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**RELIGION & PHILOSOPHY**


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start." The theological conservative attributes this to the ingratitude of the poor. The ethical radical lays it to the loss of spiritual and moral dynamic that comes of corruption and too much wealth and power. Abrecht finds both reactions too simplistic.

There is a great need for a "kind of Christian comprehension that is able to hold together the tragic aspects of the U.S. future: that of a well-meaning nation that has discovered the dilemmas and contradictions of power and [is thereby] freed from anxieties that might lead it to hold on to its powers at all costs." The rich nations are not only threatened with the loss of their wealth, but by their very incapacity to join the struggle of the oppressed they also "show their loss of moral direction and the danger of their perishing in spiritual confusion."

Abrecht argues that without a new clarity of spiritual vision, practical action remains a mere escape. And we should not, as we emerge from innocence, be tempted to despair, self-pity, or fear for our future, because the result will be paralysis and even greater difficulty in finding creative approaches to social change.

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**OTHER NATIONS**


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### *Mao's Unity Of Opposites*

"Mao Tse-Tung's Leadership Style" by Lucian W. Pye, in *Political Science Quarterly* (Summer 1976), Academy of Political Science, 2852 Broadway, New York, N.Y. 10025.

"By all standards, Mao Tse-tung belongs in the company of the few great political men of our century," writes Lucian Pye, a China scholar at MIT. In this psychological profile, Pye attributes Mao's greatness to "his extraordinary ability to understand, evoke, and direct human emotions. . . ." Mao appreciated the universal need to worship and be worshipped, and used it to achieve near absolute reverence from some 800 million Chinese. Mao himself recognized conflicts in his own character—in a letter to his wife he once described himself as being part "monkey" (impish, unpredictable) and part "tiger" (fierce and respected). Such psychological ambivalence may explain his political inconsistency, Pye says.

The author cites Mao's fascination with the Marxist concept of contradiction, whereby opposing forces interplay with each other and eventually transform one another. Belief in this "unity of opposites" allowed Mao to shift his political stance constantly. His mind preferred "the abstraction of policy over concrete details," yet he attacked formal schooling and "booklearning." While praising the wisdom of the masses, he lived isolated from them. Mao could both relish political

**OTHER NATIONS**

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conflict and be hypersensitive to personal criticism. Mao liked to take big risks in politics: the rush to collectivize in 1955, the Cultural Revolution, and the Nixon visit are good examples. Avoiding day-to-day administration, his style was to withdraw for extended periods, reflect on solutions, and then suddenly intervene with his own ideas.

### *Maoism and Chinese Oil*

"Political Implications of the Petroleum Industry in China" by Jessica Leatrice Wolfe, in *Asian Survey* (June 1976), University of California Press, Berkeley, Calif. 94720.

China's fast-growing petroleum industry—315 million barrels produced in 1972, increasing by 20–25 percent annually—has attracted attention in the West especially since the 1973–74 energy crisis. Most specialists look at China's oil exports potential. But it is more valuable to observe Maoist principles of economic development, argues Jessica Leatrice Wolfe, a graduate student in business administration at Berkeley. The Chinese appear to have exempted the oil industry from certain ideological constraints; they are importing *en masse* foreign-developed processing techniques and equipment, bypassing Mao's maxims of national self-reliance and "technical democracy" (the mass application of human muscle to improve production). "Self-reliance emerges greatly diluted," Wolfe comments. "The Chinese are in fact increasingly dependent on foreign technological imports." Furthermore, the author suggests, this deviation may widen existing political and ideological cleavages. However, the Chinese still follow Mao's idea of "simultaneous development" of complementary economic sectors. The petroleum industry's growth is geared to the expansion of agriculture (which uses more and more petroleum products as mechanization progresses), the economy's infrastructure (roads, pipelines, etc.), finance capital, domestic consumption, and exports. And China is beginning to use oil as an instrument of foreign policy, selling to Japan to keep Tokyo from buying from Moscow, and to Southeast Asia nations as a gesture of friendship.

### *Nation-Building in Nkrumah's Ghana*

"Army in a Multi-Ethnic Society" by J. Bayo Adekson, in *Armed Forces and Society* (Feb. 1976), Social Sciences Building, Chicago, Ill. 60637.

What is the armed forces' role in an ethnically fragmented society? J. Bayo Adekson, a Nigerian doctoral candidate at Brandeis University, examines the experience of Ghana under Kwame Nkrumah (1957–66). When Nkrumah became prime minister in March 1957, he recognized that tribalism (there are four major ethnic groups in Ghana) could seriously threaten national unity. He thought a well-trained national