

# China stands for complete prohibition and thorough destruction of nuclear weapons

SINCE the emergence of nuclear weapons, China has consistently advocated complete prohibition and thorough destruction of nuclear weapons either before or after its possession of nuclear weapons. If this proposition of China could be realized at an early date, China wouldn't have had to develop nuclear weapons. However, China's advocacy was subjected to the firm opposition of the United States and some other countries. China's possession of nuclear weapons is aimed at eliminating nuclear weapons. When China blasted the first atom bomb, it solemnly issued a statement, "at no time and under no circumstances will China be the first to use nuclear weapons." This fully demonstrates that China's possession of nuclear weapons is completely for self-defence.

In order to achieve the ultimate goal of complete prohibition and thorough destruction of nuclear weapons at an early date, China has actively advocated and constantly promoted progress in nuclear disarmament. In today's world, the two nuclear powers possess well over 95 per cent of the world's nuclear weapons. Therefore, they bear special responsibilities for nuclear disarmament.

Prattling about nuclear disarmament without regard to their nuclear weapons can only be empty talk. To achieve real progress in nuclear disarmament, the two nuclear powers must be the first to take concrete action to halt test, production and deployment of nuclear weapons and drastically slash all types of nuclear weapons they possess at home and abroad. They must withdraw all nuclear weapons from abroad, discontinue the development of space weapons, thereby creating favorable conditions for complete nuclear disarmament. For a long time in the past, China has consistently called for realizing the principle that the two nuclear powers take the lead in reduction, and presented a "nuclear disarmament" motion



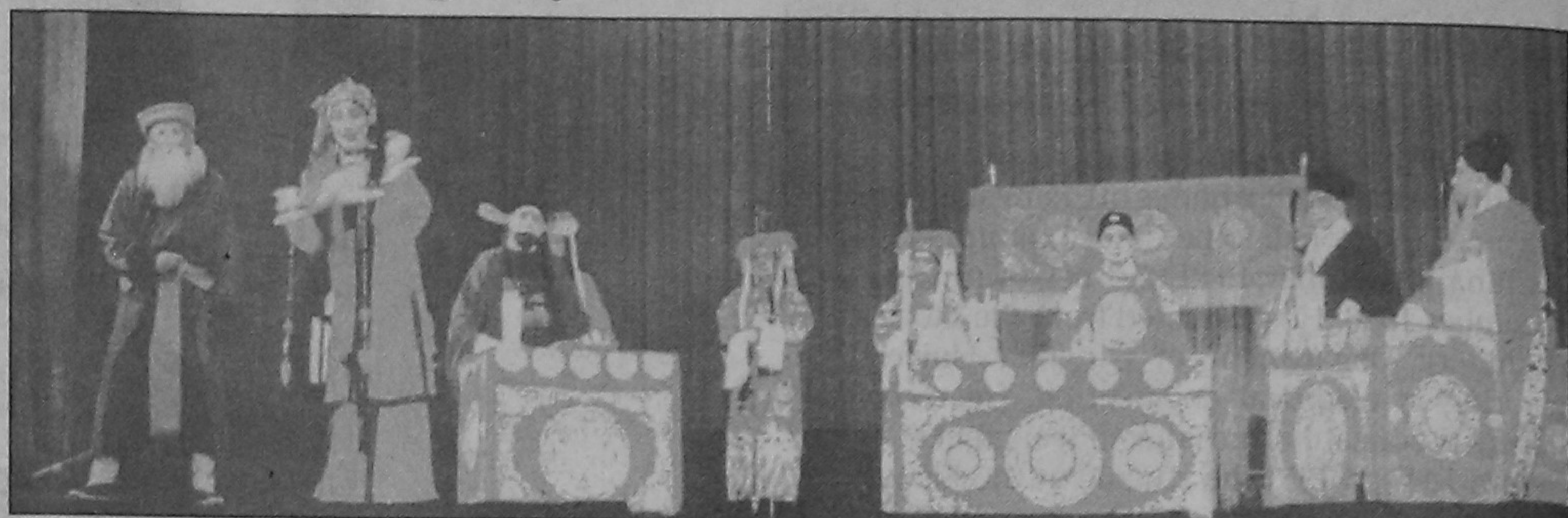
On October 16, 1964, China successfully exploded its first atom bomb.

at the General Assembly of the United Nations, which was unanimously passed at the General Assembly. Under the unremitting efforts of the international community including China and the influence of the constant evolutions of the international situation, remarkable progress has been achieved in the area of nuclear disarmament since the latter half of the 1980s. In 1987, the INF was signed and carried out by the United States and the Soviet Union. In 1991, the United States and the Soviet Union signed and approved the START I. Two years later, the United States and Russia (as the successor to the nuclear weapons of the former Soviet Union) signed the START II. According to the treaty, by the year 2003, both sides will respectively possess 3,500 (the US) and 3,000 (Russia) strategic nuclear warheads, their capabilities are more than enough to destroy the whole globe. In order to achieve the ultimate goal of nuclear disarmament, they still need to continue to make greater efforts, so far, START II has not as yet been completely approved. This treaty has been subjected to many domestic criticisms in Russia. Prospects for the approval of this treaty is still uncertain. Differences exist between the

United States and Russia regarding interpretation and implementation of the Anti-Ballistic Missile Treaty. For a while, there were occasional talks about the negotiation and signing of START III between the United States and Russia, that appeared in the disarmament circle and even within nuclear powers. It remains a heavy task and a long way to go in order to realize the goal of complete elimination of nuclear weapons.

It is China's view that all Nuclear countries should sign a treaty on mutually undertaking not to be the first to use nuclear weapons and guaranteeing that they do not use or threaten to use nuclear weapons against non-nuclear countries.

# China: Modernization and Cultural Legacy

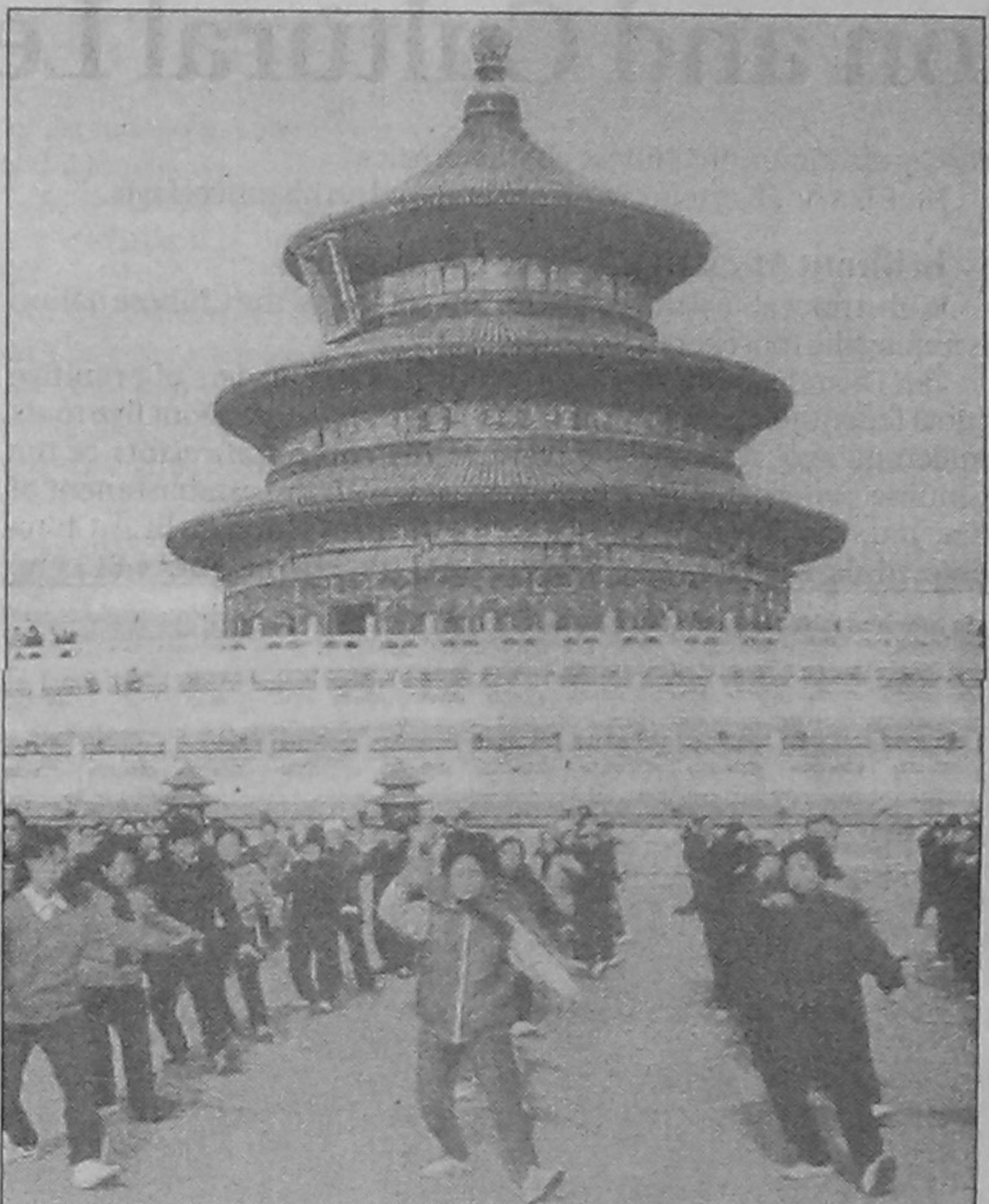


Beijing Opera (Peking Opera) is one of China's oldest opera forms, and it still shows great vitality. This is a scene from the Story of Su San the Courtesan.

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paralleled the objective world with the subjective one. By this he attempted to reach absolute freedom of the subjective spirit. Daoist ideology exerted a great influence on intellectuals, men of letters and artists.

Established by Sakyamuni in India in the sixth century BC, Buddhism held that the "four great elements" (i.e. earth, water, fire and air) were nothingness, and human life itself meant suffering. The ultimate object of life was the extrication of the spirit from predicaments. Introduced into China via Central Asia at the beginning of the Christian era, in the ensuing centuries it underwent assimilation and reformation through the agency of Chinese monks. In the Sui and Tang dynasties there sprang up a variety of sects, which marked the fulfillment of Buddhism's penetration into China. The formation of Chinese Buddhism was in fact a process of assimilation with Chinese traditional ideology, including the characteristics of Confucianism, Daoism and metaphysical studies. Chinese Buddhism exerted a profound influence on Chinese ideology, and on traditional Chinese art and literature.

Confucian, Daoist and Buddhist ideology make up the kernel of the Chinese cultural tradition, and to a great extent determine the features of Chinese culture.



Beijing citizens do traditional Chinese taijiquan exercises in Temple of Heaven Park.

## Science and Technology

The natural sciences and technology in ancient China were well developed. Countless discoveries, creations and innovations in astronomy, the calendar, agronomy, medicine, mathematics and the applied sciences not only played important roles in the production and life of the Chinese people, they also greatly influenced the development of world civilization as a whole.

It is probable that up the 17th century some 75% of the creations of world civilization were first made by Chinese. The "four great discoveries," namely paper-making, printing, gunpowder and the compass, served as catalysts for the development of European civilization and helped lay the technical foundation for the rise of Western capitalism.

## Art and Literature

Colourful and splendid art and literature are important parts of traditional Chinese culture and the kernel of the Chinese people's soul.

Beginning with The Book of Songs (a poetry anthology covering the 11th to the sixth centuries BC), a tradition of lyrical poetry developed in China, with many outstanding poets like Qu Yuan (339?-278 BC), Tao Yuanming (365-427), Li Bai (701-762), Du Fu (712-770), Bai Juyi (772-846), Su Shi (1037-1101), Lu You (1125-1210) and Xi Qiji (1140-1207), and innumerable poems of a high standard. China enjoyed the reputation of being a "Country of Poetry." From the Song Dynasty on, Fiction and drama works were fully developed. The Dream of the Red Chamber by Cao Xueqin (c. 1715-1764), Outlaws of the Marsh by Shi Nai'an (living in the 14th century), The Three Kingdoms by Luo Guanzhong (1330?-1400?) and The Pilgrimage to the West by Wu Cheng'en (c. 1504-1582) are the four greatest classical novels produced in China. The Injustice Done to Dou E (also known as Snow in Midsummer) by Guan Hanqing (living in the 13th century), The Western Chamber by Wang Shifu (1230s to the beginning of the 14th century) and The Peony Pavilion by Tang Xianzu (1550-1616) are masterpieces of drama. Beijing Opera (Peking Opera), Kunqu Opera, Huangmei Opera and other theatrical forms, with unique aesthetic values and vitality, are still popular today.

An unusual blossom in world art, traditional Chinese painting, imbued with the Chinese people's comprehension of beauty and the way of nature, has produced many masterpieces. Chinese calligraphy is an almost exclusively Chinese art form. These, together with Chinese folk music, architecture, carving and other art forms, make up a unique art mode that can serve as a reference for and complement to Western art. Chinese art embodies the Chinese and Oriental concepts of beauty.

Chinese civilization is one of the most ancient in the world. But unlike the ancient Egyptian, Babylonian, Hindu or Hellenic civilizations, Chinese civilization is an unbroken one. In its prolonged Middle Ages, Chinese culture, as the unchallenged champion, brought the feudal civilization of the human race to its summit. From the first century on, Chinese culture went beyond China

proper and influenced Korea, Vietnam, Japan and the whole of Southeast Asia, and thus became an international culture. Therefore, the East Asia area is called the sphere of Chinese culture.

On the other hand, traditional Chinese culture had its disadvantages, such as the rigidity of its feudal political system and economy, lack of a scientific tradition based on formal logic and axioms, the absence of a tradition of democracy, and an isolationist policy. These led to stagnation, backwardness and decline. From the 17th century, with its productive forces revitalized due to social and industrial revolutions, the capitalist West left China far behind in economy, science, technology and culture. By the mid-19th century, Western powers with cannons forced open the tightly closed door of China and made it a semi-feudal, semi-colonial society. From that time on, the traditional Chinese culture and the Western culture came into collision, and this led the Chinese people to look for a new path of development.

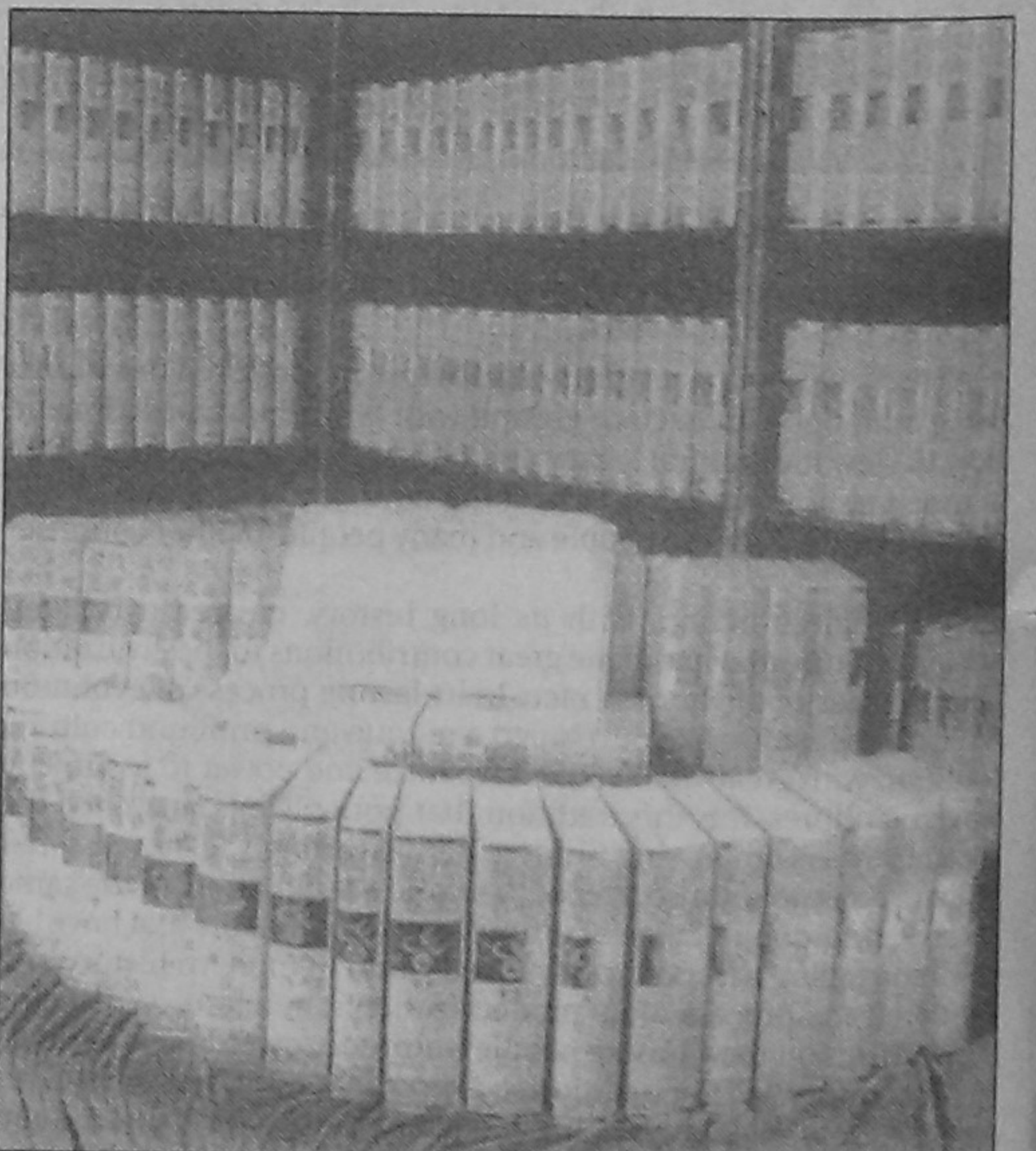
## Arduous Journey to Modernization

The Opium War in 1840 marked the beginning of the modern history of China. The period of 100 years that followed is a history of the Chinese people's search for a way out, a history of collision and fusion of Chinese and Western cultures, and also a history of the rejuvenation of traditional Chinese culture.

Beginning in the 16th century, Western missionaries introduced Western culture to China in various ways, but the country's feudal rulers maintained an arrogant attitude toward Western culture. The Opium War taught the incompetent rulers of Qing empire a painful lesson, and some Chinese began to realize that China's material development was inferior to that of the West, and that it was necessary to introduce Western science and technology, but without disturbing the traditional political system. This gave rise to the Westernization Movement from the 60s of the 19th century, and modern industries were set up in China. But in the Sino-Japanese War of 1894-1895 China, a big feudal power, was defeated by a small country Japan -- which had undergone capitalist reforms (the Meiji Restoration of 1868). This failure made clear the bankruptcy of the Westernization Movement. Many Chinese people learned that China was inferior to the Western powers not only in science and technology, but, and more importantly, in its political system. So the capitalist reformists called on the Chinese to follow the example of Japan and to learn from the West not only natural sciences, but also theories of the social sciences and political and legal systems, and to carry out reforms. An attempt at such reform was put down cruelly by the feudal forces in 1898, putting a tragic end to the reformist movement. The 1911 Revolution led by Sun Yat-sen overthrew the Qing government and ended the 2,000-year feudal monarchy. But because the revolution did not penetrate to the essence and kernel of the traditional culture, feudal restorations were active after the establishment of the Republic. From 1915 to 1919 a number of enlightened persons launched the New Culture Movement, aiming to promote new ideology, new ethics and new literature while opposing the old ideology, old ethics and old literature. Holding high the banner of science and democracy, they directed their criticism at the kernel of the traditional Chinese culture, i.e. Confucianism.

The New Culture Movement opened a door through which various trends of thought about Western science and democracy rushed in. Due to the ever-worsening social and national crisis, Marxism was welcomed and quickly spread as soon as it was introduced into China. The Communist Party of China (CPC), founded in 1921, combined the universal principles of Marxism with the concrete practice of the Chinese revolution and finally overthrew the reactionary rule of the Kuomintang in 1949 and established the People's Republic of China. Since then the Party has tried to find the real road to socialist modernization. In doing so, the Party suffered many setbacks, especially in the "Cultural Revolution" (1966-1976), when it adopted an extreme attitude of total negation of both the traditional and Western cultures, bringing great losses to Chinese society and culture.

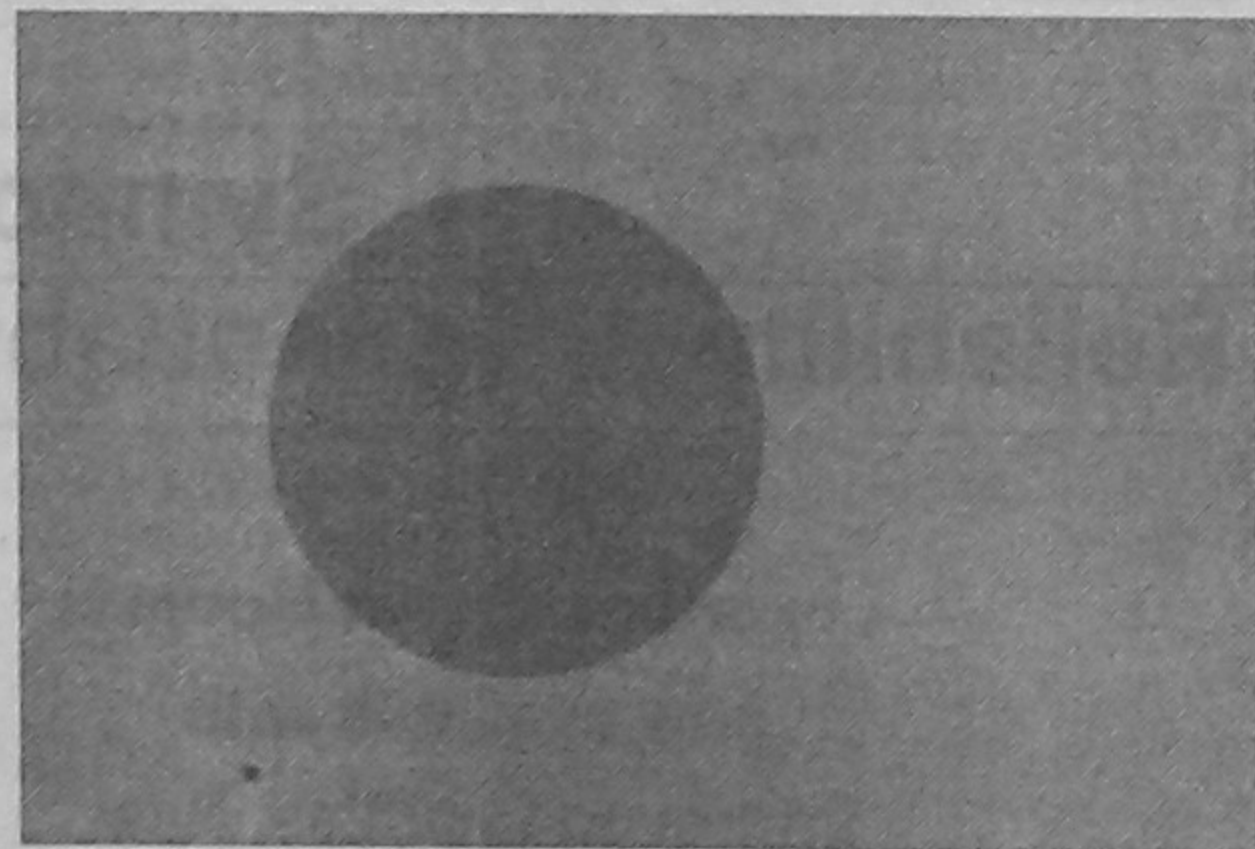
Since the implementation of the policy of reform and opening to the outside world in 1978, the CPC has been focusing its attention and efforts on socialist construction. While introducing advanced Western science and culture, it adopts a practical attitude toward China's traditional culture, that is, it is necessary to inherit the tradition in a discriminating way, make the past serve the present, protect and sift our cultural heritage, and carry forward good national cultural traditions in order to accelerate socialist modernization with Chinese characteristics.



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Our warmest felicitations to  
H. E. Zhu Rongji Prime Minister of  
The People's Republic of China  
On his august visit to Bangladesh  
We wish existing Sino-Bangladesh  
excellent relations to strengthen further



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