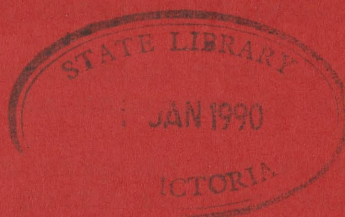




REVOLUTIONARY COMMUNIST

ORGAN OF THE COMMITTEE FOR A REVOLUTIONARY COMMUNIST PARTY IN AUSTRALIA.

BOX 474D, GPO MELBOURNE 3001



VOL 6 NO.1 AUGUST 1989

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EDITORIAL

This journal - the Revolutionary Communist - is a continuation and an advance on the work of the Committee to Reconstruct the Communist Party of Australia, formed in 1984.

The change in the name of the group to the Committee for a Revolutionary Communist Party of Australia is in keeping with the great historic task facing Marxist-Leninist-Maoists throughout the world: to build a genuine, revolutionary communist party.

To build such a party and to prepare the masses for the seizure of power, the revolutionary vanguard must be armed with a regularly appearing publication which is, "neither petty and narrow nor dry and dogmatic. It must strive to arm the class conscious proletariat and others with an all-round view of society and the world, principally through analysis and political exposure following close on the heel of events". (Declaration of the Revolutionary Internationalist Movement, 1984 page 30).

The CRCPA will continue to uphold Marxism-Leninism-Maoism. Mao Tsetung was a great teacher and leader of the world revolution. Among his great contributions to Marxism-Leninism were his leadership of the Great Proletarian Cultural Revolution and the world struggle against revisionism during the 1960's and 70's, his theory of continuing the revolution under the dictatorship of the proletariat, the theory of peoples war, and the analysis of the two different types of contradictions.

The CRCPA holds that no revolution can succeed unless Mao Tsetung is heeded, and that Maoism is universally applicable.

The CRCPA resolves anew to step up its work for the formation of a revolutionary communist party in Australia and the dictatorship of the proletariat, as our contribution to the world revolution.

TO OUR READERS.

In 1987 CRCPA joined with the Committee of Revolutionary Internationalists (CRI), then based in Adelaide, to form the Joint Committee in Support of the Revolutionary Internationalist Movement (JCSRIM). However, due to differences around a number of fundamental ideological and organisational questions, we have withdrawn from the JCSRIM.

MARXISM-LENINISM- MAOISM

-SCIENCE OF REVOLUTION

Draft statement on ideology by the Committee for a Revolutionary Communist Party of Australia (CRCPA) July 1989.

In March 1984 the Second Conference of Marxist-Leninist Parties and Organizations formed the Revolutionary Internationalist Movement and adopted the Declaration of the Revolutionary Internationalist Movement. The Declaration speaks of revolutionary communist ideology as being Marxism-Leninism-Mao Tsetung Thought. This was the traditional formulation of those parties and organizations whose creation was inspired by the polemics of Mao Tsetung and the Communist Party of China in the world wide struggle against revisionism in the 1960's.

Since 1982 the Communist Party of Peru, one of the 1984 Declaration's signatories, has promoted the formulation Marxism-Leninism-Maoism as the guiding theory of the Peruvian and world revolution. They have argued that Marxism-Leninism-Maoism is "a single and correct new stage in the development of the proletariat's ideology, universally applicable, with Maoism the key to the question". Certainly, this is true: the thought of Mao Tsetung is a new and higher stage in the development of Marxism-Leninism. Without upholding and applying Mao's contributions it is not possible to make revolution. This holds just as true for imperialist countries like Australia as it does for the oppressed nations.

The term Maoism is a recognition of the immortal contributions of Mao Tsetung, contributions equal to those of Marx and Lenin.

Mao's single most important contribution to Marxism-Leninism is the theory of continuing the revolution under the dictatorship of the proletariat. The Great Proletarian Cultural Revolution was the most advanced experience of the international proletariat. For the first time workers and other revolutionaries were armed with a clear understanding of the nature of class struggle under socialism. Mao pointed out that the capitalist roaders were engendered under socialism by the remnants of the old order, that they were concentrated in the top ranks of the Communist party and would inevitably seek to restore capitalism. The fact that the capitalist roaders were able to seize power following Mao's death does not diminish his standing in any way.

Mao developed Marxism-Leninism to a new, higher stage with original contributions in a variety of other areas including: philosophy, military science, party building and party life, and strategy and tactics. Of particular importance is the clarity with which Mao upheld the REVOLUTIONARY essence of communist work: "The seizure of power by armed force, the settlement of the issue by war, is the central task and the highest form of revolution. This Marxist-Leninist principle of revolution holds good universally, for China and for all other countries". (Selected Works vol 2 p.219.)

The application of Mao's contributions are so essential for the advance of the world proletarian revolution that it is

appropriate to recognize this by using the term Maoism. The Revolutionary Communist Party-USA made the change to the formulation Marxism-Leninism-Maoism in 1988, and the CRCPA is in the process of discussing the need to similarly change.

The CRCPA has taken up the historic task of forming a Maoist vanguard party with the fundamental objective of seizing power in the name of the proletariat, as our contribution to the world proletarian revolution. Our revolutionary practice must be guided by revolutionary communist theory. The CRCPA is committed to upholding, defending and applying Marxism-Leninism-Maoism. The application of our proletarian science must be made specific to the Australian revolution. We must avoid the pitfalls of mechanically copying another country and party's revolution. We can learn much from Mao Tsetung on this point: revolutionary communists must think for themselves and not blindly follow other parties, no matter how prestigious they are.

The CRCPA reaffirms the fundamental principles set out in the Declaration of the RIM and the invaluable assistance it affords us in developing a correct political line and program.

MAOISTS RESPOND TO CHINA CRISIS

R.I.M HOLDS PRESS CONFERENCE IN LONDON.

In the wake of the massacre perpetrated at Tiananmen Square on June 4th by the revisionist Deng regime, an emergency meeting of the Committee of the Revolutionary Internationalist Movement was held. On June 13, the Committee held a press conference in London at which they condemned the massacre and called for the overthrow of the reactionary Deng regime and the re-establishment of the dictatorship of the proletariat. The following is the text of the London press conference.

Moderator: The first speaker today is Carl Dix, who is a national spokesman of the Revolutionary Communist Party, USA. Carl Dix is a long-time revolutionary who was imprisoned when as a Vietnam-era soldier he organised other soldiers to refuse to fight against the Vietnamese people.

Carl Dix: I want to begin by condemning the foul massacre of protesting students and workers unleashed by the rulers of China led by Deng Xiaoping. Revolutionaries and the oppressed worldwide were glad to see the large-scale resistance to the regime of Deng, Li Peng and the other capitalist roaders who rule China. This development frightened these reactionaries with the spectre of their doom, and this led them to unleash the massacres, arrests and other brutalities. These butchers have blood on their hands and they must pay for this monstrous crime.

Also, I want to speak to the distortions spread about the situation in China. The imperialist rulers in the West try to label these developments part of the crisis of communism. But in truth it is the crisis of capitalism restored. Deng and Co overthrew working class rule in China after Mao's death, and arrested revolutionary leaders like Chiang Ching and Chiang Chun-chao, and imprisoned or executed many genuine communists who wanted to follow Mao's line. They also rapidly took apart the socialist system that the Chinese people had built. They reinstated the profit principle, dismantled the agricultural collectives, and opened up China to imperialist economic penetration. This is the source of the massive social ills facing China today, including corruption of high party officials, inflation and the flood of millions of landless peasants into China's cities.

The hypocrisy of the imperialists in all this must be condemned also. As I understand it in his speech today in apparent reference to developments in China, Ronald Reagan is going to say that these are the days of the triumph of freedom. But the only freedom that these imperialists and their spokespeople are interested in is the freedom to penetrate China and many other countries around the world and to enforce the domination of their system worldwide. The imperialist media and their rulers spent more than a decade praising Deng Xiaoping and his cohorts to the sky as forward-looking men and reformists. They had forged economic and military ties with China's rulers. Yet today they try to distance themselves from the massacre that their friends have unleashed in China.

And the claim that these imperialists deplore the use of violence in China rings hollow. They impose their domination worldwide through violence and today they and their lackeys never hesitate to call out the troops and the police to drown the people's resistance in blood.

Decades ago Mao Tsetung raised the slogan, "Only socialism can free China." Echoing Mao today, we say that only another socialist revolution can save China. We are confident that there are those in the midst of the upheaval in China who grasp this truth and are seizing on the opportunity to spread it created by the developments in China. Under the leadership of Mao and especially through the Great Proletarian Cultural Revolution, the Chinese people took unprecedented steps along the road of ending everything foul associated with the rule of capitalism. The parties and organisations united under the banner of the Revolutionary Internationalist Movement pledge to do everything in our power to assist the formation of a Maoist vanguard in China to lead the Chinese people in getting once again on the path of Mao's road.

Mao Tsetung did not fail, revolution will prevail!

Moderator: Thank you. The next speaker is comrade Lili R. She is an Afghan Maoist and supporter of RIM; she is the widow of a well-known Afghan Maoist killed by the Soviet troops. She herself has spent two years in Kabul prisons. As she speaks in the Afghan language, our comrade at the back will translate for her after she has finished.

Lili R.: Mao Tsetung Thought contains thousands of points, and one of those teaches us that it is right to rebel against reactionaries. As an Afghan Maoist, I wish to declare full support for the recent movements of the Chinese people. I express my deep hatred of the reactionary regime of Deng Xiaoping, the capitalist roader who shamelessly usurped political power after Mao's death and restored bourgeois dictatorship. This most hated person has imprisoned comrade Chiang Ching and Comrade Chang Chun-chao for the past 13 years -- the two close comrades-in-arm of Mao Tsetung who had made immense contributions to the cause of communism, especially during the Cultural Revolution.

Imperialist and reactionary forces and their press establishment, despite their hypocrisy on human rights, have not once raised an eyebrow against this imprisonment of our comrades. They are scared stiff of even naming them. As Afghan adherents of Mao Tsetung Thought and unlike the phoney Maoists who support the reactionary regime in China, we know only too well how this reactionary capitalist roader Deng Xiaoping abandoned the Maoists, the revolutionaries and the peoples of Afghanistan. Those capitalist roaders turned socialist China, the red bastion of revolution, into a feasting ground and shamelessly attacked Mao Tsetung Thought and replaced it with Deng's capitalist theories and programme. We know very well that the Russian social-imperialists would not have dared invade Afghanistan with 120,000 troops had it not been for the fact that Deng Xiaoping and Co changed the nature of China as a base for world revolution. Therefore Deng Xiao-ping's hands are not only soaked with the blood of the Chinese masses but that of the Afghan people and revolutionaries the world over too.

The very same Deng Xiaoping, in collaboration with U.S. imperialism, armed the backward reactionary forces in Afghanistan. They in turn used their weapons to suppress Maoist revolutionaries and Afghan masses. This

corrupt capitalist roader who is second-in-rank only to renegade Khrushchev has indeed committed innumerable crimes. Capitalist restoration in China not only changed democracy for the majority to democracy for the minority rulers but also turned the Red Army into a bloodthirsty tool for the suppression of the masses. It turned the Chinese Communist Party into a bourgeois party.

As a consequence of restoring capitalism in China, we witness mass unemployment, large-scale shortage of housing, prostitution and drug-dealing, all those phenomena alien to China under Mao. Women have once again been put into an inferior position, while during Mao's time it was stressed that women hold up half the sky. The socialist economy and the socialist mode of production has been destroyed, and instead private ownership and profit in command is practiced. This capitalist roader, Deng Xiaoping, who is going against the flow of history and who has done everything to turn back the pages of history, shall eventually be overthrown with the might of the people and socialist China will reemerge. We look forward to the day when once again the revolutionary intellectuals hand in hand with the masses of peasants and workers move toward the elimination of the contradiction between manual and mental labour, between workers and peasants and between city and countryside. We look forward to the day when revolutionary students hold high the Little Red Book and shout, Forward to Communism!

Down with Deng Xiaoping!

Down with U.S. imperialism!

Down with Soviet social-imperialism!

Glory to the martyrs of Tiananmen Square!

Moderator: The next speaker will be Comrade Borges, who is editor of the Peruvian large circulation daily El Diario. Borges recently interviewed Chairman Gonzalo of the Peruvian Communist Party and his newspaper is under heavy government attack for "apologizing for terrorism" in its open support for the Peruvian Communist Party. Our comrade is going to read his statement and it will be interpreted paragraph by paragraph.

Luis Arce Borja: With regard to the struggle in China, in Peru we say with satisfaction that the world revolution goes forward with gigantic strides. The fight between revolution and counter-revolution is a deadly one. The events in China confirm that the principal tendency in the world is revolution.

The student and worker movement in the fight against Deng Xiaoping is not isolated from the struggle against revisionism at an international level. We can draw some preliminary conclusions from this phenomenon.

On the one hand it shows the validity of Chairman Mao's teaching on Marxism, that Deng Xiao-ping's clique has to take recourse to the most criminal methods in order to keep itself in power as the reactionaries from the capitalist system have to do.

It also shows that the Chinese masses will have to take recourse to, as President Mao said, armed struggle in order to liquidate the revisionists in this Asian country.

In Peru we have many reasons to look at events in China with much expectation, the reason being that the Communist Party of Peru (PCP) under the great leadership of Chairman Gonzalo is leading a great revolutionary war.

The strength of this working class party lies in the correct application of Marxism-Leninism-Maoism, principally Maoism, and in the powerful influx of the oppressed masses in Peru.

The Communist Party of Peru is showing to the world the universal validity of Marxism-Leninism-Maoism, principally Maoism. It is possible and right to carry out revolution without the support of an international bastion, though the most important thing is to seek support in the oppressed masses and in the revolutionaries of the world.

The PCP, which leads the struggle of the Peruvian people, carries out this revolution as an integral part of the proletarian revolution in the world. This is a concrete contribution to the liberation struggles in the

oppressed countries in the world. We from within the international proletariat want to express solidarity with the Chinese people and repudiate the massive crimes of the revisionist and reactionary regime led by Deng.

Maoism should be the arm to combat and destroy the reactionaries in China, Peru and in the whole world.



THE PEOPLE'S COURT

REVOLUTION, NOT ELECTIONS!

ELECTIONS ARE A SHAM

How can this be? How can the political system in a country like Australia be really a mask for the rule of the monopoly capitalists over the workers and oppressed? After all, doesn't the right to choose political leaders by voting mean the people run the country? In a word, NO!

The truth is that elections, and parliament as a whole, are controlled by the ruling class. Parliament is not the means through which basic decisions are made in any case. The parliamentary sideshow is really for the purpose of legitimizing the capitalist system, the policies and actions of the ruling class AND channelling, confining and controlling the political activity of the Australian people.

By the time the people have exercised their so-called democratic rights at the ballot box, both the candidates and parties they have to choose from, and the key "issues" that are campaigned around have ALREADY been selected out by the ruling class: millions of dollars are spent on election campaigns during which the parties and candidates smear one another with personal attacks.

No matter what political party is the government of the day they ALL serve monopoly capitalism. Sometimes the Australian Labor Party does the job, sometimes the Liberal-National/Country Party does.

The A.C.T.U. and other labour lieutenants of capitalism collaborate with big business and the government in attacking the people. WHAT'S THE SOLUTION

More than a million Australians scorn elections. Either they do

not register to vote, or they vote informally, or they write political slogans or some obscenity on the ballot paper.

This is a protest, but MUCH more is needed!

We need to get rid of any illusions that elections or the capitalist system will save us from misery. No reliance can be placed on parliament or the parties (no matter how "left-wing" they sound) that operate within it, to free us from the grip of imperialism. This "dog eat dog" system is questioned every day. That's why oppression grows at home. To form a picket line or go on strike, leaves workers open to a fine of \$1000 per day, young people on the streets are open to police assault; more than 100 Black Australians and 500 whites have died in prisons and police lock-ups. Prisons, many built a century ago, are overcrowded with workers.

At the same time, the enforcers of this rotten system are getting bigger budgets and more powers.

GET RID OF IMPERIALISM WITH REVOLUTION

If there is to be revolution, there must be a revolutionary party. We need to arm ourselves with the revolutionary science of Marxism-

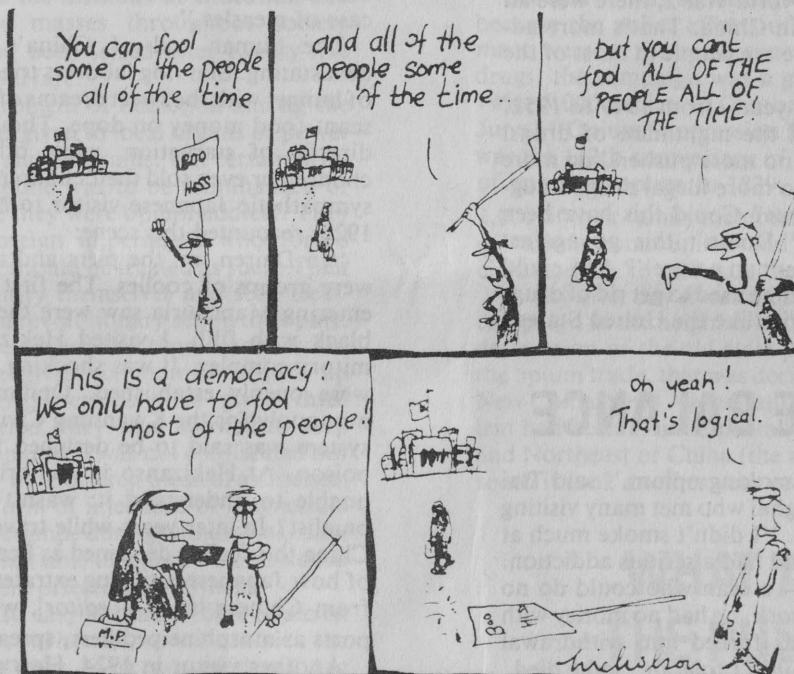
Leninism-Maoism and build Australia's revolutionary communist party. We need to organise, prepare, plan and study the conditions of Australia, in order to develop the correct strategy and tactics to overthrow monopoly capitalism.

We must rely on ourselves. Young people have creative energy, the middle aged have experience and the old have a knowledge of history. Together we can seize power, establish a proletarian dictatorship, expropriate the private property of the capitalist exploiters and build socialism and communism.

BUILD THE VANGUARD PARTY!

STEP UP THE STRUGGLE AGAINST IMPERIALISM!

SUPPORT OUR CLASS BROTHERS AND SISTERS STRUGGLES ALL OVER THE WORLD!



A QUESTION OF POWER — HOW REVOLUTIONARY CHINA GOT RID OF DRUGS

BY C. CLARK KISSINGER

The following article appeared in the October 10th, 1988 edition of "Revolutionary Worker", the newspaper of the Revolutionary Communist Party-USA. It is reprinted here in slightly abridged form.

The author, a contributing writer to the Revolutionary Worker, traveled widely in China when power was in the hands of the revolutionary working people under the leadership of Mao Tsetung. During his travels he visited the regions of Yunnan province where opium was grown before the revolution and the urban centers like Shanghai and Canton where opium smoking had been rampant. There he met with people who participated firsthand in the national campaign which swept away drugs from China.

Today the restoration of capitalism has brought drug traffic and drug addiction back to China. Following the death of Mao Tsetung in 1976, a group of capitalist-minded high government officials launched an armed coup d'état and seized power back from the people. Recently, the Chinese news agency reported the first major drug bust in China since the elimination of drug addiction in the 1950s.

But the lessons of the Chinese revolution cannot be taken away from the people of the world. And here is the story of how the Chinese people did away with drug addiction.

In old China, vendors sold opium from small carts on the street like ice cream. By the 1920s, China was producing 90 percent of the world's opium and importing tons of morphine and heroin. By World War 2, there were an estimated 70 million addicts in China. That's more addicts in one country than there are people in most of the countries of the world!

Yet in approximately three years, from 1949 to 1952, China completely eliminated the nightmare of drugs. There were no more addicts, no more pushers, no more opium poppies grown, and no more illegal drugs smuggled in. Can this really be true? Could this have been done in such a short time? Doesn't this go against everything we know about "human nature"? And could the methods used in China ever be used to get rid of drugs in developed capitalist countries like the United States?

LIVES IN THE BALANCE

"I was 23 when I started smoking opium," said Tsai Yung-mai, a resident of Shanghai who met many visiting Americans in the early 1970s. "I didn't smoke much at the beginning, but my husband had a serious addiction. It turned him into a ghost — a man who could do no work. Because he could not work, he had no money with which to buy opium. He was forced into withdrawal which his weakened body couldn't tolerate, so he died.

"When he died I suffered so much from the loss that I smoked more and more to escape my grief. So I too

became an addict. I lost all sense of responsibility even toward my little son. There were many times I would even forget to feed him. He died when he was seven because I wasn't able to take care of him through a severe case of measles."

The human toll of China's drug affliction was devastating. Starving laborers tried to shut out the pains of hunger with the sweet dreams of opium and spent their scant food money on dope. Thousands of addicts died directly of starvation, while others abandoned their children or even sold their children to buy more drugs. A sympathetic Japanese visitor to Northern China in the 1920s recounted this scene:

"In Dairen, on the piers and at the railway station, were groups of coolies. The first thing that the tourist entering Manchuria saw were their half-naked figures, black with filth. I visited Hekizanso, the coolie dormitory complex. It was shocking. Here opium facilities were openly established. Opium at this time was a monopoly for the Kwantung Civil Government and the system was said to be designed for protection against poison. At Hekizanso it was briskly marketed. I was unable to understand it: wasn't this too frankly colonialist? In later years while traveling in the interior of China this feeling deepened as I came to learn the details of how Japanese, utilizing extraterritoriality [exemption from Chinese laws — editor], went outside the treaty ports as morphine peddlers, spreading its poison."

Another visitor in 1924, Harry Franck, wrote about the situation in southern Yunnan province: "... Those among the Chinese themselves who ought to know say that nine out of ten men and six out of ten women in

Kunming, often indeed children in the middle schools, smoke opium. . . . Nearly all coolies carried their opium pipes and the tin boxes for their lamps openly on their loads; any miserably little tea or rice shop sold it as freely as tobacco, half thimblefuls of liquid amber poison at ten Yunnan cents, which lasted ten to fifteen minutes. . . ."

Above the level of the common people, it was common for army officers, government officials, and the landed gentry to be opium smokers. As Franck reports, "The manager of the bank evidently saw nothing wrong in his chief clerk's doing business from his seat-divan-alcove-bed, or lounging place, with an expensive opium outfit beside his desk, so that he could lie down and smoke between transactions. . . ."

In short, China was a country strung out on drugs from top to bottom. And this was only *one* of the problems that the new People's Republic of China inherited from centuries of feudal oppression and foreign domination.

LIBERATION

On October 1, 1949 Mao Tsetung stood above Tien An Men Square in Peking and proclaimed, "The Chinese people have stood up!" Soon after, on February 24, 1950 the government order banning opium and narcotics was signed. "No trafficking, manufacture, or sale of opium and narcotics shall be permitted, and all offenders shall be subject to stern punishment." Yet the Chinese Communist Party knew full well that opium could not be uprooted simply by declaring it illegal.

Only the masses of people could deal with this problem. But to uproot a problem as deep as opium in China required two key weapons in the hands of the people: the leadership of the Chinese Communist Party and state power. Without either of these, nothing could have been accomplished.

The Chinese Communist Party approached the question by drawing clear lines of distinction between the people who were the victims and the great opium lords and foreign imperialists who were the enemy responsible for the opium trade. This was important because different contradictions could only be resolved by different methods. In dealing with contradictions among the people, the methods of education, persuasion, and mass mobilization were used. In dealing with class enemies, the armed force of state power was decisive. Yet it was only possible to practice the methods of education and persuasion among the masses throughout society because state power had been seized after twenty-five years of revolutionary warfare.

In dealing with the problem of addiction among the people, wide latitude was given to local organs of power to develop the methods and programs. But certain principles applied. First, no one was to be criminalized or socially marked because they were opium addicts. They were the victims of foreign imperialists who forced opium upon China, and should be treated as such. Their coming forward to identify themselves and seek treatment was to be hailed as a revolutionary act on their part.

On the other hand there were also time deadlines set. Long-term addicts were given six months to give up opium, and less addicted persons were given three months. During this period, they were allowed to keep their personal stores of opium. It was not confiscated nor were they arrested. They were offered medical assistance, which mainly took the form of injections of magnesium sulfate to relieve muscle cramps during withdrawal, since the medical facilities at that time in China were stretched to the limit. And they were offered employment.

Of course, it was not so easy as that. People addicted to opium just didn't say, "Oh wow, now I can kick the habit," and rush out and do it. Most resisted identifying themselves as addicts and continued to seek illegal sources of drugs. They both feared punishment and were

unable to break with their chemical dependence on their own. The antidrug campaign also took a while to get off the ground. In Canton, for example, the official registration of addicts did not even begin until the end of January 1951. In the first month, only 925 stepped forward to identify themselves and seek help, a small fraction of the city's addicts.

A PROFOUNDLY POLITICAL PROBLEM

Just as with the successful campaign to eliminate venereal disease in China, it was found that the problem of drugs was a profoundly political problem. That is, the key to the problem was not the discovery of some wonderful new drug, or test, or vaccine. The key was the mobilization of the masses of people to recognize the nature of the problem and take it up for definitive solution. In Canton and elsewhere the problem of getting addicts to come forward and seek treatment was made a pressing social question.

Throughout the country a mass campaign to have addicts step forward and seek treatment was launched. There were marches and rallies, it was taken up in the schools, on the radio and in newspapers, and in each neighborhood it became a pressing issue for local authorities. In family after family, it became a wrenching issue. Children argued with parents and wives argued with husbands over whether the addict in the family should "go public." Addiction had been a source of shame in old China, but now the admission suddenly became a source of pride. Those who stepped forward were considered frontline fighters in the battle to build the new China in the interests of all the oppressed people.

In Shanghai Tsai Yung-mai became an activist in the campaign. She recalled vividly the guidance which she received from the people leading the work in her area. It changed her life. "Don't take the blame for the death of your son," they told her. "You were victimized by foreign imperialists. It was they who benefited by the growth and the sale and the trade. It was they who brought opium into China and forced it on the people to make them weak and easily controlled. Now you must accept a cure because the new government needs you in the work of reconstruction."

Because it was so universal and dramatic, and also because the police efforts of the revolutionary government were at the same time drying up the sources of drugs, the campaign was a great success. By March of 1951, 5,000 addicts in Canton had stepped forward. On June 3 "Opium Suppression Day" was proclaimed. This was the 112th anniversary of the first public destruction of imported opium in 1839, and 4,000 former addicts, 2,000 of their family members, and 5,000 representatives of various communities and factories jammed the new civic stadium to celebrate the event.

In city after city it was much the same. It was the mass campaign at the neighborhood level, combined with the destruction of the old state power which had protected the opium trade, that was decisive. By the end of 1951 the New China News Agency announced that the drug problem had been "fundamentally eradicated" in the North and Northeast of China (the areas liberated first). In the south it took another year or so.

WHAT ABOUT THE PUSHERS?

In working with the great mass of addicts, it had been the social movement and social support that was

decisive. The great majority of addicts voluntarily went through withdrawal from drugs at home, with community and family aid and support, well before the three and six months guidelines set. Only a very few were hospitalized for withdrawal. Force and laws were not fundamentally the answer. It was up to the people, freed from the yoke of feudalism and imperialism, to effect their own liberation. Addicts were the *victims* of class enemies, not the enemy themselves — no matter what petty crimes they may have committed to feed their habit.

In dealing with drug pushers, the government and the Chinese Communist Party adopted the same careful policy of relying primarily on the masses and of distinguishing between the people and the enemy. For example, many small drug dealers lived in extreme poverty themselves and sold opium to survive. Similarly, millions of peasants were involved in the growing of opium as the most profitable crop they could grow on their small plots of land. These people were not the enemy, but both groups felt immediately threatened by the new government's declared policy to end opium cultivation and sale. Many had their only wealth tied up in stocks of drugs. Would they lose everything and become beggars? Obviously, to criminalize and target them as the enemy would only drive their operations further underground and make them more difficult to uproot.

To deal with this problem, the government made an amazing offer. It offered to purchase from small dealers and growers all their drugs at full market value! The turned-in opium was publicly destroyed. It was, of course, a one-time offer and was conditioned on their getting out of the drug business. But it was also for real. No poor person who truly wanted to get out of the drug business needed to fear the loss of everything by doing so. They needed only to step forward and turn in their drugs for cash. Further, the government guaranteed them employment and a new start. They too could contribute to building the new China.

On the other hand, those who resisted would be treated with harsh criminal penalties. It was definitely illegal to grow and sell drugs. Poppy fields found were plowed under and illegal dealers were called out by the people and arrested. What happened to them depended both on their degree of guilt and on their attitude toward what they had done. The statistics for one typical neighborhood in Canton tell the story. In this area of 1,700 families, twenty-one individuals from seventeen families were involved in pushing drugs. Five of these were sentenced to life imprisonment. Four were convicted of equally serious crimes but because they sincerely repented were released back to their neighborhood under public surveillance. Three served six-month sentences for minor participation. Eight went through a re-education program without doing any time. And one ran away to Hong Kong.

Neighborhood by neighborhood the drug distribution system could be uprooted because the people held state power.

With regard to the big-time dealers, the kingpins who lived in luxury off the misery of the people, these people were definitely classified as the enemy and were treated accordingly. "In pre-revolution days, opium dealers had a saying that 'the police are our brothers,'" said Tsai Yung-mai. "They were taken into the police station by the front door, but immediately went out the back." Now the tables had turned.

Many big dealers had the ability to withdraw with the Japanese armed occupation in 1945 or to flee to Taiwan or Hong Kong in 1949. Those who did not soon wished they had. These great criminals were brought before mass public trials in stadiums and arenas before thousands of people. People whose lives and families were ruined by drugs provided the witnesses against them. For them justice was sure and harsh, life in prison or public execution. Still, the number of executions was

relatively small — only five or ten in the largest cities.

So all that is how China got rid of the "drug problem": they made revolution.

WOULD THE SAME METHODS WORK HERE?

Remember that the people of China tried all the same remedies that people talk about today. They looked for substitute drugs like methadone. They turned to religion. They appealed to national pride. They set up neighborhood vigilantes. They tried to move away. They tried legalization. They appealed to the government. They appealed to international conscience. Yet only revolution — the armed smashing of the imperialist-backed state — made liberation from drugs possible.

Recognizing this reality from the bourgeois point of view, *Parade* magazine in 1972 quoted the carefully phrased remarks of a U.S. scholar on whether the method used in China could be applied in the U.S.: "It would be applicable to us only if we were capable of the same group effort as the Chinese. But because of the diversity of interest groups in this country, and the emphasis on individual rather than group achievement, it would take a fundamental reorganization of our society."

Right. It would take a revolution. It was only because there had been a revolution in China that it was possible to apply these methods. Without political power it would have been impossible to unleash the creative, transforming ability of the people or to suppress the class enemies who operated the international drug trade.

Without the proletariat issuing new currency and being in strict control of banking and foreign exchange it is not possible to stop money laundering.

Without a politically conscious people and public supervision of government authorities it is not possible to defeat the corruption of government officials.

Without proletarian armed forces there can be no control of drug smuggling.

Without the destruction of the capitalist economy based on exploitation and personal profit it is not possible to eliminate the trade of any dangerous commodities for money.

Without medical care for the people it is not possible to really help people through withdrawal as opposed to brutally throwing them into the drunk tank.

Without the organized vigilance of the community, assisted and not oppressed by a people's police, it is not possible to track down the distribution network.

Without popular control of the newspapers, radio, and television it is not possible to launch the kinds of mass campaigns needed to bring the power of the people to bear on a social disease.

Without the people's control of the economy it is not possible to ensure the economic well-being of those drawn into the drug trade by poverty but who truly want out of it.

Without the people knowing that they hold power, they are afraid to seek help.

Without the incredible environment of mass support in which *whole cities* are kicking old habits, it is impossible for individuals to find the strength to transform themselves.

Without state power it is not possible to free the real victims and to put the real criminals in jail!

Truly, talk about getting rid of drugs without proletarian revolution is an opium smoker's dream. □

THE NEW TURN IN INTERNATIONAL DEVELOPMENTS

This article is reprinted from the March 1989 edition of "Mass Line", organ of the Central Reorganisation Committee, Communist Party of India (Marxist-Leninist).

The analysis of the world situation put forward by the 2nd All India Conference held in 1987 had noted that "The contemporary world situation is marked by the rising tide of people's revolutionary struggles in the oppressed nations, unrest and spontaneous mass outbursts in imperialist countries, intense contention and war preparations by the imperialist blocs led by the US and Soviet social imperialists and the allround intensification of the global imperialist crisis." While this analysis remains correct in its overall thrust, emphasising the main trend of revolution, world developments call for a fresh evaluation of the present state of inter-imperialist contradictions and the danger of war.

In our evaluation made at the time of the 2nd Conference itself we had pointed out the necessity of analysing the relation between the trends of revolution and war in light of the particularities of neocolonialism and other new factors, such as the deterrent effect of nuclear weapons. Along with noting that contention is principal in inter-imperialist contradictions, we also pointed out that collusion between the imperialist blocs directed against the growing challenge of revolution remains an important aspect. In line with this we also pointed out that the war preparations and propaganda do not simply reflect imperialist rivalry but also reflect "sabre-rattling" (by the imperialists) to threaten the revolutionary masses into submission and also to cover up the collusion of both the imperialist blocs against the growing revolutionary challenge. The inherent limitations faced by the Soviet imperialists vis-a-vis the US bloc, since it does not have access to key neocolonial institutions like the World Bank and is limited to utilising state to state relations for its exploitation and plunder, were also noted. The recent turn in inter-imperialist relations, namely the striking deescalation of contention between the two blocs following the Soviet ruling class's attempt to fully integrate the Soviet Union within the neocolonial set-up still dominated by the US, the attempt to settle inter-imperialist conflicts manifested as proxy or local wars in different regions totally disregarding the struggling people and partial disarmament moves, are easily understandable in the light of the analysis made at the time of the 2nd Conference. It also throws light on how the structural crisis faced by both the blocs has itself pushed them to collusion. In the light of these developments we must also develop this evaluation in order to reflect the changed situation and clearly note that the growing aspect of collusion has now become primary in inter-imperialist relations. At present, contention and strategic war preparations are taking place only within the ambit of this collusion.

While the danger of war has receded as a result of this shift, favourable opportunities for revolutionary

advance have further increased. The new level of capitalist restructuring attempted by the Soviet rulers, their open declaration of co-operation with the US bloc to safeguard the global neocolonial system, and their feverish attempts to patch up regional conflicts even if it might jeopardize the positions of their puppets, all of these developments have greatly helped in further tearing off the mask of "socialist ally of national liberation movements" used by them to penetrate and influence such movements. Though the collusion of the two blocs will raise new obstacles before the revolutionary masses, overall this will be of secondary importance. The sharp exposure of the social imperialists and the arrogant manner in which the imperialists of both blocs are trying to strike bargains disregarding the struggling masses is bound to give rise to a new polarisation among the liberation movements. This in turn is brightening the prospects for the development of national liberation struggles. The intensification of imperialist plunder as a result of collusion will only go to strengthen the objective grounds for such movements.

In the social imperialist bloc, particularly in the Soviet Union, the new turn in international relations and internal restructuring have gone to exacerbate contradictions and have unleashed many struggles. This trend will continue to strengthen in the future. In the US bloc, the partial disarmament steps have led to an ebb in the anti-war movements. While some sections will be temporarily deluded by this development, the social awareness gained by the broad masses who have been brought into struggle through this movement will not be eliminated. Rather, in the conditions of overall crisis, it will only grow and even take on new forms.

The shift to collusion and temporary economic respite in the US bloc cannot remove the root causes of the global imperialist crisis. The striking disparity between the military might of the US and the USSR and their weakening economic clout, the rapid growth of Japan as the major economic power and its steady displacement of the US and other imperialist powers as the major source of imperialist finance capital, the continuing efforts of the West European imperialist powers to raise the level of their integration - all these factors are already putting a heavy strain on the inter-imperialist relations and neocolonial institutions, established in the post-II World War period under US hegemony. The attempt of the Soviet Union to fully integrate itself within this structure will aggravate this situation even though it temporarily helps the imperialists as a whole to face up to the challenge coming from the oppressed nations. As each imperialist power or group of powers tries to gain advantage and set the terms of restructuring the global neocolonial system in this situation of flux, the contention among them will remain and may even flare up at times. In the context of the growing integration of the two blocs at the economic level, this contention will acquire a new dimension which is to be studied further. Though the present grouping into two blocs still remains in force the probability for the emergence of new alignments cannot be ruled out. The US and USSR still remain as superpowers in view of their preeminence in military-nuclear might and thus continue to play the role of leaders of the two blocs. But their hegemony within the blocs has weakened to a great extent. Within the US bloc particularly, the relationship of Japan and the West European powers to the US is different from that which was existing upto the late '70s.

The growing collusion between the two imperialist blocs has created a contradictory situation for the comprador regimes in the third-world. The external factor influencing inter-ruling class contention, i.e., the inter-imperialist rivalry, will be having a reduced impact. But the internal factors, such as the intensifying crisis and the struggle of the oppressed, will only strengthen in the context of the collusion between the two blocs; that too in a situation where the capacity of the compradors to manoeuvre between the two blocs, or to exert pressure for a better deal is being reduced in a significant manner. This will overall lead to a sharper exposure of the role of the comprador regimes and will push them into a more difficult situation thus fanning up sharp infighting between the different sections of the ruling classes, and brightening the prospects of revolution in the neocolonies.

TROTSKY AGAINST THE BOLSHEVIKS

"What a swine this Trotsky is -- Left phrases and a bloc with the Right... He ought to be exposed." V.I. Lenin 1917

One of the most enduring and pernicious themes of Trotsky's mythology is, that in the years before 1917, Trotsky fought side by side with Lenin. And, that only after Stalin became leader in 1922, did a political rift develop between Trotsky and the Bolshevik Party leadership.

Such a myth has done much to prop up the credibility today of the puffed up charlatan that was Trotsky. His burning desire to overthrow the Bolshevik leadership led him into an unholy alliance with the fascist powers of the 1930's and 40's against the then socialist Soviet Union.

Before 1917 Trotsky was one of the Mensheviks (revisionists in the Russian Communist Party). Like the rest of the Mensheviks he opposed the revolutionary Marxist line of Lenin and the Bolsheviks. Only on the eve of the October Revolution, when he was completely isolated, did Trotsky join the Bolsheviks.

This article is a contribution to the ongoing struggle to expose Trotsky and his "Left in form, Right in essence" revisionism.

In April 1913, Trotsky wrote to the Menshevik leader Chkeidze stating: "And what a senseless obsession is the wretched squabbling systematically provoked by the master squabblers, Lenin.....that professional exploiter of the backwardness of the Russian working class movement.....The whole edifice of Leninism is at the present time built up on lies and falsifications and bears within it the poisoned seed of its own disintegration". (Quoted in N. Popov, Outline History of the CPSU, London, page 289)

Sixteen years later Trotsky did not dispute the authenticity of the letter, but he did whine about its use by the Russian Communists to expose the truth about Trotskyism. (L. Trotsky, My Life, New York, 1970 pages 514-516.)

In his pamphlet "Our Political Tasks", Trotsky heaped abuse on

Lenin, slandering him as "the leader of the reactionary wing of our Party". He also aimed other criticisms at Leninism which his biographer Isaac Deutscher summarized thus:

"His [Lenin's] scheme of organisation was fit for a party which would substitute itself for the working classes, as a proxy in their name and on their behalf, regardless of what the workers felt and thought." (The Prophet Armed, London 1970 page 76)

Trotsky's accusations that Leninism means substituting the Party for the proletariat and its leader for the Central Committee, was developed into a "theory" after Lenin died, and so fell right into place alongside every anarchist and bourgeois critic of the Russian Revolution.

Lenin was quite clear where he stood as opposed to Trotsky:



Lenin and Stalin at Gorki, August 1922

"Trotsky made a number of mistakes bearing on the very essence of the dictatorship of the proletariat". ("The Trade Unions, the Present Situation and Trotsky's Mistakes", Collected Works vol 32 page 22).

It must be noted here that Stalin was the person who led the Russian Communists in the fight to defend Marxism-Leninism after Lenin's death, finally defeating and exiling Trotsky. In doing so Stalin did the international proletariat a great service.

Many people have turned against socialism and communism because of the phenomenon of "revolutions turning sour". Most especially the wrecking of the socialist camp by the revisionists who, after Stalin's death, seized power and proceeded to restore capitalism. And two decades later the reactionary coup in China and the capitalist restoration of the Deng regime.

It is in this context that Trotskyism, which seizes on real errors by Marxist-Leninists to draw reactionary conclusions has received a bit of a boost in the West. As Lenin said, Trotsky was a swine. He and his rotten revisionist politics must be exposed.

THE ABORIGINAL PEOPLE

The October 1988 edition of the journal "Reconstruct the Communist Party of Australia" carried an article entitled "Class Not Race The Issue". We have received some criticisms of this article from Australian comrades and from the Revolutionary Communist Party USA. We thank these comrades for their criticism. We agree that the views expressed in the article are wrong and we submit the following article for our readers criticism.

The Aboriginal people are an oppressed national minority. Also in Australia live the descendants of the Island people brought to Australia as slaves to toil on the sugar plantations of Colonial Sugar. There are also a number of Torres Strait Islanders. Generally, these groups of indigenous peoples suffer the same hardships and discrimination as do the Aboriginal people. Their struggle for the right to self-determination lies parallel with that of the Aboriginal people.

After landing in Australia in 1788, the English colonists ruthlessly conquered the Aboriginal people, using every means available: shooting, poisoning, alcohol and seizure of the land. The Aboriginal people fought back with courage and skill but were defeated by superior arms and social organisation. The Aboriginal population at the time of the seizure of Australia by British imperialism has been variously estimated at between 300,000 and 1,000,000. Within 100 years this had been reduced to approximately 30,000. This genocide has not been forgotten by the Aboriginal people.

Until well into the 1960's, Aboriginal children were removed by force from their parents and moved to state and church orphanages all over the continent, where they were indoctrinated with the Christian religion and an education which prepared the girls for domestic service and the boys for labour in various trades and low skilled occupations. These children were cut off from all contact with their parents, and many are still searching for their parents today. During this period, voices raised in protest from the white population were generally few.

Today, the Aborigines are Australia's most oppressed minority. They suffer the highest infant mortality rate, the poorest housing, education and job opportunities, and must battle discrimination and inequality in every sphere of life, with particular reference to health care. Aborigines are the world's most jailed people, surpassing New Zealand Maoris and black Americans in this respect. Although only 2 percent of the total population, they comprise 30 percent of the prison population, particularly in Queensland and the Northern Territory, where most of them live. Recently, many Aboriginal prisoners have been murdered and no charges have been laid against police and prison officials involved. The oppression of the Aboriginal people is also manifested in the high incidence of alcoholism and obesity among adults, and petrol sniffing among the young. The Aboriginal people have always faced terror and massacre at the hands of the Australian ruling class.

The Aborigines held their land in common and initially could not understand the European concept of ownership. They were forcibly removed from their land, then forced to work on it as virtual slaves for the pastoralists. Not until the mid 1960's were

they even paid wages. With the advent of imperialism at the turn of the century, the Aborigines were locked into this slavery, without rights to land, education, health care and wages, as the white proletariat was locked into wage slavery.

For many years the genocide of the Aboriginal people went under name of "assimilation", and the concept of "smoothing the dying pillow" was heavily promoted. The ruling class hoped that the Aboriginal people would either die out or lose their cultural identity.

Until the 1960's Aborigines were effectively denied access to higher education. Few completed secondary school and only a handful made it to university. Today more Aborigines achieve this end and enter fields such as writing, acting, and the law, and many of them use their education to champion their peoples' cause. There is no significant middle class.

The conditions of imperialist racial oppression have united the Aborigines and made them recognise that they have a common ethnic origin, a common historical experience, a special culture and religious and psychological makeup. This created the conditions for the Aboriginal people to see themselves as a nation within Australia and to struggle for liberation and self-determination.

Many Aborigines live in the urban areas around cities and as such could be classed as part of the multi-national working class. Unemployment is as high as 70 percent among them, compared to about 10 percent for whites. These Aborigines suffer inequality and servitude, and mostly live a separate life from white workers. The ruling class promotes racism to reinforce this oppression.

The struggle for Land Rights is the major issue uniting all the various Aboriginal communities. We call on the revolutionary proletariat to unite with and actively support this demand. The more militant Aboriginal leaders have frequently spoken of their belief that only under Socialism will black Australians find the real path to freedom. It is the task of proletarian revolutionaries to overthrow the imperialist system, which is the cause of their national oppression.

Revolutionaries have in the past relegated Black struggles to a subsidiary position in the revolutionary movement. The ideological basis for this is that white workers are influenced to varying degrees by imperialist ideology and, whether consciously or not, enjoy privileges gained at the expense of the oppressed national minorities and the neo-colonial people abroad who are exploited by the bourgeoisie.

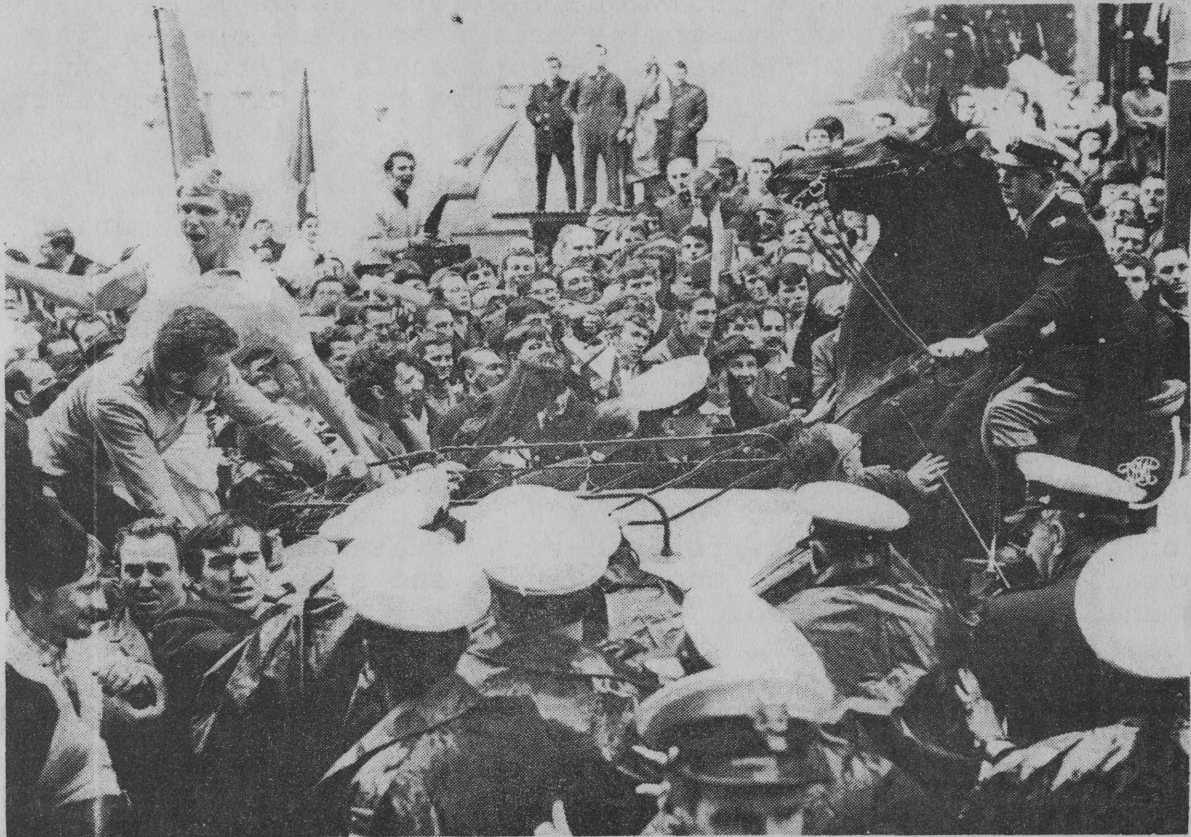
The Aboriginal and Islander people's struggle for national liberation from imperialist aggression and the proletarian struggle for socialism in Australia are natural allies and these struggles run parallel. The Aboriginal people cannot achieve national liberation while imperialism retains its grip on the country and non-Aboriginal Australians cannot be free while the Black people are oppressed. Revolutionary communists uphold the right of the Aboriginal and Island people to national liberation and self-determination, and their right to secede.

Socialism cannot be reached without a Revolutionary Communist Party armed with the science of Marxism-Leninism-Mao Tsetung Thought and the dictatorship of the proletariat.

UPHOLD THE ABORIGINAL AND ISLAND PEOPLES RIGHT TO NATIONAL LIBERATION, SELF DETERMINATION AND SECESSION.

DOWN WITH IMPERIALISM AND NATIONAL OPPRESSION!

THE PENAL POWERS STRUGGLE— 20 YEARS ON



This year is the twentieth anniversary of the great struggle against the penal powers of the Arbitration Act, which culminated in the gaoling of Clarrie O'Shea and the smashing of the penal powers. This was one of the greatest working class struggles in Australian history and resulted in the penal powers not being used for more than a decade.

The struggle against the penal powers, which came to a head in 1969, had been developing for over 10 years, during which time various unions had hundreds of thousands of dollars in fines. The Tramways Union refused to pay fines imposed on it, and took steps to disperse its assets.

In the Industrial Court Comrade O'Shea defied Mr. Justice Kerr. He was charged with contempt of court and gaoled on May 15th 1969, to be held there indefinitely or until he had "purged his contempt". Within days, one million workers around Australia had stopped work and many more were preparing to do so. The government, faced with this tremendous display of militancy and solidarity by the working people, had to back down and release Comrade O'Shea after 6 days.

The penal powers struggle was a prelude to the great Moratorium movement against the Vietnam war, which began the following year.

TWENTY YEARS ON.

In the penal powers struggle the workers directly took on the Industrial Court, an arm of the capitalist state apparatus. Although attacks on the rights of working people have continued

unabated since 1969, nothing like the penal powers struggle has been seen. Workers today face a battery of oppressive legislation, much of it enacted by the state and federal "Labor" governments. The penal powers have returned in the form of the Trade Practices Act, and individual workers can be fined \$1000 per day for taking part in strike action or even for stopping work in sympathy with strikers. Unions can be virtually shut down and officials gaoled, sometimes with the active complicity of the trade union officialdom.

In his later years Comrade O'Shea believed that the Communist Party of Australia (Marxist-Leninist), of which he was a leading member in 1969, had missed the great opportunities for building revolutionary consciousness and organisation which the penal powers struggle created. Revolutionary influence in the trade unions is presently at a low ebb.

Lenin pointed out in "What is to be Done" that the main function of trade unions is to defend wages and conditions under capitalism, and that trade union struggle can only generate trade union politics. However, to defeat the state and overthrow capitalism, revolutionary consciousness and a revolutionary communist party is needed.

WAGE RESTRAINT???

Fitzgerald's earnings

Mr Tony Fitzgerald, QC, was paid about \$20,300 a week to head the inquiry into corruption in Queensland, according to figures from the Premier's Office. They show Mr Fitzgerald was paid \$2,232,200 for the 110 weeks he was engaged. Mr Gary Crooke, QC, counsel assisting the commission, earned \$1,831,312.50.

BOOKS

Quotations from Chairman Mao Tse-tung - \$2.00 posted

Declaration of the Revolutionary Internationalist Movement - \$1.20 posted. (also available in Turkish, Farsi, Kurdish, Arabic, Italian and Spanish.

Various back issues of the revolutionary magazine "A World to Win" - \$5.50 posted

We have various other works by Marx, Engels, Lenin, Stalin and Mao Tse-tung. Write to our P.O box for details.