

# MAO'S LEGACY and the RCP



We are here tonight to assess the legacy of Mao Tse-tung. Mao made many contributions to the understanding of revolution that we share today. One of them was his idea of the proper communist approach to intervention in the struggles of the masses. He showed that the successful conduct of mass struggles required a certain character of work. The requirements for conducting such work are a part of Mao's legacy. The Revolutionary Communist Party (RCP), however, has not upheld in practice the legacy that they attest to in words. A comparison of Mao's requirements with the RCP's practice reveals the truth of this assertion.

## An Independent Analysis

Mao always held that a Communist Party must independently analyze its situation without mechanically copying the policies and tactics of other Parties. The Chinese Revolution could never have been successful by following the Soviet Party's methods and advice. Yet, the RCP has not been able to independently analyze American society and discover those forces and tendencies necessary to transform it. Its practice has been conditioned by its uncritical acceptance of the Chinese Party (or one of its factions) as the final authority on all questions, thus violating this aspect of Mao's practice.

## Anti-Dogmatism

The ability to undertake an independent analysis, to Mao, depended on a non-dogmatic approach to theory and its practice. Mao's understanding of dialectics and its application to the Chinese Revolution were examples of the truth of this approach. The RCP, however, has traditionally displayed a glaring dogmatism. Its hackneyed formulations of "Marxism-Leninism-Mao Tse-tung Thought" have always underlined the extent of its theoretical poverty.

## Party Organization

Mao saw democratic centralism as the most reliable form of organization for the proletarian party's intervention in the class struggle. Recognizing the appropriate relationship of the leaders of the party to the general membership, he stressed the need for open discussion with the balancing of centralism and democracy. Once again, the RCP is in deviation. It has always been characterized by bureaucratic centralism with little or no open discussion. A concrete example of this is the debate about China since Mao's death, which was held in secret in the central committee, away from the general membership and its input.

## Trusting the Masses

Finally, Mao showed that trusting the masses and being honest with them was imperative to creating and maintaining the Party's leading role. The RCP has not been honest with the masses and has tried to hide the inconsistencies of its positions behind the comfortable silence of an absent self-criticism. Why did the RCP wait so long to openly criticize the anti-Marxist "Theory of Three Worlds," while upholding many of its conclusions? Why did it wait so long to criticize the Hua/Teng regime? This failure to make self-criticism demonstrates that the practice of the RCP has nothing in common with a genuine communist party.

## A Genuine Communist Party

We of the Tucson Marxist-Leninist Collective, and other forces around the country, are struggling to build a genuine communist party and to bring Mao's legacy from the past tense into the present. Toward this goal, our journal, the *Theoretical Review*, has published a three part series entitled "Analyzing China Since Mao's Death." This series provides a framework for a Marxist-Leninist approach to events in China and critiques the various attempts of the American Left to deal with this serious revolutionary issue.

If the creation of a genuine communist party is to succeed in the USA, we must avoid the flunkyism, dogmatism and dishonest bureaucratism of groups like the RCP, while providing an alternative to their revisionist counter-part in the Communist Party, USA, as well. Our success can only be ensured if the living legacy of Mao's contributions exist in practice and not just words.

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