

Study Chairman Mao's New Contribution On Dialectics

— Article by Comrade V.G. Wilcox, General Secretary of the
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COMRADE V.G. WILCOX wrote an article entitled "Study Chairman Mao's New Contribution on Dialectics" in the June issue of the *N.Z. Communist Review*. Excerpts from the article follow:

It is commonly accepted in Marxist-Leninist circles today that Mao Tse-tung is the great leader of our world movement and that his thought and practice has not only Chinese but universal value. He is the Lenin of the period of final defeat of imperialism on a world scale and the world victory of socialism. That victory has yet to come, but it is on the agenda right now, and Mao Tse-tung's theory and practice, built on the vast heritage of earlier Marxism, is the guiding light to that victory.

Mao Tse-tung has developed and enriched Marxist-Leninist theory on many aspects and, because of this, the study of his works — the newer aspects of Marxist-Leninist theory that he has developed — is a primary duty for all communist revolutionaries. Without such study, followed by application to the local conditions of one's own country, there will be no advance, no victory, but, instead, the slimy road to revisionism will be the path taken.

Today we can say that the test of a Marxist-Leninist revolutionary is the way he appraises the theory and practice of Mao Tse-tung. There should be no holding back when study of the thoughts of Mao Tse-tung is suggested, no saying that we have to wait. We have to study to grasp the essential core of the new developments of Marxist theory in order to apply them to New Zealand conditions. Study will make us realize that Mao Tse-tung has advanced theory to a new stage compatible with the era in which we live, the era of the approaching defeat of world imperialism, headed by the U.S.A.

The article points out: Of course, we must not throw away the past heritage of Marxism-Leninism. Nobody suggests that, least of all Mao Tse-tung; but we must go on and study the new theory, for without that we cannot build on the great work of Marx, Engels, Lenin and Stalin.

This is why the endorsed political report of our Party last November stressed the immediate need to develop Party study of various aspects of Mao Tse-tung's most important theoretical works, and we are now, with the necessary introductory preparation, proceeding to a study right through our Party at all levels of Mao Tse-tung's great works of theory — *On Contradiction* and *On Practice*.

This study will show the immense new development of Mao Tse-tung's understanding of Marxist dialectical materialism. This is the beginning, from which he has developed new concepts and new tactics, covering a very wide field.

Lenin once said: "Dialectics in the proper sense is the study of contradiction in the very essence of objects" (*Philosophical Notebooks*).

It is here that Mao Tse-tung has made a major contribution in cutting through the schematic treatment of dialectical materialism that has led many good people into intellectual backwaters.

Mao Tse-tung has stated that there is one fundamental law in Marxist-Leninist dialectics, and that is the law of contradiction, of the unity of opposites. He developed the concept of the distinction between antagonistic and non-antagonistic contradictions, and this led to the superb work, *On the Correct Handling of Contradictions Among the People*.

Comrade Wilcox's article repudiates Soviet modern revisionism and points out that capitalism has been restored in the Soviet Union. It says: In China, under Mao Tse-tung's leadership, the opposite is the case. Firmly based on the basic Marxist dialectical law of the unity of opposites, of contradiction, the fact was early recognized that in a socialist society class struggle still existed. The great proletarian cultural revolution arose from this understanding.

After expounding Chairman Mao's great contribution to the Marxist-Leninist materialist dialectics, the article states: I think that special attention should be paid to Mao Tse-tung's insistence on different forms of struggle, the distinction between antagonistic and non-antagonistic contradictions.

When we in New Zealand have fully grasped this, we will really be on the road to success in our general political line, an all-out struggle for a socialist New Zealand.

Only through our understanding of dialectical materialism, in particular of the functioning of the basic law of contradiction, can we make a proper assessment of the world situation, of New Zealand conditions and class relations, and of our Party and its problems. With this understanding, we will have no illusions about peaceful transition, peaceful imperialism, the parliamentary road and all the rest of the catch-cries from the revisionist camp.

It becomes clear that the test of a Marxist-Leninist in the Western countries, with their long experience of bourgeois democracy and limited legal freedom, is how he approaches the question of the inevitable day when the ruling class repression in its dying desperation moves to suppress all liberal freedoms and legality.

If he is a revolutionary and not just a talker using Marxist phrases, he is working now to prepare for victory over the class enemy, for socialist victory.

The new developments of Marxist-Leninist theory, so simply but profoundly elaborated by Mao Tse-tung, give all who understand them greater confidence and show us how to fight now and how to prepare for greater battles ahead.

One can make no better start than a study of Mao Tse-tung's great work, *On Contradiction*.

In its conclusion, the article says: It was the use of the main law of Marxist dialectical materialism, contradiction, that enabled Mao Tse-tung to develop the theory of people's war in practice and especially to deal with the question of an army under the leadership of the Party. Before Mao Tse-tung, none of the great Marxist-Leninists had systematically studied this, but he came to the conclusion that, without an army, the people enter battle with their hands tied, and he insisted that how to build such an army is today a burning ques-

tion for the world's Marxist-Leninists. And what was the reaction? Watch our revisionists, those who mouth Marxist phrases, run for cover when the slogan, "**political power grows out of the barrel of a gun,**" is advanced. They are timid little people who fear imperialism, who regard it as so strong that it is essential to compromise with it and, in fact, enter its camp, who do not believe that all imperialists are "paper tigers."

The article says that Chairman Mao's theories on people's war are being put into practice with growing success. These theories are Marxist-Leninist world theories, not just something applicable to Chinese conditions.

During the period of the new-democratic revolution, the article says, Mao Tse-tung was in China insisting upon the independence and initiative of the Communist Parties within the united front. It was he who was right. This was because Mao Tse-tung's concepts were based on the correct handling of contradictions.

Finally the article states: Many more examples could be given of the newness and the correctness of the thoughts of Mao Tse-tung, but space precludes. Let me remind you only of Mao Tse-tung's approach which is based on the concept that from practice develops theory and from theory develops a higher level of practice. This is the way forward.