

## **Robert F. Kennedy: Unwinnable War Speech (1968)**

*Senator Robert Kennedy, former Attorney General under his brother President John F. Kennedy, gave this speech in Chicago on February 8, 1968 as one of his first actions to break from President Johnson and his stance on the Vietnam War. Robert Kennedy used this speech to start his push for the presidential nomination, only to have his life cut short by an assassin's bullet in Los Angeles less than four months later.*

Our enemy, savagely striking at will across all of South Vietnam, has finally shattered the mask of official illusion with which we have concealed our true circumstances, even from ourselves. But a short time ago we were serene in our reports and predictions of progress.

The Vietcong will probably withdraw from the cities, as they were forced to withdraw from the American Embassy. Thousands of them will be dead.

But they will, nevertheless, have demonstrated that no part or person of South Vietnam is secure from their attacks: neither district capitals nor American bases, neither the peasant in his rice paddy nor the commanding general of our own great forces.

No one can predict the exact shape or outcome of the battles now in progress, in Saigon or at Khesanh. Let us pray that we will succeed at the lowest possible cost to our young men.

But whatever their outcome, the events of the last two weeks have taught us something. For the sake of those young Americans who are fighting today, if for no other reason, the time has come to take a new look at the war in Vietnam, not by cursing the past but by using it to illuminate the future.

And the first and necessary step is to face the facts. It is to seek out the austere and painful reality of Vietnam, freed from wishful thinking, false hopes and sentimental dreams. It is to rid ourselves of the "good company," of those illusions which have lured us into the deepening swamp of Vietnam.

We must, first of all, rid ourselves of the illusion that the events of the past two weeks represent some sort of victory. That is not so.

It is said the Vietcong will not be able to hold the cities. This is probably true. But they have demonstrated despite all our reports of progress, of government strength and enemy weakness, that half a million American soldiers with 700,000 Vietnamese allies, with total command of the air, total command of the sea, backed by huge resources and the most modern weapons, are unable to secure even a single city from the attacks of an enemy whose total strength is about 250,000. . . .

For years we have been told that the measure of our success and progress in Vietnam was increasing security and control for the population. Now we have seen that none of the population is secure and no area is under sure control.

Four years ago when we only had about 30,000 troops in Vietnam, the Vietcong were unable to mount the assaults on cities they have now conducted against our enormous forces. At one time a suggestion that we protect enclaves was derided. Now there are no protected enclaves.

This has not happened because our men are not brave or effective, because they are. It is because we have misconceived the nature of the war: It is because we have sought to resolve by military might a conflict whose issue depends upon the will and conviction of the South Vietnamese people. It is like sending a lion to halt an epidemic of jungle rot.

This misconception rests on a second illusion—the illusion that we can win a war which the South Vietnamese cannot win for themselves.

You cannot expect people to risk their lives and endure hardship unless they have a stake in their own society. They must have a clear sense of identification with their own government, a belief they are participating in a cause worth fighting for.

People will not fight to line the pockets of generals or swell the bank accounts of the wealthy. They are far more likely to close their eyes and shut their doors in the face of their government—even as they did last week.

More than any election, more than any proud boast, that single fact reveals the truth. We have an ally in name only. We support a government without supporters. Without the efforts of American arms that government would not last a day.

The third illusion is that the unswerving pursuit of military victory, whatever its cost, is in the interest of either ourselves or the people of Vietnam.

For the people of Vietnam, the last three years have meant little but horror. Their tiny land has been devastated by a weight of bombs and shells greater than Nazi Germany knew in the Second World War.

We have dropped 12 tons of bombs for every square mile in North and South Vietnam. Whole provinces have been substantially destroyed. More than two million South Vietnamese are now homeless refugees.

Imagine the impact in our own country if an equivalent number—over 25 million Americans—were wandering homeless or interned in refugee camps, and millions more refugees were being created as New York and Chicago, Washington and Boston, were being destroyed by a war raging in their streets.

Whatever the outcome of these battles, it is the people we seek to defend who are the greatest losers.

Nor does it serve the interests of America to fight this war as if moral standards could be subordinated to immediate necessities. Last week, a Vietcong suspect was turned over to the

chief of the Vietnamese Security Services, who executed him on the spot—a flat violation of the Geneva Convention on the Rules of War.

The photograph of the execution was on front pages all around the world—leading our best and oldest friends to ask, more in sorrow than in anger, what has happened to America?

The fourth illusion is that the American national interest is identical with—or should be subordinated to—the selfish interest of an incompetent military regime.

We are told, of course, that the battle for South Vietnam is in reality a struggle for 250 million Asians—the beginning of a Great Society for all of Asia. But this is pretension.

We can and should offer reasonable assistance to Asia; but we cannot build a Great Society there if we cannot build one in our own country. We cannot speak extravagantly of a struggle for 250 million Asians, when a struggle for 15 million in one Asian country so strains our forces, that another Asian country, a fourth-rate power which we have already once defeated in battle, dares to seize an American ship and hold and humiliate her crew.

The fifth illusion is that this war can be settled in our own way and in our own time on our own terms. Such a settlement is the privilege of the triumphant: of those who crush their enemies in battle or wear away their will to fight.

We have not done this, nor is there any prospect we will achieve such a victory.

Unable to defeat our enemy or break his will—at least without a huge, long and ever more costly effort—we must actively seek a peaceful settlement. We can no longer harden our terms every time Hanoi indicates it may be prepared to negotiate; and we must be willing to foresee a settlement which will give the Vietcong a chance to participate in the political life of the country.

These are some of the illusions which may be discarded if the events of last week are to prove not simply a tragedy, but a lesson: a lesson which carries with it some basic truths.

First, that a total military victory is not within sight or around the corner; that, in fact, it is probably beyond our grasp; and that the effort to win such a victory will only result in the further slaughter of thousands of innocent and helpless people—a slaughter which will forever rest on our national conscience.

Second, that the pursuit of such a victory is not necessary to our national interest, and is even damaging that interest.

Third, that the progress we have claimed toward increasing our control over the country and the security of the population is largely illusory.

Fourth, that the central battle in this war cannot be measured by body counts or bomb damage, but by the extent to which the people of South Vietnam act on a sense of common purpose and hope with those that govern them.

Fifth, that the current regime in Saigon is unwilling or incapable of being an effective ally in the war against the Communists.

Sixth, that a political compromise is not just the best path to peace, but the only path, and we must show as much willingness to risk some of our prestige for peace as to risk the lives of young men in war.

Seventh, that the escalation policy in Vietnam, far from strengthening and consolidating international resistance to aggression, is injuring our country through the world, reducing the faith of other peoples in our wisdom and purpose and weakening the world's resolve to stand together for freedom and peace.

Eighth, that the best way to save our most precious stake in Vietnam—the lives of our soldiers—is to stop the enlargement of the war, and that the best way to end casualties is to end the war.

Ninth, that our nation must be told the truth about this war, in all its terrible reality, both because it is right—and because only in this way can any Administration rally the public confidence and unity for the shadowed days which lie ahead.

No war has ever demanded more bravery from our people and our Government—not just bravery under fire or the bravery to make sacrifices—but the bravery to discard the comfort of illusion—to do away with false hopes and alluring promises.

Reality is grim and painful. But it is only a remote echo of the anguish toward which a policy founded on illusion is surely taking us.

This is a great nation and a strong people. Any who seek to comfort rather than speak plainly, reassure rather than instruct, promise satisfaction rather than reveal frustration—they deny that greatness and drain that strength. For today as it was in the beginning, it is the truth that makes us free.

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1. According to Robert Kennedy, what will be the end result of the Tet Offensive?
  2. What was Kennedy's first "illusion"?
  3. What was Kennedy's second "illusion"?
  4. What was Kennedy's third "illusion"?
  5. What was Kennedy's fourth "illusion"?
  6. What was Kennedy's fifth "illusion"?
  7. Which of Kennedy's nine "lessons" do you find most compelling? Why?
  8. What did Kennedy mean when he said "For today as it was in the beginning, it is the truth that makes us free"?