

Excerpts from “XXII Congress of the CPSU and the Tasks of Scientific Workers  
in the Area of Marxist-Leninist Philosophy”

Report of the editors of the journal “Problems of Philosophy,” made by the main  
editor, Academic M. B. Mitin.

Pp. 136 - 138 from *Voprosy Filosofii*, 1962, no. 4., pp. 129 - 144.

The most important task of further theoretical work is the full disclosure of the specific forms of universal dialectical laws and categories which exist and are manifested in our society.[137] As is well known, in the last years in bourgeois countries a large number of “works” have appeared (of Wetter, Bochenski, Calvez, Chambers, Merleau-Ponti, etc.), in which it is asserted that the development of socialism and communism allegedly fully “contradicts” dialectics and signifies the “death of dialectics.” It should be noted that even in the United Arab Republic there appeared the book “Communism Today and Tomorrow,” written by a group of university professors, in which communism is criticized from this same position. The logic of the argument of these champions of anti-communism is this: it is necessary either to recognize that the only moving forces of the development of all social-economic formations, including socialism, are antagonistic contradictions, or give up dialectics. The groundlessness of these arguments is apparent. The bourgeois “dialectics zealots” falsify dialectical materialism, identify contradiction with in general with antagonistic contradiction, [identify] the transition of quantity into quality with revolutions, etc. Certainly, the laws of dialectics are general universal laws of the development of being and thought and the development of all societies; they also act in the period of the transition from socialism to communism. However, the basic, *qualitative* difference between the communist formation and all preceding antagonistic formations cannot fail to be expressed in profound distinctive characteristics of the effects of these laws in new conditions.

The specific effects of the laws of dialectics under the conditions of socialism and communism are disclosed especially clearly in the analysis of the inner sources and moving forces of communist development. In opposition to all previous antagonistic formations, which are developed along the lines of steady increase and intensification of their inner contradictions up to revolutionary break of socio-economic relations and substituting for them other, communist formations, communist development is along the lines of increase and consolidation of *inner unity, mutual correspondence* of all spheres of the material and spiritual life of society.

In socialist society non-antagonistic contradictions operate which are resolved by peaceful means. Under socialist conditions new phenomena, new processes are developed in social life. Thus, for example, dialectical oppositions and contradictions are transformed into differences, and differences are merged [slivaiutsia] into unity.<sup>1</sup> In the course of development of socialist society the

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<sup>1</sup> This description of the transition from opposition to difference to unity is the opposite of a formula derived from Hegel, and familiar in Soviet philosophy. According to that formula, unity

deepest *qualitative* change is realized, *revolutionary* measures for the reformation of social relations are conducted. But in view of the antagonistic social forces remaining in society and the presence of indestructible socio-political and ideal unity of the people these qualitative reformations, revolutionary jumps are realized by improved relations of production in correspondence with the developed forces of production, by the improvement of political relations in correspondence with the altered basis, etc. Under socialist and communist conditions, similar distinctive characteristics are also inherent in the action of all other laws of dialectics, the struggle of the new and the old, the interaction of possibility and actuality, etc. Therefore, it is possible to speak of the *specificity* of dialectical development under socialist and communist conditions, of the further enrichment of the laws and categories of dialectics on the basis of the experience of a new type of social development. All this is evidence of how anti-scientific the slanderous fabrications of the anti-communists are.

Resting on the theoretical inheritance from V. I. Lenin and the creative development of his ideas in practice and in the theoretical activity of the CPSU and all fraternal parties, it is necessary to analyze the *nature of non-antagonistic opposites*, the distinctive characteristic of the struggle of the new and the old in new conditions, etc....

[138] One of the foremost conquests of Marxism-Leninism in the study of social relations is the understanding of this condition, that society represents an organically interconnected, complete unity, developing according to its own objective laws. Communist society represents the highest type of this unity. In no other society, constructed on another social-economic basis, is there manifested such precise conditionality of the change of separate elements, connections, sides of the structure of a whole. This distinctive characteristic is already manifested today, when our people are only entering into the realization of a program of construction of communism. In the future this tendency will increase. All this persistently proposes in a new way the task of setting the problem of wholeness, unity, inner correspondence of all sides of society and consistent stages of its development to communism. This problem is closely connected with the investigation of the inner connections and laws of development of the world socialist system. The idea of an organic totality of social relations must become one of the most important under the furthest working out of new social and sociological problems.

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presupposes difference, difference becomes opposition, and opposition becomes contradiction, a more active and intense relationship than difference. Mitin's version was attacked by Zhou Yang [Chou Yang] as a radical and false revision of materialist dialectics. See Zhou, "The Fighting Task Confronting Workers in Philosophy and the Social Sciences," *Beijing Review*, January 3, 1964, p. 17.