

Reg Conf Aug 69

July 29, 1969

ON THE SDS REGIONAL CONFERENCE

As is well known, SDS has split into two organizations. Some groups and members of SDS have called a regional SDS Conference in the Bay Area. 30 to 50 SDS Chapters and fraternal organizations have been invited to discuss regional SDS organization and to plan a regional demonstration at the upcoming SRI Ruling Class convention in San Francisco, and other Fall actions.

There are serious differences between the organizers of the SDS Conference and the PL-WSA caucus. Progressive Labor Party has slandered the Panthers and denounced the NLF. On campuses it has attempted to blunt the cutting edge of every major struggle by attacking Third World demands for open admissions and autonomous Third World departments. Because of these differences in practice, PL-WSA caucus is not invited to attend this meeting.

There have been disturbances at similar meetings all around the country. Locally there were fights between SDS and PL-WSA members at the Black Panther Conference. We believe that such conflict only aids the ruling class. Physical battles provide a pretext for the pigs to attack SDS meetings and are especially dangerous. We maintain our right to hold meetings with whom we choose, but we do not consider other elements of the left to be the primary enemy of the people. Therefore, although PL-WSA members will not be permitted to attend our meeting, we will make no provocations nor look for any fights. Specifically, no one distributing any literature outside the meeting will be interfered with.

We intend to develop program to organize support for the NLF, freeing Huey and all political prisoners, against imperialist domination of Third World peoples and the exploitation of the working class.
WE HAVE NO DESIRE TO ENGAGE IN VIOLENT FRATRICIDAL BATTLES.

--SDS Regional Organizing Committee

Reg Comf Aug 68
AN OPEN LETTER TO ALL PLP MEMBERS AND SUPPORTERS

This weekend a regional conference of SDS is being held in Richmond. The community center where the SDS conference is being held is a former church that has been taken over by the people of the community who use it as a center for organizing their struggles against Standard Oil and the rest of the local pigs. It is in a working class district, which is largely Black and Chicano. It is used, among other things, for a Breakfast for School Children Program, a Free Food Program for all working class people, and liberation classes. As trustees of the building, we have agreed to let SDS use its facilities this weekend, primarily because at its National Convention SDS took an uncompromising stand against white supremacy and in support of the right of oppressed nations for self-determination--whether nations in Vietnam or right here in the U.S.

These are burning questions for the oppressed peoples and the working class as a whole, and no individual or group can claim to speak in the name of the proletariat while at the same time opposing the liberation struggles of the oppressed people within and without the U.S. PLP and its political supporters have consistently opposed the struggles of the oppressed people and attacked their leaders--in City College of New York, San Francisco State, Vietnam and in the community generally. In its publications, PL has pushed the ruling class line that the Panthers "believe they are out to fight a war against white people in general" (Pig Alioto couldn't have said it better).

Now we hear rumors that PL is planning to try to break up the SDS conference because PL has been excluded from it, in line with the policy of expelling PL from SDS as a whole. For our part, we take very seriously any provocations in our community and any threats by PL, or anyone else, to attack the people's community center which we have helped to defend successfully against the pigs and other reactionary organizations. We feel that any disruption would only serve the ruling class and give the pigs an excuse to vamp on the SDS and the people of the community. If PL members or their supporters make any attempt to disrupt the conference, or assault the building, we will have no choice but to conclude that, not only is their theory and practice objectively counter-revolutionary, but that they are directly, consciously, and deliberately working with and for the pigs as provocateurs. AND WE WILL ACT ACCORDINGLY, not only in Richmond and the Bay Area but everywhere across the country, where we have chapters, allies and friends.

We are confident that the people of the Richmond community who relate to the church as one of the few centers where they can organize against their oppressors will support us and join with us in dealing with any attacks or provocations that are attempted. We are equally confident that the people as a whole, throughout the country, will also stand in solidarity with our determination to deal with any and all pigs, in whatever guise.

The Black Panther Party, Richmond Chapter
The Brown Berets, Richmond Chapter
The Young Partisans, Richmond Chapter

This letter has the endorsement and full support of the Black Panther Party, National Office; Los Siete de la Raza; The Young Lords; The Young Patriots; and SDS, National Office; Bay Area Revolutionary Union; and SDS Caucus, R.S.U.

IMPORTANT

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SECURITY AND INFORMATION

Welcome to the SDS Regional conference! POWER TO THE PEOPLE!

As you have probably noticed we are holding this meeting in a predominately Black community in an old church that the Panthers use for the Breakfast for Children Program and have allowed us to use this weekend. Being visitors, there are a few special precautions that need to be taken this weekend.

Security people are those wearing armbands. Any problems you have may be referred to them. For special problems ask for Hank, Don, or Gene.

1. Unfortunately, we have to search people. There is a real possibility that some foolish people and some pigs may bring various kinds of weapons or dope. Realizing that we are SDS (and other revolutionary organizations) and what that means to both the ruling class and PL, a brief search is necessary. If you are mishandled in any way, please contact one of the security chiefs.

2. PL-WSA has been excluded from this meeting but they may try to push their way in. Security people will prevent fights and break-up any that start, no matter who starts them. You can help us by not crowding around the door, not standing around on the sidewalk in front of the church, and by moving directly into the Registration-Literature room after being searched. If any fights start, do not join in, clear away; security people are specially assigned to take care of such problems. Additionally, we may have to keep people inside during certain trouble periods; please be patient with security in this matter.

3. Chairs have been provided to us by a local church with the help of the Richmond Council of Churches. Most organizations with chairs don't loan them anymore because they are often broken or not returned. People should be extra careful so that the chairs may be used again by us and others.

CAUCUSES: they should be held in the classroom to the right inside of the main hall.

LITERATURE: during registration literature will be sold inside the main hall. After registration, literature will be sold in the right foyer. Groups should bring their own tables.

FOOD: food may be served inside; if so, announcement will be made. Otherwise, restaurants and grocery stores are one block north on MacDonald St.

PHONES: the closest phones are on MacDonald; there are none in the church.

HOUSING: if you have some to offer (and it is needed desperately), please sign the sheet at the Registration table; if you need some, wait until later in day and we will get it organized and make an announcement--listen

RESTROOMS: front right of building and back left (through kitchen)

KITCHEN: unless authorized by a security chief, please don't use anything in the kitchen or loiter there; we want to keep it clean.

MESSAGES: should be written and brief and given to the security person on stage
CHILDCARE CENTER: to be announced

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Take Care of Business-TCB

The organizational structure proposed herein is an interim one, that is, it shall exist until the next regional conference which shall be called after the fall action.

I. Interim Regional Council

a. There shall be a Regional Council with one voting delegate from each chapter and fraternal organization (e.g., RSU, Leviathan, Newsreel, etc.).

b. It shall meet at least every two weeks in this interim period and in an emergency session when necessary.

c. The Interim Regional Council shall be responsible for implementing the decisions of the regional conference and for formulating interim policy. The Council should act both as a check on any tendencies towards 'political commissarism' of the staff (see below) and as a stimulus for the creation of strategy, theory, and program.

d. The Council meetings shall be open to all members of the SDS region and all attending shall have the right to speak.

II. Interim Regional Staff

There shall be an interim staff elected at this conference consisting of five (?) members:

a. It shall consist of an office manager, an education secretary, and three staff people in charge primarily of coordinating the Fall actions.

b. The Staff shall be responsible for implementing the decisions of the Regional Council.

c. Regional travelling shall consist not only in coordinating activities and communications between local chapters but travellers will also do mass work to build for the fall actions and establish new contacts toward creating new chapters.

d. The function of the staff shall include: 1) literature, 2) a newsletter, 3) a speaker's pool, 4) local contacts, 5) national communication and coordination, 6) research material, 7) organizing in areas where we are weak, 8) maintenance of ties with third world groups. ETC.

e. Elected staff members will be ex-officio members of the Regional Council.

III. An interim regional office will be established in San Francisco to serve as a communications, coordination, and planning center for the fall actions. The staff and the Regional Council are jointly responsible for raising and allocating funds.

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E Staff # NIC note



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IV Pool services: Medical, Legal, Film, Etc. Labor Union.

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July 31, 1969

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We intend to develop programs to organize support for the NLF, freeing Huey and all political prisoners, against imperialist domination of Third World peoples and the exploitation of the working class.

There are serious political differences between the organizers of the SDS conference and Progressive Labor Party and its caucus, the Worker-Student Alliance. As is well known SDS has expelled PL-WSA from its ranks because of their failure in practice to support key struggles for self-determination and national liberation at home and abroad. PLP has slandered the Panthers and traitorously denounced the NLF. On campuses it has attempted to blunt the cutting edge of every major struggle by attacking Third World demands for open admissions and autonomous Third World departments. Because of these differences in theory and practice, PL-WSA are not invited to attend this conference.

There have been disturbances at meetings similar to this one all around the country. PLP has launched vicious attacks on conferences in Boston and New York. We hope to avoid such disruptions at this conference. The church we will be using for this meeting is in a Black community. It is used by the Black Panther Party and the Young Partisans for many of their activities, including the Breakfast for Children Program. Everyone has a responsibility to prevent any disturbance which would give the pigs an excuse to invade the community and shut down the church. We maintain our right to hold meetings with whom we choose. However, we recognize our responsibility to the community, the Panthers and the Partisans. Therefore, although PLP-WSA will not be permitted to attend our meeting, we will make no provocations nor look for any fights. No one distributing any literature outside the meeting hall will be interfered with. POWER TO THE PEOPLE!

SDS REGIONAL ORGANIZING COMMITTEE

STRUGGLE, CRITICISM, TRANSFORMATION

by: Susan Brown, Jim Hawley, Tom Hurwitz, Judy Leiss and Don Monkerud.

The vision of youth is of the new, the forces of change and possibility that battle constantly with the old and dying order of things. The youth movement in America is an expression of this contradiction between old and new. And we grow ever stronger and more vital. We have grown up in a unique time, and with a unique experience which allows us at once to see the hopeless decay and bankruptcy of this social order and, conversely, the tremendous potential for human good that can be released through its destruction.

We have grown up in the turning point of contradiction between the nations that are enslaved and pillaged and those forces which rule and grow richer. On one hand, we live in the comparatively fat oppressor nation. Yet the oppression of our own lives stems directly from the imperialism that creates the outward affluence of America. We die in America's war of domination. As rebellion grows amongst the sugjugated nations, as the crisis within this overextended system deepens, youth finds that it has little to gain materially or spiritually from capitalist America. Our jobs no longer provide us stability or satisfaction. Far from the Horatio Alger myth, most of us no longer see reality in the cozy suburban family life held out to us in TV commercials. We have decreasing openings for seniority in jobs. The \$1,000 per capita debt of working class America threatens to ensnare us.

The schools, supposedly the gateway to success, have become reservoirs for the unemployed. We are not interested in the lies they try to teach us nor the mirage of 'upward mobility.' Often, the overcrowding is so great that they cannot teach at all. Schools have become prisons with cops to guard them. In the streets as well, pigs patrol to keep youth in line. Authoritarian rule becomes more rigid and more obvious as youth rebellion against its oppression intensified.

Since almost a decade ago the culture of American youth has been one of rebellion. And it has chosen as its models the cultures of the Black and third world peoples close at hand. From rock and roll music to gang structure, tribal communes and finally to disciplined political organizations, the positive alternatives that youth has found have been antagonistic to the aims of this system. By social instinct the youth of white America have embraced the struggles of the most oppressed peoples.

As a conscious revolutionary movement has grown up among white youth, this instinctive cultural understanding has been made a more conscious practice. Though at times our struggle have been aimed at increasing the privilege of certain strata of youth (eg. student power), we have come to the knowledge that our interests are tied to those of the most oppressed. We see that we must understand the commonality of our oppression with that of the more oppressed.

The following principles are presented in our effort to analyze the modes of oppression of the people as a whole beyond that of youth. We can progress in our understanding of how most effectively to serve and learn from the liberation struggles of all the people and thus work for our collective emancipation.

PROPOSED PRINCIPLES OF UNITY

I- Imperialism- contemporary capitalism

We believe that the main contradiction in the world today is between imperialism (that is, contemporary state monopoly capitalism) and the oppressed nations of the world, including the third world nations within this country. The struggle

against imperialism is the main task of a revolutionary youth movement in the U.S. We support the National Liberation Front of the Vietnamese people and the Provisional Revolutionary Government of south Vietnam as the military and political organizations leading the world wide struggle against U.S. imperialism. We support the struggle for self-determination of third world peoples inside the U.S. and therefore we support the Black Panther Party, movements of black workers such as the League of Revolutionary Black Workers, the demands of third world students for open admissions and ethnic studies, the demands of the Black and Brown communities for community control. These struggles for self-determination are struggles against imperialism which also oppress white youth and working class people in general.

However, we recognize that there are privileges defined by the white skin which are shared, to one extent or another, by all white people. These privileges are at the same time both real, -that is, are 'crumbs from the table of the ruling class,' - and false, 'that is, create and reenforce the illusion of the superiority of the white race. The relatively privileged position accruing from the white skin is a privilege of the oppressed- that is, it is relative to the qualitatively greater oppression of other sectors of the working class. What this means in practice is not that one organizes white workers around 'giving up their white skin privilege,' but constantly puts forth that in order for class unity to be achieved and the barriers of privilege broken down the demands of Black and third world peoples must always be held primary. (For example, the demands of Black and third world peoples for open admissions or preferential hiring and advancement.) Some people call this division of the working class 'white supremacy.' We reject and fight against all forms of white skin privilege and struggle for the demands of Black and third world people for equality in self-determination, which is a repudiation of white skin privilege.

As revolutionaries in the oppressor nation, we constantly fight all forms of white supremacy and white chauvinism in the society at large and within our own ranks. An important way of doing this is by fighting for, learning from and recognizing the leadership of Black and third world people- the revolutionary national liberation movements of the oppressed nations. We recognize the immediate relevance of their struggle to ours and therefore support their socialist revolutions such as those of Cuba, China and Vietnam.

II- The Working Class

The working class is not just another 'constituency', but must be a major component of any successful revolutionary movement. Our activities and strategy must be oriented toward building a revolutionary working class movement which is capable of creating a socialist society. Imperialism has deeply affected the organization and consciousness of the white American working class--distorting and disfiguring them. Youth has been the first to recognize the growing crisis of imperialism. In creating a revolutionary movement working class youth must be the prime focus of our organizing efforts. In supporting progressive strikes and working class struggles we strive to push to the fore the questions of imperialism, and Black and third world liberation and to raise the level of political consciousness and activity.

III- Women's Liberation

A strong and independent women's liberation movement is an essential and necessary part of any revolutionary movement. The people cannot achieve complete freedom without achieving the complete freedom of women. The physical and spiritual oppression of women by men must be ended both within the movement and outside of it. All forms of male supremacy, that is the institutional structure and material conditions for the subjugation of women, and all forms of male

chauvinism, that is the attitudes, ideas and rationalizations effecting both men and women which force women to be subservient to men, must be fought against and defeated.

Monopoly capitalism, imperialism (as well as most historical social-economic systems) divide men from women and force them to become slave labor in the home and a cheap surplus labor force in the working class.

We will fight for the equality of women in job status, wages and education. We struggle against the subjugation of women in the family, and in existing marriage and divorce laws. We support the right of women to control over their bodies and freedom of women from their role as household drudges. We will fight for specific measures to ensure that women will assume equal leadership within the people's movement. The fight for the equality of all women must recognize the primacy of the struggle to end the oppression of Black and third world women under the triple yoke of capitalist-white-male subjugation.

IV- Support Armed Struggle

Recognizing that the U.S. ruling class ultimately protects its power by the gun and forcefully and violently puts down movements which challenge its hegemony and authority we affirm the right of all oppressed people to wage armed struggle for their liberation.

V- Socialism

Recognizing the essential social nature of production and life and the necessity of serving the needs of the majority of the people through the public and democratic ownership and control of the means of production, and all institutions of social existence, we declare ourselves a socialist movement.

VI- Fight Anti-Communism

Anti-communism is a ruling class ideology directed against both socialism and the organizational forms necessary to achieving it. It emasculates the people's struggles by creating false conceptions, fear and concerns which prevents them from taking concerted actions around their real needs. We uphold people's rights to form Marxist-Leninist, or other forms of collectives, based on democratic centralism.