

Uit die eenvoudige maar precieze definitie van de staat volgt duidelijk dat de kapitalistische staat het instrument is van de overheersing van de kapitalistische klasse. De staat, hoe democratisch hij ook mag lijken, organiseert de onderdrukking van de arbeidersklasse en de andere werkende massa's. Meer nog, hij verdedigt het kapitalistische uitbuitingssysteem. Natuurlijk kan de staat die de uitbuiting verdedigt niet door het proletariaat gebruikt worden om een nieuw systeem te ontwikkelen dat de maatschappij van de uitbuiting van de ene mens door de andere zou verlossen. Volgens Lenin hebben de uitbuitende klassen de politieke macht nodig om de uitbuiting in stand te houden, dus voor het egoïstische belang van een onbeduidende minderheid tegen de grote meerderheid van het volk. De uitgebuite klassen hebben de politieke macht nodig om elke vorm van uitbuiting volledig af te schaffen, dus in het belang van de grote meerderheid van het volk tegen de onbeduidende minderheid, de grootgrondbezitters en de kapitalisten.”²

De essentie van de arbeidersstaat is de revolutionaire dictatuur van het proletariaat

De arbeidersklasse moet de kapitalistische staat vervangen door de arbeidersstaat. Maar wat kan de vorm zijn van die nieuwe staat?

In zijn werk *Kritiek op het programma van Gotha* schrijft Marx: “Tussen de kapitalistische maatschappij en de communistische, is er een periode van revolutionaire omvorming. Daarmee gaat ook een periode van politieke overgang gepaard waar de staat niet meer of minder is dan de revolutionaire dictatuur van het proletariaat”.

Die ontdekking van Marx jaagt de burgerij de stuipen op het lijf. Daarom richt ze van bij het begin al haar aanvallen op het marxistisch concept van de dictatuur van het proletariaat.

Niet alleen de burgerij, maar ook de revisionisten brengen de burgerlijke denkwijze binnen bij de arbeidersklasse - van de renegaat Kautsky over de renegaat Chroesjtsjov tot de contra-revolutionair Gorbatsjov. Allen hebben ze geprobeerd aan te tonen dat dictatuur gelijk staat met het ontkennen van de democratie en de individuele vrijheid. De burgerij van haar kant, heeft haar staat trachten voor te stellen als de “welvaartstaat”, “de zuivere democratie”, enz. Maar toen Lenin op een briljante manier het echte karakter van de kapitalistische staat en de socialistische staat uit de doeken deed, schreef hij: “De vormen van de burgerlijke staten zijn zeer gevarieerd, maar hun essentie is steeds dezelfde. Bij grondige analyse zijn al die staten, wat ook hun vorm is, zonder enige twijfel een dictatuur van de burgerij. De overgang van het kapitalisme naar het socialisme zal zeker een waaijer aan politieke vormen voortbrengen, maar de essentie zal dezelfde zijn - de dictatuur van het proletariaat.”³

Deze uiteenzetting over het ware karakter van de kapitalistische staat maakt brandhout van de mythe van de “verzorgingsstaat” of het “rijk van de democratie”. De essentie van alle burgerlijke staten is “de dictatuur van de burgerij”. Parlementen en congressen zijn middelen om de werkelijkheid te verdoezelen. Toen kameraad Shibas Ghosh, een waardig leerling van Lenin, een grondige analyse maakte van het karakter van de kapitalistische staten, vooral die van de naoorlogse periode waar het wereldkapitalisme het hoofd moet bieden aan een diepgaande en onoplosbare crisis, merkte hij op dat alle ontwikkelde en ook de zich ontwikkelende kapitalistische staten, teruggripen naar het fascisme. Daarenboven wees hij er op dat door de kapitaalconcentratie, de politieke macht ook meer en meer gecentraliseerd wordt. Daardoor ontstaat een administratief

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