

SOCIALISM

Definition

Authoritarian socialism is derived from the concept of "socialism-from-above"
Authoritarian socialism is a political-economic system that can be generally described as [socialist](#) but rejects the [liberal democratic](#) concepts of [multi-party politics](#), [freedom of assembly](#), [habeas corpus](#) and [freedom of expression](#). Other features that are common to modern authoritarian socialist states (starting in the 20th century) include an emphasis on [heavy industry](#) for [development](#), a [single-party system](#) to propel the goals of the [state](#) forward, the extensive use of [propaganda](#) to do the same and more.

Formation of Industry:

Often, as authoritarian powers enforce socialist economics, the process goes hand in hand with supporting the growth of [heavy industry](#) as a means of reaching [industrialization](#)
Industrialization of China did occur on a significant scale only from the 1950s, in the Maoist [Great Leap Forward](#) ([simplified Chinese](#): 大跃进; [traditional Chinese](#): 大躍進; [pinyin](#): Dàyuèjìn). This was the plan used from 1958 to 1961 to transform the [People's Republic of China](#) from a primarily [agrarian economy](#) by peasant farmers into a modern [communist](#) society through the process of agriculturalization and industrialization.

Single-Party System:

Authoritarian States often oppose the [multi-party system](#) to instill power of the [government](#) into a single party that could be led by a single head of state. The rationale behind this being that: 1) elites have the time and resources to enforce socialist theory, because 2) in this socialist state, the interests of the people are represented by the party or head of the party.

Propaganda:

Departments of [propaganda](#) are not at all rare in these [regimes](#). The extensive use of propaganda is spills into [art](#), [cinema](#), posters, [newspapers](#), [books](#), *et cetera*. Cult of personality

MAOISM

Origin

During the period immediately following the [Long March](#), Mao and the Communist Party of China (CPC) were headquartered in [Yan'an](#), which is a prefecture-level city in [Shaanxi](#) province. During this period, Mao clearly established himself as a Marxist theoretician and he produced the bulk of the works which would later be canonized into the "thought of Mao Zedong".^[9] The rudimentary philosophical base of Chinese Communist ideology is laid down in Mao's numerous dialectical treatises and it was conveyed to newly recruited party members. This period truly established ideological independence from Moscow for Mao and the CPC

Permanent Feature of Contradiction:

Mao will apply this philosophy of contradictions to his political style as he uses it to describe the world. In his essay he discusses Imperialism's effect on colonized countries. He describes how the various classes may temporarily unite against imperialism. However he mentions the shifting of positions of the contradictions. The ruling classes of semi-colonized countries capitulate to Imperialism and jointly oppress the masses, which causes a civil war. This is what happened in China in the Revolutionary War of 1911. Here is his example of contradiction.

"If, through study, we achieve a real understanding of the essentials explained above, we shall be able to demolish dogmatist ideas which are contrary to the basic principles of Marxism-Leninism and detrimental to our revolutionary cause, and our comrades with practical experience will be able to organize their experience into principles and avoid repeating empiricist errors." Quote from Mao's On Contradiction Essay written 1937

New Democracy:

New Democracy applies to semi-colonized countries overrun by imperialist capitalism. It demonstrates the philosophy of contradiction. Much like the [New Economic Policy](#) in Russia, New Democracy is conceived of as a necessary (but temporary) evil for the long-term development of socialism, or in this case for the construction and consolidation of socialism in the first place. the national-bourgeois in the New Democratic stage must always be firmly under the command of the proletariat and they must be firmly dispensed with as soon as the national situation allows (in other words, when the contradiction between the comprador class and the people is no longer the primary contradiction of the nation, or when the bourgeois-democratic revolution is at a sufficiently advanced stage) for an outright dictatorship of the proletariat

Cultural Revolution:

Maoists draw heavily from the experiences and lessons of the [Great Proletarian Cultural Revolution](#) which sought to eradicate the bourgeois that arose within the vanguard party itself and to transform all aspects of the social superstructure.

Maoists hold the belief of the relations of production over the productive forces, criticise [Joseph Stalin](#)'s line that bourgeois influence under an advanced stage of socialism is primarily due to external forces (to the almost complete exclusion of internal forces) and strongly reaffirm the [base-superstructure dialectic](#) (that the conscious transformation of the base on its own is not enough, but the superstructure must also be consciously transformed).

The catchphrase "class struggle continues, and is intensified, under socialism" is frequently used. The solution is to have another revolution, one of culture (the superstructure). revolution one of culture the reactionary elements of culture must be challenged and changed unquestioning submission to the state if leaders disregarding the struggles of other oppressed peoples and so on must be challenged there must be mass criticism of leadership mass criticism of the culture there must be a proletarian culture set up to replace the old the state must never have to be above the proletariat.

Mass Line:

Building on the theory of the [vanguard party](#) by [Vladimir Lenin](#), the theory of the [mass line](#) outlines a strategy for the mass popularisation of revolutionary ideology, consolidation of the [dictatorship of the proletariat](#) and strengthening of the party and for the building of [socialism](#). The mass line can be summarised by the phrase "from the masses, to the masses". It has three components (or stages) as follows:^[4]

1. Gathering the diverse ideas of the masses.
2. Processing or concentrating these ideas from the perspective of revolutionary Marxism, in light of the long-term, ultimate interests of the masses (which the masses themselves may sometimes only dimly perceive) and in light of a scientific analysis of the objective situation.
3. Returning these concentrated ideas to the masses in the form of a political line which will actually advance the mass struggle toward [revolution](#).

These three steps should be applied over and over again, reiteratively uplifting practice and knowledge to higher and higher stages.

People's War:

a strategy for guerilla warfare, holds the following:

- Any attempt to fight with the [bourgeoisie](#) on its own terms, using the same tactics and strategies as they do, will be crushed (Maoists cite that apart from the [October Revolution](#), every single revolutionary attempt that used [conventional warfare](#) was crushed by the bourgeoisie).

- It cannot be predicted when the objective conditions for revolution will exist. Thus the subjective conditions—i.e. [class consciousness](#)—must be built long in advance.
- Seizure of state power generally does not happen in one fell swoop. A situation of [dual power](#) through the course of protracted people's war arises when the proletarian vanguard controls sections of the country at the same time as the bourgeoisie.
- The party cannot possibly hope to lead the proletariat in a seizure of power if it itself has no military experience. Thus military experience—i.e. experienced gained through actually fighting, even if on a limited scale—must be gained long in advance of a seizure of power. In addition to being a necessary development towards the dictatorship of the proletariat, dual power is invaluable in providing this military experience (along with civil knowledge, fuel for propaganda efforts, material aid for the party and the expansion and improvement of the mass line).

In a joint document released in 1998, several communist parties affirmed the difference between the specific strategic line of protracted people's war and the more general (and universally applicable) people's war. Protracted people's war is identified as being a specific application of the concept of people's war to countries with a large population (or majority) of peasantry and involving encircling the cities from base areas of communist control in the countryside