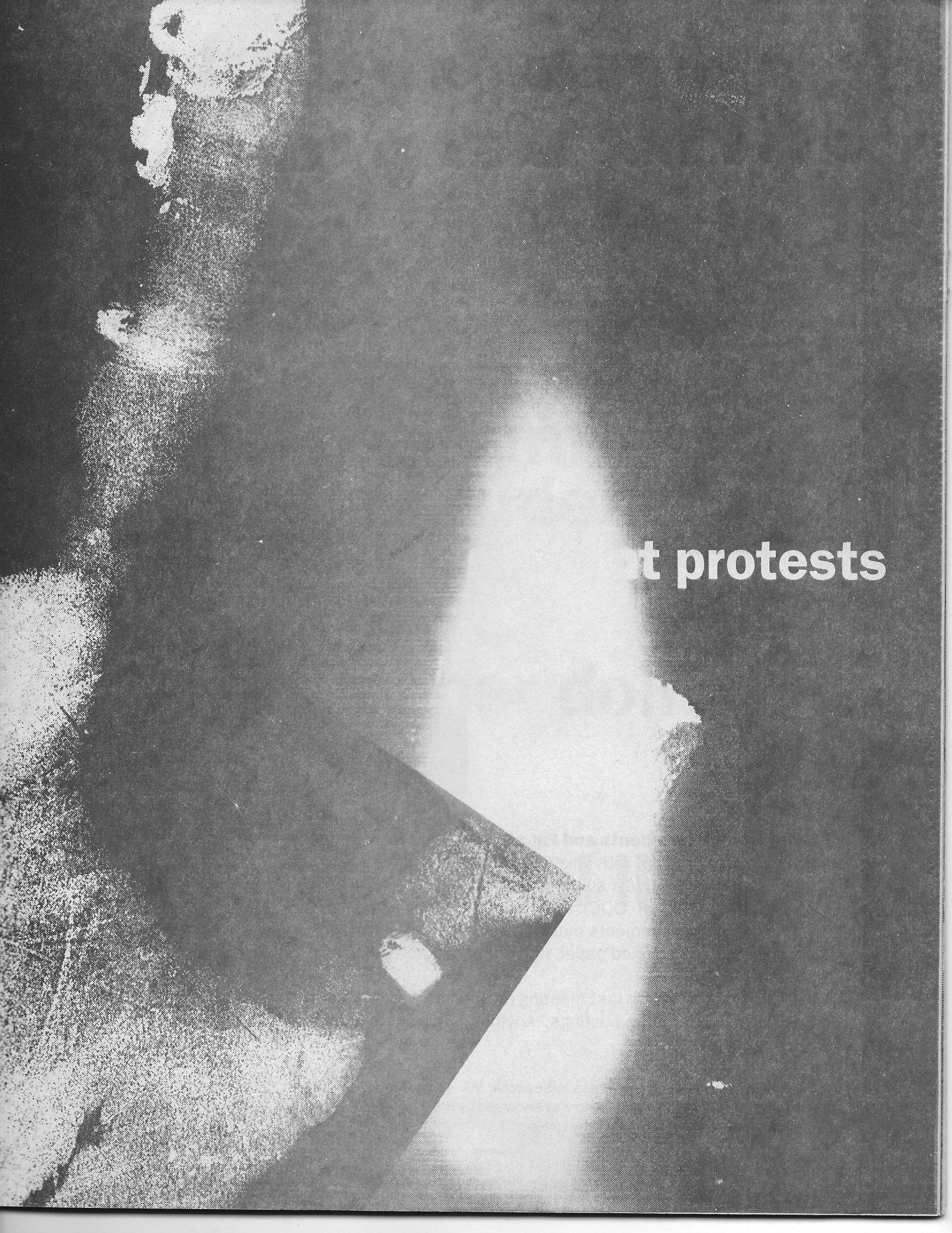


MixedMedia
5/8

**Ladies and gentlemen...
we have something special for you
tonight...**





at protests

...the ...

...the ...

...the ...

...the ...

**letter from the editors
fuzzy jihad
ben- cartoon student
protests since the sixties
list of recent protests
student activist art
brooklyn museum
controversy student
foamy
neobeat team
showcase paper doll
series
judge judy
adventures in real life
top ten list
brie**

Dear Readers, ***Letter from the editor***

We begin the year with an issue dedicated to student protests. The idea for this issue was conceived by one of our graphic designers, Igor. As you will see he has compiled an enormous amount of material pertaining to the subject. I hope you will take the time out of your busy day to read at least some of the work he has done. So much of it pertains to us as students and artists.

As art students we occasionally fancy ourselves to be more active and aware than students at other schools. However, many times, for many different reasons, we as RISD students let ourselves be overtaken by apathy and plain old laziness. Many feel that by simply "being an artist" we are fulfilling our duty to change the world. This, unfortunately, is by no means true. I'm not saying that a painting or a film or whatever you produce as an artist cannot change the world. What I am saying, is that producing art is not enough. We must take on a more active role in the world that surrounds us. Time is our number one enemy when it comes to taking on that role. Life at RISD means long hard hours of work with little time for anything else. However, if I were to use that excuse, I would not be editing Mixed Media.

At the end of last year, and to some extent today, find myself frustrated with the RISD student body. I along with the rest of the Mixed Media staff had worked extremely hard to produce what I felt were six good quality student newspapers. We produced articles on countless important issues to the students. Racism, sexual harassment, gun control and violence to name a few. However, the only articles that seemed to illicit any response involved girls and guys bickering about who's cute, who's not cute, and if its ok to say the name of who you think is cute in the paper. It was enough to make an editor sick. It's kinda funny and kinda sad that the only thing our student body can write to Mixed Media about is sex. But if that's the way you want is, then so be it. We will continue to write articles on the larger issues, and if any of you care to join us we'll be here. Box E-8 or 454-6682

Sincerely
Cory B. Mitchell
Co-Editor of Mixed Media

WARNING!
THE FOLLOWING SECTION IS A VERY
COMPLEX. SOME READERS
CHALLENGE. IT IS A CALL
RISD COMMUNITY. PROCEED
OF ENTHUSIASM. YOU H

WARNING!
THIS PERSON IS REALLY LONG AND
MAY NOT WITHSTAND THE
FORCE OF YOUR ARMS FOR THE ENTIRE
LENGTH OF THE MATCH. PROCEED
WITH CAUTION BUT FULLY
YOU HAVE BEEN WARNED.



student protests

a retrospective

Apathy is the disease of the 90's students. Since this generation got labelled as the infamous generation "X" the amount of worry free complacency crept into the lives of American students thus reinforcing the notion that created the label.

Students were, and still are, the driving forces of change in many countries, and in every country they have an enormous potential. These young, energetic hoards of intellectuals that have less to lose than their middle class parents are ready to express their anger and dissatisfaction through serious activism—protests, demonstrations, and even riots. Whether on a national level, or on an institutional level, student protests can be invaluable. As you will see in the following articles and a list of recent violent and nonviolent protests by students worldwide, the impact is enormous. If the connection between you and the topic of this issue is still somehow not evident, consider this. You are in an art school. Art has been one of the most influential weapons of protests. Ever since the world war 2, the May 1968 protests, and all the way to the

1996/7 student protests in Belgrade, Yugoslavia, banners, flyers, comics, graffiti, badges, etc. have become the major tools of expression. Creativity and persistence is the engine behind every successful demonstration.

Are you apathetic? Most of you think you're not. You just don't have enough time...

I researched this subject and found a great essay by Linda Churney, from a New Haven Teacher's Institute. I e-mailed the institute in an attempt to get her permission to reprint it. I got no answer so I went ahead and reprinted it anyway. I hope she won't get mad and sue the Mixed Media. After all, it's for a good cause, no? Her essay is actually a historical review of student protests from the sixties, and while it might be a bit too long for this magazine, it's nevertheless a very concise text on this huge and amazing subject. Give it a shot.

Igor Manasteriotti

Essay by Linda Churney

No one who teaches in a contemporary American public high school can be unaware of the apathy of the majority of students sitting before them. Almost nothing excites them and very little generates even mild interest. Feeling somewhat powerless in a totally unresponsive system, they shrug their shoulders over the prospect of having no heating fuel this winter or put down voting because "it never makes a difference, nothing ever gets better." Their attitude reflects a disillusionment with America that is widespread, growing and that is not restricted solely to students. In searching for historical topics and issues of interest to my students and an explanation for the great "turn-off" of the American people, I look to the events of the 1960s for some insight.

The early 1960s saw the United States in an Augustan mood. The post-war boom led to a general rise in prosperity as evidenced by the tremendous increase in home ownership and the acquisition of all sorts of electrical home conveniences. John Kenneth Galbraith and Walter Heller preached the New Economics to

the "Affluent Society," making Americans confident almost to a point of complacency about the perfectibility of American society. Politically, no greater symbol of the nation's imperial mood could be found than in the newly elected leader, John F. Kennedy. Young yet rational, stylish yet cautious, Kennedy behaved the way the leader of a great nation was expected to. His handling of the Cuban Missile Crisis was reassuring and inspiring—he showed that he was both anti-Communist and unafraid to call the Russians' bluff. It had been a long time since Americans hung pictures of their president over the mantel. If time has tarnished his image, Kennedy was almost a saint to the American people and, at least, extremely popular in the rest of the world's eyes.

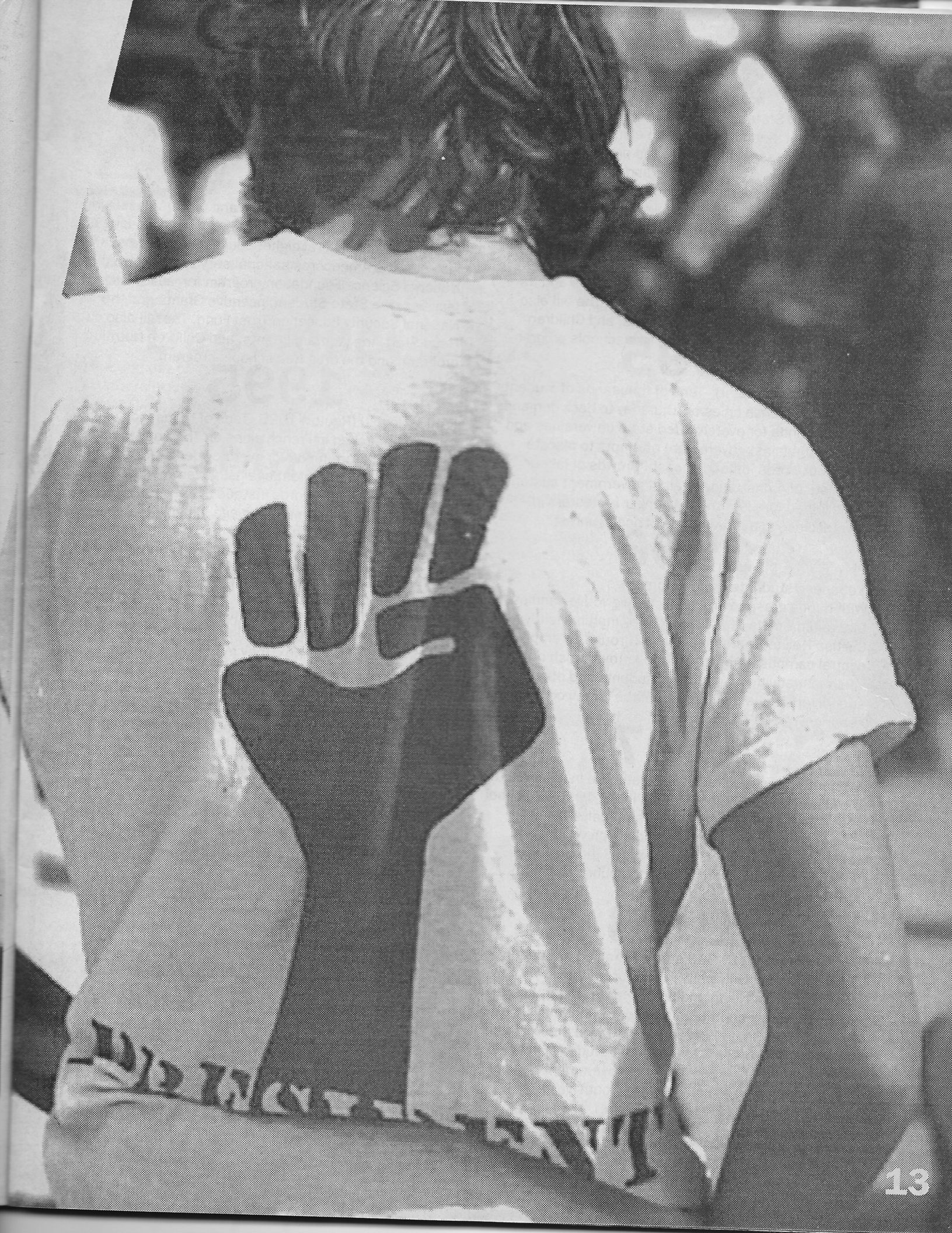
More than a symbol of the nation's optimistic mood, Kennedy epitomized an American ideology which began to emerge in the mid-50s, reached a climax in 1960, and continued until about 1965. It was a liberal ideology and it was built on six basic assumptions:

sts
ive

1. American capitalism works; it creates abundance; it has potential for solving social problems. 2. The key to this potential is growth, thus eliminating the predicted conflict over resources. 3. American society is getting more equal; class is being eliminated; workers are becoming members of the middle class. 4. Social problems can be solved with abundant capital and resources. 5. The most urgent threat to this system comes from communism, which must be contained. 6. Since democratic capitalism works here, it is the duty of the U.S. to bring it to the rest of the world.

Ironically,

the two basic assumptions of this liberal ideology were wrong: American capitalism did not solve all our problems at home; nor was communism our most urgent danger. This was to be realized soon enough, but not before tearing apart the very fabric of American society. The years of consensus (1955-1965), when there was virtually no difference between conservative and liberal thinking, presented 20th-century America with the most serious challenge to the authority of American institutions. The most conspicuous challenge came from two groups: upper-middle-class youth (especially college students) and the urban poor. The two groups did not always work together, but a set of very special circumstances led them along parallel paths that occasionally intersected. Dissatisfied with the world they inherited and following a pattern of dissent from their parents' generation, the youth of the 1960s formed a "counterculture" which rejected many of the fundamental values of American society. A much larger generation than previous ones (economics was not all that important after World War II), this generation grew up with every advantage their parents could afford to give them, including a college education. When in the mid-60s some six million students descended on the college campuses they found that the institution itself had changed and grown larger, more impersonal and bureaucratic. Because there were not enough dormitories on campus, there grew up little student communities near many of the large universities. It was in these student neighborhoods that the dichotomy between the way they had been brought up in suburbia and the realities of city life became painfully apparent. As some of the youth ghettos bordered on black ghettos, students realized that what they took for granted as "self-evident truths," rights such as liberty and equality, were blatantly denied some Americans.



1995

As the United States Congress works on deciding how much student financial aid will be eliminated next year, students across the country set up protests last Wednesday at over 100 colleges and universities. During the past several weeks, the House has been working on a bill to eliminate several higher education programs, including the Americorps national service program, the National Science Foundation program for academic facilities, the State Student Incentive Grants and the National Security Education Trust Fund. The bill also cuts Head Start, the Woman, Infants, and Children Nutrition program, and the drug free schools program.

1995

PARIS, Nov 30 (Reuter) - Tens of thousands of students marched in French cities on Thursday to back demands for more funds for overcrowded state universities and to protest against government attempts to placate them with words instead of cash. Crowds of labour unionists demonstrating against government austerity plans joined forces with the younger protesters in several cities in a growing tide of social unrest.

1996

-Lebanese students protest bombings
With hands grasped around flickering votive candles that rain droplets of white wax, they march silently from Curtiss Hall to Beardshear Hall. Through an empty central campus, littered with the leftover trash of Veishea festivities, Lebanese students and other supporters make their protest of the Israeli bombing of Lebanon.

1997

Student protest and radicalism returned in full force to the University of Guelph campus in the 1996-97 school year. The surge in student activism, fueled by successive tuition increases and a high youth unemployment rate, is in response to the provincial government's decision to abandon public universities to private interests.

1988

An estimated 10-15,000 students rallied on June 9, 1988 at Yonsei University in support of the reunification of North and South Korea. The student protests were a contributing factor to what may be a major shift in South Korean policy toward the North. In an attempt to forestall independent student efforts to meet with their counterparts, the government has put forth its own proposals aimed at "South-North reconciliation and cooperation."

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April 1998

Student groups at the University of Wisconsin-Madison are protesting an appearance by Reggie White at a sports fund-raiser this weekend because of remarks about gays and other minorities the Green Bay Packers star made to state lawmakers.

September 1998

JAKARTA Students, who spearheaded the movement to remove Soeharto from the presidency earlier this year, staged a vociferous demonstration at the House of Representatives (DPR) demanding President B.J. Habibie's resignation. About 1,000 members of Forum Kota—an association of students of 37 universities and colleges in the greater Jakarta area — broke down the House's front gate and forced their way in. They were halted by fully armed personnel in a standoff which started in the afternoon and was still continuing until midnight.

December 1998

On the first day of the Muslim holy month of Ramadan, thousands of high school and university students around Jordan have protested the U.S.-British military strikes in Iraq, while Jordan's opposition parties and professional unions have called for a boycott American and British goods.

May 1999

LCC students sent Ralph Klein 95 dozen eggs to protest tuition increases and education funding. A total of 1,140 eggs signed by students, faculty and community members expressing their thoughts and feelings about the drastic changes to education were sent to Edmonton by Loomis Courier with a letter outlining students main concerns, says Lana Walsh, SA president. The signing of eggs was prompted by Klein's comment late last year that students must not care about the changes to education because they are not protesting or throwing eggs. LCC is proving to Klein that education is important to them and that his comments will not be tolerated, says Walsh.

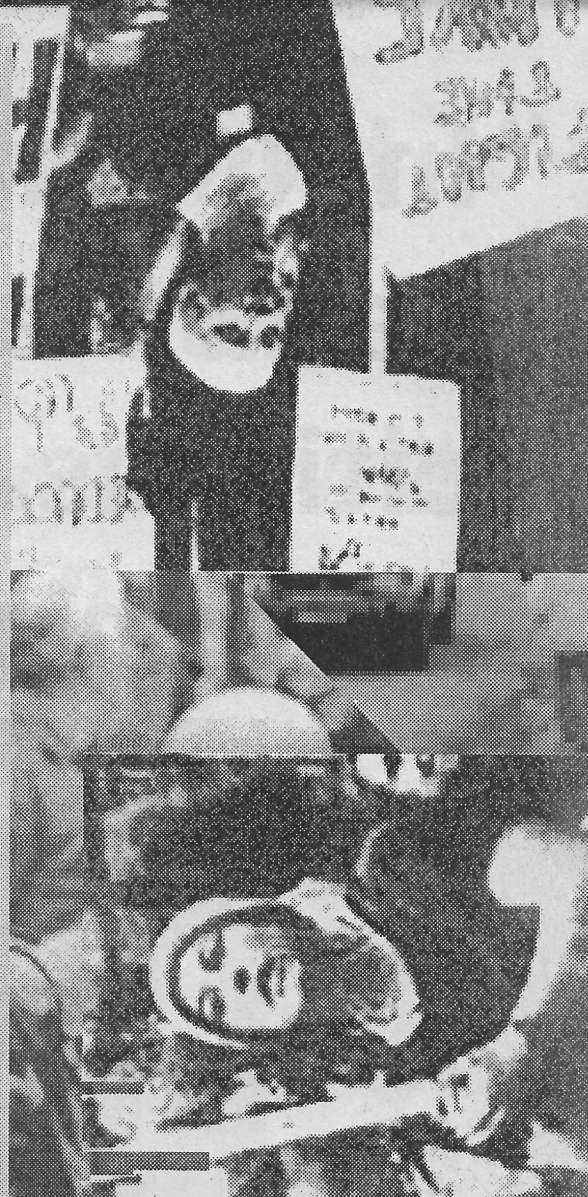
June 1999

RECENT PROTESTS

Light rain turned into a heavy thunderstorm as hundreds of students stood shoulder to shoulder, chanting phrases such as "no more hate crime" and "we won't tolerate racist hate" on the crosswalks of Patterson Avenue and Spring Street from noon to 2 p.m. Tuesday. The students had gathered in response to racist notes posted on the walls and computer screensavers of Miami University's Center for Black Culture and Learning two weeks ago. Protestors held signs and voiced concerns that the university has not effectively responded to the racist messages.

CHAPEL HILL, N.C. - Former North Carolina basketball coach Dean Smith plans to meet with a student group that opposes the school's \$7.1 million contract with Nike.

AMHERST, MASS. — Chanting "save our beer," dozens of students at the University of Massachusetts-Amherst protested last week against a proposal for a partial ban on drinking at the state's 29 public college and university campuses. ■

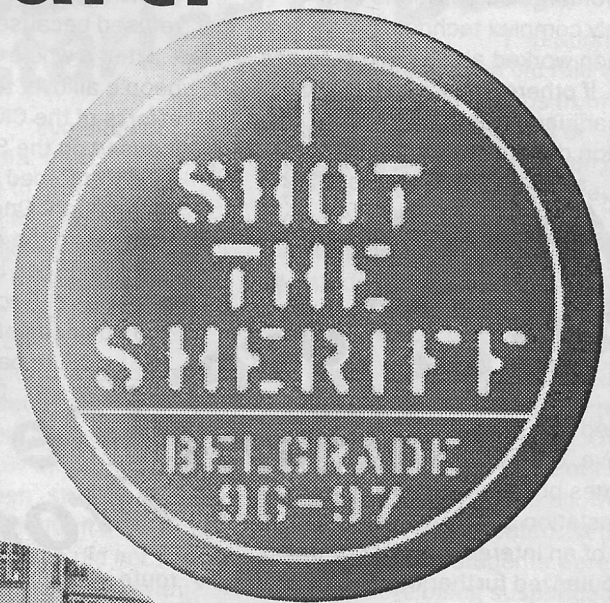
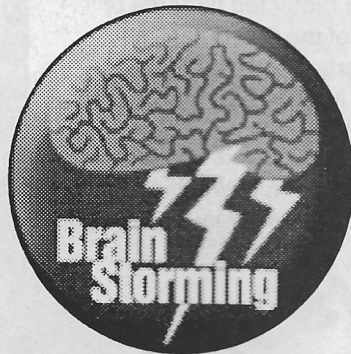


“In November 1989, when hand drawn posters expressing citizens were hanging on recognized what power is



“thank you slobodan...”
postcard;
design by igor manasteriotti

thousands of printed and
expressing the real will of the
the walls of our towns, we
hidden in their art.” Vaclav Havel



BELGRADE students made an amazing number of protest art during their months long demonstrations against Milosevic's regime. These are the examples of badges.

badges by goran patlejh

Visible signs of their opposition to traditional society were hard to ignore. Highly distinctive dress marked the first obvious difference in the young's appearance: blue jeans (not the designer type of today; rather the faded, sometimes dirty, patched and bell-bottomed type) brightly-colored and often embroidered shirts, love beads, head bands, arm bands, fringed vests, American Indian designs on leather clothing, hand-made sandals were some of the characteristics of the new generation's style. Hair worn long on men and natural on women (straight, curly or frizzy, but never rolled in curlers and definitely not bouffant:). If other people lived separately, the new generation lived in communes. If others worked for large corporations with massively complex technology, the new generation worked alone making things by hand. If others drank alcohol and made marijuana illegal, the new generation denounced alcohol and smoked pot (or "tripped" on LSD—Acid). The culture even

developed a distinctive, colorful and sometimes obscene vocabulary (the translation of which could make for part of an interesting lesson) which was popularized further through the culture's own underground press (an idea here would be to compare articles from Village Voice with some from the Advocate).

A final characteristic of the counter-culture was its music. The evolution of the culture can be seen in the changes which occurred in its music. In the beginning of the 60s Bob Dylan, Joan Baez and Phil Ochs told of changing times in their folk songs. About mid-60s rock dominated the scene with bands such as Jefferson Airplane and the Grateful Dead leading the way. Stevie Wonder, the Temptations, and Diana Ross were some of the big "Soul" sounds of the sixties.

Almost every college student of the 1960s was affected by the youth culture in some way. Although the majority of students did not share every aspect of the culture completely, most students participated in it to some degree. A university campus is an especially favorable place for a youth

movement or culture to develop, given the relative freedom of the students in terms of time they have to give to a cause. The fact that, due to the physical situation of the university, large numbers of students can be mobilized to protest, meant that with organization and issues, a whole army-in-waiting committed itself, at first, to correcting the ills of American society, and, later, to overtaking American society.

It was over the issue of race that student protest began in 1960. Although racism was not new to American society in the 60s, students became less tolerant of it and the institutions which seemed to perpetuate it. The Greensboro sit-in by four college students (who asked for a cup of coffee at the local Woolworth's and were refused because they were black) started a whole wave of sit-ins by young people all over the country. Most of the efforts of the Civil Rights Movement focused on the South and the problem of legally enforced or protected patterns of segregation. One of the first organized activities in the early 60s was the Freedom Rides in May, 1961. The Congress of Racial Equality (CORE) sent two busloads of young blacks and older white pacifists from Washington, D.C. to Jackson, Mississippi.

Along the

route one bus was burned to the ground, and at the end twenty-seven Freedom Riders were arrested and sentenced to sixty days on the state prison farm. The one successful result of the rides was that bus and train stations were ordered desegregated by the Interstate Commerce Commission.

The March on Washington in 1963 marked the culmination of non-violent protest. It was the time of Martin Luther King, Jr. and of his dream. The march resulted in the administration's (Kennedy's) working more closely with the movement and added pressure for passage of the Civil Rights Act (1964) and the Voting Rights Act (1965). But, as many people came to realize, laws did not change people's attitudes.

Between 1963 and 1965 the Civil Rights Movement came to mean something different for the northern blacks whose problems were social and economic (rather than legal, as in the

South). It was in this period that a war on poverty was declared by the Johnson administration and millions of federal dollars were pumped into American cities in the hope that the problems of poverty could be eradicated. One of the efforts in this period, the Mississippi Summer Project (a voter registration drive) provided important lessons for the eight hundred or so college students who volunteered to go south and work on the project. Not only did they see first-hand that blacks were being denied the right to vote, they learned the techniques and acquired the habit of protest.

After 1965 the emphasis of the civil rights movement shifted again to the theme of self-respect and pride in Black Cultural heritage. From non-violence to integration to separatism to



black power, these changing strategies became well-known to the American people in the 1960s, thanks largely to television. The Black Panther

party, which came into

existence in 1965 and which was led by Huey Newton and Bobby Seale, signalled the end of unity and of the civil rights movement as leaders of various groups could no longer agree on issues and tactics. The final blow to the movement came in April, 1968 with the assassination of Martin Luther King, Jr.

"It was over the issue of race that student protest began in

Just as race was not a phenomenon new to American society in the 1960s, neither was war. In fact, many Americans saw the two issues, the war and the cities, as connected in that they both involved a deprivation of rights, dignity and autonomy which go back well over one hundred years in American history. It was no coincidence that the height of the counter-culture occurred roughly at the same time as the buildup of the Vietnam War, between 1965 and 1968, and the climax of the racial confrontation, from Selma to the assassination of Martin Luther King, Jr.

In the specific case of opposition to the Vietnam War, what started out as a tiny traditional peace movement broke out of its shell, reaching a far wider

segment of the population by 1965 and becoming a radical peace movement on college campuses. Within three years polls would show that more than half the population was opposed to the war. The radicalization of the peace movement began with the formation of Students for a Democratic Society (SDS). A student wing of the New Left (which grew out of a tiny New York Old Left), SDS issued a sixty-four page statement in 1962, mostly written by Tom Hayden, which became the manifesto of the New Left. The Port Huron statement expressed skepticism about the "troubling events" of racism, the Cold War and the apathy of the nation. It called on students to work for a society based on "participatory democracy."

The

new fashions were started at Berkeley, and, thanks to television, were imitated by other graduate schools across the nation, who were then imitated by junior colleges and then by high schools.

When some of the students who volunteered for the Mississippi Voter Program arrived back on campus in the fall of 1964 and picketed the Oakland Tribune for racially discriminatory practices, an executive from the newspaper questioned the practice of organizing political rallies on university property. The administration

New issues, new tactics, new moods and new fashions were started at Berkeley.

responded by enforcing an old rule which prohibited political groups from soliciting money, recruiting or advertising themselves. When campus activists openly defied the rule, eight students were suspended. The following day, campus police arrested a non-student activist for trespassing. When they tried to take him away in the police car, a crowd surrounded the car and began a thirty-two-hour sit-in. After the university promised not to press charges, the crowd broke up. Over the next two months, the issue of how much political activity was to be allowed on campus was hotly debated. At the end of November two students were told that they were being suspended for their activities earlier in the fall.

On December 2, six thousand students supported the Free Speech Movement's (FSM) two-day sit-in to defend their right to organize on campus. The sit-in ended when the Governor called in police. More than eight hundred arrests were made and there were many charges of police brutality. Thousands of students responded by joining the FSM and supporting its goals.

Several elements found in the Berkeley invention were to be seen in later episodes of campus unrest. Some of these elements were:

1. The protest was initiated

continued on the next page

19



As much as Berkeley was the perfect microcosm of liberal America, so, too, the rebellion that started there in the fall of 1964 became the younger generation's model for protest throughout the rest of the decade. New issues, new tactics, new moods and

by a small group of student activists (the leaders). 2. The issue was a desegregation and a university issue. 3. The activists had some of the experience and knowledge that some had learned in the civil rights movement at other universities. 4. Police action produced a negative reaction from other students and faculty. 5. Leaders were elected to themselves temporarily in a committee, the decision being reached by group consensus. The plan was made for university reform, few changes



sts (the most radical of which were
al issue, involving both civil liberties
vists introduced new tactics which
s movement and which disrupted the
ed a strong reaction on the part of
rals and moderates aligned
on organization with many decisions
s. 6. Although broad demands were
anges resulted from all this effort.

1969 was by far

the most devastating year of the decade for Americans. The Tet offensive by the North Vietnamese and Vietcong, Johnson's announcement not to run for a second term, the assassination of Martin Luther King, Jr., the riots that followed, the Columbia revolt, Robert Kennedy's assassination, the violent demonstrations and brutal police reactions at the Democratic National Convention in Chicago and Richard Nixon's election to the Presidency were just some of the events that were to have terrible repercussions in the years to come.

Columbia University experienced a whole series of demonstrations, sit-ins and disruptions that, in some ways, resembled the Berkeley scenario four years earlier: occupation of buildings, confusion of faculty, students and administration, police intervention, student injuries, indignation of the moderate students and faculty, a major strike and endless consideration of reforms, disciplinary actions, etc. The spring of 1968 was an especially busy one for SDS at Columbia and for its leader, Mark Rudd. A plan to build a gymnasium in a park between the campus on Morningside Heights and Harlem, and Columbia's affiliation with the Institute for Defense Analyses (IDA), a consortium of twelve universities doing research for the Pentagon, were the issues being protested—again the dual issue of civil liberties and university issues. Different from Berkeley, protest at Columbia was vastly more violent and destructive, with property, papers and records destroyed to the tune of thousands of dollars. Police reaction to protesting students was often brutal and actually heightened tensions. In the end, very few reforms were actually made.

continued on page 24



View of "Sensation"
by Mark Hoffmann

View of "Sensation"

Let me start off by saying that I in no way consider myself on top of current issues as was the case when I recently got handed an article out of the Providence Journal about "Sensation" an Art Exhibit in Brooklyn. By the time this paper is in your hand the issue will probably be yesterdays news. But I thought I might take a moment to analyze the situation both for the issue of the specific exhibition and as well how it relates to protests and activism.

For those of you completely out of the loop who haven't a clue what I am talking about let me give a brief description. At the Brooklyn Museum of Art "Sensation" recently opened up and has become extremely controversial. The artwork being shown ranges from a "Last Supper" painting where Jesus was replaced by a topless woman to calves that have be cut in half and suspended in tanks of Formaldehyde, but the true controversy is over a particular painting. Chris Ofili's painting "Holy Virgin Mary" depicts the Virgin Mary and is made out of pornography collage and elephant dung. This Exhibit actually showed in England, where it stirred up controversy, and is now making it's American Debut. Mayor of New York, Rudolph Giuliani, stated that if the show was opened that he would \$7 million dollars in government funding that is given to the museum, nearly a third of it's annual income, and has threatened to cancel the Museum's lease. Giuliani, a Roman Catholic, has said that he would not allow public money to be used to "attack and bash the catholic religion." Even the white house stepped into the ring. Hillary Clinton has stated that she doesn't think any money should be withheld. She has also stated that she, personally, would not go see the show. Since I read the article the show has in fact opened to interested patrons of the museum as well as crowds of protesters. The Brooklyn Museum of Art has also filed suit against Mayor Giuliani's block on city funding.

Now that I have given you the details I would like to take it apart and look at the various aspects from my own point of view. I see there being four major issues involved; is this an attack at Catholicism and if so should the show be stopped, is this artwork or simply a shock response exhibit, does the government have the right to block funding or is this a freedom of speech issue, and finally what part do we as students play in this. I am sure there are other issues that relate to this topic that I could discuss, but for the time being I would like to focus on these four.

Let me start with the first topic at hand, Catholicism. There is no denying the fact that the artwork in this show depicts religious material in a manner that can be interpreted as being mocking or threatening to Catholicism. Chris Olifi, the artist of the Virgin Mary painting in question has stated that it can be interpreted a variety of ways and that he does not see it the same way the church does. Whether one sees it in a negative or positive light the question arises of whether the show should be stopped. Obviously people are going to go see the show, some will be offended and others won't and with the knowledge that there is a difference of opinion I feel that the show must remain open. Simply for the reason that everyone is entitled to form their own views on the artwork. And by closing the show you are taking away everyone's right to think and make decisions for

Brooklyn museum controversy

themselves. I'll admit that I'm not a religious person by any means. I am slightly offended by the work but I still should have the right to go see it for myself and form my own opinion instead of being handed someone else's. You have consider, as well, that everyday other non-traditional religions get tossed around. Knowing that you have to question if this show would have been stopped had it been a another religion being depicted. Would Giuliani even put up a fight if it wasn't Catholicism?

Now for first part of the article I have been using the word "artwork" but is that the right term? Is this artwork? This is a tough one to answer. Again it is an opinion thing. What I like and consider good art is completely different from many of my friends. At the same time I would probably say this is art, not good art, but that is my opinion. Looking back at history we know that many famous painters have had their work questioned this very same way. And many of the pieces are cherished today. Now don't get me wrong and think that this work will become loved by the art world in the future. I doubt it will, but one has to realize that soon this will fade into history and there will be far more shocking pieces that will face these questions. The only answer I can give to the question of is the "Holy Virgin Mary" painting

"The government can't take that away from us."

art? Is that you have to decide that for yourself.

Okay, now onto the funding and the freedom of speech.

Knowing that the show opened, does the government have the right to stop funding? If Giuliani blocks funding to the Brooklyn Museum of Art opponents claim that he will be violating the First Amendment. By blocking the funding Giuliani is setting forth a precedent that says that the government has the right to control what you say. Under the First Amendment we have the right to say whatever we want even if it is deemed offensive. The government can't take that away from us. However, Giuliani is trying to do just that. I strongly believe that Giuliani has the right to state his opinion of the work being exhibited to the world, but what he is threatening to do about it is a whole other issue. Losing the funding won't stop the museum but will definitely put a dent in it's financial standing. Would we as citizens like it if the government took away our social security or subtracted more taxes from our paychecks if we said something that offended them? No matter your opinion on the contents of the exhibition I feel that it should be obvious to everyone that blocking the funding is a clear violation of the First Amendment.

Finally we have to look at how we as art students should look at this situation. As artists we are in the thick of this one. Every piece of art we make is open to viewer interpretation and someday we might be facing this kind of confrontation ourselves. So what do we do? The first thing is to get active as a student in issues that concern your art. Stand up for things that you believe in. If you feel strongly that a show should stay open protest or create "guerilla art." I would also like to suggest that everyone at RISD should try to attend a lecture that is schedule for this fall, in which the head of the NEA (National Endowment for the Arts) will be speaking. Everyday the government is cutting more and more funding for the arts and we as students just sit in our little bubbles doing nothing about it. That funding is a precious thing in the art world and unless we as a community of artists begin to speak up for ourselves we might lose every last drop in the bucket.

I think that I cleared up this issue a little bit more for myself, but I wouldn't say that my opinions are finalized. I know that there are people out there who strongly disagree with some of what I said and I urge them to write into Mixed Media and give your own point of view. As I have stated plenty of times in this article everyone is entitled to their own interpretation and opinion. ■

By 1970 more than three quarters of American college students thought that basic changes in the system were necessary and that confrontations ranging from non-violent demonstrations to violent acts were necessary to achieve those changes. The polarization from one end of the spectrum to the other was evident in the division of SDS into three factions: Revolutionary Youth Movement (RYM), the Progressive Labor Party (PLP), and the Weathermen (advocating the most violent tactics).

Although the SDS chapter at Kent State had not been active for a year, when President Nixon announced on April 30, 1970, that U.S. troops were being ordered into Cambodia, former members of SDS actively participated in a series of protests that led to the killing of four students by the Ohio National Guard. The initial rally in a series of four days of rallies and demonstrations was a small and peaceful one. It was co-sponsored by a group calling themselves World Historians Opposed to Racism and Exploitation (WHORE) and a more radical group known as the New University Conference. That night, however, a group of rowdy students broke windows in downtown Kent. Tear gas was used to force the students back on campus and there were fifteen arrests.

“we will take all necessary action to maintain order”



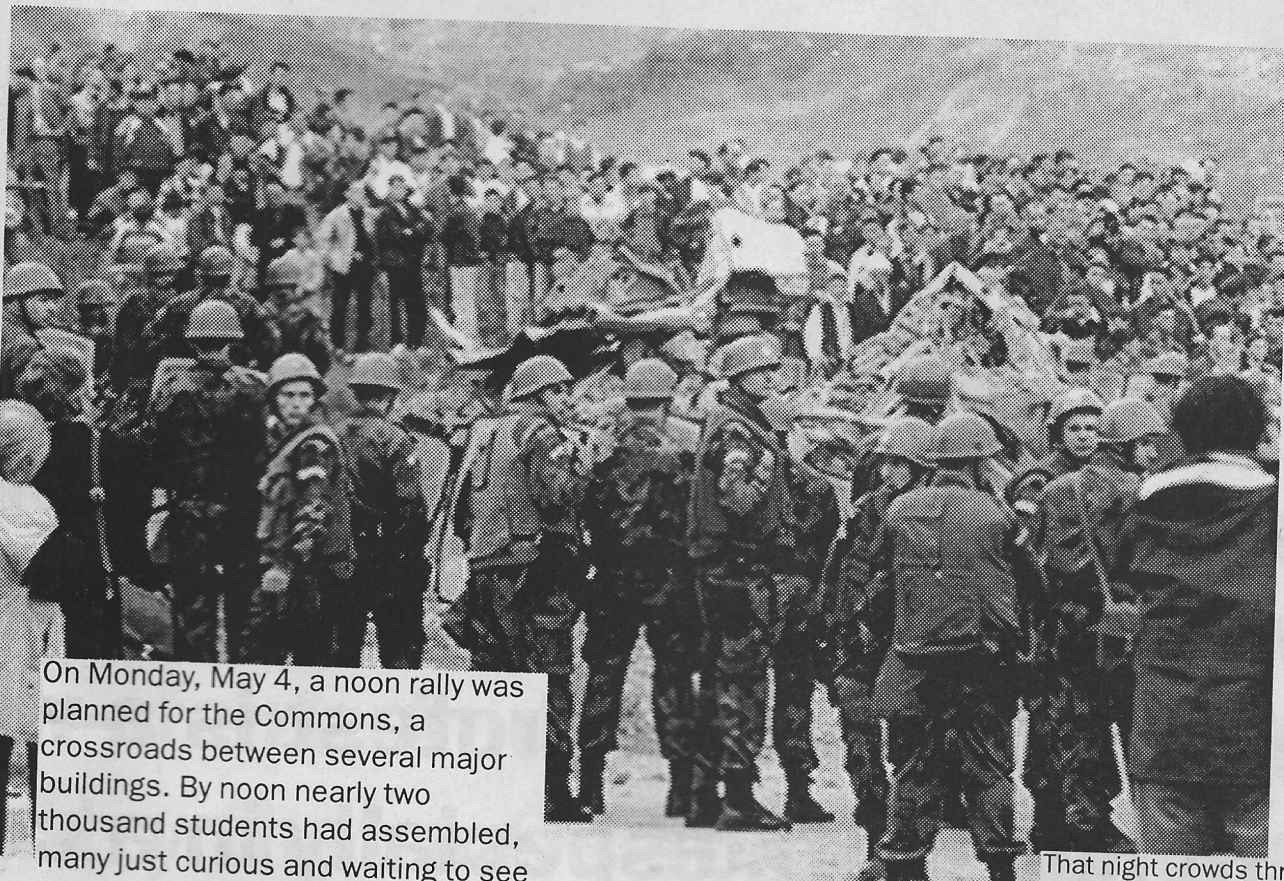
Historians Opposed to Racism and Exploitation (WHORE) and a more radical group known as the New University Conference. That night, however, a group of rowdy students broke windows in downtown Kent.

After a series of meetings between administrators, city police, county police, student groups, city officials and the Highway Patrol, university officials decided to call the National Guard. That night students burned down the ROTC building, bringing the National Guard to the campus. Antagonism between students and Guardsmen and other law enforcement officials grew during the next two days.

The next day, Sunday, May 3, Governor Rhodes held a news conference and declared a state of emergency. He stated that “we will take all necessary action to maintain order”. That night as crowds gathered on the Commons, a curfew was imposed, the Ohio Riot Act was read to the students, ordering them to disperse within five minutes. Students became hostile, cursing and throwing rocks at the Guardsmen and police. Again tear gas was used in a number of instances and about fifty more arrests were made.

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On Monday, May 4, a noon rally was planned for the Commons, a crossroads between several major buildings. By noon nearly two thousand students had assembled, many just curious and waiting to see what was going to happen. The Guardsmen were ordered to march from the Commons to the football field in an effort to clear the area. Antagonism heightened with rock throwing and an exchange of tear gas canisters between the students and Guardsmen—almost like a game. The confrontation worsened as the Guard approached an area known as Blanket Hill. At about 12:30 p.m., twenty-five Guardsmen fired sixty-one shots within thirteen seconds, killing four students and wounding nine.

The news from Kent State, when added to the announced expansion of the Vietnam War, brought on a nationwide student strike with over seven hundred colleges participating. Americans everywhere discussed student actions and the guardsmen reactions. A polarization developed between those supporting the students' rights to protest and those

defending the Guardsmen's orders to maintain law and order. Public pressure increasingly demanded that the Nixon administration stop the war as had been promised.

A less well-known-about protest, but an equally tragic confrontation occurred on the campus of Jackson State (Mississippi) on May 13-14, 1970. A well-travelled street bisects the campus and was the area where trouble began on May 13. Rock-throwing incidents brought the city police to the campus and prompted the mayor to call the National Guard and the Mississippi Highway Patrol. An attempt made to burn down the ROTC building was quickly halted by campus security police. Several other incidents that night led to increased tension.

When the president of the college met with students the following day, students were unable to explain the disturbances; there were no serious grievances against the college. The president then warned students that the National Guard had been activated and would be on call twenty minutes from the campus.

That night crowds threw rocks at passing white motorists, a dump truck was burned and when the fire truck responded, students threw more rocks and bricks. The Guard and the Highway Patrol were called in when large crowds would not disperse. Just as the Guardsmen reached one of the dormitories and as the crowd seemed to be moving in on them, jeering, chanting and screaming obscenities, someone threw a bottle which smashed at the feet of several Guardsmen. In the next twenty-eight seconds a whole barrage of shots was fired, killing two students and wounding twelve. All those shot were black. All law enforcement officials were white. The tragedy at Jackson State pointed up a problem that the whole United States has of race relations. It also pointed up the escalation of student activism to the point of lawless violence. ■

gather around...



**Well, there you go... We're not as
get your bones broken, or even sl
successful peaceful protest is a v
ever to pull it off, especially in a c
to media. Since you cannot fight
There is nothing that scares a bu
negative press. So without bustin
things artists can do to express t
got some ideas from this article,
with your friends in the hallways,
where your anger is going to stay**

**ing you to clash with the police,
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anyone's face, there are many
eir dissatisfaction. We hope you
d realized that when you bicker
artments or dorm rooms that's
ow go and change the world...**

Igor Manasteriotti wishes to thank following people for their contribution to this issue: Linda Churney for the essay, Jan Sibik for the wonderful photo on page 10-11, Mark Hoffman for the article on Virgin Mary, Meredith Brandt for the great cover photo, Matthew Monk for design advising, Protest 96/7 website for their protest art (*one day it will happen-K.T.F.*), Thames and Hudson- publishers of the "art as activist book"
This issue is dedicated to all the students that have the guts and brains to stand up for their beliefs.

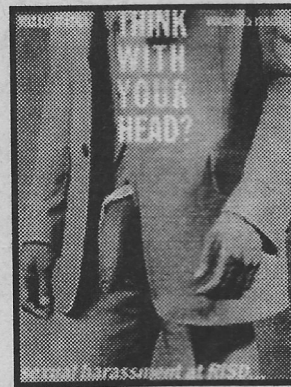
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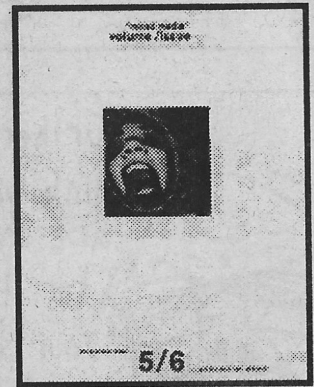
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