

ABSTRACTS

New Opportunities for the International Communist Movement in Major Changes Unseen in a Century. The Development Report of the International Communist Movement from 2019 to 2020

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In 2019, the communist parties in various countries commemorated the 100th anniversary of the founding of the Communist International in various ways and discussed the possibility of an international alliance in the new era. Among socialist countries, China solemnly celebrated the 100th anniversary of the outbreak of the May Fourth Movement and the 70th anniversary of the founding of the People's Republic of China. Socialist countries such as Vietnam, Cuba, Laos, and North Korea continued to promote reforms and lay out new developments through the revision of constitutions and the establishment of legislations. Most of the non-ruling communist parties tried to change their struggle strategies. Meanwhile, socialist ideas also rose in Europe and America. However, in the context of the rise of the “New Cold War” mentality, the developments of most western communist parties are still on a downward path. In 2020, with the spread of COVID-19, the superiority of the socialist system was further manifested, and the concept of building a community with a shared future for mankind is becoming more popular.

On Targeted Poverty Alleviation: The Strategy of China's Poverty Reduction

Lei Ming & Zou Pei

Since the 18th CPC National Congress, the CPC Central Committee, with Xi Jinping at its core, has made poverty alleviation through development one of the most challenging tasks in achieving the first of the Two Centenary Goals. The CPC has taken on the daunting task of leading the Chinese people in a joint effort to combat poverty and created a “spider web” type of poverty alleviation pattern with Chinese characteristics, making remarkable achievements. This demonstrates China's capability and wisdom in governing the country, and sets a good example for the global project of ending poverty. Focusing on the leading strategy of poverty alleviation in the new era – targeted poverty alleviation, this article expounds on seven aspects of its conceptual significance: targeted groups, targeted measures, sustainable development, empowerment with rights and expansion of capacity, full participation, “live together, build together, and enjoy together,” and the anti-poverty community with a shared future. It also summarizes the theoretical innovations made through targeted poverty alleviation on the level of practice, theory, and institution, and reveals the value contribution of targeted poverty alleviation after pointing out the viability of Marxism, the CPC, and socialism.

Togliatti and the VIIIth Congress of the Communist International

Salvatore Tinè

In the strategic elaboration of the turning point of the 7th Komintern Congress (1935) towards the politics of the popular fronts, an important role was played by the secretary of the Communist Party of Italy, Palmiro Togliatti, who was called to Moscow in 1934 in order to the preparation of the congress and designated speaker on one of the four points on the agenda: *The preparation of a new world war by the imperialists and the tasks of the Communist International*. In the “World Party of the Revolution” some fundamental premises were laid for the abandonment of the “left” line launched at the 6th Congress, centred on the theory of “social-fascism”, and the launching of a unified and mass strategy, based on the search for collaboration with the social-democratic parties in the struggle for the defence of peace, against fascist reaction and the danger of that it carries with it. This essay (presented at the Moscow International Scientific Conference in June 2019), reconstructs its theoretical-political path. In particular, the author insists on the importance attributed by Togliatti to the *struggle for peace*. Togliatti conducts the concrete analysis of the concrete situation, grasping the specific differences between the phase of fascism’s rise to power compared to that of Nazism and inviting us to look at the movements of the masses. Starting from the distinction between bourgeois democracy and fascism and taking up Stalin’s analysis of the world crisis in his report to the 17th Congress of the CPSU (January 1934), Togliatti develops a differentiated analysis of the imperialist camp, not only distinguishing between democratic and fascist states, but also identifying in the latter’s foreign policy the sharpening of inter-imperialist contradictions and thus the worsening of the international situation. Thus he articulates and develops the link between the struggle for peace and democracy and the struggle for socialism, and identifies the *national question* as the ground on which the revolutionary struggle in Europe and the national liberation of oppressed peoples could and should have converged.

200 years after the birth of Friedrich Engels

Vladimir Filippovich Gryzlov

On the bicentenary of Engels’ birth, this article traces the intellectual, political and human profile of the co-founder of Marxism, pointing out – together with Lenin and quite differently from a current of “Western Marxism” that tends to belittle his role compared to Marx or even to oppose him to the latter – that the two great personalities were certainly different, but extraordinarily complementary and united in the theoretical foundation of Marxism and in the political struggle that they led together for the organisation and direction of the workers’ movement. Through the testimonies of his contemporaries, from Wilhelm Liebknecht to Eleanor Marx, from Paul Lafargue to Friedrich Lessner – collected by the Institute of Marxism-Leninism of the CC of the CPSU in the two volumes of *Vospominaniya o K. Markse i F. Engel’sse* (Moscow 1983) – here, with great warmth and passionate empathy, the extraordinary and extremely rich personality of Engels is described, to whom “nothing human was foreign”, a “giant” on whose mighty shoulders the communists of the 21st century, and in particular the younger generations, are invited to rest, treasuring the immense theoretical and political heritage left to us by the great communist leaders.

The socialism and the end of production of commodities in Friedrich Engels' Anti-Dühring

Vladimiro Giacché

Engels' *Anti-Dühring*, written to avoid – like Marx's *Critique of the Gotha Programme* (1875) – the theoretical and practical disorientation of the German Social Democratic Party, has been one of the most widely read and studied texts since its publication in 1878. Marx also participated directly and indirectly in its drafting, disproving the legend of a lack of theoretical harmony between the two founders of Marxism. In Part III on Socialism there are extensive passages arguing for the end of production of commodities and commodity-money relations in a socialist society. The idea that the socialisation of the means of production will have to eliminate production of commodities was also expressed several times by Marx. The leading theorists of German and European social democracy shared this assumption. These included Kautsky, who drafted the *Erfurt Programme* (1891), August Bebel, Rudolf Hilferding (*Finance Capital*, 1910), Bolshevik theorists such as Bukharin and Preobrazhensky, and Lenin himself, who, however, emphasised in his last important writings (1921-1923) after 'war communism' and the launch of the *The New Economic Policy* (NEP), that in order to achieve the new socialist society Russia would have to go through a long transitional phase characterised by the presence of commodity-money relations. The question reappeared for all the following decades both in the USSR and in the 'popular democracies', with the contribution of Stalin's fundamental paper, *Economic Problems of Socialism in the U.S.S.R.* (1952), and of numerous political theorists and militants (among whom here are examined the positions of the Pole W. Brus and the GDR leader W. Ulbricht). While the collapse of socialism in the USSR and Europe led some former Marxist theorists, such as Brus, to set aside the very concept of transition from capitalism to socialism, the experiences of extraordinary economic growth and success in the fight against poverty in socialist countries such as the People's Republic of China and the Socialist Republic of Vietnam, on the other hand, propose the possibility of a fruitful relationship between plan and market - under the leadership of the communist party - in the long socialist transition. The central issue is not how decisions are made (*ex ante* planning or *ex post* market adjustment) but which social class benefits from them.

Limitations and Problems of the Western Doctrine that Human Rights are Superior to National Sovereignty

Ai Silin & Qu Weijie

The slogan "human rights are superior to national sovereignty" put forward by Western liberal scholars contradicts the principle of non-interference as stipulated in the Charter of the United Nations. The Western conception of human rights includes two main justification methods, naturalism and bottom-lineism, but neither of them can substantively justify the universality of human rights going beyond reality. This also determines that the relationship between sovereignty and human rights is not an "either-or" one, but a dialectical and mutually reinforcing one. Human rights cannot be fundamentally guaranteed without the support of national sovereignty. The culture-centric mentality implied by the doctrine that human rights are superior to national sovereignty is not conducive to international cooperation. Only by engaging in dialogue in a non-coercive, inclusive, and equitable manner would it be possible to reach a bottom-line consensus that would be widely accepted by the international community.

On the foundation of historical materialism in Marx's political philosophy

Wu Xiaoming

With the unfolding of contemporary issues and the involvement of contemporary political philosophical subjects, there has been in China an unprecedented rise in interest in the study of Marx's political philosophy. The implementation of the materialist view of history in that study, however, faces various obstacles due to the great obscurity of the ideologies of modernity and their dominant form of knowledge. The primary obstacle comes from what we will call ideological mythology, which takes as the basis for the whole theory the ideas or categories of modernity (especially "justice", "equality", "freedom", etc.). On the contrary, the decisive foundation of Marx's political philosophy is not any part or all of the world of ideas, but socio-historical reality. While critically appropriating the Hegelian concept of reality, the standpoint of the materialist view of history reveals the abstract universality based on "divine ideas" as a supra-historical illusion, i.e., "the primordial intention, the mystical tendency, the providential aim". Therefore, for the study of political philosophy in the name of Marx, the first thing is to penetrate into socio-historical reality, to demonstrate through such penetration one's line of thought and theoretical task, and thus to actively elucidate the own most and profound contemporary significance of Marx's political philosophy.
