

"Combining Two into One" Means No Revolution

by

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(Hung-ch'i [Red Flag], Nos. 23-24, December 22, 1964)

Right now, a great debate on dividing one into two and "combining two into one" is being conducted with vehemence in all newspapers and magazines throughout the country. This is a struggle to determine what is right and what is wrong, a struggle between the proletarian world outlook and the bourgeois world outlook. In this tit-for-tat struggle, we resolutely stand on the revolutionary side of dividing one into two, and oppose the reactionary fallacy of "combining two into one."

Dividing one into two is revolutionary dialectics, a sharp weapon for promoting the revolutionization of thought. We are deeply aware that when the viewpoint of dividing one into two is used to guide our own thought and work, we can continuously give greater play to our achievements and overcome our defects, and are invincible under whatever circumstances.

At the arly stage of construction, conditions were poor at the Tach'ing Oilfield and there were many difficulties. Should we press on with the attack or should we beat a retreat? Should we persevere in the work, or should we be cowed by difficulties and give up? The two could never be "combined into one." We must either press on with the attack or beat a retreat. One of the two must be chosen, and there was no leeway for reconciliation.

At that time, we studied "On Contradiction" and "On Practice" in real earnest, fully analyzed the favorable and unfavorable conditions, brought the subjective initiative of man into play, glorified the revolutionary spirit of hard struggle and self-reliance, and waged a struggle against Nature. Because there was a shortage of houses and tools, we built houses and made tools ourselves. Due to the shortage of motor vehicles, porters were employed. All ways and means were devised to create favorable conditions for insuring victory in the battle. This was the outcome of solving contradiction by means of struggle. Had work been carried out according to Yang Hsien-chen's fallacy of "combining two into one," reconciliation of contradictions would have been the order of the day. We would have yielded to difficulties, given up the struggle and abandoned the general line. There could have been no victory for us.

Chairman Mao taught us: "We must learn to take an all-round view of things, seeing not only the positive side of things, but also the negative side. Under specific conditions, a bad thing can lead to good results and a good thing to bad results." (On the Correct Handling of Contradictions Among the People, People's Publishing House, 1957 ed., p. 34.) This is to say, at any time our work must be divided from one into two, and the more smooth is our work and the more prominent are our achievements, the more is it necessary for us to see our own defects and weak links. Whenever we score victories and achievements in work, or whenever shortcomings and defects are found in our work, we must make use of the weapon of dividing one into two to observe and analyze problems and the systems which have taken shape in everyday life. We can thus remain forever modest and prudent, avoid arrogance and rashness, develop the fine points, overcome the defects, and continuously move forward.

For example, in the spring this year, the 3rd Platoon of the 3rd Company of the 1st Engineering Brigade discovered many shortcomings when work was executed at a sample well. It conducted "compare, learn, overtake and help" activities with thoroughness, learned basic skills the hard way, quickly emerged at a new level, and effected an all-round improvement in the quality of work.

Facts show that victories can be won continuously by using the revolutionary dialectics of dividing one into two to guide work, by continuously exposing contradictions, and by waging a struggle against difficulties. If work were carried out according to Comrade Yang Hsien-chen's fallacy of "combining two into one," then it was inevitable that we would fail to see the defects and become arrogant and complacent and conservative at the time of victory. And when we were confronted by difficulties, we would fail to see light and the future prospects, become pessimistic, disappointed and shy. Therefore, the theory of "combining two into one" rejects in essence the contradiction of things themselves and the law of the unity of opposites, and calls on us to give up our struggle. As practice shows, however, without struggle, the revolution cannot end in victory, and the thorough liberation of our working class and of the laboring people of the whole world cannot be brought about.

Therefore, whether or not we persist in dividing one into two, or whether or not we oppose "combining two into one" means in essence whether or not we want Mao Tse-tung's thought, the general line, and revolution. This is a serious class struggle. We can never be ambiguous, and must certainly defend with resolution the thought of Mao Tse-tung, persist in dividing one into two, and shatter the theory of "combining two into one."

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