

Chapter 1 : The political thought of Mao Tse-tung - Zedong Mao, Stuart R. Schram - Google Books

Mao Zedong, also transliterated as Mao Tse-tung, and commonly referred to as Chairman Mao, was a Chinese Communist revolutionary, guerrilla warfare strategist, Marxist political philosopher, and leader of the Chinese Revolution.

When you read the writings of Mao Zedong, you are confronted with his revolutionary theories on politics, history and economics, his tactical choices for securing the development of the party and revolutionary movement, and his strategic vision of a new social and economic order for China. Today, access to the writings, in many different language editions, by Mao Zedong is facilitated by internet access. Listed are links provided from <https://www.marxists.org/subject/mao/>: Chairman Mao was active in the Chinese Revolution, leading the anti-imperialist struggle against Japanese occupation and in the following civil war. Most of the texts were drawn from the existing four-volume Selected Works. However, it is extremely important for us to know their present form, the form in which they are helping to shape China today. Although the selection was completed before the beginning of the new movement, the writings contained in it are those most studied in the Cultural Revolution. When reading the writings of Mao Zedong the obvious reality is that all official texts are selected texts, chosen with a purpose outside of historical record or accuracy, so there is a difference between the original Mao speech or writings and their later published version. The revision in the editing was openly acknowledged in the publication of Selected Works, the extent of the rewriting was not. These are translated texts without the idiom of the original language however there was an also evident political consideration: Larger issues were at stake: In earlier volumes, references to the Communist Party of the Soviet Union and Stalin were added partly to reinforce a political correctness in communist relations. Selected Works obviously means omissions as well as inclusion. The delay and dispute in the publication of Volume Five, when a first draft had been available since late 1960s, was because it was the focus of factional struggle as what interpretation would prevail over its content legitimizing the politics of that contentious period in modern Chinese history; would the judgements of the Cultural Revolution remain? What adjustments would have to be accommodated? So with Volume Five, earlier versions, with their radical commentaries, annotations and their text selection, compiled by Chen Boda and later under Yao Wenyuan, were rejected. Therefore, we must continue to uphold Mao Zedong Thought, study it in earnest and apply its stand, viewpoint and method in studying the new situation and solving the new problems arising in the course of practice. As noted previously, these are the heavily edited, authoritative word of Mao and the doctrine of the Communist Party of China. It is worth noting that volume V was published after the death of Mao, and subsequently the English-language edition was removed from circulation. Selections from volumes IV and V are translations from the first Chinese edition.

Stuart R. Schram. The Political Thought of Mao calendrierdelascience.com York: Praeger Publishers, Zhou Guanghui () First published in , this collection by Stuart Schram consists of some of the most fundamental extracts from Mao Zedong's works as well as some articles that are completely absent from the well-known Selected Works but represent Mao's personality and experience.

Growing up in rural Hunan, Mao described his father as a stern disciplinarian, who would beat him and his three siblings, the boys Zemin and Zetan , as well as an adopted girl, Zejian. Mao refused to recognise her as his wife, becoming a fierce critic of arranged marriage and temporarily moving away. Luo was locally disgraced and died in He disapproved of their actions as morally wrong, but claimed sympathy for their situation. The northern provinces remained loyal to the emperor, and hoping to avoid a civil war, Sunâ€™proclaimed "provisional president" by his supportersâ€™compromised with the monarchist general Yuan Shikai. The monarchy was abolished, creating the Republic of China , but the monarchist Yuan became president. The revolution over, Mao resigned from the army in , after six months as a soldier. Although a Chinese nationalist , Chen argued that China must look to the west to cleanse itself of superstition and autocracy. He organized the Association for Student Self-Government and led protests against school rules. Desiring personal and societal transformation, the Society gained 70â€™80 members, many of whom would later join the Communist Party. She died in October , with her husband dying in January Zhang banned the Student Association, but Mao continued publishing after assuming editorship of the liberal magazine New Hunan Xin Hunan and offered articles in popular local newspaper Justice Ta Kung Po. Several of these advocated feminist views, calling for the liberation of women in Chinese society; Mao was influenced by his forced arranged-marriage. Tan was plotting to overthrow Zhang, and Mao aided him by organizing the Changsha students. In June , Tan led his troops into Changsha, and Zhang fled. In the subsequent reorganization of the provincial administration, Mao was appointed headmaster of the junior section of the First Normal School. Now receiving a large income, he married Yang Kaihui in the winter of Mao set up a Changsha branch, also establishing a branch of the Socialist Youth Corps. Opening a bookstore under the control of his new Cultural Book Society, its purpose was to propagate revolutionary literature throughout Hunan. When the movement was successful in establishing provincial autonomy under a new warlord, Mao forgot his involvement. The first session of the National Congress of the Communist Party of China was attended by 13 delegates, Mao included. After the authorities sent a police spy to the congress, the delegates moved to a boat on South Lake near Jiaxing , in Zhejiang, to escape detection. The successful and famous Anyuan coal mines strikes contrary to later Party historians depended on both "proletarian" and "bourgeois" strategies. Liu Shaoqi and Li Lisan and Mao not only mobilised the miners, but formed schools and cooperatives and engaged local intellectuals, gentry, military officers, merchants, Red Gang dragon heads and even church clergy. Communist Party members joined the KMT, hoping to push its politics leftward. Mao was a vocal anti-imperialist and in his writings he lambasted the governments of Japan, UK and US, describing the latter as "the most murderous of hangmen". Supporting this position, Mao was elected to the Party Committee, taking up residence in Shanghai. He found that the peasantry were increasingly restless and some had seized land from wealthy landowners to found communes. This convinced him of the revolutionary potential of the peasantry, an idea advocated by the KMT leftists but not the Communists. Such uprisings angered senior KMT figures, who were themselves landowners, emphasizing the growing class and ideological divide within the revolutionary movement. A revolution is an insurrection, an act of violence by which one class overthrows another. There, Mao played an active role in the discussions regarding the peasant issue, defending a set of "Regulations for the Repression of Local Bullies and Bad Gentry", which advocated the death penalty or life imprisonment for anyone found guilty of counter-revolutionary activity, arguing that in a revolutionary situation, "peaceful methods cannot suffice". Mao led another group to put together a "Draft Resolution on the Land Question", which called for the confiscation of land belonging to "local bullies and bad gentry, corrupt officials, militarists and all counter-revolutionary elements in the villages". He accepted that there was great

variation in revolutionary enthusiasm across the country, and that a flexible policy of land redistribution was necessary. Ultimately, his suggestions were only partially implemented.

Chapter 3 : The Political Thought of Mao Tse Tung by Mao Zedong

*The Political Thought of Mao Tse-tung [Stuart R. Schram] on calendrierdelascience.com *FREE* shipping on qualifying offers. Softcover, tight binding and clean pages.*

As a three installment articles in Class Struggle, starting Vol. Transcription, Editing and Markup: Sam Richards and Paul Saba Copyright: You can freely copy, distribute and display this work; as well as make derivative and commercial works. Mao Zedong died ten years ago. He was an extraordinary figure in world history. His life was intertwined with the experience of one of the most important events ever, the Chinese revolution. The CPC had a heavy task in leading the Chinese people to liberate themselves from the terrible exploitation of imperialists and domestic reactionaries. China was ripe for revolution. But what was needed was a correct political line to guide the people in making one. In its early days, the CPC made many mistakes, either relying too much on what it thought were progressive elements in the bourgeoisie, or going to the opposite extreme and neglecting to build up alliances. Mao struggled for the lines which were later proved correct. He worked out a class analysis which stressed the mighty revolutionary force represented by the poor peasantry: He led the Red Army on the 6, mile Long March at the end of which they reached Yen-an in the north. After Liberation, the CPC led the Chinese people in ending their exploitation and building an economy independent of imperialism, which guaranteed the people a decent and improving living standard, despite a US-Soviet blockade. Externally, China assisted Korea against the US intervention straight after Liberation and broke the cold war blockade against it. Revolutions are possible because of causes: In China in the twenties, the conditions were right: But a lasting change could only be brought about if these elements were concentrated together in a form which could give the movement conscious direction. This could only be done, and can only be done in any revolution, by a communist party which works out a line to guide the masses forward on the basis of the reality of their situation, and feeds this back to the masses in the form of concrete leadership. The guiding policies and ideology of the CPC is summed up in a system of ideas generally known as Mao Zedong Thought; its source was the reality of the revolutionary movement as well as a distillation of the correct subjective ideas of the masses and it developed precisely in the course of changing reality. Under its guidance, the Chinese people accomplished the extra ordinary task of throwing off centuries of oppression by domestic and foreign exploiters began the construction of new society with many important new features. Precisely because it was so closely integrated with Chinese reality, it produced lessons overwhelmingly positive but with some negative ones as well, which all revolutionaries have a duty to learn. Of course, revolutionaries have ultimate responsibilities lay for the movement in their own country where they alone deeply know the conditions. But it is necessary to view communism as an international movement, identify what the trends are and if necessary, polemicise about them. Marx and Engels did this. Lenin did this, and so did Mao. We have a duty to do the same with regard to the Chinese revolution. He understood very clearly that the proletariat and poor peasantry was the only class force capable of regenerating China and thus contributing to the world revolutionary movement. He resisted any tendencies to make communism dependent upon the movement of the local bourgeoisie, while at the same time resisting any sectarianism towards the different currents making up what is necessarily a complex and multifaceted movement for the resurgence of an oppressed nation. There was a predominant view that the industrialised countries, where the level of productive forces was higher and the proletariat more numerous would inevitably be the force pushing the revolutionary movement forward at a world level, while the colonial and semi-colonial countries would have to be pulled along behind this process. Lenin had many insights which showed the contrary, but these tended to get forgotten after his death. The Chinese revolutionary movement re-established the history of trade and cultural interchange between China and other Asian and African countries which had made an essential contribution to the dynamic of human history before it was disrupted by capitalism. These lessons played an important role in raising the consciousness of the peoples of the oppressed nations. But it is no less important that revolutionaries of European origin should learn them to help liberate themselves from the cultural chauvinism which is strongly embedded in the left movement and which ties it to the ruling class. He worked

out a strategy for guerrilla warfare in which the fighters move among the people like a fish in water. Most important of all was his theory that the Chinese revolution could win victory by encircling the cities from the countryside. Practice proved it to be correct. At the same time, however, Mao also repudiated another error within the communist movement which consisted in overestimating the importance of so-called economic laws, the expense of politics and ideology. Mao stressed the role of consciousness in promoting change. Not all aspects of ideology were adequately dealt with: But Mao did accurately appraise the importance of revolutionary culture. He stressed the need for a culture which permeates the broad labouring masses and reflects their aspirations, while also appreciating the role of a genius like the writer Lu Xun. He said that was necessary to have faith in the masses and have faith in the party. Communists, he said, do not seek political posts for themselves, they seek revolution. The different aspects of the Maoist perspective which were forged during the years of struggle prior to the victory of the Chinese revolution, were further developed by Chairman Mao after in relation to the nature of socialist society and the tasks it faces, and also to the new international tasks which emerged in the post-World War Two period. Mao had a deep conviction that revolutions are the work of the masses. He always felt that real reactionaries are a small minority and it is possible to unite a broad range of forces against them. This may be difficult but it is the task of communists to bring it about. During the revolution up to 1949, the Communist Party managed to win the leadership of a very wide range of social forces who were ready to fight for at least some aspect of human dignity against domestic and foreign oppressors. Even with the transition to the much more radical, socialist revolution after 1949, Mao sought to maintain these allies and gradually transform them, rather than letting them drift into a reactionary position. But most important of all was the worker-peasant alliance. Unless this could be consolidated in a very real way, by means of actual, concrete policies, any talk about socialism would be meaningless. As a thorough going exponent of dialectical materialism, he held that contradiction was the lifeblood of any phenomenon or process. Contradictions within socialist society are an expression of its material reality and its liveliness – without them it would be dead. Mao distinguished between two different kinds of contradictions. He opposed the view that anyone who disagreed with the official conception was part of the enemy. At the same time, in a world still ruled by forces hostile to socialism, of course there were real enemies; hence the two types of contradiction should not be confused. He believed firmly that progress in the communist movement was determined by struggle between two opposing lines or views. The two line struggle reflects the conflicting interests of the proletariat and bourgeoisie; but, of course, the issue can only be resolved through the test of practice, and even those putting forward a bourgeois line are not necessarily agents of the bourgeoisie. This should be understood from a dual viewpoint. On the one hand socialism has to be a society which gives the fullest play to human creativity, and hence it will be more rich and varied than earlier forms of society. On the other hand, as long as classes exist, reactionary ideas can crop up, but socialism can only grow stronger in combatting what is reactionary; so the principle of letting a hundred flowers bloom promotes the two line struggle. The worker-peasant alliance was a key factor, and in a sense, this needed to be embedded in the economic base itself. This will create demand for the products of light industry and in turn there will be a reliable basis for heavy industry. Thus the differences between the Chinese and Soviet kinds of society go much further than simply the question of who is conscious and who is not conscious of the problem of capitalist restoration. There are very concrete, perhaps even qualitative differences between the types of society the two countries were building during their initial periods of socialist construction. It is not only a breath of fresh air within the socialist movement, but also has profound significance for the debates within the third world movement. As well as showing the socialist movement what direction it should take, the Maoist model also shows the third world that it must take a socialist direction. Even if they genuinely aspire to be independent, those countries which allow themselves to be integrated into the capitalist world market will inevitably find their internal structures forced into a capitalist mould: The problem of the correct role in world politics for a socialist state, and the relationship between this and the world revolutionary movement, was very difficult and the CPC made great contributions in this respect. The experience of the Soviet Union had accumulated quite a number of problems, particularly in the way in which revolutionaries were expected to conform to the twists and turns of Soviet foreign policy in the years leading up to World War Two. The point

was to bring together every possible force in the broadest united front against the main enemy, US imperialism tried everything to make the nations of the world, particularly the newly-independent third world nations, align with it and come under its domination. Later the Soviet Union tried the same trick. The popular masses in the oppressed countries vigorously resisted and the governments of many states, even if they were quite reactionary in some respects, had to go along with the mass demands and show certain tendencies towards independence. Otherwise they would have been kicked out. And the communist movement itself, which is indispensable as the core of any successful revolutionary movement in the long term, was regarded as a separate level again. China refused to abandon revolutionaries in order to curry favour with any government. China maintained friendly state relations with a number of countries e. Burma and Thailand " while the revolutionaries of those countries were applying Marxism-Leninism-Mao Zedong Thought to their own conditions and making revolution with the active encouragement of the CPC. As Lenin said, the theoretical victory of Marxism obliged ever, its enemies to disguise themselves as Marxists. This is a deep truth which applies to the whole of the present era. Mao fully grasped this truth, and understood that the line of the communist movement develops in struggle against what is negative. The Soviet leadership had been putting forward, particularly since its 20th Party Congress in , a line which held that peaceful co-existence between themselves and the USA was the decisive factor, influencing the world situation and alleging that both class and national liberation struggles could proceed in a moderate way, without facing violence. The CPC made a few mistakes but overall the Polemic is an astonishingly correct and systematic restatement of basic Marxist-Leninist principles, as well as creatively developing the theory. They include the following: Hence, struggles which serve to abolish imperialism, especially revolutionary wars of national liberation, can never be held up under the excuse that they would disrupt world peace. Among the new ideas developed the following are particularly important: The oppressed nations are facing a new era of neo-colonialism in which the tasks of national liberation, far from coming to an end, move to a higher plane. Asia, Africa and Latin America are the focus of contradictions in the contemporary world. The political storms across the Third World at times of relative peace within the imperialist states have amply proved the point. Unlike nearly all his other theories, this one was not vindicated by practice. It is likely that it will take time before the international movement or even the Chinese Communist Party will be able to make a thorough, scientific analysis of this event. But its basic themes remain one of the major unsolved problems in the building of socialism. The aim of the Cultural Revolution was to avert the threat of a restoration of capitalism in a socialist country. Reactionaries are happy to argue that revolution inevitably gives rise to a new oppressive society. But for revolutionaries, since the Soviet Union, once a living model can clearly no longer be considered a socialist society. The question of the restoration of capitalism is still a vital one. The only possible source of its extravagant life style is the surplus value generated by the labouring people. Thus, we can refer to this group as new class of exploiters.

Chapter 4 : The political thought of Mao Tse-tung | Open Library

This shopping feature will continue to load items. In order to navigate out of this carousel please use your heading shortcut key to navigate to the next or previous heading.

But Mao also created much unnecessary social turmoil in the latter part of his political career; he did not know when to exit the historical stage gracefully. As a result, most Chinese today have a mixed view of Mao—a great leader who united and rejuvenated their massive country, but also one who left considerable human suffering in his wake. Mao is often compared to Qin Shihuangdi, the First Emperor of Qin, a brilliant but ruthless leader who created the first unified Chinese empire in 221 BCE. He developed an early interest in political and international affairs, and his years at the First Provincial Normal School in Changsha, where he studied to be a teacher, brought him into contact with young men and women from all over the province. Mao took an active interest in the student-inspired May Fourth movement, which sparked off a country-wide nationalist upsurge directed against unwanted European and Japanese influence in China. Soon after, Mao declared himself to be a Marxist-Leninist, without actually undertaking a thorough study of either the revolutionary doctrine or the Russian Revolution in 1917. After a short period as an elementary school principal and political activist back home in Hunan, he became a founding member of the Chinese Communist Party, which was formally established in Shanghai on July 23, 1921. The Communists, he argued, should lead the peasants or get out of the way. Mao was elected chairman of the new Jiangxi Soviet local Communist government in this isolated base area, but soon lost power to the Returned Student group—a reference to their study in Moscow—which took over party leadership and pushed him aside. At the decisive Zunyi conference in January 1935, in the early part of this arduous 6,000-mile trek, Mao was recognized as the political and military leader of the Communist movement. Both the party and the army grew rapidly during the war against Japan, which had invaded China in July 1937, and the Communists emerged as a formidable competitor for state power with the Nationalists. In late 1942 to early 1943, Mao traveled to Moscow on his first trip abroad and signed an alliance with the Soviets; but Mao and Soviet leader Joseph Stalin—neither liked nor trusted each other and their relationship was to prove unstable. The Korean War—could not have come at a worse time for the new regime, but at great cost Chinese troops succeeded in repulsing the U.S. Despite these international concerns, Mao launched a wide-ranging program of reconstruction and nationalization in major industrial and commercial cities such as Shanghai and Guangzhou Canton. In the countryside, land was confiscated from the landlord class, many of whom were summarily executed by makeshift tribunals, and land passed if only briefly into the hands of the ordinary peasants. A comprehensive range of social reforms was also launched, including marriage reform favoring the female; a crackdown on crime, drugs, and prostitution; and clean-up campaigns targeted at government and business corruption. But Mao had ever more ambitious plans. He wanted to speed up the pace of economic growth, based on industrial development and the collectivization of agriculture; and he wanted to emancipate China from the bonds of the Soviet alliance, which he found increasingly restrictive. The consequent three bitter years—saw rural peasants perish in the millions due to harsh conditions for the very young, the very old, and the disadvantaged. Chastened, and under criticism from his more moderate colleagues, Mao agreed to step back from the forefront of leadership; he turned his attention to the growing ideological polemic marking the growing Sino-Soviet split and left it to others to repair the untold damage at home. In his heart, Mao believed that the Great Leap Forward had failed largely because too many party officials and cadres did not boldly implement his policies; disparagingly, he compared them to old women tottering about in bound feet. He decided to purge these revisionist pro-Soviet officials and others said to be taking the capitalist road more open to Europe and North America generally from positions of authority. The result was the Great Proletarian Cultural Revolution, which witnessed the unusual spectacle of the top Communist leader declaring war on his own party organization. Millions of inflamed students and others donned Red Guard armbands, and, waving the Little Red Book of selected Mao quotations, they proceeded to carry out their assigned mission. The campaign tore the country apart from top to bottom, forcing Mao to call for military intervention to restore order, and it dragged on destructively until his death in 1976. With the surprise invitation to a

U. Mao and Nixon toasted each other cordially in the Great Hall of the People in Beijing, laying to rest a generation of bitter enmity and setting the stage for the remarkable flowering of Sino-American relations that has continued into the early twenty-first century. In an official assessment of his lengthy career, the Communist Party hailed Mao as an illustrious national hero who laid the foundations of the new China, but at the same time a tragic figure with all too human frailties. Mao is buried in a grand mausoleum in Tiananmen Square in Beijing and he enjoys considerable popular approbation despite his rather clouded historical record. But while many people revere Mao, many others revile him, as they do the First Emperor of Qin, who lived some two thousand years earlier. Mao was a romantic visionary who set himself seemingly impossible goals, but he had the necessary qualities of leadership, persistence, and ruthlessness to reach them, at least to a degree. In addition to his political and military prowess, he is also considered a talented calligrapher and poet in the classical style, and he left behind a small corpus of work that is generally well regarded. But he was also something of an uncouth peasant who lacked personal polish, could be vulgar in his choice of words, and even in his declining years overly enjoyed the company of young women. As he aged, he became increasingly out of touch with political reality, vainly attempting to force the entire nation onto the Procrustean bed of his own ideological convictions ideological fantasies, some would say. Will history remember Mao Zedong? Undoubtedly, for Mao occupies a historical position comparable to individuals such as Alexander the Great , Julius Caesar , Genghis Khan , Napoleon Bonaparte , and Qin Shihuangdi—these individuals were a frustrating mix of good and bad, but they all left a distinctive imprint on their own historical ages. The same will quite likely be true of Mao Zedong. *The Private Life of Chairman Mao: The Political Thought of Mao Tse-tung*. Red Star over China. *The Emergence of Maoism*: Wylie Pick a style below, and copy the text for your bibliography.

Chapter 5 : The Political Thought of Mao Tse-tung | UCSD Modern Chinese History Research Site

A primary source is a work that is being studied, or that provides first-hand or direct evidence on a topic. Common types of primary sources include works of literature, historical documents, original philosophical writings, and religious texts.

One of the most striking assumptions is that the working class and the rural poor can only be won to the cause, and land distribution made more equal, after the seizure of State power. The class struggle is then not at all the basis of the revolution, the source of that collective experience and those institutions of class power Soviets which lead to the seizure of power. On the contrary, the class struggle is a side issue which can detract from the main task, building a military base independent of classes. Whoever sides with imperialism, feudalism and bureaucratic capitalism is a counterrevolutionary. It is still nothing to do with working class activity, but is a Party purge. Mao provides a striking example of this usage: We had one in and one in , but these were just in the administrative organs and in the schools. If the Communist Party is in practice the proletariat, it needs no organic relationship to workers or anybody else, nor do workers need to play an important role in the Party. Workers are just one of many groups that the Party relates to and, on occasions, needs to secure support from. It follows that the Party is concerned with the class interests of the exploited only as a means to mobilise support for the army before the revolution, without thereby jeopardising the interests of other classes. In practice, this necessitates a programme of moderate social reformism, balancing contradictory interests and suffused with a great deal of moral rhetoric. Class collaboration is therefore of the essence of the struggle for power. If the policy of any political party does not look after the interests of the middle class, if the middle class does not have freedom of speech, if it does not have clothes to wear, food to eat, work to do, books to read, national affairs cannot be well managed. But Mao also acquired from the politics of the Third Period an unwillingness to collaborate with other parties in the working class movement. The results are disastrous for Maoist groups abroad – an urgent need to collaborate with bourgeois parties, and a sectarian rejection of the Communist Party. Indeed, Mao himself defines its status thus: The united front is a united front for carrying on armed struggle. What he did mean, he explained, was: The language of Marxism was little more than a camouflage. For Lenin, the analysis of the objective world was decisive for fusing the struggle for class interests, the struggle for the State, and an objective class structure changing over a particular phase of history. But if the method of securing power, military conquest, did not need to identify and utilise class interest, there was no need of such an exercise. It was appropriate enough that Mao should return to the philosophic doctrines of the nineteenth century nationalist revolutionaries, idealism, even if expressed in pseudo-materialist terms. Will and conviction were the sole keys to history. The psychology of men and women could be transformed, regardless of social structure, by education and propaganda: The method of doing so was creating, as well as a style and rules of work, a religion, a ritual, learned and repeated by rote, a set of abstract propositions entirely remote from any science of history. The religion required a Godhead, and from the early s, Mao played that role – as well as those of Gospel writer and Pope. It is not an accidental mistake. It is, as Marx said religion was, a projection. The Chinese people built modern China, not Mao, but the historical record is of a giant bestriding a world of grateful pygmies, sheltering in his shadow. The size of the giant is an inverted measure of the self-emancipation of the Chinese people. The larger it is, the less emancipated they are. Mao tolerated and encouraged the cult of his own personality from the early s. It attained spectacular proportions in the Cultural Revolution, but it was not new. Consider out of the wealth of examples, just these two from earlier years. In , the Peking Municipal Government cited with warm approval this statement of a peasant: Where is his omnipotence? Whom shall we worship? To my mind, we should worship Chairman Mao. It is the incarnation of Marxism-Leninism in China, it is the symbol of truth. Therefore, if a person at any time whatever, in any place whatever, regarding any question whatever, manifests wavering in his attitude towards Mao Tse-tung thought, then, no matter if this wavering is only momentary and slight, it means in reality that the waverer departs from Marxist-Leninist truth, and will lose his bearings and commit political errors. So we must follow Chairman Mao steadfastly and eternally! Forward, following a hundred per cent and without the slightest reservation the way of Mao Tse-tung. May ,

Miscellany II, p. Party Reform Documents, , London Selected Works, II, p. Selected Works, I, New York , p. Liu Tzu-chu, Cheng-chih Hsueh-hsi, 19, , pp. Cited in Schram, Mao Tse-tung, London

Chapter 6 : Harris et al.: Mao Tse-tung (Mao Tse-tung Thought)

Chapters translated from the Chinese by S. M. Long; chapters translated by S. B. Schram Bibliography: p. Prologue: the pre-Marxist period in Mao Tse-tung's development -- To the glory of the Hans -- Mao Tse-tung as a Marxist theoretician -- External and internal contradictions: the bourgeoisie between imperialism and the revolution -- The peasantry and working-class.

Chapter 7 : Mao Zedong - Wikipedia

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Chapter 8 : The Theory and Practice of Mao

JOHN BRYAN STARR Marxism and the political legacy of Mao Tse-tung Speaking at the opening of the Party School of the Central Com-mittee of the Chinese Communist party (ccP) in Yanan in

Chapter 9 : READING MAO ZEDONG “ woodsmokeblog

EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item tags).