

Using Materialist Dialectics to Revolutionize the Family

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An editor's note in "Renmin Ribao" says: Comrade Tsao Hsin-hua's family uses Chairman Mao's philosophical thinking to carry out a struggle between the two schools of world outlook and to promote family revolutionization constantly. They do this by proceeding from the reality of their family life, detecting what is important from minor incidents, viewing the individual in relation to the collective and viewing the family in relation to society, and exposing and analysing contradictions. This article tells us that not only factories, communes, army units, government organs and schools can study and apply Chairman Mao's brilliant philosophical thinking well, the family can do it also.

I AM a poor-peasant member of the First Production Team of the Hsiangyang Brigade of the Milo Commune. There are eight in my family: father and mother, myself, the only boy, and five younger sisters. I guide the family in studying philosophy.

Following our great leader Chairman Mao's great teaching "We want gradually to disseminate dialectics, and to ask everyone gradually to learn the use of the scientific dialectical method," the family began studying Chairman Mao's brilliant philosophical thinking conscientiously after the Ninth Party Congress last year, on the basis of our study of the "three constantly read articles." We constantly resolve contradictions in the family by daring to expose them and trying to understand them correctly. We always put Mao Tsetung Thought in command of the family, which greatly stimulates its ideological revolutionization.

Members of Same Family, but Thinking Not of Same School

My father worked as a farmhand for the landlords in the old society. My mother was a child bride. They were exploited and oppressed by the landlord class and the Kuomintang reactionaries. Thanks to Chairman Mao and the Chinese Communist Party, my family was politically, economically and culturally emancipated after liberation. My father had been a cadre in the production team and now both Kuei-hua, the second eldest child, and I are cadres in it, and three of my

other sisters are in school. Life gets better all the time. Are there still contradictions in our family? At first, someone in the family was of the opinion that since we all lived under the same roof and ate from the same pot, had meetings and worked together and loved one another, we had no contradictions. But something happened that gave us a profound lesson.

While we were doing the summer harvesting last year, the weather suddenly changed one noon and it looked like a big rainstorm was coming. The collective's rice was on the production team's threshing ground and the family's stacks of hay were on a patch of cleared land in front of our house. Father and I asked the rest of the family to bring some tools and put the team's rice away. Mother ran out of the house and told us to put the family's hay indoors. Father and I collected my sisters as we ran to the threshing ground, while mother ran to the hay stacks by herself. As soon as we got back, my mother had some harsh words for us: "All you care about is the team's rice. The family's hay got all wet. If we have nothing to start the fire with, there won't be any steamed rice for you." Father thought she was wrong and when he began arguing with her she got angrier. It seemed to me no problem could be solved by that kind of arguing. So I suggested that everyone think about it carefully and talk it over in the evening. At the family meeting, Li-hua, the third child, said: "It's important to put the team's rice away. And it's also important to get the hay out of the rain. Some of us should have gone to the threshing ground for the rice and the rest should have stayed behind to handle the hay." Kuei-hua did not agree and refused to accept this: "This is important and that's also important. But which is more important, the collective's rice or the family's hay?"

Taking this example, I organized all of us to study Chairman Mao's great teaching "There is nothing that does not contain contradiction; without contradiction nothing would exist." This made us understand that as the rain approached, some of the family members first thought of the collective while the others first thought of the family, which showed that there was a contradiction in our family. We also realized that this

was a contradiction between public interest and self-interest. If we failed to see this contradiction or refused to acknowledge it, we would not be acting in conformity with Chairman Mao's teaching "**One divides into two.**" And that would be a metaphysical approach.

Why was there this contradiction? Since our parents had suffered bitterly in the old society and the younger generation has been nurtured by Mao Tsetung Thought, the whole family loves Chairman Mao and the Communist Party and is determined to take the socialist road. But a family cannot be separated from society, and classes, class contradictions and class struggle exist throughout socialist society in addition to the struggle between the new and the old and between what is correct and what is wrong. These contradictions and struggles must inevitably show up in our family.

Having gained this understanding and following Chairman Mao's teaching "**Fight self, criticize revisionism,**" we helped mother and, on their own initiative, mother and Li-hua criticized their own erroneous thinking.

Chairman Mao teaches us: "**In the matter of world outlook, however, today there are basically only two schools, the proletarian and the bourgeois. It is one or the other, either the proletarian or the bourgeois world outlook.**"

I understand better that the eight of us belong to one family but our thinking doesn't belong to the same school. In the matter of world outlook, our thinking belongs to two schools. Only when we get to understand this, can we consciously carry out a struggle between the two world outlooks in our family and promote ideological revolutionization.

Exposing Contradictions and Transforming Them In Favour of Revolution

When there are contradictions in a home, should they be exposed or covered up? Should they be resolved openly or behind closed doors? We had different views on this question.

Chairman Mao's brilliant philosophical thinking teaches us to fully expose contradictions that exist objectively, because only thus can we "**accelerate the transformation of things and achieve the goal of revolution.**" That also should be the attitude towards contradictions in a family. But some of us were reluctant to expose contradictions.

Kuei-hua at one time wove straw mats at night for the commune's brick-kiln and got 28 fen. She should have handed the sum over to the production team for work-points; but she didn't. My family knew that bourgeois private interest motivated her to do this. Since it was a small sum, all we did was make a few critical remarks and let it go without exposing the contradiction fully.

Not long afterwards she and two other girls pushed carts at night and earned two yuan for pocket money. This caused a lot of talk among the masses. It made us see that Kuei-hua had half a mind to go in for private interest. We had intended to cover up the contradiction, but now it had grown. Why? We made a serious analysis: On her part, the fact that she had not earnestly fought self and criticized revisionism was the internal cause, which was the principal cause; on our part, one of the important causes was that we had not seriously criticized and helped her in time and called her mistake to public attention when it was just beginning. This meant she could not get help from the masses who could supervise her actions. Actually, her mistake and bourgeois ideology had been covered up and so her mistake grew.

We seriously criticized her at home and tried to make her realize that she was in danger of sliding down the capitalist road. Meanwhile, we tried to persuade her to make a public self-criticism. She didn't want to because she was afraid that she would lose face if more people knew about it. She thought it was enough to hand over the money and let the matter drop. In the light of her living ideas, we got her to study with us Chairman Mao's teaching: "**Bad things can be turned into good things**" and gave her patient political help. We tried to make her understand that the more she was afraid of losing face, the more face she'd lose and that it was impossible to fight self behind closed doors for that meant using self to fight self. If all she did was to turn in the money without making a self-criticism, she was still leaving room for private interest. If she let the masses know all the mistakes and asked them to help her fight self and criticize revisionism, the private interest could be uprooted, the door to self-interest would be closed and a bad thing would turn into a good one. She came to see this and did criticize herself at a meeting of the commune members. The masses commented: "Kuei-hua has a serious attitude and has thoroughly exposed her mistakes and criticized herself well." The two girls who had urged her to push the carts also made a self-criticism at the meeting. Since then, Kuei-hua has not only raised her own political consciousness but has also used her experience to help others.

The incident involving Kuei-hua made us understand by positive and negative example that the contradictions in a family must be exposed and not covered up. If we don't act in this way, we cannot revolutionize the family's thinking. Covering up contradictions means covering up private interest, which will make small problems become big ones; exposing contradictions the moment they arise can turn bad things into good things. Whether we expose contradictions or cover them up reflects two different world outlooks and this is a question of whether or not one wants to make revolution. Since then, we have voluntarily exposed every contradiction in our family and used Chairman Mao's brilliant philosophical thinking to re-

solve them and transform them in favour of revolution.

Always Put Mao Tsetung Thought in Command in a Family

It is not enough just to expose the contradictions. There is the question of what viewpoint and method are used to resolve them. Sometimes we don't handle our family contradictions well. For instance, when my youngest sister Tsui-hua saw that several classmates from our production team had new satchels she was a little unhappy, because she was using her sister's old school bag. She asked mother to make her a new one and mother agreed. Several days later when Tsui-hua asked for it and mother said that she hadn't started yet, my sister flew into a tantrum. Mother again promised to make it but Tsui-hua did not believe her and cried. On hearing this, I was impatient and criticized her. I said: "Here's an old one and you don't want it, but insist on having a new bag. Even though you're a kid you want to show off. What kind of an idea is that?" My words made her tears flow all the harder. I lost my temper and gave her a smack. That stopped her tears, but she screwed up her mouth and said she was finished with school and began passive resistance against efforts to get her go. I later thought the whole thing over calmly: Neither softness nor high-handedness had solved the problem. Why? The reason was that we had not persevered in using Mao Tsetung Thought to resolve contradictions. What mother had done started from a material incentive to the child, while my attitude was too simple and hard. None of us had acted in accordance with Chairman Mao's teachings.

Having arrived at this understanding, we tried to help Tsui-hua by reminding her how hard our life used to be and comparing it with our present happiness. Mother said that at the age of 11 she'd been a child bride in the old society. Father was beaten half to death by the landlords and our eldest sister had died of hunger. Educated ideologically, Tsui-hua could see that she had been wrong. She made up her mind to follow Chairman Mao's teachings, study well and make progress every day.

Tsui-hua volunteered to look after the team's calf during last summer's harvesting. One night she heard the roll of thunder and the wind rise while in bed. A heavy rain was on the way. She worried that the calf which was tied up under a tree might get sick in such weather. So she asked father to help her bring the calf into the stable. When father didn't go at once she burst out crying. She insisted that father should go quickly. Moved by Tsui-hua's loyalty to Chairman Mao and her love for the collective, he told himself that the child had concerned herself about something he had ignored. Grown-ups should not only educate children but should also learn from them. Father hurried out to do the job as Tsui-hua had urged.

Our family now has a new spirit of learning from and encouraging one another, following Chairman Mao's

teachings and vying with each other to do good things for others.

As she was going to the Mao Tsetung Thought propaganda centre run by the Little Red Soldiers on April 20 this year, my second youngest sister, 12-year-old Shun-hua, saw that four-year-old Chi-min of our team had fallen into a pond. She looked around in vain for a grown-up to help. The pond is a big one and she doesn't know how to swim. She thought of Chairman Mao's teaching "**Fear neither hardship nor death**" and jumped into the water. She battled with all her might and finally got the child to the bank safely.

In handling relations between the family and the collective, we subordinate the family to the collective and personal interests to those of the revolution. When its late rice seedlings were threatened by insect pests this year, the team needed money for insecticides. Our family was raising two pigs, one was ours and the other belonged to the team. The team leader came to us with the idea of selling the latter in order to buy the insecticides that were needed. However, the weight of the pig was not up to the standard for sale to the state. Aware that the team needed the money, we took it upon ourselves to weigh our own pig which just reached the required standard. If we kept it another ten days, we'd get eight yuan more. Should we sell it or not? Should we think of our own interests or what the team needed urgently? With this problem in mind, we studied Chairman Mao's teaching "**The part must give way to the whole.**" We realized that killing the insects was a big thing, while the family losing some yuan was a small thing. To increase grain output for the collective so as to aid socialist construction and world revolution, we must not let the collective suffer any loss. We sold our pig and loaned the money to the team for insecticides.

Chairman Mao teaches us: "**The ceaseless emergence and ceaseless resolution of contradictions is the dialectical law of the development of things.**"

We came to realize that although we are only one family we have many contradictions. Old contradictions have been resolved and new ones will emerge. We must never cease resolving contradictions. We are determined to respond to the great call in the Communiqué of the Second Plenary Session of the Ninth Central Committee of the Communist Party of China: "The whole Party must conscientiously study Chairman Mao's philosophic works, uphold dialectical materialism and historical materialism and oppose idealism and metaphysics." We will work harder to study and apply Chairman Mao's brilliant philosophical thinking in a living way, persevere in using Mao Tsetung Thought to expose and resolve contradictions and promote our family's revolutionization so as to advance always along the revolutionary course charted by Chairman Mao.

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