

As of today, after 3 years of the ideological assessment process, many cadre haven't conceptualized the ideological essence of their MOTs. This fact is rapidly developing into antagonistic contradiction within the O. Many mistakes spring from B.MOT--causing financial hardships both directly and indirectly on the O's programs, loss of political legitimacy of the O's programs, internally mocking ideological democracy of discussion/criticism/self criticism/MOC. The mockery of ideological democracy has its basis in the fact that cadre can't follow thru on their MOCs, thereby can't complete revolutions, one after another, in the cycle of knowledge. And finally avoidance of scientific procedure in studying and recording the phenomenal manifestations of one's POVs--of one's social practice.

The aim of the ideological assessment process is to transform our B.MOT into the science of dialectical materialism.

In bringing theoretical clarity to the confusion of indistinguishability between metaphysician and idealist, and to the difficulty of conceptualizing POVs, clarity is now being presented on these two ideological aspects:

UNIVERSALITY OF CONTRADICTION

The metaphysician. The dialectical materialist weakness of the metaphysical mode of thought is that conceptualization starts from the premise of isolating organically connected forms of contradiction. On this account differentiation as to the principal cause of figuring out problems are extremely difficult for the metaphysician, because the organic connection or identity of contradictions hasn't been pin-pointed. Hence, the metaphysician sees externally disconnected phenomena because of the inability to pin-point the identity--the common point of connection, unity.

As in a concept, there are different sets of contradiction that are integrated into a form of matter based on commonality in each of the sets of contradiction. Commonality in contradiction shouldn't be equated with the term of equalness. However, it is within the form of matter that all of the integral parts or sets of contradiction have a common point of connection to the whole. Once we know all of the sets of contradiction in a form of matter, then, it is said that we have a conceptual understanding of the problem. Hence, it is precisely the absence of understanding of how physically disconnected parts are integrated into a whole or connected to a whole that presents the greatest cognitive difficulty for the metaphysician.

Moreover, the missing link in the mode of thought of the metaphysician is not comprehending the identity within motion in matter. (The metaphysician does comprehend matter in motion; this is why we use the expression "being acted upon.") The non-comprehension of motion in matter is essentially the absence of understanding the universality of condition. It is the universality of condition that is pin-pointed as the materialism of unity; the unity that is referred to here is the same unity that is in the unity and struggle of opposites. Without sameness, how can there be unity? *we're continually dodging what comes at us.*

For without understanding the internal commonality or identity of forms of contradiction, there will be a lack of understanding of the universality of contradiction.

This is why it is said that a metaphysician realizes his/her value, not materializes his/her value, because of the inability of conceptualizing the identity in motion in matter of contradictions, leaving the metaphysician to relate externally to objects, things, and people.

A metaphysician seeks practical solutions to theoretical problems.

I relate to external objects

PARTICULARITY OF CONTRADICTION

IDEALIST

The idealist. The dialectical materialist weakness of the idealist mode of thought is that conceptualization starts from the premise of quantifying objective forms of phenomena which occurs as a result of the inability to conceptualize the point of concurrence of interconnection. The point of interconnection is distinguished between an external process of development and an internal process of development. Hence in the equations of identity/content of interconnection of the two processes of development, the idealist quantifies the character of each contradiction in their processes of development, thereby preventing objective lines of division to be drawn which contrast the qualitative difference of each process of a contradiction in the unity and struggle of opposites.

It is on this account that it is said that an idealist materializes his/her value, not realizes his/her value because of the inability to distinguish the particularity from the universality of contradiction--or matter in motion. As regards to the particularity of contradiction, Mao says that "in the very form of motion, each process of development which is real (and not imaginary) is qualitatively different."

Idealists seek personal solutions to objective problems.

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In an attempt to gain a better dialectical materialist understanding of our POVs, it is important for us to state a scientific rule: quantity of phenomena has a qualitative frame of reference.

With this rule and the following explanation on verification and confirmation, cadre with the aid of their journals should be closer to a conceptual understanding of their POVs.

How does one get verification? One gets verification of one's POV when one has materially produced something useful. The nature of verification is productiveness and its character is usefulness--use-value.

One gets confirmation when someone else gives you praises or tells you that you are worth this or that. The character of confirmation is exchange-value, not use-value.

DEFINITIONS

Materializing one's value means that one uses one's self as an objective resource to fulfill one's personal contradiction.

Realizing one's value means that one uses external resources to fulfill one's personal contradiction. As an illustration of realization of one's value--think of yourself as a manipulator.

RECAP ON B.MOT'S

They don't see Form - only content.

Idealist thinking: The dialectical materialist weakness of this mode of thought is that it doesn't take into account the contradictions in each of its processes of development. *Everything's the same stage - no particularities*

Metaphysical thinking: The dialectical materialist weakness of this mode of thought is that it doesn't take into account the contradiction in each form of motion.