

The Great Thought of Mao Tse-tung Is the Foundation for Unity in the Proletarian Party

CHINA's Khrushchov, that big careerist who conspired to usurp the Party leadership, always opposed Chairman Mao's proletarian line on Party building. What he pursued was a counter-revolutionary revisionist line on Party building. He said: "The maintenance of Party unity is something absolute" even when there are "differences on matters of principle," and "obedience is necessary even when it means to obey what is erroneous." He also said: "Whether the line of the Party is right or wrong it must maintain its unity." He spread such fallacies with the intention to mislead, indeed, to coerce Party members into serving as his "docile tools" in his anti-Party schemes to usurp Party leadership. This served his plot for a capitalist restoration.

Organizational Principles Must Submit to the Political Line

The unity and solidarity of the proletarian revolutionary political party are a basic guarantee of victory in the cause of the proletarian revolution.

The great leader Chairman Mao always teaches: "We must build a centralized, unified Party" and "We shall solidly unite all the forces of our Party on democratic centralist principles of organization and discipline."

Marxists have always held that unity is strength, that unity and solidarity are the very life-blood of the

Party, the magic weapon with which to defeat the enemy and achieve victory, and a sure guarantee for the proletarian seizure and consolidation of political power. Marx, Engels, Lenin, Stalin and our great leader Chairman Mao have all made great contributions and set brilliant examples in uniting and unifying the revolutionary party of the proletariat, both theoretically and practically.

But what kind of unity and solidarity do we want? On this question, Marxism-Leninism, Mao Tse-tung's thought, stands in diametrical opposition to opportunism and revisionism of all hues.

Lenin said: "The unity of the Party is most dear to us. But the purity of the principles of revolutionary social-democracy is dearer still."

The unity needed by the proletariat is revolutionary unity, unity in fighting for the great cause of communism. The proletarian Party cannot want unity for the purpose of surrendering to the enemy and of restoring capitalism. This is what Lenin meant by "the purity of the principles." In other words, organizational principles must submit to the political line. The proletarian Party must establish solid unity on the basis of Marxist-Leninist principles and the correct Marxist-Leninist line.

The invincible thought of Mao Tse-tung — Marxism-Leninism at its highest in our time — is the founda-

tion of the unity and solidarity of the proletarian Party. The history of the Chinese revolution convincingly proves that only when our Party achieves unity and solidarity based on Mao Tse-tung's thought and Chairman Mao's proletarian revolutionary line, is there that genuine unity and solidarity needed by the proletariat for fulfilling its historic mission.

China's Khrushchov stressed that "the maintenance of Party unity is something absolute" while the Party's guiding principle and political line, whether right or wrong, can be disregarded. He openly declared that even if there are "differences on matters of principle and line," and even if it is "wrong politically," there should still be "unconditional, absolute obedience" and "Party unity should be maintained." Obviously, "absolute unity" and "absolute obedience" under an opportunist and revisionist political line is to make the proletariat surrender to the bourgeoisie and abandon Marxism-Leninism, Mao Tse-tung's thought, in "absolute obedience" to opportunism and revisionism. The unity desired by China's Khrushchov is therefore unity at the expense of revolutionary principle, unity for the purpose of betraying the revolution and making a proletarian Party degenerate into a bourgeois party.

The capitulationist, revisionist line pursued by China's Khrushchov over the past decades provides a most explicit footnote to the "absolute unity" he advocated.

During the War of Resistance Against Japan, he strongly urged that Chiang Kai-shek's Kuomintang be taken as the "revolutionary banner," and that the anti-Japanese armed forces led by the Communist Party be placed under the leadership of Chiang Kai-shek's "national government." Then after the victory in the War of Resistance, he proclaimed a "new stage of peace and democracy" and wanted to sell out wholesale the Communist Party and the people's armed forces led by the Party. Had it maintained "absolute unity" according to this line, would not our Party have long ago become an appendage of Chiang Kai-shek's Kuomintang, a fascist party, a party of traitors?

In the period of socialist revolution, he wanted to develop the rich peasant economy and declared that capitalist "exploitation has its merits." He stood for the "consolidation of the new democratic order," and even encouraged the capitalists to "struggle against the workers." After socialist transformation of the ownership of the means of production was completed in the main, he set up a big clamour about the theory of "the dying out of class struggle," asserting that in dealing with the bourgeoisie emphasis should be on "the identical aspects" and that capitalists should be admitted into the Party. Had it maintained "absolute unity" according to this line, would not our Party have long ago become a revisionist party, a bourgeois party?

From this it is clear that the "absolute unity" no matter "whether the line of the Party is right or wrong" advocated by China's Khrushchov was designed to lead

our Party astray, to change the nature of our Party and turn it into a bourgeois party.

Genuine Unity Can Be Achieved Only Through Correct Inner-Party Struggle

The struggle between the proletariat and the bourgeoisie inevitably finds expression within the Party. It is not at all surprising that differences and contradictions of one kind or another, and even differences concerning the Party line, arise within the Party.

Chairman Mao teaches: "**The law of the unity of opposites is the fundamental law of the universe**" and "**the unity of opposites is conditional, temporary and transitory, and hence relative, whereas the struggle of opposites is absolute.**" Unity and struggle in the Party constitute the unity of opposites and are mutually opposed and complementary. The unity and solidarity of the proletarian Party is achieved and consolidated in the course of continuous struggle. There is no unity without struggle.

In pressing his absurdities about "absolute unity," China's Khrushchov was completely denying the contradictions in things and negating the struggle of opposites; this was out-and-out betrayal of revolutionary dialectics and the thought of Mao Tse-tung. China's Khrushchov wanted only unity and no struggle. He asserted that it was necessary to stress "the identical aspects and not struggle" and that there should be "absolute unity" even when there were "differences on matters of principle, line and ideology." In all this his purpose was, under the hypocritical slogan of "unity," to negate inner-Party struggle, and especially the struggle between the two lines, and to smother Party life.

Chairman Mao teaches: "**If there were no contradictions in the Party and no ideological struggles to resolve them, the Party's life would come to an end.**" The philosophy of our Communist Party is one of struggle, of revolution. The proletarian Party can purify, continually extend and strengthen its ranks and maintain its revolutionary vigour and vitality for ever only when it holds high the banner of revolutionary struggle and uses Mao Tse-tung's thought to defeat bourgeois ideas, uses Chairman Mao's revolutionary line to defeat the line of opportunism. And a militant Communist Party will stagnate and degenerate if it does not do so.

China's Khrushchov wanted us to stress "identical aspects" with the Chiang Kai-shek reactionaries, landlords and capitalists, the opportunists and the group of renegades whom he did his best to shield. He forbade us to struggle against them. He wanted the proletariat to feel grateful to the class enemy who exploited and oppressed it, and to think that "exploitation has its merits." Moreover, he wanted us to "coexist peacefully" with opportunism and capitulate to the class enemy.

In short, by "absolute unity" and "inner-Party peace," China's Khrushchov actually meant permitting erroneous ideas and a wrong line to spread unchecked

inside the Party while forbidding us to criticize and repudiate them. In fact, he allowed the bourgeoisie to attack the proletariat but forbade the proletariat to counter-attack.

It is thus clear that we can achieve real unity in the revolutionary party of the proletariat only when we adhere to revolutionary principle, and uphold Marxism-Leninism, Mao Tse-tung's thought. If we abandon principle and unite with opportunism and revisionism, then, as Lenin said: ". . . such 'unity' means, in practice, **unity of the proletariat with the national bourgeoisie and a split in the international proletariat, the unity of lackeys and a split among the revolutionaries.**"

Unity with the bourgeoisie and revisionists will inevitably create disunity with the Marxist-Leninists. Isn't this proved by the facts? It was none other than China's Khrushchov who for a long time employed counter-revolutionary double-faced tactics to counter Chairman Mao's revolutionary line. It was he who secretly knocked together a group of counter-revolutionaries to form a bourgeois headquarters. And it was he again who echoed Khrushchov in attempting "peaceful evolution" in China. The more than 40 years' history of the Chinese Communist Party has fully proved that China's Khrushchov, the concentrated expression of all opportunism, was the biggest revisionist and splitter who had laid hidden deeper and longer than any other of their kind inside the Chinese Communist Party.

Serious attention must be paid to the fact that after Khrushchov subverted the proletarian power in the Soviet Union, China's Khrushchov became more barefaced, unbridled and vociferous in advocating his reactionary theory of "absolute unity." He ranted that every Communist "must be a pliant and docile tool" and even blustered: "if a Khrushchov coup d'etat occurs in the Chinese Communist Party," "the minority must still remain subordinate to the majority even though the opinion of the majority is wrong." In these words China's Khrushchov revealed his grim visage. And if his scheme were allowed to succeed, there would be a restoration of capitalism in China, all mankind would be thrown back and the heads of millions of revolutionary people would roll!

Unity Under the Invincible Thought of Mao Tse-tung

In peddling his theory of "absolute unity," China's Khrushchov wilfully distorted Party history. At a time when the Khrushchov revisionist clique had already usurped Party and state leadership in the Soviet Union and when the adverse current of modern revisionism had already emerged in the international communist movement, China's Khrushchov once said in a talk with a Communist Party delegation from a certain country: "Even during the period of Chen Tu-hsiu's erroneous line, our Party was unified under his line, and later it was unified under the 'Left' deviationist line. . . . This is the experience of the Chinese Party which you can

use for your reference. In other words, whether the line of the Party is right or wrong, it must maintain its unity."

This is an outright lie and a most vicious slander and attack on our great leader Chairman Mao and our great Party.

Our Party's history is a glorious history of the struggle between the proletarian revolutionary line represented by Chairman Mao and all kinds of opportunist lines, a history which no one can alter. And no one can distort the solidarity and unity of the Chinese Communist Party which are based on the victory of Chairman Mao's revolutionary line.

Chairman Mao pointed out clearly in 1938: "**Broadly speaking, in the last 17 years our Party has learned to use the Marxist-Leninist weapon of ideological struggle against incorrect ideas within the Party on two fronts — against Right opportunism and against 'Left' opportunism.**"

The history of the Chinese Communist Party is filled with struggle between the two lines. Indeed, the history of the Chinese Communist Party is a history of the struggle between the two classes and the two lines.

Even during those periods when Chen Tu-hsiu, Wang Ming and others usurped the leading positions in the Party, the correct line represented by Chairman Mao was always locked in acute struggle with their "Left" and Right opportunist lines. The historic Tsunyi Meeting [in 1935] proclaimed the great victory of Chairman Mao's revolutionary line. The whole Party was united under Chairman Mao's brilliant leadership and unified on the basis of his revolutionary line.

And it is precisely because our Party is unified under the great banner of Mao Tse-tung's thought that ours is a great, glorious and correct Party.

In introducing the "experience" summed up in the statement "whether the line of the Party is right or wrong, it must maintain its unity" to a Party in which a revisionist line had already emerged, wasn't China's Khrushchov brazenly demanding "absolute unity" under the revisionist line? And what was that if not to attack Marxism-Leninism and protect revisionism?

By advocating his fallacious concept of "Party unity," China's Khrushchov also distorted the history of the international communist movement.

Marx and Engels waged a principled struggle against the opportunists — the Bakunists, the Proudhonists, the Blanquists and the Lassalleans — and unified the world proletarian revolutionaries on the basis of Marxism.

Lenin and Stalin waged a principled struggle against Bernstein, Kautsky and Co. of the Second International, against the Mensheviks, Trotsky, Bukharin

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and their like, and unified the world proletarian revolutionaries on the basis of Leninism.

Today the world is at a great turning point. At the crucial moment of decisive battle between the international proletariat and the bourgeoisie, modern revisionism represented by the Soviet revisionist leading clique shamelessly betrayed Marxism-Leninism and created the most serious split in the international communist movement. An historic task, unprecedented in its magnitude, has been placed on the shoulders of all the revolutionary people of the world, the task of thoroughly smashing modern revisionism and establishing a new unity and solidarity in the international communist movement.

In our times, the invincible thought of Mao Tse-tung is Marxism-Leninism at its highest; it is the great banner of our era. Proletarian revolutionaries throughout the world must be united on the basis of Mao Tse-tung's thought. Only so can they be really unified and get united to shoulder the great historic task that confronts them.

Today, the movement to study Mao Tse-tung's thought is unfolding all over the world on an unprece-

dent scale. As it becomes integrated with the revolutionary practice of the world's peoples and is mastered by hundreds of millions of revolutionary people, it will generate immense revolutionary strength. Irresistibly, in the course of great struggles, a militant unity of the international communist movement is coming into being with Mao Tse-tung's thought as its great banner.

The great call "**Workers of all countries, unite!**" is reverberating ever louder through the skies of the world in its 20th century. History will realize the great leader Chairman Mao's scientific prediction: "**Let the Marxist-Leninists of all countries unite, let the revolutionary people of the whole world unite and overthrow imperialism, modern revisionism and the reactionaries of every country! A new world without imperialism, without capitalism and without any system of exploitation is certain to be built.**"

(Abridged translation of an article written by proletarian revolutionaries of the Office of the Armoured Forces and published in "Renmin Ribao," January 17)