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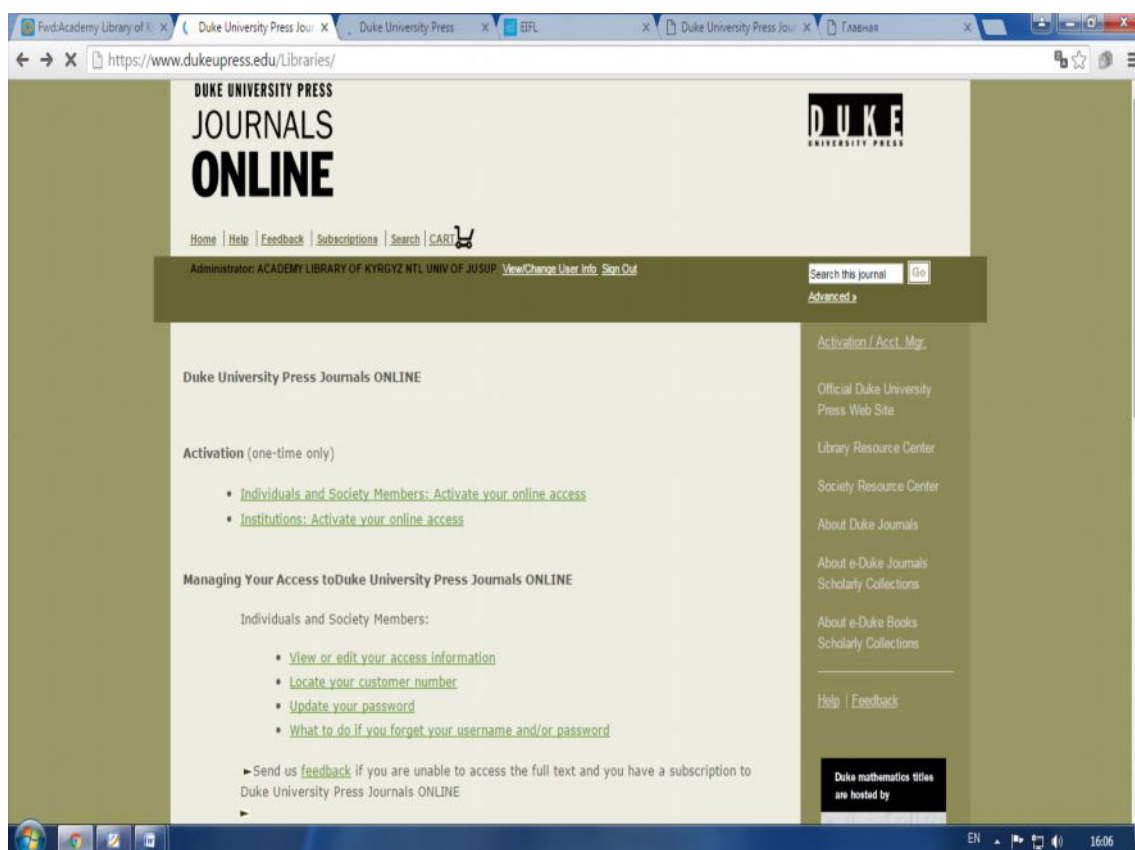
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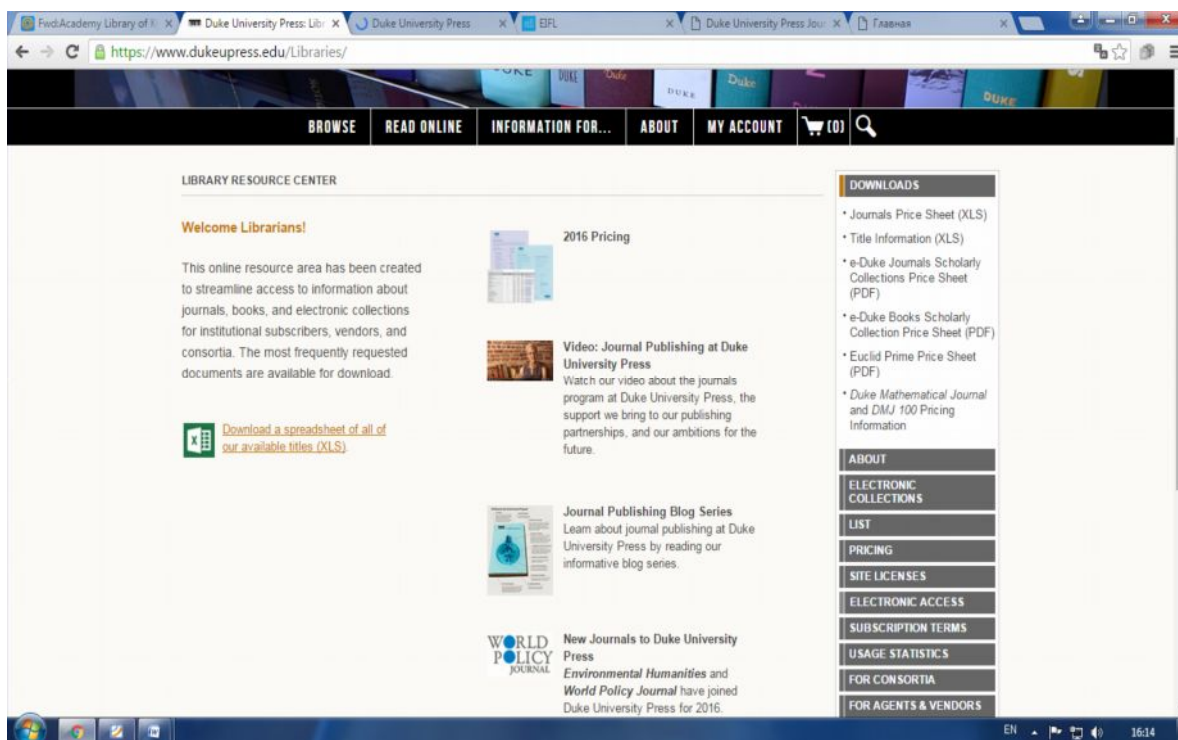
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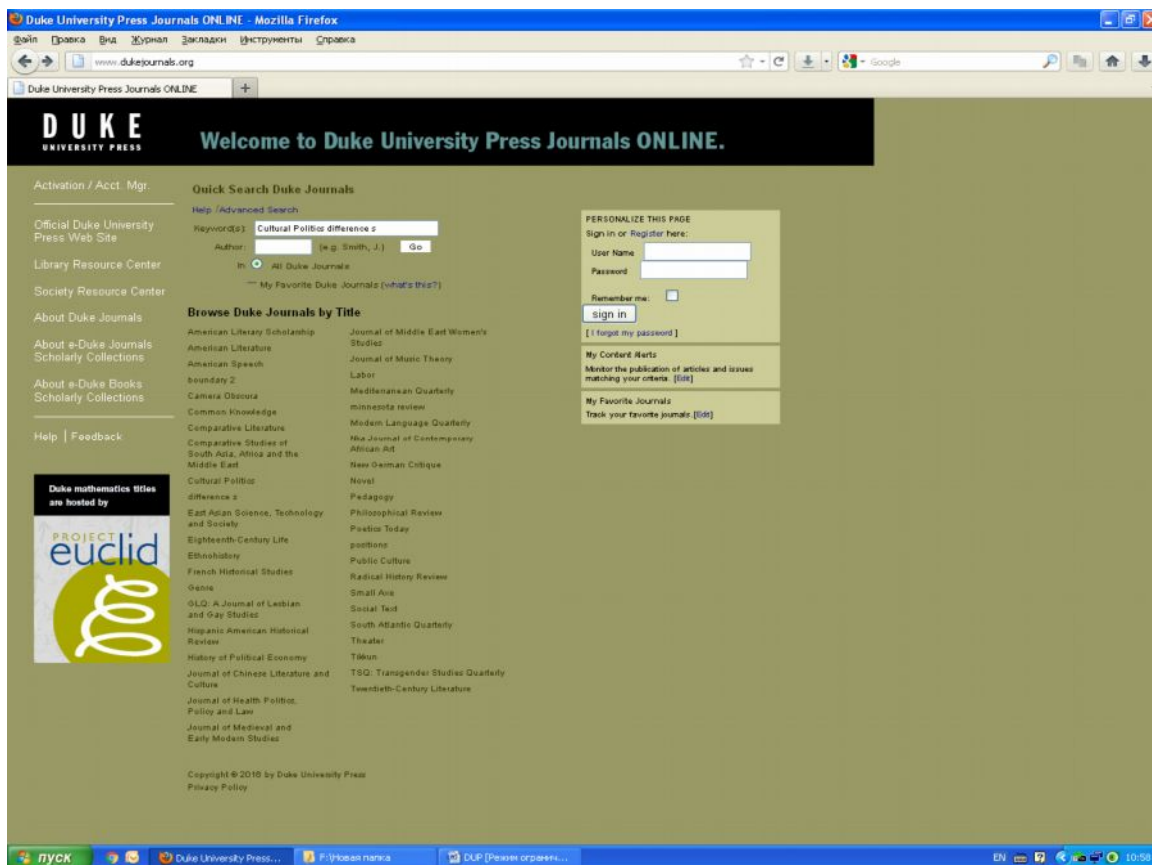
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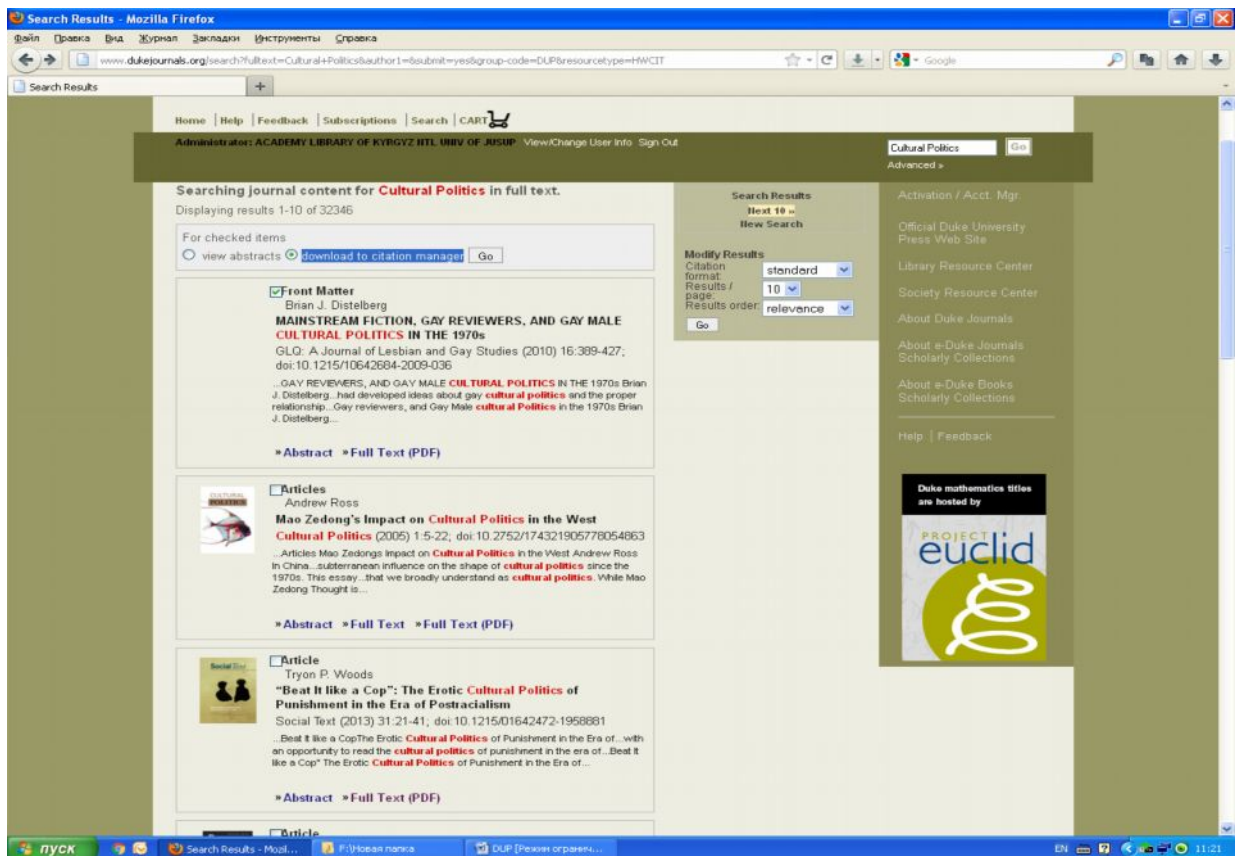
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**Mao Zedong's Impact on Cultural Politics in the West**

Andrew Ross

**Abstract**

In China, the legacy of Mao Zedong is selectively remembered; the "late Mao," in particular is officially considered to have made a "mistake" in launching the Cultural Revolution. In the West, we remember the romantic impact of Mao's ideas on the Cold War left and on the generation of 1968, but we have little understanding of their often subterranean influence on the shape of cultural politics since the 1970s. This essay examines the historical case, and then tries to chart the path of Mao's influence on educational reform, cultural and community activism, and legislative change in a period dominated by the high-profile campaigns of the Culture Wars. It argues that Maoist precepts like self-criticism, youth revolt and consciousness-raising have had a longer and more successful career in the West than in China itself. The continuing left debate between proponents of cultural justice and advocates of the primacy of social justice has also had a Maoist flavor. The essay concludes that the export of Mao's ideas - in both the Cultural Revolution and the Culture Wars - has contributed greatly to our global understanding of the changed relationship between culture and politics.

Bouts of Mao Zedong Fever break out on each decennial anniversary of the Great Helmsman's birth. Their symptoms are incubated and then carefully doctored by China's leaders lest they spread too far and wide. In 1993, the celebrations of his centenary rounded off a massive spree of consumer uses of Mao's image; on objects like cigarette lighters, watch faces and key chains. Some of them were openly parodic. This immersion of his icon into the profane marketplace of kitsch helped to dissolve his charismatic appeal among the general population. Mao was now "off the altar," as a popular book title by Guan Yanchi put it (Barne 1996; Jinhua 2002). For those who had grown up with him, the 1993 anniversary was also seized as an opportunity, at a time of bewildering social change, to wax nostalgic for the social harmony and national stability of the 1950s. Invoking the warm glow of the embryonic

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