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-A QUOTATION FROM CHAIRMAN MAO-

The history of mankind is one of continuous development from the realm of necessity to the realm of freedom. This process is never-ending. In any society in which classes exist class struggle will never end. In classless society the struggle between the new and the old and between truth and falsehood will never end. In the fields of the struggle for production and scientific experiment, mankind makes constant progress and nature under goes constant change; they never remain at the same level. Therefore, man has constantly to sum up experience and go on discovering, inventing, creating, and advancing. Ideas of stagnation, pessimism, inertia and complacency are all wrong. They are wrong because they agree neither with the historical facts of social development over the past million years, nor with the historical facts of nature so far as known to us (i.e., nature as revealed in the history of celestial bodies, the earth, life, and other natural phenomena).

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83. NECESSITY FOR CHANGE MEETINGS STRUGGLE AGAINST CULTURAL FASCISM

Camden, April 1972 (NAMN)—Necessity For Change Newsletter No. 15 carried an article entitled "Necessity for Change Meetings Struggle Against Cultural Fascism." The full text of the article follows:

In April, Necessity for Change Ideological Study Groups of Camden sponsored a meeting for close supporters to discuss, among other things, the basic thrust of the local Study Group. Two lines on what we should do emerged:

The reactionary line, clothed in fine phrases, was to orient the group to learning "how to move others," which really meant, when exposed, "how to manipulate people." This line was denounced by two relatively new members of the group, and one took the initiative to develop an opposition line. She said that she was oppressed and that what would be helpful would be examining ideas that we have accepted merely because some authority decreed them. This line was taken up by another as generally correct, adding: To mobilize the masses, it is first necessary to make self the target of revolution. An important step in this protracted struggle would be breaking out of the historical crib, i.e., rejecting the passive acceptance of ideas and participating in the act of finding out.

Everybody rallied around this line, and a date was set for another meeting to develop the groundwork to accomplish this task. The following is a slightly revised and amplified text of the main talk given at that next meeting:

CULTURAL FASCISM: ENCOURAGEMENT OF PASSIVE ACCEPTANCE

While the Rockefellers, Fords, Mellons, and other monopoly capitalists amassed huge fortunes and control of the means of production, they developed a wide-ranging and comprehensive world outlook to: 1. Justify their own positions as captains of

industries, potentates of wealth, commanders of bureaucracies and armies, and 2. suppress the masses of people's just aspirations to rebel against these reactionaries. Because their exploitation and bullying of the people was and is met with rebellion, the imperialists have frenziedly poured billions of dollars into cultural, educational, and social institutions (e.g., the well known Ford or Rockefeller Foundations) in order to promote their world-view among the people and, in fact, lay grounds for more and more fascist attacks against the people.

What are the main aspects of the imperialist world-view?

1. Parasitism—Imperialists do no socially useful work themselves and live high off the labors of the masses. Therefore, they promote the idea that it is right for some to work hard (the "dull" people) and others ("lucky, smart" imperialists) to do no work. In addition, since the imperialists are faced with their crisis of overproduction, they encourage certain sectors of youth and petty bourgeois to be liberated by doing little or no work. This helps prevent people from being mad at their lot of underemployment or of meaningless occupations.

2. Consumerism—Consumption of the products of work is extolled and presented as the high mark of being cultivated and content while the actual producers of the commodities are shown as being inferior, second class citizens who are said to want

more than their fair share.

3. Detachment—Their conspicuous consumption leaves the imperialists isolated from the masses and particularly visible as targets for the masses' wrath. To make their own consumption and parasitism safe, they do everything possible to encourage the middle sectors (teachers, professionals, etc.) to take a superior view toward the masses and have nothing to do with the people's struggles.

4. Decadence—Under the pretext of liberation or freedom, the imperialists justify and promote all kinds of perversions and self-indulgence. At the same time, they spread doom and gloom feelings as if the whole world and not just the reactionaries were collapsing.

These ideas are promoted in the movies, radio, art, literature, the schools—in short, through the culture. A concrete example of this is the book or movie, Portnoy's Complaint. Portnoy is an imperialist man engaged in all kinds of self-indulgence and consumption (primarily women) in order to feel happy and fill up his idle time. The author tries to make us think that Portnoy would be okay if he only could shake loose from mother inspired guilt feelings. The author also tries to make us feel that his imperialist woman object could be happy if she only could escape from people and build a romantic hideaway for herself and man-object.

The imperialist world-view has made inroads into the middle class, especially the youth. This is true because the petty-bourgeois is a middle economic group trained to carry out and justify the day-to-day dirty work of the imperialists. They are a far reach from ever controlling or even participating meaningfully in the means of production, but they are a few steps closer than the working class to the approving smiles of the imperialists. This material base of "privilege" makes fertile ground for the growth of detachment, consumerism, parasitism and decay. Furthermore, in order to keep his position of "privilege," the petty bourgeois must mimic his monopoly capitalist boss, especially in this time when most petty bourgeois have no petty capital to stand on (stores, farms, etc.) but have only skills or attitudes to sell.

But this very selling of self to the imperialists in order to have a few of the consumer goods being passed around is creating a crisis in individual petty bourgeois, for the consumer goods cannot restore the empty shell that is left when mind and soul are in the hands of the monopoly capitalist bosses. Various people respond to this crisis by trying to break out and discover what they are. But when there is struggle without analysis of the source of oppression, justified anger and attempts at breaking out are easily misled or smothered. Cultural fascism is the culprit. It says, 1. There is nothing to struggle against because: a. history is being led by good, moral leaders, and b. if there are any problems in the world they are due to blunders that another good, decent man (McGovern?) can straighten out, or c. after all, aren't we all human and really alike so it would be unfair to

struggle against some of "us" (the imperialists). Or cultural fascism says, 2. There is no use in struggle because: a. the world will always be the same, b. people are innately stupid, selfish, or some such, c. all leaders of struggles eventually become corrupted, d. the world is coming to an end anyway!

These two views are opposite sides of the same coin—imperialist world-view. We are encouraged by the bourgeoisie to accept one or the other, that is the nature of bourgeois freedom of choice. Passive acceptance of the first leads to flunkism or to various escapist routes such as nest building, communalism, pursuit of art for art's sake, and so on. In other words, cultural fascism encourages passive acceptance of ideas and power relations in society in an attempt to get the masses of people to pursue all kinds of individual salvation. But individual salvation does not work; that is why increasing numbers of people are joining together to fight and serve the people. end item

84. IDEAS ARE NOT NEUTRAL. WHOSE CLASS INTERESTS ARE SERVED BY THE USUAL READING AND TEACHING OF KAFKA'S THE TRIAL?

Philadelphia, July 10, 1972 (NAMN)—Necessity for Change Newsletter No. 17, dated July 10, 1972 carried an article entitled "Ideas are not Neutral. Whose Class Interests are Served by the Usual Reading and Teaching of Kafka's The Trial?" The full text of the article follows:

Kafka's novel The Trial has been so vigorously promoted since its publication in 1925 that it is now a standard item on high school and college reading lists. Millions have studied the inexplicable persecution of Joseph K., have tried to make sense of it and to discover its 'relevance' - what lessons it holds for their own lives, what it tells them about the world as they know it. Surely, such a massive exposure of the population to The Trial has had some results. What are they? What is the primary force of the novel, and how have people reacted to it? Is the novel's effect a good one or not? Whose class interests are served by the novel and the usual teaching of it? Does it help the vast majority of the people move ahead or does it prop up the status quo in the interests of the U.S. ruling class, the monopoly capitalists?

These are the questions that will be discussed at the AAC meeting Wednesday, 12 July at 3:30 in the Student Activities Center (SAC), Rm. 309.

The opening speaker at the public discussion meeting will argue that Kafka's attempts in The Trial to make our sense of oppression understandable are inadequate since they do not get at the source of oppression. That is, the novel presents a theory that our alienation is inexplicable, thus not uncovering for our consideration any cause of alienation.

In fact, however, our feelings of alienation definitely have a cause, the direct and indirect oppression by the small ruling class of monopoly capitalists. This

oppression takes economic, political, and cultural form. Cultural oppression often takes the form of ideas or lifestyles that discourage us from working with and for other people rather than either taking advantage of them in some way (as for profits), or encouraging them to take advantage of others, or encouraging them to be taken advantage of (as in slaving for a boss's profits or by consuming endless products, objects, or even other people).

To keep the cause of this fascist oppression from our consideration obviously serves the monopoly capitalist interests. The effect of The Trial is thus to confuse, not elucidate, and the result is to keep people from understanding

their oppression and taking united action to eliminate it.

Teaching or critical reading in the service of truth would, at a minimum, note how Kafka artfully attempts to introduce mystery where there is clarity, hopelessness where there is reason for hope; and that by so doing he is not serving the vast majority of people, but is, rather, working to prolong their oppression.

The Academic Activities Committee expects that there will be varying reactions to the speaker's argument; we have outlined it here to provoke thought and discussion, encouraging both those who agree and those who disagree to come to the meeting and participate in serious discussion. end item

85. ON STUDYING SOME HISTORY ABOUT IMPERIALISM (Part One)

Peking, June 23, 1972—Peking Review, No. 25, 1972 carried an article entitled "On Studying Some History About Imperialism" by Shih Chun, (part One). The full text follows:

In studying history, we should draw on the historical experience, both positive and negative, that is useful to us. While studying world history, we will benefit enormously if we study some history about imperialism and gain an understanding of the process and laws of the development and decline of imperialism so as to guide our revolutionary practice.

The great Lenin personally took part in class struggle in the era of imperialism. In accordance with the basic principles of Marxism, he studied how world capitalist economy and politics had developed in the half-century after the publication of Marx's Capital and wrote Imperialism, the Highest Stage of Capitalism and other brilliant works which are penetrating expositions of the nature of imperialism and the laws pointing to its inevitable doom as well as of the historical tasks of the proletariat. In fighting "Left" and Right opportunist lines and in leading the Chinese people in protracted struggle against imperialism, modern revisionism and reactionaries of various countries, Chairman Mao has inherited, defended and developed Lenin's theory on imperialism, wrote On New Democracy and other celebrated works, put forward famous theses such as imperialism and all reactionaries are paper tigers, and made a series of profound analyses of the contemporary world situation and the strategy and tactics of proletarian revolutionary struggles. The proletarian revolutionary teachers' works on imperialism are our theoretical guide in studying the history of imperialism.

What is Imperialism?

What is imperialism? Lenin said: "Imperialism is a specific historical stage of capitalism. Its specific character is threefold; imperialism is (1) monopoly capitalism; (2) parasitic, or decaying capitalism; (3) moribund capitalism." (Imperialism and the Split in Socialism.) History tells us that prior to the 1870s, capitalism was in a stage when free competition was predominant. The constant accumulation of capital and concentration of production in the last 30 years of the 19th century led to the emergence of monopoly, and capitalism characterized by free competition gradually moved on to the stage of monopoly capitalism, that is, imperialism. Imperialism is the continuation of the development of capitalism and the highest and final stage of capitalism. Taking the world as a whole, capitalism entered the period of imperialism at the end of the 19th and the beginning of the 20th century. At that time, monopoly replaced free competition in the world's main capitalist countries, such as Britain, the United States, France and Russia. Just as Lenin pointed out: "Imperialism is capitalism in that stage of development in which the dominance of monopolies and finance capital has established itself; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun; in which the division of all territories of the globe among the biggest capitalist powers has been completed." (Imperialism, the Highest Stage of Capitalism.)

Owing to different socio-historical conditions at that time, the chief imperialist countries in Europe and America developed their own particularities. Britain in the 19th century was a typical "colonial imperialist country." By routing the "Invincible Armada" of Spain, which was "mistress of the seas" in the early period, successively defeating two other rivals on the seas—Holland and France—and launching wars to grab overseas colonies, Britain by the end of the 19th century had built a colonial empire, with colonies whose total area was more than a hundred times as large as the British Isles. Relying mainly on exploitation of the people in the colonies for its existence, the British Empire distinctly manifested the parasitic and decaying nature inherent in the imperialist system. A late-comer, the United States was an upstart imperialist country. In 1898, it unleashed the Spanish-American War, the first