

**Study and Apply Revolutionary Dialectics Through
the Present Debate in Philosophy**

by

Shao Hua-tse (邵華澤)

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At present, a philosophical problem is being hotly debated upon in the newspapers and magazines. This is the question of dividing one into two or "combining two into one." This debate is in fact a debate between the two fundamentally opposed world outlooks and methodologies of dialectical materialism and idealistic metaphysics, a debate involving right and wrong on issues of major importance. It is very natural that the broad masses of the youth are very much concerned about this debate. In order to revolutionize themselves, we youths must arm ourselves with the viewpoint of dialectical materialism. The law of the unity of opposites is the core of dialectics, and in order to study revolutionary dialectics, it is first necessary to grasp this law of the unity of opposites. Our most effective method for studying Mao Tse-tung's thought is to study in struggle and to study with a particular problem in mind. Now, the problem has been put forward, and the debate is under way. We can thus study the spiritual essence of dialectics with greater thoroughness from this debate, learn to discern the various fallacies running counter to dialectics, further grasp the law of the unity of opposites, and implement it in the struggle for the transformation of the objective world and the subjective world, so that our thought may be made more proletarian, and our work can be carried out in a better way.

The principal viewpoints of the theory of "uniting two into one" of Yang Hsien-chen and other comrades are:

First, "all things are 'combined from two into one'; therefore, when problems are observed, it is necessary 'to divide one into two'."

Second, "the idea of the unity of opposites only shows that the two aspects of a contradiction are inseparably connected."

Third, "to study the law of the unity of opposites, it is necessary to learn the ability to connect two opposite ideas together," and "to study dialectics, it is necessary to learn the ability to connect two opposite ideas together."

Fourth, "when guidelines and policies for transforming the world and handling work are formulated, it is also necessary to 'combine two into one'," and "when they are implemented, we must also connect the opposite aspects together and 'combine two into one' according to the dialectical method."

Many comrades are firmly opposed to the viewpoints of Yang Hsien-chen and other comrades, and hold that 'combining two into one' runs counter to Marxism-Leninism and Mao Tse-tung's thought and is opposed to division of one into two. Why then is "combination of two into one" fundamentally wrong? Why is it that we can never agree to the use of "combination of two into one" in place of division of one into two? We are going to make some concrete comments in the following.

Anything in the World Is Full of Contradiction and
Struggle and Is Divided from One into Two. Any Person
to Acknowledge This Is Lamentable to Forsaking Dialectics

As is known to all, materialistic dialectics has three basic laws, namely, the law of quantitative change and qualitative change; the law of affirmation and negation, and the law of the unity of opposites. The three laws are nothing more than the law of the unity of opposites. The law of the unity of opposites is the most basic law.

Once we understand the law of the unity of opposites, we also understand fundamentally materialistic dialectics. Division of one into two is precisely a scientific and popular generalization of the law of the unity of opposites.

Division of one into two means that anything contains at any time the two aspects of a contradiction. The two contradictory aspects do not exist in isolation, but are interconnected, and are interdependent for existence. These two aspects are not absolutely balanced, rigid and unchanging, but are changing and, under given conditions, will tend to transform themselves into the opposite aspect. That the two aspects of a contradiction are interconnected and transform themselves into each other is caused by the struggle of the two aspects of the contradiction. The struggle within a contradiction lasts from beginning to end and is absolute. The interconnection, mutual struggle and mutual transformation of contradictions are three aspects of which none can be done away with, and the forsaking of any aspect is tantamount to forsaking the law of the unity of opposites and dialectics. No matter what are the concrete interpretations of the advocates of the theory of "combining two into one," all of them put apart the contents of dividing one into two and remove one or two aspects from them. They especially negate the struggle of the aspects of a contradiction, and in essence want to negate division of one into two and dialectics.

First, let us see whether an objective thing is after all divided from one into two or "combined from two into one." All things in the world, ranging from the atom and the electron to the universe, from inorganic matter to organic matter, up to human society and human thought, are without exception divided from one into two. This is precisely as Chairman Mao has said: "There is nothing that does not contain contradiction; without contradiction there would be no world."

The world is divided from one into two in the international arena. With the people making up more than 90 per cent of the world population on the one side and the demons and spirits headed by U.S. imperialism who make up but a few per cent of the world population occupying the other side, the contradiction between the enemy and ourselves is formed within the confines of the world. It is in accordance with the objective fact of dividing one into two that our Party teaches us that we must unite with the proletarians, the oppressed people and nations and all peace-loving people throughout the world to overthrow U.S. imperialism.

Our socialist society is divided from one into two. With the people making up more than 90 per cent of the population of the whole country on the one side, and the landlords, rich peasants, counter-revolutionaries, undesirable characters, rightists and all demons and spirits who make up a small percentage of the population occupying the other side, the contradiction between the enemy and ourselves is formed within the country.

Things are also divided from one into two within the Party. "Within the Party, opposition and struggle between different ideologies occur constantly; they are the reflections in the Party of the class contradictions and the contradictions between the old and the new things in society. If in the Party there were neither contradictions nor ideological struggles to solve contradictions, the Party's life would come to an end."

The world outlook is also divided from one into two. There are the proletarian world outlook and the bourgeois world outlook, and the two world outlooks struggle against each other. Chairman Mao once said: "We advocate the constitution of diverse schools of thought and that there may be many schools and factions in the various academic departments. But as far as world outlook is concerned, there are basically only two schools in the contemporary era, one being the proletarian school, the other the bourgeois school. In other words, the proletarian world outlook and the bourgeois world outlook." "In order to establish the communist world outlook, we must continuously criticize and transform the bourgeois world outlook."

As far as work is concerned, things are divided from one into two. There are the aspect of achievements and the aspect of shortcomings; the aspect of success and the aspect of failure which are contradictory to each other. Therefore, we must constantly guard against arrogance, complacency and conservatism, and learn from each other, make up our shortcomings with the merits of other people, utilize merits, and overcome shortcomings.

There are too many instances to enumerate. In one word anything in the world contains contradiction and struggle and is always divided from one into two. However, Yang Hsien-chen and other comrades assert that "anything is 'combined from two into one'," and that "things are made up of two opposite aspects, and the two opposite aspects are inseparably connected together." They fundamentally make no mention of the mutual struggle of opposites. However, how can connection without struggle form contradiction in a thing? The advocates of the theory of "uniting two into one" negate in effect the contradiction in the thing itself, and describe it as the law of objective things. Is this not a subjective hypothesis made with the eyes closed to the facts? Is this not aimed at substituting division of one into two with "combination of two into one?"

Struggle within the Contradiction Is the Force Impelling
the Development of Things; Renouncement of Struggle within
the Contradiction Is in Essence a Philosophy Favoring Compromise

Next, in the unity of opposites as understood by us and Yang Hsien-chen and other comrades, there is a controversy of a fundamental nature, namely whether or not struggle within the contradiction is acknowledged.

Marxism-Leninism holds that "conditional, relative identity, combined with unconditional, absolute struggle, constitutes the movement of opposites in all things." This is to say: First, there is unity as well as struggle in any contradiction; struggle within the contradiction is omnipresent, unconditional and absolute; without struggle there would be no identity. Second, in any contradiction, identity is conditional and relative. The two aspects of a contradiction exclude and struggle against each other, and under given conditions, they also are interconnected and tend to transform themselves into each other. In short, what we describe as unity is unity embracing struggle, not stagnant unity without struggle. Since the advocates of the theory of "combining two into one" say that the unity of opposites is "combination of two into one," and hold that the unity of opposites "means only to say that the two profiles are inseparably connected together," they have obviously excluded struggle from contradiction.

All things in the world are divided from one into two and contain contradictions. Where there is contradiction, there is struggle. All contradictions are irreconcilable, and can only be solved through struggle. To be sure, the form of struggle within the contradiction varies with the nature of the contradiction. The struggle mentioned here refers to the mutually opposed and exclusive nature of the two aspects of a contradiction, but not a certain form of struggle, for "antagonism is a form of struggle within the contradiction, but not the universal form of struggle within the contradiction."

There is contradiction between the people of the world and imperialism and the reactionaries, because their class interests are fundamentally opposed to each other, and consequently there is a life-and-death struggle between them. Without struggle, the reactionaries will not make their exit from the historical stage of their own accord. Chairman Mao told us: "Everything reactionary is the same; if you don't hit it, it won't fall. This is also like sweeping the floor; as a rule, where the broom does not reach, the dust will not vanish of itself." (2) The words "hit" and "sweep" used here mean that we must take action.

At all times there is also struggle within the contradictions among the people. Comrade Mao Tse-tung has stipulated a scientific method for solving contradictions among the people. This is to proceed from the desire for solidarity, solve contradictions through criticism or struggle, and bring about new solidarity on a new foundation. We usually conduct criticism and self-criticism, chat with each other, and make suggestions. All this is struggle.

The ideological domain is also full of struggle. The struggle between the socialist road and the capitalist road, as reflected within the ideological domain, is the struggle between the proletarian ideology and the bourgeois ideology. We want to promote proletarian ideas and eliminate bourgeois ideas, while the bourgeoisie wants to promote bourgeois ideas and eliminate proletarian ideas. This is the struggle between two fundamentally opposed ideological systems which represent the interests of two classes and between two opposed world outlooks, and cannot fundamentally be reconciled. "It is either the West wind prevailing over the East wind, or the East wind prevailing over the West wind." The road of growth of a revolutionary youth must also lead through all forms of struggle. The remark of "growing up in struggle" which we commonly use conforms with dialectics. The illustrious life of Comrade Lei Feng is a life of struggle. He exerted himself in studying Chairman Mao's works and using Mao Tse-tung's thought to fight against all kinds of old ideas in himself and difficulties in work. As he emerged victorious in every struggle, he made some progress. Continuous struggle brought him continuous progress, and finally, there was a leap in world outlook.

There is also irreconcilable struggle within the contradictions between redness and vocational proficiency and between the advanced and the backward, although this kind of struggle is non-antagonistic in form.

In short, where there is contradiction, there is struggle. No matter whether a quantitative or qualitative change is involved in a thing, "both forms of movement are caused by the mutual struggle of the two contradictory factors contained in a thing itself." Struggle brings about development, progress and the replacement of old things by new things. Therefore the contradiction and the struggle carried out to solve the contradiction are forces impelling the development of things. This is the law of development of things, and is also where the revolutionary spirit of dividing one into two lies.

The understanding of this point is of extremely great significance to us. First, we communists not only are not afraid of struggle but also find glory and pleasure in struggle. Our Marxist philosophy can be described as the philosophy of struggle. We certainly must establish the viewpoint of struggle and revolution, dare to struggle and dare to win. Second, we must also be good in struggle, concretely analyze the characteristics of different contradictions, and adopt concrete and flexible forms of struggle to solve contradictions and bring about the development of things and progress.

Whether or not struggle in the contradiction is acknowledged is a watershed to distinguish whether or not it is the reconciliation of contradictions and whether it is the philosophy of revolution or the philosophy of compromise.

No matter whether Yang Hsien-chen and other comrades advocating the theory of "combining two into one" talk about the law of the unity of opposites, or the study of the law of the unity of opposites and dialectics, what they stress again and again is only the inseparable connection of the two aspects of a contradiction, and the word "struggle" can never be found. What they describe as connection and unity is a pool of backwater, static and stagnant. Without struggle, there will of course be neither transformation nor development, and the old entity will also never dissolve to make way for a new entity. The revolutionary spirit of materialistic dialectics is thus completely removed. Working according to this viewpoint, class struggle and brute-force revolution are liquidated, and only class cooperation is called for; the struggle against imperialism is liquidated to give place to "peaceful co-existence"; and ideological struggle is also liquidated so that "harmony" may be preserved between the proletarian ideology and the bourgeois ideology. Such a philosophy is the philosophy of capitulation. The reactionaries will not oppose it but welcome it with open arms.

The Two Aspects of a Contradiction Must Transform Themselves into Each Other Under Given Conditions, and the Question of Whether or Not Transformation is Acknowledged is in Essence a Question of Whether or Not Revolution is Wanted

Next again, does the unity of opposites mean that the two aspects of a contradiction are inseparably connected? Our answer is no.

Concerning the unity of opposites, Comrade Mao Tse-tung has explained things very clearly. He said: "All contradictory things are inseparably connected, and they not only coexist in an entity under certain conditions, but also transform themselves into each other under certain conditions. This is the whole meaning of the identity of contradictions." He also said: "The matter does not end with the interdependence of the two contradictory aspects on each other for their existence, what is more important is the transformation of the contradictory things into each other." This is to say: First, the unity of opposites includes the two aspects of the interconnection and mutual transformation of the two aspects of a contradiction; and second, the transformation of the two aspects of a contradiction into each other is more important than the interdependence of the two aspects of a contradiction for existence. The theory of "combining two into one" of Yang Hsien-chen and other comrades looks upon the unity of opposites as "only meaning that the two aspects of a contradiction are inseparably connected," and since they are inseparably connected, how they can be transformed into each other?

The transformation of a contradiction is a fundamental change in the quality of a thing, and is commonly called qualitative change or the leap. This is because in dividing one into two, the two contradictory aspects are not equal, and one of the aspects always occupies the leading and dominating position, and determines the quality of the thing. However, these two aspects struggle continuously against each other. In the struggle, the forces of the two aspects wax and wane and change continuously. The aspect occupying the leading position wanes and the aspect occupying the secondary position waxes. When the aspect occupying the secondary position changes into the principal leading aspect, a leap is born, the quality of thing changes fundamentally, and the old thing becomes a new thing. Practical life shows that as a result of mutual struggle, the two aspects of any contradiction may transform themselves into each other under certain conditions.

Semi-feudal and semi-colonial old China was divided from one into two. Under the leadership of the Communist Party and Chairman Mao and as a result of the struggle of the people of the whole country against the three major enemies, the three great mountains were overthrown, and the dictatorship of the proletariat was established. The people who were ruled won their emancipation and became masters. The former reactionary ruling classes were turned into ruled classes. Is this not a mutual transformation of the two aspects of a contradiction?

In Chianghsien, Shansi Province, there was a well-known impoverished village called Nanliu. After liberation, especially after 1958, the people of Nanliu, under the leadership of the Party, strenuously endeavored to bring about prosperity. Their struggle with nature, land and man brought profound changes to Nanliu, and turned the impoverished village into a wealthy village and the backward village into an advanced village. Is this not a mutual transformation of the two aspects of a contradiction?

Why is it that Comrade Mao Tse-tung stresses that the mutual transformation of the two aspects of a contradiction is more important? This is because only qualitative change and the transformation of contradictions can lead to the development of things. The process of transformation is a process of replacing the old thing with a new thing. Therefore, transformation is revolution. To be sure, there is also such a phenomenon as the transformation of a new thing into the old thing, but this is temporary. Judging by the general trend in the development of things, new things are invincible, and will always replace the old things sooner or later.

This viewpoint is of extremely great significance to our revolutionary practice. First, we do not look upon things as dead and unchangeable, we look upon them as living, conditional and changeable. It is precisely because of our belief that the ruled and oppressed people could come into power that we took up arms, charged the reactionary ruling classes, shed our blood and sacrificed our lives without fear. It is precisely because of our conviction in the possibility of transforming an impoverished country into a wealthy country that we strenuously endeavor to bring about prosperity, depend on our own efforts, go all-out, aim high, challenge the difficulties, and remain

unbending. It is precisely because of our conviction in the possibility of transforming the backward into the advanced that we compare with the advanced, look for differences, and learn to overtake the advanced.

Second, we must energetically carry out transformation work. All work done by us revolutionaries seeks to advance the uninterrupted transformation of old things into new things. The greater the forward development of things, the greater is the advantage to the proletariat. Transformation calls for certain conditions without which transformation cannot be realized. Therefore, we must actively create conditions for transformation, and once the conditions are ripe, we must bravely realize such transformation without missing the opportunity. To be sure, under certain conditions, the advanced may also be transformed into the backward, and a victory may also be transformed into a defeat. We must also strive to create conditions to guard against the transformation of the advanced aspect into the backward aspect and the new aspect into the old aspect, the restoration of capitalism, degeneration and retrogression.

The reactionary rulers and all people who loathe and are afraid of revolution are afraid of "change." They do everything to cover up contradictions and disavow division of one into two. Sometimes, they also acknowledge contradictions, but they disavow transformation and qualitative change. They only acknowledge that there is quantitative change in things, and disavow change of a fundamental nature and the leap. In the political field, they only acknowledge piecemeal improvement that does not touch the fundamental interests of the old ruling classes, and disavow revolution. This is vulgar evolution. According to this viewpoint, the old entity will last forever, will not dissolve, and will not give place to a new entity. Thus the ruling classes can perpetuate their rule, and the proletariat and the broad masses of the people can never win emancipation.

Chairman Mao said: "Only the present-day reactionary ruling classes as well as those in history, and metaphysics which is in their service, do not regard opposites as living, conditional, changeable things that transform themselves into each other, but as dead, rigid things, and propagate this erroneous view everywhere to delude the masses of the people, and thereby attain the aim of perpetuating their rule." It can be seen that the disavowal of transformation is the disavowal of the possibility of victory in revolution and the liquidation of revolution. Consequently, Chairman Mao taught us: "The task of the communists is precisely to expose such erroneous reactionary and metaphysical thought, to propagate the dialectics inherent in things, and to hasten the transformation of things, to attain the aim of the revolution."

Yang Hsien-chen and other comrades disavow the transformation of contradictions. If this viewpoint is applied in practice, one is bound to be indifferent to and even find fault with the earth-shaking revolutionary movement of the broad masses, to become a conservative or opportunist, and to bring about historical retrogression. In the past, the bourgeoisie shouted: "Long live new democracy." Was this not precisely an indication of their loathing for the transformation of new democracy into socialism? Was not the clamor of the rightist opportunists to the effect that "immature implementation has made a mess of the people's communes" an attempt to obstruct our transformation toward the people's communes? Is it not very obvious who after all may profit by the viewpoint of Yang Hsien-chen and other comrades?

Revolutionary Dialectics Is Studied for the Purpose of Transforming the World and Waging the Great Revolutionary Struggle with Greater Self-Consciousness

What is after all the object in studying dialectics and the law of the unity of opposites? Chairman Mao has taught us: "This dialectical world outlook chiefly teaches man how to be good at observing and analyzing the movement of opposites in various things and, on the basis of such analysis, to point out the methods of solving the contradictions." We study dialectics because we also want to learn to make use of the viewpoint and method of dividing one into two to know and transform the world, but not because we "want to learn the ability to link together two opposite ideas" as Yang

Hsien-chen and other comrades claim. This question is not merely a question of theory, a question of recognition, but also a question bearing directly on reality and a question of practice.

The world outlook and methodology of Marxism-Leninism are identical in every way. The objective world moves according to the dialectical law of dividing one into two. Consequently, in the process of knowing and transforming the world, we must also divide one into two before we can triumph in work. Yang Hsien-chen and other comrades cut subjectivity and objectivity apart from end to end. They hold that "everything is 'combined from two into one,' and consequently, when problems are observed, it is necessary to 'divide one into two'." In the course of transforming the world, it is again necessary to "combine two into one." The reason that Yang Hsien-chen and other comrades deliberately express themselves in this abstruse and subtle way is that they want to oppose division of one into two but find it inconvenient to make a direct statement in this connection. Superficially, they seem to endorse the method of dividing one into two, but in actuality they have removed the objective foundation of this method, thus disavowing its scientific character and regarding the method of dividing one into two as a subjective thing. We must never be deluded by their double dealing.

So far as our broad masses of the youth are concerned, whether or not they can establish the world outlook of dialectical materialism and learn to apply the viewpoint and method of dividing one into two is an important question bearing on whether or not they can become good heirs to the revolution. How should the viewpoint and method of dividing one into two be used to guide one's own thought, work and study?

First, to study division of one into two, it is necessary to establish viewpoints on contradiction, class and class struggle.

The heirs to the revolutionary cause of the proletariat must possess five conditions. The condition of prime importance is that they must be genuine Marxist-Leninists. "The constituent members of the core of the leadership at different levels of the revolutionary ranks must have a greater understanding of Marxism-Leninism and must especially have a genuine comprehension of the essence of Marxism-Leninism. The essence of Marxism-Leninism in the field of philosophical thought is dialectical materialism, especially the law of the unity of opposites. In the field of political thought, it is the theory of class struggle, especially the theory of proletarian revolution and proletarian dictatorship. A genuine Marxist-Leninist must use the law of the unity of opposites to deal with problems, and must persist in proletarian revolution and proletarian dictatorship from beginning to end." (3)

Some people think in a naive way, holding that socialism is no longer divided from one into two and has no more contradictions. Comrade Mao Tse-tung has creatively developed Marxism-Leninism and pointed out that the socialist society is still divided from one into two, that there are still contradictions, classes and class struggle, and that there is still the struggle between the socialist road and the capitalist road. Thus, Comrade Mao Tse-tung has organically integrated the essence of Marxism-Leninism in the field of philosophical thought -- the law of the unity of opposites with the essence of Marxism-Leninism in the field of political thought -- the theory of proletarian revolution and proletarian dictatorship, closely integrated dialectical materialism with historical materialism, scientifically explained the essence of the socialist society, and laid down the theoretical foundation for formulating the lines, guidelines and policies of the Party.

To study division of one into two, the most important thing is also to establish these viewpoints on contradiction, class and class struggle, to distinguish the enemy from ourselves, and to see the direction clearly. We must never forget class and class struggle, never forget the dictatorship of the proletariat, and never forget to depend on the workers, poor peasants and lower middle peasants. Everything must be smelled and tested with the weapon of class analysis to tell which is good and which is bad, and then to determine which should be welcomed and which should be boycotted.

Second, to study division of one into two; it is necessary to be a revolutionary serving wholeheartedly the overwhelming majority of the people of China and the world. This is also a condition which heirs to the cause of proletarian revolution must possess.

The whole world is divided from one into two. "In observing and handling all problems, a proletarian revolutionary must stand on the side of the laboring people who make up the overwhelming majority of the population and all exploited and oppressed people in the world, but not on the side of the bourgeoisie and other exploiting classes who make up the minority of mankind." (4) In this connection, whether or not one can be divided into two is a question bearing on whether or not one can work well in promoting progress in the world revolution.

At home, one is also divided into two, and it is necessary to draw a line of distinction between the enemy and ourselves. "We should depend on the workers, poor peasants and lower middle peasants, unite with the middle peasants, all laboring people and other classes, strata and social groups who endorse, support and participate in the cause of building socialism, and oppose all social forces and groups who resist the socialist revolution, and are hostile to and sabotage socialist construction. This is the strategic guideline of the Party throughout the socialist period." (5) In this connection, whether or not one can be divided into two and whether or not right and wrong can be distinguished on issues of major importance is a question bearing on whether or not one can work well in promoting progress in the revolution at home.

In order to promote progress in the Chinese revolution and the world revolution and serve wholeheartedly the overwhelming majority of the people in China and the world, it is necessary to divide one into two in the ideological field, actively carry out the ideological struggle, fight the bourgeois world outlook with the proletarian world outlook, fight individualism with collectivism, and fight national egoism with proletarian internationalism:

If we are unable to divide one into two, but "combine two into one," the inevitable outcome will be that no line of distinction is drawn between the enemy and ourselves and between right and wrong, and the cause of proletarian revolution, the cause of national liberation and the future of socialism will be buried.

Third, to study division of one into two, we must make our way of thinking and method of work more scientific, understand problems better, unite the comrades, and do work well.

"We must learn to look at problems with the whole situation taken into consideration; we must see not only the positive aspect of a thing, but also its negative aspect." (6) Only by dividing a thing from one into two, and analyzing its positive and negative aspects, its principal and secondary aspects, and the aspects of mutual unity and mutual struggle, can we establish the viewpoint of the whole, see problems accurately, and do work well.

The fundamental characteristics of one-sidedness are that one cannot be divided into two, that the characteristics of the different aspects of a contradiction are not understood, that one is forever one, and that only one aspect is seen, but not the other aspect. When the good aspect is seen, the inferior aspect is ignored. When the inferior aspect is seen, the good aspect is ignored. Things are either affirmed or negated. "Thus the method for solving contradictions cannot be found, the revolutionary task cannot be accomplished, a success cannot be made of work, and the ideological struggle within the Party cannot be correctly developed."

A modest and prudent proletarian revolutionary should not see only his own merits, but should be good at dividing one into two when dealing with himself and his own work, and possess the viewpoint of the whole when dealing with merits and shortcomings, achievements and mistakes. He can thus guard against arrogance, complacency and conservatism, courageously practice self-criticism, and be good at overcoming shortcomings. He can keep in close contact with the masses, unite the comrades, and forever march forward continuously.

Division of one into two, unity of opposites, and struggle within the contradiction have an objective existence, are the laws governing the development of things, and are also laws governing the development of truth. Truth is a process, a phenomenon, for opposing opinions and contention to develop within the Party, the Young Communist League and among the comrades. This is a good thing, not a bad thing. As a result of contention when views differ, truth can be developed. We must be good at making use of the opinions of others and living together with people who disagree with us, and must not feel displeased whenever we hear a different opinion. When dealing with opinions different from ours, we must be good at distinguishing between right and wrong by means of discussion and reasoning. We cannot stop other people from expressing their views, and become people whose thinking is rigid and whose eyes and ears are closed. Even when we deal with things which are obviously poisonous weeds, we must resort to discussion and scientific analysis to clarify their essence and origin, thus turning them into teachers by negative example for the education of the masses, improving the immunity of the masses, and developing Marxism in the struggle.

Summing up the above, we can see that the difference between dividing one into two and "combining two into one" is definitely not a question of difference of understanding in a concept. It is also not a difference of understanding in a certain aspect of the law of the unity of opposites, but is a difference in a series of fundamental problems.

Chairman Mao told us: "Things must be compared before an appraisal can be made. There must be appraisal and struggle before there can be development." (7) "Marxism can only develop through struggle -- this is true not only in the past and present, it is necessarily true in the future also." (8) Chairman Mao also said: "Fighting against wrong ideas is like being vaccinated -- a man develops greater immunity from disease after the vaccine takes effect." (9) As far as we broad masses of the youth are concerned, this struggle is also a good chance for study. By way of contention, we can improve our power of discrimination, distinguish between right and wrong and strengthen our immunity. We can more profoundly and concretely understand the content and substance of dividing one into two, so that we can make better use of it to heighten ourselves ideologically and improve work. We can more clearly understand the substance and danger of the theory of "combining two into one," so that we may draw a line of demarcation from it. We can understand further the theoretical basis of the lines, guidelines and policies formulated by our Party, and heighten our self-consciousness in implementing the lines, guidelines and policies of the Party.

In short, Marxism will inevitably develop through this struggle, and our own way of thinking will also be heightened in this struggle. We certainly must hold high the great red banner of Mao Tse-tung's thought and fight resolutely against all mistaken ideas running counter to Marxism-Leninism.

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Notes:

All of Chairman Mao's words quoted in this article without specifying their origin are quoted from "On Contradiction."

- (1), (7) "Speech Delivered at the National Propaganda Work Conference of the Chinese Communist Party," Selected Readings from Mao Tse-tung's Works, Book A.
- (2) "The Situation and Our Policy after the Victory in the War of Resistance Against Japan," Selected Works of Mao Tse-tung, Vol. IV.
- (3), (4) "Cultivate and Bring Up Millions of Heirs to the Proletarian Revolution," Jen-min Jih-pao editorial, August 3, 1964.

(5) **Work Report delivered by Comrade Hu Yaobang at the 9th National Congress of the Young Communist League of China: "Strive to Revolutionize the Youth of Our Country."**

(6), (8), (9) **Mao Tse-tung's On the Correct Handling of Contradictions Among the People.**