

More On Promoting the Concept Of "Public"

Following is a translation of the full text of the "Jiefangjun Bao" editorial of November 3. An earlier editorial, "On Promoting the Concept of 'Public,'" appeared in that paper on February 9, 1966. — Ed.

THE great proletarian cultural revolution initiated and led by our great leader Chairman Mao himself is a creative undertaking without parallel in the

international communist movement and in the history of mankind.

Conducted mainly in the ideological field, it is, fundamentally speaking, a great revolution to destroy the thousands of years old concept of private ownership and establish the socialist concept of public ownership.

In the light of Chairman Mao's teachings, Comrade Lin Piao has repeatedly instructed us to work hard to promote the concept of the "public," the idea of working for the revolution and the people, and establish the communist world outlook of complete devotion to the public interest. This instruction is of the greatest and most far-reaching significance.

Ideas, culture, customs, habits, political views, legal concepts, views on art and so on are all ideological forms in society, which generally go under the name of culture. Why must we carry out a cultural revolution in the period of socialism? The reason is that the economic base of society has undergone a fundamental change. It is a basic principle of Marxism-Leninism, of Mao Tse-tung's thought, that the consciousness springs from the matter and social ideology arises out of social being, out of the economic base of society and the social system of ownership. Social ideology is secondary; at the same time it has a tremendous influence and impact on social being. In China, the socialist transformation of the ownership of the means of production has already been brought about and the socialist economic system of public ownership has been established. Since the economic base has changed, the ideological superstructure must change accordingly to keep in step with it. Otherwise, it will obstruct the consolidation of socialist ownership, prevent the new social productive forces from developing, lead to the loss of the already-won fruits of the revolution, and give rise to revisionist rule and the restoration of capitalism, causing our country to return to the old colonial or semi-colonial and feudal or semi-feudal road.

What does the proletariat overthrow and what does it strive to set up when it rises in revolution? Politically, it overthrows the rule of the bourgeoisie and establishes the dictatorship of the proletariat. Economically, it abolishes ownership by the landlords and capitalists, gradually transforms individual ownership and builds up socialist public ownership. Ideologically, it eradicates the concept of private ownership and establishes the concept of socialist public ownership in people's minds. After seizing state power, in addition to carrying out the socialist revolution on the economic front the proletariat must carry the socialist revolution through to the end on the ideological and cultural fronts. Without exception the ruling classes throughout history all establish the domination of the ideology which represents their class interests. When the proletariat seizes state power it has both the power and the need to establish the domination of the ideology which represents the interests of the proletariat and the rest of the labouring people, namely, the domination of Marxist-Leninist ideology, and to make a clean sweep of the old ideas, culture, customs and habits of the exploiting classes, and all the ideologies formed on the basis of private ownership. Only so can the dictatorship of the proletariat be further consolidated, the

socialist economy developed and conditions created for the gradual transition to communism.

What is the essence of the old ideas, culture, customs and habits? In the last analysis, it boils down to the concept of private ownership, or, in a word, of "self." Human society has, since the beginning of culture, been class society for thousands of years and, all through, the one point in common has been private ownership. All the old cultures have defended and served private ownership. In the course of establishing and consolidating public ownership, we must destroy the old cultures and all notions of private ownership. The concept of private ownership is the root of the emergence of capitalism and of revisionism. The more thoroughly the concept of private ownership is eradicated, the more consolidated will proletarian state power become and the more the socialist economy will develop.

The new, proletarian ideas, culture, customs and habits can be generalized in the one word, "public." Since we have to consolidate public ownership and build socialism and communism, we must advocate wholehearted devotion to the public and promote the concept of "public."

A new society needs new people to build it. In a sense, communism is synonymous with selflessness, with devotion to the public. We must train and mould new, communist people who are utterly devoted to public interest. They are people of the type of Chang Szu-teh, Norman Bethune, Liu Hu-lan and Lei Feng, whom Chairman Mao has called on us to learn from. They are noble-minded and pure, people of moral integrity and above vulgar interests, people who are of value to the people. Free from selfishness, they work wholeheartedly for the people and are wholly and entirely devoted to the people. Only with large numbers of new, communist people is it possible to engage in socialist revolution and socialist construction successfully and, step by step, arrive at communism.

There can be no construction without destruction. To promote devotion to the public interest it is necessary to destroy self-interest. Man's thinking reflects his social being, contains contradictions and struggles and has a class character. In the period of socialism, the struggle between the two classes, the proletariat and the bourgeoisie, and between the road of socialism and the road of capitalism, is inevitably reflected in the mind of every one of us. When any issue arises, whether one thinks of the people before oneself, of the collective before the individual, of the public interest before self-interest — or the other way round — is a question which everyone is constantly faced with and has to answer. To work for the public interest and to work for self-interest represent two different kinds of mentality, ideology and world outlook of two different classes, the proletariat and the bourgeoisie. It is as when two armies fight: One is bound to be vic-

torious and the other defeated. Either one or the other wins out. If it is not the public interest then it is self-interest. And self-interest means thinking only of striving for fame, wealth, power, position and opportunities to be in the limelight for oneself, and thinking only in terms of oneself and one's own small circle at every turn, all of which makes one forget the whole, forget the people, forget the seven hundred million people of China and the three thousand million people in the world. Those who think in this way have their eyes turned only on to themselves. Their world outlook is a "one-man outlook" and they view the world from that position, seeing everything from a bourgeois standpoint. Unless this bourgeois "one-man outlook" is smashed, conquered and overthrown, it is impossible to firmly establish the proletarian world outlook of serving the whole people of China and of the world.

To eliminate the concept of private ownership and all the exploiting-class ideology handed down over thousands of years and firmly establish the domination of its own ideology, the proletariat must study Chairman Mao's works in a big way and fight for the complete ascendancy of Mao Tse-tung's thought. Mao Tse-tung's thought is Marxism-Leninism at its highest level in the present era, it is the system of communist ideology in the present era and is the concentrated expression of proletarian ideology. It is none other than the great thought of Mao Tse-tung that truly represents the new ideology and is able to counter the old. Mao Tse-tung's thought is diametrically opposed to the concept of private ownership and the ideology of all exploiting classes and is the most powerful ideological weapon for remoulding the souls of the people.

Nurtured by the great thought of Mao Tse-tung, large numbers of new, communist people who work wholeheartedly for the public interest are now growing up and coming forward. Lei Feng is one such, and so are Ouyang Hai, Wang Chieh, Chiao Yu-lu, Mai Hsien-teh, Liu Ying-chun and Tsai Yung-hsiang. The outstanding members of such advanced units as "The Good Eighth Company," "The Staunch Sixth Company," "The Red Ninth Company" and the heroes of the No. 32111 Drilling Team are also people of this type. Large numbers of communist heroes who fear neither hardship nor death, who work not for personal fame or gain but wholeheartedly for the revolution and the people, are to be found at all posts of work, throughout the army and in every part of the country. This is the pride of our era. It is the hope of the future new world — the world of communism.

Chairman Mao has said: "Of all things in the world, people are the most precious." In all the work of building socialism and communism we rely on the people. Whatever we do, we give prominence to the factor of man and put man at the centre. In taking hold of the superstructure, of ideology, of the great proletarian cultural revolution, we are in fact dealing

with man, dealing with political and ideological work, and we are educating, remoulding and arming the people with Mao Tse-tung's thought. In building up the army and the country, we — unlike the modern revisionists who one-sidedly stress the material factor, mechanization and modernization — pay chief attention to the revolutionization of man's thinking and through this command, guide and promote the work of mechanization and modernization. To imbue the whole Party, the whole army and the whole people with Mao Tse-tung's thought, to promote the revolutionization of the people's ideology and to unify their thinking and actions — this is the fundamental orientation and fundamental task of political work.

In the present circumstances in which the great proletarian cultural revolution and the socialist revolution are in process of still deeper development, the question facing every comrade ever more prominently and sharply is whether he is for the public interest or for self-interest. To eliminate self-interest and promote devotion to the public interest is at the core of the whole issue of remoulding one's world outlook. And in order to eliminate self-interest completely and put the public interest above everything else, it is imperative to undertake creative study and application of Chairman Mao's works, particularly the "three constantly read articles"—*Serve the People*, *In Memory of Norman Bethune* and *The Foolish Old Man Who Removed the Mountains*. These are required reading for the remoulding of one's world outlook. Every member of the Communist Party, every cadre and fighter must, in accordance with Comrade Lin Piao's instructions, study the "three constantly read articles" like maxims. Comrade Lin Piao has said that each one of our comrades should not only regard himself as a motive force in the revolution, and do his utmost to make a contribution to the people, but also take himself as a target of revolution, practise constant self-criticism and never cease from revolutionizing himself. We must have a high revolutionary consciousness and free ourselves from all "egoism," from the limitations of selfish departmentalism and the "mountain-stronghold" mentality and indeed make ourselves pure Communists, proletarian revolutionary fighters who understand and bear in mind the interests of the whole, are all for the public interest and are truly selfless. This is what the younger comrades should be like, and the older comrades should be all the more conscientious and earnest, work selflessly for the public interest, keep loyal and uphold moral integrity as they grow older so as to set an example for the next generation.

At this new stage of the movement for the creative study and application of Chairman Mao's works in our army, let us raise still higher the great red banner of Mao Tse-tung's thought, thoroughly eliminate the bourgeois concept of "selfishness," vigorously promote the proletarian concept of "public" and take big strides forward on the road of revolutionization of our army building!