

Soviets fear SDI brings cultural optimism

A bit of honesty slipped into *America Latina* last February. In the midst of now-standard Soviet "anti-militarist" diatribes against President Reagan's "Star Wars," *America Latina* admits that it is the reawakening of the republican principles of the American Revolution which they fear most in the U.S. Strategic Defense Initiative.

The White House insists on presenting the SDI as "a panacea to end the fear of nuclear catastrophe," *America Latina* complains. Likewise, the space program is considered "an instrument to elevate the national conscience, patriotism, and confidence in the unlimited possibilities of the U.S. The problem of space conquest is linked to the beginning of the 'second American revolution,' which multipl[ies] the 'best' traditions of the first Revolution," they write.

What are these traditions the Soviets fear so greatly? "The first U.S. Presidents had . . . a sincere belief that their country should bring to the world the torch of culture and emancipation. Thus, for John Adams, the second president, the colonization of the American continent embodied the grandiose and divine task of civilizing and freeing oppressed humanity of all the planet . . ."

state institutions, regardless of national interests, must be eradicated in this Soviet-ordered "anti-imperialist" drive.

The importance of the tasks of class struggle grow, especially today, when the intense fight between revolution and counter-revolution unfolds in Latin America. . . . In the most-developed countries, such as Argentina, Brazil, Uruguay, Mexico, Colombia, and Venezuela, the class struggle forms the basis of the rising anti-imperialist movement. . . .

It is only possible to attack imperialist positions through committed class struggle, which leads to a revolution oriented to carrying out profound economic and social transformations which undermine the positions of the great bourgeoisie and the "latifundists."

The Mexican communists have understood this point, says Merin. They understand that

the new revolution . . . will supersede the boundaries of bourgeois democracy, and will prepare the transition to socialist democracy.

Moscow's Vietnam strategy in Ibero-America

Soviet "self-criticism" on the question of "Che" Guevara lays bare how these orders for "class struggle" are simply a form of conduct of irregular warfare against Ibero-American nations. A two-part series dedicated to Ernesto "Che" Guevara in *America Latina* in March and April 1986, goes directly to the core of the combined Soviet military and cultural assault on the region: the creation of gnostic shock troops to be thrown against the state. Guevara, the "internationalist" guerrilla who traveled from country to country, is idealized as the "new man" needed for the revolution. Writes author Vladimir Mironov,

Paraphrasing Dostoevsky, Che demonstrated, how powerful man can be . . . Jean-Paul Sartre called him the "most perfect man of our times." Che . . . illuminated the real perspectives of self-sacrifice and heroic deeds . . . for everyone who desires to save their own personality from the dehumanizing petty-bourgeois poison of the age of technological revolution. Guevara's example brought before the eyes of Western intellectuals the experience of the "other life". . . . Che was a new type of philosopher, distinctly Leninist. . . .

Guevara is portrayed as a Latin American "Lenin" throughout the article—an almost humorous about-face from long-standing Soviet attacks on "Guevarism." Guevara was one of the first in Latin America to apply Lenin's idea that the chief task is to seize power rapidly—and solve other problems later, *America Latina* states. Even his internationalism was based on Leninism, they assert.

It is Guevara as a proponent of irregular war upon which is the Soviet focus today. Guevara identified the proper "function of the vanguard," known in "Marxist scientific history as Jacobinism," Mironov specifies. Guevara realized that "armed struggle" must be used "to make the masses rise up."

[Guevara's] doctrine of guerrilla war . . . was based on the idea that armed struggle of the vanguard against the oligarchy's dictatorship can influence enormously the broad masses of the people . . . Such struggle is not yet revolution. But it becomes such as the march of destruction of the repressive apparatus of the State, the principal barrier which separates the masses from power, incorporates more in the revolutionary process. Guevara in his message to the Organization of Solidarity with the Peoples of Asia, Africa and Latin America, entitled "Create 1, 2, 3, Many Vietnams," called for the implementation of "armed propaganda in the Vietnamese meaning of the phrase—the propaganda of shots, of battles."

For the Soviets, the only good Ibero-American person, it would seem, is a dead one. Merin concludes,