

Distinguishing Correctly Between Two Types of Social Contradictions

IN his epoch-making work *On the Correct Handling of Contradictions Among the People* published ten years ago, Chairman Mao has creatively and with genius developed Marxist-Leninist materialist dialectics and the Marxist-Leninist theory of class struggle and the dictatorship of the proletariat. The importance of this brilliant work's contribution to the international communist cause lies in the fact that it has for the first time analysed the contradictions in a socialist society in a most profound, comprehensive and correct way, and put forth a great thesis on correctly distinguishing between and handling two qualitatively different types of contradictions, thus laying the theoretical foundation for the necessity to make revolution under conditions of the dictatorship of the proletariat.

Over the past decade, Chairman Mao has made further significant contributions to the development of the theories on contradictions, classes and class struggle in socialist society in a series of great works and directives and in the May 16, 1966 "Circular" and the August 8, 1966 "Decision Concerning the Great Proletarian Cultural Revolution" of the Central Committee of the Chinese Communist Party, which were formulated under his personal guidance. All this further indicates that Marxism-Leninism has developed to a completely new stage, that of Mao Tse-tung's thought.

After analysing the complex contradictions in society during the socialist period, Chairman Mao points out: **"We are confronted by two types of social contradictions—those between ourselves and the enemy and those among the people themselves. The two are totally different in their nature."**

Throughout the historical stage of socialism, there is the danger of a restoration of capitalism. The handful of top Party persons in authority taking the capitalist road are the most dangerous people trying to bring about such a restoration. The contradiction between the proletariat and other sections of the working people on the one hand and the handful of top Party persons in authority taking the capitalist road on the other is the principal contradiction and an antagonistic one. In the great proletarian cultural revolution, efforts are focused precisely on solving this principal contradiction.

Under the dictatorship of the proletariat, bad people are extremely few, just a handful. This handful must be exposed, overthrown and subjected to dictatorship.

At the present time, some comrades are talking about grasping the principal contradiction and holding to the general orientation of the struggle, but they are actually directing the spearhead of their struggle against their own comrades-in-arms or the masses. They have forgotten who their real enemies are, reversed the relation between the enemy and ourselves, putting one into the position of the other, and confused the principal contradiction with secondary ones. This is a bad mistake.

In order to concentrate our forces to attack the principal enemy, it is necessary to correctly handle the contradictions among the people, unite with all forces that can be united and bring about a most extensive revolutionary alliance with the Left as its core.

The contradictions among the people at present include all those among the revolutionary masses, between the proletarian revolutionaries and the ordinary members of conservative organizations who are misled, and between the revolutionary masses and those cadres who have committed errors. These are fundamentally different in nature from the contradiction between ourselves and the enemy. They are secondary contradictions, non-antagonistic contradictions, contradictions based on the identity of fundamental interests.

When we employ Chairman Mao's method of class analysis to study contradictions among the people, we find they are mostly contradictions in the ideological sphere. To be sure, contradictions in the ideological sphere also exist between ourselves and the enemy, but they are entirely different from those existing among the people.

In the great proletarian cultural revolution, the struggle between the two classes, two roads and two lines is inevitably reflected within the ranks of the people. All sorts of petty-bourgeois trends of thought: anarchism, individualism, subjectivism, "small group" mentality, "mountain-stronghold" mentality and so forth deserve particular attention. These are diame-

trically opposed to the proletarian world outlook. These petty-bourgeois trends of thought often hamper the implementation of the proletarian revolutionary line, divert the general orientation of the struggle and bring harm to the revolutionary great alliance.

We must be vigilant, because a new capitalism and a new bourgeoisie may constantly grow out of the petty-bourgeoisie. Petty-bourgeois vacillation is very serious. The overthrown landlord class and bourgeoisie invariably use this vacillation to facilitate their activity aimed at a counter-revolutionary restoration.

Every revolutionary comrade must be on guard against mistaking petty-bourgeois thinking and actions for the proletarian revolutionary spirit.

Chairman Mao has taught us: **"The only way to settle questions of an ideological nature or controversial issues among the people is by the democratic method, the method of discussion, of criticism, of persuasion and education, and not by the method of coercion or repression."**

We must correctly employ the formula **"unity, criticism, unity"** to solve contradictions among the people, bring about the revolutionary great alliance and revolutionary "three-in-one" combination, carry out mass criticism and struggle against the handful of top Party persons in authority taking the capitalist road and successfully fulfil the tasks of "struggle-criticism-transformation" in each unit.

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