

non-socialist countries. The failure is in large part a result of the splitting of the world communist movement, the factionalism and disunity of its sections, and the (temporary) moral and intellectual weakening that have gone along with the splitting. All these have contributed to a situation in which Marxism has lost much of its intellectual gravitational pull — not because of the failure of Marxism, but because of the failure of the communist movement to respect it and use it, substituting for it the vulgar banalities of the “third world theory,” the “theory of capitalist restoration,” and all types of squabbling and name-calling among people calling themselves Marxist theoreticians. Under these conditions of apparent decay (apparent in that it is not really a decay of Marxism but of some of the parties and individuals claiming to use it), many of the best scientists and other intellectuals, as well as many sections of the working classes themselves, have either gravitated away from Marxism, or else have not been stimulated to study it. This has hurt both the communist movement and the progress of science, which has had, to a great degree, to apply dialectics unconsciously and thus, generally speaking, imperfectly, without a knowledge of dialectical materialism as an outlook and a method of analysis facilitating study.

That a knowledge of Marxism-Leninism is an immense help to a scientist was stated almost forty years ago by J. B. S. Haldane, the British biologist who became a communist due to the tremendous moral and intellectual attraction of the working class movement during its struggle against fascism. He says, speaking of Engels' *Dialectics of Nature*, “Had Engels' method of thinking been more familiar, the transformations of our ideas on physics which have occurred during the last thirty years would have been smoother. Had his remarks on Darwinism been generally known, I for one would have been saved a certain amount of muddled thinking.” (Preface to *Dialectics of Nature*, International Publishers, 1940, p. xiv)

Haldane was drawn, with a number of other renowned British scientists, around and into the British Communist Party in the late 1930s because it and the other great parties of the Third International led by Stalin represented in theory and practice, at that time, the best hope of humanity. Haldane's Social Relations of Science Movement had a profound political and scientific effect on his society. Today the communist movement appears to have relinquished its claim to be not only the practical leader of the international working class movement but the intellectual and cultural savior of mankind, the force which can draw to it the best humanity has to offer from all strata of society, including the scientific intelligentsia. But this is only a temporary phenomenon. Along with the degeneration of many of the old forces in the movement new forces are arising, forces which can and will reunite the international working class movement and in doing so reestablish itself as a center of gravity for all progressive forces, including the new Haldanes,

the Leakeys, the Bob Brains, et. al. Our Communist Labor Party intends to do its share to make sure that the movement fulfils, not only its political and economic, but intellectual responsibilities to our class and to history.

Near the end of his book Richard Leakey makes two other points worth noting. One is his rejection of the notion of “races” as unscientific, misleading and dangerous. Pigmentation of the skin, or lack of it, is a result of whether a people lives near to or far from the equator for a long period of time. It is “an expression of biological harmony with that environment, and can in no sense be a comment on intellectual attainment.” (p. 241) He concludes,

The nonsensical use of the terms “whites” and “blacks” *must* be dropped as a first step toward breaking free from the divisive thinking behind it. The current social and economic status of the world's population, which sees a minority of light-skinned people taking a major share of the earth's resources, is the result of historical development, much of which lacked any vestige of human dignity and justice; the political and economic imperialism of the past cannot be used to argue its continuance today. Certainly, that dominance has no long-term future. If the divisiveness continues it will cut through to the heart of humanity, and finally destroy it. The choice is simple — and it is stark; either the true brotherhood of mankind is universally recognized, whatever the degree of skin pigmentation, or the future is very bleak indeed. (p. 243)

The Communist Labor Party has long rejected the notion of “races” and the terminology “white” and “black” as covering over the *national* (as opposed to “racial”) nature of imperialist exploitation. Marxists and other revolutionaries who have disagreed with us on this point would do well to ponder Leakey's argument.

Finally, Leakey's conclusion about the critical nature of the current world situation — both in the short and long run — is very important. Although he does not discuss the question of socialism as opposed to imperialism, it is clear that only the victory of socialism throughout the world — with the United States of North America being the pivotal country because of its size, wealth, and power — can stave off total disaster, whether it take the form of imperialist nuclear war; which will decimate the world population and pollute the environment virtually beyond the possibility of humanity to survive in its present form, or of a slower, but equally deadly pollution of the environment. Socialism in one third of the world has shown that all the arguments of the theorists of human aggressiveness, innate hostility, etc., are lies. Socialism is a peaceful system just as the primitive communism of the hunting and gathering societies which characterized the *first five million years* of human evolution was an essentially cooperative, peaceful system which was overturned only by the advance to an agricultural society and with it class antagonisms. While it is true that the socialist countries still suffer from many hangovers of capitalism, the “muck of ages” of ten thousand years of class exploitation, war, corruption, and so on, it is also