

TEXT 36

WHAT IS THE INTENTION OF PEOPLE OF THE LIN PIAO TYPE IN ADVOCATING “PRIVATE OWNERSHIP OF KNOWLEDGE”?

Liang Hsiao

Whom should knowledge belong to and serve after all? On this question there has all along been a sharp struggle between the two classes and the two lines. Since the Great Proletarian Cultural Revolution, the broad masses have persistently taken class struggle as the key link and energetically criticized “private ownership of knowledge.” This is entirely essential. However, that unrepentant capitalist roader within the Party who calls for “taking the three directives as the key link” in a vain attempt to reverse verdicts forbids the criticism of “private ownership of knowledge,” and says that “so long as White expertise is of advantage to the People’s Republic of China,” it “should be cherished and praised.” Under his instigation, some people in educational, scientific and technical, and literary and art circles openly cry that with “private ownership of knowledge” criticized, “how can we get along!” Or else, they unreasonably ask, “Who has seen private ownership of knowledge? Is it square, round or flat?” As they see it, “private ownership of knowledge” fundamentally cannot and should not be criticized! With an ulterior object in view, they even describe the criticism of “private ownership of knowledge” as the pernicious influence of the Lin Piao line so as to confuse people, create chaos and whip up a Right-deviation wind to reverse verdicts.

Has Lin Piao ever criticized “private ownership of knowledge”? Fundamentally nothing of the sort. There is irrevocable criminal evidence to show that Lin Piao, like Liu Shao-chi, was a frenzied advocate of “private ownership of knowledge.” This renegade Lin Piao and his gang vociferously advertised that “vocational knowledge is cash” and “ability is capital” for the purpose of luring people into looking upon knowledge (including skill and ability) as private property, a commodity for exchange of “cash,” and capital for snatching fame and gain.

Essentially speaking, scientific knowledge is “a kind of weapon for people to win freedom.” In order to be free in society, people should use social science to recognize and reform society; in order to be free in

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the natural world, they should use natural science to recognize and reform nature. When Engels spoke of Marx, he said: **“He first looks upon science as an effective lever of history and a revolutionary force of highest significance. Furthermore, he is making use of science precisely as such a force. As he sees it, here lies the use of the vast knowledge he has mastered—especially knowledge of all spheres bearing on history.”** (*Collected Works of Marx and Engels*, Vol. XIX, pp. 372-373.) This attitude of the revolutionary teacher to scientific knowledge makes us clearly see how despicable is the soul of people of the Lin Piao type in advocating “private ownership of knowledge”!

Knowledge comes from the people. In socialist society the opportunities, expenses and conditions for people to study are all provided by society. It is natural that **“the results created by complicated labor, that is, things of greater value, should also belong to society.”** (*Selected Works of Marx and Engels*, Vol. III, p. 241) Therefore, all revolutionary people, including the revolutionary intellectuals, have only the obligation to serve the people, but never the right to bargain with the people. Today, the broad masses of worker-peasant-soldier students sonorously cry: “It is the people who send me to university, and I go to university for the people.” Many college students “come from and go back to the communes.” This revolutionary action that knows no precedent is the best criticism of “private ownership of knowledge” and “studying in order to become officials,” and is also the most effective restriction on bourgeois rights.

It must be pointed out that the taking of knowledge as private property and commodity is not any invention of the Lin Piao type of “genius,” but a reflection of the private ownership of the means of production and the commodity economy of the past several thousand years. The slave-owner class and the reactionary feudal landlord class once vociferously publicized that “there is emolument in learning” and that “literary and military skills are acquired for sale to the imperial household.” Confucius even compared himself to the “fine jade” and loudly cried: “For sale! For sale! I am for sale!” He even wanted to auction himself also to the slave-owning rulers at the higher level. The bourgeoisie turned everything into the commodity and further made a commodity of knowledge. Lin Piao and company publicized that “vocational knowledge is cash” and that “ability is capital,” thus fully exposing their capitalist soul. This and the Soviet revisionist Kirov’s clamor that “knowledge” is “stable and reliable wealth” are songs sung with the same excellence and are almost the same. The profit-grabbing nature of the bourgeoisie and the avarice of the upstarts constitute the class origin of private ownership of knowledge and knowledge as a commodity advocated by people of the Lin Piao type.

The socialist society still practices the commodity system and there are still bourgeois rights. This economic base makes the dissemination of these fallacies possible. The reactionary essence of this trash wildly peddled by people of the Lin Piao type lies in their desire to submerge scientific knowledge in the ice water of egoism, to resist Chairman Mao's instruction that the intellectuals must be integrated with the workers and peasants, and to sabotage the turning of intellectuals into revolutionaries and laborers.

What is more, Lin Piao also wrote on a brilliant Marxist book this jargon: "The kind of merchandise the masses want to buy at the political store applies to the study of Marxist-Leninist works—method of study." Look! In the eyes of Lin Piao, Marxism-Leninism has also become a "commodity." The study of books by Marx, Lenin and Chairman Mao actually means the selection and purchase of "commodities" in the "political store." This rare teaching material by negative example enables us to see more clearly the repulsive features of this political swindler and commodity fetishist. He cried at the top of his voice that "flexible study for flexible application" or "proper study is something that gains enormous profit out of small capital investment." Actually he wanted to use it to practice political speculation on a large scale and to undermine the study of Marxist-Leninist works and Chairman Mao's writings by the masses, so that he could take over control and seize power for pushing the line of regression and restoration based on "subduing one's self and turning to propriety." So long as it was "profitable" to them, they were ever ready to trade away principle until they betrayed the revolution and the country and capitulated to the enemy. This was the dirty deal made by "Lin's Store."

The vilification and attack of the renegade do not impair in the least the brilliance of Marxism! The proletariat and the revolutionary people study and read seriously because our struggle needs Marxism. At present, the broad masses of cadres and the people exert themselves in the study of the theory of the dictatorship of the proletariat and some Marxist philosophy, in the discussion and criticism of *Water Margin*, and in striking back at the Right-deviation wind to reverse verdicts. They take class struggle as the key link for the purpose of better carrying out Chairman Mao's revolutionary line and solving this fundamental question of combating and guarding against revisionism and consolidating the dictatorship of the proletariat.

The advocates of the Right-deviation wind to reverse verdicts oppose the employment of college graduates as workers and peasants and maliciously attack the principle of "from the commune, back to the commune" and of allotment of work points without paying wages. The reason is nothing more than that in this way the tradition of the ex-

exploiting classes based on “want in farming and emolument in learning” and “vocational knowledge is cash” will be fundamentally shattered and the channel to “private ownership of knowledge” will be blocked. In his attitude toward Marxism-Leninism, that unrepentant capitalist roader within the Party also waves the red flag to oppose the red flag and cast forth “taking the directives as the key link” to oppose taking class struggle as the key link and the basic line of the Party. The vital essence of this is to restore capitalism. To him, the “study of theory” is like the signboard of a shop or the “trade mark” for peddling the trash of the theory of the dying out of class struggle and the theory of productive forces. It can be seen that on these fundamental questions it is none other than he himself who is a true disciple of the Lin Piao line in opposing Marxism and practicing revisionism.

II

In the socialist society under the dictatorship of the proletariat, the advocacy of private ownership of knowledge by people of the Lin Piao type is bound to usher the capitalist principle of commodity exchange into the ideological and cultural sphere to endanger the revolutionary cause of the proletariat. One of the examples of their nonsense is the saying that “I sell my knowledge when paid by the students.”

More than 2,000 years ago, Confucius confessed that “I will not deny instruction to those who come with tuition fees.” To him, there was a relationship of buying and selling between the students and the teachers. Those who could afford to produce ten strips of dried meat naturally were not the slaves who had not even personal freedom. The bourgeoisie declared that all citizens were completely equal, but as Lenin said, **“Class schools fundamentally do not offer secondary education to those who are not in position to pay for their tuition and teaching material fees as well as board and lodging for the whole school term.”** (*Collected Works of Lenin*, Vol. II, p. 405) This shows that this kind of education based on “my selling knowledge when paid by the students” has always been for training men of ability of the exploiting classes for serving their reactionary rule. Lin Piao and company publicized the buying and selling of education for the purpose of resisting the revolution in education and turning the school which should be a tool of the dictatorship of the proletariat once again into the “money-making school” of the bourgeoisie which bought and sold knowledge so as to undermine our great cause of bringing up successors to the proletarian revolution.

Capitalist commodity exchange commonly practices pricing and according to grade. The implementation of this principle in cultural and

educational circles is bound to look upon the intellectuals as a commodity. By promoting the “three-famous” and “three-high” principle, didn’t Liu Shao-chi mean that the intellectuals should strive to turn themselves into “goods of well-known brands” so as to fetch “higher prices”? Lin Piao and company also took this course of action. They brought in the business logic of the Western bourgeoisie that “it always pays to buy knowledge at a high price,” added to it the reactionary craft of the Confucian school, and wanted to use “high prices” in the form of “high office,” “high salary” and “great power” to buy over their needed intellectuals. Confucius cried that “the superior men hate to die without making themselves known.” Lin Piao and company vociferously advocated the idea of becoming famous and an expert. They interpreted the old proverb, “The peach and plum trees are dumb, but trails automatically appear under them,” as follows: “Those with true learning will become well known like the peach and plum trees which though dumb are beautiful and laden with fruits, and people coming to see them will beat tracks leading to them.” So it appears that anyone with knowledge will spread its fragrance far and wide and become well-known throughout the country; he can trade with the working people for “rich remuneration and special treatment.”

Look at that unrepentant capitalist roader within the Party. Before the Great Cultural Revolution, he energetically stood for vocational work in command and stated that “technical cadres must mainly be evaluated according to their technical skill” and that the “promotion” and “selection” of engineers “should mainly be based on their vocational and technical conditions.” In 1974 he also said that “the barefoot doctors have little knowledge at the beginning and can only treat some common diseases, but after a few years they will wear straw sandals because they have more knowledge, and after a few more years, they will put on cloth shoes.” According to this logic, when they have still more knowledge, they will wear leather shoes, “ride in special coaches and feed on special meals”! What else is this if not for maliciously attacking such a revolutionary new thing as the barefoot doctors, continuously publicizing “private ownership of knowledge,” and evaluating social standing according to knowledge? Evidently, people like Liu Shao-chi and Lin Piao are pushing an out-and-out counter-revolutionary revisionist line here in a vain attempt to exercise dictatorship over the proletariat in the ideological and cultural sphere.

This line severely corrupts the soul of the intellectuals. Due to pursuit of fame and gain, it is inevitable that some people will not go to serve the people and can only become educated sharks struggling for fame at court and gain in the market. These people have no correct political orientation. They look upon their proficiency in vocational work and

technical skill as means to uplift themselves. They either regard themselves as a rare commodity which can be hoarded for sale at the right price, or behave as Tso Chung-ho in *Breaking with Old Ideas* who “comes to join the revolutionary force with culture as capital” to trade for a “discount certificate.” They even behave like those intellectuals whom had been strongly denounced by Engels: **“As a rule, they look upon the bourgeois university as the Saint Cyr Military Academy of socialism, and think that a student from it will have the right to join the Party ranks with the title of an army officer or even the title of a general.”** (*Selected Works of Marx and Engels*, Vol. IV, p. 476) Before the Great Cultural Revolution, many among the intellectuals had come to the brink of revisionism, and some even had fallen or rotted away. Going back to the origin, wasn't this due to the revisionist line?

This line severely hampers the development of science and culture. Because they are interested in personal fame and gain, they will not painstakingly pursue scientific truth for the revolution or brave difficulties and dangers to scale the pinnacles of science. With their minds filled with bourgeois ideas and the idealist or metaphysical world outlook, their recognition and mastery of objective truth will also be affected. “People are afraid of becoming famous and pigs are afraid of growing plump.” The idea of fame and gains often makes people with a little fame become timid and cowardly. They either look upon themselves as an “authority” or repress the new things. They even take the evil road of falsifying, copying and plagiarizing things until they have become braggarts and wild and ignorant charlatans like Duhring. Historical experience shows that if the intellectuals are fettered by the chains of fame and gain and depart from this sole source for the development of science and culture—the worker-peasant masses and the three great revolutionary movements, they can only make a living by copying so-called changeless dogmas from piles of old papers, or put blind faith in that “the moon over foreign countries is rounder than that over China” and promote the slavish comprador philosophy and the doctrine of trailing behind others at a snail's pace. In this way, how could there be any creation in science and technology, and how could there be any talk of surpassing the advanced standards of the world?

For the sake of opposing the criticism of “private ownership of knowledge,” those advocates of the Right-deviation wind to reverse verdicts oddly ask whether there is now “private ownership of knowledge” or “no private ownership of knowledge” after all. Paraphrased, this means that if you have no knowledge, you are not fit to criticize “private ownership of knowledge,” and if “private ownership of knowledge” is criticized again, nobody would bother to acquire knowledge. Gentlemen, we really possess not a bit of such “profound”

knowledge as whether “private ownership of knowledge” is round or flat, and this is also the first time we have the good fortune of hearing it. However, the working class and the poor and lower-middle peasants valiantly fighting on the forefront of class struggle, struggle for production and scientific experiment have most abundant knowledge of the practice of the three great revolutionary movements, and they see most clearly the danger of “private ownership of knowledge” advocated by people like Liu Shao-chi and Lin Piao. As regards the allegation that knowledge will not be learned if “private ownership of knowledge” is criticized, this is but a major exposure of the reactionary nature of the bourgeoisie who contend for what is profitable and refuse to do anything unprofitable, as well as a self-portrayal of the gloomy minds of the concocters of the revisionist absurd arguments. As they see it, knowledge not “privately owned” is equal to an extinct “engine” of life and everything looks dismal. How can there be energy for learning knowledge to speak of?

However, practice shows that only when the intellectuals break away from the restraints of the revisionist line, make a clean break with such traditional concepts as “private ownership of knowledge,” “are re-educated by the workers, peasants and soldiers under the leadership of the correct line and thoroughly change their old way of thinking” can they mature healthily and bring their ability and wisdom into full play. Tempered in the Great Proletarian Cultural Revolution and the movement to criticize Lin Piao and Confucius, the broad masses of intellectuals in China are further integrated with the workers and peasants and have taken on a new spiritual outlook. Some of them have also been credited with inventions and creations. The new ranks of the intellectuals of the working class wax stronger with each passing day. On our cultural, educational, scientific and technical front, a vigorous and prosperous scene has appeared. These facts are an effective criticism of the revisionist line of Liu Shao-chi and Lin Piao. They also give the apologists of “private ownership of knowledge” a resounding box on the ear. The fact that the two lines yield two different kinds of results makes us further understand that the correctness or incorrectness of the ideological and political line decides everything. Just as Marx said, only the working class can **“turn science from the instrument of class rule into the strength of the people, and the scientists themselves from the peddlers of class prejudices, the parasites of the state chasing after fame and gain and the ally of capital into free thinkers!”** (*Selected Works of Marx and Engels*, Vol. II, p. 422) Aren’t those people who describe themselves as “enthusiasts in science” concerned with the intellectuals but are opposed to the criticism of “private ownership of knowledge” and energetically turn back the wheel of

history precisely desirous of impeding the development of science and culture and “pulling back the four modernizations” in a vain attempt to turn the broad masses of revolutionary intellectuals once again into “parasites of the state chasing after fame and gain”?

Those big Party lords and big warlords of the Lin Piao type who do not read books and newspapers and have no learning whatsoever frenziedly advocate “private ownership of knowledge” entirely out of the counter-revolutionary need of the exploiting classes. What then is their reactionary political objective after all?

Lin Piao wrote in his sinister notes: “Knowledge is the business of the intelligentsia.” A very important member of the Lin Piao anti-Party clique also wrote: “Let everybody take part in practice” and “let theory go to a few people.” They completely separated practice from theory, and “everybody” or the worker-peasant-soldier masses from the “intelligentsia” and stood them against each other. Such “few people” who monopolize “theory,” look upon knowledge as their monopoly and ride roughshod over the people can only be the bourgeois spiritual aristocracy, and they naturally are not included in what is called “let everybody take part in practice.” What is the difference between this kind of wild rumor, which openly publicizes the monopoly of culture and theory by “a few people” so as to widen with every effort the disparity between physical labor and mental labor, and the teachings of Confucius and Mencius, such as, “the people may be made to follow a path of action, but they may not be made to understand it” and “those who labor with their minds govern others; those who labor with their strength are governed by others”? This is entirely the same kind of trash of the Soviet revisionists who call for “the leadership of the intellectuals with the actual work carried out by the workers.”

Beginning in 1956, that unrepentant capitalist roader within the Party publicized that “the cadres who are well versed in production techniques and other kinds of specialized vocational knowledge form the basic force in building socialism.” By 1957, he clamored that “the White experts are of advantage to the People’s Republic of China” and it was necessary to “cherish and praise” those intellectuals taking the “White expert” road. The reactionary stand and world outlook of the bourgeoisie determine that he is “in communion” with Lin Piao and company. All of them wish that they could knock down the broad masses of workers, peasants and soldiers with one blow so that the bourgeois intellectuals could continue to preserve their “hereditary territory” in cultural, educational, scientific and technical circles. This absolutely cannot be tolerated.

There is a jargon credited to Lin Piao: “Implement a policy of special privileged treatment to bring up pace-setters.” As a represen-

tative of the new and old bourgeoisie, Lin Piao also pinned his hope on energetically bringing up new bourgeois elements. Lin Li-kuo belonged to such a category. Lin Piao and company cried, "Universities are run by us!" He asked Lin Li-kuo and his ilk to get hold of knowledge and technique in certain fields for the counterrevolutionary cause. He also made use of his unique conditions to enable them to get in touch with abundant feudal, capitalist, revisionist and imperialist ideology and culture so as to give them a course of reactionary education. He also gave them all kinds of prerogatives in the political and economic fields. This was Lin Piao's "implementation of a policy of special privileged treatment." The new bourgeois elements of the Lin Li-kuo type also became the sworn confederates and backbone elements of the counter-revolutionary coup d'etat unleashed by the Lin Piao anti-Party clique, and played the role of pace-setters in restoring capitalism.

It can be seen from this that the fundamental object of people of the Lin Piao type in publicizing "private ownership of knowledge" is to effect the monopoly of knowledge by a few exploiters and to bring up a spiritual aristocracy so as to extend their social foundation for the practice of "subduing one's self and returning to propriety" on a large scale. In the final analysis, in this opposition to the criticism of "private ownership of knowledge," those who whip up the Right-deviation wind to reverse verdicts also seek to preserve this piece of "fertile land" for restoring capitalism. This once again makes us understand that for the sake of preventing people of the Lin Piao type from coming into power, the proletariat must exercise all-round dictatorship over the bourgeoisie in the superstructure including all spheres of culture. It must oppose bourgeois prerogatives, restrict bourgeois rights and realize Chairman Mao's instruction on "imparting knowledge to the working people and requiring the intellectuals to take up manual work." It must energetically foster new things with communist factors, gradually narrow the three major differences until they are eliminated in the end in the future, and strive to create conditions that will make it impossible for the bourgeoisie to survive and to emerge again.

Chairman Mao teaches us, **"In the world today all culture, all literature and art belong to definite classes and are geared to definite political lines."** The criticism of "private ownership of knowledge" seeks to eliminate the pernicious influence of the revisionist line of people of the Liu Shao-chi and Lin Piao type, and to call on the broad masses of intellectuals to further correctly orient the line, solve the question of for whom, and hence master more properly cultural and scientific knowledge for the revolution and consciously serve the workers, peasants and soldiers as well as proletarian politics.

The advocates of the Right-deviation wind to reverse verdicts say that the criticism of "private ownership of knowledge" means that

knowledge is not wanted and is criticism of the intellectuals. This kind of unfounded reports and sophistry seeks nothing more than to smother the movement to study the theory of the dictatorship of the proletariat which has just emerged, to undermine the criticism of the bourgeoisie and revisionism by the broad masses, and to sow discord in the relations between the broad masses of intellectuals and the Party.

Lenin once pointed out, **“Negation of revisionism is for covering up one’s own revisionism.”** (*Collected Works of Lenin*, Vol. XX, p. 324) Those who insist on saying that “private ownership of knowledge” is no longer in existence and that “everything is for serving the people, private ownership or not” are precisely trying to cover up their own despicable behavior in peddling “private ownership of knowledge” and practicing revisionism on a large scale. In “taking the three directives as the key link” to revise and negate taking class struggle as the key link, it is apparent that that unrepentant capitalist roader within the Party seeks to abolish the struggle of the proletariat against the bourgeoisie, including the criticism of “private ownership of knowledge,” so as to facilitate his launching a counter-attack in revenge against the revolutionary masses. The great leader Chairman Mao has most recently pointed out, **“Reversing verdicts is against the will of people.”** That unrepentant capitalist roader who goes against the tide of history is picking up a rock only to drop it on his own feet.

Chairman Mao’s revolutionary line has clearly pointed out to the broad masses of intellectuals a bright future. The socialist system has opened up a broad world for the development of science and culture. The excellent situation at home and abroad marked by “the world is being turned upside down” and “past scenes are transformed” is encouraging the broad masses of revolutionary intellectuals to work hard and forge ahead along the promising Red-and-expert road. We surely must firmly grasp this key link of class struggle, resolutely strike back at the Right-deviation wind to reverse verdicts, and more penetratingly criticize that unrepentant capitalist roader within the Party who stubbornly pushes the revisionist line of Liu Shao-chi and Lin Piao. We must criticize the idea of bourgeois rights, including “private ownership of knowledge,” continue to criticize the doctrines of Confucius and Mencius, and expose the criminal conspiracy of the followers and descendants of Confucius who want “to subdue one’s self and return to propriety” at the first opportunity. Under the leadership of the Party Central Committee headed by Chairman Mao, the broad masses of revolutionary intellectuals certainly will play a full part in combatting and guarding against revisionism, consolidating the dictatorship of the proletariat and building a socialist modern power, and strive to make contributions worthy of our era.