

RED FLAG: GRASP DIALECTICAL METHOD OF ONE DIVIDING INTO TWO

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[RED FLAG ideological commentary: "Master the Dialectical Method of One Dividing Into Two"]

[Text] Peking, 2 November 1974--The PEOPLE'S DAILY today front-pages an ideological commentary written by Chih Heng, originally carried in the Nov 11 issue of the 1974 RED FLAG Journal and entitled "Master the Dialectical Method of One Dividing Into Two." Following is the full text.

One dividing into two, or the law of the unity of opposites, is the basic law of materialist dialectics and a sharp weapon for the proletariat and revolutionary people to understand and transform the world. While continuing the movement to criticize Lin Biao and Confucius, we must grasp more firmly the theoretical weapon of Marxism-Leninism-Mao Tsetung Thought and learn to apply the dialectical method of one dividing into two to observe and handle all problems; thoroughly criticize Lin Biao's revisionist line and the doctrine of Confucius and Mencius; and continue to strengthen the great revolutionary unity of the whole party, the whole army and the people of all nationalities of the whole country so as to develop the excellent situation and win still greater victories.

Chairman Mao has pointed out: "THE INTERDEPENDENCE OF THE CONTRADICTION ASPECTS PRESENT IN ALL THINGS AND THE STRUGGLE BETWEEN THESE ASPECTS DETERMINE THE LIFE OF ALL THINGS AND PUSH THEIR DEVELOPMENT FORWARD. THERE IS NOTHING THAT DOES NOT CONTAIN CONTRADICTION; WITHOUT CONTRADICTION NOTHING WOULD EXIST." There are both unity and struggle between the contradictory opposites. They promote the dynamics and transformation of things. From the viewpoint of one dividing into two, we must be good at making concrete analyses of the movement of opposites in different things and learn to look at all sides of problems, not only the positive but also the negative sides, and at their mutual transformation under a given condition. This is to say that we must practice the theory of two points instead of the theory of one point. Knowing one side but not the other; seeing the trees but not the forest; seeing certain phenomena but not seeing, or neglecting to see, the essential and main aspects of things, or negating the universality and particularity of contradiction and negating the process of development of things--all these are metaphysical methods of thinking which run counter to materialist dialectics.

During the new democratic revolution period and the socialist revolution period, Chairman Mao always taught us to attach importance to studying and disseminating materialist dialectics and to oppose and repudiate metaphysics. Chairman Mao has pointed out "THE TASKS OF COMMUNISTS IS TO EXPOSE THE FALLACIES OF THE REACTIONARIES AND METAPHYSICISTS, TO PROPAGATE THE DIALECTICS INHERENT IN THINGS, AND SO ACCELERATE THE TRANSFORMATION OF THINGS AND ACHIEVE THE GOAL OF REVOLUTION." Chairman Mao has also pointed out that the topic of one dividing into two must be discussed at local party committees of all levels to enable all to learn step by step to apply this scientific method, the dialectics.

As the three great revolutionary movements of class struggle, the struggle for production and scientific experiment have developed in depth, our understanding of these instructions of Chairman Mao's also has deepened. In the course of the three great revolutionary movements, we have won victories whenever acting in accordance with materialist dialectics and we have made mistakes whenever going counter to materialism and dialectics. Both the positive and negative experience of struggles has proved that mastery of the dialectical method of one dividing into two is an important guarantee for carrying out Chairman Mao's proletarian revolutionary line and his various policies and for promoting the development of the cause of socialism.

In socialist society, there are still contradictions, classes, class struggle and the struggle between the socialist and capitalist roads. This is the scientific conclusion that Chairman Mao has drawn from his analysis of the socialist society by applying the viewpoint of one dividing into two. By adhering to the viewpoint of one dividing into two, we can correctly understand and handle class contradiction and class struggle and take the initiative in class struggle. The contradiction between the proletariat and the bourgeoisie, a main contradiction, continues throughout socialist society and will not cease to exist until the whole process ends. It is precisely this contradiction that propels our society forward. We have in the main completed the socialist transformation of the system of ownership and are continuing the revolution on the political-ideological and economic fronts. We must envisage the protracted nature of class struggle and the struggle between the two lines and the protracted nature of the struggle to combat and oppose revisionism and to conduct socialist education.

The class struggle will not end in the wake of one or several major struggles. Tackling problems with another approach means negating the universality of contradiction. The struggle between the proletariat and the bourgeoisie does not develop along a straight line but proceeds in a zigzag way, sometimes tense, sometimes not so tense. Like surging waves, there are ups and downs. When class struggle is riding on top of the wave, it does not mean that the strength of class enemies is powerful; when class struggle ebbs, it does not indicate the dying out of class struggle. Paying no attention to the different stages of its development means failure in understanding the particularity of contradictions and "concrete analysis of concrete conditions." For this reason, we must apply the one-dividing-into-two viewpoint to constantly sum up the experience of class struggle and the two-line struggle and deepen our understanding of the laws and characteristics of the struggle in order to be able to take appropriate steps to cope with the changed situation and win victories for the proletariat.

To turn back the wheel of history and stage a counterrevolutionary comeback, the overthrown landlord and bourgeois classes and their agents within the party invariably resorted to the method of worshipping Confucianism and opposing legalism so as to seek out reactionary ideological weapons from the doctrines of Confucius and Mencius. Where there is worship of Confucius, there is opposition to Confucius. Opposition to Confucius exists in contrast with worship of Confucius and develops in the course of struggle. Therefore, an important task of penetratingly carrying out revolution in the sphere of the superstructure and one of our long-range fighting tasks on the ideological front at the present time is to launch revolutionary mass criticism against revisionism and the doctrines of Confucius and Mencius. To resolutely uphold the method of one dividing into two, we must completely cast away the dross--the doctrines of Confucius and Mencius--from our national cultural heritage and thoroughly criticize the Confucian reactionary line of restoring the old rule, retrogression and national betrayal.

At the same time, it is also necessary for us to make a concrete historical class-analysis of all legalist works, affirm the progressive role played by the legalists in different historical periods, and adequately point out their historical limitation and class limitation. The purpose of studying history is to serve proletarian politics. If we put metaphysics into action, it would be impossible for us to correctly implement the PRINCIPLE OF MAKING THE PAST SERVE THE PRESENT. We must make the study of legalist works as well as the study of history of the struggle between the Confucian and legalist schools and the history of class struggle as a whole better serve the current class struggle and the struggle to consolidate the dictatorship of the proletariat.

In launching class struggle and the struggle between the two lines, it is necessary to adopt the dialectical method of dividing one into two to adequately distinguish and analyze two different types of contradictions and to unite with the majority of the people. Our dictatorship of the proletariat has realized for the first time in our history the dictatorship of the overwhelming majority of the people over the minority of the people; since it represents the fundamental interests of the people, the dictatorship of the proletariat has been ardently cherished and supported by the broad masses of workers, peasants, soldiers, revolutionary cadres and revolutionary intellectuals. There are only a handful of landlords, rich peasants, counter-revolutionaries, bad elements and rightists and their agents within the party who antagonize the dictatorship of the proletariat and oppose the socialist system. This analysis and estimation conforms with the actual conditions and provides an objective foundation through which the majority of the people must and can be united by us. Regarding the contradictions among the people, we must correctly handle them by adopting the formula "UNITY-ORIENTED UNIFORMITY" and the method of putting facts on the table and reasoning things out. The method of dividing one into two should not only be applied to ourselves but also to our comrades. Only by so doing will it be possible for us to unite as one on the basis of Chairman Mao's proletarian revolutionary line and to fight against our common enemies.

Eight years have elapsed since the Great Proletarian Cultural Revolution was launched. The overwhelming majority of the people have raised their consciousness to varying degrees in the stormy class struggle. Meanwhile, the splittism advocated by Liu Shao-chi and Lin Biao has profoundly educated the people by negative example to understand the importance of maintaining unity. Many experiences accumulated in the movement have proved time and time again that the great revolution alliance is necessary, and that by uniting with the majority of the people on the basis of Chairman Mao's revolutionary line, we will be able to consolidate and develop the achievements of the Great Cultural Revolution with still better results.

We do not mean to negate struggle while stressing unity. Unity is achieved through struggle. If we do not expose and criticize the revisionist line and the counter-revolutionary crimes of such opportunist ringleaders as Liu Shao-chi and Lin Biao, then it would be impossible for us to distinguish between the correct and erroneous lines, clarify our thinking, unite with more than 95 percent of cadres and masses, and have the excellent situation we have today.

With regard to those who have made more or less mistakes in the struggle between the two lines, we must fully understand their problems and help them realize and correct their mistakes. This is not only necessary but also conducive to their progress as well as to achieve unity on a new foundation. Therefore, we must not negate the necessity of fighting against the erroneous lines, erroneous ideas and erroneous tendencies simply for the reason of emphasizing the importance of unity; nor should we negate the importance of strengthening the revolutionary unity because of the necessity of fighting against the erroneous lines, erroneous ideas and erroneous tendencies. We must present the occurrence of two different types of metaphysical oneness history, namely, "ally with everyone and negate struggle" or "struggle against everyone and negate the alliance."

Only when we master the method of dividing one into two can we adequately implement the principle of grasping revolution and promoting production. "POLITICAL WORK IS THE LIFE-BLOOD OF ALL ECONOMIC WORK."

To develop the socialist economy, it is necessary to adhere to the party's basic line throughout the historical period of socialism and criticize Lin Piao's revisionist line and the doctrines of Confucius and Mencius; to adhere to the socialist road and oppose the capitalist road; to adhere to the principle of maintaining independence and keeping the initiative in our own hands and relying on our own efforts, go all out, aim high and achieve greater, faster, better and more economical results in building socialism, and criticize slavish comprador philosophy and the doctrine of trailing behind at a snail's pace; and to adhere to the various stipulations of "THE CONSTITUTION OF ANSHAN IRON AND STEEL COMPANY" and correct the unhealthy tendencies. All these are permeated with struggles of ideology and political lines.

Class enemies usually resort to production sabotage in order to achieve their counter-revolutionary goal of undermining the revolution. This provides us with a negative example that we must do a still better job in criticizing Lin Piao and conscientiously strengthen the leadership over production. To grasp revolution and promote production, it is also necessary for us to correctly handle the various relations of development in the sphere of production. By acting on the general policy for the development of the national economy, namely, "TAKE AGRICULTURE AS THE FOUNDATION AND INDUSTRY AS THE LEADING FACTOR," and mapping out production plans in the order of agriculture, light industry and heavy industry, we will not only coordinate our activities with the dialectics of dividing one into two but also correspond with the objective laws of socialist construction. A developed agriculture and light industry provides us with more daily necessities and funds, and helps us speed up the development of heavy industry. Furthermore, since large, medium and small-sized enterprises, agriculture, forestry, livestock breeding, sideline production, and fisheries rely on each other, compete against each other and promote each other in a mutual way, it is imperative to pay attention to adequately handling relations among themselves.

In launching socialist revolution and socialist construction, each and every revolutionary cadre must arm himself with the dialectical ideology of dividing one into two in dealing with achievements and shortcomings. We must neither confirm nor negate everything. To gain firm confidence in sure victory, it is also highly necessary for us to notice the excellent situation in revolution and confirm the achievements in our work. Since liberation, the ringleaders of the opportunist line and class enemies at home and abroad have invariably adopted the method of distorting and repudiating the excellent situation in plotting to negate the socialist system and restore capitalism. But we have accumulated plenty of experience in struggle in this aspect. We must also notice that there are still hardships and obstacles along the road of advance, that there are still shortcomings and mistakes in our work, and that ours is still a developing country. This will help us remain sober-minded, maintain the fine work style of modesty and prudence, and continue to make revolution and advance along the socialist orientation as pointed out by Chairman Mao.

It is not too difficult to observe as well as handle problems with the dialectical method of dividing one into two. The key lies in our efforts to earnestly study the works of Marx and Lenin and Chairman Mao's works in connection with the reality of the three great revolutionary movements. The theory of one divides into two applies to all things in actual life, because dialectics exist everywhere. If we do not read and study seriously and raise our initiative theoretically, then we will not be able to notice the dialects in actual life, let alone to consciously utilize the method of dividing one into two to solve actual problems.

The one-divides-into-two dialectics has a clear-cut proletarian party spirit. Anyone taking a bourgeois or revisionist stand will definitely restore the dialectics. Therefore, the study of materialist dialectics must be carried out by us in coordination with the transformation of our world outlook. We must truly convert the dialectics of one divides into two into a weapon of our own and make it play a powerful role in the three great revolutionary movements--class struggle, the production struggle and scientific experiments--to push forward the socialist cause.

PEKING TELLS LISTENERS ABOUT THEORIST CONTINGENTS

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[Summary] Since the Great Cultural Revolution, especially during the movement to criticize Lin Piao and Confucius, a contingent of worker-peasant-soldier theorists has been formed in China. Ranks of theorists who are not divorced from production have appeared in many factories, rural areas, and PLA companies.

"Peking Municipality now has contingent of some 170,000 theoretical workers with workers and peasants as the main force, or 5 theoretical workers among every 100 workers and poor and lower-middle peasants. There are more than 240,000 theoretical workers in Shenyang, Luta, Anshan and three other industrial cities of Liaoning Province. The communes and production brigades in most countries of Shensi Province have built their own contingents of theoretical workers. Large numbers of fighter-theoretical workers have emerged among the FLA units throughout the country.

The current movement to criticize Lin Piao and Confucius in China is a political as well as ideological struggle through which Marxism prevails over revisionism, and the proletariat over the bourgeoisie in the sphere of superstructure. To this end, it is necessary for the broad masses of the people to master Marxism-Leninism-Mao Tsetung Thought. Therefore, this struggle is also a mass movement for the study of Marxism by the masses of working people in China.

"The ranks of worker-peasant-soldier theorists generally conduct collective study or discussion in small theoretical groups. The ranks of theoretical workers are organized by ordinary workers, commune members, and PLA fighters. Because they help the masses of their own specific units in studying the works by Marx, Lenin and Chairman Mao's works, the full-time and part-time theoretical workers are also called theoretical helpers. Meanwhile, they also write critical articles for publication by newspapers".

In March 1972, six workers of the Shanghai No 5 iron-steel factory formed a theoretical study group to criticize the ultraright essence of Lin Piao's counterrevolutionary revisionist line. They did a good job of combining criticism of Lin Piao with that of Confucius. This has helped the worker masses to raise their revolutionary consciousness to a much higher level.

Worker (Lin Yao-hua), member of the theoretical study group of the Shanghai No 5 iron-steel factory, said that without participating in theoretical study, it is impossible for us to scathingly criticize Lin Piao's revisionist line and the doctrines of Confucius and Mencius and distinguish between genuine and sham Marxism ideologically and theoretically. He added that socialist society covers a fairly long historical period. In this period, there are still class struggle, the struggle between the two lines, and the struggle between capitalist restoration and counterrestoration. To convert ourselves into fighters who will carry socialist revolution through to the end and do a good job of combating and preventing revisionism, we workers must study the revolutionary theory well.