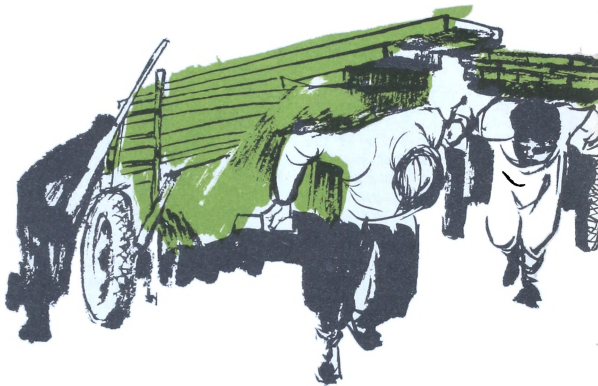


An eye-opener for Free Asia

25 Days Inside Red China



By JESUS MARCOS ROCES

Vice-Mayor of Manila

You might be surprised to know that the trip I made to Red China was the culmination of a plan that was initiated over two years ago.

It was during a series of informal discussions with friends on our national future that we came to the conclusion that we in the Philippines knew very

little about what was going on behind the bamboo curtain. We decided that because of our geographic proximity with the mainland of China, it was vital for us to know first what was happening there.

The late Ramon Magsaysay, with whom the matter was brought up in 1956, thought the project a meritorious one and asked me to find out if a trip to the Chinese mainland would be feasible. Later, I informed him that I had been able to obtain an invitation from the Red Chinese Government. Although the President was personally in favor of the idea, he was somewhat hesitant to give me the green light because of other angles that might embarrass the government if such a trip was made.

It therefore waited for the President's authorization. I finally received it after his death, although a month before his death, he personally reiterated to me that such a trip was important.

Last July 16, I crossed the Lo Wu River that separates Kowloon from Red China and there I found myself in a strange world. Twenty-five days later, I recrossed the river.

Some of us perhaps may well survive the first year of Communism but even if you survive you will be totally changed. I will not, therefore, speak on the factories that we visited,

on the lavish and fancy dinners prepared for us, on the amazing industrial development of Red China nor go into great detail on the fantastic powers being built by total regimentation of one-fourth of the world's population. These are all incidentals, symptoms of a much bigger event which is the emergence of China as a new world power. I would rather give you an intimate picture of what the communists intend for us.

I want to share with you the conclusions I have arrived at on the basis of this impressive and yet you most unsettling experience. I shall therefore talk about China, its government, its people, its industrial development, chiefly as it affects us.

LET ME tell you of a businessman I knew in Shanghai. Before the war he had a factory. In 1949, the communists came and like all capitalists he hid in his house in fear. Two weeks later he was called to the military garrison office and ordered to operate his factory. At first, business was as usual except for government dictation of what he must produce, what he must pay for raw materials, what he must pay his employes and the price for which he must sell his products.

In 1953, however, all private capitalists were compelled to

"voluntarily" join the so-called "joint state private enterprise." This was the closing step towards communism and under this system his property was assessed. Of the assessed value he was promised 5% yearly for a period of seven years. In short the expropriation of his property entitled him only to 35% of his properties' assessed value which was payable to him in seven yearly installments. After payment is complete, he would be given a chance to become an employe of his own enterprise.

This is the history of a capitalist who from the very beginning was sympathetic to the communist's cause. This is the history of one of the few capitalists that survived. Those who fled to Formosa and Hong-kong had their properties confiscated. Those who remained and hid were denounced by relatives, employes, and friends, or neighbors.

At first they were systematically plucked by the new regime. Victory bonds were offered for sale with each businessman receiving his respective quota. These quotas were set by the businessmen's own workers, who were asked beforehand how much their bosses could afford. The workers were encouraged to report venalities of the capitalists and to divulge back taxes evaded

during the past year. Accusations of concubinage or maltreatment of laborers or dishonesty, dating ten or twenty years back, were presented. Real estate taxes were made higher so that idle lands and buildings could be confiscated for non-payment of taxes.

Then came the Korean War and naturally more quotas for the businessmen. A rich man might wake up in the morning and read in the newspaper that he had volunteered to buy a fighter plane for action in Korea. Someone else might discover that he was sending a complete hospital to the front. There was no choice. But the worst was yet to come.

In February, 1951, a mass campaign for the liquidation of the "counter-Revolutionary elements" was announced by Mao Tse Tung. The workers were organized to hold rallies where their bosses were placed on the stage and were accused. Judging was passed and made right there and then. The participants of the rallies themselves shared in the enforcement of the charges such as beating a man who was condemned to be beaten to death. Mao Tse Tung, chairman of the Red Chinese Government in Peking, has publicly announced that more than 800,000 people were liquidated. Other estimates are much higher.

THIS WAS followed by the "three anti" and by the "five anti" campaigns wherein all businessmen were put through wringers, a sort of human washing machine. Investigations on their methods of dealing with others including their workers, competitors, families, and the quality of their goods were made. Again it was a class struggle technique. Emphasis was also made on a businessman's performance in terms of "new thinking" demanded by the new communist authorities. Again, the workers brought up charges and were the accusers. Competitors who had grievances freely aired charges and the state imposed fines which generally stripped capitalists of all liquid cash and stocks of goods. New standards for doing business were also enforced which, according to the Red authorities, were necessary in order to live up to the new objectives of the communist rulers.

Many were sent off to experience—"reform through labor"—a nice word for the labor gangs included in the two million coolies who first built dams on the Huei River and some of whom are working on the Yellow River. Brain washing of some form was a common experience and there is hardly a Chinese today who dares to think freely out loud.



A man's children were indoctrinated to make sure that no one had rest even in his own home.

This is the brief history of the capitalist class in Red China.

The businessmen, however, were not the only ones who experienced a change in their status. The women of China experienced it too. Whereas before they were tied to their household chores, now they have been "liberated" and are factory workers like their male counterparts.

The landlord class was liquidated and the peasants were made to organize themselves into coops of a food producing machine. Freedom of religious belief is a thing of the past. For although the churches are officially opened, every Chinese knows that if he wants to get on with the new regime, religious beliefs and practices will be held against him.

All these changes, these brutal trials and total disregard for human dignity ironically are efforts dedicated towards making Red China a power. But his power will be used to enhance Chinese hegemony throughout our area in Asia. Do not doubt even for a single moment the effectivity of their efforts. It is a fact and I saw it. The harnessing of Chinese man-power of 670 million people towards this precise objective has made Red China today industrially powerful, a far cry from the poor agricultural China of years ago.

NEVER before in the modern history of the Philippines have we known far-reaching consequences of having China organized under a single and powerful government. Chiang Kai-shek's government at best was a shaky coalition whose authority depended mostly upon getting along with the warlords who held actual control of most of the country.

To understand the consequences for us of this new regime, let us examine the forgotten facts of our own history.

The Chinese really began to take interest in our country in the 12th century with the establishment of the Southern Sun Dynasty. Driven out of North China by the Mongols, the Sung emperors looked to overseas trade for income. Before that, trade between the Philippines and China were handled chiefly by Arab ships. Now the Chinese began to build huge junks that visited our shores every year coming down on the Northeast monsoons and returning on the Southwest monsoons.

During this period, the Chinese were particularly anxious to buy cotton which was grown on the Ilocos coast and in Borneo; also narra wood, pearls, bird's nests, etc. This was how all Chinese pottery and porcelain found in our graves got here.

With the creation of the Ming Dynasty in 1368, China had a vigorous new highly nationalistic and imperialistic regime somewhat like, but weaker than, the one that the communists are building now. The Mings were expansion-minded and hence sent their fleets of trading ships throughout Southeast Asia even as far as the east coast of Africa. In

1405 the Ming Emperors appointed a Chinese governor for Luzon. His name was Ko Ch'a Lao.

When the Spaniards arrived here, they talked of going on to China but soon became fearful of the Chinese as they learned more about them. This was one of the reasons for the repeated bad blood between Spanish and Chinese in the Philippine that led to the infamous Chinese massacres. But with the beginning of the nineteenth century the Chinese state decayed internally and all that we had to worry about were those Chinese who migrated overseas seeking jobs and opportunities.

Today we face a double threat: the direct military and economic power of the Chinese communists and their championship of revolution. Our only real defense against both is a democracy that works.

To the Chinese residents of the Philippines I must sound a warning. A new power in their ancestral land may bring to them temporary benefits, as the communists try to use them to control business in South-east Asia. But as sure as night follows day, the communists will in time destroy them. No Chinese in the Philippines are members of the proletariat or the peasant class and in the inexorable process of communist way, their business class

has to be destroyed. Their salvation lies not only in their staying in the Philippines and facing the requirements of naturalization, but in embracing, like real Filipinos, our ideals, our histories, our culture and our language.

OF COURSE, when we think of the threat of communism it is only natural that we look towards America. This is logical. At this very moment the Seventh Fleet of the United States is not only protecting the island of Formosa but also the island of the Philippines. While the Seventh Fleet remains here our danger of invasion is not imminent. But Red China's accumulation of power is inexorable.

Already the Red Chinese jet bombers based around Canton and on Hainan island can reach every island in the Philippines. In a single airport in Nanking I saw perhaps 200 twin engine jet bombers of Russian design and construction.

But what is more insidious than communism from within? Here we cannot look towards America because America can save us from the enemy from without but can never save us from ourselves. Through the ICA the Americans are attempting to put our economic house in order, but this help has been ineffectual in solving our basic problems. It will continue so



while the direction of the efforts remain so shortsighted and confused.

By contrast, from what I have seen in Red China, Russian assistance has been directed towards the basic essentials of building a modern economy. The Russians have rebuilt the steel mills in Anshan, which admittedly they had wrecked in 1945, and are now building the gigantic new steel work at Wuhan. The Russians have also built the dam and hydroelectric power stations on the Yellow River, China's sorrow. Nearly all heavy machine tool industries that we were permitted to see were of Russian design and construction.

The great opportunity opened to us by the reparations are being squandered by official mismanagement and corruption. We have nothing comparable to the Indian or Chinese five-year plans.

Our approach toward democracy is negative. We are trying to stop communism by the use of our army, by watching our shores and by making mass arrests. But these are ineffective measures in the total eradication of danger and establishes only temporary security. Meanwhile, more Filipinos are unemployed every year and our natural wealth lies largely idle.

The people must be conscious of their vital role in this life or death struggle. This requires a deeper sense of patriotism which we ironically, as a race, are short of in expressing except during times of war, when it may be too late.

THE PATTERN of communist conquest in China suggests that there are at least six points in our society that make it vulnerable to communism.

1. Unemployment and the

discontent that this encourages.—A man desirous of gainful work in order to feed his children by honest toil but unable to find employment anywhere must naturally reject a society that has no place for him. This is natural. And in his exasperation he becomes an easy prey for subversion. The more specific danger, from the point of view of communism is, however, the discontent of the intellectual proletariat. Young people out of college who cannot find a place in society and therefore turn either to hooliganism or to revolution.

2. Insecurity, instability, and uncertainty and the fear that they engender.—Employees who have jobs but who are not sure that they will have the jobs tomorrow; peasants who have farms to till but are not sure that they will till them tomorrow; fear about our currency where men who have saved for years may lose their lives' toil to the threatened process of devaluation; fear that yesterday's savings of ten pesos may buy one peso worth of goods tomorrow; businessmen's fears that tomorrow their licenses with the Central Bank will not be renewed.

3. Low productivity both in agriculture and industry.—Physical effort is not properly rewarded because of faulty techniques, lack of scientific educa-

tion, and medieval minded management.

4. Lack of faith in and understanding of the democratic processes.—This situation will exist whenever there is graft and corruption in our society. This will endure as long as those we brought to power use their powers to oppress, for personal aggrandizement or, what is worse, for personal vengeance. This situation will exist as long as powers are vested nearly exclusively in the river banks of the Pasig, and not distributed and assigned closer to the governed. This situation will obtain as long as government officials have double standards of morality— one for themselves, their families, and their friends, and another for the general public.

5. Lack of knowledge of what communism really is.—Our efforts to fight communism emphasized the importance of not knowing anything about it, as if ignorance of communism was the best defense against it. Actually, one has to know communism both in theory and more specially in practice in order to successfully defeat it. For it is not those who know the real truth about communism that are so dangerous when they embrace it, but rather the masses who blindly fall into the communist trap.

6. Moral and religious degradation.—This situation is one

wherein people profess Christianity but do not practice it.

Do you believe that these six social cancers afflict us today in the Philippines? Then I ask you to start thinking for to-

morrow might be too late. Let us learn from history, always remembering that only through complacency can the communists obtain victory in our society.

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Written Language for Minorities

ALL OF mainland China's two-score minorities will have written languages in the next five years, according to the Peiping radio.

A decision to this effect has been reached at a conference on the problem of minority scripts in the Communist Chinese capital. The conference decided that a speed-up in creating written languages for the millions of people in minority groups would be possible because of the adoption recently in Peiping of an official alphabet for Chinese.

Peiping radio reports here said linguists believed the alphabet for Chinese could be adapted for use by most of the minorities now without written language.

In the last few years Chinese linguists have worked out scripts for eighteen minority groups, including one for the 6,500,000 Chuangs, the largest minority in the country. Some minority groups, such as the Mongols, the Uighurs and the Huis, have had written languages for many years.

The Peiping conference decided that the minority groups that have long been using Chinese would not be given scripts for their dialects. They will be expected to learn how to write in the new Chinese alphabet.

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Are You Word Wise?

Only one of the four meanings given after each word below is correct. Without guessing, choose the right answer and then turn to page 74. If you have gone through high school, you should score at least eight correct answers.

1. **dazzle** — A. to deceive; B. to overpower by intense light; C. to move about briskly; D. to repel.
2. **debacle** — A. sudden collapse; B. a brilliant spectacle; C. solid opposition; D. supernatural event.
3. **rummage** — A. an excursion; B. storage; C. to search thoroughly among contents; D. to forfeit or give up.
4. **writhe** — A. to slander; B. to distort in pain; C. to flex, as muscles; D. to disappoint.
5. **engender** — A. to produce; B. to expose to danger or risk; C. to deliver; D. to separate forcibly.
6. **contingent** — A. connected to; B. a result of; C. dependent upon something uncertain; D. independent of.
7. **indigent** — A. angry; B. repulsive; C. poor; D. dangerous.
8. **occult** — A. elevated or raised; B. beyond ordinary knowledge; C. impossible of attainment; D. theoretical.
9. **surly** — A. sour; B. thick; C. sloppy; D. ill-humored.
10. **jibe** — A. to agree; B. to support; C. to hit with the fist; D. to make certain.