

Draft Political Program of the Aboriginal Embassy



Written by R.D.P. Kneipp

22/6/2025

1. The Purpose of the Embassies

The embassies exist as a rejection of the doctrine of Terra Nullius, and that Australia always was, is, and always will be, aboriginal land. That land is unceded, and the Commonwealth of Australia has no right to govern it, the embassies exist as the last bastion of Aboriginal Sovereignty.

2. The Goals and Aims of the Embassies

The embassies are a base of operations against the colonial occupation, a place of resistance but also learning, social and cultural revival against the genocide of Aboriginal people. Anyone, Aboriginal or not, regardless of background, is welcome to come and learn, and partake in the struggle.

3. For A Plurinational Confederalist Constitution

One of three major goals is the return of Aboriginal Sovereignty and lore (traditional law) across the entire continent of Australia, via the dissolution of the Commonwealth and the establishment of a new Australia with a Plurinational, Confederal constitution. This will allow all nations in Australia to regain their sovereignty and see the implementation of their respective lore, whilst also preserving the integrity of "Australia" as a united polity, protecting our newfound sovereignty from being trampled on by the Imperialist powers of today, and preventing the different lore of different clans and nations from infringing on each other or unnecessarily contradicting the common law that is already established.

4. To end the Racial and social divide

The second main goal is the end of Colonialism in its social form. This means the end of white supremacy and racial domination, but it does not mean the beginning of Blak domination over whites or non-Aboriginals. We want justice, not revenge. The end of Colonialism will mean the end of cultural and social chauvinism, and the expansion of traditional ways of life into all facets of Australia, for the purposes of enriching and adding to, not diminishing or subtracting from, the social and cultural character of Australia and her people.

5. Reparations

The impact of colonialism has been far-reaching and long-lasting, its effects are still being felt today. There needs to be reparations paid towards its victims, in direct and indirect form, not tokenistic shows of sympathy that result in no material benefit to indigenous people and their land.

6. A People's Democracy

The "Democracy" that exists in Australia does not actually represent the interests and desires of the people, and the people are not given the opportunity to have any real say in how their communities are run or the fate of the nation as a whole. This system must be replaced with one that expands the reaches of democratic control to all aspects of society and the economy, involves more people in the democratic process, and makes elected officials truly representative of, in the interests of, and directly answerable to the communities that elected them.

7. Ending Colonialism and Capitalism

Capitalism and Colonialism are intrinsically linked, and one cannot be defeated without the other. We have seen from the past and in other countries that only by defeating both can any real freedom and justice be attained. Therefore, the Capitalist mode of production must be defeated as well as Colonialism.

8. Liberation, not concessions

History has shown that any “concession” is not “won”, it is a scrap handed over by the ruling class out of fear that we might defeat them entirely. Such a defeat is not only possible, but necessary; because concessions can be taken away at any time, but liberation is permanent.

9. No compromises with Capital or Colony

We do not want tokenism or compromise with Capital or Colony, we want total liberation and total abolition. An end to, not reduction of, exploitation and theft.

10. Communism and the scientific path to freedom

There is only one alternative to Capitalist private property, and that is Communist public property. Marxist-Leninist Communism is not only a modernised version of the traditional communitarian ways of life, but also reveals how Capitalism incentivises its own destruction, provides answers to how such contradictions can be solved, and lays out a scientific analysis of the world and the mechanisms that govern modern Colonialism and Capitalism. Understanding and mastering these mechanisms through Marxist thought is necessary to defeating them - Marxist-Leninist tactics such as “Dual Power” and “Vanguardism” have been proven to be the most and only effective strategies for defeating Capitalism, further proven by the fact that the only successful revolutions of the modern era to defeat what we fight against have been Marxist-Leninist ones.

11. Be militant

The enemy has laid out very clearly that he wants us dead and will do so if he can get away with it. Therefore, it is up to us to be just as ferocious. The fight between the colonised and the coloniser is a fight to the death, and we must always be wary of that.

12. tactics and organisation

The embassies are bases of operation for training comrades to fight against colonialism, and educating the general public about the ways that were almost lost, and our fight against colony and capital. We are a democratic mass organisation, training members to be the leaders of a revolution against the colony.

13. A new Eureka Front

Just as the Eureka Stockade was a multi-racial, multi-national worker uprising against colonialism and capitalism, we want to recreate that solidarity, and are open to cooperate with anyone else who shares our vision for a post-colonial, post-capitalist Australia. However, the fight against Capitalism and Colonialism remains the top priority.

1. The Purpose of the Embassies

The Embassy exists as a rejection of the doctrine on which the “Commonwealth of Australia” was established, that of “Terra Nullius”, or, “Land Belonging to No-One”. This continent has been occupied, cherished, and cared for by tens of millions of people over the course of tens of thousands of years; it was occupied by millions by the time of Cook’s invasion in 1788. At no point in the history of the “Commonwealth of Australia” did it, or the crown it swears allegiance to, make any attempt at securing a legal mandate to the lands it occupies from the people who were already living there, nor the sovereign nations that were violently invaded and subjugated. No document regarding the legal foundation of the “Commonwealth”’s existence recognises the 250 nations that existed prior to its establishment, nor were any of them consulted in the founding of the “Commonwealth”. As the “Commonwealth” refuses to acknowledge Aboriginal People, the Embassies refuse to recognise the “Commonwealth” and its right to govern the lands it occupies. They were, are, always have been, and always will be, Aboriginal Land.

However, we recognise the unignorable: though countless martyrs, from Pemulwuy to Yagan to Jandamarra bravely resisted the colonial invasion and fought with spear and thunderstick for decades upon decades, ultimately Aboriginal “Sovereignty” does not exist in any meaningful sense today. The “Commonwealth” has been able to subjugate and force all 250 nations under the jackboot of the Union Jack and retroactively create legal justifications for its own brutal invasion. The tent embassy makes no pretenses at pseudo-legal “Sovereign Citizen” nonsense, there are no loopholes in colonial law where Aboriginals may be able to win back their freedom with this or that reading of the definitions of words. Law and sovereignty only exists insofar as one’s ability to enforce it.

Additionally, throughout the last 250 years of occupation, the original caretakers of this land, and others deemed undesirable or subhuman, have been subjected to the most egregious, vindictive, and ignominious crimes and brutality at the hands of the colonial enforcers and colonial state; including, but not limited to, genocide, ethnic cleansing, rape, dispossession, land theft, abduction and kidnapping, torture, slavery and forced labour, systematic economic and political disenfranchisement and exploitation; and, worst, the colonial state has most violently, most passionately, most enthusiastically, repeatedly attempted the complete extinction of the Aboriginal People of Australia itself, and the complete erasure of any sign of their existence in the first place. The Embassies exist to resist these crimes, and further, attempt to undo the damage caused by them by serving as places of cultural, linguistic, social, and political revival, reawakening the national and social conscience of the millions of those underneath the colonial occupation of this continent.

Australia is under colonial occupation, an occupation that is enforced through the threat of violence carried out by the state. This occupation will only end when it is defeated through struggle - be it political or violent.

2. The Goals and Aims of the Embassies

The Embassies exist as the final bastions of Aboriginal Sovereignty. They do not represent any one particular nation, clan, tribe, or people in particular, they stand as Pan-Australian entities for all those under the thumb of the Colonial State.

As such, the Embassies are not exclusive for Aboriginal People; anyone of any nationality, descent, race, or citizenship, Aboriginal and not, are welcome at the embassies, provided they display the proper respect and etiquette towards their caretakers. Anyone at the embassy is welcome to learn about the crimes committed by the colonial state against the Aboriginal People and others affected, and what is to be done about them, how to fight against them, and to partake in the national resistance against the colony. Further, the embassies serve as places of education and rediscovery, for all people, Aboriginal or not, to learn of the traditional laws and customs that have governed this continent for the last 80,000 years. This is a vital part of the Embassies, as the colony has intentionally gone to great lengths to bury and destroy the cultural heart and soul of the land it occupies.

3. A Plurinational Confederalist Constitution

The Embassies exist as both a protest against the colonial occupation, but also as a base of operations against it. The goal of the Embassies is the defeat of the colony and the systems that uphold it, and the re-establishment of Aboriginal Sovereignty by means of Plurinational Confederalism. The goal is not the fragmentation of this continent and re-establishment of all 250 nations as individual, separate political entities. The passage of time has created a united, Pan-Australian identity and culture, a common people, identity, and values for all those residing across the continent, albeit tainted by the smear of imperialism and colonialism. Further, the re-establishment of all 250 nations as sovereign states in the westphalian sense would merely make such nations easy pickings for the imperialist powers of today in a neo-colonial re-invasion. The goal is the far more practical solution for Aboriginal sovereignty to be restored and recognised within a new Plurinational constitution and new government on this continent of “Australia”.

A Plurinational Constitution would allow for all Aboriginal Nations to have their sovereignty restored and traditional law reinstated, whilst also maintaining “Australia” as a united polity for the purposes of culture and national defence. Due to differences in traditional law across nations, such an organisation of society would see an intertwining of national, transcontinental law with various traditional laws of various nations. Thus, to account for such differences, and to ensure all peoples are respected and have their national sovereignty and law upheld, a confederal structure of government is necessary. The people of Naarm shall not be expected to uphold the laws of the Eora, for example, and vice versa. This would provide for the first step in the abolition of colonialism and the great healing of this continent from 250 years of occupation.

4. The Great Healing

The invasion of 1788 marked a great upheaval of the land we live in, and since then the continent has been irreversibly changed. The lacerations and scars inflicted upon this continent will never disappear, but at the present they are still bleeding. In time, the scars will fade, and only marks will remain, and the chaos and despair that floods the minds and hearts of all in Australia will be nothing but a bad memory, a scary history lesson for youngsters. In order for this to happen, a great healing must be undertaken.

The Embassies are not, have never been, and never will be, chauvinistic or discriminatory towards those who are non-Aboriginal. There are no grudges or ill intent towards non-Aboriginal

people - be they immigrants, the descendants of the original settlers, or convicts. Many of the ancestors of those who live here now were brought against their will, and though many, if not most, contributed to or participated in the displacement, massacre, erasure, land theft and genocide of Aboriginal people, those monsters are not among us today. While their crimes still cause hurt and trauma, the sons and daughters of today shall not be punished for the sins of their fathers.

We do not desire the expulsion or forced removal of non-Aboriginal people. We will not do to them what was done to us. "Welcome to Country" ceremonies are not performed in contempt or disdain of non-Aboriginals. As we have welcomed each other to our lands for tens of thousands of years, we welcome non-Aboriginals, whoever they may be, today, as well.

In the new Australia, there can be no quarter given to or anything remotely akin to racism or racial discrimination, of any kind, whatsoever; nor the bigotry and hatred of others on the basis of religion, nationality, gender, ability, or sexual identity and orientation. Additionally, conscious examination should be given to the practices, institutions and "traditions" enforced upon this continent as a result of colonial invasion and occupation. Undesirable elements should be consciously removed and abolished; especially those that only exist for the purpose of maintaining settler-colonialism. Further, the divide that exists between Aboriginal and non-Aboriginal people should be abolished, and a great effort given to reintroducing traditional culture into the mainstream of Australian life, in synchronisation with the home-grown culture that has spawned into existence in the 250 years since invasion. We'll play cricket after corroborees, and have Pavlova after Kangaroo dinners. Efforts should be undertaken to revive language, and reorient Australia away from an imported "Western" identity that never truly represented Australia, towards a synthesis between the traditional ways of the past and the (non-Colonial) ways of the present.

5. Reparations

However, the crimes of the colonial state are long-lasting, and still taking place today. For modern Australia is founded on colonial theft, and therefore, in the new Australia, a significant upheaval of society is necessary for colonialism to be banished and defeated in any meaningful sense. While nothing can bring back the millions slaughtered at the hands of colonial massacre and genocide, reparations for their descendents is in order. "The Gap" can and must be bridged, and compensation for past and present crimes committed should be in order: the return of land and direct financial reimbursement, as well as investment into institutions dedicated for the alleviation of poverty - directly accountable to the communities they are intended to benefit, not managed by unseen "councils" immune from all scrutiny as with the indigenous land corporation - medical illness, and overall improvement to the quality of life of Aboriginal Communities. Tokenistic apologies or symbolic gestures that do nothing to materially end or even weaken the levers of colonialism are useless. Only actions that directly impact and address various components of the colonial state and its social-cultural remnants, as directed by the various communities of Australia themselves, are enough. The "Voice To Parliament", which was intended as a purely *advisory* body, is a good example of such useless tokenism. Had it passed, undoubtedly news stations today will air the same story every other week: "Prime Minister

Albanese has once again ignored the advice of the Voice..." assuming it was not stacked with Canberra yes-men to begin with. Nothing less than sovereignty, and sovereign control over land and country, will suffice. A Voice to Parliament, or whatever type of legislature is established in the New Australia, with sovereign power to veto parliamentary decisions in extreme circumstances is far more preferable.

6. A New Democracy

The "Democratic" society that we live in was not one created by and for us - the "Commonwealth" was not formed out of any love of the continent upon which it sits, it was founded for the selfish concerns of preservation by colonisers wanting to protect their booty from other empires seeking their share of plunder in the South Pacific. Aboriginal people were not considered, or even welcome in the halls of parliament until the issue was forced upon them. And as Lenin so aptly put it - "Democracy under bourgeois society means the same as it did in the Greek republics - Democracy for the slaveowners." The whole affair that goes on in Canberra has always been little more than precisely what James Connolly described - a committee in which the ruling class can organise their own affairs.

The avenues of government that exist have always been written with the express goal of suppressing and fighting against the radical change we desire. The original colonisers knew, from the moment they set out to transform their prison-camps into a coherent society, they would be the propertied, wealthy aristocracy governing over a continent of slaves to whip and natives to "civilise", and maintaining that stratification was most paramount: times have changed, but the broad structure of Australian class society has not. What "Democracy" exists in Australia?

"Democracy" is a society in which all citizens have a say in the running and day-to-day affairs of society. Not "government", but *society* as a whole. That is not the case in Australia. On paper, Australian citizens are granted the opportunity to select members of their community to represent them at various offices of government, to suggest policy and ideas of government to those representatives, and on paper, such representatives are directly answerable to the people who elected them. Votes are decided by an instantaneous runoff system, which allows for a somewhat accurate representation of who voters support, with a strong incentive by the victor to consider the opinions of those who they defeated. Therefore, the government that exists is a true and equal representative of what the majority of citizens believe in and support - on paper, at least. Is this true in reality? Hah! Not in the slightest!

The reality is that most elected officials are merely career politicians and businessmen, lifelong representatives of the ruling Capitalist class that pulls the levers of government. Not to mention that Australia's democratic system allows for no democratic control over the economy or workplace, citizens have no say over how the resources and money they produce is used, let alone any choice in how their own workplaces are run. Many seats and electoral districts are not held by members of the community. They are held by random people that their party simply puts up in such-and-such electorate with the expectation that merely the party label will get them elected.

One result of this is that most representatives ignore their constituents, and simply do whatever their party tells them to do - they are bureaucratic yes-men who have no thoughts themselves. A two-party system has emerged - they differ slightly by specific policy and ideology, but their main tenets - uphold capitalism, uphold the colony, resist and co-opt or crush any call for meaningful change, and do whatever America says - remain the same. In recent years, this fact has become an open secret, and there are many millions of people who hate both parties.

As a result, Australians are not truly represented in Parliament. There are few, if any politicians that actually represent the people who voted for them. Parliament rarely, if ever, enacts policies that people really want. This is not a democracy. It is at best an *Anocracy*, a regime that mixes democratic and autocratic tendencies - sure, you have a choice over what colour your dictator is, but they're both broadly the same anyway.

The real levers of power lie in money and moneyed interests. When other countries do it, it's called bribery and corruption, but when it happens here, it's called "lobbying". It is well known that the wealthy billionaires and millionaires, through "donations", "lobbying", media control, and partly having set up the whole system in the first place, have the real power in Australian "democracy".

The root of this is the economic mode of production - private property, or "Capitalism", which allows the accumulation of such enormous wealth to influence society to begin with. Therefore, Capitalism must be overthrown and replaced with something else, and the democratic process should also be changed to actually *be* democratic. Democracy must be radically expanded to include far more representatives of the people in far more facets of life - it cannot be merely a background feature that occurs once every few years. People must become active participants in the running of their communities and their country.

In the new Australia, there will be a new democracy - one where everyone can have their say in the management of their own community affairs, in political and economic spheres, and elect officials from their communities directly accountable to them at higher administrative levels. Constituents should be able to recall their officials at any time if their performance is unsatisfactory, and such officials **MUST** vote on issues in higher levels of government *exactly* as their constituents have instructed them. Such a form should continue upward until the highest organs of power, creating a system where the government is truly democratic, representative of, in the interests of, and directly answerable to the people that create it.

7. The end of Colonialism requires the end of Capitalism

Colonialism is not the result of any specific evil of white men, it is not a phenomenon unique to Australia. It came into existence as a result of specific circumstances in the world, and will die by our hands, motivated by the wretchedness it enforces on us now, having incentivised its own destruction. Colonialism came into existence expressly as a method for the expansion of private market interests and the enforcement of a type of law and social order built as a result of an economic system centered around the private ownership of property: "Capitalism".

Such a system is entirely alien to Australia. Before invasion, country was shared, clans were all communitarian societies. No one could “own” land. The entire principle of “owning” land, the very thing that gives and takes life, is ludicrous and un-Australian. The violent export of this “way of life” to Australia is an unnatural disruption of 80,000 years of peaceful stewardship of this continent, and worse, it serves as the basis and justification for the displacement and genocide of Aboriginal peoples across the continent, forcing Aboriginal people in slavery, wage-slavery, impoverishment or death.

However, such a fate was not entirely unique to Aboriginal people, similar conditions were exported to Africa, Asia, and the Americas. Additionally, non-Aboriginal Australians have also been ruthlessly subjected to the rigid cruelty of the Class Society that arises from Capitalism. There was and still is militant resistance to this system and its oppressive ways, both from aboriginal and non-aboriginal people. While settler-colonialism grants certain privileges and benefits to non-aboriginal Australians, regardless of class, and spares them from certain disadvantages or discrimination, most non-aboriginal people in this country, broadly, end up just as impoverished and destitute as some of the most downtrodden aboriginals as a result of the same capitalist and colonial system. Though Colonial Capitalism in “Australia” has its foundation on the theft of aboriginal land, the massacre of those that resisted its forced implementation, and the continued attempts at exterminating the aboriginal race outright through assimilation, deceptive tokenism, cultural erasure, and systematic oppression and exploitation; it does not benefit all non-aboriginals wholesale. Capitalism eats everyone alive regardless of race or national origin. There are some aboriginals, like in all Capitalist societies, who have managed to succeed and enrich themselves as a result of the Capitalist system. However, this was not entirely as a result of their own ingenuity or merit, nor is it any indication of truth to the “pull yourself up by your bootstraps” narrative.

The root of all suffering in Australia is Capitalism, the reason for Colonialism’s existence in Capitalism. The two exist symbiotically with each other, where one exists the other does as well. Therefore, both must be destroyed.

Philosophers, theorists, activists and scientists from Europe and later the rest of the world have for the last 200 years repeatedly pointed out that under Capitalist society the wealth of the dozens is derived from the impoverishment of the billions. This is not a purely European or “white” political theory, many millions of people - some of them also subjects or former subjects of colonialism - have also independently realised the same principle.

Therefore, a simple rearrangement of this economic model to better benefit Aboriginal Australians will ultimately do very little to remedy the issues facing colonial victims today.

Capitalism has only enriched a small, microscopic minority of whitefella, the majority of them are just as poor as the average blackfella.

Capitalism has not solved any white man’s poverty, what on earth will it do for black men?

Further, Capitalism is not limited to Australia, it is a global system inextricably linked to Imperialism. In the modern age of Imperialism, neither Aboriginal land nor the "Commonwealth of Australia" is truly sovereign - it is an open secret that the government in Canberra is largely controlled by the Americans in Washington D.C.. Any end to Colonialism in Australia, and by extension any meaningful reclamation of Australian sovereignty, cannot allow such overlordship to continue.

It is clear that any fight for Aboriginal Sovereignty is a fight for the Sovereignty of this continent itself. The fight for real democracy, economic justice and self-determination, is incompatible with Capitalism.

8. Liberation, not Concession

The end of Colonialism is inextricably linked with the end of Capitalism. Both must be destroyed in order for real freedom to be attained. In the last several decades many countries across the world have attempted to do away with Capitalism in one way or another. Many have tried, only a small handful have succeeded to today - the Republic of Cuba, the People's Republic of China, the Socialist Republic of Vietnam, the Lao People's Democratic Republic, the Democratic People's Republic of Korea, with other notable successes in the Plurinational State of Bolivia, the Bolivarian Republic of Venezuela, the Federal Democratic Republic of Nepal, and the Sahel Confederation. While other countries and movements, especially in Europe and Africa, attempted - and for a time, succeeded - in overthrowing capitalism have now been defeated, we do not see this as proof they were following the wrong path. We see it as lessons to learn for our own struggle.

Throughout the history of the world, and in Australia, the only times where the ruling classes loosened their grip on the working class was when they were directly threatened. Before the Eureka Stockade, the ruling classes of all Australia scoffed at the very idea of political or economic rights for the poor, non-white, or convicted - but after, the very thought of a united effort for freedom by the natives and the convicts struck the deadliest fear in their hearts, and the sight of the Eureka Cross rang alarm bells in every colonial office in the country. For the next 40 years, they conceded to every demand the rebels had made, not daring to offend them until they thought the coast was clear - lest the events of December 1854 repeat themselves with far more severe consequences.

But this great victory did not result in the end of colonialism or the end of the ruthless exploitation of the working class. These were *concessions*. Scraps handed down by the ruling class as bait in the hopes of sating the dissatisfaction of the rebelling workers, an attempt to save the crown at a slight cost to the purse. Maintaining the core social and political-economic order at the cost of granting some privileges to those demanding them.

But these were not rights. These were *concessions*. How were the welfare systems built during the Cold War to deter anyone seeing the true light of liberation dissolved? It is the difference between a right and a concession: A *right* is baked in stone, an immortal, inalienable moral entitlement of dignified treatment and liberty. It cannot and can never be taken away or done away with. But a concession can be removed at any time.

If we were to somehow find a way to force Canberra in its current form to wail and howl with fear at the sight of a reunited Eureka Movement, even better to grab its collar and put its life at risk - as sure as sunrise the Australian Colony will never truly concede to the core of its rotten existence: colonialism and the capitalist system that enforces it. South Africa is a good example - the Apartheid government ended, but did the suffering, racism, and poverty of Africans end? No, it did not. The error of the African National Congress was its failure to overthrow the economic base that necessitated their mistreatment in the first place - and thus, they ended up recreating their own suffering under a black-majority banner. Hence why in recent years the Economic Freedom Fighters, correctly identifying the common enemy of the Boer and African (that also happens to be the mechanism in which Boers are able to maintain racist systems over Africans).

There can be no halfway point. No "Oh, we'll only do a little bit of colonialism". It has to be wiped away completely. Same for Capitalism, the core and origin of Colonialism - that cannot be compromised with, it must be completely destroyed. A concession can be taken away at any time, a compromise can be walked back on. Liberation cannot. That is why we desire justice and total liberation, not pity. We do not intend to copy any economic system precisely as it has happened in other countries, the lessons of the 20th century teach against that. We must develop an economic model suitable for Australia, entirely divorced from the principles of Private ownership of property (i.e. Capitalism). But others have tried to compromise with Capitalism - is there merit to their ideas?

9. No Compromises

Can there be compromise with Capital? No, there cannot. It will always weasel its way into undoing the efforts of pro-democracy, pro-worker reforms. Social Democrats will scream until they are blue in the face of the supposed "Authoritarianism" of China or North Korea or the late Soviet Union, and then turn around to spend decades fighting for concessions to the working class that those aforementioned countries created with the stroke of a pen decades ago - and then our dear Social-Democrats will watch helplessly as all their hard work is in turn *undone* by a penstroke when conservatives get back into government and pull out the "Austerity" sledgehammer.

Social-Democracy, the idea that Capitalism can be "humanised" and "reformed" into something more gentle or fair, only came into relevance with the rise of the Soviet Union- the threat of a state where oppressors were gone completely, and the people ruled themselves, was extremely dangerous to the colonial and capitalist powers of the world. The U.S.S.R.'s existence was an existential threat to the entire capitalist system itself. They could lie and manipulate the press, make up the most absurd claims of nonsense about the Soviets, but it was only a matter of time before curious people would go looking at the Soviet Union themselves, and would inevitably start to get some very dangerous ideas about society, and how their own countries could be changed. Social-Democracy, previously sidelined and ignored by the ruling class, suddenly became an attractive (but begrudging) alternative. It was better to give the workers scraps, to give the natives tokenistic sovereignty, the illusion of liberation, rather than risk losing

everything. The Soviets, tragically, are gone now, as has the incentive for the world's colonisers and capitalists to care about maintaining the illusion.

The other end of reaction is Fascism. Despite its long and rarely broken connection to white supremacy and anti-black, pro-colonial, racist chauvinism, there are a small handful of strange, petty reactionaries who insist on the "traditional" tenets of Fascism, particularly the "Corporatist" economic model as a path for oppressed people to find their way to freedom. This is a fallacy. Corporatism is as much of a lie as your boss saying "we're all family here." It is nothing but the formalisation of the bourgeois' power into an open structure, rather than normally hidden behind the lies of bourgeois "democracy" and egalitarianism. Fascism will only cement permanently the oppression of colonised and enslaved people in Australia, abandoning the facade of "a fair go for everyone". Aboriginal peoples would be both left to the wolves of social darwinism, yet criminalised and forbidden from traditional ways of life - left to rot in the wounds inflicted by 250 years of invasion, and scolded for asking for medicine. Soon enough, a fascist Australia would see white men join the graves of the last aboriginals, too.

These compromises with Capitalism, Social-Democracy and Fascism, represent the fear and wrath or the ruling class (the bourgeoisie) respectively. Social-Democracy is an illusion created by the bourgeois out of fear that the poor and colonised they have abused and enslaved for decades might actually find the way to their own liberation. Fascism is the angry reaction that the poor and colonised might stand for themselves and refuse to tolerate the abuses of the coloniser and capitalist any further. Both are nothing more but distractions and weapons designed to keep us enslaved. As they would not hesitate against us, we must not hesitate against them. They have very clearly defined the terms of combat. We are foolish to ignore them: between the Capitalist Coloniser and the Colonised Worker, this is a fight to the death.

10. Communism and the scientific path to freedom

The opposite of private ownership of property (the foundation of Capitalism) is public ownership of property. This was how aboriginal society was organised before invasion, in a communitarian manner - however, it would be impossible to practically re-create that way of living in the modern day. As such, there needs to be a modernised version - which does exist, and that is Communism.

The Communist society described by Marx, Engels, Lenin and so on is more or less a modernised version of traditional pre-invasion society. Additionally, the Communists of Australia have always been in good standing with Aboriginal People - the Communist Party of Australia is the only historic party to have opposed racist and colonial legislation from the beginning. Originally, only Communists opposed the White Australia Policy, the Communists were the ones to help organise and support the historic Pilbara Strike in 1948. The main doctrine of Communism is the abolition of private property, the abolition of wage labour, and the abolition of the state; all three things that did not exist prior to invasion, all three things whose existence have been some of the main sources of Aboriginal people's suffering.

Where in the past, resistance to Colonialism was disparate, sporadic fighting done by nations and clans isolated by themselves, the Communists have spent decades perfecting the science

of revolution and uprising - converting those idealist words into coherent plans of step-by-step action.

Overthrowing the Colonial-Capitalist state is to be done by means of building “Dual Power” - organising workers and farmers of all fields, of all races, nationalities and backgrounds - specifically of the proletarian, working class - into a powerful, organised mass movement to the point where it is able to challenge the authority of the government and wrestle with it for control of the state through a revolution - armed or not - whichever means that allows the Communist movement to seize power and begin dismantling the colonial, capitalist government and reconfigure the state to serve the interests of the working masses rather than the exploiting few.

Such a revolution is to be led by a “Vanguard” comprised of people best educated on the art of revolution, to lead the people on their behalf toward victory against the capitalist-colonial state, and then, after the exploiting government is overthrown, the vanguard is tasked with building a truly democratic nation and educating the people to govern themselves, all the while remodelling the economy to run on the principles of shared, cooperative effort for the good of the community and the nation. This transitional stage is called “Socialism”. It takes time to transition from Capitalism to Communism, but eventually the need for the state ends (and as such it is dissolved) and society elevates to the point where people work as a social necessity for the sake of themselves, their families, and the good of the community around them.

Communism is a modern, scientific method that allows for the closest return to the traditional pre-invasion ways, without sacrificing the necessary material comforts of modern life. Purely from logical, tactical positions, this is the best path to take.

Capitalism incentivises its own destruction, as Communist theory reveals: Capitalism creates two classes: the Bourgeoisie (the bosses) who own the land and capital, and the Proletariat (the workers) who ‘sell’ their ability to work to the bosses in exchange for money (since they have no other way to earn money). However, there is a contradiction between the two.

The worker and the boss are completely opposed to one another. The boss wants to infinitely increase his profits (despite living in a world that does not have infinite resources) but the worker simply seeks to live his life. In order for the boss’s “profit” to exist, the boss must always exploit the worker by never actually paying him what he’s really worth. If the worker’s work is valued at \$500, he is paid \$50, some goes to business upkeep, and the rest the boss keeps. As the boss seeks to ever-increase his profits, he needs to continuously beat the worker harder, pay him less, try to get more out of him without paying him more or offering him any improvement in his life.

As such, the worker begets on his part a struggle against the boss for his own life and living, but while the worker can live without the boss - any worker can easily replicate the work the boss does - the boss cannot live without the worker. So the boss can never defeat the worker - and the struggle is doomed to repeat forever until the only possible outcome occurs: worker defeats the boss once and for all, and creates a society where no bosses and no exploitation exist - a Communist society.

When analysing the revolutions that have occurred in the time since invasion, especially the ones against colony and capital - only the Communist, Marxist-Leninist ones have ever succeeded. Only the Marxist-Leninist Communist ones are still around today, and have not receded into neo-colonialism or some other wretched exploitation at the hands of international imperialism.

The Communists have spent centuries refining and perfecting the science of liberation - there is no need for luck or fate. With Marxism, the Communists have discovered that the world is not anarchic or chaotic. There is an order, a specific, scientific process to the universe. Some of it we already know, though Marxism gives our grasping thought coherent form and application. Understanding and grasping these laws of nature and society is essential towards taking control of our own destiny and our own future, winning freedom for ourselves, our people, our culture, and the land we love. We cannot expect to change the world if we do not take the effort to get into the weeds of understanding it. The mechanisms that govern Capitalism, Colonialism, and all modern affairs of the political-state are far beyond what any Aboriginal could have ever known in 1788. We will need to learn, understand, and master these mechanisms in order to defeat them - and Marxism, Marxist-Leninist Communism, is the most and only successful doctrine created for that express purpose.

11. Militant Politics

We cannot delude ourselves into thinking our enemies want any peace with us. They have made it excruciatingly clear in countless historical examples in Australia and around the world that they can, would, have and will inflict whatever torture or slavery is necessary to maintain their position in society and preserve the system of exploitation and theft. The existence of labour laws mandating minimum working age, working conditions, minimum pay, hours, and so on, is proof that if the capitalists could simply use slavery they would. If they can get away with worse treatment of workers - and they very often try - they will.

This ruthlessness is a message. They hate us and will do everything they can to defeat us. A slave can never be expected to live in a peaceful concert with his master. His master can never be expected to relinquish the slave from servitude out of a change of heart; only force or necessity can ensure that. Never, in the history of human civilisation, in the entire history of conflict and injustice, have the oppressed ever found their freedom by politely asking for it from their oppressors. You cannot negotiate with a tiger when your head is in its mouth.

Can such liberation be won at the ballot box? No. History shows it cannot. In spite of the aforementioned statements on Australian "democracy" being virtually nonexistent, even if, by some magic, we were able to form a new party and sweep the next elections with a supermajority parliament, that we could sweep past Canberra's horror at its own demise and set about building a New Australia - what would happen next? History tells us: at best, we will meet the same fate as Gough Whitlam. At worst, we will meet the same fate as Salvador Allende. We cannot stake our movement and energy on the whim of an electoral system rigged against us, or the good sportsmanship of the ruling class to take defeat by legal means gracefully. We will not find ways to tear down the system using the system. We will only find ways to liberation in the same paths the Capitalist System uses to enforce its own law.

With two quotes from Mao Zedong:

“All political power grows out of the barrel of a gun.”

And:

“Politics is war without bloodshed. War is politics with bloodshed.”

We must be militant. Without it, we will fail. There can be no compromises, there can be no shortcuts, no concessions, no half-measures, no quarter given. They have laid it out very clearly: they will try to kill us if they can, if we are a real threat to them they will find a legal way to do so. The history of revolution is a history of violent uprising and ruthless revolutionary zeal. It may not be easy, it will probably be messy, but the alternative is continuing to allow the slow death of our land and people.

12. Methods and Organisation

The tent embassies exist to revive culture and language that was almost lost, and to serve as forward operating bases for resistance against colonial occupation, with the goal of ending that occupation and the systems that enforce it. This is to be done by the strategy of Dual Power, whereby the embassies will serve as bases for cultural revival, resistance, and training of comrades to overthrow and defeat the colony, replacing it with a new post-colonial, post-capitalist Australia. The embassies will inform people of the possibility of another vision of Australia, how to build it, and why; and provide them with the training and knowledge to do so. These will become the foundation of a revolutionary vanguard that will be the best-educated and most capable leaders of our fight. Operational security is important, we will take measures to ensure the best and brightest form the highest positions of leadership from as large of a net as possible is cast whilst keeping out traitors, wreckers, and agents of the colonial state. Decision-making should be done in a democratic-centralist manner - free discussion of matters, then decided via a majority vote and implemented without hesitation.

Education is important. After all, the embassies exist to teach, and we must never get tired of teaching. As much as we ask people to educate themselves, they will never learn properly unless it is from us - who knows what reactionaries they'll discover and fall into if we just tell them to “google it”? If we don't teach them, someone else will. Those residing in the embassies will take part in teaching comrades and visitors on the traditional ways that were almost lost, as well as informing them of our struggle and its righteousness.

We will always strive for peaceful actions, where possible, but conflict with the state is inevitable. A collective, combined organisation is necessary to ensure not all is lost if one person gets arrested, for example. Existing within the boundaries of the state is desirable for the immediate present. But inevitable conflict should not be avoided: our long-term principles should never be compromised for short-term gain. We should cooperate with other Aboriginal organisations wherever beneficial, but not entertain any idea, proposal, or tactic that goes

against the main goals: the end of colonialism, the end of capitalism, and reparations for colonial suffering.

Each embassy should have a democratic leadership, whereby the operations and involvement of the embassy should involve consulting with everyone present, and nearby comrades attached to it. Broadly, the Tent Embassy movement should have a centralised leadership to coordinate long-term planning and strategy across the country. Each embassy should have its members and attached comrades (those not living at the embassy, but nonetheless nearby and involved in the fight) meet weekly or fortnightly to discuss action, tactics, developments, and generally helping around the site. Each embassy should regularly maintain contact with one another and the movement as a whole, for political and practical reasons (e.g. ensuring each embassy has appropriate amenities, supplies, etc). Such things will become easier to do as time goes on and the movement grows.

13. Re-raising the Eureka United Front

Allies to the Aboriginal cause are few, virtually all political ideologies in Australia use Aboriginals as little more than puppets for self-interested, tokenistic reasons, with the Communists being the sole exception. They are the only ones who have adamantly refused to abandon Aboriginals, and have fought for them since their inception, putting their bodies on the line alongside us.

In the Eureka Uprising in 1854, much of the rebel's work would've been impossible without the solidarity and support of Aboriginal carers, protectors, and workers who stood side-by-side with their white counterparts - who, in turn, rejected the British authorities when they offered concessions only for the whites, refusing to abandon their nonwhite comrades. In that time, a sentiment called "Goldfields Democracy" arose, where racial, social, and cultural barriers fell in the pursuit of collective liberation. As with that combined struggle, we work to revive the spirit of Eureka and build a united, anti-capitalist, anti-colonial Australia.

We are open to collaborating with anyone else who shares our common struggle. The Australia of the future will be a multicultural, multinational, multiracial, yet united, state. This diverse present is our strength, not weakness. With the Resistance Spear and Eureka Cross, the old ways of racism, exploitation, theft and domination will be destroyed.

We welcome anyone who wants to join in our common struggle and pool our resources, but the fight against capitalism and colonialism will always be first and foremost.