

WHITE HOUSE DIGEST

WHITE HOUSE DIGEST
is a service provided by the
White House Office of Media Relations and Planning

June 20, 1984

WHAT THE SANDINISTAS SAY ABOUT SANDINISMO

By your words are you justified,
and by your words are you condemned.
Matthew 12:37

One of the most persistent myths about Sandinismo is that it is merely leftist, not Marxist, and certainly not Marxist-Leninist. This myth has been challenged by studies comparing Sandinista actions to those of other Marxist-Leninist states. Numerous statements of the Sandinistas themselves also contradict the non-Marxist image.

Consider this statement by Humberto Ortega, Sandinista Defense Minister:

"...Marxism-Leninism is the scientific doctrine that guides our revolution, the instrument of analysis of our vanguard to understand the historical process and to create the revolution; ... without Sandinismo we cannot be Marxist-Leninist and Sandinismo without Marxism-Leninism cannot be revolutionary, and because of that they are indissolubly united and because of that our moral strength is Sandinismo and our doctrine is that of Marxism-Leninism."¹

Hugo Torres, of the general staff of the Sandinista Popular Army, also extolled the role of Marxism-Leninism when he said:

"The principles of Marxism-Leninism, wisely applied to the reality of our society, guided the revolutionary actions of the FSLN, the Nicaraguan people's vanguard, to victory over the dictatorship.... Lenin said that the people needed a vanguard in order to succeed and the Nicaraguan people succeeded because they had the FSLN."²

Borge was lauding the participation of foreigners in the Sandinista victory and later in the same speech expressed his moral support for "revolutionary" movements in other parts of Central America.

Michael Kramer, writing in the September 12, 1983 edition of New York magazine, quoted two prominent Sandinistas:

Bayardo Arce: "We will never give up supporting our brothers in El Salvador."

Humberto Ortega: "Of course we are not ashamed to be helping El Salvador. We would like to help all revolutions."

As early as May 1980, again well before the U.S. government ended its assistance to the Sandinista regime, no less an authority than Foreign Minister D'Escoto said:

"You [the U.S.] may look at us as five countries, six now with Panama, but we regard ourselves as six different states of a single nation, in the process of reunification."

Even more outspoken than D'Escoto on this issue is Tomas Borge, who was quoted as saying: "Costa Rica is the dessert,"⁹ meaning, no doubt, that the fall of this unarmed democracy would be the culmination of D'Escoto's "reunification."

Borge told a North Korean audience in June 1980 that "the Nicaraguan revolutionaries will not be content until the imperialists have been overthrown in all parts of the world. ... We stand with the forces of peace and progress, which are the Socialist countries."

More recently, the Playboy interviewer asked Borge to respond to the remark that since the revolution triumphed in Nicaragua, "it will be exported to El Salvador, then Guatemala, then Honduras, then Mexico?" Borge's response: "That is one historical prophecy of Ronald Reagan's that is absolutely true!"¹⁰

The Sandinistas promise to hold an election this year, but obviously intend to limit the choices available to the Nicaraguan people.

As early as 1981 Humberto Ortega commented on what sort of elections the Sandinistas had in mind: "Keep firmly in your minds that these elections are to consolidate revolutionary power, not to place it at stake."¹¹ He reiterated this view in 1983 when he said that the Nicaraguan people had already had their election in the revolution and had chosen the FSLN.

Sergio Ramirez, a member of the three man coordinating junta, had this to say about elections:

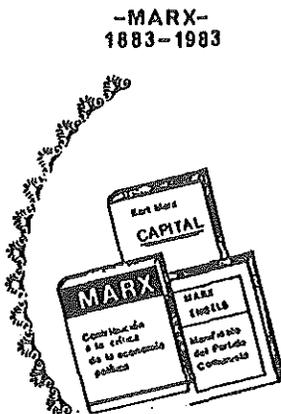
"The Nicaraguan people will have to choose and vote for one candidate. That candidate is the revolution. This is very important." He later added: "It is a question of which parties have the most responsible programs and who can really guarantee the people they will go ahead with the revolutionary process."¹²

In spite of the best efforts of the Marxist-Leninist leadership to convince North Americans that theirs is a moderate, non-Communist and non-threatening revolution, their own words show clearly what their beliefs are and what their aims are. Skeptics do not have to listen to the critics of Sandinismo; they have only to listen to its leaders.

With posters such as this, the Sandinistas try to equate armed revolution with Christian redemption.



A recent Sandinista first day cover was devoted to the hundredth anniversary of Karl Marx's death, hailing him as "The Greatest Living (sic) Thinker."



"EL MAS GRANDE PENSADOR VIVIENTE"

ENDNOTES

1. Speech to the Sandinista military, quoted by Branko Lazitch in Est et Ouest (Paris) 25 August, 1981
2. Managua Domestic Service 23 April, 1982. (Foreign Broadcast Information Service, hereinafter FBIS, 28 April, 1982 p. P9)
3. Managua Radio Sandino 26 February, 1983 (FBIS 28 February, 1983 p. P17)
4. Playboy September, 1983 p. 60
5. "Nicaragua and the World," Christianity and Crisis 12 May, 1980 p. 141
6. Government of Nicaragua's 1983 report to the United Nations Human Rights Committee, p. 107, para. 525
7. Dionisio Herrera y Canales, El Nuevo Diario 7 January, 1983 (The article appeared on the editorial page) (Emphasis added)
8. "Nicaragua and the World," op. cit.
9. Huber Matos, "Borge's Hunger for a Costa Rican 'Dessert'," Wall Street Journal 2 December 1983.
10. Playboy, op. cit. p. 192
11. Henri Weber, Nicaragua: the Sandinist Revolution, (London, U.K.: Verso Editions, 1981) p. 118
12. Managua Domestic Service, 14 January, 1984 (FBIS 16 January, 1984 p. P20-21)

THE SANDINISTA CREED

I believe in Sandino, the Father of our people's anti-imperialist revolution, who was born of a proletarian campesino mother and descended from the line of Dirianguen, Estrada, Castro, and Zeledon. He was a proletarian with a strong conscience, self-educated, a patriot and a nationalist, anti-imperialist, and internationalist warrior, like David who slew Goliath.

I believe in Sandino, the organizer of the E.D.S.N., made up of workers and campesinos, who fought in the mountains, valleys, towns and cities against the traitors who sold their country and against the gringo imperial legions in the defense of our native soil, our sovereignty, and our national honor.

He was betrayed and assassinated by a Judas, the stepson of Uncle Sam, who repaid him with years of military dictatorship and dollars. His murderers and the desecrators of his corpse were granted amnesty through the complicity of a Liberal-Conservative Congress.

I believe in Carlos Fonseca, his beloved Son, who inherited his ideals and guerrilla warfare tactics, who was the Founder of the FSLN, our political military vanguard, who is placed upon the altar of his country beside his revolutionary Father, whose ideology he enriched with new revolutionary philosophies, proletarian in nature, which he transmitted to his closest comrades-in-arms.

I believe in the Sandinista People's Revolution and in the wise political-military guidance of our national leaders of the FSLN, who are working for the well-being of the Nicaraguan masses, who were once exploited and excluded and are fighting for peace in Central America.

I believe in the doctrines and struggles of Marx, Engels, Lenin, and Che, great teachers and leaders of the working class which is the productive and moving force behind the class struggle that will permanently destroy the exploitative, anti-Christian, and dehumanizing class.

I believe in the construction of a socialist, Marxist and Leninist society. I believe in the immortality and veneration of our heroes and martyrs. I believe in the power of the people in the hands of the workers and campesinos and in their existence until the end of time. Amen.