

From PDF of *Rules for Radicals*:

p. 43—this explains why today's media for 3 ½ years have consistently denounced *all* activities and accomplishments—with *no exceptions*—of the Trump administration and Republicans:

To us the Declaration of Independence is a glorious document and an affirmation of human rights. To the British, on the other hand, it was a statement notorious for its deceit by omission. In the Declaration of Independence, the Bill of Particulars attesting to the reasons for the Revolution cited all of the injustices which the colonists felt that England had been guilty of, but listed none of the benefits. There was no mention of the food the colonies had received from the British Empire during times of famine, medicine during times of disease, soldiers during times of war with the Indians and other foes, or the many other direct and indirect aids to the survival of the colonies. Neither was there notice of the growing number of allies and friends of the colonists in the British House of Commons, and the hope for imminent remedial legislation to correct the inequities under which the colonies suffered.

Jefferson, Franklin, and others were honorable men, but they knew that the Declaration of Independence was a call to war. They also knew that a list of many of the constructive benefits of the British Empire to the colonists would have so diluted the urgency of the call to arms for the Revolution as to have been self-defeating. The result might well have been a document attesting to the fact that justice weighted down the scale at least 60 per cent on our side, and only 40 per cent on their side; and that because of that 20 per cent difference we were going to have a Revolution. To expect a man to leave his wife, his children, and his home, to leave his crops standing in the field and pick up a gun and join the Revolutionary Army for a 20 per cent difference in the balance of human justice was to defy common sense.

The Declaration of Independence, as a declaration of war, had to be what it was, a 100 per cent statement of the justice of the cause of the colonists and a 100 per cent denunciation of the role of the British government as evil and unjust. Our cause had to be all shining justice, allied with the angels; theirs had to be all evil, tied to the Devil; in no war has the enemy or the cause ever been gray. Therefore, from one point of view the omission was justified; from the other, it was deliberate deceit.

p. 88—one of the most obvious rules being applied today:

Before men can act an issue must be polarized. Men will act when they are convinced that their cause is 100 per cent on the side of the angels and that the opposition are 100 per cent on the side of the devil. He knows that there can be no action until issues are polarized to this degree. I have already discussed an example in the

Declaration of Independence—the Bill of Particulars that conspicuously omitted all the advantages the colonies had gained from the British and cited only the disadvantages.

p. 122—planned disorganization:

Therefore, if your function is to attack apathy and get people to participate it is necessary to attack the prevailing patterns of organized living in the community. *The first step in community organization is community disorganization.* The disruption of the present organization is the first step toward community organization. Present arrangements must be disorganized if they are to be displaced by new patterns that provide the opportunities and means for citizen participation. *All change means disorganization of the old and organization of the new....*

The organizer dedicated to changing the life of a particular community must first rub raw the resentments of the people of the community; fan the latent hostilities of many of the people to the point of overt expression. He must search out controversy and issues, rather than avoid them, for unless there is controversy people are not concerned enough to act. The use of the adjective "controversial" to qualify the word "issue" is a meaningless redundancy. There can be no such thing as a "non-controversial" issue.

p. 126—emphasizes need for pushing *numerous* issues, indicating why the issues of today's protesters have metastasized way beyond George Floyd:

The organization is born out of the issues and the issues are born out of the organization. They go together, they are concomitants essential to each other. Organizations are built on issues that are specific, immediate, and realizable.

Organizations must be based on many issues. Organizations need action as an individual needs oxygen. The cessation of action brings death to the organization through factionalism and inaction, through dialogues and conferences that are actually a form of rigor mortis rather than life. It is impossible to maintain constant action on a single issue. A single issue is a fatal strait jacket that will stifle the life of an organization. Furthermore, a single issue drastically limits your appeal, where multiple issues would draw in the many potential members essential to the building of a broad, mass-based organization. Each person has a hierarchy of desires or values; he may be sympathetic to your single issue but not concerned enough about that particular one to work and fight for it. Many issues mean many members. Communities are not economic organizations like labor unions, with specific economic issues; they are as complex as life itself.

p. 25—the bottom line:

My aim here is to suggest how to organize for power: how to get it and to use it. I will argue that the failure to use power for a more equitable distribution of the means of life for all people signals the end of the revolution and the start of the counterrevolution.

p. 26—confused and contradictory, though apparently he's not a fan of dogma. Interesting that he doesn't mention "liberty":

Does this then mean that the organizer in a free society for a free society is rudderless? No, I believe that he has a far better sense of direction and compass than the closed society organizer with his rigid political ideology. First, the free-society organizer is loose, resilient, fluid, and on the move in a society which is itself in a state of constant change. To the extent that he is free from the shackles of dogma, he can respond to the realities of the widely different situations our society presents. In the end he has one conviction—a belief that if people have the power to act, in the long run they will, most of the time, reach the right decisions. The alternative to this would be rule by the elite—either a dictatorship or some form of a political aristocracy. I am not concerned if this faith in people is regarded as a prime truth and therefore a contradiction of what I have already written, for life is a story of contradictions. Believing in people, the radical has the job of organizing them so that they will have the power and opportunity to best meet each unforeseeable future crisis as they move ahead in their eternal search for those values of equality, justice, freedom, peace, a deep concern for the preciousness of human life, and all those rights and values propounded by Judaeo-Christianity and the democratic political tradition. Democracy is not an end but the best means toward achieving these values. This is my credo for which I live and, if need be, die.

p. 33—Haves vs. Have-Nots; he unconsciously indicates how dangerous Have-Nots are:

On top are the Haves with power, money, food, security, and luxury. They suffocate in their surpluses while the Have-Nots starve. Numerically the Haves have always been the fewest. The Haves want to keep things as they are and are opposed to change. Thermopolitically they are cold and determined to freeze the status quo.

On the bottom are the world's Have-Nots. On the world scene they are by far the greatest in numbers. They are chained together by the common misery of poverty, rotten housing, disease, ignorance, political impotence, and despair; when they are employed their jobs pay the least and they are deprived in all areas basic to human growth. Caged by color, physical or political, they are barred from an opportunity to represent themselves in the politics of life. The Haves want to keep; the Have-Nots want to get, Thermopolitically they are

a mass of cold ashes of resignation and fatalism, but inside there are glowing embers of hope which can be fanned by the building of means of obtaining power. Once the fever begins the flame will follow. They have nowhere to go but up.

They hate the establishment of the Haves with its arrogant opulence, its police, its courts, and its churches. Justice, morality, law, and order, are mere words when used by the Haves, which justify and secure their status quo. The power of the Have-Nots rests only with their numbers. It has been said that the Haves, living under the nightmare of possible threats to their possessions, are always faced with the question of "when do we sleep?" while the perennial question of the Have-Nots is "when do we eat?"

p. 34—he quotes Edmund Burke, which is great:

These Do-Nothings appear publicly as good men, humanitarian, concerned with justice and dignity. In practice they are invidious. They are the ones Edmund Burke referred to when he said, acidly: "The only thing necessary for the triumph of evil is for good men to do nothing." Both the revolutionary leaders, or the Doers, and the Do-Nothings will be examined in these pages.

p. 37—evolution of revolution:

Confronted with the materialistic decadence of the status quo, one should not be surprised to find that all revolutionary movements are primarily generated from spiritual values and considerations of justice, equality, peace, and brotherhood. History is a relay of revolutions; the torch of idealism is carried by the revolutionary group until this group becomes an establishment, and then quietly the torch is put down to wait until a new revolutionary group picks it up for the next leg of the run. Thus the revolutionary cycle goes on.

page 48—this says a lot:

... Almost on the heels of this encounter one of the corporation's minor executives came to see me. It turned out that he was a secret sympathizer with our side. Pointing to his briefcase, he said: "In there is plenty of proof that so and so [a leader of the opposition] prefers boys to girls." I said, "Thanks, but forget it. I don't fight that way. I don't want to see it. Goodbye." He protested, "But they just tried to hang you on that girl." I replied, "The fact that they fight that way doesn't mean I have to do it. To me, dragging a person's private life into this muck is loathsome and nauseous." He left.

So far, so noble; but, if I had been convinced that the only way we could win was to use it, then without any reservations I would have used it. What was my alternative? To draw myself up into righteous

"moral" indignation saying, "I would rather lose than corrupt my principles," and then go home with my ethical hymen intact?

p. 48—no surprise here:

The sixth rule of the ethics of means and ends is that the less important the end to be desired, the more one can afford to engage in ethical evaluations of means.

p. 49—he's no historian. Leaves out the part where the Japs were otherwise never going to surrender until we invaded and completely subdued all of Japan, at an estimated cost of 1 million U.S. casualties:

When we dropped the atomic bomb the United States was assured of victory. In the Pacific, Japan had suffered an unbroken succession of defeats. Now we were in Okinawa with an air base from which we could bomb the enemy around the clock. The Japanese air force was decimated, as was their navy. Victory had come in Europe, and the entire European air force, navy, and army were released for use in the Pacific. Russia was moving in for a cut of the spoils. Defeat for Japan was an absolute certainty and the only question was how and when the coup de grace would be administered. For familiar reasons we dropped the bomb and triggered off as well a universal debate on the morality of the use of this means for the end of finishing the war.

p. 58—sort of like the way the reasonable idea of "End Police Brutality" has somehow led to the destruction of statues of key figures in American history and thereby to the effort to shame American history itself. He also contradicts today's liberal claptrap that the Civil War was launched to end slavery:

Whitman put it: "The goal once named cannot be countermanded." It has been previously noted that the wise man of action knows that frequently in the stream of action of means towards ends, whole new and unexpected ends are among the major results of the action. From a Civil War fought as a means to preserve the Union came the end of slavery.

p. 76—here's where he moves beyond theory into training:

THE BUILDING of many mass power organizations to merge into a national popular power force cannot come without many organizers. Since organizations are created, in large part, by the organizer, we must find out what creates the organizer. This has been the major problem of my years of organizational experience: the finding of potential organizers and their training. For the past two years I have had a special training school for organizers with a full-time, fifteen-month program.

Its students have ranged from middle-class women activists to Catholic priests and Protestant ministers of all denominations, from militant Indians to Chicanos to Puerto Ricans to blacks from all parts of the black power spectrum, from Panthers to radical philosophers, from a variety of campus activists, S.D.S. and others, to a priest who was joining a revolutionary party in South America. Geographically they have come from campuses and Jesuit seminaries in Boston to Chicanos from tiny Texas towns, middle-class people from Chicago

and Hartford and Seattle, and almost every place in between. An increasing number of students come from Canada, from the Indians of the northwest to the middle class of the Maritime Provinces. For years before the formal school was begun, I spent most of my time on the education as an organizer of every member of my staff.

The education of an organizer requires frequent long conferences on organizational problems, analysis of power patterns, communication, conflict tactics, the education and development of community leaders, and the methods of introduction of new issues. In these discussions, we have found ourselves dealing with quite a range of issues: internal problems of a clique in a Los Angeles organization out to get rid of its organizer; a Christmas tree selling fundraising fiasco in San Jose and why it failed; a massive voter registration drive in a Chicago project which was being delayed in getting started; a group in Rochester, New York, attacking the organizer so that they could get their hot hands on the funds earmarked for organization—and so on.

p. 80—organizer as bloodsucker:

The area of experience and communication is fundamental to the organizer. An organizer can communicate only within the areas of experience of his audience; otherwise there is no communication. The organizer, in his constant hunt for patterns, universalities, and meaning, is always building up a body of experience.

Through his imagination he is constantly moving in on the happenings of others, identifying with them and extracting their happenings into his own mental digestive system and thereby accumulating more experience. It is essential for communication that he know of their experiences. Since one can communicate only through the experiences of the other, it becomes clear that the organizer begins to develop an abnormally large body of experience.

He learns the local legends, anecdotes, values, idioms. He listens to small talk. He refrains from rhetoric foreign to the local culture....

p. 82—organizer as carrier of contagion:

The organizer becomes a carrier of the contagion of curiosity, for a people asking "why" are beginning to rebel. The questioning of the hitherto accepted ways and values is the reformation stage that precedes and is so essential to the revolution.

p. 82—now he thinks he's Socrates:

Actually, Socrates was an organizer. The function of an organizer is to raise questions that agitate, that break through the accepted pattern. Socrates, with his goal of "know thyself," was raising the internal questions within the individual that are so essential for the

revolution which is external to the individual. So Socrates was carrying out the first stage of making revolutionaries. If he had been permitted to continue raising questions about the meaning of life, to examine life and refuse the conventional values, the internal revolution would soon have moved out into the political arena. Those who tried him and sentenced him to death knew what they were doing.

p. 83—fundamental to his creed, though highlighted segment is contradictory and full of shit:

Curiosity and irreverence go together. Curiosity cannot exist without the other. Curiosity asks, "Is this true?" "Just because this has always been the way, is this the best or right way of life, the best or right religion, political or economic value, morality?" To the questioner nothing is sacred. He detests dogma, defies any finite definition of morality, rebels against any repression of a free, open search for ideas no matter where they may lead. He is challenging, insulting, agitating, discrediting. He stirs unrest. As with all life, this is a paradox, for his irreverence is rooted in a deep reverence for the enigma of life, and an incessant search for its meaning. It could be argued that reverence for others, for their freedom from injustice, poverty, ignorance, exploitation, discrimination, disease, war, hate, and fear, is not a necessary quality in a successful organizer. All I can say is that such reverence is a quality I would have to see in anyone I would undertake to teach.

p. 86—here's a truly twisted version of "the ends justify the means":

With very rare exceptions, the right things are done for the wrong reasons. It is futile to demand that men do the right thing for the right reason—this is a fight with a windmill. The organizer should know and accept that the right reason is only introduced as a moral rationalization after the right end has been achieved, although it may have been achieved for the wrong reason—therefore he should search for and use the wrong reasons to achieve the right goals. He should be able, with skill and calculation, to use irrationality in his attempts to progress toward a rational world.

p. 89—the gist of the leftist/liberal world view:

A free and open mind, and political relativity. The organizer in his way of life, with his curiosity, irreverence, imagination, sense of humor, distrust of dogma, his self-organization, his understanding of the irrationality of much of human behavior, becomes a flexible personality, not a rigid structure that breaks when something unexpected happens. Having his own identity, he has no need for the security of an ideology or a panacea. He knows that life is a quest for uncertainty; that the only certain fact of life is uncertainty; and he can live with it. He knows that all values are relative, in a world of political relativity. Because of these qualities he is unlikely to

disintegrate into cynicism and disillusionment, for he does not depend on illusion.

p. 93—this joke is actually pretty funny, but no one of any political persuasion would tell it today:

I remember explaining relativity in morals by telling the following story. A question is put to three women, one American, one British, and one French: What would they do if they found themselves shipwrecked on a desert island with six sex-hungry men? The American woman said she would try to hide and build a raft at night or send up smoke signals in order to escape. The British woman said she would pick the strongest man and shack up with him, so that he could protect her from the others. The French woman looked up quizzically and asked, "What's the problem?"

p. 97—gee, how typical!

In mass organization, you can't go outside of people's actual experience. I've been asked, for example, why I never talk to a Catholic priest or a Protestant minister or a rabbi in terms of the Judaeo-Christian ethic or the Ten Commandments or the Sermon on the Mount. I never talk in those terms. Instead I approach them on the basis of their own self-interest, the welfare of their Church, even its physical property.

p. 106—gaining acceptance as an organizer:

If the organizer begins with an affirmation of his love for people, he promptly turns everyone off. If, on the other hand, he begins with a denunciation of exploiting employers, slum landlords, police shakedowns, gouging merchants, he is inside their experience and they accept him. People can make judgments only on the basis of their own experiences....

His acceptance as an organizer depends on his success in convincing key people—and many others—first, that he is on their side, and second, that he has ideas, and knows how to fight to change things; that he's not one of these guys "doing his thing," that he's a winner. Otherwise who needs him?

p. 107—how patronizing, though probably true:

The Have-Nots have a limited faith in the worth of their own judgments. They still look to the judgments of the Haves. They respect the strength of the upper class and they believe that the Haves are more intelligent, more competent, and endowed with "something special." Distance has a way of enhancing power, so that respect becomes tinged with reverence. The Haves are the authorities and thus the beneficiaries of the various myths and legends that always develop around power. The Have-Nots will

believe them where they would be hesitant and uncertain about their own judgments.

The job of the organizer is to maneuver and bait the establishment so that it will publicly attack him as a "dangerous enemy." The word "enemy" is sufficient to put the organizer on the side of the people, to identify him with the Have-Nots, but it is not enough to endow him with the special qualities that induce fear and thus give him the means to establish his own power against the establishment.

p. 111—more revealing stereotyping of blacks:

In a black ghetto if you ask, "What's wrong?" you are told, "Well, the schools are segregated." "What do you think should be done to make better schools?" "Well, they should be desegregated." "How?" "Well, you know." And if you say you don't know, then a lack of knowledge or an inability on the part of the one you are talking to may show itself in a defensive, hostile reaction: "You whites were responsible for the segregation in the first place. We didn't do it. So it's your problem, not ours. You started it, you finish it." If you pursue the point by asking, "Well, what else is wrong with the schools right now?" you get the answer, "The buildings are old; the teachers are bad. We've got to have change." "Well, what kind of change?" "Well, everybody knows things have to be changed." That is usually the end of the line. If you push it any further, you come again to a hostile, defensive reaction or to withdrawal as they suddenly remember they have to be somewhere else.

p. 120—check out the prizefighter allusion:

The organizer's job is to begin to build confidence and hope in the idea of organization and thus in the people themselves: to win limited victories, each of which will build confidence and the feeling that "if we can do so much with what we have now just think what we will be able to do when we get big and strong." It is almost like taking a prize-fighter up the road to the championship—you have to very carefully and selectively pick his opponents, knowing full well that certain defeats would be demoralizing and end his career. Sometimes the organizer may find such despair among the people that he has to put on a cinch fight.

p. 123—trade union organizing example:

The job then is getting the people to move, to act, to participate; in short, to develop and harness the necessary power to effectively conflict with the prevailing patterns and change them. When those prominent in the status quo turn and label you an "agitator" they are completely correct, for that is, in one word, your function—to agitate to the point of conflict.

A sound analogy is to be found in the organization of trade unions. A competent union organizer approaches his objective, let's say the organization of a particular industrial plant where the workers are underpaid, suffering from discriminatory practices, and without job security. The workers accept these conditions as inevitable, and they express their demoralization by saying, "what's the use." In private they resent these circumstances, complain, talk about the futility of "bucking the big shots" and generally succumb to frustration—all *because of the lack of opportunity for effective action.*

Enter the labor organizer or the agitator. He begins his "trouble making" by stirring up these angers, frustrations, and resentments, and highlighting specific issues or grievances that heighten controversy. He dramatizes the injustices by describing conditions at other industrial plants engaged in the same kind of work where the workers are far better off economically and have better working conditions, job security, health benefits, and pensions as well as other advantages that had not even been thought of by the workers he is trying to organize. Just as important, he points out that the workers in the other places had also been exploited in the past and had existed under similar circumstances until they used their intelligence and energies to organize into a power instrument known as a trade union, with the result that they achieved all of these other benefits. Generally this approach results in the formation of a new trade union.

p. 128—sexual orientation wasn't yet on leftists' radar in 1971. But this does help explain why suddenly today, the rights of transsexuals/nonbinaries, a group only recently discovered by the left, would become the most important issue in the world, even at the expense of feminists' goals such as a level playing field for women in athletics:

...take the question, "What if the program of the local people offends the rights of other groups, for reasons of color, religion, economic status, or politics? Should this program be accepted just because it is their program?" The answer is categorically no. Always remember that "the guiding star is 'the dignity of the individual,'" This is the purpose of the program. Obviously any program that opposes people because of race, religion, creed, or economic status, is the antithesis of the fundamental dignity of the individual.

p. 131-138—his rules of power tactics:

Always remember the **first rule** of power tactics:
Power is not only what you have but what the enemy thinks you have.

The **second rule** is: *Never go outside the experience of your people.* When an action or tactic is outside the experience of the people, the result is confusion, fear, and retreat. It also means a collapse of communication, as we have noted.

The **third rule** is: *Whenever possible go outside of the experience of the enemy.* Here you want to cause confusion, fear, and retreat.

General William T. Sherman, whose name still causes a frenzied reaction throughout the South, provided a classic example of going outside the enemy's experience. Until Sherman, military tactics and strategies were based on standard patterns. All armies had fronts, rears, flanks, lines of communication, and lines of supply. Military campaigns were aimed at such standard objectives as rolling up the flanks of the enemy army or cutting the lines of supply or lines of communication, or moving around to attack from the rear. When Sherman cut loose on his famous March to the Sea, he had no front or rear lines of supplies or any other lines. He was on the loose and living on the land. The South, confronted with this new form of military invasion, reacted with confusion, panic, terror, and collapse. Sherman swept on to inevitable victory. It was the same tactic that, years later in the early days of World War II, the Nazi Panzer tank divisions emulated in their far-flung sweeps into enemy territory, as did our own General Patton with the American Third Armored Division.

The **fourth rule** is: *Make the enemy live up to their own book of rules.* You can kill them with this, for they can no more obey their own rules than the Christian church can live up to Christianity.

The fourth rule carries within it the **fifth rule**: *Ridicule is man's most potent weapon.* It is almost impossible to counterattack ridicule. Also it infuriates the opposition, who then react to your advantage. [the media follows this every day re: Trump]

The **sixth rule** is: *A good tactic is one that your people enjoy.* [such as Antifa rioting in Portland every night and tearing down statues across the U.S.]
{footnote 2} If your people are not having a ball doing it, there is something very wrong with the tactic.

The **seventh rule**: *A tactic that drags on too long becomes a drag.* Man can sustain militant interest in any issue for only a limited time, after which it becomes a ritualistic commitment, like going to church on Sunday mornings. New issues and crises are always developing, and one's reaction becomes, "Well, my heart bleeds for those people and I'm all for the boycott, but after all there are other important things in life"—and there it goes.

The **eighth rule**: *Keep the pressure on, with different tactics and actions, and utilize all events of the period for your purpose.*

The **ninth rule**: *The threat is usually more terrifying than the thing itself.*

The **tenth rule**: *The major premise for tactics is the development of operations that will maintain a constant pressure upon the opposition.* It is this unceasing pressure that results in the reactions from the opposition that are essential for the success of the campaign. It should be remembered not only that the action is in the

reaction but that action is itself the consequence of reaction and of reaction to the reaction, ad infinitum. The pressure produces the reaction, and constant pressure sustains action.

The **eleventh rule** is: *If you push a negative hard and deep enough it will break through into its counterside*; this is based on the principle that every positive has its negative. We have already seen the conversion of the negative into the positive, in Mahatma Gandhi's development of the tactic of passive resistance.

One corporation we organized against responded to the continuous application of pressure by burglarizing my home, and then using the keys taken in the burglary to burglarize the offices of the Industrial Areas Foundation where I work. The panic in this corporation was clear from the nature of the burglaries, for nothing was taken in either burglary to make it seem that the thieves were interested in ordinary loot—they took only the records that applied to the corporation. Even the most amateurish burglar would have had more sense than to do what the private detective agency hired by that corporation did. The police departments in California and Chicago agreed that "the corporation might just as well have left its fingerprints all over the place."

In a fight almost anything goes. It almost reaches the point where you stop to apologize if a chance blow lands above the belt. When a corporation bungles like the one that burglarized my home and office, my visible public reaction is shock, horror, and moral outrage. In this case, we let it be known that sooner or later it would be confronted with this crime as well as with a whole series of other derelictions, before a United States Senate Subcommittee Investigation. Once sworn in, with congressional immunity, we would make these actions public. This threat, plus the fact that an attempt on my life had been made in Southern California, had the corporation on a spot where it would be publicly suspect in the event of assassination. At one point I found myself in a thirty-room motel in which every other room was occupied by their security men. This became another devil in the closet to haunt this corporation and to keep the pressure on.

The **twelfth rule**: *The price of a successful attack is a constructive alternative*. You cannot risk being trapped by the enemy in his sudden agreement with your demand and saying "You're right—we don't know what to do about this issue. Now you tell us."

The **thirteenth rule**: *Pick the target, freeze it, personalize it, and polarize it*.

...John L. Lewis, the leader of the radical C.I.O. labor organization in the 1930s, was fully aware of this, and as a consequence **the C.I.O. never attacked General Motors, they always attacked its president, Alfred "Icewater{sic}-In-His-Veins" Sloan**; they never attacked the

Republic Steel Corporation but always its president, "Bloodied Hands" Tom Girdler, and so with us when we attacked the then superintendent of the Chicago public school system, Benjamin Willis. Let nothing get you off your target.

...With this focus comes a polarization. As we have indicated before, all issues must be polarized if action is to follow. The classic statement on polarization comes from Christ: "He that is not with me is against me" (Luke 11:23). He allowed no middle ground to the moneychangers in the Temple. One acts decisively only in the conviction that all the angels are on one side and all the devils on the other. A leader may struggle toward a decision and weigh the merits and demerits of a situation which is 52 per cent positive and 48 per cent negative, but once the decision is reached he must assume that his cause is 100 per cent positive and the opposition 100 per cent negative. He can't toss forever in limbo, and avoid decision. He can't weigh arguments or reflect endlessly—he must decide and act.

p. 142—one of the warped bastard's more disgusting ideas, thankfully never put into action:

I suggested that we might buy one hundred seats for one of Rochester's symphony concerts. We would select a concert in which the music was relatively quiet. The hundred blacks who would be given the tickets would first be treated to a three-hour pre-concert dinner in the community, in which they would be fed nothing but baked beans, and lots of them; then the people would go to the symphony hall—with obvious consequences. Imagine the scene when the action began! The concert would be over before the first movement! (If this be a Freudian slip—so be it!)

...The reaction of the blacks in the ghetto—their laughter when the tactic was proposed—made it clear that the tactic, at least in fantasy, was within their experience. It connected with their hatred of Whitey. The one thing that all oppressed people want to do to their oppressors is shit on them. Here was an approximate way to do this. However, we were also aware that when they found themselves actually in the symphony hall, probably for the first time in their lives, they would find themselves seated amid a mass of whites, many of them in formal dress. The situation would be so much out of their experience that they might congeal and revert back to their previous role. The very idea of doing what they had come to do would be so embarrassing, so mortifying, that they would do almost anything to avoid carrying through the plan. But we also knew that the baked beans would compel them physically to go through with the tactic regardless of how they felt.

...Imagine the scene in the U.S. Courtroom in Chicago's recent conspiracy trial of the seven if the defendants and counsel had anally trumpeted their contempt for Judge Hoffman and the system. What could Judge Hoffman, the bailiffs, or anyone else, do? Would the judge have found them in contempt for farting? Here was a tactic for

which there was no legal precedent. The press reaction would have stunk up the judge for the rest of time.

p. 160—comments here imply that radicals are overplaying their hand in Portland:

Once the battle is joined and a tactic is employed, it is important that the conflict not be carried on over too long a time. If you will recall, this was the seventh rule noted at the beginning of this chapter. There are many reasons of human experience arguing for this point. I cannot repeat too often that a conflict that drags on too long becomes a drag. The same universality applies for a tactic or for any other specific action.

Among the reasons is the simple fact that human beings can sustain an interest in a particular subject only over a limited period of time. The concentration, the emotional fervor, even the physical energy, a particular experience that is exciting, challenging, and inviting, can last just so long—this is true of the gamut of human behavior, from sex to conflict. After a period of time it becomes monotonous, repetitive, an emotional treadmill, and worse than anything else a bore. From the moment the tactician engages in conflict, his enemy is time.

p. 166—interesting re: having flexibility in organizing rather than a strict plan; even quotes Lincoln:

THE GREATEST BARRIER to communication between myself and would-be organizers arises when I try to get across the concept that tactics are not the product of careful cold reason, that they do not follow a table of organization or plan of attack. Accident, unpredictable reactions to your own actions, necessity, and improvisation dictate the direction and nature of tactics. Then, analytical logic is required to appraise where you are, what you can do next, the risks and hopes that you can look forward to. It is this analysis that protects you from being a blind prisoner of the tactic and the accidents that accompany it. But I cannot overemphasize that the tactic itself comes out of the free flow of action and reaction, and requires on the part of the organizer an easy acceptance of apparent disorganization.

The organizer goes with the action. His approach must be free, open-ended, curious, sensitive to any opportunities, any handles to grab on to, even though they involve other issues than those he may have in mind at that particular time. The organizer should never feel lost because he has no plot, no timetable or definite points of reference. A great pragmatist, Abraham Lincoln, told his secretary in the month the war began: "My policy is to have no policy."

...The major problem in trying to communicate this idea is that it is outside the experience of practically everyone who has been exposed to our alleged education system. The products of this system have been trained to emphasize order, logic, rational thought, direction,

and purpose. We call it mental discipline and it results in a structured, static, closed, rigid, mental makeup.

p. 183—gist of Alinsky strategy from a quote from 6/17/67 *The National Observer* re: his fight with Eastman Kodak over conditions for blacks in Rochester, N.Y. Queen Elizabeth owned Kodak stock.:

"The thought of the Buckingham Palace picket line may seem ludicrous, but it is typical of Alinsky methods—attention-getting and outrageous to the point of amusement. His basic philosophy, as he has often stated, is that the poor, who lack the money or authority to challenge the 'power structure,' must use the only weapon they have at their command—people and publicity."