



break with Trotskyism, the rejection of the vanguard party. The importance of this break and the theoretical validation of the James viewpoint was demonstrated eight years later in the Hungarian Revolution of 1956 and later the French revolt of 1968, the Czech spring of 1968, and the solidarity movement in Poland in 1980... On the one hand, no group of the left or of the right was in any way prepared to accept the possibility of proletarian revolution in totalitarian dictatorships of Eastern Europe or in a democratic country such as France. All of their assumptions proved false: that the working class needed a party to lead it in revolution; that the working class needed a press and a network of communication; that what was needed was some crisis in the society such as a depression or a war. With none of these factors in place, the workers of Hungary in forty-eight hours took over all of the means of production in that society, created a form of dual power, forced the Community Party to re-organize under another name, and was crushed by nothing in Hungarian society but by an invasion of Soviet tanks."

[And in his own words] "James wrote: 'Now if the party is the knowing of the proletariat, then the coming of age of the proletariat cans the abolition of the party. That is our universal, stated in its boldest and most abstract form...The party as we know it must disappear. It is disappearing. It will disappear as the state will disappear. The whole laboring population becomes the state. That is the disappearance of the state. It can have no other meaning. It withers away by expanding to such a degree that it is transformed into its opposite. And the party does the same... for if the party does not wither away, the state never will'" (C.L.R. James, Notes on Dialectics, London: Allison and Busby, 1980 175–76).

"On the other hand, even after the fact, the left could not deal with events that demolished their theories of the necessity of a vanguard party, and proceeded to ignore the movements in Hungary, in France and in Poland – movements which Marx or Lenin would have pounced on to study and to hone and bring up to date their revolutionary theories" (Glaberman's Introduction to Marxism for Our Times).

Conclusion

It's clear that today's center of gravity, the aspects on which all else is dependent and rests is the shared (global) consciousness of the multitudes of the earth's workers and oppressed peoples, that their lives are daily becoming more and more intolerable, hence, solidifying them ideologically around the necessity for revolutionary change (like our earlier Maroons were solidified around the need to escape enslavement), and the ability of these multitudes to communicate with each other and share ideas and methods about the best ways to proceed towards that goal.

