

CHEKIANG DAILY ATTACKS 3 CONTENTIONS, FACTIONS

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[16 January CHEKIANG DAILY editorial: "Down With Factionalism; Discredit the 'Three Contentions'"]

[Text] At the crucial moment when the proletarian revolutionaries and the broad revolutionary masses in various localities are implementing Chairman Mao's latest instructions in an all-round manner and are carrying out the struggle to establish red political power of revolutionary committees at various levels, the class enemies, seeing their doom approaching, have resorted to bourgeois and petty-bourgeois factionalism, trying desperately to corrupt our revolutionary ranks.

Factionalism manifests itself in many ways. One of the most prominent manifestations is the "three contentions," namely, the contention for number of members in an organization, the contention for name sequence, and the contention for title and position. In the course of "combat self-interest and repudiate revisionism," the "three contentions" have been hit hard by the broad revolutionaries and the revolutionary masses. Their market has become smaller and smaller. However, far from being completely discredited, they are still putting on all sorts of cloaks and seeking pretexts of one kind or another to justify themselves.

One says: "We are old rebels, we are responsible for the revolution, and we should not give precedence to others in the matter of doing good." Another says: "I am seeking power for our organization but not for any individual." There is even such a phenomenon as this: Both sides are revolutionary mass organizations. They slander each other and argue endlessly, but both sides claim that they uphold the principle, and so on and so forth.

Under these cloaks, in order to contend for the number of members, name sequence, and title and position, they have shamelessly bragged about their own achievements, occupied a "mountain stronghold," pulled together their followers, and blamed and attacked others. They feel that they are right in acting this way.

"We are responsible for the revolution and we should not give precedence to others in the matter of doing good" is nothing but high-sounding words. If they are truly old rebels and truly take the responsibility of the revolution, they should act like many other old rebels to follow Chairman Mao's teachings. Even though they have so many strong points and have won so many merits, they should forever remain prudent and modest, and guard against conceit and rashness. But these people acted quite the contrary. They put on the airs of self-styled old rebels and "genuine revolutionaries," looking down on other comrades and other revolutionary mass organizations, and claiming that "the organization should be composed of my people, the names of my people should be in the front, and my people should be given the highest title and position." They are so arrogant and self-conceited that they even refused to admit their mistakes.

In fact, this handful of people is not at all "responsible for the revolution" but "responsible for self-interest;" instead of "not giving precedence to others in the matter of doing good," they are actually "not giving precedence to others in the matter of self-interest." By claiming "I am seeking power for our organization," these people actually seized power for their own small groups and factions.

If one wants to seize power for the revolution and the class, then he should do his utmost to seize the power which has been usurped by the handful of capitalist-roaders within the party; while within the revolutionary ranks, no matter who he is, as long as he holds high the great red banner of Mao Tse-tung's thought, it is all right for him to hold the power.

Bluntly speaking, to seize power for one's own small groups is nothing but enlarged individualism, is to put factionalism over the party spirit, and is to put the interests of small groups over the interests of the proletariat. Chairman Mao said pointedly a long time ago: "Some cadres consider only the interests of their own small group and ignore the general interest. Although on the surface this does not seem to be the pursuit of personal interests, in reality it exemplifies the narrowest individualism and has a strong corrosive and centrifugal effect."

While claiming to be "upholding principle," these people actually uphold factionalism. Otherwise, why is it that those who have always been comrades in arms fighting shoulder to shoulder suddenly become enemies to each other? In the storm of the class struggle it is unavoidable for the emergence of shortcomings or mistake of one kind or another among our revolutionary organizations and revolutionary comrades. Let each other talk about his own shortcomings and faults. People should make more self-criticism and seek common ground on major questions while reserving differences on minor ones. One should by no means exaggerate others' shortcomings or mistakes and attack others for a particular fault without considering the whole, and, in dealing with his own shortcomings and mistakes, conceal them and cover them up. This is by no means the "upholding of the proletarian principle," but is the rotten style pursued by the bourgeois politicians.

All these cloaks and pretexts are, in the last analysis, the apology of self-interest and the high-sounding words of bourgeois and petty-bourgeois factionalism. "Power" is a matter of fundamental importance in revolution. All revolutionary struggles in the world aim at seizing and consolidating political power. However, every revolutionary fighter should always bear in mind that one should seize power for the revolution and the class, but not for individual or self-interest.

If one strives for power with self-interest in mind, once the power is in hand, he will [words indistinct] inevitably ask for greater privileges and better treatment, put on bureaucratic airs, and refuse to listen to any views which are different from his. As for this kind of people, the day they begin to hold power and become an official is the day when they begin to divorce themselves from the masses and change their color.

If one strives to seize power with self-interest in mind, once he fails to win a position, he will certainly complain all day long, find fault with the new organization of power, and assume the attitude of noncooperation by attacking it for a particular fault without taking the whole situation into consideration. He may easily resort to such "revolutionary actions" as "nonrecognition," "overthrowing it and establishing a new one," and resizure of power. This kind of people has in fact fallen into the quagmire of anarchism and played the role of disrupting the red political power.

The "three contentions" are a corrosive of red political power. Objectively, they meet the needs of our class enemies. The handful of party capitalist-roaders are certainly not reconciled to their failure and are unwilling to give up the power in their hands.

They always try their utmost and rack their brains to disrupt our red political power. Bourgeois and petty-bourgeois factionalism is precisely the best weapon they can use at the present time. If we fail to overcome factionalism but indulge ourselves in the "three contentions," our enemies will certainly take this opportunity to disintegrate our political power from within and restore capitalism.

The "three contentions" are a concentrated expression of self-interest in the question of power. We must, through the study and application of the "five good old articles," vigorously destroy self-interest and uphold devotion to public interest, put down factionalism, strengthen the party spirit, and become a true proletarian revolutionary. Since the "three contentions" make great harm, we should not make room for them in our revolutionary ranks. Let us swing the massive cudgel of Mao Tse-tung's thought to overthrow and completely discredit the "three contentions" and bourgeois and petty-bourgeois factionalism.