

Dr. Rupen Examines Current Chinese-Russian Relations

By Janet Yarborough

The subject of Dr. Robert A. Rupen's lecture in assembly March 7, as he said, concerns the fate of each of us. His subject was "The Relationship Between Moscow and Peking", a subject vital to us but one we know so little about. He said that while these two powers agree on many things since they share the same ideology, differences also exist between them.

The basic problem of their disagreements he stated to be the different historical phase of the Communist revolution in the two countries: the Chinese are still revolutionary "doctrinaires" whereas the Russians have passed through that phase so that now the Russians are "conservative" — the Chinese are not.

In his conclusion, Dr. Rupen stated that the "Moscow-Peking Axis" is subject to strains and stresses. When he asked a Russia-Oriental specialist about this, he said two things: (1) "Nobody knows what the relations are." (2) "Russians try not to offend the Chinese, but no one knows what offends a Chinese."

Anti-Americanism

In his opinion, American influence in Russia is greater than Chinese influence, as is evident by the demand in Russia for more consumer goods. Contrasting to this Russian attitude is the Chinese intense anti-Americanism, which is no less than "pathological hatred."

Perhaps it might be beneficial to review the period of history in which China got into the Communist camp. During the 1920's three groups occupied China (parts of which were undeveloped frontier areas); these groups were the Nationalist government of China, the Russian Communists, and Japan. When the Nationalist party was in the Second World War against imperialistic Japan, the communist areas expanded. Consequently, from 1946-1950 there was a civil war in China which the Communists won because Nationalist China was torn by factional strife. The Nationalists were left only with the island of Formosa. In 1949, the "Chinese People's Republic" emerged — controlled by the Communist Party. At present the United States does not recognize the government of

Red China because the Chinese government did not come to power by the will of the people.

"Invention of Difference"

In the beginning of his speech, Dr. Rupen presented Premier Khrushchev's view that the idea of a possible split between the Moscow-Peking Axis is "typical bourgeoisie" opinion; to Khrushchev the problem of over-population seemed absurd because a planned economy could meet the needs of the people. He also claimed that it would be futile to split their social unity. Stating that there is no conflict in their relations with China and that the few there are, are being eliminated. Mr. Khrushchev said that there is "mutual assistance and cooperation" between them. Referring to the Yugoslavian dislike of Red China, the Premier maintains that Yugoslavia (a communist country no longer under Russian hegemony) are spreading and "invention of differences" between these countries, which to the Soviet Premier, cannot be done.

Here Dr. Rupen warned, "Yet the more they proclaim unity and agreement, the more suspicious we must become". But there is no direct information on their relations; They have built a facade behind which are thought to be "strong undercurrents of rivalry." However, Dr. Rupen humorously added that we can speculate freely "unhindered by much knowledge." He also set forth this question: "If Russians are an enigma, what are the Chinese?"

Russia and China share the Communist ideology from which many axioms of agreement are derived. Some of these agreements which Dr. Rupen mentioned are that: both have science and technology as their ultimate goal, which means that the agricultural development is secondary, or as he said, "Marx against the peasant;" both are anti-capitalist believing they hold the "one true answer;" both do not consider the individual important; since they believe in a class struggle, both have a military quality; both share an antipathy to religion; both stress utilitarian sort of education; both of their "elites" control the limited

membership of the Communist Party; both of their elections are fake; both utilize propaganda; both have a "New Class" of bureaucrats; and both are convinced that capitalism is on its way out.

Science and Technology as Goal

Then Dr. Rupen said that there were possible disagreements between Moscow and Peking. At present, they co-exist and refer to each other. However China because of her enormous population does not have to surrender to Russia.

He indicated that there were evidences of the Chinese assertion of power. Even though Russia intended to keep her interests in Port Arthur, in the Chinese Eastern Railroad, and in Singchow, she got out. Also Russia wanted to direct certain Communist parties in China but she did not. There were 10,000 Russians in Manchuria in 1956; in 1958 there were only 4,000. And in 1954, Peking forced Russia to give her more supplies. The most recent evidence of Chinese power is the Chinese aggressions on the Indian border, which Russia can do nothing about.

Next Dr. Rupen entertained the question of whether or not Peking referred to Russia. Again he warned that he was speculating. However, he cited an article in a Chinese Communist newspaper in 1957 which indicated that Peking still respects Russian power.

Referring to the Manchurian situation after World War II when Russia completely destroyed the industry of Manchuria, the newspaper article made this gross understatement: "Russia was 'dismantling some machinery and equipment'."

Red China "still has a great internal achievement to complete," Dr. Rupen reminded us. Soviet Russia gave China no gifts—only loans; she also has given China no Soviet missiles.

For Khrushchev's program of "peace and co-existence" with the world China shows no enthusiasm. Neither is China excited about the Summit Conference to which she

was not invited. Dr. Rupen suggested that the Chinese invasion of India might serve as a reminder to Khrushchev not to forget his Chinese friends. On the other hand, Russia does not think much of the Chinese "doctrinal rigidity."

From his own personal observations, Dr. Rupen concluded that Russia is "more and more consumer oriented." The inadequate housing situation is the strongest pressure facing the Soviet government. He offered this description of a Russian apartment in Leningrad: a widow and her two children with an income about 50% above average had one room, a kitchen shared with 13 other families, a two-burner gas stove, one toilet with 13 other families, and no bathing facilities. However, the government has made real strides to meet this problem, which has been remarkably improved since 1917.

To the Chinese all these problems seem "bourgeois;" Russians are not as interested in the Communist theory, as the Chinese, but are tending to identify themselves with Europe instead of Asia.

Like the Western World, Dr. Rupen said, Russia has her prejudices against the Chinese. When telling a Russian that it was bour-

geoise not to marry a Chinese because she was a Chinese, the Russian replied to Dr. Rupen, "Bourgeoise, but I couldn't do it".

As the former illustration implies, our speaker maintained that the friendship between Russia and China is only an "official friendship." Even though China is still dependent on Russia for technical assistance and military supplies, the whole direction of Chinese policy is "to stand on their own feet".

Dr. Rupen added a note about his favorite subject—Outer Mongolia. This is an "independent nationalistic country between Russia and China. Here the two groups mix and work together. Dr. Rupen further informed us that Outer Mongolia was the first Russian satellite and during the 1930's Russia tried to shut out the Chinese, but in 1949, China returned to Mongolia. At present it is primarily under Russian control.

Dr. Rupen is one of the few authorities on this subject. Interspersing bits of humor with his facts, he did not seem to be remorseful over his subject. On the contrary, he treated the subject as a disturbing "enigma." Yet he impressed us with the seriousness of this "enigma"—one so far yet so near to us.

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