



INCITE



with riotous
creativity we
will weaken
and destroy
their
system

INGREDIENTS ...

VIC

- Left alliance on the ground
- The Murky World of Doctor Strangeloves
- When Push Comes To Shove
- Free market cowboys
- Postmodernism at the University
- Celebrate May Day
- Language of Oppression
- SICH Update
- Creating the new workers
- Classifieds
- Pig Nation
- The Happening Thang

Well things have been pretty hectic down in the South what with two big demonstrations at which we stormed parliament house, rescued captured students out of a police van and marched around the city chanting slogans about Austudy and free education. Apart from that we have been talking to students, going to meetings, handing out leaflets and meeting regularly at a regional level in the Lincoln pub over a few pots (that's middies and pints for non - Victorians)...we also had a Left Alliance meeting at La Trobe at which there were a few new faces. We have been also keeping in touch with Rob in NUS National and Ben in NUS Victoria (although perhaps not as much as we should). About 50% of LA Members have been attending Cross Campus Education Network meetings and organising with other groups and individuals to make sure the two rallies were well - attended (although we were initially sceptical about having the second one so close to the first). We've also been having intense debates over the concept of 'riot' in the layout room...although the weather is getting colder we've been talking about the Convergence on Canberra Conference and Protest (otherwise known as CCCP) which is due to take place in August, and also further campus-based actions before the next National Day of Action, which is due to happen some time in mid-May. We are also very keen on the idea of chartering a busload of activists up to the Hotel Gazebo in Sydney in June so we can say hi to Dr. Chapman personally.

WORDS WORDS WORDS

Here it is. Incite riot '92. Why riot? Well why not? After all there are so many riots that we must draw attention to. Land riots, civil riots, religious riots, and those hallowed and inalienable riots of free speech and assembly are just a few examples. Although they may be celebrated they are not tolerated when it comes to exercising these riots in the face of Pig Nation and it's military industrial complex. The example of a state willing to mobilize against riotfull action is testimony to this (using riot police of course). All the same, we must not simply sit by and watch the rioting on the wall. Let's set things riot and start with our riot to express our riotful concern and riot to parliament riot away. It will serve them riot. Try it! Riot! After all the world will not riot itself.



Students confronting Pig Nation, later those inside the van were released.

EDUCATE, AGITATE, NEUTRALISE OR POST-MODERNISM AT UNIVERSITY

Someone told me that we live in a post-modern, post-industrial society. Socialism has had its day, they said, just look at Russia. Let's reject any hope of fundamental change and focus on our local surroundings. There is only difference, they told me, and any attempt to universalise is oppressive. Power is diffuse and can be subverted. Postmodernism is liberal-pluralism from hell!! This Coca-Cola theory is being propounded by ex-Trotskyite middle-class academics who want to justify their unwillingness to venture outside their cosy homes. More at home with the pro-US theorists of the 60's than with Marx, postmodernism is the latest way of neutralising any potentially dissident students: capitalism would much prefer an article on "The construction of the Other in Gilligan's Island" than a protest march through town or a general strike. Postmodernism is education for submission.

'Subverting local power relations' is a very conservative attitude towards change. It is piecemeal and incrementalist, reactive and by definition relies on the continuing existence of the 'dominant paradigm'. Postmodernism mixes the individualism of liberalism with a conservative program for change (explaining its appeal to middle-class students). We need to ask



whether 'deconstruction' and 'anti-epistemology' really hold any hope for changing the material conditions of the 40,000 children dying each day or of the mass of Australians who don't get tertiary education. We need a radical, non-individualistic, pro-active program for change: Capitalism is alive, trans-national, exploiting and oppressive (just ask the Nicaraguans, the Cubans, the women in Barbados sitting in front of computer screens typing in British Airways reservations for \$2.50 an hour).

So, given the multitude of problems caused by capitalist patriarchy, what's the answer? After all, Marx, like most men, was sexist. It is not enough to argue that "women's liberation will come with the revolution". Feminism and Marxism can and must be synthesised into a general theory if we are ever to live in a peaceful, caring and non-exploitative society.

Be wary of the 'liberal/conservative-to-postmodern' slide. Be critical of the post-modern/post-structural/post-industrial texts that are shoved at you-these are the texts with the ruling-class seal of approval. Try some R.W. Connell, Kerruish, Gramsci, Callinicos, Z. Eisenstien, Marx, Habermas, Eagleton or Barrett and discover that there is a phoenix amongst the post-modern ashes!!

-W.A

celebrate

may day

May Day has its origins deep in the roots of European history. It was originally a pagan festival, however for the past century or so it has been associated with the celebration of workers' struggles around the world.

The first recorded May Day workers' march was held in Chicago in 1867, where demonstrators called for the adherence to the Illinois 8 Hour Day law passed earlier the same year.

In 1886 the American Federation of Labour declared that "Eight hours shall constitute a legal day's labour from May 1st 1886". Half a million workers participated in strike action and rallies on that day. As part of a dual strategy of fighting for both immediate demands and an ultimate goal of socialism, the Marxist International Socialist Congress of July 1889 called the first international May Day so "that the workers in all countries and in all cities shall on a specified day simultaneously address to the public authorities a demand to fix the workday at eight hours"

Under such banners as "no more bosses - wage slavery must go", and "the eight hour day is the next step in the labour movement: the socialist commonwealth is the final aim", there were simultaneous demonstrations in London, Paris, Madrid, Barcelona, Valencia, Seville Lisbon, Copenhagen, Chicago, New York, Brussels, Budapest, Prague, Turin, Geneva, Lugarrro, Warsaw, Vienna, Marseille, Reims, Amsterdam, Stockholm, Helsinki, Havana, Peru, Chile, and many other places. In Australia, the eight-hour day had already been achieved for approximately half of the organised labour force. A public meeting was held that day at the Melbourne Trades Hall to express solidarity with the international worker's movement.



Red Flag hoisted by students at Victorian Parliament House
March 26, 1992.

Mayday has continued to be an important yearly event for progressive, socialist and revolutionary movements worldwide; a celebration of past victories and ongoing solidarity amongst the left at local, regional and global levels.

Students' struggles also form an important part of Mayday's militant and revolutionary legacy. In May 1968 the students' movement in France called for the democratisation of the education system. Their mass rallies and occupations of universities across the country were the catalyst for the general strike that brought the country to a standstill as students and workers together called for the replacement of the conservative de Gaulle regime with a popular government. At the same time there were mass student movements in the US, Korea, Czechoslovakia, Japan and Australia calling for the end of the Vietnam war, Western imperialism and totalitarianism. May '68 is one of the many times that students have played a crucial role in popular and revolutionary movements, such as the European revolutions of 1848, 1905 and 1917 and the pro-democracy movements in Eastern Europe, China, Burma, Philippines and South Korea in the late 1980's and early '90s.

Today, as students and workers across the planet come under increased pressure to conform to the econometric and exploitative fits and spasms of capitalism in its latest crisis of accumulation, the opportunity exists again for a co-ordinated collective challenge to the repressive military-industrial complex. Mayday is the opportunity for students to celebrate our revolutionary tradition and renew our links with the trade union movement: Workers and students of the world unite!

A.G. & H.B.

Ref: May Day: A short history of the international workers' holiday 1886-1986. By Phillip s. Foner, 1986, International publishers, new York.

The Red Flag

THE WORKERS' FLAG IS DEEPEST RED
IT'S SHROUDED O'FT OUR MARTYRED DEAD
AND ERE OUR LIMBS GREW STIFF AND COLD
THEIR HEART'S BLOOD DYED ITS EVERY FOLD

CHORUS:

SO RAISE THE SCARLET STANDARD HIGH
BENEATH ITS SHADE WE'LL
LIVE AND DIE
THOUGH COWARDS
FLINCH AND TRAITORS
SNEER
WE'LL KEEP THE RED FLAG
FLYING HERE.

WITH HEADS UNCOVERED
SWEAR WE ALL
TO BEAR IT ONWARDS TILL
WE FALL
THROUGH DUNGEONS
DARK AND GALLOWES GRIM
THIS SONG SHALL BE OUR
PARTING HYMN

IT WAIVED ABOVE OUR
INFANT MIGHT
WHEN ALL AROUND WAS
DARK AS NIGHT
IT HAS WITNESSED MANY
A DEED AND VOW
WE SHALL NOT CHANGE
ITS COLOUR NOW!

workers and
students unite
we have
nothing to lose
but our chains



May Day Poster by artist Walter Crane, London, 1894

LANGUAGE OF OPPRESSION

'ABORIGINE' AND 'ABORIGINAL': Have you ever wondered why sometimes we are described as "Aborigines" and "Aboriginals"? The word "aborigine" is a noun which refers to an indigenous group of any country. It is a term which the English first used to describe our people when they invaded our country. As a name of a group of people is non-descriptive, placing us into a hodge-podge of peoples, without giving us a named identity. Into this linguistic "stew" they have also placed the people of the Torres Strait Islands, whose language and culture differ considerably from ours.

the word "aboriginal" is an adjective. So why is it used, ungrammatically, as a noun? With a few exceptions, e.g. Commonwealth and Victorian Departments of Education, you will notice that government departments always refer to Australian Koories as "Aboriginal". This is because they were instructed to do so. To find out the reason we must go back to 1901.

The law at the time gave the Commonwealth power to legislate in relation to any race of people except "aboriginal natives". Thus, through British law and the use of the term "aboriginal natives", we were denied an identity as a race of people (popular belief at the time being that Koories were dying out anyway). An "opinion" was sought from government legal officers, who advised that "aboriginal natives" should continue to be excluded from the law and that we should be known as aboriginal citizens or natives (note the small 'a'). The term "aboriginal" (meaning aboriginal native or citizen) came into use as a noun and in the case of more than one person was changed to aboriginals (meaning aboriginal natives).

Later when we demanded that Aborigine be spelt with a capital "A", the capital "A" was used on Aboriginal (which still implies Aboriginal natives and a denial of our identity.) The worst thing about the use of "Aboriginal" is that it places us into the category of being a non-existent people, thus sustaining (as is no doubt intended), the "legality" of the

TERRA NULLIUS annexation of our land. Remember that at the time government employees were directed to use the word this way, the white population were trying to put us out of existence with guns and were forcing us onto reserves out of the way where we couldn't be seen. Misuse of the English language in this word reinforces the attempts to wipe out our identity and our race.

Just as the English, Dutch and French are referred to by specific names of their groups, we should be demanding that the nondescript terms applied to us by speakers of the English language, be dropped and that the names which we use to describe ourselves be used. Koorie is the name by which those of us living in New South Wales, Victoria and Tasmania refer to ourselves.. Murri is the Queensland term, Nyunga in southern Western Australia, Nungga in South Australia, and so on

LEARN THEM ALL AND USE THEM APPROPRIATELY

- Dr Eve Mungwa D. Fesi (Gabbi Gabbi and Gangulu clans), Monash Uni: 'Extract from her article 'How the English language is used to put Koories down, deny us our rights, or is employed as a political tool against us'.

