MAO ZEDONG AND THE PHILIPPINE REVOLUTION

Statement by Amado Guerrero
Chairman, Central Committee
Communist Party of the Philippines
published by "Ang Bayan"
organ of the
Communist Party of the Philippines
Central Committee

September 18, 1976
To honour the memory of Chairman Mao Zedong, on the 88th anniversary of his birth, we publish an article of comrade Amado Guerrero, Chairman of the Communist Party of the Philippines Central Committee, he has written immediately after the death of the great leader of international proletariat and oppressed nations and peoples.

This article of comrade Guerrero represents still an important contribution to the defence of Chairman Mao's figure, teachings and work and to the struggle against modern revisionism, which is trying by all means and different ways to divert the true Communist Parties and the exploited and oppressed peoples from the revolutionary path.

It is particularly significant and stimulating this contribution was coming from the leader of the Philippine revolution which strengthens incessantly against Marcos' fascist dictatorship.

Press and Propaganda
Commission, Central Committee
Italian Marxist-Leninist Party

Florence, December 26, 1981
Tribute to the great communist Mao Tsetung

Comrade Mao Tsetung belongs to the immortal company of great communist leaders — Marx, Engels, Lenin and Stalin. He has left to the proletariat and people of the world a legacy that will shine forever. His teachings and the fruits of his teachings are indispensable to the ultimate victory of communism.

Comrade Mao Tsetung comprehensively and brilliantly inherited, defended and developed Marxism-Leninism. He integrated this universal theory of the revolutionary proletariat with the concrete practice of the Chinese revolution and won resounding victories of world historic significance against imperialism, opportunism and modern revisionism and all reaction. He made great contributions to the development of the fundamental scientific teachings of Marxism and Leninism in the course of triumphantly guiding and leading the new-democratic and socialist revolutions in China.

His greatest and most unique achievement lies in putting forward the theory of continuing revolution under proletarian dictatorship and in personally initiating and leading the first great proletarian cultural revolution to consolidate the dictatorship of the proletariat, prevent the restoration of capitalism in socialist society and ensure the onward march of mankind towards communism in the historical epoch of socialism.

The revolutionary victories of the Chinese people under the proletarian revolutionary line of Comrade Mao Tsetung up to the present means that at least one-fourth of humanity are steadfastly on the road of socialism, that the dictatorship of the proletariat is consolidated in a country as vast as China and that imperialism, social-imperialism and modern revisionism have no future but doom.
Mao Tsetung Thought sums up the proletarian revolutionary teachings and work of the great communist Mao Tsetung and points to the latest peak in the unceasing development of the theory and practice of the revolutionary proletariat. It proceeds from the stages of Marxism and Leninism. And thus we speak today of Marxism-Leninism-Mao Tsetung Thought.

1. The new-democratic revolution

Comrade Mao Tsetung founded the great, glorious and correct Communist Party of China on July 1, 1921 under the guidance of Marxism-Leninism. And thus the Chinese revolution clearly entered the stage of the new-democratic revolution, a bourgeois-democratic revolution under the proletariat and its revolutionary vanguard, and became linked with the world proletarian-socialist revolution.

The salvoes of the October Revolution of 1917 led by the great Lenin had brought Marxism-Leninism to China. In the course of the May 4th Movement in 1919, the young revolutionaries of China had started to study and seek guidance from Marxism-Leninism as a way out of the defeats and humiliation suffered by the Chinese people in the hands of the imperialists and their local accomplices in the revolutionary struggles since the Opium War in 1840.

Comrade Mao Tsetung used the Marxist-Leninist stand, viewpoint and method in examining the history and circumstances of China. Making a thoroughgoing analysis of what was then a semicolonial and semifeudal society, grasping the basic class contradictions therein, he was able to make clear the targets, tasks, motive forces, character and perspective of the Chinese revolution. In this regard, he wrote *Analysis of Classes in Chinese Society, Report on an Investigation of the Peasant Movement in Hunan* and other works which were the result of concrete social investigation and study of historical forces in the course of revolutionary struggle.

He pointed out that the imperialists and their local running dogs — the warlords, big landlords and big compradors — were
the targets of the revolution. He defined as the tasks of the revolution the armed overthrow of the reactionary state and the national liberation and social emancipation of the people, especially the peasant masses whose struggle for land was the main content of the democratic revolution.

Among the motive forces of the revolution, he pointed to the proletariat as the leading class, the peasantry as its closest and most reliable ally, the urban petty bourgeoisie as another reliable ally and the national bourgeoisie as still another ally with a dual character. He referred to the character of the revolution as new-democratic because it was no longer part of a world bourgeois-capitalist revolution but of the world proletarian-socialist revolution and sought to prepare for and bring about a socialist revolution in China.

Comrade Mao Tsetung pointed out that the three basic weapons of the Chinese revolution in seizing political power were: a communist party using the Marxist-Leninist revolutionary theory and the style of being closely linked with the masses; a people’s army under the leadership of such a party; and a united front of all revolutionary classes under the leadership of such a party.

Through the twists and turns of the new-democratic revolution, Comrade Mao Tsetung always put forward the ideological and political line to put the Party on the correct road. Under his leadership, the Party defeated the Right opportunist line of Chen Tu-hsiu, the “Left” opportunist lines of Chu Chiupai and Li Li-san, the “Left” and then Right opportunist line of Wang Ming and the splitist line of Chang Kuo-tao.

Chen Tu-hsiu did not believe that the proletariat could lead the revolution and believed that a bourgeois republic must first be established under the Kuomintang. He surrendered all independence and initiative of the Chinese Communist Party in the united front during the First Revolutionary Civil War, cast away the leadership of the Party over the revolutionary armed struggle and hankered for parliamentary struggle under a bourgeois republic. On the other hand, Chu Chiupai believed that by relying on the proletariat alone power could be seized through putschist methods. Both opportunists did not recognize the peasant masses as the main force behind the lead-
in the entire Party. Comrade Mao Tsetung took full command of the Long March and successfully brought it to northern Shensi, despite Chang Kuo-tao’s splitism. The Red Army marched 2,500 li, conducted mobile warfare along the way and went through the most difficult obstacles to reach its destination.

Comrade Mao Tsetung rebuilt the people’s army into a powerful fighting and political force. He consistently applied the line of building rural bases, carrying out land reform and encircling the cities from the country side until such time that conditions were ripe to seize the former in a general offensive. He raised the armed leadership of the Party and repeatedly defeated the enemy in the countryside.

From his Chingkang days to the victorious conclusion of the new-democratic revolution, Comrade Mao Tsetung wrote a systematic body of military writings which proved him a great theoretician and great commander of people’s war. His mastery of military science was inseparable from his mastery of materialist dialectics and Chinese society. Wang Ming and other made disastrous errors in China’s armed revolution because of their ignorance of all these.

Comrade Mao Tsetung wrote the works Problems of Strategy in China’s Revolutionary War, Problems of Strategy in Guerrilla War Against Japan, On Protracted War and Problems of War and Strategy, among others which included many directives of decisive importance.

From Yenan, Comrade Mao Tsetung was able to successfully call for a broad united front against the Japanese fascist invaders. The line was to develop the progressive forces, win over the middle forces and isolate the diehard forces. This was also to take advantage of contradictions, win over the many, oppose the few and destroy the enemies one by one.

Unlike in the united front in the First Revolutionary Civil War, when Chen Tu-hsiu committed the grave error of “all unity and no struggle” with the Kuomintang, Comrade Mao Tsetung advocated unity and struggle in the united front in the Revolutionary War of Resistance Against Japan. He also admonished that “all struggle and no unity” would be erroneous and that the struggle would have to be launched on just grounds, to the advantage of the revolutionary forces and with restraint.

To guide the united front, Comrade Mao Tsetung wrote The Situation and Our Tasks in the Anti-Japanese War After the Fall of Shanghai and Nanking, his report to and concluding speech at the Sixth Plenary Session of the Sixth Central Committee, On Policy and other important works.

The entire Revolutionary War of Resistance Against Japan was a great occasion for the Communist Party of China to take initiative in unifying the Chinese people in one revolutionary struggle and build a powerful people’s army and rural bases independent of the Kuomintang. But if the Kuomintang reactionaries refused to join the united front, they would have thoroughly discredited and destroyed themselves too soon. And indeed, they became more isolated each time that they undertook an anticommunist onslaught, instead of fighting the common enemy.

Comrade Mao Tsetung did not only concern himself with laying down the timely practical policies that created and built up the political, military economic and cultural forces and bulwarks of the revolution but he also wrote works which constitute significant new contributions to the development of Marxism-Leninism as a theory and which laid stress on the ideological building of the Party.

We refer to his philosophical works, On Practice and On Contradiction; Talks at the Yenan Forum on Literature and Art; and the works Reform Our Study, Rectify the Party’s Style of Work and Oppose Stereotyped Party Writing which served as materials in the great rectification movement in Yenan that strengthened the Party on the eve of the Seventh Party Congress, the Japanese defeat and the civil war launched by the U.S.-Chiang clique.

At the Seventh Party Congress in April 1945, Comrade Mao Tsetung made his report On Coalition Government and set the political line of boldly mobilizing the masses and expanding the people’s forces so that under the leadership of the Party the aggressors would be defeated and New China would be established. The congress was a congress of victory and unity, inspiring the hundreds of millions of Chinese people. Upon the victory of the war of resistance, the army led by the Party was already one-million strong and the liberated areas had expanded to include a population of 100 million.
U.S. imperialism wanted to put one over the Chinese people and thus plotted to rig up a government which would temporarily include the Communist Party but which would be nothing more than a government of the Kuomintang reactionaries. Comrade Mao Tsetung pointed out that under the circumstances then it was necessary to counter counterrevolutionary dual tactics with revolutionary dual tactics and that to go to the Chungking negotiations was tit-for-tat struggle. Not to give the imperialists and the local reactionaries an advantage, he directed the revolutionary forces to prepare themselves and went to the negotiations to expose to the entire nation the true character and intentions of the U.S.-Chiang clique.

At this time, Liu Shao-chi harped on the capitulationist line that China had entered “a new stage of peace and democracy”. He prated that the main form of struggle of the Chinese people would have to change from armed struggle to nonarmed parliamentary struggle. He wanted to surrender the people’s army and the revolutionary bases to Chiang Kai-shek and become an official of the reactionary government.

When the Kuomintang reactionaries proceeded to unleash the counterrevolutionary civil war, the Chinese Communist Party, the People’s Liberation Army and the broad masses of the people were fully prepared. Chiang Kai-shek’s eight million troops were wiped out and defeated in the People’s War of Liberation. The entirety of China was liberated, with the exception of Taiwan and other small islands.

The Chinese people won the new-democratic revolution against imperialism, feudalism and bureaucrat capitalism under the revolutionary line and leadership of Comrade Mao Tsetung. This was a victory not only of the Chinese people. It was a victory of the entire people of the world. A full quarter of humanity in an immense territory freed itself from the imperialist ambit of oppression and exploitation. Not only was the imperialist front in the East greatly breached but imperialist domination throughout the world was also severely undermined and weakened.

The liberation of the Chinese people was not merely an objective fact favorable to the world revolution. Comrade Mao Tsetung’s revolutionary teachings spread throughout the world, among the revolutionaries and oppressed peoples and nations. China’s example as well as militant acts and pronouncements against U.S. imperialism and all reaction aroused the people of Asia, Africa and Latin America and the rest of the world to expand and intensify their revolutionary struggles.

On the consideration alone that he victoriously led a quarter of humanity towards liberation in a new-democratic revolution, Comrade Mao Tsetung easily stood out even then as a great communist leader and as a great revolutionary figure in the history of mankind. New China is the monument to his greatness and nothing can ever efface this fact.
2. The socialist revolution

Comrade Mao Tsetung founded the People's Republic of China on October 1, 1949. The new-democratic revolution had been basically completed upon the seizure of political power. And the socialist revolution began. The dictatorship of the proletariat, taking the form of the people's democratic state, was established.

On the eve of nationwide victory, at the Second Plenary Session of the Seventh Central Committee, Comrade Mao Tsetung had clearly stated that the principal contradiction in socialist China would be the contradiction between the proletariat and the bourgeoisie and had warned that after wiping out the enemies with guns there would still be the enemies without guns who should never be lightly regarded. He put forward the basic socialist line of the proletariat. Opposed to this line, Liu Shao-chi went around saying that there was "merit in exploitation".

The People’s Liberation Army with its several millions of troops, following the absolute leadership of the Chinese Communist Party, promoted the line and policies of the Party among the masses, suppressed the counterrevolutionaries and became an ever more effective fighting, political and work force.

All bureaucrat capital, which comprised most of modern industry, was confiscated and turned into state-owned socialist enterprises. The land reform movement fully deprived the landlord class of its feudal property, mobilized hundreds of millions of poor and lower-middle peasants and laid the basis for the growth of cooperative relations. Concessions with clear li-
to the private owners in accordance with the policy of redemption.

The socialist transformation of agriculture, handicrafts and capitalist industry was carried out step by step and was coordinated with the suppression of the counterrevolutionaries as well as bourgeois Rightists who sneaked into the Party and with the patient education of "Left" elements who wished the transformation to be accomplished at one blow.

The hidden traitor Liu Shao-chi raised the slogan that "the new-democratic order should be consolidated" during the early fifties. He also went around reducing the number of cooperatives and prating about "mechanization before cooperation". Comrade Mao Tsetung promptly opposed Liu's Right deviation by writing a series of works, including On the Problem of Agricultural Cooperation, to set the correct line.

When the socialist transformation of the ownership of the means of production was mainly completed in 1956, Liu Shao-chi and his gang loudly pushed the revisionist theory of the "dying out of class struggle" by claiming that the "contradiction between the proletariat and the bourgeoisie has been basically resolved" and that the "contradiction between the advanced socialist system and the backward productive forces" was the principal contradiction. They meant to say that the relations of production were no longer a problem, that class struggle had become finished and that all that needed to be done was to develop the productive forces.

Their revisionist line was but a restatement of the "theory of productive forces" of Bernstein and Kautsky and they smuggled it into the decision of the Eighth National Congress of the Chinese Communist Party. They acted as representatives of the bourgeoisie and local agents of the Soviet modern revisionists within the Communist Party.

Comrade Mao Tsetung wrote his great work On the Correct Handling of Contradictions Among the People. This debunked the revisionist fallacies and set the correct line for the entire historical period of socialism in China. This became the basis of his theory of continuing revolution under the dictatorship of the proletariat.

He pointed out that although in the main socialist transformation had been completed with respect to the system of ow-nership, there were still remnants of the overthrown landlord and comprador classes, there was still a bourgeoisie and the remoulding of the petty bourgeoisie had just started. He clearly stated that the class struggle was by no means over and that the class struggle between the proletariat and the bourgeoisie, the class struggle between the different political forces, and the struggle in the ideological field between the proletariat and the bourgeoisie would continue to be long and tortuous and at time would even become very acute.

He pointed out that the basic contradictions in socialist society were still those between the relations of production and the productive forces and between the superstructure and the economic base. He stated that though socialist relations of production had been established and were in harmony with the growth of productive forces they were still far from perfect, and this imperfection stood in contradiction to the growth of the productive forces. He added that apart from harmony as well as contradiction between the relations of production and the developing productive forces there was harmony as well as contradiction between the superstructure and the economic base.

In 1957, a great mass struggle was launched against the bourgeois Rightists who had taken advantage of the Party’s rectification campaign. This clearly proved that the class struggle was a continuing process in socialist society.

Comrade Mao Tsetung set the general line of going all out, aiming high and achieving greater, faster, better and more economical results in building socialism and launched the great leap forward and the people’s commune movement in 1958. Under this line, the principle of making agriculture the basis and industry the leading factor was set and a series of principles of "walking on two legs" was laid down.

The initiative of both the central government and the localities was given full play. While using the industry on the coastline, industrial construction in the interior was accelerated. Agriculture and industry; light industry and heavy industry; and big, medium-size and small enterprises were developed simultaneously. And, of course, the organization of the people’s commune was enthusiastically undertaken by the revolutionary masses.

At the Eighth Plenary Session of the Eighth Central Com-
mittee in August 1959, Peng The-huai rabidly opened up against the general line, the great leap forward and the people's commune. He was promptly repulsed and defeated. Subsequently, Liu Shao-chi and his gang also opposed the line when they thought that they could take advantage of economic difficulties resulting from three consecutive years of natural calamities and the Soviet revisionist clique's perfidious acts of tearing up contracts and withdrawing its experts.

They pushed for the extension of plots for private use, the expansion of free markets, the increase of small enterprises with sole responsibility for their own profits or losses and the fixing of farm output quotas for individual households with each on its own. They also pushed for the liquidation of the struggle against imperialism, revisionism and the reactionaries and for reduction of support and assistance for the world revolution. This was at a time that the U.S. imperialists, the Soviet revisionists and the Indian reactionaries were intensifying their anti-China activities.

Comrade Mao Tsetung's line, the great leap forward and the people's commune overcame all difficulties, pushed forward socialist construction in a big and all-round way and debunked everything that the bourgeois Rightists and the imperialists and revisionists had claimed. The Chinese people demonstrated to the entire world that they could continue to forge ahead precisely because they maintained their independence and initiative and gave full play to self-reliance and hard struggle as they did in the revolutionary base areas during their new-democratic revolution.

At the Tenth Plenary Session of the Eighth Central Committee in September 1962, Comrade Mao Tsetung called on the entire Party never to forget class struggle. He pointed out that socialist society covers a considerably long historical period and that in this long historical period there are still classes, class contradiction and class struggle, there is the struggle between the socialist road and the capitalist road and there is the danger of capitalist restoration.

After the plenary session, Comrade Mao Tsetung wrote Where Do Correct Ideas Come From? to criticize the bourgeois idealism and metaphysics of Liu Shao-chi. The mass movement to study and apply the works of Comrade Mao Tsetung advanced rapidly. Following the call of Comrade Mao Tsetung, the Party launched an attack in the ideological field, particularly in the areas of the Peking Opera, ballet and symphonic music, and as a result the heroic forms of the workers, peasants and soldiers emerged on the stage.

Comrade Mao Tsetung once more warned the whole Party in 1963 that if classes and class struggle and the dictatorship of the proletariat were forgotten, then it would not be long, perhaps only several years or a decade, or several decades at most, before a counterrevolutionary restoration on a national scale would inevitably occur, the Marxist-Leninist Party would undoubtedly become a revisionist party, a fascist party, and the whole of China would change its political color.

When the massive socialist education movement was launched in 1964, Liu Shao-chi tried to confuse and derail the class struggle, so as to promote his own revisionist line, by babbling that the principal contradiction was the "contradiction between the 'four cleans' and the 'four uncleans'" and "the intertwining of the contradictions inside and outside the Party".

Stressing the correct thesis that the principal contradiction in the socialist period is between the two classes and the two roads, Comrade Mao Tsetung sharply pointed out that the target of the socialist education movement was those Party persons in power taking the capitalist road.

In 1965, he launched the criticism of the play Hai Jui Dismissed from Office. This signalled the great counterattack of the proletariat on the bourgeoisie whose representatives within the Party had usurped portions of the dictatorship of the proletariat and had resorted to all sorts of tricks to attack Comrade Mao Tsetung's proletarian revolutionary line and prepare public opinion for the restoration of capitalism. The Soviet revisionist renegades were already completing a decade of openly restoring capitalism in the homeland of the great Lenin since the 20th Congress of the Communist Party of the Soviet Union. The first half of the sixties was marked by intense open struggle between the Marxist-Leninists led by Comrade Mao Tsetung and the Chinese Communist Party and the modern revisionist renegades headed by the Soviet revisionist renegades. This further served to shed light on the danger of capitalist restoration in China.
3. The Great Proletarian Cultural Revolution

Comrade Mao Tsetung personally initiated and led the Great Proletarian Cultural Revolution — a political revolution waged by the proletariat against the bourgeoisie and all exploiting classes. The objective was to consolidate the dictatorship of the proletariat and prevent the restoration of capitalism by revolutionizing the superstructure of the socialist society in line with what emerged fully as Comrade Mao Tsetung’s theory of continuing revolution under the dictatorship of the proletariat.

As this great revolution started, Liu Shao-chi and his gang tried to turn it into a “pure academic discussion.” But the Circular of May 16, 1966, prepared under Comrade Mao Tsetung’s direction, called on the entire Party to beware of people like Khrushchev nesting within the Party. The Eleventh Plenary Session of the Eighth Central Committee approved in August 1966 the Decision Concerning the Great Proletarian Cultural Revolution which again pointed to Party persons in power taking the capitalist road; and Comrade Mao Tsetung issued his big-character poster, “Bombard the Headquarters!” Liu Shao-chi’s bourgeois headquarters was shaken from the base to the rafters and eventually collapsed under the crushing blows of the masses. Portions of the proletarian dictatorship usurped by the capitalists were wrested back.

Through the Great Proletarian Cultural Revolution, the great toiling masses, youth and soldiers of China gained profound revolutionary experience and became tempered as successors to the proletarian revolution. Every aspect of the superstructure was revolutionized and the broad masses of the people learned the fundamentals of Marxism-Leninism and how to deal with the affairs of the state and specific problems in every sphere of social activity. China became one great school of hundreds of millions of people studying and applying Marxism-Leninism-Mao Tsetung Thought. Under the impetus of the Great Proletarian Cultural Revolution, they created many socialist new things and made great strides in production and preparedness against war, natural calamities and other possible disasters. It was not only the bourgeoisie in China which suffered an unprecedentedly grave defeat but also the imperialists and social-imperialists who had hoped that China would someday change her color.

In 1969 the Soviet social-imperialists ran berserk and made violent incursions into China’s territory. These were quickly repulsed on the spot and came to nothing but a futile attempt to divert attention from the great historic significance of the Great Proletarian Cultural Revolution. U.S. imperialism, which was bogged down in its war of aggression in Vietnam, could also see no further than defeat in the face of this great revolution.

Under the leadership of Comrade Mao Tsetung, the Ninth Party Congress summed up the experience of the Great Proletarian Cultural Revolution and called on the broad masses of the people to unite to win ever greater victories. Lin Piao tried to sabotage the congress when he, together with his sidekick Chen Po-ta, made a draft of a political report stating that the main task after the congress was to promote production. Of course, this draft was rejected by the Central Committee because it was opposed to Comrade Mao Tsetung’s line of putting revolutionary politics in command of production and other things.

Lin Piao was consistently rebuffed by the movement to criticize revisionism, rectify the style of work and study the works of Marx, Engels, Lenin, Stalin and Mao. At the Second Plenary Session of the Ninth Central Committee, he launched a counterrevolutionary coup d’etat. Failing in this, he plotted an armed counterrevolutionary coup d’etat in an attempt to assassinate Comrade Mao Tsetung. Failing again, he came to no good end in his attempt to escape to the Soviet Union.

Comrade Mao Tsetung led the Party and the people in continuous class struggle after the victory over the Lin Piao armed
conspiracy and assassination attempt. He directed the Tenth Party Congress to sum up the struggle against the Lin Piao anti-Party clique and reaffirm the Party's basic line. He successively directed the movement to criticize Lin Piao and rectify the style of work, the movement to criticize Lin Piao and Confucius, the movement to criticize the novel of capitulationism Water Margin and the movement to grasp the principle of restricting bourgeois right. He also started the great debate on the revolution in education which eventually uncovered the revisionist line and maneuvers of the unrepentant Teng Hsiao-ping.

On the eve of his demise, Comrade Mao Tsetung was still able to lead the movement to repulse the Right deviationist wind whipped up by Teng Hsiao-ping to reverse the correct decisions of the Great Proletarian Cultural Revolution. He presided over the overthrow of this unrepentant and incorrigible revisionist who sought to discredit the Great Proletarian Cultural Revolution and seize power on behalf of the bourgeoisie. The Party and the broad masses of the people rose up to assert the supremacy of the proletariat and made clear that class struggle is the key link which should be grasped to promote unity and stability as well as production and modernization and which should not be subordinated to or put at par with any of these.

Comrade Mao Tsetung's theory of continuing revolution under the dictatorship of the proletariat is bound to repeatedly and progressively consolidate the dictatorship of the proletariat and prevent the restoration of capitalism in China. This is an invincible weapon in the hands of the Party, proletariat and the rest of the working people in China.

It is obvious that among the great communists Comrade Mao Tsetung had the advantage of studying and summing up the latest historical experience of the international proletariat and several socialist countries, including those that turned revisionist. There is nothing surprising at all why it was possible for him to see clearly the content of the whole historical epoch of socialism and to arrive at and develop on the basis of Marxism-Leninism the theory and practice of the Great Proletarian Cultural Revolution to consolidate the dictatorship of the proletariat and prevent the restoration of capitalism.

Comrade Mao Tsetung was a champion of proletarian inter-

nationalism. He stood and worked for unity and close cooperation among the socialist countries and the Marxist-Leninist parties and gave unselfish support to the revolutionary movements of the oppressed peoples and nations. His overriding concern in firmly pushing forward the socialist revolution and socialist construction in China was to serve not only the Chinese people but also the people of the world and thereby uphold the great cause of communism.

Comrade Mao Tsetung courageously opposed the betrayal of Marxism-Leninism and the restoration of capitalism in the Soviet Union and the rise of Soviet social-imperialism. He consistently fought for the revolutionary interests of the peoples of Asia, Africa and Latin America and the rest of the world against U.S. imperialism, Soviet social-imperialism and all forms of reaction. He vigorously supported the outstanding struggles of the Korean and Indochinese peoples against the bitterest wars of aggression launched by U.S. imperialism in the period after China's own liberation.

Under Comrade Mao Tsetung's great statesmanship, New China won resounding diplomatic victories. In his time, she established diplomatic relations with the overwhelming majority of countries under the Five Principles of peaceful coexistence. Her legitimate rights in the United Nations were restored. Within and outside the United Nations, she counted herself among the developing countries of the third world and conjoined with them in common struggles against imperialism, colonialism and hegemonism in a deliberate effort to help develop the third world peoples and countries as the main force of the international united front.

So long as the Chinese Communist Party and the Chinese people of various nationalities continue to unite in upholding and applying the teachings of Comrade Mao Tsetung, they will not only continue to advance in their own socialist revolution and socialist construction but will continue to make ever greater contributions to the advance of the world revolution.
4. Mao Tsetung and the Philippine Revolution

The Communist Party of the Philippines was reestablished on the theoretical foundation of Marxism-Leninism-Mao Tsetung Thought. We draw guidance from the progressively continuous teachings of the great communists Marx, Engels, Lenin, Stalin and Mao.

Learning from Comrade Mao Tsetung is indispensable to us as a Marxist-Leninist party, especially because we are waging a new-democratic revolution in a semicolonial and semifeudal country. His teachings guide us in our new-democratic revolution and will further guide us in the ensuing socialist revolution. Marxism-Leninism-Mao Tsetung Thought is the microscope and telescope of the Philippine revolution.

Mao Tsetung Thought is not simply the integration of Marxism-Leninism and the concrete practice of the Chinese revolution. It is a further development of Marxism-Leninism as a universal theory. We as a Marxist-Leninist party will always strive to integrate Marxism-Leninism-Mao Tsetung Thought and the concrete practice of the Philippine revolution.

On several occasions, Comrade Mao Tsetung personally expressed and demonstrated his concern for the advance of the Philippine revolution. He had the best wishes for the revolutionary victory of the broad masses of the people under the leadership of the proletariat and the Communist Party of the Philippines. His memory and teachings will forever be treasured by our people. He will always live in our minds and hearts.

We have already conveyed to all our Chinese comrades and to the Chinese people through the Central Committee of the Communist Party of China our deepest grief over Comrade

Mao Tsetung’s demise and we have also expressed to them our determination to continue drawing strength from his teachings.

Long live Marxism-Leninism-Mao Tsetung Thought!
Long live the proletariat and people’s of the world!
Long live the world proletarian-socialist revolution!
Long live the Philippine revolution!
Eternal glory to Comrade Mao Tsetung!
Il presidente Mao Zedong, grande maestro del proletariato internazionale, delle nazioni e dei popoli oppressi.