

PEOPLE'S DAILY CASTIGATES 'GOODMANSHIP'

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[Text] Peking--PEOPLE'S DAILY recently carried an article repudiating the fallacy of "goodmanship" advocated by China's Khrushchev. The article, entitled "Discredit Goodmanship," was written by Hung Kang of the Shanghai No 3 Iron and Steel Plant. A summary of the article follows:

Our great leader Chairman Mao teaches us: "The party organization should be composed of the advanced elements of the proletariat; it should be a vigorous vanguard organization capable of leading the proletariat and the revolutionary masses in the fight against the class enemy."

A communist should be a vigorous proletarian vanguard fighter, who holds high the great red banner of Mao Tse-tung's thought, takes a firm proletarian stand, adheres to truth and principles, unites with the masses, and wages an uncompromising struggle against all class enemies.

In sharp contrast to this, China's Khrushchev for a long time opposed Chairman Mao's proletarian line of party building and spread within the party the decadent philosophy of the exploiting classes. He repeatedly stressed, "Stoop to compromise in order to accomplish something" and [it is] "easy to agree with the opinions of others." He asked communists to be "tolerant," to "forgive" people, to be "a little muddle-headed," and to "have the tolerant hearts of old folks."

He also said: "How can you be a good man if you don't know how to be a good son, a good husband, a good brother, and a good friend?" He wanted a communist to observe "goodmanship" and to become a goody-goody old man who dares not "offend people" and tries to please every person at the expense of principle.

He spread this fallacy in a vain attempt to erase the proletarian party spirit of communists and change the party spirit of the proletarian vanguard so that he might achieve his vicious motive of a capitalist restoration. We must discredit "goodmanship" and resolutely uphold the communists' principle of party spirit.

Chairman Mao teaches: "In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class."

The bourgeoisie consider the exploiters who profit at the expense of others, and who are corrupt and degenerate profit-grabbers, as "good people." But we proletarians consider them bloodsuckers and bad people. In the eyes of the proletariat, only those who are utterly devoted to others without any thought of self, and who dare oppose exploitation and oppression and dare make revolution, are respectable, good people. But the bourgeoisie and all the exploiting classes consider these people as highly perverse "bad people." China's Khrushchev intentionally obliterated the class nature of people.

The "goodmanship" spread by him is a corrosive agent which debases the spirit of our revolutionary ranks. If a communist becomes a "goody-goody old man" boosted by China's Khrushchev, he will abandon class stand, forget revolutionary principles, and not dare to fight against incorrect ideas and actions.

In such a case, criticism and self-criticism will not be unfolded in the revolutionary collective; instead, liberalism will prevail. Slave mentality or anarchism will become rampant, and reactionary bourgeois or petty-bourgeois factionalism will develop. As a result, the party's policies will not be carried through and the revolutionary organization will disintegrate.

More serious is the fact that should a communist become a "goody-goody old man" boosted by China's Khrushchev, he would often find it impossible to distinguish between the enemy and ourselves and act as an accomplice of the class enemy without being aware of it.

"Goodmanship" publicized by China's Khrushchev and the theory of "docile tool" advocated by him are different in melody but identical in theme.

His aim was to make us forget the revolution, class struggle, the dictatorship of the proletariat and the class enemy. He wanted communists "to be obedient" to his clique, the handful of capitalist-roaders in the party, "regardless of right or wrong" and to become "goody-goody old men" who would not oppose their schemes to restore capitalism.

If we allowed ourselves to be fooled by China's Khrushchev, our Marxist-Leninist party would become a revisionist party, a fascist party and China would change color and we would suffer once again.

The core of "goodmanship" is "self-interest." China's Khrushchev used bourgeois egotism to poison people's minds. Some of our comrades were misguided by China's Khrushchev and were persuaded to become "goody-goody old men" because of "self-interests" in their minds. So they acted just in the way that Chairman Mao criticized: "To let things drift if they do not affect one personally; to say as little as possible while knowing perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame." To get rid of this cancer of "goodmanship," we must resolutely and thoroughly fight self and repudiate revisionism.

Some people think that although it is not right to be a "goody-goody old man," it brings "gains." To them a "goody-goody old man" does not offend people, "gives a good impression" to the leaders, and has a "good relationship" with the masses.

In a word, China's Khrushchev's fallacy "losing a little to gain a lot later on" has its effect. Judged from the individualistic viewpoint, "goodmanship" gains everywhere. But, judged from the proletarian and the party's stand, "goodmanship" does much harm to people! A "goody-goody old man" only cares for the tiny bit of "gain" under his own nose but does not care for the future of the class, the country, and the world.

China's Khrushchev intentionally mixed up a "goody-goody old man" with "an honest man" so as to push his false philosophy of "goodmanship." As a matter of fact a "goody-goody old man" is a quite different person from "an honest man." A "goody-goody old man" dares not wage struggle against people and affairs even though he knows perfectly well what is wrong.

We want communists to be honest people as Chairman Mao teaches: "A communist should have largeness of mind and he should be staunch and active, looking upon the interests of the revolution as his very life and subordinating his personal interests to those of the revolution; always and everywhere he should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate the

collective life of the party and strengthen the ties between the party and the masses; he should be more concerned about the party and the masses than about any individual, and more concerned about others than about himself."

Therefore a communist should be a honest man and the core of this is proletarian "collective interest." But the core os the "goody-goody old man" as advocated by China's Khrushchev is bourgeois "self-interest." These two are antagonistic to each other.

China's Khrushchev tried to befool the people, saying that "a goody-goody old man" has "good relationship with the masses." Such a man only appears to have good relationship with the mases becaue he neithe criticizes nor fights incorrect ideas and actions and just keeps on good terms and coexists peacefully with them. But this is a vulgar Philistine style of work and not the principled attitude which a communist should take.

When the masses heighten their political consciousness they at one realize that "good-manship" harms the collective and the class and harms both others and themselves. Only be adhering to principle, truth and the proletarian stand, and daring to make criticism and self-criticism on any ideas and actions which go against Mao Tse-tung's thought is it possible for comrades to help each other make progress ideologically. Only this, is genuine good relationship with the masses.