

Communism

**Fight the tendency to Imperialist War, consequence of
the battle for the redivision of the World**

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#10

February 2020

International
Marxist-Leninist-Maoist Review
published as a joint initiative from
Belgium and France.
We promote the following websites as
revolutionary media :
centremlm.be from Belgium,
materialisme-dialectique.com from France.

Rosa Luxemburg

I had a vision of all the splendour of war!

Letter from Rosa Luxemburg to Sonia Liebknecht, prison of Breslau, december 1917

Sonichka, dear, I had such a pang recently. In the courtyard where I walk, army lorries often arrive, laden with haversacks or old tunics and shirts from the front; sometimes they are stained with blood.

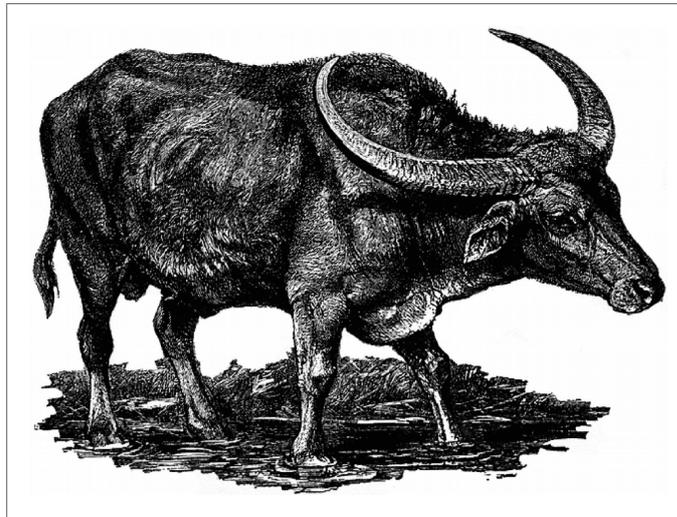
They are sent to the women's cells to be mended, and then go back for use in the army. The other day one of these lorries was drawn by a team of buffaloes instead of horses. I had never seen the creatures

They had been unmercifully flogged – on the principle of “vae victis”. There are about a hundred head in Breslau alone.

They have been accustomed to the luxuriant Rumanian pastures and have here to put up with lean and scanty fodder. Unsparingly exploited, yoked to heavy loads, they are soon worked to death. The other day a lorry came laden with sacks, so overladen indeed that the buffaloes

close at hand before. They are much more powerfully built than our oxen, with flattened heads, and horns strongly recurved, so that their skulls are shaped something like a sheep's skull.

They are black, and have large, soft eyes. The buffaloes are war trophies from Rumania.



The soldier-drivers said that it was very difficult to catch these animals, which had always run wild, and still more difficult to break them in to harness.

were unable to drag it across the threshold of the gate. The soldier-

driver, a brute of a fellow, belaboured the poor beasts so savagely with the butt end of his whip that the wardress at the gate, indignant at the sight, asked him if he had no compassion for animals.

“No more than anyone has compassion for us men”, he answered with an evil smile, and redoubled his blows.

At length the buffaloes succeeded in drawing the load over the obstacle, but one of them was bleeding. You know their hide is proverbial for its thickness and toughness, but it had been torn. While the lorry was being unloaded, the beasts, which were utterly exhausted, stood perfectly still.

The one that was bleeding had an expression on its black face and in its soft black eyes like that of a weeping child – one that has been severely thrashed and does not know why, nor how to escape from the torment of ill-treatment.



I stood in front of the team; the beast looked at me: the tears welled from my own eyes.

The suffering of a dearly loved brother could hardly have nursed me more profoundly, than I was moved by my impotence in face of this mute agony. Far distant, lost for ever, were the green, lush meadows of Rumania.

How different there the light of the sun, the breath of the wind; how different there the song of the birds and the melodious call of the herdsman.

Instead, the hideous street, the foetid stable, the rank hay mingled with mouldy straw, the strange and terrible men – blow upon blow, and blood running from gaping wounds.

Poor wretch, I am as powerless, as dumb, as yourself; I am at one with you in my pain, my weakness, and my longing.

Meanwhile the women prisoners were jostling one another as they busily unloaded the dray and carried the heavy sacks into the building.

The driver, hands in pockets, was striding up and down the courtyard, smiling to himself as he whistled a popular air. I had a vision of all the splendour of war!



The MLPD, state monopoly capitalism and the question of imperialist war

The MLPD, Marxist-Leninist Party of Germany, is the only Marxist-Leninist structure to have maintained itself since the 1960s and 1970s in West Germany. It was one of the main initiators of the International Coordination of Revolutionary Parties and Organizations (ICOR), regrouping since 2010 some fifty structures claiming to be Marxist-Leninist and, most of the time, in one way or another, upholding Mao Zedong.

The line of the MLPD and of the ICOR is classically neo-revisionist: revisionism is denounced, but in reality it is revisionism itself which is assumed. We can see this very simply with the thesis of “state monopoly capitalism”. This thesis is revisionist. State monopoly capitalism would be a new stage of imperialism. The state would have acquired a great level of independence from the classes, it would be “rational” and by relying on it,

capitalism would reach an “organized” stage. The state, through the socialization of losses, would prevent monopoly capitalism from sinking.

Developed by Eugen Varga, this thesis was strictly rejected in the immediate post-war period in the USSR, as part of a great ideological battle. Then, Nikita Khrushchev made it an official device of the revisionist ideology. And, unfortunately, most Marxist-Leninist organizations defining themselves as anti-revisionists in Western Europe have maintained this thesis of “state monopoly capitalism”. This is the case with the MLPD.

The MLPD does not say that the state is neutral and that it could be wrested from monopoly capital. This distinguishes it from those practicing open revisionism. However, it maintains the thesis of “state monopoly capitalism” theorized by Eugen Varga as a new stage of imperialism. Willi Dickhut, the main theorist of the MLPD since its founding in 1982 and until his death in 1992, fully assumed it in 1973 and this position is documented by the MLPD itself in 2019.

The MLPD says exactly the same thing as Eugen Varga and this thesis was strictly rejected by the USSR at the time of Stalin, in a vast controversy. Here is how the MLPD presents it:

“In connection with the Second World War, there was a qualitative leap: in all imperialist countries the transition from monopoly capitalist imperialism to monopoly state imperialism has matured.”

This thesis is totally revisionist, historically indefensible from the communist point of view, since it was proposed by Eugen Varga, denounced by Stalin's USSR, assumed by revisionism in the USSR and systematized in all revisionist parties in the world. The idea of a “qualitative leap” in the history of imperialism was rejected by Stalin. There has never been any talk of a new stage of imperialism.

The consequences must be understood.

Indeed, Eugen Varga's thesis of “state monopoly capitalism” implies that the state systematically comes to the rescue of monopolies, being even only an appendage to them. The activity is therefore the same as that of the Western European revisionists of the 1960s: the regime should be “unmasked”.

The MLPD says in 2017:

“Bourgeois democracy masks that we live in Germany in a state monopoly capitalism, a dictatorship of monopolies.”

And since we are already living in a dictatorship of monopolies according to the MLPD, then the communist analysis of fascism disappears. There can no longer be any attempt by the monopolies to take control of the state by means of fascism, since the monopolies already have the power. The monopolies therefore wrest the necessary profit thanks to the “organizing” State making society pay. No more need for fascism, no more need for imperialist war.

The thesis defended by Stalin in 1952 on the inevitability of wars for capitalism, specifically targeting Eugen Varga, is rejected.

Instead, we have the 1920s socialist thesis of so-called organized capitalism.

The MLPD fully accepts this conception and, to satisfy its formulation, has put in place several concepts: the “surmonopoly”, the “sole domination of international financial capital”, the formation of new imperialist countries, the “proletarian way of thinking”.

The MLPD says:

“The international financial capital alone dominant is a small disappearing layer of the bourgeoisie, which is formed by groupings of the international surmonopolies with different national-state bases and links.”

By “surmonopolies”, the MLPD means the 500 most powerful companies in the world. They would form an “international financial capitalism” dominating capitalism on a world scale and supported by states subject to them. Not only non-monopoly capital, but even monopoly capitalist is subject to these “surmonopolies”. And these surmonopolies have not only merged their own organs with those of the state apparatus, they have pushed for the dismantling of the states themselves.

This is the thesis of organized capitalism theorized by social democracy in the 1920s, with ultra-imperialism forming alongside the possibility of world socialism, and modernized in the 1940s with the thesis of “State monopoly capitalism”.

To unmask this organized capitalism, it would be necessary, according to the MLPD, to have a “proletarian way of thinking”, which would make it possible to discover the real situation. But, quite logically, the only possible revolution is against these “surmonopolies” and we then arrive at the Trotskyist thesis of the unitary world revolution. The program of the MLPD is explicit:

“Under the conditions of internationalized production, the socialist revolution will take an international character. The international collaboration of the imperialists in the organization of the counter-revolution and the interaction with the international class struggle make that today it is practically impossible that an isolated revolutionary process in a country can be carried out victoriously (...).

In this world revolutionary process, there will be in indissoluble interaction mass strikes, mass demonstrations, anti-imperialist, democratic and revolutionary struggles and uprisings.

This is why the proletarian strategy and tactics in each country must essentially be understood and carried out as preparation for the international socialist revolution.”

This is Trotskyism.

And then remains a fundamental problem to explain for the MLPD: why is there still a very clear tendency to war which emerges? An explanation was to be found. The MLPD then says the following thing: yes, war is inevitable in capitalism, because the states compete for their interests. This is not Lenin’s teaching at all. Leninism explains that imperialism is the superstructure of national capitalism. The imperialist war is therefore carried by capitalism itself, because once developed, the monopoly fraction prevails.

It was therefore necessary for the MLPD to break this definition and broaden the concept of an imperialist country. Stefan Engel, leader of the MLPD, publicly expressed this “broader” concept in 2011.

Would be henceforth imperialist countries Saudi Arabia, Brazil, South Africa, Turkey, India, Mexico, Indonesia, South Korea, Argentina, Qatar, the United Arab Emirates, Iran. Added to this must be China and Russia, as well as Israel, which the MLPD already considered as imperialist. We immediately see the paradox, since the MLPD itself explains that these 14 countries bring together 3.7 billion people, more than half of the world's population. If we therefore add the population of the remaining imperialist countries

(United States, Western European countries, Japan), then not living in an imperialist country would only affect 35% of the world population!

Here is completely reversed the principle of uneven development and the parasitic nature of imperialism. Besides that, the MLPD does not recognize the concept of a semi-feudal semi-colonial country, speaking of “neo-colonialism”. The MLPD needs all this fiction to pretend that it has not left communist teachings. The MLPD thus denounces the war, saying that it is the result of competition between imperialists.

What the MLPD does not directly confess, however, is that according to this conception, this competition takes place in what is called the “world imperialist system”. For the MLPD, this is a kind of by-product of the world domination of the “surmonopolies”. It is therefore the fruit of state militarism in search of territories to be controlled - we come back here to Rosa Luxembour’s erroneous thesis that an imperialist war is based only on the principle of conquering territories to widen the accumulation of capital.

For the MLPD, there is a global, unified imperialism, and within it competition between states. This is why countries without industrial production apart from oil and gas, such as Qatar or the United Arab Emirates, can be defined as “imperialist”. As they take a part of the global “piece of the cake”, they compete with others.

All this has nothing to do with the teachings of communism and the just understanding of the uneven development of semi-feudal semi-colonial countries, recognizing that there are indeed differences between Gabon and South Korea, Chile and India. Nevertheless, a semi-feudal semi-colonial country can only be transformed into expansionism and not into imperialism, because it is itself linked to one or more imperialist countries. Iran practices expansionism, as does Israel, but neither the one nor the other is an imperialism. This responds to the specific needs of bureaucratic capitalism in crisis, which needs to get out of it by war. But their semi-feudal and semi-colonial dimension is obvious. The weight of religions in institutions alone shows the undemocratic dimension present, the maintenance of backward social structures, incompatible with liberated capitalism and going as far as imperialism. There is indeed a tendency towards war, but it is not imperialism in substance - or else one distorts the notion of imperialism by reducing it to a bourgeois definition of “geopolitics”.

This is why, beyond a few rhetorical remarks, the MLPD does not make imperialist war one of its favorite themes. The imperialist wars is for it only a secondary aspect, specific to the internal competition of states for in a “world imperialist system”. This is an entirely revisionist analysis.■



HENRI BARBUSSE

DAWN

Under Fire: The Story of a Squad (1916)

We are waiting for daylight in the place where we sank to the ground. Sinister and slow it comes, chilling and dismal, and expands upon the livid landscape.

The rain has ceased to fall--there is none left in the sky. The leaden plain and its mirrors of sullied water seem to issue not only from the night but from the sea.

Drowsy or half asleep, sometimes opening our eyes only to close them again, we attend the incredible renewal of light, paralyzed with cold and broken with fatigue.

Where are the trenches?

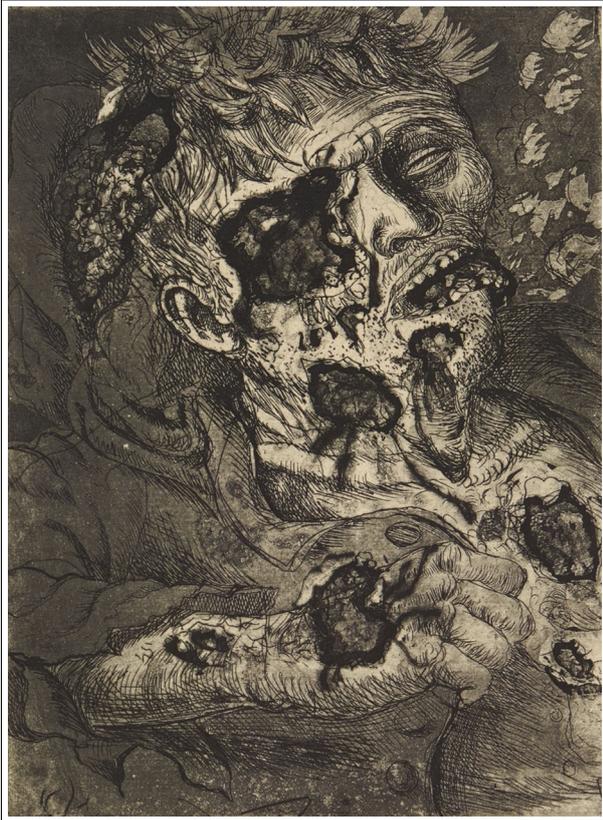


We see lakes, and between the lakes there are lines of milky and motionless water.

There is more water even than we had thought. It has taken everything and spread everywhere, and the prophecy of the men in the night has come true.

There are no more trenches; those canals are the trenches enshrouded. It is a universal flood. The battlefield is not sleeping; it is dead. Life may be going on down yonder perhaps, but we cannot see so far.

Swaying painfully, like a sick man, in the terrible encumbering clasp of my greatcoat, I half raise myself to look at it all. There are three monstrously shapeless forms beside me. One of them--it is Paradis, in an amazing armor of mud, with a swelling at the waist that stands for his cartridge pouches--gets up also. The others are asleep, and make no movement.



And what is this silence, too, this prodigious silence? There is no sound, except when from time to time a lump of earth slips into the water, in the middle of this fantastic paralysis of the world. No one is firing. There are no shells, for they would not burst. There are no bullets, either, for the men----

Ah, the men! Where are the men?

We see them gradually. Not far from us there are some stranded and sleeping hulks so molded in mud from head to foot that they are almost transformed into inanimate objects.

Some distance away I can make out others, curled up and clinging like snails all along a rounded embankment, from which they have partly slipped back into the water.

It is a motionless rank of clumsy lumps, of bundles placed side by side, dripping water and mud, and of the same color as the soil with which they are blended.

I make an effort to break the silence. To Paradis, who also is looking that way, I say, "Are they dead?"

"We'll go and see presently," he says in a low voice; "stop here a bit yet. We shall have the heart to go there by and by."

We look at each other, and our eyes fall also on the others who came and fell down here. Their faces spell such weariness that they are no longer faces so much as something dirty, disfigured and bruised, with blood-shot eyes. Since the beginning we have seen each other in all manner of shapes and appearances, and yet--we do not know each other.

Paradis turns his head and looks elsewhere. Suddenly I see him seized with trembling. He extends an arm enormously caked in mud. "There--there----" he says.

On the water which overflows from a stretch particularly cross-seamed and gullied, some lumps are floating, some round-backed reefs.

We drag ourselves to the spot. They are drowned men. Their arms and heads are submerged. On the surface of the plastery liquid appear their backs and the straps of their accouterments. Their blue cloth trousers are inflated, with the feet attached askew upon the ballooning legs, like the black wooden feet on the shapeless legs of marionettes. From one sunken head the hair stands straight up like water-weeds. Here is a face which the water only lightly touches; the head is beached on the marge, and the body disappears in its turbid tomb. The face is lifted

skyward. The eyes are two white holes; the mouth is a black hole. The mask's yellow and puffed-up skin appears soft and creased, like dough gone cold. They are the men who were watching there, and could not extricate themselves from the mud. All their efforts to escape over the sticky escarpment of the trench that was slowly and fatally filling with water only dragged them still more into the depth. They died clinging to the yielding support of the earth. There, our first lines are; and there, the first German lines, equally silent and flooded. ■

Joseph Stalin : Inevitability of wars between capitalist countries

from : Economic Problems of the USSR, 1952

Some comrades hold that, owing to the development of new international conditions since the Second World War, wars between capitalist countries have ceased to be inevitable.

They consider that the contradictions between the socialist camp and the capitalist camp are more acute than the contradictions among the capitalist countries; that the U.S.A. has brought the other capitalist countries sufficiently under its sway to be able to prevent them going to war among themselves and weakening one another; that the fore-most capitalist minds have been sufficiently taught by the two world wars and the severe damage they caused to the whole capitalist world not to venture to involve the capitalist countries in war with one another again - and that, because of all this, wars between capitalist countries are no longer inevitable.

These comrades are mistaken. They see the outward phenomena that come and go on the surface, but they do not see those profound forces which, although they are so far operating imperceptibly, will nevertheless determine the course of developments.

Outwardly, everything would seem to be "going well": the U.S.A. has put Western Europe, Japan and other capitalist countries on rations; Germany (Western), Britain, France, Italy and Japan have fallen into the clutches of the U.S.A. and are meekly obeying its commands.

But it would be mistaken to think that things can continue to "go well" for "all eternity" (...).

After the First World War it was similarly believed that Germany had been definitely put out of action, just as certain comrades now believe that Japan and Germany have been definitely put out of action.

Then, too, it was said and clamoured in the press that the United States had put Europe on rations; that Germany would never rise to her feet again, and that

there would be no more wars between capitalist countries.

In spite of this, Germany rose to her feet again as a great power within the space of some fifteen or twenty years after her defeat, having broken out of bondage and taken the path of independent development.

And it is significant that it was none other than Britain and the United States that helped Germany to recover economically and to enhance her economic war potential.

Of course, when the United States and Britain assisted Germany's economic recovery, they did so with a view to setting a recovered Germany against the Soviet Union, to utilizing her against the land of socialism. But Germany directed her forces in the first place against the Anglo-French-American bloc.

And when Hitler Germany declared war on the Soviet Union, the Anglo-French-American bloc, far from joining with Hitler Germany, was compelled to enter into a coalition with the U.S.S.R. against Hitler Germany.

Consequently, the struggle of the capitalist countries for markets and their desire to crush their competitors proved in practice to be stronger than the contradictions between the capitalist camp and the socialist camp.

What guarantee is there, then, that Germany and Japan will not rise to their feet again, will not attempt to break out of American bondage and live their own independent lives?

I think there is no such guarantee.

But it follows from this that the inevitability of wars between capitalist countries remains in force.

It is said that Lenin's thesis that imperialism inevitably generates war must now be regarded as obsolete, since powerful popular forces have come forward today in

defence of peace and against another world war. That is not true.

The object of the present-day peace movement is to rouse the masses of the people to fight for the preservation of peace and for the prevention of another world war.

Consequently, the aim of this movement is not to overthrow capitalism and establish socialism - it confines itself to the democratic aim of preserving peace.

In this respect, the present-day peace movement differs from the movement of the time of the First World War for the conversion of the imperialist war into civil war, since the latter movement went farther and pursued socialist aims.

It is possible that in a definite conjuncture of circumstances the fight for peace will develop here or there into a fight for socialism. But then it will no longer be the present-day peace movement; it will be a movement for the overthrow of capitalism.

What is most likely is that the present-day peace movement, as a movement for the preservation of peace, will, if it succeeds, result in preventing a particular war, in its temporary postponement, in the temporary preservation of a particular peace, in the resignation of a bellicose government and its supersession by another that is prepared temporarily to keep the peace.

That, of course, will be good. Even very good.

But, all the same, it will not be enough to eliminate the inevitability of wars between capitalist countries generally.

It will not be enough, because, for all the successes of the peace movement, imperialism will remain, continue in force - and, consequently, the inevitability of wars will also continue in force.

To eliminate the inevitability of war, it is necessary to abolish imperialism. ■

Mao Zedong

**Problems of Strategy
in China's Revolutionary War**

1936

War, this monster of mutual slaughter among men, will be finally eliminated by the progress of human society, and in the not too distant future too.

But there is only one way to eliminate it and that is to oppose war with war, to oppose counterrevolutionary war with revolutionary war, to oppose national counter-revolutionary war with national revolutionary war, and to oppose counter-revolutionary class war with revolutionary class war....

When human society advances to the point where classes and states are eliminated, there will be no more wars, counter-revolutionary or revolutionary, unjust or just; that will be the era of perpetual peace for mankind.

Our study of the laws of revolutionary war springs from the desire to eliminate all wars. Herein, lies the distinction between us Communists and all the exploiting classes.



Lenin on war

[From Socialism and War - The Principles of Socialism and the War of 1914–1915 (1915)]

Nearly everybody admits that the present war is an imperialist war, but in most cases this term is distorted or applied to one side, or a loophole is left for the assertion that this war may, after all, have a bourgeois-progressive, national-liberating significance.

Imperialism is the highest stage in the development of capitalism, reached only in the twentieth century.

Capitalism now finds the old national states, without the formation of which it could not have overthrown feudalism, too tight for it.

Capitalism has developed concentration to such a degree that whole branches of industry have been seized by syndicates, trusts and associations of capitalist billionaires, and almost the entire globe has been divided up among the lords of capital, either in the form of colonies, or by enmeshing other countries in thousands of threads of financial exploitation.

Free trade and competition have been superseded by the striving for monopoly, for the seizure of territory for the investment of capital, for the export of raw materials from them, and so forth.

From the liberator of nations that capitalism was in the struggle against feudalism, imperialist

capitalism has become the greatest oppressor of nations.

Formerly progressive, capitalism has become reactionary; it has developed the forces of production to such a degree that mankind is faced with the alternative of going over to Socialism or of suffering years and even decades of armed struggle between the “great powers for the artificial preservation of capitalism by means of colonies, monopolies, privileges and national oppression of every kind (...).

Social-chauvinism is advocacy of the idea of “defence of the fatherland” in the present war. Further, this idea logically leads to the abandonment of the class struggle during the war, to voting war credits, etc.

Actually, the social-chauvinists are pursuing an anti-proletarian, bourgeois policy; for actually, they are championing not “defence of the fatherland” in the sense of fighting foreign oppression, but the “right” of one or other of the “great” powers to plunder colonies and to oppress other nations.

The social-chauvinists repeat the bourgeois deception of the people that the war is being waged to protect the freedom and existence of nations, and thereby they go over to the side of the bourgeoisie against the proletariat.

In the category of social-chauvinists are those who justify and embellish the governments and bourgeoisie of one of the belligerent groups of powers, as well as those who, like Kautsky, argue that the Socialists of all the belligerent powers have an equal right to “defend the fatherland” (...).

Both the advocates of victory for their governments in the present war and the advocates of the slogan “neither victory nor defeat”, equally take the standpoint of social-chauvinism.

A revolutionary class cannot but wish for the defeat of its government in a reactionary war, cannot fail to see that its military reverses facilitate its overthrow.

Only a bourgeois who believes that a war started by the governments must necessarily end as a war between governments and wants it to end as such, can regard as “ridiculous” and “absurd” the idea that the Socialists of all the belligerent countries should wish for the defeat of all “their” governments and express this wish.

On the contrary, it is precisely a statement of this kind that would conform to the cherished thoughts of every class-conscious worker, and would be in line with our activities towards converting the imperialist war into civil war. ■

GONZALO ON SUPERPOWERS

[Communist Party of Peru,
The International Line, 1988]

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" [announced by Mao Zedong] 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 (...).

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. or USSR in order to betray the revolution.

Starting from this, President 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 are 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 :

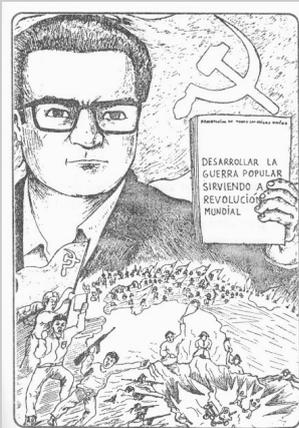
1) The contradiction of the oppressed nations, on one side, against the superpowers and imperialist powers, on the other.

Here the thesis of the three worlds is delineated, 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.



Dialectical Materialism and Communism

Communism is the product of the movement of the synthesis of matter through leaps, that is to say that matter ceases to use itself in a partially unproductive way to find a way to form an active whole.

By partially unproductive, we must understand that matter can only use matter to develop itself, which implies that one aspect develops at the expense of another, within the framework of an uneven development.

The imbalance caused is resolved by a dialectical leap.

Mao Zedong tells us here that:

“Imbalance is a general and objective law.

The cycle, which is endless, goes from imbalance to equilibrium and, again, from this one to the other.

Each cycle, however, corresponds to a higher level of development. The imbalance is absolute, while the balance is temporary and relative.



The rupture of the balance is a leap forward.”

The capitalist mode of production thus permits the development of the productive forces, but this at the expense of the proletarians; socialism is the negation of it and the communism which prolongs it is then humanity applying the principle of each according to his means, to each according to his needs.

There is however no negation of negation and socialism organized by humanity does not mean that it is alone to march to communism.

In reality, for dialectical materialism, the whole universe goes to Communism. Dialectically, this means that the entire universe has also gone to communism.

Matter is eternal and infinite; it is inexhaustible. Consequently, it has already undergone a dialectical evolution, by means of transformations, since this is its very nature. It therefore implies that it has already known and that in every great step, every leap forward, it knows a communist leap.

This communism consists in the universalization of the means of production of a material form, its synthetic combination. Any rise in the complexity of matter on a certain level corresponds to a communist assertion.

Mountains, galaxies, plants and animals are examples of synthetic leaps corresponding to a communist stage. We have an affirmation of a complex and organized system, a pooling of multiple contradictory aspects of the matter. These complex systems themselves have a past made up of steps that established the elements that were going to synthesize.

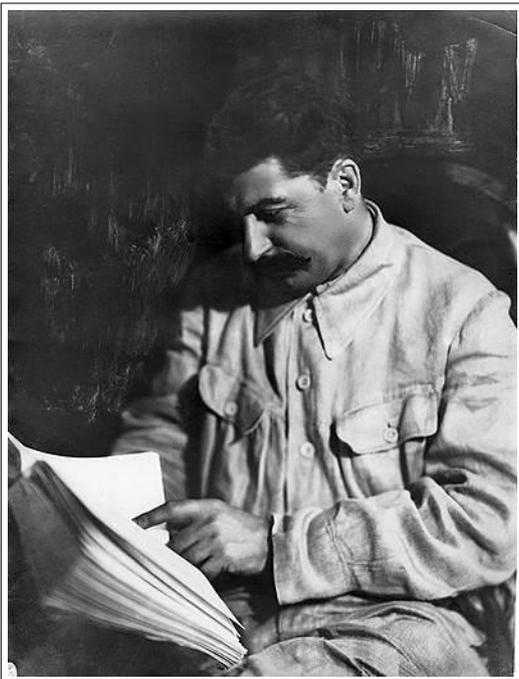
The separate elements combine; they form a harmonious whole and at the same time obey an internal contradiction involving them in a development.

This development is itself uneven and this explains the different galaxies, the different mountains, the different plants, the different animals. The systematization of the production of a complex system is itself uneven.

These are not nature tests or nature errors; it is a reality of any development to be unequal.

Any process takes advantage of a process which has by definition been unequal in itself to produce a more complex form, through an equally unequal development.

This past is infinite, as much as the future. The process is endless, its aspects infinite.



Matter, based on the inequalities of development of its different aspects, knows an infinite development by the affirmation of contradictions leading to a communist leap, producing new forms which themselves bring more complexity in the general development.

Any jump does not correspond to a communist stage.

But each leap contains, in germ, the tendency to the leap forward towards the communist nature of the system.

The communist stage is distinguished from the others by a unification where the contradiction ceases to be antagonistic between different aspects to allow a harmonious development - which corresponds to the development of new contradictions, which are different from the previous ones, which have shifted.

This displacement is done by placing the new form in new relationships with the rest of the material.

Each mountain, each galaxy ... is the fruit of an internal contradiction, and its realization as a complex form produces a new contradiction with other aspects of matter, for example the galaxy with another galaxy, the mountain with a river, etc.

The initial internal contradiction, allowing the advent of a new one, of a more complex form, then moves towards the dialectical relationship between the new thing and another thing, forming a new internal contradiction.

The article "The Universe is the unity of the finite and the infinite", published in the Journal of the dialectic of Nature at the time of the Great Proletarian Cultural Revolution in China, presents the new relationship which established itself as follows:

"The end of all concrete things, the sun, the Earth and humanity is not the end of the Universe. The end of the Earth will bring a new and more sophisticated cosmic body.

At that time, people will hold meetings and celebrate the victory of the dialectic and welcome the birth of new planets.

The end of humanity will also signify that species will inherit all of our achievements. In this sense... the death of the old is the condition for the birth of the new. "

Communism therefore generalizes on ever more complex levels, because matter transforms itself and its interaction at a complex level deepens, becomes systematized. In this sense, there is no negation of negation, no end of history, nor indeed beginning. There is communism for communism, matter for matter.

The universe is an infinite system where complexity develops in leaps and bounds. The Japanese physicist Shoichi Sakata, in Theoretical Physics and Dialectics of Nature, in June 1947, defines his conception of the Universe as an onion, greeted by Mao Zedong:

“Current science has found that in nature there exist qualitatively different “levels”-the form of motion — , for example, a series of the levels such as elementary particles — nuclei — atoms — molecules — masses — heavenly bodies — nebulae. These levels form various nodal points which restrict the various qualitative modes of existence of matter in general. And thus they are not merely related in a straightforward manner as described above. The “levels” are also connected in a direction such as molecules — colloids — cells — organs — individuals —

societies. Even in the same masses, there exist “levels” of states corresponding to solids-liquids-gases. Metaphorically speaking, these circumstances may be described as having a sort of multi-dimensional structure of the fish net type, or it may be better to say that they have the onion-like structure of successive phases. These levels are by no means mutually isolated and independent, but they are mutually connected, dependent and constantly “transformed” into each other. For example, an atom is constructed from elementary particles and a molecule is constructed from atoms, and conversely the decompositions of a molecule into atoms, an atom into elementary particles can be made. These kinds of transformations occur constantly, with the creation of new quality and the destruction of others in ceaseless changes.”

The universe is an infinite ocean of contradictions raising matter to a more complex level, bringing richer contradictions, allowing an ever richer combination of matter, more sensitive, more complex, and this in all directions.

It’s the meaning of communism.

