Abstract

This dissertation hopes to understand Fredric Jameson's article in the journal, *Any-where*, in particular regards to his statements on China's housing developments in the countryside. He was bewildered by the manner in which the houses are positioned. They appeared to possess no logic in the planning unlike the Western models, thus this renders the development in China random. Hence I seek to understand China's countryside and to uncover the historical reason for the randomness.

The first portion of my paper examines the countryside's recent social and cultural history, that is the socialist reformation by Mao Tsetung. Mao favours the rural and celebrate it in his anti-urban policy. This has significant impact on the rural landscape. The industrialization of the countryside results in a decentralization of power and resources through the people's communes. This is set in contrast to traditional village structures, even though the concept of collectivization prevails here, yet the socio-political institutions of the traditional village differs greatly from Mao's collective, industrialized countryside.

The next part of the paper reveals the causation of randomness in the rural area. Decentralization permits interpretation of the political and the social. The little "Dengs" and "Maos" decided to carry out the laws in the manner they deemed fit and profitable since the central power is too remote and abstract to the peasants. This gives rise to the problem of inconsistency in the application of policies through all levels of administration.

My concluding chapter deals with the consequences of the implementation of communes and Mao's desire for homogenizing the nation. Lack of personal space and subjectivity is the root of many dissatisfaction in China. This awareness may subvert the social mores of present China and thus alter the randomness Jameson perceived.