

## Inside Red China

# MAO TRYING FOR CONTROLS EVEN STALIN COULDN'T GET

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China's millions now are getting a dose of "total Communism."

By Mao Tse-tung's decree: Families are being broken up. All private property is being abolished. Barracks, community kitchens, mess halls, nurseries are to replace traditional home life. It's a massive effort to harness the whole country into a Communist drive to build an industrial giant.

### HONG KONG

Mao Tse-tung, boss of Communist China, is trying something that neither Stalin nor Khrushchev has dared to try Soviet Russia—launch a venture into Communism.

Mao is prepared to force 650 million Chinese into a common mold. In the process he hopes to gain a strangle hold on the labor of the peasantry, harness the labor of immense numbers of women, use a huge reservoir of effort now devoted to household and other work. All the labor gained by his new policy he intends to devote to expanding industrialization of China and building up the country's military establishment.

The military adventure around Quemoy appears to be related to this vast project. By crying war and crisis, Mao used the excuse to order mobilization of all of China. In the name of the Chinese people into what "people's communes."

Communes are units of U.S.-size, each of which combines thousands of peasant households in a completely regimented, Communist living. The last vestiges of property are eliminated. So are the old and all other bonds that Communism's way.

Peasants are being organized into communes. The first communes were set up in last March. Then, in September, Mao ordered an all-out drive

to merge China's 750,000 farming co-operatives into 100,000 communes. This drive is expected to reach high tide in November, after the harvest is in, and by the end of this year all rural China may be organized into communes.

The draft regulations of the Wehsing (Sputnik) Commune, in Honan Province,

tion, who have not been as thoroughly indoctrinated as the young.

The members of the commune will be organized into "production brigades" which will engage in both farming and industry. In the beginning, members will share what is produced by them in accordance with the number of "labor



—Magnum

MAO'S PLAN: REPLACE FAMILY LIFE WITH "PEOPLE'S COMMUNES"  
Factory jobs for mothers, nurseries for children, "happy homes" for the aged

give you an idea of what this new system will be like.

This commune has 43,000 peasant members. When they entered the commune, these peasants gave up private ownership of their land, their houses, their farming equipment and their livestock, retaining only a small number of domestic animals and poultry.

The commune will engage in industrial activity as well as farming. It will take part in building steel mills, ball-bearing plants, water-power plants, and other heavy industry.

The commune will also operate "a system of citizen-soldiers." All members under middle age are to be organized into militia units "which shall undergo regular military training and fulfill tasks assigned by the state." The Reds do not plan, however, to put weapons in the hands of members of the older genera-

tion, who have not been as thoroughly indoctrinated as the young.

There will be bonuses for those who "have worked energetically and do well," and deductions for those who "have worked in a slovenly way and failed to carry out their assignments." The regulations provide that "the rate of increase in wages must be slower than the rate of increase in production."

"Happy homes" for the aged. Each brigade is to have its own restaurant, nursery, "tailoring team" for making the members' clothes, health officer and midwife. The commune is to build a central hospital, "happy homes" for people who are too old to work, and to establish public cemeteries. In this manner, the members will be under the commune's

care and supervision from the cradle to the grave.

The commune "shall promote cultural, recreational and sports activities among the masses, so as to form Communist people healthy in body and in mind."

Existing houses belonging to members of the commune may be dismantled at will, and the bricks, tiles and timber used by the commune to put up common barracks.

The commune is to operate under the close direction and supervision of Government authorities, who will pass on all important decisions. The regulations provide that the commune's plans "must be submitted to the state planning organizations and other departments concerned for examination, endorsement and balancing before being put into practice."

**Food to be free—later.** Members of the commune are promised that when enough grain is grown, they will be supplied with food free of charge, "according to the standards laid down by the state and the number of members in each family, irrespective of the number of family members who are able to work."

In fact, Red China's Communist Party Central Committee has specifically stated that the communes are to pave the way for a completely Communist type of society, where citizens will be paid according to the principle: "from each according to his abilities, to each according to his needs."

But such a state of affairs, which presupposes an abundance of consumer goods, seems far away. Meanwhile, the system of communes is to make it easier for Red planners to regiment China's peasants—and to restrict their consumption to a minimum—in the interest of speedy industrialization. A recent directive by the Ministry of Food specifically orders the peasant collectives to put aside "sufficient wheat to enable their members to live up to the next harvest, but no more."

**End of peasantry?** Under the commune system, the peasants will lose ownership of their land, their houses and their livestock and will be shifted as needed from farming to industry and back again. They will cease to be peasants in the traditional sense. In this way, Mao hopes, they will lose their attachment to the land, which has been the basis of a spirit of independence.

Through the communes, Mao hopes to free China's 300 million women—half the population—from traditional household chores, so they can be put to work in production. Until recently, the official line was that housework is just as "glorious" as other kinds of work. Now, the line has shifted, and housework is being

described by Peiping's propagandists as "trivial and dull."

Women are being put to work in every occupation outside the home—from public laundering to road building. At the same time, public canteens, public nurseries and "tailoring teams"—designed to free women from the tasks of cooking, caring for babies and sewing clothes for their families—are being developed.

**Threat to the family.** This development threatens to break up the family—a mainstay of old China. What is happening to the family is revealed by telltale signs—such as the introduction of a practice known as the "Saturday night" system. Under that system, all but one of the married women workers who live in a dormitory sleep elsewhere on Saturday nights, so that each week one of them, by turn, may have some privacy with her husband.

**More and more work.** A nation-wide campaign is under way to induce the masses to tighten their belts, to agree to less consumption and more investment. Mass "debates" are being staged with the purpose of correcting the "rightist ideas" of those who expect industrialization to result in a higher standard of living. Attempts have been made to lengthen the work week of 48 hours.

All household property is being nationalized. Householders must register—and be ready to give up—the iron gates of their gardens, superfluous metal articles in the home, even spare bricks and tiles.

Policies such as these are bound to depress still further a standard of living which is already among the lowest in the world.

A typical industrial worker in Peiping earns less than \$28 a month to support himself and his family. A peasant family of six in Hunan Province was found by a recent survey to be earning \$22 per head a year.

**Rations are meager.** Each Chinese gets a monthly ration of about 25 pounds of rice, half a pound of sugar and 35 pounds of flour. About 40 cents' worth of pork is allowed a month for a whole family. Each person is given about 9 yards of low-quality cotton cloth a year.

Everything except basic necessities is beyond the means of the average Chinese. A pair of leather shoes costs \$10. A woolen dress in a state store sells for more than \$11. A radio sells for twice the monthly salary of an average worker. An ordinary wrist watch costs over \$50.

And now, with the all-out drive to build up the country's industrial and military power, the people are being compelled to tighten their belts still further. The military action around Quemoy provides the atmosphere of war emergency which Mao is using to force China's millions into a common mold and turn them, gradually, into Communist-type robots.

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