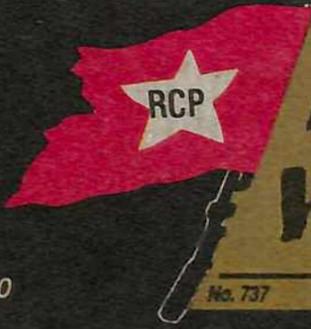


Celebrate 100th Anniversary of Birth of Mao Tsetung



REVOLUTIONARY WORKER

Voice of the
Revolutionary Communist Party, USA

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**Featuring:
New Documents
from the
Revolutionary
Internationalist
Movement**

LONG LIVE MARXISM-LENINISM-MAOISM!

Celebrate the 100th Birthday of Mao Tsetung

Join us to distribute the Special Mao Centenary Issue of the RW/OR



Distributing leaflets during the Great Proletarian Cultural Revolution, Shanghai, 1967.

"The year 1993 is one hundred years since the birth of Mao Tsetung, the great leader and teacher of the international proletariat and the oppressed masses the world over. The Committee of the Revolutionary Internationalist Movement calls upon parties and organisations of our movement, upon sympathisers and upon the revolutionary people to celebrate the Mao Tsetung Centenary in a grand and unforgettable way."

Committee of the Revolutionary Internationalist Movement

On December 26, 1993 celebration of the Mao Centenary goes into high gear. This special birthday issue of the *Revolutionary Worker* is proud to feature an historic new document from the Revolutionary Internationalist Movement: "Long Live Marxism-Leninism-Maoism."

The appearance of this document marks the most significant step taken by the RIM since its formation in 1984.

Nine years ago, the RIM came together around the Maoist flag—upholding the red banner of Mao after enemies of the people, the phony communists led by Deng Xiaoping, seized power in China. The *Declaration of the RIM* correctly characterized what it called "Marxism-Leninism-Mao Tsetung Thought" as a new stage of Marxism-Leninism and a line of demarcation between Marxism and phony communism.

As the RIM points out, this new manifesto—"Long Live Marxism-Leninism-Maoism"—on the revolutionary scientific ideology represents far more than a change of wording. It represents a new and higher level of unity in the RIM and reflects the further development of revolutionary practice.

Also in this special issue is a companion document released by the RIM, "On the World Situation." This document discusses the main features of the current global scene "where unprecedented prospects for revolution are in the making."

The RCP, USA has been a participating party in the RIM since the beginning. And we are determined to fuse this all-the-way liberating ideology with the masses and to bring forward a new revolutionary generation in this country that can make a mighty contribution to the world revolution.

We invite our readers to join with us in distributing this special issue of the *RW* far and wide. Together with copies of Mao's famous "Red Book," we hope this special issue will reach into new areas where people long for revolutionary change and rekindle the revolutionary spark in those who remember the days when Mao was alive and the achievements of the Great Proletarian Cultural Revolution.

Sisters and Brothers:

Everywhere the downpressed live and work—in the factories, schools, housing projects, and behind the prison walls—the people need to creatively manifest a celebration of this Mao Centenary. We call on our sisters and brothers in prison to find the ways to celebrate this historic occasion and we invite you to write to the *RW*—to speak from the heart on the significance of Mao Tsetung and the new manifesto "Long Live Marxism-Leninism-Maoism."

In the coming issues, the *RW* will feature a special series on how the basic masses in China, under Mao's revolutionary leadership, found revolutionary, socialist solutions to many concrete problems facing oppressed people the world over. Articles will cover how the Chinese masses solved problems in new ways that can never be done in capitalist society: equality for oppressed nationalities, women's liberation, childcare, drug addiction, health care, crime, education, creating revolutionary art, people at the top getting corrupt, distribution of goods to the people, doing away with differences between mental and manual labor, and more...

Three Main Points

by Bob Avakian
Chairman of the RCP, USA

What do we in the Revolutionary Communist Party want people to learn from all that is exposed and revealed in this newspaper? Mainly, three things:

1) The whole system we now live under is based on exploitation—here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.

2) Many different groups will protest and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains who can be the backbone of a struggle to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that speaks and acts for those with nothing to lose but their chains: The Revolutionary Communist Party, USA.

This Party has the vision, the program, the leadership, and the organizational principles to unite those who must be united and enable them to do what must be done. There is a challenge for all those who would like to see such a revolution, those with a burning desire to see a drastic change for the better, all those who dare to dream and to act to bring about a completely new and better world: Support this Party, join this Party, spread its message and its organized strength, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

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Notice to readers:
According to our regular publication schedule, the next issue of the *Revolutionary Worker*, No. 738, will be dated January 9, 1994.

MAO TSETUNG

The Greatest Revolutionary of Our Time

Mao Tsetung stood with the poor people of the world and showed them the path to real liberation. RCP Chairman Bob Avakian said, "Mao Tsetung was the greatest revolutionary of our time."

Mao grew up in a society that was totally messed up. He saw people dropping dead of starvation in the streets, while a handful of exploiters grew fat and rich. He saw homeless people begging in the streets, as imperialist armies and bankers flooded into China. He saw young girls sold into slavery when their families could not afford to feed them.

Some people and movements tried to "reform" China. But Mao was not about begging exploiters to make things a little better. And he wasn't about simply loosening the chains around peoples' necks.

Mao was a TOTAL revolutionary. He didn't want to make peace with the system of feudalism and imperialism responsible for the suffering of the people. He hated how the rich and powerful treated the poor like dogs—kicking and spitting on them in the streets. And he wanted nothing less than an end to *all* exploitation and oppression.

Mao Tsetung was a real communist: He fought for a world without classes and without oppressors. He gave his whole life to the people.

When poor peasants and workers rebelled against intolerable conditions, Mao stood with them and led them to take their struggle higher. He led the masses to wage armed struggle, to overthrow the system, and put the common people in charge of society.

After two decades of revolutionary warfare, Mao declared victory in 1949. He said, "The Chinese people have stood up." Then Mao led the have-nots—people who never had any power before—to build socialism and revolutionize society from top to bottom.



Mao refused to become a party boss. **When people right inside the Communist Party tried to bring capitalism back to China,**

Mao relied on the masses of people to fight these new oppressors.

Mao led the Great Proletarian Cultural Revolution which spread

this truth to every corner of the world: **It is right to rebel against reaction!** The famous "Red Book" was the most popular book on the planet. And from the Black liberation struggle to the war in Vietnam, the Chinese people supported revolutionary movements around the world.

With Mao's leadership, people on the bottom in China became conscious revolutionizers of society. All kinds of new things were accomplished—things impossible under capitalism. In factories, hospitals, schools, farms, and in the arts—the masses developed new socialist ways of doing things and relating to each other. **Never before in history did the masses of working people have so much power to change the world.**

When Mao died in 1976, new exploiters came to power in China and turned back the clock to capitalism. But Mao's legacy lives on strong.

On the occasion of the 100th anniversary of the birth of Mao Tsetung, the Revolutionary Internationalist Movement has put out a new document for all to see on Marxism-Leninism-Maoism. **Mao provides the oppressed with the guide to take matters into their own hands.** It is this liberating scientific ideology that Mao inherited from the great revolutionaries before him and then further developed over 50 years of revolutionary struggle.

To all those who see how messed up society is and are searching for all-the-way liberation...MLM is yours to embrace and apply in the struggle to transform the world.

The constant motion and change of the world, the new replacing the old, those on the bottom bringing change through revolution—this was the outlook and practice of Mao. And, as Chairman Avakian has said, "We are Mao's successors."

From the RIM

Long Live Marxism-Leninism-Maoism!

**The following document was released by
the Revolutionary Internationalist
Movement, December 26, 1993.**

Introduction

In 1984, the Revolutionary Internationalist Movement was founded, grouping together the nucleus of the Maoist revolutionaries the world over who were determined to carry forward the fight for a world without exploitation and oppression, without imperialism, a world in which the very division of society into classes will be overcome—the communist world of the future. Since the formation of our Movement we have continued to advance and today, on the occasion of the Mao Tsetung Centenary, with a deep sense of our responsibility, we declare to the international proletariat and the oppressed masses of the world that our guiding ideology is Marxism-Leninism-Maoism.

Our Movement was founded on the basis of the *Declaration of the Revolutionary Internationalist*

Movement adopted by the Second Conference of Marxist-Leninist Parties and Organisations in 1984. The *Declaration* upholds the proletarian revolutionary ideology and on that basis in the main it correctly addresses the tasks of the revolutionary communists in different countries and on a world scale, the history of the international communist movement, and a number of other vital questions. Today we reaffirm the *Declaration* as the solid foundation of our Movement upon which we are building a new clarity and deeper understanding of our ideology and the more solid unity of our Movement.

The *Declaration* correctly stresses “Mao Tsetung’s qualitative development of the science of Marxism-Leninism” and affirms that he raised it to “a new stage.” However, the use of the term “Marxism-Leninism-Mao Tsetung Thought” in our *Declaration* reflected a still incomplete understanding of this new stage. In the last nine years our Movement has been engaged in a long, rich and thoroughgoing discussion and struggle to more fully grasp Mao Tsetung’s development of Marxism. During this same period the parties and organisations of our Movement and RIM as a whole have been engaged in revolutionary struggle against imperialism and reaction. Most important has been the advanced experience of the People’s War led by the Communist Party of Peru which has succeeded in mobilising the masses in their millions, sweeping aside the state in many parts of the country and establishing the power of the workers and peasants in these areas. These advances, in theory and practice, have enabled us to further deepen our grasp of the proletarian ideology and on that basis take a far-reaching step, the recognition of Marxism-

Leninism-Maoism as the new, third and higher stage of Marxism.

New, Third and Higher Stage of Marxism

Mao Tsetung elaborated many theses on a whole series of vital questions of revolution. But Maoism is not just the sum total of Mao’s great contributions. It is the comprehensive and all-round development of Marxism-Leninism to a new and higher stage. Marxism-Leninism-Maoism is an integral whole; it is the ideology of the proletariat synthesized and developed to new stages, from Marxism to Marxism-Leninism to Marxism-Leninism-Maoism, by Karl Marx, V.I. Lenin and Mao Tsetung, on the basis of the experience of the proletariat and mankind in class struggle, the struggle for production and scientific experiment. It is the invincible weapon which enables the proletariat to understand the world and change it through revolution. Marxism-Leninism-Maoism is a universally applicable, living and scientific ideology, constantly developing and being further enriched through its application in making revolution as well as through the advance of human knowledge generally. Marxism-Leninism-Maoism is the enemy of all forms of revisionism and dogmatism. It is all-powerful because it is true.

Karl Marx

Karl Marx first developed revolutionary communism almost 150 years ago. With the assistance of his close comrade-in-arms Frederick Engels, he developed a comprehensive philosophical system, dialectical materialism, and discovered the basic laws which shape human history.

Marx developed a science of political economy that revealed the exploitation of the proletariat and the inherent anarchy and contradictions of the capitalist mode of production. Karl Marx developed his revolutionary theory in close connection with and to serve the class struggle of the international proletariat. He built the First International and wrote, together with Engels, the *Communist Manifesto* with its resounding call “workers of all countries, unite!” Marx paid great attention to and summed up the lessons of the Paris Commune of 1871, the first great attempt of the proletariat to seize state power.

He armed the world proletariat with an understanding of its historic mission: seizing political power through revolution and using this power—the dictatorship of the proletariat—to transform social conditions until the very basis for the cleavage of society into different classes is eliminated.

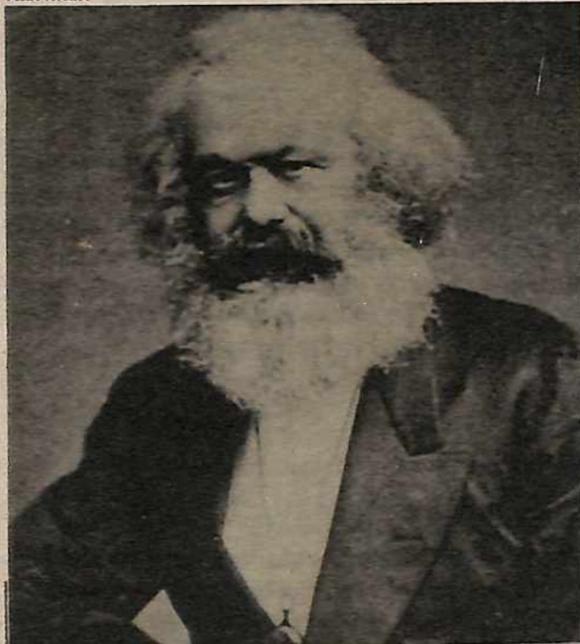
Marx led the struggle against the opportunists in the proletarian movement who sought to confine the struggle of the workers to improving the conditions of wage-slavery without challenging the existence of this slavery itself.

Together, the stand, viewpoint and method of Marx came to be called Marxism, and represents the first great milestone in the development of the ideology of the proletariat.

V.I. Lenin

V.I. Lenin developed Marxism to a whole new stage in the course of leading the proletarian revolu-

Karl Marx



Paris Commune, 1871.



tionary movement in Russia and the struggle in the international communist movement against revisionism.

Among many other contributions, Lenin analysed the development of capitalism to its highest and final stage, imperialism. He showed that the world was divided between a handful of imperialist powers and the great majority, the oppressed nations and peoples, and showed that the imperialist powers would be forced to go to war periodically to redivide the world amongst themselves. Lenin described the era in which we live as the era of imperialism and proletarian revolution. Lenin developed the political party of a new type, the Communist Party, as the proletariat's indispensable tool for leading the revolutionary masses in the seizure of power.

Most importantly, Lenin raised the theory and practice of proletarian revolution to a whole new level as he led the proletariat in seizing and consolidating its political power, its revolutionary dictatorship, for the first time with the victory of the October Revolution in formerly Tsarist Russia in 1917.

Lenin waged a life-and-death struggle against the revisionists of his day within the Second International who had betrayed the proletarian revolution and had called on the workers to defend the interests of their imperialist masters in World War I.

The "guns of October" and Lenin's struggle against revisionism further spread the communist movement throughout the world, uniting the struggles of the oppressed peoples with the world proletarian revolution, and the Third (or Communist) International was formed.

Lenin's all-round and comprehensive development of Marxism represents the second great leap in the development of proletarian ideology.

After Lenin's death, Joseph Stalin defended the proletarian dictatorship against enemies from within as well as from the imperialist invaders during World War II, and carried forward the cause of socialist construction and transformation in the Soviet Union. Stalin fought for the international communist movement to recognise Marxism-Leninism as the second great milestone in the development of the proletarian ideology.

Mao Tsetung

Mao Tsetung developed Marxism-Leninism to a new and higher stage in the course of his many decades of leading the Chinese Revolution, the world-wide struggle against modern revisionism and, most importantly, in finding in theory and practice the method of continuing the revolution under the dictatorship of the proletariat to prevent the restoration of capitalism and continue the advance toward communism. Mao Tsetung greatly developed all three component parts of Marxism—philosophy, political economy and scientific socialism.

Mao said, "Political power grows out of the barrel of a gun." Mao Tsetung comprehensively developed

the military science of the proletariat through his theory and practice of People's War. Mao taught that people, not weapons, are decisive in waging war. He pointed out that each class has its own specific forms of war with its specific character, goals and means. He remarked that all military logic can be boiled down to the principle "you fight your way, I'll fight my way," and that the proletariat must forge military strategy and tactics which can bring into play its particular advantages, by unleashing and relying upon the initiative and enthusiasm of the revolutionary masses.

Mao established that the policy of winning base areas and systematically establishing political power was key to unleashing the masses and developing the armed strength of the people and the wavelike expansion of their political power. He insisted on the need to lead the masses in carrying out revolutionary transformations in base areas and to develop these politically, economically and culturally in the service of advancing revolutionary warfare.

Mao taught that the Party should control the gun and the gun must never be allowed to control the Party. The Party must be built as a vehicle capable of

initiating and leading revolutionary warfare. He emphasised that the central task of revolution is the seizure of political power by revolutionary violence. Mao Tsetung's theory of People's War is universally applicable in all countries, although this must be applied to the concrete conditions in each country and, in particular, take into account the revolutionary paths in the two general types of countries—imperialist countries and oppressed countries—that exist in the world today.

Mao solved the problem of how to make revolution in a country dominated by imperialism. The basic path he charted for the revolution in China represents an inestimable contribution to the theory and practice of revolution and is the guide for achieving liberation in the countries oppressed by imperialism. This means protracted People's War, surrounding the cities from the countryside, with armed struggle as the main form of struggle and the army led by the Party as the main form of organisation of the masses, mobilising the peasantry, principally the poor peasants, carrying out the agrarian revolution; building a united front under the leadership of the Communist Party to carry out the New Democratic Revolution against imperialism, feudalism and bureaucrat capitalism and establishing the joint dictatorship of the revolutionary classes led by the proletariat as the necessary prelude to the socialist revolution which must immediately follow the victory of the first stage of the revolution. Mao put forward the thesis of the "three magic weapons"—the Party, the Army and the United Front—the indispensable instruments for making revolution in every

Continued on page 8

V.I. Lenin



Russian Revolution, storming the Winter Palace, November 7, 1917.

Celebrate the 100th Anniversary

FOR PEOPLE AROUND THE WORLD WITH

Salu

REVOLU
INTERNAT
MOVEM



Peru



Germany



Prisoners in Turkey



Bangladesh



We do not know each others' names and we all speak different languages. But all across the planet we have sisters and brothers with a deep connection: we are one class—the international proletariat. Some people try to say we don't exist—that this is a "post industrial" society. But we exist. We are the modern-day slaves—the wage slaves who work on the modern-day plantations and factories of the capitalists. Some of us have slave jobs and some of us are out of work, doing desperate things to survive. And we all have one thing in common—we have nothing to lose but our chains.

We have a mission: to overthrow this blood-sucking capitalist/imperialist system. We, the international proletariat, have many allies we can unite—all those who face suffering under a system ruled by the biggest exploiters. In the U.S. there are many such allies; and around the world, in the poor countries, there are hundreds of millions of poor peasant farmers who are firm allies against this worldwide system.

There are millions of potential revolutionary fighters—especially the new generations of youth everywhere who want to change the world.

We have a serious goal: a world without bosses and oppressors, without racism or male domination or elite classes—a world where the common people work in common and struggle in common for a better life for all. This is the true communist vision and with the RIM—our INTERNATIONAL COMMUNIST MOVEMENT—we can fight to turn our dreams into reality.



Los Angeles, USA

The REVOLUTIONARY INTERNATIONALIST MOVEMENT enforcers. The red flags on the map show the countries where INTERNATIONALIST MOVEMENT. All of these groups have a co and to bring into effect the new revolutionary power of the opp revolutionary war, according to the conditions in their different

In many other countries, on every continent, people are RIM—MARXISM-LENINISM-MAOISM—and starting to put it into smaller and just getting started. But all these different parties revolution.

In the U.S.A. the Revolutionary Communist Party is a pa the REVOLUTIONARY INTERNATIONALIST MOVEMENT and CE



Somalia



Kurdistan



India

History of Mao Tsetung's Birth

NOTHING TO LOSE BUT OUR CHAINS!

Join the REVOLUTIONARY INTERNATIONALIST MOVEMENT



Canto Grande Prison, Peru



Azania (South Africa)



Palestine



Tiananmen Square, China, 1989



Mexico

is a potent force in our fight against the oppressors and their brutish
ere are now organized participants in the REVOLUTIONARY
nmon task—to overthrow the old systems of exploitation and oppression
essed, led by the proletariat. They are waging, or preparing to wage,
ountries.

aking up the revolutionary science of the
action. Some groups are larger and have more experience, some are
nd organizations are getting down together to tackle the task of making

icipating party of the RIM. The RCP invites you to join in this SALUTE to
EBRATE the 100TH ANNIVERSARY OF THE BIRTH OF MAO TSETUNG.



Tunisia



Ukraine



El Salvador



Egypt



Port-au-Prince, Haiti, 1986

Long Live Marxism-

Continued from page 5

country in accordance with its specific conditions and path of revolution.

Mao Tsetung greatly developed the proletarian philosophy, dialectical materialism. In particular, he stressed that the law of contradiction, the unity and struggle of opposites, is the fundamental law governing nature and society. He pointed out that the unity and identity of all things is temporary and relative, while the struggle between opposites is ceaseless and absolute, and this gives rise to radical ruptures and revolutionary leaps. He masterfully applied this understanding to the analysis of the relationship between theory and practice, stressing that practice is both the sole source and ultimate criterion of the truth and emphasising the leap from theory to revolutionary practice. In so doing Mao further developed the proletarian theory of knowledge. He led in taking philosophy to the masses in their millions popularising, for example, that "one divides into two" in opposition to the revisionist thesis that "two combines into one."

Mao Tsetung further developed the understanding that the "people and the people alone are the motive force in the making of world history." He developed the understanding of the mass line: "take the ideas of the masses (scattered and unsystematic ideas) and concentrate them (through study turn them into concentrated and systematic ideas), then go to the masses and propagate and explain these ideas until the masses embrace them as their own, hold fast to them and translate them into action, and test the correctness of these ideas in such action." Mao stressed the profound truth that matter can be transformed into consciousness and consciousness into matter, further developing the understanding of the conscious dynamic role of man in every field of human endeavour.

Mao Tsetung led the international struggle against modern revisionism led by the Khrushchevite revisionists. He defended the communist ideological

and political line against the modern revisionists and called upon the genuine proletarian revolutionaries to break with them and forge parties based on Marxist-Leninist-Maoist principles.

Mao Tsetung undertook a penetrating analysis of the lessons of the restoration of capitalism in the USSR and the shortcomings as well as the positive achievements of the construction of socialism in that country. While Mao defended the great contributions of Stalin, he also summed up Stalin's errors. He summed up the experience of the socialist revolution in China and the repeated two-line struggles against revisionist headquarters within the Communist Party of China. He masterfully applied materialist dialectics to the analysis of the contradictions of socialist society.

Mao taught that the Party must play the vanguard role—before, during and after the seizure of power—in leading the proletariat in the historic struggle for communism. He developed the understanding of how to preserve the proletarian revolutionary character of the Party through waging an active ideological struggle against bourgeois and petty bourgeois influences in its ranks, the ideological remoulding of the Party members, criticism and self-criticism and waging two-line struggle against opportunist and revisionist lines in the Party. Mao taught that once the proletariat seizes power and the Party becomes the leading force within the socialist state, the contradiction between the Party and the masses becomes a concentrated expression of the contradictions marking socialist society as a transition between capitalism and communism.

Mao Tsetung developed the proletariat's understanding of political economy, of the contradictory and dynamic role of production itself and of its interrelationship with the political and ideological superstructure of society. Mao taught that the system of ownership is decisive in the relations of production but that, under socialism, attention must be paid that public ownership is socialist in content as well as in

form. He stressed the interaction between the system of socialist ownership and the other two aspects of the relations of production, the relations between people in production and the system of distribution. Mao developed the Leninist thesis that politics is the concentrated expression of economics, showing that under socialist society the correctness of the ideological and political line determines whether the proletariat actually owns the means of production. Conversely, he pointed out that the rise of revisionism means the rise of the bourgeoisie, that given the contradictory nature of the socialist economic base it would be easy for capitalist roaders to rig up the capitalist system if they come to power.

He profoundly criticised the revisionist theory of the productive forces and concluded that the superstructure, consciousness, can transform the base and with political power develop the productive forces. All this took expression in Mao's slogan, "Grasp Revolution, Promote Production."

Mao Tsetung initiated and led the Great Proletarian Cultural Revolution which represented a great leap forward in the experience of exercising the dictatorship of the proletariat. Hundreds of millions of people rose up to overthrow the capitalist roaders who had emerged from within the socialist society and who were especially concentrated in the leadership of the Party itself (such as Liu Shao-chi, Lin Piao and Deng Xiao-ping). Mao led the proletariat and masses in challenging the capitalist roaders and imposing the interests, outlook and will of the great majority in every sphere that, even in socialist society, had remained the private reserve of the exploiting classes and their way of thinking.

The great victories won in the Cultural Revolution prevented the capitalist restoration in China for a decade and led to great socialist transformations in the economic base as well as in education, literature and art, scientific research and other parts of the superstructure. Under Mao's leadership the masses dug away at the soil which engenders capitalism—such as bourgeois right and the three great differences between town and country, between worker and peasant, and between mental and manual labour.

In the course of fierce ideological and political struggle, millions of workers and other revolutionary masses greatly deepened their class consciousness and mastery of Marxism-Leninism-Maoism and strengthened their capacity to wield political power. The Cultural Revolution was waged as part of the international struggle of the proletariat and was a training ground in proletarian internationalism.

Mao grasped the dialectical relationship between



Above: Mao Tsetung, Northern Shensi Province, 1947.
Chiang Ching on horseback at left.
Right: One of the first people's militias.



Leninism-Maoism!

the necessity of revolutionary leadership and the need to arouse and rely on the revolutionary masses from below to implement proletarian dictatorship. In this way, the strengthening of the proletarian dictatorship was also the most extensive and deepest exercise in proletarian democracy yet achieved in the world, and heroic revolutionary leaders came forward such as Chiang Ching and Chang Chun-chiao who stood alongside the masses and led them into battle against the revisionists and who continued to hold high the banner of Marxism-Leninism-Maoism in the face of bitter defeat.

Lenin said, "Only he is a Marxist who extends the recognition of the class struggle to the recognition of the dictatorship of the proletariat." In the light of the invaluable lessons and advances achieved through the Great Proletarian Cultural Revolution led by Mao Tsetung, this dividing line has been further sharpened. Now it can be stated that only he is a Marxist who extends the recognition of class struggle to the recognition of the dictatorship of the proletariat and to the recognition of the objective existence of classes, of antagonistic class contradictions, of the bourgeoisie in the Party and of the continuation of the class struggle under the dictatorship of the proletariat throughout the whole period of socialism until communism. As Mao so powerfully stated, "Lack of clarity on this question will lead to revisionism."

The capitalist restoration following the 1976 counter-revolutionary coup d'etat led by Hua Kuo-feng and Deng Xiao-ping in no way negates Maoism or the world-historic achievements and tremendous lessons of the Great Proletarian Cultural Revolution; rather this defeat confirms Mao's theses on the nature of socialist society and the need to continue the revolution under the dictatorship of the proletariat.

Clearly, the Great Proletarian Cultural Revolution represents a world-historical epic of revolution, a victorious high point for the world's communists and revolutionaries, an imperishable achievement. Although we have a whole process ahead of us, that revolution left us great lessons we are already applying, such as, for example, the point that ideological transformation is fundamental in order for our class to seize power.

Marxism-Leninism-Maoism: The Third Great Milestone

In the course of the Chinese revolution Mao had developed Marxism-Leninism in many important fields. But it was in the crucible of the Great Proletarian Cultural Revolution that our ideology

took a leap and the third great milestone, Marxism-Leninism-Maoism, fully emerged. From the higher plane of Marxism-Leninism-Maoism the revolutionary communists could grasp the teachings of the previous great leaders even more profoundly and indeed even Mao Tsetung's earlier contributions took on deeper significance. Today, without Maoism there can be no Marxism-Leninism. Indeed, to negate Maoism is to negate Marxism-Leninism itself.

Each great milestone in the development of the revolutionary ideology of the proletariat has met with bitter resistance and has only achieved recognition through intense struggle and through its application in revolutionary practice. Today the Revolutionary Internationalist Movement declares that Marxism-Leninism-Maoism must be the commander and guide of the world revolution.

Hundreds of millions of proletarians and oppressed masses of the world are increasingly propelled into struggle against the world imperialist system and all reaction. On the battlefield against the enemy they search for their own flag. Revolutionary communists must wield our universal ideology and spread it among the masses to further unleash them and organize their forces, in order to seize power through revolutionary violence. To accomplish this, Marxist-Leninist-Maoist parties, united in the Revolutionary Internationalist Movement, must be formed

wherever they do not exist and existing ones must be strengthened in order to prepare, launch and carry through to victory People's War to seize power for the proletariat and the oppressed people. We must uphold, defend and, most importantly, apply Marxism-Leninism-Maoism.

We must step up our struggle for the formation of a Communist International of a new type, based on Marxism-Leninism-Maoism. The world proletarian revolution cannot advance to victory without forging such a weapon because, as Mao Tsetung taught, either we all go to communism or none of us go.

Mao Tsetung said, "Marxism consists of thousands of truths, but in the final analysis they all boil down to one: it is right to rebel." The Revolutionary Internationalist Movement takes the rebellion of the masses as its starting point, and calls on the proletariat and revolutionaries the world over to take up Marxism-Leninism-Maoism. This liberating, partisan ideology must be brought home to the proletariat and all the oppressed because it alone can enable the rebellion of the masses to sweep away thousands of years of class exploitation and bring to birth the new world of communism.

HOLD HIGH THE GREAT RED BANNER OF MARXISM-LENINISM-MAOISM!

26 December 1993
Revolutionary Internationalist Movement

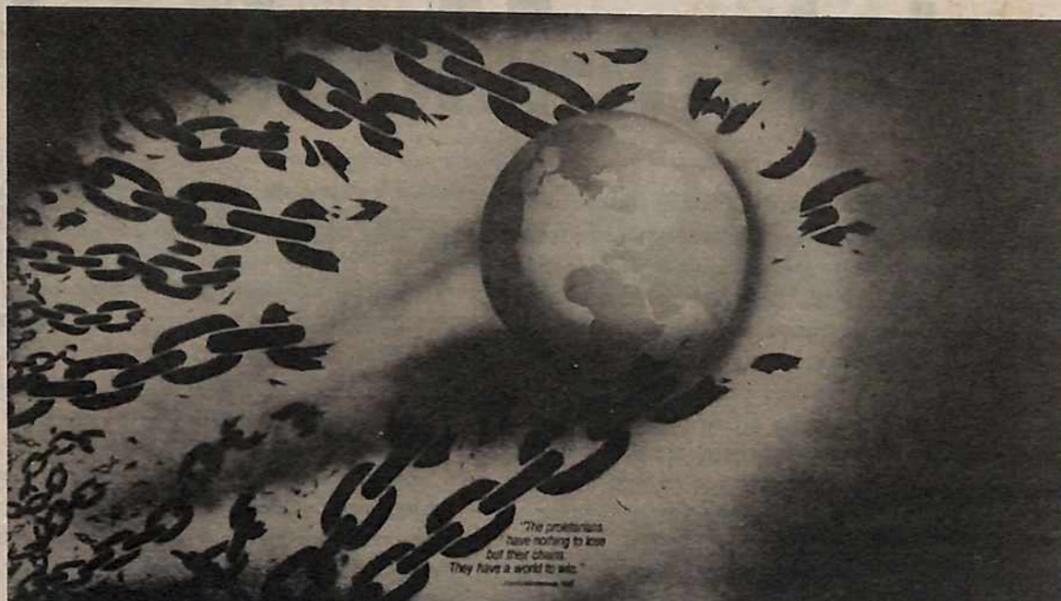


Above: Chairman Mao reviewing for the first time the army of the Great Proletarian Cultural Revolution, 1966.
Left: January Storm, Shanghai, 1967.



From the RIM

On the World Situation



The following document was released by the Revolutionary Internationalist Movement, December 26, 1993.

In 1984, the *Declaration of the Revolutionary Internationalist Movement* pointed out, "The post-World War II world is rapidly coming apart at the seams. The international economic and political relations—the 'division of the world'—established through and in the aftermath of World War II no longer corresponds to the needs of the various imperialist powers to 'peacefully' extend and expand their profit empires. While the post-World War II world has undergone important changes as a result of conflicts between the imperialists and especially as a result of revolutionary struggle, today it is the entire network of economic, political and military relations that is being called into question. The relative stability of the major imperialist powers... is coming unraveled. The revolutionary struggles of the oppressed nations are again on the rise and delivering new blows to the imperialist world order... The heightening of contradictions is now drawing, and will do so more dramatically in the future, all countries and regions of the world and sections of the masses previously lulled to sleep or oblivious to political life into the vortex of world history. So the revolutionary communists must get prepared, and prepare the class conscious workers and revolutionary sections of the people and step up their revolutionary struggle."

The *Declaration's* analysis of the impermanence of the existing world order and its call for urgent preparations for sudden changes and leaps in developments have been borne out by world events, though the exact turn of events—the collapse of the Soviet social-imperialist camp and the easing of the sharp rivalry between the U.S. and Soviet-led imperialist blocs which had brought the world to the brink of world war—could not be anticipated.

In the context of the deepening crisis of the imperialist system, the main features of the present world situation include: the upsurge of struggles in the oppressed nations of the world, particularly the glorious achievements of the People's War in Peru, the outbreak of rebellions even in the bellies of the ugly imperialist beasts, the re-emergence of U.S. imperialism as the sole top gendarme of the imperialist order, imperialist intervention and aggression against the oppressed nations and intensified exploitation and attacks on the masses in the oppressed nations and in the capitalist countries themselves, and the realignment taking place amongst the imperialist powers.

Imperialist Pipe Dreams of "A New World Order"

In the wake of the collapse of the Soviet imperialist camp, which was in fact only an important manifestation of the severe crisis gripping the whole imperialist system of which the Soviet Union was one great pillar, the U.S. imperialists arrogantly declared the imposition of a "New World Order." For their own followers at home and for the very gullible, this new order was thinly veiled with words of "respect for international law," a "new era of peace," "democracy," "fighting tyranny and dictatorship" and even "human rights." Imperialist powers who just yesterday were at each other's throats put on a spectacle of embracing.

The U.N. and other similar imperialist world bodies were presented as the guardians of the "new era of world peace." The imperialists had fond hopes of covering up the real nature of the collapse of the Soviet social-imperialist bloc and utilising it to disarm the oppressed masses of the revolutionary ideology of communism. Their ideologues, along with reactionaries and revisionists of all hues, launched a counter-revolutionary offensive, proclaiming the end of the communist vision of a world free from exploitation and even the "end of history." Imperialism, reaction and revisionism huffed and puffed to flutter the tattered, drooping banner of "democracy," this inhuman, blood-soaked rule of capital, and present it as the only alternative. It was indeed a sinister conspiracy, but the sordid, bloody results are only too evident.

The opening act of this "new" world order was the brutal rape of Iraq by the U.S., aided by other imperialist powers and with a modern foreign legion comprised of soldiers from the countries they dominate. This was meant to carve out empires and terrify the oppressed into submission. But it only served to rip off their "peace" masks and underscore once again that the comprador regimes in the oppressed nations can never deliver resolute and uncompromising blows to their imperialist masters. The imperialists put on a show of disarmament, but peace could never come from the banquet halls of these bloodsuckers. After all their pacts and treaties they, particularly the U.S. and present-day Russian imperialists, still retain deadly arsenals capable of destroying the world any number of times. The imperialists talked about a "new era of development and cooperation," but the only result has been a heightening of the intense exploitation of the masses in the oppressed nations and in the capitalist countries themselves—the immiseration of the real producers. In the countries of the former Soviet bloc, including Russia, the naked rule of capital is increasingly tearing to shreds the illusions of prosperity and crisis-free growth. And the Western imperialists' dreams of overcoming their crisis have turned into nightmares as they get bogged down more and more, create trouble and get rebuffed, and now face the wrath of the oppressed even in their own countries. The course of events has been rapid, underlining once again the volatility of the world situation. The trumpets of the reactionary counter-offensive, heard loudly just a couple of years ago, are increasingly sounding on deaf ears. More and more sections of the masses in many corners of the world continue to be stirred to resistance, rebellion, and revolution, increasingly aware of the bankruptcy of revisionist haggards, welcoming the brilliant rise of red power in the high mountains of Peru, and seeking more powerful ways of delivering blows at their own oppressors.

"Great Disorder" Is Fine

Mao Tsetung, the great leader of the world proletariat, has taught us that imperialism always lifts up big rocks to throw at the oppressed and ends up crushing its own feet. This is entirely true of the present world situation. The big boasts about their "new" world order and the actual course of events have

only served to prove beyond doubt that nothing good can come out of this human-devouring system. Their institutions, reactionary lackeys and revisionist tools are getting exposed more and more. The People's War in Peru has created base areas where our class has once again established people's power. In the oppressed nations of the world, the "storm centres" of world revolution, the struggles and resistance of the masses against imperialism and their reactionary lackeys are on the rise. They are pushing aside the sold-out leaders of yesteryear and new generations are grappling with the tasks of advancing their struggles. There is ferment and rebellion, in varying degrees, among each and every section of the oppressed, among women, youth, and the deepest layers of the masses enchained for centuries by reaction in all of its monstrous forms. The ugly U.S. bully has just received a sound thrashing within its own territory from the victims of its class and racial oppression. And the imperialist paper tigers continue to be punctured by the sharp spears of the oppressed masses in all the countries they dare to commit aggression against. A great tide of "revolutionary disorder" is in the making, and it is fine.

In the light of the deepening crisis of the world imperialist system, all the major contradictions—the contradiction between the oppressed nations and the imperialist powers, the contradiction between the proletariat and the bourgeoisie in the capitalist and imperialist countries, and the contradiction among the imperialist powers themselves—are undergoing new development. Among them, the contradiction between the oppressed nations and the imperialist powers and to a significant extent, though secondarily, the contradiction between the proletariat and the bourgeoisie in the imperialist countries are intensifying. The collapse of the Soviet imperialist camp led to an easing of the inter-imperialist contradiction from its previous level of intensity. But imperialist collusion is based on contention, which is being manifested today in the realignments and new rivalries taking place among the imperialist powers in the face of their deepening crisis and the rising struggles of the people.

To repeat the words of the 1984 *Declaration*, in these times where unprecedented prospects for revolution are in the making, "We must sharpen our revolutionary vigilance and increase our political, ideological, organisational and military readiness in order to wield these opportunities in the best possible manner for the interests of our class and to conquer the most advanced positions possible for the world proletarian revolution." The existence of the Revolutionary Internationalist Movement and the Maoist parties regrouped in it provides a powerful basis for achieving this goal, and it should be done. In particular the communists should take the weapon of Marxism-Leninism-Maoism to the millions of the oppressed masses, persevere in the fierce struggle against all hues of revisionism, new or old, form Maoist parties wherever they do not exist and strengthen existing ones, in order to prepare, launch, develop and carry through to victory People's Wars to destroy imperialism and reaction forever and march to the glorious future of communism.

26 December 1993

Revolutionary Internationalist Movement

Mao Birthday Gifts

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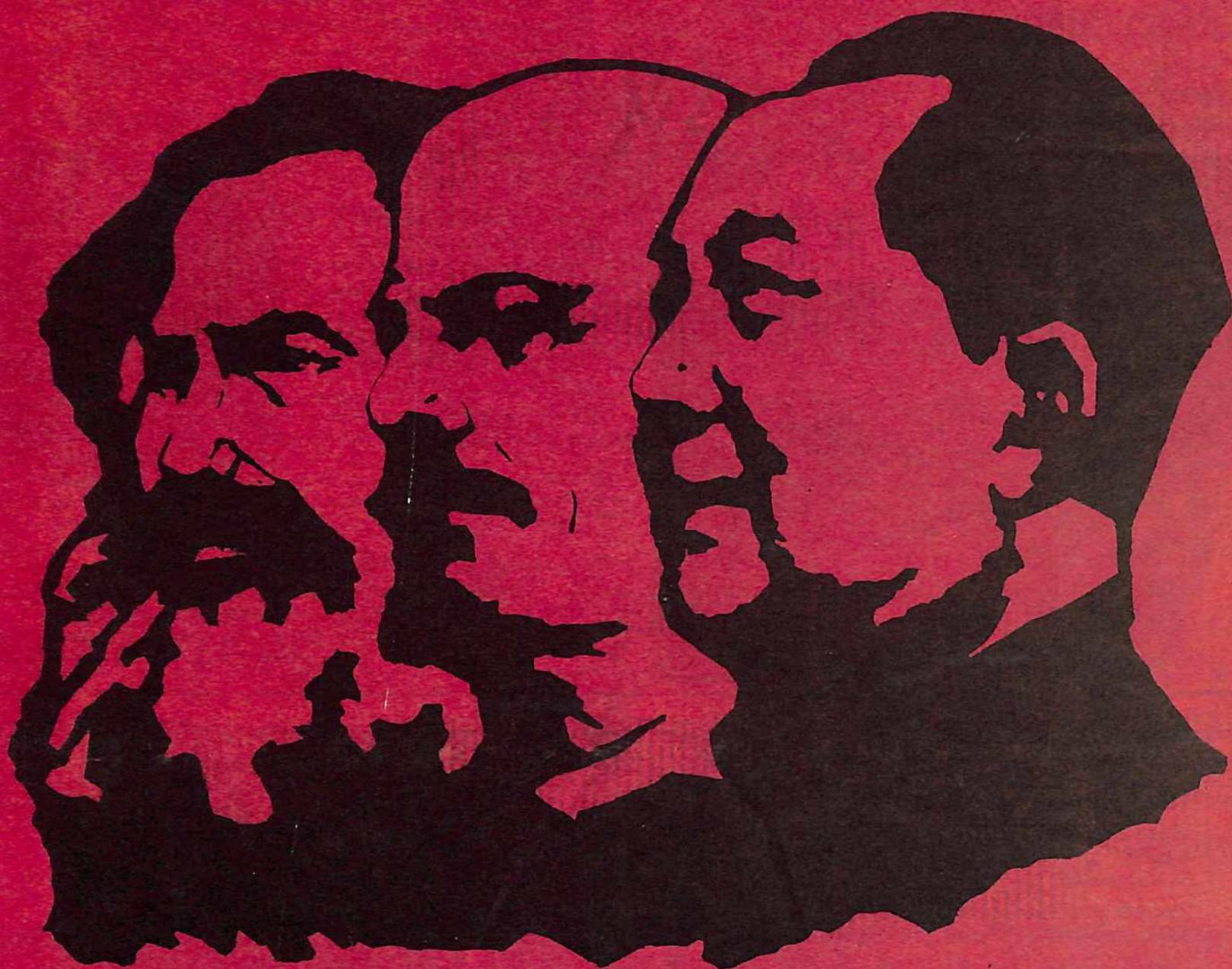
From revolutionary prisoners at the notorious Canto Grande prison comes this high-spirited painting. In vivid colors it shows our sisters and brothers in Peru liberating themselves, with guns blazing. The artists who collectively produced this painting may have since been killed—when the U.S.-backed Peruvian regime attacked the Canto Grande prison. But their heroic spirit lives on.

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Contact: Peru Poster Project, c/o Revolution Books,
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**¡Viva el marxismo-leninismo-maoísmo!
Long Live Marxism-Leninism-Maoism!**



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