Continual Progress Is Possible Only by Dividing One Into Two

by

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At present, there is a great debate on the philosophical front between "one dividing into two" and "two combining into one." I believe that this debate is a manifestation of the sharpening of class struggle, a serious class struggle in the ideological realm. This struggle is one in defense of protect the dialectics of Marxism-Leninism and to carry the socialist revolution through to the finish. To be a revolutionary youth, I must interest myself and take part in this debate.

Here, I will use my own experience to discuss my ideas on this question.

After I graduated from senior middle school in 1953, and under the guidance of my teachers, I was urged to take part in the oral examination for entrance into the Trade and Finance Cadres' School of Shen'ai. Since I did not correctly understand trade and finance work, and since I had been influenced by habits of the old society, I felt that this work was too simple, of little interest, and that even if I pursued it for a lifetime, it would not hold such interest for me. I thought: "If I take up this kind of work, I'd have wasted 23 years of study." At the same time, I became more and more uneasy since, having grown up in a city, I feared that I might have to leave Shian if I attended this school. At this time, individualism had already corroded my thinking, so that I was very short-sighted, seeing only things near my home in Shian. I could not see the basic levels, nor to the north or south. I did not understand that for the development of socialism not on the trade and finance front large numbers of persons with a certain political consciousness and specialized
knowledge were urgently needed. Even less did I understand that the basic levels required young intellectuals to contribute all their strength, and that they were places of great opportunity. But they were places of great opportunity, and they were places of great opportunity, and I was asked if I was willing to accept any assignment or not, I filled in "Not any assignment."

Later, through the education of the school’s Party organization, and with the sincere reminiscences of the teachers and the patient help of fellow students, and particularly after studying the works of Chairman Mao, a struggle developed in my thinking, and I gradually came to realize that the cause of my error was that I had relaxed ideological reform.

When I saw that my fellow students were all willing to accept assignments, that they were determined to go to the basic levels and forge themselves to withstand storms and trials, that they were proletarian revolutionary fighters willing to assume heavy burdens and undergo hardship, that they displayed the heroism of youth in the era or Mao Zedong, I became ashamed and for several nights I could not close my eyes at all. Such heroic figures as Norman Bethune, Chang Shao-ky, and Lei Feng were continually leaping before my eyes.

After an ideological struggle, I was awoken. I came to realize that my thinking was no longer in accord with the demands of the era. The painful lesson which this fact taught me was: in socialist society, class and class struggle, the influence of the bourgeoisie, and the force of old habits still exist. Therefore, nobody can avoid coming under the various types of non-proletarian influence, in particular the influence of bourgeois ideology. In order to establish proletarian thinking and effect an ideological revolution, we must actively develop an ideological struggle, and we must in an unembattled manner criticize and reform the bourgeois thinking. Chairman Mao said: "With regard to all reactionary things, if you do not strike at them, they will not fall down. This is the same as sweeping a floor: if you do not sweep it, the dirt will not remove itself." It is only by holding onto "one division into two" that we can overcome old things. On the other hand, if we believe in Yang Shen-shih’s erroneous theory, if we allow bourgeois ideology and proletarian ideology to "combine into one," if we substitute ideological "peaceful coexistence" for true active class struggle, we shall in the end not be able to tell where bourgeois ideology begins; and if this continued, we might even degenerate to the point of becoming a part of the bourgeoisie.

Simo: I learned these lessons, firmly remembered the Party’s teaching, and actively started an ideological struggle, I overcame my individualistic thinking. After I was assigned to my work station, I made up my mind to be an accountant all my life. In my work, I adopted the method of learning what I did not know, asking when I did not understand, remembering what I have asked, and using what I remembered. Thus I gradually become thoroughly acquainted with my job.

However, things are always continually developing. In August last year, after I had reached the account, I felt that my professional level had risen rapidly, and I became very self-satisfied, gradually letting my studies go.

At the beginning of December, the Party branches of the People’s Bank and the Agricultural Bank called a discussion forum on study. It praised my work for being hard worked well and for improving salary. At that moment, when I heard this praise, I felt very pleased. However, when it came to abacus tests, other people’s scores were very good, while mine was only 65%. This caused me to realize that it was only by using the viewpoint of "one division into two" that a person could both see achievement and superiority and also defects and shortcomings. It is only thus that one can continually strive to overcome defects, and deficiencies. On the other hand, if one was the viewpoint of "two combining into one" to look at questions, one will feel that everything is just that: he will become arrogant and self-satisfied, will fail and not advance, and will even become backward."
Chairman Mao said: "Under certain circumstances, bad things may bring about good results." I made a concrete analysis of my circumstances by using the viewpoint of "one dividing into two." I analyzed my superior points, found out my weak points, and I deeply probed into my thinking and developed confidence in progress.

In sum, I have deeply felt in the past year that it is only when a revolutionary youth tightly grasps the weapon of "one dividing into two" to understand and reform the world that he can continually advance. At the same time, I also realized that Yang Mao-ch'eng's "two combining into one" is a reactionary theory; it runs counter to Chairman Mao's idea of "one dividing into two." We must definitely not fall into Yang Mao-ch'eng's trap; we must forever uphold "one dividing into two" and continually strengthen ideological reform. It is only thus that we can spur on the ideological revolution.