

Celebrate the 130th Anniversary of the Birth of Chairman Mao*

Communist Party of Peru

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“This year has a special significance for the communists. In it we celebrate the 130 years of the birth of Chairman Mao. In this year the ICL (International Communist League) and all the communists of the world have the obligation to unfold an extended campaign for the 130th birthday of Chairman Mao, spreading massively his theoretical and practical work among the broadest masses. That is why we call all communists, the proletariat and the oppressed peoples of the world to celebrate his great and most vivid legacy, raising the Marxist-Leninist-Maoist banner to the highest summit, to sweep away imperialism and reaction from the face of the earth in struggle to death against revisionism and all opportunism.”¹

*<https://vnd-peru.blogspot.com/2023/05/pcp-celebrar-el-130-aniversario-del.html>

¹*1st of May Statement of the ICL, 2023.* <https://ci-ic.org/blog/2023/04/30/1st-of-may-statement-of-the-icl/>

Report of the First Congress of the Communist Party of Peru on the Study and Taking the Position of the Fundamental Documents²

1. On Marxism-Leninism-Maoism

- Understand first who our documents are intended for, they are not for Europe, that is not our circumstance. Our documents are directed towards the Party, the class, the poor peasantry, and the petite bourgeoisie.

- In the first paragraph, highlight:

- Ideology of the international proletariat: the conception of the proletariat, the ultimate class in history, whose understanding of the world is scientific. Conception is the understanding of everything that exists, and our conception has a lineage of 2,500 years, condensing 2,500 years of Western thought elaborated from the standpoint and interests of the international proletariat.
- Insurgency: A militant and revolutionary rupture.
- It is all-powerful because it is true.
- Three stages. We make a significant assertion that is essential; they are three stages: 1) Marxism, 2) Leninism, 3) Maoism, in a dialectical process of development because, being a reflection of matter in the mind and being matter in motion, it is dialectical and not a simple method (reducing it to that is a concession to the bourgeoisie). It is a dialectical process because it is the actual reality and its laws correctly grasped through practice.
- Only the class struggle could generate our conception, only the proletariat with its magnificent and ceaseless transformation of material reality in the class struggle, as the conquest of class power by overthrowing other powers, only in the practice of investigation, could the proletariat manifest itself in ideology.

²RedLibrary: The Fundamental Documents can be read at: <https://redlibrary.xyz/works/pcp/fundamental-documents.pdf>

- Immense work of titans of thought and action, with three enduring luminaries standing out: Marx, Lenin, and Mao Zedong. It is a constellation, a significant ensemble of great figures, of titans of thought and action. We haven't listed them all to make the three peaks clear: Marx, Lenin, and Mao Zedong. Our ideology unfolds through great leaps and three grand ones. It is through a profound dialectical process of the proletariat generating titans that we have arrived at Marxism-Leninism-Maoism.
 - After each statement by the great Marxists, there is an entire dialectical process that they embrace, and even personify.
- In the second paragraph:
- Marxism-Leninism is recognized as having universal validity, while Maoism is not recognized as the third stage. This is the current situation: some deny it, others only reach the Mao Zedong Thought, essentially not recognizing the "ism." "Ism" has a clear meaning. Thought is nothing more than a collection of ideas, whereas "ism" is a doctrine that fully interprets all matter in its three forms: nature, class struggle, and knowledge. It's not a matter of terminology; the issue is whether it has universal validity or not. If it's an "ism," it does have it; if it's not an "ism," it doesn't.
- Regarding the INTRODUCTION, we address two issues: a precise thesis by the great Lenin and a magnificent defense of Leninism made by Comrade Stalin.
- As the revolution advances to the East, it expresses specific conditions. See the peculiarities, see the specific aspects. Lenin said: be amazed by the Russian revolution, but you will be astounded when you see the revolution in the East. He told the Communist Parties in the East that their task was to resolve the revolution in backward countries. This is being fulfilled, as the Chinese revolution demonstrates. Just as what happened to Lenin is happening to Chairman Mao, the deep cry of the opportunists burdened with revisionism, of the scribblers and parliamentary cretins.

- Regarding Comrade Stalin: In Russia itself, it was said that Leninism is true but only for Russia because, it was said, the essence of Leninism is the role of the peasantry, therefore it is not the dictatorship of the proletariat, so Lenin is not universal; it's an infamy to say so. Comrade Stalin defended Leninism by crushing these positions. In Marxism, history shows that great truths have to be reiterated because they gather dust or are idolized with incense, turning them into icons.
 - From the two previous questions, we derive that today Maoism faces similar situations and, as Chairman Mao said: Marxism has never taken a step in life except in the midst of struggle. Thus, Marxism provides us with weapons; they have had the wise ability to arm us for the future, arming us for decades.
- Regarding CONTEXT, it's because a historical figure cannot be understood apart from their understanding as an expression of the class struggle and being in the midst of that crucible. See:
- Internationally: three great historical milestones: 1) The October Revolution, which marked the beginning of the era of global proletarian revolution, signifying that the world revolution is led by the proletariat through Communist Parties. 2) The victory of the Chinese revolution in 1949. 3) The Great Proletarian Cultural Revolution. Among these, in two of them, Chairman Mao has played a leading role by mobilizing masses tremendously.
 - Regarding China: From a set of events, the most prominent, the most important, can be extracted. The foundation of the Communist Party of China (CPC) stands out because without the CPC, there would not have been a Chinese revolution. The Autumn Harvest Uprising is noteworthy because it marks the beginning of the path to encircle cities from the countryside. The foundation of the People's Republic of China is significant because 650 million masses transitioned to the then socialist camp. And the Great Proletarian Cultural Revolution of 1966-1976. The Chairman has been the highest leader and head of the Chinese revolution and the world revolution. Moreover, the center of the revolution shifted to China, just as it did from France to Germany, from Germany to Russia, and from Russia to China in the past. And today? We do not know where it has shifted, but underdeveloped countries have the conditions for it.

- There is a concise biography that teaches us how to trace the life of a great character. That is irrefutable, and what we should aim for is to present solid, defensible, and irrefutable things.
- That is the national and international context in which the Chairman solidified as the highest summit of Marxism. Historically, it has been defined this way, and in the face of this, what can denials, questions, and doubts achieve? The more time passes, the clearer it becomes, but in life, it is always a handful of people who see things first, and they have the duty to make others see by going against the current.

- This document represents the generalizations of everything that Chairman Mao has done throughout an entire process. It encompasses all of Maoism and emphasizes the importance that Chairman Mao placed on worldwide revolution.

- On the CONTENT of Maoism:

1. Theory

- It reaffirms that Marxism has three parts, this is very important. They are three parts: Marxist philosophy, political economy, and scientific socialism.
- If development is achieved at the highest level in all three parts, then we have a universal qualitative leap, which is why we must:
- Show the developments in those three parts made by Chairman Mao. Note that of the three parts, the most developed in the document is the economy, and the reason is given.

In Marxist philosophy:

- Chairman Mao establishes contradiction as the only fundamental law because there is no other law; that's why it's not called the main law.
- The understanding that Chairman Mao had of the laws of knowledge, only Chairman Mao achieved it, developing what Lenin said and building upon Engels.
- He universally applied the universal truth, the law of contradiction, to politics.

- It emphasizes that he brought philosophy to the masses. He gives us a masterful definition of philosophy as a weapon to clear the mind of cobwebs.

In political economy:

- Applying dialectics to the base-superstructure relationship and refuting the revisionist thesis of “productive forces,” it establishes that the superstructure can modify the base and, with political power, develop the productive forces.
- It established that politics is the command, and political work is the lifeblood of economic work, which leads to a true management of political economy.
- The Maoist thesis of bureaucratic capitalism is found in *On Coalition Government*, in Volume IV, pages 170 and following,³ and in “Unpublished Articles.” It argues that the confiscation of bureaucratic capitalism is crucial because without it, there is no economic foundation to develop the socialist revolution. It tells us that bureaucratic capitalism matures the conditions for the democratic revolution and its triumph. The revolution is an uninterrupted unity with two stages.
- Principal: It is the Chairman who has developed the political economy of socialism. Highlight the Great Leap, agricultural cooperativization, and the popular commune.
- It’s important to understand and manage the laws of socialism. Centuries have been required for capitalism to express its laws, which were apprehended by Marx. We don’t fully understand the laws of socialism or how to manage them; keep in mind that socialist forms only emerge in the socialist revolution, in the democratic revolution as advancements, which is why it’s an ongoing process. It’s the dictatorship of the proletariat that carries it out in a fierce class struggle. We still need the socialist relationship itself to be expressed, for the dictatorship of the proletariat to develop; that’s where we can grasp its laws to see our reality and maintain humanity’s only course.

³RedLibrary (RL): In English, this version is found in Volume III of Chairman Mao’s Selected Works, page 255.

- What importance do we place on the political economy of socialism? That's why collective work and mutual aid are not visible, because that's where we cultivate socialism. That's why they don't understand that we are changing production relations because the process of progress, leaps, and the final goal are not understood. Collective work and mutual aid are basic forms that we are cultivating. In a democratic revolution, we make small socialist advances; otherwise, there is no uninterrupted revolution.

In scientific socialism:

- Chairman Mao developed the theory of classes. It is Chairman Mao who grasps, develops, and clarifies the issue of class in the economic, political, and ideological aspects, with the economic aspect serving as its foundation, the political aspect being the most significant, and its basis being the ideological aspect. In all three fields, he engages in struggle.
- The Chairman reaffirms himself and proposes revolutionary violence as a universal law without any exceptions, this is extraordinary. Chairman Mao specifies violence as war and the army and emphasizes its universal nature.
- "Power is born from the rifle," 1927, that's where he lays out the path.
- Autumn Harvest Uprising, September 9, 1927, the beginning of the journey. March to Chinkang and establish Power, marking the 36th year, which is the first time laws are established, precisely 9 years later. With this, he resolves a long-standing issue because until then, no one knew how to carry out a revolution in a country under imperialist domination with feudalism at its core and a bureaucratic capitalism.
- Emphasize the continuation of the antagonistic struggle between the proletariat and the bourgeoisie, between capitalism and socialism, between the capitalist road and the socialist road. The Chairman is going to put forward the fundamental law of socialism, the general political line of socialism, that who will defeat whom is not defined and that it is an arduous and fierce struggle.

- Restoration and counter-restoration. Lenin had said that it was necessary to prevent restoration. The Chairman, developing this idea which in Lenin was germinal, establishes a struggle between restoration and counter-restoration and the problem is to see the milestones in the process in which the dictatorship of the proletariat will take root: 1871 Commune, 1905 Soviets, 1917, 1949, and 1966 are all steps of development of the power of the proletariat towards the establishment of the dictatorship of the proletariat. I do not say definitive, because as Marx said: the establishment of the dictatorship is the beginning of its extinction, it has to take root for a long time until it is extinguished in Communism. Thus to see how the dictatorship of the proletariat advances in its establishment, advances in leading the revolution until Communism, this was resolved by Chairman Mao.

2. New Democracy

- The theory of the State has been developed by Chairman Mao.
- The problem of New Democracy, the Chairman establishes it as a function of developing the theory of the State by proposing joint dictatorship as a State system. That is the basis of New Democracy.
- Chairman Mao gives precise content to the New Democracy: New Economy, New Politics, and New Culture. He tells us how to do it: with guns we will transform the whole world.
- The democratic revolution fulfills democratic tasks but at the same time fulfills socialist advances, that is one of the issues of the uninterrupted process.
- It is these conditions that allow for uninterrupted revolution and give no room for a breakthrough. Thus Chairman Mao has resolved the democratic revolution and its condition as a stage followed uninterruptedly by socialism. It is Chairman Mao who resolves the uninterrupted revolution, giving it political, economic and ideological basis.

3. The Three Instruments

What we are raising here is not in any text of Chairman Mao, in order to understand it, we must see Maoism as a whole as a unity.

(Publication note 1: Chairman Gonzalo himself clarifies on the above: “Maoism has to be taken as a unity; and what is here is Chairman Mao Zedong’s, his ideas, his theses... The problem is that it is seen in different works, at different times according to what he is dealing with; but our problem is not, at this moment, to see how he has been developing such an idea, which could be done (...) on condition of reaching its highest development, the problem we are seeing is Maoism as a unity (...) but, it is what the Chairman has taught us throughout decades; I insist, we are seeing Maoism.”

Moreover, in this very text in the last paragraph of “Regarding Context” before “On the Content,” it is written: “- This document represents the generalizations of everything that Chairman Mao has done throughout an entire process. It encompasses all of Maoism and emphasizes the importance that Chairman Mao placed on worldwide revolution.”)

Regarding the Party

- It should be noted that the Chairman has repeatedly pointed out to “prepare for war” and even says “I fear peace more than war.”
- It is Chairman Mao who says that the Party is built according to the stage, he says, the Party is like any unit: it is born, grows, develops and dies.
- Chairman Mao says that the Party is a contradiction because if it were not it would not exist; the Chairman generalizes that revisionism is the danger and mainly where? In the Central Committee.
- Highlight the Rectification Campaign, that is Chairman Mao’s theory.
- The Party is not an entity in itself and for itself; it is an instrument. If it is not conceived as such, as the vanguard that leads the revolution on behalf of the proletariat, it makes no sense, it is not useful, it would be a useless tool.
- From the above, it follows that the Party comes to lead everything omnipotently. It is a process, first the Party directs, second, the Party directs everything, and then, the Party directs everything omnipotently (omnipotently = in all possible ways and manners).

(Publication Note 2: The above requires an explanation, as it is often confused and not noticed that it says “comes to direct everything...,” and it is the Chairman who explains it like this:

“That ‘the Party has to come to lead everything omnipotently.’ Of course, it has to come, and we must see it this way because the problem first arises when it appears that the Party is directing through the Chairman, then it appears as if the Party is directing everything, and finally, it appears as if the Party is directing everything omnipotently. I believe it is like this; if one looks at the quotes, they are even from different dates because it has to reflect its situation. Let’s suppose, when we are starting a democratic revolution, will the Party be able to direct everything omnipotently if it doesn’t have control of the State, if it hasn’t conquered power throughout the country? How can it direct everything omnipotently, comrades, if it lacks the condition of having the entire country to direct everything in an omnipotent way? What does it mean? To direct everything in every way, on every front, that’s what it means. Don’t confuse it with (...), it doesn’t mean doing as one pleases, it doesn’t mean that. It means in any case: ‘omni’ is everything, ‘modos’ means ways; in every way and in every possible manner, that’s what omnipotent means. Sometimes I think we don’t understand the meaning of words, and we talk nonsense. That’s why the Party reaches that point, but from the beginning, it’s not like that.”)

Regarding the Army

- The Chairman is the true creator of the Army of a new type because it is only with Chairman Mao that the military theory of the proletariat begins to be established.
- Lenin already warned that the Army could be used to usurp power; that’s why he advocated for the people’s militia. Chairman Mao organized up to 80 million militiamen in China, but his goal was to establish the **general arming of the people**. That was the objective, what we call the “sea of armed masses”: a new type of armed force with general arming. With this, Chairman Mao aimed to overshadow the regular army; he is the one who has developed the general arming of the people

the most, who has further developed the militia based on what Lenin laid as the foundation.

Regarding the Front

- The problem of the front begins to unfold when in the Communist International (CI), Lenin himself presents and it will gain more significance in the struggle against fascism. It is the Chairman who establishes the 6 laws of the united front.
- The Chairman presents the theory of the front and the world front.
- Highlighting particularly the relationship he establishes between the front and the State because he states that in new democracy, the front is equivalent to the joint dictatorship.

4. The People's War

- People's war is the military theory of the international proletariat. Every class generates its way of waging war; the bourgeoisie generated it, and without doing so, it could not have seized power, in this regard, Napoleon did quite a bit. The military theory of the proletariat is people's war, and this is even acknowledged by reactionary strategists.
- People's war is universal; it is applied in every circumstance in which the proletariat leads, taking into account the nature of the democratic, socialist, or cultural revolution and considering the specific conditions of each country.
- An important key leap in Chairman Mao's thinking is in guerrilla warfare as a strategy.
- The key point is that in the people's war in China, we have everything, from a cadre sent to engage in guerrilla warfare at a specific point to the capture of cities with street fighting, including positional warfare, mobile warfare, fluidity, assaults on small, medium, and large cities, street battles, insurrections, etc. In other words, it lacks no form, which is why we believe that people's war is applicable in any circumstance. Chairman Mao even planned the development of people's war with

atomic bombs, as the atomic bomb is just another weapon and does not change the nature of war.

- Can people's war, being the military theory of the proletariat and the latter being the final class, be surpassed? No. People's war is the military theory of the proletariat; that's why it is universal, as demonstrated by the people's war in China. It can even be developed with atomic bombs and is insurmountable. The bourgeoisie will never be able to create a superior theory.

5. The Great Proletarian Cultural Revolution

- It is very important to see this because the PCR has launched a campaign. We ask, is the Cultural Revolution on the agenda? No, the GPCR is not on the agenda. What is on the agenda is defining ideology, Maoism, the democratic revolution, the socialist revolution, and primarily the democratic revolution. The cultural revolution is a resolved pending issue. If it had not been resolved, we would have been defenseless against peaceful restoration.
- The Cultural Revolution represents a new and higher stage; we have considered transcribing the resolution of the CPC.
- Two questions: 1) The Cultural Revolution, the GPCR, represents a milestone, 2) The restoration of capitalism in China is not a denial of the GPCR. The GPCR remains as a grain that all communists will have to raise when the time comes. The Chairman spoke of successive cultural revolutions.

6. World Revolution

- Conceiving world revolution as a unity, Marx established this principle, Lenin also thought along these lines, and he faced the opportunity to initiate a revolution in a single country, establishing long-term strategic guidelines. As for Chairman Mao, he encountered a different circumstance and once again proposed the concept of a worldwide revolution as a unity. That's why he asserted that China is a cornerstone for the global revolution.

- The global revolution is the historical and political trend; it is already on the agenda, which is why it mentions 50 to 100 years because within that period, it must sweep away imperialism and reaction from the face of the Earth.
- Another key issue: period. Everything is intertwined: global revolution, 50 to 100 years, trend, period.
- How to define this period: increasing decomposition of imperialism, the destruction of the exploiters is approaching, and they are decomposing. The decomposition of imperialism and its increasing militarization every day is a sign of weakness, not strength.
- The weight of the masses in the oppressed nations of imperialism and the decomposition of imperialism lead to the delineation of “Three Worlds,” and this is not a matter of tactics but of strategy. It is the issue of the weight of the masses in history, the relationship between imperialism and oppressed nations, and the problem that can only be analyzed starting from the economic relations of imperialism. With this, the Chairman lays the groundwork for developing both strategy and tactics.

7. Superstructure, Ideology, Culture, Education

This point has been introduced to take into account that there are other issues, such as the development of proletarian art.

What is fundamental in Maoism? Power is fundamental in Maoism. Power for the proletariat, Power for the dictatorship of the proletariat, Power based on an armed force led by the Communist Party. More explicitly: 1) Power under the leadership of the proletariat in the democratic revolution; 2) Power for the dictatorship of the proletariat in the socialist and cultural revolutions; 3) Power based on an armed force led by the Communist Party, conquered and defended through people’s war.

- What is Maoism?

What is stated in the document best expresses what Maoism is.

“Maoism is the elevation of Marxism-Leninism to a new, third, and superior stage in the struggle for proletarian leadership of the

democratic revolution, the development of the construction of socialism and the continuation of the revolution under the proletarian dictatorship as a proletarian cultural revolution; when imperialism deepens its decomposition and revolution has become the main tendency of history, amidst the most complex and largest wars seen to date and the implacable struggle against contemporary revisionism.”

- In what moment? When imperialism deepens its decomposition and revolution has become the main tendency of history, amidst the most complex wars seen to date and the implacable struggle against contemporary revisionism.

- Regarding Struggle Around Maoism

- 1935 is a milestone, but we need to consider precedents.
- The 50s are going to spread Maoism worldwide, and thus, the formulation of Marxism-Leninism-Maoism Mao Zedong Thought begins to be adopted worldwide.
- In our country, the revisionists have always opposed it. That is currently the case.
- Currently, we see a triple attack of revisionism.
- In our Party: it is the people’s war that has allowed us to understand Maoism as a new, third, and superior stage of Marxism.

- Erroneous ideas: “The decline of Chairman Mao”; conciliating with Hoxha, “the genuine development of Lenin”; “the mistake of not killing Deng”;

Synthesis:

- The central focus is on the Content, particularly in the development that Chairman Mao has made of the three parts of Marxism.

- It is essential to emphasize the fundamental aspect and place Maoism in its historical context, with the main point of Maoism lying in being the great summit of Marxism in its glorious epic.