

The Development of Things Is a Process of One Dividing
Into Two

by

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Comrade Yang Hsien-chen holds that "two combine into one" applies to all things, not "one dividing into two." They [Yang and his supporters] claim that this theory is the basic law for the development of all things.

Chairman Mao tells us that it is "one dividing into two" that applies to all things. This means that all things contain in themselves the two sides of a contradiction. The two sides of contradictions are both united and struggling as well. The struggle of opposites pushes forward the development of things. This then is the basic law for the development of all things.

The theory of "two combining into one" avoids struggle, reconciles contradictions, and does not permit contradiction to evolve. It fundamentally violates the law of the development of things.

If we use this theory to guide practice, we shall certainly create serious dangers. It is only by using the viewpoint and method of "one dividing into two" to reveal and analyze contradictions, and by means of struggle to resolve contradictions, that the continual development of things can be promoted.

When our commercial unit initiated a mass character, business mutual help activity, the movement developed in the process of constantly revealing contradictions and, by means of struggle, constantly resolving contradictions.

In starting this activity, we first of all met the problem of ideological understanding. At that time, some persons held that in industrial departments one could carry out activities of technical cooperation, but in our commercial department, the standard procedure is always "you buy, I sell, you give me money, I give you goods; so what technical mutual help is involved here?" In actuality, this was a lack of understanding of the discrepancy existing between our business and technical level and the needs of actual work. At the same time, there were big discrepancies between the professional and technical abilities of various workers.

With regard to this question, the leadership organized everyone to study and discuss the situation; they used facts to educate everyone, and we came to understand that discrepancies between the technical level and the needs of the work, and differences among different workers, similarly exist in commercial departments. It is only that they are manifested differently and their content is not the same. Therefore, a mass character, business mutual help movement could certainly be initiated.

After this movement started, new contradictions appeared. More and more complex questions of a business and technical nature could not be solved within the scope of our shop. This required that we raise the quality of the activity and expand the scope of the movement. In this way, under the leadership of the Party committee, this movement gradually expanded throughout the whole department store system and finally throughout the whole trade and finance system in the city. With this, even more commercial workers with specialized knowledge and special skills were drawn in, so that their precious experience could be related to, passed down, and could become the common asset of society. The solution of this problem pushed the business mutual help movement towards a new stage.

In the process of initiating, developing, and expanding the business mutual help movement, we came to understand this: Contradictions exist universally, and the struggle of contradictions has never ceased. Through struggle, old contradictions are resolved, and new ones then appear. When new contradictions appear, there is once more struggle and resolution. This process is endless and continually pushes forward the development of things. The emergence and resolution of each new contradiction push the development of things towards a new stage. This is the dialectic of the development of objective things.

With the viewpoint of Chairman Mao's "one dividing into two" as a guide, we unfolded a mass character, business mutual help movement and achieved our goal of a common elevation of ability. If we had used the viewpoint of "two combining into one" in handling things, had not recognized the contradiction between high and low professional levels, and had not adopted positive measures, it would have been very difficult for our comrades of a low professional level to have improved.

Comrade Yang Hsien-chen's theory of "two combining into one" proposes that "The unity of contradictions means that the two sides of a contradiction are inextricably tied together." This seriously distorts the law of the unity of opposites in Marxism-Leninism. The theory of "two combining into one" in essence desires the reconciliation of contradictions, the denial of contradictions. It wants unity, not

struggle. If we were to apply this theory to class struggle in socialist society, we would only be able to reconcile class contradictions and abandon class struggle; the socialist revolution would be halted in a half-finished state, and there would be a restoration of capitalism. With contradictions, there is struggle; with class contradictions, there is class struggle. It will not do not to have struggle. This is an objective fact which is not dependent on subjective wishes. To say that the two sides of contradictions are inextricably tied together will simply not get by in actual life.

Let us take for example the condition reflected in the class struggle in the commercial department. The Party taught us that commercial workers should wholeheartedly serve the people, but there were some unreformed bourgeois elements in the joint public-private enterprises, who openly propagated the thinking of capitalist management. We did not act on the basis of "two combining into one," but rather on the viewpoint of "one dividing into two." We revealed the contradictions, and used proletarian ideology in carrying out a sharp struggle with the bourgeois ideology. We criticized the management thinking of the bourgeoisie and enabled the socialist management policies to be thoroughly implemented.

Therefore, it is only when the contradiction between the proletariat and the bourgeoisie develops into struggle to promote the proletariat and destroy the bourgeoisie that we constantly reach solutions of the contradictions.

In sum, practice demonstrates that "one dividing into two" is the revolutionary dialectic of Marxism-Leninism, it is the theory of revolutionary struggle. And it is only by having "one dividing into two" guide the revolutionary movement that we shall be victorious in struggle. Consequently, we must resolutely uphold the Marxist dialectic and the revolutionary spirit of "one dividing into two"; we must thoroughly smash the erroneous theory of "two combining into one."

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