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# Free Book Change Agents Alinskyian Organizing Among Religious Bodies Volume 1 # Uploaded By James Michener, in change agents alinskyian organizing among religious bodies volume 1 block provides the first installment in a four part series that chronicles the history theory and practice of american radicalism of the era following

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In 'Change Agents: Alinskyian Organizing Among Religious Bodies: Volume 1', Block provides the first installment in a four-part series that chronicles the history, theory and practice of American radicalism of the era following the Second World War in which Saul Alinsky, an atheist, wielded influence through his students such as Cesar Chavez and Hillary Clinton over some of the most turbulent decades of American history.

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Stephanie Block's Important Books ( All 4 Volumes ) " Change Agents: Alinskyian Organizing Among Religious Bodies " are a MUST read esp. for Christians ( esp. bishops, priests, parishioners, preachers, etc. ), conservatives, commentators, politicians, the news media and political history professors & fans !!!

This final volume of Change Agents is concerned with the political maneuvering of the Alinskyian community organizing networks.If these were straightforward political entities, there would be little to say other than to acknowledge that they do what they do. However, as these groups are in parasitical relationship to all major religious bodies in the United States - often without knowledge or support from the congregants - their partianship raises many troubling questions. It is the purpose of this volume to examine these questions in some depth.

Stephanie Block is a veteran journalist, author, and observer of the influence of radicalism in American religious institutions, including the Catholic Church, Protestant churches, and Jewish congregations. In 'Change Agents: Alinskyian Organizing Among Religious Bodies: Volume 1', Block provides the first installment in a four-part series that chronicles the history, theory and practice of American radicalism of the era following the Second World War in which Saul Alinsky, an atheist, wielded influence through his students such as Cesar Chavez and Hillary Clinton over some of the most turbulent decades of American history. From Volume 1, Block writes:"Saul Alinsky was educated at the University of Chicago, doing graduate work in criminology where he discovered a passion for organizing, first with the Committee for Industrial Organization (CIO) and later as an independent organizer.What made Alinsky's organizing style unique was that it brought religious bodies into its embrace. His success in collaborating with clergy came from two sources: a hearty, pragmatic approach to problem solving and an idealism that is similar to Christianity in its concern for the poor. In other respects, however, Alinskyism and Christianity are diametrically opposed."

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In 'Organizing the Culture of Death' author Stephanie Block details the influence of Alinskyian community organizers who infiltrate religious organizations in the United States in order to advance progressive political agendas. Among contemporary politicians who were personally familiar with Saul Alinsky - the author of 'Rules for Radicals' and a school for community organizing - are Hillary Rodham Clinton and Barack Obama. In her latest book, author Block gives personal accounts of the influence of Alinskyian political principles among religious leaders and their communities. Ironically, for Christians and Jews, Alinsky dedicated his "Rules for Radicals" to Lucifer, who he described as the first rebel. The Machiavellian vision represented by Alinsky and his students is compared to the Judeo-Christian tradition and its respect for human life and basic human dignity. In "Organizing the Culture of Death", Block provides a fast-paced introduction to her lengthy four-volume opus "Change Agents: Alinskyian Organizing among Religious Bodies" and one that is handy and useful for communities of faith and students of politics and community action.

This incisive book provides a critical history and analysis of community organizing, the tradition of bringing groups together to build power and forge grassroots leadership for social, economic, racial, and environmental justice. Begun by Saul Alinsky in the 1930s, there are today nearly 200 institution-based groups active in 40 U.S. states, and the movement is spreading internationally. David Walls charts how community organizing has transcended the neighborhood to seek power and influence at the metropolitan, state, and national levels, together with such allies as unions and human rights advocates. Some organizing networks have embraced these goals while others have been more cautious, and the growing profile of community organizing has even charged political debate. Importantly, Walls engages social movements literature to bring insights to our understanding of community organizing networks, their methods, allies and opponents, and to show how community organizing offers concepts and tools that are indispensable to a democratic strategy of social change. Community Organizing will be essential reading for advanced undergraduates and graduate students of sociology, social movements and social work. It will also inform organizers and grassroots leaders, as well as the elected officials and others who contend with them.

First published in 1971, Rules for Radicals is Saul Alinsky's impassioned counsel to young radicals on how to effect constructive social change and know "the difference between being a realistic radical and being a rhetorical one." Written in the midst of radical political developments whose direction Alinsky was one of the first to question, this volume exhibits his style at its best. Like Thomas Paine before him, Alinsky was able to combine, both in his person and his writing, the intensity of political engagement with an absolute insistence on rational political discourse and adherence to the American democratic tradition.

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Why have conservatives fared so much better than progressives in recent decades, even though polls show no significant move to the right in public opinion? Cultural Dilemmas of Progressive Politics highlights one reason: that progressives often adopt impoverished modes of discourse, ceding the moral high ground to their conservative rivals. Stephen Hart also shows that some progressive groups are pioneering more robust ways of talking about their issues and values, providing examples other progressives could emulate. Through case studies of grassroots movements—particularly the economic justice work carried on by congregation-based community organizing and the pursuit of human rights by local members of Amnesty International—Hart shows how these groups develop distinctive ways of talking about politics and create characteristic stories, ceremonies, and practices. According to Hart, the way people engage in politics matters just as much as the content of their ideas: when activists make the moral basis for their activism clear, engage issues with passion, and articulate a unified social vision, they challenge the recent ascendancy of conservative discourse. On the basis of these case studies, Hart addresses currently debated topics such as individualism in America and whether strains of political thought strongly informed by religion and moral values are compatible with tolerance and liberty.

This critical anthology showcases an interdisciplinary forum of scholars sharing a common interest in the analysis, discussion, critique, and dissemination of educational issues impacting Latinos. Drawing on the best of the past 20 years of the Journal of Latinos and Education, the collection highlights work that has been seminal in addressing complex educational issues affecting and influencing the growing Latina and Latino population. Chapters discuss the production and application of wisdom and knowledge to real-world problems while engaging and collaborating with the interests of key stakeholders in other sectors outside the "traditional" academy. Organized thematically around issues related to policy, research, practice, and creative and literary works, the collection is sure to extend and encourage novel ways of thinking about the ongoing and emerging questions around the unifying thread of Latinos and education.

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