

LEN JAN 15, 1977



Rhode Island Student

Vol. II, No. 6
Ten Cents

A BIWEEKLY PUBLICATION OF R.I. STUDENT MOVEMENT, UNIT OF AMERICAN STUDENT MOVEMENT

HIGH SCHOOL STUDENTS ORGANIZE

Discontent among high school students is becoming more apparent daily, causing many frightened bourgeois authorities to adopt open reactionary positions. Witness the drugging of "unruly" students that is spreading across the country. A local example of this reaction would be RISM's experience with a young, liberal instructor at Cranston West H.S. (see Rhode Island Student, Vol. II, No. 4) who attempted to prevent discussion of student oppression at Cranston West. This type of teacher presents no defence other than to threaten to send a student to the office.

This discontent does not exist in a vacuum, nor is it unrelated to the discontent expressed by workers and college students. The consolidating elements of this rebellion are U.S. Imperialism and growing fascism in America. Workers are striking against their exploitation, and have shown disgust for the unrepresentative political structure resulting from a monopoly capitalist economy. High School students, along with College students, are rebelling against the oppressiveness of a decadent Imperialist culture, and a curriculum designed to prepare students for careers that will perpetuate the existence of monopoly capitalist institutions. Students must also face the repression that has become more and more obvious since the sixties--culminating last year in the open fascist murders at Jackson and Kent State.

As a result, students are recognizing the necessity and complete validity of revolutionary politics. Recent experiences of the Rhode Island Student Movement attest to this fact. Students from several high schools have invited RISM members to speak with students within and outside of the classroom. Student interest in and acceptance of revolutionary politics was shown during many discussions which focused on U.S. Imperialism, growing fascism, and the distinction between radical and revolutionary politics. These discussions have influenced the

development of high school students who are organizing under the political guidelines of Marxism-Leninism-Mao Tsetung Thought.

Further evidence of student interest in Marxism-Leninism was shown by the response of Central-Classical students to RISM members selling Rhode Island Student outside of the school.

Seventy-five copies were sold, and more than one hundred were distributed to those who expressed an interest and engaged in discussion before entering school. While selling the paper and talking with students, RISM members were confronted by a school authority who demanded that they leave the school grounds. This attempt to deny political rights was vigorously resisted, and the distribution of revolutionary literature continued. Central-Classical students supported RISM members and continued to purchase literature and hold discussions.

To further this development of revolutionary conditions in the high schools, meetings of RISM will be held in the Rhode Island College Student Union every Thursday night at 7:30. These meetings will sum up the experiences of the Rhode Island Student Movement at the college and high school level. All interested students are invited to attend.

HELP ORGANIZE TO CHANGE THE WORLD!

REACTIONARY ART: A PUBLIC DISCUSSION AT U.R.I.

In a recent discussion in the Fine Arts Center at URI, two members of the Rhode Island Student Movement met with a student artist concerning a series of his drawings on display. Most of the drawings were representations of the human body in one form or another. The standard gimmick in the series of drawings was to substitute some mechanical object for an appendage of the body.

The surreal drawings, as characterized by the Student Movement members, showed little more than a subjective idealist attitude toward representation of the human body. It was pointed out that any interpretation must necessarily have

it's roots in an objective world, and it follows that such a surreal interpretation could only come from confused pessimistic attitudes about people.

In a short time a large number of URI students, as well as a few campus workers, had gathered to hear the discussion. The artist was asked to account for his work. It was stated that when an artist displays his work publicly, he must be able to defend it publicly. The artist laughed and remarked that he had fun drawing the figures and that was all that mattered. Apparently, he had no desire to defend his work. It didn't matter to him that he was asked to explain why he had chosen to represent people as he did. Any artistic work must in some way reflect the real world, because the real world is where all ideas come from. Anyone can appeal to his own experience and see the meaninglessness of portraying people as grotesque figures with mechanical appendages.

By means of summing up, it was stated that complete subjectivity in artistic expression--in this case, surreal drawing--shows a miserable, incomprehensible world. This can only lead up a blind alley, driving people further into their selves. Objectively, no one is alone. To picture an individualized world is to serve the interests of a ruling class that fears change. Misery is neither inherent nor individualized; it comes from material conditions in an exploitative society. People throughout the world are uniting decisively to defeat the major cause of their oppression--U.S. Imperialism. This is the change that the U.S. monopoly capitalists fear most of all.

PEOPLE'S WAR IS SURE TO WIN!

Propaganda in the Imperialist controlled American media has been shifted into high gear in the past few months as an attempt to create support among the American people for their Imperialist war against the S.E. Asian people. The recent visit of Vice President Ky, representative of the puppet government of South Vietnam, and the widespread P.O.W. sympathy campaign are two major examples of this program. The U.S. Imperialist ruling class has degenerated to the level where it can no longer try to fool people with lies alone. It must engage in theatrics and emotionalism, carefully constructed and carried out in a last ditch attempt to turn people's sentiment around in favor of a vicious war of Imperialist aggression.

As the economy of the U.S. approaches total collapse, the need be-

comes greater for U.S. Monopoly Capital to sink its claws further into Southeast Asia's vast pool of natural wealth and productive forces. In order to prolong their downfall, the Imperialists have tried to steal this wealth from the S.E. Asian People and use it to patch up their own dying capitalist economy. Imperialism claims to offer these people "freedom". This would amount to no more than the freedom to sell S.E. Asian labor in a foreign controlled capitalist market. The progress of S.E. Asia would only be further stifled with continued control by U.S. Monopoly capital.

There is no reason to speculate about a U.S. controlled neo-colony in S.E. Asia. People throughout all these countries are uniting to defend their lives and their homes against U.S. aggression.

North Vietnam is a small country. But already, U.S. planes have dropped more bombs there than in any other war. Ground troops have tried in vain to defeat the heroic guerrilla fighters in the South and in Cambodia. The U.S. press, faithfully serving the frantic needs of its Monopoly capitalist owners, has been further increasing its anti-communist slander along with its reportage of all the theatrics which are pointing to an invasion of North Vietnam in the near future. This vicious escalation will either be carried out by U.S. troops or by the lackey South Vietnamese forces.

There is no way to discourage the people of Southeast Asia. In the midst of the devastation of the bombing, the chemical destruction of food and foliage, and the ground fighting, they remain firm in their conviction to defeat imperialist aggression and continue Socialist construction. Where bombing threatens production and communication on the ground, factories and supply lines move underground in caves and tunnels. Imperialism is trying to push Southeast Asia back into the stone age. "On the contrary", one Vietnamese has said, "we have entered the Aluminum Age. You see, many of our utensils are made from the wreckage of American planes."

Imperialism has reached a dead end in Southeast Asia. The U.S. cannot suppress a war of National Liberation. In his Solemn Statement of May 20, 1970, Chairman Mao stated that: "Innumerable facts prove that a just cause enjoys abundant support while an unjust cause finds little support. A weak nation can defeat a strong, a small nation can defeat a big. The people of a small country can certainly defeat aggression by a big country, if they only dare to rise in struggle, take up arms and grasp in their own hands the destiny of their country. This is a

law of history."

Only a handful of people have a stake in the Indochina War. The great majority of American people have a stake in only one war, and that is the People's War which will defeat this handful of Imperialist rulers and build a new society.

In America, as in Indochina and throughout the world, PEOPLE'S WAR IS SURE TO WIN!

MARGARET MEAD: OBSCURANTIST IN SERVICE TO U.S. IMPERIALISM

It is becoming more and more apparent with each passing day that U.S. Imperialism and its monopoly capitalist proponents are in serious trouble. One need only look to Vietnam to see what happens when a moribund and decaying system of economic exploitation comes up against a Peoples Army, advancing the cause of National Liberation. While the quantitatively larger forces of U.S. monopoly capital work feverishly to buoy up one puppet regime after another in Saigon, the qualitatively superior army of national liberation enjoys tremendous support from the people, and is winning steady victories. The success of Peoples' War against imperialist domination can be readily seen throughout history, in ancient Athens as well as in Vietnam. It is really no mystery that a sturdy and heroic people, organized under an anti-imperialist slogan, can be victorious over any aggressor, no matter how wealthy or vicious.

Why then is there still confusion among students, most of whom don't have any interest in supporting U.S. Imperialism, concerning the necessity of organizing to fight it? It is here that the role of culture in a given society comes into play. Culture is primarily the reflex--the explanation or the rationale--for a given economic and political system. For example, when a society is growing and developing, people are inspired through the various cultural media, to work together, to organize and to develop a new social order on the foundation of criticism and self-criticism born of objectification of problems. When the basis of any social organization, the economic system, starts to decay, so too does the culture. As apologies become increasingly more difficult, culture becomes more decadent, and anarchy is encouraged following the general line that the world is unknowable, human beings are inately bestial and doomed to remain so, and that the only escape is an individualistic, mind-oriented one. As is the case with all unsavory dishes made from inferior food-

stuffs, it is difficult to make anarchy palatable; consequently, we see it dressed up in the most amazing ways. Peter Fonda in "Easy Rider," Norman Mailer's Armies of the Night, and the Charles Manson trial provide notable examples of the gaudy "do your own thing" anarchy. The foolishness of this can only be thinly disguised and is easily exposed. But the anarchy that is put forward in a serious way is the kind that can prevent people from looking to their own experiences and objectifying them in order to come to a comprehensive analysis of the real problems.

On Monday, December 21, six members of Rhode Island Student Movement attended Margaret Mead's class concerning "Cultural Behavior and the Environment" at U.R.I. A leaflet stating the student movement position on Miss Mead was distributed beforehand. The general substance of the statement indicted Miss Mead for making consistent apologies for the exploitation and unrest that exists in the world today by never once naming the evermore apparent cause--U.S. monopoly capitalist exploitation. Miss Mead was particularly offended by the idea that students were suggesting that her statements concerning people and how they organize had any political ramifications. Early in the class, she launched into a tirade against half-baked Marxists-Leninists trying to incriminate anthropologists like herself, who are "concerned with thousands of years of human history", of being something less than value-free researchers.

When asked to address herself to the central questions of whether U.S. Imperialism does exist, and is, in fact, the root cause of human exploitation and oppression throughout a great part of the world, our noted anthropologist tried to skirt the issue by saying that all technologically developed "metropolitan" powers exploit. Using the

United States, the U.S.S.R., and the People's Republic of China as examples, she tried to make the point that in order to develop industry, "metropolitan" powers must exploit colonized people. When presented with the fact that China, a nation of eight hundred millions, with heavy industries, and a highly developed technology, had no colonies - territorial or economic - Miss Mead replied that the Chinese are after them anyway. To all logical minds there is a unity between motive and action. The truth of the matter; that China is not an imperialist power and has not acted in imperialist fashion, is just another bothersome fact to people like Margaret Mead, whose metaphysical interpretation of Chinese motives will go on just the same.

The liveliest discussion to take place in the class that day was centered around the political line put for-

ward by anti-imperialist students. Miss Mead admitted herself that things were at least alive in the class, a departure from what usually exists. The reason for this is knowable. Members of the student movement brought up a serious, concrete, objectifiable issue, and presented it in a principled way. Their presence in that class defied all of the stereotypical impressions of "rabid revolutionaries" put forward in monopoly capitalist press. The only demagoguery that existed came about as a result of Miss Mead's persistent attempts to discredit students who were putting forward a political line without trying to deal with the reasoning behind their position.

Far from thinking that they were going to convince everyone in the room to immediately take up an anti-imperialist slogan, the students realized the importance of developing a recognition of the necessity for change by attending the class and demonstrating that Margaret Mead is not a detached scientist, and, in fact, serves U.S. Imperialism by trying to divert attention away from it. It is significant to note that members of Rhode Island Student Movement spoke for well over an hour and a half with various people in the class after the lecture ended.

LONG LIVE ANTI-IMPERIALIST STRUGGLE!

LOCAL RADICAL POLITICS CAN ONLY AID U.S. IMPERIALISM

Rhode Island Student Movement has, over the past few months, come into frequent contact with local representatives of the world-wide trend of "New Left" counter-revolution. When the contradictions between the monopoly capitalist ruling class and the working and oppressed classes sharpen, when genuine revolutionary sentiment rapidly grows, there will emerge organizations spouting supposedly revolutionary phrases while doing nothing. Objectively, these organizations mislead people, attempt to deflate revolutionary enthusiasm and obscure the real problems in dying imperialist society.

We of RISM have seen, repeatedly, that when there's no unity between revolutionary theory and public practice counter-revolution is aided. We've seen that, despite all one's spoken good intentions, when self is promoted over working class interest, U.S. imperialism and fascism are served. In our contact with the "New Leftists", we've seen self-promotion and revolutionary phrase-mongering. "New Left-

ists" are neither "new" nor "left". Counter-revolution has existed as long as revolution. Calls for radical social reform are aces up the sleeve of the imperialist ruling class. Progressive students must publicly criticize radical politicians, exposing the bankruptcy of the "New Left" line, and demonstrating the genuine revolutionary alternative.

Who are the local "New Left" radicals? What is the specific bankruptcy of their line. In light of current SDS terrorism and opportunism, of Young Socialist Alliance consistent sell-out these groups have fallen into the just suspicion of honest Rhode Island students. They are in fact dying fast. Other groups have come up in Rhode Island to take over the job of the recent dead.

One such group, based in the URI area, has been particularly active in distributing counter-revolutionary propaganda. This group publishes and sells the newspaper OTTA NECESSITY. Issue #6, Dec. 17, defines more than adequately the role of "New Left" counter-revolution in Rhode Island. No.6 carries ideology based on self-interest and self-promotion. It talks revolution, but plans for small food and clothing free enterprise co-ops, free bus services, better facilities for printing radical ideology... It treats extensively the demands of women's liberation groups and homosexual liberation groups. It is significant to note that the purely self-expressive nature of these liberation groups is pushed. No analysis of the social origin or function of women's suppression exists in No.6. No treatment of the meaning of homosexuality in society occurs either. Calls such as the one for "the right to be gay anytime, anyplace" and slogans such as "no revolution without us - an army of lovers cannot lose" are patently unserious. Who and what is served under such demands and sloganizing? Firstly, self; and secondly, resultant of this, U.S. imperialism and monopoly capitalism. The point is, women and homosexuals, without serious and disciplined political guidelines will surely be co-opted by the ruling class. Their just desires for an end to oppression will be channeled into support for imperialism. This is self-expression over politics. This is counter-revolutionary.

The unserious approach to revolutionary activity displayed in OTTA NECESSITY #6, underlies the public practice of those under the sway of this radical persuasion. RISM members have often met with OTTA NECESSITY affiliates around revolutionary political meetings and activities at URI. These "New Leftists" have consistently shown a mere detached inter-

est in working to build revolutionary sentiment among URI students. They stagnate in the comfortable idea that no one at URI really wants change, except themselves. They push the "if-it's-different-it's-revolutionary" myth, choosing whole-earth and alternate-life-style degeneracy over serious confrontation of imperialist and fascist ideology in the classroom and in the cultural events taking place at the university. In one specific case, after agreeing with the RISM line on the need for a public confrontation with Margaret Mead over her fascist anthropology and ideology, these "hip" radicals took a philistine road, detaching themselves from their correct analysis of Mead, and smugly awaiting the Student Movement members to enter into revolutionary struggle on the cultural front, offering no active support.

Instances such as this clearly point out the role of the "New Left" Those under the influence of radical politics will only throw obstacles in the path of revolutionary development. They will agree on any number of analyses. They will remain detached, in the long run assisting imperialist and fascist counter-revolution.

BLACK STUDIES PROGRAM DENOUNCED MASS DEMOCRATICALLY

U.S. Imperialism is the common enemy of the world's people. In order to forestall it's inevitable doom, the U.S. Imperialist class must necessarily promote an ideology which serves to perpetuate it's exploitative practices. The task of the Rhode Island Student Movement is to wage a war of annihilation on the cultural front against all imperialist ideologues. Recently the RIC Black Studies Speaker's program conducted by Dr. Stanley Lemons afforded an ideal opportunity for all students to witness this struggle between the reactionary line of Black Studies and the progressive line put forward by members and friends of RISM.

One speaker from the Urban Coalition stated that the function of his organization is to work out differences between the black community and state officials. A student pointed out the obvious contradiction in this statement by explaining that this would mean black people would be co-operating with the very same people who continually exploit and oppress them. The speaker replied that "it is necessary to work on all fronts" objectively refusing, as was apparent to all present, to deal with this obvious antagonistic contra-

diction. When presented with the example of revolutionary black youth who are fighting their oppressors instead of appeasing them, the speaker once again refused to deal with the statement by stating that "whites and blacks are different, so such a discussion cannot be continued". Immediately the function and service of this statement was pointed out by a progressive student. Such unscientific theories of innate racial differences only serve the U.S. monopoly capitalist class who must promote fascist theories in order to preserve it's decaying social system. The speaker then equated the Black Panther Party with "Rockwell's organization", the American Nazi Party. Another RISM member stated that the Black Panther's are a revolutionary organization who understand that oppression is a class problem rather than the product of a "collective white consciousness". The speaker clearly demonstrated that he was, in fact, betraying black sentiment for change by defending theories promoted by U.S. Imperialism. By being unable

to explain why his organization worked with the class responsible for black oppression, by presenting theories of innate racial differences to prevent development of ideas, and finally by attacking revolutionary black youth, this speaker aptly defined the function of his organization and the Black Studies program in presenting him.

Another speaker from the Black Liberation School spoke on "The Thin Line between fantasy and reality which exists in our white society". He indicted all white people as being the cause for the exploitation and oppression of other races. In opposition to this idea of people somehow being innately racist, RISM presented the facts that racism is a tool of oppression developed by a growing capitalist class in order to justify it's exploitation of black labor. The black militant replied simply that this was not true. Another student told the speaker that such statements require substantiation and where was the scientific evidence which supported his theory of innate racial consciousness. The speaker could not defend himself but instead made emotional appeals about the conditions of blacks in South Providence. A white student stated that he had been beaten by the police in South Providence four or five times, indicating that white people are just as oppressed owing to their class position. A RISM member then asked the speaker how many times he had been attacked by the police. The angry black militant again resorted to romanticizing about the "winos and junkies". During the course of his

Dec 17

Dec 14

talk, this speaker emphasized the fact that he was not "controversial" and that he didn't want his name to end up on a file in Washington. A member of the RISM characterized the speaker's function by stating that of course he wasn't controversial and that in fact his line of 'white guilt' was actually giving credence to the Black Studies theory that racism is embedded in man's nature.

Jan 11

The presentation of the third speaker was thoroughly bankrupt. His talk consisted of a detached statistical history of black struggles within the capitalist system in the past few decades. He irresponsibly threw out his ideas without offering a comprehensive analysis of the relationship between an oppressed minority and the capitalist system. For example, at one point he denounced the "liberal" ideology of "white guilt and appeals to America's sense of fair play" but put forward no opposition line. He also categorized the civil rights movement with its civil disobedience and passive resistance as being a failure but still a good "educational experience". Again, the speaker offered no analysis as to why it was a failure or how to correct this failure. His most noteworthy observation though, was that of noticing that the federal government doesn't enforce the civil rights laws that are in existence. This observation, being an extremely crucial one, was not dealt with any further.

Immediately following his talk, a member of R.I.S.M. demanded that the speaker put forward a plan of action. When the speaker answered that he had none he was vigorously categorized

and denounced. His function was made clear to the audience—that of casting doubt on the activity of oppressed people to liberate themselves. One member of the audience correctly stated that his function was to supply obscure non-answers and apologies for U.S. Monopoly Capitalism which is responsible for the oppression of black people. At this point the speaker's line was that the white silent majority perpetuates racism. He was called a liar and denounced by two black people in the audience. The speaker was then asked whether political power came out of an economic base. He bogusly replied: "partially". From here the struggle moved forward at a rapid pace. The speaker blamed power on bureaucracies and was questioned as to what bureaucracies administer, if not the economic base.

At this time when the speaker's role was being clearly exposed Dr. Lemons found it necessary to bring the meeting to a close because it was "2 o'clock". Dr. Lemons function was immediately made conscious by a member of the R.I.S.M. who denounced him for obstructing the ongoing struggle.

Throughout these talks, R.I.S.M. boldly stated that the cause of racism is definitely knowable and can be defined according to its historically proven class function in society. Courses, such as Black Studies, which promote fascist theories of racism serve U.S. Imperialism. By obscuring the real basis of change in society, speakers who spout aimlessly about cultural development and white guilt also serve to absolve the real criminal in society, the U.S. Monopoly Capitalist class.



UPHOLD MARXISM-LENINISM- MAO TSETUNG THOUGHT!