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Committee for a Revolutionary Communist Party in Australia

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DOWN WITH AUSTRALIAN IMPERIALISM AND ALL ITS UGLY SYMBOLS AND EXPRESSIONS!

On 26th January 1788 a simple ceremony took place at Circular Quay in Sydney. The Union Jack was unfurled and after a few speeches by the newly arrived Governor Phillip and his officials, a detachment of marines aimed their guns into the sky and let go with a volley of shots:- a symbolic declaration of war against the indigenous peoples of Australia. And every January 26th the Australian ruling class and its reactionary social base celebrate Australia's "birthday" with a patriotic belch. Australia Day is an ugly symbol of Australian imperialism.

The repressive tolerance which the ruling class displays towards Koori survival celebrations, and multicultural festivals notwithstanding, Australia Day is an aggressive assertion of the ugly white identity of Australian imperialism.

The history of Australia is a history of a repeatedly bloody struggle of the indigenous peoples against genocide, systematic theft of their land and destruction of their culture which continues through to the present. The systematic open slaughter continuing to the 1930s where Koories were hunted down, and food and water were laced with poison has given way to wide scale imprisonment, routine police bashings and denial of basic rights and needs.

The genocide hasn't stopped, only the form it takes has changed. The High Court decision in the *Mabo* and *Wik* cases and the related native title laws, rubber stamps genocide and land theft, whilst offering a few swamps and deserts to a select handful. The forced removal of Koori children from their parents under the various "Aborigines Protection Acts" might have ceased, but the outrageously high rate of Koori children and youth in detention centres and jails shows that this genocidal practice continues.

Always there have been ugly expressions of Australian imperialism which unashamedly promote white supremacy. The racist reactionary from Ipswich is just such an expression. Where is the crime in spitting on such vermin? We uphold the right of the Indigenous peoples to rebel against genocidal Australian imperialism and throw off the chains of national oppression. *We fully support the just struggle of the Indigenous peoples for genuine self-determination. Koories have the right to live according to their own laws and customs, up to and including secession. Australian imperialism owes reparations for its genocidal crimes.*

The history of Australia is also a history of a "White Australia" with the body of legislation known as the White Australia Policy laying the ground for the recurrent waves of white chauvinism directed against immigrants, especially those who come here fleeing from oppressed countries devastated by imperialist domination, or political persecution.

Wealth and privilege in Australia was founded upon the brutal dispossession of the indigenous peoples and built up through: the parasitic relations Australia has with the oppressed countries of the 'Third World'; the privileged inter-imperialist relations Australia maintains in the West; and the exploitation of proletarian, especially immigrant proletarian, labour at home. We challenge anyone to give an explanation of why they are patriotic Australians which can't be shown to come down to them wanting to perpetuate a situation where they have a position of privilege at the expense of, and at the cost of tremendous suffering to, the great majority of the world's people, including the Indigenous peoples of Australia.

In preparation for their centenary of Federation on January 1st, 2001, the Australian Imperialists (government and businesses alike) are flat out trying to forge the reactionary national unity they need to defend and extend their piece of the New World Order. This is what the manufactured "republican debate" is all about. It is a ruling class squabble over how best to advance Australia's national (ie imperialist) interests.

Australia, as a lesser imperialist, has always intensely manoeuvred for its own interests through close alliances with major imperialists. Since the era of imperialism, the Australian monopoly capitalists have relied on close inter-imperialist alliances, advanced their own imperialist interests and enforced the imperialist world order old and 'new' from Africa to the Middle East to Asia and the Pacific. Bougainville, Timor, Vietnam, etc, etc, etc.

The proletariat and oppressed and revolutionary people completely reject Australia Day. We are proletarian internationalists, not Australians. We don't have a country. It doesn't belong to the working class and oppressed people in this country .. yet.



RECONSTITUTE THE COMMUNIST PARTY OF AUSTRALIA ON THE BASIS OF MARXISM-LENINISM-MAOISM!

Contact the Committee for a Revolutionary Communist Party in Australia (CRCPA)...

Write to: CRCPA, GPO Box 474D, MELBOURNE VIC 3001

MRTA ARMED REVISIONISM EVERYTHING FOR DIALOGUE NOTHING FOR REVOLUTION.

The world has witnessed the spectacular seizure of the Japanese Embassy by the MRTA, a small revisionist group that emerged in 1984 from the remains of "focoist" organizations of the 60's (followers of Che Guevara's foco theory) and sectors of APRA, a party of the Peruvian oligarchy. The attention of the world imperialist media is again on Peru to demonize the actions of the insurgency. However, it is helping to expose the farce of a "pacified country," "booming economy," and "defeated Sendero" at the time when even the "dead" and many times "buried" MRTA walks again.

The Embassy take over is a good political test for the MRTA. They have in their hands legitimate targets of any revolution: dozens of war criminals and heads of death squads, intelligence advisors (allegedly 4 to 6 CIA operatives), notorious exploiters and blood suckers of the Peruvian masses, and representatives of several imperialist countries, etc. What is the MRTA going to do? Two outcomes are expected: genocide and/or class conciliation. The former is the specialty of the Peruvian armed forces (and its Yankee advisors) and the latter is inherent in the MRTA. These two options for the Fujimori regime have already been delineated by U.S. State Department spokesman Nicholas Burns and William Perry, head of the Yankee Pentagon, who along with Germany and Japan have sent special assault forces and high tech equipment to Peru. This proves once more that it is Yankee imperialism that leads the low intensity warfare against the Peruvian people.

IDEOLOGICAL BACKGROUND.

MRTA proclaims it is making revolution by means of "all forms of struggle," and follows the example of M-19 from

Colombia and the FMLN in El Salvador, seeking their own insertion into the capitalist system, thus serving the old State. Initially, their aim was to become an armed tool of the United Left (IU), especially when this loose coalition of opportunists was supporting the APRA regime of Alan Garcia Perez. At the start, MRTA attacked the People's War (mostly through the bourgeois media), but gave the regime one year of truce to "solve the problems of the country." When the truce expired, the MRTA through the reactionary media, called for "peace negotiations" with the government on every occasion when the People's War was involved in great political and military offensives nationwide (e.g., armed strikes). The purpose was to sow confusion and demoralization among the masses. Also, there were cases in which the MRTA joined the armed forces in fighting the People's Army led by the PCP (e.g., Department of San Martín in 1991.)

What we wish to emphasize is the fundamentally different natures of the strategies and tactics of the PCP and the MRTA. Ours is a road that leads to the conquest of power countrywide; theirs is one that leads only to negotiations for reforms and capitulation, down the well-worn path of M-19 in Colombia and Central America. This is the difference between a genuine People's War and the tactics of armed revisionism.

The MRTA's actions are aimed at gaining publicity and at making demands on the reactionaries isolated from the masses. The PCP's actions are not aimed at taking hostages for ransom, but at building the New Power, towards the conquest of power countrywide.

For example, the MRTA, like many other armed revisionist movements, often kidnaps wealthy businessmen for ransom. The PCP, in contrast, believes in self-reliance and support from the masses. The People's Army of Liberation not only is ingrained in the masses for support and intelligence, but also engages in production in large portions of the country so as not to be a burden on the people. That's the way the New Power is being built.

The MRTA carries out elaborate commando-style actions that create headlines, such as the overrun of a police station in the city of Juanjui, Department of San Martín in 1990. Regarding that, the PCP pointed out in the 1991 document "On the Two Hills":

"In their own communique they claim that it was a political-military campaign to call the national and international attention to the situation of neglect in the region, the corruption of many of its authorities, and the abuse and omnipotence of the military. Their political objective defines their type of actions, and this was a simple propaganda action. And why do they call for attention? They say nothing about the systemic causes of exploitation of the people, or the semi-feudal, semi-colonial or bureaucratic capitalist character of our society; they list no causes within the political superstructure or in the character of the old state, through which the class regime of Fujimori acts, because for them the problem of Fujimori is one of 'the inhumane policies of Señor Fujimori', or the 'fraud of electoral promises' or 'submission to the international bankers' or the 'surrender of our sovereignty through the anti-drug treaty.' For them, the problem is not the exploiter, the big bourgeoisie nor the landowner nor principally Yankee imperialism.

"As to the propaganda actions themselves, these are few compared with the thousands of actions carried out by the Party, which for more than eleven years has been conducting guerrilla attacks on military posts, simultaneously in all the regions of the country, not in just one, as part of a unified program armed actions such as sabotages, blockades, blackouts, arms seizures, and the capture of enemy forces; or compared to the retention of our forces in the cities and strategic points, including massive propaganda actions in base areas, and people's assemblies for agitation and armed propaganda, including people's trials. Thus, MRTA's action was nothing but a small and deformed type of propaganda action which failed them. Its purpose was to call attention, but to date they have not addressed the problems of the province, and by the way, they have not even denounced the genocide which continues today.

"As to the policy with prisoners, we apply our political principles, because those taken prisoners are asked if they want to return, if they want to desert, or if they want to join us. We never, on principle, return them to the enemy like they did in a spectacle with the Catholic Church....President Gonzalo teaches us that for the MRTA the question is 'everything for dialogue,' nothing for revolution, revolutionary war or new power'; and 'everything in the name of peace based on justice and the sovereignty of our people.'"

President Gonzalo also said of MRTA: "Finally, another issue that makes us different--and forgive me if I'm insistent--it concerns independence, self-reliance, and making our own decisions. Because others do not have these characteristics they are used as pawns, while we are not. And one far-reaching difference: we take Marxism-Leninism-Maoism as our guide, others do not. In sum, the greatest difference, the fundamental difference, is in the point of departure: ours is the ideology of Marxism-Leninism-Maoism, principally Maoism, applied to the specific conditions of our country; and I insist here again, that this is with clear particularities which show the falsity of their accusations of "dogmatism" against us--which they do at the behest of their masters."

While some of the MRTA actions, such as today's at the Japanese Embassy, have an anti-imperialist character, it is not part of a struggle for socialism or for the true liberation of the people from imperialism as is the People's War led by the PCP.