

Can we have peace through war?

Andrew Wilson

January 1976

From *Communism: Promise and Practice*, published by the Freedom Leadership Foundation, 1975



Communism has promised to establish a utopian world of peace and prosperity. According to Marxist philosophy, when the Communist way of life is realized, man will be freed from the slavery of his economic and social environment to become the creative master of his fate. In the Marxist view, existing economic and social conditions imprison the working people in capitalist societies, so that they can never function as free human beings. Communist society, then, represents the liberation of humanity:

"Then for the first time man, in a certain sense, is finally marked off from the rest of the animal kingdom and emerges from mere animal conditions of existence into really human ones. The whole sphere of the conditions of life which surround man, and which have hitherto ruled man, now comes under the dominion and control of man, who for the first time becomes the real, conscious lord of Nature, because he has now become the master of his own social organization... It is the ascent of man from the kingdom of necessity to the kingdom of freedom." (Friedrich Engels, *Socialism: Utopian and Scientific*.)

Communism offers this great hope, and this is the source of its persuasive power. To the hungry worker it offers a future of plenty; to the colonized African it offers freedom from colonial oppression. To the landless tenant farmer it offers land and the freedom to farm it. The poor countries of the world will be able to seize the wealth of the Western nations and use it to benefit their peoples. Humanity, tired of war, will be able to live in peace and tranquility for the first time. In fact, the promise of Communism is the goal of all humanity.

Communist nations claim that they are now building their new way of life, their "kingdom of freedom," and have eliminated the oppression that has plagued their people for centuries. They present themselves as creating a new order far superior to the system of capitalist countries. Communists claim to have eliminated poverty, crime taxes, and all forms of oppression. Theirs is a classless society where the will of the people is identical to state policy. Communists speak of their people as happy, dedicated workers, anxious to reconstruct their countries and create a new socialist way of life. They are utterly confident that they are the wave of the future, and that soon all mankind will live under Communism.

However, let us examine the known realities of Communism today, to determine if these promises are being fulfilled.

Peace Through War

The promise of Communism is a world of peace, but to the Communist, peace is only possible after capitalism, especially the capitalistic United States, has been destroyed. The contradiction between Communists and the capitalist enemy is a mortal struggle resolvable only by the final destruction of the capitalist side. This can never occur peacefully, but only through violent revolution:

"War, this monster of mutual slaughter among men, will finally be eliminated by the progress of human society, and in the not too distant future too. But there is only one way to eliminate it and that is to oppose war with war, to oppose counterrevolutionary war with revolutionary war... when human society advances to the point where classes and states are eliminated, there will be no more wars... that will be the

era of perpetual peace for mankind." (Mao Tse-tung)



With this justification, Communists have been using war to seize power, conquer other countries, and smash popular rebellions against them. Mao has said: "Every communist must grasp the truth; political power grows out of the barrel of a gun."

In the Russian Revolution, the Bolsheviks were outnumbered four to one in the popularly elected constituent assembly; yet, they dissolved that assembly with machineguns, and set up a new government themselves. Since then, the Soviet Union has sent its Red Army to conquer Eastern Europe. China forcibly annexed Tibet. North Korea tried to overrun South Korea in 1950, and today has become the most regimented dictatorship in the world. Last April, the Communists won a 30-year war in Vietnam, thus gaining control of all Indochina. Today, while the United States defense budget has not increased in real dollars (dollars

adjusted for inflation) since 1970 and the percentage spent on new weapons has dropped significantly, the Soviet defense budget, particularly expenditures for new weapons, continues to rise.

Just Wars

Communists believe in "just wars," wars that advance the cause of Communism. According to Mao Tse-tung:

"History shows that wars are divided into two kinds, just and unjust. All wars that are progressive are just, and all wars that impede progress are unjust. We communists oppose all unjust wars that impede progress, but we do not oppose progressive, just wars. Not only do we communists not oppose just war, we actively participate in them."

It is in this way that they justify their brutal aggression. In Korea, for example, although the North Koreans obviously invaded and pushed the South Korean forces almost to the sea at Pusan, they labeled the United Nations forces the aggressors. When the Communists advanced south again in 1951, they published pictures of mass graves which they claimed were the remains of American massacres, when in fact, the United Nations troops had found scores of such graves as they advanced north one year earlier. Apparently the North Koreans had filled the graves with their own people whom they slaughtered during their earlier retreat. In Vietnam, even though both sides had committed atrocities, the Communists always labeled the United States the aggressor, responsible for every criminal action, while justifying their own murdering of "wicked tyrants" and "traitors." Now that South Vietnam and Cambodia have been "liberated," the press is quiet -- yet behind the Cambodian silence, refugees report that a forced mobilization of the entire population has left tens of thousands dead, with the death total expected to reach one million.

By this logic, when a Communist is killed, it is a crime, while the murders carried out by the Communists are necessary and correct. Mao has posed it more eloquently:

"All men must die, but death can vary in its significance. The ancient Chinese writer Szuma Chien said, 'though death befalls all men alike, it may be weightier than Mount Tai or lighter than a feather.' To die for the people is weightier than Mount Tai, but to work for the fascists and die for the exploiters and oppressors is lighter than a feather."

Guerrilla Wars

Communists use guerrilla warfare as a chief means of conquest. There are currently over 50 guerrilla insurgent movements around the world. Although not all guerrillas are Communists, most belong to popular front groups which the Communists have infiltrated and intend to dominate. Mao Tse-tung wrote the classic manual on protracted guerrilla warfare, which has since become the standard guide for guerrilla insurgencies. Communists actively train these forces and supply them with weapons. In addition, they are taught Marxist-Leninist ideology, which has given newly risen indigenous movements, such as the Palestine liberation movement, new strength and resolve.

Both the Chinese and Soviets have given broad support to all "wars of national liberation" -- in the form of money, arms, and advisors -- to subvert and destroy noncommunist governments around the world. "...The Soviet Union has supported and will continue to support the holy wars of the peoples for freedom.

It has rendered and is continuing to render complete moral, economic, military, and political support to the national liberation movements." (Kommunist, No. 11, July 1963.)

The Communists are as apt to support national liberation movements in states that have already achieved political independence as they are in colonial areas. They theorize that newly independent states still maintain economic agreements with their mother countries -- agreements which they believe serve to continue exploitation and oppression. By supporting extremist elements in these independent countries, the Communists intend to drive them away from the West, inflame rather than resolve their differences with the developed world, and gain their support in international bodies such as the United Nations. In time, the Communists expect to consolidate their control of the governments in these developing nations: "Brought into motion, the masses endeavor to develop an anti-imperialist, anti-feudal, and democratic revolution until the triumphant end is reached. The implementation of these problems is invariably against capitalism." (Pravda, Mar. 18, 1965.)

Guerrilla tactics prove that the Communists do not respect the sovereignty of noncommunist states over their internal affairs. Also today there are numerous incidents of kidnapping, sabotage, and other acts of politically-motivated terrorism. Terrorist groups, most of them Marxist-Leninist, have captured worldwide attention through bombings and kidnappings. Their aim is to create an atmosphere of fear, so that democratic governments will be forced to use repressive and authoritarian measures for the public safety. The guerrillas hope that their bombs will create a police state. Then, ordinary citizens who previously had no cause to hate their government, would become angry, rebellious, even revolutionary, and join in with the guerrillas. As Lenin said: "Only the struggle educates the exploited class."



Communist Tactics

Communist tactics are directed toward the goal of seizing power. To destroy capitalism and usher in a new world of peace is worth any price. Organized and disciplined within the Communist Party and well aware of the great historical task set before them, they are able to detach themselves from previous policies, reversing themselves again and again, if it is to their advantage. This is one of the greatest strengths of Communism.

As Lenin said: "The strictest loyalty to the ideas of communism must be combined with the ability to make all the necessary practical compromises, to 'tack,' to make agreements, zigzags, retreats, and so on, in order to accelerate the coming into power." Communists have never been known for keeping promises. If it is to their advantage, they will sign a treaty and immediately break it. In early 1973, the United States and North Vietnam signed the Paris Peace Agreement. The United States complied with the treaty and pulled out all of its troops, but North Vietnam never complied with the provisions of the agreement. To accomplish its long-sought objective of unifying Vietnam, Hanoi sent more troops to the south in violation of the accord, building up to the successful offensive in the spring of 1975. This is but one example of Communist diplomacy.

In their eyes, breaking treaties is not unethical; it is applied Marxism-Leninism. Soviet foreign policy displays a long history of tactical expediency. It is not new that the Soviet Union currently talks peace and signs agreements, while simultaneously building up its armed forces. The Soviets have followed a half-century pattern of cleverly building up strength until the proper moment, then seizing power through insurrection and war. All of these tactics have had the same objective: to win the final victory against the

democratic powers and in the process, to establish an ever expanding sphere of Soviet control. Capitalism To understand why Communism encourages war, one must understand basic Communist ideology. Marx based his view of society and history on economics.

Production relations (the economic relations between men) determine the character of a society -- its politics, culture, religion, and philosophy. According to Marx, as long as the production relations make one man subservient to another, wars will always exist. All through history, production relations evolved from a slave society to a feudal society to a capitalist society, and wars have been fought continually. However when capitalism is replaced by Communism, and all men become equal, sharing the fruits of their collective labor "to each according to his need," then wars will cease to exist. Marx spent many years attempting to prove that capitalism exploits the labor of the working class.

He was a revolutionary, and he had to prove the inherent evil of the capitalist system to justify revolution. Basically, he asserted that the value of a product comes from the amount of human labor put into producing it. Since workers receive in wages only a fraction of the value that their labor adds to the product, Marx claimed the capitalists were stealing what rightfully belongs to the workers. This evil is inherent in the capitalist system, therefore capitalism itself must be destroyed to end the exploitation of labor. Many volumes have been written about the errors in Marx's economic theories, but here are a few examples. For one, it is false that economic relationships alone determine the character of a society. More fundamental than production relations are the morals and ethics that direct all human relationships. Every economic relationship has a dual nature: outwardly, it is a matter of money, and inwardly, it is a relationship between human beings, who behave according to certain ethical standards. These values are transmitted by the family and by religion and culture.

Marx only looked at the outward form of economic relationships -- money and material. Although Communist theory is stated in the language of economics, in reality it is a moral protest against unethical human relationships. Therefore, a transformation of a society's moral and ethical values will do more to change the character of a society than any economic program. Another flaw in Marx's theory is his failure to appreciate the value of technology. Marx held that a \$10,000 machine could add only \$10,000 to the value of its manufactured goods; that is, it could only pay for itself. Today, there are factories where one man can run an entire automated process by push-button. But if Marx were to admit that machines generate value, he would also have to admit that the capitalist, who owns the machine, is entitled to a profit.

This he could not do. In fact, capitalists are eager to buy new machines which are much more efficient than hiring manpower. But Marx was not interested in describing economic realities. His purpose was to rationalize revolution and to encourage the working class to revolt. Marx felt that capitalism was doomed to fail by the laws of history, and that since the Communists were on the side of progress, the future would inevitably be theirs. As time went on, he said, the working class would become poorer and more numerous; the capitalists would become fewer and wealthier, and society would be prone to cycles of depression.

In reality, every one of Marx's predictions has proved to be wrong. Capitalist countries have instituted programs for social welfare so that today, the majority of working people enjoy a high living standard. His theory had some validity in the early stages of capitalism, but not in today's highly technological world. Communism's purpose is violent revolution, so it will never admit its mistakes in analyzing capitalism. Nor will it concede the possibility that the injustice and inequalities of capitalist countries can be corrected by non-violent reforms. Far from being a scientific theory, Communism refuses to submit itself to experimental tests; it exists only as a dogma.

All its theoretical formulations serve to justify a core belief in violent revolution. Today, Communists utilize other justifications for revolution, and will point to any kind of oppression to support their claims. Racial inequalities, the inequalities of foreign investment, religious conflicts, and the colonialist policies of various nations become the rationalizations for violent revolution. Any resentment by developing nations of unjust treatment by the West is used as an argument in support of Communism, and Communists will exploit any discontent they can find among people. It is clear that an ideology of violence can never realize the promise of a peaceful world. Peace can only be built upon a foundation of trust and cooperation between peoples.

Communism has created a highly efficient organization for war and revolution that has destroyed human life and will never stop in doing so until Communists cease to be Communists. Their promise of peace is a deception and betrayal in both theory and practice.