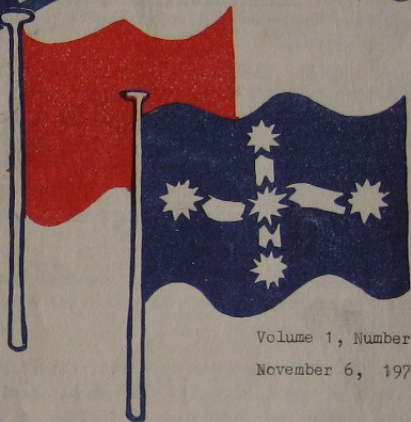


# THE REBEL!

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**red eureka movement**

WOMEN HOLD UP HALF THE SKY!

(by a group of women in the Red Bureka Movement)  
October 31, 1977  
Comparing notes on domestic situations, we find that women are, in one way or another, subtle or otherwise, forced to stay at home, to a degree out of all proportion to our husbands. As long as they have the freedom to up and off to the latest earthshattering meeting, for example, and take it for granted that the women will cope domestically, at the expense of the women's freedom to do the same thing, then the women will continue to be less informed, articulate or active.

This also leaves room for women to lose self esteem e.g. "I am not a communist, because I want some (family) time for my kids, and not all for the revolution" (the female view seems to be: "if you care for your kids, you don't care for the revolution"; while the male view is more like: "if you care for the revolution, you don't care about your kids"). Another example: "he works harder" or "I'm not very good at writing" etc. etc.

Finally, this situation results in (or causes) sexist personal relationships which have to be confronted and struggled against on proper political grounds.

We feel that this situation has occurred primarily because of the men's attitude to women, and that they should analyse this attitude, immediately, because too much work is falling on too few (men's) shoulders (thus aggravating personal relationships).

Women cannot play the same role as men in society unless men also play the same role as women. This applies in the revolutionary movement too. In struggling against sexism it is necessary not only to stress the necessity for women to change their role and be on an equal footing with men, but also for men to stop playing a "male role" and strive to be on an equal footing with the more oppressed, and therefore more revolutionary, women.

In order to help solve these problems, we feel it would be of great value for groups of women to confront and talk with individual men at fault on the question of their attitude to women, so that their outlook can improve.

Also, there should be immediate investigation into what people are doing in what time they have, and practical redistribution of tasks, so as to lessen the load on those having too much to cope with - with the long term aim of expanding cadres, and positive discrimination to promote women cadres.

Red Bureka Movement

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...the burdens and worries of their wives...  
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...the domestic life of the woman...  
...the sacrifice of self to a thousand insignificant trifles...  
...the ancient rights of her husband...  
...the survival unnoticed...  
...the understanding for her husband's revolutionary ideals...  
...the educational work among the men...  
...the formation of a staff composed of comrades...  
...the practical training for Party work among working women...  
...the appendix to "Lenin on the Emancipation of Women"...  
...the IT IS RIGHT TO REBEL!

LENIN ON HOUSEWORK

"...Unfortunately, we may still say of many of our comrades, 'Scratch the Communist and a philistine appears.' To be sure, you have to scratch the sensitive spots, - such as their mentality regarding women. Could there be any more palpable proof than the common sight of a man calmly watching a woman wear herself out with trivial, monotonous, strength- and time-consuming work, such as her housework, and watching her spirit shrinking, her mind growing dull, her heartbeat growing faint, and her will growing slack? It goes without saying that I am not referring to the bourgeois ladies who dump all housework and the care for their children on the hired help. What I say applies to the vast majority of women, including the wives of workers, even if these spend the day at the factory and earn money.

"Very few husbands, not even the proletarians, think of how much they could lighten the burdens and worries of their wives, or relieve them entirely, if they lent a hand in this 'woman's work'. But no, that would go against the 'privilege and dignity of the husband'. He demands that he have rest and comfort. The domestic life of the woman is a daily sacrifice of self to a thousand insignificant trifles. The ancient rights of her husband, her lord and master, survive unnoticed. Objectively his slave takes her revenge. Also in concealed form. Her backwardness and her lack of understanding for her husband's revolutionary ideals act as a drag on his fighting spirit, on his determination to fight. They are like tiny worms, gnawing and undermining imperceptibly, slowly but surely. I know the life of the workers, and not only from books. Our communist work among the masses of women, and our political work in general, involves considerable educational work among the men. We must root out the old slave-owner's point of view, both in the Party and among the masses. That is one of our political tasks, a task just as urgently necessary as the formation of a staff composed of comrades, men and women, with thorough theoretical and practical training for Party work among working women."

(Quoted by Clara Zetkin, "My Recollections of Lenin", appendix to "Lenin on the Emancipation of Women", Progress Publishers, Moscow, 1972, pp114-5)

IT IS RIGHT TO REBEL! 1/11/77  
by a male target of rebellion

Although women are often characterized as looking at things in a more shallow and trivial way, while men are seen as expounding great theoretical polemics more easily, women often have a deeper gut understanding of what politics is all about than men.

Women were often the most alienated from the arrogance, posturing, blind faith, elitism and general bullshit of revisionism in the independence movement and were therefore among the most eager to rebel against it and get the Red Eureka Movement going. There is less of a tendency to get caught up in the same "heavy" atmosphere even while rebelling against it in theory.

Issues raised by the women's movement in general focus on the need for revolutionary social change and have highlighted the sterility of politics limited to "independence" and "anti-superpower contention", as well as the methods of work and lack of a mass line.

"Marxism consists of thousands of truths, but they all boil down to one sentence, 'It is right to rebel!' For thousands of years it has been said that it was right to oppress, it was right to exploit and it was wrong to rebel. This old verdict was only reversed with the

appeared of Marxism... and from this truth there follows resistance, struggle, and the fight for socialism."

It would be odd if we were rebelling against one lot of bullshit without this stimulating deeper rebellion against the continuation of bullshit in our own ranks. If this didn't happen, we would fail to defeat the first lot too. The fact that it is happening confirms that we must be doing something right, since we are unleashing forces that have needed to be unleashed for a very long time.

In China too the campaign against feudal and bourgeois attitudes to women in the movement against Lin Biao and Confucius was an important part of the continuing revolution. The stress was on how women were still oppressed and still had to fight for liberation in the favourable conditions provided by the proletarian dictatorship, just as the proletariat as a whole had to continue its fight to overthrow the Party bourgeoisie. The opposite idea was that the revolution has done so much for you, so why do you still want to rebel? This typifies the fight between radicals and conservatives, between proletarian and bourgeois, which exists in every class society and within every Communist Party. Far from promoting revisionism here, the attack on revolution in China has only served to stimulate still deeper rebellion in Australia, and no doubt it will have the same effect in China.

Speaking as one of the "heavies" (or I wouldn't be writing this) I can say it is much easier to dish out criticism than to receive it. There are all sorts of "hard" and "soft" tactics one can use to suppress it. We have seen some of the "hard" tactics operating against us, with attempts to freeze people out, isolate them, counter-attack with the most absurd diversionary accusations, all in a desperate effort to avoid that most dreadful thing - being criticized. "Soft" tactics were used in the past and are being used against people with similar ideas to us who have not yet committed the unpardonable crime of going into opposition and thus threatening the personal prestige (or "heaviness") of the people whose ideas are being questioned. These soft tactics include suffocating people with "agreement", making it all a very general, high level "problem", bringing in all kinds of side issues, widening the scope until nothing can be done without changing the whole world at once, etc, etc.

Patronizing praise for rebellion can be another "soft" tactic. (I fully agree with and support your rebellion, so please stop it, or at least pick on somebody else")

As far as my own attitude to housework etc is concerned, the fact is I have a direct, immediate material interest in upholding the status quo and can come up with lots of long and short term tactics for preserving it. Likewise, as a "heavy", I have a stake in preserving a political "style" that naturally excludes most women (as well as many men, especially working class ones). The institution of slavery had certain advantages for the slaveowners, which is why one had to rely on the slave rebellions, not the slaveowners good intentions, to change it.

The revolutionary movement needs a proper combination of the strong points of both sexes and an elimination of their weak points. Like everything else, this will not happen harmoniously by "two uniting to form one", but through a sharp struggle against sexism, led by the women and supported by the men.

The working class society means that the only line from which we can capture the truth. The all the revolutions and to organize it. China or the it. did exactly the same in the society. In Australia about the practicalities were the various and political to be the correct bourgeois and individual proud to say it. Australian Communist Party to integrate it with other things we must have to do it. In the class, in being about generally. It is a critical in the Australian movement to free the individual. The only way to do this is through the revolution.

## THE AUSTRALIAN WORKING CLASS

The working class is the most advanced class in capitalist society. The fact that it is attached to the most advanced means of production and is subjected to the greatest and most intense exploitation by the capitalists makes it the only class that can emancipate itself and the rest of society from capitalism to socialism.

We have all heard material like this said before in the past. The point is not to simply acknowledge this as being true and to then pay lip service to the working class as revisionists have done and continue to do. The fundamental task of any Communist Party is to entrench itself in the proletariat to organise it, to develop its consciousness as a class and to lead the revolution. This is one of the most fundamental tenets of Marxism-Leninism. The revolutions in Russia and China succeeded because the Communist Parties in those countries did exactly this. Instead of putting themselves on a pedestal to preach about the working class being this and being that those Parties were an integral and living part of the proletariat. In Australia there have been too many sermons and too little practical political work done in the working class. It seems ironical and ludicrous to read about the working class in various Communist publications, which are abstract in style and content, and to then think that the Communist Party belongs to the Australian working class. The Communist Party can only be a proletarian Party if it wages continuous struggles against the bourgeois within itself and if it makes a conscious effort to integrate itself in the working class. Only then can we be proud to say that the vanguard Party of the proletariat is the Australian Communist Party. It is obvious that in Australia we have failed to attain this. On a positive note, because Communists have generally failed to do this in the past, we can and must commence with some new vigour and vitality that has been so absent. The Australian working class has a rich history in being militant, the only problem has been that no political direction and organisation has been given by Marxist-Leninists to this militancy.

Karl Marx in the Holy Family with crystal clarity sets out the critical role of the proletariat in capitalist society:

"Proletariat and wealth are opposites; as such they form a single whole. They are both creations of the world of private property. The question is exactly what place each occupies in the antithesis. It is not sufficient to declare them two sides of a single whole. Private property as private property, as wealth, is compelled to maintain itself, and thereby its opposite, the proletariat in existence. That is the positive side of the antithesis, self-satisfied private property. The proletariat, on the contrary, is compelled as proletariat to abolish itself and thereby its opposite, private property, which determines its existence, and which makes it proletariat. It is the negative side of the antithesis, its restlessness within its very self, dissolved and self-dissolving private property.

The propertied class and the class of the proletariat present the same human self-estrangement. But the former class feels at ease and strengthened in this self-estrangement, it recognises enstrangement as its own power and has in it the semblance of a human existence. The latter feels annihilated in enstrangement; it sees in it its own powerlessness and the reality of an inhuman existence. ....to which it is necessarily driven by the contradiction between its human nature and its condition of life, which is the outright, resolute and comprehensive negation of that nature.

Within this antithesis the private property-owner is therefore the conservative side, the proletariat the destructive side.

From the former arises the action of preserving the anti-thesis, the latter the action of annihilating it".

The crucial contradiction in capitalist society is the contradiction between the proletariat and bourgeois. Marx, in the above quote presented it to us in a very clear and inspiring way. If the Australian revolution is to succeed then it is the responsibility of Communists to organise the proletariat at a political level. By actual involvement in that class can we then experience and feel the repressiveness and exploitative nature of capitalism. The Australian working class is restless and fighting the bosses. But what does it need? It needs it's own political party i.e., Communist Party to organise it and to lead to the victory of the socialist revolution.

The areas in which communists must integrate themselves with the working class are all over the place. The big factories are the most important. But we cannot neglect and ignore the working class suburbs. It is here that the proletariat lives, organises itself to oppose the attacks of the capitalists. The proletariat relies on its own resources, initiative and class solidarity to organise itself against the economic, political and social attacks of the capitalists. The bourgeois government, for example, slashes social welfare funds, the Housing Commission areas. The people do not simply complain to the government but rely on their own collective resources and abilities to survive. Communists in such areas would be able to really organise the workers, to share their experiences and to come into living contact with them. As communists it is our responsibility to get our priorities right. First and foremost is our responsibility to the Australian proletariat. That can only be achieved if we entrench ourselves in that class.

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WORKING ON A - UML

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In this context, I believe that as a progressive rank-and-file up (if they haven't started to actually implement)

An example of this second perspective, we can adopt the attitude of workers if the decision to support the strike is made. During the two days of the strike, the members of the committee could make this decision to support the strike. But would it be better to say in an extended, view A in

### WORKING ON A UNION COMMITTEE.

A couple of years ago, some people in my workplace nominated me to the Committee of our union. Although (not being overly enthusiastic about being on a union committee) I didn't run much of a campaign - other than to put the proposition that I believed that my main role could be to push for consultation of the rank-and-file and maximum membership participation in decision making - I got elected.

Since that time, I have learnt a number of political lessons about the role of trade unions as part of the state, and about methods of working in such organizations.

I take it for granted that revolutionaries must work in unions (even the most reactionary), because that is where most of the Australian workers are to be found. In doing so, however, we are subject to serious 'left' and right errors - especially when we are involved at the committee or executive level.

#### 'LEFT' ERRORS

Perhaps the main 'left' mistake that I and others have made, and no doubt will continue to make, is to belittle, or even refuse to acknowledge the good things that the union does. It is common that unions take a good stand on some issues. This could be seen in two ways:

- (a) in the 'leftist' way of viewing it as just more evidence of how the unions try to confuse people by pretending to be progressive.
- (b) as a reflection of the union leadership's (or even mis-leadership's) awareness of the depth of feeling of the rank-and-file on a particular issue; ie. they have to take a good stand on this because the members will jack up (if they haven't started to already) if they don't.

With this second perspective, we can adopt the attitude of using good decisions/moves to push the struggle forward. Our role should be to ensure that any good decisions are actually implemented.

An example might make this clearer. Recently my union committee made a decision to support the striking Latrobe Valley power workers. We decided to call our members out for two days if the Essential Services Act was used against the workers. During the two days the membership was to meet to consider further action. Also a telegram of support was sent to the striking workers along with a donation of \$500.

One could sound very 'militant' and attack this union committee for acting too late (which is true), not calling members out indefinitely, not donating far more and so on. But would this in any way aid the struggle? Isn't it far better to say what a wonderful decision this is, and now what the membership must do is ensure that it is implemented and extended.

A logical consequence of this 'leftist' position is the view that there is no point in putting your views on the union committee because they won't be accepted. This is wrong firstly because it is just refusing to struggle, and if you don't struggle, how can you win?; and secondly because it doesn't recognise that even rejection of a revolutionary viewpoint can be a weapon used to mobilize people. To take this position would be viewed by people as arrogance in the extreme. And it is.

### RIGHT ERRORS

'Left' errors are, in Lenin's terms "infantile". They often are associated with an overexuberance to the extent that analysis is replaced by emotional reaction.

Far more serious are errors of the right, which actually negate revolution.

So how does the right manifest itself in terms of working on union committees? One way is by so-called 'Communists' or 'Leftists' participating on union committees and refusing to consistently push their viewpoint and conscientiously work for the acceptance of their line. It is very much a question of floating along with the tide, rather than pushing what you believe to be correct, struggling for it and taking it to the rank-and-file, the rightists go along with the majority committee opinion because it is easier - it avoids a fight. They go for lowest common denominator positions.

Even worse, what tends to happen is that rightists get 'sucked in' to union positions. They put union work ahead of political struggle. In particular, this manifests itself when they defend wrong (bad) executive decisions because they are on that body and they feel a responsibility to it, rather than to the people and revolutionary struggle. The union executives themselves make a big deal about belonging to them. They exert tremendous pressure for members of them to "remain loyal". But a revolutionary cannot be "loyal" when sell-outs are occurring. A revolutionary must expose these.

### WHAT CAN BE DONE?

What point is there in actually being on a union committee or executive? Most simply it is a fact that membership of such bodies does provide increased access to information and knowledge of what the union leadership's arguments/plans are.

It is also important that we are actually putting our position at all levels in the unions to which we belong. It is an important aspect of exposing the role of trade unionism to be able to put to ordinary members that you put your views to the executive and they were rejected on such-and-such unreasonable grounds (and they will be "unreasonable grounds" if we are truly revolutionary and truly in touch with the masses).

And it is important to continually expose the sell-outs of the union leaderships. It has been my experience that you are often unaware of these unless you actually see them in close up.

Having said this, there are many traps and pitfalls. Union committee participation does require some commitment. It takes time from other struggles.

### AN EXTRA NOTE.

This article is written from the point of view of a member of a union committee who still works full time on the job. There are no doubt additional questions that would need to be raised if one was an actual employee of the union (eg. secretary, organizer, etc.)

Even so, I do not think that membership of union committees is something that revolutionaries should do for very long. It is a task that should be shared around with continual infusions of fresh blood.

By a Red Eureka Movement supporter who apologises for the angle on which he typed this page.

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## HOW ARE WE GOING TO WIN A REVOLUTION ?

The most important thing for Marxist-Leninists is to organise the advanced sections of the working class in order to give leadership to all of the working class, and from this standpoint to take part in the United Front, to give it leadership and to take control. Both these activities are done at the same time. One cannot be done without the other.

In order to have a united front we must recognise and understand the politics of the classes participating in the United Front. At the same time we must realise that while these classes support and are part of the united front and that we utilise this, we must recognise that at other times they take no part in the united front. We must recognise that the backbone of the united front is the proletariat and that no other class can be expected to have the same politics.

This implies that we are not trying to win the united front to our position, that the united front is not an organisation that is totally compact. This also highlights the importance of recognising that some sections will come over to our side and that this is a good thing but that again is not the primary purpose. We are obliged to put working class politics in the united front and we maintain our role and alliance with the classes in the united front at all times; this should never effect the principle role of Marxist-Leninists. If we are to have leadership in the united front we must genuinely represent the interests and aspirations of the majority of the working class. If we do not do this we cannot hope to successfully lead the united front. This also means that communists must get the working class involved in the united front. If we fail we will expose ourselves as phonies and would certainly fail at any attempt to consolidate the proletarian revolution. However, we should be aware that it is no great sin not to have leadership of the united front at this stage; this would merely reflect reality. In order to get the leadership of the united front we must recognise how to go about it. Once Marxist-Leninists have the leadership of the united front we are then certainly in a strong position. We should always strive for leadership. Recognising that the party is underground, it is necessary to have open organisations to give leadership to the proletarians who for various reasons (e.g. unemployment, being housewives, working in small factories) cannot be organised on the shop floor.

What should the politics of this organisation be? It should be the politics of the people it represents and give leadership, i.e. socialism, and play a leading role in their struggles. This organisation must primarily set itself up in working class areas, housing commission areas. These areas need to be organised as much as in the workplace. At the same time they must represent a real base for the Marxist-Leninist party and as a consequence serve for genuine guerilla warfare.

It is important not to overlook the dynamic and active role that these organisations can play in the united front. Because they are not workplace organisations most of their forces can be utilised in the united front. Here Marxist-Leninists would have a powerful workers organisation putting political pressure on the united front to push it towards socialism.

As Marxist-Leninists we must recognise the key areas of industry with the largest concentration of workers - this

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must be our number one priority of work; to organise in these sections and to link up these industries in struggles so that they play a meaningful role in the overall struggle for independence and socialism. This requires a newspaper distributed mainly in the workplace. This paper must reflect the interests of the proletariat, the political lines confronting them to give leadership and direction to struggles, to link them up. As Marxist-Leninists it is important to highlight the role of unions. Whilst it is an advantage to utilise the legal role of unions we must recognise the need to expose these unions and to organise workers outside them. Trade unions today are playing an important role in preparing the way for fascists to smash the militancy of workers. Marx in "The Eighteenth Brumaire of Louis Bonaparte" exposes the social democrats in flushing out the advanced sections of the workers and thus preparing for the fascist control of Bonaparte. "Bonaparte demanded that he be left in peace to do as he liked and the Parliamentary party was paralysed by a double fear, by the fear of again evoking revolutionary unrest and by the fear of itself appearing as the instigator of unrest in the eyes of its own class....the bourgeoisie." The party of order was politically defunct in that it was not able or not willing to do anything which may upset Bonaparte. This ineptitude by the Party of order was to Bonaparte's advantage. "The public which had anticipated scenes of great scandal at the opening of the National Assembly was cheated of its expectations." Although the political power struggle has been diverted from the streets exclusively to the National Assembly, Marx shows how the people are fooled and divorced from political participation. Although we recognise a third world war is imminent it may not be that the U.S. shares our belief as they do not desire it. Therefore they may see the major problem as the deepening of the economic crisis and must evolve tactics around this.

Stalin had this to say about imperialism, fascism and social democracy: "Who would dare deny that imperialism would have to pay dearly for this swinging of the bourgeoisie from pacifism to rabid imperialism and back again, that this is pushing vast masses of workers out of their habitual philistine rut, that it is drawing the most backward sections of the proletariat into politics and it is helping to revolutionise them?" Comrade Stalin was not wrong then, and he remains correct today. This process is occurring again, especially in the social democratic trade unions. These unions are softening up the workers to accept wage cuts, to bear the brunt of the deepening economic and political crisis of capitalism in Australia. Stalin hit the nail on the head when he says that "this is pushing vast masses of workers out of their habitual philistine rut....." We can see and experience this in Australia in a growing way. Comrade Ward's article on "Wages and Unemployment" exposes this also when he states "The aim of wage restraint or wage indexation is simply to soften people up and demoralise them so that they will accept increased unemployment, which will really enforce substantial reductions in real wages." The Trades Unions are pushing this pacifist policy and workers are awakening to it. But as communists, not only do we recognise this, we must go out and organise and put political direction to this working class militancy, which is muffled by the unions. Stalin also exposed more of the growing bankruptcy of capitalism and highlighted the crucial and fundamental role of the Marxist-Leninist Parties of the proletariat:

"Pacifism serves to sap the foundations of bourgeois rule, it is creating favourable conditions for the revolution;

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but it can have these results only against the will of the pacifists and democrats themselves, only if communist parties vigorously expose the imperialist and counter revolutionary nature of the pacifist democratic rule...." As communists we must expose the traitors and corrupt trade union leaders and organs in Australia because they can become a stumbling block to the cause of socialism. As Marxist-Leninists we must develop revolutionary tactics around this style of work, i.e., in the workplace, in the working class areas and in the united front. We must now develop revolutionary tactics pertinent to Australia. We must realise that we are always learning new tactics and new methods.

We must be prepared to take action when necessary knowing that mistakes will be made and that we learn from these mistakes. We should be bold and daring without being adventurist and isolated. The political climate today requires that we cannot drag our feet. We must get Rank and File members involved in Rank and File organisation in any relevant capacity so that the organisation speedily develops. Revolutionary politics will evolve if correct leadership is given. In rallying around and organising the advanced workers it is imperative that we learn from them the concrete conditions of the Australian Revolution.

From A group of workers

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INTRODUCTION TO TWO LEAFLETS by the Rebel editorial committee

In the first Rebel we stated that we were trying to assist in developing revolutionary communist understanding of problems of the Australian and world revolution. We are including two progressive leaflets by "a group of anti-imperialists" as they attempt to get to the heart of the problem of who controls our country, and what we can do about it. They have aimed to start from the position of people's understanding at the moment and to extend it.

We hope that other leaflets and articles which attempt to raise and extend people's understanding of the fight for independence and socialism will be contributed and published in future.

NOTE: To the article on the next two pages.

The following article was originally submitted to another publication, more than a year ago. It was rejected without explanation. That is the prerogative of the editors. But since then rumours have been deliberately spread that the main author of the article, Alan Ward, is a "KGB agent", and that "evidence" of this is the fact that he not only visited the Soviet Union "for quite some time" (actually two days!), but also failed to write any article criticizing the Soviet Union on return, and generally "kept quiet" about it.

Those who retailed this rumour can be criticized for stupidity, naive credulity, and unprincipled behaviour in whispering in corners behind people's backs, instead of checking their facts and raising questions openly face to face. Nevertheless, one can understand how misplaced loyalties can be exploited and lead to serious mistakes. That can be corrected.

More serious is the case of those who manufactured this rumour knowing full well that it was a lie. These people knew that Alan Ward had visited the Soviet Union precisely because he had informed them of it at the time, and they knew that he had published no article about it, precisely because they had rejected the article for publication. Utter cynicism is required to exploit that knowledge by giving other people an impression from which they could be relied upon to spread rumours which the real initiators know to be false. Usually this sort of thing leads to acute conflicts between the people spreading the rumours and those who are being rumoured about. An atmosphere of suspicion and distrust is created on both sides that prevents political questions being thrashed out properly and also prevents the real truth of particular incidents being discovered. The real culprits remain in the background and "disassociate" themselves from the seeds they have planted. "All" they appear to have been doing is not refuting rumours that other people are spreading. This is exactly the way capitalist roaders operated in China during the Cultural Revolution to set different Red Guard groups at each others throats and escape in the confusion.

In this situation the responsibility is heavier on those whose line is more correct (never entirely correct), to handle the differences properly, since those who are defending a wrong line are invariably in a state about it all, and can hardly be expected to defend their wrong line "correctly". Our fight

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by Alan

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is not with the retailers of rumours, even if they persist in their mistakes for a long time, but with the manufacturers.

Thus we are publishing this article not for its intrinsic interest alone, but also in the hope that it will make some people think about the unprincipled behaviour they have been involved in, who has been involving them in it, and why?

Even the manufacturers and wholesalers can reflect on whether this is really the path they want to take, or whether they once had different standards of conduct and would like to return to them. Initiating a wrong line always leads to unprincipled behaviour but that too can be corrected, although it is harder. The road back is always open:

Practice Marxism and not revisionism ; unite and don't split; be open and above board and don't intrige and conspire.

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31 July, 1976

### CRUISING TO LENINGRAD

by Alan ward and Sarah Craig

Some time ago we went on a cut rate Baltic cruise from London operated by the Soviet shipping company, CTC Lines, which also runs cruises out of Sydney. Readers may be interested in our experiences.

Although we have no other cruising experience to compare with, the ship, 'Leonid Sobinov', seemed to be run in the same way as any other cruise, apart from the cheaper rates. There were the expected bourgeois trimmings of cabaret, bingo etc.

It was obvious that work relations among the crew were the same as in other capitalist countries. The same hierarchical and oppressive organisation based on exploitation could be seen. The workers showed their boredom, resentment and fatigue, and they clearly knew that they were wage slaves, not masters of their own destiny like workers we have seen in China. Unfortunately the language barrier made communication impossible.

The Captain and senior officers were proudly introduced to the passengers as the very heart and soul of the ship. We were told that the ship depended entirely on its Captain and our safety and happiness lay entirely in his hands. (Meanwhile it kept on sailing without his personal care and attention, or that of his senior officers!)

No mention was made of the crew. Not even the sort of patronising "congratulations to the workers" that one would hear at a shareholders' annual meeting in the West. The exaggeration of the Captains importance was so great as to sound ridiculous. People just don't go on like that in more advanced capitalist countries these days. (Perhaps because people like ship's captains are being pushed out of the middle class into the proletariat in the West, while they are rising from the proletariat into a new bourgeoisie in the Soviet Union).

During the cruise, Western films were shown for the passengers and Soviet films for the crew. There was little difference. A typical Soviet film was a 1960's style spy comedy romance, with the usual sort of plot and the usual emphasis on sexy actresses. Of course the goodies were KGB and the baddies were CIA, while the level of sex and violence was comparable to early 1960s films here, rather than late 1970s. But apart from that it was all so familiar that one could follow the plot without being able to speak Russian:

The cruise visited Amsterdam, Copenhagen, Stockholm and Helsinki, as well as Leningrad, but the main reason we and many other passengers had joined was for the opportunity to spend two days in Leningrad. In every other port there were practically no formalities and completely free movement. But in Leningrad it was completely different.

Passengers were not permitted to leave the ship except on official Intourist tours under strict supervision. No contact with the Russian people was permitted.

Perhaps this was not surprising since passengers did not have visas and were only admitted to the Soviet Union on a "guided tour" basis. (But even the British staff employed by CTC Lines were unable to obtain visas, although they visited Leningrad several times each year in the course of their employment).

The interesting thing was that it cost five pounds sterling (\$10) for each morning, afternoon or evening tour! Twenty five pounds to go on all the tours over two days. This five pounds per person merely covered a bus ticket and an interpreter/guide for a group of 30 or 40 tourists for about 3 hours.

We had thought that the Soviet Union would be keen to show itself off and make propoganda about their "socialism". But we were wrong. All they were interested in was the foreign exchange. At least they could have had the intelligence to include the tour tickets in the fares for the cruise and thus avoid resentment. But instead many passengers who could not afford the extra charge were confined to the ship while it was in Leningrad. It was a dramatic contrast with other port visits, in more sophisticated capitalist countries, where excursions were available at normal prices (inflated for tourists, but not outright robbery as in Leningrad).

Having purchased tickets one had to queue up to get off the ship and past Soviet border police. Every tourist (including babies) had to be independently checked and have his passport exchanged. Returning from the buses to the ship, the same process would occur - the identity cards being exchanged for passports.

With several hundred passengers to be 'processed' by two border police, it took atleast half an hour to an hour each way. A waste of three to six hours a day for any passenger who went on all three tours.

The border police, as well as the guides, also checked that each passenger had purchased a tour ticket.

Of course the Soviet Union is perfectly entitled to carry out strict checks at its borders. China also carries out strict checks, but they make visitors feel like welcome guests, sitting down in lounges with refreshments while the formalities are completed. They do not line visitors up in queues of several hundred and keep them waiting for hours under hostile scrutiny as though they are some sort of criminals.

It would not occur to any socialist country, or most capitalist countries either for that matter, that passengers on a ship of that country, visiting its home<sup>port</sup>, should be treated as entering and leaving the country up to three times a day, instead of all being admitted at the start and a check being made that they had all left at the end.

The identity cards issued were only used for returning to the ship, since at all other times tourists were required to remain with their guides anyway. However one passenger did manage to escape from a guided tour when it returned and used his card to wave his way past the checkpoint at the entrance to the port and thus wander freely around Leningrad, negating the whole exercise!

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In a similar vein to this bureaucracy, it was discovered that the children's creche on board ship, which had been open during the cruise, would be closed in port - the very time when it was most needed. After much struggle, the creche was opened, but the hours were chosen so that children could not be left there until after a tour had already departed:

Similarly, a bank for converting foreign exchange to rubles was opened only briefly at the start of the first tour, so that many passengers were unable to buy anything while in Leningrad.

The spirit of "Serve the People" was definitely absent and many passengers commented on it quite bitterly.

Once on the buses, we were most interested to see something of life in Leningrad, realising of course that only very superficial impressions can be gained from two days of guided tours in a city where you do not even speak the language.

We had expected that the Russians would want to boast about the "socialism" they were building. We thought they would show us some industrial development, new housing and so forth, and tell us lies about how this was "socialism".

But we were wrong. All they wanted to show us was their Tsars. We were taken to the Tsar's Summer Palace, the Winter Palace, a country residence and various other monuments, lovingly restored.

For example, we would drive past a statue of Lenin or the cruiser Aurora (which fired the shot signalling the October revolution) and the guide would point out the window and explain what it was. Then we would come to a statue of a Tsar (Peter the Great or some such), and the bus would stop so that we could all get out and take photos, while the guide told us what a wonderful Tsar this was and how he helped to make Russia great and so forth.

Visiting the world famous Hermitage Museum was very interesting. We were shown art treasures looted by the Tsars from all over the world. They were especially proud of having the best collection of Rembrandt's paintings, which we would have thought should belong in Holland. We asked if they had any modern or "socialist" art, but they didn't have any which even pretended to be. They were only interested in the past.

At a Tsarist country residence, the Pushkin Palace, children accosted us begging for chewing gum and offering Lenin badges in exchange. The symbolism could not have been chosen more appropriately.

At the Tsar's Summer Palace we wandered off from the guide and walked in the gardens where many Russian families were strolling and listening to the music playing over the loudspeaker system. Suddenly we realised that the music was familiar. It was Tom Jones singing (appropriately enough) "Yesterday". Quite amazing really, considering that this place was a Russian national monument.

Talking to a guide was also interesting. We asked her about the fact that Brezhnev has a fleet of luxury cars which he collects when on foreign tours. She said she had heard this story but did not believe it. We asked about managers having much higher salaries, special shops, country houses and other special privileges. She said that they need all these things because they work so hard running the state, which is very difficult. We asked what she thought of the system in China where managers and Government officials were required to take part in productive labor as well. She thought this was a terrible waste of these people's talents, which could be put to much better use. China was a place completely "out of control" where there was no order and discipline. She pointed

out that China did not even know how many people it had, which just showed how completely out of control it was. She pointed out that there was "absolutely nothing in common" between China and the Soviet Union, which pulled us up short because we had indeed been making such totally inappropriate comparisons.

Overall, her political attitudes were what we in Australia would call "backward", if not downright reactionary. She was a member of the CPSU.

Apart from the Tsarism (not even "new" Tsarism), our most striking impression of Leningrad was its general dreariness. People in the streets were reasonably dressed and had the same hurried and harried look as in Western cities, but there was not the same bustle and life as in the West, or in China. They were more lacklustre.

The city itself was a real mess. In every capitalist city, port district is one of the poorest working class areas. Leningrad was as bad as the worst we had seen.

But even the rest of the city was in a noticeable state of decay. There were frequent holes in the roads. Footpaths had been dug up and not properly re-instated. Maintenance of buildings was neglected so that there were broken windows, crumbling facades and terrible paintwork.

The overall impression was of a dull, depressing, drab city gradually falling apart, where the people did not care enough to carry on with the upkeep.

It appeared that there had been very little construction since the massive rebuilding after the war, and no maintenance for about 10 years. At no time were we shown anything of how people lived and worked, but just looking at the city gave some idea.

All this made us realize more deeply the implications of the Soviet arms build up. In a war economy it is still necessary to continue producing food, clothing and so forth. But new building construction and non-essential maintenance can be deferred till later. The buildings will still serve their function even if they don't look the best, and they can be renewed when the emergency has passed.

Leningrad is quite clearly part of a war economy.

The social system in the Soviet Union is quite reactionary. Even worse than the capitalist system in the West, because it is more anachronistic and therefore more fascist and more heavily dependent on enforcing backwardness and ignorance.

It would be a real tragedy if the new Tsars were allowed to spread their rule over other parts of the world.

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DARE TO GIGGLE! DARE TO GRIN!

"TRAITOR PRESS IS LIKE A WORN-OUT RECORD"

(October 20th, 1977)

"An analysis of the leading articles of the traitor daily press confirms the traitor character of that press.

"Ponderous cliché-ridden pontificating, these leading articles express the policy of their editorial boards.

"If all the leading articles over a one-year period or even a fifty-year period were collected they would show a dreary recurrence of themes and dreary repetitive language.

.....  
"In their own interest, these gentlemen ought to study Chairman Mao's "Oppose Stereotyped Party Writing".

"Why are they so barren of expression, so repetitious, so stereotyped? It is because they are barren of ideas. The ideology of capitalism is bankrupt. Only hack writers are welcome.

"Or these gentlemen go for sensational expressions. "Police burst in" when all the police did was to walk in to carry out their dirty work. "This man is dangerous" when he is no danger at all...

"How vividly the people's press shines in contrast!

"No humbug, no pretension, no treachery - on the contrary, a clear-cut expounding of the cause of Australia's complete independence. The traitor press is an excellent teacher by negative (sic) example.

"Our Vanguard and Australian Communist, supported by the people, have learned much from it..."

METAPHYSICS WITHOUT COMMENT

"SUPERPOWER CONTENTION"

(October 20th, 1977. Complete text)

"U.S. bosses have ordered another election this year and Fraser will certainly oblige. Superpower contention again."

BE VIGILANT AGAINST NONSENSE IN ALL ITS GARBS

(September, 1977, p71)

"Likewise with the Omega nuclear submarine guidance system, more and more Australians rise in protest. They increasingly sense and know that only an anti-imperialist independent Australia can safely own an Omega guidance system."

Anyone who senses or knows what an anti-imperialist independent Australia would do with an Omega nuclear submarine guidance system should tell us. Neatest correct entry wins World War III.

FROM THE EDITORS  
The Leading Article in the Illegal Social Democratic  
Newspaper "Brdzola" (The Struggle) September, 1901  
From J. Stalin, Works, Vol 1

Convinced that for intelligent Georgian readers, the publication of a free periodical is an urgent question; convinced that this question must be settled today and that further delay can only damage the common cause; convinced that every intelligent reader will welcome such a publication and will render it every assistance, we, a group of Georgian revolutionary Social-Democrats, are meeting this want in the endeavour to satisfy the readers' wishes as far as it lies in our power. We are issuing the first number of the first Georgian free newspaper Brdzola.

To enable the reader to form a definite opinion about our publication and, in particular, about ourselves, we shall say a few words.

The Social-Democratic movement has not left untouched a single corner of the country. It has not avoided that corner of Russia which we call the Caucasus, and with the Caucasus, it has not avoided our Georgia. The Social-Democratic movement in Georgia is a recent phenomenon, it is only a few years old; to be more precise, the foundations of that movement were laid only in 1896. Here, as everywhere else, our activities at first did not extend beyond the bounds of secrecy. Agitation and wide propaganda in the form that we have been witnessing lately were impossible and, willy-nilly, all efforts were concentrated in a few circles. This period has now passed. Social-Democratic ideas have spread among the masses of the workers, and activities have also overflowed the narrow bounds of secrecy and have spread to a large section of the workers. The open struggle has started. This struggle has confronted the pioneer Party workers with many questions of a kind that have been in the background hitherto and have not urgently called for explanation. The first question that has arisen in all its magnitude is: what means have we at our command to enlarge the area of struggle? In words, the answer to this question is very simple and easy; in practice it is quite different.

It goes without saying that for the organised Social-Democratic movement the principle means is the extensive propaganda of and agitation for revolutionary ideas. But the conditions under which the revolutionary is obliged to operate are so contradictory, so difficult, and call for such heavy sacrifices, that often both propaganda and agitation become impossible in the form that the initial stage of the movement requires.

Studying in circles with the aid of books and pamphlets becomes impossible, first, because of police persecution, and secondly, because of the very way this work is organised. Agitation wanes with the very first arrests. It becomes impossible to maintain contact with the workers and to visit them often; and yet the workers are expecting explanations of numerous questions of the day. A fierce struggle is raging around them; all the forces of the government are mustered against them; but they have no means of critically analysing the present situation, they have no information about the actual state of affairs, and often a slight setback at some neighbouring factory is enough to cause revolutionary-minded workers to cool off, to lose confidence in the future, and the leader is obliged to start drawing them into the work anew.

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In most cases, agitation with the aid of pamphlets which provide answers only to certain definite questions has little effect. It becomes necessary to create a literature that provides answers to questions of the day. We shall not stop to prove this commonly known truth. In the Georgian labour movement the time has already arrived when a periodical becomes one of the principal means of revolutionary activity.

For the information of some of our uninitiated readers we deem it necessary to say a few words about the legally printed newspapers. We would deem it a great mistake if any worker regarded such a newspaper, irrespective of the conditions under which it was published or the trend it pursued, as the mouthpiece of his, the workers, interests. The government, which "takes care" of the workers, is in a splendid position as far as such newspapers are concerned. A whole horde of officials, called censors, are attached to them, and it is their special function to watch them and to resort to red ink and scissors if even a single ray of truth breaks through. Circular after circular comes flying to the committee of censors ordering: "Don't pass anything concerning the workers; don't publish anything about this or that event; don't permit the discussion of such and such a subject," and so on and so forth. Under these conditions, it is, of course, impossible for a newspaper to be run properly; and in vain will the worker seek in its columns, even between the lines, for information on and a correct appraisal of matters that concern him. If anybody were to believe that a worker can gain any benefit from the rare line that appear in this or that legally printed newspaper casually mentioning matters concerning him, and released by the reactionary censor only by mistake, we would have to say that he who placed his hopes on such fragments and attempted to build up a system of propaganda on such snippets would display lack of understanding.

We repeat that we are saying this only for the information of a few uninitiated readers.

And so, a Georgian free periodical is something the Social-Democratic movement needs very urgently. The only question now is how to run such a publication; by what should it be guided, and what should it give the Georgian Social-Democrats.

From the point of view of the onlooker, the question of the existence of a Georgian newspaper in general, and the question of its content and trend in particular, may seem to settle themselves naturally and simply: the Georgian Social-Democratic movement is not a separate, exclusively Georgian, working-class movement with its own separate program; it goes hand in hand with the entire Russian movement and, consequently, accepts the authority of the Russian Social-Democratic Party - hence it is clear that a Georgian Social-Democratic newspaper should be only a local organ that deals mainly with local questions and reflects the local movement. But behind this reply lurks a difficulty which we cannot ignore and which we shall inevitably encounter. We refer to the language difficulty. While the Central Committee of the Russian Social-Democratic Party is able to explain all general questions with the aid of the all-party newspaper and leave it to regional committees to deal only with local questions, the Georgian newspaper finds itself in difficulty as regards content. The Georgian newspaper must simultaneously play the part of an all-party and of a regional, or local organ. As the

majority of Georgian working-class readers cannot freely read the Russian newspaper, the editors of the Georgian newspaper have no right to pass over those questions which the all-party Russian newspaper is discussing, and should discuss. Thus, the Georgian newspaper must inform its readers about all questions of principle concerning theory and tactics. At the same time it must lead the local movement and throw proper light on every event, without leaving a single fact unexplained, and providing answers to all questions that excite the local workers. The Georgian newspaper must link up and unite the Georgian and Russian militant workers. The newspaper must inform its readers about everything that interests them at home, in Russia and abroad.

Such, in general, is our view of what a Georgian newspaper should be.

A few words about content and trend in the newspaper.

We must demand that a Social-Democratic newspaper it should devote attention mainly to the militant workers. We think it superfluous to say that in Russia, and everywhere, the revolutionary proletariat alone is destined by history to liberate mankind and bring the world happiness. Clearly, only the working-class movement stands on solid ground, and it alone is free from all sorts of utopian fairy tales. Consequently, the newspaper, as the organ of the Social-Democrats, should lead the working-class movement, point the road for it, and safeguard it from error. In short, the primary duty of the newspaper is to be as close to the masses of the workers as possible, to be able to constantly influence them and serve as their conscious and guiding centre.

As, however, in the conditions prevailing in Russia today, it is possible that other elements of society besides the workers may come out as the champions of "freedom", and as this freedom is the immediate goal of the militant workers of Russia, it is the duty of the newspaper to afford space for every revolutionary movement, even one outside the labour movement. We say "afford space" not only for casual information, or simply news. No! The newspaper must devote special attention to the revolutionary movement that goes on, or will arise, among other elements of society. It must explain every social phenomenon and thereby influence everyone who is fighting for freedom. Hence, the newspaper must devote special attention to the political situation in Russia, weigh up all the consequences of this situation, and on the widest possible basis raise the question of the necessity of waging political struggle.

We are convinced that nobody will quote our words as proof that we advocate establishing connection and compromising with the bourgeoisie. The proper appraisal, the exposure of the weaknesses and errors of the movement against the existing system, even if it proceeds among the bourgeoisie, cannot cast the stain of opportunism on the Social-Democrats. The only thing here is not to forget Social-Democratic principles and revolutionary methods of fighting. If we measure every movement with this yardstick, we shall keep free of all Bernsteinian blather.

Thus, the Georgian Social-Democratic newspaper must provide plain answers to all questions connected with the working-class movement, explain questions of principle, explain theoretically the role the working class plays in the struggle, and throw the light of scientific socialism upon every phenomenon the worker encounters.

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At the same time, the newspaper must serve as the representative of the Russian Social-Democratic Party and give its readers timely information about all the views on tactics held by Russian revolutionary Social-Democracy. It must inform its readers about how the workers in other countries live, what they are doing to improve their conditions, and how they are doing it, and issue a timely call to the Georgian workers to enter the battlefield. At the same time, the newspaper must not leave out of account, and without Social-Democratic criticism, a single social movement.

Such is our view of what a Georgian newspaper should be.

We cannot deceive either ourselves or our readers by promising to carry out these tasks in their entirety with the forces at present at our command. To run the newspaper as it really ought to be run we need the aid of our readers and sympathizers. The reader will note that the first number of Brdzola suffers from numerous defects, but defects which can be rectified, if only our readers give us their assistance. In particular, we emphasise the paucity of home news. Being at a distance from home we are unable to watch the revolutionary movement in Georgia and provide timely information and explanation concerning questions of that movement. Hence, we must receive assistance from Georgia. Whoever wishes to assist us also with literary contributions will undoubtedly find means of establishing direct or indirect contact with the editors of Brdzola.

We call upon all Georgian militant Social-Democrats to take a keen interest in the fate of Brdzola, to render every assistance in publishing and distributing it, and thereby convert the first free Georgian newspaper Brdzola into a weapon of the revolutionary struggle.

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DISCLAIMER (October 27, 1977)

A.R.U. assistant federal secretary, Jim Donaldson, would wish it known that he is neither a revolutionary nor a stutterer, and certainly not a one or two "r-r-revolutionary". The Red Eureka Movement, as an association of r-r-revolutionaries wishes it to be known that Jim Donaldson is not a member.

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SUBSCRIPTION FORM FOR <u>REBEL</u> AND <u>STUDY NOTES</u>	
Name:	_____
Address:	_____
I would like	___ copies of <u>REBEL</u> per issue
	___ copies of <u>STUDY NOTES</u> per issue
Enclosed is	_____ to cover costs.
	(Suggested cost is 20 cents per copy plus postage)
Send to:	Red Eureka Movement, 17 The Ridge, Blackburn, 3130, Vic.

# Why don't THEY demonstrate?

Most Australians support a moratorium on uranium mining until and unless nuclear energy can be proved to be safe. A tiny handful of very rich people want mining so that they can become even richer. These parasites are in it only for the money. They can't even be trusted to build bridges safely, let alone nuclear power. They don't give a damn for us, and we don't give a damn for them. We are the majority and they are a tiny handful (just ask around among your friends, neighbours and workmates).

We should decide about uranium. If they don't like it, let them protest. So why do we have to protest while they decide? The answer is that they run Australia while we 'just work here'.

When the superpowers want uranium for their industry and war preparations, they know how to get it. Multinationals like Westinghouse and General Electric aren't going to let a few little 'problems' stand in the way of their profits. Since they run Australia, they decide, they control, they dictate. The Russian superpower is totally committed to nuclear power and even less safety-conscious than its rival superpower, the U.S.A. Opponents there are subjected to fascist terror.

Whether it be uranium mining, Omega or Newport, or any other issue, the people who run Australia - the multinationals - decide. They control, they dictate. They know how to use the media to whip up 'public opinion' in their support, and they know how to use police and other violence to intimidate opposition when all else fails. We don't decide, we just work here.

But the movement we, the Australian people, have built up to stop uranium mining proves we can decide. In every town and suburb, people are moving into action. We are building up a force that is more powerful than the multinationals, more powerful than the superpowers. It must be built up in every workplace, in every organisation, until we can force the government to stop. That is how we, the Australian people, helped stop the Vietnam war and conscription. It is also how we can stop Omega and Newport.

But we can do more than just 'stop' things. We can build, we can create. Indeed, everything that exists in Australia was built by us, the working people. The shareholders produced nothing, the multinationals built nothing. We did it ourselves. Why then can't we run Australia? We can and we will. The force we are building to stop uranium mining, and the movements developing on many other questions show that we can and will. That is what the government is so afraid of.

When we learn how to organise ourselves, how to speak and write against uranium mining we are also learning how to organise ourselves to take over and run Australia, how to govern, how to make Australia into a real democracy, a people's democracy in which we, the ordinary working people, decide. We rule, we dictate. Many of us may not see it that way yet, but that is what it's all about. That's why in every struggle, the government - the spokesman for the multinationals - screams "Who's running the country?" Our answer to that is "You are, but we will!"

Yes, we are talking about an Australian revolution, and what is so frightening about that? The Southern Cross flag was raised at Eureka in the last century. It has been raised again and again since then. It is the flag of the democratic, anti-imperialist revolution in Australia. Armed force was used by the state at Eureka and the diggers fought back. Police violence is being used against us now and we must fight back. If they use guns, then we will use guns, just as the Eureka miners did before us.

There is a lot of pessimism in some material against uranium mining: "What do you do in case of a nuclear accident? - Kiss your children good-bye!". That can't be right! When you look at all the reasons why nuclear energy is dangerous, it is not only the properties of uranium oxide, but the nature of our social system that makes it dangerous. The superpower war preparations, the building of reactors and production of high and low level wastes when adequate safety measures and waste disposal techniques have not been developed - all these are products of our social system.

In a world where everything exists for private profit, not only nuclear energy but all other human activity is made polluting and dangerous. (Just look at the accidents and the pollution in the coal mining industry). Capitalism has obstructed the development of solar, wind, tidal and fusion energy and made nuclear energy dangerous. Some people say we should give up nuclear energy because it is so dangerous under capitalism. We say we should give up capitalism and develop whatever energy sources best meet the needs of all the world's people (with nobody having a stake in unsafe techniques for the sake of profit) If nuclear energy can't be used safely then we don't have to use it. "What do you do in case of a nuclear accident? Look after your children, overthrow the government, and build a new world better than the old one!"

**AUSTRALIAN INDEPENDENCE PUBLIC MEETING**  
**-uranium-workers&the state-political police-culture -**  
**MELBOURNE TOWN HALL 3-00p.m. Saturday August 6th**



Fellow Australians: I have here in my hand —

a small sample of the end-product of uranium mining —

a product as harmless as it is beneficial to mankind...



...the source, the inspiration of the world's creative energy...

...a product we cannot in all conscience deny to our friends—

...who are so desperate to have it.

**CONCERT for 3CR & Australian Independence Movement**  
**featuring Carl Myriad Bond, Red Gum**  
**& Southern Cross**  
**MELBOURNE TOWN HALL 8-00p.m. Saturday August 6th**

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**PUBLIC MEETING**  
Police - culture -  
Saturday August 6th

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# INDEPENDENCE MEANS REVOLUTION

In all the big issues facing Australia today one thing stands out clearly - the needs and wishes of the people count for nothing as far as the powers-that-be are concerned. Consider Newport, 3Z, Omega and uranium. Consider retrenchments and price rises. Consider the continual cuts in government spending on health, education and welfare. The story is always the same. The vital decisions that affect our well-being are made in backrooms and then foisted on us whether we like it or not.

The only way that people can have a say is by protesting, by taking direct action to make things hard for our rulers. And this is exactly what people are doing, every day, all over Australia. Every time people start taking matters into their own hands we move closer to the day when the people will take the whole country into their own hands. But if the people don't hold power yet, who does? A couple of hundred giant companies totally dominate the economy. These big business firms have been running Australia for years. It matters little which party is in office, the important decisions are made by and for the dominant capitalist interests. These economic giants are largely foreign-owned. Furthermore, the biggest Australian-owned companies, like BHP and CSR, are tied by hundreds of financial links to the multinational enterprises.

It is the multinationals' economic crisis that we are suffering today. They give us inflation, wage cuts and

sackings while taking massive profits out of the American companies are right at the heart of the Australian economy. They dominate most of the key industries and pull all the important strings. This domination is reflected on the political level. Since the Second World War, the U.S. monopolies and their government, the White House, the Pentagon, the CIA - have successive Australian governments, with scarcely a word of opposition from any politicians, Liberal or

## *this is imperialism*

The extension of capitalist exploitation beyond national boundaries and the domination of one country over other are features of modern-day imperialism. The power in Australia today is U.S. imperialism.

This means that our fight for a society where people rule must be a fight for Australian independence. Of course genuine independence means freedom from foreign domination. The USSR, once a socialist country, has become an imperialist superpower, rivaling the United States in world domination. The Soviet leaders have their eyes on Australia and their agents are active here. On a global



Workers battle police during 1969 Penol povers struggle: "The workers will lead the people to final victory."



scale the conflict between the two superpowers is threatening out of such a war is to break free of U.S. control while guarding against the threat of Soviet domination.

All kinds of progressive social change are blocked by our lack of real democracy and independence. The achievement of democracy and independence is in the interests of the vast majority of the population. Blue and white collar workers, women working in the home, pensioners, farmers, shopkeepers, students and small business-people are all oppressed by imperialism. Black people, white people, women, men, ethnic groups, the Australian-born, the young and old - we all need to fight for Australia's independence.

## *workers must lead*

We believe the working class is the key to victory in the people's struggle. Organised resistance by the workers is created by the very nature of capitalist exploitation. The workers have nothing to lose and everything to gain from the expulsion of the multinationals and the creation of a thoroughgoing democracy for the people. The workers have always been in the forefront of the most significant social struggles and they will lead the people to final victory against imperialism.

We hope that Australian capitalists who do not benefit from multinational rule will join our struggle for independence, but we do not rely on them. Some will support the people, but others will oppose the people. Some will change from one side to the other as things develop. The independence movement cannot hold out the hope of an independent capitalist Australia, for that is impossible in today's world, even if it was what we wanted.

What we have been talking about is an Australian revolution. It means revolutionary social changes. It can only be achieved by revolutionary methods - the seizure of power by those who now have no power. In history, no ruling group has given up its power without a fight. They will resort to armed force against us, and we will have to take up arms against them. The police, the army, the courts and the gaols are all there to protect the property and power of the wealthy. We will have to defeat them all - just as people have done in other countries.

INDEPENDENCE MEANS REVOLUTION!

## *what do we do?*

Every time people fight for their rights they are fighting also to settle the question, "Who makes the decisions?"

Who decides about uranium - the multinationals or the people? Who decides about strike penalties - the bosses' government or the workers? Who decides about the Omega war base - the Pentagon or the Australian people? These questions in turn lead to the question, "Who runs the country?"

Do the imperialists rule or do the people rule?

The imperialists rule now, but we are determined to throw them out and take control of our own country.

This is why the question of independence must be raised everywhere. This is why the question of revolution must be raised everywhere.

Every concrete issue brings into action people of many different political outlooks. Some think in terms of independence; others do not. Some are aiming for a revolution to win independence and democracy; others do not see it that way.

People with different ideas can unite around specific activities. Everybody's ideas are put to the test in the struggle.

Our main task today is not to try to bring every active group and individual together under a Eureka flag. Our task is to take the Eureka flag and what it stands for - independence and revolution - into the midst of every people's struggle.

INDEPENDENCE IS A QUESTION OF WHO RUNS THE COUNTRY

INDEPENDENCE IS INVOLVED IN EVERY STRUGGLE OF THE PEOPLE

INDEPENDENCE MEANS REVOLUTION

## *a concrete proposal*

We believe the Australian Independence Movement committee should convene a meeting of independence activists to form a REVOLUTIONARY INDEPENDENCE ORGANISATION.

There has been some talk of setting up a federation of pro-independence organisations. Whether or not this happens, we need an active revolutionary independence organisation.

In such an organisation we can help each other to learn from our experiences. Through such an organisation we can work out how to do a better job of putting our politics into practice, joining in existing struggles and helping to start new struggles. Such an organisation can be a radical spearhead for the broad independence movement.

Everywhere people are learning that we have to fight, and fight to win.