

ABSTRACTS

A Comparative Analysis of The Chinese and The Mexican Food Systems

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FOOD PRODUCTION SHOULD BE A high priority for developing countries in al world where food can be used, among other things, as a weapon of political pressure. China has been able to produce enough food for a billion people in an area of only 99.5 million hectareas of arable land and this remarkable feat should set and example for other developing countries. Yet, the Chinese leaders have recently pointed out that there are still problems and that the emphasis given on the production of staples has maintained a low standard of living and that reforms were needed to diversify agricultural production and to raise the standard of living.

In this article an attempt is made to evaluate the risks of these changes and the problems that may arise such as unemployment, social inequalities and a dependence on the world market.

In Mexico, a program of rural development was launched with the SAM (Mexican Food System), with a view to diversify agriculture without jeopardizing self sufficiency in food.

The following is examined:

- 1) The World Food System and its tendencies.
- 2) China's Food System in a historical perspective and the new policies adopted by the government.
- 3) Mexico's Food System and an assesment of its achievements.

Finally, a tentative comparison is made of the Mexican and Chinese experiences, pointing to some policies that could be used in China to help her achieve her goals.

Sufism: Hujwiri and the Love of God

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IN PRACTICALLY ALL RELIGIONS, WE can note the appearance of a concomitant phenomenon, namely mysticism.

Mysticism is sometimes explained as an emotional reaction against the rigidity that religions are wont to acquire when they become institutionalized, son that almost everything is reduced to the mechanical carrying out of certain practices and rituals. In reality, mysticism is simply the effort of the

human being to transcend his own status as a created being, his finiteness, his death and annihilation by uniting himself, or rather identifying himself with, and being absorbed and assimilated by, the being that is transcendental, unlimited, infinite, and eternal.

That this human dream can be converted into reality is what al-Huywiri, a muslim mystic of Persian origin (11th century A. D.) explains to us, as well as what is the true meaning of the love of God for man for God and what are the path and its stages that lead to this state. In the same vein, he distinguishes between the ordinary man and a group of privileged men called "the Friends of God," unique persons to whom alone is reserved the ultimate state of union with God through the operation of mutual love.

It was not easy, however, for Islamic mysticism (Sufism) to obtain complete acceptance within the Islamic tradition. Only after a long period of difficult conflict with the representatives of "official" Islam, and in great measure thanks to the prestige of the theologian, philosopher, and mystic al-Gazali, was mysticism accepted as an orthodox expression of Islam. The basis of the conflict was the insistence of Islam in the total and absolute transcendence of Allah and in his total and absolute separation from his creation. The Sufi theory of *fana* and *baga* (the *annihilation* of the human personality and its *abiding in God*) was very close to pantheism. To cross the gulf between man and God, which seemed insuperable, the Sufis, basing themselves in the Koran, made recourse to a series of pretemporal or metahistorical events that for them demonstrated the existence of a similarity or essential affinity between God and man.

Influence of Mao's Thought in Latin America

MARISELA CONNELLY

THE PURPOSE OF THIS ARTICLE is to how the Mao Zedong line was followed in Latin America and why it failed. As a result of the Sino-Soviet problem some communist parties which tried to follow the Mao Zedong line with particular reference to guerrilla wars, popular wars and finally assumption of power. However, these communist parties, such as the Peruvian and Colombian communist parties, among others, did not have a thorough understanding of the Mao Zedong doctrine nor of the conditions prevailing in their own country. Consequently, during the sixties, these parties were unable to achieve their objectives, and their role in the struggle in their country was negligible. During the seventies almost all the pro-Chinese Latin American communist parties had disappeared or become splinter groups.

The importance of this analysis for other political groups wishing to carry out a revolutionary struggle in their country lies in the fact that if a group does not have a thoroughly assimilated revolutionary theory and is ignorant of conditions prevailing in its own country, it will be unable to achieve a complete victory for its movement.

Liándòngshì: Verbal Expressions in Series in Modern Chinese and Classical Chinese

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A PERSISTENT THEME IN THE writings of Chao Yuen Ren (1892—1982) is that of the essentially unitary nature of Chinese grammar for all periods and regions. This concept is here examined diachronically in terms of the important type of construction termed *liándòngshì* or "verbal expressions in series." Twelve varieties of modern *liándòngshì* are identified in terms of the first verbal expression in the series: 1) temporal order, 2) time when, 3) place where, 4) interest and benefit, 5) purpose, reason, or cause, 6) means to an end, 7) manner (including instrumentality), 8) comparison, 9) association in general, 10) the "pretransitive" (*ba*) construction, 11) the conditional, and 12) the passive voice. A corpus of representative classical texts is compared with data derived from Standard Modern Chinese, and the existence of the twelve identical varieties of *liándòngshì* is demonstrated, with one single exception (the loss of *yi* between expressions of means and end used in Classical Chinese), for both varieties of Chinese under study.

India and The Colonial Mode of Production

HAMZA ALAVI

THE INDIAN DEBATE ON THE mode of production revolves around the question whether, in the last 15 or 20 years, there has been a decisive movement in Indian agriculture from a feudal mode of production to a capitalist mode of production. Similar questions have been raised elsewhere.

The protagonists in the Indian debate have looked at European (including Russian) historical parallels and theoretical propositions that have been advanced in those contexts; there is, however, a surprising omission of any reference to the Chinese experience or theoretical contributions.

A more serious criticism could be that, by focusing on the agrarian economy, the debate conceptualises 'mode of production' too narrowly—although it must be said that, on specific issues, the wider contexts of the developments in agricultures and some of the implications arising therefore are considered.

Neither the concept of 'feudalism' in India (during the period of direct colonial domination) nor the contemporary phenomenon of rural 'capitalism', it is argued here, can be grasped theoretically in all its implications

except specifically in the context of the worldwide structure of imperialism into which it is articulated.

A consideration of this fact leads towards a conception of a colonial mode of production and the structural specificity that distinguishes it from both feudalism and capitalism in the metropolis.