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ON THE CLASS STRUGGLE, THE STATE AND THE ROLE OF VIOLENCE IN HISTORY

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The class struggle exists. It is an objective truth, beyond the will of the people. Since classes exist, there is also the class struggle, and the State as a way to impose the interests of some classes over others through the monopoly of force. This is another objective truth, independent of the will of the people.

It was not Marx who discovered the existence of classes and the class struggle - the pre-Marxist socialists had already done so - but it was he who understood the role of the class struggle as the engine of the development of societies until now and scientifically demonstrated that with the rise of the proletariat, the class struggle inevitably triggers the dictatorship of the proletariat to achieve socialism and communism, through democratic, socialist and cultural revolutions aimed at eliminating the fundamental cause that divides society into classes: property private on the means of production and life.

The existence of classes and the class struggle is presented by the bourgeoisie as a Marxist invention. And this is so precisely because the class struggle itself takes place in all three fundamental fields: economic, political and ideological, and it is in this last field that the entire propaganda apparatus of the ruling classes operates to try to deny the objective truths revealed by Marxism and thus propagate its own reactionary ideas, using all possible means.

When Engels dealt with the problem of ideology in his letters from 1890 to 1895, he argued that all the pre-proletarian classes had an inverted reflection of reality, they turned things upside down. This is so because all non-proletarian ideology distorts reality, deforms it and therefore cannot understand its essence, cannot see the truth as it is and the root is only one: they are sustained by exploitation, and assuming that truth would imply leaving against the very bases that define them as a class. This is why the proletariat - which is not based on private property over the means of production or exploitation - is the only social class that can develop the historical mission of destroying private property, which is the basis of all class society.

It is precisely by twisting reality that the ruling classes try to impose bourgeois ideology, convincing the proletariat and the people that there are no social classes, but only "social groups" or at most, "social actors." And that, therefore, the State is not an organ of oppression of one class over the other that is sustained by the army and its monopoly of force, but on the one hand there is a State and an army "above the classes" and on the other a "civil society", with which they intend to separate politics from society and that is not true. The truth is that there are classes and there are contradictions between classes, that there are even sharp contradictions between factions within the big bourgeoisie - between the buyer and bureaucratic factions - and that groups of the big bourgeoisie even exist in the factions of the big bourgeoisie, who strive to reach the State and stay there. Today, with the popular revolt, these contradictions have worsened. Are we seeing it or not?

Other ways that are promoted to twist reality by twisting scientific concepts is to speak of "the political class", which has to do with its effort to distance the proletariat and the people from politics by promoting "depoliticization", which suggests that the proletariat does not have politics, does not have a Party, or ideology, or its own program to fight for Power. And for the people the same thing, to proclaim that politics is useless, that it is harmful and thus leave a single organized interest that of the exploiting class, the ruling class, the big bourgeoisie and landowners who run the State in our country. That is to say, it is to leave the absolute monopoly to the big bourgeoisie so that it executes its policy through the State and applies it to all of society and indoctrinates around its policy according to its own ideology.

Bourgeois ideology must make a special effort to justify the monopoly of force, condemning as a counterpart "all forms of violence" when it is exercised by the oppressed against their system of oppression and exploitation. Marx, Engels, Lenin and Chairman Mao Tsetung

developed this question profusely, since its correct and correct understanding is crucial to distinguish Marxism from revisionism in the class struggle of the proletariat for the conquest of Power.

Since Marx and Engels the correct understanding of revolutionary violence was established. Keep in mind the words of Engels that Lenin points out as "a true eulogy of the violent revolution": *"That violence plays another role in history (besides that of agent of evil), a revolutionary role; that, according to Marx's expression, she is the midwife of every old society that carries in her entrails a new one; that violence is the instrument with the help of which the social movement makes its way and breaks the dead and fossilized political forms ", for which Lenin directed with precision:" The need to systematically educate the masses in this, precisely in this idea about violent revolution is something basic in all the doctrine of Marx and Engels ", that this is a basic question to distinguish Marxism from revisionism, because " the opportunist has lost the habit of even thinking about the revolution of the proletariat ".*

On this, Chairman Mao Tsetung elaborated in this way: "The central task and the highest form of every revolution is the seizure of power through armed struggle, that is, the solution of the problem through war. This revolutionary Marxist-Leninist principle has universal validity, both in China and in other countries [...] Communists do not fight for personal military power (they should never do so, and let no one follow the example of Chang Kuo-tao), but rather they must fight for military power for the Party, for military power for the people [...] Without a doubt, naivety regarding military power cannot lead to any results. As working people have been, for thousands of years, the victims of deception and intimidation by the reactionary ruling classes, he can hardly realize the importance of having rifles in his own hands. Now that the oppression of Japanese imperialism and armed resistance on a national scale have pushed working people into the arena of war, the communists must become the most politically conscious leaders of this war. All communists must understand this truth: 'Power is born from the gun'. Our principle is: the Party commands the gun, and we will never allow the gun to command the Party. But it is also true that, by having rifles, we can create Party organizations, just as the Eighth Army has created a powerful Party organization in North China. In the same way, we can form cadres, create schools, develop culture and organize mass movements. In Yen-an the rifles have created everything. Everything is born from the rifle. According to the Marxist theory of the state, the army is the main component of state power. Whoever wants to take state power and retain it

has to have a powerful army. There are those who laugh at us as adherents of the 'theory of the omnipotence of war'. Yes, we are supporters of the theory of the omnipotence of revolutionary war; that is not bad; he is good, he is a Marxist. The rifles of the Russian communists created socialism. We will create a democratic republic. The experience of the class struggle in the epoch of imperialism teaches us that only through the force of the rifle, the working class and the other working masses can defeat the armed bourgeoisie and the landlord class; In this sense, it can be said that only with the rifle can the whole world be transformed. We are in favour of the elimination of war; we do not want war. But only through war can war be eliminated. To put an end to the rifles, you have to take up the rifle”.

With all this development of the scientific ideology of the proletariat - today Marxism-Leninism-Maoism - and the contributions of universal validity of Chairman Gonzalo in its application to the people's war in Peru, the only truly revolutionary line in the world labour movement consists of explaining to the masses the need to recognize bourgeois ideas and decisively sweep them away, which also requires the inevitable and essential break with opportunism and its pacifism, which only serves to sustain the regime of exploitation. And especially to spread the glorious perspective put forward by Chairman Mao Tsetung: *"Marxism consists of thousands of truths, but they all boil down to one phrase: 'The rebellion is justified.' For thousands of years it has been said that it was fair to oppress, it was fair to exploit and it was wrong to rebel. This verdict was reversed only with the emergence of Marxism. This is a great contribution. It was through struggle that the proletariat learned this truth, and Marx drew the conclusion. And from this truth, the resistance and the struggle for socialism continues”.*