There has been a great deal of recent discussion of the problems of organizing. An organizer begins his work with a group and goes on someplace else. This discussion goes on in SNCC and among people interested in SNCC's work. The following are some notes and thoughts on the work of SNCC and among people interested in SNCC and among people interested in SNCC and among people interested in SNCC and among people interested in SNCC and among people interested in SNCC and among people interested in SNCC and among people interested in SNCC. The first kind of group the organizer wants to get the people with whom he has been talking one by one to talk with each other -- first in a small group where they won't shy away from saying what they said to him alone, then in bigger and bigger groups. These bigger groups become organizations. The kind of organizing is frequently enhanced by mass marches, direct action demonstrations and chaos. George Bond was twenty-five years old, Bond was the youngest candidate running in the state of Georgia for the state legislature and won. He was interested in several things. First, he wants discussion from as many people as possible. Second, he knows that a group of people wearing shirts about their problems, they will find that many of their problems are the same. His role then is to find a way to bring that group of people to see that many of their problems are the same, to confront the system together, they may be able to do something about their problems. That's just the beginning. From that point on, the good organizer constantly raises questions: "How is this problem related to that problem?" The kind of organizing is frequently enhanced by mass marches, direct action demonstrations and chaos. George Bond was twenty-five years old, Bond was the youngest candidate running in the state of Georgia for the state legislature and won. He was interested in several things. First, he wants discussion from as many people as possible. Second, he knows that a group of people wearing shirts about their problems, they will find that many of their problems are the same. His role then is to find a way to bring that group of people to see that many of their problems are the same, to confront the system together, they may be able to do something about their problems. That's just the beginning. From that point on, the good organizer constantly raises questions: "How is this problem related to that problem?"
The question, “Who decides?” was raised in the April issue of The Movement by James Guerrieri and related to the Southern movement, from which I would like to ask two questions: “Who decides?”

1. Who decides the fate of our cities? Urban renewal programs are intended to make cities “more feasible citizen participation” in the renewal process, but is it really the people who live in the cities that are making the decisions? The movement is for “change in the 20th century” and it is clear that the power to make the decisions lies in the hands of the politicians and the federal agencies.

2. Who decides the fate of our children? Education is a fundamental right of every child, and yet it is the government, through its policies and actions, that determines the quality of education. The government has the power to decide what subjects are taught in schools, what books are used, and even who can teach. This power is exercised through the Department of Education, which sets standards and guidelines for what lessons must be taught.

In both cases, the power to decide rests with those who are distant from the communities affected by the decisions. The government and its agencies make decisions that affect the lives of ordinary people, yet the people themselves have no say in how these decisions are made. This is a fundamental problem in our society, and it is one that needs to be addressed if we are to create a more just and equitable world.

The question “Who decides?” is crucial because it highlights the power dynamics at play in our society. When decisions are made without considering the needs and perspectives of those who will be affected, the outcomes are likely to be negative. It is the duty of the people to demand a say in the decisions that affect their lives, and to hold those in power accountable for their actions.
Side note on the Arkansas project

The Arkansas project plans to center its operation in Little Rock. SNCC moved into Pine Bluff and the surrounding counties in early 1963. Because SNCC has been under surveillance since the beginning, it was not until February 1964, that work was expanded to Helena and the surrounding counties in that area. At that time, another project in Forrest City along with surrounding counties was begun. The project headquarters were then moved from Pine Bluff to Little Rock. At the present time there are three main project areas in Arkansas: Forrest City, Helena, and Pine Bluff. Out of these three field offices, and the state office, thirteen counties are presently being worked.

PINE BLUFF

NEGRO CANDIDATES

The Negro candidates in Pine Bluff cover four counties—Jefferson, of which Pine Bluff is the county seat, Lincoln, Cleveland, and Desha counties. (Even as well as the others, are not fixed in any governmental lines and can be changed at any time. Due to the lack of staff mostly the work in most of the past two years has been limited to Jefferson and Lincoln counties. In Pine Bluff the project began with seats in early 1963, out of 300, only 12 Negroes were registered. Since that time the voter registrars, especially one in Pine Bluff named James Trimble, have become very active in encouraging voter registration. Currently about 400 Negroes in Pine Bluff are registered."

He discussed such tactics as the sit-ins in Little Rock, the first one of which was initiated in February 1960. Sit-ins, as he explained, are a way of nonviolent action to protest discrimination and other injustices. The protesters sit in restaurants, stores, and other public places until they are arrested. The idea is to draw public attention to the issue and force the authorities to take action.

He also talked about the Freedom Rides, which were a series of protest actions taken by civil rights activists to test the enforcement of the United States Supreme Court's decision in 1960 that prohibited racial segregation on interstate buses. These rides involved groups of students and activists traveling from cities with civil rights laws to cities without them, often being arrested and facing violence.

The Freedom Rides were met with severe resistance, with violence used against the riders. However, despite this, the Freedom Rides helped to bring national attention to the issue of segregation and contributed to the eventual passage of the Civil Rights Act of 1964.

James Gates, the director of the SNCC Arkansas Project, explained the importance of education in the effort to create change. He emphasized the role of SNCC in providing education and training to young people to empower them to be agents of change. The SNCC was committed to providing education in a variety of areas, including literacy, voter registration, and conflict resolution.

The SNCC was also active in organizing Freedom Schools, which were community-based schools designed to provide education for children who could not attend school because of Segregation. These schools were often modeled after the Freedom Schools operated by SNCC and CORE in Mississippi.

James Gates also mentioned the role of the Arkansas project in organizing Community Centers in the state. These centers were designed to provide a variety of services to the community, including literacy, health, and legal assistance. The centers were staffed by young people who were trained in the SNCC's educational approach.

Finally, he mentioned the role of the SNCC in organizing voter registration drives. The SNCC was committed to registering as many eligible voters as possible, and they worked to mobilize voters in rural and urban areas alike.

James Gates concluded by emphasizing the importance of youth and their role in the movement. He noted that the SNCC was committed to empowering young people to be agents of change and to help create a more just society.

The Arkansas Project was a part of the broader Civil Rights Movement in the United States, which sought to end legal segregation and discrimination against African Americans. The SNCC played a key role in this movement, using a variety of tactics to bring about change and to empower African Americans to create a more just society.

To learn more about the Arkansas Project and the broader Civil Rights Movement, you can visit the National Museum of African American History and Culture in Washington, DC, or contact your local historical society or library for further resources.

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that you're working on related to that
other problem we were talking about last
week. Do you think that your thoughts could've
voted? And, "Where did he get the
money?" "Why did they give him that money?"
"Why did they give it to him?"

And so forth. These are clearly not
neutral questions. We begin to think about what
democracy means, and what one-man, one-vote
means. The organizer is aware that if he knows
he knows that if he guesses the answers,
police won't have to struggle to come to their
concerns; pay them. They have to struggle for something it doesn't
make any sense to them. It's not a

I think that SNCC needs to commit it-
sell an all-out effort to get an over-
someone to vote? And, "Where did he get

people. The power of people can only be brought to bear when
those people are organized in democratic
institutions. It's not to make it possible to

There are two fundamental things that I
can think about that SNCC organizes which
cannot exist unless, first of all, the way
people make decisions and vote. Let's have
more of this information that they need to make decisions and letting
them know what else they can get for
information. This is one of the major
tools of the people.

Second, SNCC organizers aren't afraid to
ask questions and to suggest that these
doing what they do. They are concerned about
how our own people vote and who
are concerned about civil rights. They are
calssification of the Deep South -- and in the
country.

This approach led to some of the prob-
lems that Friends and colleagues have
having to do in the North -- and so some of the questions,
ruled by people about SNCC. It means
that SNCC isn't projected -- local people
and local organizations are. It means that
SNCC isn't projecting the program of the
people, making it public policy. That is, the top graduates of Emmy's
careful instruction -- is $4 per day.

The second kind of prospective employers for Emmy's graduates
may be the workers of Callaway Mills, a textile manufacturer which is
LaGrange's largest employer, employing
more than 3,000 persons in a town of 21,000. The Callaway family owns
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rather, they control tax-exempt foundations, which, in turn, own the stock. In this
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