

## **The Community's leader responds to the contents of a report wherein he is pointed out as a de-stabilizer**

The government has in his hands several files wherein the factors that in the next months might be "dissociative forces" of the Argentine society are analyzed. Besides drug, homosexuality and subversion, "The Community" is mentioned, an organisation in between mystical and political which is conducted by Mario Rodriguez Cobos from Mendoza, better known as Silo, who explains the "true purposes" of the organisation.

### **The real force of pacifism is not in doubt, but its efficiency**

by Mario Rodriguez Cobos (Silo)

On the 4th of May of 1969, when we proclaimed our ideas, some journalistic media replied: "Go to Vietnam, Mr. Silo!" explaining further down: "...How come he preaches non-violence in the most pacific country of the world?" After that, the "Cordobazo" befell and then onwards Argentina became an inferno.

"The most pacific country in the world!" Too many times I have heard this phrase or something similar. The latest was in Sri Lanka, exactly an October 27 of 1981. Then, Prime Minister R Premadasa told me: "Your point of view is very valuable... for the West. Fortunately, in our country we do not only live in peace, but we irradiate peace from here". Few months ago, violence unleashed between Sinhalese and Tamils devastated this declaration.

So then, who can affirm definitely that the peace he lives in will not be taken in the next few hours? For this insecurity people move themselves. With success or without it, but they move themselves. And the marches for peace will continue. And 7,00,000 people will get together in New York, and Scandinavians and Russians will parade in the streets of Moscow, and millions in Europe will come out to express their repudiation: "No to NATO! No to the Warsaw Pact!" Meanwhile, certain missiles will be named "Peace Bird" and another "Peacekeeper".

So things are nowadays. And pacifism is what takes care of them. It also takes care of creating an anti-warlike consciousness, of showing people how many megatons per head correspond to them, how many milk litres are replaced by a grenade, how many hospitals, schools, universities, factories, calories, proteins, carbohydrates. Finally: how much life replaced by death machines. There is pacifism of a pedagogic type which appeals to statistics, to dramatization, to images and to anecdotes. There is also a declamatory pacifism, a tearful pacifism, and a lying pacifism that serves the interests opposite to peace. In such a way that we do not face a solid block of doctrine and attitude. The same happens with the methodology of pacifism, that is to say, with non-violence.

Well then, what successes can the true committed pacifism display? Perhaps the \*operation of India (but not the following secession of Pakistan); perhaps the recognition of certain civil rights of the North American Black people (but not the exercise of equal opportunities); perhaps the introduction of certain basic statements in the United Nations Chart, in the Helsinki Treaty, in the Human Rights Commissions and in International Tribunals. And not much more. But its influence grows in the different latitudes, and it goes around the world today failing to consolidate itself as a doctrine, as a method for action and as a life style.

Of course, from the beginning of History the pacifist aspiration accompanies the human being, same as from the time his shadow accompanies him; the failure of peace." But, from the beginning of the 20th century an active pacifism, which we might call "exemplary", starts moving through the world.

An exemplary Gandhi (disciple of an exemplary Tolstoi and of the Jain Ahimsa) gets in motion. Then a Luther King will arrive, also exemplary. And this personal "exemplary-ty" will tragically pass to the Buddhist Bonzos who will immolate themselves in public, being unable to prevent that Mnie Nuh and his Vietnamese dictator continue to massacre the people. The exemplarity passes, all of a sudden, to the other faction. The members of the IRA in prison, launch their hunger strike (and they die), without achieving the proposed aims. From Gandhi till today, nobody can doubt the courage and the ethical height of the great exponents of pacifism. Who could tell, with reason, that they defend.

1) "Cordobazo" : meaning something like Cordoba riots, referring to a strong social upheaval that took place in Cordoba, an Argentina city.

Petty interests if they lose their life in giving the example?

The moral force of pacifism is not in doubt. Its efficacy is in doubt. Starting from the pacifist mobilizations of the "cold war" epoch, a slow review of theory and practice takes place. The political influence or the value (as a factor of social pressure) of pacifism is not already questioned. The point is the lack of agreement between purpose and result, between invested energy and effect produced.

Of course, the discussion is gathering momentum between the revolutionary pacifists and the reformist pacifist (suspect of moving apart the fundamental themes in favour of the establishment). In their turn, the revolutionary pacifists of different shades find themselves in front of the theme that questions, precisely, the

use of their instrument for action; non-violence. In other words, if the revolution is, basically, a violent transformation of the economic structures of society, how can the pacifism be non-violent and revolutionary at the same time? Some people try to avoid the question through talking about a gradual revolution, according to the objective conditions that a certain society presents. But, logically, they do not solve the problem of violence with a gradualist sidestep, rather ending up leaning on the reformism they previously criticized.

On the other hand, the most lucid revolutionaries are not already in a defensive position but they attack the historicist theory in which the social super-structures are a simple reflection of the base. They affirm, on the contrary, (following structuralist lines) that the supposed "super-structure" is not a simple reflection but rather a condition of development of the base, in a feedback circuit instead of a cause-effect circuit. Therefore, same as technology is revolutionizing the production mode, a non-violent social praxis - based on subjective and objective conditions of mortal danger for all the struggling factions- can modify (according to the development of social communication and direct communication) the structure of the base. More simply expounded it would result as: global peace or global death. Since the contradictions between systems are economic contradictions, the economic base and the authoritarian of the systems will have to get modified, in the measure that wider layers of the population join the pacifist revolution. According to them, the strikes will erupt everywhere, the passive resistance and the civil disobedience will increase, and the systems of repression will get disarticulated due to the "informative incoherence". Something similar to what happened recently in Iran, but with a posterior progressive step and not with a violent and obscurantist regression.

A doctrinary pacifism demands to surpass the romantic infantilism of another epoch, and the ethicism to the end. A pacifism that wants to secure the future has to be efficacious. A doctrinary and revolutionary pacifism can only start from the fact that we live in a violent social structure, in which the production means are appropriated and defended in a discriminatory way; and that, therefore the social, relationships tend to make explicit the original violence in endless contradictions.

Such initial violence is today inscribed in a greater structure of domination which is given the generic denomination of "imperialism". The struggle against the imperialism and the violence in Argentina cannot be alien to the struggle of the Latin-American people. Then, it is all about an economic confrontation in which all the productive sectors should alienate themselves (without discrimination) in an ample front. This will not be possible unless the strategy and the coordination of the effort is politely resolved.

A revolutionary pacifist party, Argentina and Latin-American, cannot avoid from its very origin these minimal points of relationship between our peoples:

1 Signature of permanent peace treaties between the countries in conflict, while, secondarily, the negotiations of particular problems (generally of a frontier type) are continued.

2 Accelerated and proportional demilitarization of the countries of the zone, under the supervision of commission of Latin-American countries.

3 Elimination of customs barriers and economic integration by means of specific treaties of complementation.

4 Defense and promotion of the national private companies with a vocation for the Latin-American integration and interchange.

5 Negotiations in common of our countries with the foreign creditors.

6 Frank and decided development of conversations with a view to the formation of a common Latin-American market, and of a Latin-American Parliament (with representation of the political parties of our countries).

7 Cooperation for the technological development, based on specific commitment

8 Formation of a permanent commission for human rights with a character of Latin-American tribunal, dedicated to receive denounces and to judge those who attempt against life and freedom of our people.

The manifesto of the revolutionary pacifism: "To humanize the Earth!" is transferred to us as "To humanize Latin-America!" and "To humanize Argentina!". We will be in that direction when it begins to get articulated a national and Latin-American party that adds factors to the common struggle, that achieves a growing parliamentary representation and that aims, with decision, to the conquest of political power in all the zones.