

Dividing One into Two Is the Ideological Weapon for
Promoting Revolution in Production

- Refuting the Fallacy of "Combining Two into One"

by

Wang Sheng-t'ang (王升堂)

A Worker of the Agricultural Machinery Factory, Paoting Municipality,
Hopei Province

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As we have read in the newspapers, many comrades have criticized Comrade Yang Hsien-chen's fallacious theory of "combining two into one." We are pleased to find many articles written by workers, peasants and members of the Liberation Army. It is only reasonable that the broad masses of the workers and peasants who are armed with the thought of Mao Tse-tung, should come forward to defend Marxism-Leninism and the thought of Mao Tse-tung when some people oppose and distort them.

I am an ordinary worker. Before liberation, I was a poor peasant working for the landlords. I hated the landlords, and the landlords hated me. We had not "combined two into one" for a single day. Here I am not going to dwell on this further.

After liberation, I became a worker. Since in a factory the workers are the masters, there is of course no antithetic relationship such as that between the poor peasants and the landlords. But can it be said that production is "two combined into one" in the factory? And that there is neither contradiction nor struggle? Of course not. Chairman Mao told us: "There is nothing that does not contain contradiction; without contradiction nothing would exist." He also said: "The interdependence of and the struggle between the contradictory aspects present in all things determine the life of all things and push their development forward." ("On Contradiction," Selected Works of Mao Tse-tung, Vol. II, p. 771.) This is also precisely the fact, and a factory or a workshop is no exception.

In a factory, there is not only the contradiction of man with machinery, but also the contradiction of man with man. There is contradiction between the leaders and the led, as well as contradiction between one workshop and another workshop. There is contradiction between one variety of work and another variety of work, and between one work program and another work program in the same workshop. There is also contradiction between livelihood and production, between production and safety, between technology and politics, between the increase of production and the reduction of cost, between the quantity and the quality, and so on and so forth. Among these contradictions, there is threaded the contradiction between the advanced and the backward, between what is correct and what is wrong, and even between the proletarian ideology and the bourgeois ideology. It is through "the interdependence of and the struggle between these contradictory aspects" that production in a factory is continuously developed and pushed forward. This is to say, a factory owes not only its existence but also its development to dividing one into two, but never to "combining two into one."

"Facts speak more eloquently." Doesn't Comrade Yang Hsien-chen also talk about the nature of objective things? Let him take a look at the true identity of objective things. I am going to leave other things aside and talk only about the furnace unit of our casting workshop.

After the "compare, learn, overtake and help" campaign was launched in March this year, the leadership set for us the new target of 1 to 9 in respect to coal and iron. That was to say we were required to smelt 9 kilograms of iron with one kilogram of coal. This target was designed to meet both the demand for increase of production as well as the demand for reduction of cost. At that time, our furnace consumed one kilogram of coal to smelt about six kilograms of iron. This was far away from the

target set by the leadership. The furnace was as old as a "toothless" old man. Speaking of workers, the number had been reduced from 13 in the past to six, and four veteran skilled workmen had been transferred to other units. As soon as this target was announced, most workers voiced their approval, for they held that in order to build socialism with greater, faster, better and more economic results, it was necessary to direct efforts toward a new target. However, there were too few workers and the furnace was old. What was to be done?

According to the "theory" of Comrade Yang Hsien-chen, this meant to say that the demand set by the leadership was "not in conformity with" the conditions of the equipment and technology, subjectivity had not correctly reflected objectivity, and it was only correct to set the target at 1 to 6. In this way, "two are combined into one," and the aforesaid new contradiction naturally would not arise. But this argued precisely for lesser, slower, poorer and more expensive results, and did not advocate progress, development and revolution. If we acted according to this idea, we would be doing something that ran counter to the achievement of greater, faster, better and more economical results. As a consequence, this was in effect not "combining two into one," but was precisely dividing one into two. We did not act in this way on the ground that most workers demanded greater, faster, better and more economical results. We could only make use of the viewpoint and method of dividing one into two to know and solve this contradiction in accordance with Chairman Mao's instructions.

Chairman Mao said: "Hence, if in any process there are a number of contradictions, one of them must be the principal contradiction playing the leading and decisive role, while the rest occupy a secondary and subordinate position." ("On Contradiction," Selected Works of Mao Tse-tung, Vol. II, p. 788.) The new target not only contradicted the conditions of the equipment and technology, but also contradicted the recognition of the workers. What was the principal contradiction?

We held that both equipment and technology were dead things but there was life in man, and, with the question of man solved, other things would be easy to handle. Therefore, the contradiction of man's ideological understanding was the principal contradiction. At that time, there were basically two kinds of thought prevailing among the workers. One was the advanced thought which persisted in greater, faster, better and more economical results. It welcomed and accepted the new target. The other kind perceived only the unfavorable conditions, dared not aim high, and dare not make innovations and do away with conservative ideas. It was skeptical toward the new target and rejected it. These two kinds of thought were opposed to each other, and naturally could not be "combined into one."

The way to solve this kind of ideological contradiction could only be to overcome the backward and wrong thought, and to transform it into advanced and correct thought by way of struggle. We adopted the method of illumination to help heighten the consciousness of the people with backward thought. We studied the articles concerned, especially "How Yü Kung Moved the Mountains." We aroused our spirits to overcome difficulties, and criticized those who dared not fight and make innovations. Unanimity of understanding was thus achieved.

On this foundation, we also solved the contradictions in the field of equipment and technology. We adopted the method of dividing one into two toward the furnace. We adopted the method of dividing one into two toward the furnace. We knew that it was old and antiquated, but we also knew that it had potential. Now the body of the furnace was short, and much heat escaped and was wasted when smelting. We raised the height of the furnace by more than 200 centimeters. The heat could thus be fully utilized, and the furnace could be fed with more material at the same time. To insure that there was enough oxygen for smelting purposes, four air-holes were also added. By means of these improvements, the ratio of coal to iron not only met but surpassed the demand set by the leadership. Since May, the record of one to ten has always been maintained.

With this contradiction solved, things were still one divided into two, and with the coal-iron ratio rising, new problems also appeared. With the furnace improved to meet the new smelting demand, the mouth for feeding material was raised. There arose the contradiction that more labor was needed for feeding material; not enough material was fed for smelting. We solved this new contradiction through effecting improvement in operation and equipment. Naturally, the present unity is also temporary and relative, for there is contradiction today, and there will be contradiction tomorrow and ten thousand years later. Therefore, the method of dividing one into two is necessary today, and will still be necessary tomorrow and ten thousand years afterward.

The aforesaid things represent but some particular contradictions among the thousands of contradictions encountered in everyday life and production. But they alone are sufficient to show the fallacy of "combining two into one." Comrade Yang Hsien-chen says that objective things are "two combine into one;" that contradictory aspects are inseparable; that their artificial separation runs counter to the nature of things, and that the study of dialectics seeks to acquire the ability to combine opposite things together, to look for their "common character," "to seek identity and to preserve difference," and so on and so forth. In one word, he seeks to cover up contradiction, to reject struggle, and to oppose revolution. Just think, if work were carried out according to what he preaches, how could there be the present ratio of 1 to 10?

Nonetheless, the ratio of 1 to 10 is not just a ratio of coal to iron. It also shows the material force engendered after the spirit of making daring innovations and aiming high is brought into play. Consequently, in production the application of "combining two into one" inevitably leads to stagnation and to lesser, slower, poorer and more expensive results; in class struggle it inevitably leads to class reconciliation; and in social revolution it inevitably leads to reformism and capitulationism. What we need in socialist revolution and socialist construction is the revolutionary ideological weapon of dividing one into two. Never do we want "combining two into one!" (Reproduced from Hopeh Jih-pao, November 28, 1964)

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