

When one die,s the original thought remains in the others.

THE IDEOLOGY OF THE PERUVIAN PROLETARIAT

Chairman Gonzalo, gonzalo thought and the renegade Guzmán

After 2 decades of arduous ideological and political work, the Communist Party of Peru, already reconstituted and leading a large contingent of communists and revolutionaries, proclaimed *the rebellion is justified* and gave a political coup of great importance by pointing out that *political power grows out of the barrel of a gun*. The PCP summoned the people, mainly the poor peasantry, to stand up in arms, to light the bonfire and shake the Andes; he summoned the people to write the new history in the fields and recesses of our tumultuous geography; to tear down the rotten walls of the oppressive order; to conquer the peaks and assault the skies with the force of the rifle to open the new dawn.

This is how the armed struggle began on May 17, 1980. What followed was the development of strategically centralized and tactically decentralized plans that were developed through campaigns to fulfill the task of seizing power with arms in hands; In other words, the destruction of the old Power began, which implies, necessarily as a counterpart, the construction of the new Power, the new State.

In 1981, the PCP defined maotsetung thought as Maoism; and, in the II National Conference, at the beginning of 1982, he established it as the third, new and superior stage of Marxism.

In the midst of the people's war and after a series of partisan events, between 1988 and 1989, the First Congress of the PCP took place in 3 plenary sessions of the Central Committee.

In said Congress, in the midst of an intense two-line struggle, a balance was made of the path traveled from the 1960s to the beginning of the armed struggle and it was defined as fair and correct. The 9 years of armed struggle, its situation, development and brilliant perspective were also analyzed. The

general political line, the Program, the draft of the concrete Program, the burning of the Statutes and an outline on the problems of the Party's history were approved. It was agreed to approve the reports of the preparatory session, the summary report on Construction, on the rectification campaign and on the concrete Program. It was agreed to publish a series of documents, for example: Against Revisionism; On the «United Left»; National Political Situation; International Political Situation; Long Live Maoism; Process of Marxism-Leninism-Maoism; Lessons on Construction and Documents on Construction.

A selection was made of the titular members, alternates and candidates of the Central Committee; the members of the Political Bureau were selected; to those of the Permanent Committee and, most importantly, comrade Gonzalo, who until then and since 1979 was Chairman of the Political Bureau, was appointed as Chairman of the Communist Party of Peru.

The Congress officially recognized gonzalo thought and, to unite ideologically and politically all the Party organizations for the conquest of Power as a perspective, it established the basis of party unity: ideology, marxism-leninism-maoism , gonzalo thought, the Program and the general political line, with its center the military line.

It was agreed to develop an ideological and political rectification campaign whose objective was to strengthen and develop the Party to conquer Power and build it through the People's War, cleaning up the Party to adjust it to the base of party unity. Why? Because the base of party unity is closely related to the 2-line struggle; Without this base, with its 3 elements, there is no support for the ideological-political construction of the Party; and without a 2-line fight, there is no basis for party unity.

Gonzalo thought, upon being officially recognized in the First Congress of the Communist Party of Peru, ceased to be *Chairman Gonzalo's guiding thought* **and became the intellectual property of the proletariat and the masses of our country**; It is not a private property title or a glorious decoration for services rendered; no, it was simply and plainly the verification that the revolutionary process, by historical necessity and chance, generated that thought; and it bore the name of Chairman Gonzalo because, precisely, it was he who, in the creative application of marxism-leninism-maoism to the concrete conditions of the Peruvian reality, endowed the Party and the revolution with a thought that would guide them.

Gonzalo thought was embodied as a marxist thought —in its 3 component parts: philosophy (dialectical materialism and its application to society),

proletarian political economy and scientific socialism—, which was forged during.

For years in the middle of the class struggle; in the struggle to uphold, defend and apply marxism-leninism-maoism; in the struggle to retake the path of Mariátegui and develop it; in the struggle to reconstitute the Party and, mainly, in the struggle to initiate, maintain and develop the People's War in Peru serving the world revolution since marxism-leninism-maoism, mainly maoism, is in theory and in practice its only command and guide, bearing in mind that if one of these essential constitutive stages is missing, there is simply no Marxism. In the 2-line struggle, it was forged by fighting and crushing revisionism and opportunist lines, both on the right and on the «left», defending the proletarian line.

To better understand gonzalo thought, one must start from the historical context and see the ideological basis that sustained it; It is necessary to specify its content, that is, the general political line whose center is the military line that points to the problem of Power, of its conquest. Chairman Gonzalo, applying dialectical materialism to the question of revolutionary violence, summarized the laws of war, of revolutionary war in general, and of the specific laws of revolutionary war in our country. This is key because it aims to deepen the particularities of the Peruvian revolution, the specific and proper that we must develop within the perspective of conquering Power. It is not a carbon copy or a copy, it is a heroic creation, it is not an immovable recipe book, to be praised and recited while in practice a rotten revisionism spreads that covers with mud the honor of the glorious militants, combatants and masses who gave their valuable blood. for the revolution. Thus, gonzalo thought is not an object of private property or a registered trademark for the personal use of anyone.

The basics of gonzalo thought is that it contains a deep understanding of Peruvian society whose center is the problem of bureaucratic capitalism; that he saw the need to reconstitute the Party to conquer power and defend it with the People's War. Without marxism-leninism-maoism, gonzalo thought cannot be conceived since this is its application, as a universal truth, to the concrete conditions of the Peruvian revolution; hence gonzalo thought was specifically central to the Communist Party of Peru and the revolution it led. Here it must be borne in mind that the key is to understand the historical process of the development of the ideology of the proletariat, its 3 stages embodied in marxism-leninism-maoism and maoism as the main one. This is its ideological basis within a clear national and international context. Gonzalo thought shone for its theoretical solidity, for the understanding of history and for the good practical handling of politics. The theory highlights how he understands and

applies the 3 integral parts of marxism; the importance he gives to Marxist philosophy, the need to train in it and especially the application of the law of contradiction to the study of every problem, points out always trying to define the main aspect and the process of things; In political economy, the understanding of the relations of exploitation and very especially of **bureaucratic Capitalism**, which matures the conditions of the revolution, and the repercussion of the people's war on the economic base, as well as its attention to the economic relations of imperialism seeking its political consequences; in scientific socialism, how it focuses on the people's war and its realization in the country, how it always keeps in mind the problem of Power and, particularly, its expression and development as a new power, as a new State. The most substantive and developed part of gonzalo thought is found in the general political line of the Party, which necessarily had to develop according to the new circumstances, and its 5 elements – international line, line of democratic revolution, military line, construction line. – tion and mass line -, being the starting point of this support, and making a valuable contribution to what Mao proposed, how he understands and firmly maintains the course of the Program, the militarization of the Communist Parties and the concentric construction of the 3 instruments of the revolution.

Thus, the fundamental thing in Gonzalo thought is the problem of Power; specifically, the conquest of Power throughout the country through revolutionary violence as part of the conquest of Power for the proletariat worldwide; a conquest that serves the establishment of People's Republics and, mainly, to establish the dictatorship of the proletariat because without it one cannot march towards communism; all under the leadership of Communist Parties, with revolutionary armies of a new type, through people's warfare and with the development of cultural revolutions. This is a key point that many try to hide or deny.

In times past, when Guzmán was still a Marxist, and not a renegade, and was called Chairman Gonzalo, he would not have been able to achieve his objectives if he did not manage to rally around him a group of militants who, both in the internal struggle as in the class struggle, they applied their approaches in practice. And the same in reverse, that group of militants would never have been able to capture those conceptions without the leadership of a Chieftain generated by the struggle of the proletariat and its inalienable class interests. The man and the concrete name are nothing more than the product of chance and historical necessity; And this coincidence and this need fell on the person of Dr. Abimael Guzmán, whether the usual idiots like it or not, the worshipers of solipsism; that is to say, of extreme subjectivism, according to which the only thing that exists or can be known is the individual self and the rest is a mere representation of that self. And Dr. Abimael Guzmán assumed

responsibility for him extraordinarily well until he stopped doing it; the latter does not detract from or erase the former. The merits, perseverance, consequence and iron discipline of Chairman Gonzalo were reflected in what was called gonzalo thought and which **today has become the ideology of the Peruvian proletariat**, an ideological weapon of struggle for the Party, the class. and the people in our homeland; Beyond the original name, it is its essence that we uphold and defend.

The former Chairman Gonzalo was arrested on September 12, 1992; shortly after, he completely abjures Marxism; Disregarding all basic principles, he extirpates its living and revolutionary spirit from Marxism and, with a merely verbal acknowledgment of it, plunges down the path of class conciliation, giving way to the great betrayal as we have argued. and proven with extensive documentation. Thus, what could not the reaction with its 3 Armed Forces and Police Forces reinforced by peasant patrols, defense committees and other gamonalillos, lackeys and henchmen; What the most barbaric repression and genocide could not, a single man did, the renegade Guzmán. The devastating role played by the traitor Guzmán, and the obsequious force of his followers, produced the momentary defeat of the revolution in Peru.

The betrayal, already outlined in the document written by Guzmán in December 1992 under the title *«On 150 years of the World Proletarian Revolution»*, was endorsed by the so-called *«Letters»* of September and October 1993 – which pleaded with Fujimori *«to hold talks that lead to a peace agreement, the application of which will lead to the conclusion of the war that the country has been experiencing for more than 13 years»*; to which, later, would be added, with even greater vileness, *«unavoidable need for peace and authentic national reconciliation without winners or losers, without revenge, persecution and personal restrictions against anyone»* – which became the articulation of a new Peruvian revisionism that today revives the thesis of the capitalist character of Peruvian society, the thesis sustained by Trotskyism in the 60s and 70s, to fiercely oppose the maoist thesis on the development and deepening of bureaucratic capitalism in societies. semi-feudal and semi-colonial like ours; and, denying the universal validity of the new democratic revolution, they stand behind the big bureaucratic-buyer bourgeoisie, the big landowners and imperialism in general to contribute to the new restructuring of the stagnant Peruvian state; Hence, they come, quick and ladino, with their siren songs in pursuit of endorsing a new Constitution that underpins the function and class character of the reactionary State.

With the capitulation and betrayal exercised from the top of the PCP leadership; with the handover of the new Power and the abandonment of the

field, a new revisionist line was forged, guzmanist revisionism, guzmanism, was forged.

Although physically they were one and the same person, although they represented two sides of the same coin, the emblematic figure of Chairman Gonzalo is one thing; and the political prisoner Abimael Guzman, who since the end of 1992 became the greatest revisionist on the planet, is quite another.

Whether some «enlightened» people like it or not, history is a rational account based on evidence; mythology is the deformed or idealized representation of some character, and there are those who confuse a historical figure with a myth. Here, there is simply no room for indulgence or conciliation.

Abimael Guzmán, who for a time was known as Chairman Gonzalo, ceased to be Chairman of the Communist Party of Peru because he created his own party, a new party which is revisionist, which renounces the basic principles of the proletariat and betrays its ideology. Guzman reneged and betrayed the Party, the class, the people and the people's war in search of personal benefits; he became a renegade and traitor, he became an enemy of the Party, of the proletariat and of the people. This is the corporeal history of the iron figure of a masterful political leader who ended up becoming an idol with feet of clay.

On September 10, while Mr. Abimael Guzman was painfully nearing the end of his existence, the Movadef, that obstinate myopic and politically perverse and incompetent group, continued to give the shameful and innocuous crutch of *«immediate closure of the military prison of the Callao Naval Base, enough of the isolation of Dr. Abimael Guzman Reinoso!»* Hours later, the founder and leader of this cave of revisionist followers died. With followers of that caliber, who needs enemies?

While the followers of Guzmanism lowered politics to the most nefarious legalism, the reactionary and anti-communist regime of Pedro Castillo and his underhanded inquisitorial gang adjusted the proterva machinery of public humiliation violating the so-called «rule of law», the «sacrosanct rule of law», and without respecting even the most elementary of the so-called «human rights» they claim to defend, they denied the delivery of Mr. Guzman's mortal remains to his wife, or to whom she designated as her representative; Finally, the vesanic rondero del sombrero signed the savage Law N° 31352 that allowed, retroactively, to carry out the worst and unprecedented reactionary ignominy of fattening on a corpse; and not because they have cremated and disappeared the body of a renegade and traitor -a perverse attitude which, also in that case, is criminal, evil and repugnant-, but because of the manipulative link that the big bureaucratic-bureaucratic-buyer bourgeoisie, the big

landowners and imperialism make of his figure with the revolution and the people's war.

Will the guzmanist camp, after such a display of brutality, arrogance and reactionary violence, continue to preach about a *«true national reconciliation through a general amnesty for civilians, police and military»*? Will they continue to raise the battered banner of *«democratization of Peruvian society, Constituent Assembly and new Constitution with the people and for the people»*? The followers of guzmanism have just received the most disastrous and miserable example of what reaction understands by «reconciliation»: not even your ashes will remain together! But not even for that will they cease to prostrate themselves on their knees, much less understand what it is all about. Submission, servility and worship is the watchword of the surrendered.

Whoever pretends to call himself a Marxist, or whoever in fact wants to be one, must know that the working class cannot fulfill its universal revolutionary mission without waging a relentless war against revisionism and the pusillanimous behavior of renegades who abdicate and bow the knee before the class enemy; against the lack of principles and the servile attitude towards opportunism; against the *verbal fidelity* to Marxism and the theoretical debasement of the same. Such attitudes, contrary to the ideology of the proletariat, are not the spontaneous fruit of chance, they are the inevitable product of the development of the class struggle, they are the product of social contradictions and must be treated as such.

We must not forget that, in order to deal with and resolve these social contradictions – which are antagonistic – we are obliged to pay serious attention to the questions of principle from the point of view of the interests of the revolutionary cause, leaving aside petty-bourgeois sentimentality; or, better still, let us say: without giving ear to sentimental jeremiads.

If we wish to take a step forward in the development of the Peruvian revolution, an important practical step, we must take into account our historical experience and, in the light of marxist theory, analyze it in order to draw from it the tactical teachings and strategies to chart the course that will lead us, today, tomorrow and always, to our goal, the golden communism; hence the immense importance of developing the subjective conditions of the revolution; **the immense importance of retaking the ideology of the Peruvian proletariat and developing it**; to reconstitute the Party alongside the proletariat and the people to bring it back up to the level of historical circumstances for the successful fulfillment of its tasks and goals; Only in this way can we defend the interests of the working class and the people.

Thus, if it is intended to achieve the objectives and take the sky by storm, there is no reason to take a posthumous conciliatory attitude with the notorious renegade Guzmán.

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