Proletarians of all countries, unite!

ABOUT ONE HUNDRED AND FIFTY YEARS OF WORLD PROLETARIAN REVOLUTION
(PRESIDENT MAO TSE TUNG’S ONE HUNDREDTH ANNIVERSARY)

Central Committee
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INTRODUCTION

We reassert in Marxism-Leninism-Maoism-Gonzalo Thought unbeaten and imperishable, in our deep communist, unshakeable conviction: and it is not that we are bigots, it is a conviction based on realities because our ideology is scientific and we are fully justified in what we propose, we are firmly convinced that the whole process of mankind, as the highest expression of material itself marches inexorably towards communism. The fact that the International Communist Movement is living a complex situation, the end of a great and indelible stage of the world's proletarian revolution, the fact that we have entered to develop ourselves in the general political withdrawal of the world's proletarian revolution is just, once more, a reiteration and expression of the law of how a new class rises in history, conquers Power, loses it and recovers it definitively until it consolidates itself and it starts the development of the new definitive society, this process in its turn will require a long stretch for the class, after it makes society in its own image, so it can come down specifically to communism, new actual society, real future, a society of harmony and freedom.

What we see now and what we will see are just the shaking convulsions of the fallings and defeats of the new
at the hands of the old, but they are just temporary failures and no matter these failures, they will end up in final victory. Just as we watch these disturbances of the old order covering with debris the new order, they are just apparent victories and essential defeats which lead towards the collapse and as far as it is complete, proper and definitive ruin. All this is just the law expressed about the sinking of a class and the rise and struggle of another class, of the new class, it is the concretion of restoration and "counter-restoration."

This is the basis of our unshakeable decision, resolution and firmness to fight for communism because that march is undeniable as dialectic materialism has demonstrated; it is just a defeat that comprises victory, a step towards victory, it is a failure that implies a fulfilled phase, it contains the use of a great effort as well as the time used, in consequence communism is closer, less time is necessary to enter communism. If you see the process of the bourgeoisie, it was just the same, a long process and this is the real material basis of history and it is the support of our unshakeable conscious and scientific conviction; it took the bourgeoisie 300 years to sweep away feudalism and make a society in its own image, we, the proletariat, around 200 years to sweep away imperialism from the face of the earth and begin the development of the new order until, later on, arrive at communism all over the world.

In President Mao`s centenary, a hundred years from Maoism, we must meditate on the solid basis of our conviction, with deep class feeling and boosting our unbreakable will to combat for communism, we are sure that the next millennium will be the communism
millennium, the law of progress rules, the new always imposes itself against the old, so, due to the law of the social process that is the goal we are aiming at; it will demand effort; yes, great and dauntless effort from communists and the class, which will be followed by the effort of others, of thousands, from now on to a few decades of next century, by the thirties or fifties there will be more masses on earth, they have estimated around thirteen thousand million people, the mass will express its law, the mass is the guarantor that this course will be completed because mass makes history, and there, the class will also express itself organized in communist Marxist-Leninist-Maoist parties that will lead that process and will be the guarantee of leaders of the communist course; it will express itself through popular war which is the way; and, it will be led by the ideology of the proletariat, developed, yes, but unbeaten and imperishable.

We also have to think that entering into communism will be through revolution because it implies a leap forwards otherwise there will not be a qualitative change, but it will be a revolution through bloodless means as it is now because it will be the conclusion of bloody revolutions, mankind will arrive without a State, classless, it will be the end of wars; that will be the starting point of the true history of mankind, it will mean departing the needy kingdom to enter into the freedom kingdom. There will be no oppression nor exploitation, there will be great harmony, but it is through revolution that the goal will be reached, therefore, it is revolution that signs history and we will have an inexhaustible march of that kind, it will be the extinction of private property, of weapons, of classes
of every known form of state, it will be in a different way, but there is going to be revolution which will lead to communism and its establishment all over the Earth. Revolution will seal pre-history and it will open the true history of mankind.

Let's make good use of this opportunity to outline the scheme of the great balance of the transcendental and crucial moment that the proletarian world revolution has lived, it is important for all communists in the world, for the Peruvian revolution, for the class war whose highest expression is the Popular War in Peru. We have got the obligation to think about the balance of 150 years of Marxism, of World's Proletarian Revolution because it is responsibility of the central Leadership to set up basis but it is also a task for the new Red Faction which has already began the IV Phase of the Party that will be developed during the next millennium, the third one, and this one, we insist, has to be the Communism Millennium.

1. **ABOUT THE DEVELOPMENT OF THE WORLD'S PROLETARIAN REVOLUTION, THE POPULAR WAR, PROLETARIAN MILITAR LINE**

1848 is a milestone of great importance, first, the bourgeoisie showed up its reactionary essence, in second place, it was seen the political inability of the lower middle class to lead a new process and third, the proletariat appeared as a young, new class, but it was unable to lead towards a goal, it was not armed enough, it was still immature, it could not fulfill that role, it was not able to conquer the Power, the real possibility of the class was the
future. Nevertheless it opened the way to Communism that same year, it is in 48 when the Communist Programme comes to light, the manifest, and that one, even if it still has got things to develop, it continues being the Communist Programme and we reassert in it nowadays. An you see, the class had risen as a new class and it was still too young to take the Power put it had time to analyze the social process and the route of humankind, the laws that rule it, the time was ripe enough to have a deep comprehension and it belonged to Marx to lay the foundations of our ideology and he proclaimed the Communist Manifesto, from then on until 98, which is tomorrow, it is 150 years, we are considering that period as the first great and indelible phase.

To be clear in our process must not be only a work of the communists in our party, but also in those of all the world, other communists should do the balance, they should take part, we do not know about others but, with anticipation, we are starting to do it because we think it is a necessity , today, under the given circumstances, we could be denied by many, they might say we are not communists, the stones which are the basis of a building could not be seen, but they do exist, the works of a revolution spread and bore through distance, there will be a lot of people, communists, proletarians, revolutionaries, confused masses, as thirsty souls in the dessert waiting for a drop of water, as productive soil that is waiting for seeds to fructify . There is the need to think of the long way already covered, consider the years to come, that is why we need to know our past well, for a better understanding of our present an in order to be in better conditions to fight
the hard and complex struggle of the moment the revolution has just entered.

Well, in 48 the revolution was defeated almost all over Europe and it entered into the first withdrawal. Lots of communists and revolutionaries were taken prisoners and were persecuted, but it did not stop the revolution, it did not extinguish the revolution, it stirred it up and it expanded until 64 when that withdrawal was overcome, it was the year when Marx and Engels created, with others, the International Association of Workers, based on the development of the ideas in the Manifesto. Here we see a great lesson: a great work by Marx and Engels on theoretical basis, then after sheer hard work to gather the communists they managed the organization of small, tight circles among great difficulties and wide repression until they founded the IWA. It is a period when the theory of Marxism is based, it is the moment when the milestones are grounded, (the year) 48 gave us an unshakeable stone: the Manifesto, it is the immortal program that goes as far as Communism, but it will develop, remember that the revisionist Khrushev denied the Manifesto, but everything that is said there, continues being valid, it is our great program, the revolutionary violence is there, the dictatorship of the proletariat that are valid principles; there it is that lifeblood, the support of oppression and exploitation is private property, it is the because of it that social classes exist; there it is stated that the proletariat is the last class in history, consequently it is a revolutionary class because it has not got any property except its chains and what it sells is its work strength ; it is also there that the historic destiny of the class is the abolition of the capitalist system and the building of socialism, necessary
and transitional stage where the dictatorship of the proletariat will impose its authority until reaching the finishing line: Communism where unfailingly, due to the law of social process, all humankind will enter; this among other accurate essentials that will accompany us as far as Communism with all the required developments, that is why our party reasserted itself in the Congress and we must also reassert ourselves in the Manifesto.

We have also to take always into account that They were two great Titans of thought and action: Marx and Engels, and Engels himself understood that the great one was Marx, the greatest genius, as he would have said, "the most powerful mind and the noblest heart". It has to be remembered that between them a great, deep friendship took place which was only comparable to the Greek myth of Castor and Polux and it was like that because they developed an exemplary comradeship living dark days during the revolution, ill-fated moments they knew how to handle and transform.

And it is precisely in this period when they are going to make concrete great Marxist developments which are solid basis of our conception, for example, in Marxist philosophy, Thesis 11 about Feuerbach has the praxis, historical means which are available to transform the world; there it is how we conceive Philosophy, from the Greeks it was thought that Philosophy was to contemplate, but with Marx it was understood that the general laws that rule the universe are known to transform it; there is the materialistic conception of the world, that is our starting point.
There are some that uselessly deny Marx's development in Philosophy, although he was dedicated to the great groundwork of the economic basis of society, we must underline that he began from a dialectic materialistic conception, new and different from the idealist conception of the world that proliferated as the only correct one, assuaging even to the first Greek materialists from the beginning of Philosophy: he departed from a materialist, dialectic of the world and he took it to History, first he understood the dialectic as a historic instrument to understand society in general, nobody else before understood the world as Marx achieved, he did it because Hegel made an abridgement of the historic process and found the laws of dialectic which rule it, he found dialectic, but in the process of development of concepts, ideas, focusing on ideas, tearing them away from the material, he establishes the theory of development, of change, but just from an idealist point of view.

So, it is with Marx that materialist dialectic appears, the true dialectic, correct and complete, no more abstract but in the very matter in the natural world, in the social world and in the ideas, these ideas understood as expression of the matter. With Hegel, dialectic was upside down and it is Marx who is going to make it stand up, he made a radical and deep change with his materialist conception, he plucks it out from the ideas and tips it over the matter and it is how he takes away all limits, that is how he solved the problem, Dialectic Materialism was born, Dialectic can already be applicable to all fields, therefore society started being scientifically understood and, in taking it to History, it created Historic Materialism. With Hegel, dialectic crushes against reality, remember
that it is when Prusian State is treated that it shows clearly its failed basis; due to his idealist conception, Hegel could not apply dialectic to the social process consequently, he concluded, for example, that "the State is the essence, the expression of the Absolute Idea (Spirit or God as he calls it)". for him History as a process of marching towards freedom metaphysically conceived, implies returning to the "Absolute Idea". The Prussian State, for him, is the most liberated, it is the superior form, the highest form of State through which the social process returns to the spirit, to the "Absolute Idea", his limits are there, that is how he ends up, denying repeatedly his dialectic, putting an end to the process of social development and placing the Prussian State as highest social expression. See that it is something similar to what is becoming diffused in the North American Imperialism with Fukuyama's ideas who, together with the bourgeoisie, supports the "end of history", but with Hegel there is a solidly based philosophical theory of History however erroneous, has not got the weak, coarse, pedestrian feebleness of the current one.

With Marx, dialectic had no limits, it is absolutely consequent and it was this materialist dialectic conviction that let him analyze and solve the problems of society and find the diverse contradictions that rule it; the society, for the first time, is understood scientifically. Marx took the very foundation of the social process: its basis, that is why he focused his activity to analyze the economy, just when capitalism was blooming in Europe and it was believed that it was the highest degree of social development hiding the wicked exploitation unraveled by Marx.
When you see his Prologue to the Contribution to the Critic to Political Economy, there it is Marxism, complete in its three parts, it is the deepest comprehension of the laws of society, it is good to keep that in mind, it reveals a fabulous effort whose development is going to express in concrete terms The Capital, (First Volume published in 67) that is the complete expression of his huge work, during that interim he said there is no room for divine influence, the theory of communists has to be based and he concentrated in that task, he laid up the concept of the class but he did not leave the class war, the political struggle, that is why he arrived at the International Workers Association : he declared that the class had reached its maturity because it had its own political tasks, its own Party, opposite and different from the bourgeoisie's party and it has to conquer Power.

It is in this withdrawal that Marx bases the conception, it has to be taken into account, a withdrawal is not a waste of time as it could be wrongly interpreted it is highly praised this form of struggle or another one and at present it is politic that is being highly considered and the new situation must be laid down and its appointed perspective starting from making big balances of the gained experience by the class through its revolutionary struggle.

"Class War in France" is from the same time, there, Marx shows us the lapsing of parliament and that the bourgeoisie is trapped; it is a moment when everyone is clad as a socialist, even the monarchists; how the social-democratic parties appear, that they are not the class parties, that a Party for the class, a Communist Party is
needed, not a mixture of communists and bourgeois, it is there that he set up the need of three eliminations: classes, private property and social differences and a complete and deep subversion of ideas until the most radical change.

Around that time he also wrote "The Eighteenth of Misty" to explain the balance of the Executive in detriment of the Parliament inside the evolutionary process of the bourgeois State, it is an analysis of the State, it is our position about the theory of State.

We can also observe how the theoretical base of the conception matches the organization and advice to the class, reaching the organization of communists in the 1st International, and all that struggle leads to the Commune, 1871, it is the first landmark of the proletariat in its conquest of Power, watch out, there is a transcendental political basis, a job of political organization and it ends with the conquer of Power, it is very expressive, without an ideology it is impossible to organize, and to organize is for the conquest of Power, the period from 48 to 71 demonstrates that. Until that date they had published the 1st Volume of The Capital in 67, the only one published during his life time and then he was going to write "The Civil War in France", there characters of the old power are there, the revolutionary violence, how the Commune was a landmark of the proletariat in the new power, how its own army is needed, positive aspect of the war, what to be destroyed, the inadequacy of an immature Party, the difficulties it comprises when it is not leading, he oversaw how it was going to be defeated but that proletarian struggle had to be supported because the class had been challenged and its fight had to be supported even knowing
it would be defeated, after it was defeated he said that the class would never be as before because there is this fact: it took power for the first time, it proved that the class was mature, it had already learned to take it through revolutionary violence, that the "clericaists" and those that were crushed stayed just because the Commune existed.

Previously Marx considered that the revolution would be in shorter laps, but his magnificent comprehension of reality led him to establish it would not be so, but it did not hinder him from redoubling his work.

Let´s think which was the result of all this. It comes in 72, at an IWA congress, at the same time that Marxism was recognized as the ideology of the class at the same meeting Marx and Engels raised the defense of the position of class, to be led by its ideology, in contraposition to Proudhon's thesis and the struggle against anarchism is increased: Bakunin; it was the last meeting of the international, the anarchists infested all over Europe to divide, invoking unity, they put the blame on Marx and Engels of dividing it due to the imposition a unique ideology: Marxism. So the unity was broken and the Association was divided, that was when Engels pointed out that it was not them who had broken the unity, that the problem was that if unity was maintained without principles, the Association would have died killed by the unity, therefore the problem was to defend the ideology to save it from cunning blows, from the anarchists' thuds. The Association was transferred to the USA but it never worked again, though Marxism stayed as an ideology.

So, those were hard times, the communists scattered again, they divided, arteries ran, hypocrisy to divide, the
organization was destroyed but the ideology was sanctioned, organically recognized, in synthesis, the IWA is the recognition of Marxism as the unique ideology of the proletariat. As far as her in the middle of its constant struggle and defeats, the class is armed with its ideology, it manages its politics, class war as civil war and it conquered Power even it could just maintain it for two months.

The process that comes then is the 2nd withdrawal, longer than the first one, but in the middle we have the masterly vision of Engels, just as great as Marx but because of his own decision he was not a leader, he recognized Marx as such, an extraordinary man, he had the task to carry on the same struggle for Marxism and fight against revisionism that was beginning to rise up. In the Prologue for The Civil War in France he made the great balance of 50 years of revolution, there he says that the proletariat will not be able to conquer Power nor defend it in those moments but in the future when it creates new forms to fight and new forms of organization; that what was possible was to accumulate strength, he proposes the use of all forms of fighting even the parliamentarian until the proletariat would be able to conquer Power through revolutionary violence; he said that all the other forms of should serve the future seizure of Power by revolutionary violence, which was distorted by Kautsky and Edward Bernstein who represent the old revisionism, systematized by Engels and deeply rejected. Just as Marx during that time, Engels followed the same task of working for setting up Marxism, it was during the decade of the 70s, after the Commune that Engels wrote his great work, "Anti-Dühring", it is masterly, all our conception is there, the
basis of our theory completely valid, developed questions of Marxist Philosophy. Marx did not make a work on philosophy, it was Engels who following Marx applied dialectic to science as Marx had done, in another brilliant work it is explained how modern science is pregnant of dialectic: "Dialectic of Nature", how science becomes ripe from the XVI Century and matter develops dialectically, that text comes to the point of the inexhaustible march of matter towards communism. But it does not end there, another monumental work, "Family, Private Property and State" to the Letters about ideology, from 90 to 95, it is an invaluable material, he published the remaining volumes of The Capital and had the honesty of not suppressing what Marx had fixed and he did not understand, just as he shared the task of laying the basis with Marx, he also fought besides the founder in order to develop political work and organize the class, after Marx's death he continued the path and his huge effort led him to create the II International, the Socialist International, it is from this one that the social democratic parties appear and spread all over Europe. In the Russian translation of The Capital he wrote an accurate recommendation, as from whom it comes, about the use of these works, he said the problem is their concrete application, that such a universal truth must permit the Russian communists to combat the autocratic character of zarism and see the essence of their own revolution.

During that time, great Lenin was already in his twenties, he drinks from Marx's works and his action is supported by his deep comprehension of the capitalist development; he comes out to fight against revisionism and sees it as a global non-circumscribed phenomenon, he applied Marxism as an instrument to solve the problems
that appeared in Russia itself and this great vision appears in "The Development of Capitalism in Russia". His attention was centered in conforming the Party, part of the Marxist thesis about the need of the Party for the revolution maintained "Give me a Party and I will transform Russia" and that is how it is established by the thesis of the Party of new type, he set the basis, put the structures and created it, so in 1903 Leninism begins. His prolific theoretical action, his deployment in directing, propagating and persistent organization among worker's movement he uses in fundamental works, such as "What to do?" Dated in 02 where we find the construction plan of the party and in "One Step Forward, Two Steps Backwards" from 03, the principles, mainly the militancy and the struggle to build the Party.

It is on the basis of all this ideological, political and organizational work among the workers and the Communist Party that they arrived at the revolution of 1905, "the dress-rehearsal" as Lenin called it and that were saluted by Kautsky before he became a renegade; it happened in the middle of a particular political situation, the Zarist Empire had been humiliated by their defeat by Japan, a new imperialism that was rising, the crash, victorious for Japan but defeat for the arrogant Russian autocracy was a trumpet call that shook all Europe and the world, hitting the gendarme who had been razing peoples, bastion of all the slowing down, fought by all the revolutionaries in Poland, Hungary, Czechoslovakia, etc. So the revolution came out from its withdrawal and began advancing but this rise lasted very little because the revolution was defeated and there was a great slaughter, the persecution against communists and revolutionaries
was hugely increased, all opposition parties were crushed down, dispersion, division and demoralization arrived. Lenin proposed to the defeated armies to learn their lesson, the class had learned to attack and withdraw in order; without the "dress rehearsal" the victory of the October 17 Revolution would not have been possible.

The ebb tide returned, but the labour does not stop, then, simultaneously the right wing liquidation movement appeared, they denied the Party's leading, its condition of maintaining the flag and principles united with the masses, whichever the revolution's circumstances would be, the essence of secrecy as Lenin pointed out, they were looking for the dissolution of the Party among the masses. Simultaneously the right wing liquidation movement, in the opposite direction, against Lenin's thesis, advocated for the reduction of the Party to small cenacles, distancing itself from the masses, leading towards the extinction of the Party. The revolutionaries also spent a lot of heroism in that period, Siberia was the common home of all of them and the communists, Stalin and Lenin knew that confinement; the discussion about the Party was long and complex as organic problems are, the Conference of Prague was agreed only in 1912.

Although there was a great worker's movement in 1905 the feudal basis was not demolished enough, the peasants' movement was insufficient, soviets were created for the first time, but in addition to the lack of revolutionary violence, the main problem was that the Party was not mature enough to manage all this process, think, Leninist thesis, Leninism just began in 1903, they did not have time to take shape because it is necessary to
know how to analyze reality just as it is, the denial of Marxist truths or Leninism, because of the revolution blows of fate, should not be accepted. Lenin's propositions about the union of workers and peasants are going to appear around, he said that the masses should form committees, that land distribution should be done, there he is differencing the characteristics of the democratic revolution and the socialist revolution, he then wrote "Two Tactics", another important work of his.

Europe starts to shake, imperialism has expanded and Lenin picks up this process, so he writes "Imperialism, Superior Phase of Capitalism" and "Imperialism and Scission of Socialism due to Revisionism", he fights against Kautsky, who was first called "the Prince of Marxism" became "Kautski the Renegade", he understands and explains Imperialism, developing Marx and defining revisionism as the bourgeoisie's advanced guard among people's lines, for them the movement is everything but the goal is nothing, stating as well that as it is its complement, Imperialism cannot be fought and he also unravels its breakaway tendency amongst the working class lines.

1905 was a milestone which is extraordinary, it was the end of the 70's withdrawal which Engels had talked about, the moment when the class was going to conquer Power would come, defeat and its consequences arrived but the struggle kept on, Lenin dedicated himself to the Party, he understood Imperialism and he eviscerated revisionism, that is how revolution continued advancing: remember, guerrilla warfare was expressing itself in the Baltic countries and armed forms were being talked about,
then Lenin points out that petard has stopped being an individual terror weapon to be used as part of a systematic plan of combat of an organization: new forms of struggle and organization are beginning to hatch.

In I World War the social patriots betrayed the revolution and with the excuse of defending the nation, they raised ostentatious patriotism and place themselves at the rear of the bourgeoisies of their regimes at this action of the socialists Lenin unfolds a fabulous campaign to unmask them and oppose that the class and the people fall into the bourgeoisie's trap, he unravels the Imperialist Powers, he charges them of looking for the distribution of the booty of a rapacious war as the First World War, at the same time, he proposed to use those conditions to help to impulse the revolution, for the conquer of Power by the proletariat through revolutionary violence, all this led him to develop the theory of State in "State and Revolution", a great work that states that the central task of revolution is Power, that Power must be conquered by the proletariat, that there must be a proletariat's dictatorship, with these theories of genius he keeps on arming the class to make the revolution, it is always like that, our theory is never apart from the practical needs of revolution.

1917 Victory of the October Revolution A new era of the world proletarian revolution opens. 2nd milestone in the conquer of Power by the proletariat, it conquered, it defended and it managed to keep it, what with? With new forms of struggle and new organizational forms, where did it depart from? from Marxism as a universal ideology and its application to specific concrete conditions of Russia, that is how it built a new type of party, it forged armed
detachments with double leadings and under the absolute direction of the Party, it raised the proletariat and the people in an extraordinary insurrection, as we will never see a similar one. Pay attention to the handling of those two revolutions, how the democratic one changes into the socialist one. In "The April's Thesis" he planned the revolution, he said that the Party should be named Communist Party, no more socialist and that if there is a Party it is to conquer Power.

Almost immediately he aimed to organize the Communist International as Proletarian International because the revolution should be concreted in other countries, another era had been opened and from then on all revolutions should develop under the proletariat's leadership, it is so and it will continue being like that, all revolutions, either socialist or democratic, they will be inside or against, if they are betrayed by revisionism or manipulated by Imperialism or the bourgeoisie of the world proletarian revolution and if nowadays there are no states of proletarian dictatorships in any country, the class exists and it is going to re-build them again with a Communist Party to lead them, Popular War as a way and the masses that support them, either as jointed temporal dictatorships on their way towards socialism or as proletarians dictatorships , all the struggles will continue being part of the era of the world's proletarian revolution and if it is a contra-revolutionary one it will be against the era, times are already signed , the loss of power we see in the USSR from 1956 until its decomposition as an imperialist social fascist super power in 1990-91 and in China from 1976 when President Mao dies and Teng gives the contra revolutionary right wing coup d'etat, they are
nothing else but capitalist restorations by the revisionism of Khrushev, Gorbachev and Teng, and these restorations are nothing else but the manifestations of the struggle of a new class to impose itself definitively, concretion of the struggle as absolute, transitory defeats of the constant fighting, to be unsuccessful, fight again until the final victory in people's way, part of the great law of the class war.

Well, Lenin apart from his dauntless efforts for defending the socialist State and the building of socialism in all levels, he organized the international communist movement and formed the II International or Communist International, and just as the First one implied the definition of communists' ideology, the Second one the organization of Parties, this one, the Third, is the one that makes revolution, task which is still pending and that requires its reconstitution. Lenin endowed us with a tactic "Leftism, Infant Illness of Communism", it is from the twenties, afterwards he put in his proposition before the IC to organize parties with the "21 Conditions", he also gave us his intervention " On the Colonial and National Problem" where he maintains that the essence of Imperialism is the relationship between the exploited and the exploiters.

Lenin's death after a few years of the seizure of Power showed all the difficulties that the disappearance of a revolutionary leader of such an extraordinary quality as him leaves, he is the second after Marx, although Marx`s disappearance first and then Engels's, there was a fundamental difference, while Marx and Engels set up the need of a Party and the proletariat's dictatorship to make
the socialist revolution, Lenin carried out those thesis applied to the concrete conditions of class war in Russia, a Party that headed and led the seizure of Power, the socialist revolution and the proletariat's dictatorship which he personally led. Historically it rest with him to play that part: the construction of the first socialist State in the world, thin that he said that if we manage to survive longer than the Commune, it will mean it is a great success for the class, since 1917 it was his tenacious struggle, it is because there the class hopes were set up from the Marxism founder, from the moment the class matured, all our scientific thoughts came true, the utopias dreamt by others were becoming real there, all the international working class supported it, the oppressed peoples felt they were represented there and they saw the revolution as something good, as a feasible and necessary road, as a reality near one's reach and Lenin was going to be the embody of all that, it was no easy job for the USSR comrades the loss of their leader.

Comrade Stalin remained as leader of the young socialist State, he had been a militant since he was 15 years old, he was a firm defender of Lenin and Leninism, before his grave he promised to continue the road and he fulfilled it, in difficult conditions, between ebb and flow but he did it, there is a lot of talk against comrade Stalin, he had mistakes, yes, he made serious errors of materialist dialectic conceptions but the qualification exposed by President Mao is just and correct: he was a great Marxist, 70% correct. He had to continue the defense and construction of socialism in the USSR, basis and centre of the world's revolution, he was not a Lenin, of course he was not, however he kept it victorious before, during, and
after the Second World War, why was it so? because the concrete conditions of the international class war, and in the USSR itself, let it be, the key was the Communist Party leading element of the development, a huge basis of workers and peasant masses, the movement and the organization of the proletariat was significant, trade unions with factory cells, soviets of workers, a world opinion in favour of the revolution, it had the support of the international proletariat and the world's peoples, its repercussion went all over the world, remember what President Mao said, the October cannons, from the Russian revolution woke up China, that state was the hope of the exploited and oppressed peoples of the world; all those subjective factors that are the most important to start a revolution and even more in the complex situation of being in just one country.

He centralized the power and developed the planning focusing it on the state economy via quinquennial plans, he displayed a huge effort in the economic build up as politic mobilizing workers, bear in mind that, for example, the emulation of the masses to fight for their State, the Work Hero, Stajanov was a worker.

By 1920s the revolution was going to spread, Germany was Lenin's first worry, he wanted to go to lead it because he was conscious that the Spartakist League had no capacity to lead it and not for a lack of heroism, see heroes as Rose Luxembourg or Karl Liebneck, murdered by the German Social Democracy that rose to power with the Kaiser's fall who had a pact with the army, the nobles and landowners of that corps, both insurrections, in 1919
and 1923 were defeated. All Europe was shaken by the revolutionary movement, those in power were trembling and were getting ready to respond; in the north of Italy, its more developed region, a socialist, who later became a renegade, rose to lead the struggle against the revolution, in order to get rid of it the bourgeoisie flattened all its demo-bourgeois principles, Fascism appears with its fascist "Duce"; there is a revolution in Hungary, another fascist comes out, Horthy, the revolution in Bulgaria was also defeated, in the East, the Chinese PPC founded in 1921 started the First civil war and in 1927 it came Chiang-Kai-Shek’s betrayal. Japanese fascism invades the North of China in 1930 and the President develops agricultural war, the revolution goes on, but in Europe the revolution is going to be restrained. Why? The failure was in the Party, Lenin had said that we have to prepare with anticipation not when the revolution is knocking on the door, if the masses are ready and the Party isn't, the consequences are serious because the Party is the main factor, any revolution demands for a party to direct it and a party requires a capable leadership, Germany is a clear expression of this deficiency. So, these are lessons to obtain, just the same as about the pernicious action of revisionism. The struggle of the oppressed peoples is going to be revealed in the world but with errors that were done in the international proletarian movement, generated by the revisionism, that lack of communist parties plus the counter-revolution armed to the teeth promoted that the revolution did not advance and it was contained. But, how could a Socialist State be supported? the clashes among the imperialist powers to get benefits from the victory gives the USSR a margin to remain in force, this, apart
from the principal fact which is the subjective factor, the internal part of the revolution already outlined before.

In 1929 the first huge crisis of imperialism went off, USA endured it, nevertheless the North American proletariat generated neither organisms for the workers' fight nor a Communist Party to lead it, that is why Power could not be conquered in that auspicious moment. The reason? Lack of struggle tradition in that people, I am referring here to what President Mao considers as one of the factors or characteristics a region has to have to be transformed into a Support Base, there it was the deported or foreign migrants who drove, be aware of their presence in the workers' struggles or was it that the masses in that country did not want to fight? That is absurd! Objective conditions were becoming rotten in the world for the lack of communist parties, that is why the development of the USSR was a huge glorious effort, it demonstrates what the Bolshevik Party was, how great was the intellectual theoretical job that sustained that process. A party of theoretical brilliance, with the highest Marxist theory and masterly political management, with a membership hardened in prison, exile and death, with rich experience in blows of fate and even defeats, with an extraordinary leader like Lenin a lot higher than comrade Stalin and a small group of leaders shaped by himself, in addition to the huge tradition of struggle in that people.

What do the years 1930 show? Parts of influence by the new partition of the world, by whom? Germany with a strong, feudal basis, divided into small states united by Bismarck, it had arrived late to Capitalism, it advanced, the proletarian revolution was kept down and the
bourgeoisie starts to hatch Nazism, Hitler rises in 1933 winning the elections, he unravels his expansionist urges, moves the new fake patriotism, looks for his support amongst the middle classes and expands to Austria, Italy, he advanced as far as the North of Africa, Ethiopia; Germany also raised the problem of Czechoslovakia; in the East Japan generalized its invasion of China attacking Shanghai and occupying Korea, etc. the Powers start to contend, the second great partition of the world is in preparation with the same actors under Imperialism. Comrade Stalin's vision was inspired, he prepared a political and economic plan to upgrade the economic development of socialism, he was on the look-out of the basis creating a powerful industrial system, at the same time he strengthened the development of the armed forces, of the Red Army which supported the socialist State and he promoted the mobilization of the masses; everything encompassed by the huge depuration of the Party and he also cleaned the internal front; it was like that, his action stretched out towards the proletariat and the peoples of the world, in 1928, he promoted a Lecture in the CI in Belgium, take into account that the USSR endured a sanitary cordon imposed by the Powers to isolate it and break the system, nevertheless, it struggled for the revolution in other countries and propelled the anti-imperialist movement.

When we treated the initial moments of the world's proletarian revolution we saw that in the withdrawal moments there was a whole process of ideological and political preparation that comprised the fundamentals of the political conception of the class, that at the same time there was a struggle to organize the communists and the
proletariat, and all that led to the first milestone of the conquer of Power. Now we are watching something similar, at the end of the century, capitalism passed into its last phase and developed into imperialism, in the middle of the second withdrawal, in the same way there is a development of a wide work of ideological, political and organizational preparation, Marxism is developed and raised to a second step: Leninism, there is a recovery in 1905, then a defeat happens until the October Revolution appears in 1917 in the Russia sank by the capitalist autocracy; the revolution re-sounds and it spreads but it is held back in 1920, in the twenties the IC begins its worries to form executive cadres not only in Europe but in the oppressed peoples and nations, amongst them in the East, many leaders of the CCP (Chinese Communist Party), for example Chou-En-Lai or from the Vietnamese Party like Ho-Chi-Minh, they were in the USSR, it was a consistent number and hard work. In the 30s this preparation job of the revolution explodes. It established that during withdrawal times the basis are established and the revolution is prepared.

From the 20s, the anti imperialist struggles are expressed and propelled, just as in the West, all the East is stirred, the peoples of the oppressed nations led by their Communist Parties rise and reject the imperialist aggression, that is the moment when the seeds are being planted of what, during the 60s, will increase to its highest wave, what we are mainly describing here is the international proletarian movement, but we cannot obviate the peoples' struggle: the national liberation movements, Lenin taught that there were two strengths that unraveled, that we should give importance to the eastern peoples, that
is why he worked to impulse their struggles in the IC, he conceived that the USSR should develop as a link between West and East, he proposed that the International comprised all the world. Therefore the two movements are going to become manifest: in Europe the Struggle or Spanish Civil War where the revolutionaries, the anarchists and even communists were fighting against Franco`s followers; in Abyssinia the struggle did not advance for the lack of a party; in Chine the Anti-Japanese War, the same in Korea, Viet-Nam fights against the French, simultaneously in the USSR the Comrade Stalin was preparing the defense of the Socialist State, the first one in the world with the plan we said before unfolding the development of industry and the Red Army, but at the same time putting into practice what Lenin had taught, that the USSR should be a link between East and West and that the struggles of the oppressed nations should be get attention, as the fights happening in the East, he called the West to unite to contain Fascism, he convoked the VII Congress and there they discussed the theory and the anti-fascist action, the Popular Fronts appear everywhere, in France, Italy, etc. What has turned up? There are aggressions by the Powers, resistance by the peoples and nations and the USSR calls for a World Anti-Imperialist Front, that is what c. Stalin calls a Revolutions' Front, it was the IC that took the measures for a military alliance against Fascism and it was going to become true in 1941. (Note, The USSR called upon the West to the Front to contain fascism, but they did not pay him any attention, they changed Litvinov for Molotov and then there was a gyration in the Soviet politics, it was a critical thing, Germany armed to the teeth, already outflanking Munich,
it is the moment when Chamberlain gives in to Hitler, there the USSR says this cannot go on and enters a treaty with Germany for Poland on 1/9/39, Germany attacks Poland and the Second World War begins, once more Poland is finished once again as in the XVIII, but after a short time, comrade Stalin becomes part of the Allies against Hitler and all the Axis; see "The Rough Tracks and Necessary Changes in Politics to Defend the Revolution".)

These were the conditions of entering into the Second World War, now there are fundamental differences that is why I say that the principal tendency towards revolution in the world underlies although in the background because it is covered by the debris of the old, certainly not the conditions are the same for the revolution, yesterday, before the II World war there was a USSR and the LNM was advancing in its anti-imperialist, anti-fascist, etc. struggle.

Once the II World War began who is going to stop Fascism in Europe? It was Russia that apply the brake to Germans and there was a turn up in the war, it was then when its defeat began; just as i8n Asia, it was China that defeated the Japanese in an anti-imperialist war of resistance since the 30s. Just the same, the USSR is the centre, the support, the bastion of all that movement against fascism and it is going to lead all those revolutionary fights, it is the USSR that unites the movements in the East with those in the West, all that movement, the world's anti-imperialist front, it is the struggle coming from the 20s and is expanding in the 30s and 40s, for example, wherever Japan enters, it finds resistance, already in the war, it enters into the Philippines,
Thailand, Indonesia, etc., the Western countries retreat and all the burden of the resistance is carried by the natives themselves and it is China that is going to lead in the East, wherever Fascism invades in Europe it finds resistance, in France, Belgium, the Netherlands, etc. but there are also guerrilla fights all over Eastern Europe, Poland, Hungary, Bulgaria, Rumania, that is how the movement of national liberation starts forging and maturing, why could it happen? because there is proletariat organized through their communist parties that are leading them. At the turning point of the II World War, all the popular democracies in Eastern Europe became successful in spite of all their ballasts of the lack of their respective Marxist Leninist parties, scarce mobilization of masses; but under the decisive influence of the USSR they emerged victorious expanding the revolution.

In all this process of expansion of the revolution, of impulse of the proletarian movement as leader and the national liberation movement as its base it is another one that will set the new milestone in the process of the world's proletarian revolution process for the conquest of Power: 1949 the triumph of the Chinese Revolution. But during all that interim, what documents has it prepared? c. Stalin wrote "Questions on Leninism", his works on "The National Problem" are important, they start since 1912 and all his economic and political plans for the building of socialism in the USSR, mainly "Economic Problems of Socialism in the USSR" from 1952, his quinquennial plans, which are only a few, have to be analyzed because they comprise substantial economic problems. The advances on the military theory of the proletariat were also made by c. Stalin because it is in the USSR where the basis
of the world revolution is going to fight against a world war, take into account that it firstly developed as an insurrection and afterwards as a civil war against the contra-revolutionaries and the aggression of 14 foreign countries, it is evident that there has been a development of the military line since the Commune and it is here, in the USSR where, for the first time the struggle evolves as masses war and Red Army directed by the Party at the level of World War.

What we want you to think is that there is always development in the conception either during advancing or withdrawal circumstances of the revolution but there are moments when the ideological political struggles are fostered, we have already seen how in 1848, in withdrawal, the theoretical work became principal and Marxism was deepened while preparing the seizure of Power where they arrived in 1871, the revolution is prepared and it is prepared according to the concrete conditions, all in all, every struggle, either ideological, political or of organization, theoretical and practical, every action of communists is to serve revolution, to prepare it start it, to set it out, develop it or defend it according to the circumstances.

President Mao, at his turn, set out a gigantic work raising Marxism to its highest pinnacle, we also observe in his tenacious action that in the hard moments of the revolution he persisted in developing the theory and wrote fundamental works, it is because those moments lead to solve problems that generate leaps in the theory; that is how he prepared the road from the countryside to the city and established the complete military theory of the
proletariat: the popular war. One of the first defeats experienced by the Chinese Revolution was generated by Chiang Kai-shek and his correlated Chen Tu-sin's right wing opportunistic line, April 1927, "Analyses of the Classes of the Chinese Society" and "Report on the Investigation about the Peasant Movement in Junan", it is during hard times when the communist revolution is more deeply prepared; the communists of the CCP did not know how the revolution would be, what was known was being repeated without specifying the concrete conditions, there were cadres formed by the IC but they did not see the peculiarities of China until the President, in these written works analyses the classes and makes the investigation of the peasants, there he defines that what the Chinese revolution needs is to mobilize the peasants as a base, he sets out that it is the poor peasants the main force in the struggle against feudalism in the countryside, he defines the proletariat as the leading class and gives the revolution a complete turn out opposing the city insurrections in Canton and Shanghai that were heavily beaten, he upraised in 1927 in the Autumn Harvest and started the march to surround the cities from the countryside, a different way, given the different character of the revolution and the Chinese society. Just then he wrote, "Why Can Red Power Exist in China? and "A Single Spark Can Set Fire to the Whole Meadow" in 1930, you see, the road started to be prepared during hard times and it also started to be prepared in the defeat of 1927.

Well, as far as herein the military line of the proletariat we have already got the definite way by the President an at a world level guerrilla warfare and regular troops.
Lately, to respond to the enemy in the agrarian war, he wrote "Strategic Problems in the Revolutionary War in China", and there he sets up the thesis of siege and anti-siege, of successive campaigns, every time more developed and successive, of siege and annihilation, with anti-campaigns also more developed and successive of siege and annihilation, that is how he advances in the road and with this in the strategy, the superior form of civil war. The second defeat arrived: the fifth campaign, the Basis was lost and they had to go to the North to combat against Japan and we have the Great March, causes of the defeat? Leftism and right-wing tendencies. The President confronts the imperialist invasion of Japan and his works on philosophy are precisely from that moment, "About Praxis" and "On Contradiction" they are from July and August 1937, two genial works in a short time, how interesting! in moments of civil war, living in a hard time, his first defeat, he writes great works which are very important to defeat the enemy through agrarian war, then a huge aggression comes: the Japanese one, and then he starts writing philosophic works developing contradiction and praxis, that is, developing the conception at an international level; Lenin had said that in order to get prepared and understand the first World War, he went back to study Hegel's dialectic and that is how he developed Marxist Philosophy, Materialism, something similar happens to President Mao, it is war that leads him to philosophy. In order to confront the Japanese Imperialism he wrote "Strategic Problems of the Guerrilla Warfare Against Japan" in May 1938 he developed the guerrilla warfare as strategic problem, "About the Lengthy War" is from the same date, May 38, it is a military work of great
strategy, a monument that develops the military theory of the proletariat, it is a key to handle the popular war, and if it is seen, both he is applying the contradiction. Another key work is "About New Democracy" where he develops the Marxist Theory of State, it is from 1940.

President Mao armed the CCP with all those theoretic weapons, he said to form thousands of cadres and develop the NLM, in order to achieve that, he worked developing our theory in hard times, in war, and the theory had as its objective to solve burning problems, all that became weapons and with armed spirit the Party passed to arm the arm and so it organized or, better said, it reinforced the organization of the three instruments of the revolution: Party, new type army, masses and State, because everything comes from the mouth of guns he developed the theory to carry out the war and in order to do it he expanded the task of organization. In "Problems of War and Strategy" from November 1938, he proposed "he who has guns, has power", "power is born of a gun", the Chinese comrades inform that the first time he sustained that was in 1927, after Chiang Kai-Shek's betrayal, at the same time he defined the road from the countryside to the city; in the same work it is stated, "whoever that wants to seize power and keep it must have a powerful army...certain people deride us qualifying us to be supporters of o "the theory of the omnipotence of war", yes, we are supporters of the omnipotence of the revolutionary war: that is not bad, it is good, it is Marxist..."it is only with guns that the entire world can be transformed."
All this led us to success: 1949, October, and we have another grandiose, glorious milestone of the international proletarian movement, afterwards the MNL keeps on evolving, propelled by the victory of the revolution in China which meant a change in the correlation of forces in the world, the most populated country in the world enters into socialism together with the USSR, another population colossus, all Eastern Europe.

The masses in the oppressed nations dare to seize power with their own hands, the Northamerican Imperialism wants to get advantages of the successful end of the II World War, as an hegemonic super power contending with the socialist field in principal contradiction: capitalism-socialism, it becomes the great gendarme and pretends to blackmail with the atomic bomb, c. Stalin answered that there was no monopoly in Science and if imperialists have got the atomic bomb today, we will have it tomorrow; President Mao, in 1946 sustained that that the atomic bomb was nothing else but a paper tiger, that it was not feasible to use it immediately in war, proposing to use it was just blackmail, a boring chorus to hide their aggression to occupy the intermediate zone; his thesis developed the politic character of imperialism, he qualified it as an iron tiger and a paper tiger, its double character, he established his great strategic concept: in their essence, in their perspective, imperialism and all reactionaries are paper tigers, that in 1958; also in his "Conversation with the American correspondent Anna Louise Strong" in August 1946" he talked about an intermediate zone between the USA and the USSR.
So this peak of the success of the Chinese Revolution and of impulse of NLM leads to the 50s, to the Cold War, the NLM is going to continue growing, it was in Korea where for the first time the imperialist Yankee aggression accompanied by 17 countries, even with Colombia, was defeated. China sent there CCP cadres and Army troops to support the anti-imperialist war; the 60s were a great revolutionary wave, the highest in the world proletarian revolution, it removed all the world, the fights were carried on in the very guts of imperialism, the struggles of the black masses in the USA, the workers that paralyzed Paris in 1968 are clear examples, the peoples in the world risen against the aggression, but there is a point that shines as the highest tip: the great cultural proletarian revolution, since 1966 when it began until 1976 when the President died. President Mao had been preparing that grandiose work, the greatest mass mobilization ever seen in history and directed by the proletariat with the objective of changing ideas radically, a change of soul to support the proletarian positions for the defense of the Socialist State, of the proletarian dictatorship to continue the revolution, the question of "About the Correct Treatment of the Contradictions in the Heart of the People" from 1957, the propaganda work, all that and the fight against revisionism like the "Chinese Letter", "The 9 Commentaries", all his works about class struggles and everything that has started to be called cultural revolution, the general line, the fundamental politics, that the class struggle has not finished and it is developed in socialism, that it is not defined who will defeat whom, that restoration could happen in any socialist country, the contradiction is between capitalism and socialism, etc. were preparing that
fabulous political movement, the most shattering ever seen on Earth, never so many masses, and not so deeply mobilized, the President was conscious that what was in gear was not only the Chinese Revolution but the world proletarian revolution because restoration had already happened in the USSR, this is confirmed on page 290 of his "Quotations", the President pointed out that new generations should see the revolution, that the continuators should be forged to ensure that the Party and the country would not change their color, there he sustains that the problem is not only to have a correct line and politics but also to prepare and forge tens of millions of continuers of the revolution, he says that it is a fundamental problem for the proletarian revolution cause, from here to a hundred, a thousand and even ten thousand years. The fact that the continuators are forged has repercussions in maintaining the Party and the dictatorship of proletariat, in permitting the development of the proletarian cultural revolution that officially began in 1966, and he said so because after the blow, the defeat, repercussion would come and time tables would be postponed, that is what he is saying when he is referring to a hundred, a thousand or ten thousand years. He observes that the main danger is revisionism not dogmatism and particularly the revisionism in the CCP. Why? Because not all the leaders had continued their ideological development, some of them had stayed with the ideas of the democratic revolution and they did not give the leap from democrats to socialist revolution, from socialists they became restorers of capitalism because the bourgeoisie in these conditions, having lost their political and economic power search refuge at the level of the ideas of the very militants and even of the leaders, it withdraws
into the ideological fortresses alike Art or Science and uses them as instruments of class struggle, that was shown by revisionism in China, for example, they used "About the Village of Three Families" to publish their articles against communism in the magazine, they ominously aimed at the President, against the dictatorship and the students, intellectuals, masses started to be imbibed with partial visions of reality, intimates, to move them away from the class struggle, they were spreading that professions were for personal merits, to shine not for serving the Party, the revolution, the dictatorship, to become functionaries, that is to look for refuge in ideas, the use of habits, of the tradition of the masses to fuel their anxiety for profiting and economic stimulation, to satisfy urgent needs or appetite, to spread them or call them to worry only for that, encouraging individualism. For the reason the President deeply lashes out against the right-wing, revisionist restorers, it was a dreadful fight because the bourgeoisie had entered inside the Party, he aimed to combat those like Teng Siao-ping who disseminated it does not matter if the cat is black or white on condition that it catches mice, that was one of those who said, where is the bourgeoisie?, he was the one who placed himself the farthest from the President, being deaf, for not hearing him, he is the one that said to capitalists, exploitation is not bad, it is good because you become richer and we earn, he was confronted by the left, made his auto-critic and said he would never be a leader because he did not believe in masses but in emperors. This is about the struggle against revisionism in the CCP plus President Mao's positions of the 9 Commentaries of the Proposition, they contain important developments on world politics and there is one
about the fight against Khrushev’s revisionism, so the President has fought and led the fight between Marxism and revisionism in the 60s, inside and outside of China.

The President continued developing his theoretical work, for example in the publication that is known as "Unpublished Works" (Note: Document that was circulated by the Red Guards during the cultural revolution with corrections by the President and without being officially published by the CCP. They were also circulated in the West as "Works about Economy and Philosophy") it analyzes the Soviet economy, it criticizes the Economy Handbook and also comments "Economic Problems of Socialism in the USSR" by c. Stalin, from 1952, there he sets up that capitalism can be used by socialism, do not confuse, it is not about capitalist restoration, a case where this was applied was Lenin's NEP, and I have asked myself, what should we have done to continue developing the popular war? it implied a re-planning of the programme, to maintain the political power and give advantages to the bourgeoisie to develop, I know that many would tear their hair, we would have had to make transactions with the bourgeoisie, but maintaining the political control of power, I am supported by the history of the bourgeoisie, for example in England, in the experience of Marxism I have already mentioned the case of Lenin in the NEP, in this set up by President Mao to use capitalism for the benefit of socialism and impose it, well, conditions, a key to keep political power, in our case, the joint dictatorship, the absolute direction of the Party in the Party itself, in the army and security, in diplomacy too, besides the decisive role in economy would be maintained by the State planning the economy in a centralized form,
with the bureaucratic capitalism of the great bourgeoisie not linked to the North American imperialism; it meant to focus against the main imperialism not against all of them, keeping the socialist route and controlling that capital that would agree, that part of the great bourgeoisie with bureaucratic capital, limiting its earnings: Take well into account, it is neither Cuba, nor revisionist China where there are restorations, it is a social revolution under the world's new conditions, we cannot close our eyes to reality, that would have been our specific form of applying what President Mao had taught; the democratic revolution would have stayed with the control of the State in the leading of power, in the joint dictatorship, keeping the route whichever were the intermediate steps to take, that is what would have been right to do to the States, to the revolutions, to ourselves if we had followed. In the USSR and in China there is re-establishment of capitalism by usurpation of the political power by the bourgeoisie, of revisionism enclosed inside those parties, that is why in China they maintain their "socialist marketing economy", the sinister restoration Teng's restoration has gotten the lesson from the USSR, that is why his plan is to sharpen the political control to let the economic one openly unhampered, so the power rests in the hands of revisionist party that directs the State, meanwhile in the USSR in the politic aspect as well as in the economic they have been disengaging since Khrushev and then with Gorbachev and nowadays Yeltsin who is a bourgeois autocrat at the service of the North American imperialism and what he is doing is trading with Lenin's NEP, it is an insertion of capitalism linked to the Powers and Super Powers.
Well, in socialist revolution the President calls for a cultural revolution to continue socialism, to defend the proletarian dictatorship and to conjure the restoration, he conceives that it was about the world revolution, that a defeat would have repercussion for a long time. There we arrived to the highest point of the proletarian world revolution and the movement of national liberation because it was the class that conducted it and why did it arrived at the top? because there was a Communist Marxist-Leninist-Maoist Party that was directing it with a new kind of army and masses that supported it, we insist,, the cultural revolution was the greatest mass movement in history, in addition of being the deepest because it implied the continuation of the socialist revolution under the dictatorship of the proletariat, it implied the direction of a Communist Party with an ideology, with a leadership as there have never been on Earth, an extraordinary figure, a grandiose Marxist -Leninist, a luminary of thought and action, all that and even more is President Mao, he also had an army capable of protecting this fight of masses.

If it is wanted to synthesize the short struggle of the proletariat until now, it could be proofed that it has accumulated huge experience and therefore it is mature for its definitive instauration in power and to transform society to make it to its own image : since it appears it arrives fighting, the revolution happens, but being a new class, the last one in history, it was insufficiently mature to lead it and was defeated, entering into a first withdrawal ; then, at a second moment after a long period of defeat, in 1864 it experienced the first international organization of the class: the AIT, it conquers the Power in the Commune, it is the first intent of the proletariat's dictatorship, it could
not retain it, the revolution is defeated; nevertheless, it persists, fights, there is a wake up after a longer and more complex withdrawal than the previous one and the dress rehearsal comes true, the defeat once again, years later in 1917, the new era becomes more definite, in 1949 the triumph in China too, from 1966 to 1976, the grandiose great proletarian cultural revolution, during all this moment it demonstrates that it could conquer the Power and it was able to defend it, in the USSR until c. Stalin's death, in China until President Mao's death, it knows how to conjure the restorations, it has got the key, so many revolutions as it were possible and necessary to continue the socialist revolution. Nowadays there is a third and greater withdrawal: it has lost it, the reason? Capitalist restoration by the revisionism. It is like this: 1st it appears and it cannot lead it; 2nd it conquers the Power and 3d it has lost it, in the middle there are huge stretches: In 1848 it is born, in 1871 the commune, in 1905 the awakening, in 1917 the new era, in 1949 the triumph of the Chinese revolution, from 1966 to 1976 the great proletarian cultural revolution, it is the course, the milestones of the world proletarian revolution, in 1848 it is the starting point, in 1917, in 1949, in 1966 and it has the LNM as its counterpart which reaches its highest point because it is directed by the class and that is how nowadays it ends, it arrives at its last stage from 1088 to 1991 as a global general political and strategic withdrawal, it is a glorious and indelible great first stage of the world proletarian revolution.

Why do we say that the GPCR is its highest point? In 1914 Lenin said that the national liberation movements should be driven but that after 1917 they were already
being developed under the dictatorship of proletariat as its
guide, that is why it reaches its highest point with the
Chinese revolution that solved the way from the
countryside to the city and not only that but the follow up off the revolution.

To understand in that way 1848, 1864, 1871, 1905,
stage that is being prepared today, think of a second stage,
with lots of waves, now a new wave is being created but
there will be waves until that new stage leads into its
complete development between 50 to 100 years, think
further than 2060, we are inside of what President Mao
anticipated "the next 50 to 100 years...sweep imperialism
from the face of the earth". For the class to consolidate its
dictatorship therefore the construction of socialism and the
development of socialism into communism it will be
required around 200 years starting to count from the
Commune, but we have suffered the defeat of the GPCR
that has postponed the time tables and we have to struggle
more, not to stop fighting because if we are not able to
struggle the future wave of 2060 will be postponed, the
time tables will be postponed even more Why do I say so?
the President said that the defeat of the cultural revolution
would last a hundred, a thousand and even ten thousand
years so a huge effort of the class is required for the
repercussion of the postponing to be less, less, but in that
long lapse of withdrawal, which can last more or less,
depending on the conditions of the class war and above all
the key action of the class to direct and maintain the route
whatever the zigzagging of the way are.
A withdrawal has to be confronted as it is, it is not easy but the proletariat, the class, already has got the experience of handling with withdrawals, the revolution cannot triumph now, in our case, for example, it is something similar, we cannot continue the war the triumph is impossible, so what to do? Save forces for the future, that is why we say, it is not a question of defending the present, uncertain and unreal but to prepare for a certain and real future, but the WPR is an effort for not postponing the future wave, it is not present, it is future, we also have to think like that and it cannot be as it is happening, leaving that each one to act, according to their conditions, the revolution has to be prepared with a sense of strategy, there should be a great balance, obtain lessons and structure a plan, something like what we did when we prepared "Initiate" but with complexities enclosed in a world revolution and during this time of withdrawal it can be done and it must be done.

Then, see that in all this first stage there is a relation: an ideological-political line, building and conquer of Power, when you have a line you build the Party with that line, you organize the masses, you create an army and the Power and it means that you are applying the great principle of construction and that you cannot separate the construction of the war if you are developing it, it is in a manner and if you are preparing it, it is another one, What I mean is that in all the process there is a flux and a reflux, that in harsh times the work of the ideological political construction is more boosted to serve to impulse the revolution and in that form you aim at conquering the Power. See that now it is not specified the ideological work to lay the foundations of Marxism but it is being
carried out in a different way, nowadays the question is to defend Marxism in view of general offensive of the imperialism, fighting to impose Maoism and develop it solving the new problems that appear in front of the WPR. The class always makes the effort to understand its world and to find its laws, also in hard times it struggles and develops. President Mao told us that in adversity man is able to create beautiful works, I repeat, it has always been like that, let's not wait for optimal conditions for the new to be born and develop, if there are no conditions, we have to struggle to create them, work, to do no matter if conditions do not exist use those you have and it is going to be so because the new is like that, what we are saying tallies with conditions to work and it is possible to work in the middle of difficulties, managing them, transforming them, it is when you must lavish the use of your energies precisely because you have less resources, it is when, in synthesis, you have to redouble your work, to become more demanding.

I have touched among some documents from the huge abundance left to us by the greatest Marxists of the first stage, when did they elaborate them and what for? remarking than during hard moments they did not stop developing Marxism; it can be seen that there is a process of advances by waves as a preparation for waves every time higher waves of revolution, remember, Lenin told us that they advanced sometimes gropingly and blindly, coming closer to the most correct solution, but they advanced and the task was clear, you see, so are the social processes, even more if we are dealing with revolutions, and doesn't Marx also say so? How easy it would be if we absolutely knew for certain of succeeding , it is because
revolution is not made with life insurances but with absolute disinterestedness serving the people from the heart and extinguishing for the new world.

So we can conclude what has this first great and glorious first stage of the proletariat and peoples of the world struggle given to us? the unbeaten, all-powerful and indelible ideology of the class; the Marxism-Leninism-Maoism, but if we speak of revolution, it gives us: democratic revolution, socialist revolution, cultural revolution, the program of each of them and the general political line and the military line as its centre. It is not a little, which class has got that ideology, that program, that general political line, that military line, military line that is popular war, which revolution has mobilized more masses? Which doctrine was more proved? Which program has mobilized more masses? Which war has mobilized more armies? The popular war in Peru has mobilized more masses and more organized in armies than the war for Independence in Latin America, those are realities and that is very important.

When you reflect about the development of the world proletarian revolution you have to see the basis of the party unity, something like this, the ideology, the program, the line, I am spreading the experience of the Peruvian revolution to the world revolution, what happens is that our action has taken that experience from the world revolution and it has been good and there is a need to hoist, defend, and apply that base of world proletarian unit, that ideology: Marxism-Leninism-Maoism, the program of the democratic, socialist, cultural revolutions and the political line of each of them with its centre the military line that is
the popular war, to establish that has taken the proletariat 150 years.

2. **ABOUT SOCIALISM AND PROLETARIAT'S DICTATORSHIP**

It is worthy to say something, to insist about the following: socialism has already been built in lots of countries on Earth, In Lenin's and Stalin's USSR, a country of more than 200 million inhabitants, in China, under the personal direction of President Mao, the most populated country in the world, in those moments, between 600 and 800 million inhabitants, among others in Asia and Eastern Europe. And what was built there was socialism, that is, the first phase of communism, established by Marx in the XX Century. Outstand that a democratic revolution, all those the proletariat has led since the new era due to its triumph takes to the socialist revolution and even when the democratic revolution, before its triumph opens a short cut to capitalism, from the most elementary forms of a new State, as in our case in the Popular Committees or in the support basis, with unstable New State or with relative stability, from there it sets off to socialism; obviously it is not the same when a revolution is starting than when it advances and develops or when it already takes the power all over the country and culminates a stage, but from its initial forms it starts restricting, orienting the capitalism, creating new forms that in the future lead to socialism, amongst us it happened with the collective work, collective sowings and harvests, the mutual help, the payment of taxes in kind of those who received more work from their bigger land plots, the main thing is socialist rout
the party imprints on the democratic revolution. Then, we also have to see that in the democratic revolutions we are gaining experience in the construction of socialism.

And where is this leading me? to the same idea, socialism is not a myth or a utopia, it is not the imagination of a better world, it is the concretion of the struggle of masses directed by the class through its party: the communist party that takes the laws of the social world that man is generating, the laws have the meaning of being independent from the individual's will. Socialism is the consequence of the structuring of social relations of exploitation that when reaching capitalism require to destroy the private property of the means of production, it is not anyone's will, it is the result of the laws that rule the social process. And socialism has become concrete as a new economic system, as base and as superstructure, it has become concrete as a political system and ideology, only 66 years, giving the most amazing example of transforming energy of masses, of authentic new society, the immense majority of masses had never been benefited under other systems as with this one, benefits for the most ample masses giving them the right to transform the old oppressive into a new one, it is not an ethic question of socialism as a rule nor a utopia, Thomas More’s Utopia, the one of the Renaissance to the French utopians like Fourier who conceived the "falansterio" (a building where, according Fournier's system, each Falange (the different groups of members of society) lived) to the idea of concreting the good or other Utopian socialists, Saint Simon, Owen; in general no utopia has ever been made real, a cooperative association is not a utopia, it is a form of private property that serves capitalism as long as there
is capitalism and if there is socialism it serves socialism utopias are nothing else but imaginary plans that have no place in reality and there are cases of respectable utopias, for example Engels dedicated two chapters of the "Anti-Dühring" to the utopian socialists and he describes the ideas of arriving at a society where there is not a repressive State and will be replaced by an administration, equality of people, etc, advanced ideas but that could not be made reality because they did not understand them, they did not see that in order to arrive there they needed the revolution to transform, there have been a lot of utopias, these have their material basis, it is to look for the good, the equality of people, to end injustice, , Fourier, for example said that so much richness went jointly with such a deep poverty, but they do not find how to solve those problems, they feel the need to make plans or experiments apart from the revolution and that is why they crash, they failed, why? they are imaginary plans not brought in line with the laws that rule the social process, today to encourage utopian socialism is to diverse the struggle for revolution. But the ignorance or inability of having a ground is such in imperialism and the reactionaries that they impute socialism to be an utopia to remove their character of reality, to deny they are part of the social process of mankind, the bourgeoisie denies recognizing the proletariat as the last class of History and that it is the one that is going to displace, sink, destroy it just as the other exploitative classes, it is the proletariat that is going to end all the other classes without exception until it is extinguished as a class; just as yesterday the feudalism resisted to be displaced from power, now it is also verbally advertised the impossibility of the proletariat to conquer,
defend and make a society in its own image as a dictatorship of the proletariat, necessary and transitory phase to enter into a new society without property, without classes, without State, without war, that is why they charge us with utopias, they look to deny the real character of socialism, socialism is no utopia, it is the first phase of communism and it has already made reality by people, and it is one of the greatest works of XX Century, it still lasted for a short time, a few years, but it is a defiant, concrete reality and we are completely sure that it will be remade, in less than no time. We have concreted the first phase of communism, to each one according to their work, that is its limitation, communism has not yet become concrete on the Earth, the first has advanced, therefore we are closer, we have not wasted time, the bourgeoisie took 100 years to seize power and become consolidated in the power to shape society according to its class interests, we will need less time, just see the history of bourgeoisie, the feudalism, the slavery masters and the long period of the primitive society, wasn't it like that?

And talking about socialism is talking about dictatorship of the proletariat, without it there is no room for democracy for the immense masses, just as it is impossible to get real legal equality for women, real protection for pregnant women, protection for children or the elderly, nor health or education for the people, democracy for the masses, for the majorities, that is only guaranteed by the dictatorship of the proletariat, which is obtained under the leadership of the Party that fixes and establishes the communist route in the driving of socialism, the people is guaranteed is political right of transforming the society, taking the power and exercising
it exactly; and the class is permitted to give his goal a visible form. Which is its limitation? The first phase has developed inside of what Lenin had already warned, a bourgeois state without a bourgeoisie with a right still unequal of to each one according to their work and the resistance of those that having received benefits by that defeated State have the tendency of re-establishing forms of that old kind State and look for privileges, they oppose the restriction of their old benefits. Then, if the party does not keep the route, if it does not conduct it, changes into a bourgeois State with a bourgeoisie, it is a difficult struggle. It has also been demonstrated that how every State needs to have a spinal column to support it: the armed forces, and that is so because every state is nothing else but organized violence of a class against another one and in the socialist State the dictatorship of the proletariat is of the majorities against the minorities, only the dictatorship of the proletariat puts in practice this principle and when there have been violation of this principle, it started to be the minorities against the majorities meaning that it has started again to change into a bourgeois State with bourgeoisie; remember the perverse experience of revisionism in the USSR as well as in China, they capture the armed forces, a part of them, usurp the power and the State changes its colour, it starts changing its colour, it is because it has already become a bourgeois State with bourgeoisie and it has stopped being more and more the dictatorship of the proletariat to become the dictatorship of the bourgeoisie.. It is not that the dictatorship of the proletariat is bad, it is good and necessary but it has to fight against the useless load of the old State which subsist in the new and they generate those excesses, it is as the human body that needs
to be fed to live but also it needs to excrete, evacuate, not because blood generates toxins it has to be bad, it is good and necessary, if you do not evacuate you become intoxicated and you die, in the same way the dictatorship of the proletariat, not because it is exercised is bad, it is good. And the dictatorship of the New Democracy State, that is the joint dictatorship has got a route: the dictatorship of the proletariat, the economy of new Democracy is oriented towards that direction, to the dictatorship of the proletariat, to socialism.

3. THE CONSTRUCTION OF THE THREE INSTRUMENTS

It is not enough to speak only about ideology, c. Stalin armed us with the concept that having established a line it is required to fight in two lines to impose it, organization with party machines, task controls and selection of cadres to apply it, this is to raise the organic to the level of political leadership, without this the line stays up in the air and it is not applied. If we do not build up we stay in enough of the line and that does not comprise. What the ideological political construction is, if it is not built, one does not pass into action and our conception teaches us that without a transforming action there is no place for ideas, ideas come from praxis and they are proved through it. Each class constructs accordingly with the ideology that supports it, for us there is a great construction principle: the construction becomes politically-ideological as its basis and simultaneously it is organizational, it happens in the middle of two lines fight and class struggle of the masses expressed as popular war.
If we do not construct we do not pass into action and the conception does not go without transforming action it requires political ideological line and fight to impose it the same as cadres to direct it, control to be aware of the maintaining of the ideology and the politics, control from the upper as well as the lower side, the masses´ thousand eyes and party machines that respond to the organic line, part of the general political line.

**PARTY**

About the Party, Marx established that the class needs a Party opposed and different from the party of the bourgeoisie, Lenin, creating it, gives us the principle of the new type Party and President Mao holding up on both, builds a Party of class based on workers and peasants forging it in the popular war. All this leads to the need of the Party, without a Party it is not possible to conquer or lead or continue the power, the revolution demands a Party to lead it. So, the Party has a construction whose support is the ideological line it develops simultaneously building up the organizational, always in two lines struggle because the Party is a contradiction between the proletarian line and the non proletarian line that is rooted in the masses and leads them into the class war, and in order to conquer power it raises them to popular war. But just as the Party is the Major Staff of the masses, the direction is the centre of the Party, without that there is no line nor application, there is no unit of comprehension, there is no unit of politics, there is no unit of plan, there is no unit of action, so the central, the key is the leadership; the leadership is the concretion of the democratic centralism, The Central
Committee is the vertex of the triangle and it is centered in who is the head, that is how it is centralized, it is unified, in that way the party has a centre and the people has an axis, without this, there is no Party.

The proletariat has an immense experience that permits us to understand what this means, in our case we have developed a militarized Party and it must continue being like that at the new moment; we have become to be like this: the Party must go with its Military Commission, State Commission and has to specify to its conditions; it is the new process, the time of the class, that is what makes it necessary, not only during the war because there moments of bloodless war, the communist parties have entered into a different stage: time does not pass in vain, the militarization has to do with time, with the war that is bloody or bloodless because it is class war, because it is time of wars, there are all sorts and level wars, with different ways to express themselves, war is not only developed martial action but also its preparation before it starts, for example, nowadays it is said, war against drugs traffic, they say it is also a war or a problem of State security. So we think that militarization corresponds to the communist parties of nowadays under the new conditions taking into account the specific conditions and what the moment requires, I remark: militarization continues and it is a need, even more in the future.

**NEW TYPE ARMY**

There is no popular war without a new type army that march with its three characteristic notes: fight, mobilize and produce; and this army must develop and
serve the general arming of the masses, we have set up three forces first and then after developing them as integrated forces, we have advanced in putting into practice Lenin's thesis of popular militias, President Mao said that without a popular army people will have nothing, it is a constant, it is a principle, it is an organic concretion to exercise the revolutionary violence, it has an extensive range, but the problem is the concrete condition, it has different forms to manifest itself. Keep in mind how the army is usurped to restore because it could not be possible to usurp the dictatorship of the proletariat, see the cases of the USSR, China, Korea, equally Vietnam, Cuba, just the same, they become armies of old type, far away from the masses, they turn back. They should worry us too much.

**UNIQUE FRONT**

It has a process in Marxism but with President Mao we have all the complete theory of the Unique front in "About the launching of the magazine "The Communist"", are the laws of the Front and also in "Tactic Problems of the Anti-Japanese Fight besides in all the articles about the anti-imperialist war;"Talking of Our Politics" is a fundamental document, it contains genial thesis about the politic of the Front,. One of the problems of the Front is the Front at an international level of 1935, the meeting with IC where the anti-Fascist Front was discussed , it must be studied well and pay attention to the Fronts that do not get to create party machines, organic forms,, mainly now, see those objective convergent circumstances in the class war and we have to know how to use them for the benefit of the revolution, but of course the best form is
with organic party machines. The Front is nothing else but the organization of the masses to support the revolution and it demands organic party machines. C. Stalin said that it is necessary to raise the organic at the level of political leadership, we see that all this problem of organizing the masses is of organizational construction which appears simultaneously to the ideological-political, since the Congress we have been dedicating to solve the problem of the organic build up, it is linked to the political leap that must be conceived as a leap in all levels also in the organizational one, we said raise the organic to the level of political leadership, to assemble superior military machines, fight against right-wing tendencies in the organization and already in the III Plenary of the Central Committee we set up in the preparatory documents that we have to develop the fight in two lines against the ideas of basting line that were being glimpsed in some party machines, at the same time we planned to focus on the rectification campaign in construction.

The problem consists in having the means that let the direction of the Major State to fulfill their mission it is a problem of the instruments to direct, that is why the Party is the axis, the army is a column and around the Front, which is the main task, that is how we conceive the concentric building of the three instruments, organizational creation of the politic of the militarization, the Party, in order to manage as a Major State, requires to have a Unique Front rooted in the masses and a army of new type. that is how it handles the three instruments of the revolution.
4. **HOW IS THE MARXISM-LENINISM-MAOISM TODAY?**

What problems does Marxism set up for us in political economy scientific socialism and Marxist philosophy today?

In the middle of this process of the world proletarian revolution, of finishing the first stage, the class has established through its representatives the ideology of the proletariat: Marxism-Leninism-Maoism, unbeaten and imperishable, we have also seen that it is necessary to specify socialism and the dictatorship of the proletariat, and the construction; all this is seen in the glorious stage that is ending and the beginning of the new stage. This leads us to see how our ideology is today, which burning problems needs to precise, which are the new ones and which are the new ones and what is development generated in its three integral parts, but today we are not going to develop them at this moment, take as a reference the Fundamental Documents of the Congress: "About Marxism-Leninism-Maoism".

**MARXIST PHILOSOPHY**

Analyze the Philosophy, how is President Mao who establishes the contradiction as the unique and fundamental law but in order to arrive here there has been a process, if we see that at the first moment or stage, Marx creates materialist dialectic taking Hegel's dialectic ass the highest philosophical theory of humankind in those moments, and he melts it with materialism removing all the bourgeois idealistic burdens that tied it, giving birth to
a new philosophy, philosophy that melts dialectic with the real process of development of matter.

1) Three stages, Marx, Lenin, President Mao

We see that three stages develop: 1st Marx and Engels fix the three laws of dialectic established by Hegel, but conceived as laws of matter, not conceptual as Hegel who understands the development of dialectic at the level of ideas separated from matter, of the spirit; Marx speaks about a process of dialectic development of the matter, of the material development that is reflected in the mind as a process of knowledge; in that way, the law of contradiction, law of the leap and the law of the progress, are conceived by Marx as centered on the first one, the law of contradiction, but he did not deal with that point, Marx promised a work on dialectic but he did not write it, well, as far as here there are three laws that matter concretes in its development.

2nd Lenin sets up that the engine of everything is the law of contradiction which is fundamental, but he focused more on materialism.

3d President Mao dedicated himself more than anyone before to the contradiction, he centered in dialectic; he deals less with materialism as Lenin did, and in 1937 in "About the Contradiction" he establishes that the contradiction is unique and fundamental, that the law of leap is just one of the forms of the law of contradiction and that the law of development or progress is the contradiction between the between and the old, that is why he concluded that there is only a fundamental law, in this form the materialist unique concept was concreted, a sole principle, a sole fundament; contradiction, everything is
matter in contradiction and from then on all existing development comes from.

2) *Dialectic materialism*

But I insist, the President did not mainly deal with materialism, in the case of Marx, he had to place material basis in all the conception that is going to be expressed specially in the society to understand it as it has never been done before. Lenin dealt with materialism with more attention because it was denied and he wrote "Materialism and Empirical Criticism", there he said that matter has got multiple forms to express itself because atomic particles had been found; in 1900 the German physicist Max Plnck, discovered the Quanta, which is the minimum amount of variation of the material reality for a change to be expressed, opening in that way a new field for Physics: the quantum physics, the one about the infinitesimal particles that constitute the structure of an atom. What is the importance of all this?

In Physics the atom was considered as the last form of mass that could not be divided or cut, it was indivisible; since Democritus, V Century, it was thought that matter was formed by atoms or particles impossible to cut, compact as a billiard ball that was aggregated; so, when in this century it was discovered that an atom is divided into a nucleus and the electron is composed by protons and neutrons, it is seen that matter can be cut and then it appears the criteria that matter is being dissolved, the end of matter and quantum physics begins to expound; they also defined that those particles of matter were like multiplication signs that were inside the nothingness, that there were distances between the nucleus and the
electrons, that there was emptiness and it was said that matter was nothing but the interruptions of emptiness. Lenin answered that there was nothing to be astonished at, that it was the demonstration that matter had lots of elements which conformed it and they would find even more particles because matter is inexhaustible, therefore more inexhaustible forms of matter would be found.

So, in front of the pretension of denying materialism he had to defend it against the attack of the idealists in science. In those days they spread other ideas, by contradiction, if matter has an ending it also has got a beginning and the idea of the "big bang" starts to spread, that is the theory of the universe from an initial point, from an initial point (understood as a point of intersection of two lines) which exploded and cooled, that is expanding itself, they prove it by observation of the moving away of all the galaxies, with the fact that the furthest stars are moving away at speeds closer to the speed of light; from this, they metaphysically got the idea that matter had a beginning and an end.

It was also held that the causality did not rule everything since quantum physics did not depend on it but to the principle of uncertainty, so they could not prevent facts just establish their probabilities. In this metaphysical form they supported that freedom was nested at the bottom of matter, from that point the existence of god was about to be accepted, that is why during that time they said "god at a distance" Ortega y Gasset, for example, expressed it like that.

All this ideological debate was framed by great scientific discoveries during the 20s and they return to
discuss whether light is a wave or a corpuscle, problem already solved by Varilov in 1936, a Russian scientific who said that it could be either wave or corpuscle, now they are again in the same and they obviate 1936, Nowadays they reopen the debate re-promoting the fight against materialism, mainly the dialectic one, as part of the general offensive of imperialism, it is seen so in "History of Time" by S. Hawking and in the new debate on the "big bang" reviewed by the "Times" magazine in 1992. But all that metaphysic background has already been surpassed by dialectics.

3) Dialectic and science

The process of science starts from the point that it is supported by laws that rule it that is why Einstein facing the law of uncertainty said, "god does not play with dice" to reiterate the validity of causality of quantum physics. Although science does not appeal to God to lay its foundations nor to prove its positions, they apply Occam's clasp knife, however scientist are riddled with idealism which hinders them to get correct solutions, the fact, the matter, the reality itself show them the way out lots of times but their ideas get tangled up, they see them but they do not want to do so.

During the development of science it has happened many times that the new discoveries are used to deny the dialectic development of matter, however in its essence all scientific contemporary process confirms the validity of dialectics as well as its necessity in order to achieve a deep comprehension.

That is how relativist physics is going to demonstrate that space and time are not absolutes on
which mass shifted but changeable realities, one increases the other one diminishes; Einstein arrives at his relativity theory at the relativity of space and time confirming the Marxist thesis, Engels said so last century, that space and time are forms of matter in movement; J.D. Bernal, a scientist, maintained that science would have saved a lot if it had studied Engels. Einstein supported that matter has end but no limits because there was no space outside matter, others say that matter has no end but it is not eternal, that is how metaphysical entities are appearing, they are opening doors to the great beyond; Einstein himself, for ideological considerations about god, introduces metaphysical concepts in his extraordinary new theoretical approaches that stirred up Physics going more deeply than Newton, without Relativist Physics they could not have been possibly arrived to outer space, Newton´s (knowledge) was insufficient even he was also a milestone, nevertheless the German´s greatness as well as the English´s who introduces his supporters to define absolute time and space as "forms of God´s sensitivity".

One of the greatest philosophers, great logician and at the same time mathematician, mechanistic materialist of XX Century, Bertrand Russell, sustains that causality exists and it has two meanings, the first one is causality as cause and effect, as antecedent and consequent, you see, it is a contradiction as in everything, well, and a second one, causality as forecasting. But in Quantum Physics it cannot be exactly forecasted but just with probability, this physics is probabilistic and it is perfectly calculable through experiment and transformation of reality. Very important! There we find another form of causality, richer concepts of science, with Geometry, for example, we arrive at the
unifying of wide, you get to know other forms of material reality that express new realities which demonstrate that matter is given in eternal movement and that it finds more exact laws, more diverse. All scientific knowledge from last century and this century, all of it, leads to see that what is being developed is a dialectic material process expressed in eternal movement, in cognitive space that generates new developments in science, (Mathematics, Physics, Biology) and, at their turn, that knowledge is proved in practice, performing those processes, In science there is no need to go to metaphysic entities (meaning further than physics) and divine ones to understand it because then it would cease being scientific knowledge, science is so because it departs from discovering the proper laws of the material reality, specific according to the field being studied, in a recent publication about "The History of Time" by S. Hawking, Sagan writes in the preface that this theorist physicist works looking for a unique general law to unify the relativist macrocosmic physics with the Quantum Physics and that his serious studies demonstrate that there is no place for God in spite of this scientist’s pretension of looking for His thought all over the place, he says that his efforts until now, show that there is a universe without beginning and without end. It is because science studies the laws of material reality and is supported by experimentation, by praxis which is proof of truth and what is it known for? it is not to contemplation, it is for transforming. Therefore there is no margin for God.

Everything proves the existence of matter in eternal movement, generating its own laws that are being made by contradiction; that knowledge is nothing but a reflex of the
brain of the material process; that we handle dialectics better and it gives us more freedom in front of matter and its development, that everyday there are more elements to understand that dialectic material reality. It is because the world is full, gorged, replete, pierced by dialectics, that is why the scientific discoveries are confirming it, nevertheless, each new discovery is used to deny matter in eternal dialectic movement by idealism and metaphysics that meddle in the scientific field. Why? Nowadays it is like that because there is a general offensive from imperialism and part of it is the ideological attack against Marxism, against dialectic materialism, so be aware of the debate on big bang fashionable once more. But I insist the scientific development, each time more subtle, higher, gives us more capacity to understand and transform material reality; that everything that exists is matter in movement whose reflex in the brain or its social manifestation is dialectic materialism, part of which is the historic materialism. We have an example in the atomic development that shows a study in depth of matter, they get to smaller particles each time and more basic ones of all matter, more things among the very little ones, the tiniest, become known and we know the structure of matter better, or there are huge developments in the mega cosmos that teach us about the galaxies world, in consequence knowledge is wider and deeper each day, however, at the same time, that we lack the knowledge of many other things, there are more new things to know and there will be even more because matter is inexhaustible and human mind is just a little but wonderful creation of matter, we only know small things of the huge matter, we just know the closest part, but we know it better each time,
besides it is impossible to know absolutely all matter. In conclusion, everything leads to demonstrate the existence of matter in eternal movement, invigorated by contradiction, everything else beyond crashes with reality, it becomes absurd, it goes against truth, it turns irrational.

The proof of dialectics. Although the basis is materialism the guide and directional is dialectics and the debate nowadays points against dialectics, against materialism, against change, they want to consider the transformation period, of revolution, finished, that is why they are saying the end of History has arrived and that there is no room for revolution but evolution of everything generated by the bourgeoisie, its ideology, politics, economy. But if we analyze the sciences, any of them, we can demonstrate that there is dialectic, change, quantitative and qualitative development, leap, progress, to sum up, dialectic. For example, if you take Mathematics, the six fundamental operations: addition, subtraction, multiplication, division, "raising powers"-"square root" all these operations are nothing else but the use of positive and negative elements, addition is the reunion of elements of the same sign and the subtraction is of elements of different signs. This is the basic law and each of the other operations are just more complex processes of that basic law; they go in pairs: multiplication-division, raising powers-square root, and they are just special cases of the same law. Multiplication is special case of additions, of course a bit more complex and the raising powers is another case of additions much more complex than multiplication, while the division and the square root happens something similar they are special cases of subtractions, but each time more complex, from
the same process based on a same law supported by contradiction.

In Physics there are four key elements supporting it and it is permeated of contradiction, four fundamental forces: the strong force, the weak force, the electromagnetic force and gravity. In Biology, for example, the genetic code also needs two elements to be translated. the DNA and the RNA, the first one is the one related to the genetic code and the second one is the one that permits its transmission; in the last discoveries it was established that the genes are not a simple unity but segmented unities, everything demonstrates that one is divided into two, each time smaller: or it can be seen in the laboratory how life is reproduced starting with two elements that exist as contradictory elements.

Where am I going with all this? every science development of science since the second half of the XV Century until the beginning of XIX Century when dialectics appeared and from that time until nowadays, going through all the development of XIX Century, we have arrived at a bigger and deeper dialectic comprehension of the material reality, so for example, in the evolutionary process of natural life and, also in the historical process, it happens something similar, we have a more profound understanding of the universe history , of animals, of human beings and everything is seen in a big dialectic process that is the mega-cosmos and in the small, the micro-cosmos, and in more intimate, smaller, in physical realities, in the physical, mathematical realities, etc deeper fields and more dialectic, similar to what appeared between the XV Century and the beginning of
the XIX Century that led to materialistic dialectic, today it is similar but observing more deeply it is seen that the change precedes everything, that there is a constant development by leaps, by dialectics, by contradiction, we find this from Physics to the more subtle sciences, like in Mathematics, every scientific process is expressed by dialectics, as matter in eternal movement, science is declaring dialectics, it is proving that everything is formed by dialectics and that is why we comprehend it more, in that way our capacity of transformation, our freedom is bigger every day, it is major, but it is not accepted for the weight of their metaphysic idealist conceptions, also religious ones that want to take off and flood Earth today, hiding what our scientific knowledge shows under their very noses.

4) Dialectics and historic materialism

But something that interest us more is historical materialism, What do we see in society? how now we know more historic facts, we see, for example, how societies become being substituted by others. Analyzing our conception: Marx has provides us with a whole theory of historic materialism and with that instrument, we can understand social laws and the process of the society, and even better after the I World War, and more after the II World War. On the other hand, new social sciences have appeared such as Anthropology, Economics, Sociology among others, hence the contemporary man has a clearer understanding of the economic base and the superstructure, of politics and the ideas. So we understand better the social processes, the historical processes such as slavery, feudalism and capitalism. What it is more, we
know how one starts and other ends. Furthermore, in this century we have witnessed the realization of socialism as well as the capitalist restoration in those new systems by action of the revisionism. Marx argued that the historical process of the humanity was marching of the expropriation of many to the expropriation of the few expropriators that would be the beginning of a different system; starts by pointing out how in a society of classes, men are building in their relationship, regardless of their will, a set of social laws based on exploitation relations since the advent of private property; he also studied thoroughly the capitalist system, he unraveled its economic base, how it is based in surplus value, that in the counterpart the proper capitalism will create the class that will destroy it. But although he treated the capitalism, system generated by the bourgeoisie, he made a complete study of the historical process from the primitive community, the emergence of the classes and with all that he foresees the historical course of humanity, to go to a different social system: socialism. Marx foresaw that this way it would be in the midst of the XIXth century but socialism already had begun socialism had materialized at the beginning of the second decade of the XXth century; it was Marx who foresaw this logic of history, that social law and that logic have materialized and it has been a material in two of the biggest countries in Earth. It lasted little time, only 66 years. However, the new system is already proven and everyone knows that there the largest social transformation was generated, it was a radical change, if not just compare the old tsarist Russia and the USSR when the II World War or the old feudal China with that of the sixties. Therefore, it is proved that a dialectical
materialistic conception gives an understanding of the social process, it allows us to handle its laws and foresee social events, to manage and lead processes towards a new future process of the mankind; it gives us greater capacity to act, every day we know more what to do, what to avert, prevent or develop. With the historical materialism, men are more protagonists of the social reality, more free. It is something like a doctor who knows that a liver patient is going through a particular cycle of the disease, prescribe his medicines and after his treatment expects his cure. The patient takes his medicines, apply the recommendations and his health improves if the medicines are satisfactorily good and he is cured. Although obviously a social process is more complex but not less a scientific law. Clearly, Marxism is a social science but as science like physics or biology, foresees social facts. Marx envisioned socialism the nineteenth century and Lenin carried it out on 17th of the XX century, you can say yes, but it failed, that is not the story, the issue is that it already happened and is indelible and so with everything it has accumulated the most valuable experience, otherwise what it has failed is not but the logical consequence of the capitalist restoration by the revisionism and the restoration is also part of the law of the classes to be established. Thus it is proved that our conception is scientific, and it gives a scientific understanding and it controls and applies them to the reality, it allows us to foresee and to be protagonist of the history, its workmanship not a puppet, it gives us more freedom.

In modern times, by the development of the sciences and especially of technology we can see, capture through sight and hearing news from around the world
simultaneously to the facts produced, we could see the Gulf war from here as they have been seen from many parts of the world, we can see a whirlpool of new events. We are witnesses more now than before and that gives us more understanding of the social changes. It shows how these media of social communication are manipulated by the ruling classes and it twists public opinion or a so called public opinion is created. The fact is that every advance of the science is used by social classes for the benefit of its class interests. The changes can be seen in social processes for example the collapse of the social imperialist system of the ex-USSR, one of the two superpowers imperialists; or how are the crisis of the capitalism evident and how they cannot control them, for the most they take measure to get over the storm. All this, to see the reality itself as it is, is possible through the historic materialism, the major knowledge at present, the use of new technology to facilitate the expansion and deepening of the knowledge gives us a better understanding of the social changes and it is proved that the social process is fastened to laws and is driven by man. This is dialectics; we feel the dialectic today more than ever before, many social changes are captured by many more people than ever before. Then, these conditions have led us to better understand those changes: the economic base and power, politics, the ideas that work. In other words, what the Marxism has told us, we are confirming in the reality, the material process of the knowledge and the society shout dialectic materialism and the leading work of the man is seen. We see the collection of fabulous wealth of the powers along with the famine and the ignominious backwardness of Africa, as to sides of the same coin, as two separate parts of a
contradiction. It means to prove the principal contradiction in the world oppressed nations-superpowers, at the same time the fundamental contradiction imperialist domination—national oppression compare to the opulence of imperialism the insulting poverty of the oppressed nations. Can someone deny it? One is part of the other, nobody can speak of imperialism without referring to the famine of the peoples, because if not we would be concealing the reality that we can all see. Yes, but the fact is they interpret it otherwise, some could replicate, answer? The social classes exist and each one analyzes according to their conception, being ours the most ascertain because it corresponds to reality, is not imagery. We can see contradictions of classes in everything, between ruling classes and the errands. They are seen in the strike, in the war and in Somalia, in the Gulfl, in Yugoslavia and the ex-USSR. In all these facts contradiction is seen, they proved that the dialectic materialism applies to the society and it s proven in the facts. We have seen, the entire world has seen the Socialist Revolution, and its collapse after the wall of Berlin, a superpower that exploded to pieces, an imperialist system that breaks down and is replaced by another, restoration and counter-restoration are seen as two parts of a contradiction in the facts themselves.

5) The new logic

Thus, the materialistic process of the knowledge of nature and the society proclaim dialectic materialism and the leading work of the man is seen. The reality shows that nothing is solid and that everything transforms. This century shows us that everything is leading to a higher understanding of the dialectic. More scientific, more
profound, more founded. This is very important because it reveals the historical step of the humanity, we see a new logic.

What do I mean? If one analyses the process of knowledge, notes that it develops in a long time, it goes from the surface to deep, from the simple to the complex and has a social character of class. It is seen for example in the causality. That principle was just established in the VI century BC., man recognized it consciously. The Greeks argued that there was not fact without cause, everything had a cause, but before that, the cause: was it acting on the facts? Yes, even if we were not conscious of it, we did not raise it to a general understanding, into a law. Why? The fact is first and then the idea, which is not but the fact reflected in the mind. Several facts with cause seen spontaneously by men, printed the idea of causality in their mind. For Marxism, the ideas are not infused science, less divine, the man captured the reality with their senses and processes the ideas, reasons, conceptualizes and formulates judgments marked by their social experience of class. Subsequently, by the V century BC the great Greek materialist philosopher Democritus will point out how man arrives to true knowledge through the induction and deduction.

Later in the IV century BC, it comes to what Aristotle established in its “Organon”, the logic based on the principle of the identity, means that A is true, “A is A” what is true is true, according to that ancient logic the truth is only one, one thing cannot be and not be at the same time, that was the background existing in the society, and what it was repeated in the society, in fact the mind
captures and becomes aware of the material phenomenon and man elaborates it as a concept, as a principle. As men act establishing a set of social relations of class, etc., they interpret these ideas with their label of class, is according to their class interest, this way they are receiving or better, reflecting the reality most next to the truth or deforming it or superficially or partially according to the means also with which one knows.

And as well as the infinite repetition of multiple causality facts it generated the cause idea, causality, thus the repeated logical facts generate logic ideas. Men capture those ideas, understand them, they become aware of them and with them they develop concepts, many fight to organize them and give them a scientific order, because the fact is ripe for this, until one or few stand out and give it a system, organizes it, explains it and develops it. So it was Aristotle in the IV century BC who came to be the creator of the formal deductive logic based on the identity being the study of the syllogism the most developed part of his theory that is in one of the forms of deduction. Its influence was very important en el European medieval, in the XIIIth century it was sustenance of the Thomism official doctrine of the Catholic Church. In the XVIth century F. Bacon develops the inductive logic for needs for the sciences but it was still based on the identity. Also the logic continued developing in this century on the base of advanced, in the XIXth, and it goes over to the modern logic with B. Russell And Whitehead in addition to others but the same way based on the identity; and to be more specified because the language is vague the symbolic, mathematical or modern logic is unfold, more complex forms of the reason begin to be analyzed but it remains
centre on the identity. However, since the ancient Greeks that was not the only logic that was expressed, parallel to that it was a reasoning focused not on the identity but in contradiction. The old Greek belief argued that spirit and matter existed independently of each other, so when they unrolled their thinking they asked themselves, what is the origin of all things? The so-called "physicist" responded that a material primordial substance was the origin of everything: water, air, "Apeiron", they sought the ordering of existing things and rejected God as a cause. Heraclitus developed a very advanced materialist conception. He argued that the origin of everything is fire which encloses the contradiction between to be and not to be, to exist and not to exist, fire that turns on and off by itself, by contradiction, not by an external, divine force; He said that "war is the father of all things", "everything flows", "no one bathes twice in the same river" He had a great intuition, a spontaneous materialist dialectic position, without sufficient basis but centered on contradiction not on identity. That’s why he said things are and are not because everything changes. Parmenides criticized it saying that Heraclitus was a man with "two heads".

Thus, another way of thinking, the matter is thus dialectic, in its development has generated its own laws is that are captured by men, some do it intuitively spontaneous without sufficient grounds, and these rationales or judgments generate concepts which are subject to the social process that is also a contradiction because is class struggle and what is imposed is the set of ideas that responds more to the interests of the ruling class (the slaver in the case of the Aristotelian logic) on the economic base and the superstructure. But if we focus on
the opposed, just as there is identity as starting point also there is contradiction, but it was easier to express through the identity; the other idea, of contradiction was more difficult to interpret. The previous idea was imposed because it t clashed the least with his slave social system, with its political system based on exploitation. Later in the nineteenth century Hegel discussed the whole historical process (since the beginning of the Greek philosophy up to the final part of the eighteenth century) and his analysis led him to develop the theory of dialectical development of the society, of history as a whole but from his idealistic position; in counterpart Marx came to the materialism and established a new logic. The man already came to understand the scientific and conscious process of this new logic based on the contradiction: why do I say that this is a new logic? Because it is even verified in the children, the today children have a much more dialectical mind that earlier, they conceive change, development and have a mental arranging based on contradiction because this is the way that current science is and so is the skill, the society herself, especially the social world of this century has generated facts impregnated with dialectics, the mental structures are already reflecting these realities, it is not strange, therefore the Aristotelian logic has been already displaced for the dialectical logic or the new logic, but “but this cannot be like that” -they will say- why not? If one sees the Aristotelian logic has three principles: identity, denial and the excluded third, the 1° is "what is true is true", the 2° "a thing cannot be true and false at the same time," and the 3° "two things equally true in relation to a third are true between themselves". It also says every proposition is either true or false, being based on identity,
like any formal logic until today, the rest with regards of Aristotle was the elaboration of the Syllogism. Everything else in this field has been done using Aristotle’s logic as a basis of departure to reach high modalities of formalization or new justifications that led to the development of what is today known as symbolic logic, mathematical or modern and to the approach of more formal logic, nothing else, the rest are just descriptions. In summary, there is the basis of heading or Aristotelian logic, that until Kant it was called "the only logic", and in the twentieth century, the modern logic, which is also formal, passing by Hegel in the early nineteenth century who finds the dialectic but at the level of ideas. Then, Marx from the materialist conception of the proletariat took this dialectic and melts it in the reality. In this way, he gives us the foundation of the dialectical logic, based on the contradiction, since then till now there have been only 150 years of dialectical materialism, no more, and what a coincidence! It also contains three principles or laws, the contradiction, the leap and the progress, being the first the main one as Aristotle`s ones they are three and they are based or focused on the first one: the identity. For this reason I say that the man already came to understand the logic of the material reality in its essence, and what is in development is a new logic: the dialectic, not based on the identity but on the contradiction, this is more profound, more real, more true; but this does not mean that the dialectic is new, this is the law governing the matter in eternal motion but what men have been capturing in a process from the very simple in a spontaneous manner, intuitive until the most complex, from the superficial to the deep and in a long time; it still
lacked of the means to scientifically captured it, including the class; the knowledge itself had not reached a certain level of development, today is more complex, deep, broad; the development of science has also contributed, and especially the social historic process of the twentieth century that has boosted social phenomena, it has been the proletariat by Marx who has come to organize and support this new logic in this century by structuring the minds of men, historically humanity is ripe for understanding and managing it. Therefore, the old Aristotelian logic has been replaced by this new logic and what must be done is to develop its reasoning, based on what was done by Marx, Lenin and Chairman Mao Tse-tung and specify the three laws in the sciences; developing it, in synthesis.

Today there have been studies of parallel logic, systems analysis knowledge based on axioms, we can see that a system can be applied to a logic and in another we can apply other. And in Maths itself, despite what anyone says to the contrary, we see how the dialectic ruled; so, in calculation there is the differential and the integral. In Maths or transitional units were discovered being therefore they are being proved even though they do not say, mathematicians are seeing that identities are transient. In Geometry, the euclidean idea has already been exceeded, and why? Because they put aside the V postulate and they have reached other geometries, now curved surfaces geometries are also being handled, positive or negative, etc. Depending on the principle that is applied it is the system, no longer one. So it is with the logic, if you take the one based on the identity is one logic that if it is based on the contradiction is another logic, what I mean is that over a
sea of dialectic of the material reality of nature, society and ideas that science expressed increasingly more dialectically, a logical dialectic governs and develops, this is the new logic.

Moreover, I think that the old logic, the Aristotelian, of the identity in general, cannot be completely rejected as the identity exists, it is part of the matter, of the reality and in dialectical materialism identity has its meaning, so that developing it would be a component of the new logic, as one of its aspects of based on contradiction, both as parts of a unit.

As the dialectic is part of the matter, then, it is the same material process which has been expressing it more clearly in a long time and the man reflected it first intuitively, spontaneously, then as a full system development but at the level of ideas; as a plant without root but as part of the passing of the new, and then as scientifically founded materialist dialectics, which today must be developed as time is ripe for man to handle it and consciously understand it. Therefore a new logic based on a contradiction is being structured on the unity of opposites.

There has been an advancement in the logical studies but is not raised so, but the dialectic is rejected, utopia is claimed, or expiration of Marxism, B. Russell for example does not accept Hegel for idealistic and before Marxism he denies that there are laws that govern the history; there are others that say that Marxism is metaphysical. That's what happens, however, the facts cry out, proclaim, give evidence, reveal the dialectics, the century is full of contradiction but neither scientists nor philosophers
recognize it by ideological prejudices, by idealism. So it is done to the class to develop fundamentals, to scientifically demonstrate that new logic and apply it to all fields of the physical, chemistry, biology, mathematics, philosophy sciences and social sciences. The fact that this new logic exists, will enable us to manage better and more consciously the laws of the natural world, of the social world and the ideas and thus men will be freer.

6) *Contradiction and law in history*

In the social field, it allows us to see how the law is in the history to anticipate historical facts and conjure them if they are unfortunate or accelerate processes, correct social problems, but this is denied. They refuse them; they get scared and say, it is impossible! They say that man is free and cannot be fastened to the historical laws! Or demand of history to prove the facts accurately to accept them and if they are not exactly like what is expected, they say you see! it is not worthy! It is wrong! They are thus ideological class vices to which Marxism must answer. The laws in history exist, governing, but in a more complex way, moreover if you look at the science there is no preset law, not even in matter itself because there you can also note that the concatenation of material elements are corpuscles or waves, both different expressions of the matter, in their relationships they are making the laws that govern and there are successes, failures, stumps, etc. until it defines a right way, maybe, what the need demands; in quantum physics i.e. the laws are guided and are subjected to probability, their laws are not like those of the common physical; those calculations are complexity of the problem, however there is a pattern
that seems to indicate directions, then, not even in physics there is an absolute predictability, why is it required in history? This is to deny historical materialism, although Marx's theory is being demonstrated.

In the social reality men follow directions, act, generate relationships, achieve social facts, which are generating a chain of historical events and milestones are set, the classes set courses and classes depending on them class struggle occurs between those who scramble to follow and those who opposed them, there is a precedent, and as a product of that class struggle produces an outcome which represents jumps, advances or setbacks, successes or mistakes, failures within the trend to progress and in contradiction with the old is given there is consistency, and the checking of those directions given in the practice of social transformation will be guided by probability.

Therefore history has a law only too peculiar, much more complex than the law of nature because they are men, human beings who make it in the heat of its development however within those laws men manage them, speeding up or slowing processes, transforming them, men are protagonists, not puppets, they make the laws and that is precisely what their freedom consists of, in managing these events and not be handled by them. In short, in that linkage of social events there is a course, they have a cause and effect, antecedent and consequent and the law is fulfilled probabilistically in a complex system of human relations, of class struggle, wars in which million of wills coincide; so historical facts are and the law governs.
This leads us to think that history cannot be understood without recognizing it as a contradiction, without the theory of dialectical materialism. Under this approach, we see that in history the contradiction is expressed as class struggle, since Marx stated that history is the history of class struggle, we, Marxists manage this foundation; Lenin also said the conductive thread of history is the class struggle, in that I derive.

So how they govern or the three laws of contradiction get specified in history? We think the jump is specified in the conquest of power, it is the revolution Why? because it means violent changes, radical, profound, change of quality, there has been no transition from one system to another in the history of mankind without revolution, without displacement of one class by another without conquest of power by one and the lost of it by the other, because the quality of the social order changes; this achievement is achieved by war, which is the way to resolve contradictions when they reach a certain stage of development. This way the law of jump is conquest and defense of power through war. The law of progress is the continuation of the revolution under the dictatorship of the proletariat and contradiction in the new manifests as restoration-counter-restoration; this is how it specifies itself.

But as history is a political process, this is war for power and politics is the concentrated expression of economics. This is not fully understood if the process of this war and its economy are not seen, even more that basis and that politics are guided by a set of ideas that should also be studied, that is, to see the ideological process
underlying history. Therefore you cannot understand history outside class struggle, of the law of contradiction in the social field and its three laws should be specified, and realized to manage them better, this is the way we see it dialectically today.

7) Process of social systems and collapse of empires

Thus understanding history this way leads us to a problem: the process of social systems and how they arise and sink, is one of the hottest topics today, the historical process was seen many years ago in the light of Marxism and was settled that there were large periods, essentially the law of the new and contradiction were analysed, for example within the new the contradiction restoration-counter-restoration is also expressed until a class stabilizes and consolidates in power. It is a problem that interests us in what we see of Marxist philosophy, as historical materialism.

The dialectic is being claimed for the historical social process, everything leads us to a new logic leading men to understand it better, the masses takes dialectics more in this century than yesterday but today what is ardent in the dialectical development of history is the rise or collapse of the social systems over long periods, to solve a current problem: how to continue the revolution having been overthrown. If one sees the knowledge, in general ideologies are questioned in the modern world, so we have to study the knowledge which is but a reflection of material reality in ideas, an ideology is a general conception of things but the exploiters have generated head placed ideologies because they are based on exploitation and oppression, not like the dialectical
materialism. Only the proletariat, the last class of history can generate a scientific ideology. Why? Because it is not based on private property of the means of production, their ideology is new and different and we reject the say that there are no ideologies, the supposed death of ideologies, the class exists and is to end exploitation. It is an organized system, founded and developed for understanding the laws that govern all processes through the management of reality as it is, without deforming it, while we test it in reality, in practice, and transforming it; that's why our conception is scientific, as every science has a higher character tested in reality. The science of Newton was such a huge leap in physics in the seventeenth century but only for that time, valid for all the knowledge we had then because today in the twentieth century we have reached to the macrocosm and that knowledge is no longer used because it does not apply in this new knowledge. Newton is left and Einstein is taken, otherwise we could not understand the universe; what I mean is that a truth, a law in science itself unfolds, becoming deeper, truer if you will, it will reach higher and deeper truths so I conclude you cannot say that there are absolute truths, they can be more accurate and valid for a time but not absolute, it is that the development of matter itself generates development of knowledge because matter exists in eternal motion, therefore there is no absolute knowledge or eternal truths. Marxism is the same, the truth is developed, it is not denied, the truths of before are shallower and today they are higher, deeper, or those truths of yesterday today can be better understood even they can be demonstrated, they are developed but they are not absolute. We must see the change, the law, not jump
headlong to the facts because you get entangled, on the other hand, if we stick to general principles even if they are accurate we speculate and we be on the margin of reality, they are dissolved in the air. Thus Marxism is also developing because matter exists in eternal motion. Within these criteria we establish that we must develop the materialism and the dialectics today to defend them from the ideological offensive of imperialism, we must also develop what concerns the application of dialectics to the current historical process considering the latest. Therefore a burning issue is to analyze how empires rise and sink in the historical process to resolve the continuation of the revolution under the dictatorship of the proletariat within the contradiction in the new as restoration-counter-restoration to substantiate how a wave falls and another rises and generates another social process until the final establishment and consolidation of a class up to the classless society. It is therefore very important, a burning question of Marxist philosophy, the study of history as an expression of historical materialism, in the light of Marxism-Leninism-Maoism.

Highlight three social systems from the decomposition of the primitive community; ancient stage, and the emergence of classes and States, to see the situation of the collapse of imperialism. We think that the history in the West, which is the area in which we develop, the history of the historical social development based on exploitation the slave system is expressed in its highest and final form in the Roman Empire similar to feudalism in the Spanish Empire and capitalism in its imperialist final phase in US imperialism. Sure there have been other empires but the Roman one was the culmination, the
collapse of slavery, similar issue occurs in other systems but we are taking the most representative, so the Spanish empire, although there were other empires in feudalism, this is the auction and peak and expresses the sinking, and both this is a long process of centuries; longer in the Roman case since there was no class that could command immediately the historical process and develop a new social system, the slaves had no program or new society that capture, feudal are later were to be formed with the passage of time, in feudalism itself the bourgeoisie is expressed within it and the bourgeoisie who will command the historical process, in Spain itself, yes, though weak and it was crushed in blood and fire, in the sixteenth century the lifting of the villagers of Castile or the struggle of the Catalans, and it is in this century that its feudal basis is deeply fractured and will its sinking will be extended in gradients, in slow agony, obviously it is the discovery of America and the fabulous wealth extracted from here that will not only lengthen its agony but also it will allow expansion but throughout Europe and will thrive as a bastion of defence of the feudal order, as a military power; America was like a blood transfusion for a system suffering from leukaemia, the measures themselves from the eighteenth century by large inflows of America will to bring a breath, the actual sinking, the final crisis is expressed with the emancipation of Latin America, but its complete collapse is in the late nineteenth century. If one sees the Roman Empire is somewhat similar, we know that uprising of Spartacus during the I Century BC, fractured the base of operation of the pro-slave empire, the struggles between pro-slave themselves, especially Marco and Sila are large shocks that added to the struggles of the slaves
led by Spartacus, after these the empire was never as before although the slaves were defeated it showed the fragility of the once invincible Roman Empire, although it continued to unfold and stepped forward, extended his rule and exploitation to all the known world during those times, it finished sinking to the rhythm of the blows against the walls that will be penetrated by the Germans in the displacement of peoples over centuries, to harness in the fifth century. The importance of the study of these empires is that we can see how they sink and are being beaten, damaged in pieces, two great empires show disintegrations per parts; we can see how their extensions generate debris but still surviving, in the case of Roma as an unburied corpse rotting in the sun. In the case of imperialism there are a hundred years and is the US which marks the process of emergence of imperialism as a power of the first order. The first imperialist war is the war against Spain in 1898 of the last century, is the action of that imperialism that appears as new, the United States tried to snatch the long liberation struggle of the Cuban people to wrest control over the island to the rotten old Spanish system and also in the Philippines and that is how the United States appears. In World War I, US puts 1,200,000 men under Pershing’s command that's when US expressed its leading power condition that aimed at world hegemony and its presence in America swells as the first power after the war, by the twenties, as Chairman Mao said the heir to the axis, "gendarme", a power as the first economic and warlike, as an example of bourgeois democracy, soon saw their economic bases in serious difficulties, with the reconstruction of Germany and Japan, its share in the world market lowered, it had a reduction against the
advance of those. Imperialism extends its action on a
global level to impose its domain, crushing revolutions,
installing bases and pointing against the socialist system.
The collusion and conflict to be generated with the rise of
social-imperialism after the restoration in the USSR meant
a long complex contention besides using their weapons to
scare, it triggers a persistent action for the regression of
socialism, especially in the USSR. All this corrosive
action of the state system against the dictatorship of the
proletariat that was introduced in the USSR by the
capitalist restoration, work done by revisionism has led to
total collapse and disintegration its own system, at a time
even c. Stalin was socialist. Consequently, US
imperialism, missing the other superpower, operates as
sole hegemonic superpower and as all the powers of
history, its hegemony is based on military power and while
its economy is large and is the world's largest economy, is
broken with aggravated insoluble problems, which does
not mean that it does not have areas of high technology
production capacity. Obviously better structured are the
economic foundations of Germany and Japan because they
are new, after their defeat in 1945, and it is with them that
it has to compete. Insisting that American power is based
on the weapons, in its nuclear weapons, missile
technology, technological war, they are marching with big
military plans started by Reagan, thus they are following
the same course of powers in history, they armed
themselves focusing their power in the exaction of the
world, they have developed based on sucking the blood of
the planet with weapons of greater military power and
killing as it has never known before in this world's history.
That technological, particularly, nuclear development will
distance most of its rival superpower: Russia which intends to develop as heir to the USSR superpower sustained in the strategic nuclear power, the United States obviously will draw greater advantage but collusion and conflict between buddies will unfold as we are seeing when they collude to reduce atomic power of Ukraine; USA has taken long way to military capacity in Japan, Germany, France and England, for theirs is the strongest atomically, militarily speaking. What can be deduced is that this imperialist superpower is planning to extend its life, its survival, and for this they have all the resources that provides its high technological development, socio-economic, scientific, military, in all areas and drawing lessons from history in general and his own, aimed at establishing its hegemony and establish a lasting imperial world order, they are strategically thinking about the next century because this one has already ended, they are preparing bases, laying them, not by choice no wonder there are those ideas about that there will be no more development in history that the evolution within its ideology, within its policy, within its economy and they sell them as perfect products, as the latest models of society, therefore, they also preach the devastation of the sovereignty of Nations under different excuses or that peoples should not arm themselves or they should not be having armed forces under the excuse of world peace whereas they, mostly in what they call their backyard show off as major world gendarme and as the main enemy of the oppressed. And while it is also understandable that they are paper tiger strategically, they are iron tigers in the tactical, and the world situation and perspective gives them a margin to establish their new dream order; keep in

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mind that today they live a transient recovery during his long and slow agony but inexorable death, one may not think in an immediate collapse of the United States. This is a problem of long delays for its term, its sinking, hence we have to study it thoroughly to see and predict if that collapse of the USA is not also the collapse of imperialism something as Rome but not with this largesse, now the times are other, very different, rather within the next 50 to 100 years set by Chairman Mao, because all their desire to be the only hegemonic superpower lights more its contradictions with the other superpower in recomposition, which today we see how is desperate to maintain its development as such, condition that demands it to develop and to enhance its imperialist economic base that requires decades not days. And as well as the contradiction between superpowers sharpens this also happens with the contradiction between the superpowers and the imperialist powers, Germany and Japan are running to be first-order powers; imposing their order before the imperialism leads them to define new areas of influence and new deal in the world, that is why they conceived storms to impose their order, turbulent and stormy times, explosions of wars of all kinds are generated: local, regional, violating attacks of internationally recognized standards, with old contenders, known since World War I, for a new division in the world; and not only that, USA with its emulations of hegemonic superpower unleashes its main action against the oppressed Nations and therefore moves increasingly to be the main enemy of the peoples of the world, that is more serious than these wars of prey that are not but fights and collusions which will ultimately resolve its contradictions
by the force of arms, bloodily, but is among them: superpowers and imperialist powers for hegemony and their domains to consolidate and extend its exploitation and oppression.

In becoming enemy for all the peoples of the world leads to opposition anti-imperialist, to a contradiction: imperialism-front of revolutions, objective relationship that it is not well coordinated, even organically, until it merges into in a sea of people's war because that remains the case, we are reaffirming, reiterating Lenin: sea of legions of iron against imperialism, we're insisting in Chairman Mao that said unwrap the path, as a war of peoples, such as villages which encircle the imperialist metropolis or encircling the imperialism from the peoples and oppressed nations in revolution. The front of them is nothing but a front of domain therefore of collusion and conflict, only the people can make a real front, with relative strength and cohesion, the reaction can only do transitory fronts, ephemeral agreements to be saved and then thrusting themselves into new disputes to again join together in defence of their interests, they are, therefore, units of competing and collusion are convergences of wolves, birds of prey ready to be drawn their eyes and devouring between themselves. Lenin said that it had opened an era of wars of all kinds: civil, regional, local, global and the facts confirm this, that is, after the Second World War, the war has not stopped a day, let us not be misled by the nearly 50 years of the end of the II World War because the war has not stopped a day, there is no other world war, yes, but no one is unaware of the fact that these are not quiet times, from the XV century bc until the World War II or the 10% of the time has been of peace.
according to some scholars and this century is of world wars of the largest butcher and massacres that have seen the history, the First imperialist war cost ten million of dead, the Second fifty million. Thus this capitalist system which Marx said dawned with blood from the head to the feet is now a giant rotten from the head to the feet but still not defeated or surrendered because it has the power of all the energy that sucks from the oppressed nations, hence the importance of the imperialist struggle. For that reason it is important to study well the three empires to deep the historical way, to know what we face, snap lesson and see how to collapse American imperialism, United States the policeman of the world. Incidentally, it is interesting to see that in the 5th centenary of the discovery of the American continent, imperialism has made throughout a campaign to tell that the black legend woven against Spain is false, there was never such black behaviour, it is that they defend themselves among them, but the main thing is that he is defending himself. For us the V centenary implies the dawn of capitalism and the collapse in long agony of imperialism; what Spain made was an oppression, their action served the dawn of capitalism and became Empire based on oppression and suction of its colonies; so that is a defence of a similar, is a defence of the super-powers lineage, it is to gild the black oppression and exploitation, not by choice the Roman Empire was also inducted and praised before and so was it yesterday the cunning whale, artful and perfidious England and precisely that is the school in which USA has been formed.

The times have not been so broad, at the end of the day the empires sink, also in this century of imperialism the process has shown in the eyes of the world, reliable
and spectacularly, the revolution led by the proletariat, profound transformations in times so short, this is now in political general retreat, there is restoration but its action continues, marching in favour of the time, of history, because his task is going to sweep the imperialism from the face of the earth with the north American imperialism at the head, and will not allow that another one replace it as dominant either.

8) Importance of Marxist philosophy

We must see and understand, assimilate, embody the importance of the Marxist philosophy that it is neglected too much. Marx said that philosophy had been shackled in the books and the universities, and in that way people’s soul had been ripped out, the sages believe that have locked it in their drawers, in their books, but the philosophy is generated in the hands of those who sow, in those who tend rails, in the hands of the masses that transform, therefore they must be released to arm their mind and release their arms. Lenin taught us that philosophy is the centre of the ideology, marrow itself, that philosophy has a partisan character, which was philosophy of class party, that the idealists, the academics are not but graduates of the system, he said the party needs philosophy, there is no Party without philosophy because if not this one would have no ideological underpinnings. Kautsky sought to deny that the Party had philosophy, he said that Marxism lacked philosophy and that we had to take the bourgeois philosophy, the Kantian philosophy, he trumpeted that Marxism seeks to be guided by the well, he was one of the founders of ethical socialism but look where did he start? That Marxism has no philosophy.
Chairman Mao has deepened the philosophy of the class but it is not liked because the better of the academic philosophers denied its status because they like the darkness of the background they like to mud the waters to appear deep, and because he was a philosopher of the counterpart, a philosopher of the Party, of the class, but no one has explained this in the form as simple and clear, he has exposed it, so practical to be assimilated by all and so by assimilating it they can apply it as he had done it, he has led the contradiction to the sale of watermelons to cleanse the mind of cobwebs, to the immense masses to release them; it is the President who has made us stressed its Class character and its source: the practice, he had resolved problems not resolved before, his definition is beautiful and profound: philosophy is the essence that cleanses the mind of cobwebs, of course, this is not an academic definition but it is good because it is real, practical, simple, it sweeps superstitions, cobwebs that strung together the mind, which deny the light and turn the thinking into darkness, spider's web that threat to sweep away all that is redness. This is an invaluable definition; it can easily be caught by the people, by the class, accepted as good and necessary. Chairman Mao has taught us that the masses can implement it and must do so, he has achieved what Marx said: restoring the soul to the people. He taught that the errors of the great Marxists, and therefore of all the communists have a root: metaphysics base, insufficient understanding of Marxist philosophy, of the dialectic, of the contradiction; there are metaphysics base in the errors, insufficient enfleshment of the contradiction, true application. Chairman Mao, therefore, has open gaps for the thinking in general and its
contribution to science, with time it will be recognized as well as today to Engels, he said for example that the fight is the absolute and the the order is a relative unit, of course, this comes from Marx and Lenin but President give open doors to the path that are light, he said that the chaos is as the fight that is the absolute, the constant and that the order is a unit transient; the messy, the chaotic darkness is a constant background from which the clear matter runs from in accordance with the development of the matter and as the matter has its internal movement because all matter exists in eternal movement, returns to express a greater disorder than means darkness, that is unknown, imprecise, that is why this is the chaos; No! It closes to the handling of rules and laws! Thus it is thought; but what the modern world shows? The development of mathematics for example search for order in the disorder, in the chaos, disorder itself is that what before was conceived as chaos, as the President also said "not to fear the disturbances" And what are the disturbances? There are disorder, chaos, and he told us that these are its law and that we have to learn how to deal with the law of the imbalance, of disorder, of chaos, because, of all material reality, social or of the ideas; that is where Chairman Mao’s claw is seen, it has opened new doors as well as Engels opened issues that in this century they have mourned by not having been seen in due course, his thesis on the development of the sciences that are in the anti-dühring are a monument. Finally, the President has taught to be more reflective of the philosophy in difficult moments and turbulent years; thus "On the contradiction" and "on the practice" are those of his philosophical works, his work on the contradiction, the practice or the work of propaganda and where do the
correct ideas come from? It when he talked about the problem of the peasant, the main problem of the Chinese revolution; the President recommended to study philosophy to sweep the metaphysics, the idealism of the militants, particularly of the cadres, especially the leaders and by sweeping them to embody the dialectic which is what allows us to handle political laws. Therefore, today that Marxism is in complex situations we need to strive to understand, embody and apply Marxist philosophy which is essential to transform reality, to put it into practice will serve to resolve problems that are not but a knot of contradictions, tangle of contradictions, to separate the essential from the fundamental and secondary, in order to catch all the facets, all aspects of the reality and to reach generalizations, to synthesis that at the same time are moved by its internal contradictions.

I extended because little is known of philosophy or there is reluctance due to social deformation, we ourselves have studied little but it is necessary because the management of dialectic will serve us for a better understanding of the current problems in the world today, as problems are nothing but contradictions, so guided by our Marxist-Leninist-Maoist philosophy, for our Marxist philosophy which is the centre of ideology we will solve concrete problems and will transform reality.

**POLITICAL ECONOMY PROLETARIAN**

On the question of proletarian political economy what is the main problem today? Imperialism. We should start by reaffirming ourselves in the theses by Lenin and Chairman Mao, Marx did not live the Imperialism but he
established the laws of capitalism. We should study thoroughly imperialism of Lenin and in doing prosecute the facts, defining the current problems and seek out the specific exit to them, this is a fundamental task.

1. Monopoly character of imperialism

Lenin said that the economic characterization of imperialism had to do with five issues: 1st monopoly, this is still the economic basis of imperialism, noting that today is more powerful than yesterday, it has developed more, has more power, more capacity hoarding, to move processes to wider world, but not only that but that is spreading to new areas of economic activity, suppose a computer, biogenetics, telecommunications, etc., is very important to consider the extension is occurring in genetic engineering, the monopoly now reaches unimaginable fields, will be extended for example to plant germplasm and thus will take over the work of thousands of years of the masses who have created several variations in its agricultural labour, imperialism extends over them its private property. Imperialism is also going into the field of security by developing its own security system, it has organized forces of a military nature, with its own intelligence, infiltrating other monopolies, a whole protection activity with advanced technological forms; similarly it operates on a smaller scale in other fields such as education, health, etc. functions that were once strictly state, further enters the direct exercise of state action through the enactment and enforcement of laws and decrees after that it is "highly technical" and "specialized" issues.
If we try the 2nd characterization, how are the financial oligarchy and technocracy class today? The class of imperialism: the financial oligarchy is composed of few elements but they are now increasingly less. And they are unfolding technocracy, not a new class that makes the world more than the proletariat, as some claim, but it has developed a new specialty, the direct management of managers, producers, researchers, specialists, senior technicians who are linked to them to meet higher forms of monopolies, new functions, new things generated by them. Since the 30s they thought so but now it is said more they are the ones that move, handle the economic process of imperialism and because the property is not longer important, this is not it, that's a lie, these are but a layer of technical intellectuals, senior specialists in all fields who study and prepare strictly to be top managers, bankers, economists, sociologists, researchers monopolies, such as Fukuyama; It is therefore a small highly specialized and well-paid layer who co-participates in dividends and shares of monopolies, and their pay is nothing but a product of the gain of the monopolists, capital gains from property exerted by the financial oligarchy of the means of production, derived from the labour force of the working class whom they exploit to survive, technocracy is not thus a new class, nor it generates wealth, is false, the capital gain from the exploitation is the source of wealth, is not a new class it is a technical coating paid by the financial oligarchy class, it is a layer of intellectuals who have become technocrats; and this is showing the futility of the financial oligarchy, in turn. Otherwise, you have to separate the technocracy, technocrats from technicians, the first exercise power, they are part of the exploiting
class, become part of those who exercise power as lackeys, worse than their masters because they have to fulfil their labour as servants because the better servants they are the bigger their gain is mostly, the more they defend the property of their masters the better their pay because otherwise they dismiss them as tired horses, so they are like bloodhounds, they make them specialized machines in a aspect and weakened to anaemia in others, and so they create deformed beings. Years ago they said this was a new class that pays more than the proletariat, they could license the bourgeoisie, and that they, the technocrats and the machines will make the proletariat disappeared, false, because profit is applied and this comes out of the class, from their no-remunerated salary from their unpaid inverted labour force. They try to make us feel that there is no need to abolish private property, with this, they try to hide they are keeping private property and that they are not the rulers, who do not exercise power. They are part of an elite that is at the beck and taste of monopoly, that is why they speak here of "managerial capacity" or outside, of the top managers with power in the companies and thus the owners are not touched, they are covered by its technocrats, that is real and not the other, for those disposable lightings, fuses, they are little pieces of lead that get changed when no longer serve the financial oligarchy, the big bourgeoisie, the mighty.

Lenin said, a 3rd feature is the export of capital. This has to do with the so-called globalization, as Marx said capitalism joined the world commercially, today, is not new, is the same process of social unification but to unprecedented levels, but the same process, the same law that is expressed to the fullest level, linked more in
quantity and in quality, to higher spheres; today we are bound more by technological development worldwide, via satellite we can watch a football match on different continents, this has to do with more complex production systems, satellites are only 40 years, only in 1956 when the Soviet Gagarin was put to little walk. Or, if we have, the Uruguay Round, it has been concluded after seven years, this has revealed for the first time a global system of trade relations, major seven countries led it but all countries in the world are there, Peru too, it has been difficult, collusion and contention occurred but protectionism of the large continue with increased risk, they mine to the backward or others, is not all what they expected and they will eventually reduce it, protectionism is restricted but puts new barriers, something like when solving old spots but there are new in the world that occurs.

The 4th feature, as at the end of the division of Earth expansion and creation of new monopolies. See it this way: new areas generate a change in monopolies, some are running out and new ones arise such monopolies of coal, oil, steel are increasingly outdated and not have the same importance as yesterday, copper is being licensed, new elements replace it, and against the collapse of those buoyant monopolies yesterday, today helpless, new monopolies emerge in new areas such as communications, aviation, telecommunications, telephones, satellites, tasty morsels, the fashion of privatization, all this makes them to throw themselves as dogs. As for the 5th characteristic, there is intensification of the war between monopolies for new share-outs of the world, a bigger battle comes untied for change of domain, for hegemony of new titles, for new
areas of production and influence, there are new monopolies and there is major contest between them; in turn there is a war for taking over the administration in the world, it is like the collusion and the battle between superpowers and imperialist powers on a global scale, they dispute areas of influence across its homelands and flags, across local and limited wars, actions of reprisals, etc. For example the North American monopolies are displaced by the Japanese, the real estate Japanese monopolies in the USA, as the Sony has bought monumental buildings or North American university centres. Thus, it is necessary to have a more real comprehension of the laws of the imperialism in its five economic characteristics, to see that there is a major and more intense scramble, a struggle that will be bloodier in the future, planning to spill more blood of the people as well as to overexploit them more and more.

2. Parasitic character of imperialism

If on this monopolistic base of the imperialism its parasitic character of the same one is added, we see the essence of imperialism, we can see how imperialism is drowning in its own demise. The debt of the USA in the last ten years had grown from one billion to four and therefore that of every American grew, increased by four; from its budget, the 25% is to pay the interest on the debt, another example is the cut of the coupon, which shows its parasitic character. The debts are impossible to pay but to maintain them and to keep open the credit, larger payments than the monies provided to small debtor countries are demanded, in this way they will have them subjected for life by unpayable debts, They are only
maintained to have them as contributors, as kind of tax, is another sample of its parasitism. Speculation grows every day in the world, there is large speculative capital in the Stock Exchange, they play, they are not dedicated to productive investment and they quit when it suits them accumulating profits high and easy, they cause ups and downs to break others. The handling of this speculative game for example is the fact against France against the French franc to make pressure and undermine the European Common Market, the European Economic Community. It is a game in large led by the USA and Japan to put it against Germany, and has flown over the monetary unification of the Europeans, the euro. In the meantime Japan strengthens its power in Asia and the USA does so in Canada and Mexico. There have been the monopolies that have handled it. Lenin said that governments are a set of shareholders, of monopolists. It is not enough to say that the debt is unfair but to demonstrate the parasitic character of imperialism, behold the expressions of its parasitic character that is why we must fight against imperialism, there is a need for the anti-imperialist struggle in particular, today this struggle is weak.

3. Agonizing character of the imperialism

Seeing finally its historical character of being a final phase of the capitalism, dying, it is possible to state the reactionary character of the imperialism in all its restriction of the politics, surreptitiously of "freedom" there is a dismantling of the State, of its functions of protection to the citizen, of the state politics, of the bourgeois State whom it is exempted from elementary,
basic obligations and it is promoted that each one sees for its needs, the liberalism imposed like the current politics of the imperialism proclaims meeting equal all to the market of the offer and the demand. The opportunity for all was already unmasked by Marx in the XIXth century on having treated the capitalism, this freedom is not but the freedom of the capitalist to buy workforce with its capitals and that of the worker to sell its workforce that is its only property, so this freedom is false, they claim a new gigantic accumulation of capitals that go on from hands of some, state, to other few individuals. Or we can also see this in the constant violation of the sovereignty invoking the defence of the so called human rights to endorse the wild aggressions of the imperialism, this is to serve the imperialism so that it can drown any popular struggle and imposes its order by fire and sword, it is a disgrace and it is happening today. The regional wars, the chunking of Yugoslavia where there is intervention of European powers to defend their interests there, reveals the same way the violations of treaties and international agreements, the USA is also behind conspiring with the current Russia. Aggressions as the systematic violation to the north of Iran where the Kurds are, or that one that establishes protections against the sovereignty, are like bandits with white letter, of vulgar and chased pirates of yesterday turned into corsairs, protected by the United Nations, to retain a percentage. Today is just the same and it demonstrates the expiration and rottenness of its system. Also the enormous wealth and in fabulous counterpart poverty, Somalia contest of tribes generated by the ex-settlers and the USA, where the dead persons are thrown in the streets, the Biafra of the seventies today again is
sand of contest and pursuit of tribes, coup d'état, thousands go out to shelter and die of famine. Poor martyred Africa, such a beautiful continent, the richest, with a race which colour is a disgrace, black people that have been denied to be unrolled as such because they were taken as slaves his centuries ago. This situation still has repercussions until now. It was created by the capitalism and still now the imperialism keeps. There is so the corpse that cries out to be buried, but this beast still breaths and wants to sink to the whole world, or its sleep forever to the disappearance, that's why they are those who sow the fire of the world, the big destruction of the humanity.

4. Bourgeois ideological crisis

The proper crisis of its ideology does that they use the Church as shield, that they spread superstitions, which do not re-edit the twenties of artistic or philosophical flowering, with all its defects, it is not the same, the century has not overcome the cluster of the twenties. We should see what this proliferation of poisonous flowers had as a dream. There are already neither philosophers as B. Russell nor big artistic developments, as in every society in crisis, that's why today they shelter in the ethics, the German Apel speaks about discursive ethics: the men, he says, can link in its places and actions with others because they have ethics that joins them, hence to metaphysics, there is no a lot of distance to God, the good conceived as spiritual accesis for intimate perfectionism, born from the soul as innate philosophy, if not: why so much esoterism today? Enrique Dussel, Argentinian, one of those who hoist the ethics in Latin America, speaks of ethics of liberation. As society in its final part and to face
the Marxism so much in the imperialist powers as in its semicolonies, there is a withdraw in the ethics and there it is where they dispute, he speaks to us about a liberation and points to replace our conception, to turn aside, in both it is the same in the basis although they diverge. Its opposite point: where is it? The German has a fight with the oppressed country that shows rejection to the imperialist, demanding it to have a general ethics, without limits. Here a national expression is seen, the Argentinean has written "Latin-American ethics", it is an imperialism - oppressed nation collision at the level of big or small intellectual bourgeoisie; liberation, he says, is to deny a system, if we deny the imperialism then we raise the socialism or if we deny the socialism, we raise imperialism, as you see this is debate of words, this is the way they unroll the struggle at speculation level; he says that the act of liberation consists of denying what the system demands; he says that it is the relation face to face, the immediateness of the other, this way he establishes relation of individuals, of persons, personal not of class; he says when you meet your brother there is liberation, this is not other than feurbachism, it is re-edition of the “You” and “I” by the philosopher of the forties of last century but it is a philosophy of divergent national bourgeois type of the imperialist philosophy that the German K. Otto Apel defends his two widely used works are: What philosophy is this one? which demonstrates weakness; just only with one reading the freak gets burst but what is of interest is what they fight the, German refutes it saying to him that the problem that you have is that it leads not to explain but to justify the rouge Khmer and SL, their terrorism: aha! That is what his thoughts serve for, his debates, the works
he launches, big empty bundles; but what we can see is that the revolution is even in its mouths profaning it, for that since, their ideas serve; something like what Lukacs used to say: the Wednesday of ash of the philosophy, after the carnival the repentance comes, referring to Heidegger and the existentialism.

5. Chairman Mao and the political character of imperialism

From Chairman Mao, we are interested in studying the development of the political nature of imperialism, strategically paper tiger, the USA is a paper tiger, the USSR is a paper tiger, the reactionaries are paper tigers; bear in mind tactically and in the other extreme defame them strategically, iron tiger in the tactical and paper tiger in the strategic, to analyze their process of transformation from one to another through the revolution, see its essence and appearance, remember the analysis of the III Plenum on the strategic balance, is to see strategy and tactics, it is the problem of disparage them strategically to take them very seriously tactically to combat them, but this is a general law, it rules in every new task, it cannot be grasped firmly if it is not seen strategically, debase strategically is to have conviction that you can overcome the difficulties in undertaking it and tactically we need to take it into account very well to manage the means that enable you to fulfil the objective as best as possible. Take also the great law of class struggle as Marxism is applied to solve new problems, we do not study to study or to know but to understand and solve the burning issues of the policy.
6. *Colossus rotten from head to toe and temporary recovery*

In this way we have come to understand that imperialism is like a colossus rotten from head to toe, secretes pus by all the pores, everything said aims to substantiate what it is and just lives only because sucks the blood of the peoples of the oppressed nations and of the proletariat, hence its essence but still lives, it exists and has capacity to devour millions in the day-to-day struggle ended without bloodshed in the class struggle and in bloodbath in the wars, aggressions, repressions, prisons. Linked to this is that the imperialism thrives in slow and long agony but inexorable death that today is expressing transient recovery and this is not for days but for decades, recall here everything seen in the reports of the rationale of "¡assume and fight for the new great decision and definition", analyze its current situation within its essential condition of rotten colossus.

7. *International economic relations and anti-imperialist struggle*

Then we need to see all that imperialist system which still exists, generates all social relations and remains the basis and support for international politics, of the class struggle between countries, States, oppressed Nations, superpowers and powers, source of wars in short. Take what we have seen in Lenin and add that imperialism and the oppressed nations are two terms of a same contradiction, although in one hand there is rampant, enormous, insulting, wealth developed by the financial oligarchy and its lackeys, there is its counterpart, all that "greatness", this spectacularity on the other hand has the
situation of hunger, backwardness, infamy, blood crushes and is fed in the oppressed Nations in their peoples, thus wasting and the opulence of New York has as another face: hunger, pain and death in Somalia, the exuberance of the French, the waste of Paris, hunger, pain and death of Biafra, their backwardness, and this may not be finished as long as imperialism exists, they are two parts of a unit as two sides of a coin; we need to use all this to develop an anti-imperialist movement, it is not enough to expose, we should unmask to combat, we should take action, we cannot consent that they proclaim us their wonders and their greatness without scrubbing them backwardness, ignorance, the pain that they have caused in the oppressed Nations. They aim to close now the future of the peoples of the Nations, they want to snatch their fate from their hands. We cannot allow them to do demagogy with their ads, with their so-called aids, throughout a campaign, films of defence and support to Africa, are not but facade to cover up his vile action that overexploit peoples, TB nor leprosy that corrode peoples cannot be cured with flowers. Thus, we see a contradiction basis for the political struggle in the world, the so-called brightness of imperialism relies on unprecedented poverty of oppressed Nations, so they intend to develop their future, their glorious future as they say, closing the doors to the future of peoples. That word is also today gun combat that assemble the mind and the hands, the weapon of criticism and criticism of the weapons said Marx, we have followed that path, we now have problems but no one will prevent us using criticism as a weapon, this will continue and will lead to criticism of the bottom: the critique of weapons, to which the people and the proletariat will come to, and interwoven will
establish the people's war and is thus this will knit the future of the peoples of the world. These, then, are the problems we see in the proletarian political economy.

**SCIENTIFIC SOCIALISM**

As regards the scientific socialism, its importance is no stranger to no one, that defined as the strategy and tactics of the class struggle depending on the goal of the proletariat is the strategy and tactics of the revolution, to develop the revolution of the proletariat by directing the oppressed peoples. And it is for that the study of the ideology, philosophy and political economy develops, to serve as an instrument of class struggle, for it is established that and how to do, on what basis, in the inexhaustible fight to convert the word into action. It should be noted, of the three parts of Marxism this is the best known and is handled by that reason is more simple to see; now all they need is items to enumerate because although it is more easy, it must also be defined which are their most pressing problems.

1) The process of the bourgeois revolution

The process of the bourgeois revolution, if one sees starts in the XVI century in the Netherlands, in the seventeenth century in England the first one with Cronwell who triumphed, died and failed; years after in 1688, the 2nd "glorious" which was an alliance of landowners with the big bourgeoisie under the leadership of the bourgeoisie. The eighteenth century saw the French and American revolutions. The French one was the world's highest peak and it must be said as well because it has been
denied, for example that ombudsman of the liberalism, Revel, plus some bourgeois and reactionaries, hate it to death and he does it to pretend to be a great democrat, others as the Colombian Arciniegas reflects an organic hatred although unlike the bourgeois French, this one with feudal basis and being a lackey of the US imperialism. Well, we need to know the process of the bourgeois revolution to check the long time the bourgeoisie required to generate powerful States and extend themselves to the world, if history itself has required 300 years, that shows that they are long processes then why have the bourgeois of today to ask the consolidation in 66 years of the system of the proletariat? It is a problem of class rather than knowledge but much stronger more funded position and it can be with arguments simple and profound, compelling and real; his reason is none other than the triumphalism of the exalted of the bourgeoisie who believes that it has dominated the world but the bull always forget when it was steer, more if he thinks of himself an ox, blessed by the centuries in his imagination. The French Revolution us is also useful to us to study to analyze here the restoration, so we can see that the consolidation of a class is also a long process, therefore the bourgeoisie deposed the feudal and conquered power in 1789; later bourgeois regimes occurred and then comes Napoleon to defend the Republic but restored the monarchy and the Kings returned. The French-Prussian war occurred and just after the defeat of the Paris Commune, in 1871, the bourgeoisie settled down in power; it took them about a hundred years or more than the 66 years of socialist revolutions in China and the USSR, which is not more but 2/3 of the century, in vast
territories, in extension and population, one of 300 million inhabitants and the other one 1 billion today.

2) The revisionism: combat it always

Always fight against revisionism. It is linked to Imperialism; it is his buddy, his lackey in the ranks of the people. It has two moments: the old revisionism centred in fighting the revolutionary violence so it will not conquer power and the second is linked to the restoration of capitalism, thus in the struggle of more than one century we have unmasked it and we have learned to fight it, but it reborn because it has fertile soil, his master that nourishes and breastfeeds it: imperialism which acts in the oppressed Nations and in their own powers and capitalist base in the "new socialisms"; because it has its crust that is instrument, the labour aristocracy that serves as food and manure, from which the worker-bourgeois parties come. Think what role they have fulfilled in what is today the general offensive of the imperialism, recalled that in the 1985 Khrushchev empowered it, he was the most sinister father who conceived it: Gorbachev, he evolved a revisionist counter-revolutionary offensive against the revolution aiming at stripping ample and full of what was left of socialism even if it could serve the people as a tradition, to be inserted fully in imperialism by establishing a more developed capitalist economic base through the sinister politics of the Perestroika and the Glasnost. Then comes the offensive in collusion with imperialism against the progress of the revolution, against democracy in all the world; and that convergent counter-revolutionary campaign of imperialism and revisionism will conclude in a sinister collusion, in plan of hell to sink
Eastern Europe, is a conspiracy to generate this imperialist scramble and take positions in Central Europe to spread and thus it blew up and crumbled everything the revisionism had left of socialism already worm-eaten by revisionism in the USSR. Therefore, revisionism supports the counter-revolutionary general offensive of imperialism today, it serves imperialism. The nefarious role of revisionism is met but has a sinister, vile buddy: the support of Imperialism, it follows what Lenin had said and will continue, that is the problem that is why we always have to combat it. Today it is expressing dismantling parties and paving the way for imperialism, upholding ethical socialism, looking for a place to settle down and keep riding on the masses, it has resigned completely from its name. We have seen the case of the PC of Italy which replaced the hammer and sickle for an oak and puts them very small and down, revealing their shameful fear to pretend they follow the communism. So, we see the old revisionism, the current and its differentiations between the revisionism of Teng and of Gorbachev, its role in the counter-revolutionary general offensive and its future prospect. Remember that they even toppled monuments, erased symbols, etc.

3) The general offensive of imperialism

When speaking of this we should address their fundamental economic essence for transient recovery; its political, ideological, action at all levels, and everything seen in "Fighting for a Peace Agreement and Lay Groundwork for the II Congress! Taking into account the political report on international situation, there is the Foundation. I believe that we must think that this offensive
is taking the imperialism to big plans and long terms pretending to settle its domain forever, is has begun to emerge what the old north geopolitical Americans called "manifest destiny" that is its kingdom of thousand years.

4) General political retreat of world proletarian revolution.

We must also study the general political withdrawal of world proletarian revolution, the main trend of the world revolution, and the revolutionary situation. See the trail of world revolution, for some time we have been analyzing the global situation, on the 40th anniversary of the Chinese revolution we stated how today it is announced the alleged expiration of Marxism. This issue is now more widespread in world public opinion and should be analysed. The restoration in the Soviet Union from 1956 was a great defeat of the revolution, restoration in China was another major defeat, thus two major defeats, two large failures due to the process of the new through the restoration-contra-restoration contradiction. As well, those problems have served the imperialism for campaigning against the revolution, for trumpeting the failure of socialism, the expiration of Marxism, the "utopia" of communism, the non-validity of the revolutionary violence of the dictatorship of the proletariat and the Party, the death of the theories of Marx, Lenin and the President, etc., etc.; as a result there is a world opinion against the revolution and it is thought that socialism had been crashed when it is the system worm-eaten by the revisionism that has been undermining, it is the work of termites and it had not occurred overnight; but as it has not been seen so it has generated confusion in the world. It is
the social-imperialism which has collapsed and disintegrated, this is what the Communists say but people have been made to consent that it has been the fall of socialism, the masses are not happy, because it is as if a flower has withered, it is as if they lost perspective, a veil of frustration falls in their soul, they do not even have a dream with which to shelter, in others few there have been disappointment, they have said for what so much struggle, decades of fight!, as well as in some hope have faded others have wondered what had happened? And they have replied "nothing helps, we struggle for nothing" Childish and immature reaction of those who having eyes, preferred to cover them to flee in desperation. That world public opinion exists and we must see it, without world public opinion there is no triumph of the revolution. Imperialism is taking their mastiffs out denying the law of progress, proclaims that Communism is utopia, derivative of Jude-Christian conception, nonsense outdated position, Emerging F. Sabater "great Spanish philosopher" or Fukuyama with his end of history which is not but stating that there is no longer running class but the evolution of the bourgeois system, higher towards their fullest social form, which means that times prove that the unique and true politics or ideology or economics that fits is the bourgeois politics, the idealistic ideology, the capitalist economy in its imperialistic form, permanent and valid subject not to be displaced by the proletariat but only to the evolution of its system to a higher condition, this means to say that it can only be the evolution of the same, it does not resist any basis and jumps to the lower analysis but it spreads and impacts. Others who disguised themselves as Socialists or "Communists at heart"
nonetheless they are "hurt" by the collapse of 'socialism' come out again with the ethical socialism, there they are retracted powerless of political understanding, orphans of any strong ideology or real political combat, then an Alain Touraine appeared to say that we must strive for socialism as the ideal which leads to the good as well as the old opportunists like the renegade Kautsky. These problems are ways of how the classes that are not the proletariat have assumed the retreat, it is common; when talking about retreat, what we should do, is to study those that had happened in the development of the class from 1848, to gain experience; particularly that of 1871 analyzed by Engels in “Prologue to The civil” war in France, the fact – he said- is that the class was not prepared and it was necessary to continue the struggle so that the class have matured and captured how across the revolutionary violence the power was taken and defended, and also learned with what forms of struggle and what forms of organization but this was concealed by Kautsky, by the revisionism, to deny the struggle for the power through the revolutionary violence and that to believe that it was necessary only to shelter in the parliament and the trade unions. Today it is not like that, it is a consequence derived from the big defeat by the capitalist restoration that has corroded everything what remained of the socialism, due to the pernicious action of the revisionism that has ridden to the collapse; it is not a beam that has fallen down in serene appearing by surprise. It neither is that we cannot conquer the power, it nor is that we cannot avert the restoration but concretion of the contradiction like struggle of classes in the new that expresses itself like restoration – counter-restoration, it has to do with the law of the
progress: across the contradiction restoration – counter-restoration continuing the revolution as cultural revolution under the dictatorship of the proletariat; it has to do with the insufficient development of the socialist forms, with the knowledge of the process of the socialism, with the weakening of our forces, with the crisis of communist parties, with errors committed. With all that the problem has appeared before us therefore it consists of working harder for handling this phenomenon and transforming it bearing in mind the specific situation of each one to recover the power through the revolution.

5) Revolutionary situation

You should see that there is a revolutionary situation, it's the objective conditions defined in synthesis because those below do not want to continue living as they are and the those above already cannot continue ruling as before and will make every effort to settle in around the globe, more if it aims to perpetuate its system and sweep everything that can settle down. The problem is in the subjective conditions, in how the organization of the masses is, of the proletariat, of the class, for example trade unions, mutual entities, cooperatives, schools, newspapers, over these Lenin criticizing leftism said: the question is not do new unions, pure, leaving the old ones but fighting where the masses are to pluck them from the influence of opportunists. The question is in how the ideology of class is, of people, their mood, the ideas that command their mind, and it is on these that the ideological campaign of the general offensive of imperialism has impacted. And finally, the most important issue, how are Communist parties? And when we speak of organic forms,
we speak of the party of the class, how the Mayor State of the revolution is, and the front which sustains it for their struggle and how the Army that serves it to storm heaven and keep it, are. If not, how is the power seized? I know that they are mass organizations but they have a specific character in the Front and the Army of new type, they are managed by the Party.

6) **On the main trend**

And the trend? See the revolution as the old mole that continues to open galleries, undermining the imperialist ground, but too many debris have fallen, while the historical trend is principal, the real main objective tendency, it is not seen like that and is buried, hidden under the rubble of old, it will require time to bring it out and it can get grasped, even more if there is a general offensive of imperialism, but we are in a nook in a deep regression of the river, on a bend, which does not mean that the river course has made the current to go backwards, the waters do not return, it is the normal winding road that leads inevitably to the sea, and what is needed is that it is captured so. This must be analyzed, and it turns into a performing fact, a overwhelming force that pours the water into the sea of the world revolution.

7) **On Communism**

When we think of all this, a question arises and what communism is it like? Is there a basis for it or is a simply goal without real support to reach it? How is it going? Is it going to be? How are you going to get there? If we analyze the process of imperialism, we have to see that there is where more material basis for socialism is being given, when further development of production is getting bigger,
when it is found that we could work less time to meet basic needs for instance, these are signs that state that the material conditions for communism are manifesting themselves or when a development of biogenetics is generated and is opening more fields in broader, in fact, all these new developments and the fact that with less work generates meet basic needs proves that in this material economic base of imperialism there is basis for communism, the manufacturing process is not limited as the land and that allows that basic needs can be met, the economic basis of imperialism brings close and gives more objective and factual basis to communism, the problem is that this fabulous potential industrial development today is being driven by a handful of exploiting classes; the proletariat and the working class continues to grow, it is the primary productive force and also the main political force as the ruling class and it is also principal ideological force, the increasing development of the class is getting bigger, it is what gives the ideological, political and organizational support so the Communism get shaped. But at the same time we have to think that, communism will arrive, it is the ultimate goal, is a long-term we should think in centuries to not get despair, that's fine but we have to think how the route will be? We have to see that the sweeping away of imperialism in 50-100 years and then the construction of socialism comes, they are steps to be taken and there will benefits to be obtained from each step that will serve the class, the people, improving their conditions. We need to understand that the daily action of the revolution involves achieving welfare for the masses, it will give real and effective democracy, it means that ideology, political economy, and
the socialism benefit the class and the people; that we need to make them see it because if the concrete benefits of the revolution are not seen, how would you move them to fight for it? Each step of the course to the aim engenders an obligation to meet the basic needs but watch out! Not fall into Sanchopancism, it is the satisfaction of needs more than before, is to meet their political need to change the world. I mean that we are not going to wait until the communism to make people advance we have to see that the struggle gives a sub-product of the revolution, a concrete benefit. The Communists move with long term goals for that we prepare the revolution, in our case, we run it as a democratic revolution, we develop it, develop its instruments, we build the conquest of power and conquer it, then immediately conquered we develop through socialist revolution that also demands a lot of work, a struggle to build socialism and defend it and keep it under the dictatorship of the proletariat and continue it with cultural revolutions to communism, so it is, we do not dream with the goal or with reaching it, we accomplish it step by step by jumps; the goal is a historically attainable goal, is a long strategic and great final way, is a great historical strategy but we take steps, stages of the Revolution who are democratic revolution, socialist revolution, cultural revolutions, etc and we have circumscribed strategies and into each strategy a concrete combat in application, with tactical fight, our grand strategy has its strategies and each their tactics, multitude of tactical actions such as beads of a necklace and each fight throws a political, economic and also ideological benefit. Communism is not fish in remote seas or painted cakes, it is a march of mankind towards a goal, which can
be reached via steps and at each step there are political, economic, ideological benefits, if we do not see it like this, is to focus only on the benefits. It is to fall into Sanchopancism, people say how good it is communism! But how far! How long is the way! Why? because they think that Communism is like a porch which is entered and the wonder is there, but it is not seen as a constant process of construction with concrete achievements at every step; the Communists know that we will not see communism and not for that we stop fighting, here is how the conviction and strength of a Communist is plausible to carry out the building of communism without personal gain and with absolute disinterest.

We believe that the above leads to ending a glorious, great and unforgettable stage and a new stage of the world proletarian revolution begins immediately; the struggle and the fight for the new stage and the successive waves has opened and this is within the general political retreat; as part of that process of the end of people's war occurred in our Party via the Peace Agreement which we struggle for and the stage IV of the party has already started for it to unfold as shaft and pivot, to fulfil their tasks, in the decades of the next century.

This also mean that as when we pay tribute at the funeral of Chairman Mao in 1976, all the militants, members of the party and masses, expressed the commitment to follow Marxism-Leninism-Maoism, we renew this commitment stronger than yesterday, with profound conviction and increased willingness to always follow the flags of Marx, Lenin and Chairman Mao, unwavering, defending and implementing Maoism to put
it as command and guide of the world proletarian revolution. A year for the centenary of Chairman Mao agreed in the III Plenary Meeting of the Central Committee with strategic sense for the Peruvian and world revolution that ends today. At the same time we have proposed a new strategic campaign with Gonzalo Thought, to think that Gonzalo Thought has been formed in thirty years of struggle, mainly during the years of the people's war, thought that in the process of the fight of classes and the internal struggle of the Party was formed of the ideas which encouraged the fraction in the 1960s, at first as Guide Thought and then, in the Ier Congress, as Gonzalo Thought; the III Plenary meeting raised that Gonzalo Thought was essential and necessary to solve new problems, and today what is it to us there? As our ideological strategic, specific and main weapon; without it there is not only any solution to current problems, but that the new grand strategy, the general political line and general politic are the solution of these problems in the light of Gonzalo Thought; also without Gonzalo Thought there is no IV stage of the Party and, even, today being the application of Marxism-Leninism-Maoism-Gonzalo Thought is going to develop and apply not only to our reality but by the solution of the problems of the proletarian world revolution at this time of general political withdrawal and future new stage. Well, two things: Maoism as universal truth, and Gonzalo Thought as a strategic, specific and main weapon for us and as a contribution from our Party to the world proletarian revolution.

There are new things here, we need information of others; insufficiently ripe some but are they are burning
issues that must be analyzed and deepen; There are also issues that deserve to be clarified. Take this as a first reflection, first explanation of how we conceive the world proletarian revolution. I think it must be a material to study; think who we need to spread it to, at the level of leaders and ranks and under the title: 150 years of world proletarian revolution, this first document is according to great balance to perform; and discuss it collectively, contribute, but we will need to fix it first and see if all of the new red fraction can take it to incarnate it and with it to open a gap in the militancy, fighters and masses. Once said, the word continues its destination, may be misunderstood, attacked, questioned or taken; Anyway, everything it is always so. But I think it is a good material that can help to understand the reality as communists who fight for communism in the Earth. It is useful to open gap in the leaders, militants, fighters and masses understanding. It is also a material that contributes to the world proletarian revolution. The debate is open and each one should take position and define.

Central Committee, Communist Party of Peru, December 26, 1993