

Continued from previous page scale and the merging of all nations." (Ibid., p. 21, col. 3) What fine "internationalist" phrases to cover the stench of thoroughly chauvinist and imperialist garbage!

Indeed, from the perspective of a U.S. great-power chauvinist, why should the working masses who are subject to U.S. imperialist hegemony "make a fetish" out of fighting the ruthless plunder, exploitation and oppression of the U.S. multinational corporations? Why should the working masses be concerned or "make a fetish" out of being trampled upon by vast U.S. military bases or out of the fact that their youth are being mobilized as cannon fodder for U.S. imperialist wars of aggression? Or why should the working masses "make a fetish" out of the decimation of their culture when they can enjoy all the wonders of U.S. imperialist "culture" such as the straightforward fascist and national nihilist "punk rock" which the "RCP, USA" and other decadent elements find so entrancing? The working class must never concern itself with such "bourgeois things."

Marxism-Leninism, on the other hand, has a very different perspective on the question of the "merging of nations." The breaking down of national barriers can only be realized with the establishment of fraternal equality among nations. It cannot be realized under the slavery of German Nazism nor under U.S. imperialist domination and oppression. Rather the "merging of nations" will be realized through the uncompromising struggle of the proletariat and the working masses against national oppression in all its forms and through the overthrow of capitalism and imperialism and the establishment of socialism, without which any talk of genuine equality among nations is a fraud.

Social-Democratic Schematism of Mao Zedong Thought

Thus, on the one hand, there are those Chinese revisionist sects who have thrown the proletarian revolution and socialism overboard and advocate an alliance with the internal bourgeoisie under the pretext that the main struggle of the proletariat of the imperialist countries of the "second world" is for the national interests and against the two superpowers. On the other hand, there are those Chinese revisionist sects which defend the U.S. imperialists' exploitation and oppression of the working masses under the trotskyite demagoguery that it is "social-chauvinism" for the proletariat to take up the struggle against this oppression as one of its barriers in the socialist revolution.

to the bourgeois-imperialist order.

These complementary opportunist positions stem from the same anti-Marxist ideological roots. That is, they both flow from the social-democratic and revisionist dogmas of Mao Zedong Thought. In particular these positions are based on Mao's social-democratic schematism which creates an artificial Great Wall between the bourgeois democratic and the socialist revolution and which divides with a gaping chasm the democratic or anti-imperialist and the socialist tasks of the revolution.

It was this artificial barrier created by Mao that blocked the uninterrupted transition of the Chinese bourgeois democratic, anti-imperialist revolution into a socialist revolution. As the "RCP, USA" and other "defenders of Mao" themselves explain it, since China carried out a bourgeois democratic revolution it was, for this reason, fine for the capitalist parties to maintain positions within the state power and for the bourgeois classes to not be expropriated even decades after the liberation of China. These things are trumpeted as necessary and natural consequences of the bourgeois democratic character of China's liberation war. Furthermore, this is why on the question of the anti-imperialist and democratic revolutions of the oppressed peoples the Klonoskyite "directors of the main blow against Soviet social-imperialism" of the "CPML," together with the "RCP, USA" and all the "three worldist" lackeys of Chinese revisionism, hurl abuse at the revolutionary Marxist-Leninists for allegedly "denying two-stage revolution," "combining two stages into one," and so forth and so on. This is also one of the major slanders which the Maoists reserve for the Party of Labor of Albania, which is supposedly "trotskyist" and "ultra-left" on this question as demonstrated by the fact that the anti-imperialist national liberation war of the Albanian people was transformed without interruption into a socialist revolution.

Regarding the advanced capitalist-imperialist countries of the so-called "second world" the Maoists have constructed the same kind of anti-Marxist Great Wall. As cited previously, Mao defined that "capitalist countries...in their external relations, they are not oppressed by, but themselves oppress other nations." (Selected Works, Vol. II, p. 219) Hence, either those capitalist countries which are oppressed by foreign imperialism are by definition no longer capitalist in character, or, by definition, the problem of foreign imperialist oppression is merely a figment of Stalin's or Enver Hoxha's imagination. In either case, the Marxist-Leninist perspective of the proletarian socialist revolution carrying through the anti-imperialist tasks of overthrowing U.S. imperialist oppression simply does not fit into the stereotyped formulas of Mao Zedong Thought. Hence within these imperialist states the national tasks in regard to the struggle against U.S. imperialist hegemony is detached from the socialist revolution. Either the struggle is reduced to national tasks and socialism is left by the wayside. Or the proletariat is prohibited from establishing its hegemony over the anti-imperialist struggle as a major link in the chain of the socialist revolution. Either way they both amount to the same strategy: submission to the bourgeoisie and surrender to world imperialism.

As we pointed out in our pamphlet Mao, Browder and Social-Democracy, on questions of the strategy of revolution the Chinese revisionists are social-democratic schematists; they "place the revolution into either 'purely bourgeois democratic stage' or 'purely socialist stage' compartments and then clamp down anti-Marxist-Leninist 'sacred laws' onto each stage: (a) that the bourgeois democratic revolution must be divided by a wall from the socialist revolution and therefore cannot and must not carry out any socialist tasks, nor can such a revolution be uninterruptedly carried through to the socialist

stage; and (b) that the revolution cannot be socialist in character if it is still faced with democratic tasks, or to express the same 'sacred law' from the other side, the socialist revolution must be forbidden to carry out any tasks of a democratic or anti-imperialist nature. Such is the revisionist doctrinarism of Mao Zedong Thought." (p. 40)

Chinese Revisionism Is But a Current of the One Modern Revisionist Stream

Chinese revisionism, which is anti-Marxist-Leninist through and through, has its particular forms and theses which are peculiar unto itself. But in its essence, in its basic guiding ideology and strategy, it is indistinguishable from the other modern revisionist currents. Among other things, this is demonstrated by the close solidarity being demonstrated between the Chinese revisionists and their followers and the so-called Eurocommunists, the Italian, Spanish and other modern revisionist parties of Europe. On the cardinal question of the stand towards imperialism, the bourgeoisie and the socialist revolution, the Chinese revisionists and the Euro-revisionists share a common counter-revolutionary and social-democratic platform.

On the attitude towards one's "own" imperialism, just like the Chinese revisionists and their mouthpieces who whitewash the imperialist and neo-colonialist crimes of the "second world" imperialisms, the Euro-revisionists follow in the social-chauvinist footsteps of the heroes of the social-democratic Second International. For example, the French Communist Party did not wage a serious struggle in support of the Algerian war against French colonialism. This was a sign of something corrupt and unhealthy in the Party, of its vacillations and deviations towards submission to imperialism, and of its loss of revolutionary spirit. Later the Party degenerated into an utterly revisionist and social-imperialist party, that is, a Eurocommunist party. As such, it fully supports French neo-colonialism and is in brazen all-round national and social-chauvinist positions. The other Eurocommunist parties too abandoned any genuinely anti-imperialist positions long ago. They are enthusiasts of neo-colonialism and support both their own imperialism and world imperialism as a whole. They too have been in favor of "the unity of the second world and the third world" and have worked to realize this "unity" by extending the grip of European imperialism.

On this question Comrade Enver Hoxha pointed out in regard to the Euro-revisionists, in his new work Eurocommunism Is Anti-Communism, that:

"Not being for the revolution in their own countries, they are not for the revolution in other countries, either. They do not want the weakening of their imperialist and neo-colonialist bourgeoisie, therefore they can never see the revolution in the oppressed countries as a direct aid for the overthrow of the capitalist system...."

"Taken as a whole in their stand towards the revolutionary liberation movements the Eurocommunists have embraced the ideology of non-alignment, which is extremely convenient for them in order to justify the subjugation of peoples to the domination of imperialist powers and to proclaim neo-colonialism as a way for the former colonial countries to emerge from poverty and develop." (Proletarian Internationalism ed., p. 52) Thus it is clear that the whitewashing of neo-colonialism and imperialism is an objective which Chinese revisionism shares in common with the other revisionisms.

The Euro-revisionists have likewise completely abandoned the field of battle against U.S. imperialist domination. They favor and accept as the natural order of things NATO and all the other instruments of U.S. imperialist hegemony

over Western Europe.

"The Eurocommunists do not want to see the existence of a major national problem, the question of American domination in Western Europe and the need for liberation from it. From the end of the Second World War down to this day, American imperialism has bound this part of Europe with all kinds of political, economic, military, cultural and other chains. Without breaking these chains you cannot have socialism...."

"The Eurocommunists' denial of the existence of a national problem in their countries, concretely, the need to fight the American domination and dictate and to strengthen the national independence and sovereignty, is further proof of their political and ideological degeneration and their betrayal of the cause of revolution." (Enver Hoxha, Eurocommunism Is Anti-Communism, Pled., p. 50)

On this question also the Chinese revisionists and the Euro-revisionists are in complete harmony. Both are in favor of the strengthening of NATO and U.S. imperialist hegemony in Europe in the name of "maintaining the balance of power" allegedly as a means of "preserving peace." Whether from the angle of the "danger of the Soviet threat" or from the angle of the open championing of national nihilism, the followers of Chinese revisionism have also thrown overboard the major problem of the struggle of the West European peoples against U.S. imperialist domination.

As to the class struggle against the bourgeoisie and the socialist revolution, both the Euro-revisionists and the Chinese revisionists are against these things. The strengthening of the capitalist monopolies of Europe through the European Common Market is their common objective. The "socialism" advocated by the Euro-revisionists is no more "socialist" than the reforms of the capitalist system advocated by social-democracy. The Euro-revisionists each advocate their own "national road to socialism." Each of these "socialisms" is to be realized through "structural reforms" and a series of minor adjustments in the status quo, reforms which all have the sole objective of rescuing from crisis and strengthening the man-eating capitalist system. But as for expropriating the bourgeoisie, destroying the capitalist-imperialist order to its foundations and building socialism as Marx and Lenin taught — this is something that the various Euro-revisionist "roads to socialism" do not have on the agenda.

The non-socialist so-called "socialism" as prescribed by Mao Zedong Thought is another close relative to the "Italian," "French," and the other revisionist "socialisms," as well as to the "socialism" of their social-democratic brothers. Hence the common schemes for a pluralist society, the common protests that they do not have plans to expropriate the capitalist exploiters, except for maybe a small handful of families, and that only the "ultra-left," the "dogmatists" and "provocateurs" would even talk of depriving the bourgeoisie of their wealth and power. The "socialism" of modern revisionism means the maintenance of the bourgeoisie and capitalism.

Thus Chinese revisionism and Eurocommunism have taken up the same positions in glorifying neo-colonialism, in negating the struggle against the U.S. imperialist domination of Western Europe, Japan and Canada, and in advocating class collaboration with the bourgeoisie and that the bourgeoisie will march with the proletariat into a pluralist "socialism." This identity of views extends to other questions as well. Mao Zedong Thought and Eurocommunism meet on their common social-democratic platform. □

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