

WORLD MARXIST REVIEW

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AFRICA: NATIONAL AND SOCIAL REVOLUTION

**The scientific and technological
revolution and Marxism**

—Radovan Richta

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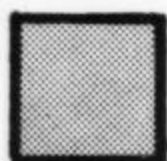
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WORKERS OF ALL
 COUNTRIES, UNITE!

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 and socialism**

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Africa: National and Social Revolution

THIS YEAR progressive people everywhere will celebrate the fiftieth anniversary of the Great October Socialist Revolution. The October Revolution, a turning point in history, was the result of the objective process of the weakening of the capitalist system and of the growing struggle of the revolutionary proletariat.

The Marxist theory of the world revolutionary process has always underscored the need for maximum unity of the revolutionary forces on an international scale. Away back in the mid-nineteenth century the **Communist Manifesto** proclaimed the slogan: "Workers of all lands, unite!"

With the triumph of the revolution in Russia in October 1917, the process of world revolution reached a higher level. The millions oppressed by imperialism took to active struggle for national freedom. The international content of the unity of the revolutionary forces in the new conditions found fuller expression in the call: "Workers of all lands and the nations subjected to oppression, unite!"

The unity of the working class and the national liberation movement first crystallized in the course of the struggle against tsarism and Russian imperialism, and then found expression in the founding of the Union of Soviet Socialist Republics, which grew into a mighty power able to defeat fascism, weaken the positions of imperialism and ensure the conditions for an unprecedented growth of the revolutionary forces throughout the world.

Since then the advance of the world revolution has witnessed the rise of the socialist world system, the Chinese revolu-

tion and the disintegration of colonialism in Asia, the founding of the first socialist state in the Americas — Cuba — and the winning of national independence by most African countries.

Today the world revolutionary process combines three distinct but interactive currents: the socialist world system, the national liberation movement of the peoples of Asia, Africa and Latin America, and the working-class movement in the developed capitalist countries.

The powerful pressure of these currents is compelling imperialism to yield position after position, to make considerable concessions. But its nature has not changed. It is offering fierce resistance to the revolutionary development of the peoples, seizing on every opportunity, even the slightest, to regain its lost positions.

The growing aggressiveness of the imperialist and other reactionary forces headed by U.S. imperialism, which has assumed the role of international gendarme, is manifest above all in the suppression of popular liberation movements by force of arms. The war in Vietnam, the intervention in the Dominican Republic, the slaughter of Congolese patriots and the military coup in Ghana are some of the more glaring examples of the activization of imperialism and reaction.

The revolutionary forces everywhere are becoming increasingly aware that to repel the imperialist attacks and to ensure the successful development of the liberation process it is necessary to achieve maximum unity of action. Diverse international forums as well as congresses and Central Commit-

tee meetings of the Communist and Workers' parties have more and more emphatically stressed the need to coordinate the efforts of all the revolutionary forces, of the international Communist and working-class movement, to give new impetus to the world revolutionary process and to render effective aid to the people of Vietnam now fighting in the forward lines of the worldwide liberation struggle.

The great revolution under way in Africa today is the youngest sector of the anti-imperialist front.

And specific though the nature of this revolution is, the initial lessons to be drawn

from the development of the newly emerged countries in Africa are convincing African revolutionaries that the problems of the continent can be solved only along the lines chartered by Marx, Engels and Lenin and confirmed by the Great October Revolution.

Problems of the present phase of the African revolution were discussed at the seminar "Africa: National and Social Revolution," held over October 24-29 in Cairo under the joint sponsorship of **Problems of Peace and Socialism** and the Cairo journal **At-Talia**. In this issue we are printing the basic materials of the Cairo Seminar in abridged form.

Neo-colonialism in Africa

ALI YATA

First Secretary, C.P. of Morocco

L.
AFRICA, THROWING off its fetters and flexing its muscles, is searching for the way forward. But it is faced with enormous difficulties. For too long the embattled continent was captive to idealistic over-simplification and starry-eyed optimism which caused people to think that henceforth it would be smooth sailing, that all the barriers were down and Africa could forge ahead along the high road of justice, prosperity and happiness free from obstacles and pitfalls.

The view was held that the national-liberation movement was to develop rapidly and irresistibly, without halts or retreats, that a revolutionary situation prevailed everywhere. And from this incorrect strategic conclusions were drawn and tactical lines adopted which could not lead to success.

There was a tendency not to distinguish clearly between stages of historical development, with the result that it was not seen what could be achieved and what could not in the given circumstances. For instance, socialism was proclaimed when the means for building it were lacking and thus exposed to the danger of being discredited in the eyes of the people.

There was a tendency to put forward slogans irreproachable in themselves but inadequate to evoke a response among the people and to rally them, and still less capable of finding concrete expression, for they did not correspond to the aspirations and vital needs of the African peoples. In particular this applies to the slogan of a single African government.

It is therefore necessary to make a closer examination of the African realities in all their multiformity and complexity, to face the truth however harsh, to eschew exaggeration and to pose only those tasks which can

be carried out, while continuing of course to work to open to the peoples happier prospects, eventual realization of which is guaranteed by the laws of social development and struggle.

In this connection it should be said that the hallmark of any genuinely revolutionary African organization is its spirit of realism.

We by no means wish to create by these preliminary remarks the impression that we are taking a pessimistic view of the situation now or in the foreseeable future; we merely want to focus attention on what we believe has been a weakness of the African revolutionary and progressive movement in recent years.

It should be underscored that the main feature of postwar Africa is the rapid disintegration of the principal colonial empires which once held practically the entire continent in their grip.

This disintegration did not come as a surprise for the African peoples. It was the result of decades of struggle waged with varying degrees of intensity depending on the country and the circumstances, a struggle in which the participants learned by their own experience, often without adequate ideological grounding since they knew little or nothing about revolutionary movements in other parts of the world, and especially about the international working-class movement and the Great October Socialist Revolution in Russia.

We must of course pay tribute to the heroes of Africa, both the known and the unknown, who founded the splendid traditions of anti-imperialist struggle on the continent, traditions which have already borne fruit in the winning of political independence by many countries and which should be preserved and developed in order to bring freedom to those still under foreign rule.

But for all that, the victories gained to date became possible thanks to the growth of the progressive forces in the world which defeated fascism, the extreme manifestation of ultra-colonialist and racist ideology, thanks to the rise of the socialist world system. For the bourgeoisie of the European countries emerged from the Second World War greatly weakened and unable to perpetuate its traditional overlordship in Africa.

A new competitor now came to the fore—the U.S. bourgeoisie, which, together with international monopolies, took over the economic and political leadership in the capitalist world.

Thus the struggle waged by the African peoples openly or clandestinely, by armed means or by peaceful methods, triumphed over one type of imperialist domination—naked colonial rule by imperialist Europe. But it did not achieve genuine and complete national liberation.

Even today the feature of the African continent is that it remains an arena where the national striving of the peoples towards complete independence clashes with the imperialist striving for domination.

This, a constant factor, should be stressed, for it testifies to the continuity of the struggle of the African peoples; it is the living, concrete political factor linking the various forms of struggle throughout the continent.

One can hardly obtain a full idea of African reality if phenomena stemming from the classical type of colonial rule are not taken into account. On the other hand, it should be borne in mind that neo-colonialism makes a deep imprint also on the classical colonial structure, imparting to it some of its specific features and thereby modernizing it.

The replacing of the traditional imperialism by neo-colonialism—a process epitomized by the Eisenhower doctrine of “filling vacuums”—has acquired considerable dimensions. In a number of cases it has led to sharp conflicts both between the imperialists of different countries and between competing imperialist groups in the same country. The consequences of this rivalry have been experienced by countries such as Morocco and the Congo.

Sometimes the neo-colonialists try to camouflage their actions and their domination. The French Community is a case in point. U.S. influence is likewise spread in a roundabout way and through agents both in the matter of investment and in cases of armed intervention.

Because of this covert activity neo-colonialism has been underestimated not only by some African parties, organizations and gov-

ernments, but also by progressives elsewhere who, impressed by the sensational disintegration of the classical imperialism, have not always fully appreciated the possibility of a new imperialism emerging with all the tactical and political implications this involves.

One can often hear the over-simplified view expressed that neo-colonialism is the outcome of the weakening of imperialism, a sign of its inability to continue to base its relations with the former colonial countries on crude force.

As we see it this thesis reflects a certain underestimation of imperialism. By the same token some people, prompted by revolutionary optimism, see in the armed aggression in Vietnam a sign of weakness. The tendency is to see these signs everywhere and to regard imperialism as being constantly on the defensive, whereas actually it has in many cases gone over to the offensive, as can be seen from the events of the past two years on our continent. The imperialist counteroffensive which has caused the African revolutionary and progressive movement to retreat to some extent does not of course alter the world balance of strength, which remains favorable to progress and socialism.

In our opinion, one of the reasons for the underestimation of neo-colonialism is that, notwithstanding Lenin's clearcut and still timely counsel concerning the imperialist tendency of capitalism, no sufficiently profound analysis of the question has been made from a Marxist standpoint. Away back in 1920 Lenin underscored the “need constantly to explain and expose among the broadest working masses of all countries, and particularly of the backward countries, the deception systematically practised by the imperialist powers which, in the guise of politically independent states, sets up states that are wholly dependent upon them economically, financially and militarily.”

To some extent this is the case today too. The African peoples are still not sufficiently alerted to the U.S. striving for hegemony, nor have machinations of the international monopolies been sufficiently exposed.

II.

In their day-to-day struggle the peoples of Africa come up against diverse forms of imperialism, and the fight they are waging against neo-colonialism is attended by specific difficulties.

It should be stressed above all that *the basic feature of neo-colonialism is by no means less violent than the naked terror of direct colonial rule, it is rather the financial*

infiltration of the economy and indirect influence exerted through either the classical colonial structure or through the local bureaucratic state machine. Neo-colonialist domination may be established and preserved by either forcible or non-forcible means, depending on the circumstances.

Whereas formerly colonial dictatorship was exercised by a single invader after the imperialists had come to agreement on the distribution of colonies, today imperialist capital dominates wholly or partly many African countries either through the agency of monopolies with ramified systems of subsidiaries or through international organizations controlled by the USA, such as the International Bank for Reconstruction and Development, the International Finance Corporation, the International Monetary Fund and the International Development Agency.

If the classical colonial aggression was of a peripheral nature and designed to subjugate the country militarily and politically in order to establish control over its economy, neo-colonialism has sufficient strength and means to attempt to establish financial control at top level from the outset.

Export of capital is one of the means widely used by the neo-colonialists to subordinate African countries to themselves financially and economically. Imperialist capital has been steadily gaining ground in Africa during the past ten or fifteen years. This applies in particular to monopoly investments from the USA and Federal Germany.

A feature of the U.S. investments is that they are channelled, as a rule, not to the manufacturing industries. This can be seen from an examination of the U.S. investments made in 1964, which totalled \$1,629 million. Of this sum

—\$830 million was invested in oil and gas extraction, mainly in Libya;

—\$350 million in mining;

—\$225 million in manufacturing industry, but of this \$192 million went into South Africa and only \$33 million into the rest of the continent;

—\$122 million in other branches, particularly crude rubber production in Liberia. According to official statistics, U.S. "aid" to Africa between 1946 and 1965 amounted to \$3,062 million.

U.S. penetration into this area is effected primarily by means of "aid," which makes it possible to exert political pressure while being less burdensome and risky for the colonialists themselves.

European "aid" to the African continent is slightly more than double the U.S. figure, but

it should be noted that the total of Western "aid" to Africa amounts to only one-fifth of the national income of France. This affords an idea of how miserly this aid is compared with the development needs of the oppressed and exploited continent and with what is needed to ensure the future of so many nations.

The U.S., British, Federal German and other imperialists siphon out of Africa in the form of dividends, profit and interest far more than they invest in that continent. According to figures cited at a United Nations trade and development conference held in Geneva in 1964, the export of profits from Africa, Asia and Latin America to the investor countries in 1950-61 amounted to \$20,900 million, while long-term private investment in this period totalled only \$10,300 million. Owing to this outflow, which is characteristic of the "third world" as a whole as well as of the separate continents belonging to it, the developing countries in effect gain nothing from investments made by the imperialist powers.

Moreover, the neo-colonialist infiltration takes place even when direct colonial rule still exists, and is effected by the monopoly tentacles of the old colonialism as well as by new means.

Morocco affords many examples of this. We recall that at the time of the French Protectorate the Banque de Paris et des Pays-Bas controlled the greater part of the national economy. And to this day it has retained much of its influence; it still controls some branches of the mining industry, having relinquished, on exceedingly favorable conditions for itself, its grip on the electric power industry and the railways. The new element in its activities is the tourist trade. With the help of U.S. capital it has set up travel firms and is also active in investment companies.

Foreign trade which plays quite an important role in the economic life of the liberated countries, remains under the control of the neo-colonialists, who fix the world prices, own the merchant fleet and, generally speaking, dominate the markets. This is not just a matter of mere competitive capacity.

An exceptionally important role in this connection is played by the banks. Apart from the general financial control exercised and pressure exerted by the International Bank for Reconstruction and Development and its affiliates, we are witnessing an increasing infiltration by commercial banks and the sub-

verting of the state organizations engaged in the economic sphere. To this should be added the corruption of high-ranking civil servants and economic executives which has resulted in the crystallization of a class of "bureaucratic" bourgeoisie acting as an accomplice of neo-colonialism, a class which is rapidly enriching itself.

This kind of thing is widespread in Africa, where the neo-colonialists have taken patronage over those who served their interests when they were the direct colonial rulers. These people are again playing their old anti-national role as the core of the compradore class.

The role of the latter, not confined to the commercial sphere, is widely felt also in political life. The soldier clans, for instance, used in the past by classical colonialism for its own ends, are still on the scene, ever ready to do the bidding of neo-colonialism. They have already played their part in more than one reactionary coup.

Neo-colonialist penetration is effected also through foreign technological and cultural "aid," the U.S. Peace Corps, the French and Dutch "champions of progress," through the Moral Rearmament agency and others.

Religious beliefs, too, are used as a neo-colonialist weapon to counteract patriotism and progressive nationalism.

Lastly, in examining the question of neo-colonialist penetration in Africa, particular attention should be paid to the military aspect of the problem.

Above all it should be noted that so far the imperialists have not involved any of the African countries in military alliances such as NATO in Europe, SEATO in Asia and CENTO in the Middle East.

Nevertheless the continent is encircled by aggressive military systems represented on the one hand by U.S. naval forces and bases on the Canary Islands, the Azores, Ascension Island and elsewhere, by Israel, and, on the other hand, by the strategic strongpoints left over from the time of colonial occupation. Some of the latter are still maintained in combat readiness and are being modernized by the USA and NATO. And now that the United States is encountering difficulties in the Atlantic military set-up, it is planning to establish strategic reserve positions in Africa, especially in the last Spanish possessions on the continent, Rio de Oro in particular. Nor have the U.S. imperialists abandoned the hope of regaining possession of their former nuclear bases in our country to complement the Wheelus Field base in Libya.

France and Britain still have bases in some

of their former colonies, on which they have imposed military conditions giving them the right to meddle in the internal affairs of the particular countries. And they are anxious not to miss any opportunity to make use of this right. Moreover, the training of African officers in the military schools of the neo-colonialist powers offers the latter an opening for corruption of which they are making full use.

The military threat hanging over Africa is often concealed by the negligible number of foreign troops stationed there, since the use of modern weapons obviates the need for large bases. As the *French Overseas Juridical Review* noted, "armed intervention is no longer dependent on the stationing of military units in advance. It may therefore be said that fulfilment of our commitments under defense agreements presuppose to a far greater extent the availability of the forces needed for invasion than the presence of large contingents of troops on the spot."

This highlights the danger presented to the African countries by the "defense" agreements concluded with the imperialists, both with the old colonial rulers and with the United States which prefers secret compacts. The USA, Federal Germany and Israel also render military-technological "aid" to African countries.

The Congo tragedy is an instance of the most shameless imperialist intervention with the participation of mercenaries hired from the misfits of society in the colonialist countries, the Belgian revanchists, U.S. agents and the United Nations forces which were used to preserve and strengthen the positions of the neo-colonialists. That the latter have considerable resources in the sphere of military action can be seen from the frequency of the military coups.

III.

The series of coups witnessed in recent times merits careful study.

Some believe that they were due exclusively to internal factors, while others attribute them solely to the influence of neo-colonialist forces. We believe that no generalization can be made without the risk of arriving at only a partial, inadequate and hence in the long run erroneous answer. For, although all these events occurred within a brief span of time marked by the growing aggressiveness of imperialism, it is no less true that they took place in conditions specific to each of the countries concerned.

Still, some elementary facts should not be

overlooked, facts generally recognized with respect to Ghana, Dahomey, Upper Volta, the Central African Republic, the Congo and Nigeria alike:

1. *In each case, the hand of neo-colonialism was visible in one way or another.*

2. *In each case power was seized by the military.*

3. *As a result of the military takeovers both progressive regimes which had launched out on the road of non-capitalist development and regimes linked with neo-colonialism were overthrown.*

4. *The coups met with little, if any, resistance from the people.*

The involvement of neo-colonialism in these events, whatever its form and extent, was due to the growing aggressiveness of imperialism on the international plane — the escalation of aggression evident in Africa as in Vietnam. Aggressiveness is, of course, typical of imperialism, but it is heightened by the striving to take advantage of the temporary difficulties in the world revolutionary movement with a view to changing the balance of forces and retarding the development of the socialist world system and the national liberation movement. But it hardly needs saying that imperialism, no matter how many "points" it may score, cannot halt the march of history.

In some of the coups, as, for instance, in Ghana, the neo-colonialists above all sought to put a stop to non-capitalist development and to regain their economic positions. In takeovers in countries directly controlled by the neo-colonialists, the aim was to remove servile but no longer useful leaders for fear that their inability to rule would stimulate the popular struggle and jeopardize the privileges enjoyed by the imperialists.

One of the more disquieting features of the coups was that the people did not take vigorous action against them and that the reactionaries were able to achieve their sinister ends without opposition from anyone but the genuine revolutionaries.

In our view this was due to two groups of reasons:

1. *Reasons of a more deep-seated nature associated with the colonial background.*

2. *Immediate reasons emanating from the mistakes and shortcomings of the progressive revolutionary movement.*

There is no need to discuss in detail the first of these reasons, such as the weakness of the African economy caused by colonial plunder, the extremely low cultural level, illiteracy and the scarcity of educated and trained local people. Needless to say, coun-

tries which seriously pursue a policy of industrialization and forge ahead irrespective of the difficulties, and gained freedom some years ago, such as the United Arab Republic, are less vulnerable than younger states like Ghana.

It is equally clear that it is impossible to overcome the consequences of the century-old colonial exploitation in the space of three, five or even ten years. It must be frankly admitted that this basic truth was often eclipsed by overconfidence or demagoguery. The masses, who were more or less definitely promised that soon their standard of living would compare with that of their former masters, believed what they were told, all the more so since they were still riding on a wave of enthusiasm. Some people, to whom imperialism had given a modicum of education, became careerists and made up the bureaucratic stratum whose support played the decisive role in the subsequent putsches. The masses, who had sacrificed much in the liberation struggle and to build a better life, were either disillusioned or felt they had been betrayed. The progressive and revolutionary leadership, being isolated and lacking effective mass support, left the doors wide open to all kinds of adventurers. The putschists attacked the shortcomings of the revolution; this was their trump, all the more so that in some of the countries concerned inter-tribal antagonisms became aggravated.

We appreciate, of course, that the unbridled demagoguery to which the new regimes have resorted will not get them very far. The unsolved problems will make themselves felt with renewed force, since the neo-colonialist exploitation and the growing appetites of the new bourgeoisie can but accelerate the decline.

All this spells new ordeals and even greater poverty for the people, but it will necessarily enhance their revolutionary potential. On the other hand, this state of affairs is fraught with the danger of despair and passivity, especially in the event of the progressive and revolutionary parties and organizations being unable to provide the masses with a clear understanding of the new situation. *It is of utmost importance for the African working people to be able to recognize their enemies both at home and abroad.*

In the initial stage of the fight for political independence national unity tended to cover up the social contradictions, which in itself was quite natural. It was believed that the unity would be maintained after the common goal of national independence had been achieved. The view that there were no class

divisions in African society gained currency among progressive leaders; the latter thought in terms of an "African socialism" which ruled out class struggle. The facts have dispelled these illusions.

Views of this kind caused harm, for they often made it possible to camouflage the anti-democratic nature of neo-colonialist regimes which in words proclaimed themselves supporters of socialism.

The vagueness of the ideological concepts of some progressive leaders led to wrong assessment of the role of the working masses, the decisive factor in upholding the gains of the revolution. The role of the working class, regarded as a privileged class compared with the mass of the poor peasantry, was minimized, and the trade unions were regarded with distrust.

This attitude, this refusal to examine the problems of class struggle, caused the greatest harm to the African progressive and revolutionary movement. It prevented or retarded the building of true democratic vanguard parties capable of giving revolutionary leadership to the mass organizations and ensuring the ideological training of cadres.

The putschists and their neo-colonialist bosses would never have succeeded had they been confronted by vanguard organizations consisting of fighters grounded in the theory of scientific socialism, people who by personal example had proved their loyalty to the revolution and were in close contact with the masses of workers and peasants.

There were of course other mistakes, in particular the personality cult, the over-confidence of some leaders in their popularity, the use of authoritarian methods and secret manipulations of diverse kinds.

Lastly, it should be noted that all the coups resulted in military men coming to power.

Although the army did not play the same role in all countries, the process of its degeneration was often identical.

The armed forces lacked sufficiently close bonds with the people and were poorly controlled by the state, and their ranks included many who had served in the old colonial armies. Many of the officers had been trained in the military schools of the imperialist countries and were strongly influenced by Western technical advisers. These men were easy prey for the secret agents of imperialism who played on personal ambitions and arranged meetings in clubs of a shady nature with corrupt old-regime leaders or with reactionaries from neighboring countries.

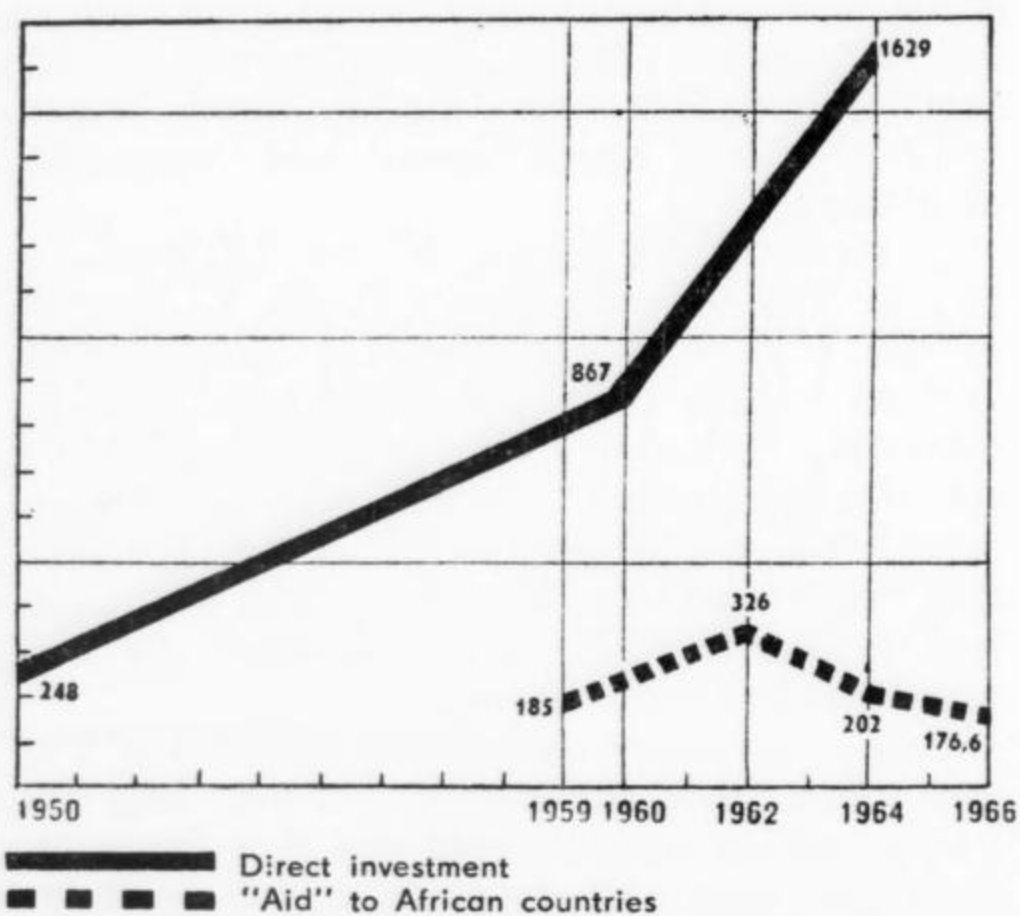
It can be said that the military coups gave the neo-colonialists broader opportunities for

carrying on their machinations in Africa. Each takeover was a defeat for the progressive and revolutionary movement, a retreat for this movement. While this must be granted, it should not be forgotten that the important thing is, on the one hand, that generally speaking the peoples are forging ahead towards complete liberation and socialism, and, on the other hand, that the decline of imperialism is continuing, however great its aggressiveness, and that this makes it incumbent on us to intensify the fight against imperialism in its new forms. It is essential to undermine the material and strategic positions of the imperialist powers, to annul the military stipulations imposed by these powers on some African countries, to impart a national image to their armies and to strengthen the positive neutrality of our continent.

Imperialism, fully aware of the significance of patriotism in the fight for national liberation, resorted to the creation of sham states

U.S. INVESTMENTS IN AFRICA

(In millions of dollars)



The accompanying diagram affords an idea of the growing expansion of U.S. capital in Africa. Since 1962 the overall trend of U.S. economic policy has been to step up private monopoly investment while reducing indirect investment in the form of "aid." The bulk of the "aid" as well as of the direct investments made by the monopolies of the imperialist powers goes to South Africa and some Tropical and North African countries which have been following in the wake of imperialist policy. In 1964, 60 per cent of the U.S. "aid" to Africa went to five countries: Liberia, Nigeria, Tunisia, Morocco and the Congo (Kinshasa). Forty per cent of the West German private investments in the continent falls to the share of South Africa (28 per cent) and Liberia (about 12 per cent).

along the lines of administrative subdivisions forcibly imposed on the countries. In this way big nations were fragmented, national frontiers were arbitrarily drawn, and tribal divisions were consolidated and deepened.

IV.

We have sought to show the danger of neo-colonialism and its profoundly anti-African and anti-national character. Africa indeed is in danger, for imperialism has not given up its aggressive intentions, and it must be noted that its hands are still far from tied in many areas. It would be most unrealistic not to see this.

But the danger can be averted.

Above all, it is imperative to draw on the peoples' traditions of anti-imperialist struggle and to expose neo-colonialism and the "innocent" front it seeks to put up. This explanatory work will be facilitated by the proletarianization of the African masses who come into direct contact with the class enemy as well as with the national enemy. The progressive movements, workers' parties and trade unions of the continent are guided by this in their activities.

Neo-colonialism was not always effectively exposed in the past inasmuch as African experience in this respect was still inadequate. And, as we know, it is through experience that the consciousness of the masses matures.

By now, however, we have accumulated enough experience to be able to see the true meaning of neo-colonialism. It is indeed gratifying to note the maturing of the consciousness of some of our peoples, who have either learned through their own experience or assimilated the experience of neighboring peoples.

Another important factor is the independence of our working class and its liberation from the grip which the International Confederation of Free Trade Unions sought to lay on it. Independent working-class action is a guarantee of the workers' ideological and revolutionary advance.

It should be noted, however, that we are still far from having achieved trade union unity. The All-Africa Trade Union Federation came into being when the liberation movement and the more progressive forces in a number of countries were on the upgrade, which also gave rise to the Casablanca pact. But the workers' movement in these countries, being insufficiently independent, was unable to pursue a flexible policy after some of the governments of the Casablanca group changed their orientation, and since that time

the work of the Federation on all-African problems has been practically at a standstill.

In the meantime the Christian trade unions, besides disseminating religion in Africa, are propounding anti-revolutionary ideas. In close contact with their reformist and reactionary counterparts in Europe and with ostensibly religious but actually neo-colonialist missions from Europe and the United States (there are some 7,000 U.S. missionaries in Africa), they are working to divide and neutralize the forces of the working class.

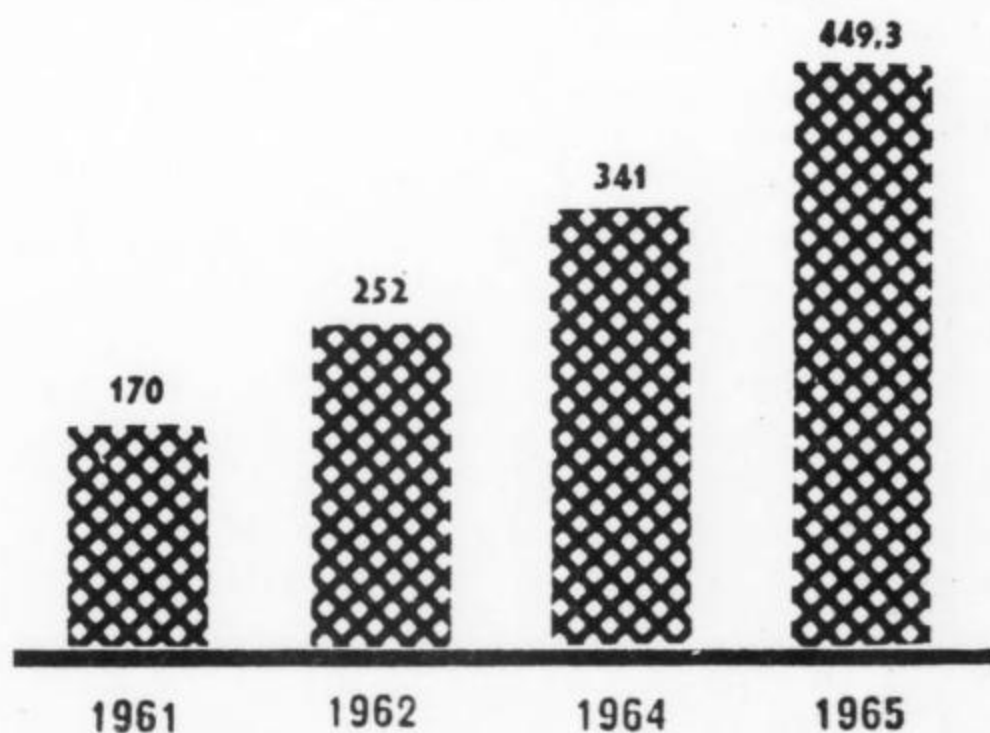
Consequently, *much remains to be done in the sphere of trade union work. Success can be achieved only if the dual task of enhancing militancy within the various countries and building unity on an all-African scale is carried out.*

The present forms of trade union organization are no longer adequate. They do not take in the peasantry to a sufficient extent nor are they adapted to a situation when the working class is bound to grow as a result of industrialization and the migration of the rural population to the towns.

Experience shows that, like the classical colonialism, neo-colonialism relies above all on the most retrograde sections to whom the colonial rulers gave a semblance of power—the tribal chiefs, the feudal overlords, and

GERMAN DIRECT INVESTMENT IN AFRICA

(In millions of West German marks)



For the past 20 years Africa has been subjected to intensified West German infiltration. One indication of this is the steady growth of investment by the Federal German monopolies. The Federal Republic now occupies second place after the USA for the rate of export of capital. So-called development aid is one form of this expansion. In 1961 this "aid" totalled DM 330 million, in 1962 DM 677 million, in 1963 DM 387 million, and in 1964 DM 299 million. A substantial part of this "development aid" consists of military aid which Bonn extensively uses to strengthen its influence in the African countries.

in some cases reactionary leaders of various kinds.

Therefore, the struggle against neo-colonialism should be complemented and reinforced by political and class struggle against the privileged strata, the agents of neo-colonialism and all those to whom it extends privileges.

This struggle can succeed only if unity is achieved on the scale of each country and of Africa as a whole.

The efforts made so far to achieve unity among countries have not produced the desired results for reasons we shall not go into here but which patently are connected with neo-colonialist intrigues. We are referring, in particular, to the failure of the Casablanca group, the present difficulties encountered by the Organization of African Unity, and the problems of the Arab League which affect many African countries.

We hold that *the lack of unity in combating neo-colonialism is due to the fact that the progressives exert insufficient influence on the governments, and to the absence of internal democracy, which makes it possible for some governments to ignore the will and the demands of the people.*

Indeed, one can hardly expect a government to pursue an effective anti-imperialist foreign policy if it does not wage a firm and resolute struggle against imperialism at home. Consequently, the revolutionary and progressive forces of all countries should compel their respective governments to wage a consistent anti-imperialist struggle, which alone can pave the way to the anti-imperialist unity Africa needs so urgently.

The problem of the unity of the revolutionary and progressive forces of Africa has thus been raised, and also solved in theory. What is needed now is practical work to promote that unity, to strengthen it and raise it to a higher level, to cement African solidarity, deepen our understanding of the problems involved and the means of struggle needed for success. It is imperative also to avoid hasty, unconsidered actions which might be regarded as interfering in the internal affairs of one or another country and which could be detrimental to the anti-imperialist struggle and African unity.

Right now African solidarity can and should take the form of substantial support to our brothers who are fighting to end the

direct occupation of their countries or who have become victims of neo-colonialist machinations.

Unconditional political and material support should be given to the peoples of the Portuguese colonies as well as South Africa, "Spanish Guinea" and the Somali coast.

Effective sanctions, such as a ban on the use of port facilities, should be employed against Portugal.

Constant assistance in all forms dictated by the situation should be given the African population of South Africa, which is ruthlessly oppressed by the racist minority. Every effort should be made further to isolate the government of the South African Republic and to help the countries still bound to it for economic and social reasons to free themselves from such contacts.

And above all it is imperative to open the eyes of more and more people to the role played by the USA in the economy of South Africa and its support for the colonial policies of Portugal and Spain.

The exposure of U.S. imperialism as a backer of colonialism and rabid racism, its interference in the affairs of Latin America, its neo-colonialist maneuvers in Africa, its involvement in the arming of Israel for provocations against the Palestine and other Arab peoples and its efforts to promote counter-revolutionary pacts should be regarded as a long-term task calling for unflagging struggle and vigilance.

* * *

Epoch-making changes have taken place in Africa since the Second World War, but there are still bigger changes ahead. These changes can be hastened if the revolutionary and progressive forces of the continent, cooperating with the international working-class movement and supported by the socialist world, build a united front on both a national and a continental scale.

Let us close ranks in the face of the neo-colonialist enemy, let us unite our forces around Africa's bastions of revolution that are resisting the neo-colonialist aggression. To rally to the support of these bastions is the duty of all the revolutionary and progressive forces in Africa.

Standing united in the struggle we shall win!

Current phase of the anti-imperialist struggle in Africa

LUTFI EL KOHLI

Editor-in-chief, At-Talia

I.

AFRICA TODAY is the arena of a hard battle against imperialism and neo-colonialism. It is no longer isolated from the rest of the world, for its peoples have demolished the iron curtain with which the imperialist powers fenced them off towards the end of the nineteenth century. The African revolutionary movement has emerged onto the world arena: our continent enjoys a growing representation in the United Nations, maintains close links with the non-aligned countries and has contacts with most countries of the world. Africa's voice is distinctly heard in the world. *Its revolution has become part and parcel of the world revolutionary struggle waged chiefly against imperialism, old and new colonialism, against imperialist military and racist bases, for overcoming backwardness, national division and exploitation.*

The tasks of the African revolution at the present stage include establishment of free communities with a developed national economy using modern technology and leading them onto the path of socialism. Any attempt to separate the African revolution from the world progressive movement with its socialist trends would be irrational and nonsensical. It would contradict reality, be against the current of human history, and run counter to the interests and struggle of the African peoples.

The African revolution is integrated into the struggle of the peoples of Asia and Latin America, against the same enemies and pursuing the same aims. It is not a coincidence that representatives of the peoples of the three continents—where the old and the new imperialism have the strongest positions and

where the struggle against economic and social backwardness is particularly hard—have been meeting regularly at various levels (the Bandung meeting in 1966, the Afro-Asian Solidarity Conference which held its first session in Cairo in December 1957, the Tricontinental Conference in Cuba in 1966).

The common man in Africa does not need special intelligence to realize that U.S. aggression, for example, in Vietnam is the selfsame aggression from which he, too, suffers, as well as the people of the Congo (Kinshasa) in Africa and of Cuba and the Dominican Republic in Latin America.

Nor is he ignorant of the fact that the glorious liberation war in Angola, Mozambique and "Portuguese" Guinea is of the same nature as the war in Vietnam or the liberation movement in the South of the Arabian peninsula. He is also aware that the same colonial powers which exported—with the help of the local reactionaries—counter-revolution to the Congo (Kinshasa) in 1960-61 and to Ghana in February 1966, also exported counter-revolution to the Yemeni Arab Republic following the revolution of 1962, and to Syria in 1958, after she refused to be a base of aggression against the Iraqi people.

The area of exploitation has continually shrunk before the imperialist monopolies as a result of socialist revolutions since the October Revolution of 1917 in Russia and of progressive national liberation revolutions.

These revolutions enabled the newly-free countries to tackle the problem of industrialization, to establish control over their national resources. These countries also began to establish commercial and economic relations with the socialist states, which account today for

about 38 per cent of world industrial output.

Economic competition compelled imperialism to concentrate on Africa with a view to exploiting to the maximum its resources: cheap labor, fertile land, vast mineral wealth. Consequently our continent has become the field of direct and acute confrontation between the national revolutionary forces and the imperialist powers. This may explain the ferocity of the battle in Africa, its complexities, its variety of methods and weapons. For we at the same time face both neo-colonialism and old imperialism.

The means, methods and paths of struggle are determined by the people's own realities according to their degree of development and to the nature of the main enemy. In the broad African front armed liberation movements, anti-racist resistance, violent and peaceful, combine to establish national unities, to abolish monopoly rule, to direct the struggle for social development towards socialism, and to coordinate unity of revolutionary action in a number of progressive free states.

The African revolution faces the reality of underdevelopment in a world changing and developing at a rate never equalled before. In its efforts to develop its national economies and resources in keeping with the demands of the times, Africa is confronted with making the historic choice between two paths: the path of conventional capitalism or that of non-capitalist development leading to socialism.

Experience prompts the choice of the second path; it certainly makes for quicker and more effective utilization of the national income for purposes of development; it also conforms to the demands of the peoples for so long ruthlessly exploited.

The general state of the anti-imperialist struggle in Africa at the present stage makes it possible to define its following main aspects:

The struggle in Africa today is an important component of the battle between the revolutionary and imperialist forces;

this struggle is waged at differing levels, and in different ways, which is due to differences in conditions and in the positions occupied by the revolutionary and imperialist forces in the different areas of the continent;

the anti-imperialist African revolutionary method is characterized by a new feature—the objective fusion of the tasks and aims of the national-liberation revolution and the social revolution with its socialist horizons;

the African revolution is taking place at a time when socialism has become a decisive factor of our time, socialist ideas have acquired tremendous power of attraction for the

broadest social strata, and the national liberation revolution has spread not only in Africa, but also in Asia and Latin America.

II.

The achievement of independence by 39 African countries has not freed Africa from imperialist exploitation. On the contrary, in some countries and in some aspects this exploitation has become even more ruthless. Scant "aid" and tight control by monopoly capital in key economic branches have replaced the armies of occupation.

Expansion of Western investments has been accompanied by the spread of aggressive military bases. The United States, for instance, maintains naval and air bases in Morocco, Lybia, Liberia, Ethiopia and in other countries.

U.S. imperialism started brazen intervention against national liberation movements, reaching a climax in actions against the Congo (Kinshasa). The U.S. imperialists are organizing reactionary coups and exporting counter-revolution.

The essence of neo-colonialism is to retain the semblance of political independence while securing actual subordination to imperialism, especially economically. The neo-colonialists realize that subordination can be ensured in many ways—by economic, political, military and ideological means. These methods and means are based on economic links, chiefly on "special economic relations," loans and investments.

The essence of the "special economic relations" is strikingly reflected in the foreign trade of many African states. The share of Britain, the United States and West Germany in the imports of the African members of the British Commonwealth often exceeds 50 per cent. France's share of Afro-Malagasy trade in 1963 ranged from 33 per cent (Togo) to 74 per cent (Madagascar). This shows how strongly the economy of African states is linked with the imperialist economy and how greatly it depends on the latter. Most African states suffer a deficit in their balance of payments which they cannot cover without aid and loans from imperialist states. The "special economic relations" compel African states to seek also "technical assistance."

It is worth noting that the need of African states for aid is caused by imperialism itself. The imperialist countries always succeed in developing "proportions of trade" to their own advantage. The prices charged for goods produced by the big imperialist states are kept steady, whereas the prices paid for products of the young independent states are

steadily declining. The price difference between Egyptian and American cotton is a classical example. The former, though better in quality, fell in price by 30 per cent during the period 1955-65, whereas the fall in price for American cotton was a mere 12 per cent. *The gist of the matter lies in the relations of exploitation imposed upon the newly independent countries by neo-colonialism through unequal trade. As a result of this exploitation, twice as much is pumped out of them as they receive in aid.*

On the social level, colonialism relied very much on tribal chiefs. Neo-colonialism, however, exerts every effort to win over the nascent educated bourgeois elements by securing for them posts in the administrative machinery (in states depending on imperialist aid) and in the monopoly enterprises, thus trying to wean them away from the masses and to create a privileged strata indebted to imperialism.

On the political level, neo-colonialism relies on pro-colonialist governments, which cannot rid themselves of their dependence on imperialism, since their economic, political and ideological interests are harnessed to the chariot of imperialism.

Neo-colonialism misrepresents the one-party concept which emerged in some progressive countries as a means of engaging the national forces in the fight against imperialism and reaction, for social independence. The neo-colonialists have imposed reactionary one-party regimes to deceive the people and to disguise the reactionary dictatorial rule.

Faced with the aggravation of national and class conflicts, imperialism in many countries has attempted (sometimes in collusion with those in power) to hand over authority to army leaders who at one time served in the imperialist armies and rose in rank.

III.

At present the fight in Africa against imperialism is characterized mainly by a growing striving for unity. Indeed, African unity has become the slogan of the anti-imperialist and anti-neo-colonialist revolution in Africa. This slogan inspires the African peoples to intensify their action for national liberation, for safeguarding their independence and national sovereignty. It inspires them to realize measures essential for social progress.

African unity has acquired a militant and profound revolutionary content which has extended the scope of the struggle against colonialism, to include neo-colonialism. It has acquired a social content which is reflected in the growing realization by the masses of

the need for cooperation to strengthen independence by getting rid of economic, social and cultural backwardness.

With this new concept, unity has become the objective for which the workers, peasants and revolutionary intelligentsia are fighting.

The question of African unity should be discussed with these new dimensions in mind; it has crystallized in the context of the growing national liberation struggle and the peoples' determination to chart an independent way of development, and in organizational forms which in themselves potentially constitute an instrument and a safeguard in the fight for unity.

The establishment in 1963 of the Organization of African Unity was proof of the attachment of the African peoples to the idea of unity; it enabled them to extend the scale of their political, economic and cultural cooperation. It also made it possible for more and more of its members to adopt certain common attitudes in international organizations on such issues as world peace and African national liberation. The Organization of African Unity is faced with certain objective difficulties the chief of which are: subversive activities by neo-colonialists; the attitudes of some countries which in their internal and external policy display a certain dependence on neo-colonialism; differences in the political and economic structure of African countries and in their ways of social development; theoretical and ideological difficulties and differences pertaining to the cause of African unity.

Despite these hindrances, the desire for African unity has proved to be strongest, for the simple reason that it is the cherished dream of all the active revolutionary forces on the continent.

The task of the independent African states is to ensure the maintenance by the OAU of its anti-imperialist and anti-neo-colonialist stand. Progressive national organizations and parties in all the African countries are called upon to establish a strong alliance of all the anti-imperialist and anti-neo-colonialist forces whose interests coincide with the requirements of independent development. These parties and organizations should establish, on the scale of the continent, an order of priority of urgent issues—such as the tasks of promoting the national liberation movement in Africa—and thus define common actions and positions.

The historic experience of the fight of the peoples of the continent has proved that trade unions have a big part to play in the fight against imperialism and neo-colonialism. Hence the task to establish trade union unity on a continental scale against the divisive

activities in the unions by agents of old and new colonialism. In this way a solid basis of African unity can be laid.

Lastly, it is clear that these African countries that have taken the socialist way are forerunners in the defense of African unity. Experience shows that it is precisely the political forces that battle for social progress that are most devoted to the ideals of African unity and most militant in working for it. And so it falls to the lot of the revolutionary parties and political organizations in the African countries that have chosen the socialist way to safeguard internal unity in their respective countries, since unity among workers, peasants and revolutionary intellectuals is a precondition for accomplishing the tasks of socialist reconstruction. *At the present stage, characterized by growing aggressiveness of the neo-colonialist forces on the continent, the revolutionary parties and organizations in the countries taking the socialist way are obliged to wage an ideological struggle to cleanse their respective societies from ideas hostile to scientific socialism, and at the same time to exchange experiences as an aid in tackling the complicated theoretical problems associated with the fusing of the tasks of the national and social revolutions.*

With the national liberation struggle in Africa growing in scale, the methods of struggle and forms of organization have likewise become more varied. The continent has witnessed—and still does—liberation and guerrilla warfare, strikes, demonstrations and different forms of passive boycott. Africans are rallying their forces through their national progressive parties and organizations, through the trade unions and through peasants', intellectuals', and women's organizations.

The continent suffered from colonialism for centuries. Occupation was combined with the slave trade, ruthless exploitation and racist crimes. Today, modern means of communication and scientific progress have made the world smaller while revolutionary thought and the radical changes that have tipped the balance of power echo and re-echo in Africa, especially since the rise of socialism as a strongly materialized world phenomenon. Consequently, the explosion was a violent one.

The explosion erupted in favorable international conditions, with the African revolution enjoying support from both the entire world revolutionary movement and from the socialist countries, particularly the Soviet Union, which has provided and continues to provide unconditional moral and material aid to the African countries, recognizes their independence, issues meaningful warnings to imperial-

ists whenever they start aggressive gambles, as was the case during the Suez crisis in 1956, grants low-interest (2.5 per cent) loans and renders technical aid for economic development. This aid was a positive contribution which enabled a number of African countries to win the battle for economic independence.

IV.

Nevertheless, the history of the fight on our continent has seen periods of ebb and flow; it has seen victories and reverses. Our duty today is boldly to trace the sources of these reverses and difficulties in order to find scientific remedies and realistic revolutionary solutions.

We would be deceiving ourselves first and foremost if we believed our continent to be in a fortunate position because today it flies the flags of 39 independent states and only a few countries, accounting for about 12 per cent of the territory and six per cent of the population, are still under direct colonial rule. The point is that only about ten countries have won varying degrees of independence by setting up independent economies of their own. Most of the countries have attained no more than nominal independence. They are still in danger due to the presence of military bases, and their economies are still controlled by foreign monopolies. In other words, they find themselves within the sphere of neo-colonialist influence.

It follows then, that *the fight in Africa today should concentrate on achieving economic independence by developing a sovereign national economy.* But this will not be an easy task. For in addition to extreme backwardness, and to the scantiness, or even the complete lack, of financial accumulation, there is the fact that the imperialist policy of disintegration has divided the continent into small units. This restricts the national market to such an extent that it may become an obstacle to all real and effective progress.

Thus the fight for economic emancipation is closely linked with the issue of African unity in its diverse forms and spheres, ranging from economic cooperation and joint planning by several countries to the establishment of a broader association comprising a number of states with due regard to their conditions and, lastly, to attempts to lay the foundations for an African common market by establishing close relations between all African states.

The fight for economic emancipation, necessarily associated with the problem of unity, can never achieve its ultimate goal unless it takes the road to socialism. This is the only

way in which all manpower, technological and material resources can through planning be directed toward utilizing the natural wealth for the benefit of the masses and help to raise their standard of living as a whole. This is the general trend confirmed by the revolutionary experience of Africa. This experience has shown that even in countries where the national bourgeoisie reached a relative degree of development under colonial rule — as in Egypt, for instance — this class is too weak to raise the country's development to the level of mature capitalism.

Furthermore, due to the climate of the present period, especially since World War II, the capitalist class has become fundamentally antagonistic to the national liberation movement. This antagonism is engendered by the predominance of socialist tendencies among the masses taking part in the national revolution, whose leaders are striving for higher living standards for the people, and for the subsequent fusing of the national liberation revolution and the social revolution with its socialist perspectives. Faced with this inevitable fusion, the national bourgeoisie, especially the big bourgeoisie, has shed the classical revolutionary attributes which characterized it during the national liberation movement of the inter-war years when it fought against imperialism and its monopolies to capture the national market.

On the other hand, neo-colonialism, unlike the old-time colonialism, is no longer hostile to the interests of the national bourgeoisie or to its economic policy and social aspirations. Neo-colonialism is now to partner this class and, indeed, to consolidate it as a force hostile to the new, progressive social revolution and its socialist trend—provided all economic development is confined in narrow bounds and controlled by the neo-colonialists. Neo-colonialism, unlike the old-time colonialism, is willing to recognize political independence and to allow limited economic development on two conditions: first, that development must in no way go beyond setting up processing industries; it must not include heavy industry, the base for the radical development of any national economy and the very essence of its independence; secondly, the national revolution must be shorn of its social content and socialist perspectives.

Neo-colonialism already has a definite plan for Africa, intended to bring into being a national bourgeoisie wherever this is lacking. One way of doing this is to instal a bureaucracy, to replace colonial officials by members of this new class in the machinery of state following the declaration of independence. An-

other way is to grant aid and loans to set up, jointly with the national bourgeoisie, private enterprises closely linked with foreign monopolies, especially in trade and the processing industries.

Objective reality and the very nature of the African revolution—national and social emancipation—make it necessary to *achieve the unity of those forces fighting for independence under the leadership of the classes interested in securing complete national independence and in advancing society toward socialism.*

It would be self-delusion to consider it correct for every African people who have won independence to become wrapped up in its internal affairs on the plea that it must concentrate on building and developing its society destroyed by the colonialists and plundered by the monopolies. To be sure, it is important and necessary for every African people to participate in developing all its potentialities. It is equally important and necessary, however, *not to become isolated for a single moment from the liberation movement elsewhere on the continent, but to react to it by rendering it military, moral and material support.* The independence of every African country is jeopardized as long as imperialist forces exist anywhere on the continent, and as long as the spheres of imperialist influence are bridgeheads against the independent states.

To aid the national liberation movements on the continent is an obligation imposed on the independent countries by considerations of active brotherhood and revolutionary principles. It is also an obligation imposed by considerations of safeguarding one's own independence and the processes of development currently taking place in the independent countries.

We must say here that quite a number of independent countries have not properly fulfilled this duty to themselves and to their brothers. Today there is an imperative need to implement the resolution of the OAU on aid to the national liberation movements, to intensify fulfilment of this revolutionary duty, particularly by states in which there are progressive revolutionary regimes, and which are responsible to history for the destiny and future of the continent as a whole.

There can be no doubt that such objective factors of African reality as the vast differences in the positive and negative aspects of the social development of African states and peoples, the differences in the ideological and social bases of the political parties, and a divided working-class and trade union movement tend to undermine the unity of the revolutionary forces.

It is the duty of the African revolutionary forces resolutely and skilfully to oppose the division in the world revolutionary movement, to approach the problem from a scientific standpoint and to exercise patience in dealing with it. This may be a difficult task but it is not an impossible one, since the aim of the present stage of the revolution — complete national liberation and advance towards socialism — is clear and agreed. We should strive to restrict as much as possible the effect of the conflict within the Communist movement on our African reality, *and as for the revolutionary national forces of Africa, they should reject anti-Communist policies, both in theory and in practice.* The task facing all of us is to base our revolutionary unity on a scientific approach to reality, and to take part in drawing up a unified plan of African revolutionary action, with due regard to the special circumstances and varying possibilities of each of our countries.

V.

Lastly, it would be self-delusion to regard the reactionary imperialist coup in Ghana in February 1966 against the progressive government of President Nkrumah as a mere incident in the history of the African revolution, or to imagine that imperialist intrigue alone was the main cause of the coup, that is, to discount the adverse factors that contributed to the success of the reactionary imperialist blow.

The Ghana coup invites the following comments:

1. It was the second counter-revolution accomplished in an African country against a revolutionary national leadership; the first counter-revolution took place in the Congo (Kinshasa) in 1960-61.

2. In contrast to their former tactic of denial and disguise, the imperialist forces and Ghanaian reaction publicly and defiantly proclaimed that they had organized the coup. This means that at this stage imperialism and African reaction are aiming to make a show of strength in order to intimidate the revolutionary liberation forces and the new states, to undermine their morale, increase the pressure, disrupt their unity, force them severally into compromising with colonialism or neo-colonialism and to return them to the imperialist sphere of influence. This plainly aggressive position of imperialism is not restricted to Africa. It is manifested in Asia (Vietnam, Aden, Yemen) and in Latin America (Cuba and the Dominican Republic).

3. The Ghana coup was preceded by a

series of internal military coups in other countries—Upper Volta, the Central African Republic, Dahomey, Nigeria. These coups did not alter the nature of the regimes in these countries, which were hostile to the African revolution or at least treated it with reserve. The coups were designed to tighten the grip on these countries by setting up military regimes, and to turn them into relatively more powerful bases for a drive against the progressive regimes.

4. The Ghana coup occurred three months after the usurpation of power in Rhodesia by the white racists backed by the imperialists (November 11, 1965), despite the joint warning by the independent African countries to the effect that they would resist by force any attempt at usurpation. But this threat was not carried out. Some members of the Organization of African Unity even broke their promise to sever relations with Britain unless it used force to overthrow the racist regime. On the contrary, they struck at the progressive regime of Ghana, which had come out against membership of the Commonwealth headed by Britain, and severed relations with it.

5. It is perfectly clear that the coup came as a surprise to the Ghana revolutionary forces and to the leadership itself. It took place four days after Nkrumah had left Accra for the Democratic Republic of Vietnam. The organizers of the coup admitted that they had planned to carry it out earlier but had put off the execution of their plan until Nkrumah had gone. This means that preparations for the coup were conducted in complete secrecy and without the knowledge of the revolutionary forces, the party and the leadership. The party could not even organize resistance. Why?

We think this was because the party had overestimated its possibilities, judging its strength by the fact that it was the ruling party, and not by the actual influence of its organizations and its activists on the masses, the real source of strength. It remained a ship floating on the surface of society, comprising a group of revolutionary intellectuals and town-dwellers. It failed to reach out to the mass of the people in the countryside, to enlighten and rally the masses generally, to really arouse their interest in the revolution. Its most important activity was cultural works carried on under revolutionary slogans and laden with doctrinaire theoretical discussions held within four walls, rather than militant political action to mobilize the popular forces.

We should recognize, too, that some of our revolutionary parties still resemble clubs for revolutionary intellectuals who love to talk

and argue, to air their views on theoretical problems, organizational structure, points of procedure and other obvious aspects of revolutionary organizations, such as democratic centralism, collective leadership, subordination of the lower to the upper bodies, and so on. But they do not work hard enough to achieve organizational fusion with the rank and file with due regard to the particular circumstances of their own society. What we have as a result is a magnificent revolutionary edifice minus, however, substance and effectiveness, out of touch with reality and isolated from the masses, so that it collapses when put to the test.

To found a revolutionary party is one of the really vital national problems. It is not enough to formulate organizational principles and a program for such a party.

Democratic organizational and other principles are, of course, essential to a revolutionary party, but what is more essential in founding a revolutionary party in African society is to take into consideration the existence of tribal relations, which have a devastating effect on the unity of the people, and to devise long-term methods of organization suitable for getting to grips with the inter-tribal antagonisms and handle them in a way that would further national unity and neutralize the reactionary and imperialist influence. Revolutionary parties in the countries which only recently gained independence should have the organizational forms and the tactics and the strategy suggested by the actual conditions in the particular country. The aim of the party in this case is to forge ahead, to accomplish a leap unprecedented in history from a primitive communal system, bypassing feudalism and capitalism, directly to socialism, against such enemies as colonialism and neo-colonialism.

6. The machinery of state in Ghana with all its officials, especially those at the top, immediately ranged themselves with the conspirators. This meant that despite the revolutionary nature of political power in the country after gaining independence, the machinery of state remained in the hands of counter-revolutionaries and puppet cadres trained by the colonialists as substitutes to step in when their own personnel withdrew.

Consequently, colonialist reactionary influence continued to spread like a cancerous growth in the machinery of state, which is the center of gravity in a newly developing society.

7. The principal instrument of the Ghanaian coup was the Army. The Army in Ghana, as in many other newly independent African

states, is a combination of the old-time military personnel, which once served and defended the colonial regime and which remained in the Army after independence, and, on the other hand, the new men who joined the Army after the revolution.

Despite the influx of new men, the Ghanaian Army continued to be officered in large measure by foreigners, by military advisers plainly hostile to the revolution and to the trend toward socialism. British military continued to train Ghana's Army even after 1961, and 20 per cent of the officers had been trained in Britain. The revolutionary organizations and the ruling party failed to bring the Army under their political control and to link it and the destinies of its officers and men with the destiny of the revolution.

Such are the causes of the social and political division between the army and the revolution. The Army remained a reserve for reaction and imperialism instead of transforming itself into a people's army and hence a reliable force of the revolution itself.

* * *

Today the African revolution faces three alternatives:

—to turn inward and to shut itself up within its regional boundaries. This would mean not only giving up its principles of liberation and revolution but also surrendering its front-line defenses against colonialism and reaction;

—to enter into negotiations with neo-colonialism and reaction at the price of its independence and its material and moral gains; this would be tantamount to an admission of defeat by monopoly feudalism, capitalism and backwardness, would signify steady regress and, ultimately, return to colonial rule;

—to continue the revolution, effect a regrouping of forces in the light of the experience gained in the fight against colonialism and reaction.

This, the pathway of history, of hope and of life, is not a smooth path; but it is the only right path. And the fact that the African revolution has stood its ground, that it is carrying on, is proof of the correctness of this path.

However, to ensure advance along this path, it is essential to take into consideration one highly important matter.

Whereas the colonialists directed their recent attacks against definite strategic points in Africa, pooling their forces and shortening their lines as much as possible, and thus arriving at rapid results, the progressive and revolutionary forces, striving for formal and

quantitative "unity" with allies, extended their sphere of activity under the slogan of "besieging" the colonialist forces on a broad front and on a large scale. This over-extended their lines, enabled the enemy to infiltrate a kind of "fifth column" and restricted freedom of revolutionary action.

We hasten to say that we should not underestimate, either theoretically or practically, the importance of joint action and the fact that it brings certain gains on a broad front. But we should regard this action as a "supporting" one, and not as the main action of the revolutionary forces.

By the main action we mean perfectly feasible organized and tenacious military and economic resistance to colonialist military and economic action. Consequently, the formation of a broad African front should not hamper the formation of definite national and regional revolutionary units comprising all the revolutionary forces and institutions capable of quick and effective action.

To be able to act in this way the revolutionary core in Africa, in our view, should:

not allow itself to be drawn into actions that extend the battlefield more than the African revolutionary forces and their allies can actually hold;

set up systems for combined action by a

strike force and by defensive forces on a uniform pattern;

pursue a policy of peaceful coexistence, which is an objective law of the time. This would help avert a global war and at the same time make it possible to repel colonialist violence and counter-revolutionary action with redoubled force;

help to provide the political, economic, social, cultural and military conditions for the existence of revolutionary forces and regimes, so that all reactionary and puppet institutions serving as a base for the imperialist forces can be completely eliminated.

These measures would be an effective answer to the neo-colonialist policy of concentrating economic aid on those African and non-African states and regimes linked with neo-colonialism.

The African revolution with its vast potential still faces great odds. Hence the importance of the actions waged by it on its sacred soil, and the impact of its success on the history of the world revolution for a better life on earth.

The African revolution is taking place in an era of unprecedented opportunities for man, to the point of landing on the moon. This enhances its responsibility, which is to bring about the final defeat of colonialism in all its forms and manifestations.

Some problems of social progress

ALEXANDER SOBOLEV

Ph.D. (USSR)

THE AFRICAN CONTINENT is embarking on the highroad of progress.

Everywhere one can see the shoots of a new life, the birth, development and strengthening of progressive forms of social, economic and political organization of society. A slow but steady growth of industry is taking place, both education and culture are advancing.

But the conditions in which these problems are being solved are highly complex.

A serious aggravation of contradictions relating to the most profound aspects of the African revolution has taken place. The most important of them is the contradiction between imperialism and neo-colonialism, on the one hand, and the African peoples, on the other. And it is against the background of heightened imperialist activity that all the other contradictions should be examined.

The fundamental and urgent question is: what social forms will ensure the solution of these contradictions, overcome the difficulties and lead Africa onto the highway of progress?

In discussing these problems in the present article I shall confine myself mainly to the countries of Tropical Africa, and for this reason only some of the points raised can be applied to the Arab belt of the continent.

1. THE SPECIFIC FEATURES OF AFRICA AND THE GENERAL LAWS OF HISTORICAL DEVELOPMENT

The study of the prospects of social progress requires a scientific solution of a number of new theoretical and political problems which arise from the peculiarities of the historical development of Africa, the specific features of African society, and the present socio-economic situation on the continent.

Colonial domination in Africa was accompanied by ruthless and crude forms of plunder. In the structure of the economy there existed two parallel sectors — the colonial commodity sector and the traditional patriarchal sector between which there was no organic link. Colonialism, which squeezed dry the local form of economic structure, retarded its development for a long time.

Another specific feature of Africa is that the economy was based on natural, small-scale production at the embryonic stage and on tribal, communal relations. Most of the peoples did not experience land hunger and exploitation was mainly practised by non-economic methods of compulsion. Feudal relations existed in only a few countries.

Significant features of class relations in the African countries are extreme immobility of the social processes, slow rate of social differentiation, absence of clearly defined class boundaries, numerous transitional social groups, uneven development of these groups and their interpenetration.

The class relationships are affected also by the tribal relations existing in varying degree in all Tropical African countries.

The bulk of the population and the core of the communes consists of working peasants (80-90 per cent). As a rule these are impoverished peasants and agricultural laborers, but there are among them some well-to-do peasants. Extreme poverty is, however, the lot of the overwhelming majority of peasants. And this poverty, which is growing, is perhaps the greatest evil of our times, hampering the development of the productive forces.

Within the commune, because of the mode of distribution, there are no stimuli to increase output per man, to accumulate the means needed for further production, or to

modernize production. Moreover, the peasants and agricultural laborers are at the mercy of money-lenders, middlemen and rural merchants. The villagers are forced to pay exorbitant interest on loans. Besides, the villages bear a heavy tax burden. And the villager, unable to sustain himself and his family on the land, is obliged to look for work in the towns, where he falls victim to colonial exploitation. But he preserves his links with the village, which is actually one big family where he shares even personal income with others.

The foregoing suggests the following conclusions:

The bulk of the peasants of Tropical Africa (those who do not independently produce for the market), as regards property status, their role in production, the nature and scale of their remuneration, and perhaps even their outlook, are not petty-bourgeois in the ordinary sense of the word. They are poor peasants or agricultural laborers. The traditional stratum of petty bourgeoisie is not numerous in the villages of Tropical Africa and in some areas it is non-existent. In other words, the spread of a petty-bourgeois outlook in the countries of Tropical Africa is limited by the social set-up.

Because of its undeveloped character, conservative organization of production and obsolete system of distribution, the tribal community lacks effective driving force and appreciable internal resources for developing the productive forces, for extended reproduction. This community cannot in its present form lead on to socialism; far from facilitating any advance to socialism it is, on the contrary, a retarding force. It would, however, be incorrect to suggest that the community should simply be abolished by allowing it to break up into antagonistic classes as a result of the spontaneous development of commodity-money relations. The way out, perhaps, lies in preserving the democratic and collectivist attributes of the community and turning it into a production unit where all members would be equal and obliged to work, and where payment according to work done would be gradually introduced and an ever-widening range of individual and joint incentives provided. Such a regenerated and transformed community could ensure extended reproduction, serve as a form opening up broad vistas for the development of the productive forces in agriculture and the handicrafts.

In the course of this democratic reconstruction the rural population would pass through a process of renewal, and the peasants would

become an important productive and political force of society.

The growth and the moulding of the African working class likewise have their specific features. The emergence of the working class is associated with the penetration of foreign capital and it is opposed more to the foreign exploiters than to the local bourgeoisie.

The systematic efforts of the colonialists have imparted to the growing African working class some negative features: first, it is *not stable in composition*, for many return to their villages after working a year or two in the towns and are replaced by a new lot of villagers; second, many who stay on in the towns drift from one enterprise to another or migrate from country to country; third, the colonialists are doing their utmost to prevent the local proletariat from improving its skills, artificially to limit its political role, to stop it from organizing, to check the growth of its class consciousness, and thereby prevent it from fulfilling its historical mission as the builder of a new society.

But the march of history cannot be stopped. A modern proletariat, though still numerically small, has already emerged and is developing in Africa. This part of the proletariat is the most progressive section of African society and, in the final analysis, the class base and the builder of socialism. A new social force has thus appeared on the political arena of Africa, a force to which the future belongs.

The main social adversaries of the working people in the various countries are the commercial and industrial bourgeoisie which, in view of its connections with foreign capital, can be described as a comprador bourgeoisie; the "bureaucratic" bourgeoisie which has latterly strengthened its positions in a number of countries is the chief internal danger; the tribal upper stratum which uses semi-feudal, semi-capitalist methods of exploitation; in some cases a definite danger is presented by the national bourgeoisie even if it exists only in embryonic form.

Many African leaders, exaggerating the specific features of the social and spiritual life of the peoples of the continent, advance the concept of African exceptionalism, the idea that the historical destiny of the African peoples fundamentally differs from that of the rest of mankind, that there is a specifically African path of development and a specifically African socialism.

This is tantamount to claiming that Africa lies somewhere outside the mainstream of history, that the experience of mankind as a whole and its immense theoretical and scientific achievements are not valid for

Africa. If this were so the African peoples would hardly fall within the general orbit of civilization.

But the facts of history refute this idea. Marxists, and, as we know, African Marxists in particular, recognizing and taking cognizance of the specific nature of African reality, see in it only a particular manifestation of the general laws of historical development discovered by Marxism-Leninism.

Some African leaders do not agree with this and claim that Marxism either has not justified itself or it is obsolete. However, not a single substantiated, convincing argument has been advanced in defense of this thesis.

It was under the banner of Marxism-Leninism that the peoples of the USSR and the other socialist countries triumphed, and it is under this banner that the world revolutionary process, the class struggle in Europe, Asia, the Americas and Africa is developing today.

The theory of scientific communism has equipped mankind with knowledge of the laws governing the transition to socialism. Guided by these laws, the people of a number of countries have built socialism, created the model of a new society which is not only of national, but also of international, significance.

It is often said that the experience gained in building socialism in European and Asian countries is not applicable to Africa. Such theses of Marxism-Leninism as the dictatorship of the proletariat, the leading role of the Marxist-Leninist party and of the theory of scientific communism are being debated and even challenged, and controversies are going on concerning the methods of building socialism, the correlation of heavy and light industry, industry and agriculture, etc.

It seems to me that many, if not all, of these issues have become controversial because of misunderstanding or dogmatic interpretation of some laws or principles of Marxism-Leninism.

Clearly the prerequisite for man's transition to socialism is leadership by the working class. But, as we know, the laws of social development operate not in pure form, but as historical tendencies. Hence the forms in which the working class exercises its leading role, the concrete manifestations of this role at different stages of the revolutionary process and in different countries, are multifarious. For example, there was no working class in the Mongolian People's Republic when it stepped out along the highroad of progress. The historical mission of the working class, and in some respects also of the socialist

state, was undertaken in the case of Mongolia by the fraternal Soviet Union.

For present-day Africa this problem is seen in a still more specific form. The fight of its peoples for national liberation and social progress is a component of the world revolutionary process, which consists of three currents: the revolutionary constructive work of the peoples building socialism and communism and thereby deepening and carrying forward the world revolution; the national and social revolution of the peoples of the developing and colonial countries, and the working-class movement in the developed capitalist countries. In this revolutionary process the historical mission of the proletariat is carried out by the socialist system and the world working class. This is manifest in at least three respects: available to the African countries is the wealth of experience gained in building socialism; the socialist world system and the international working class are reliable and powerful allies of the African peoples in their fight against imperialism, for national freedom and social progress; and the socialist countries and the working class generally help to bring the ideas of scientific socialism to the African movement.

In these circumstances new solutions can be found—and the African peoples are indeed finding them—to the problem of the forms in which the leading role of the working class can be realized. The existence of the socialist world system makes it possible to carry out far-reaching social changes under the leadership of revolutionary democratic parties.

However, when the stage of building socialism has been reached, when modern production is making rapid headway and the working class has become mature, better organized, ideologically united and more numerous, the political, organizational and ideological leading role of the working class is bound to grow in the African countries.

The theory of scientific communism and the practical experience gained by the peoples in the revolutionary reconstruction of society also provide an invaluable groundwork for solving the problem of what methods to use in building the new life.

For instance, the experience of the Communist Party of the Soviet Union provides a wide range of methods of building socialism. In the early years of the revolution the attempt was made to smash capitalism by frontal attack, i.e., by taking the "shortest, quickest, most direct way of going over to the socialist principles of production and distribution," as Lenin put it. During the

years of the New Economic Policy the link between the workers and the peasants was strengthened also by all-round development of trade between town and country, private trade included. At that time a limited development of capitalism was allowed, and concessions were granted to foreign firms.

During the years of industrialization and the building of collective farms, owing to the conditions in which the Soviet Union found itself, to considerations of an international order, expansion of the productive forces was *accelerated*, as was the reconstruction of agriculture on a socialist footing.

On the basis of the experience gained to date in the transition to socialism it can be said that there are two basic methods of building the new life.

One is the method of radical abolition of obsolete socio-economic relations, resolute elimination of out-of-date structures by various means, non-economic means included, and accelerated growth of production and the creation of new forms of social life to meet political exigencies.

But there is also another method — the method of competition of differing structures, in the course of which the forward-looking rising structures enjoying the support of a revolutionary government triumph and the conservative, declining structures suffer defeat, the method of maximum application of economic laws for the purpose of fully revealing the progressive character of the emerging structures and finally ousting the moribund ones. This method presupposes gradual reorganization, reform of social relationships in order to reduce to a minimum the painful aspects of reconstruction.

Discussing the differences between these methods, Lenin wrote:

"Compared with the previous, revolutionary approach, this is a reformist approach (revolution is a transformation which shatters the foundations and roots of the old and does not remodel it cautiously, slowly, gradually, trying to break as little as possible).

. . . The greatest danger, perhaps the only danger, that confronts a genuine revolutionary is exaggeration of revolutionariness, forgetting the limits and conditions in which revolutionary methods are appropriate and can be successfully employed. Genuine revolutionaries have most often broken their necks when they began to write 'revolution' with a capital R, to elevate 'revolution' to something almost divine, to lose their heads, to lose the ability to reflect in the coolest and most sober manner, weigh things and ascertain at what moment, under what cir-

cumstances and in which sphere of action it is necessary to act in a revolutionary way and when it is necessary to adopt reformist action. Genuine revolutionaries will perish (not that they will be defeated from outside, but that their internal affairs will collapse) only if—and they certainly will, if they do—they lose their sobriety of outlook and take it into their heads that 'the great, victorious, world' revolution can and must solve all problems in a revolutionary manner under all circumstances and in all spheres of action."

How will the African peoples build a new life? By what methods? It is for them, of course, to decide. An examination of past experience, however, makes it possible to see clearly the positive and negative aspects of the forms and methods of building socialism already tested in practice, and this will most likely make it possible for them to advance with a minimum of error and cost and in a brief space of time to find their own effective ways of solving socialist problems.

2. THE AFRICAN REVOLUTION: ITS CHARACTER, FEATURES, DRIVING FORCES AND STAGES

A feature of the battle of ideas in recent times is that concepts of scientific socialism (in its entirety or its main components) are gaining ground in Africa, and that the efforts aimed at creatively applying them in solving the specific, and in many respects new and urgent problems of African reality, are becoming more varied and persistent.

A lively debate is going on around the choice of the way of development for the next few decades. Looking at things in the abstract, one might say that there are only two alternatives: the capitalist way and the socialist way. But real life does not afford even this freedom of choice.

The imperialist states no longer count on the natural and spontaneous development of capitalist relations as a result of the disintegration of the communal system, growth of the bureaucratic bourgeoisie, and the development of the so far numerically weak elements of the national bourgeoisie. In point of fact, they do not want this to happen, inasmuch as any advance, even on a capitalist basis, threatens their interests. The neo-colonialists are of course exerting every effort to implant capitalism in Africa, but what they want is a lop-sided, dependent capitalism completely tied to the foreign monopolies.

The imperialists want to keep Africa within the sphere of the world capitalist division of labor, prevent it from choosing the socialist road, preserve it as a raw-materials appendage

to the developed capitalist states. If they have their way, all the difficult and painful problems tormenting the continent will be aggravated.

There is another way — the way leading to socialism. It cannot be called an easy way, but, in the long run, it will ensure the solution of all the special problems confronting the African continent, satisfaction of the basic interests and aspirations of the people, economic independence and genuine progress. The peoples, all progressive forces are waging a struggle for this way. But to advance along it requires determined effort, the creative, purposeful activity of the masses guided by the revolutionary vanguard.

Three powerful enemies stand in the pathway leading the African continent to socialism:

a) imperialism, the entire system of neo-colonialism;

b) the local reactionary forces; they are not very strong numerically, but taking into consideration their position in the state machinery and the economy, their ties with imperialism, their position in political and other public organizations and in the army, it must be admitted that they are a formidable opponent of social progress;

c) the backwardness of the socio-economic structure of the African countries, the low levels of output in industry and agriculture, the poverty of the masses, and the cultural backwardness of millions of people.

The elimination of these obstacles; the defeat of imperialism and neo-colonialism on the continent and achievement of genuine economic independence; the political and economic defeat of the internal reactionaries and the establishment of genuine political and economic sovereignty of all the peoples in their own countries; the creation of broadest possible democracy and genuine participation of the people in the solution of economic and political problems; the liquidation of all forms of backwardness, and ensuring social progress; the creation of a society with a comprehensively developed economy; ensuring the flourishing of all aspects of the economy; the abolition of exploitation; a high standard of living, a just social system; genuine equality of all nations, tribes, men and women in social life, and the rapid development of culture—all this forms the content of the great social revolution the African countries are entering one after another.

In its present phase this is a national democratic revolution, because firstly, it is aimed at winning complete *national independence*, and, secondly, to ensure social and economic

progress. Moreover, the national and social problems are inseparably intertwined.

In certain respects the African revolution is accompanied by features unknown to any other revolution so far.

One of these is the priority of the constructive over the destructive tasks following the overthrow of colonial domination and the winning of power by the patriotic, popular democratic forces.

As has been said, feudalism never existed as a developed social system in most countries of Tropical Africa. Hence there is no need to uproot it. Capitalism, too, was absent as a system. And so there is no capitalism to destroy. These tasks, as we know, were solved in one way or another in all previous revolutions.

The specific nature of the democratic phase of the social revolution in Africa consists further in that in the overwhelming majority of cases there is a real possibility of avoiding civil war between antagonistic classes, of isolating the hostile class elements and compelling them to bow to the will of the democratic majority by peaceful political and economic means employed with the solid support of the people generally. But, needless to say, this does not imply complete rejection of coercion by armed force, of which the Marxists are accused by Left extremists. The political domination of the colonialists and racists can be ended only by armed action, and in some cases such action is the basic way to fight neo-colonialist regimes. Experience shows that armed clashes can and do take place in Africa. However, as a rule, these clashes have been associated with an upper-crust struggle for power by rival groupings.

The social revolution in Africa is unique also because of its unintermittent character, the progressive dynamism of its advance and development, the gradual transition from the solution of one task to the solution of others as strength is accumulated and social relations develop. True, with imperialism, neo-colonialism and its agents within the various countries trying to strangle the revolution, there have been ups and downs, and even some retreats, but the overall tendency towards accelerated advance is asserting itself and its further strengthening will to a large extent depend on the activity and consciousness of the masses, on the work of the patriotic revolutionary forces.

In the conditions of Africa reforms are becoming one of the ways of advancing the revolution, a method for solving contradictions, a driving force in the transition from one qualitative state of society to another.

As has been shown by the experience of many African countries, the general democratic tasks facing the continent cannot be solved within the framework of capitalism. These problems can be solved during the transitional stage which has come to be known as the non-capitalist way, the non-capitalist phase of development, that is, the phase when transitional tasks of a general democratic nature but projected towards the socialist perspective are solved. The term "non-capitalist way" has, of course, its inadequacies, but it is useful in the sense that it clearly points to the need for a more or less prolonged transitional stage on the way to socialism owing to the absence of the material prerequisites for embarking *directly* on the building of socialism.

Building socialism implies, firstly, the creation of powerful productive forces in industry and agriculture; secondly, socialized means of production and the creation of socialist relations of production; thirdly, the political organization of society on a socialist footing.

However, the objective preconditions for the solution of these problems are only being created in most African countries. There is a tendency to regard the initial steps towards socialization of the means of production, even of primitive tools, as building socialism. Socialization of the means of production is, of course, a step forward. But this alone, without a powerful material and technological base and without major achievements in the sphere of culture, does not amount to socialism. All the conditions—social, economic and cultural—and also some of the political prerequisites necessary for building socialism are created in the course of the transitional period we call the non-capitalist stage. Although at this stage a number of measures of a socialist nature are carried out they still do not add up to the establishment of a socialist society.

The non-capitalist stage is a complex historical phenomenon.

Firstly, it is a revolution limited in time. Its aim is to traverse in decades a path which took many other countries centuries. The peoples of Africa, having broken free from the fetters of conservatism, are beginning to scale the summits of progress.

Secondly, the socio-historical tasks which were solved by many societies under feudalism and capitalism and by the methods typical for these formations will in the pre-socialist phase be solved as general democratic tasks during the non-capitalist development. They will be solved by revolutionary-

democratic and socialist methods. That is why the economic and political program of the non-capitalist phase includes measures which carry the revolutionary process beyond the boundaries of ordinary revolutionary-democratic transformations and which contain more or less pronounced elements of socialism although in the initial stages they do not bring the country directly to socialism.

Thirdly, the non-capitalist way makes possible a grand historical leap from primitive, semi-slave-owning, semi-feudal, semi-capitalist relations, by-passing advanced capitalism, to a democratically organized society and, eventually, to socialism.

Fourthly, as regards its socio-economic essence the non-capitalist way is a phase of transition, and the society which takes shape along this way is a society with transitional relationships of production.

This transition has several aspects. First, the socio-economic aspect of this phase is characterized by the existence of a variety of forms of economic structure. Some of these combine in a somewhat contradictory unity features of the past and features of the future and hence themselves are traditional.

The concrete picture of the traditional relationships of production would be something like this:

1. the state sector. This is the future socialism in embryo.

2. The state-capitalist sector: enterprises jointly owned by the state and private proprietors. This is a transitional form.

3. The foreign-capitalist sector. This is a colonial, purely capitalist structure which embodies all the negative aspects of modern imperialism.

4. The private-capitalist sector. This is also a purely capitalist structure although it has specific features in Africa. In most countries this form is not yet widely developed.

5. The cooperative sector. In a number of countries this is a dynamically developing sector. Where there is no mature state sector the initial forms of cooperation may not be of a socialist character and, moreover, may serve as a disguise for the exploitation of the working peasantry by the tribal chiefs. But later, as this sector acquires more mature features, elements of socialism will, under certain conditions, develop within it.

6. The small-scale commodity sector and natural economy. The small-scale commodity sector in the African countries differs considerably from its counterpart in the capitalist countries. In interaction with the state sector and provided it receives aid from the state it tends to develop into various forms of co-

operation, thus engendering a socialist tendency.

Such is the complicated and varied picture of the transitional social relations taking shape in the process of the non-capitalist development of African society. It should be stressed in this connection that the role of the sectors, their importance in economic life, is far from identical in all countries.

The non-capitalist way develops as a result of the mutual influence and conflict of all these sectors. In the course of this struggle the structures left over from previous formations suffer defeat and are compelled to leave the scene. The socialist structures triumph and become predominant.

The superstructure of the state of national democracy corresponds to the non-capitalist way. The state can be just as diverse in form, shading and nuance as is the objective historical development of the African countries.

The superstructure conforms to the process of non-capitalist development if the entire policy of the state genuinely reflects the interests of the people and if conditions are created which preclude the possibility of a privileged group—the military, technocrats, or party bureaucrats — being able to seize the dominant position or even to establish their rule by removing the masses from participation in political life.

In the light of all this one cannot agree with the contention that power alone should be the source of socialism. Socialism, a higher type of democracy, derives from the people. It is built by all the working people. And it is the people who are the defendants of socialism against the monopoly capitalists, internal reaction and the threat of military coups.

3. THE DEMOCRATIC REVOLUTION AND THE PROSPECT OF ITS DEVELOPMENT INTO A SOCIALIST REVOLUTION

The ultimate aim of the non-capitalist stage, which is a continuation of the national-democratic revolution, is to ensure the development of this revolution into a socialist revolution, to prepare the conditions for the direct building of socialism.

Development along the non-capitalist way passes through phases which differ in character and duration from country to country. There is no strict order of succession for these stages. But there are historical junctures which characterize the sequence of the maturing of social relations in the process of non-capitalist development.

For many African countries the first stage, and in all likelihood a rather long one, will

be the *preparatory democratic period* when the material, social, political and cultural preconditions are created for the advance along the non-capitalist way.

There are countries in Africa where modern industry is non-existent or hardly exists, where there is no infrastructure and where agriculture is primitive and lopsided.

As a rule two sectors predominate in these countries: the natural, small-scale commodity sector with insignificant capitalist elements, and the foreign-capitalist, neo-colonialist sector.

The experience of these countries shows that the most important socio-economic task of the initial phase of non-capitalist development is to create a state sector as the embryo of further progress and a cooperative sector to prepare the millions of peasants for progressive forms of social life. The rudiments of industry (processing agricultural raw materials, production of consumer goods, repair of machinery, etc.) are created at this stage. Modernization of agriculture, increasing its productivity, and the use of modern implements, fertilizers, etc., assume special importance in the process of developing the co-operatives. Society pays serious attention to creating an infrastructure where it does not exist. On the whole, the object is to go over from simple to extended reproduction.

Two problems come to the fore at this stage: the attitude to the emerging private capitalist structure and the colonial sector. These are debatable matters. It is often maintained that the emergence and especially the development of a private capitalist sector should be opposed. Only time, the experience of each country, can provide the final answer. Everything depends on the circumstances, but as I see it one cannot always categorically deny the need to draw on private initiative.

Given power in the hands of the people, given a politically alert working people, and given contacts with the socialist world, a measure of private enterprise can perhaps be permitted, provided it is constantly controlled by a revolutionary society and the economic and political levers in the hands of the people's state are used to restrict the growth of this sector.

Still more complex is the question of the attitude towards the foreign sector. From the objective historical and international viewpoints the practicability and effectiveness of the non-capitalist path is ensured by direct and indirect aid of the socialist system and the resolute, uncompromising struggle waged by the peoples against imperialism and for the complete abolition of all types of colonial and neo-colonialist oppression. But it is hard

to imagine the African countries being able to isolate themselves from the capitalist world.

Experience so far shows that the traditional economic and cultural ties are likely to be maintained, in a modified form, for a more or less long period. In the present international situation, with the influence exerted by the socialist world, the developing countries may enter, and some already are entering, into various kinds of economic, trade, credit, scientific and technical relations of a new type. In the opinion of progressive African leaders, it is expedient to have these relationships refracted through the prism of state or mixed ownership. This would ensure a certain influx of capital and specialists and a growth of markets and at the same time safeguard the national sovereignty and economic independence.

The realization of the tasks of the first stage of non-capitalist development does not yet create the conditions for building socialism. It merely ushers in a new phase of non-capitalist development, that of *pre-socialist* reconstruction. The main aim at this stage is to build a modern light industry, to lay the foundations for industry making means of production, and a highly productive agriculture. In the sphere of social relations, socialization is carried further and, as the objective conditions ripen, partial and sometimes complete nationalization of the basic means of production is effected. The two sectors — the state and cooperative sectors, which form the base of the new society—become predominant. Natural economy is abolished. Small-scale commodity production is preserved to some extent in agriculture, handicrafts, and in the services.

As to the private capitalist sector (where it exists), it is maintained at the initial stage. But a steady process of ousting it by economic means is already under way, and it plays an ever smaller role in the economy. The matter of foreign-owned enterprises is decided in keeping with the concrete conditions.

As a result of these processes a relatively mature transitional society with several forms of economic structure takes shape, a society in which socialist and non-socialist elements interact, exert a reciprocal influence and compete with each other. On balance, however, the socialist elements, supported by the revolutionary government, should constantly gain ground and restrict the non-socialist elements, and economic planning should make steady progress.

The national democratic revolution grows into a socialist revolution, the non-capitalist way leads to the phase of building socialism. Changes take place also in the superstructure.

The state of the transitional period develops into a socialist state. But it is practically impossible to foresee all its concrete forms. They will be determined by life itself.

4. THE RELATIONSHIP BETWEEN POLITICS AND THE ECONOMY IN THE DIFFERENT PHASES OF THE AFRICAN REVOLUTION

In any revolutionary movement politics, i.e., the subjective factor, impart a vital impulse to the struggle. In the African revolution the role of politics is extremely great and it is constantly growing in breadth and even more so in depth. Politics influence to an ever growing extent the most essential aspects of the social relationships.

This is due to a number of historical circumstances: the grandeur of the revolution's aim — to build an economically developed, prosperous society, socialism, in the shortest possible time; the scale of the task — to build from scratch a powerful industry and a modern agriculture and rapidly to raise living standards; the novelty of the path — no one so far has taken the non-capitalist path in conditions such as those obtaining in Africa, which means that it will have to blaze the trail independently.

African society faces a dialectically contradictory problem: it is necessary to accelerate the building of the new life, to exert the maximum effort, but at the same time political and especially economic overstrain must be avoided. Only political leadership can find the solution to this contradiction. Politics, as Lenin noted, become the concentrated expression of economics.

The political approach implies a striving fully and deeply to reflect in political theories and actions the requirements of economic development and to find reserves and resources to meet the demands of economic and social progress.

It is up to the state to find solutions to such problems as planning, ensuring a harmonious balance between production and consumption, between industries producing consumer goods and means of production, between industry and agriculture; to pursue a tax and finance policy corresponding to the interests of the revolution; to wage an uncompromising struggle against corruption and all forms of plunder of state property; to promote the development of the more advanced and promising sectors of the economy; to solve the problems of accumulation, organize the training of skilled workers and technicians, ensure sound economic relations with the socialist countries and to mobilize all re-

sources to combat neo-colonialist oppression.

Moreover, it is up to the state to exercise control over the various private sectors: capitalist, small-scale commodity and colonial sectors.

From this the following conclusions can be drawn:

—the state must have scientifically substantiated economic and political plans which clearly define the strategic aims and the tactical methods for achieving them at each stage;

—for the national democratic revolution to develop successfully, the people and their representatives — the revolutionary patriotic organizations—must firmly stand at the helm of state.

* * *

Many of the peculiarities and specific laws of development of the African revolution are the result not only of the intrinsic features of African society, but also of the influence exerted by contemporary international factors and, first of all, by the existence of the socialist world system. It is indeed due to the influence of world socialism that the socialist tendency can assert itself in many aspects of African life, and an even greater variety of methods of building the new life be devised.

The socialist world system, the bulwark of human progress, exerts a *direct* and an equally important *indirect* influence on all social, political and ideological relationships in Africa.

The socialist system is the most sincere and consistent ally of the African people in their struggle against imperialism and neo-colonialism. It extends and will continue to extend direct and indirect political, diplomatic and, if necessary, military aid to the peoples battling for genuine independence and social progress.

The socialist countries extend many-sided economic, scientific and technical aid to the African peoples, promoting the development of industry and agriculture. They thereby, and also by the very fact of their existence, exert an influence also on the policy of the capitalist countries, compelling the latter to make concessions to the developing countries as a maneuver designed to safeguard their positions.

The socialist countries stand by the African working people. They are ready to march with them along the road to the triumph of socialism.

Africa has already given much to world history and will surely enrich it in the future with an even greater new, original and valuable contribution.

The mass party and socialist construction

IDRISSA DIARRA

Political Secretary, Sudanese Union—RDA (Mali)

AMONG THE MANY theoretical problems posed by the spread of socialism is the problem whether a mass party, that is, a party with a national rather than a class following can ensure the building of the new society.

The problem should be seen against the background of the emancipation of colonial peoples and the spread of socialism when some mass parties are actually taking part in building the new socialist society. We are now in a position to discuss this purely theoretical problem on the strength of facts, in the light of the experience of a number of countries.

This problem, only now coming to the fore in Africa, is bound to gain in importance. And for those mass parties currently engaged in building socialism its significance is great indeed. Depending on its solution, the problem may or may not occasion difficulties in these parties by giving rise to what we might regard as unnecessary differences. That is why we feel that it merits thorough study, although it has not yet come to a head. Clarifying the issue through frank discussions we can avoid misunderstanding and contribute to the solution of the problems of socialist construction today.

We do not propose to go deeply into the but will merely state the opinion of our Party on this issue.

We think that a socialist trend of development can be defined by criteria which we would list as follows:

—public or cooperative ownership of the basic means of production;

—no large-scale private property in agriculture;

—state monopoly of foreign trade;

—distribution effected chiefly by the state sector and the self-managing sector;

—an independent national monetary unit.

These criteria, we believe, make it possible clearly to define the policy of building socialism, especially if the policy is pursued by a mass party based on democratic centralism.

To be sure, the specific content of these conditions and the extent to which they are achieved may vary. But this is a question of the stages of the socialist construction; it is not, in our view, a matter of questioning the orientation. At any rate we hold that a country striving for the objectives listed above is building socialism.

We also think it is necessary to specify whether there is a fundamental difference between the socialist and the non-capitalist roads. This term came into being some years ago with the liberation of the colonial peoples. Some of these countries have, under the leadership of their mass parties, carried out a series of structural reforms the general nature of which undoubtedly fits into a socialist perspective.

That being so, why is it that in speaking of these countries the term used is the "non-capitalist way" and not the "socialist way"?

As a rule, the countries which are building or have built socialism are doing or have done so under the leadership of a class Party, a vanguard party based on Marxist-Leninist principles. At present some of the new countries have, with the aid of a mass party and not a vanguard party, opted for a way which can be essentially defined as the socialist way. While the objectives in either case are identical and the methods of attaining them

more or less similar, the instrument is different. This, in our view, calls for deep-going theoretical analysis, since the vanguard party was, until recently, considered an indispensable instrument for building socialism. Indeed, there is so far no objective proof that a mass party can bring the socialist revolution to its goal. All we know is that so far mass parties have been able to take a road which, generally speaking, is marked by socialist features, but we have no final proof that these parties can carry the development through to the ultimate goal. We are bound to admit, therefore, that certain mass parties constitute a vanguard force, that a mass party can follow a line whose implementation and whose objectives fit into the socialist perspective.

According to one concept, the activity of a mass party of this kind ensures non-capitalist development, opening the road to a new and higher phase, the socialist phase. As for advancing along this road, leadership by a class vanguard party is considered indispensable.

The advocates of this concept can draw on historical experience in the sense that socialism has so far been built only under the leadership of a vanguard party. However, the lack of experience in building socialism under the leadership of a mass party is by no means evidence of inability on the part of the latter to guide the advance to socialism.

Our position on this issue is that there is no qualitative distinction between the non-capitalist and the socialist ways. But socialist development is a stage by stage process: socialist changes in the sphere of production and distribution, building socialism, consolidating socialist society, and building communism.

We believe that in the conditions provided by liberation from colonial rule a mass party can carry the socialist revolution through to the end. And we will try to prove our point without claiming any monopoly of the truth in the matter. On this issue as on any other, the last word will be said by time; experience will show. But even if the attempt to build socialism under the leadership of a mass party should fail, it would be wrong to conclude that socialism cannot be built. For, to go by this kind of logic, one could have inferred from the defeat of the Paris Commune and the Russian revolution of 1905 that a vanguard party is unable to take power and build socialism.

Before proceeding to a specific examination of the possibility of building socialism under the leadership of a mass party it should be noted that there are important distinctions

between the numerous ruling parties in the African countries. The point is not to examine these distinctions here but to stress that in dealing with the problem under discussion we take into account only those mass parties

—in which unity has been achieved by free consent;

—which are based on democratic centralism;

—which have firmly declared for the socialist road of development and base their activities on the theory of scientific socialism;

—which pursue a genuinely socialist policy.

To attempt an answer to the question whether a mass party meeting the foregoing requirements can in definite conditions carry the socialist revolution through to the end, it is first necessary, in our opinion, to compare the conditions in which those parties that have built socialism had to operate with those in which the mass parties intent on building socialism are presently operating.

The spread of socialist ideas in Europe in the second half of the last century was due mainly to the growing realization of the completely unwarranted social injustice based on arbitrary power. The sharp antagonisms of the time, aggravated by the rapid industrialization, led to an ever more distinct division of the peoples into antagonistic social strata. The writings of Marx and Engels, which gave a solid theoretical basis for the hitherto unclear socialist ideas and which led to the rise of the Communist movement, were a reflection in ideology of the conflicting interests which spilled over into class contradictions.

The capitalist era—undoubtedly the worst period in human history—gave final form to the division of society into antagonistic classes. Lenin's writings and the rise of Communist and Workers' parties were directly prompted by social relationships under which man was of no account. These social relationships naturally led to the founding of a revolutionary vanguard party openly demanding the forcible seizure of power to establish the dictatorship of the proletariat which would pave the way for a classless society.

All the class vanguard parties, whatever their name and the way in which they won power, rose from a society in which contradictions had reached an extraordinary degree of sharpness and which was divided into antagonistic classes.

The conditions in which some mass parties in Africa set about building socialism were different.

Towards the end of colonial rule African society bore the following characteristics:

—feudal overlords had become helpers of the colonial authorities, losing all prestige; they could rely only on the forces of the colonial system;

—under colonial rule, the proletariat developed as a social stratum. Although the proletariat is small in number compared with the remainder of the population, it constitutes, in alliance with other social strata, a sizable organized force. It comprises all of Africa's wage workers irrespective of their social condition. A working class in the European sense does not exist as such;

—a stratum of traders, mostly middlemen using foreign private capital, have almost completely monopolized imports and exports and own the scant means of production available;

—impoverished peasants make up the bulk of the population. Many of them own land, but they must pay rent to the tribal chiefs.

While African society in the twilight of colonial rule has antagonistic interests and displays all the signs of an inevitable break-up into antagonistic classes, it is distinguished by at least two important features.

First, the division of society into definite strata is not yet complete. Social relations—relationships between exploiters and exploited—have retained the patriarchal forms which conceal their true nature.

Secondly, the presence of the colonialists, that is, foreigners, blunts the conflict of interests in African society. The paramount contradiction of colonial times is the antithesis between the interests of the colonial powers and the basic interests of the oppressed peoples. This contradiction forces all others into the background.

These two features explain why vanguard parties in the usual sense of the term, that is, class parties, have not appeared in Africa. By the end of colonial rule the situation had become more favorable for social differentiation but it would be wrong to claim that society is already divided into antagonistic classes. Contradictions and social distinctions are not sufficiently pronounced to do away with the solidarity of African society.

Thus, the absence of a vanguard party is due to the absence of economic and social soil out of which a party of this kind grows.

This is borne out by the history of the African Democratic Association (RDA), a progressive anti-colonial movement rather than a vanguard party. Its more mature members were well aware of the direct connection between colonialism and capitalism, but for strategic reasons they relegated the fight against capitalism to a secondary place. The need to solve the main contradiction of the

period, that is, to destroy the colonial regime, impelled the Democratic Association to give priority to national objectives. The situation was such that the masses while mature enough to resist the colonial regime were not sufficiently mature to wage a class struggle.

Some branches of the Association which took a different way were unable to achieve their aims. They had to fight on many fronts at once, at a time when the masses were not ready to render them effective help.

Branches of the African Independence Party (AIP) likewise put forward national liberation, and not the seizure of power by the workers and peasants, nor the fight for socialism.

When the African states first gained independence conditions did not favor the founding and the functioning of a vanguard party. Today, however, the situation in many countries is much more favorable. Indeed, the policy of encouraging foreign and national private capital pursued by a number of governments tends to aggravate existing contradictions, and eventually new conditions will no doubt lead to the formation and growth of a vanguard party.

Not so in those countries where the activity of the ruling mass parties is directed towards gradually solving the basic contradictions of society.

In contrast to the former, the contradictions in the latter case, instead of becoming aggravated, are ironed out. Socialization of the means of production and distribution has increased the number of working people in the state sector, those natural supporters and defenders of the Party's socialist orientation. Originally this orientation relied chiefly on volitional factors, but since then the changes in the economic structure have extended the objective base of the fight for the socialist way.

Simultaneously the objective base of the forces opposing the socialist orientation of the Party is shrinking.

At a time when the objective base of the fight for socialism is being extended while that of those opposed to socialism is shrinking, it would be paradoxical to alter the nature of the instrument of this evolution. Fundamental structural reforms, which add up to a genuine revolution, were effected under the leadership of the mass party which, even though it was a heterogeneous group, pressed forward on its course. And there is no reason to believe that this instrument which has proved adequate to solve basic contradictions, will turn out to be less so in dealing with lesser contradictions.

A serious objection can be raised to this proposition, namely, that there remains the core of the anti-socialist forces, which is dangerous in itself and is building up its fighting capacity; the anti-socialists are becoming more desperate as they try to check socialist construction, and, aware that their positions are hopeless, may resort to direct action to overthrow the regime.

There is something in this objection, for objectively the counter-revolutionaries are building up strength. Ghana has shown that this process may even reach a culminating point. The question is whether the growth of a mass party into a vanguard party can prevent this.

To answer this question, we should imagine the possible results of the development of a mass party into a vanguard party.

In addition to the purely practical problems that the development would engender, it would result in subjective contradictions arising from the expelling of large numbers of members being added to the objective contradictions and conflicting interests. Ex-Party members may well be expected to retain some influence and to reinforce the core of the opposition. At best they could be a vacillating group likely to ally itself with the opposition at any time. This aggravation of the political contradictions could effect the armed forces and impel them to embark on hazardous adventures.

That is why we think it would be wrong at the moment to add to the number and gravity of the contradictions in the countries currently building socialism under the leadership of the mass party, and to turn undercurrents into open political struggles, particularly now that we know time is working for us. No party aware of its responsibility has ever rejected a part of its membership of its own free will, thus reinforcing the opposition, particularly since neither the moderate nor the wavering elements in the party take any action detrimental to the general line.

If the objective base of socialism is extended in step with the implementation of structural reforms, the party will become sooner or later and at all levels the exponent of the will of the progressive forces. At a definite stage the dialectic of development will lead to qualitative change in the party.

The qualitative reshaping of the party coming from its local organizations in keeping with objective requirements will take place in conditions guaranteeing the complete safety of the change. At the same time the political struggle will enter a new and higher stage characterized by the growing isolation

of the forces opposed to socialism and by a rapid contraction of their objective base.

We think this is the direction the well-considered strategy of a party determined to carry the socialist revolution through to its completion, with a maximum guarantee of success, should take.

As we see there can be no one answer to the question about the nature and structure of a party rallying the masses to accomplish the socialist revolution. The answer will differ according to whether it concerns parties in opposition and striving for the socialist revolution, or ruling mass parties that have begun to carry out the socialist revolution.

Regarding some of the parties of this type, including our own party, the Sudanese Union, we think they should pursue to the end the efforts to build socialism while retaining their present character. If it is true that every new situation necessitates new solutions, there should be an original solution to the problem of building socialism in those countries which begin to do so immediately upon shaking off colonial dependence.

The experience gained so far in building socialism shows that the same ways, means and strategy cannot be wholly applicable in every case. Here we would like to make a remark about the peaceful character of our revolution. In principle, we are neither for nor against armed force. We favor it only when it is discovered to be absolutely necessary, and we oppose it when we consider it to be useless, and when it can be avoided. Some people are prone to treat any revolution accomplished without bloodshed in a condescending way, for they see armed force as the only criterion of revolutionary quality. We pay homage to those parties which had to use force to achieve their goal, for many of their members gave their lives in the process. Those parties did so because they had no choice—because in conditions of peace the balance of forces was against them, whereas the resort to force tipped the scales in their favor. However, there is a yearning for armed struggle also among the African mass parties building socialism, and some of their members even develop an inferiority complex because there is no such struggle.

Being neither revolutionary anarchists nor nihilists, we regard the resort to armed force as an extreme means, to be used only when all other means have proved ineffective. We want to make our society socialist by peaceful means. We realize and appreciate the difficulties. We therefore believe that every real socialist can and should make an objective appraisal of our experience and the experience of other brother parties.

We think, however, that it would be untimely to deliver a categorical judgment on the work of our parties, since their activities are only now beginning to unfold. To do so, would, in our view, cause confusion in the mass parties, which are wrestling with enough difficulties as it is, as they blaze their own trail to socialism in the new conditions of the second half of the century. Such judgment could injure the prestige of these parties and, objectively, strengthen the opposition. That

is why we think theoretical research should draw a distinct line between the strategy of the mass parties in power and working to build socialism, and the strategy of the progressive opposition in those countries where the parties in power are not striving for a genuinely socialist perspective, and where development may, given certain conditions, lead to the rise of revolutionary vanguard parties.

New type of relations

Some aspects of the cooperation between
African and socialist countries

KHALED MOHI ED-DIN

Secretary General, UAR National Peace Council

FOR A LONG TIME, the white man in Africa symbolized slavery and exploitation. This situation changed completely with the rise of the socialist countries, which established with the developing countries of Africa relations based on equality and mutual respect. Thereupon Africa came to know a new kind of white man, a fair partner and a friend helping the Africans to achieve freedom, independence and social progress.

The imperialists argue that the signs of civilization in evidence in Africa are due to the colonization of the continent and that the African peoples can make progress only by relying on the imperialist West.

Historical reality gives the lie to this claim. Actually, the signs of civilization — roads, bridges, cities, industry — do not disprove the existence of backwardness. These seeming elements of progress were created for the purpose of plundering Africans. They are little more than camouflage for the appalling backwardness of the continent.

Progress is gauged not by the semblance of civilization. It requires a solid groundwork for economic and technological development, which alone can bring the people prosperity and happiness.

A country which sets out to accomplish this task is bound to take the non-capitalist road of development and subsequently to advance

to socialism. In the economically weak countries, the capitalist road signifies dependence on foreign monopolies, that is, continued backwardness. This is the reason for the emergence of the non-capitalist road, an objective necessity realized by those revolutionary leaders who want their countries to be genuinely independent.

But try as it may, Africa cannot cope single-handed with the formidable problems of achieving speedy and comprehensive progress; aid is needed from the more developed countries. This aid comes to it from socialist and imperialist countries alike.

Western aid does not enable Africa to make real progress, for it bypasses those branches of the economy that are indispensable for genuine advance. In the case of U.S. aid, for instance, only 10 per cent is spent on industrialization.

An analysis of the pattern of French aid to Africa shows that a substantial proportion of it is earmarked for military purposes, a bigger police force and stronger security agencies, the upkeep of French experts and officials employed in the countries concerned, and the French government agencies operating on the continent.

Soviet aid, on the other hand, is distributed in an entirely different way. Seventy per cent of the loans and credits granted to the developing countries by the USSR is used for indus-

trial construction and the organization of profitable production.

The trade policies of imperialism are designed to drain Africa of its riches. Ever lower prices are paid for African raw materials. The price of cocoa-beans, for example, which in 1954 stood at 58 cents per pound on the New York Stock Exchange, dropped to 37 in 1955, 20 in 1962 and to a meager 16.3 cents in 1964. The same fate befell copper, which sold at 42 cents in 1956 and 28 cents in 1963.

The fall in prices paid for African raw materials is accompanied by rising prices for imported manufactured goods. A jeep, for example, which in 1954 equalled the price paid for 14 sacks of coffee, now requires 39 sacks.

Owing to non-equivalent trade with the West, the developing countries have during the last decade incurred losses several times as great as the total amount of Western aid to Africa.

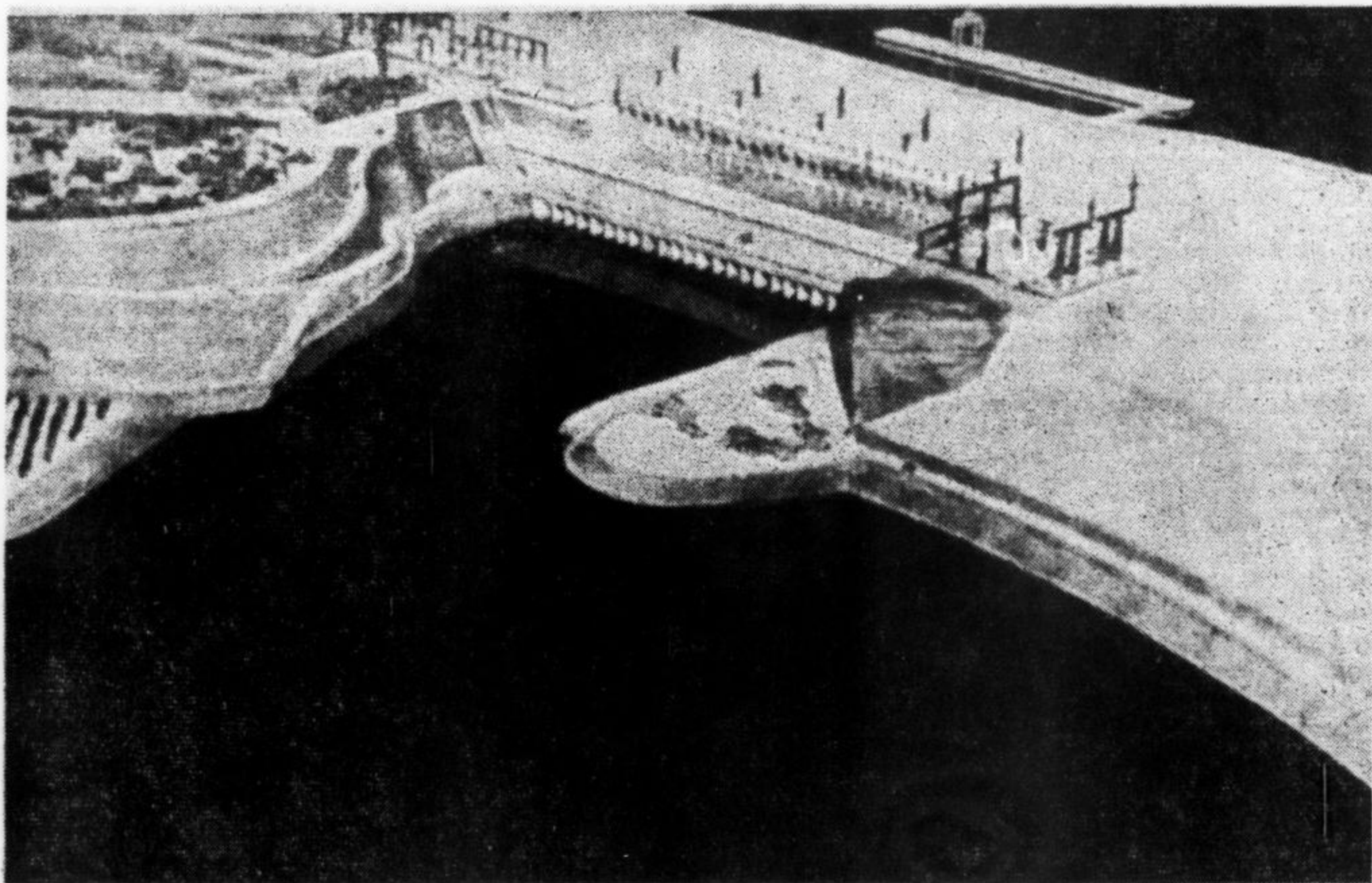
Thus trade and economic relations with the imperialist countries are whittling down Africa's riches, leading to increased exploitation

of the people. On the other hand, the socialist countries establish with the newly-independent countries mutually beneficial relations based on equivalent exchange.

Cooperation with the socialist countries is important not only because these countries treat the underdeveloped countries as equals. Its importance is not limited to mere advantage, low-interest loans, or disinterested aid in building enterprises and in training personnel. Nor is it limited to the socialist countries' support in establishing new, fairer relations on the world market. The value of this cooperation lies, first and foremost, in the fact that it enables the newly free countries to attain genuine independence and to get rid of every form of pressure.

Had it not been for the material and moral support given to many African revolutionary states by the socialist countries, the imperialists would not have had much difficulty in bringing these states back into their orbit and, pressed by the need for aid, some progressive

SCALE MODEL OF ASWAN HIGH DAM AND HYDROELECTRIC STATION



With the assistance of the Soviet Union, there was built on the Nile at Aswan in the UAR, a high dam and hydroelectric station of 2.1 million kw. with a yearly electrical energy production of 10 billion kwh. According to Egyptian economists this project when completed will increase the national income of the UAR by 234 million Egyptian pounds, or by 18 per cent as compared with the 1959-1960 budget year. Overall agricultural production will increase 1.5 times. The general volume of assistance rendered by

the USSR to African countries in the planning of complex enterprises and in technical cooperation in carrying out various projects reached 1.5 billion roubles at the beginning of 1966. About 70 per cent of this went into the development of industry. Altogether the USSR is now helping in the building of 250 economic projects in various countries of Africa. Up to the beginning of 1966, 90 enterprises and other projects built with the cooperation of the USSR had been put into operation.

regimes would have had to accept a number of compromises with the imperialists.

Africa's aid from the socialist countries makes the imperialists revise their attitude, ease their terms somewhat and agree, in a number of cases, to build important projects. This is something they would never have done unless the developing countries had had the option of readdressing their requests for aid and support to the socialist community.

It should be said that the socialist countries need for themselves the means they disinterestedly make available to the peoples of the one-time colonies. They cannot meet by themselves all the immense requirements of the developing countries. Hence they should not be expected to shoulder the whole burden of direct material and technological aid. The important and decisive thing is that the aid they extend to the African countries is an example and a weapon for the latter, and indeed for any developing country, in the fight to secure Western aid without strings.

The aid given by the socialist countries enables the African states gradually to win more favorable terms from the West.

Another important fact is that the socialist countries help the developing countries in building state-owned plants unlike the West, which prefers to put its aid into building private enterprises. Aid from the socialist countries strengthens the public sector and helps to implement the principle of government control of the economy. In other words, it helps Africa to make real and important headway.

For all the manifest importance of cooperation with the socialist countries, certain objective factors in Africa today adversely affect the trend towards closer relations between African and socialist countries.

Among these is the West's political, cultural and ideological influence, which is gaining ground in the administration and in the armed forces of some countries. Contacts between certain African countries and the socialist countries are seriously handicapped by survivals of anti-communism, by fear and mistrust of communism that are fomented in a variety of ways. These realities make it necessary for every advocate of cooperation to exert much effort in the ideological field to weed out the survivals of anti-communism.

To promote cooperation between the socialist world and African countries it is, moreover, essential to combat monopoly domination of the world market and imperialist provocations in the international arena which, increasingly, assume the form of naked aggression.

The newly-free countries must solve the problem of non-equivalent trade which forces them constantly to solicit loans from countries that enrich themselves at their expense. Besides, they should find a radical solution to the problem of material and technological aid making it possible for them to receive this aid from different sources without any strings.

In this connection, the special nature of the aid Africa gets from the socialist countries should be re-emphasized. The purpose of this aid, which has manifold aspects, is to afford Africa the opportunity to shed all dependence and lay the foundations of genuinely progressive development.

The African peoples have a long and hard fight ahead to lift themselves out of age-long backwardness. Success in this endeavor necessitates a mustering of all their strength and energy. Socialist aid plus revolutionary national leadership are the earnest that the African masses will see their hopes of progress, prosperity and complete independence come true.

Structure and position of the working class in Senegal

M. DIOP

General Secretary, African Party of Independence of Senegal

PROBLEMS OF A socio-economic nature loom large at the present stage of the revolution on the African continent. The solution of these problems today and especially in the future rests largely with the emerging working class, the most progressive and revolutionary force in society. Hence the importance of studying questions associated with the structure and the position of the working class in Africa, its place in the African revolution, and its potentialities. There is, however, a regrettable dearth of factual and sociological data essential for any thorough analysis of these questions. Moreover, the amount of statistical and other data available varies sharply from country to country and this makes it difficult to obtain a complete picture of the situation.

Nevertheless we feel that an analysis of the structure and position of the working class in Senegal will help to determine the role and significance of this class in the social life of our country. Some of the points and conclusions could perhaps be extended also to other African countries, although it goes without saying that a special study is needed in each particular case. It should also be said that the numerical strength of the working class, its national composition, structure according to level of skills, and distribution among the various branches of industry clearly reflect the general features typical of the level of development and the socio-economic system of Senegal.

With a population of over three million, the total number of wage and salary earners runs to 110,000; of these 73,000 are manual workers. The share of Europeans, chiefly French, in the labor force is approximately nine per cent; moreover, the lower the level of skills the greater the number of African workers. Thus, manual workers are almost exclusively Africans, as can be seen from the following table:

	Africans	Europeans
Executives	2,000	4,000
Office employees and officials	25,000	5,000
Skilled and semi-skilled workers	36,000	1,000
Unskilled workers	37,000	—
	100,000	10,000

The largest contingent of the Senegalese labor force is the railway workers. Next come the agricultural laborers. Third place is occupied by the oil-mill workers, followed by the textile, knit-goods, garment and footwear industries. This shows that the Senegalese working class is engaged chiefly in light industry. The absence of large-scale industry and the low skill and educational standards retard the development of class consciousness among the proletariat.

On the other hand, if we examine the distribution of wage-earners in industry and in the services depending on ownership—state-owned or private—we find that for every worker employed in the state sector there is an average of six in the private sector. And inasmuch as the private sector is basically foreign and neo-colonialist, the share of the nationalized enterprises in the "national development" of industry in Senegal is negligible.

The low level of development is evidenced by the distribution of workers according to skills, especially as compared with any industrialized country—France for example. Skilled workers and those engaged in specialized fields comprise 42.1 per cent of the working class as compared with 72.8 per cent in France, whereas the share of unskilled is 50 per cent in Senegal and only 14.3 per cent in France.

The low percentage of foremen and apprentices of local origin, the high percentage of

women among the unskilled (61 per cent) and the total absence of women foremen, and the high percentage of Europeans (91.6) among the executives, administrative staff, engineers, etc., are the earmarks of an economically underdeveloped country until recently under colonial rule.

Other features are the low standard of living, poor housing, and inadequate safety provisions and industrial hygiene. There is a yawning gap between the wages of Africans and Europeans.

If we take the total of wages paid in 1962 in industry we find that some 11,500 Africans received 2,700 million francs, while less than 1,000 Europeans received a total of 1,820 million. In other words, the average wage of one European is equivalent to that of approximately eight Senegalese.

A comparison with wages in France gives the following picture:

Monthly Wages in 1966
(in African francs)

	<u>Senegal</u>	<u>France</u>
Unskilled workers	5,000	31,600
Skilled workers	13,500	45,700
Foremen	30,000	72,250

This comparison shows that the lower the skills the wider the gulf between the two groups of workers. Whereas the French foreman gets more than double the wage of his Senegalese counterpart, the French laborer gets six times more. This shows that the lower the standard of living, the greater the tendency for it to decline.

Housing conditions are particularly squalid. Many, including nearly all unskilled laborers, live on the outskirts of the towns in wretched plywood or tin hovels, five to 10 people to a room. In Dakar as many as 20 share a single room. Water consumption is strictly limited, the more so since the water supply in these areas is generally poor. There are no electricity, no sanitary facilities and no sewage system of any kind.

The factors underlying industrial development in Senegal are revealed in a study made by J. Mas. "Industry in Senegal developed in an atmosphere of extreme liberalism," he writes. "Capital, mainly French, flowed into Senegal in search of profit, but only when the profits were not less than those derived from investment at home. In other words the industrialists were out to extract the greatest possible gain." The burden of this drive for maximum profit falls on the shoulders of the Senegalese workers. Dakar industrialists economize at the expense of funds that should be used for labor protection and safety devices, which accounts for the high rate of industrial accidents.

Women and children, the latter often from the age of nine, work in conditions of dubious hygiene. Particularly deplorable is the plight of women employed in the fish canneries. They

live in incredibly crowded conditions without elementary conveniences. A recent survey, published in the *Dakar-Matin* on August 10, 1966, showed that women employed in the Dakar refrigerator plants "often have to work ankle-deep in water."

On the other hand, the rules in the enterprises are stringent, with frequent dismissals, fines and temporary layoffs from four to eight days.

The educational level of the Senegalese workers, too, is low, for schools are few. The percentage of illiterates among the adult population is as high as 95 for men and 99 for women. The second four-year development plan envisages school facilities for only 40 per cent of the population. Most of the unskilled workers are illiterate.

Unemployment, both full and partial, is the scourge of the Senegalese worker. Lack of statistical data makes it difficult to determine the exact number of totally unemployed, but at any rate it ranges between 10,000 and 20,000. For example, more than 15,000 unemployed were registered in the Dakar Labor Exchange at the end of 1963, but this undoubtedly falls short of the actual figure. Short-time working and temporary shut-downs are widely practised, and the seasonal nature of many jobs adds to the number of partially employed.

* * *

The working people have waged a bitter struggle for better conditions. Between 1947 and 1957 the former West Africa witnessed 104 labor disputes involving 95,000 workers and resulting in a loss of 615,000 man-days. In 1958 there were strikes at the SOCOCIM works (20 days), in the food-processing industry (16 days), and in the postal and telegraph service (5 days), not to mention strikes by municipal workers and firemen.

In 1959 a 12-day strike of 14,000 government employees was broken by the wholesale dismissal of 3,000 workers. In 1960 food-processing workers staged a 24-hour strike, and in 1961 1,500 dockers struck. The workers of the ICOTAF enterprise downed tools for five days in 1962, and for two weeks in 1963. In August 1966 taxi drivers were on strike for 10 days. Thus the working class has been carrying on the struggle from year to year in defiance of the government's counter-measures and the new code of labor laws.

The strike movement has yielded considerable gains. In the private sector wage increases ranging from 11 to 40 per cent have been won. The conditions of office workers have improved, in particular following the postal and telegraph workers' strike. Another result of this struggle is the Africanization of personnel. Moreover, the employers have had to agree to seven national and eight local collective agreements. In the sphere of social legislation the workers have won three weeks' annual holidays with pay and the right to leaves of up to 10

days for personal reasons. Besides, it was thanks to the workers' struggle that safety regulations and rules for combating occupational diseases were introduced in the private sector, and family allowances and pensions increased.

The strike movement and the struggle of the working class generally could have yielded even better results had not the trade union movement been divided. The most advanced and class conscious leaders of the working masses have worked hard to unite the trade unions. The most recent attempt in this direction was undertaken last August when an appeal to all unions to get together was issued by six union organizations stressing the "urgent need to unite the working class by establishing a single trade union center independent of political parties and international organizations." There is no doubt that unity is the only way to new successes for the Senegalese working class.

In 1957, with the founding of the Independence Party, the working people acquired a political organization resolved to uphold the rights of the working class. Basing itself on Marxism-Leninism, this Party plunged into the thick of the struggle and won important gains. When independence still was not on the order of the day, it organized and successfully conducted the national-liberation struggle. It worked for the Africanization of cadres and for diplomatic relations with the socialist countries. Throughout these difficult struggles, which often called for self-sacrifice, the Party upheld the honor and dignity of the Senegalese working class. Many of its officials and members sacrificed their lives or spent long years in prison.

However, in the course of the nine years of its existence, owing to inexperience and the complexity of the local conditions, it made mistakes, some of which had grave consequences. The time has now come to exert every effort to rectify these mistakes in order to ensure further success for the working class and to promote the progress of our people.

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A look at the position and structure of the Senegalese working class will reveal a number of specific features, of which some help to advance its struggle and others tend to retard it.

A positive feature is that in Senegal the working class took shape earlier than in other West African countries. Its most united, experienced and tested section is the railway workers. Moreover, although it plays a comparatively small role in the overall system of social relationships, the working class is relatively bigger than that of the other African countries, with the possible exception of those with a developed mining industry, such as the Congo (Kinshasa), South Africa and Zambia.

Another positive feature is the degree of concentration of the working class. The fact that 80 per cent of all workers are to be found in the Cap Vert area facilitates their organization.

Indeed, this is one of the most important factors promoting the growth of class consciousness. Moreover, this concentration in the "Wolof triangle" compels the workers to speak the Wolof language regardless of where they came from.

It should be mentioned that the working class and sections close to it make the third biggest contribution to the national income (32 per cent), after trade (33 per cent) and agriculture (34 per cent). This gives an idea of the role it plays in production, a role which undoubtedly will continue to grow.

Lastly, a feature of the Senegalese working class is its militancy. With the general railway strike of 1937 in Thies and the general strikes of 1946 and 1952, our working class entered, so to say, the modern age. Needless to say, independence was accompanied by many new problems which to some extent disoriented the workers and, above all, prompted them to re-examine their traditional methods of struggle. But, the difficulties notwithstanding, the struggle is continuing, and this is an encouraging sign.

At the same time the working class has features reflecting its relative weakness. Even though it is older than the working class in the neighboring countries, it is still very young, and hence its organizations too are weak.

By and large our working class suffers from a lack of vocational training. Few workers can go to professional schools, and the fact that those who do usually become office employees after graduation does not help to improve the skills of the working class. Another adverse factor is that the employers are satisfied with using low-skilled labor.

Moreover, the unemployment constantly spells insecurity. Chronic unemployment means that there is an excess of supply over demand on the labor market, and this keeps wages down, tends to prevent strikes, fosters parasitic tendencies and helps to swell the lumpen-proletariat. Other negative features are the slow rate of growth of the working class, the absence of heavy industry which prevents the working class from playing the decisive part in the national economy, and the limited employment of women in industry.

Half of the working class is of urban origin. This is an indication that the working class began to take shape in our country earlier than in countries where most of the workers come from rural areas. However, in a country like ours where the class consciousness of the workers is generally at a low level this makes for the spread of petty-bourgeois ideas. At the same time the negligible percentage of agricultural laborers hampers contact between the working class and the countryside.

In appraising our working class some other circumstances of a contradictory nature should be taken into account. The bad conditions engender militancy, but at the same time they

to some extent channel the class struggle onto purely economic lines. While the dominant position occupied by Europeans in a way gives a political tinge to the economic struggle, linking it with the fight against imperialism, it tends to impart a racial connotation to the concept "bourgeoisie." And while the fact that many Senegalese workers (one out of six) go to France in search of employment helps to awaken class consciousness and to enlist people in class organizations, it also fosters a petty-bourgeois way of thinking, not to speak of other negative phenomena.

* * *

Not so long ago sociologists studying African problems could be divided into two main groups—those who claimed that there were no classes in African society, or that they were to be found only in embryonic form and hence to all intents and purposes played no social role, and those who maintained that classes existed irrespective of the degree of their differentiation. Since independence class stratification has been so accentuated that many authors now recognize the existence of classes and of class struggle.

Classification of the social strata after the pattern of the more developed European societies may in some cases be useful since it helps to elucidate the correlation of social forces and, consequently, to chart the correct line of action.

It is necessary, however, to avoid drawing purely external parallels, for African society is far from being a replica of the European. Even if a cursory examination reveals obvious social barriers, a closer analysis will show a diversity of reciprocal interconnections between the classes. The objective existence of classes is one thing and their awareness of their own identity, i.e., their socio-political position, is another. To get to the bottom of the question it is essential to take into account the sum total of phenomena and circumstances involved. There are phenomena which tend to gloss over things and to mitigate the class struggle, although this by no means signifies that this struggle has not become more intense in recent years.

Above all there are specific factors which can be traced back to pre-colonial times. One of these is allegiance to the extended family of the patriarchal type which gives rise to real or imaginary loyalties tending to reduce, even if they do not completely abolish, antagonisms between, say, the employer and the worker. Brothers and cousins are prepared to back each other at difficult moments even when their economic interests are obviously contradictory.

Secondly, members of the same tribe or ethnic group come to the defense of their tribal leader if he is able to prove that his position is endangered for ethnical reasons.

Moreover, the attitude of age groups to one another and ties of inter-clan kinship often

blur the frontiers between classes. To this day people are often guided by the social concepts inherited from the past. For example, survivals of the obsolete hierarchic gradations are tenacious. Because of this a laborer may consider a cabinet minister his social equal or even inferior. This is what C.A. Diop had in mind when he said that if you scratch a Senegalese you will find a feudalism.

But it's not only pre-colonial survivals that tend to obscure demarcation lines between classes. During the colonial period the French imperialists nurtured such a numerous petty bourgeoisie that they could often export it to the other countries of "French" Africa. As a result the descendants of former feudal chiefs and other influential people as well as part of the working people became accustomed to live and think like the petty bourgeoisie. Suret-Canale was right when he said that the Senegalese national bourgeoisie as well as the bureaucratic bourgeoisie bear the imprint of petty-bourgeois mentality.

Moreover, alongside the struggle to win and consolidate independence, Negro micro-nationalism and micro-racism developed. Although these are of no great significance at present, they should not be ignored, especially when we bear in mind how Senegalese micro-national chauvinism was used in splitting the Mali Federation.

No small part in defining a person's place in society is played by adherence to a particular religion, and sometimes to a particular sect. Idealized relationships may be formed between followers of one or another religion, regardless of what class they actually belong to.

* * *

To sum up our examination of the structure, specific features and status of the Senegal working class as well as of the factors retarding its awakening, it is necessary also to define its place in the overall class structure of Senegalese society, its relationship to the sections standing closest to it, and briefly to characterize its allies and their role in the social development of the country.

The ruling classes account for only two-fifths of one per cent of the population. They are the landowners, the middle and bureaucratic bourgeoisie, and the top officialdom. These sections are closely interconnected. As for the two types of bourgeoisie, they can hardly be considered independent classes in view of their weakness from the standpoint of both numbers and organization; they are rather two strata of a single class. Moreover, the facts show that the national bourgeoisie is not anxious to separate itself from the bureaucratic bourgeoisie, but acts as a reserve for the latter.

At the opposite social pole we find the working class proper, the core of which consists of wage workers engaged in industry, agriculture, transport, etc. Close to it there are sections whose material position is similar to that of the workers, the most important of these being

the semi-proletariat, handicraftsmen, clerks and minor officials. Together with these sections the working class accounts for nearly 17 per cent of the population.

The biggest section are the rural strata (peasants, herdsman and fishermen), which make up 77.6 per cent of the working population. It should be noted that the peasants are mostly illiterate, unorganized and dispersed among 12,000 villages and rural townships. Primitive forms of production and organization and the superstructure corresponding to these forms lag far behind the requirements of the modern world, owing to which the winning of the peasantry in active struggle as the natural ally of the working class will obviously be a difficult task for some time to come. Moreover, the absence of "land hunger" in Senegal should caution us against automatic acceptance of diverse theories of peasant revolution.

The revolutionary forces include also the petty-bourgeois sections, such as the students, middle-bracket office workers and officials, members of the free professions, shopkeepers and middlemen, who make up about five per cent of the population. This group, even though it is only one-third the size of the working class and associated sections, remains an important factor from the standpoint of its influence and revolutionary potential.

The building of a revolutionary party in Senegal is bound up with the matter of political alliances, primarily the alliance of the working class and other revolutionary forces. Where the Independence Party erred was in proclaiming to be a Marxist-Leninist party solely of the working class, whereas it actually was right from the beginning, owing to the smallness of the working class, a party of both this class and of the other sections of society associated with it. This explains the misunderstandings of an ideological, strategic and tactical order which cropped up. The point is that only the proletariat can subscribe wholly to Marxist-Leninist ideology, while the broader social sections, i.e., non-proletarian sections standing close to the proletariat, by virtue of their position, are able to draw on it only partly in the spheres of economics, sociology, politics and especially philosophy.

From the organizational standpoint there is no particular reason to consider it impossible for the working class to unite politically with other social strata, including sections of the bourgeoisie. This is a matter of conditions and political timeliness. The establishment of a single party does not preclude the inclusion in it of different social strata, nor overt or covert class struggle within its ranks. Nor does it exclude the possibility of one or another class detaching itself in order to form its own class organization when the conditions are favorable for this or should the need for it arise. In a word, in practice such a party functions as a united front.

Hence in a society such as that of Senegal

to see the issue of whether there should be only one party or several parties as some kind of a dilemma would be a wrong way of seeing things.

The problem of an alliance of classes and the need for it in the colonial and neo-colonial period involves the question of leadership of the alliance. Classes can and should combine in one or another way depending on the circumstances. The strongest and best organized class, i.e., the class which enjoys the greatest support among the people will, naturally, head the alliance. Leadership in the alliance is a matter of the balance of forces, and any approach which would regard such hegemony as the *a priori prerogative* of any one class would be the wrong way. This in no way contradicts the main strategic idea that with the development of society the working class is in the long run destined to play the main role in all spheres. But in the case of a working class like the Senegalese, the question of priority in alliances is primarily a question of the type of the given revolution. It is asserted—and correctly so from the general historical standpoint—that the era of bourgeois-democratic revolutions is over and that henceforth all revolutions will inevitably lead to socialism. But to believe, on this basis, that our revolution will be a socialist revolution and that it will be headed by the proletariat would be premature, to say the least. In reality what we see taking place in our country are transitional democratic revolutions which are often led by the petty bourgeoisie and hence bear a dual character. It is true that some Right-wing elements of the petty bourgeoisie are towing the revolution to the Right in order to turn it into a bourgeois-democratic capitalist revolution, but the bulk of the radical-minded petty bourgeoisie are fighting for a genuinely popular democratic revolution aimed, in the long run, at building a socialist society.

In my view revolutions such as those taking place presently in countries like ours are often seen in a false light. The transitional democratic revolution cannot be regarded as a socialist revolution. It is only under certain conditions that it can and should develop into a genuinely people's democratic revolution which in turn could at some later stage evolve into a socialist revolution. Failure to appreciate these differences could lead to attempts to skip stages which would obscure the perspective and result in setbacks that would be swiftly taken advantage of by our enemies to the detriment of socialism.

With which class should the proletariat join at the stage of transitional democratic revolution? Those who are carried away by current peasant theories insist on an alliance of the working class with the peasantry as in the case of the proletarian revolution. It would be well to return to the concepts Lenin set forth in his *Two Tactics of Social Democracy in the Democratic Revolution*. At this stage the prole-

tariat and the intermediate strata gravitating to it should join mainly with the petty bourgeoisie and together with the latter win over the peasantry. Thus, proceeding from an opposite point of departure, we arrive at the same conclusion as the comrades from the northern countries who consider such an alliance to be of prime importance. In their case this is because the peasantry is the minority of the population. In our case, because although they constitute the majority the peasants are very backward, and because the revolution in question is not a proletarian revolution.

The transitional democratic revolution establishes a national democracy. The working class

and the social strata close to it or the petty bourgeoisie engage in struggle with the bourgeois strata which are still far from destroyed and which in our underdeveloped countries are often entrenched in the machinery of state and in the key sectors of the economy. The nature, intensity and forms of that struggle will depend on the resistance offered by the opposing classes. Hence to consider beforehand and in all cases that a national democracy would imply the peaceful coexistence of classes would be a mistake. On the contrary, it would give impetus to a sharp conflict between the progressive classes and classes seeking to retard the advance of society.

The fight for the liberation of Southern Africa

J. B. MARKS

Member Executive Committee, African National Congress (South Africa)

THE LIBERATION of Southern Africa remains the most important and urgent question on the agenda of the African revolution. As long as the most highly developed part of the continent with its enormous human and material resources is under the control of imperialism and local white minority governments it will not be possible to consummate our revolution.

All over Africa the central issue is that of the struggle of the people for complete independence and social progress. The achievement of these aims is opposed by imperialism, neo-colonialism and internal reactionary forces and groups which are allied to or utilized by international imperialism. Formal political independence has by and large been achieved without the people resorting to armed struggle except in the case of Kenya and Algeria. But there is a part of Africa which will perhaps constitute the most difficult problem. This is the white-ruled southern part of the continent, where white racialists and imperialism are determined to perpetuate the most ruthless oppression and exploitation of the people.

Southern Africa can be regarded as comprising the countries of Malawi, Lesotho, Botswana, Swaziland, Zimbabwe (Rhodesia), Mozambique, Angola, Zambia, Southwest Africa and the Republic of South Africa. Some of these countries

have already achieved independence under majority rule by Africans; they include the Republic of Botswana, the Kingdom of Lesotho, the Republic of Malawi and Zambia. These states are now part of the Organization for African Unity and, whatever their difficulties, are striving to consolidate their freedom.

Mozambique and Angola form part of the Portuguese colonial empire. The Portuguese fascists proclaim that these countries are part of metropolitan Portugal and are "overseas provinces." In fact the Portuguese "provinces" are classical colonies in which the majority are subjected to ruthless oppression and exploitation.

Zimbabwe and Swaziland are colonies of Britain. Swaziland will in due course gain independence as a Kingdom with Sobhuza II as head of State. Zimbabwe has been seized by a group of white politicians led by Ian Smith. For years the country has been governed contrary to the interests of the people by this white minority, with the support of Britain. After the "rebellion" of the Smith clique which unilaterally proclaimed the "independence" of Rhodesia, a fierce struggle is being waged by the Zimbabwe people for freedom.

Southwest Africa is a territory illegally annexed by the Republic of South Africa, and is

in fact subject to imperialist rule by that country. The Republic of South Africa is regarded as an independent state with a seat in the United Nations and all the attributes of sovereignty. But for the majority of the people there is neither freedom nor independence. There is only racist and the most brutal fascist oppression and exploitation. South Africa is not merely the most reactionary citadel of imperialism in Africa, it is also the most ominous seat of subversion and counter-revolution against the African people.

In spite of the variety of conditions—economic, political and social—the countries of Southern Africa in certain important respects can be considered as a single geopolitical area or region, from the standpoint of our strategy and tactics in the fight for freedom. The justification for this is that Southern Africa forms a very close economic area whose center is the mining and industrial power of South Africa. The whole region revolves around the commercial activities of which Johannesburg is the main headquarters. In fact imperialist strategy treats the whole area as a single unit.

To begin with, the economic stake of international imperialism is very large in Southern Africa. Britain, the United States, France, West Germany and Japan have huge investments here, exceeding those in the rest of the continent put together. Dominant among these imperialist investors is Britain. The Republic of South Africa alone accounts for over £1,000 million of British investments and Zimbabwe for some £200 million. Zambia similarly has millions of foreign capital invested particularly in its great copper mining industry. A partner of Portuguese colonialism in Africa, Britain has a variety of interests in Angola and Mozambique, too, in concerns ranging from railways, mining, sugar plantations to shipping and clearing agencies and banking.

The labor required in the enterprises belonging to imperialist capital is supplied by the underdeveloped countries of Africa to the Republic of Zambia, South Africa and Zimbabwe. The Kingdom of Lesotho has approximately 120,000 of its citizens at any one time working in the mines, farms and industries of the Republic of South Africa. Over 80,000 of them work in the mines. The Republic of Botswana has about 25,000 of its people laboring in South Africa.

In terms of a Convention entered into between Portugal and South Africa an average of 100,000 Africans are recruited each year by the Transvaal Chamber of Mines from Mozambique. In exchange South Africa pays £2 per laborer and allows the Portuguese authorities to collect taxes in South Africa. Apart from this annual quota another 200,000 Africans from Mozambique are working in the Republic of South Africa and in Zimbabwe. Thus, over 60 per cent of the labor in the mining industry of the Republic of South Africa comes from outside the country.

Apart from supplying labor, the Portuguese

colonies, particularly Mozambique, handle a vast quantity of exports and imports to and from the Transvaal. In terms of the Portuguese-South African Convention already referred to, 47.5 per cent of the seaborne import traffic to the area of Johannesburg as well as exports of 340,000 cases of citrus fruit must pass through Mozambique railways and be handled at the port of Lourenço Marques. The vital importance of the ports of Lourenço Marques, Beira, and Luanda to the economies of Malawi, Zimbabwe, Zambia and South Africa explains much of the politics of the Southern African region.

For the rest, trade, finance, banking, insurance, communications show the close links between and the dependence of these countries on one another. One of the tasks of states as they achieve independence is the struggle to break out of the stultifying embrace of these economic bonds of steel whose control is in the hands of the white minority and their allies, the imperialists. Zambia is engaged in such a painful struggle today. The economic interdependence of these countries is reflected in the way political events in each country affect the others.

Nowhere is this more graphically illustrated than in the continuing Rhodesian crisis, which is the most crucial issue facing Africa today. Taken by itself the problem would, perhaps, not be so intractable. But the fact is that every move taken on Zimbabwe affects the Republic of South Africa and/or the Portuguese colonies. The determination of the Republic of South Africa to resist the emergence of an independent Republic of Zimbabwe means it is no longer possible to view this problem entirely in isolation. The freedom of Zimbabwe is closely bound up with developments throughout Southern Africa. The same applies to events in Mozambique, and other parts of the region.

The Zimbabwe crisis has exposed more clearly than ever the deep complicity of Western, and particularly British, imperialism in the enslavement of the Africans in Southern Africa. It is of course not the first time that a British Government has betrayed the rights of an African majority. In 1910 in South Africa a similar intrigue was resorted to by the British Government.

It has also revealed the design to hang on at all costs to the whole area as a bastion or fortress of white supremacy and imperialist control. In the end, Africa and the whole progressive world must force a showdown on the whole range of urgent questions of Southern Africa, and support in every way the freedom fighters of Southern Africa who are fighting on the numerous sectors of this region, or face an imminent danger of an imperialist counteroffensive launched from the South.

THE UNHOLY ALLIANCE AND THE COLLABORATORS

Imperialism has on more than one occasion shown ample evidence of determination to

protect its interests in Southern Africa at the expense of the freedom and independence of the majority of the people. The white exploiting minority are the base on whose support the imperialists rely for their oppression of 30 million Africans. In the Portuguese colonies, Zimbabwe and the Republic of South Africa (including Southwest Africa) the whites not only occupy all the key positions in the political, social and economic fields but also are the backbone of the armed forces without which this disgraceful system would not last one single day.

The powerful military and security system is not so much a defensive as an offensive arm for subverting neighboring African states and suppressing the freedom movements. It is against this formidable enemy that the freedom movements in each unliberated part of the South have to fight, enjoying very haphazard help from liberated Africa. What is needed is greater commitment, coordination and planning in full consultation with the leadership of the national movements in each country. It was the isolated struggles of our peoples which caused our defeat by the imperialists in the last century. Our freedom must not be delayed by a similar lack of coordination of the struggle in the different areas.

As already indicated, our enemies have vast military resources at their disposal.

According to a study of the London Institute of Strategic Studies entitled "the Military Balance 1965-1966," the armed forces of the Republic of South Africa are one of the biggest on the African continent. It should be remembered also that these forces are drawn exclusively from among the white minority in the country. There are 26,500 regular troops; para-military forces number 29,600 police; there are also 51,000 commandos organized in 210 units.

The air force which totals 4,000 men has at least 100 combat aircraft and 60 helicopters plus 250 aircraft attached to the commandos.

Portugal, according to the same study, has over 100,000 troops in Africa, with 30,000 in Mozambique, 20,000 in "Portuguese Guinea" and 57,000 in Angola. She has 14,000 men in the air force with 350 aircraft in Africa.

Rhodesia has 4,300 in the regular force, 6,400 para-military troops (police) with 28,500 in reserve. The airforce has six squadrons of first-class aircraft.

It should be expected that the imperialist-supported Institute of Strategic Studies may minimize for propaganda the actual strength of the forces commanded by this Unholy Alliance. But their admissions are significant enough. Concentrated in Southern Africa against the liberation movements and independent states are formidable military forces under the control of desperate and ruthless men who know they are doomed to defeat by history and will therefore fight to the last ditch before they disappear.

The struggle for the defeat of these dark forces who are supplied and supported by the

imperialists requires a cool and realistic assessment based on serious political and military considerations by the leadership of the liberation movements in each country if we are not to suffer avoidable setbacks.

Often people who are not prepared to think carefully about such matters expect the freedom fighters to engage the enemy without proper organization, planning, equipment or bases in friendly neighboring states. Too often liberation movements are lectured and instructed by some ultra-revolutionaries to "go and fight!"

Our people everywhere in Southern Africa have fought and will continue to fight for their liberation but on one condition, namely, that we fight with modern arms in hand. We are no longer prepared to call on our people to fight with sticks and stones as they have done for decades at the cost of thousands of lives. Surely it is not too much to expect that our friends in Africa and all over the world will at least ensure that the peoples of Southern Africa are trained by the thousands and fully armed to fight the enemies of progress on our continent. *Armed counter-revolution must be faced with armed revolution.*

THE FORCES OF CHANGE

The break-up of the Federation of Rhodesia and Nyasaland and the emergence of independent states in Malawi and Zambia was a big reverse for imperialism and white reaction in Southern Africa. Similarly the emergence of such states as the Republic of Botswana and Lesotho is an acute embarrassment for the protagonists of white supremacy. This is the case despite the well-known economic dependence of these states on the white-ruled countries. Nothing can alter the determining facts of the situation which is one of 30 million Africans fighting for freedom against oppression. As far as the white supremacists are concerned any authority by Africans anywhere in Africa is anathema and sticks in their throats.

The main revolutionary force, however, is not so much independent states as the masses of laboring people in Southern Africa who know what white supremacy and racialism means. These are the millions who toil in the mines and plantations of Zambia, Zimbabwe, South Africa, Angola, Malawi, Botswana, Lesotho. They are the vanguard of the struggle for the elimination of racialism and the foreign economic interests which profit by the present set-up. Those who are in the free countries of Zambia, Malawi, Botswana, Lesotho wish to see their brothers and sisters free in the remaining areas of colonialism and white rule in the South.

But it is not only the basic forces of laboring people and farmers who share these aspirations. The intellectuals, businessmen, students and youth and even chiefs have suffered from the humiliations of race oppression. All these forces together under the leadership of the

working people constitute a broad front of national-liberation movement embracing people of different ideologies and beliefs, religious and non-religious, Communist and non-Communist, to achieve not only the first step of formal political independence but also the further tasks of economic and social reforms.

In all the countries now remaining under white minority rule armed struggle is the only perspective left for the people. Throughout the area the main task is the preparation for and the launching of revolutionary armed struggle. Quite clearly many opportunities arise for close cooperation among all freedom fighters and their organizations. This does not mean that the conditions in the different countries are the same or that the strategy to be followed is identical. In fact, it cannot be so. It is im-

portant always that independent political and military leadership must be developed in each separate country. But in order to prevent the enemies from concentrating their forces against each liberation movement ways have to be found to build up and strengthen the struggles in all countries in cooperation.

One theory that must be combated is that according to which the fight can be conducted in each country in complete isolation from the others. Nor can we accept the idea that the problem can be tackled in one country at a time. Nobody can tell where the revolutionary breakthrough may occur next. Therefore the fight must be intensified in all countries of Southern Africa where imperialism rules. Imperialist occupation of Africa began in the South. Let it now end in the South.

Democracy in Africa

OMAR MOUSTAFA

Member Political Bureau, Sudanese Communist Party

THE SUBJECT OF democracy in the political life of Africa includes the rich experience of countries at varying stages of social and political development. A detailed exposition of this experience would entail much time so in this article we shall confine ourselves to the experience of the Sudan and make some general observations which may be relevant to some other countries in a similar position.

At present the issue of democracy is posed in Africa as it has never been posed before. At the present stage of the liberation movement in Africa truly revolutionary changes can be effected only in conditions of genuine democracy, with the people enjoying full rights in conducting their political, social, economic and cultural affairs and being the real masters of their destiny.

Among the systems which are usually regarded as democratic two basic types should be singled out, types that are widely current in the political life of the African countries. The democracy corresponding to the interests of broad sections of the masses is based on an alliance between the various categories of the working people, on the transfer of legislative and executive power as well as state management of production into the hands of these

social sections. Democracy of this kind is inevitably linked with progressive social changes. Then there is Western democracy which a number of African countries have inherited from colonialism. With all its seemingly impressive ornaments of Governmental Party and Opposition, parliaments, press, regular general elections, etc., this democracy is essentially no more than a market for empty and fruitless talk, a cover for shameless political profiteering.

If we examine this type of democracy we find it absolutely devoid of content and severed from the masses of working people. It is a hollow body incapable of providing bread and clothes for the worker and peasant on whom the parties vying for power ultimately depend.

The experience of the Sudan can serve as an example of the inconsistency of Western democracy, showing how it has led the country into a blind alley. The Sudan won independence after a long hard struggle against British imperialism. And it should be said that the advanced social forces—the workers, peasants, intellectuals and students—bore the main burden of this struggle. These forces had, from the beginning, combined against imperialism. They clearly realized that the winning of democratic rights signified greater opportunities to

extend the independence struggle based on the mass movement.

Thanks to this even under the colonial regime there existed in the Sudan trade unions and other organizations with a genuine democratic and revolutionary line among workers, peasants, students, intellectuals, women and youth, which in fact gave the mass revolutionary movement in the Sudan a special character since all these organizations had, from the start, been formed in the course of the struggle waged by the left forces and under their influence. The Sudanese Communist Party played the principal part in this process, a fact which has enabled the trade unions and the other mass organizations to preserve till this day their revolutionary character and keep aloof from the influence of the reactionary forces. This factor made its imprint on the progressive democratic development of the modern social forces in the Sudan.

The revolutionary movement based on the working class, the peasants, intellectuals, students and the national bourgeoisie (the latter with its limited possibilities) proved able to besiege British imperialism in the early 'fifties and frustrated all its constitutional schemes, exposing them as a fraud directed against the striving of the masses towards genuine democracy and full independence.

It was during this siege that there erupted the great revolution of July 23 in Egypt which greatly influenced the revolutionary struggle in the Sudan. The progressive character of this struggle was enhanced by the principles of the Egyptian revolution embodied in such revolutionary measures as the abolition of the traditional regime, the forced abdication of the King, the expulsion of his clique of Princes and Pashas from positions of power, decisions on land reform and the beginning of the liquidation of feudalism. Thus, British colonialism found itself besieged both from within and from the North.

Under pressure of the new, revolutionary regime in Egypt, the Anglo-Egyptian agreement was signed in Cairo in February 1953, which put the Sudan on the road to political independence. This was a big success both for the revolutionary democratic forces in the Sudan and for the Egyptian revolution.

On the basis of the Cairo agreement the independence of the Sudan was proclaimed in 1956, whereby a Sudanese government was constituted from among the representatives of the national bourgeoisie, a Parliament was formed, a new national flag was raised over the Palace of the Republic in Khartoum, the British occupation troops were withdrawn, and all British positions in the state were handed over to the Sudanese. And so the Sudan stepped onto the threshold of a new stage of social development, and the new rulers were faced with the problem which usually arises upon the proclamation of independence, namely, the need to impart a truly social content to the independence.

The social forces which had borne the main

burden of the struggle against colonialism were looking forward to deep-going transformations in the interests of the masses, to overcoming the backwardness in all spheres of life which was inherited from half a century of injustice and colonial persecution. These forces maintained that political independence should be the point of departure for social progress and emancipation from economic slavery.

But the ruling bourgeois parties proved unable to live up to these historic tasks and to resolve the problems logically following from independence. They even went as far as to advance the slogan "This is a period of liberation, not construction," thereby demonstrating their complete loss of perspective and inability to realize that liberation should in no way be separated from social change.

However, despite the fact that the traditional ruling parties at that time exerted strong influence on big sections of the people who were thrilled by achieving independence and could not yet see that genuine independence was unthinkable unless it was linked with social revolution, the progressive forces remained firm in the face of the difficulties created by the ruling parties and upheld socialism as the sole revolutionary way towards progress. This was realized notwithstanding an atmosphere pregnant with illusions and empty slogans.

The march of events, the determination and perseverance of the progressive forces began to open the eyes of the masses to the true state of affairs. Day by day it became clearer that bourgeois democracy was proving a failure; its inconsistency was demonstrated in the face of growing imperialist pressure on the national economy, the lawlessness of the big landlords with regard to the peasants, the decline in living standards, and the preservation of the old imperialist culture. At that time the leaders of the bourgeois parties were engrossed in the spoils business, ignoring the urgent needs of the people. The masses saw their Parliament being transformed into a market place where deputies were bought and sold, while the change of ruling parties depended only on their ability to pay. The so-called democratic system became increasingly isolated from the masses, and ultimately the masses lost faith in it.

By the end of 1958 the crisis of bourgeois-democratic rule had reached peak. At the same time the movement of the new social forces was on the upgrade, showing the masses an example of revolutionary action and attracting the attention of the people who reposed their hopes in it.

It was obvious in November 1958, when Parliament was called into session, that a basic change in government was imminent, a change that would bring about the isolation of the Right as represented by the big landowners and the agents of foreign concerns, which, in turn, should lead to major social changes. It was this moment that the imperialists and their accomplices from among the local reactionaries chose to deliver a blow at the hesitant and iso-

lated democratic regime. The coup d'état took place on November 17, 1958, the day Parliament was to meet.

Thus the crisis of democracy entered into a new phase, the officers who headed the puppet regime abolished all democratic freedoms, dissolved Parliament, dissolved the parties and trade unions, liquidated all the revolutionary institutions and closed progressive newspapers; they promulgated reactionary laws, arrested hundreds of Communists and other progressives, and staged a series of trumped up trials of trade union leaders.

It would be appropriate here to examine in some detail the nature of the military coup in the Sudan which can serve as an example of bourgeois interpretation and application of democracy. The coup was but the next act of the farce called bourgeois democracy. The hollowness of this democracy was evident from the fact that the imperialists and their puppets permitted its existence only within the limits enabling them to retain their domination.

Another feature of bourgeois democracy is the facility with which it is abolished through coups and conspiracies. This stems from the very nature of bourgeois democracy, since it is not linked with the masses and represents the interests only of the ruling classes which consist of bourgeois elements and landowners. Such is the real state of affairs in those African countries where military coups have taken place.

Right from the very beginning some sections of the people adopted a negative attitude vis-à-vis the military coups whereas others welcomed them. This attitude shows that the masses had little faith in the democracy of the bourgeoisie.

The revolutionary and progressive forces neither changed their attitude nor lost their identity. The military coup made them even more aware of the bankruptcy of the traditional ruling circles and their inability to establish genuine democracy for the people. These circles have never defended democracy—neither during the crisis nor during the six years of military rule. They betrayed the people who brought them to power. Therefore their parties retreated, were dissolved or paralyzed. Some of their leaders even received pensions from the military regime.

The working class, the peasants, intellectuals and students launched an unrelenting struggle to overthrow the reactionary regime and re-establish democracy. Despite the persecution, the revolutionary forces played a vanguard role in the struggle against the military dictatorship. Prisons and concentration camps were filled with revolutionary leaders, Communists, progressives and patriotic officers. Many of them were sentenced to long terms of imprisonment; five officers were executed. For six years numerous militants continued to work illegally; workers, peasants and students went on strike, and a progressive officers' movement developed in the armed forces.

The military regime, the greatest trial, was successfully withstood by the revolutionary forces. Their heroic struggle led to a major change in the balance of social forces. Appreciable changes took place in the sentiment and views of the masses who saw the revolutionary forces standing by their side, heading their struggle with firmness and courage. While the fighters for the people's cause made many sacrifices, the leaders of the traditional parties indulged in luxury and idleness and almost completely abandoned political activity.

The revolution of October 21, 1964, brought into bold relief the political positions attained by the new, socialist forces during the military regime. It was these forces that sparked off the revolutionary explosion and organized the general political strike with the participation of all workers, peasants, students and government employees. These actions paralyzed the military regime. Even the leaders of the traditional parties, conscious of the imminent collapse of the military dictatorship, formally joined the opposition movement. After ten days of heroic struggle the military regime completely disintegrated and the democratic experiment entered into its third stage, a stage highlighted by the following features:

- the emergence of new, socialist forces playing an important part in political life;

- substantial weakening of the traditional social forces and of their political positions.

Thus, the revolution began to acquire a deep social content, essentially socialist. For the first time in the history of the Sudan the new, socialist forces were able to take part in state organs, and a government of a new type was formed; it contained representatives of the workers, peasants and intellectuals, including representatives of the Communist Party and the People's Democratic Party. As a result a progressive majority took shape in the government.

New horizons of progress now opened up before the revolutionary movement. For the first time in the history of the Sudan the cause of democracy acquired its proper significance. The revolutionary movement advanced the slogans: "Democracy for the people! No democracy for enemies of the people!"

As an indispensable condition for the establishment of genuine democracy, the revolutionary movement set forth the following objectives:

- abolition of all manifestations and survivals of the military regime;

- ridding the armed forces, police and machinery of state of reactionary and opportunist elements;

- the landed estates to be brought under control and placed in the hands of the peasant co-operative societies;

- abolition of the old civil and tribal administration to make way for democracy in the rural areas;

- nationalization of all companies, banks and national interests;

—allocation of definite electoral areas exclusively for workers, peasants and intellectuals;

—safeguards for the democratic freedoms of the working people and repeal of all reactionary laws promulgated by the former military regime;

—bringing to trial members of the reactionary military clique and their accomplices responsible for the coup of November 17, 1958;

—aiding the national-liberation movements and pursuing an anti-imperialist foreign policy.

When the new government opted for the revolutionary way, thus opening up prospects for far-reaching social reconstruction, the reactionaries again began to muster their forces in a so-called national front, thus initiating a conflict, unprecedented in ferocity, between the reactionary and revolutionary forces.

Firstly, the reactionaries trotted out the bogey of communism as the principal instrument for dividing the revolutionary forces. A campaign of hysteria, based mainly on religion, was mounted against the Communist Party and the revolutionary government.

Secondly, lies and slanders were invoked against every measure of the revolutionary government with a view to isolating it and, should the circumstances be favorable, to deliver it a mortal blow. They resorted to violence, gathering in Khartoum tens of thousands of their armed supporters for purposes of intimidation.

In short, the reactionaries rallied all their forces, internal and external, the latter in the shape of the imperialists, to prevent the establishment in the Sudan of a new democracy based on the working people and paving the way to socialist development.

During this conflict the transitional government was replaced by a new government which excluded the representatives of the workers, peasants and intellectuals. This was followed by gerrymandered elections in which only 15 per cent of the electorate took part; in this way the reactionaries regained power.

Recovery of power by the reactionaries in itself signified a coup against the revolution and its achievements, and a major setback for democracy. Tension reached peak in November 1965, when the constitution was amended and the Communist Party banned. The aim of the latter action was to exclude the Communists from the Legislative Assembly. And so, for the second time in eight years the reactionaries rejected even the democracy of their own creation.

After ten years of this system the Sudan has made little progress; things are much the same as they were at the time the imperialists were ousted. As hitherto, the country is a source of raw materials for the capitalist countries and is dominated by foreign banks and companies, while the people live in poverty and ignorance. As in the past the basic contradiction in the development of the Sudanese revolution is that between the ruling circles anxious to preserve the status quo and the progressive forces interested in socialism. This situation, we believe,

cannot last long since it is contrary to common sense, and to social progress.

The deep-going social changes that have taken place in the United Arab Republic, Guinea, Mali and in some other African countries show that democracy is expressed not in the existence of numerous parties with slogans that serve merely as camouflage for the exploiting and parasitic classes, but in the existence of a revolutionary leadership capable of rallying and inspiring the masses and expressing their will for complete liberation from the fetters of class oppression; these changes show that there can be no freedom and democracy in conditions of exploitation, that the exploitation of man by man is the enemy of progress and democracy.

So, it can be inferred from the foregoing that at the present stage of the struggle in Africa the problem of democracy is organically bound up with social change. Without this, democracy would be a mere phrase, devoid of substance and imprisoned in the formalities of bourgeois democracy.

Under capitalism democracy can only be democracy for capital, the guarantee of its right to exploit the workers. In a feudal society it can but guarantee the right of the feudal rulers to exploit the peasants. This is what history, our entire experience and the experience of other African peoples have taught us.

However, we do not reject bourgeois democracy absolutely and in all cases. At certain stages of the revolutionary process special significance attaches to the development of the mass movement paving the way to progress. In the Sudan the trade union and revolutionary movements have been able to establish themselves and gain important basic rights under bourgeois democracy; hence experience of bourgeois democracy is important for winning genuine revolutionary democracy in the future.

Imperialism with its drive for cultural penetration into the newly independent countries has always found in Africa some people among the intelligentsia who regarded the bourgeois system as a model of democracy and, as a result, were unable to overcome its formal aspects for the sake of a more revolutionary content. By virtue of their education and cultural traditions they tend to bourgeois-liberation ideas rather than to revolutionary socialism.

They say, for example, that the one-party system and the banning of other parties and newspapers is a dictatorship. True, it is a dictatorship, but whose dictatorship? This question they never ask. Their prejudices, conditioned by upbringing and social environment, make it difficult for them to appreciate the process of the revolutionary transition from the dictatorship of the exploiting classes to the dictatorship of the working people. At the same time, should the popular forces representing the interests of the working people adopt a liberal and idealist attitude and allow their enemies to form their parties and organize themselves, the latter by virtue of their class interests would saddle the revolution, deprive the working peo-

ple of their gains, and return them to the conditions of feudal or capitalist society.

Thus, there can be no such thing as absolute democracy in any society. The decisive factor is who benefits from the establishment of de-

mocracy—which social classes or popular forces. The advent to power of the forces representing the working people is the sole guarantee of genuine democracy.

Rhodesia crisis: Its source and its nature

STEPHEN NKOMO

Member of leadership, Zimbabwe African People's Union

RHODESIA (ZIMBABWE) represents the highest stage of classic colonialism whither Britain, not content with administering the colony from Whitehall, exported her kith and kin to exercise overlordship on Rhodesian soil, not on a temporary basis but permanently. Thus Rhodesia became, *de facto*, an overseas province of Britain with all the resources belonging to Britain; the administration was a settler administration with Africans as slaves deprived of all fundamental rights, thus becoming foreigners in the land of their birth. It is this classic situation which led the settler regime formally to declare that Rhodesia was a white man's country in the heart of Black Africa—a public declaration of the enslaving of the four million African owners of Zimbabwe.

Rhodesia, a vast economic domain of British, South African, and American capital, is administered by the white settlers. The condition under which imperialists receive maximum benefit from Rhodesia can be stated briefly as the maintenance of the existing political and economic structure. The reasons for this are not far to seek. The preoccupation of monopolies of the advanced capitalist states in their economic expansion is:

(a) to exploit the natural resources of the less developed countries in order to feed the manufacturing industries of their own countries with cheaply obtained good-quality raw materials;

(b) to sell low-quality manufactured goods at high prices in the less developed countries, thus amassing huge profits;

(c) in exceptional cases, to set up manufacturing plants for consumer goods in some of these countries and then use the latter as

distributing agencies for neighboring territories. By so doing, cost of production and distribution is greatly reduced, thus creating conditions for the realization of maximum profits.

Rhodesia is a victim of all these three aspects of capitalist exploitation.

In pursuit of these three objectives, Britain has invested more than £200 million in Rhodesia. South Africa has invested around £175 million and the United States, too, has large investments. Export of capital to Rhodesia depicts the international conspiracy by finance capital to maintain the existing political-economic relations.

Leading investors in the Rhodesian economy are well known monopoly groups operating through subsidiary companies. To quote only a few, British monopolies include: Hawker Siddley, British Motor Corporation, British Petroleum, Imperial Chemical Industries, English Electric, Dunlop, etc. American companies include: Mobiloil, Standard Oil and several others. These investments constitute the base of the Rhodesian economy, covering production, distribution, and even services. Mining, manufacturing, agriculture and distribution are thus controlled by foreign capital. The capitalist states which represent these monopolies and protect their interests abroad have no regard for the political and economic position of the indigenous people. Indeed it would be paradoxical to expect this from men whose God is gold and whose travelling pass to their heaven is profit.

These large foreign investments are not designed nor are they intended for humanitarian purposes, and most certainly they are not

a form of aid to Rhodesia. Their mission is simple—to make maximum profit. By African standards, Rhodesia's manufacturing industry is developed. The instruments of production used both in the extracting and manufacturing industries are modern. The value of the commodities produced is expropriated by the capitalists, with an insignificant part paid to the African workers in the form of a subsistence wage. Robbed of his land and cattle, the African has nothing left but his labor—for sale.

Rhodesia is a leading producer of tobacco, chrome, and asbestos, and these are targets for foreign investments. The safety of this capital depends on its being administered by "safe hands." The Salisbury regime therefore represents the interests of these monopolies and the latter support it if they are to see their wealth safe. Monopolists are themselves represented by the Governments of their own states. This is the basis of the international conspiracy over Rhodesia and reveals who the real enemy is—the chief shareholder—Britain, together with fellow conspirators.

THE ROLE OF THE SETTLERS

The question now arises: Why is the present crisis centered on the minority white settlers? What are they defending and why this dangerous conflict? The answer is complex but here we shall only give some guidelines.

As already mentioned, the white settlers are merely the administrators of this economic empire, but they are carrying out this duty at a *price*: they must have high standards of living and absolute power to maintain their privileges. They realize that with democratic institutions, Africans would assume these powers and thus break the levers of the privilege and the luxury which are the result of an unfair distribution of wealth amongst the inhabitants of Rhodesia. To achieve this the white minority ensured their position by first breaking the economic independence of the African people.

Under the Land Apportionment Act, land was divided into two sections—poor, non-fertile and arid land for the Africans and rich land for the Europeans, whether they used it or not. By this system four million Africans are crowded into less than half the land acreage in Rhodesia and more than half belongs to 5,000 white farmers and estate owners. In rural Rhodesia there is a sharp class distinction between rich white farmers with vast tracts of land and the impoverished African peasants with insufficient and non-fertile land. Moreover, the white farmers receive financial assistance for the development of their farms from the finance houses of the monopolists, while the African peasants are deliberately barred from such opportunities. This is designed to make Africans quit the rural areas and become wage-slaves in industry and commerce. Competent or not, the whites must remain at their posts and prevent Africans from taking any of these well-paid jobs.

Faced with contradictions inherent in this set-up, and threatened by the emergence of "Black power," the white minority took refuge in the doctrine of white supremacy. According to this doctrine any white person irrespective of ability is superior in all aspects to all Black people, and the duty of the white is to guide and "civilize" the Blacks. Government must therefore be exercised by and remain in "civilized hands." Racism, like fascism, becomes a creed, an instrument to attain the ends outlined above—the maintenance of privilege by a minority. The threat to peace and the underlying cause of the Rhodesian crisis is, therefore, not so much Ian Smith's racialism but the fundamental basis that brought about the concept of white racism.

Because of its vested interests, Britain is not prepared to act against the Rhodesian minority. After Smith's unilateral declaration of independence, Harold Wilson laid down an international smokescreen saying that he would crush the Smith regime by means of economic sanctions. The sanctions did not fail as some people believe, the point is that they were *never* applied and *could not* be enforced. We have already said that the Rhodesian economy is closely interwoven with foreign monopolies and that nearly all the enterprises in Rhodesia are subsidiaries of foreign companies. Sanctions against Rhodesia would, in fact, be sanctions against the foreign monopolies. And the British Government, itself a representative of the monopolies, can hardly act against its own clients. Britain herself is faced with an economic crisis over the balance of payments and is in no position to act in a way that could bring more difficulties to her already ailing industry. Mandatory sanctions against Rhodesia under Chapter 7 of the United Nations Charter would militate against the interests of the British, South African, Portuguese and American monopolies, which would sabotage effective application of any sanctions.

The fact stands out clearly that the crisis in Rhodesia, though unique in its nature, is not unique in its essence. The struggle of the people of Zimbabwe is a struggle similar to that being waged by peoples all over the world—the struggle against imperialism. The fight for national liberation in Zimbabwe is closely linked with the revolutionary actions of other peoples of the world in their determination to get rid of imperialist oppression. The challenge to the African people of Zimbabwe is to solve the crisis in accordance with the objective conditions in Zimbabwe. The nature of the struggle has peculiarities and, in the next pages, we attempt briefly to evaluate the nature of the conflict.

THE NATURE OF THE CONFLICT

The African people in Zimbabwe, plagued by a tyrannical regime whose creed is to maintain repression by fraud, force, and fascist methods, unanimously endorse the conclusion of the

Zimbabwe African Peoples' Union that the ulcer in our body politic must be removed by force and that this is the only method by which we can achieve our independence.

The following factors account for this conclusion:

Firstly, an antagonistic contradiction exists between the African masses on the one hand and the interests of the minority of white exploiters on the other. The desire of the white minority to maintain the political and economic status quo—the repression and exploitation of the majority—is in diametrical contradiction to the demands of the African people for a democratic government and a just distribution of the wealth of the country among all its inhabitants. The luxury, privilege and economic power that the white settlers enjoy today can only exist under the present political structure, and restoration of democracy would be the knell of their doom. On the other hand, the political, economic and social plight of the African masses can only be improved by a democratic government, i.e., a government of their own choice which represents and serves *their interests*.

All peaceful means to solve the crisis and bring about change have met with rebuff and hostility from the colonialists. The time has come when the masses must impose their will, and the only method is force. The alternative is national subjugation.

Secondly, imperialism is in essence a violent imposition of foreign domination over another nation. It lives and grows only on force, and the use of force increases as the opposition to it grows. Rhodesia is no exception. The minority regime has developed one of the best military and para-military troops, police and security forces in Africa. The reasons for this are obvious. The troops and security forces are part of the superstructure to entrench white supremacy and economic privilege, to crush opposition and finally to uphold the interests of the white colonists.

The violent nature of imperialism is being proved and confirmed by the activities of the imperialists in Africa and Asia. In Vietnam a grim war of national liberation is being waged by the Vietnamese patriots to rescue their land from U.S. imperialism. In Rhodesia the cold-blooded murders of men, women and children, imprisonment and torture of thousands of patriots are acts of violence against the African people in reply to their demand that their country be restored to them. The perpetual state of emergency in Rhodesia is actually a state of war. The massive repressive legislation in the guise of "law and order" is, both in content and application, no different from martial law. The African people accept this challenge of imperialist violence and reply accordingly. *We have to be violent in a violent situation, we must fight when a war is imposed on us, defend our rights in the face of aggression. There can be no peace when the foundations of peace have been unilaterally under-*

mined. We are convinced that only in this way shall we achieve our destiny—a free and independent Zimbabwe.

In view of the violent nature of imperialism and the executors of its diabolical policy, the struggle for the liberation of Zimbabwe is developing into a national-liberation war. At this point of confrontation, the colonialist and imperialist forces, despite the inherent contradictions among them, have remarkable methods of aligning themselves as they fight for survival. They are engaged, throughout the world, in maneuvers and intrigue to stifle all liberation movements. The forces against us are no deterrent, for our victory does not depend on the whims and wishes of the imperialists and their lackeys, but on our own strength. Armed with the resolve to put an end to the colonialist set-up in Rhodesia, the African people of Zimbabwe are employing different forms of struggle. The enemy is strong but its strength is being reduced by our effective blows. Through revolutionary activity, we shall increase our strength, remedy our shortcomings and assume the offensive. The Zimbabwe African Peoples' Union, after a thorough analysis of the objective conditions in Rhodesia, sees the sole solution in a national-liberation war. It is a process already in motion, undergoing various stages and requiring complex planning, correct strategy and tactics.

(A) At the first stage our strategic task was to rally the masses in a bid to overthrow the colonial regime by means of mass protests, demonstrations and other non-violent actions. These, however, led to violent clashes with the security forces. This form of struggle, though successful in overthrowing regimes elsewhere, failed to produce similar results in Rhodesia. However, we benefited from the fact that our people became more organized, united by a common aim and determined to overthrow the white-settler dictatorship. Resistance movement activities have become countrywide since 1960. Besides our activities at home, we launched an extensive international campaign of pressure on Britain in the hope of securing a peaceful solution of our problem. Although the colonial regime was not overthrown by these activities, it was shaken. This stage continued till 1964, when the dictatorship of the colonialists launched its offensive, thus bringing us into the next stage;

(B) The settlers' offensive was a diabolical plan to disrupt our organization and unity and to thwart the revolutionary spirit of the African masses. Applying the tactics of fascists, the white settlers began with suppressing civil liberties and destroying all vestiges of political rights. All political and labor organizations were declared illegal, freedom of speech and assembly was thrown overboard. More than 50,000 political leaders and workers' representatives, peasants and other patriots were hauled, without trial or investigation, into prisons and detention camps where they are to remain indefinitely. This step was taken

under the misguided notion that only a "few agitators" were fanning discontent and that their removal would cause panic in our ranks. To their disappointment, the African masses held firmly, maintained their resistance and improved their tactics.

Enraged by the resolute stand of the masses for democratic change, the settler regime deployed thousands of troops and police in a vain attempt to crush countrywide resistance. We were thus driven to the defensive, but we maintained our unity, secret organization and firm determination to topple the regime.

On November 11, 1965, the Smith regime took the last pill to cure the headache caused by African resistance. It unilaterally declared Rhodesia independent. This was a declaration of war on the African people, and our struggle for liberation entered the next stage—the first stage of a full-scale war of national liberation;

(C) With Smith's declaration of independence the situation was not favorable for our struggle. Although the masses under the leadership of ZAPU were determined to smash the Smith regime, the struggle was limited by the existing conditions. But within that limit we conducted preparation for a counter-offensive, for a shift from the defensive to the second stage the offensive.

A war of national-liberation, unlike a palace revolution, is not fought and won or lost over one night or in one month. It is different qualitatively and is fought by qualitatively different methods. Qualitatively different because it involves the rallying of the whole nation for a war against a well equipped army by people who have no arms or knowledge of military science.

On the other hand, we have advantages on our side. The masses are determined to overthrow the alien regime. We have their unqualified support and loyalty. We are learning the methods and tactics of the enemy and perfecting our own in the course of revolutionary activity, arming ourselves as the struggle goes on. There is no alternative to this in a war of national liberation. Our struggle takes various forms of guerrilla warfare, sabotage, etc., and though the beginnings may be relatively small, these stages are the indispensable preparation of a strategic counter-offensive.

With the blanket of secrecy cast over the events in Rhodesia, the fascist regime has managed to suppress the news about the actions now being fought. To quote Reuter's and UPI reports from Salisbury dated 3 September, 1966: "Armed bands seeking to overthrow the

Smith Government are fighting a *grim battle* with the security forces in the dense bush of Rhodesia's northern borders" . . . "Only senior members of the Prime Minister's administration and security forces know the extent of this *secret warfare* or how many men are involved on either side."

All rural areas are occupied by the security forces, not as a preventive measure against an uprising, as Smith claims, but because armed struggles are being waged in every corner of Zimbabwe. Brutal murders, rape of women and girls, raids on villages, and torture of peasants are but a few acts of Smith's forces. These are but a part of the price we have to pay in our determination to regain our land and assume our dignity in the community of nations.

In a recent broadcast, Interior Affairs Minister William Harper declared his regime had "shot whole gangs of these terrorists—not one surviving—where they resisted arrest," and went on to say they had captured nearly all the armed men who had entered Rhodesia. These statements are misleading and are designed to have that effect. The rebel regime is aware that the people who are waging the struggle for liberation are sons and daughters of Zimbabwe and live in Zimbabwe. There is therefore no question of their having "entered" Rhodesia. The suggestion that nearly all the "terrorists have been arrested or shot" is propaganda designed to comfort the colonialists. There are no terrorists in Rhodesia but all Zimbabwe Africans are against the regime, and the only way to arrest or shoot "all terrorists" will be physically to wipe out all Africans in Rhodesia. Although we had losses, which is normal in any struggle, it is an illusion that the revolutionary tide and activities can be halted.

Daily clashes prove our stand. Weapons, aircraft, bombs cannot deter or defeat us. We have greater weapons to match this—the masses in organized struggle, and yet more powerful—the moral right.

We are confident that with the tireless application of the available human and material resources our struggle will unfold into the fourth and final stage—a full-scale people's war. The key to our victory is development of the resistance until it culminates in the armed resistance of the whole nation. Our task at this stage, therefore, is active mobilization of the people and material resources for solution of the crisis by a war of national liberation, by armed struggle to repel imperialist violence.

At the Cairo Seminar

(Reviewing the discussion)

1. DEFENSE AND CONSOLIDATION OF THE PROGRESSIVE REGIMES

RECENT YEARS HAVE been marked by activation of the forces of imperialism and internal reaction which are trying to launch a counter-offensive against revolutionary Africa. This is evident in the endless intrigues and conspiracies spearheaded against the progressive regimes.

For understandable reasons the question of consolidating and defending these regimes received much attention at the Cairo seminar. Among those who spoke on the subject were Fedialah Keita (Guinea), Idrissa Diarra (Mali), Tigani Babiker (*Problems of Peace and Socialism*), Ali Yata (Morocco), Michel Kamel (*Attalia*) and Ismail Sabry (UAR).

There was unanimous agreement that the regimes in countries taking the road of social progress are among the chief gains of the African revolution. Their achievements to date are an example for the revolutionary forces presently engaged in a bitter struggle against colonialism, racialism and neo-colonialism. That is why upholding these regimes and strengthening them in every way is a paramount task of all African revolutionaries.

In discussing this subject, speakers analyzed the lessons of the coups that have taken place in Africa, and especially the lessons of the Ghana coup.

It was pointed out that the progressive forces are confronted with many and varied problems. Success in upholding and reinforcing a progressive regime depends on the extent to which the latter has been able, first, to free the national economy from imperialist domination and develop the country's resources on behalf of the working people, and, second, to establish genuine democracy in the country.

"People do not fight for abstract causes," said M. Kamel. "For them, national independence means more than flags waving in the breeze, delegations to the United Nations, embassies in the capitals of the world and the transfer of power from white to black hands. The fight for independence is associated in their minds with the land, with work and with living conditions; it is associated with ending

the backwardness, unemployment, hunger and privation, with education, progress, raising the standard of living to a level worthy of man, providing security in old age and security against persecution; it is associated with equal rights, freedom of expression and freedom of opinion, with the right to self-determination through participation in drawing up and implementing the country's policy. In the event of an independent government not providing for these things, the people will either remain passive or they will turn against it. Such a government would become isolated from the masses from whom it draws strength, and its overthrow would not be a difficult accomplishment, since in this case the struggle would not be between a handful of imperialist agents and reactionaries, on the one hand, and the people, on the other, but between rival groups competing for power in exclusive areas remote from the spheres of popular action."

Therefore, as was stressed at the seminar, *the problem facing progressive regimes is to overcome the backwardness, raise living standards and ensure that democratization of political life which is needed to mobilize the potential and release the initiatives of the working people.*

It is not enough, said M. Kamel, for the leadership to proclaim that it represents the working masses; workers and peasants should be satisfied that the regime is their regime, that it safeguards their interests, seeks to make their future secure and embodies their dreams of a better life.

Unfortunately, it was pointed out, men can be found among the leaders in some countries who would like to impose the will of the "enlightened minority" on the "backward indolent masses." Trends of this kind are found among those intellectuals who, influenced by Western ideology, tend to be isolated from their people.

Attention was drawn to the need for a radical clean-up of the machinery of state inherited from colonialism. Recalled were the words of Kwame Nkrumah who, proceeding from his own experience, wrote: "The moment it comes to power the new government should, after any revolution whether peaceful or violent, remove from their posts the top civil servants of the

old regime. My own experience has taught me that neglect in this matter could be fatal to the government. . . . Should the government draw up a policy that conflicts with the views of the officials, they resort to every kind of manipulation and deceptions to nullify the policy."

An important role in buttressing the progressive regimes, speakers emphasized, belongs to the ruling party. This role, it was said, can be fulfilled only by the vanguard party equipped with scientific revolutionary theory and capable of heading the masses.

Turning to the reasons for the coup in Ghana, Tigani Babiker noted that even if the working people of Ghana had been ready to defend the regime, they would have been helpless because of lack of leadership. "Confused and unorganized masses," he said, "could not face and defeat an armed coup by themselves. That would have required a militant revolutionary vanguard party. Dr. Nkrumah's efforts to transform the Convention People's Party into such a vanguard party failed to materialize. There were deficiencies in the work of the Party and in its organization. When the test came, even members of the Party failed to rally to defense of the revolution."

Consolidation and defense of the progressive regimes were seen by the Cairo seminar as the duty not only of the revolutionary forces in those countries but of all the contingents of the African revolution. To thwart the sallies of imperialism and reaction, the revolutionary forces, it was said, should take the initiative and close their ranks against aggression and more actively support the liberation movement throughout the continent. Rallying the revolutionary forces in the progressive countries, and paving the way to the building of a continental front embracing all progressive parties and organizations was, in the view of many speakers, an urgent task.

THE ROLE OF THE ARMY IN POLITICAL LIFE IN AFRICA

In the past two years Africa has witnessed a series of military coups. This, understandably, is a matter of concern to all African revolutionaries. Four papers were devoted to this subject. The role and the place of the armed forces in the newly-independent states figured prominently in these papers.

The armed forces, it was said, need not necessarily be the vehicle of counter-revolution in Africa. "A distinctive feature of the armed forces in Africa," Tigani Babiker said, "is that, unlike their counterparts in Latin America or in the developed capitalist countries, most officers are drawn from the educated petty bourgeoisie and even from the educated sons of workers and peasants. In this respect they form part of the intelligentsia. The older officers, usually men of high rank, were trained by colonialist instructors or in the military colleges of the colonial powers. Generally speaking they are drawn to the norms and standards

The Armed Forces of the Revolutionary States in Africa

United Arab Republic	180,000
Algerian People's Democratic Republic	60,000
Republic of Guinea	5,500
Republic of Mali	3,100
Republic of the Congo (Brazzaville)	2,000
Republic of Tanzania	800

of their capitalist-world mentors, and by virtue of their position, they are part of the bureaucratic bourgeoisie which means that they have a stake in maintaining the old capitalist way of life. The majority of the newer generation of officers, however, have, as a rule, participated in the fight against colonialism. They are, therefore, more likely to be imbued with hatred of imperialism, to find friends among the younger people presently active in the revolutionary struggle, and to be more amenable to revolutionary ideas. Needless to say, the soldiers in their overwhelming majority come from the peasantry, from families vitally interested in radical social change.

"It follows then, that although colonialism took pains to create an institution that would be wholly cut off from the usual social life, the armed forces simply couldn't be sealed off against the influences affecting society as a whole. Ideas find their way to the minds of officers and men alike, determining their place in the political struggles."

Professor Ismail Sabry made the point that "in countries subjected to foreign domination the armed forces—officers and men—tend to align themselves with the revolutionary forces. But in neo-colonialist countries the army as such remains an instrument of the rulers subordinated to imperialism."

Faced with the growing scale of the African revolution the imperialists more and more frequently use the armed forces for their particular ends.

"The imperialists," M. Kamel said, "rely on military aid, military missions and advisers for purposes of close contact with elements of the armed forces in the newly-independent countries, especially those who served under them in the past. Some of these fought in the colonial wars and acquired the outlook of Western militarism. The imperialists so arrange things that after their withdrawal, officers with this background are left in top positions in the armed forces."

Kamel cited figures testifying to the attention which the outgoing imperialism pays to strengthening its relationships with the armies in the African countries. In 1964 the number of French military advisers and instructors in Africa reached 3,000, while 1,500 Africans were being trained in military colleges in France.

There are in Africa some 600 British military advisers, and 700 Africans have received military training in Britain. About 20 per cent of the officers in Ghana were trained and educated in Britain. British officers held top positions in the Ghanaian army up to 1961; and the men who effected the coup had been trained under the supervision of these same officers.

The view was expressed that the revolutionary leaderships in the countries with progressive regimes should display the utmost vigilance with regard to reactionary elements in the armed forces, that everything should be done to build a genuinely people's army.

"In the progressive African states," Tigani Babiker said, "the cost of maintaining highly trained armed forces, equipped with modern weapons and techniques, is an extremely heavy burden. The money spent in this way is badly needed for economic development and social welfare. But heavy though it is, this burden is a revolutionary necessity at the moment. Defense against foreign aggression, crushing internal enemies and aid to the revolution in other areas where aid is needed underline that

the sacrifice made by the progressive regimes and their peoples is absolutely necessary. The United Arab Republic provides two examples: ten years ago its armed forces and people, supported by all peoples and especially by the Soviet Union, were able to inflict an ignominious defeat on the British-French-Israeli aggressors. Today these same armed forces are aiding the revolution of the Yemeni people and defending their republic . . .

"On the other hand, it should not be forgotten that six years ago the Congo revolution could not get the effective aid it needed, and that today the people of Zimbabwe are falling prey to the aggression of a white racist minority which cannot be defeated except by force.

"It follows, then, that, in view of the increasing aggressiveness of imperialism, maintenance of armed forces with a high degree of preparedness is absolutely necessary. Needless to say, this is a matter of concern for all revolutionaries."

Referring to the experience of the United Arab Republic, M. Kamel pointed out that the policy of the revolutionary leadership in Egypt merited consideration. In particular, he stressed the significance of work in the army along the following lines:

—ideological orientation of the armed forces and their participation in political life. For the first time in African history political and ideological sciences are basic subjects for officers and men in the UAR. The latter have been granted the right to vote and, together with the working class, they constitute part of the revolutionary alliance;

—participation by the armed forces in production alongside workers and peasants. An example of this is their part in building the Aswan High Dam, in land reclamation projects, and their work in defense factories. This strengthens the contact of the officers and men with the working people.

(To be continued)

The Strength of the Armed Forces in Some African Countries in which Military Coups Have Taken Place

Country	Date of the coup	Strength of regular troops
Congo (Kinshasa)	Nov. 25, 1965	35,000
Dahomey	Dec. 22, 1965	1,000
Central African Republic	Dec. 31, 1965	1,200
Upper Volta	Jan. 4, 1966	1,000
Nigeria	Jan. 15, 1966	10,500
Ghana	Feb. 24, 1966	10,000
Burundi	Nov. 28, 1966	800

French communists prepare for general election

FRANCOIS BILLOUX

THE CURRENT campaign around the elections to the National Assembly, to be held in March, is the most important internal political event of today bearing upon the future of France.

The Communist Party is doing everything for the democratic movement to make a new step forward in these elections. In keeping with the political line laid down by its previous congresses, specifically the 17th Congress held in May 1964, the Party is working for the unity of the working-class and democratic forces needed to replace the one-man rule established in 1958, by a regime of bold and forward-looking democracy which would pursue a policy of social progress and peace.

Proceeding from the initial successes in this work and the changes that have taken place in France and throughout the world, the 18th Congress, to be held over January 4-8, 1967, will specify the political objectives of the Party and define its tasks.

The congress over, the Party will turn to the election campaign.

SUCCESS IN THE PRESIDENTIAL ELECTION

The presidential election of 1965 was characterized by a considerable growth of opposition to one-man rule not only among industrial workers and a large part of the peasantry, but also among the urban middle strata. The actual alliance of all democratic parties and groups around a common candidate, for a policy of peace and progress, accorded with the desire for profound change felt by the millions of Frenchmen.

On December 5, 1965, the candidate of the Left alliance polled nearly eight million votes—more than all the Left parties had polled in 1962. Lecanuet, nominated by the reactionaries as an auxiliary candidate to split the anti-Gaullist forces, was defeated. De Gaulle polled 44 per cent of the vote—compared with 80 per cent in 1958—and had to go to a second ballot. The

fact that he barely made it in the second round, where the candidate of the democratic bloc gained another 2.5 million votes, demonstrated both a weakening of Gaullism and the persistence of its influence among the people.

After the presidential election the issue of democratic replacement of the Gaullist regime presented itself in the following terms: to consolidate and extend the alliance of the working-class and democratic forces by making the maximum use of the experience gained in the election. It was to this task that the Central Committee of our Party devoted its meeting of January 4, 1966.

"It is true that as yet the Left do not have a majority, but they can achieve it, provided they act in common," declared Waldeck Rochet, General Secretary of the Party.

"This calls . . . for a sustained effort to win for the cause of democracy and peace new strata and those voters still influenced by Gaullism and the Right, the so-called centrist parties . . .

" . . . If the Left parties wish to advance towards winning the majority, they must first come to agreement on the basis of a common government program really conforming to the interests and aspirations of the people and the nation. It is on this basis they should conduct their struggle."

The CC resolution thus summed up the new possibilities arising from the electoral success achieved in December owing to working-class unity and the democratic alliance: "Adoption of a common program by all the Left parties and other democratic organizations in keeping with the striving of all French men and women for a democratic renovation of the country would create conditions for a new and powerful upsurge of the popular movement. Given unity of action of the democratic parties and groups in the forthcoming general election, it will be possible to put the seal on the defeat of the UNR and the other reactionary parties and replace the present majority in the National Assembly,

already condemned by the electorate, by a democratic majority."

DIFFICULTIES

A new, constructive unitary policy precisely and clearly defined in a common government program and ruling out any compromise with representatives and organizations of the Right—this demand of the democratic movement became increasingly evident in the course of the presidential election campaign.

Speaking at that time of the immediate future François Mitterand, the candidate of the Left, expressed the hope that the republican parties would have "the wisdom jointly to draw up a common government program."

Claude Fuzier, editor-in-chief of *le Populaire*, central organ of the Socialist Party (SFID), commented on December 20, 1965: "Half-hearted decisions have no future. Only a battle for Left ideas and solutions can develop the results of this election in the direction of a decisive victory for the Republic."

Writing in another Socialist newspaper, *Nord Matin*, Jean Lechantre denounced the attempts to unite with the reactionaries disguised as "centrists," and defined the "political significance of centrism" as "complete and utter abandonment of any hope for working-class unity."

"However, while pointing to the new possibilities, the Central Committee meeting in January 1966, called attention to the obstacles still in the way and to the inevitability of fresh difficulties; its political resolution stressed that "it would be dangerous to underestimate the efforts of the big bourgeoisie to prevent a democratic solution."

The General Secretary of the Party devoted a considerable part of his concluding speech to the need to be on guard against the chief argument advanced by the enemies of an alliance of all the Left forces without discrimination, a spurious and dangerous argument to the effect that since the Left had failed to win a majority in December even by pooling their votes, Gaullism can be defeated only by a majority resulting from an alliance of the non-Communist Left and the parties of the center.

This is a false argument because the votes of the non-Communist Left and of the so-called parties of the center hardly add up to one-third of the electorate.

It is spurious because, as we know from the history of our country, any government based on exclusion of the Communists and participation of the MRP and the independents has inevitably ruled in the interests of the reactionaries. To combine with the reactionaries for the alleged purpose of leaving reaction in the minority is to act like Gribouille (a character from children's tales.—*Ed.*), who jumped into the water to avoid getting soaked in the rain.

It is dangerous because turning away from the working class and its genuine representa-

tives for the sake of rapprochement with the more or less discredited leaders of the Right would be tantamount to drowning the enthusiasm of December in the turgid water of unseemly electioneering. It would signify a return to the times of 1947-58, when virulent anti-communism stifled the hopes of the Liberation, discredited the Left and dragged democracy in the mud.

THE COMMUNIST PROPOSALS

Loyal to its unitary policy, our Party has never missed an opportunity to achieve the agreement essential for the cause of the working people and democracy.

On January 11, 1966, immediately after the Central Committee meeting, Comrade Waldeck Rochet, acting on behalf of the Party, addressed a letter to the Left organizations in which he proposed opening a discussion with a view to elaborating a joint program.

Many organizations and groups voiced their agreement in principle. The Socialist and Radical parties did not ignore our proposal, but suggested postponing the discussion till a later time. Guy Mollet, replying for the first time in many years to a letter from our Party, declared that henceforth the right to decide belonged to the Federation of the Democratic and Socialist Left (FGDS, which unites the Socialist and Radical parties and the Convention of Republican Institutions made up of different clubs).

In a letter of March 7 to the Chairman of the Federation, François Mitterand, Waldeck Rochet reiterated the Communists' desire for earliest genuine agreement between all the Left parties based on a jointly worked out democratic program." Noting the Federation's declared intention in the future general election to nominate its candidates in all electoral districts, which "the Communist Party also proposes to do," Waldeck Rochet added: "We believe it necessary for the Left parties to envisage combining in the second round all their votes for the candidate who will have polled the biggest vote in the first round, in order to defeat the candidates of the UNR and reaction." It was also essential that "the Left parties, in particular those of the FGDS and the Communist Party, assume appropriate obligations."

Waldeck Rochet recalled that "in 1936, when the electoral system was the same as today (two-round voting in electoral districts), the Popular Front parties won a majority by applying precisely this tactic and uniting around a common program."

In a letter of May 26, Mitterand put off joint elaboration of the program and tactics indefinitely.

In the meantime the FGDS had decided to set up a so-called "counter-government." Composed chiefly of deputies of the SFIO and the Radical Party, which represent not more than 20 per cent of all voters, this "shadow cabinet" patterned on the British system failed to pro-

duce even a hint of solution to the problems facing the democratic movement.

All those whose plans were upset by the movement which emerged during the presidential election, all the enemies of working-class and democratic unity, find encouragement in every vacillation of the non-Communist Left. They continue to act as if nothing had changed; they intrigue to come to terms with the reactionaries in the "democratic center" whose organizer, Lecanuet, has been busy wooing certain leaders of the FGDS.

To leave no doubt as to our Party's attitude Waldeck Rochet declared on June 8, 1966, during the celebration of the thirtieth anniversary of the victory of the Popular Front: "No! The Communist Party will not give its votes to the policy of union with reaction. And either side should be aware of this. We shall not allow Communist votes to be used by some people to get elected while uniting with the reactionary Right against the Communists to govern the country together with the reactionaries."

The warning did much to dispel the illusions of those who hoped to renew the electoral tactic of uniting here with the Right and there with the Left, a tactic which would put an end to the actual alliance realized in December 1965. Anxious not to scare his real electoral clientele, Lecanuet was compelled, in the subsequent months, to discard the mask of "democrat" and "oppositionist," whereupon Mitterand commented: "He thus makes it impossible for us—regrettably so—to list him among those progressive republicans to whom we appeal" (*Paris Match*, October 8, 1966).

PROFOUND REASONS FOR THE VACILLATION

Some are trying to find a non-existent third road between the bourgeoisie headed by the big monopoly bourgeoisie and the people, the decisive force of which is the working class.

The multiplicity and gravity of the difficulties in the political situation in France derive from the character and conditions of the struggle of our people against the one-man rule serving the monopolies.

The need to safeguard their rights in conditions of life and work commensurate with the opportunities offered by the scientific and technological progress, to uphold their civic dignity and safeguard the future of their children increasingly impels the vast majority of French people to unite in the course of the struggle around the working class. The logic of this struggle implies first curbing and then ousting the minority which holds in its hands and utilizes on its own behalf the economic and political means of regulating the life of the nation. The democratic movement can develop and assert itself only by depriving the big monopoly bourgeoisie, the mainstay of reaction, of all instruments of appropriation and enslavement in any form whatever.

Reaction as a whole—both the forces intent on preserving the one-man rule at all costs and those of the bourgeoisie searching for and preparing a suitable replacement—full realizes the danger the democratic movement presents to its class interests. The efforts with regard to the forthcoming elections, taken by de Gaulle and his supporters with the use of all the means at the disposal of the state and the monopolies, are complemented not only by the maneuvers of Giscard d'Estaing or Lecanuet, who is ready to serve aboard de Gaulle's ship, his one wish being that the ship should steer a course to the liking of his friends in Bonn and Washington. That is why constant pressure is being brought to bear upon non-Communist Left leaders, parties and groups to prevent the striving of our people for democracy and for unity in the struggle from finding concrete political expression in a solid and durable union of the parties committed to the cause of the working people and democracy.

KEEN DISCUSSION

The Communists expressed regret over the FGDS leader's refusal to accept their proposals but, not in the least discouraged, they persevered in their work all over the country for unity and alliance.

This work has borne fruit. The masses appreciate and approve it, as can be seen for instance in the results of the by-elections in Le Mans and Lens. The political organizations of the Left take this into account.

On October 27, on the eve of the extraordinary congress of the Socialist Party, Comrade Waldeck Rochet, on behalf of the Communist Party, addressed a letter to Comrade Guy Mollet expressing the wish that the congress would pave the way to a discussion, to agreement, adding that the Communist Party was looking forward to this. Having familiarized itself with the results of the Socialist Party congress, our Political Bureau declared on November 3: "A delegation of the Communist Party is ready to meet with a delegation of the Democratic and Socialist Left."

Later, Waldeck Rochet pointed out once again: "Considering that the Communists continue to propose agreement, it is clear that the matter depends now primarily on the leaders of the Left Federation and on the development of the unitary movement in the country. Therefore we urge all working people, all democrats, to support the efforts of the Communist Party on behalf of unity and alliance."

With the agreement of December 21 an important step was made towards the unity of the Left forces.

THE EVIL BROUGHT BY GAULLIST RULE

Even in 1958, when alone of the political parties we spoke out against the Gaullist imposture, we were confident that the working

class, disarmed by the split in the Left, and the democrats who had been led astray would find the way to unity the moment they realized what one-man rule really meant. We spared no effort to illumine the way for them. After the remarkable results achieved by the movement for a democratic alliance, evident in the successes of December 1965 and the recent accord, how can anyone doubt the tremendous potential of our people.

De Gaulle rule sacrifices the well-being of the working people to the capitalist monopolies and the nuclear arms race. The 1967 budget allocates more than 25 per cent of the outlays for direct military spending, compared with 20 per cent for education, labor and public health taken together, and seven per cent for agriculture. Housing construction, insufficient as it is, will be further reduced, while rent keeps on rising.

Scientific and technological progress has made it possible to increase production and hourly productivity per man by 50 and 40 per cent respectively compared with 1957. But the working people have had to wage hard struggles to prevent a plunge in the purchasing power of wages, salaries and pensions, and we still have about four million people earning less than 650 francs a month.

In 1967 the number of income-tax payers, of whom wage and salary workers are the immense majority, will reach nine million as against 4,430,000 in 1958, while the total sum of tax revenues is to grow by 10,000 million francs compared with 1966, with 7,000 million coming in indirect taxes. The tax burden will become heavier for those "at the bottom," whereas the propertied classes, the earners of large incomes, the capitalist companies and the shareholders will enjoy tax reductions.

Employing a whole series of economic, fiscal and administrative measures, the government persists in lowering the standard of living in favor of capitalist concentration, in curtailing the prerogatives of the elected organs to replace them by henchmen of state-monopoly capitalism.

The working people are offering growing resistance to this multiple offensive and they are making more demands; proof of this was the wave of strikes last spring, the "action day" of November 23, 1966, the current struggles, the fight against dismissals, the movement of parents on matters concerning education, protests by taxpayers, etc. But there is also a growing striving for a complete change of political orientation, as was demonstrated by our Party's successful debating campaign in the first half of last year.

In autumn 1965 the will of the masses created conditions for the actual unity of the Left on the issue of a common candidate. And it is precisely this intervention by the masses that will make possible the necessary progress of this unity and the realization of the common program.

THE COMMUNIST PROGRAM

Our Party, which is always with the working people in all their struggles, will continue to work for the unity of the working class and its alliance with the urban and rural middle strata.

Our Party enters the election campaign with a program of genuine democracy adopted by the Central Committee in June last year and submitted on June 29 to the other Left parties as a contribution to the discussion on a common program.

Features of this program are as follows:

In the matter of the national institutions — abrogation of all constitutional provisions establishing the one-man rule; election, by universal suffrage, of a National Assembly with the principal function of adopting laws and exercising control over the government; the latter, relying on a solid majority formed through agreement between all democratic parties, will be able effectively to apply, in conditions of stability, a program approved by the majority of the people.

In the economic sphere, we propose three major reforms: a democratic plan ensuring above all economic and social progress and, consequently, full employment; nationalization of the big industrial and finance monopolies, which dominate the key sectors of the national economy and control all its operations, and democratic management of the nationalized enterprises; a state budget and a democratic tax reform which will make the capitalist firms and the privileged circles foot the bill, and ease the burden weighing so heavily on the working people of town and country.

These reforms and renunciation of the ruinous "force de frappe" could release the means for a genuine policy of social progress incorporating the following principal measures:

- a general increase in wages, salaries and pensions (with the biggest increase for the lower-paid groups) and reduction of working time in the measure that technological progress permits growth of output;

- better conditions for women, legislation to guarantee the rights of working women and an increase in social and family allowances;

- allocation of one-quarter of the budget for the needs of public education to carry out an effective reform providing for universal schooling up to 18, vocational training for all young people, large-scale training of qualified teachers in all areas of knowledge, promotion of scientific research, full respect for the secular character of education;

- construction of 600,000 flats a year, at least half of them with low rentals subsidized by the state.

Our program also envisages measures to promote progress in agriculture and to eliminate the backwardness of the undeveloped areas of the country.

A FOREIGN POLICY OF PEACE

Lastly, our program expounds an active policy of peace and disarmament to go hand in hand with democratic reforms and providing, specifically, for the renunciation of the "force de frappe," a 12-month military service, France's signature under the Moscow test-ban treaty, and absolute opposition to the atomic armament of West Germany in any shape or form.

The principal aim of the peace policy of a truly democratic regime is to replace the present military blocs by a system of European collective security and to further close cooperation between all European countries without discrimination, on the basis of mutual respect for national independence.

The present correlation of forces in the world confirms both the necessity and the possibility of the active policy of peace championed by us. Faced with the new successes achieved — despite the splitting activities of the Chinese leaders — by the forces of social progress, national liberation and peace, imperialism has striven of late to retain and, if possible, to expand its positions through increased aggressiveness.

The U.S. imperialists are escalating the war in Vietnam. The conflagration kindled by them in the attempt to crush a people determined to take their destiny into their own hands is already spreading to other Southeast Asian states, exposing the world to the danger of nuclear conflict.

The danger is aggravated by the consolidation of the military and political alliance of U.S. imperialism and revenge-seeking West Germany, which is obdurately reaching out for nuclear weapons. This creates a potential seedbed of war in the heart of Europe, where the main forces of the North Atlantic pact and the Warsaw treaty states are located.

That is why our Party is taking steps to raise the activities of the peace forces in our country to a higher level in order to compel the Johnson government to respect the 1954 Geneva agreements.

That is why we unreservedly support all initiatives aimed at isolating the Washington imperialists and their Bonn associates. That is why we stress the contradictions between the imperialists and strive to make the fullest use of these contradictions in the interests of our people and all other peoples. We regard as positive de Gaulle's statements regarding the U.S. intervention in Vietnam and the measures for the withdrawal of French troops from the NATO military set-up, a revision of the status governing the U.S. bases on our territory, and development of France's relations with the Soviet Union and other socialist countries.

Noting with satisfaction the growth of economic, political, scientific and cultural contacts between France and the Soviet Union, the Communist Party expressed the opinion that Comrade Kosygin's visit to France has

furthered the all-round cooperation of our two countries in the interests of France and of world peace.

However, while supporting such steps as conforming to the interests of France and all peoples, we consider it necessary to point to the limits inevitably imposed by the class essence of power. De Gaulle's attitude to the vital foreign policy problem of our time, that of general and controlled disarmament, is a negative attitude. His obstinate adherence to the "force de frappe" not only injures the economic, social and cultural interests of our people, it facilitates nuclear proliferation. It gives encouragement to the West German revenge-seekers, especially in view of de Gaulle's steadfast refusal to recognize the German Democratic Republic.

Also, the situation of the so-called French overseas departments and territories is an intolerable survival of the colonial past, an encroachment on the right of the peoples to decide their destiny.

In the sphere of international relations, just as in other areas, a policy truly conforming to the interests of the masses is unthinkable without depriving the monopolies of the possibility to impose their designs on the nation. A regime of genuine democracy alone will be able to pursue an authentic foreign policy of peace and national independence.

THE AGREEMENT OF DECEMBER 21

All that has been said here makes it possible to appreciate the importance of the December 21 agreement between the French Communist Party and the Federation of the Democratic and Socialist Left. Waldeck Rochet had this to say about it on the same day:

"We consider this agreement to be a victory for all advocates of a democratic alliance. More than twenty years have passed since the last meeting between the Communist Party and the other Left parties. This means that the talks that have begun constitute a new and outstanding event. But the importance of the agreement is determined also, and chiefly, by its content.

"It has been agreed that in all electoral districts where the Left can succeed in the second round, the parties will withdraw their candidates in favor of the Left candidate who will have received the biggest vote in the first round.

"But the most important thing, in our opinion, is that, in addition to agreeing on electoral tactics, the two sides have succeeded in working out a basis of joint action for their objectives in the struggle against one-man rule, for genuine democracy.

"Indeed, the talks have made it possible to outline highly important common aims in the essential domain of political institutions and liberties, economic activity, social life and foreign policy.

"Of course, achievement of the alliance of the working-class and democratic forces opening up before the people a clear and inspiring perspective will require a long struggle. Nevertheless a big step forward in this struggle has been made with the agreement between our two organizations . . ."

THE COMMUNIST PARTY IN THE ELECTION CAMPAIGN

Responding to the appeal issued by our Politic Bureau, Party organizations and activists have been working hard to ensure that our program and policy are understood and approved by the masses everywhere. The holding of public meetings, big and small, is accompanied by a nationwide collection of funds for the election campaign. In the Party organizations, in the trade unions and in other mass movements in which the Party takes part Communists are redoubling their efforts to step up the fight for the vital demands of the workers and other sections of the population.

They are intensifying their activity aimed at ensuring that all peace-loving forces in France exert the maximum pressure to force the U.S. aggressors into effective implementation of the 1954 Geneva agreements.

More and more Frenchmen are beginning to realize that no real progress of the Left, to say nothing of democratic replacement of one-man rule, is possible without the working class and its party. The activity of the Communist Party, the consolidation of its organizations and growth of its influence are essential to achieving working-class unity and the alliance of all democrats.

Mobilizing all its forces, the Party is waging the electoral fight under the banner of unity. It does not offer the electors a catalogue of

alluring promises, but shows them, in the light of their own experience, the means they should use to realize their aspirations.

Behind every step forward by the democratic movement of our people lies the Party's tireless explanatory and organizational work among the masses, its endeavors to apply the principles of Marxism-Leninism in a consistent and creative way.

In 1965 the Party contributed substantially to creating conditions for the nomination of the candidate of the actually achieved Left alliance. Its activity and its initiative were decisive in dealing a blow at one-man rule and the entire reaction on December 5 and 19, 1965.

Therefore we say to the working people, to all democrats: "To organize the alliance you need, it is indispensable that the Party fighting for it should be stronger and more influential."

And although the elections represent but a phase in the common fight for social progress, peace and democracy, this phase will be all the more important since it will make for further development of the unitary movement in the country.

By voting in the first round for the program and candidates of the Communist Party, a party fighting tirelessly for unity and alliance, the working people and other republicans will express their will for this unity and this alliance.

The more votes polled by the Communist Party in the general election, the more deputies it will have in the National Assembly and the easier it will be to foil the reactionary designs against the unity of the democratic forces.

The Communist Party, as it enters the electoral arena, is filled with confidence in the power of unity.

For proletarian internationalism

(ninth congress of the HSWP)

THE NINTH CONGRESS of the Hungarian Socialist Workers' Party devoted special attention to the international climate in which the building of socialism is taking place, to the processes and phenomena shaping up in the world, and to the problems of the world Communist movement. The Central Committee report submitted by Janos Kadar furnished a comprehensive Marxist-Leninist analysis of the major issues of the international situation and the world Communist movement.

The main revolutionary factor of our times—the socialist world system—is increasingly influencing the development of society and world events. This is why the Communist and all other progressive movements have a stake in seeing the socialist world system consolidated.

The basic contradictions in the world of today are, first, the contradiction between capitalism and socialism, between the world bourgeoisie and the international working class; secondly, the contradiction between imperialism and the peoples fighting to abolish the remnants of the colonial system; and thirdly, the contradiction between the monopoly-military complex building up armaments and plotting war and the forces championing peace. The conflict between these forces is at the heart of the international situation.

Congress focussed attention on the relations between socialist countries, specifically the relations linking Hungary with other socialist countries, and first of all with the Soviet Union. The Soviet Union, guardian of Lenin's ideological legacy, is the most powerful bulwark of the international working class, of the socialist countries and of all peace-loving people. The attitude to the Soviet Union has always been a touchstone. During the past fifty years the imperialists have had no adversary more formidable, and those upholding the cause of the socialist revolution, freedom and peace, a friend truer than the Soviet Union. The necessity was pointed out for furthering the political cooperation of the socialist countries and for strengthening their common economic and military organizations. The CC report stressed the contribution of the Warsaw Treaty to world peace and security, and the importance of extending

the activity of the Council of Mutual Economic Aid, a positive factor also for the economic development of Hungary.

The resolution passed by the Congress put on record the fundamental point of view of the Party, which maintains that the interests of the various countries should be brought into harmony with the common interests of the world socialist system, that greater bilateral and multilateral cooperation benefits the world socialist community generally and each socialist country in particular. "The fundamental view of the Party is," says the resolution, "that the interests of the socialist countries singly can and should be brought into harmony with the common interests of the socialist world system as a whole." Both the CC report and the Congress resolution emphasize the determination to work for more extensive relations with every socialist country, including China and Albania.

The Congress also concerned itself at considerable length with the situation in the capitalist world. The CC report noted that the general crisis of the imperialist world was deepening, and that because of the uneven development of the capitalist countries the leading role of the United States in the imperialist camp has decreased, the antagonisms between the foremost capitalist countries have sharpened and the system of military and political alliances headed by the U.S. is in crisis.

The deepening crisis impels the imperialists to resort to the tactic of "loosening up" the socialist community and to engage in reckless ventures.

The CC report, the debate and the Congress resolution were unanimous that international tension is caused by the imperialists, above all by the growing aggression of the USA aimed at halting the steady advance of the forces of socialism and national liberation. The imperialist world is trying to find a way out of the deepening crisis through naked intervention and armed force. The U.S. aggression in Vietnam is the most glaring indication of this trend. Congress unanimously condemned this aggression in terms which read:

"Hundreds of millions of peace-loving people all over the world are filled with admiration for the valiant struggle waged by the people of Vietnam against the American aggressors . . . The people of Hungary declare wholeheartedly for the four-point demands of the Democratic Republic of Vietnam, the five-point demands of the National Liberation Front of South Vietnam, and President Ho Chi Minh's appeal of July 17, 1966. The United States must immediately and unconditionally stop the bombing of North Vietnam, withdraw its armed forces and those of its satellites from the territory of South Vietnam, recognize the National Liberation Front as the sole lawful spokesman of the people of South Vietnam, end all interference in the internal affairs of Vietnam, and adhere without fail to the 1954 Geneva agreements."

The Congress statement calls on all who feel responsible for peace to rally in order to stop the U.S. aggressor, and to extinguish the flames of a war that is becoming ever more dangerous as it spreads. "The imperialist aggressors must be curbed," says the statement, "through the united action of the socialist countries and the Communist and Workers' parties, by consolidating all the peace-loving, progressive forces of the world. This is the most important task of today."

From the Congress the Party of the Working People of Vietnam expressed gratitude for the aid to their embattled people.

Congress examined the situation in Europe and problems of the European continent. The CC report points out that the revanchist, militarist policy of the monopoly groups in power in West Germany leads to the maintenance of European tensions and is a menace to the security and peace of the European countries. The socialist countries rightly mistrust West Germany. To remove this mistrust, Bonn should recognize the international frontiers established as a result of World War II and desist from denying the existence of two German states. In his closing remarks Comrade Kadar said that whatever government there may be in Bonn, it must recognize the existence of two German states if it wants to follow a realistic policy. One of these two states—the German Democratic Republic—has already rendered an inestimable service to the Warsaw Treaty countries and all the European peoples, including the Hungarian people, to whom German imperialism caused so much suffering. It has done so by setting up a bastion of socialism and peace in the heart of Europe.

Congress devoted much attention to the conflict between the forces of progress and reaction in Asia, Africa and Latin America. With the rise of the Soviet Union and later of the socialist world system, the CC report says, there emerged a world force with whose support the oppressed peoples of the colonies were able to launch a liberation struggle

against their imperialist enslavers. The Congress resolution notes that it is beyond the power of the imperialists to restore the disintegrating colonial system in its previous forms. They are therefore striving to switch the one-time colonies onto the capitalist road and to strengthen the neo-colonial system in league with the reactionaries of those countries; they resort to intervention, military coups and sabotage, and support home reaction in the effort to subvert progressive governments, as in the case of Indonesia, Ghana, the Dominican Republic and other countries. The peoples battling against the predatory ambitions of the imperialists, their leaders and the newly-liberated countries should remember that their freedom will be complete and durable provided they continue to promote the unity and cooperation of the revolutionary forces, taking into account the interests of the common fight against imperialism, with the support of the masses in their own countries and of the socialist countries — their real and disinterested friends — in the international arena.

The report, debate and resolution state that a foreign-policy task of primary importance is to reinforce the unity and solidarity of Hungary and the other countries of the socialist world system. While combating the imperialist forces of aggression, every effort must be made to achieve the peaceful coexistence of countries with differing social systems, close friendship among the nations and lasting peace. Comrade Kadar listed the principles of Hungarian foreign policy as follows:

(1) Defense of the national independence and sovereignty of the Hungarian People's Republic against all imperialist intrigues.

(2) Consolidation of the unity and solidarity of the socialist countries, enhancement of their political, economic and military prestige.

(3) Solidarity with our brothers, the workers in the capitalist countries, who are fighting for democratic rights, peace and social progress. Support for the national liberation movements against colonialism and neo-colonialism, against imperialist oppression and aggression.

(4) Promotion of cooperation with the independent countries of Asia, Africa and Latin America.

(5) For the peaceful coexistence of countries of differing social systems.

(6) The task of eliminating the threat of a world war by rallying the peace forces of the world should continue to be central to Hungary's activity in the world arena.

* * *

Carefully and with a keen sense of responsibility, the Congress discussed the problems of unity in the international working-class movement. The debate was distinguished by a sincere desire to re-establish unity.

The CC report and the Congress resolution outlined the problems confronting the world Communist movement. In the socialist countries the role of the Communist parties, which

head the building of socialism and communism, has grown. So have the prestige and influence of the Communist parties in the capitalist countries. They are carrying on a consistent fight against monopoly, for democratic rights, peace and socialism, for working-class unity. In a number of capitalist countries a dialogue is developing between the Communist, Social Democratic and other progressive parties, there is growing interest in unity of action and a united anti-monopoly front of the working class and other working people is in the making. In the developing countries, too, the Communist parties have gained in numbers and influence. Despite the difficulties typical of their countries, these parties are fighting courageously against neo-colonialism, for the economic independence of their countries and for their non-capitalist development.

Class struggle is assuming more acute forms in many countries, with the bourgeoisie aiming its heaviest blows at the working class and its revolutionary party.

In West Germany, Spain, Portugal, Greece, Turkey, Iran and elsewhere the Communist parties have been outlawed and are persecuted. In some countries, such as Indonesia and certain Latin American countries, Communists and other progressives are savagely murdered, and attempts are made to do away with democratic rights through mass terror.

Expressing international solidarity with the Communists and other progressives, Congress stressed that the blows struck at Communists—the most consistent and devoted champions of social progress and national independence—are blows against the cause of progress and national independence and help the imperialists.

The common Marxist-Leninist world outlook and unrelenting struggle for the unity of all progressive forces strengthen the world Communist movement.

The report and resolution recall that recent years have seen the rise of grave differences in the world Communist movement and that the disruptive policy pursued by the Chinese leaders has upset the unity of the movement.

Views running counter to the principles of Marxism-Leninism are encountered, views which ignore proletarian internationalism and identity of interests of the socialist countries, incorrectly evaluate the potential of the socialist revolution and distort Marxism-Leninism in the matter of the peculiarities of building socialism. Here and there nationalism is substituted for a Marxist-Leninist approach.

An anti-Soviet attitude has always been characteristic of all "Left" and Right deviations in the world Communist movement. Whatever their intentions and irrespective of their will, the anti-Soviet line of the Rights and "Lefts" plays into the hands of the imperialists.

The CC report puts forward the Hungarian Communists' view on the disputed issues in the world Communist movement. The Party maintains that "one may take a neutral stand on a

particular issue of the relations between countries, but when it comes to the basic problems of Marxism-Leninism and the world Communist movement a definite stand is required."

The report, debate and resolution pointed out that lately the trend towards unity and the isolation of the splitters and of all who try to undermine the unity of the movement, have greatly increased in the world Communist movement. The report says: "Conditions for a broad conference of the Communist and Workers' parties are ripening. The HSWP supports the idea of a broad conference, not for the conference's own sake, but for the purpose of strengthening and extending our unity and solidarity. We are for unity of action primarily and immediately for purposes of aiding Vietnam, and generally in the struggle against imperialism, our common enemy. There is no need for any kind of ex-communication, we wish to consult and unite in the fight against imperialism with every revolutionary party and with all progressive forces, and hence, naturally, also with the Communist Party of China and with the Albanian Party of Labor. But if today their leaders reject this completely, the international working-class movement cannot come to halt because of that, neither can we wait indefinitely for a broader conference.

"The interests of the international Communist movement and of Man take priority over everything. We must strive to ensure that all the parties in the international movement which feel that the time is ripe for making a joint Marxist-Leninist analysis of the situation in a comradely manner and for drawing conclusions on the joint tasks to be carried out in the given situation, should meet and consult."

The great majority of the fraternal party delegations likewise declared for the unity of the world Communist movement, and urged early joint action against the U.S. aggression in Vietnam.

Most of the visiting delegations condemned the attempts to split world Communist unity. They insisted on united action by the movement, and agreed with the idea of an international meeting.

"The task of achieving unity of action by the socialist countries, the international Communist movement and all progressive forces," said Comrade L. Brezhnev, General Secretary of the CC CPSU, "is particularly pressing now that the forces of imperialist reaction and aggression have become more active in various parts of the world."

"The socialist camp, the world Communist movement, the solid unity of the international working class and the solidarity of the peoples," Comrade Le Duc Tho, member of the Political Bureau and Secretary of the CC of the Party of the Working People of Vietnam, said, "will foil the plans of military aggression, first of all the greatest imperialist crime, the aggression in Vietnam. The Party of the Working People of Vietnam pledges itself to remain loyal to Marxism-Leninism and proletarian in-

ternationalism and to fight might and main for the unity of the socialist camp and of the world Communist movement on the basis of Marxism-Leninism and proletarian internationalism."

"We must not allow any obstacles," said Comrade Pak Sung Chul, member of the Political Bureau of the Korean Party of Labor, "to block the unity of the socialist camp and the cohesion of the world Communist movement."

The debate on international issues and the problems of the world Communist movement

was inspired by Marxism-Leninism and internationalism and by a desire for unity. This Comrade Kadar confirmed in his closing remarks. The Hungarian Party, he said, will do all in its power, using every opportunity, to bring about the cohesion, unity and close cooperation of the socialist countries and of the world Communist movement. The HSWP is resolved to achieve its socialist objectives and to apply the principles of proletarian internationalism.

Robert GARAI

SCIENCE AND SOCIETY

The scientific and technological revolution and Marxism

RADOVAN RICHTA

Dr.Sc. (Philosophy)

The following article is based on the findings of a comprehensive research team which in 1965-66 compiled a study "Social and Human Relations in the Context of the the Scientific and Technological Revolution." The project was sponsored by the Central Committee of the Communist Party of Czechoslovakia and by the Academy of Science; the findings were used in preparing the materials for the Thirteenth Congress of the Party.—Editors.

THE COMMON DENOMINATOR of the multi-form processes presently under way in the developed industrial countries is the steady and ever more rapid advance of science and technology. The very profile of industry is undergoing change, so too are the actual forms of labor, the way of life; the dimensions of time and space are compressed, man-made environment is replacing the natural, opening to man new areas of both the microcosm and the macrocosm; in a word, man's place is changing in a world that he himself has changed. If we regard these material conditions of human life as the foundation of civilization, it can be said that we have reached the frontier between two epochs.

The substance of the revolution under way is not easy to perceive at first glance; indeed,

it often presents only a vague and deformed semblance. And the reason for this is not lack of interest in the question. In many Western countries generously financed five- and ten-year research plans have been elaborated, and the "intellectual resources" of numerous universities and research institutions have joined efforts to carry them out.

Problems of science and technology are being debated in parliaments and discussed by governments, by special governmental advisory bodies, by trade unions and by political parties. And yet a declaration issued by 26 scientists and other specialists, among them Linus Pauling, Ben B. Seligman and Gunnar Myrdal, and headed "The Triple Revolution," says this of the present scientific and technological revolution: "Neither Americans nor their leaders are

aware of the magnitude and acceleration of the changes going on around them. . . . Mankind is at an historic conjuncture which demands a fundamental re-examination of existing values and institutions."

Marxism came into the debate on the new developments in the late fifties when John Bernal, S. G. Strumilin, Victor Perlo, K. Tessmann and others characterized the changes taking place in contemporary civilization as a "scientific and technological revolution." The thesis contained in the Program of the CPSU that "man is entering upon a scientific and technological revolution" is, we believe, one of the cardinal precepts of modern Marxism.

CHANGES IN THE STRUCTURE AND DYNAMICS OF PRODUCTIVE FORCES

The term "scientific and technological revolution" is now established usage in the vocabulary of modern science. It is used in the "forecast for 1985" by a group of French economists. And the U.S. National Commission on Technology, Automation and Economic Progress prefaces a report with the statement that the "world is experiencing a scientific and technological revolution."

And yet the reality behind the concept remains to this day the subject of a debate bedevilled by doubts and even misunderstanding. The point is that things are anything but simple in our day and age. The development of the industrial countries is marked by an interlocking of tendencies that offset one another, by discrepancies between scientific and technological trends and the social structure. In order to define the nature of the dynamic changes in the foundations of contemporary civilization it is evidently necessary to have recourse to theoretical models representing different types of structure and dynamics of the productive forces. The growth of civilization over the last 150-200 years had its roots in the industrial system of production. Today, however, we can see in those countries where the industrial civilization is at peak new processes transcending the boundaries of this civilization. The future belongs to the scientific and technological revolution, which is laying a new groundwork for civilization. Although these two historical types of civilization are interconnected and mutually interactive, they differ in the matter of intrinsic content and, in their social and human connotations, they are even contradictory.

Industrialization, which was accompanied by structural changes in the production base and by corresponding changes in social relations, proceeded on the foundation of two independent, diametrically opposed social productive forces: increasingly more efficient and complex machines, on the one hand, and a steadily growing army of labor, on the other.

Although the production base of the industrial civilization was dynamic, the changes affected mainly the instruments of labor—

means of production. Mechanization fragmented the labor process, making it the sum of simple abstract elements. But even if the technical forms of production changed, the essentially dual structure of the productive forces remained the basis of industrial civilization.

What really distinguishes the modern processes from those of the industrial revolution is the much deeper changes which they bring in to the structure and dynamics of the productive forces. Modern civilization develops on the basis of a far wider range of social productive forces, among which science and its applications in technology, management, training of skilled personnel, and so on, are acquiring ever greater, and in the long run decisive, importance. True, the industrial revolution enabled science to make its entry into production, but it found only a limited application; it remained something brought in from without.

As science penetrates into the various spheres of production, technology tends, step by step, to replace the simple labor power of man with his limited physical and emotional powers and memory in production proper. Production becomes an automatic process set in motion by man and, consequently, controlled by him. Man, as Marx foresaw, "takes his place alongside the production process" whereas formerly he was its "main agent." Not only the means of labor (technological revolution) but also the objects of production (use of new types of raw materials), and not only the objective means of production but also the subjective, human factor change. When the scientific and technological revolution emerges from its initial stage its true purport will be revealed—a universal and unceasing changing of all the productive forces of human society. In other words, the scientific and technological revolution is not merely a matter of technical progress.

Marxism appeared on the scene in the nineteenth century, but it was only in the mid-twentieth that the full depth of its ideological content was revealed. It is the only contemporary theory of social development which, with its concept of the productive forces, and investigating the changes taking place in their structure and dynamics, affords a reliable picture of the scientific and technological revolution. It is not by chance that a number of students of modern civilization (Fourastie, Diebold and others) admit that the Marxist thesis concerning the influence, as they put it, of technology on society has a greater bearing on present-day realities than was anticipated. But these authors interpret Marx incorrectly when they substitute the concept "technology" for "productive forces," thereby tending to obscure the revolutionary character of the changes now taking place. If these changes are examined solely from the standpoint of technology (or energetics), disregarding the qualitative changes in the structure and dyna-

mics of the productive forces, and in particular in the position of the "subjective factor"—man—it would be difficult indeed to define and substantiate the revolutionary character of the present and future metamorphoses of civilization.*

The report of the U.S. National Commission on Technology, Automation and Economic Progress, while not denying the ever accelerating growth of technology, questions whether it is correct to say that the computer and comparable inventions are more revolutionary than, say, the telephone. The Commission points to the fact that in the USA between 1912 and 1947 hourly output per man increased by two per cent annually and in 1947-65 by 3.2 per cent.** But can it be said that this quantitative growth is proof of qualitative changes? The authors of the report are clearly engaged in a polemic with the "Triple Revolution," with the view that the industrial system created by capitalism is incapable of coping with the consequences of the scientific and technological upheaval connected with, say, cybernetics. In his opening address at a symposium on technology and social change sponsored by Columbia University, Dr. DeCarlo noted that such polemics are as a rule conducted by captains of industry who "attempt to use the past to present the image of the future, conserving the values and attitudes which have made present institutions and organizations successful. They search for ways in which the present technological changes can be viewed as normal evolution." A report by the Executive Director of the Harvard University research program on technology and society likewise makes the point that to this day some economists hold that "talk of technological revolution . . . is premature."

This is understandable, for where the very concept of the productive forces does not exist, theory is incapable of revealing the qualitative revolutionary changes taking place in their structure and dynamics, and the criterion for defining the substance of the scientific and technological revolution is lost. This applies in particular to the initial phase of this revo-

lution when it has not completely broken the integument of the old social forms and is limited or deformed by the existing class structure of society and the enormous military spending connected with imperialist aggression.

THE TECHNOLOGICAL REVOLUTION AND MODELS OF GROWTH

The dynamics of industrial civilization were in the final analysis determined by the increase in the number of the instruments of labor (machines) and of the people tending them (labor power). Hence, from the standpoint of the theory of growth, industrialization represents extensive development. From the standpoint of economics the character of the two basic productive forces of the industrial system is determined by the fact that the sum-total of the useful product is by and large proportional to the quantity of labor, both living and materialized, expended. In other words, to obtain a greater quantity of use values more factories, machines and workers are needed. Capital-intensity, the capital-output ratio, remains basically unchanged or, when living labor is replaced with machinery, grows.

Industrialization clearly is an essential transitional phase of extensive growth which alone creates the conditions for the crystallization of the factors of intensive development associated primarily with the application of science in all areas of production—in technology, in training personnel and in the managerial sphere alike. The significance of the intensive factors in the development of the productive forces is predetermined by their specifically economic character. "The product of mental labor—science—is always priced at far less than its value inasmuch as the labor time necessary for its reproduction is in no way comparable to the labor time needed for its initial production," Marx said. As soon as science begins to play the leading role in the development of society's productive forces, the proportions of economic development shift in the direction of intensive growth. And with Marx we might say that economic development now depends to a greater extent on the general state of science and technological progress than on the growth in numbers of the machines and men directly engaged in production. The output curve does not coincide with the curve of expenditure of living and materialized human labor in production. The capital-intensity index falls. At this stage of the development of the productive forces the growth of capital clearly ceases to be, even from the economic standpoint, a precondition for the advance of civilization.

Despite the existence of capitalist social relations, the experience of the developed industrial countries has already confirmed this theoretical characterization of growth during the initial phase of the scientific and technological revolution. A study made by M. Hajek

*Marxism examines technological change in conjunction with changes in the productive forces and the position of the human being. See, for instance, K. Tessen's *Probleme der technisch-wissenschaftlichen Revolution*, Berlin, 1962, and G. Heyden's *Die marxistisch-leninistische Philosophie und die technische Revolution*, Deutsche Zeitschrift fuer Philosophie, Sonderheft, 1965.

**According to U.S. statistics, the annual increase of productivity of labor per hour was as follows:

1889-1899	2.3%
1900-1909	1.8%
1910-1919	1.7%
1920-1929	2.4%
1930-1939	2.0%
1940-1949	3.0%
1950-1959	3.2%
1960-1964	3.2%

(See R. Richta a kol. *Civilizace na rozcesti*, Prague, 1966.)

and M. Toms* on the basis of U.S. data reveals the increased significance of intensive factors as a source of economic growth:

	Share of extensive factors (labor force and capital)	Share of intensive factors (technology, skill, organization)
1899-1909	74.4%	25.6%
1909-1919	60.5%	39.5%
1919-1929	54.8%	45.2%
1948-1953	48.9%	51.1%
1953-1957	31.8%	68.2%

In the developed West European industrial countries intensive factors accounted for 60-70 per cent of the economic growth in the fifties. In the socialist countries, where the initial industrial potential was considerably less, economic development in the past decades has been marked by a rapid expansion of industry and by a simultaneous probing of the approaches to the scientific and technological revolution. Consequently, the considerable increase in the role of the intensive factors notwithstanding, changes in the proportions of economic growth could not assert themselves in full measure. Experience shows, however, that for a socialist country like Czechoslovakia, for instance, where industrialization has been completed in the main, transition to intensive development is a vital necessity.

Marxist theory is now called upon to elucidate the perspectives of intensive growth in situations where the application of science to production technology (automation, chemical processes, etc.), necessitates big investments. Use of chemical processes is a form of technological rationalization which economizes capital. According to estimates by the Marxist economists C. Vincent, W. Grossin, Z. Chrupek and H. Flakierski, complex highly efficient automated units and the new technological methods (including nuclear) in the long run do not require heavier expenditure—in relation to output—than the building of traditional-type industrial enterprises.

On the other hand, intensive development calls for research facilities and a backlog of scientific findings to facilitate effective technological solutions well in advance and thereby prevent the capital-intensity index from rising. This condition of intensive growth has been described by M. Keldysh, President of the USSR Academy of Sciences, as the antecedence of science to technology and of technology to industrial production — a correlation which, clearly, is an obligatory law of the scientific and technological revolution. The new ratios of economic growth naturally presuppose adjustments in the overall system of economic proportions established in the process of industrialization.

*M. Hajek, M. Toms, *Politická ekonomie*, No. 10, 1966, "Determinants of Economic Growth and Integral Productivity." According to computations by B. N. Mikhalevsky (*Long-Range Estimates Based on Simple Dynamic Models*, Moscow, 1964), the net capital-intensity index in the USA has been declining since the thirties.

Intensive growth, characteristic of the scientific and technological revolution, brings with it important social consequences because, as distinct from the earlier industrialization, the accelerated economic growth does not necessitate increasing the share of accumulation in the national income or reducing the share of consumption; it can be achieved (due to the efficacy of the new productive forces) by channelling the same share, or perhaps even less, to accumulation. It is this type of economic growth that meets the intrinsic requirements of socialism.

PROSPECTIVE CHANGES IN THE CHARACTER OF LABOR

A Marxist analysis of the changes in the structure and dynamics of the productive forces provides a sound basis for ascertaining the impact of the scientific and technological revolution on the more deep-seated spheres of life, on the character, structure and division of labor.

Industrialization brought human labor mostly under the factory roof. In the developed industrial countries the number engaged in industry and allied branches amounts to 30-45 per cent of the labor force. It was on this basis, more or less typical of both capitalist and socialist society, that one of the variants of the theory of the "industrial society" was evolved. In the world of today and tomorrow, according to Raymond Aron, industrial production is the typical form of production, but the onset of the scientific and technological revolution points to the relativity and limitations of this definition. The percentage of the labor force engaged in industry is, as a rule, not increasing. At a certain stage the branch structure of employment tends to develop in the opposite direction.*

The rapid fall in the percentage engaged in agriculture is accompanied also by a steady decline in the share of industrial workers. In the United States the share of those employed in industry and allied branches dropped from 37 per cent in 1950 to 34 per cent in 1964, and it is anticipated that by 1972 it will have dropped to 31 per cent.

The scientific and technological revolution excludes, so to say, man from direct participation in production. Inasmuch as this is accompanied by a relative increase in the service sphere, some theorists have advanced the concept of what they call the "post-industrial"

*T. Frejka (see Richta a kol., *Civilizace na rozcestí*) gives the following picture of the movement of the branch structure of employment (in percentages):

	Peak of industrial development	Onset of the technological revolution
Agriculture	45-25	20-3
Mining	3-5	4-2
Manufacturing	25-35	30-25
Construction	5-7	8-10
Transport	4-6	8-6
Trade	9-10	11-16
Service industries	10-14	20-35

(Clark) or "tertiary" (Fourasité) civilization. These views proceed, however, from the assumption that in principle it is impossible to introduce technology in the service sphere. The scientific and technological revolution, however, is changing things in this area as well. Such spheres of the "tertiary" sector as trade and administration are being put on a technical footing. It can be assumed that after a time, when the sphere of elementary services has been saturated, there will be a steady redeployment of labor to the spheres of science, technology, computer operations, education and services in the full sense of the word. If at present the number engaged in scientific research in the USSR amounts to 2.2 per cent of the total engaged in the national economy (the percentage is 2.1 in the USA) while the share of those engaged in education and the service industries is 11 per cent, in the future the share of these groups will most likely equal or perhaps even exceed the share of those engaged in industry. If we take the trends evident in the branch structure of employment as the criterion, it will be seen that we are about to cross the frontier between the old industrial civilization and a new era of development.

An extremely important part in the development of contemporary civilization is played by changes in the materialized forms of labor. In the conditions of the industrial revolution simple labor became, in the words of Marx, the basis of industrial production. Mechanization dissected labor into abstract elements. People, regarded as "things," played the role of an appendage to the machine (Friedmann). The very nature of wage labor determined its real, material forms, depriving the greater part of industrial labor of its anthropological value, "de-intellectualizing" it and turning it, in effect, into a mere means of livelihood. The more productive and effective the factories became the more the role of the workingman was debased.

The scientific and technological revolution opens altogether different perspectives. True, up to a point (as can be seen from the studies made by Tourain and Naville, for instance) the tendency will be for labor to be shallow in content inasmuch as its function will be to tend imperfect or insufficiently reliable automated production lines. But at the same time the "classical" labor of the machine minder will partly evolve into the labor of a highly skilled supervisor and job setter, or will be wholly excluded from the direct production cycle and become the job of technicians.

Many researchers studying employment trends have noted alarming symptoms of a decline in the demand for simple labor which threatens to assume "dramatic forms," that human labor is being squeezed out from industry and also to some extent from the service sphere. But the regressive aspects notwithstanding, the development is an ascending

spiral towards a metamorphosis of the nature of man's labor. In the 'twenties in the USA semi-skilled workers engaged in simple operations showed the highest growth rate, while the share of skilled workers tended to decline. Today the opposite is the case.* Needless to say, this process is slower and takes distorted forms where adequate social stimuli making for a higher structure of labor are lacking. Analysis of the more progressive forms of production shows that with all-round utilization of science and technology labor tends towards more complex functions, engineers, economists, organizers of production, researchers, etc.

It is sometimes assumed, mistakenly in our view, that this trend contradicts the Marxist thesis on the historical role of the working class. At the root of this misconception is the fairly widespread belief that the working class consists solely of manual workers. For Marx the engineers and technicians were part of the aggregate worker. And if under capitalism economic factors separate men with education from the bulk of the labor force, under socialism this is not the case. Researchers and technicians are an indivisible part of the working class, which, while growing in numbers, changes in character. Marxists, incidentally, point to analogous trends in the technologically developed capitalist countries as well (witness class differentiation among the intelligentsia).** Whereas Marx could note that numerically speaking the educated part of the nineteenth-century working class in the early phase of industrialization was negligible, the current scientific revolution is changing the picture. In the USSR, for example, highly skilled workers, researchers and technicians, who registered a 6-7 per cent annual increase in 1940-60, are the most rapidly growing section of the working class. According to B. Levchik and F. Kutta, the share of the different categories of workers in the economy of the USA changed in 1947-64 as follows:

Specialists	+5.6%
Managerial personnel	+2.8%
Workers in the services	+2.8%
Distributive workers	+0.4%
Manual workers	-4.4%
Agricultural workers	-7.9%

Whereas the diverse types of the traditional industrial production required 35 to 57 per cent unskilled and semi-skilled workers, 60 to 88 per cent skilled workers, 4 to 8 per cent workers with a secondary education, and 1 to 2 per cent engineers with higher education, fully auto-

*The 1965 economic message of the U.S. President to Congress contained the following data on this score:

	Change in share in 1920-40 (in per cent)	Change in share in 1940-64 (in per cent)
Skilled workers and foremen	-2.2	+5.9
Semi-skilled	+7.4	+3.9
Unskilled	-5.2	-9.8

**See discussion on changes in the structure of the working class in issues of this journal for 1960.

mated enterprises, according to computations made by Auerhan, make different demands on skills. In these enterprises the employment structure is as follows: 40 per cent skilled workers at most, or none at all, 40 to 60 per cent with secondary education and 20 to 40 per cent with a higher specialized education. Comprehensive automation therefore presupposes the practical abolition of the educational difference between the worker and the engineer.

While the earlier industrial revolution necessitated universal literacy—the Three Rs—the modern scientific and technological revolution needs polytechnical or scientific education and opportunities for further training throughout a man's working life. Only the long-term operation of all these factors can impart to the greater part of human labor a creative character, transform it into that spontaneous activity of which Marx spoke. However, for consummation of the revolution in labor brought about by the scientific and technological revolution a revolution in social relations is essential. Only with the social revolution will the transmutations undergone by labor lead to the most far-reaching changes in man's conditions in the history of civilization.

CHANGES IN THE ROLE OF MAN

The scientific and technological revolution imparts added impetus to production and consumption and impinges on the sphere of working and living conditions, transport, communications, work and leisure, and the rational and emotional areas of man's life. In the technical and economic conditions of the industrial system created by capitalism man was used as a rule as simple labor power. He was expected to do what he was told, and could at any time be replaced by a machine. It can be said that the significance of the human element was reduced in proportion to the degree of mechanization.

Essentially, the sole function of the working man was the application of labor power; this was the form in which he took part in building civilization. Sociologists and psychologists are well aware of the consequences of this restricted form of labor devoid of the creative element, of its impact on such motives of man's behavior as his needs and aims. In these conditions life outside the sphere of labor is subordinated, as Marx put it, to the laws of simple circulation and serves only to reproduce labor power as a condition for the extended reproduction of capital. From the standpoint of the economy the development of the human being is of no appreciable importance. Moreover, expansion of the productive forces (new enterprises and growing numbers of workers) involves a constant growth of basic redundancies. The price paid for development is restriction of most human needs, reduction of these needs to the level necessary for the simple reproduction of labor power. This mechanism is the historical basis of the parasitic functions of capital.

However, the pressure of need inherent in undeveloped forms of production remains even after the abolition of exploitation. In a certain sense it is intrinsic in any society at the stage of industrialization and extensive growth.

Industrialization in the socialist countries was attended by a shortage of means which made it difficult, if not impossible, to ensure at once a rapid growth of both production and mass consumption. The scientific and technological revolution does away with this dilemma. At a certain stage in the development of the productive forces, as the economy goes over to intensive growth, rising consumption is not only compatible with growth of production, it is as much a prerequisite of this growth as was the restricted consumption during the earlier industrialization. New aspects of this logic of development have become manifest with increasing clarity in the USSR ever since the 20th Congress of the CPSU. Mass consumption in the West is based (in addition to exploiting developing and dependent countries) on analogous aspects of the dynamics of the productive forces. Some Marxist economists maintain that the shattering crisis experienced by the capitalist economy in the thirties demonstrated the significance of the connection between consumption and the then incipient trend towards intensive development. Needless to say, Western "mass consumption," as is acknowledged by both its theorists and its critics, constantly comes up against its own internal contradictions: needs are artificially created and imposed on the public to create a demand governed by its own dynamics, with the result that production for the sake of production is, in effect, turned into consumption for the sake of consumption. The fact that the arms drive in the USA can be regarded as a kind of consumer impulse to economic growth is fairly striking demonstration of one of the aspects of "mass consumption."

The moment science and its practical applications become decisive factors of growth the release of man's creative powers acquires a new social and production connotation, for the release of these powers provides the basis for research and for the applications of its findings in production. To the extent that science makes his life dynamic, man's endeavors are the driving force of civilization. The human factor grows in proportion to the advance of technology and the improvement of working conditions. Hence the conclusion that a higher level of technology "will enable man for the first time in history to pay the attention to himself which he rightfully deserves" (V. A. Trapeznikov). In time the most effective way of expanding the productive forces of society will be the development of the human personality for its own sake. The equivalence of the maximum development of productive forces of society and the all-round development of man is a fundamental point of Marx's communist humanism.

Here mention should be made of the emer-

gence of new areas of science, for instance, the economics of human resources. Even such expressions as "human capital" or "investment in man" are an inverted reflection of the growing importance of man's creative powers. Similarly, sociology of human relations reveals the significance for production of aspects of life which were formerly ignored.* Ergonomics is making its debut, the principles of modern anthropology are being elaborated, and so on.** This widening of the horizons of social science, in which a growing role is played by Marxists, affords an idea of the nature of the tasks posed before Marxism by the scientific and technological revolution.

This revolution lays bare some of the dramatic moments in the life of the modern man. In the conditions of contemporary civilization men become prisoners of the creations of their brains, must bow to the forces they themselves have set in motion. The artificial environment of the era of industrialization came about not as a result of man's planned activity, but rather as the product of his "industrial" utilization. This environment is in every respect a long remove from the natural biological and psychological attributes of man. And if formerly man could still make his way together with Mephistopheles to the untouched and eternally green tree of life, in our days the circle of the artificial civilization is constricting. There is nowhere to run away. Yet automation and modern means of communication, construction, and so on enable man to transform a civilization in which he is the slave to things into a civilization which would serve his needs. A society that cannot cope with this can hardly avoid the tragic disruption of the biological and psychological conditions of human life. For the age of the scientific and technological revolution, in addition to giving people power over the conditions of their development, also puts them in possession of the means of their own self-destruction. "The development of technology has posed before man a problem engendered by his own power. Man's existence depends on his own decision." (R. Garaudy).

THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTION AND THE SOCIAL SYSTEM

As we have said, the consequences of the technological revolution for society and for the individual will probably be even more far-reaching than the changes it will bring about in the material and technological base of society. On the other hand, as was the case with the earlier industrial revolution, it cannot be carried to the end unless it finds adequate forms of production relations and in this way becomes a revolution in all areas of civilization.

"In each instance people won for themselves

*In a paper submitted to a congress of American economists in 1960 T. V. Schulz pointed to the growing importance of "investment in human resources".

**See the paper by Adam Schaff at the Evian sociology congress (1966).

freedom insofar as they were constrained and permitted to do so not by their human ideals but by the existing productive forces," so wrote Marx and Engels in *The German Ideology*. The very onset of scientific and technological revolution is intrinsically linked with the emergence and affirmation of the socialist trends in the modern world. It is proof of the deepening of the social revolution, that it is steadily reaching out to the mainsprings of historical development.

It is sometimes said that science, technology and the productive forces are socially neutral factors. This is so only at times when the changes in the productive forces have not gone far enough. Actually, fundamental changes in the structure of the productive forces always have profound social implications. The industrial civilization arose as the realization of capitalist production relations, and vice versa. Marx spoke of the mechanical system of production whose unity was based on a system of machines—this "subject" of production which subordinated the working community to its power—as the "technological realization" of the capitalist relations of production, as a matter of the subordination of labor to the conditions of labor. In the era of industrialization the growth of the productive forces was ensured by developing instruments of labor rather than labor itself. This was indeed the historical mission of capitalism as a transitional form of the development of the productive forces; at the same time it revealed its historical limitations as a form that promotes production at the cost of devaluating the creative abilities of generations of working people.

It goes without saying that in countries where capitalism did not play its historical role to the end as a form of development of the productive forces, the new socialist society had to complete the industrialization. And history is the witness that it did this more rapidly and more consistently than capitalism. But for all that industrialization is the precondition and the starting point rather than the goal of socialist progress. Socialism was able to suppress or neutralize some phenomena characteristic of the industrial revolution under capitalism, but it could not change, or was able to change only partly, its inner logic (the breaking down of the labor process into separate simple operations, and a certain restriction of growth of consumption). The traditional industrial structure of the productive forces, as experience shows, cannot ensure the conditions for collective life based on the full, free development of the individual and the mutual spiritual enrichment of the members of the community. It can be said that in its initial phase socialist society makes use of an alien, inherited production base, just as capitalism once used the forms of small-scale cottage industry and only gradually, in the course of the industrial revolution, built up its own production base. Only the all-round advance of the scientific and technological revolution can give rise to a new form of civiliza-

tion which, as regards both level of development of labor and consumption, corresponds to the requirements of communist society.

Marx's criticism of capitalism was directed not only against the capitalist relations of production. It was a criticism of the entire industrial civilization created by capitalism and reflecting its contradictions and limitations. This criticism looked forward, in addition to the revolutionary reconstruction of production relationships, to a new foundation of civilization—the process which we today call the scientific and technological revolution. Marx's definition of the production base of communist society is a remarkably precise picture of this revolution; for what is in question is a civilization founded "not on developing productive forces that reproduce or perhaps enlarge the given condition, but, on the contrary, on the free, unrestricted, progressive and universal development of the productive forces which is the pre-condition for the existence of society." From this standpoint the scientific and technological revolution is a complex social process, an integral component of communist reconstruction in general.

The concrete progress of civilization is not, however, merely an illustration of this logical pattern. The socialist countries had to complete the process of industrialization, while the developed industrial capitalist countries were confronted with the alternative, either use some of the elements of the scientific and technological revolution or be found wanting when confronted with that universal "imperative of growth" which nowadays in the West determines the basic mass of practical solutions and theoretical quests (theory of growth). This imperative engendered by social revolution and the existence of socialism obscures the relationship between the technological and the social processes. Yet grave social problems also arise wherever fundamental problems of the scientific and technological revolution are on the order of the day. This is manifest in the unceasing conflict between capital and science, since the latter, being essentially a social productive force, calls for more far-reaching forms of social integration than those offered by the capitalist private-property relations. From this conflict stem reform programs aimed at adapting the economic and political forms of capitalism to the conditions of the scientific and technological revolution. One cannot but note the growth of state regulation and state financing of the bulk (about 70 per cent) of all research projects in the developed capitalist countries,* the evolution of the monopoly system into state-monopoly capitalism,** and the spread of forecasting and programming bodies in the

*In the U.S. President's 1963 economic message to Congress the need for state subsidizing of research is explained by the fact that the ordinary profit stimuli would not ensure adequate progress in this sphere.

**Lenin in his day pointed to the connection between the "socialization of invention processes" and the rise of monopoly. From this standpoint the Italian Marxists, too, examine the contemporary development of state monopoly.

West European countries. It would of course be a mistake to underestimate the new developments in the economic, social and cultural system of capitalism. On the other hand, each step forward in science and technology demonstrates that the above-mentioned "adaptation" of the capitalist production relations to the new conditions is only partial, that in view of the social consequences of scientific and technological progress in our time the industrial system of capitalism by and large begins to misfire and deforms the process of the revolution under way. Conclusions of this nature can be found not only in the writings of the critics of the present-day U.S. system ("The Triple Revolution"), but also in those of its apologists. The above-mentioned report of the National Commission on Technology, Automation and Economic Progress, for instance, notes that "there is no ground for complacency. Our society has not met the challenge of technical progress with complete success." From the historical standpoint "the relations of production under capitalism are much too restricted for a scientific and technological revolution. Socialism alone is capable of effecting it and of applying its fruits in the interests of society" (Program of the CPSU).

But even in the industrially developed socialist countries whose social structure makes it possible fully to use science as a direct productive force this question is far from easy to solve. The economic forms in a number of socialist countries have so far conformed to the needs of industrialization. This is evident from the example of Czechoslovakia, where management by directives proved inadequate when the sources of extensive growth became exhausted.*

Development of social relations which not only do away with the narrow confines of antagonistic interests but which also readily react to the new aspects of civilization, to the dynamic potential of the scientific and technological revolution, is a condition for the triumph of socialism. This revolution is not a short-lived upheaval to be carried out by directives issued at the top. It is a prolonged universal process of structural change which greatly enhances the dynamics of growth. Only a flexible economic system of management extending to all areas of social labor and possessing an adequate system of reciprocal interconnections can ensure intensive growth. Man's interest structure itself must be dynamic.

Ever since the socialist countries began to go over to economic forms of management, bourgeois ideologists have tried to persuade the world that we are restoring the capitalist relations of production. Actually the contrary is the case. A careful examination of the theoretical concepts underlying the new system of management and economic reforms will leave no doubt that contemporary Marxism is engaged in perfecting a strictly socialist economic

*As was noted at the Thirteenth Congress of the Communist Party of Czechoslovakia, the brake on intensive development was insufficient use of economic forms of management.

structure, and thereby solving a key problem from the standpoint of tackling the tasks of the scientific and technological revolution. Analogous tasks face Marxists also in the study of other areas of social life. The Thirteenth Congress of our Party underscored the intrinsic link between the new system of management, the scientific and technological revolution, and the development of socialist democracy.

We are now only at the beginning of the scientific and technological revolution. Hence it is not easy to visualize all its social and human implications. The economic processes in the developed industrial countries as before are based mainly on the old industrial structure of the productive forces. The initial elements of the scientific and technological revolution are therefore finding realization in the context of the processes of the final phase of industrialization under way in the two diametrically opposed social systems. Moreover, these elements are emerging at a time when other countries and continents are just setting out on industrialization.

The development of capitalist industry deepened the gulf between the imperialist countries and that vast section of humanity which lives in perpetual want in practically a state of natural economy. Theoretical reflections concern-

ing the future of the third world lead to the conclusion that the economic problems of the developing countries, especially those with large and rapidly growing populations, cannot be solved in the lifetime of generations unless the scientific and technological revolution is drawn on to reduce to the minimum the pains of the initial industrialization, and unless the influence of the socialist forces accelerates the search for ways of doing away with the yawning gap between the haves and have-nots of modern civilization.

In all probability it will take decades for the scientific and technological revolution to become the predominant process in the areas where it does not encounter social obstacles. The revolutionary social changes of recent times, however, hold out the promise that the obstacles can be overcome. But unless we understand the essence of the scientific and technological revolution we will not be able to grasp the meaning of the changes taking place in the world. The ideological basis of the future development of civilization will surely be creative Marxism, which remains true to the principle inscribed by its founder on the portals of science:

Here all mistrust must be abandoned

And here must perish every craven thought.

For communist unity against U.S. aggression

(survey of world communist opinion)

THE SIGNIFICANCE of the Vietnamese people's war for freedom against the imperialist aggression has long since extended beyond Southeast Asia. This war, which reflects the complexity and intensity of the fight between capitalism and socialism, emphasizes the need for the revolutionary forces to step up their effort to foil the imperialist plans for aggression.

The Communists are in the van of the forces undertaking this task. Ever since the beginning of the U.S. aggression against South and North Vietnam, the Communist and Workers' parties throughout the world have held united action by the socialist countries and the revolutionary forces of the world to be indispensable for rendering the people of Vietnam effective support in their fight.

A forceful appeal to the Communists of all countries to close their ranks was launched by the 23rd Congress of the CPSU. Other fraternal parties, for their part, have steadfastly worked for unity primarily among the socialist countries, against the U.S. aggression.

Current events in Vietnam make it more urgent than ever for the world Communist movement and the socialist community to take united action in support of Vietnam. Communists again demonstrated their awareness of this need, their proletarian internationalism, and their keen sense of responsibility for the destiny of peace at the recent congresses of the Bulgarian Communist Party and the Hungarian Socialist Workers' Party.

"Together with the Soviet Union and other socialist countries, together with the peace forces of the world," said First Secretary Todor Zhivkov in his report to the 9th Congress, "the Bulgarian Communist Party, the Bulgarian people and their government wholeheartedly identify themselves with the people of North and South Vietnam. We will go on helping them politically, economically, morally and militarily—as we have done in the past—to bring about the complete defeat of the invader."

"We," said Janos Kadar, First Secretary of the Hungarian Party, "want to achieve unity of action, first of all on aid to Vietnam and gener-

ally in the fight against our common enemy, imperialism. . . . Although the Chinese leaders are against this, we think it is absolutely necessary to organize joint aid to Vietnam and concerted action by the socialist countries, to establish unity of action against U.S. aggression."

L. Brezhnev, General Secretary of the CPSU, gave expression to the proletarian internationalism of the Soviet Communists and the Soviet people, to their concern for the unity of the revolutionary forces of the world, in his address to the Hungarian congress. "The anti-imperialist front," he said, "can and must pit its united forces against the intrigues of the greedy West German revanchists, who jeopardize the security of the peoples of Europe, against imperialist attempts to prevent the heroic people of Cuba from building socialism on their soil, against encroachments on the freedom and independence of a number of Asian, African and Latin American countries, above all the U.S. imperialists' war of conquest against the people of Vietnam. The commonwealth of socialist countries and the international army of Communists are the core of these forces."

"The 1960 Statement of the meeting of the Communist and Workers' parties," said Nicolae Ceausescu, General Secretary of the Rumanian CP in his address to the Bulgarian congress, "notes that concern for the continuous strengthening of the unity of the world Communist movement is the supreme internationalist duty of every Marxist-Leninist party."

Addressing the Bulgarian congress on behalf of the Communist Party of Czechoslovakia, Alexander Dubcek said: "Today, with the United States extending its aggression in Vietnam and aggravating tensions in other parts of the world, each Communist party should do everything for the unity of the socialist countries and all the peace-loving and anti-imperialist forces of the world, for united action by them."

A similar statement was made at the congress by R. Strzelecki, spokesman of the Polish United Workers' Party. "The issues of restoring world Communist unity, of united action by

the socialist countries, and of aid to embattled Vietnam are the pressing problems of the day," he said.

The Communist and Workers' parties regard the attitude towards unity of action in the face of the imperialist gamble in Vietnam as the decisive criterion of devotion to the ideals of progress and revolution. They emphatically condemn all disruptive activity over this issue, and regard all rejection of united action, all neutrality and lack of initiative on this point as incompatible with the name of Communist. "Today," said Sonomyn Luvsan, speaking to the Bulgarian congress on behalf of the Mongolian People's Revolutionary Party, "when all the forces of the old world are becoming more active, the issue of united action by the socialist countries and the Communist parties is of primary importance in the fight against imperialism, colonialism and neo-colonialism."

Walter Ulbricht, First Secretary of the Socialist Unity Party, addressing a recent meeting of members in Halle, said experience shows that where the socialist forces maintain and promote their unity they succeed in repelling the imperialists and beating off aggression. But where the unity of the socialist camp is loosened or undermined, he added, the imperialists make inroads on the socialist camp, as is the case in Southeast Asia.

"The common duty of the forces of peace and progress throughout the world," says the draft political resolution of the 18th Congress of the French CP, "is jointly to give the people of Vietnam increasing support in order to isolate the U.S. government and force it into stopping the bombing of the DRV, recognizing the National Liberation Front of South Vietnam as a full-fledged party to negotiations and the true spokesman of the people of South Vietnam, and affording the Vietnamese people the opportunity to decide on their national unity as they see fit and to manage their own affairs in a climate of peace."

"There can be no neutrals among us," said Enrique Lister, speaking at the Hungarian congress for the Communist Party of Spain, "when it comes to helping the people of Vietnam in their heroic struggle, and when it is necessary to uphold the unity of the international Communist movement and provide better conditions for the fight of our great Communist army, so that it can fulfil its historic mission by burying imperialism."

Alvaro Cunhal, General Secretary of the Portuguese Communist Party, stressed that unity is necessary if imperialism is to be effectively resisted. "This result cannot be achieved," he said, "if the parties call for unity and yet avoid all initiative to settle this question for fear of hurting the feelings of splitters."

"The Italian Communist Party," said Alessandro Natta, in his address to the Bulgarian congress, "considers itself in duty bound to contribute as much and as effectively as possible, now as in the past, to the achievement of genuine unity in our movement, first of all unity of action in support of Vietnam."

Communist unity of action against the U.S. imperialist aggression was advocated also by the Communist parties of Austria, Belgium, Britain, Germany, Greece, Canada, Luxembourg, Finland, by AKEL (Cyprus) and other Communist and Workers' parties in Europe and North America.

To bring about the unity and cohesion of the revolutionary forces with a view to curbing and isolating the aggressors is also the chief concern of the Communist and Workers' parties in Asia, Africa and Latin America. A spokesman of the Peruvian CP said at the Bulgarian Communist congress that unity comes first. "Unity," he said, "first of all in support of Vietnam and its just patriotic war, unity in support of Cuba, the first free territory in the Americas! Unity to stop the West German revanchists who want a revision of European frontiers." Last October the Central Committee of the CP of Chile, likewise pointed to the need for unity of the revolutionary and progressive forces of the world in support of the Vietnamese people. Nazhihi Duleimi, spokesman of the Iraqi CP at the Bulgarian congress, stressed that the duty of every contingent of the world Communist movement should be to join in the common fight against the imperialist aggression in Vietnam. The spokesman of the South African CP expressed his conviction that at the moment Vietnam is the most important problem to be solved.

Unity of action to help Vietnam has become the touchstone of the internationalist responsibility of Communists in all lands. This makes it increasingly evident that the fraternal parties should work jointly, hold joint discussions of burning issues, the overall situation, and the tasks of the world Communist movement.

Jan PRAZSKY

Lessons of the popular front and Latin America

ALBERTO FERRARI

1.

IT IS GENERALLY recognized that the Popular Front policy against war and fascism opened up new perspectives for the forces of peace, progress, national independence, democracy and socialism, and enriched the theory and practice of Marxism-Leninism. Equally recognized is the important role played by the French Communist Party and its Central Committee, led by Maurice Thorez, in elaborating this new, unitarian policy which was developed further by the Seventh Congress of the Communist International.

The lessons of the Popular Front have added significance nowadays when U.S. imperialism, acting the world gendarme, crudely meddles in the internal affairs of nations embarking on the path of national and social emancipation, wages a criminal war against the people of Vietnam and commits outrages unequalled even by Hitler fascism. Working hand in glove with the Bonn revanchists, the U.S. imperialists are creating a new threat to European security and world peace.

True, the present situation differs greatly from that of the 'thirties. Today the forces standing for peace, democracy, national independence and socialism are in many respects stronger. The balance of forces is different both on the world scale and in the particular countries, and there is a far greater variety of ways leading to liberation. But the danger of a third world war is also greater. In the past thirty years we have recorded some momentous victories, but—let us not conceal the fact—the difficulties in the world revolutionary movement have grown. Clearly the Popular Front policy could not be formulated in the same way today as in the 'thirties.

The present article is based on a paper read by the author at a conference in the Maurice Thorez Institute commemorating the 30th anniversary of the Popular Front in France.

However, the main lessons of that period, the basic principles of the Popular Front, are still valid—the need to organize broad alliances on the scale not only of the working class but of the entire nation to combat the main enemy; to explain to the people that unity in the fight for democracy, national independence and peace is not a tactical maneuver but an inalienable component of the movement for social progress and socialism, and, lastly, the need for the closest unity of the working class itself so that it and its party might play the vanguard role and ensure victory. The working class and all the democratic forces would do well to study those lessons.

The meeting held in October 1965 in Prague on the initiative of the Communist Party of Czechoslovakia and the journal *Problems of Peace and Socialism* to commemorate the 30th anniversary of the Seventh Congress of the Communist International at which 38 Communist and Workers' parties were represented, discussed a wide range of problems. Keynote of the contributions was that the new unity of the revolutionary, anti-imperialist and democratic forces must be based on active solidarity with the people of Vietnam, on still greater effort to bar the road to imperialist aggression in any shape or form.

It was stressed that the identity of interests of the working people is manifested not only on a national plane. The interests of the working class, of all sections of the working people of any country, are bound up with those of the workers in other countries. This is a law of our time. Any weakening of the ties of one or another Communist contingent with the socialist camp, with the national liberation movement, or with the struggle of labor against capital, will immediately be taken advantage of by imperialism to strengthen its own positions. Awareness of the common interests of all the working people of a given country implies pro-

letarian internationalism, for today the national and international interests of the workers are closely interwoven.

2.

The Seventh Congress of the Communist International, the Popular Front in France and the epic of the anti-fascist war in Spain had repercussions also among the peoples of Latin America.

For the Communists of the Latin American countries these historic events were a powerful stimulus in their efforts to combat sectarianism, to unite the masses, to strengthen their positions in the working class, and to build up their parties so that they could exert an active influence on the political and social life of their countries.

It would, of course, be wrong to say that the lessons of the Popular Front cured us of all our ills. In the world of capitalism sectarian and opportunist tendencies, unless continuously combated, tend to spring up again. For example, misunderstanding of the Popular Front policy caused some Communist parties in Latin America to swing from the extreme of sectarianism to that of opportunism. We recall, for example, the baneful influence of Browderism in some of the Latin American Communist parties and how much Comrade Jacques Duclos' timely warning helped in combating it. We Latin Americans are perhaps still reaping the consequences of that opportunism, paying for the damage it caused to our parties.

But the Latin America of today is not that of 30 years ago. Firstly, because a socialist revolution has taken place in one of the countries, secondly, because there are now Communist and Workers' parties in all the Latin American countries, inspired by Marxism-Leninism and at one with the Communist world movement as a whole. Some of our parties are quite strong and carry considerable weight in their countries. These changes are deeply rooted in the economic, political and social processes taking place in our countries; at the same time they are closely linked with such epoch-making events as the victory of the Soviet Union in the Second World War, and the impact of that victory on the revolutionary movement throughout the world. A highly important role was played by the French and Spanish events and the Seventh Congress of the Communist International, all of which helped the Communist parties of Latin America to extricate themselves from the impasse of sectarianism and to go forward. The Popular Front policy brought about a qualitative change in the Communist movement of Latin America without which the successes that followed would have been inconceivable.

3.

In the Communist movement in Argentina adoption of the Popular Front policy was the result of a struggle against sectarian and opportunist trends.

After the Eighth Congress of our Party (1928), which hammered out a basically correct line, sectarian tendencies manifested themselves in its leadership.

In 1930 when a military coup put an end to constitutional government and installed a fascist-type dictatorship the conclusion was drawn that the ruling classes could no longer govern through the relatively democratic bourgeois institutions. This was basically correct, as can be seen from the fact that today, 36 years later, it has proved impossible to establish a stable civilian regime in Argentina. Nevertheless from this truth the erroneous conclusion was drawn that the conditions were ripe for a direct seizure of power by the proletariat and the establishment of Soviet government. This policy isolated us not only from those of the national bourgeoisie who were opposed to the dictatorship but also from the masses of the small bourgeoisie and the peasantry, not to speak of the considerable numbers of workers influenced by bourgeois and petty-bourgeois ideology.

The policy at that time was characterized by the slogans: "all or nothing," and "those who refuse to go along with us in establishing proletarian rule—Soviets—are enemies." The result was that we lost sight of the real enemy—the fascist-type dictatorship which took its cue from the foreign monopolies and which had just ousted the Radicals from office.

In pursuing this wrong line, most of the Party leadership went so far as to reject any alliance not only with the Radical trend generally, but also with its Left wing which was fighting to rid it of the appeasers. A similar attitude was adopted with regard to the newly formed Left in the Socialist Party. Luis Sommi, then General Secretary of our Party, wrote on this score: "The Left in the Radical Party, like the Left in the Socialist Party, must be relentlessly exposed in order to wrest the workers from their influence."

Thus isolated from all potential allies, our Party was left alone to bear the brunt of the blows inflicted by the dictatorship.

However, after the sectarian blunders had been rectified, these same leaders swung to the other extreme. Forgetting the role the proletariat and its vanguard party should play in the struggle to rally and unite the workers and all democratic forces against reaction and fascism, they proceeded to interpret the Popular Front policy as a matter of falling in line with the bourgeois-democratic forces. Instead of creatively assimilating international experience the essence of which, as Dimitrov stressed, was that the anti-fascist front should be based on a united front of the proletariat and that it was necessary organizationally and politically to strengthen the party of the working class and to combat any tendency to minimize its role, the majority in the leadership of the Communist Party, while proposing an alliance with other democratic forces, in effect lent themselves to the intrigue of the enemies of unity in

the Socialist and Radical parties and agreed to the exclusion of the Communists from the Democratic Alliance. They failed to see that the expulsion of the Communists was a complete distortion of the character and content of the Popular Front, a distortion which turned it into an instrument of the self-seeking policy of particular parties and groups.

4.

A critical study of the problems of the Popular Front is extremely valuable for our country and for Latin America as a whole, since the need to overcome sectarian opportunist trends still exists.

Sectarian and opportunist tendencies do not completely disappear overnight, hence we must continue to combat them, especially when any more or less important change takes place in the home or international situation. At present there are sectarians and opportunists in Latin America who oppose the unity policy, using such slogans as "all or nothing" and "those who are not with us are against us," and who at the same time dispute the vanguard role of the working class and its Party. Combating views of this nature is one aspect of the class struggle within the movement for national and social liberation, an aspect of the fight on behalf of the working class, for its ultimate aims. Our Party has always waged and will continue to wage this struggle, drawing inspiration from the teachings of Marx, Engels, and Lenin, from the lessons of the Seventh Congress of the Communist International, from the fruitful experience of the Popular Front and the international Communist movement as a whole.

In combating deviations of this nature our Party generalized the underlying principles of the Popular Front policy. Launching a broad campaign of solidarity with the Spanish Republic, the Soviet Union and other peoples fighting fascism, it established closer contact with the masses and strengthened its ranks. In fighting on behalf of the working people it showed itself to be a national party which no one, neither friend nor enemy, could discount in his political calculations. Today, even though the Communist Party is not yet the truly mass party we should like it to be, it is far from being a small party. Its influence among the working class and the masses generally is considerable and is steadily growing. True, the dictatorship makes its task all the harder, but it cannot prevent it from carrying on its work among the masses. There is not a single truly popular movement in our country in which the Communists do not take an active part.

It is not by chance that when U.S. marines landed in the Dominican Republic the mass movement of protest in our country prevented the government from sending troops to collaborate with the invaders. Nor is the considerable aid extended by our people to Vietnam a matter of mere chance; trade union federations have denounced the U.S. aggression, and the

working people are firmly resolved not to permit a single kilogram of meat or grain to be shipped to the invasion forces in Vietnam and their Saigon puppets. And it was not by chance that shortly before the coup, a united leadership of the General Workers' Confederation was set up with the participation of the Communists, and that a general strike was declared in which five million people took part.

The watchword of our Twelfth Congress was: "Win power through mass action."

5.

For us in Argentina the fight for democracy and socialism is inseparably linked with the anti-imperialist struggle and the action for peace. Bourgeois democracy with all its limitations virtually ceased to exist in 1930 because imperialism, particularly North American imperialism, holds sway in our country, collaborating with the landowning oligarchy and big business. These forces have concentrated in their hands enormous wealth and are preventing the independent economic development of our country, subjecting the working people to ruthless exploitation, and pursuing a policy of militarization with the aim of making Argentina another pawn of imperialist policy and ultimately involving her in their aggressive designs. They are bent on abolishing the little that remains of democracy, on handing over all power to the military clique subservient to the Pentagon, which holds elected governments under its thumb, manipulating them at will and removing them at the slightest sign of insubordination.

Hence, examining the national perspectives in the light of the contribution made by the Twentieth Congress of the CPSU, the Central Committee of our Party declared in 1956 that for Argentina "the immediate task is to fight to put an end to coups d'état and ensure a genuinely democratic regime." "The immediate objective of our political struggle," Victorio Codovilla pointed out, "is to establish a democratic regime and, subsequently, to develop democracy to the full, i.e., to the solution of the tasks of the democratic, agrarian, anti-imperialist revolution in order to enable our working class, our people, our country, to launch out on the highroad leading to socialism."

Experience shows that only a united front of all democratic and anti-imperialist forces can put an end to the power of the oligarchy and imperialism. The bourgeois and petty-bourgeois governments that have succeeded each other, being corrupted by imperialism and intimidated by the military clique, have invariably surrendered and retired ignominiously when faced with a coup. For a time the masses pinned their hopes on Peronism, a broad heterogeneous movement embracing some of the big bourgeoisie, big landowners and pro-fascist militarists, groups connected with German, British and U.S. imperialism, and corrupt or opportunist trade union bosses, but supported basically by

industrial workers and by other working people of peasant origin with little trade union and political experience but anti-imperialist in sentiment. These people believed in the demagoguery and in the promises of the Peron government, hoping that it would show them a quick and easy road to national and social emancipation. The fact that Peron was overthrown by a military coup at a time of severe economic crisis and that not a single government since has taken effective steps to resolve that crisis serves to foster Peronist illusions among the masses. The fact remains, however, that Peron, who governed the country for ten years with the support of the masses, was unable to solve a single problem of democratic, agrarian and anti-imperialist revolution.

It is only through the unity of all forces dedicated to peace and national independence, democracy and social progress, beginning with the working class and ending with the national bourgeoisie (i.e., that section of the bourgeoisie whose interests are not tied to those of imperialism and the landed oligarchy), that the domination of the present rulers can be ended and the way opened to the establishment of a genuinely democratic people's government; this government would return to the people that national wealth extorted by imperialism, carry out agrarian reform, ensure independent economic development, satisfy the urgent economic and social demands of the working masses and pursue a policy of friendship with all countries, thereby making a contribution to world peace.

On the order of the day in Argentina is the democratic, agrarian, anti-imperialist revolution, with transition to socialism as the ultimate perspective. We therefore call for a democratic national anti-imperialist front spearheaded primarily against U.S. imperialism and its allies, against the landowning oligarchy and the pro-imperialist big bourgeoisie.

But the united front cannot win—nor even be created—unless the working class plays the decisive role in it. For our country, which, compared with other Latin American countries, has

a large and relatively well organized working class, this is not merely a theoretical formula; it is a practical necessity.

For us the problem of working-class unity hinges on close cooperation between the Peronists and Communists. Since the majority of the Peronist leaders are against unity we have adopted the slogan advanced at one time by Maurice Thorez: "*Etre unitaire pour deux.*"

But in order to achieve working-class unity, the majority of the workers must break away from the influence of bourgeois ideology and accept the ideology of their own class. In this sense we do not reject, but, on the contrary, insist on the perspective of building, together with the working-class and other Peronists, a united working-class party based on Marxism-Leninism. Our French comrades were in a similar position in the 'thirties when the question of unity between the Communists and Socialists arose. But we believe today, as they did then, that the basic condition for building a single party is united action.

It was the absence of united action, or rather the disruptive maneuvers of the Peronist leaders, that made possible the latest military coup and the advent to power of the Onganía pro-imperialist dictatorship. The working class should draw the obvious conclusions from this harsh lesson.

We Communists know that the stronger our Party and the greater its influence the better the guarantees of unity. We are concentrating all our efforts on accomplishing this task. To build up the Party, enlisting in its ranks the best sons of the working class, the peasantry, and the revolutionary intelligentsia; to extend the Party's contact with the masses; constantly to heighten its political and ideological level, and to ensure that in all conditions, and using whatever form of struggle (peaceful or non-peaceful) likely to be dictated by history, it will be ready to fulfil with honor its duty as the vanguard detachment—these in our opinion, are the tasks confronting the Party of the working class of Argentina.

Democracy in danger

Letter from West Germany

LAST NOVEMBER the two main parties in West Germany — the Christian Democratic Union (CDU) and Social Democratic Party (SDP)—formed a "grand coalition" government.

By entering this government, the Social Democratic Party made it possible to elect a Federal Chancellor who in 1933 was a member of the Nazi Party and afterwards joined the staff of Ribbentrop's ministry. It also enabled Franz-Josef Strauss to return to the Cabinet and so gave aid and comfort to a politician whose anti-democratic practices and aggressive aims are widely known.

The policy of the CDU government had manifestly miscarried. This gave the SDP the chance to dislodge the CDU from key positions and to effect a political change, but it missed the bus.

In taking their decision the SDP leaders ignored protests from the membership even though the protests had assumed an unprecedented scale. The revulsion was manifested in numerous public demonstrations, first of all by young Social Democrats; the Social Democratic deputies in North Rhine-Westphalia—the most important of the Federal Laender—prevented the "grand coalition" planned also for that Land, and achieved cooperation with the Free Democratic Party (FDP).

The very first statements by men in the new government confirmed that the misgivings about its future policy were well-founded. Bonn would like to continue the policy of intensive rearmament, which is coupled with the demand for a say in the use of atomic weapons and for revision of frontiers. It wants the Federal government's arrogant claim to spokesmanship for all Germany to be upheld at government level by the CDU and SDP. In home policy, having the required two-thirds majority, it plans to push through emergency legislation and to charge the bill for this unrealistic great-power policy to the working people.

All this adds up to continuation of an abortive policy which refuses to admit such realities as the strength of the socialist world and the existence of the German Democratic Republic, or such necessities as peaceful coexistence and a corresponding policy of European security.

On the occasion of the NATO Fallex 66 ma-

neuvers, during which the CDU and SDP made their representatives jointly rehearse a state of emergency, it became obvious that Bonn was headed toward a "grand coalition." Late in October the top leaders of all the Bundestag parties, meeting behind closed doors, staged a macabre show reminiscent of Hitler's last days in the "Bunker." Twenty-one years after the defeat of fascism members of the Bonn cabinet and the CDU, SDP and FDP parliamentary groups shut themselves up in a bunker for a week.

Whatever the real motives, the results of the top-secret Fallex 66 maneuvers are alarming. As part of these atomic war maneuvers a so-called "emergency parliament" and "emergency cabinet" began to function for the first time. There was a rehearsal of the enactment of emergency laws in the event of a "situation fraught with danger of war" — laws not yet debated, let alone passed, by parliament.

The emergency laws applied during the Fallex 66 atomic maneuvers provide for restriction of fundamental rights already in peacetime. One has only to declare the existence of a "threat from without" for wartime laws to become fully effective. Thereupon an ominous emergency parliament of 31 elected deputies will take over, freedom of speech and press will be curtailed, workers will be subject to compulsory labor service, and no change of residence or job will be allowed.

While men conferring in a secret bunker ordered atomic blows, and while strategic roads blocked by refugees were "blasted free" and "labor unrest" was "quelled," the democratic forces of the Federal Republic were preparing for the congress "Democracy in Danger."

Over 8,000 people filled to capacity the congress hall in Frankfurt where the opponents of the emergency legislation stated their views in no uncertain terms. During the ensuing demonstration 24,000 men and women from all over the republic declared for active defense of the Constitution.

The Frankfurt congress was sponsored by a committee of independents on which trade union leaders are cooperating with prominent professors, well-known writers like Boell, En-

zensberger, Kaestner and Walser, representatives of the Church and of youth organizations. Professor Max Born, Nobel Prize Winner, hailed the congress as the beginning of cooperation between the trades and science on political issues and as an indication that the two groups place the common weal above their own immediate preoccupations. Workers by hand and by brain, he said, should continue to repulse in common all attacks on peace and freedom. Otto Brenner, chairman of the Metalworkers' Union, the biggest in West Germany, said: "We regard the Frankfurt congress—'Democracy in Danger'—as a means of revealing the dangerous nature of the emergency laws, and as an impressive demonstration of the fact that science, spiritual life and the trade unions stand together in resisting them."

Although the board of the Federation of German Trade Unions (FGTU) had dissociated itself from the movement, six affiliated unions supported the congress. They are the unions of metalworkers, chemical workers, tanners, printers, woodworkers and commercial employees. The commitment of such important unions was a result of decisions adopted by previous union congresses. The Seventh Federal Congress which met last spring called on the Bundestag members "to take action in alliance with the trade unions, men of science and other democratic forces against all further attempts to restrict fundamental rights through emergency legislation and compulsory labor service laws."

The trade unions are greatly concerned. Prominent union leaders point out that the right to association and freedom of collective bargaining will be seriously threatened. This is why the movement to save democracy finds a favorable response in the enterprises. The staffs of numerous enterprises in Mannheim, Cologne, Essen and Munich sent delegates to the congress. The will of the working people was expressed in hundreds of messages from the big motor works and collieries in the Ruhr.

During the demonstration held at the end of the congress Georg Benz, member of the central board of the Metalworkers' Union, analyzed from the standpoint of labor the social background of the plans for the state of emergency, listing the following points:

1. Economic power is being concentrated more and more in the hands of an ever-smaller group. This group exerts a growing political influence on Parliament and on the ministerial bureaucracy.

2. The impact of militarism on economic and political life is, increasingly, determining the budget and economic policies of the Federal Republic.

3. A system of political surveillance and political justice, becoming tighter as it spreads wider, threatens to stifle all unorthodox civic impulses.

4. The increasing misinformation and deception of public opinion practised by the modern

brainwashing industry, with the Springer concern in the lead, threaten to strangle democracy.

The existence and security of our society can be maintained, Benz insisted, not through intensive arming, emergency legislation or the anathematization of those who differ, but solely through an economic and social system truly worthy of man, through free, unhampered information for all citizens, absolutely equal opportunities for education, and the abolition of every form of authoritarian rule.

The participation of big trade unions in the Frankfurt congress and their constructive contribution were particularly valuable because leading Social Democratic politicians like Herbert Wehner, deputy chairman of the party, had opposed the congress. They persisted in advocating "community" with CDU policies, and during the Fallex 66 maneuvers gave their support to emergency laws. Another welcome development was that the congress was attended by many Social Democratic politicians who did not allow the party leadership to mislead them.

The committee of the Congress "Democracy in Danger," meeting at the end of November, about the time when the talks about the "grand coalition" were drawing to a close in Bonn, issued the following statement:

Implementation of the government program announced by Federal Chancellor Kiesinger by a grand coalition would have no democratic legal basis even though it is supported by the majority of the Bundestag. By entering the government, the SDP would help to disguise the bankruptcy of the government policy. The announcement of complete bankruptcy would be avoided and the forces responsible for the failure of the policy would be supported. There is the danger that under the protection of a grand coalition the "established society" proclaimed by the Erhard government may become reality and that the Constitution may become a scrap of paper.

The only way to counteract this development is a democratic alternative firmly ending CDU-CSU mismanagement.

The committee demands:

- ending emergency legislation rather than legalizing it by amendments to the Constitution;

- a foreign policy of agreement between East and West renouncing a share in the use of atomic arms and revision of frontiers, and hence paving the way to a lasting peace in Europe and for the recognition of the Federal Republic as a stable country promoting peace;

- putting state finances on a sounder footing through a drastic reduction of the military budget;

- an economic policy guaranteeing job security and the social gains of factory and office workers;

- enforcing the Constitution as that of a democratic and social legal state, for this is the only way in which the Federal Republic can maintain its own internal freedom and live

up to its historical responsibility to the world.

The "Democracy in Danger" committee calls on all the democratic forces effectively to voice protests everywhere.

Undoubtedly, this new movement, this political cooperation of scientists, clergy, people active in cultural life, and the trade unions is

a significant political development which neither the Federal government nor the Bundestag can afford to disregard. They will have to take this promising democratic movement into account.

M. KAPLUCK

WMR

reviews

Tribune of Marxist thought in Bulgaria

JANUARY 1967 MARKS the 70th anniversary of the founding of the journal *Novo Vreme* (New Times), theoretical organ of the Bulgarian Communist Party and one of the oldest Marxist publications in Europe. Established by Dimitr Blagoyev, founder of the Party, the journal, linked throughout its activity with the life and struggle of the Party, is today its true helpmate in its many-sided work of revolutionary reconstruction.

At the various stages of its history the journal played an exceptional role in solving the diverse and complex ideological problems. Until 1905 it was the personal publication of Dimitr Blagoyev. In keeping with the decision of the Twelfth Congress of the Social Democratic Party in 1908 it became a Party publication and until September 1923, when it was suppressed by the fascists, was edited by Blagoyev. In January 1947, i.e., after practically a twenty-five years' break, it reappeared as the theoretical organ of the Communist Party.

The materials printed in the journal elucidate, from the standpoint of creative Marxism, the basic problems of building socialism in Bulgaria, keep readers informed about life in the fraternal socialist countries and other states. *Novo Vreme* actively champions the unity of the world Communist movement, the solidarity of all revolutionary forces in the fight against imperialism, and takes a vigorous stand against the U.S. aggression in Vietnam.

The Ninth Congress of the Party examined the basic problems of the further development of the Party and the country, and approved the directives for the new five-year plan, implementation of which will coincide with the transition to the new system of economic management.

Understandably, the tasks arising from the

decisions of the Ninth Party Congress have for a long time been the subject of attention by the journal. Priority is given to articles on building the material and technological base of socialism, making fuller use of the advantages of the socialist mode of production, and improving socialist production relations.

The present stage in Bulgaria's development has brought to the fore the task of improving the planning and economic management. The measures adopted by the Party in this direction and the theses prepared by the Political Bureau were thoroughly debated in the journal. The first issues for 1966 carried a series of articles analyzing and elaborating upon the main features of the new system of management.

Many articles deal with industry. Suffice it to say that Bulgaria's current volume of industrial output is three times that of ten years ago, and 21 times as much as in 1939. At present industry is confronted with the task of maintaining the rapid rate of industrial growth, of developing modern branches of industry, organizing effective inter-state specialization, etc. "Under the new five-year plan," says the editorial in issue No. 8 for 1966, "industrial output is scheduled to rise by 65-70 per cent. Further changes will take place in the structure of industry, and those branches on which depends the technical re-equipment of the economy as a whole will develop at a more rapid pace."

An appreciable place is given to agricultural cooperation. Articles give a realistic assessment of the progress of agriculture and point out ways and means of further raising its efficiency.

Wide coverage is given to the experience of building socialism in the fraternal countries, to problems of economic cooperation between

the states of the socialist commonwealth. Special attention is paid to the friendship and cooperation of our country with the Soviet Union. "We worked out and fulfilled our first five-year plan," said Todor Zhivkov in his report on the twentieth anniversary of the September 1944 uprising published in issue No. 10, 1964, "by relying on the aid of the Soviet Union. We compiled the second and third five-year plans and successfully resolved the tasks arising therefrom again thanks to the aid and support rendered us by the Soviet Union. We are now tackling the fourth five-year plan also with the support and selfless aid coming from the Soviet Union. And our next, the fifth five-year plan, is being prepared and its basic tasks will be solved thanks to the aid of the Soviet Union and the cooperation of other fraternal countries."

Much space is devoted to the problems of the world Communist movement, its unity and cohesion. The journal vigorously upholds the ideas and principles underlying the documents of the Moscow meetings of the Communist and Workers' parties of 1957 and 1960 and denounces the attempts to disorganize and divide the Communist movement. It takes a stand for overcoming the existing differences, for the unity and cohesion of the millions-strong army of Communists on the basis of Marxism-Leninism and proletarian internationalism. An editorial in issue No. 4, 1965, commented thus: "It is the firmly held view of our Party that the entire development of the international situation and social relationships imperatively demands that the present differences between some of the parties be overcome and the unity and solidarity of all revolutionary forces of our time consolidated . . . The solidarity of these forces depends greatly on the unity of the world Communist movement . . . More than ever before our Party considers it its inalienable internationalist duty to wage an active and effective struggle to strengthen the unity of the socialist world system, to rally the ranks of the world Communist and working-class movement and thus activate the struggle against imperialism and colonialism, for peace, freedom, fraternity, equality and happiness for all people."

The journal scathingly denounces the U.S. aggression in Vietnam, exposes and condemns the criminal policy of escalation. "Our Party," we read in the editorial in No. 6, 1966, "regards it as its sacred internationalist duty to aid the liberation struggle of the people of Vietnam against U.S. aggression, actively to support the revolutionary-liberation and democratic movements of the peoples and working masses."

In the past two or three years *Novo Vreme*

has featured many articles on problems of Party building and Party work, such as the Leninist style and methods of work, contact between Party and masses, the ideological conviction of the Communist inner-Party democracy and discipline, Party propaganda, enhancing the role of Party committees and organizations. Attention is paid to popularizing the decisions of the May 1964 meeting of the Central Committee on the need further to enhance the leading role of the Party in the economic, social, political, scientific and cultural life of the country.

The search for new ways and means of solving the problems advanced by the present stage of development, and the achievements of modern science confront the journal with the task of increasing the materials devoted to questions of Marxist-Leninist philosophy, new aspects of the development of the social sciences and scientific communism, political economy, history, sociology and aesthetics. A special section entitled "Science and Industry" examines problems arising from the scientific and technological advance, the cooperation of science and industry.

Articles and commentaries acquaint readers with life in other countries, with the national-liberation struggle, expose neo-colonialism and the aggressive policy of U.S. imperialism. The journal propagates the peace-loving policy of the socialist countries, and puts forward the case for transforming the Balkans into a zone of peace and cooperation. "As a Balkan country," the journal commented editorially (No. 2, 1966), "Bulgaria has paid and continues to pay close attention to international problems in this formerly unquiet part of the world. Its constant and invariable concern has been, and remains, to strengthen good-neighborly relations between the Balkan countries, and to further the cooperation and friendship among their peoples."

Taking a resolute stand against bourgeois ideology *Novo Vreme* regularly features articles which give the lie to the anti-Marxist concepts of ideological adversaries in the spheres of political economy, sociology and history.

It is difficult in a brief article to enumerate all the problems dealt with in the journal. But even from the foregoing one can see that the theoretical organ of the BCP is a tribune of Marxist thought in Bulgaria. Particularly important tasks face the journal at this moment. *Novo Vreme* will actively propagate the decisions of the Ninth Congress of the Party, the ideas of Marxism-Leninism, and help transform them into a powerful motive force changing the image of our socialist country.

Boris PETKOV

The wheat and the tares

THE POLITICAL upheavals shaking contemporary Africa are, understandably, accompanied by equally great ideological struggles. Each of the diverse forces with a stake in the destinies of the continent is striving to shape the minds of the masses in accordance with its own interests. Not only are the different classes and strata of African society, the different parties, politicians and researchers in Africa actively participating in the battle of ideas, advancing their particular concepts and viewpoints; of late an increasing volume of research on Africa is being compiled and produced in both the socialist and the capitalist countries, inevitably taking sides in the issues under debate.

Inasmuch as the political issues are becoming more acute, the ideological battle is assuming greater intensity and importance. The political outcome, if one disregards the economic factors which are of paramount significance, depends in no small measure on the ascendancy of one or another ideological trend. In these circumstances, all African revolutionaries, and particularly the Marxists, are called upon to devote close attention to the battle of ideas, to combat the misleading and harmful "theories" and to equip themselves with a deeper understanding and insight into the problems facing them. So far little has been done in this field. That is why the recent work by Idris Cox, *Socialist Ideas in Africa*,* is a particularly timely and welcome contribution.

Which way should Africa take: the capitalist or non-capitalist? That is the question now agitating all thinking and politically active Africans, causing revolutions and counter-revolutions, underlying the military coups and imperialist interventions, leading to party splits and party mergers, precipitating interstate alignments and groupings, etc., etc. Not a single major event in Africa can be fully comprehended without taking this question into consideration.

Born in the second half of the 20th century, the newly independent countries of Africa found themselves in an international situation the main content of which is the transition from capitalism to socialism and the principal characteristic feature of which is that the socialist world system is becoming the decisive factor in the development of society. It is this circumstance which has led to the discrediting of

capitalism both developing spontaneously and implanted artificially by the former and present colonialists on African soil, and the disillusionment of the African masses has been followed by the spread of socialist ideas throughout the continent.

The popularity of socialism in Africa has its objective roots. In the contemporary world the fight for genuine independence can lead only to socialism. The newly-independent, poorly-developed countries can think in terms of the capitalist way only at the expense of their sovereignty. This has been borne out, not only by the experience of Asian and Latin American countries, but also by that of the last half a dozen years or more on African soil. Having attained political independence the Africans expected a radical change for the better in their lives. The working people soon came to realize that while their conditions remained the same, to say the least, a tiny part of the population become richer. It is beginning to dawn on growing numbers of the working people that as long as the capitalist way is pursued the rich will become richer and the poor poorer. It is this which makes the political climate in Africa, in the words of Comrade Cox, "extremely unfavorable to the growth of capitalism," and which had led to the popularity of socialism.

* * *

Concepts of socialism in Africa are varied, being influenced by different historical backgrounds, different class origins and interests. In my opinion, a clear distinction must be made between concepts held by leaders genuinely searching for an "African formula," for a non-capitalist way, and those held by leaders who are resorting to Trojan-horse tactics in order, with the help of pseudo-socialist slogans, to divert the masses from progressive ideas and to disguise their real policies founded on cooperation with imperialism.

Of the first group we can say with the author of the book under review that they "are now rapidly moving towards the concept of scientific socialism. Some of them recognize the basic truth of Marxism." In discussing some of the ideas held by this group, the author notes, for example, that President Nyerere's belief "that early communal society embodied the principles of socialism is substantially correct," but goes on to show that

*Idris Cox. *Socialist Ideas in Africa*. Lawrence and Wishart, London, 1966.

the artificial preservation of communal society in its old form will not change in any basic way the conditions in Tanzania characterized by the low level of the productive forces and mass poverty. "Modern socialism means large-scale production in industry and agriculture, and Tanzania's aim to achieve socialism involves big changes in the old tribal forms of society." The old tribal system had been undermined before the advent of imperialism and thereafter the deterioration continued apace. What has remained, Comrade Cox adds, "can only be preserved in a new form—the adaptation of its egalitarian principles to modern conditions."

But if President Nyerere is genuinely searching for a formula of applying socialism to the African setting, other "theorists" of the type of Sengher and Mboya are trying to sell capitalism wrapped up in socialist phraseology. The book methodically lays bare the concepts of these advocates of "African socialism." History demonstrates that the African tribal system had experienced class differentiation even before the advent of colonialism; that during and after colonial rule this differentiation became more pronounced; and that at present one can speak, not of African tribesmen equally partaking of the wealth of nature and society, but of African industrialists, rich merchants, big landlords, bureaucratic bourgeoisie, workers, peasants, etc. "... There exist conflicting class interests in modern Africa. The egalitarian feature of the old society survive only as exceptions."

Dealing with the "theory" of "African exceptionalism," the author points out that socialism is a science, like chemistry or physics; and like them, it is universal. There may be various roads to socialism, but its main principles are the same: common ownership of the means of production; planned production based on large-scale modern industry and agriculture; political power in the hands of the people based on an alliance of the working class and peasantry; friendship with all nations based on the principles of internationalism, etc. "These basic principles," the author writes, "are neither African, European, Asiatic nor American ..."

In the opinion of the author, the march of the African countries towards freedom and socialism depends to a certain extent on the political concepts which guide their policies

and programs. The term "African socialism," while attractive, can also be deceptive. "Based as these concepts are on ... the adaptation of capitalism to the specific conditions of Africa, the imperialists ... regard them as a most useful disguise for advancing their imperialist interests."

Noting that the immediate step in many parts of Africa is freedom from colonialism and white minority rule, Cox points out that, until this has been done, those "countries which have achieved political independence cannot contract out" of that all-African struggle.

The author sees the main weapon of this struggle in the unity of Africa. "Whatever differences exist between African states, that which unites them is far greater and more potent than the issues which divide them." At the same time Africans must realize the indivisibility of the international struggle for freedom and progress. The cause of the socialist world, the national-liberation struggle and the struggle for socialism in the capitalist world "is inseparable from Africa's fight for freedom."

* * *

The book contains valuable chapters which deal with Marxist views on tribal society, with the new economic patterns in Africa. But in my view not enough attention is paid to the experience of the Egyptian revolution. Moreover, almost nothing is said about the role and activity of African Communist parties.

But this does not minimize the value of the book for African revolutionaries, particularly the Marxists. In his preface, Comrade Cox observes that "no book on Africa can keep pace with new events." This is corroborated by the events which have taken place since the publication of this one. Most prominent among these is the convening in Cairo (October 24-29) of the Seminar "Africa: National and Social Revolution," which was attended by representatives of revolutionary Africa. The seminar showed, among other things, the extreme importance of fruitful exchanges of opinion as a necessary precondition for the unity of all African revolutionaries.

Socialist Ideas in Africa is a valuable contribution to these exchanges, to the battle of ideas presently underway throughout Africa.

Tigani T. BABIKER

News in brief

NOVEMBER

22-24. *Japan.* The Central Committee of the Communist Party met in Tokyo to decide on the policy and tasks of the Party in connection with the growing demand for an early general election stemming from the dissatisfaction of the public with the policy of the Liberal-Democrat government and the corruption rife in the ruling circles. The Central Committee advanced the following demands: defeat of the reactionary policy of the Liberal Democrats and establishment of a coalition government based on democratic unity; prevent Japan from being turned into a base for the U.S. aggression in Vietnam and make it an independent, peace-loving, neutral state through the annulment of the Japanese-American Security Treaty; resist the fragmentation of electoral areas, revision of the Constitution and revival of militarism, and defend democracy and the rights of the people; prevent the deterioration of the working people's living conditions and ensure the independent, peaceful development of Japan's economy; ensure democratic development of education, science and culture generally in conformity with the people's wishes.

Pointing out that the success of the Communist Party at the polls is a prerequisite for the realization of these demands, the Central Committee urged all organizations of the Party to redouble their efforts to popularize the Party's policy among the electorate, to combine this explanatory work with struggle for the vital demands of the masses, to work further to isolate the Liberal Democrats, to undertake extensive organizational work to ensure the election of Communist candidates, not to give the authorities any pretext for repression and interference, and steadfastly to carry out the third comprehensive Party-building plan.

25-29. *India.* The National Council of the Communist Party adopted an election manifesto in preparation for the general election to be held in February, and a number of resolutions. It stressed that the "cultural revolution" in China is a departure from Marxism and a blow at the entire worldwide anti-imperialist front. The use of force to suppress popular actions in India was condemned.

26-28. *Finland.* The Twenty-Seventh Congress of the Social Democratic Party reaffirmed its resolve to promote good-neighborly relations with the USSR and declared for a peaceful set-

tlement in Vietnam, the withdrawal of foreign troops from South Vietnam and an end to the bombing of the Democratic Republic of Vietnam. The Congress took a stand against NATO and other military blocs. No clear-cut line was laid down as regards the unity of the Finnish working-class movement.

26-27. *Ecuador.* The Central Committee of the Communist Party examined the political situation in the country. Pointing to the anti-popular character of the provisional government headed by Arosemena, it urged the people to rebuff the attempts of the reactionaries to impose an anti-democratic constitution on the country.

Nov. 28-Dec. 3. *Hungary.* The Ninth Congress of the Socialist Workers' Party met in Budapest (see article elsewhere in this issue).

29. *The Lebanon.* Some 75,000 workers laid down tools in a one-day strike for wage increases and revision of some sections of the social security law.

30. *Liberia.* The workers of a rubber plantation owned by the U.S. Goodrich interests went on strike.

DECEMBER

1-7. *GDR.* A delegation from the Communist Party of Austria held talks with representatives of the Central Committee of the Socialist Unity Party. Both parties voiced concern at the strengthening of reaction and neo-nazism in West Germany. It was underscored that the prevention of the nuclear armament of Federal Germany in any form and recognition of the present frontiers in Europe were prerequisites of European security. Both sides expressed solidarity with the embattled people of Vietnam and stressed the need for strengthening the unity of the world Communist movement.

1. *Spain.* About 800 workers of a metallurgical plant in Bilbao went on strike in protest against the refusal of the management to enter into negotiations following cuts in bonuses.

1-3. *Rumania.* Josip Broz Tito, President of Yugoslavia and Chairman of the League of Communists of that country, had talks with Nicolae Ceausescu, General Secretary of the Rumanian Communist Party, and Gheorge Maurer, Chairman of the Council of Ministers of Rumania, on a wide range of questions of interest to both parties and countries.

1. *France.* A 24-hour nationwide strike of performers and technical and administrative personnel of the state television corporation was

declared in support of demands for wage increases and broader trade union rights.

2. *Greece*. Nearly 17,000 doctors staged a 24-hour strike throughout the country in protest against delay in granting increases in salaries and pensions.

2-6. *Tanzania*. An extraordinary Congress of the All-Africa Trade Union Federation met in Dar es-Salam to discuss issues connected with the struggle against colonialism. Congress expelled from the Federation the Ghana Congress of Trade Unions on the grounds that its new leadership had become a tool in the hands of American intelligence agents.

2. *France*. Some 3,000 metalworkers employed at three factories of the Sud Aviation Company in Toulouse declared a brief strike demanding wage increases and shorter working hours. This was the third strike this year at Toulouse aircraft factories.

3. *Réunion*. Thanks to public pressure, Paul Verges, General Secretary of the Communist Party of Réunion, was given permission to return to the country.

5. *Yugoslavia*. Josip Broz Tito, Chairman of the League of Communists, and Todor Zhivkov, First Secretary of the Bulgarian Communist Party and Chairman of the Council of Ministers of Bulgaria, met in Belgrade to discuss the further development of relations between the two fraternal peoples in the interests of peace and socialism.

6-9. *Bulgaria*. The Sixteenth Session of the General Council of the World Federation of Trade Unions took place in Sofia with delegations from the trade unions of 60 countries attending. The meeting issued an appeal to working people and trade unions throughout the world to demand an immediate end to the U.S. aggression in Vietnam. A declaration was adopted on European security calling for reciprocal contacts among all the European countries and demanding that the existing frontiers be respected and the proliferation of nuclear weapons prevented.

6-9. *Japan*. The Twenty-Eight Congress of the Socialist Party outlined the party's policy for the coming year. It called for redoubled effort against the U.S. aggression in Vietnam.

7. *Denmark*. One of the biggest demonstrations of trade school trainees ever held in the country took place in Copenhagen. The demonstrators, who numbered some 5,000, demanded decent wages for trainees and a more democratic system of vocational training.

7-8. *Sweden*. Representatives of the Communist parties of Denmark, Norway, Finland and Sweden met in Stockholm. They exchanged information on their parties' stand on the urgent issues facing the working-class movement of their respective countries.

9. *Italy*. Some 170,000 transport workers and bus drivers started a 24-hour strike in support of wage demands. This was the sixth strike of bus crews since the beginning of the year. Journalists declared a 48-hour strike on the same day.

9-11. *Ecuador*. The Tenth Congress of the Workers' Confederation, which has a membership of 500,000, was convened. It put forward wage demands, took a stand against new taxes and further increase of the cost of living, and called for the punishment of those guilty of the crimes committed under the military dictatorship.

10-11. *Belgium*. The Seventeenth Congress of the Communist Party, meeting in Brussels, examined the home and foreign political situation and elaborated a program of activity for the immediate future. The Congress called for more vigorous struggle against the U.S. aggression in Vietnam and to solve the problem of European security. It declared for the convocation of an international conference of Communist and Workers' parties.

10-11. *Denmark*. A meeting of the Central Committee of the Communist Party of Denmark discussed the results of the general election (Nov. 22) and the political situation in the country.

10. *Indonesia*. The arrest in Djakarta of Sudisman, leading member of the Communist Party of Indonesia, was announced.

11. *Italy*. The Socialist Party of Proletarian Unity (ISPPU) held a demonstration in Rome attended by some 10,000 people. Speakers criticized the policies of the government and the United Socialist and Social-Democratic Party, and called for a broad alliance of all the socialist forces willing to press forward in the fight against imperialism, for peace, democracy and socialism.

11. *Nicaragua*. Two thousand five hundred teachers went on strike, demanding a pay rise.

12. *Belgium*. About 25,000 people demonstrated in Charleroi against growing unemployment in the coal and steel industries.

12. *Bulgaria*. The Central Committee of the Bulgarian CP discussed drafts of the economic plan and the budget for 1967.

12. *Bulgaria*. The press reported a wage increase for 850,000 industrial and building workers as from January 1, 1967. Wages of other categories were raised in October 1966.

12-13. *Italy*. Miners held a general 48-hour strike in protest against the unsatisfactory terms of an agreement offered by the employers.

12-13. *USSR*. The Central Committee of the CPSU discussed problems of foreign policy and the fight of the CPSU for world Communist unity; also discussed were the economic plan and state budget for 1967. The meeting endorsed the political line and work of the Political Bureau. It noted the further consolidation of the international positions of the USSR and the need to continue firmly to resist the warmongers and their policy of interfering in the internal affairs of other countries. It approved the policy of the Political Bureau and the government on Vietnam. The special need to promote the solidarity and strength of the socialist world system and the international solidarity of the working class was emphasized.

In reaffirming the policy of international solidarity with the Communist Party of China the meeting stressed the need to expose the anti-Leninist views and the great-power, nationalist policy of the Chinese leaders, and for stepping up the defense of Marxism-Leninism and the line developed by the Moscow meetings of 1957 and 1960. The situation is shaping favorably for a new meeting of the Communist and Workers' parties, which should be carefully prepared by the parties through preliminary consultations.

13. *DRV*. An Italian CP delegation led by Enrico Berlinguer completed its stay in the DRV. The Vietnam problem, the delegation said, should be solved in strict accordance with the 1954 Geneva agreements.

14. *Argentina*. A general strike took place in support of the dockers on strike and in protest against the social and economic policies of the new regime.

14-17. *Hungary*. An international trade union conference, held in Budapest, discussed the development of world trade and economic relations. It was attended by delegates from more than 50 countries.

15-17. *GDR*. The Central Committee of the Socialist Unity Party discussed a Political Bureau report and the fundamental aspects of the long-term economic plan and its realization. The meeting approved the views of the Party—presented by Walter Ulbricht—concerning the declaration made by the Kiesinger cabinet.

15. *Italy*. Journalists called a 24-hour strike

over the employers' refusal to meet their demands.

15. *Italy*. A joint meeting of the Central Committee and Central Control Commission of the Italian Communist Party discussed questions relating to the guidance of the Party press. A department was set up to coordinate the press, with Giancarlo Pajetta as its head.

17. *Belgium*. The Central Committee, Communist Party of Belgium, elected a political control commission and resolved to call a conference of the Walloon Communists in February.

17. *Italy*. Forty thousand railwaymen went on a 24-hour strike over the rejection of their demand for better conditions.

19-20. *France*. Representatives of the French CP and the Federation of the Democratic and Socialist Left reached agreement on joint action in the general election.

19-20. *Czechoslovakia*. The Central Committee of the Communist Party of Czechoslovakia discussed progress in carrying out a Central Committee decision regarding the functioning of the central managing bodies. It also discussed the development of foreign economic relations and foreign trade, and adopted a decision on aspects of the situation in the world Communist movement. It condemned the activity of the Central Committee of the Communist Party of China and pointed to the need to hasten preparations for an international meeting of the fraternal parties.

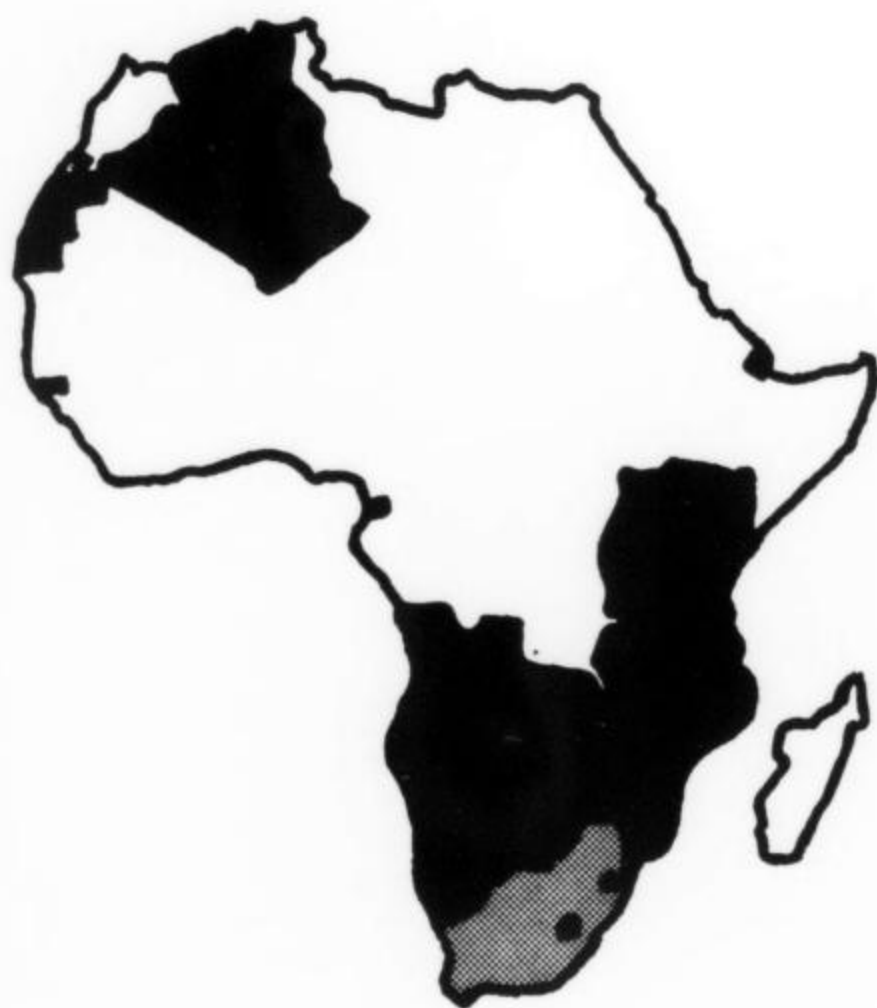
AFRICA'S ROAD TO INDEPENDENCE



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