

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 1963, 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 Shensi. 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 much interest for me. I thought: "If I take up this kind of work, I'd have wasted 13 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 Sian 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 Sian. I could not see the basic levels, nor to the north or south. I did not understand that for the development of socialism and 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. Therefore, when I came to fill out a form for the oral test, 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 remonstrances 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 of Mao Tse-tung, I became ashamed and for several nights I could not close my eyes at all. Such heroic figures as Norman Bethune, Chang Szu-te, and Lei Feng were continually leaping before my eyes.

After an ideological struggle, I was awakened: 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 unsentimental manner criticize and reform our 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 divides into two" that we can overcome old things. On the other hand, if we believe in Yang Hsien-chen'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.

Since I learned these lessons, firmly remembered the Party's teaching, and actively started an ideological struggle, I overcame my individualist 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 became thoroughly acquainted with my job.

However, things are always continually developing. In August last year, after I had rechecked the accounts, 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 handled well and me for improving myself diligently. 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 46.2. This caused me to realize that it was only by using the viewpoint of "one dividing 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, overcome defects, and advance. On the other hand, if one uses the viewpoint of "two combining into one" to look at questions, one will feel that everything is just fine; he will become arrogant and self-satisfied, will falter 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 affirmed 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 Hsien-chen'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 Hsien-chen'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.