his new book, *The China Conundrum: Engagement or Conflict*. His first visit to China was 30 years ago, whilst working for Shell as their chief economist. At the time he was sent out to take part in some due diligence work looking to help Chinese firms make decisions on the future of their economy. Practically, his approaches and understanding of China and politics have not strayed far from his background as an economist. He studied a PHD at Glasgow in economic integration and industrialisation.

After the speech, a point that was quickly raised among the SACU team members was his level headed approach to fostering international relations. He breached subjects like the UK's past relationship with China, Xi's Belt and Road Initiative (BRI) and 'the New Cold War'. In his time in government, Sir Vince had the responsibilities of dealing with Chinese companies and officials building up trade in Xi's Golden Era. Further abroad, he also worked on Xi's new BRI at the time in Africa, alongside a group of Nigerian businessmen. Years worth of exposure and work led him to write a book on how he sees the progression of the East Asian powerhouse from the past to the present day.

One interesting point he ended on was his comparison between where China has been and where it could be in the future. Sparta, Ming and Davos were used as examples in explaining

relationships between security and economics in China. The first favors security over everything. In this instance, there is little need to further mutual interests as threats of invasion are very real.

As we go further down the list, Ming China was described through the example of Zheng He's powerful fleets that ruled the waves in the 15th/16thC. Their tribute system connected the Middle East, Sri Lanka, parts of Southeast Asia and more to China's southern coastline. It was by far the most powerful fleet the world had ever seen, towering in size and wealth of Magellan and Columbus. However, almost overnight the emperor decided that these were not in China's best interests and swiftly closed their doors to the outside world making China focus its attention domestically. Finally, the example of Davos China, a place he stated we were in 10 years ago. Here, businesses from China and the United Kingdom were creating win-win deals with one another. Security is less of an issue between the two as a level of trust is maintained. The economic benefits are in the mutual interests of all involved, this is where the countries should seek to return.

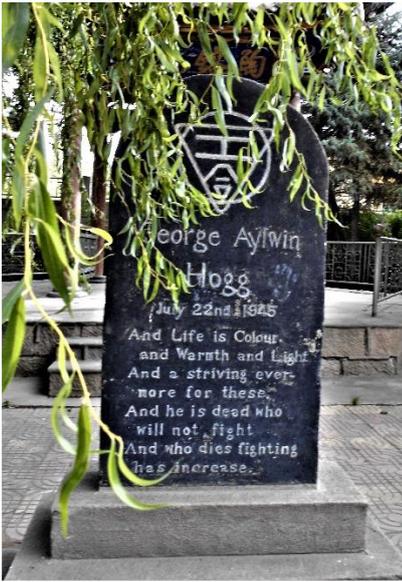


Historically, wounds still affect Chinese politics and social mobilization to this day. Arguably the most prominent of these is China's 100 years of humiliation. It is something that countries negotiating with them must remember vividly, Donald Trump's brash rhetoric towards China set back the US-China relations by decades. There have been other mishaps, but none more damning particularly in a period when trust must drive economic integration. Sadly, as we can see from recent situations such as Hong Kong, the UK's skepticism of Huawei and the most recent COVID crisis, this trust has been distorted by geo-politics. In the case of many Westphalian states the past can only take you so far, but in the case of the civilisation state that is China, the past is the key to the present and future.

Sir Vince made a very compelling argument for the reintegration of UK-China relations, he highlighted some very pressing economic arguments. SACU benefited greatly from the insights he had to offer and we recommend you all to read his new book! It came out last September and it is available to buy online.

Interview video at (<https://youtu.be/clroCMb1p7M>)

CHINA EYE SCRAPBOOK



George Hogg Memorial at Shandon



Xinran at a SACU AGM
Enjoying China Eye



Liberation Square in Chongqing



He Shan Feng Monument at
Jewish Museum, Shanghai



Jing'an Temple in Shanghai



Doorway in Beijing hutong, Houhai



Gateway near Shanghai's Yu Yuan

Sino File compiled by Walter Fung

Anna Chennault (Chen Hsiang-mei). The wife of US General Claire Lee Chenault died at home in Washington DC on March 30th at the age of 94. She was born in Beijing in 1924 and was the first female reporter for the official news agency of China. In 1947 she married General Chenault, who was the commander of the Flying Tigers, who fought against Japan in WW2.

In 1980, she was sent to Beijing as a special envoy to meet Deng Xiaoping and the following year established the Chen Hsiang-mei Education prize in more than 12 cities in China. She visited China many times in cultural exchanges between China and the US and also promoted communication with Taiwan. (*From Beijing Review 19/4/22*)

China's electric vehicles

China's BYD overtakes Tesla as the world's largest electric vehicle (EV) producer by sales. BYD sold about 641,000 vehicles in the first six months of 2022, with a year-on-year increase of over 300%, while around 564,000 vehicles were sold by Tesla during the same period. (*From Internet 10/7/22*)

China's road buildings progress (China Focus via Facebook 26/7/22)

China has made solid progress in building a national road network to improve inter-area transport layout and increase traffic capacity, with its expressways linking about 95% of the population, official data showed. At present, the expressway network covers 98.8% of cities, with an urban population of over 200,000, and prefecture-level administrative centres', while linking around 88% of county-level regions. As of the end of last year, China had built 117,000 km of national expressways and seen 257,700 km of national highways open to traffic.

China launches EM catapults equipped 3rd aircraft carrier in Shanghai. The Fujian is equipped with electromagnetic catapults. From Global Times 17/6/22

China on Friday launched the country's third aircraft carrier and also its second domestically developed one in Shanghai. It has a displacement of more than 80,000 tons. The carrier, named Fujian, is China's first one equipped with electromagnetic catapults and arresting devices.

A launch and naming ceremony was held in the Jiangnan Shipyard, a Shanghai-based subsidiary of China State Shipbuilding Corporation Limited. The launch is a milestone for Chinese ship construction.

After the launch, outfitting work will be carried out, such as fully refurbishing the ship with fuel pipes, gas pipes, electric devices and weapons systems. Since this is China's first large aircraft carrier equipped with catapults, the outfitting works might take longer than usual to make sure everything is done properly. Sea trials will be carried out and the aircraft carrier will hopefully be delivered to the PLA Navy in two to three years.

From the British Press

US concerns about chipmakers

The vast majority of cutting-edge chips come from Taiwan, which is only 110 miles from China. In addition, Samsung, which also makes chips, is vulnerable, being within artillery range of North Korea. In the US, 26 chip start-up companies have raised \$600 million. The UK's seven start-ups have raised \$300 million. In contrast to these, 70 Chinese companies raised £2.1 billion. The Taiwanese company Taiwan Semiconductor Manufacturing (TSMC) is the only company in the world capable of making the chips for the most advanced communication and military hardware. US analysts warn that if Taiwan is taken over, this supply will disappear. (*From The Times 3/7/22*)

MI5 warns of Chinese spying

MI5 is running seven times as many investigations into alleged Chinese spying as it did four years ago. Ken McCallum, the director-general of MI5 said that the agency planned to double efforts. He was joined by Christopher Wray, head of the FBI at MI5's headquarters, Thames House. They warned that the Chinese Communist Party was applying covert pressure across the globe and posed the biggest long-term threat to our security. FBI efforts had revealed 50 students linked to the Chinese military over the last three years. MI5 said that investigations had disrupted a threat to critical; aerospace companies. (*From The Times 7/7/22*)

China sends a giant sail into orbit to capture space junk.

The sail was launched in a 2D Long March rocket in June and consists of a membrane one tenth of a human hair in thickness with a area of 25 sq m (269 sq ft). It is designed to attach itself to redundant satellites and change its orbital path so that it will eventually burn up in the atmosphere over two years. This technique was first used by NASA in 2011. At present 23,000 items of human-made debris larger than a tennis ball are in orbit. Debris of satellites destroyed in orbit pose a danger to space stations. A space walk from the International Space Station was called off after Russia destroyed a satellite and a week before this the station had to change position to avoid debris from a Chinese satellite. In addition, China's space station had to take evasive action to avoid collision with an Elon Musk satellite. (*From The Times 7/7/22*)

Hong Kong school leavers go to mainland universities

About a quarter of Hong Kong school leavers wanting to go to university are planning to study in mainland China. Some universities have stated looser admission requirements and more opportunity opportunities for career development. Others are considering Taiwan. Hong Kong schools are moving towards Beijing's national curriculum, which includes instilling the sense of Chinese identity. (*From The Times 18/7/22, quoting various news sources*)

Hospital beds per 1,000 inhabitants (I was very surprised to see China's relatively high place in a list of countries' number of hospital beds per 1,000 inhabitants) Japan has the most with the UK and US close to the bottom.
Japan, 12.8 beds per 1,000
Germany, 8.0
France, 5.9

China, 4.8

Italy 3.2

US, 2.8

UK, 2.4

Source quoted: OECD (*From The Times 31/5/22*)

Chinese and Yosemite National Park

Early Chinese settlers to the US moved from California to further east. From 1874-75, Chinese workers built the 23-mile Wawona Road, which crosses Yosemite. Then from 1882-83 they built the 56-mile Great Sierra Wagon Road, then known as 'The Road to Broken Dreams' but now called the Tioga Road. In return, their efforts were often met with racism, violence and legal action. In 1882, the Chinese Exclusion Act was passed to bar Chinese entering the US for 10 years. This act was extended and was not repealed until the 1940s.

On a more positive note, Tie Sing, head chef of the US Geological Survey was hired in 1915 by Stephen Mather, assistant secretary of the interior for providing meals for a two-week exhibition to promote the park. Mather believed that food was an important item in enjoying the outdoors. It was a success, which led to the formation of the National Park Service, and the Sing Peak Mountain was named in the chef's honour. (*From The Times 13/8/22*)

Academics claim 'vague security guidelines'

British university staff say their connections with China have been damaged by vague advice on the risks of joint projects with China. They have warned of the economic, strategic and intellectual harm from the declining number of partnerships with leading research centres. They say they were 'confused and frustrated' by the government's ambiguous approach to the sector's work with China, especially in the areas of engineering, materials science, and environment and computer science.

There has been potential slowdown since the 'golden era' of 2014 to 2019, but there is a resounding appetite for continued collaboration.

MPs have recently tabled an amendment to the Higher Education (Freedom of Speech) Bill asking universities to report on funding. Universities UK said that international collaboration was vital to research and because each partnership was unique the 'guidelines' must be applicable to changing circumstances. A government spokesman, however, has said that they want to enable collaborative research but national security and values should be protected and that they have provided clear guidance. (*From The Times 22/6.22*)

Chinese press claims Dior stole 10th century design.

The French fashion house has unveiled a pleated skirt claiming 'a hallmark silhouette'. It resembles a 10th century Chinese horse-face skirt. *People's Daily* has said that Dior should respond to concerns and pay tribute to world history and cultural heritage. Dior has made no public response. (*From The Times 19/7/22*)

From the Chinese Press

China's Economic Performance to end of July 2022

Statistics from the Chinese National Bureau of Statistics published in Beijing Review 28/7/22. All growth rates are year-on-year).

GDP, up 2.5%

Industrial production, up 3.4% (value-added output)

New-energy vehicles, up 111.2%

Solar cells up 31.8%

Service industry, up 1.8%

Foreign trade; import and exports goods worth 19.8 trillion yuan -an increase of 9.4%

Exports, up 13.2%

Imports, up 4.8%.

Employment, China created 6.54 million urban jobs.

Per-capita disposable income, up 4.7%

EDINBURGH, Britain, June 26 (Xinhua) -- Scottish officials and university heads have said that they are willing to enhance communication and cooperation with China.

Cooperation between Scotland and China has achieved progress in various areas in recent years.

The Scottish government attaches great importance to the exchanges and cooperation with China, Angus Robertson, Cabinet Secretary for the Constitution, External Affairs and Culture of the Scottish Government, said during a meeting with Chinese Ambassador to Britain Zheng Zeguang.

Scotland has carried out fruitful cooperation with China in economy and trade, education, culture and tourism. Robertson noted that more and more Chinese students are coming to Scotland to study and that the Chinese community has become an important part of Scotland's diverse society, making positive contributions to local economic and social development. The Scottish government is willing to further enhance friendly communication and cooperation with China to bring more benefits to both peoples.

Jacqueline McLaren, Lord Provost of Glasgow, told Zheng that in recent years, Glasgow has made positive progress in the mutually beneficial cooperation with Dalian, Tianjin, and other Chinese cities. Strengthening exchanges and cooperation with China is crucial to promoting Glasgow's international development strategy and Glasgow welcomes more investors, students and tourists from China.

In recent years, Chinese and Scottish universities have enjoyed strong ties. The University of Edinburgh has developed exchanges with top Chinese universities, including Shanghai Jiao Tong and Zhejiang University.

Peter Mathieson, Principal and Vice-chancellor of the University of Edinburgh, told Zheng that China is an important partner of the university and he welcomes more outstanding Chinese students. He looks forward to further deepening the exchange and cooperation in the fields of teaching and scientific research. Principal and Vice-Chancellor of the University of Glasgow. Antonio Muscatelli said at a meeting on Wednesday with Zheng that

academic exchanges with Chinese universities are mutually beneficial.

Better living condition for migrant workers

In 2021 about 293 million migrant workers earned an average of 4,432 yuan (\$669.7) per month, an increase year on year of 8.8%. Their average living area also increased and 95.6% of them have access to the internet. During 2021, the number of migrant workers increased by 6.91 million compared to the year before. *(From Beijing Review 12/5/22)*

New direct route to Liverpool

Allseas Pioneer, a container ship carrying 1,631 containers, arrived at the Port of Liverpool on May 6th. This was the first own-branded vessel to use the direct shipping route known as China Xpress. On April 26th the Chinese Ambassador to the UK, Zheng Zeguang attended a ceremony at the Port of Liverpool to mark the first anniversary of China Xpress. China Xpress ships can go direct from Shanghai/Ningbo to Liverpool without stopping at Rotterdam or ports in the south of England, saving up to 10 days on the journey. Ships also go from Dongguan in Guangdong province, the voyage taking 30 days

The Chief Executive of Peel Ports, owner of the Port of Liverpool has said that Chinese cargo through Liverpool has more than doubled in the last five years; total value in 2021 was \$1 billion. The Lord Mayor of Liverpool, Mary Rasmussen believes cooperation with Chinese cities such as Shanghai has brought many new opportunities to Liverpool. Ambassador Zheng, calling for closer trade ties and people to people contact, quoted the Liverpool FC anthem, 'You'll never walk alone'. *(From CDGW 2/6/22)*

Trade and electric buses for Columbia

Chinese companies are building infrastructure in Columbia including a metro system and renewable energy facilities. Last year, BYD (Build Your Dreams) a Chinese company won a bid to supply 1,002 electric buses for Bogota, the capital city. This will be the largest fleet of electric buses outside China. *(From CDGW 15-21/7/22)*

Chinese space tourists

A Beijing rocket company is designing reusable rockets and spacecraft for paying passengers to go on short trips into space. The plan is for a driverless module carrying seven passengers to reach an altitude for the passengers to experience weightlessness and see the Earth and stars. The maiden flight is expected next year at a cost of \$300,000 per passenger. *(From CDGW 15-21/7/22)*

Airbus will establish the Airbus China Research Centre in Suzhou, east China's Jiangsu Province, with a focus on hydrogen energy infrastructure development, the company announced on Friday. It will carry out research work on advanced technologies, such as hydrogen energy infrastructure, advanced manufacturing, and the aviation industry's upgrading with digitalization and intelligence. It is due to start operations in 2023. Airbus and the Suzhou Industrial Park signed a framework agreement on Friday on the establishment of the centre. The new move by Airbus is aimed at reaffirming its long-term commitment to cooperating with and investing in China. Airbus has previously signed several contracts related to hydrogen

energy in many cities around the globe, according to chinanews.com. The agreement Airbus has signed with Suzhou, one of the country's economic hubs, may last five to 10 years. The company is attracted to the condensed supply chain resources related to hydrogen energy and aviation in the Yangtze River Delta region. *(From CTGN/Xinhua 28/6/22)*

Significant IPOs in Chinese stock exchanges

From the beginning of the year to the end of June, 68 companies will have debuted on the Shanghai stock exchange with a total value of 208.7 billion yuan (\$31.1 billion). The Shanghai stock exchange, will be the largest fundraising globally in the period, if measured by IPO financing value. Globally, Shenzhen is second only to Shanghai, with 81 countries raising 99.4 billion yuan during the first six months. By the end of June, the seven-month-old Beijing stock exchange is expected to register 19 IPOs worth 2.8 billion yuan. Information based on reports from Deloitte. *(From CDGW 1-7/7/22)*

Boeing calls for productive dialogue after Airbus order

The deals signed by China's three biggest airlines to purchase nearly 300 planes from Europe-based Airbus has apparently dealt a blow to US-based Boeing, which responded to the new contracts by saying that 'geopolitical differences' are constraining its exports and calling for 'productive dialogue' between China and the US. Boeing which has been a top exporter to China for 50 years, expressed disappointment.

Analysts noted that Chinese airlines' cooperation with Boeing and Airbus has remained generally balanced, but the two devastating plane crashes involving B737 Max have undermined market confidence in Boeing. Moreover, the US government's increasing crackdowns on Chinese companies also pose serious challenges and risks for bilateral business cooperation.

China's three biggest state-owned airlines signed deals to buy 292 A320 planes worth a total of \$37 billion from European Airbus, marking the first time in almost three years that Chinese carriers announced deals of this scale. The airlines said that the new orders, which are expected to be delivered from 2024 to 2027, will help increase their flying capacity and meet replacement needs. *(From Global Times 3/7/22)*

New Chinese cruise ship

Construction of China's second cruise ship began on August 8th in Shanghai. It will be a 142,000-ton vessel, 341 metres long and 37.2 metres wide. It will be slightly larger than China's first cruise ship accommodating 2,144 passenger cabins, which is 19 more than the first ship. *(From CDGW 12-18/8/22)*

Chinese rail projects in Egypt and Africa

Egypt's first electrified light rail transit (LRT) system, jointly built by Chinese and Egyptian companies, started trial runs on Sunday with Egyptian President Abdel-Fattah al-Sisi taking the first ride. Chinese experts said the project, the latest of a string of mega infrastructure projects Chinese companies have delivered is a major success of the Belt and Road Initiative (BRI), reflecting the potential of Chinese railway technology exports to Africa.

The rail project connects Egypt's New Administrative Capital being constructed east of Cairo with surrounding distant new cities and districts. The line is the first electrified LRT in both Egypt and Africa. It will boost the economy in eastern Egypt and accelerate the industrialization of Egypt. The first phase of the LRT project contains 22 trains and has daily transport capacity for 360,000 passengers.

Other major projects include the Mombasa-Nairobi Standard Gauge Railway in Kenya, the Addis Ababa-Djibouti Railway in the horn of Africa and the Lagos-Ibadan railway in Nigeria. China has been building African countries' infrastructure for many years, and the investment in African countries surpasses most Western countries and the IMF. Since 2000, Chinese companies have completed more than 10,000 kilometres of railways in Africa, more than 100,000 kilometres of road, nearly 1,000 bridges, 100 ports and a vast number of hospitals and schools. (*Global Times* 4/7/22)

Beijing's museums

An article in *Beijing Review* (26/5/22) featured museums in Beijing. Of course, there is the well-known Palace Museum (Forbidden City), but this article mentioned the National Costume Museum, the Railway Museum and the Museum of Chinese Gardens and Landscape Architecture. In total there are nearly 200 museums in Beijing and the total is likely to be 260 by late 2052. According to Wikipedia, there are 192 museums in London

China and Wales 'should further enhance cooperation' CGTN 7/7/22

Chinese Ambassador Zheng Zeguang met Welsh Minister for Economy Vaughan Gething and said China and Wales should further enhance cooperation in education, culture, tourism, and sports.

The Welsh Minister of Economy, Vaughan Gething welcomed Ambassador Zheng on his visit to Wales on Wednesday, saying he hoped more Chinese companies would invest in the country, and more students and tourists would study and visit Wales. Gething added that Wales had distinct advantages in agriculture, high-value-added manufacturing, life sciences, and renewable energy, sectors which could tap into the Chinese market in future.

Ambassador Zheng Zeguang met Chambers Wales President Paul Slevin. Slevin said China provided important opportunities for Welsh business, and Chambers Wales was willing to support more local enterprises to establish partnerships with Chinese enterprises and actively expand cooperation.

The Ambassador also met the President and Vice-Chancellor of Cardiff University, Professor Colin Riordan. There are 4,000 Chinese students at Cardiff University, which has relations with Xiamen, Beijing Normal and Peking Universities in China. Discussions were held to look at ways of enhancing cooperation.

UAE president meets senior Chinese diplomat on bilateral ties, cooperation. Xinhua/CGTN 2/7/22

President of the United Arab Emirates (UAE), Sheikh Mohamed bin Zayed Al Nahyan on Friday met senior Chinese diplomat Yang Jiechi to discuss bilateral ties and ways to boost cooperation. Yang, a member of the Political Bureau of the Communist Party of China (CPC) Central Committee and director of the Office of the Chinese Foreign Affairs Commission, first conveyed Chinese President Xi Jinping's cordial greetings to the UAE president. Yang said that China regards the UAE, a comprehensive strategic partner, as the priority in its diplomacy in the Middle East.

Yang reiterated that China firmly supports the UAE in safeguarding its national sovereignty and security, while resolutely opposing any interference in the Gulf country's internal affairs. China greatly appreciates the UAE's support for China's proposed Global Development Initiative and Global Security Initiative, and is willing to deepen cooperation with the UAE under the two major initiatives, to make positive contributions to world peace and long-term development. He expressed the hope that the two sides will enhance coordination under China's Belt and Road Initiative. Sheikh Mohamed also pledged to deepen the synergy between the development strategies of the two countries and bilateral cooperation.

Items we should not forget

Huawei, hacking and the stench of Western hypocrisy

These notes are from a report by Ewen MacAskill in *Prospect* magazine of June 2019. He mentions leaks by Edward Snowden on the US National Security Agency (NSA). In 2013 Snowden showed that the UK and US are as guilty of spying as anyone. MacAskill goes on to say that the spying capacities of the US and UK far exceed China and Russia. He also claims that big US companies handed over private data to the NSA which they insist they were legally obliged to do. This is in responses to the accusation that Huawei is obliged to provide data to the Chinese government.

How China's Approach Beats the West's in Africa

These notes are from a report by Stephen Richter on 3 September 2012 in the *Harvard Business Review*.

Africa's economic growth has long been hampered by the lack of dependable internal transportation infrastructure. Although there are airports and cell phones, the wholly insufficient rail and highway infrastructure hampers trade. This is reminiscent of Europe in 1820s. Post 1960, the West focussed on democracy over market building. The Chinese approached it the other way around. It is clear that Africans have chosen to go with markets first. China is spreading its wings via commercial, rather than military means.

NB. CGTV=China Global Television, CDGW=China Daily Global Weekly

Chinese Brush Painters' Society (Yorkshire)

This society provides a focus for all who are interested in Chinese Brush Painting. The society arranges workshops with Chinese and other experienced tutors and provides information and assistance to members on all aspects of the subject. Currently the group has over 140 members, who travel from Cumbria, Cheshire, Nottingham and Lancashire as well from all parts of Yorkshire to attend workshops. These workshops usually take place at a weekend and sometimes for two-days. They are suitable for beginners or experienced artists.

The group produces a regular monthly newsletter packed with information. Meetings are usually held every month at the Pool-in-Wharfedale Memorial Hall LS21 1LG (on the A659) at the bottom of Pool Bank, just off the A658 between Bradford and Harrogate). The venue has excellent facilities and car parking.

Further information from the Secretary: Anne Allen,

Tel: 01422 368482 or email: mail@anneallan.com

Website: www.cbpsyorks.co.uk

The Society for Anglo-Chinese Understanding



Plaque at Liverpool Pier Head to commemorate the Chinese sailors who served the UK

