Ribicoff—social legislation

Sen. Abraham Ribicoff is the only active U.S. public official who has been a presidential cabinet member, a governor, a municipal judge and a legislative representative to a state government, and in the U.S. House of Representatives and the U.S. Senate.

One more truly outstanding achievement will be added to his list at 10:30 a.m. Monday at the University Coliseum. He will address NU faculty and students in an All-University convocation.

All University classes and laboratories will be dismissed for the Ribicoff convocation.

Recently Ribicoff has actively favored ending public school segregation in both the north and the south.

Ribicoff was secretary of the Health, Education, and Welfare department in President John F. Kennedy's cabinet. In 1962 he was elected to the Senate from Connecticut and was re-elected in 1968.

Ribicoff is a member of the Senate Finance Committee, the Joint Economic Committee, and the Government Operations Committee, where he chairs the subcommittee on Executive Reorganization.

His investigations into automobile safety sparked the drive to enact new traffic safety legislation in 1967. His subcommittee has since undertaken an extensive inquiry into the crisis in American cities.

Long concerned with the growing dangers of environmental pollution, Ribicoff's investigations into the field of pesticides brought new research and safeguards. The first legislation introduced by Ribicoff in the Senate was the Clean Air Act, which was passed in 1963.

An architect of Medicare, Ribicoff has played major roles in other federal social legislation concerning welfare, education and environmental controls.

Ribicoff was appointed municipal judge in Hartford, a position he held until 1948 when he was elected to the U.S. House of Representatives. In 1954, after two terms as a Congressman, he ran for Governor of Connecticut and won.

Herbert Hill—union worker discrimination must end

He's concerned about sewing machines. He's concerned about construction workers and plumbers. He is Herbert Hill, National Labor Director of the NAACP.

Hill, who will be on campus for the World In Revolution Conference, has written several articles on labor malpractices in the U.S. explaining his views.

In the July 3, 1967 issue of "The Nation" he objects to the removal of sewing machines from the Neighborhood Youth Corps (NYC) Job Training Centers in New York City. The apparel industry unions, International Ladies' Garment Workers' Union (ILGWU) and Amalgamated Clothing Workers of America (ACWA) insisted that there be no government sponsored job training for workers in the clothing industry. This means that Negroes and Puerto Ricans have no chance to get garment manufacturing experience if the unions don't allow sewing machines in the NYC centers. Hill says the garment manufacturing industry is being hypocritical — they admit the industry lacks experienced workers, but the unions do not allow NYC participants to get experience.

"In the past, the liberal and progressive ILGWU and ACWA were important vehicles for improving the economic status and social condition of immigrant workers. Tragically enough, these same unions now use their extensive powers to prevent the further entry of Negro and Puerto Rican workers into the labor market, or to lock these groups permanently in unrewarding menial and unskilled jobs," Hill said.

Hill is also concerned about the continuing discrimination in the construction unions. In the March 15, 1968, issue of "Commonweal" he talks about a NAACP demonstration in 1963 against New Jersey construction locals. But, "Five years after the initial demonstrations, three years after filing complaints with the Division on Civil Rights, and a year after a stipulation that the locals would admit Negroes, not a single Negro has been admitted into any of the five locals. Nor is there a single Negro employed within this union's jurisdiction in the extensive public and private construction in northern New Jersey," the labor director said.

Hill has found the same situation in the plumbing and skilled trades unions.

"Public officials should be reminded that those who fail to enforce the laws that protect the rights of Negro citizens are as guilty of breaking 'law and order' as those who will be throwing Molotov cocktails in the ghetto streets," he explained.

Hill is also a lecturer at the National Defense Education Act Institutes to train high school and college teachers in the teaching of Negro history and literature. He has authored "Employment, Race and Poverty" (with Arthur M. Ross); "No Harvest for the Reaper: The Story of the Migratory Agricultural Worker," and others. He is a graduate of New York University and studied at the New School for Social Research.

Robert Theobald—prophet of the era of cybernation

Robert Theobald, prophet-economist, believes that we are in the middle of a great transition from the industrial era to the era of information-communication - cybernation. As the world's various cultures become saturated by the technological product, societies will shift their values.

Unlike change processes of the past, this change to an essentially different world will be based on new learning methods, new systems for creating knowledge, and improved information distribution, Theobald says.

Theobald has written several books about change in general, concentrating mainly on possible new conditions in North America, which he believes will lead the way to the coming cybernetic era.

In his most recent book, **Teg's 1994**, Theobald envisions a completely decentralized world society. In place of today's large cities, which most observers have assumed will continue to grow, smaller communities of 5,000-50,000 people would appear during the 70's. While maintaining their own community "myth" or culture, these groups would still inter-relate through extensive world communication systems.

Accompanying these structural and environmental changes would be a total reshaping of economic and social institutions. National cultures and social systems would disintegrate, ending ethnic, national and cultural conflict.

Production and consumption patterns would vary according to the community and region. As people learned to limit their possessions to what they really need, goods ("sociofacts" and "ecofacts") would tend to be evenly distributed to abundance and non-abundance regions according to real need and local custom, not competition or individual effort. Abundance regions, considered responsible for the lingering existence of scarcity-regions, would thus be committed to world solidarity.

This idea replaces Theobald's original thinking about current economic trends and problems, for which he first suggested a guaranteed income.

This type of turnabout in thinking is typical of Theobald, as he is continuously changing and altering his ideas and methods in several areas of interest. In the preface to **Teg's 1994**, for example, he advises that the ideas contained are subject to change, and, despite appearances, do not represent a Utopian description.

Theobald speaks 7:30 p.m. Monday in the Nebraska Union Ballroom.

—by Joe Scarpello

Adam Yarmolinsky—breaking poverty's cycle

Americans depend on the city as the ultimate source of services that invade our houses and the direct source of the most valuable and most complex services that we need.

This is how Adam Yarmolinsky, a Harvard Law Professor and member of Harvard's Institute of Politics of the John F. Kennedy School of Government, describes the role of the city today.

As Deptuy Director of the President's Task Forces on the War Against Poverty in 1964, Yarmolinsky helped draw up legislation for the War on Poverty. During the Kennedy Administration he also served as special assistant to Secretary of Defense Robert S. McNamara.

As head of the Twenty-First Century Foundation, Yarmolinsky is conducting a study on the military's economic, political and technological impact on society.

He contends that since the cores of our largest cities are inhabited by people too poor to obtain the range and complexity of services that the cities affords, improving the quality of services for the poor may be one way of breaking the cycle of poverty.

Yarmolinsky feels that if the poor were to contribute to society through volunteer service, they would find their way out of poverty.

"Asking a poor man to work for no pay may seem a cruel paradox but if the alternative is no work for no pay and if the volunteer job may lead to a paid job, the suggestion is not unreasonable," Yarmolinsky said.

The future service role is at best an expression of mutuality, he said, of mutual recognition of human capacities and needs. As urban society makes possible greater mutuality of service among its citizens, it enables them to fulfill their possibilities as men.