

North. That whole categories of human beings should be judged on the basis of skin color was a fundamental violence to the person—that an entire society could so easily accept the institutionalization of racism was, in the eyes of A.J. Muste, one of the strongest arguments in favor of massive change in those institutions.

During his own life Muste was involved in the defense of the rights of women, but he would be the first to appreciate that this issue is now more deeply felt than when he was alive, and would welcome the determination of the Institute to oppose sexual discrimination.

COLONIALISM Always an internationalist, A.J. Muste was on easy terms with men who now are among the leaders of Africa—Kaunda, Nyerere, and others. He went to Africa when he was in his seventies to help organize protests against nuclear tests which the French conducted in African territory—tests which threatened the lives of Africans and underscored European contempt for Africa. Before his death he had worked with Kenneth Kaunda to help form an international team that might aid Zambia if the British did not grant independence. In his eighties he traveled to Hanoi to meet with Ho Chi Minh, a symbolic meeting of two old men, one committed to the method of nonviolence, the other feeling he had no choice but to use violence, but the two of them united in opposing the United States effort to assume in Indochina the colonial role France had been forced to lay down. Upon the death of Muste, among the many messages that poured in from around the world was one from Ho Chi Minh, who recognized in his ideological opponent someone who was also his brother and friend.

LABOR The early years of A.J. Muste's adult life were spent helping the labor movement through very difficult times. Today, when so much of the trade union movement seems identified with the status quo, there are men and women who remain committed to a radical vision because they worked with A.J. Muste. Many had attended the Brookwood Labor College he headed, served under him as he led the dramatic sit-down strikes in the early 1930's, and recall his ability to combine a sense of compassion with one of passionate commitment to labor's rights. If A.J. Muste were still alive he would be at the side of the militant section of labor, such as the United Farm Workers. The Institute will seek to reaffirm the radical roots of the labor movement so that workers now disenchanted with organized labor, or outside the house of labor, can help restore to labor the historic call to organize the unorganized, liberate the unliberated.

THE INSTITUTE'S PROGRAM

The wide range of objectives to which the Institute is committed is clear. Equally wide is the range of tools with which will be used. These include some of the following:

Library on Nonviolence: The Institute is building up and will maintain as complete a library as possible of publications, books, pamphlets, and periodicals on nonviolence.

Seminars: The Institute is sponsoring seminars that bring together a range of views and provide a forum for work on exploring nonviolent ways of resolving social conflict.

Speaking Tours: The Institute underwrites the travel of women and men who speak on nonviolence and dialogue with others throughout the nation on the concepts and philosophy of nonviolence.

Project Grants: Nonviolence is not only a process of speaking or writing, but also of acting. There is a range of special projects the Institute will fund in an effort to help explore nonviolence in community life.

Audio-Visual Aids: Modern technology makes it possible to present new ideas with the kind of flair that helps insure a hearing. The Institute uses both audio and visual aids, tapes, films, slides, to make possible the creative exploration of nonviolence by community groups and educational and religious organizations.

Pamphlets/Publications: Despite Marshal McLuhan's dire warnings, people still read (as you will note you are doing now), still write, and ideas of vast importance are still disseminated throughout the nation and the world through the printed page. The Institute helps fund regular publications such as WIN magazine, a nonviolent weekly, and subsidizes a range of pamphlets dealing with social problems and a nonviolent approach. Already it has helped subsidize a dramatic photographic essay on nonviolence in this country.

International Peace Studies: The problems that make for war cross national boundaries—therefore, those who would achieve peace must also see across those boundaries and the Institute helps bring together persons from many countries for projects and institutes and seminars to explore transnational approaches to ending the institution of war which, if not abolished, will end the human race.

Space to Create: Because of the political positions or simple poverty of groups engaged in nonviolent social education and action, project working space is often hard to locate. In order to meet this need for working space, and to house the offices, library, and seminar rooms of the A.J. Muste Memorial Institute, a simple but adequate building is being purchased. In keeping

with the ideals of its namesake, the "A.J. Muste Memorial Center for Nonviolence and Social Change" will be located a few blocks from the old Labor Temple A.J. Muste once headed, in the poor Lower East Side of Manhattan.

In all of this, the approach is not academic, for the issues are not academic. Suffering is real. The danger of total war is real. The future is very uncertain, very much dependent on how we deal with today's problems. It is our belief that if our problems are approached with courage and creativity, the future will be a liberated zone for our children, not a "free fire zone", in which all the technology of humanity will be turned against us.

THE A. J. MUSTE MEMORIAL INSTITUTE

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Date _____

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- ☐ Please keep me informed of the educational program of the Institute
- ☐ Enclosed is a list of people who might be interested in the work of the Institute.

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