

BLACK "LEADERSHIP" in service to (Dec 1970) U.S. Imperialism!

U.S. Imperialism is the common enemy of the world's people. In order to forestall its inevitable doom, the U.S. Imperialist class must necessarily promote an ideology which serves to perpetuate its 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 RIS 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 of 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 contradiction. 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 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 its decaying social system. The speaker then equated the Black Panther Party with "Lockwell'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 its 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 NISM 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 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 NISM 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 imbedded in man's nature.

Throughout these talks, NISM 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 prate about cultural development and white guilt also serve to absolve the real criminal in society, the U.S. capitalist class.