

THE IDEOLOGICAL IMPORTANCE OF PEOPLE'S UNITY DAY IN BELARUS

Yesterday, on June 7 2021, the Belarusian government announced a new national holiday. We will quote the announcement:

Decree No.206 amends Decree No.157 of 26 March 1998 “On national holidays, public holidays, and commemorative dates in the Republic of Belarus”.

The Day of People's Unity will be celebrated on 17 September (not a day off). This date symbolizes restoration of historical justice and reunification of the Belarusian nation that was forcibly divided in 1921 in line with the Treaty of Riga. It is a special date in the history of the Belarusian nation.

The reunification of the Belarusian nation in 1939 helped the country prevail in the Great Patriotic War, take its rightful place in the international community, and become one of the founding member states of the United Nations Organization.

Belarusian people unanimously support the strategy towards a strong sovereign, and prospering country. The establishment of the Day of People's Unity on 17 September highlights the continuity of generations, the stability and self-sufficiency of the Belarusian nation and statehood. [1]

We will focus on two years and two events mentioned on this announcement; 1921 and 1939, and the events of the Treaty of Riga and the WW2. More importantly, 1939 is a more significant year for anti-communist philology. Is

the year, where according to the liberal imperialist academians, the Soviets, in 'Pact' with the Nazis 'invaded' Poland. This would presuppose that the areas invaded were *actually Polish*. The lie propagated by the imperialists, which *chauvinistically* puts the territories 'invaded' as Polish, disregarding the will of the Belarusians and Ukrainians to end the partition of their nations, is not only a lie but tells a lot about how the imperialists *view the national question*.

We will be more specific: The Bolsheviks did not change a single bit thier line in regards of the regions in the eastern side of the Second Polish Republic. We will quote Stalin from the civil war times, writing about the Polish-Soviet war (and how it was more of a national-proletariat liberation war than anything):

As the Polish armies advance beyond the borders of Poland and penetrate deeper into the adjacent regions, they get farther and farther away from their national rear, weaken their communications with it, and find themselves in an alien, and for the most part hostile, national environment. Worse still, this hostility is aggravated by the fact that the overwhelming majority of the inhabitants of the areas adjacent to Poland (Byelorussia, Lithuania, Russia, the Ukraine) consist of non-Polish peasants who are oppressed by Polish landlords, and that these peasants regard the offensive of the Polish troops as a war for the power of the Polish gentry, as a war against the oppressed non-Polish peasants. This, in fact, explains why the slogan of the Soviet army, "Down with the Polish gentry!" is meeting with so powerful a response among the majority of the inhabitants of these regions, why the peasants of these regions welcome the Soviet armies as their deliverers from landlord oppression, why, in expectation of the arrival of the Soviet armies, they rise in revolt at the first convenient opportunity and attack

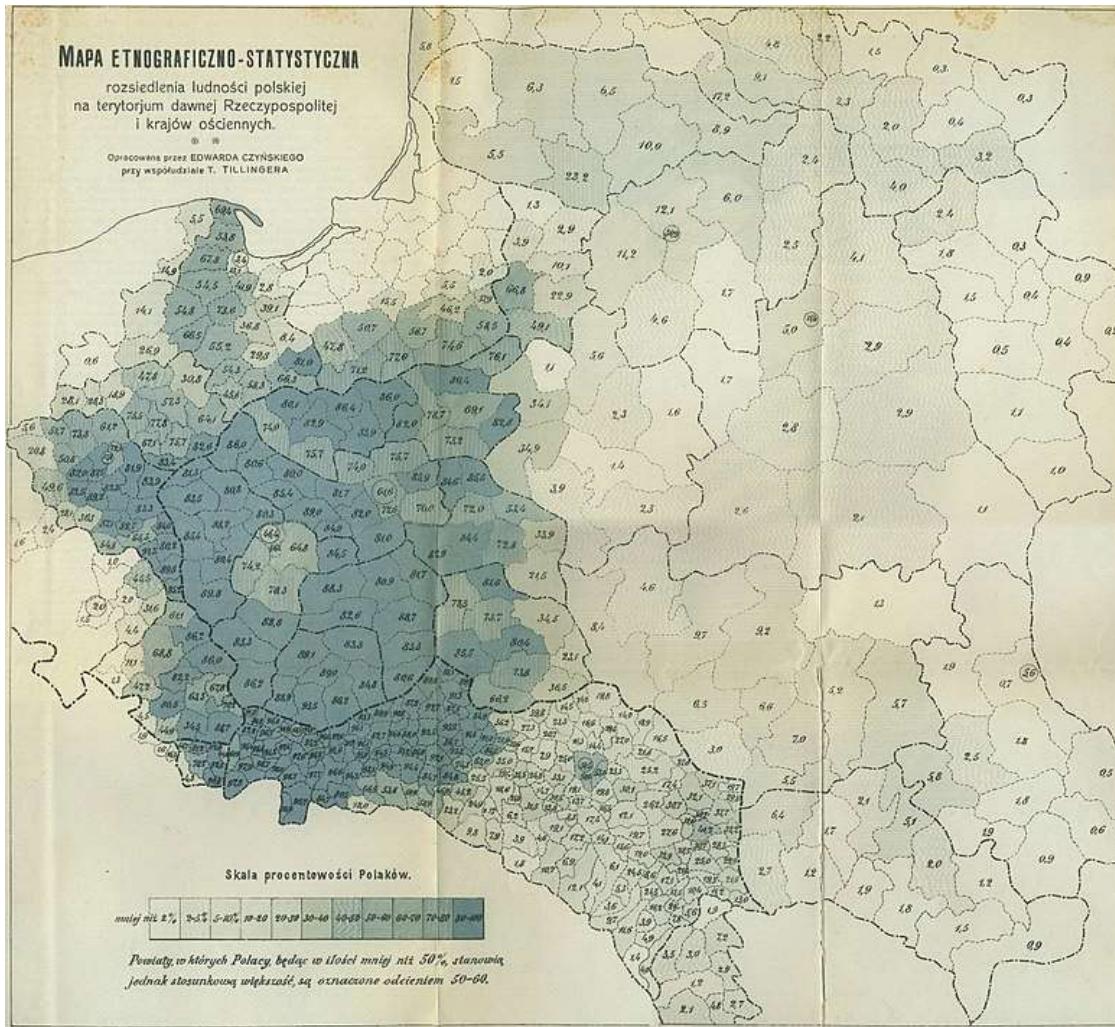
the Polish army in the rear. It is to this circumstance, too, that must be attributed the unparalleled enthusiasm of the Soviet armies, which is attested by all our military and political workers.

This factor, which is not infrequently lost sight of by the old military experts, is often of decisive importance in civil war.

It should be observed that in this respect, in respect of the area of her main blow, Poland is very badly off. The fact is that, for the reasons enumerated above, not one of the areas adjacent to Poland can be regarded as favourable to the Polish army, either for the delivery of the main blow or for the further development of this blow. Wherever the Polish forces advance, they will encounter the resistance of Ukrainian, Russian or Byelorussian peasants who are waiting for the Soviet armies to come and deliver them from the Polish landlords. [2]

So, for the Bolsheviks like Stalin, this was a national liberation war for the Ukrainian and Belarusian peasants against the colonialist Polish gentry. Thanks to the aid of the imperialists towards the reactionary forces, the Soviets lost the war, and they were forced to a humiliating treaty, the treaty of Riga, which kept partitioned Ukraine and Belarus, giving their western parts to Poland.

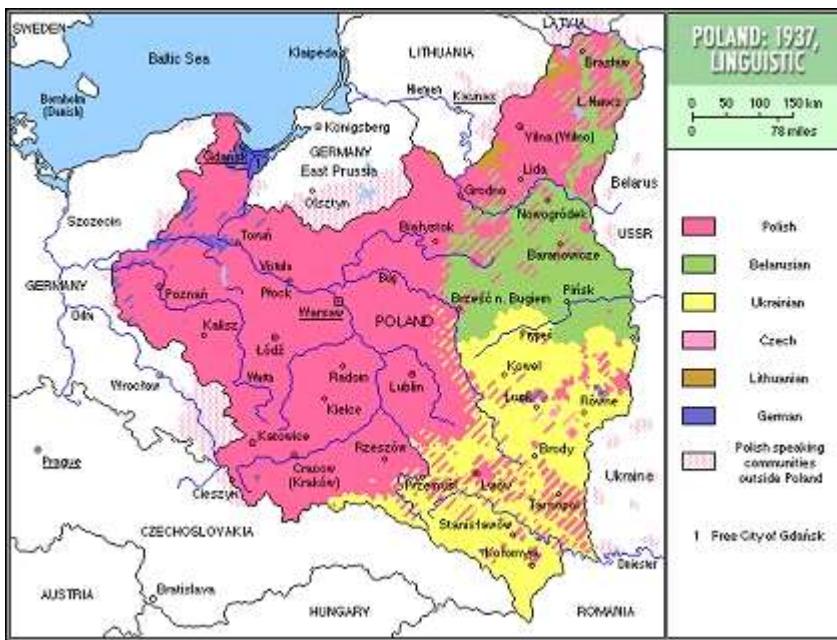
To make the point about the national inconsistency of the borders of Poland, we will publish here some maps from the era.



This map from 1900, makes it perfectly clear that the Administrative divisions of Suwalski, Siedlce and Lublin had nothing to do with Poland at all.

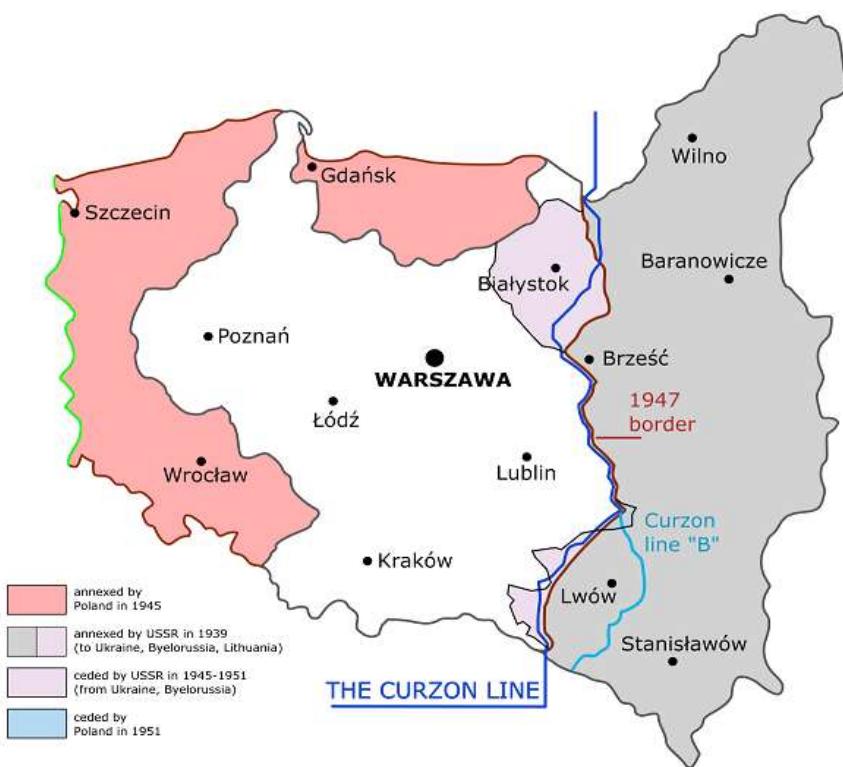
After the treaty of Riga, we know as a fact that Polish families, backed by the government, started settling by the thousands to the Ukrainian and Belarusian areas, especially to Suwalski.^[3]

One can contrast this above map to a map 37 years later.



The good quality of work the Polish settlers did is obvious, especially, as we said, in Suwalki.

And here, our last map, is from the supposed Soviet 'Invasion'.



One can see that the areas 'Invaded' weren't Polish at all. Thus, we can see that the imperialist cries about Invasion are nothing more than chauvinist attacks against the liberation war fought by the Belarusian and Ukrainian proletariat.

What Polish 'Nationalists' call invasion, was nothing more than a liberation war fought by the nationalists of the bordering nations.

The designation of this day as a national holiday by the government was not a coincidence. The Belarusian government knows that it is Poland and Lithuania pulling the strings aiding the Belarusian fascists, doing service to their cosmopolitan lords. They do this because they think that the imperialists may aid them to secure some kind of great Poland or great Lithuania.

The 'Nationalists' of Poland support these imperialist machinations. Thus, they want land that was never

Polish on one hand, and is full of Ukrainians and Belarusians, and on the other dont want immigrants in Poland. The immigrant is a small percentage of the population, the areas these people want back are full of Non Polish people.

One can think of this contradiction in terms of these fake nationalists themselves. The *real* Polish nationalist should be Communist, since not only communist liberated their nation from the iron fist of the gentry, landlords and bourgeoisie, putting the only national class in power, the proletariat, but also unified the Polish people of Germany and Poland. It made the borders of Poland true, and solved the national question between the Polish, Belarusians and Ukrainians.

But the fake 'nationalists' care not. They are nothing more than agents of finance capital pretending to care about the nation and its labouring masses, using nationalist rhetoric to divide the proletariat between from the communists who represent the real nationalist camp in the country.

The Belarusian bourgeoisie, who share power with the proletariat in an anti-imperialist alliance can do nothing more than secede ground to the proletariat not only on the economical and political ground, but on the ideological ground too. The Belarusian bourgeoisie openly admitted that it was the communists who unified the Belarusian nation. This would clear any social-fascist from the proletariat, and draw a clear line of separation between the fake and true nationalists, while in Poland the bourgeoisie, compradors as they are, try to erase history, and the role of the communists to secure Poland not only independence, but a nation at all. The people the

bourgeoisie push as 'nationalists' were people, who if they won over communism, Poland would not exist all, and the Polish nation would have been Germanized.

The task of the Polish Communists is to try to draw a distinct line between the true and the fakes, and clearing history of falsehoods is one central aspect of the task. The 'proletarian' propagators inside the movement who speak of a Soviet 'invasion' should be exposed as chauvinists, as enemies of the proletariat and as fascists.

F. U. Kuqe

June 8 2021

REFERENCES

- [1] 'Day of people's unity established in Belarus', Belta, 07-06-2021
- [2] 'The Entente's new campaign against Russia', Stalin, 15 May 1920
- [3] 'Economic Change and the National Question in Twentieth-Century Europe by Alice Teichova, Herbert Matis, Jaroslav Patek', page 346.