

CHAPTER I

THE CHINESE COMMUNIST DOCTRINE OF “UP WITH THE PROLETARIAT AND DOWN WITH THE CAPITALIST” – A CONTRADICTION TO HUMAN NATURE

中共「興無滅資」論之違背人性

ONE of the many slogans which were the products of the Chinese Great Cultural Revolution was “Up With The Proletariat And Down With The Capitalists”. It is no surprise that the Communists should want to destroy the Capitalists, as the doctrinal core of Chinese Communism is to encourage class struggle. Among the Chinese Communists, there is no sense of right and wrong, no differentiation between those who serve society and those who commit crimes, and no difference between friends and foes. As the struggle for power rages on, there is simply no reason or consistency for the sudden changes. In the Communist society, reason does not exist and there is no place for truth either. The winner in this ruthless struggle is the “king”, and the loser is the “bandit”. The slogan “Up With The Proletariat And Down With The Capitalists” is but a deceptive device for the Communists to carry on their party strife.

If there is, in fact, no more capitalist class on the mainland for anyone to destroy, then who are the people who can really be called the proletariat class and, who are really the capitalists? There are no answers to these questions. There aren't many people who dare to question whether the proletariat should be upgraded and the capitalists destroyed. No one on the mainland dares to criticise this system of class warfare.

In order that people outside of Mainland China can understand the Communist regime and its policies which run contrary to human nature, I feel that an objective analysis of their doctrine of "Up With The Proletariat And Down With The Capitalists" will be useful. A relevant question to ask is: Has the capitalist class in China contributed anything to human society? Or has this group been guilty of some unforgivable crimes?

Before attempting to answer this question, we should try to differentiate between the proletariat class and the capitalists. Unfortunately, from Communist propaganda, we cannot derive any satisfactory explanation on this point. One will be even more confused when it is recalled how the Communists have at one time identified a person as a beloved comrade of the proletariat class and later liquidated him outright because he has associated himself with the capitalists. Actually, there is no clear dividing line between the proletariat and the capitalists. It is not possible to draw the distinction on the basis of the "abundance" or "paucity" of one's property. "Abundance" and "paucity" are only relative terms. There can always be greater abundance and greater paucity: When a man is described as rich, another can be richer; when a man is considered as poor there are others who are poorer. The distinction may be drawn among individuals, but it is not possible to divide them into two classes. If the distinction is based on persons, then what about those people who may be rich at first, but because of extravagance, laziness and a disreputable life, have become poor? And what about those who, though poor at first, have through arduous work, struggle and good faith in their dealings, become wealthy? By American and European standards, all Chinese people are either "very poor" or "less poor". No Chinese can be truthfully called a "great capitalist" by American and European standards. So there cannot really be a capitalist class in China. The Chinese Communists, however, persist in drawing a line between the capitalist and proletariat

where none really exists in China. They also put forth the doctrine that the capitalists should be liquidated. This doctrine, therefore, has no foundation of truth whatsoever.

We can go on to examine whether the capitalists have really done a multitude of evils, as the Communists said, and that they are therefore unforgivable and should be liquidated. The Communists arbitrarily pronounced the capitalists as bad people and the proletariat as good people without exceptions. This is absolutely wrong. In fact, regardless of whether people are of the capitalist class, or the proletariat class, there are some good and bad people among each "class". Whether a person is good or bad has nothing to do with his "class". A person cannot be bad just because he belongs to a certain class.

The Communist doctrine of good and evil is all the more unreasonable, when no clear line of distinction can be drawn between these two classes. Moreover, there are innumerable cases wherein, when a poor man succeeds in reversing his fate and becomes rich, his conduct may be even worse than the rich. The prevailing conditions in Mainland China now are living proof of this point. What the Communists have been doing is to destroy all those good people who have some money and who have contributed to society through their arduous work. On the other hand, they encourage the people who are lazy, who lack initiative, and who have not engaged successfully in any productive enterprise. This is a vile doctrine totally disregarding what is right and what is wrong and subverting human nature.

Of course, we need not deny that there are many shortcomings in a capitalistic society.

The unequal distribution of wealth in a capitalistic society and the abuses in a democracy urgently need correction and improvement, especially in many countries in the West. These shortcomings will be corrected in the course of time because mankind has the wisdom and is intrinsically good by nature. This natural process of

correction cannot be brought about by the brainwashing techniques adopted by the Chinese Communists.

We can refer to Soviet Russia on this point. Soviet Russia was the first Communist country in the world and after 50 years, it has abandoned the rigidity of Communist doctrine and has been following the path of revisionism. The slogan "Up With The Proletariat And Down With The Capitalists" is based on the class struggle advocated in Karl Marx's dissertation on capitalism, which is a hundred years old and has long become out-of-date. Karl Marx's doctrine is no longer in step with modern life and it is in conflict with basic human nature. It is possible in Communist China to force the people to shout the slogan. But one wonders how such a slogan can deceive all the people and how the principle it embodies can be put successfully into effect.

CHAPTER II

THE CAPITALISTS AND EXPLOITATION

資產階級與剝削

THE Communists say that all capitalists are exploiters. I think this is a devious propaganda line, aimed at distorting truth and fooling the people.

Let's look, as an example, at the system of inheritance in a capitalistic society, wherein a man can bequeath all his worldly assets — his property, his money, his rights and his goodwill — to his offsprings. There may be many inequities in such a system, but appropriate legislation is now in effect to correct past faults and injustices.

It may indeed be true that some capitalists are exploiters. But this does not mean that all men, who have managed to save some money through hard work and frugality, are exploiters. Capitalism, in the first place, does not guarantee an assured profit. There are numerous instances in a capitalistic society of businessmen and industrialists who fail or who have become bankrupt. One is prompted to ask that if all capitalists were exploiters, how could they ever fail in their business or become bankrupt? Or, if an "exploiting capitalist" failed in his business, who had "exploited" the "exploiter"?

Many so called "capitalists" come originally from poor families. They managed to become successful in business not through inheritances or the sudden wealth brought to them by pure luck. They succeeded mainly by their perseverance, their struggle, their astuteness in business, their frugality and by doing business in an honest and honourable manner. Many of these businessmen and industrialists work solely for the sake of building the