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Chen Yang - Agrarian Policy of the CCP (Asia Sub.Hsq)
1960. Concluding Comments

Chen Yang, THE FIGHTING TASK CONFRONT WARS. IN PHIL. & THE SOCIAL SCIENCES, Speech at 4th Enlarged Session of the Comm. of the Dep. of Phil. & Social Science of the Chinese Academy of Sciences Held on Oct. 26, 1963

Foreign Languages Press, 1963

"Phil. & the social sciences constitute an imp. front in the ideological struggle. In the present domestic & int. situation, what should be our function on this front & what tasks should we undertake?"

p. 3: "Politics is the concentrated expression of economics. As soon as he became a diamat, Mx grew dissatisfied with Feuerbach's phil. theories, divorced as they were from politics. He pointed out that contemporary phil. could become true only when combined with politics. Theory is only actualized in a nation in so far as it is the actualization of the nation's need." (Introd. to Critique of Heg. Phil. of Law, Coll. Wks. of M-E, Ger. ed., Berlin, 1958, Vol. I, p. 385) In the words of Com. Mao Tse-tung, 'The fate of phil. depends on the extent to which it meets the needs of social classes.' "Mx said in his early yrs. that 'the superiority of the new breed lies precisely in the fact that we do not anticipate the future dogmatically but wish to find the new world in criticizing the old.' (Mx to A. Ruge, Snet. 1842, Ger. ed., Vol. I, p. 344)

p. 5: "The His. of the Dev. of M-L Is One of Debate with, Struggle Against & Victory Over Diverse Anti-Marxist-Leninist Ideological Trends"

p. 6: "They (M-E) sharply criticized their contemporaries, the Left Hegelian theorists, refuted all sorts of feild, bourgeois & p.b. soc. theories & schools all of which were based on an idealist his. outlook. M&E 1st wrote a series of polemical wks., incl. The Holy Family, The Ger. Id., & The Poverty of Phil. & then, as everybody knows, wrote the CM together

(Then proceeds to mention other works plus Critique of Gotha Program all pointing to "materialist base" and against idealism) then to VIII & Stalin) p. 14: "Soon after Stalin's death the leaders of the USSR totally deserted him. They followed in the wake of the clique & sank deeper & deeper into the mire of revisionism.

p. 26: "II. Refute Modern Revisionism & Study Anew & Propagate M-L--the Most Imp. Current Tasks on The Front of Phil. & Social Science."

(Refer to how how "A Proposal Concerning the General Line of the Int. Communist Movement" completely "exposed & refuted mod. revisionism both pol--lly & theoretically.")

p. 25: "The old-line revisionists were overjoyed at the once fashionable slogan of 'back to Marx'. They then declared that this to be the treacherous factor in Mx's doctrine, the one which lay in the way of any logical consideration of things. The Russian revisionist philosopher represented by Bordanov & Lunacharsky grew pessimistic about the future of the rev. after the failure of the 1905 rev. It was for the purpose of refuting the God-builders that he wrote his great work, M&E-C"

p. 26: "Pragmatism, which originated in the US in the late 19th c."

CABLE ADDRESS:
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155 ARGYLE STREET
KOWLOON, HONG KONG

TEL. 830241-3
(3 LINES)

p. 26: "Pragmatism, which originated in the US in the late 19th c. is a subj. idealistic phil. of the bourgeoisie in the era of imp. It denies obj. reality, obj. laws & obj. truth.... It is the phil. par excellence of US imp." (C. V. L., "Marxism and Revisionism.")

p. 27: "The mod. revis-ists do not believe in the strength of the people & deny that the people are the makers of his. They do not believe that his. dev. will unquestionably lead to the destruction of nuclear weapons by man & not the other way around. They preach that in the face of nuclear weapons questions of principle cease to exist & that principles are already liquidated. 'What is the use of principles if the head is cut off?'" (Left of Common Sense, pravda, 8/16/63).....

p. 28: "On the pretext of what they call the characteristics of the transition from socialism to communism, they preach 'a new way of putting the ques.', namely 'the overcoming of opposites through their merging' (P. N. Fedoseyev, "The 22nd RCP Congress & Tasks of Scientific Research in the Field of Phil.", VF, 1962, #3) claiming that under socialist conditions 'new phenomena' or 'new processes' emerge in which 'dial. opposites, contradictions, turn into differences & differences merge into unity' (M. B. Mitin, "The 22nd RCP & the Tasks of Scientific Wk. in the Field of M-L Phil", VF #4, 1961) Some of their philosophies even claim that the law of the unity & struggle of opposites is outmoded under socialist conditions.

p. 29: "This theory of merging or reconciliation of contradictions & the theory that the laws of contradiction are outmoded constitute a radical revision of mat. dialectics."

(At this point the article claims contradiction as a universal law applicable to communism as well as cap.) "Contradictions exist everywhere & at all times. They are differentiated into antagonistic & non-antagonistic contradictions, but not into reconcilable & irreconcilable contradictions. Contradictions are all irreconcilable & have to be resolved through struggle. Contradictions & the struggles to resolve them are always the motive force that pushes society forward."

p. 30: "Com. Mao Tse-tung has shown outstanding theoretical courage & genius in developing dialectics. For the 1st time in the his. of M-L he penetratingly & systematically revealed the contradictions within socialist society in his work, 'On the Correct Handling of Contradictions among the People'....."

p. 31: "They (revis-ists) say that 'the atom bomb does not adhere to the class principle.'... (p. 32) "Completely discarding his. mat. the mod. revis-ists substitute the bourgeois theory of human nature for the M-L teachings on class struggle & prol. dic. for scientific communism... They say, 'Communist ideology is the most humane ideology' (Program of RCP, 22nd Congress). they talk of humanism as 'the highest embodiment of communism,' & they assert that 'humanism in the broad sense of the word merges with c-ism' (Foundations of Marxist Phil., Rus., Moscow, 1962, p. 548) They harp on such slogans as 'Everything for the sake of man & for the benefit of man', 'Man is to man a friend, comrade & brother' & 'Long live the fraternity of all the peoples & all men on earth.'....

p. 35: "The modern revisionists & some bourgeois scholars try to describe Marx as humanist & call Marx a humanist. Some people counterpose to the view that Marx is the nature phil. rev. l. utopian Marx. In particular they make use of certain views on 'alienation' expressed by Marx in his early E&P (1844) to depict him as an exponent of the bourgeois theory of

(p. 35) human nature. [They do their best to reach so-called humanism by using the concept of alienation. This, of course, is futile.]

In the early stage of dev. of their thought, M&E were indeed somewhat influenced by humanist ideas which were closely related to mechanical materialism & utopian socialism. But when they formulated (p. 36) the materialist conception of hist. discovered the clear principle is the motive force of social dev. they immediately got rid of their influence. It is from this point that they parted co. with Feuerbach. . . . They directed violent & merciless criticism against Ger. 'true socialism' which enthusiastically preached 'humanism.' They criticized 'true socialism' as being concerned no longer with real human beings but with 'Man', having lost all revolutionary enthusiasm and proclaiming instead the universal love of mankind. (M&E, The Ger. Ideology, Moscow, p. 81) Does not this criticism hit the nail right on the head?

"As for alienation, it was a concept current in the classical Ger. phil. of the time. It denotes that the subj., at a certain stage of its dev., produces its opposite, which becomes an external force alien to itself. This term was completely shrouded in mystery when Hegel used it in his exposition of idealism. (rd: article then quotes K&K's 'Afterword' about standing Hegel on his head) The same is true of the ques. of alienation. (p. 37) ~~It is~~ If we interpret alienation from the materialist viewpoint & in accordance with the dial. law that a thing always divides itself in two & develops into its opposite, the term alienation which Hegel stood on its head will be turned right side up again & we will then have to admit that alienation is a general phenomenon in nature & human society, which assumes diverse forms.

Hegel used alienation to expound the process by which his so-called Absolute transforms itself into the external world & then turns back on itself. Unlike Hegel, Feuerbach used alienation to show how man, through his imagination, alienates his essence into & prostrates himself before God. Unlike Hegel & Feuerbach, Marx borrowed this term to express his ideas on the alienation of labor. Just as man created God out of his own head & was governed by God, so the worker created wealth with his own hands & was governed by it. . . . With this Marx exposed the irrationality of pvt. ownership & pointed out that in order to eliminate this phenomenon of alienation, it is necessary to eliminate pvt. ownership & the antagonistic form of the social div. of labor. Marx later used the materialistic conception of hist. & the labor theory of value in discovering the law of s.v. which operates in cap. society & exposing the secret of the fetishism of commodities. . . . what Com. Mao Tse-tung meant when he said 'The epoch of world communism will be reached when all mankind voluntarily & consciously changes i. self & the world.' (On Practice)

INT. ALL OUR RESEARCH IN PHIL. & SOCIAL SCIENCE, 1st PLACE SHOULD BE GIVEN TO THE SUMMING UP & STUDY OF THE EXPERIENCE & PROBLEMS OF CONTEMPORARY REV. STRUGGLES

Reference is to Mao's "Reform Our Study", 1941. "Integrating theory & practice."
IVBID. & STRENGTHENING THE BALKS OF M-E-L THEORISTS

Reference is to Correct Handling of Contradictions
Sun Yanan Forum on Lit. & Art; also VII'S Empirio-Cri
(Concl., p. 68) "In the early days of liberation, Com. Mao Tse-tung said, 'The great victorious Ch. People's War of Liberation, the great people's rev. have rejuvenated & rejuvinating the great culture of the Ch. people.' (The Bankruptcy of the Idealist Conception of Hist., "Talks", Vol. IV, p. 458) A new great Renaissance, a socialist renaissance, is approaching. We should live up to the challenge of our era & meet it with new efforts, new achievements, new questions. Let us work, search forward together!"