

Taiwan is joining Beijing in the destruction of China

by Michael Billington

The memory and the moral leadership of the founder of the Chinese republic, Dr. Sun Yat-sen, were badly damaged in April, as officials from the Republic of China (R.O.C.) in Taiwan and the People's Republic of China (P.R.C.) in Beijing met for the first time since the 1949 Communist revolution. The discussions came in the context of a nearly total capitulation in Taiwan's political and business leadership to the policy of making as much short-term profit as possible through the exploitation of the 200 million desperate, unemployed peasants in the mainland who are being recycled through the free trade zones by the reforms authored by the International Monetary Fund (IMF) and carried out by Deng Xiaoping.

As this new policy has developed, the primary mission which inspired and guided the development of the Republic of China in Taiwan—namely, the commitment to the eventual liberation and development of the mainland—has been effectively abandoned.

The meetings were held in Singapore under the patronage of the longest-standing British asset in the Chinese diaspora, Singapore's senior statesman Lee Kwan Yee, the prime minister of Singapore from 1959-91. The P.R.C.'s Wang Dao-han, head of the Association for Relations across the Taiwan Strait, and the R.O.C.'s Koo Chen-fu, chairman of the Straits Exchange Foundation, held three days of talks April 27-29, marking the first official high-level, face-to-face contact since Chiang Kai-shek's Nationalist Party (Kuomintang) forces were driven off the mainland in 1949. Taiwan's negotiator, Koo Chen-fu, one of the richest men in Taiwan, is a close ally of the Anglo-American financial establishment. His father is infamous as the man who served as the leading Japanese agent during the Japanese occupation of Taiwan, and the son is widely feared to be prepared to sell out Taiwan's interests again today, this time to the Communist Party of China.

A final communiqué announced agreement on several areas of communications, immigration, legal and business relations, while setting up further negotiations on unresolved issues. Direct air links and Taiwanese oil exploration in the mainland are expected to be established over the near term.

But the primary import of the meeting is its symbolic significance. While Beijing has achieved an ideological victory, Taiwan has shown itself to be guided by no greater concern than the ability to protect its expanding investments

in low-technology process industries in the mainland, whose profitability depends entirely upon the average \$35 per month wage of mainland workers—a small fraction of the wage of Chinese workers in Taiwan. Absent entirely is any sign of the extensive and ambitious plans for the transformation of China along the lines of Dr. Sun Yat-sen's 1919 *International Development of China*.

Sun Yat-sen's legacy betrayed

The collapse of Taiwan's vision for the mainland has been increasingly evident under the presidency of Lee Teng-hui, who assumed the presidency after the death of Chiang Ching-kuo, Chiang Kai-shek's son, in 1987, and who was elected in his own right in March 1990. Lee abolished the core institution responsible for the economic development plans for the mainland, the China Reconstruction Planning Commission. This commission, established in the early 1960s by Chiang Kai-shek, published over the past quarter-century hundreds of books and research papers on every aspect of the necessary transformation of China. The commission's method was based on Dr. Sun's policy, which in turn was derived from the "American System" developed and implemented by Alexander Hamilton and his followers, up to and including Abraham Lincoln. Following Dr. Sun's approach, the Planning Commission rejected the British free trade dogma, insisting on Hamiltonian methods of *government-directed credit* for infrastructure, critical sectors of industry and agriculture, and fundamental education and health standards—methods that had succeeded in transforming the R.O.C., in Taiwan, despite its small size, into one of the leading productive economies in Asia. Planning Commission publications worked out details for transportation, communications, energy development, credit structures, land reform, frontier development, education, etc., as well as policies for local government to facilitate a transformation to republican rule.

Under the growing influence of the U.S. State Department-supported opposition Democratic Progress Party (DPP), and a related faction around President Lee Teng-hui within the ruling Kuomintang, the idea of "Taiwan independence" was sponsored as a thin disguise for ending the *moral responsibility for the future of all of China* which had guided the Republic of China's existence in Taiwan. In its place, the IMF policy toward China was to be adopted, encouraging



Sun Yat-sen's ambitious program for industrializing China is being thrown out, in favor of coolie labor in free trade zones.

Deng Xiaoping's near-total disregard for economic or human infrastructure, while ruthlessly squeezing the Chinese peasantry, thus creating the largest mass unemployed labor force in human history—200 million strong—to provide dirt-cheap coolie labor for the free trade zones. Lee Teng-hui's abolition of the China Reconstruction Planning Commission, disbanding the scientists and political economists who were dedicated to Sun Yat-sen's dream of a strong Chinese nation contributing to world development, symbolizes the bankruptcy of Taiwan's current policy toward the mainland.

Lee Kwan Yue, British racist agent

It is not surprising that the sponsor of the meeting was Singapore's ex-prime minister Lee Kwan Yue, a lifelong spokesman for British policy in Asia. Lee has become the leading organizer of a "Greater China" movement to unite the P.R.C., Taiwan, Hong Kong, and Singapore, based on the economic model of the drug-money capital of the world, colonial Hong Kong. Lee openly admires both the British colonial form of dictatorship by the Hongkong and Shanghai Bank in Hong Kong, and also the Maoist variety of dictatorship in the mainland. He enthusiastically supports Deng Xiaoping's combination of the two—enforcing a radical free trade destruction of the economy with Stalinist methods.

To provide an "Asian" gloss to this treachery, Lee Kwan Yue feigned an interest in Confucianism late in life, and concocted a pseudo-Confucian argument that Chinese—and Asians in general—are culturally incapable of a sovereign individual creative identity, but only of a "communitarian" identity. Similarly, human rights are a "western" concept which does not apply to Chinese.

Although such racist views are most welcomed by the An-

glo-American financial elite who appreciate having Deng Xiaoping's tanks preventing any resistance to the "blind flow" of unemployed into the free trade zones, it is a totally false view of Confucianism. The Confucian tradition, as contained in the works of Confucius and Mencius, and as advanced by the Confucian Renaissance in the 11th and 12th centuries under the leadership of Chu Hsi (Zhu Xi), shares with Christian Platonism the idea that *individual man's creative power of reason* is precisely that gift of Heaven which characterizes mankind's identity as a species, as distinct from all lower species, and upon which the successful development of society depends. Lee Kwan Yue's "communitarianism" is more in keeping with the historic enemies of Confucianism, the Taoist and Legalist schools, or with the degenerate "enlightenment" school of pseudo-Confucian pragmatism associated with the 16th-century school of Wang Yang-ming.

In an interview with Lee Kwan Yue published in the Winter 1992 issue of the *New Perspectives Quarterly*, Lee praises the way "Confucian ways have been moderated by the 100-odd years of British rule in Hong Kong." His views on economics are pure British "free trade," based on *management* rather than production. He speaks of power being shifted from Beijing to the provinces—especially to the free trade zones—but does not address the desperate need for vast nuclear and other advanced forms of energy production.

Lee Kwan Yue, like his friend Henry Kissinger, praises Deng Xiaoping's massacre of the 1989 Democracy Movement. "The demonstrators didn't think it through. . . . The tragedy of Tiananmen was that the participants got carried away by the dynamics of mass emotions in a very densely populated city. . . . The whole thing had evolved into an attack on Deng. . . . In my view, that was unwise. There are, after all, no traditions in Chinese history of satirizing the emperor."

Whence derived this just right to rule? Not, says Lee Kwan Yue, from the consent of the governed, nor from the Confucian "Mandate of Heaven" based on the successful advancement of the population's well-being. For Lee, as for Mao Zedong and to the British colonialists, power comes from the barrel of a gun: "Deng . . . will not stand for irreverent doggerels that could destabilize China and throw it into chaos. Who gives him the right? He gave himself the right. *That is part of Chinese culture*. . . . If someone wants to challenge him, they will have to take a gun and organize and fix him! Questions of human rights in China must be viewed in those terms" (emphasis added).

Such a view in Taipei toward the 1.2 billion people in China will inevitably contribute to a new holocaust in the mainland. If there are to be negotiations, they must not be at the expense of the vision of China propounded by Dr. Sun Yat-sen. As the depression in the West intensifies, and as the economic crisis in the P.R.C. intersects the impending death of Deng and the "Gang of Ancients" still ruling China, the tradition of Sun Yat-sen must be kept alive to contribute to the enormous task of developing China.