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INTRODUCTION

Like all really great social upheavals the Chinese Revolution has had more effect on human history than upon human understanding. Only thirteen years ago in the United States this revolution was considered so esoteric a subject that outside the pages of Workers World, the only serious approach to it was in the lucubrations of bourgeois scholars and State Department "China experts."

Even at the time of the communes and the "Great Leap Forward" (1958-60), there was little response in this country to the Chinese renaissance. Beginning in about 1963 or 1964, however, many years after the revolution of 1949, a trend of super-supporters of People's China, or at least of the Chinese CP leadership, began to appear in the U.S.

This trend not only gave Chairman Mao credit for being the sole and indispensable leader of the many millions who suffered and died between 1925 and 1949 to create the Chinese workers' state; it also followed uncritically every turn of Chairman Mao's political line — or what is said to be his line — in the foreign policy of the People's Republic.

The trend has now split in two, with one section having discovered that People's China is "capitalist" with Mao the greatest of historical villains, and another section repeating the old adulatory phrases in the face of new and grim conditions that require the most careful evaluation by all genuine friends of People's China.

This has helped to confuse and miseducate genuine revolutionaries—especially those trying to overcome a purely academic background and devote themselves to the revolutionary interests of the working class.

The U.S. bourgeoisie, infinitely more class conscious than the U.S. working class and most of its political representatives at the time of the revolution (and now, too) did have great interest in the event, although