

CHINA'S KHRUSHCHEV'S POLICY OF PRAGMATISM OPPOSED
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[Full text of an article entitled "'Adaptation to Reality' — Typical Pragmatic Fallacy" by the Ching-kang Shan Column of the "Hung Lien" Propaganda Department, North China Bureau of the CCP Central Committee.]

Like all new and old revisionists, the top Party person in authority taking the capitalist road in China is a typical political broker who peddles bourgeois pragmatism.

Pragmatism is a most reactionary bourgeois philosophy produced in the U.S. in the imperialist age. It denies the objective laws of the development of things as well as objective truth and the class character of truth.

Its basic creed is: "That which is useful is truth." Therefore it is a subjective idealism. In accordance with this concept of truth, it declares as "truth" the system of exploitation and oppression of monopoly capitalism as well as the policy of aggression and war of imperialism. Hence it is elevated into the position of "State philosophy" by American monopoly capitalists. It is also highly esteemed by new and old revisionists, who use it as a theoretical instrument with which to pursue their opportunist and capitulationist line in the international communist movement and restore capitalism in the socialist countries.

At about the time of the May 4 Movement, cultural comprador and slave of foreigners Hu Shih imported pragmatism into China, to serve the reactionary rule of imperialism and its running dogs, the bureaucrats and the comprador bourgeoisie.

The top Party person in authority taking the capitalist road has faithfully inherited Hu Shih's stock-in-trade of pragmatism to serve his promotion of the bourgeois reactionary line. As far back as 1939, when he produced his "Self-Cultivation" for the first time, he boldly spread without any inhibition the virus of pragmatism.

In his "On Practice," which he wrote in 1937, Chairman Mao taught us: "In the present epoch of the development of society, the responsibility of correctly knowing and changing the world has been placed by history upon the shoulders of the proletariat and its party. .../This is/ a moment for completely banishing darkness from the world and from China and for changing the world into a world of light such as never previously existed."

What Chairman Mao meant by changing the world is the complete overthrow of the old world and the building of a new world that knows no imperialism, capitalism or the system of exploitation. But "Self-Cultivation," which was produced two years later, openly distorts, revises, and opposes Chairman Mao's brilliant thought of changing the world, interpreting the "changing of the world" as "to adapt ourselves to reality and know reality, seek existence and development in reality."

"Adaptation to reality" and "to seek existence and development in reality" are mottoes of the typical pragmatist. They are completely in the same key as "The only standard of truth is that by which one best adapt oneself to life" preached by Peirce, that patriarch of pragmatism, and "Truth is only a tool with which we cope with our circumstances" preached by big comprador Hu Shih.

Bourgeois pragmatists advocate "adaptation to life" because they want to maintain the reactionary rule of the bourgeoisie and to make people adapt themselves to the order of bourgeois rule, submissively serve as slaves to capitalism, and pick up crumbs from the table of the bourgeoisie. By advocating "adaptation to reality," the author of "Self-Cultivation"

forbids the proletariat to make rebellion or to overthrow the old world by force. His object is similarly to maintain the reactionary rule of the bourgeoisie and ignominiously keep himself alive.

For the sake of "adaptation to reality" and "existence and development in reality," when he went to An-yuan in 1922 to "lead" the workers movement, he repeatedly stressed that the workers must "strictly observe order" and be "contented with their own lot." He ordered the workers to "observe" the "regulations" laid down by the railways and the mining authorities, "vigorously maintain" the production of the mining bureau, and "not to get together to make noisy demands at the least excuse, or hamper work by striking as they please." Thus he helped imperialism and the comprador bourgeoisie and tried to suppress the booming workers movement.

For the sake of "adaptation to reality" and "existence and development in reality," he vigorously spread his philosophy of survival and renegade's philosophy on the eve of the outbreak of the anti-Japanese war. Under the excuse that "cadres in White areas are scarce" and it was necessary "to preserve the forces of revolution," he ordered certain Party members arrested by the enemy to write anti-communist statements, make confessions, repudiate the Party, and surrender to the class enemy. When these renegades were released from prison, he promoted them to important posts, turning them into a backbone force for his sinister scheme to usurp the Party leadership.

For the sake of "adaptation to reality" and "existence and development in reality," he vigorously pursued Wang Ming's Rightist capitulationist line during the war against Japan. He extolled Chiang Kai-shek, the public enemy of the people, and the Kuomintang, calling them "standards of the revolution," advocating "everything through the united front, everything subservient to the united front," and demanding the anti-Japanese forces led by our Party "to submit to the leadership of the Central Military Council of the National Government." He openly opposed Chairman Mao's principle of independence and self-determination within the united front, vainly attempting to hand over on a platter our Party's leadership powers in the anti-Japanese war to the Kuomintang reactionaries.

For the sake of "adaptation to reality" and "existence and development in reality," he openly advocated the "parliamentary way" after the victory of the anti-Japanese war, demanding our Party to hand over our armed forces to the Kuomintang and Party members to join the Kuomintang reactionary government as "officials." He also said, "The U.S. will have to find compradors in China. We can be its compradors — Red Compradors!" He wanted to auction the revolutionary fruit of the victory of the anti-Japanese war and utterly surrender to U.S. imperialism and its running dog Chiang Kai-shek.

For the sake of "adaptation to reality" and "existence and development in reality," he put forward the revisionist line of "three-freedom and one contract" and "three reconciliation and one reduction" in the three

years of difficulties, when imperialists, revisionists and reactionaries outside the country were rabidly anti-China and class enemies in the country were itching for action.

And so on and so forth in a variety of ways. His so-called "adaptation to reality" and "existence and development in reality" is opposition to proletarian revolution by violence, opposition to socialism and proletarian dictatorship, confession to the enemy, degeneration, apostasy, betrayal, surrender of arms, and capitulation!

In defense of the capitalist system of exploitation, bourgeois pragmatists have created a "theory," namely, "Truth is man-made. It is made for man. It is made by man for the use of man." In accordance with this extremely reactionary fallacy, they declared that oppression and exploitation of the proletariat by the bourgeoisie was "truth." Dewey, a principal exponent of pragmatism, even declared that the imperialist system should "enjoy the highest respect of all the systems of mankind in society. After the nationwide liberation, the top Party person in authority taking the capitalist road again took out the reactionary fallacy of pragmatism and peddled it energetically, in order to oppose the socialist revolution, scheme to strangle the new-born People's Republic of China of proletarian dictatorship, and drag our country back to the old road of capitalism.

Chairman Mao points out: "Only socialism can save China." This is an objective law of social development of our country, a scientific truth of proletarian revolution. However, the top Party person in authority taking the capitalist road told the capitalists freely that "Capitalism in today's China is progressive," "capitalist exploitation today is not only not criminal but meritorious," "the broader the scope of exploitation, the greater the number of workers exploited, the greater will be the meritorious service done," "now everyone invites you to exploit him. We are not saying this to please you, but because this is truth, and truth must be propagated." Such preposterous views of his that "exploitation is meritorious" and "exploitation is truth" are an outstanding expression of his naked peddling of bourgeois pragmatism, and his utter apostasy of Marxism-Leninism and the thought of Mao Tse-tung. His shameless utterances, as Marx pointed out when he criticized the hireling scholars of the bourgeoisie, are merely wild barkings of "anointed police dogs" kept by the bourgeoisie.

Bourgeois pragmatism is "the official philosophy of the American way of life." It nakedly proclaims: "We must seek truth because we must do profitable things." "Truth exists mainly in a kind of credit-debit system, and we do business with one another in truth." Truth is only a kind of "realization value."

China's Khrushchev, peddling this merchant's philosophy that smells of filthy lucre, wants people to carry out "self-cultivation" according to it. Chairman Mao, on the other hand, teaches us to serve the people completely

and thoroughly, benefit others but not ourselves, and be "a noble man, a pure man, a moral man, a man free from low tastes, a man beneficial to the people." But China's Khrushchev says: "To suffer small disadvantages in order to gain a big advantage is in accordance with the world outlook of Marxism-Leninism." In a roundabout way he preaches the worldly philosophy of bourgeois individualism, because he wants to corrupt and poison our Party members, cadres, and youths. He wants people to "cultivate" themselves, "do profitable things," seek "realization value," and so degenerate and become revisionists.

While criticizing the old revisionists, Lenin pointed out: "To adopt expedient measures, compromise with immediate incidents.... and sacrifice the basic interests of the proletariat in order to seek practical or imaginable temporary interests — that is the policy of revisionism." Lenin's comment sketched for us the ugly face of the old revisionists in carrying out bourgeois pragmatism. China's Khrushchev, excels even the old revisionists. He openly makes the notorious pragmatic creed — "adaptation to reality" and "existence and development in reality" — the basic principle of his "Self-Cultivation." In the past several decades, he has done all to oppose the proletarian revolution, betray the interests of the proletariat, and rebel against the proletarian dictatorship. We must profoundly and thoroughly criticize and repudiate him, topple him and completely discredit him politically, ideologically, and theoretically, and thoroughly eliminate the poison spread by his counterrevolutionary revisionist line and his reactionary world outlook of bourgeois pragmatism.