

# Staten Island Socialist Union



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## Marxism-Leninism — A Flourishing Science A Reply to Critics

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Doubts about “whether Marxism-Leninism has grown outdated” sometimes emanate from Communist milieu.

Slanderously depicting Marxism-Leninism as a fossilized, dogmatic teaching, they endeavor to prove that it cannot be used as the basis for a scientific analysis of present-day life, of the social processes taking place today, and for drawing the relevant conclusions for practice.

Attempts to strip the Marxist-Leninist teaching of its revolutionary essence under the guise of criticizing its allegedly “outdated” propositions are by no means new in the history of the working-class movement. Suffice it



to recall the notorious case of Bernsteinism and the division it caused in European social-democracy.

Reasons for such doubts

What are the mainsprings of these doubts?

The most general reason is the massive pressure being brought to bear by bourgeois ideology on the working class, and on the parties of the working class.

• It lies in the actual complexities of life, in the rapid change of the conditions under which Communist parties function. It sometimes happens that the difficulties linked with understanding the processes actually taking place, and with working out political strategy and tactics in the changing situation, are refracted in the minds of individuals, as a “crisis” of Marxist-Leninist philosophy.

• The acute, pressing need for enriching and developing Marxism-Leninism teaching is sometimes seen as a need for “going beyond its framework,” for rejecting some of its basic features and propositions.

However, in periods like the present, when new developments strike the eye, and theoretical thought confronts many problems on whose solution the immediate destiny of the revolutionary process largely depends, Lenin’s insistence on a scientific, Marxist approach to historical changes is especially relevant.

Lenin said that a revolutionary must “evaluate these new changes, ‘make use’ of them, and at the same time, he must not allow himself to drift helplessly with the

stream, he must not throw out the old baggage, he must preserve the essentials in the forms of activity and not merely in theory, in the principles of policy.”

(V. I. Lenin, *Collected Works*, Vol. 17, p. 146.)

- Those who today argue that Marxism-Leninism has grown “hopelessly antiquated” usually refer to the fact that capitalism was analyzed by Marx more than a hundred years ago, and by Lenin over sixty years ago.

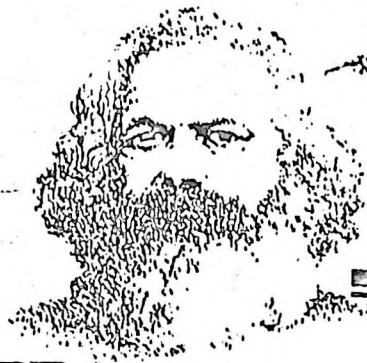
It is, of course, no secret to anybody that the capitalism of our day differs from what it was like a hundred years ago.

The main thing, however, is that the conspicuous changes which have taken place in capitalism by no means signify a fundamental transformation of its essence and, second, that these changes can only be explained in the light of the Marxist-Leninist theory and not by rejecting or revising that theory.

- As early as 1966, in a period which the bourgeois ideologues themselves characterize as one of “euphoria,” Leonid Brezhnev said at the 23rd Congress of the CPSU that “the hidden destructive forces inherent in the capitalist economy are still operating and that it will not escape new shake-ups.” (*23rd Congress of the Communist Party of the Soviet Union*, Moscow, 1966, p. 17.) This forecast has come true. At the 24th Congress of the CPSU the conclusion was drawn that adaptation to new conditions did not mean the stabilization of capitalism as a social system; the general crisis of capitalism is deepening.

"Without Revolutionary Theory  
There Can Be No  
Revolutionary Movement"

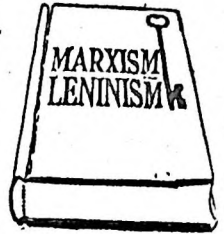
-- V. I. Lenin



# IDEOLOGICAL FIGHTBACK

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devoted to the theory and practice of Marxism - Leninism

prin·ci·ple (prin'sə·pəl) *n.* 1 A general truth or law, basic to other truths:

op·por·tu·nist (op'ər-tōō'nist, -tyōō'-) *n.* One who governs his course by opportunities or circumstances rather than by fixed principles or by regard for consistency or consequences.  
— op'por·tu·nis'tic (-tōō-nis'tik, -tyōō-) *adj.*  
— op'por·tu'nism *n.*

re·vise (ri-vīz') *v.t.* ·vised, To change; alter.

re·vi·sion·ism (ri-vīzh'ən-iz'əm) *n.* The advocacy of revision.

re·vi·sion·ist (ri-vīzh'ən-ist) *n.* One who advocates revision.

dog'ma (dɔg'mə; *n.*; *pl.* 1. That which is held as an opinion esp., a definite tenet; also, a code of such tenets.  
— Syn. See DOCTRINE.

doc'trine (dok'trin), *n.*

[TOR.] 1. That which is taught; a principle, or body of principles, in any branch of knowledge; tenet; dogma; principle of faith.

Syn. Doctrine, dogma, tenet mean a principle accepted as authoritative. Doctrine implies acceptance of a principle as taught by adherents to a philosophy; dogma implies a doctrine that is laid down as true and beyond dispute.