

On some of the problems of the line struggle

How many people have seriously undermined revolutionary organisations, revolutionary work and the revolutionary cause in the name of "line struggle"? But the real revolutionary line has been concealed. In many of our left-wing organisations there are also many wrong line struggles that should not exist (this is not to say, of course, that all line struggles should not occur), which seriously undermine the development of the revolutionary organisations and the revolutionary cause, as well as the real line. Today we intend to discuss in detail the question of these two different kinds of line struggles.

I. The universality of line struggles

Struggles over the line arise in all social movements. In all social movements relating to human production and life, in all kinds of specific or general movements, there are always various tendencies of movement. The highest stage in the development of the contradictions concerning these tendencies gives rise to the struggle over lines. That is to say, the struggle for the line is universal under certain conditions, and it is a speciality of the general contradictions in social movements (as compared with the contradictions in non-social movements).

Contradiction is also movement, and where there is movement, there are tendencies of movement. All movements related to sociality have to reflect certain tendencies of movement dominated by a certain and specific sociality, and these movements are social movements. It is only in the social sphere that contradictions between human beings, between human beings and society, and between human beings and nature are manifested at the highest stage as struggles over lines, because different tendencies of movement lead to contradictions that develop in different directions and lead to different results for certain contradictions, and the contradictions of sociality lead to the pursuit of different directions of development of the contradictions and different results by different socialities. In contrast to nature and society, the struggle between the latter's tendencies is, in the social sphere, a social, conscious and dynamic struggle, the highest stage of which is the struggle of the lines, whereas in nature it is a natural, spontaneous and passive struggle, the evolution of the natural world's metabolism and its exhalation of the old. Therefore, the contradictory trends of nature can be recognised more easily by society, whereas the contradictory trends of social movements are more difficult to recognise.

If the trend of any movement is incorrect or erroneous, and if it does not correctly reflect and correctly utilise the laws of nature and society, it will lead to the failure of the movement, and it will also be subjected to the complete repercussions of the laws of nature and society. In the social sphere, it is a question of whether or not the movement's course of action can correctly reflect and correctly utilise the laws of nature and society.

II. The process of the emergence of line struggle

A correct course of action requires a correct understanding of the laws of nature and society, as well as a correct reflection and utilisation of these laws. The first stage is mainly cognition and the second stage is mainly social practice.

Inadequate knowledge and practice can lead to the emergence of a wrong course, and a movement dominated by a wrong course can lead to a wrong trend, and ultimately to a bad result. Then we have to replace the wrong line with the right one, and develop the movement with the right understanding and the right social practice. In this struggle between the wrong and the right trend, contradictions will always arise, but not all contradictions will rise to the level of the struggle for the line. Because the struggle for the line arises on the basis of different understandings and different social practices, here the understandings and social practices are different, but the truth is certain.

That is why inadequacies in understanding and social practice are the basis for the struggle over the line.

Socialist revolutionaries are revolutionaries with a proletarian political position, united in their desire to dominate the social movement with a socialist revolutionary line, and from this point of view they all have the same political position (except for a few traitors who may arise). Then the line of the movement of this group needs to be the same. However, there are often internal struggles within the group, and there are also lines that represent different perceptions and different directions of social practice. So, there are more complex issues at stake here.

Insufficient understanding and insufficient social practice naturally lead to the movement not moving in the direction of socialism at all, but in the direction of other mistakes, and in the most serious cases, to the position of our enemies, to the complete servicing of the interests of our enemies. It is natural that there will be comrades who make such mistakes, but depending on the seriousness of the mistake, depending on the degree of consciousness or unconsciousness with which the mistake is made, there are different kinds of comrades who make mistakes, comrades who make serious mistakes, those who consciously make mistakes, those who consciously make big mistakes, those who make serious mistakes, those who are outright traitors and enemies, and so on. Different situations require different but appropriate treatment, and they should never be treated in the same way. The Chinese Gonzaloists tend to treat most cases as if they were complete enemies.

III. Different approaches

Because there are several possible scenarios of organisations and comrades, we need to approach and deal with them in different ways. Here we will discuss some of the more common situations and their basic counterparts, but these are not exhaustive and are not the most specific situations.

For comrades who have unconsciously committed some not so serious mistakes, who have unconsciously embraced and supported the wrong line, but whose adverse effects are not yet very great, such mistakes have arisen unconsciously, partly on the basis of erroneous understanding and erroneous social practice, and who do not realise that this is wrong and contradictory to their revolutionary stance. Many comrades have encountered this kind of error, but they have always changed their errors by means of continuous study, practice and communication, and most of the comrades have developed in this way. In the case of these comrades, we need to, depending on the specific situation, point out their mistakes, intensify exchanges, intensify study, intensify social practice (including work), and so on, in an appropriate way, so that their wrong understanding can be reintegrated into the correct understanding, and their wrong social practice (including work) can be reintegrated into the direction of the correct social practice. Therefore, our struggle against the mistakes of such comrades is not yet a complete line struggle. This kind of contradiction and this kind of struggle is not a line-based struggle between ourselves and the enemy. These comrades are

revolutionary in nature and have not made serious mistakes. Therefore, it is only a struggle against these comrades' wrong understanding and wrong social practice. It is a struggle between comrades. The internal struggle is a struggle between comrades with different understandings and different methods of social practice. And if such a situation occurs in other organizations, or other comrades with whom we lack relationships have such a situation, we will increase communication, point out mistakes, conduct democratic consultations, and help them change their mistakes in a more harmonious manner with the purpose of unity. It's this kind of situation.

There are also comrades who have committed mistakes unconsciously, and in this respect, they are the same as the former. But we are talking about comrades who have unconsciously made serious mistakes with serious consequences. In this case, in addition to solving the problem of the comrade's erroneous understanding and erroneous methods of social practice, because he has also committed serious mistakes that have produced serious consequences, we have to punish him appropriately in accordance with his specific situation. The level of punishment should be adjusted according to the views of the people, the attitude of the person concerned in correcting his mistakes and the results of the corrective action, such as appropriately reducing the level of punishment or appropriately increasing the level of punishment. If such a situation arises in other organisations, or with other comrades who are not related to us, we should correctly deal with their relations and methods of treatment in the light of the general opinion of other comrades and the masses at all times, and we need to appropriately deal with them and their mistakes in the light of the actual situation, as well as to help them to be reformed through appropriate struggles and brought back to the correct revolutionary line.

The above are comrades who make mistakes unconsciously. The following is a discussion of some of the situations in which mistakes are consciously committed and the general way in which they are treated.

The so-called consciously committing mistakes is a situation in which a comrade knows that he has committed a mistake but continues to do so. In this case, it means that the comrade has begun, on his own initiative, to partially or completely break away from the revolutionary position.

In the case of a comrade who consciously makes a mistake, but who makes a minor mistake, an appropriate punishment (determined in accordance with the general opinion of the masses and comrades and the extent of the mistake) is imposed, followed by sufficiently coercive and rigid measures to force him to change. Of course, this is only for comrades within an organisation. For other organisations or other comrades with whom we are not deeply connected, we should criticise their mistakes, and where they are wrong, we need to do our best to stop the expansion of their mistakes by means of public criticism and other strong and confrontational means, so that they will be more aware of their own bad influence and of the consequences of their failure to change. Because they are consciously committing mistakes, they must rely more on the method of struggle for reform, and here the role of struggle is strengthened.

If the organisation has such a comrade, we should punish him to the fullest extent, and if no punishment can remedy his faults, or if he has greatly offended the masses, then he should be dismissed and dealt with in accordance with the opinion of the masses. If such a situation arises in other organisations or with other comrades with whom we lack relations, we should severely criticise them, remove as far as possible their bad influence on other comrades and the masses, make the masses and the other comrades realise their mistakes and deal with them correctly at all times, in

accordance with the prevailing opinion of the masses and other comrades and in the light of the needs of the revolution and to wage the most resolute and thorough struggle against their errors, otherwise it will not be possible to deal with them correctly at all times.

IV. Some of the ways in which the problem arises

The problem of line struggle is initially rooted in a lack of awareness and social practice. There are many specific factors and ways in which this inadequacy arises, such as inadequacies in the personal qualities of the revolutionaries, inadequacies in mutual trust among the members of the organisations or between organisations, inadequacies in the communication between the members of the organisations and the organisations, inadequacies in the organisational system, and so on.

This is because of the inadequacy of the revolutionaries' qualifications, which may be total or partial, temporary or permanent. This inadequacy may cause them to be even more confused about the specifics of an issue, or to fail to grasp the specific and correct way to deal with an issue. For example, when they deal with the issue of other comrades who have made mistakes, there are many subtle differences between those who have made serious mistakes and those who have made a few mistakes, and they are often more likely to deal with the issue in an incorrect manner, since different types and degrees of mistakes call for different methods of dealing with the issue. It is often more likely that they will be handled incorrectly, and this can have a negative impact and undermine the revolutionary organisation and the revolutionary movement. This lack of qualifications may sometimes lead to a lack of understanding and social practice, resulting in the promotion of erroneous trends in movements and even wrong political lines. However, the wrong tendencies and practices of some comrades on some issues caused by their lack of personal qualifications can be solved by increasing the number of exchanges in the organisation and pooling together the right opinions. Therefore, the problem of insufficient education of individual comrades can be solved by other outstanding comrades and the concentration of all comrades.

The problem of mutual trust and communication also affects the development of revolutionary organisations and revolutionary work. Insufficient mutual trust and communication leads to a tendency for problems to become more serious; it leads to a tendency for organisations and comrades to judge the problems of other comrades on the basis of their seriousness, and to treat the problems of other comrades in the same way as they treat the more serious ones, which creates the possibility of further development of contradictions. Similarly, the inadequacy of the system will amplify the problems arising from these factors and approaches, and the loopholes in the system will increase the problems arising from other bad factors and approaches. If at the same time there is insufficient trust and communication between organisations of correct revolutionary positions, between comrades, or if the system is not good enough, there is a danger that the contradictions between comrades will develop into general internal contradictions within the people, and that internal contradictions within the people will develop into contradictions between the enemy and ourselves.

So inadequate methods of dealing with problems arising in the above ways also create new problems and are a way of generating such problems. Because of the inadequacy of dealing with problems, it often leads to conflicts not being resolved, and in serious cases, they may instead escalate small conflicts into big ones, or even into conflicts that are harmful to the revolutionaries, the people and the revolutionary movement itself. This also counts as an artificially created problem. There is a need to improve the ability to deal with contradictions, specifically to understand problems in a more

detailed way, to grasp the crux of the problem, and to deal more correctly with various specific problems, and so on.

Therefore, we have to address as much as possible the ways that can lead to problems. Gradually, we have to increase the collective quality of comrades, strengthen the trust between comrades, enhance the communication between comrades, improve the organisational system, and improve the problem-solving ability, and so on.

Although the above is specific to revolutionary organisations the same applies to the relationship between revolutionaries and the masses, and within the masses. We also need to gradually improve the quality of the masses, strengthen the trust and communication between us and the masses and within the masses, and build normal relationships. Otherwise, there is no way to talk about solidarity and unity of action between the masses and the revolutionaries, or within the masses.

V. The right line of struggle and the wrong line of struggle

Based on what has been said before. We believe that there are generally such two kinds of line struggles, namely, the correct line struggle and the wrong line struggle.

Correct line struggle means that the person or thing against whom the line struggle is necessary has been correctly fought and the correct methods of struggle have been adopted, and that this line struggle is favourable to unity and to the development of the revolution. Failure to carry out this kind of struggle will lead to the abandonment of genuine solidarity, which can at best be false, because solidarity has a specific social dimension in class society, and the solidarity we want is the solidarity of the revolutionary class, with the proletariat at its centre, and not that of the reactionary class or of other intermediate classes, and so on. Without sufficient line struggle of this kind, the revolutionary movement will not be able to develop. The revolutionary movement will inevitably suffer temporary defeat, take a detour, suffer certain blows, etc. Some negative effects such as divisions inevitably produced by this kind of correct line struggle are sometimes unavoidable, but in general, the correct movement trend and correct method will definitely produce longer-lasting and more comprehensive unity and positive influence. The revolutionary forces always have to carry out this kind of correct line struggle, which is a task that they cannot shirk.

And the wrong line of struggle. Specific problems will occur in various ways, namely, insufficient personal qualities, insufficient mutual trust between organizations, insufficient mutual communication, insufficient organizational systems, insufficient methods to deal with problems, etc. These problems give rise to many line struggles that should not have arisen in the first place, and such erroneous line struggles give rise to contradictions that should not have arisen in the first place, or elevate the contradictions among comrades to general internal contradictions of the people, or internal contradictions of the people to contradictions of the enemy and us, or elevate the momentary deficiencies in understanding and social practice to long-term, permanent deficiencies, or to intentional, hostile deficiencies, and so on. This kind of erroneous line of struggle should not exist in the revolutionary ranks, and its main effect is to undermine the revolutionary organisations and the revolutionary movement. This has often been the case in some of the leftist and revolutionary organisations in our country, and it still exists, and has become a factor that harms the development of the revolutionary organisations and the revolutionary movement in our country, and indirectly separates us from the masses. True revolutionaries and revolutionary organisations should make great efforts to solve this problem. This kind of erroneous line struggle often jeopardises the

genuine revolutionary line, and it is a fundamental line struggle with the correct revolutionary line. Therefore, we have to correctly resolve the problems and ways in which the wrong line struggle arises, and those people or things who deliberately, persistently and for a long period of time prevent us from correctly resolving the line struggle and eliminating the wrong line are our enemies.