

From the International Communist Movement Two Documents of the Communist Party of Peru

We are starting a column in the *Comrade* in which we expect to carry, as frequently as possible, the documents of other revolutionary communist parties in the international communist movement (ICM). The purpose of this column is to bring to our readers documents that they may not have easy access to and that elucidate the trends and moves within the overall international communist movement. Our basic objective is to facilitate a serious understanding of fraternal communist parties in the world whose ideological political activities have a bearing on the General Line of the ICM and for the solidarity of the ICM. However, it does not follow that we agree with all the formulations contained in the documents we are publishing.

Below we give two of the basic documents put out in 1988 by the Communist Party of Peru (PCP): "Democratic Revolution" and "International Line". These are two of the PCP's earlier documents in a series of basic documents put out by the PCP between the late eighties and early nineties when Comrade Gonzalo was still not arrested and was thus able to lead the party with his physical presence and intervention. We give these two documents to begin with because they portray the basic characteristics of the Peruvian and international revolutions, according to the PCP. We hope to be able to carry more of the subsequent documents.

— Editor, *Comrade*.

DEMOCRATIC REVOLUTION

INTRODUCTION

Upholding, defending and applying Marxism-Leninism-Maoism, principally Maoism, President Gonzalo establishes that the Peruvian revolution in its historical course must first be a democratic revolution, then a socialist revolution which in turn must unfold cultural revolutions in order to reach Communism, all in an uninterrupted and specific process carried out by the application of people's war. To reach this conclusion, his point of departure was Marx's teaching, that Germany needed to replay the peasant wars of the XVI century, which would have channeled the democratic energy of the peasantry. Lenin developed this point further, holding that since the bourgeoisie is a decrepit class and since the peasantry have raised the necessity of destroying feudalism, they could only fulfill a democratic revolution under the leadership of the proletariat. Later, Chairman Mao established in *On New Democracy* that as part of the world proletarian revolution, a transitional stage consisting of a joint dictatorship of the revolutionary classes must be formed in opposition to the bourgeois dictatorship, which can only be fulfilled under the leadership of the proletariat.

Chairman Gonzalo takes into account the specific conditions of Peru that are characterized as follows:

- In the historical process of Peru there has not been a bourgeois revolution, since the bourgeoisie were incapable of leading it. Consequently, the land question and the national question are two pending problems to be solved.
- We are in the era of imperialism and of the world proletarian revolution, therefore, the proletariat is the class that has the task of destroying imperialism, bureaucratic capitalism and semi-feudalism, not for the benefit of the bourgeoisie but rather for the proletariat, the mainly poor peasantry, the petty bourgeoisie and the middle bourgeoisie.
- The Peruvian proletariat has matured with a Communist Party of a new type capable of leading the revolution.
- The democratic revolution of the old type is no longer appropriate, but

instead a bourgeois revolution of a new type is needed; and that this type and all revolutions today can only be fulfilled through people's war, the principal form of struggle, and by the revolutionary armed forces, the principal form of organization.

Thus, he establishes the character of Peruvian society as a semi-feudal, semi-colonial one in which bureaucratic capitalism develops. He also sets the targets of the revolution, the tasks to undertake, and finally he defines the social classes and outlining the essence of the democratic revolution, its practicality today and its perspectives.

1. THE CHARACTER OF CONTEMPORARY PERUVIAN SOCIETY

Based on historical materialism, he analyzes the Peruvian process of history and shows that in the old society an agrarian order unfolded based on the *ayllu*, which was a communal agrarian order which was beginning to develop a form of slavery, the Incan empire erected through wars of conquest. Later in the XVI Century, the Spanish brought a decrepit feudal system and imposed it by force of arms against the resistance of the natives, and Peru became feudal and colonial; later, with independence, Spanish dominance was broken, but the feudal system was not. The emancipators were landowners and the peasants did not achieve the conquest of the land. The XIX Century expresses an intense struggle between England and France to dominate us; and by the mid-century, the first sprouts of capitalism begin to develop on the existing feudal base. All this process in Peru is going to mean a change: The passage from feudalism to semi-feudalism and from colonialism to semi-colonialism.

In characterizing contemporary Peruvian society, Chairman Gonzalo says: "... contemporary Peru is a **semi-feudal and semi-colonial society in which bureaucratic capitalism develops.**" Although Mariategui had defined it well in the third point of the Program of the Constitution of the Party, this character is the light of Marxism-Leninism-Maoism, mainly of Maoism. President Gonzalo has demonstrated how this semi-feudal and semi-colonial character maintains and develops itself through new

modalities, and in particular how bureaucratic capitalism has developed on this base throughout the entire process of contemporary society. This a problem of transcendental importance in order to understand the character of society and of the Peruvian revolution.

Bureaucratic capitalism is a fundamental thesis of Chairman Mao that it is not yet understood nor accepted by all the Marxists throughout the world, which for obvious historical reasons was not known by Mariategui, and that Chairman Gonzalo applies to the concrete conditions of our country. He maintains that in order to analyze the contemporary social process, one must start from three intimately linked problems: **The periods that bureaucratic capitalism is going through**; the process accomplished by the proletariat in its highest expression, the Communist Party; and the road that the revolution must follow. He teaches us that since 1895 **three historical moments can be differentiated in contemporary Peruvian society:**

1st moment. The development of bureaucratic capitalism. The constitution of the PCP. Definition and outlining of the path of surrounding the cities from the countryside;

2nd moment. The development of bureaucratic capitalism. Reconstitution of the PCP. Establishment of the road of surrounding the cities from the countryside;

3rd moment. The general crisis of bureaucratic capitalism. The leadership of the PCP in the People's War. Application and development of the road of surrounding the cities from the countryside.

At the same time, he proposes that contemporary Peruvian society is in a **generalized crisis**, a serious and incurable illness that can only be transformed through the armed struggle. The Communist Party of Peru is leading the people in this, as there is no other solution.

Why is Peru semi-feudal? Chairman Gonzalo states: "The decrepit semi-feudal system continues subsisting and characterizes the country from its deepest foundations to its most elaborate ideas. In essence, it persistently

maintains the land question unresolved, which is the motor of the class struggle of the peasantry, especially of the poor peasants that are the immense majority." He stresses that the land question continues subsisting because the semi-feudal relationships of exploitation allow semi-feudalism to evolve, and it is the basic problem of society that is expressed in land, servitude, and *gamonalismo*. ["The term *gamonalismo* designates more than just a social and economic category: that of the *latifundistas* or large landowners. It signifies a whole phenomenon. *Gamonalismo* is represented not only by the *gamonales* but by a long hierarchy of officials, intermediaries, agents, parasites, etc. The literate Indian [*sic*, — Trans.] who enters the service of *gamonalismo* turns into an exploiter of his own race. The central factor of the phenomenon is the hegemony of the semi-feudal landed estate in the policy and mechanism of the government." J.C. Mariategui, *Seven Interpretive Essays on Peruvian Reality*, p. 30. Quote added by translator.] We must see these conditions in all their aspects, economic, political, and ideological, in both the base and superstructure. The peasantry constitutes about 60% of the population, which for centuries has worked the land but it is tied to the big property and to servitude. Hence, a great concentration of land exists in a few hands, with both associative and non-associative forms. The immense majority of the peasantry are the poor peasantry that do not have land, or if they have it they are very few, thus giving the position of the *minifundio* [small landowner] submitted to the voracity of the *latifundio*. [Large landowner—Trans.]

This condition crushes the peasantry in a system of *servitude* that as Lenin taught presents itself in a thousand forms, but its essence is personal subordination. Thus we see forms centered around servile relationships such as unpaid work in the SAIS [agrarian societies], CAPS, peasant groups, in Cooperacion Popular [Servile labor in government works during the Belaunde regime.], PAIT [Assistance programs], PROEM [Emergency program run by the government.], etc. Beyond this, it is known that in the countryside for every three peasants able to work only one works, and the State tries to channel the unused labor to benefit itself with unpaid labor. We can also observe (particularly in the Sierra region) an autarchic economy outside of the national economy.

Reaffirming himself in Marxism-Leninism-Maoism, Chairman Gonzalo unfurls the principle that the agrarian reform consists in the destruction of the feudal landlord property; in the individual distribution of land to the peasantry under the slogan of "land to the tiller" ["tierra para quien la trabaja"], which is achieved through the People's War and the New Power, led by the Communist Party. This is equivalent to Lenin's thesis that there are two roads in agriculture: The landlord's road which is reactionary, evolves feudalism and supports the old state, and the peasant's road which is advanced, destroys feudalism and tends towards a new state.

He analyzes the character and the results of the agrarian laws passed by the old state, proving with certainty the subsistence of semi-feudalism, whose existence today is often denied. Thus, the Law of Bases of Perez Godoy of 1962, the Law 15037 of 1964 and the Law 17716 of 1969 (essentially corporative that encourage big associative property) are characterized as being three laws of purchase/sale, executed by the bureaucratic apparatus of the state to develop bureaucratic capitalism. He warns that the Law of Promoting Cattle Ranching of 1980 treats the land question as resolved and at the same time advocates associative property and the return of the *gamonales* to invigorate bureaucratic capitalism, which is also under the control of the big bankers with the direct participation of Yankee imperialism. This is the path that the fascist and corporatist Aprista government takes [referring to the government in 1988—Trans.], which is returning to the fascist and corporative "agrarian reform" of Velasco, raising cries of "revolutionizing agriculture" and thus strengthen *gamonalismo*, which treats the land question as resolved and centers around productivity, gives the law of communities, the law of peasant *rondas* in order to deepen bureaucratic capitalism and to spread it to every corner of the country, calling the masses to corporativization, aiming at the peasant communities as the base of their corporative zeal, which equally serve the creation of the micro-regions, the regions, CORDES [A development corporation] and other fascist and corporative creations. All of this does not mean anything except new modalities of concentration of the old *latifundista* property, still not destroyed, and it is the old path of landowner policies followed in contemporary Peru that was brought up in the 1920s, deepened in the 1950s and especially in the 1960s, which is followed today under new conditions.

This road of the landowner is expressed politically in the old state through *gamonalismo*; as Mariategui says, *gamonalismo* does not only designate a social and economic category but an entire phenomenon represented not just by the *gamonales*, but which also encompasses a large hierarchy of officials, intermediaries, agents, parasites, etc., and that the central factor of the phenomenon is the hegemony of big semi-feudal property in politics and in the mechanism of the state, which should be attacked at its root. Chairman Gonzalo specifically emphasizes the manifestations of semi-feudalism in politics and in the mechanism of the state by conceiving that *gamonalismo* is the political manifestation of semi-feudalism upon which this regime of servitude is supported, in which bosses and lackeys, who change outfits according to the government in turn, represent the old state in the most remote villages of the country. Since this is an agrarian war, this is the factor which the spearhead of the democratic revolution is targeted at.

Why is it semi-colonial? Modern Peruvian economy was born in submission to imperialism (the final phase of capitalism), which was masterfully characterized as monopolistic, parasitical and dying. Imperialism, even though it allows our political independence, as long as it serves its interest, still controls the entire economic process of Peru: our natural wealth, export products, industry, banking and finances. In brief, it sucks the blood of our people, devours the energies of a nation in formation, and most strikingly today it squeezes us and other oppressed nations with the external debt.

Chairman Gonzalo reaffirms himself in Lenin's thesis, later accurately developed by Chairman Mao, to define the semi-colonial character of our society. In synthesis, Lenin outlined that there are many forms of imperialist domination, but two are typical:

- The colony, which is the complete domination by the imperialist country on the oppressed nation or nations, and an intermediate form;
- The semi-colony, in which the oppressed nation is politically independent but economically subjugated. It is an independent republic, but one that finds itself subjected to the ideological, political, economic, and military web of imperialism no matter if it has a government of its own.

Thus, the term "neocolony" used by revisionism in the 1960s is rejected. It was based on the conception that imperialism applies a softer form of domination and which led them to derive the characterization of a "dependent country." Therefore, applying Chairman Mao's thesis that a period of struggle was opening against the two superpowers that contend for the repartition of the world, one must specify who is the principal enemy of the moment. He defined that the principal imperialism that dominates Peru is Yankee imperialism, but asserted that one must ward off Russian social-imperialism that penetrates the country more each day, as well as the actions of the imperialist powers that are not superpowers. Thus, the proletariat in leading the democratic revolution will not be tied to any superpower or imperialist power and must maintain its ideological, political, and organizational independence. In conclusion, he demonstrates that Peruvian society continues to be a nation in formation, and that its semi-colonial character continues, showing itself as such in all fields and under new conditions.

Bureaucratic Capitalism. Chairman Gonzalo states that the understanding of this issue is key to the comprehension of Peruvian society. Following Chairman Mao's thesis, he specifies five characteristics:

1. that bureaucratic capitalism is the capitalism that imperialism develops in the backward countries, which is comprised of the capital of large landowners, the big bankers, and the magnates of the big bourgeoisie;
2. it exploits the proletariat, the peasantry, and the petty bourgeoisie and places constraints upon the middle bourgeoisie;
3. it is passing through a process by which bureaucratic capitalism is combined with the power of the State and evolves into state monopoly capitalism, comprador and feudal, from which can be derived that in a first moment it unfolds as a non-state big monopoly capitalism and in a second moment, when is combined with the power of the state, it unfolds as state monopoly capitalism;
4. it ripens the conditions for the democratic revolution as it reaches the apex of its development; and,
5. confiscating bureaucratic capital is key to reach the pinnacle of the democratic revolution and it is decisive to pass over to the socialist revolution.

In applying the above, he conceives that **bureaucratic capitalism is the capitalism that imperialism generates in the backward countries, which is linked to a decrepit feudalism and in submission to imperialism which is the last phase of capitalism.** This system does not serve the majority of the people but rather the imperialists, the big bourgeoisie, and the landowners. Mariategui has already pointed out that the bourgeoisie, for example upon creating banks, generates a capital owed [*enfeudado*] to imperialism and linked to feudalism. President Gonzalo masterfully establishes that the capitalism that is unfolding in Peru is a bureaucratic capitalism hindered by the surviving shackles of semi-feudalism that bind it on the one hand, and on the other hand is subjugated to imperialism which does not permit it to develop the national economy; **it is, then, a bureaucratic capitalism that oppresses and exploits the proletariat, the peasantry, and the petty bourgeoisie, and that constricts the middle bourgeoisie.** Why? Because the capitalism that develops is a delayed process that only allows an economy to serve imperialist interests. It is a capitalism that represents the big bourgeoisie, the landowners and the rich peasants of the old type, the classes that constitute a minority but which exploit and oppress the large majority, the masses.

He analyzes the process that bureaucratic capitalism has followed in Peru, the first historical moment in which it develops from 1895 to the Second World War, in which, during the 1920s, the comprador bourgeoisie assumes control of the State, displacing the landlords but preserving their interests. The second moment is from the Second World War to 1980, a period of its expansion, during which a branch of the big bourgeoisie evolves into the bureaucratic bourgeoisie, which began in 1939 in the first government of Prado, at the time when the participation of the State in the economic process begins. Subsequently, this participation has grown even more, and was due to the fact that the big bourgeoisie, due to a lack of capital, is not capable of deepening bureaucratic capitalism. Thus a clash between both factions of the big bourgeoisie was generated, between the bureaucratic and the comprador. In 1968, the bureaucratic bourgeoisie takes the leadership of the state through the armed forces by way of the military coup of Velasco, which in turn generated a great growth in the state economy. The number of state-owned compa-

nies, for example, increased from 18 to 180; the state passes has become the motor of the economy led by the bureaucratic bourgeoisie, but it is during this moment that the economy enters into a deep crisis. The third moment is from 1980 onward, in which bureaucratic capitalism enters into a general crisis and its final destruction, a moment which begins with the People's War. Since it is a capitalism that is born critically, sick, rotten, and bound to feudalism and subjugated to imperialism, at this time it enters into a general crisis, to its final destruction, and no measure or reform can save it. It will lengthen its agony at best. On the other hand, like a beast in agony, it will defend itself by seeking to crush the revolution.

If we see this process from the people's road, in the first moment the PCP was constituted with Mariategui in 1928, and the history of the country was split into two; in the second, the PCP was reconstituted as Party of a new type with Chairman Gonzalo and revisionism was purged; and in the third, the PCP entered to lead the People's War, a transcendental milestone which radically changes the history by taking the superior qualitative leap of making the conquest of power a reality by way of armed force and the People's War. All of this merely proves the political aspect of bureaucratic capitalism that is rarely emphasized, but which Chairman Gonzalo considers as a key issue: bureaucratic capitalism ripens the conditions for revolution, and today as it enters into its final phase, it ripens the conditions for the development and victory of the revolution.

It is also very important to see how bureaucratic capitalism is shaped by non-state monopoly capitalism and by state monopoly capitalism, that is the reason why he differentiates between the two factions of the big bourgeoisie, the bureaucratic one and the comprador, so as to avoid tailing one or the other, a problem that led our Party to 30 years of wrong tactics. It is important to conceive it this way, since the confiscation of bureaucratic capitalism by the New Power will facilitate the completion of the democratic revolution and to advance into the socialist revolution. If only the state monopoly capitalism is targeted, the other part would remain free, the non-state monopoly capital, and the big comprador bourgeoisie would remain economically able to lift its head to snatch away the leadership of the revolution and to prevent its passage to the socialist

revolution.

Furthermore, Chairman Gonzalo generalizes that bureaucratic capitalism is not a process peculiar to China or to Peru, but that it follows the late conditions in which the various imperialists subjugate the oppressed nations of Asia, Africa, and Latin America, at a time when these oppressed nations have not yet destroyed the vestiges of feudalism, much less developed capitalism.

In synthesis, the key issue to understand the process of contemporary Peruvian society and the character of the revolution, is this Marxist-Leninist-Maoist, Gonzalo Thought thesis on bureaucratic capitalism, which is a contribution to the world revolution that we Marxist-Leninist-Maoists have firmly assumed with Gonzalo Thought.

What type of state is sustained by this semi-feudal and semi-colonial society, upon which bureaucratic capitalism is unfolding? Based on the analysis of contemporary Peruvian society and the masterful Maoist thesis "On New Democracy" which proposes that the many state systems in the world can be classified according to their class character into three fundamental types:

1. Republics under the dictatorship of the bourgeoisie, which also include the old democratic states and the states under the joint dictatorship of landowners and the big bourgeoisie;
2. republics under the dictatorship of the proletariat; and
3. republics under the joint dictatorship of the revolutionary classes.

Chairman Gonzalo establishes that the character of the old reactionary state in Peru is of the first type, a joint dictatorship of landowners and the big bourgeoisie, bureaucratic bourgeoisie or comprador that in collusion and contention struggle for the leadership of the State. Since the historical trend in Peru is that the bureaucratic bourgeoisie imposes itself, this necessarily implies a very acute and long struggle, especially since today the bureaucratic bourgeoisie is in command of the old landlord-bureaucratic state.

At the same time there are differences between the state system and the system of government. They are parts of a unity of opposites; the state system is the place that classes occupy within the state and the government is the form in which power is organized. Chairman Mao taught that the main thing is to define the class character of a state. The forms of government that are introduced can be civilian or military, with elections or by decree, liberal-democratic or fascist, but they always represent the dictatorship of the reactionary classes; to not see the old state this way is to fall into the trap of identifying a dictatorship with a military regime and to think that a civilian government is not a dictatorship, thus tailing one of the factions in the big bourgeoisie behind the tale of "defending democracy" or "avoiding military coups", positions that instead of destroying the old state support it and defend it, as is the case in Peru with the revisionists and opportunists of the United Left.

The old state is subordinated to imperialism, in our case mainly Yankee imperialism, which is propped up by its spinal column, the reactionary armed forces, and counts on a increasingly growing bureaucracy. The armed forces have the same character as the state that they support and defend.

Chairman Gonzalo tells us clearly: "It is this social system that yields their usufruct that the ruling classes and their master Yankee imperialism defends with blood and fire, through their landlord-bureaucratic state, sustained by their reactionary armed forces; constantly exercising their class dictatorship (of the big bourgeoisie and landlords), either through a de facto military government... or through governments stemming from elections and so-called constitutional ones..." and, "...this decrepit system of exploitation, destroys and halts the powerful creative forces of the people, the only forces capable of the deepest revolutionary transformation..."

2. TARGETS OF THE DEMOCRATIC REVOLUTION

Chairman Gonzalo teaches us that there are three targets of the democratic revolution: imperialism, bureaucratic capitalism and semi-feudal-

ism, with one of them being the principal target according in which the revolution crosses takes place. Today, in the period of the agrarian war, the principal target is semi-feudalism.

Imperialism, mainly Yankee, because for us it is the principal imperialism that dominates and that tries to ensure its dominance more and drives home our situation as a semi-colonial country; but we must also ward off penetration by Russian social-imperialism and of the other imperialist powers. We must use the various factions of the old state to sharpen their contradictions and isolate the principal enemy in order to defeat it. Bureaucratic capitalism is the constant obstacle of the democratic revolution that acts to maintain semi-feudalism and semi-colonialism at the service of imperialism. And semi-feudalism that subsists today with new modalities but that still constitutes the basic problem of the country.

3. TASKS OF THE DEMOCRATIC REVOLUTION

1st: To destroy imperialist domination, mainly Yankee imperialism in Peru's case, while warding off the actions of the other superpower, Russian social-imperialism and of the other imperialist powers.

2nd: To destroy bureaucratic capitalism, confiscating both the big state and non-state monopoly capital.

3rd: To destroy the property of the feudal landlords, confiscating both the big associative and non-associative properties, with individual distribution of the land under the slogan "Land to the tiller" [*La tierra para quien la trabaja*], primarily and principally to the poor peasants.

4th: To support middle capital, which is allowed to work while imposing conditions. All of this implies the collapse the old state through the People's War with armed revolutionary force and the leadership of the Communist Party in building a new State.

4. SOCIAL CLASSES IN THE DEMOCRATIC REVOLUTION

Chairman Gonzalo has defined the social classes which must be united according to the conditions of the revolution: the proletariat, the peasantry (mainly the poor peasants), the petty bourgeoisie and the middle bourgeoisie. The classes we aim against are: landlords of the old and the new mold, and the big bureaucratic bourgeoisie or comprador bourgeoisie.

Chairman Gonzalo tells us: "... the peasantry is the principal motive force... who for centuries fundamentally demand 'Land to the tiller' which despite their courageous struggles has yet to achieve it"; "... the proletariat... the leading class of our revolution... that in the long, arduous struggle has torn only starvation wages and has conquered only crumbs from their exploiters, only to lose them through each economic crisis that the society suffers; a proletariat that debates within a sinister iron circle..."; "a petty bourgeoisie with broad layers, which corresponds to a backward country, who sees their dreams shattered in time to the inexorable pauperization that the prevailing social order imposes to them" and, "a petty bourgeoisie, a national bourgeoisie that is weak and lacks capital, which develops unevenly, zig-zagging and split between revolution and counter-revolution...". "Four classes that historically make up the people and the motive forces of the revolution, but of them all it is mainly the poor peasantry who are the main driving force".

A particular importance is attached to the scientific organization of poverty, a thesis that comes from Marx and that for us implies organizing the mainly poor peasantry and the poorest masses in the cities into a Communist Party, a People's Guerrilla Army and a New State that is concretized through People's Committees. A series of relationships is established. Thus, to speak of the peasant question is to speak of the land question and to speak of the land question is to speak of the military question, and to speak of the military question is to speak of the question of power, of the New State which we will reach through the democratic revolution led by the proletariat through its Party, the Communist Party. In the People's War, the peasant question is the base and the military question is the guide. Furthermore, without the peasantry in arms there is no hegemony.

in the Front. It is, then, of great significance to understand that the peasant question is basic and it sustains all of the actions in the democratic revolution. It is important even in the socialist revolution.

The proletariat is the leading class. It is the class that guarantees the Communist course of the revolution, that unites with the peasantry, it makes up the worker-peasant alliance, the basis of the Front. The Peruvian proletariat that is concentrated largely in the capital and is proportionally greater than in China, but in terms of percentage decreases day by day, a specific situation that presents itself as we apply the democratic revolution, for which we wage the People's War in the cities as a complement. A class that has arrived today to the formation of a Communist Party, a Marxist-Leninist-Maoist, Gonzalo Thought party that has generated a People's Guerrilla Army which it leads absolutely and a New State which it leads in a joint dictatorship, a Party that through almost 20 years of reconstitution and seven in leadership of the People's War has given the people a great historical leap. It is vital to understand its leading role in the democratic revolution, since it guarantees the correct course towards Communism; and, without the leadership of the proletariat the democratic revolution would evolve into an armed action under the leadership of the bourgeoisie and would fall under the tutelage of a superpower or imperialist power.

To the above two classes are added the petty bourgeoisie, and taken together they are the solid trunk of the revolutionary Front, which is no more than a Front for the People's War and a framework of the alliance of classes that make up the New State, the People's Committees in the countryside and the Revolutionary Defense Movement of the People in the cities.

Concerning the middle bourgeoisie, today it does not participate in the revolution but its interests are respected. It is not a target of the democratic revolution; it is a class that suffers ever-greater restrictions from the reactionaries but it is of dual character and in the course of the democratic revolution can join the side of the revolution at any moment. If the interests of the middle bourgeoisie are not taken into account then the revolution would change character, it would no longer be democratic but

socialist.

In sum, the New State that we are forming in the democratic revolution will be a joint dictatorship, an alliance of four classes led by the proletariat through its Party, the Communist Party: a dictatorship of workers, peasants, the petty bourgeoisie and under certain conditions the national or middle bourgeoisie; a dictatorship that today is of three classes, since the middle bourgeoisie do not participate in the revolution, but their interests are respected. These classes make up the dictatorship of New Democracy in the state system, and a People's Assembly as a system of government.

5. FUNDAMENTAL CONTRADICTIONS IN THE DEMOCRATIC REVOLUTION

In the democratic revolution there are three fundamental contradictions: The contradiction between nation-imperialism, the contradiction between the people and bureaucratic capitalism, and the contradiction between the masses and feudalism. Depending on the periods of the revolution, any one of these can be the principal contradiction. As we develop an agrarian war today, if we carefully take note of the three, the principal contradiction is between the masses and feudalism. This has a process of development in the different phases of the war, thus in our case the principal contradiction of masses-feudalism has unfolded as masses-government, and later will be between the new state — old state, and its perspective is Communist Party — reactionary armed forces.

6. STAGES OF THE REVOLUTION

Chairman Gonzalo teaches us that the democratic revolution is the indispensable first stage in the oppressed nations, which will pass through various periods according to how such contradictions are resolved. There is an unbreakable relationship and an uninterrupted road between the democratic revolution and the second stage, which is the socialist revolution, and its perspective is a series of cultural revolutions to arrive at

Communism, serving the world revolution. As such, we have a maximum program and a minimal one, the minimum being the program of the democratic revolution that is specified in each period and which implies a new politics: the joint dictatorship of four classes; a new economy: confiscation of big imperialist capital, of bureaucratic capitalism, and of the big feudal landlord property, with individual land distribution to the mainly poor peasants; a new culture: national, or rather anti-imperialist, democratic, or rather for the people, and scientific, or based on the ideology of Marxism-Leninism-Maoism, Gonzalo Thought. The maximum program implies that we, as Communists, aim to eliminate the three inequalities between town and countryside, between intellectual and manual work, and between workers and peasants. Two programs for which we give our lives against every kind of injury, taunt and abjectness. Only the Communists can fight for the revolution to maintain its course.

Chairman Gonzalo stated: "What in essence is this democratic revolution? It is a peasant war led by the Communist Party, which intends to create a new state comprised of four classes to crush imperialism, the big bourgeoisie, and the landlords in order to fulfil its four tasks. The democratic revolution has a principal form of struggle: The People's War, and a principal form of organization: the armed force, which is the solution to the land question, the national question, and the question of the destruction of the landlord bureaucratic state and the reactionary armed forces, the vertebral column that sustains it, in order to fulfill the political objective of building a new state, a state of new democracy, and to make the People's Republic of New Democracy, advancing immediately to the socialist revolution. In synthesis, the democratic revolution is concretized by a peasant war led by the Communist Party; any other modality is only a service to the landlord bureaucratic state."

In synthesis, Chairman Gonzalo demonstrates the force of the two stages of the revolution in the oppressed nations and establishes that the world proletarian revolution has three types of revolution. As such, by making the democratic revolution, the Communist Party of Peru is serving the world revolution and Chairman Gonzalo is contributing to the world revolution. We, with Marxism-Leninism-Maoism, Gonzalo Thought, have assumed the line on the democratic revolution established by Chairman Gonzalo.

7. HOW IS THE DEMOCRATIC REVOLUTION BEING APPLIED TODAY?

In over seven years of the People's War in Peru, the justness and correctness of Gonzalo Thought is demonstrated, and we see that the Communist Party of Peru, with the leadership of President Gonzalo, is leading the poor peasantry in arms, is forming a joint dictatorship of worker-peasants, and the petty bourgeoisie under the hegemony of the proletariat, is observing the interests of the middle bourgeoisie, and is destroying thirteen centuries of the reactionary state. It is a dictatorship that marches within the People's Committees, today clandestine, which are expressions of the New State that exercises power through People's Assemblies, in which everyone expresses opinions, chooses, judges, or sanctions by applying true democracy. They do not hesitate in using the dictatorship, force if necessary in order to maintain their power and to defend it from the exploitative classes or their oppressors, *gamonales* or *lacyes*; thus specifying a new politics and an advance in the seizure of Power from below. It is destroying the basis of this society, semi-feudalism, and it is introducing new social relations of production by applying a new economy, taking into account the agrarian tactic of combating the evolution of semi-feudalism by aiming at associative property and avoiding non-associative property, neutralizing the rich peasantry, winning over the middle peasantry and basing itself on the poor peasantry; and the agrarian program of "Land to the tiller" through confiscation and individual distribution through a process: with plans of razing, whose concrete objective is to destroy semi-feudal relations in order to disarticulate the productive process, directing the spearhead of the revolution at dismantling the power of the *gamonales* with armed actions; applying sowing and collective crop harvestings although we do not yet have power and while the EGP is not sufficiently developed, all the peasants work everyone's land, always collectively favoring the mainly poor peasantry. In the event of a surplus, a form of taxes is calculated and produce or services is distributed to the poorest and to the middle peasants. The lands of the rich peasants are not touched unless such land is needed, but conditions are imposed on them. This political policy has had highly positive results: it has benefitted the poorest, it has increased the quality of the produce and above all it is defended better; the perspective of this policy is

invasion of lands and individual allotment. Also, particularly in new peasant zones, we have applied invasions of lands and individual allotment, fighting the struggle in the countryside and disturbing the plans of the old state, of each government in turn, in each specific conjuncture, organizing the armed defense. Today, we have generalized the land invasions countrywide. Furthermore, the organization of production of an entire people is being achieved, with the exchange of produce or seeds, the collection of firewood or *cochinilla* [a type of plant used in making dyes — trans.], for example, communal shops, trade, and mule driving. This process serves the actions in cities, sabotages against demo-bourgeois or corporative-fascist state organizations, state or private and imperialist banks, imperialist centers of the superpowers or powers, industrial or “research” sites, businesses of bureaucratic capitalism, for example Centromin Peru; also the selective annihilation of recalcitrants and the agitprop campaigns and armed propaganda.

And on the basis of this new politics and new economy, a new culture is being erected that beats in the hearts of mainly the poor peasants; basic education is a problem that deserves our fundamental attention and is unfolding under coeducation, education and work, with a basic program for the children, adults, and for the masses in general; it is truly important. The problems of health and recreation of the masses are also of vital importance. Thus, the masses are organized, forming their mobilization, politicization, organization and armament, aiming towards the armed sea of masses, based on the ideology of Marxism-Leninism-Maoism, Gonzalo Thought, under the leadership of the Party, with the experience of the People’s War and above all and principally with the new power, exercising it, conquering it, defending it and developing it, as People’s Committees, Bases of Support and advancing the People’s Republic of New Democracy.

This is the democratic revolution that the Party is specifying for Peruvian society, overthrowing imperialism, bureaucratic capitalism and semi-feudalism in the country through a united People’s War, principally in the countryside and with an urban complement, and it is not the “democratic revolution” falsely proclaimed by the current fascist and corporatist Apra government that denies the character of Peruvian society, classes and the

class struggle, especially the landlord-bureaucratic dictatorial character of the old state, as well as the need for violence to topple it. It is a Maoist-Leninist-Maoist, Gonzalo Thought democratic revolution that constitutes an ardent and growing flame serving the world proletarian revolution which is guaranteed by the masterful leadership of Chairman Gonzalo.

DOWN WITH THE LANDLORD-BUREAUCRATIC STATE!

FOR THE PEOPLE’S REPUBLIC OF NEW DEMOCRACY!

LONG LIVE THE PERUVIAN REVOLUTION!

[printed without changes from the text as contained in the archives of the Maoist Experimentation Project.]

INTERNATIONAL LINE

INTRODUCTION

Chairman Gonzalo established the international line of the Communist Party of Peru. As proletarian internationalists, he teaches us that we must begin by unfolding the Peruvian revolution through the People's War as part of, and at the service of, the world proletarian revolution. We are marching towards our inalterable goal, Communism; taking into account that each revolution is unfolded within the zigzags of world politics.

In appraising the world situation, Chairman Gonzalo begins with Lenin's thesis: "The economic relationships of imperialism constitute the basis of the existing international situation. The history of the XX Century has been defined completely by this new phase of capitalism, its last and highest phase," and that the difference between oppressed and oppressor countries is a distinctive feature of imperialism. Since we are in its final and highest phase, imperialism, in order to analyze the current situation we cannot depart from the fundamental contradiction of capitalism.

Furthermore, upholding what Chairman Mao taught us, that imperialism and all reactionaries are paper tigers and that what is truly powerful are the people, and that: "Soviet revisionists and American imperialism, being co-conspirators, have perpetrated so many crimes that the revolutionary peoples of the entire world will not let them go unpunished. The peoples of all the countries are rising up. A new historical period of struggle against American imperialism and Soviet revisionism has begun." He sustains that the destruction of imperialism and world reaction to be carried out by the Communist Parties, leading the proletariat and the peoples of the world, will be an incontrovertible reality. He calls upon us to fight against the two imperialist superpowers, Yankee imperialism and Soviet social-imperialism, against the imperialist powers and world reaction, in accordance with the specific conditions of each revolution to determine the principal enemy and to confront their actions.

1. THE NEW ERA

The victory of the October Revolution in 1917 marked an extraordinary milestone in world history, the end of the bourgeois revolution and the beginning of the world proletarian revolution. This new period was signaled by an intensifying violence expressing the decrepitude of the bourgeoisie in leading the revolution and the maturity of the proletariat to take, lead, and maintain the power of the dictatorship of the proletariat. The revolutions of the oppressed nations also occur within this framework.

In the midst of a complex system of wars of all types, imperialism will be sunk along with world reaction, from which socialism will emerge; consequently, revolution and counter-revolution are conscious that only through war are political changes defined. Since war has a class character, there are imperialist wars such as the First and Second World Wars that were wars of plunder for an allotment of the world; or imperialist wars of aggression against oppressed nations such as those of England in the Malvinas, Yankee imperialism in Vietnam, and social-imperialism in Afghanistan; and national liberation wars such as those which are waged in Asia, Africa, and Latin America. The People's War in Peru is led by Marxism-Leninism-Maoism, Gonzalo Thought, and for this reason, it cannot be held back by the superpowers, nor any imperialistic power because of its just character and correct ideology. It is in the vanguard, it is a reality that demonstrates to us that the Communists should focus on this principal aspect of developing people's war as the principal form of struggle to serve the world revolution.

Confronting this situation, that only through war is the world transformed, we uphold the omnipotence of revolutionary war, meaning people's war, as the highest military theory, that of the proletariat which must be applied according to each type of country whether imperialist or oppressed as outlined by Chairman Mao. Thus, the world people's war is an adequate response that serves to prevent the imperialist war or, if this is already happening, to transform it into people's war. But as Communists, we wage war to destroy war through war in order to establish a "lasting Peace." We are the only ones that fight for a real peace — not

like Reagan and Gorbachev who wage war the more they speak of peace; they are the warmongers.

Upon analyzing the world in this era, we see that four fundamental contradictions are expressed: 1) the contradiction between capitalism and socialism, referring to the contradiction between two radically different systems, which will encompass this entire era. This contradiction will be one of the last to be resolved, and will continue after the seizure of power; 2) the contradiction between the bourgeoisie and the proletariat, the contradiction between two opposite classes that will persist after the taking of power, expressing itself through multiple ideological, political and economic forms until its resolution with the arrival of Communism; 3) the inter-imperialist contradictions, the contradiction between the imperialists themselves for hegemony in the world and occurring between mutual superpowers, between superpowers and the minor imperialist powers and among the minor imperialist powers themselves. This contradiction will be solved during the subsequent era of 50 to 100 years; 4) contradictions between oppressed nations and imperialism which is the struggle of the oppressed nations to destroy imperialism and reaction, whose resolution is also framed within the next 50 to 100 years. During this period, this is the principal contradiction (though any one of the four fundamental contradictions can become principal in accordance with the specific circumstances of the class struggle, temporarily, or in certain countries).

In perspective, in order to arrive at our final goal, Communism, Marxist-Leninist-Maoists must carry forward three types of revolutions: 1) democratic revolution, the bourgeois revolution of a new type led by the proletariat in the oppressed countries, which establishes the dictatorship of the proletariat, consisting also of the peasantry, the petty bourgeoisie, and in certain conditions the middle bourgeoisie, under the hegemony of the proletariat; 2) socialist revolution, in the imperialist and capitalist countries, which establishes the dictatorship of the proletariat; 3) cultural revolutions, which are made to continue the revolution under the dictatorship of the proletariat. The latter is to suppress and eliminate the regeneration of capitalism and to wage armed combat against attempts at capitalist restoration, and which also serves to strengthen the

dictatorship of the proletariat and to facilitate the march towards Communism.

Just as no class in the world was able to seize power all at once, but only through a process of restorations and counter-restorations, when the proletariat takes power and establishes its dictatorship, the eagerness of the bourgeoisie for restoring capitalism and to recover its power grows and opens up a historical process of struggle by the proletariat to maintain and defend its dictatorship and to combat the conspiracy of capitalist restoration. This struggle between restoration and counter-restoration is an undeniable historical law, which is replayed under the dictatorship of the proletariat. In world history, when the feudal class advanced in China, it was delayed 250 years while it crushed the restoration of slavery; when the bourgeois class in the West struggled against feudalism to crush the attempts at restoration or the actual restorations of feudalism, it took 300 years to be definitively established in power. And, addressing a revolution in which the proletariat is definitively established in power, the acute struggle between restoration and counter-restoration will last approximately 200 years, starting from the Paris Commune in 1871. The experiences of capitalist restoration in the USSR and in China taught us great lessons, positive as well as negative; especially emphasizing the gigantic steps forward in the formation of the new State and how the Great Proletarian Cultural Revolution is the solution to avert restoration.

We, who follow Marxism-Leninism-Maoism, Gonzalo Thought, reaffirm ourselves in revolutionary violence as the universal law to conquer power, and that it is crucial to substitute one class by another. The democratic revolutions are carried out with revolutionary violence. Socialist revolutions are carried out with revolutionary violence and, since they are faced with restorations, power will be recovered through revolutionary violence. We will maintain the continuation of the revolution under the dictatorship of the proletariat with revolutionary violence through cultural revolutions and we will only reach Communism through revolutionary violence. While there is a place on the Earth in which exploitation exists, we will finish it off through revolutionary violence.

This new era arms us with a wealth of new weapons, and we Communists

must strengthen ourselves ideologically, politically, and organically to assume the responsibilities that correspond to us at this time.

2. THE PROCESS OF THE WORLD REVOLUTION

There are two currents that operate in the international Communist movement. The international proletarian movement and the national liberation movement. The first leads and the second is the base.

The national liberation movement.

It takes place in the oppressed nations against imperialism and reaction. In the first decade of this century, Lenin paid close attention to the struggles in India, China, and Iran. He outlined that the socialist revolution would not be only and exclusively of the proletariat against its bourgeoisie, but also of all the colonies against their oppressors. He said there is a fusion of two forces, the international proletarian movement and the national liberation movement and, that the weight of the masses in the oppressed nations constitutes most of the population in the world and will be decisive in the world revolution. He concluded that revolution is shifting to the oppressed nations, but this fact does not negate the revolution in Europe, which was demonstrated by how a formerly socialist State such as the USSR could develop in the midst of imperialist encirclement. Developing the ideas of Marx, Lenin laid the strategic foundations of the world revolution to undermine imperialism by linking the struggle of the national liberation movement with the struggles of the international proletarian movement in order to develop the revolution. Although the slogan for Communists is "Proletarians of all countries, Unite!," he proposed the slogan that must guide the struggle of the two forces: "Proletarians of all countries and peoples of the world, Unite!" Chairman Mao Tse-tung developed Lenin's strategy based on the great significance the national liberation movement has for the world revolution since imperialism plunders ever more from the oppressed nations, which in turn rise-up in powerful revolutionary storms that must be led by their Communist parties. Thus, the national liberation movement is fused to the international proletarian movement and these two forces propel the development of world history. Chairman Gonzalo teaches us that the strategy that Communists

must follow should be based on the thesis laid down by Lenin and developed by Chairman Mao.

The international proletarian movement, is the theory and practice of the international proletariat. The proletariat struggles on three levels: theoretical, political, and economic. Since the proletariat appears in history as the final class, it does so in constant struggle, highlighted by the following milestones: 1848, the Communist Manifesto elaborated by Marx and Engels established the basis and the program of the proletariat. 1871, the Paris Commune where for the first time the proletariat conquers power. 1905, the dress rehearsal of the revolution. 1917, victory of the October Revolution in Russia, the class established the joint dictatorship of the proletariat and opened a new era. 1949, victory of the Chinese revolution, and the establishment of the joint dictatorship led by the proletariat which resolved the passage to the socialist revolution, and changed the correlation forces in the world. In the decade of the 1960s with the Great Proletarian Cultural Revolution, led by Chairman Mao Tse-tung, the revolution continued under the dictatorship of the proletariat in the acute struggle between restoration and counter-restoration.

In its struggle for its rights and demands the proletariat generates the union and the strike, which are not only meant to be instruments for economic struggle, but to forge the class "for the great battles still to come." The strike is the principal instrument in the economic struggle and the general strike is a complement to the insurrection, but it is wrong to expound, as do Sorel, the anarchists, and others, that power is can be seized by the general strike alone. We develop the struggle for better living conditions as a function of the conquest of Power.

The proletariat generates a political apparatus. As defined by Marx, the Communist Party is totally opposite and different from the other parties seeking political power. Lenin established the characteristics of the Party of the new type, combating the undermining influences of the old revisionism that generated bourgeois workers' parties based on the labor aristocracy, the union bureaucracy, parliamentary cretinism, all tied to the old order. Chairman Mao Tse-tung developed the construction of the Party based on the gun and outlined the construction of the three instruments.

Chairman Gonzalo established the thesis of the militarization of the Communist parties and the concentric construction of the three instruments.

The proletariat generates ideology: Marxism-Leninism-Maoism, principally Maoism for the world revolution and Marxism-Leninism-Maoism, Gonzalo Thought, mainly Gonzalo Thought, for the Peruvian revolution. Marxism was based on the ideas of Marx. Marx and Engels drew ideas from the best that humanity had produced: German classical philosophy, English political economy and French socialism on which they based the ideology of the proletariat. Marxism has not taken a step in its life without struggling against wrong positions. It stood up against Proudhon and anarchism, against right-wing deviations of the supposedly creative developments of Duhring, and against the opportunist positions that emerged in the German Social Democratic Party. After the death of Engels, the old revisionism unfolds with Bernstein and Kautsky; Lenin is going to defeat them. In sum, in its first stage Marxism establishes the Marxist philosophy or dialectical materialism, Marxist political economy, and scientific socialism.

Lenin develops Marxism and brings it to a second stage, Marxism-Leninism. This stage is achieved through hard struggles fought against the old revisionism that was denying Marxist philosophy, by proposing neo-Kantism instead; that is idealism and not dialectical materialism. In political economy, they were denying the growing pauperization among the proletariat, and claimed that the proletariat's demands were being satisfied by capitalism. They denied the fact of imperialism and surplus value. In scientific socialism, they propagated pacifism, denying the class struggle and revolutionary violence.

Revisionism means to revise Marxist principles by invoking new circumstances. Lenin said that revisionism is the advance of bourgeois ideology in the ranks of the proletariat and that to fight effectively against imperialism one must also fight against revisionism, since they are two sides of the same coin. Lenin emphasized that revisionism seeks to divide the trade unions and the political movement of the proletariat and that it generates the split in socialism. In this effective and relentless struggle against revisionism, during World War I Lenin further proposed the need

to convert the imperialist war into a revolutionary war, unmasking the old revisionists as social-patriots. Lenin pointed out that in revolutionary times one must create new organizations, since the reactionaries can destroy the legal organizations and we should develop clandestine organizations even for mass work. Based on these principles, he led the October Revolution with the Communist Party through the insurrection.

In the process of building socialism in the USSR, Stalin continued the work of Lenin. He waged a 13-year struggle against the deviations of Trotsky, Zinoviev, and Kamenev that concluded in 1937. It is untruthful to say that things were administratively resolved. We agree with the position of Chairman Mao on the legacy of comrade Stalin as being 70% positive. As Communists today we have the task of making an adequate analysis of World War II, the standing of the International Communist movement and, particularly, to study well its VII Congress and, within this, the role of Comrade Stalin, along with the actions of revisionists in France, Italy, etc.

In developing Marxism-Leninism, Chairman Mao Tse-tung raises Marxism to its highest summit, thus the theory of the proletariat evolves into Marxism-Leninism-Maoism. This task is fulfilled in the midst of a tenacious and persistent struggle, crushing the right opportunist line within the Chinese Communist Party, especially the revisionist line of Liu Shao-chi and Teng Hsiao-ping; and on the international level, he led the struggle against and the defeat of the contemporary revisionism of Khrushchev. Mao forged the democratic revolution in China, the leap to the socialist revolution and the Great Proletarian Cultural Revolution. What is fundamental in Maoism is political power, the power of the proletariat, the power of the dictatorship of the proletariat, based on an armed force led by the Party. Maoism is the application of Marxism-Leninism to the oppressed countries, of the strategic offensive of the world revolution, and of the continuation of the revolution under the dictatorship of the proletariat.

We Communists have three great swords: our founder Marx, the great Lenin, and Chairman Mao Tse-tung. Our great task is to uphold, defend, and to apply Marxism-Leninism-Maoism, principally Maoism, and place

it as the command and guide of the world revolution.

Continuing the development of Marxism-Leninism-Maoism, developing the Peruvian revolution and supporting the world revolution, Chairman Gonzalo upholds, defends and applies our undefeated and unfading ideology: Marxism-Leninism-Maoism, Gonzalo Thought as the base of Party unity. For us, what is principal is to incarnate Gonzalo Thought because it is the guarantee of victory that leads us to the democratic revolution, to the socialist revolution, to the cultural revolutions, and on through to Communism.

Chairman Gonzalo also teaches us that **in the process of the world revolution to sweep away imperialism and reaction from the face of the earth there are three moments: 1st, the strategic defensive; 2nd, the strategic equilibrium; and 3rd, the strategic offensive of the world revolution.** He reaches this conclusion by applying the law of contradiction to the revolution since contradiction rules everything and all contradictions have two aspects in struggle; in this case revolution and counter-revolution. The strategic defensive of the world revolution is opposed to the offensive of the counter-revolution, beginning in 1871 with the Paris Commune and ending with the Second World War. The strategic equilibrium begins after the victory of the Chinese revolution, the Great Proletarian Cultural Revolution, and the development of the powerful national liberation movements. Afterwards, the world revolution enters the strategic offensive, this moment can be identified in history in connection with the 1980s in which we see indications such as the Iran-Iraq war, Afghanistan, Nicaragua, the beginning of the People's War in Peru, an era circumscribed within the "next 50 to 100 years." From there onward the contradiction between capitalism and socialism will develop and whose resolution will carry us to Communism. Our conception is of a long-term process with the conviction of reaching Communism even if it means passing through a series of twists and turns and the setbacks that will necessarily occur. Furthermore, it is not strange that we should apply the three moments to the world revolution, since Chairman Mao applied them to the process of the protracted people's war. As Communists, we should see not only the specific moment, but the long years to come.

3. CURRENT SITUATION AND PERSPECTIVE.

In the current situation and in perspective we have entered the **strategic offensive of the world revolution**, we are within the "50 to 100 years" in which imperialism will be sunk together with world reaction and we will enter the stage when the proletariat firmly takes root in power and establishes its dictatorship. From there forward the contradiction will be between socialism and capitalism on the road toward Communism. The fact that restorations have occurred in the USSR and China does not negate the developmental process of the international proletariat, but shows how fierce the struggle is between restoration and counter-restoration is from which the Communists draw lessons to prevent the restoration of capitalism and to definitively establish the dictatorship of the proletariat.

We reaffirm the thesis of Chairman Mao Tse-tung that a period of struggle has begun between **American imperialism and Soviet social-imperialism**; thus the two principal enemies are defined at the world level for those who make democratic revolution or socialist revolution, including those who make nationalist movements, and the corresponding task for them is that each revolution or movement specify its principal enemy and seek to combat the dominance of the other superpower or of the other powers. In Peru, Yankee imperialism dominates us in collusion with the big bourgeoisie and the landowners. However, at the world level there is contention between the two superpowers for world hegemony. We fight against American imperialism, feudalism and bureaucratic capitalism, but we can not allow its substitution with the domination of social-imperialism, nor of some other power. In Afghanistan, the direct aggression is by Soviet social-imperialism that contends for hegemony with Yankee imperialism, China, as well as with other Western powers, and there a struggle must be unleashed against social-imperialism as the principal enemy and to deny access to either the domination of American imperialism or of other powers; the problem is that the struggle is not correctly unfolded due to lack of political leadership, of a Communist Party. In synthesis, there are two superpowers that are the principal enemies with one being the principal in each case, and we do not overlook the actions of the imperialist powers.

We consider Chairman Mao Tse-tung's thesis that three worlds are delineated just and correct and that it is connected with Lenin's thesis on the distribution of forces in the world based on the analysis of classes and contradictions. We reject the opportunist and revisionist misrepresentation by Teng Hsiao-ping of the three worlds that follows at the tail of the U.S. in order to betray the revolution. Starting from this, Chairman Gonzalo analyzes the current situation in which the three worlds are delineated and further demonstrated that they are a reality.

The first world is the two superpowers, the U.S. and the USSR which contend for world hegemony and which can unleash an imperialist war. They are superpowers because they are economically, politically, and militarily more powerful compared to the other powers. The U.S. has an economy centered on non-state monopoly of property; politically, it develops a bourgeois democracy with a growing restriction of rights. It is a reactionary liberalism; militarily, it is the most powerful in the West and has a longer process of development. The USSR is economically based on a state monopoly, with a politically fascist dictatorship of a bureaucratic bourgeoisie and is a top-level military power although its process of development is shorter. The U.S. seeks to maintain its dominance and also to expand it. The USSR aims more towards expansion because it is a new superpower and economically it is in her interests to dominate Europe to improve its conditions. In synthesis, they are two superpowers which do not constitute a block but have contradictions, clear mutual differences, and they move within the law of collusion and contention for the redivision of the world. The second world consists of the imperialist powers which are not superpowers, but have smaller economic, political, and military power such as Japan, Germany, France, Italy, etc. which have contradictions with the superpowers because they sustain, for example, the devaluation of the dollar, military restrictions, and political impositions; these imperialist powers want to take advantage of the contention between the superpowers in order for them to emerge as new superpowers, and they also unleash wars of aggression against the oppressed nations and furthermore, acute contradictions exist among them. The third world is composed of the oppressed nations of Asia, Africa, and Latin America. They are colonies or semi-colonies where feudalism has not been destroyed, and on that basis a bureaucratic capitalism unfolds, they

are tied to a superpower or imperialist power. They have contradictions with imperialism, furthermore they fight against their own big bourgeoisie and landlords, both of which are at the service of and in collusion with imperialism, especially with the superpowers.

All this gives us the basis on which the Communists can establish the strategy and tactics of the world revolution. Chairman Mao Tse-tung had come to establish the strategy and tactics of the world revolution but the Chinese revisionists concealed it. Therefore, it remains for us to extract from his own ideas, especially if there are new situations in sight.

Our Party sustains the view that in the current world there are three fundamental contradictions: 1) The contradiction of the oppressed nations, on one side, against the superpowers and imperialist powers, on the other. Here the thesis that three worlds are delineated is contained, and we formulate it this way because the kernel of that contradiction lies with the superpowers but it is also a contradiction with the imperialist powers. **This is the principal contradiction** and its solution is the development and victory of new democratic revolutions. 2) The contradiction between the proletariat and the bourgeoisie, which has as its solution the socialist revolution and within that perspective, the proletarian cultural revolution. 3) The inter-imperialist contradictions between the superpowers themselves, between the superpowers and the smaller imperialist powers and, finally, among the imperialist powers themselves, which leads to war for world hegemony and imperialistic wars of plunder which the proletariat must oppose with people's war and in the long run, world people's war. We do not list the contradiction socialism-capitalism because it exists only at an ideological and political level, since socialism does not exist anywhere as a state; today there is no socialist system. It existed, and to say that it exists today it is to claim in essence that the USSR is socialist, which is a revisionist position.

The need to address the contradictions serves to analyze the world situation and to define its strategy and tactics within its strategic and conflicting zones. Today, the most incendiary conflicting points are: Southeast Asia where the struggle in Vietnam, Laos, and Kampuchea are a focal point in the immense strategic region of Asia, a region where great masses

are concentrated. If India, for example, had a sufficiently developed Communist Party, it would serve to powerfully advance the revolution. In the Middle East, the great oil center, there is also an acute contest between the superpowers and powers bound to the issues of the Near East and to nationalist and even reactionary movements. Another area is South Africa, where there are guerrilla movements that are usurped by the superpowers to convert them into occupation forces and dominate them. Latin America is an important center of struggle, from Central America (Nicaragua and El Salvador) to the volatility of the Antilles (Haiti, etc.), and the People's War in Peru, a Marxist-Leninist-Maoist, Gonzalo Thought revolution that struggles for an authentic democratic revolution without submitting to any superpower or power. In Europe, where persistent anti-imperialist military actions are developing, it is necessary to study their ideology and the politics they uphold, the class which they serve, their links with the ideology of the proletariat, and their role within the world proletarian revolution, as well as their position on contemporary revisionism. These movements express the uneven development of the revolutionary situation that exists in the Old World. Any one of these points of conflict could provide the spark to an imperialist World War, a situation that occurs when the strategic superiority of one of the superpowers is defined. Therefore, it is increasingly urgent and peremptory to rely upon Communist parties based on Marxism-Leninism-Maoism that are forged for and in people's war through their militarization. To strategically define the zones of secondary and principal importance in waging the world revolution, is key to establishing the role that each region and each party will play in the world revolution.

For the Communist Parties, the problem is not to focus attention on the imperialist World War but to do so on the people's war, since only from such a conflict will power led by the proletariat derive. We believe that while there is imperialism, there is a likelihood that imperialist World Wars will develop. What Chairman Mao said is certain, that either revolution will prevent war or World War will provoke revolution. In order for an imperialist world war to happen, the strategic superiority of one of the superpowers must be defined. According to the reactionary military theoreticians, this situation would unfold at the moment of the first use of atomic weapons, or the overwhelming atomic bombardment by each bel-

ligerent. This would be followed by a second moment, which would involve contingents of millions in an invasion and, subsequently, (since the objective is the division of the spoils, especially of the oppressed nations) a conventional war to occupy territories. Then it will enter into a great and ferocious massacre which will have repercussions against the imperialists and will provide great reasons for the oppressed nations, the peoples of the world and the class to rise up in people's war. Thus, if another imperialist world war presents itself, first, we will oppose it, and second, we will not fear it as we will focus on revolution. Third, to focus on revolution means to wage the people's war led by the proletariat through its Communist parties; and fourth, this people's war must be specified in each type of country according to its type of revolution. Therefore, the world people's war is the order of the day.

4. THE INTERNATIONAL COMMUNIST MOVEMENT AND THE REVOLUTIONARY INTERNATIONALIST MOVEMENT

The history of the International Communist Movement is a glorious process of struggle through which the Communists in the world have fought, and continue to fight, for unity in order to attain their unalterable goal: a Communist society. In this heroic struggle, three Internationals were forged.

The International Workers' Association, or First International, was founded by Marx and Engels in 1864. In hard struggle they opposed and crushed the anarchistic positions of Bakunin and established that there is only one doctrine of the proletariat: Marxism. Lenin says that the role fulfilled by the First International was to lay down the ideological foundations of the doctrine of the proletariat. This International split, and when this was blamed on Marx and Engels, they answered that if such a division had not occurred, the International would have died in any case—killed by those who united in rejecting principles. The Second International was founded by Engels in 1889. It served to multiply organizations and parties, but with the death of Engels, the emerging old-style revisionism was confronted and crushed by Lenin. This International became bankrupt in the First World War when its leadership (Kautsky and

Bernstein), instead of opposing the imperialist world war in order to transform it into revolution, supported the war of plunder and their own countries' bourgeoisie. Thus, they turned into social-patriots. In 1919 Lenin organized the Third International, the Communist International, conceiving of it as a fighting machine to carry out the world revolution and the establishment of the proletarian dictatorship. Two problems emerged in the Communist International during the 1920s which were to have great repercussions: The problem of Germany (or rather, the revolution in an advanced country), and the problem of China (or revolution in a backward country). The situation became more acute with the emergence and victory of fascism and the question on how to conceive the United Front. Thorez and Togliatti proposed revisionist opinions, seeking to support rather than destroy the old order, while focusing solely on the anti-fascist struggle. It is an urgent task for Communists, and for our Party, to evaluate the Communist International, especially its VII Congress before World War II, and the role of Comrade Stalin. In 1943 the International was dissolved, leaving only an Information Committee.

The struggle of Communists to unite at an international level is long and complex. This was shown in the struggle against contemporary revisionism after World War II. Tito was condemned in 1948. The ideas of Browder also played a negative role. The Workers' and Communist parties met in Moscow in 1957 and 1960 after the Twentieth Congress of the Communist Party of the Soviet Union (CPSU) in 1956, in which Khrushchev had already usurped the dictatorship of the proletariat in the USSR, and assaulted it under the pretext of combating Comrade Stalin. However, the prestige of the USSR was still very great throughout the world, and in such circumstances the meetings of 1957 and 1960 agreed on ambiguous positions, in spite of the firm, principled positions upheld by the Communist Party of China (CPC) (especially those of Chairman Mao), and the Party of Labor of Albania. The positions of Chairman Mao caused the CPSU to alter some of its positions, but the positions of contemporary revisionism were systematized in 1961, when the CPSU held its twenty-second Congress.

Chairman Mao, leading the CPC, summarized the essence of the new revisionism systematized in the "three peacefuls" and the "two alls." With

"peaceful coexistence," Khrushchev had twisted the old thesis of Lenin that distinguished between relationships among states to those within states to propose that the general line of the international Communist movement is "peaceful coexistence." For Khrushchev, the problem was to prevent war, because according to him, atomic weapons did not distinguish between exploiters and exploited and men had to fraternize in order to prevent the annihilation of humanity." Peaceful transition" proposes that revolution no longer required revolutionary violence but that one social system could be transformed into another through the "peaceful route": through elections or parliamentarism. The concept of "peaceful emulation" expressed the idea that to destroy the imperialist system, the socialist system had to emulate it in order to demonstrate to the imperialists that the socialist system is superior, and thus encourage the imperialists to become socialists. The "state of the whole people" was the revisionist thesis with which Khrushchev intended to deny the class character of the state. It was specifically aimed against the dictatorship of the proletariat. The "party of the whole people" was another monstrosity which denied the class character of the Party as the party of the proletariat. Khrushchev maintained that the Twenty-second Congress of the CPSU was the new program of the Communists, and thus the Communist Manifesto was substituted by the bourgeois slogans of "liberty," "equality," and "fraternity". The Manifesto is the program of the Communists, and its negation generated and sharpened the struggle between Marxism and revisionism.

On June 14, 1963, the "Proposal on the General Line of the International Communist Movement" (also known as "the Chinese letter") was published. Then the "Nine Commentaries," in which Chairman Mao and the CPC brilliantly criticized and crushed modern revisionism in all aspects, were circulated.

We understand that Chairman Mao and the CPC felt that because the political and ideological base — which had to be Marxism-Leninism-Mao Tse-tung Thought — had not yet been defined it was inconvenient to form a new Communist International in such circumstances. This was mainly due to the fact that the Party of Labor of Albania, led by Enver Hoxha, did not accept Mao Tse-tung Thought and advocated an International based only on Marxism-Leninism, disregarding the new develop-

ments. In essence, Hoxha was opposed to Mao Tse-tung Thought.

The growing influence of Chairman Mao in the world unfolded with the Great Proletarian Cultural Revolution. The CPC focused on very urgent problems, such as recovering power in the People's Republic of China from the usurpation of the revisionists Liu Shaochi and Teng Hsiao-ping, and on the method to continue the revolution under the dictatorship of the proletariat. Chairman Mao became the great teacher of the proletariat and the leader of the world revolution, in the class struggle at home and in the struggle against revisionism on the international level. His thought developed into the third stage of Marxism. In that era, Communists referred to this development as "Mao Tse-tung Thought." The Communist Party of Peru (PCP) adopted Marxism-Leninism-Mao Tse-tung Thought as the basis of party unity at the Sixth National Conference in January 1969. This was achieved as a result of the struggle by Chairman Gonzalo and the Red Fraction of the Party that had been adhering to Marxism-Leninism-Mao Tse-tung Thought since 1966. Chairman Gonzalo upheld the positions of Chairman Mao as early as 1962, and on the basis of that viewpoint, went on to forge the Red Fraction of the PCP. The authentic Communists were waiting for the CPC to define Maoism as the third stage of Marxism, but with the death of Chairman Mao in September 1976, the Chinese revisionists pulled off a counter-revolutionary coup aimed at Chairman Mao and his thought. Thereafter, the unity of the Marxists encountered serious and complex problems, but the Communist Party of Peru remained firm and unshakable in the defense of Marxism-Leninism-Mao Tse-tung Thought, immediately denouncing the counter-revolutionary coup and the revisionist usurpation in China. It was at that time that the Broadened Political Bureau of the PCP in October 1976 declared, "To be a Marxist is to adhere to Marxism-Leninism-Mao Tse-tung Thought."

With the death of Chairman Mao and the revisionist usurpation in China by Teng and his gang, the Communists were left scattered in the world without a center or base for world revolution; the counter-revolutionaries brandished their claws to negate Chairman Mao and the validity of Marxism-Leninism-Mao Tse-tung Thought, unleashing the triple revisionist assault of Teng Hsiao-ping (Chinese revisionism), Hoxha (Al-

banian revisionism), and Brezhnev (Russian revisionism). Confronting this situation, in 1979, at the PCP's First National Conference, Chairman Gonzalo called upon the whole party to defend and apply Marxism-Leninism-Mao Tse-tung Thought against the revisionist triple assault. The Party's principled positions remained firm and unalterable. In 1980, the PCP launched the People's War based on Marxism-Leninism-Mao Tse-tung Thought. And it is with the application and development of the People's War that the PCP has advanced further in the comprehension of Maoism as the third stage of Marxism. Hence, at the Second National Conference held in May 1982 the Party agreed that Marxism-Leninism-Maoism was the third stage of Marxism. The PCP was the only party in the world in the vanguard of the defense of Maoism, assuming the task of struggling for the unity of the Marxist-Leninist-Maoists of the world so that this ideology be the command and guide of the world and Peruvian revolutions.

The application of Marxism-Leninism-Maoism must be specific to each revolution, so that it does not become a mechanical formula. For this reason, the Peruvian Revolution has generated Chairman Gonzalo and Gonzalo Thought, which is the main principle in the basis of Party unity. Each revolution must specify its guiding thought, without which there can be no application of Marxism-Leninism-Maoism, nor any revolutionary development.

In the Fall of 1980, 13 Communist parties and organizations signed a statement, "To the Marxist-Leninists, Workers, and the Oppressed of All Countries," calling upon Communists to unite around Marxist-Leninist struggle and to uphold Chairman Mao, but without representing Maoism as a new stage with universal validity. The Revolutionary Communist Party, USA (RCP-USA) principally led this effort. In 1983 the RCP-USA contacted the PCP and invited it to sign the 1980 statement. The PCP opposed such a statement since Mao Tse-tung Thought was not considered therein; furthermore, we were already basing ourselves on Marxism-Leninism-Maoism. In March 1984, the Second Conference of these organizations was completed and the Revolutionary Internationalist Movement (RIM) was founded which approved a joint declaration, which talks about uniting around Marxism-Leninism-Mao Tse-tung

Thought. Our position on the participation of the PCP in RIM is condensed in a letter written to the Committee of RIM dated October 1986: "We wish to reiterate two questions about this issue. First, from the beginning of our ties, the origin of our differences was the substantive and decisive question of Marxism-Leninism-Maoism as the only, true and new stage in the development of proletarian ideology, of universal validity, having Maoism as the key issue. Therefore, our objection to the choice of 'Marxism-Leninism-MaoTse-tung Thought.' Nevertheless, we have thought and still think that there solution of this matter, which for us is indispensable as a point of departure, is complex, demands time, and especially revolutionary development.

"Second, in signing the Declaration produced by the Second Conference which founded the RIM, we did so with observations and even clear differences, which were briefly explained. We reiterated these issues in meetings, reports, and communications which clearly indicate differences on the principle contradiction, the revolutionary situation of unequal development, on world war, and on some criteria on the role of the Movement, and other more important issues, such as the universal validity of Marxism-Leninism-Maoism, and in particular the general validity of People's War (the expression of proletarian military theory that our class has developed completely with Chairman MaoTse-tung), and our insistence in always raising the great slogan, "Proletarians of all countries, unite!" Nevertheless, we thought and continue to think that the Declaration constituted and continues to constitute a relative basis of unity, whose development and improvement will be demanded by the advance of our Movement, as facts are clearly demonstrating already.

"Presently, the Declaration is repudiated by some as opportunist. Others assert that it is useless to resolve the burning problems that the revolution demands, and therefore, we should move on to a new declaration. The PCP believes that the RIM faces problems on various levels: On the ideological level, it needs to advance towards the understanding of Marxism-Leninism-Maoism. This advance is principal, and even political development hinges upon it. On the political level, it needs to advance in defining the fundamental contradictions, and the principal global contradiction, the question of the Third World War, that revolution is the main tendency,

and in the event that imperialist war becomes a reality, we must transform it into people's war. In regards to this construction, what political lines we must follow to achieve the establishment of the International that we need, which must continue the glorious International Communist Movement. Concerning mass work, our points of departure are the slogans "The masses make history," "It's right to rebel," and "The colossal garbage heap..." [of revisionism and opportunism that must be swept away — Trans.] and that the purpose of mass work is to begin and develop people's war. In regards to leadership, it is a key issue, which requires time for its formation, development, and credibility. In regards to two-line struggle, it is not being handled as it should be. These are problems of development, but if they are not addressed justly and correctly, they can cause disarticulation, and such negative possibilities necessarily cause us concern. We believe that the Committee of the RIM aims to impose the denomination of "Marxism-Leninism-Mao Tse-tung Thought," trying to frame us within the Declaration, and thus resolve the problems of leadership of the Committee, which leads us to believe in the existence of hegemonic tendencies."

Taking the above situation into account, the Fourth National Conference of the PCP (October 1986) reaffirmed our intention to constitute a fraction within the International Communist Movement in order to place Marxism-Leninism-Maoism, principally Maoism, as the command and guide of the world revolution. We call to: "Uphold, Defend, and Apply Marxism-Leninism-Maoism, Principally Maoism!" since only through this can the international proletariat, through its Communist Parties, lead the conquest of power and emancipate the oppressed so they can emancipate themselves as a class.

We are for the reconstitution of the Communist International, and we regard the Revolutionary Internationalist Movement as a step in that direction. It will serve this purpose as long as it upholds and follows a just and correct ideological and political line.

The struggle to make Marxism-Leninism-Maoism, principally Maoism, the command and guide of world revolution will be long, complex and difficult, but in the end, the Marxist-Leninist-Maoists of the world will

succeed. Marxism has not taken a step forward in its life without struggle.

GLORY TO THE INTERNATIONAL PROLETARIAT!

LONG LIVE THE WORLD PROLETARIAN REVOLUTION!

UPHOLD, DEFEND AND APPLY MARXISM-LENINISM-MAOISM, GONZALO THOUGHT, MAINLY GONZALO THOUGHT!

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