

LENIN

Differences
in the European
Labour Movement



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Labour Movement**

*Workers of All Countries,
Unite!*

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Differences in the European Labour Movement

 Progress Publishers • Moscow

Translated from the Russian

PUBLISHERS' NOTE

The translation is taken from the English edition of V. I. Lenin's *Collected Works*, Vol. 16, prepared by Progress Publishers, Moscow.

Corrections have been made in accordance with the Fifth Russian edition of the *Collected Works*.

First printing 1954
Second revised edition 1968
Third printing 1975
Fourth printing 1976

Printed in the Union of Soviet Socialist Republics

Л 10102-404
014 (01) - 76 без объявл.

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The principal tactical differences in the present-day labour movement of Europe and America reduce themselves to a struggle against two big trends that are departing from Marxism, which has in fact become the dominant theory in this movement. These two trends are revisionism (opportunism, reformism) and anarchism (anarcho-syndicalism, anarcho-socialism). Both these departures from the Marxist theory and Marxist tactics that are dominant in the labour movement were to be observed in various forms and in various shades in all civilised countries during the more than half-century of history of the mass labour movement.

This fact alone shows that these departures cannot be attributed to accident, or to the mistakes of individuals or groups, or even to the influence of national characteristics and traditions, and so forth. There must be deep-rooted causes in the economic system and in the character of the development of all capitalist countries which constantly give rise to these departures. A small book, *The Tactical Differences in the Labour Movement (Die taktischen Differenzen in der Arbeiterbewegung*, Hamburg, Erdmann Dubber, 1909), published last year by a Dutch Marxist, Anton Pannekoek, represents an interesting attempt at a scientific investigation of these causes. In our exposition we shall acquaint the reader with Pannekoek's conclusions, which, it must be recognised, are quite correct.

One of the most profound causes that periodically give rise to differences over tactics is the very growth of the

labour movement. If this movement is not measured by the criterion of some fantastic ideal, but is regarded as the practical movement of ordinary people, it will be clear that the enlistment of larger and larger numbers of new "recruits", the attraction of new sections of the working people must inevitably be accompanied by waverings in the sphere of theory and tactics, by repetitions of old mistakes, by a temporary reversion to antiquated views and antiquated methods, and so forth. The labour movement of every country periodically spends a varying amount of energy, attention and time on the "training" of recruits.

Furthermore, the rate at which capitalism develops varies in different countries and in different spheres of the national economy. Marxism is most easily, rapidly, completely and lastingly assimilated by the working class and its ideologists where large-scale industry is most developed. Economic relations which are backward, or which lag in their development, constantly lead to the appearance of supporters of the labour movement who assimilate only certain aspects of Marxism, only certain parts of the new world outlook, or individual slogans and demands, being unable to make a determined break with all the traditions of the bourgeois world outlook in general and the bourgeois-democratic world outlook in particular.

Again, a constant source of differences is the dialectical nature of social development, which proceeds in contradictions and through contradictions. Capitalism is progressive because it destroys the old methods of production and develops productive forces, yet at the same time, at a certain stage of development, it retards the growth of productive forces. It develops, organises, and disciplines the workers—and it crushes, oppresses, leads to degeneration, poverty, etc. Capitalism creates its own grave-digger, itself creates the elements of a new system, yet, at the same time, without a "leap" these individual elements change nothing in the general state of affairs and do not affect the rule of capital. It is Marxism, the theory of dialectical materialism, that is able to encompass these contradictions of living reality, of the living history of capitalism and the working-class movement. But, needless

to say, the masses learn from life and not from books, and therefore certain individuals or groups constantly exaggerate, elevate to a one-sided theory, to a one-sided system of tactics, now one and now another feature of capitalist development, now one and now another "lesson" of this development.

Bourgeois ideologists, liberals and democrats, not understanding Marxism, and not understanding the modern labour movement, are constantly jumping from one futile extreme to another. At one time they explain the whole matter by asserting that evil-minded persons "incite" class against class—at another they console themselves with the idea that the workers' party is "a peaceful party of reform". Both anarcho-syndicalism and reformism must be regarded as a direct product of this bourgeois world outlook and its influence. They seize upon *one* aspect of the labour movement, elevate one-sidedness to a theory, and declare mutually exclusive those tendencies or features of this movement that are a specific peculiarity of a given period, of given conditions of working-class activity. But real life, real history, *includes* these different tendencies, just as life and development in nature include both slow evolution and rapid leaps, breaks in continuity.

The revisionists regard as phrase-mongering all arguments about "leaps" and about the working-class movement being antagonistic in principle to the whole of the old society. They regard reforms as a partial realisation of socialism. The anarcho-syndicalists reject "petty-work", especially the utilisation of the parliamentary platform. In practice, the latter tactics amount to waiting for "great days" along with an inability to muster the forces which create great events. Both of them hinder the thing that is most important and most urgent, namely, uniting the workers in big, powerful and properly functioning organisations, capable of functioning well under *all* circumstances, permeated with the spirit of the class struggle, clearly realising their aims and trained in the true Marxist world outlook.

We shall here permit ourselves a slight digression and note in parenthesis, so as to avoid possible misunderstandings, that Pannekoek illustrates his analysis *exclusi-*

vely by examples taken from West-European history, especially the history of Germany and France, not referring to Russia *at all*. If at times it seems that he is alluding to Russia, it is only because the basic tendencies which give rise to definite departures from Marxist tactics are to be observed in our country too, despite the vast difference between Russia and the West in culture, everyday life, and historical and economic development.

Finally, an extremely important cause of differences among those taking part in the labour movement lies in changes in the tactics of the ruling classes in general and of the bourgeoisie in particular. If the tactics of the bourgeoisie were always uniform, or at least of the same kind, the working class would rapidly learn to reply to them by tactics just as uniform or of the same kind. But, as a matter of fact, in every country the bourgeoisie inevitably devises two systems of rule, two methods of fighting for its interests and of maintaining its domination, and these methods at times succeed each other and at times are interwoven in various combinations. The first of these is the method of force, the method which rejects all concessions to the labour movement, the method of supporting all the old and obsolete institutions, the method of irreconcilably rejecting reforms. Such is the nature of the conservative policy which in Western Europe is becoming less and less a policy of the landowning classes and more and more one of the varieties of bourgeois policy in general. The second is the method of "liberalism", of steps towards the development of political rights, towards reforms, concessions, and so forth.

The bourgeoisie passes from one method to the other not because of the malicious intent of individuals, and not accidentally, but owing to the fundamentally contradictory nature of its own position. Normal capitalist society cannot develop successfully without a firmly established representative system and without certain political rights for the population, which is bound to be distinguished by its relatively high "cultural" demands. These demands for a certain minimum of culture are created by the conditions of the capitalist mode of production itself, with its high technique, complexity,

flexibility, mobility, rapid development of world competition, and so forth. In consequence, vacillations in the tactics of the bourgeoisie, transitions from the system of force to the system of apparent concessions have been characteristic of the history of all European countries during the last half-century, the various countries developing primarily the application of the one method or the other at definite periods. For instance, in the sixties and seventies of the nineteenth century Britain was the classical country of "liberal" bourgeois policy, Germany in the seventies and eighties adhered to the method of force, and so on.

When this method prevailed in Germany, a one-sided echo of this particular system of bourgeois government was the growth of anarcho-syndicalism, or anarchism, as it was then called, in the labour movement (the "Young" at the beginning of the nineties,¹ Johann Most at the beginning of the eighties²). When in 1890 the change to "concessions" took place, this change, as is always the case, proved to be even more dangerous to the labour movement, and gave rise to an equally one-sided echo of bourgeois "reformism": opportunism in the labour movement. "The positive, real aim of the liberal policy of the bourgeoisie," Pannekoek says, "is to mislead the workers, to cause a split in their ranks, to convert their policy into an impotent adjunct of an impotent, always impotent and ephemeral, sham reformism."

Not infrequently, the bourgeoisie for a certain time achieves its object by a "liberal" policy, which, as Pannekoek justly remarks, is a "more crafty" policy. A part of the workers and a part of their representatives at times allow themselves to be deceived by seeming concessions. The revisionists declare that the doctrine of the class struggle is "antiquated", or begin to conduct a policy which is in fact a renunciation of the class struggle. The zigzags of bourgeois tactics intensify revisionism within the labour movement and not infrequently bring the differences within the labour movement to the point of an outright split.

All causes of the kind indicated give rise to differences over tactics within the labour movement and within the proletarian ranks. But there is not and cannot be a Chinese

wall between the proletariat and the sections of the petty bourgeoisie in contact with it, including the peasantry. It is clear that the passing of certain individuals, groups and sections of the petty bourgeoisie into the ranks of the proletariat is bound, in its turn, to give rise to vacillations in the tactics of the latter.

The experience of the labour movement of various countries helps us to understand on the basis of concrete practical questions the nature of Marxist tactics; it helps the younger countries to distinguish more clearly the true class significance of departures from Marxism and to combat these departures more successfully.

Zvezda No. 1,
December 16, 1910
Signed: *V. Ilyin*

NOTES

- ¹ The "Young" faction—a petty-bourgeois semi-anarchist opposition group formed in the German Social-Democratic Party in 1890 and composed chiefly of undergraduate students and young writers (hence the name), who laid claim to the role of theoreticians and leaders of the party. This faction failed to understand the conditions of party work that had changed after the repeal of the Anti-Socialist Law (1878-90), rejected the legal forms of struggle and the Social-Democratic participation in Parliament, and accused the party of opportunism and of upholding petty-bourgeois interests. In October 1891 the Erfurt Congress of the German Social-Democratic Party expelled some leaders of the "Young" faction from the party. p. 9
- ² *Johann Most*—German Social-Democrat. In 1880, at the Baden Congress, he was expelled from the party on account of his disorganising behaviour. In the eighties he became an adherent of anarchism. p. 9

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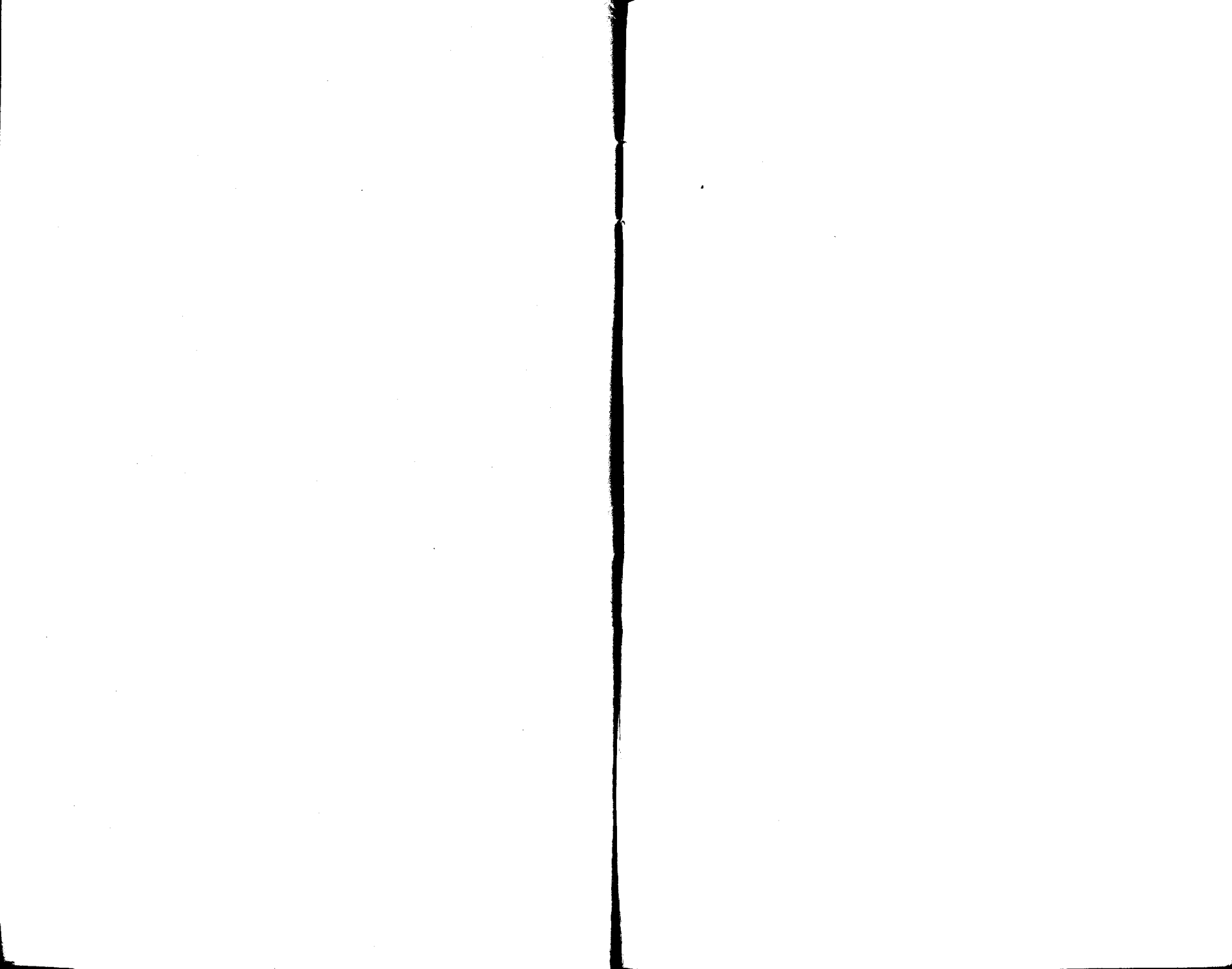
These articles, written during the early years of Soviet rule (1919–1921), show that as distinct from all the other revolutions known to history, the October Socialist Revolution fully abolished oppression and legal disabilities of women. Only under Soviet rule women received every opportunity to take part in the country's political and economic life.

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В. И. ЛЕНИН
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