

Saul Alinsky and the Left: Why Is He So Controversial?
By Allan Miller. (a chapter in *Saul Alinsky: Conflict or Democratic
Ideals*, Saddle Creek, editor, L. Harniman, 2013).

Introduction

Saul Alinsky is enjoying a new moment of fame, in the U.S. both because President Barack Obama is identified with him and because The Tea Party is now a careful student of his approach to politics and "community organizing." Recently, Britain's Labour Party brought Anne Gail, one of the top organizers in the new generation of Alinsky-tradition practitioners, to consult with its leadership, and in England there are "Alinsky organizers" at work "on the ground." In Germany, a Catholic priest is the leader of the Alinsky approach, and a number of academics study him. Now international conferences are held to discuss his ideas, and papers elaborating upon them are presented regularly at professional gatherings of American sociologists.

Alinsky was, and understood himself as, an American radical. His hero was the American revolution's pamphleteer Tom Paine, who was too radical for the revolution he helped launch with his pamphlet Common Sense, and whose spirit he helped maintain with The Crisis, and too conservative for French revolutionaries who put him in jail. (His release was secured by American appeals to the French.) But Alinsky was not an advocate of socialism, the usual hallmark of "radicals." Nor, for that matter, was he an advocate for capitalism. His interest was different: the greatest possible participation by people in determining their own destiny. It was a small "d" democratic interest, with an understanding of democracy that went far beyond passive voting to choose among competing elites who are organized in political parties. Rather, he emphasized civil society, local problem-solving, broad and deep participation by everyday people in both their unions and their communities (the places where they lived). When

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