

Saul Alinsky—action makes movements happen

"Civil Rights is a movement, and a movement without organization is nothing more than a bowel movement."

The above quote by Saul Alinsky, which appeared in *Time* magazine, aptly characterizes the bluntness of the self-termed professional radical. Alinsky's speciality is to organize people into political pressure groups so they can help themselves.

Alinsky will be speaking at the Nebraska Union Ballroom, 10:30 a.m. Tuesday, March 17.

Alinsky has the distinction of being a radical for nearly 40 years. He participated in the radical movements of the 1930's

and studied the organization of Al Capone's gang as a graduate student.

But Alinsky is very different than the leaders of the current radical movement such as Abbie Hoffman or Jerry Rubin. Alinsky's only ideology is change and action. Instead of merely talking about change and revolution, he gets things done and makes things happen.

Alinsky has been in the forefront of the activist movement throughout the past decade. In the early 1960's he organized a black ghetto, the Woodlawn section of Chicago, into a successful political pressure group. The Chicago Woodlawn Organization was

followed by similar Alinsky-started organizations in other major American cities.

In 1968 the Industrial Areas Foundation, of which Alinsky is director, set up an institute to train potential organizers all over the country — including trainees such as Cesar Chavez, organizer of California grape pickers.

Last year, before ecology became a nationally prominent issue, Alinsky was organizing an anti-pollution movement in Chicago.

Recently, the professional radical has been organizing stock owners into groups which will exert pressure on the of-

ficers of corporations to become more socially concerned. Alinsky is also working with student teachers in an effort to improve American education.

Other Alinsky quotes that appeared in *Time* include:

—Alinsky on ideology: "When you have one, you suffer from the delusion that you know all the answers. I certainly don't."

—Alinsky on businessmen: "I can approach a capitalist on Friday and ask him to make a revolution on Saturday so that he will make a profit on Sunday even though he will be guillotined on Monday."



Muhammad Kenyatta—fight for the young

Combine the characteristics of a student of African history, a poet and an activist for black freedom and you have the dynamic personality of Muhammad Kenyatta.

In recent years Kenyatta has been actively associated with Afro-American nationalism. During the 1969 National Student Association Convention in El Paso, Texas, Kenyatta received national attention when he and other Black Manifesto advocates seized control of the conference and

demanding reparations from N.S.A. for black and Spanish-speaking students.

In an unpublished essay, "A Developing Methodology for Social Change," Kenyatta tries to convey a mood of urgency concerning the sociological problem of Black alienation in present day America.

Kenyatta explains Afro-Americanism, or Black nationalism, as "the sociological thesis that the United States is divisible into two nations — one of them white, highly developed, pre-cybernetic as

well as profoundly racist and exploitative of non-white peoples; the other black, pre-technological, underdeveloped, economically dependent as well as profoundly victimized by white racism and colonist exploitation."

Kenyatta adds that Puerto Ricans, Mexican-Americans and Indians are viewed as being included under the same rubric as blacks.

In 1965 Kenyatta spent time organizing Black student unions on white and black

campuses. One year later he was the first administrator for the Headstart program in Mississippi which grew largely out of the organizing efforts of SNCC and Freedom Democratic Party.

"Our fight is for the young generation," he said. "We are also celebrants and prophets of the festival of new human liberation."

Thursday, Kenyatta will round off the World In Revolution program with a speech at 10:30 a.m. in the Union ballroom.



Martin Oppenheimer—discontent preludes turmoil

Sociologist Martin Oppenheimer has been an activist in the civil rights and peace movement for the past decade.

Besides numerous scholarly treatises in sociology, Oppenheimer has recently published the book "The Urban Guerrilla."

His book offers a detailed overview of the nature and the history of the "guerrilla

mystique" that now exists in the ghetto.

Within the context of this "mystique", Oppenheimer says the black leader gains a sense of virility in a historically recognized means of achieving significant change.

In his book, Oppenheimer discusses the alternatives to correcting the problems of urban America.

He concludes, "a revolution

violent, non-violent, or both — a radical movement of black and white to fundamentally reconstruct American society" is necessary.

In one of his articles, Oppenheimer has said that many of the Black Panthers are no more revolutionary than are other militant groups which have by now become partners of the more enlightened white establishment.

Oppenheimer is also a critic of our archaic political system. He has said, "the political system appears less and less suited to be a lever for change."

As a result, reform elements in society seek ways to sidestep the political means provided, according to Oppenheimer.

In all of Oppenheimer's writings he seems to emphasize one point in particular.

He believes the turmoil that we have seen is only a sampling of what is to come. Oppenheimer stresses that we cannot overlook patterns of behavior by the discontent Americans, whoever they may be. This, he says, must be done before the urban guerrilla becomes a reality and the proto-revolutionary situations mature to a full revolution.

Jack Newfield—SDS and a prophetic minority

Writer and journalist, Jack Newfield, is considered to be one of the foremost authorities on the New Left movement.

His activities suggest that Newfield stays away from ideology and devotes himself to specific problem-solving.

In the past, Newfield was a member of Students for a Democratic Society. (SDS) He predicted in his book, "A Prophetic Minority" that the SDS movement would decentralize from a philosophy-oriented organization to a grass roots, task oriented movement. His predictions from 1966 are now being manifested by the

Moratorium activities throughout the country, some say.

Newfield's involvement with SDS and the Free Speech Movement convinced him that President Johnson was staging an immoral and unjust war in Vietnam. He then became moved to do something about Johnson and the war. In New York, Newfield and some of his associates founded the Dump Johnson Movement in 1967.

During 1968, the enterprising young journalist became a member of the new Kennedy "braintrust" in the campaign of the late Robert Kennedy.

Newfield's association with the Kennedy campaign led him to become interested in the relationship of the mass media to the political and social ills of this country.

As assistant editor of the *Village Voice*, Newfield recently published an article, "Media Response: Medium Fool."

In this article, Newfield criticizes "the over-all policy of repression by the Nixon administration."

He also condemns the government interference in the media files. Newfield says that the CBS documentary on

hunger in America has recently been subpoenaed by a House committee.

Newfield quotes a CBS official who said, "They don't seem to believe hunger and poverty really exist. They seem to think they can prove we staged these things for effect."

Newfield has proposed constructive measures to be taken by the public and the members of the media, because, "As the Nixon administration becomes more repressive it will naturally try to force the media to accustom people to an increasingly repressive political climate."

