

By Phil Courneyeur

The Progressive Workers' Movement (PWM, Canada's Maoist group) have come out with the startling revelation that Cuba all this time has only been "masquerading" as a socialist revolution but is really only "a bourgeois democratic revolution."

Worse, "Castro aims at no more than a patching up of the capitalist system" and "Fidel and his colleagues...are not socialists and are only intrinsically [sic] anti-imperialist." In short, Cuba is capitalist!

These choice slanders of the Cuban revolution stick out like bandaged thumbs in what purports to be a review of Debray's Revolution in the Revolution, published in the February issue of the Progressive Worker. According to the editors of this official PWM publication, the article represents "a systematic presentation of the Progressive Workers Movement's position" based on a "critical examination" of Debray's pamphlet.

The review has no merit aside from the light it casts upon the present attitude of Maoism towards the Cuban revolution. Summing up the whole experience of the insurrectional struggle against Batista by the July 26 Movement, the editors declare:

"Batista's regime was on an extremely shaky foundation from the very moment he seized power and it grew rapidly weaker with each passing day...Finally the U.S. imperialists refused any longer to subsidize Batista with loans and his regime staggered to its doom, to be replaced by the Castro-led rebels in the mountains who enjoyed a wide measure of popular support for no other reason than that they opposed Batista with arms." [Emphasis added.]

The next paragraph goes on to accuse Castro of declaring "the establishment of 'Socialism' by decree" -- implying that this was enacted only to get aid from the "revisionists" in the Soviet Union.

On top of this, the editors assert that "the Cuban revolution held few lessons for Marxist-Leninists but many illusions for the unwary."

This assertion is probably intended to help cover up the silence maintained by the Maoist leadership in China on the death of Che Guevara and the revolutionary positions stated by him in his message published in Tricontinental magazine. The Maoist leadership has main-

tained a similar silence on the historic decisions taken by the conference of the Organization of Latin-American Solidarity insisting on the road of armed struggle for the socialist revolution across Latin America.

Following suit, Canada's Maoist grouping, the PWM, have dummied up. They failed even to carry commemorative mention of Che in their press.

The growing hostility of the Maoists towards the Cuban revolution can be traced to a dispute around the 1965 rice deal and Castro's charges of economic pressure from China. The roots of the disagreements, however, go much deeper than trade problems. The most fundamental questions of revolutionary strategy in our epoch have come up between the Cuban and Chinese leaders, just as they have between the Cubans and the Russians. The most immediate and pressing question is the defense of Vietnam from the imperialist aggression.

The Maoists were stung by Che's moving appeal for real solidarity with Vietnam and by his call for a genuine united front at the state level between China and the Soviet Union. His daring to criticize the Chinese sectarian attitude on this question placed him beyond the Maoist pale and outside the ranks of the faithful.

Also galling to the Maoists were Che's conclusions on the socialist character of the Latin-American revolution with his now famous statement: "either a socialist revolution or a make-believe revolution." The OIAS conference marked a parting of ways with the old theory of alliances with the so-called progressive bourgeoisie.

Canadian Maoists -- like most of their strain throughout the world -- are arch nationalists and uphold the "bloc of four classes" program. This policy, enacted so tragically in Indonesia by Aidit's pro-Peking Communist party, is becoming more and more discredited among revolutionary currents in the colonial world.

Nevertheless, the whole program of the PWM for Canada has been to graft this nationalist program onto working-class politics in this country. They advocate an all-inclusive, multiclass "United Front" to drive out U.S. imperialist investment, repatriate the economy and free Canada from U.S. domination. Even "independent Canadian capitalists" will have a place in what PWM calls the "great

movement of national resurgence." But we are assured that the resurgence would leave no place for "capitalism of the old style."

What the new style "national resurgence" has in store for the workers is left to the imagination except for statements such as the following: "We reject the contention that Canadians will not be prepared to make any initial sacrifices that may be necessary in the way of foregoing any unessential comforts and luxuries, so as to establish our national independence on a firm footing." (Quoted from March 1966 Progressive Worker, "U.S. Control of Canada's Economy," p. 4.)

It seems ludicrous to even point to the abyss between the arrant nationalism of the PWM and the socialist internationalism of the Cuban revolution and the vanguard revolutionists in Latin America.

But the price for failing to ad-

here to Mao's thought is very severe. Overnight you can be changed from a socialist to a fascist, from a revolutionist to a reactionary. Overnight a workers state can become capitalist. The Cuban revolution can, by PWM decree, cease to be socialist and become, as they put it, a "bourgeois democratic state masquerading as socialism."

The criterion for determining the class character of a given party, program, or state is no longer rooted in the real world, but in the omniscient, omnipresent and omnipotent thoughts of Chairman Mao, as interpreted by faithful clerics like the editors of Progressive Worker.

Strangely enough, the imperialist strategists on Wall Street and their hirelings in the Pentagon haven't noticed the revelation about Cuba being capitalist. Neither have the Cuban people, nor the revolutionary vanguard in Latin America.