

THE DUEL OF IDEOLOGIES

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ALL PEOPLES the world over are entangled in a duel of ideologies, and the outlook is ominous. "Free Economy" must profess a better scheme than any other system of regimentation if it has to survive.

In the 1930's and under Quezon's leadership the Government has had clashes with the Communists. Again, after Liberation, Messrs. Roxas, Quirino and Magsaysay encountered troubles with the Reds in Huk bands, which seem to have vanished now.

Yet it will be illusory to take Communism as beaten because it may just emerge from within or from without. And a policy of anti-Communism is not enough; we must eliminate conditions which make Communism thrive.

China's fate is a fresh example, for it depicts the causes of its collapse. The ambition of the Kungs and Soongs symbolized the corruption and nepotism of the Kuomintang — of a clique of civil and military spoilsmen who were ever interested in swelling their fortunes. China, under Chiang, staggered under the impact of poverty and hopelessness of the masses, who were left no al-

ternative from despotism but to rebel.

Today, the Philippines suffers from the same ills — of grafts and corruptions, of nepotism and want. Such tumors of the social organism, unless removed soon, augur an eclipse. The writing on the wall is with us, and our erratic programs may just accelerate the re-enactment of Chiang's flight to Formosa in our lands.

The preservation of a Free Economy rests simply in the stabilization of the middle class and the peasantry; yet our plans and promises seem to entangle us more and more in the disruption of these classes. We need agrarian reforms that will not disrupt the present set-up; otherwise we may destroy the cohesive sentiment which binds us together. Customs gives us social stability and need not be disturbed.

As the cleavage between the rich and the poor grow bigger and bigger, the drift will be threatening. We preach liberty, democracy and social justice, but the masses suffer from lack of jobs and hopes. With empty stomachs, they cannot be expected to be patriots.

We must do away with factors unfavorable to our social solidarity, and the time to do it is "NOW!" The rules of honesty and fair play must be observed in private as well as in public life. Our time-tested system of checks-and-balances must accord protection against grafts and corruptions, against the illegal use of public money and property, and against nepotism. For the people to love the government, the government must be lovely. Else voila a la Chiang Kai Shek!

Even our industrialization is not scientifically or rationally organized; it brings big money to the industrialists but squalor and hardships to the workers. The same happened in France. The accumulation of wealth leads but to disruptive inequalities.

The seeming progress we attained will remain illusory with social dislocations. Hunger amidst plenty begets evils. The spirit of rebellion prospers in preparation to social dislocations.

We have to admit that property and authority have a common responsibility of fulfilling certain social functions. Poverty leads to social degeneration — to violence and crimes.

Regimentation may be brought about under either Capitalism or

Communism, but under the former the goal of development must be harmony between labor and capital, landowners and tenants.

Social changes are inevitable in any dynamic society; but we have to pass measures which will minimize the evils which bring about wild dreams, poverty and crimes. Actually, however, the trends indicate that our troubles are multiplying.

We preach human dignity, but how can an individual attain such a status when he hungers and finds no place to work?

The public relief system gives no healthy outlook. In 123 B.C. Gaius created the relief system as a palliative in Rome, but the dole stays to this day as a political football — not only in Rome but in entire Italy — where the people feel content that they developed indolence.

Greed and luxury must give way to make life wholesome and acceptable to all classes; else the social fabric may break. Social solidarity requires concessions, and the privileged classes have a common responsibility to preserve the status quo. The fallen and forgotten brothers crave for the lifting hands of the elites. And now.

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The ambitions of great men, the suspicions of little men, the constant misunderstanding of all men, may undermine any structure that this generation builds. If, however, we build with wisdom, and with courage, and with patience, those that come after us will be helped by our work. Our building may fall, but if we have built all right some of the foundation stones will remain and become part of the structure that will ultimately abide. — DWIGHT MORROW