



## AFSC Helps Repair Houses After Quake

### Tool Kits Sent to Guatemala

Eight days after the earthquake in Guatemala in early February, the AFSC sent Robert Hinshaw, anthropologist with experience in the Central American country, to join Jim Bradshaw, AFSC staff person in Guatemala, in exploring the situation and discovering what useful part the AFSC might play in helping the people of Guatemala recover and rebuild. Excerpts from Bob Hinshaw's report and a report on AFSC plans follow.

"The quake left an estimated 25,000 dead and

75,000 injured. One hundred and fifty thousand houses were destroyed in rural areas alone. Half the houses in Guatemala City were lost. The damage occurred overwhelmingly among the poor people (the Indians) where adobe walls and tile roofs fell in on sleeping families. The wealthy, in their concrete houses, were relatively safe.

"Medical assistance, food distribution and highway  
*continued on page 6*



Earthquake aftermath

### Justice Staff Meet With Men at Walpole

From the New England Regional Office

On an afternoon in March 1976, the justice staff of AFSC in New England found themselves locked in the chapel of the maximum security Walpole Prison in Massachusetts, with eight prisoners, for three hours.

Sonny Brown and David Collins, the two AFSC justice staff in New England—who have served time themselves in Walpole Prison—had been trying to obtain the right to meet with men in the institution. At the same time, the bi-racial committee of cell block 7, which is the maximum security section of a maximum security prison, was requesting the opportunity to meet with AFSC staff. Both efforts had been unsuccessful.

In the meantime, so-called "racial incidents" were continuing to take place in the prison. It is interesting to note what constitutes a racial incident in the eyes of prison authorities. As people who have experienced the system themselves, Brown and Collins describe how a fight between a black man and a white man in a prison is just that: a fight between two men. But when the authorities arrive on the scene, it is quickly labeled "a racial incident." By the time news of the disturbance has spread through the institution, and by the time emotions, already at boiling point in the explosive atmosphere of a prison, have boiled over, the fight can accelerate rapidly into a riot. The issue of race had not been a major one before the authorities arrived, but it quickly became one once the term "race riot" was used. Brown and Collins, who constitute the bi-racial justice staff of the AFSC New England Regional Office, were attempting to prove that black men and white men can

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### AFSC Office Shattered in Blast

By WARREN WITTE  
Executive Secretary, Des Moines Regional Office

At approximately 8 p.m. on November 14, 1975, twenty 38-calibre bullets were fired into the windows and doors of the Friends Meeting House and AFSC offices in Des Moines, Iowa. No one was hit. Police have been unable to determine who did the shooting.

On December 15, at 8:55 p.m., an explosion occurred between the two buildings. A 15-foot hole was blown in the brick wall of the meeting house, the vestibule was severely damaged, and a corner of the two-story AFSC structure was shattered. The explosion was heard five miles away. Although three people were inside, none was hurt. Police estimate the blast to be the equivalent of 15 pounds of dynamite. No motive has been found and there seem to be no suspects. Damage is estimated at \$70,000 to \$100,000. We do not know who was involved. We do not know why the acts were committed.

Being victims of violence has led AFSC and the Friends Meeting people to a new sense of the reality of growing violence in our society and world—a violence from which we know that Friends are not immune. To the extent that these acts may have been purposeful efforts to intimidate Friends and the AFSC, they have heightened our consciousness of the profound impact which terrorism can have on the climate of free religious and political expression in a community.

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### Nuclear Weapons Exposed in Hawaii

Colin Bell, former executive secretary of the American Friends Service Committee (1959 to 1968), returned recently from Hawaii where he and his wife Elaine Bell were directors of the Friends Center, and Colin Bell was chairman of the AFSC-Hawaii Area Committee, with its office in Honolulu (1973 to 1975). The following are excerpts from Colin Bell's report to an AFSC staff meeting in Philadelphia.

Hawaii is an outpost of empire in the 19th century

sense of the word. About one fourth of the island of Oahu is owned or controlled by the U.S. Pentagon, and some of the most beautiful beaches are off limits to all of us, a fact greatly resented by civilians. Hawaii is also an outpost of economic empire. Two out of every three tourist rooms in Waikiki and other recreation centers are now owned by non-American interests. Those who live in Hawaii feel "invaded" and have the same reac-

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Meda Lind, of AFSC Hawaii executive committee, pickets U.S. Navy warship.



# Education is AFSC Concern in U.S.

## Indochina Course Adopted in Seattle

From the Seattle Regional Office

April 30 marked the first anniversary of United States' military withdrawal from Indochina. The withdrawal brought to an end this nation's 20 years of self-deception there, based principally on American lack of knowledge about the culture and people of Indochina. In order to help some citizens understand the lessons of the Vietnam War, the AFSC in the Pacific Northwest has formed an Indochina Curriculum Task Force.

The **Indochina Curriculum** Group is a task force of the Seattle Peace Education Committee which has been working on resource materials for Seattle's schools. Currently, the group is planning a course on Indochina for high school teachers, for which they could receive district credit. The aim of the course is to provide historical background on Indochina followed by an in-depth look at the recent history of the area. Six two-hour sessions are planned. The first would give an overview of the early history of the area up through the period of French colonization. The next session would emphasize Indochinese culture, with a performance by a local Vietnamese artist of traditional Vietnamese music. This session would also examine the different cultural patterns emerging in North and South Vietnam since 1945. The next two sessions would address the war, looking at it from an Indochinese perspective and from the U.S. Government perspective. Finally, a session would review how the war ended, and the last session would try to assess the meaning of the war in terms of U.S. foreign policy. As much participation by the teachers as possible would be sought, especially in reviewing materials to determine their suitability for classroom use.

As this paper goes to press, we have received word that the Seattle school system has officially approved AFSC's Indochina curriculum proposal.

## Peace Course is Taught In Baltimore Co. School

By FRAN DONELAN  
Co-director, Youth and Militarism Program  
Middle Atlantic Region

"I couldn't believe what my sixth graders did! All I did was introduce the subject, and they ran away with it," said a teacher in a school in Baltimore County. A week earlier the same teacher had stated that you could not expect to talk about peace with children who were always fighting. But here is what happened.

"I wrote 'violence' on the blackboard and told the students to write the first thing that came to mind. Nearly all chose phrases describing murder, robbery or beatings. When I asked them where they had learned about these, the majority said television. This led into a discussion of TV violence and what effect it has on young people. The class then decided to monitor their own TV viewing for six hours and report on how much violence they saw. They then plan to contact TV stations and do a 'speak out' of their own."

The course for teachers was begun this spring by the Youth and Militarism Program of the Middle Atlantic Region (MAR), at the invitation of education officials in Baltimore County. The course seeks to help teachers focus on their own attitudes toward violence and help them find resources and ideas for discussing peace in the classroom. MAR hopes this course will serve as a model for future ones.

MAR is also coordinating an undergraduate course in "The Philosophical and Religious Foundations of Nonviolence," being taught at East Stroudsburg State College in Pennsylvania. Speakers include Dr. Jerome Frank, an expert on the psychological roots of violence, David Cortright, author of *Soldiers in Revolt*, and Professor Miyako Kaey, a specialist in the Buddhist concept of non-injury. The students become part of the peace network through projects designed to acquaint them with peace organizations and individuals. And the courses provide an alternative to the military programs prevalent in many schools today.

## Discipline Codes' Relevance Challenged

The following are excerpts from a paper on discipline in public schools, written by Hayes Mizell, staff of AFSC's Southeastern Public Education Program.

To what degree there is or is not discipline in public schools often depends on one's values. We are all familiar with school rules which prohibit wearing hats in class, chewing gum, and smoking. Few people would contend that these acts really threaten the learning environment, yet they are prevalent in discipline codes. These acts are considered contrary to good discipline in the minds of many people because they violate a set of values which someone considers important. Just why they are considered important is a question we seldom get around to discussing, but it seems they are rooted in concepts of morality, cultural traditions, and conventional wisdom.

Order as a part of discipline in the schools often is perverted because it becomes an instrument to justify authority and control to an excessive degree. To some it means straight lines and silent children in the halls. To others it means not going up the "down" staircase. In the minds of some people, "order" becomes synonymous with "quiet," "obedience," and the lack of movement in the classroom.

### Discipline Issue Not Explored

Rarely does any school community seriously take the time to involve parents, students, and teachers in discussing what kind of discipline code should be established for a particular school. Instead, school boards frequently take bits and pieces of discipline codes from other school districts, usually more concerned with creating a legal document that will protect them from liability than with developing a code that reflects a serious exploration of the discipline issue.

Who is discipline for? When we talk about school discipline, most of us think of students. But what about school boards, administrators, and teachers? There are school officials themselves, not just students, who are part of the "discipline problem" in public education. There are many cases of administrators and teachers who have committed acts—without fear of penalty—which, if they had been committed by students, would have resulted in some sort of "disciplinary action."

Perhaps we are being a bit hypocritical when we talk about school discipline. How many of us would be willing to endure what some students must put up with every day? When a teacher administered corporal punishment to a student for eating an apple in the playground, who really should have received the discipline? Perhaps we need to spend some time thinking about why school discipline is so much for students but not for others. Is it because we expect the school to compensate for the failures of homes? Is it because we expect the school community to deal with and solve problems which the community at large is unwilling to deal with? Is it because some adults are simply insecure in their understanding of how to relate to children, or worse, fear the consequences of struggling with youth? Or is it because some adults feel a need to use the power and authority of age, position, and size to impose expectations of behavior on children?

These and many other questions must be faced and dealt with honestly if we are ever to arrive at an understanding of what discipline in school should really mean.

## Hawaii...

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tions as, for example, Caribbean people have toward the new American tourist palaces on their islands. It is the same outraged sense of "not being masters in our own home."

The Service Committee's office is in the back of the garage of the house which holds the Friends Meeting. There is one full-time staff member, Ian Lind. Ian is a dynamo, with an extraordinarily active group of volunteers working with him. Appalled at the spread of nuclear weapons around the world, Ian realized that his beloved paradise, his homeland, contains probably the largest concentration of nuclear weaponry in the entire world. This is where many Polaris and Poseidon submarines are based, and where thousands of nuclear weapons are stored. This place of relaxation and recreation is also a potential hell of destruction and death. So Ian, with some other very competent and dedicated persons, decided to confront the military leaders with the facts. But when they asked what the situation regarding nuclear missiles was on the island, the admirals replied, "We can neither confirm nor deny their presence."

Ian next researched the Armed Services regulations which list the requirements for guarding nuclear weapons: double fencing, special mesh, electrification, and watch towers. The volunteers working with Ian then visited the pineapple fields and the isolated gulches of the island. There it was—the protective equipment as laid out in the regulations: When the military officials were informed of this, they would neither confirm nor deny the existence of nuclear weapons on the island.

Ian and his friends then presented their findings, in the form of a slide show, which Ian put together himself, to Hawaii state officials, police and civil defense personnel. They were shaken. Next Ian went up in a plane and photographed the military installations. The pictures are clear and detailed.

In February 1976, a press conference with the AFSC and Catholic Action of Hawaii was held at the Honolulu Friends Meeting House, at which Ian presented the evidence. Considerable newspaper, television and radio coverage resulted.

With the kind of careful, persistent investigation and documentation of the military installations in Hawaii being conducted by Ian Lind, members of Catholic Action of Hawaii and other dedicated people, it is our hope that those who live in Hawaii may gain control over the destiny of the island and that of its people.

"Nuclear Hawaii" is the 35-minute slide show, with script prepared by AFSC staff in Hawaii. It dramatically portrays the presence of nuclear weapons on Oahu and their potential danger to the people of the island. The show is based on carefully documented investigation of and research into activities of the U.S. military in Hawaii. Many of the slides are based on information obtained from official U.S. government documents. The slide show is available from AFSC offices in Honolulu, Pasadena, California and Cambridge, Massachusetts.



Ian Lind (right) and executive committee member Debbie Kimball (left) protest a nuclear weapons storage area near Honolulu. Colin Bell is standing at far left.



# Hunger is Attacked by AFSC Programs

## Detroit Staff Air Food Issues, Shop for Shut-Ins

From the Detroit Anti-Hunger Program

"In Detroit there is a tendency to think that people are not really hungry in this city," says Margaret Bursie, director of AFSC's new anti-hunger program in Detroit, Michigan. "And the reason is, people do not want to believe it."

But staff of the anti-hunger program have good reason to believe it. "Hundreds of people in Jefferson-Chalmers (a section of Detroit)," says Margaret Bursie, "cannot get out and buy their own food because they are ill, handicapped, disabled, blind or elderly." So the anti-hunger staff do the shopping for them—in Margaret Bursie's own car.

The new program, operating out of a small office in Detroit, focuses on Jefferson-Chalmers, an area with a predominantly black population particularly hard hit by unemployment due to the recent closing of the Chrysler and Uniroyal plants. In addition to its director and two part-time staff, the program includes 12 young people who volunteer as Interns in Community Service. They visit food co-ops to share important nutrition information obtained from such places as the city's social service department or Michigan State University. They also make house-to-house visits to pre-screen people for food stamp application, saving applicants the time and trouble of going through the process at a city agency. Comparison shopping surveys are also carried out in local food stores and the results published in the community.

The anti-hunger staff hope their program can be expanded. They have their eye on the big empty building in which their small office is situated, a building they would like to buy. They see it as a resource center for information on where good food can most inexpensively be bought in the community; as a training place for new community workers; as a film library and a literature resource center on food issues; and as a place to conduct research on setting up more food shopping services for shut-in people. If additional funds can be found, the Detroit Anti-Hunger Program staff may well realize that dream.

## Hotline Helps Hungry Obtain Food Stamps

By PAT FLOERKE  
Midwest Regional Office

On the other end of the phone, a young woman told her story to AFSC staff person Beverly Williams. Her husband had lost his job in 1975 and was not eligible for unemployment compensation. They used up their savings while he searched for work, suffered the loss of their younger child, and were now completely out of money. Were they eligible for food stamps, she asked? The answer, of course, was yes. But like thousands of others in Cook County, Illinois (which includes Chicago), she did not know it.

The AFSC, along with the Eight Day Center for Justice and 48 other Chicago area organizations, is reaching out to the more than 300,000 people in Cook County, Illinois, who are eligible for food stamps but do not receive them. Joining together to form the Metropolitan Food Stamp Coalition, these groups launched a hotline service in January 1976 to answer questions about eligibility for food stamps, to help people overcome their unwillingness to seek welfare assistance, and to advise them where to apply for food stamps, what information to take with them, and what the process will be like. It is hoped that the hotline will be funded by the state when current, private funds run out. In addition to providing direct service, the Coalition hopes to demonstrate to the State of Illinois the crying need for a state-funded outreach program of this sort, including a hotline.

Trained volunteers man four telephone lines six days a week, spending about 20 minutes talking to each caller. Within its first two months of operation, more than 7,000 calls were received, approximately

## How Will U.S. Use Food Power in World Shortage?

By JERALD CIEKOT  
Director, World Hunger Project  
New York Metropolitan Regional Office

A CIA research report written in August, 1974, notes that, due to the likely increase in world grain shortages, the United States will enjoy a measure of economic and political dominance possibly greater than that following the immediate post-World War II years.

The world is becoming increasingly dependent on North American grain supplies. Our choice is simple. We can proceed as we have been—selling to those with the ability to buy, making food and economic aid available to those satisfying our momentary political interests, and punishing those with whom we disagree by reducing their access to our assistance. Or, we can establish constructive guidelines for a cooperative global effort aimed at ending world hunger, creating world food security, and making it possible for the world's poorest one billion people to become economically self-sufficient within fifteen years. Such a cooperative effort would focus on small farmer development, on land reform, on sharing information on food supply and demand, and on building the global institutions to confront food scarcity. We could then help launch this cooperative effort by committing funds at least equal to the UN goal of 7 per cent of GNP. Such an amount would be only one-tenth of what we'll spend on arms this year, and less than our annual expenditure on cigarettes.

If the U.S. and the other developed nations do not do this, there may well be more inflation at home and abroad, more economic and political upheavals, a deterioration in global cooperation, and an increase both in population growth rates and in death rates. We in the U.S. have the unique opportunity, because of our abundance, to set a new direction. The question is not whether our pre-eminence in the world food economy represents power. Rather, the question now is how that power is to be used. AFSC's World Hunger Project in New York has been working to build the public will necessary to achieve right policies on the part of the U.S., capable of advancing economic self-sufficiency and food security worldwide.

80 per cent of them from people who were eligible for food stamps. "Widows living on social security seem to be particularly hard it," reports Beverly Williams, "and many people can't even afford the purchase price of the stamps. We've had lots of calls from unemployment compensation recipients, too, many of whom are ashamed to apply." Because callers can remain anonymous, even people who are ashamed can feel free to call.

After having advised hundreds of people to apply for food stamps, Beverly then decided to take a look at how applicants were being serviced. So she and the Food Pantries Network of the Church Federation of Chicago organized a group of seven volunteers to monitor one of the public aid offices daily. Volunteers observe office operation and talk to the applicants, and Beverly believes that their very presence has appreciably improved the way applicants are treated and the efficiency of the service. According to Beverly, a permanent watchdog group might grow out of this pilot project.

"We're only trying to make the system responsive to the needs of its clients," says Beverly Williams. "The State of Illinois must inform people about their rights to food stamps, must encourage them to feel free to claim that right when they really need to, and must treat them with respect when they do apply."

Other AFSC anti-hunger programs in the Midwest include the Hunger and Human Needs Program in Des Moines, Iowa, where staff are disseminating information on food stamps and welfare issues and helping people exercise their legal rights to these benefits.

## UPDATE

The AFSC is sending \$5,000 worth of **chloroquine phosphate**, an anti-malaria drug, to Mozambique where recent floods caused an outbreak of malaria. The Minister of Health of Mozambique requested AFSC's help through Bill Sutherland (AFSC's Southern Africa Representative), who was visiting in the Mozambique capital. It is hoped that a major epidemic can be averted. The Friends Service Council (England) is purchasing the drug for AFSC in England where it is cheaper, and they are also contributing £500 to the consignment. In addition, the Mennonite Central Committee has donated \$3500, through the AFSC, to help pay for procuring and shipping the drug.

On March 4, 1976, the AFSC cabled **President Park Chung Hee** of South Korea urgently requesting the release of a detained Quaker and other Christian leaders. AFSC further urged President Ford and the U.S. Government to halt U.S. aid to South Korea because of that regime's flagrant denial of human rights.

Word was later received that Hahm Sok-Han, Korean Quaker leader, had been released from jail. The AFSC cabled the South Korean Government welcoming the news of Hahm's release but expressing distress that the release is conditional and that others, denied their basic human rights and freedom to express religious concern, are still detained.

AFSC is extending its work in **Chile** to the northern city of Copiapo, where several communities have requested AFSC's help with a feeding center, similar to the one AFSC is presently supporting in Santiago. Also newly underway is a project to improve agricultural production and to help strengthen cooperatives among several Mapuche (Indian) communities in the southern part of the country.

The AFSC sent a **fiberoptic bronchoscope** to the American University Hospital in Beirut, Lebanon, in response to their urgent request for an instrument to locate and remove shrapnel and bullets from chests. The hospital's chief of staff said there is an enormously increased incidence of chest wounds caused by the recent civil war.

The 3,700-mile **Continental Walk for Disarmament and Social Justice**, of which AFSC is a sponsor, left Ukiah, California, on January 21 and is expected to be in Texas by the end of May. Among the more than 100 people who began the walk, with a candlelight march through Ukiah, was a delegation of Buddhist monks from Japan, part of a group of 16 who plan to cover the entire route. They are carrying a petition from Hiroshima to the United Nations, asking for the convening of a general world disarmament conference and a ban on nuclear weapons.

In the winter issue of the Quaker Service Bulletin, it was incorrectly stated that the **S 2010 bill** (which would allow Indian tribes to choose the areas of jurisdiction they wish returned to the federal government) was authored solely by the National Tribal Chairmen's Association. A strength of the S 2010 is that it represents a consensus of Indian Tribes of America. It was a coordinated effort of the National Congress of American Indians and the National Tribal Chairmen's Association. Mel Tonasket, president of NCAI, stated at a hearing before the Senate Subcommittee of Indian Affairs on December 3, 1975, "S 2010 is not an Indian position, S 2010 is the Indian position."



# Nonviolent Responses To A Violent World

## U.S. Investments Aid S. Africa Repression

The long-predicted crisis in southern Africa is imminent. South Africa invaded Angola, launched an internal security crackdown within its own borders, and announced that any place south of the Equator in Africa could be target for its intervention. White Rhodesia's resistance to majority rule, and South Africa's defiance of the UN in Namibia, continue. The picture is grim.

AFSC's Southern Africa Program seeks to listen to and support those pursuing justice and peaceful resolution of conflict in that troubled region. It attempts to build bridges, open communication, and alert Americans to the worldwide implications of an already violent situation.

Bill Sutherland, AFSC's Southern Africa Representative, returned to southern Africa after a four-month fall speaking tour in the U.S. where he described how deeply the U.S. is tied up with the political and economic status quo in southern Africa, and how enlightened action in this country could help bring change there. The role of corporations in the status quo is a crucial one. Many, including Black South African leaders, think they should just plain pull out. More than a fifth of all foreign investment in South Africa is U.S.-controlled. Close to 500 U.S. firms, including the major banks and corporations, have helped South Africa grow strong, and apartheid with it. American firms sell light planes and transport aircraft which South Africa uses to suppress insurgencies. Material and technical know-how from this country go to South Africa's nuclear industry. U.S. Government policy consists of publicly advocating majority rule but at the same time supporting the stability of a government which practices exploitation and repression. (It should be noted here that the U.S., of course, is not free of its own racial and economic injustices.) As the crisis grows, the need to reassess U.S. involvement in southern Africa becomes more urgent.

## Solutions to Conflict Sought Around World

The AFSC's attempts to find solutions to situations of violent conflict are strongly focussed on the Middle East where a Quaker International Affairs Representative, based in Cyprus, travels in many Middle Eastern countries, particularly the Arab countries bordering on Israel. There he meets with representatives of government and of voluntary organizations, with academics, members of the press and others on all sides to exchange views and try to open up communication among the contending parties. Another representative, based in West Jerusalem, maintains contact with a wide variety of people and organizations throughout Israel and observes significant social and political developments. In a store front in East Jerusalem, staff offer legal and social aid and information to local residents. In Gaza a pre-school education project serving some 1500 Palestinian refugee children has been in operation for six years. Possibilities for transferring the project to the local community are being explored. An offshoot of the program is MUMS, a project which instructs mothers in teaching methods for their four-year-olds at home.

In Chile, in tense and difficult conditions, AFSC helps support 24 feeding centers in the shantytowns of Santiago and is expanding this work to a city in the north. Funds also help supply a women's weaving cooperative with wool, pay for an instructor for a boys' carpentry workshop, and support other community needs. The AFSC also continues emergency aid to people under duress from the junta, some of whom must



AFSC Des Moines office after explosion

## Office Shattered . . .

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Community support has come in the form of contributions toward rebuilding, volunteer labor, and in various communications, especially from Friends Meetings throughout the state and country. A letter of support from three international Friends groups was also received, and the Des Moines Area Religious Council issued a statement which said in part: "We reaffirm our support of your work to advance the causes of peace and justice and freedom of conscience . . . we extend a call to create a climate of true freedom, with tolerance toward those who have views which differ from your own. In our homes and in our interpersonal relationships we must work to curb impulsive and irresponsible behavior and check the tendency to glorify the way of violence."

leave the country for their own safety.

In the U.S. the Service Committee has long supported the efforts of the United Farm Workers to employ nonviolence in their struggle for peace, justice and decent working conditions. At the request of the UFW, an AFSC staff person was assigned to work with the Union to exemplify and develop nonviolence among farm workers.

In Massachusetts, staff live and work in areas of Boston where school desegregation has become a major issue. Where communities have become alienated from each other and where the potential for violence is great, AFSC staff are attempting to encourage communication between these communities and between government and communities, and help clarify the issues underlying the anti-busing outcry.

In workshops across the U.S., AFSC's program on training women in nonviolence is teaching women non-violent ways of dealing with the violent situations that often confront them. From street crime such as rape or robbery to denial of certain jobs considered appropriate only for men, to learning ways of releasing pent-up tensions and facing honestly their own feelings, women are trying to discover their strengths and talents and put them to constructive, fulfilling use. The program seeks to raise people's consciousness about the destructive effect sexist attitudes and policies have on people, and helps them find creative alternatives that tend to develop human potential, not stifle it.

## After Wounded

The Minnesota Area Office of the AFSC North Center on the Pine Ridge Oglala Sioux Reservation in Wounded Knee Legal Defense/Offense Committee Center, or Survival School, for Indian drop-outs of persistent brutal violence on the reservation, the importance the Indians attach to the AFSC Associate Executive Secretary John A. St. Meinhardt of Minneapolis, recently interviewed in invitation of the Lakota Treaty Council. Edwin Fill

Colored cloth mourning streamers flutter in the prairie wind over the new Indian graves at Wounded Knee—side by side with the mass burial plot of the Sioux victims of the 1890 U.S. Army massacre. Just outside the cemetery gate is a burned down Catholic Church. There in 1973 an armed force led by the American Indian Movement seized Wounded Knee and was surrounded by U.S. marshals, FBI agents and supporters of the controversial past tribal chairman, Dick Wilson. The tense siege led to a negotiated surrender, but not before lives were lost, a new Independent Oglala Nation proclaimed, and a new chapter written in U.S.-Indian relations.

The graves, old and new, are vivid symbols to the Oglala Sioux, who prefer to be called Lakota. (Sioux means enemy; Lakota means friend.) For them, the graves symbolize a struggle for Indian survival under the U.S. Government which, in the Lakota view, has all but killed the Indians with misdirected, paternalistic kindness at best and cultural genocide at worst.

## A Turning Point

From the concrete church steps, which now end abruptly in space, one looks down on the destroyed trading post, its broken roof resting on flattened heat-twisted girders. Next to it is the Indian museum, whose paneless windows stare out on the scene where U.S.-Indian warfare erupted in 1973. White South Dakota politicians and ranchers say it was all a vicious radical plot of the American Indian Movement (AIM). Many of the Lakota people we talked to see Wounded Knee II as something very different, a turning point from the corruption and brutality of the Dick Wilson regime, backed, they say, by the Bureau of Indian Affairs and the FBI. They believe that Wounded Knee II, or something like it, had to happen.

If you were to talk with Dick Wilson, you would get one story. But you get a different story if you talk to the new tribal chairman. They don't see eye to eye and they use different words, but they say many of the same things.

They say the white man taught the Indian jealousy and greed, to replace respect and generosity. A tribe that had a tradition of communal government became divided into political factions. Harsh economic conditions led to struggles for personal survival and advancement. Piece by piece, the Indian land has been lost or taken from Indian ownership and control. Those who long for a revival of more traditional Lakota ways say the BIA schools took away the Indian traditions and substituted learning dominated by white American culture. Their eyes become sad as they say that the children learned to feel apologetic for being Indian.

## Alcohol is Problem

There has been little employment and many Indians went on welfare. Too many became dependent on alcohol and that is blamed for much of the violence. The BIA, they say, was filled with bureaucrats who wanted jobs and cared little for people's problems. As a result, many U.S. Government programs, they say, did not reach down to the people. Meanwhile, the FBI watched the Indians and became seen by many as oppressors, not protectors.

And then came Dick Wilson who in four years' time brought many of the Sioux people together—in opposition to what they describe as his (present) high-handed ways, corruption, brutality and the arming of



# Wounded Knee, New Hope

Central Region currently assists the Oglala Legal Office in South Dakota, maintains communications with the committee in Rapid City, and helps the Cultural Learning Center and push-outs, in Rapid City. To learn the causes of the prospects for change under a new tribal government, Sullivan, accompanied by AFSC staff member Nick Fillis, renewed treaty negotiations with the United States, and reservation leaders and grass roots people at the Pine Ridge. The Pipe, new Oglala tribal council member, was

certain of his supporters whom their opponents call "goons".

The "goons", described as "mostly mixed-bloods centered in Pine Ridge Village" where the BIA and tribal offices are, were not only armed, but equipped with citizens' band radios to permit mobile communication as they travelled in their pick-up trucks. Their opponents say the "goons" terrorized the people who opposed Wilson, shooting, stomping, beating them. The BIA police are seen as potential enemies who have on occasion fired at people or, as at Michelle Camp's house, shot into it from outside, wounding five members of the family. Indians who resisted, they say, were arrested and often charged with a federal offense. Such offenders would go to Federal District Court in Rapid City, where a Nixon appointee sits, Judge Andrew Bogue. The arrested Indians and their legal defenders say that Indians encounter high bail, hostile courtroom treatment and harsh sentences. They are convinced that an Indian, especially if he has long hair and speaks forthrightly, cannot get a fair trial in Bogue's court.

With nothing but more of Dick Wilson's administration and what appeared to be federal support for him ahead of them, some of the Indians called in AIM. Wounded Knee was occupied and besieged. Since then AIM leaders one by one have been arrested, prosecuted, imprisoned—persecuted, their supporters say, for standing up for Indians. AIM with its radical statements became a political springboard for South Dakota politicians who played on white fear and hatred of the Indians, especially of AIM.

## No One Cared

"I wish Wounded Knee didn't have to happen," said one soft-spoken weatherbeaten Oglala Sioux, "but it did. No one cared about us, until Wounded Knee. Now they know. And when we declared our Independent Oglala Nation and we tried to see President Ford—he generously gave us four minutes—, then people knew that what we most want is to be ourselves and to live as Indians ought to live. We don't want that suburban cluster housing they put on the reservation. We want to live with some space, where a person can be alone and feel close to nature. That's all we want. But we need help. There is no employment here and our land is going away. Now our best friend is Congress. But they have to know what we need, not what someone in the BIA or Interior Department says we should have."

## Needs Stated

What do they need? Some of them say that the tribal government needs to be decentralized so that the people in the eight districts of the reservation will have access to their public servants. They want to control their district school boards, so that teachers will have to learn Indian culture and language to teach to Indian boys and girls. They want more community college facilities on the reservation so Indians can learn what they need to run the tribal government, manage the schools, contract the BIA services to their own control, deal directly with federal agency programs, develop employment. They want to decentralize the police, so that the policeman knows and serves the people in his district. They want recognition under their treaty that the state police, federal marshals and the FBI do not have free access to the reservation. They want to establish their control of the sacred Black Hills and not sell it for U.S. dollars. They want

to revise the tribal enrollment and land control systems, so that Indians pushed by greed or want will not sell off their land to whites. They want health clinics in all the farflung districts of the reservation and not have to worry about sick people dying while trying to get to the hospital in Pine Ridge Village.

Many of them want a return to traditional values and government, relevant to the changed conditions of today. They speak often of their traditional virtues—fortitude, bravery, wisdom and generosity—and they want an environment where those virtues will flourish. And they want to be free of fear and the possibility that Dick Wilson and the "goons" will watch for some opportunity to provoke an incident that will bring in the marshals, the FBI and the South Dakota state police.

We interviewed the new tribal chairman of the Oglala Sioux, Al Trimble, at his home in Batesland. He is a mixed blood Indian who has been a BIA official, but he looks for his support to full-blooded Lakotas and others who are calling for change on the reservation.

"At Pine Ridge the problem everyone seems tacitly to ignore," he said, "is the division between the mixed and full bloods. Many of the mixed blood people want personal gain, BIA jobs and tribal jobs because they are Sioux tribal members. What the full bloods want, which is not material gain, gets lost. Some things became outrageous: how resources and federal programs were used, services not reaching the people, tribal property drifting out of Indian hands. The more



John Sullivan inspects bullet-riddled wall of house.

Indian a person is, it seems the less he's supposed to expect.

"I got a substantial electoral majority from people who seemed to agree with what I felt: that government is to serve the people. I don't know what patience the people will have in waiting for us to bring changes, and the two-year term of government is not long. The federal government won't be patient with us. They want us to be more like them. What the government doesn't understand is the Indian people's concept of community development. To bring about what we want we will be abrasive to the government and the BIA and say what we're really going to do. The government people are a real hold-the-line bunch. We'll get some backlash in the tribe, but the support of the traditional values and government will help us. Wilson kept tension high here by saying everything was AIM. It will be more difficult to change the real conditions of despair."

A potent force in any changes to come on the reservation will be the aggressiveness and fearlessness of some of the Oglala Lakota women. Over the years of Indian struggle to survive, women told us they and their forebears had often succeeded in holding families together against the harshness of the economic and social realities. When Dick Wilson stirred up opposition, it was women who publicly demonstrated against him. Women spurred the call for AIM to help and to take the lead at Wounded Knee.

Vivian One Feather, who works at the Oglala Community College, said, "The women are more aggressive than the men and don't fear the BIA officials." Smiling, she added, "The women literally make men shake in their boots." Verona Kills Right, who works at the public health service hospital, said, "The women are doing everything. They work together, the mixed bloods and the full bloods. They don't fear Wilson and never have. Now we're holding women's meetings in the districts." Other women spoke of a determination to bring change on the reservation and to push the men when they think they should.

One of the approaches which some of the traditionalists stress is to have the 1868 Treaty revived and something like the traditional form of government restored. They have formed a Lakota Treaty Council. The leaders in the past and, they hope, in the future will come up through service to the people, performing the modern equivalent of hunting and husbandry, keeping of law and order, and protecting the tribe—growing in spiritual depth until the people trust them and give them positions of leadership, where they have the conviction that they will represent the consensus of the tribe.



Edwin Fillis the Pipe (left) and AFSC's Nick Meinhardt (right) observe Catholic church ruins.



John Sullivan (left) and Edwin Fillis the Pipe at 1890 Sioux massacre site.

The traditionalists are waiting to see whether the promised Presidential Treaty Commission will be formed and serious discussion begun to determine whether the Oglala Lakota will be a nation as they have proclaimed, and whether they will have responsibility for their own lives and land, with government aid as other nations receive U.S. aid. Meanwhile, the traditionalists still want to be Indian and have as much responsibility as they can get transferred from the BIA and the FBI and the Interior Department.

As the Pine Ridge Reservation uncertainly faces the future, there are federal and tribal choices to be made that will lead to a peaceful solution or to a further denial of it and the generation of more hatred and violence. If the American government wants peace with the Indians, it is past due time to listen closely to what they are saying and this time to respond with respect. It is time that we as citizens insist that our government obey its own laws, including the 1868 Treaty, by returning in some way satisfactory to all concerned the sacred Black Hills and other treaty lands, by recognizing the independence of the Sioux people minus BIA and FBI manipulation and control. To do these things will require that our government act with fortitude, wisdom and generosity. No less is called for if we have love in our hearts for a people whose new leaders deeply want to live in peace as Indians and in spiritual reverence for their mother earth.



## EDITORIAL

### Nonviolence: Our Best Hope

Nonviolent strategies for social change enjoyed their widest acceptance in the decade of the '60's. Their use, first, in civil rights demonstrations, and later in the even bigger protests against the barbarisms in Southeast Asia, brought nonviolence into the American vocabulary and made its symbol—first used in the Aldermaston Marches—into a symbol of peace recognized in every corner of the world.

But we've lost ground. While the voices of those who believe in nonviolence are unchanged, the forces of violence have once again captured the public mind. Bigger "defense" budgets and bigger arms sales are the order of the day. The use of force to rescue the Mayaguez was widely applauded; so to some extent was the violence of Wounded Knee. The mood of detente is giving way to the mood of toughness. The era of negotiation recedes, and is in danger of being replaced once again by an era of belligerence.

**In such a situation, it is time, I think, once again explicitly to avow our continued unshaken persuasion that all violence is utterly incompatible with the plain precepts of our divine Lord and lawgiver, and with the whole spirit and tenor of His gospel, to use the phraseology of the famous declaration of London Friends in 1804. It is time, too, to assert again that nonviolence is a valid and practical witness for our time.**

Its path is not an easy one, and it is always inadequately travelled. But for those who seek to follow it, the results can be satisfying and joyous, with a clearly constructive impact on other people, and sometimes even on great events, as in the case of Gandhi's struggle for the freedom of India.

Let us remember that it has been the quiet rebels, the men and women of conscience, standing courageously alone and peacefully affirming, at whatever cost, the truth as they see it, who have lifted humanity out of barbarism. So it was with Socrates, and with Martin Luther King. These spirits, far more than the captains and the kings, have purchased human dignity and human freedom with their own blood, not with the blood of their enemies. For them, the choice has never been simply to kill or be killed, but rather to seek that third option that is always available to those who have the courage and the imagination to discover and follow it: the option of quiet, unflinching adherence to what one perceives as right. Death may be the price, but so may it also be for the violent—and which approach is more likely to make an opponent re-examine his or her premises? Put in Christian terms, if Jesus had chosen to fight at Gethsemane as his followers urged, would the impact of his death have shaken men's hearts in the same way as his acceptance of the Cross? I think not. In the championing of a cause, there is profound power in the willingness to accept suffering on oneself rather than inflict it on others. In that lies the power of nonviolence.

**Even in the political sense, nonviolence has relevance. There is, I think, no way that society can be changed—or the scourge of war finally ended—save by the slow process that begins with the individual changing him or herself. At the outset a person is, in a political sense, wholly impotent, but as others join him and the weight of their argument and the loudness of their voices increases, they become a relevant minority whose views temper and influence decisions in the direction of their concerns. Could anyone deny, for example, that the gradually swelling chorus of opposition to the Vietnam war—and in terms of that war it was a nonviolent chorus—had a profound impact on our government in compelling it to bring a halt to U.S. involvement in that obscenity?**

The central point to be made, whether one is speaking in personal or in political terms, is that nonviolence is more than a pleasant theory, and more than a tactic to be used when all else fails. It is a way of approaching problems, a way of dealing with emerging conflict through means that in their very nature build community rather than destroy it, a way of overcoming hatred by refusing to hate. To those of us who believe in it, it is the last best hope of the world, and we had better be about the business of giving it new life and vigor.

*Stephen G. Cary*

STEPHEN G. CARY  
Member of the Board

**The United Nations and Human Survival** is a new AFSC publication by Henry C. Beerits, former chairman of the AFSC Board and member of the Quaker UN Committee. The book presents a reasoned argument for taking a more hopeful view of the UN. "Despite its many problems," says the author, "the UN is needed now more than ever." The book is available from the AFSC national office in Philadelphia. The price is \$1.50 plus 30 cents for postage and handling.

### Walpole . . . *continued from page 1*

relate to each other, that race does not have to be a barrier to peaceful coexistence, and that the racial tensions and conflicts in prisons are, to a large extent, engendered by the prison authorities, not by the prisoners. A race riot in a prison is, after all, a compelling reason for legislators to vote funds for changing prison conditions.

**In early March, when** racial tensions in Walpole reached a fearsome pitch, prison officials finally agreed to let Collins and Brown meet with prisoners in cell block 7. While the meeting was taking place, violence in another cell block was erupting. Smoke filled some of the corridors, guards ran around with loaded guns (a rare occurrence in any prison), and the chapel doors, where AFSC staff and prisoners were meeting, were locked. In the meantime, AFSC staff and cell block 7 prisoners, inside the locked chapel, worked out a three-point program for that cell block. It included: a three-month moratorium on acting out personal animosities with each other; a schedule of regular future meetings with AFSC and other concerned outsiders; and expansion of the group to include more outside people. The plan is under consideration by prison authorities.

**In the meantime,** some understanding and trust have been established between AFSC staff and prisoners in Walpole Prison. It is only a beginning, but an important one.

### Deferred Gifts Add 27½% to AFSC Income

Latest figures show that the AFSC's Deferred Giving Program, including bequests, accounts for 27.5 per cent of Service Committee income, a close second to the 30 per cent totalled by large gifts from private individuals. It is encouraging that deferred giving has increased over 50 per cent in the last five years.

**As the statistics indicate,** deferred giving has become an important, predictable base for Service Committee planning and funding of program work. The various plans offer lifetime payments, generous tax incentives, relief from the burden of investment management, and traditional Quaker social responsibility in investments. Some offer increased income, and all offer the underlying satisfaction of supporting future Quaker Service.

**A number of Deferred Giving Plans** have been developed by the AFSC. These include annuities, trusts and income contracts which can be varied to accommodate individual desires and circumstances. Related plans are available for insurance policies, Interest-Free Loans and Gifts by Will.

**However many their advantages,** these Deferred Giving Plans remain less than well understood by many friends of the AFSC. They involve an unavoidable variety of financial and legal terms that may appear forbidding and difficult to understand. A four-page folder has been prepared by the Service Committee to explain in clear terms the basic concepts of each plan. **A copy or more information can be obtained by writing or calling Arthur C. Ritz, AFSC, 1501 Cherry Street, Philadelphia, Pa. 19102, phone number (215) 241-7095.**

### Guatemala . . . *continued from page 1*

restoration were undertaken by the U.S., Mexican and Guatemalan governments. The next priority is shelter for the homeless, to be provided before the rainy season begins in late May. Corrugated metal roofing (called lamina) is considered the best answer to the need for quick, provisional shelter. The sheets can be mounted on four poles as protection against sun and rain. The government's emergency relief committee has plans probably unrealistic in view of a shortage of roofing, to erect 100,000 lamina-roofed shelters within 100 days in the worst hit areas of the country, before the end of May."

**The AFSC, which has been working in community development in Guatemala for 15 years,** has decided on a three-part project of assistance to the people of Guatemala. First, because the need is great and is not being widely addressed, AFSC is supplying \$15,600 worth of tool kits containing wheelbarrows, picks, shovels, wire-cutters, hammers, saws, nails, etc. to be distributed through a large cooperative in Chimalteango, the worst hit area, for house construction and repair. AFSC has also made a grant of \$4,000 to the small Guatemala City Friends Meeting in support of their efforts to help rebuild one badly damaged town San Juan Sacatepequez, where the Friends have for a number of years provided scholarship help to local children.



Bob Hinshaw

**Second, AFSC will disseminate information on improved techniques of construction** which are being developed to make traditional structures more quake resistant at little extra cost.

**Third, AFSC will work with and support for two years** Guatemalan groups who are working on the physical and organizational reconstruction of communities in the stricken areas. These groups will not only be helping the communities rebuild but also will be assessing (1) the earthquake's impact on the social fabric of the country and (2) the relief aid which has been sent in.

**In addition to AFSC's plans,** Bob Hinshaw and other social scientists with experience and interest in Guatemala have raised more than \$20,000 for Guatemalan relief. This money is being channeled through the AFSC.

**It is hoped that** out of the lessons learned from the Guatemalan experience, and with the building of sturdier houses, the people of Guatemala will not suffer such devastating loss of life and property in the event of another earthquake.



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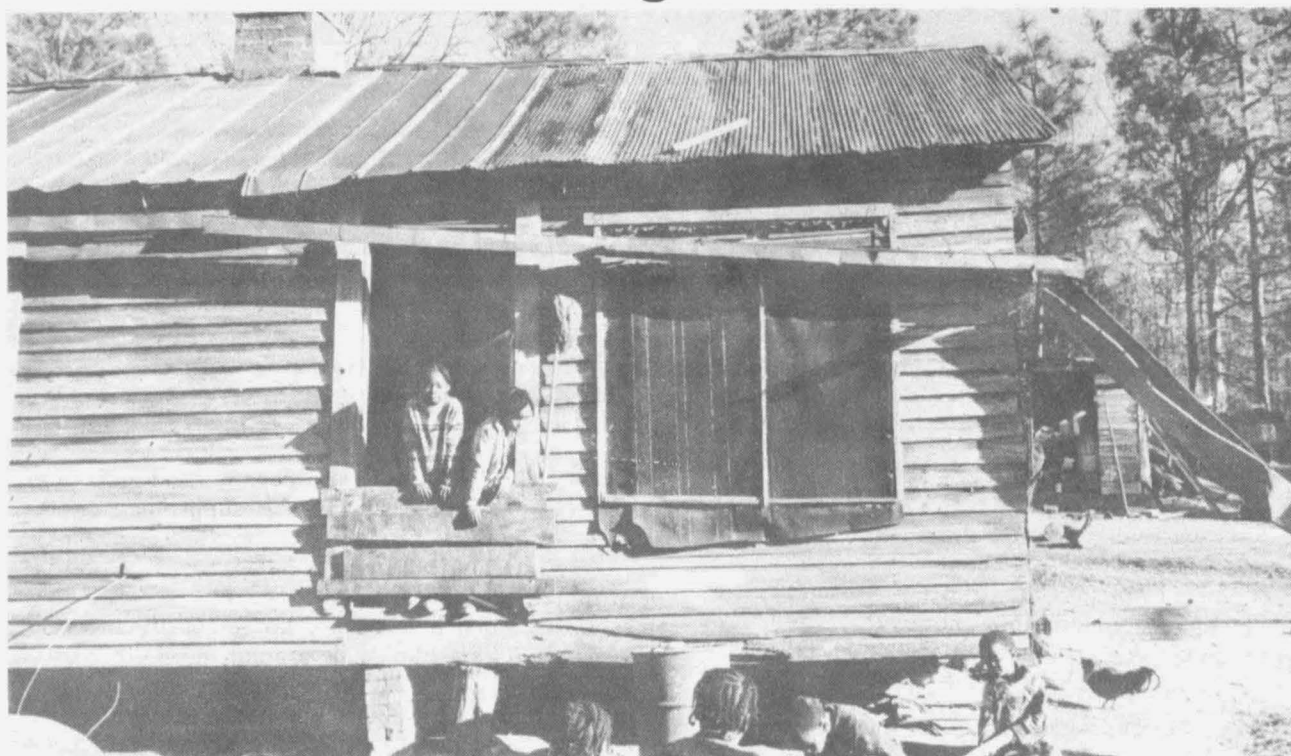
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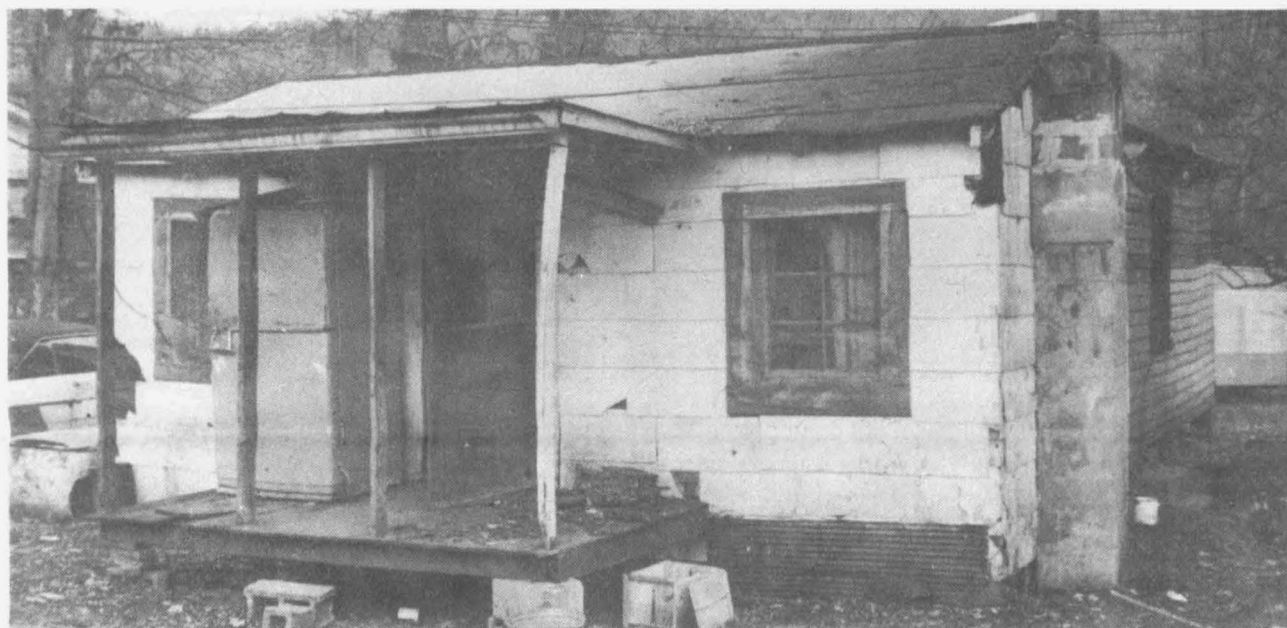
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# Bad Alabama Housing Documented in New Book



Children play around Alabama house.



A typical house in rural Alabama

In the winter issue of the *Quaker Service Bulletin*, the publication of "Catalog of Misery", a pictorial account of bad rural housing in Florida, was reported. A second "Catalog of Misery" will be published this summer, this one depicting equally deplorable housing conditions in Alabama's 67 counties. Copies of the booklet may be obtained from the AFSC national office and the AFSC Sebring, Florida office.

## E. Jerusalem Center Offers Legal Aid

By PAT FLOERKE  
Midwest Regional Office

(The following is adapted from an article in the Midwest regional *Quaker Service Bulletin*.)

A family was being unfairly treated by its landlord. The wife was a senior citizen who, because of bureaucratic confusion, was not considered legally eligible for social services she should have been receiving. The husband was unemployed and having trouble getting his social security. They turned to AFSC for help.

It sounds like an old story. For years the AFSC has been helping people throughout the U.S. solve such problems. But this family lives in East Jerusalem, and their help came from staff of AFSC's Quaker Service Information and Legal Aid Center there. Established in July 1974, the Center provides social, legal, referral, and follow-up services to Arab residents who became subject to Israeli law after annexation of East Jerusalem following the June 1967 war.

Handling both legal and non-legal matters, the Information and Legal Aid Center each month responds to well over 100 requests from clients and takes on 20 to 25 cases. Many people request loans or charitable aid or need assistance with Hebrew translation, welfare, insurance, taxes, employment, health and

medical care, housing, family relationships, etc. These people are either helped directly or referred to a voluntary agency or a governmental department. The great majority of cases require home visits, then personal staff visits to the agency or municipal bureau involved.

But AFSC's East Jerusalem staff, which consists of an American couple, a Palestinian community worker, and several part-time legal counsellors (both Arab and Jewish), feel they can be most useful by providing legal aid. Damage and claim cases, political-security arrests, expropriations, and tenant-landlord disputes including evictions, are all common. With Israel's strong legal tradition and stated policy of equal treatment for the Arab and Jewish residents of Jerusalem, the Center encourages people to make use of the legal processes available to them. Legal advice is available from the Center's counsellors, and the Center can help a client find and pay a lawyer.

All of this work is aimed at the goal of putting Arab residents on an equal footing with Jewish Jerusalemites by truly giving the Arabs equal access to services. In this way AFSC, along with those concerned Israeli individuals and civil rights groups with whom the Center maintains close communication, is trying to advance the cause of social justice and peace.



Alabama resident rests inside her house.

## B-1 Bomber Dollars Could Ease Hunger

The final decision on whether to produce the B-1 bomber will be made by Congress in May or June of 1976.

When Senator Proxmire characterized the B-1 bomber as a "public works project for the aerospace industry rather than a needed weapon for defense of the United States", he was touching on what is, from many people's point of view, the strongest argument against the construction of that weapons system: economic waste. With a weapons stockpile so large that population overkill would be a reality in any nuclear war, the U.S.'s need for B-1 bombers as part of our defense system is not only questionable, it is spurious. Rationalizing this plane's importance in a so-called conventional war raises questions. What conventional war? For what reason? Is the Pentagon talking about another Vietnam venture?

Another question rises disturbingly to the surface, for some of us. As a nation we proclaim our espousal of freedom, peace and self-determination for all people. At the same time our weapons and dollars are employed abroad in support of reactionary and dictatorial regimes. When our government works to undermine or undo other governments or support foreign insurgent groups to do the same, while we build B-1 bombers (and F4 Phantom jets and B-52's) to enforce our aims, what happens to those lofty principles? That question may provoke cynicism in some people these days, but for those of us who continue to subscribe to Quaker principles of nonviolence and love, it is a serious, valid question.

As long as hunger prevails in two-thirds of the world and people lack adequate health care, housing and education, we as a nation should cease to deploy our resources—which could alleviate those conditions—to destructive purposes. When the production of the B-1 bomber—and all weapons—is converted to peacetime production for the sake of human values, then we will be able to talk about peace, freedom and self-determination without apology.

The House of Representatives in April voted 210 to 177 for production funds for the B-1 bomber. It is hoped that an amendment calling for a cut in the funding will be voted for by the Senate before the final vote in June.





Attendees of MPLA seminar in Cuba include AFSC's Mike Simmons on far right.

Photo: Afro-American newspapers.

## MPLA Reports on Angola At Seminar in Cuba

At the invitation of the government of Cuba, two AFSC staff people—Jim Bristol and Mike Simmons from the national office—attended a seminar organized by the MPLA of Angola, in Havana, Cuba, from February 26 to 29, 1976. The purpose of the seminar was to learn about the post-war situation in Angola. Twenty-six people attended, including members of black organizations in the U.S., representatives of the peace movement and seven U.S. journalists. Reporting on the trip, Jim Bristol commented on "the ability, patience and quiet competence of the MPLA delegates" and their "unspoken confidence that they will run their own nation according to their own principles and understanding." (The MPLA is the Popular Movement for the Liberation of Angola.)

**MPLA delegates said** they intended "to build a modern society in which . . . there would be no tribal, racial or religious differences that result in prejudice or discriminatory treatment." The MPLA plans to develop agriculture and provide adequate medical care and education for Angolans, ninety per cent of whom presently are illiterate.

## U.S. Policy on Palestinians Must Change, Says AFSC Team

"There is now no dynamic move toward peace", said Louis Schneider, Executive Secretary of the AFSC, who with two other AFSC staff persons, returned in April after four weeks in the Middle East. "U.S. initiatives are needed on both the Arab and Israeli sides if there is to be a break in the stalemate persisting since the Sinai agreement last year", said the Quaker delegation. It was observed that the stalemate may persist until the U.S. liberalizes its policy on the Palestinians. "If there is no change", they said, "the prospects of war are increased."

**The three-person team** (including, in addition to Louis Schneider, Rosalie Riechman, Middle East Peace Education coordinator for AFSC, and Mary Arnett, coordinator of AFSC's international programs in the Middle East) met with government leaders and Arab and Israeli moderates in an effort to learn more about the conflict and what hope exists for its resolution; and to visit AFSC projects.

In the winter 1976 issue of *Quaker Service Bulletin*, an article entitled "Harassment Continues on Reservation" referred erroneously to the U.S. Parks and Recreation Department. This should have read, the National Park Service.

## Prison Moratorium Urged By AFSC California Staff

By JAN MARINISSEN  
Criminal Justice Secretary  
San Francisco Regional Office

The AFSC in California, together with the National Council on Crime and Delinquency, the Unitarian-Universalist Service Committee, and the Joint Strategy Action Commission of the Council of Churches, has called for a moratorium on construction of prisons, jails and juvenile halls.

### Funds Going to Jails

Across the nation, and particularly in California, instead of financing urgently needed low-cost housing, governmental agencies are proposing and in many counties already implementing the construction of many penal institutions. The cost per cell is between \$25,000 and \$50,000 excluding land, operating costs and amortization.

**The former federal** administration, which produced Watergate, substituted the War on Street Criminals for the War on Poverty, throwing up a smokescreen over governmental crimes and the white collar crimes committed by large corporations. Street crimes are often a direct result of the social and economic injustices inflicted on a large segment of the population by these same corporations and government. The "War on Street Crime" is in effect a war against the victims of injustices, victims who are unable or unwilling to cope with entrapping and degrading poverty.

### Prisons Breed Crime

**History has shown** that imprisonment breeds crime, that as dependence on the former increases, the latter spirals. There is also a positive correlation between the proposed Federal Criminal Code which would increase the length of sentences, increase the number of offenses regarded as crime and curtail probation and parole, and the ten-year master plan of the Federal Bureau of Prisons, which calls for 66 new federal prisons to house the new "street criminals."

**The moratorium on prison** construction is based on the need to establish true alternatives to the present criminal justice process, i.e., social and economic justice arising from full employment, adequate housing, equal opportunity for education and job training, etc. Besides these true alternatives to our present criminal justice process, there is a large array of alternatives within the process which could be employed to lessen its dehumanizing aspects.

## Children Visit Moms in Prison, But Funds Needed

Women incarcerated in the Rockwell City Women's Reformatory (prison) near Des Moines, Iowa, are being visited by their children every weekend—thanks to the efforts of Carolyn Moon, who was herself a prisoner for 13 months at Rockwell City. As a mother of five Carolyn Moon understands the deprivation faced by women in prison who cannot see their children. When she was paroled, Carolyn Moon wanted to do something about that. She has. She is now directing AFSC's Children's Visitation Project. Each weekend she and volunteers transport 12 to 15 children to Rockwell City to see their mothers. Without this service, these families would rarely, if ever, see each other during the mother's incarceration.

### Low Self-confidence

**Just as women** had difficulty coping with life on the outside, they have difficulty on the inside. Their sense of self-worth and self-confidence is small and unlikely to grow under prison conditions, unless they are helped. The AFSC believes that bringing children and mother together is a step in the right direction. As Carolyn Moon says, "Seeing my children three or four times a month gave me a sense of my own worth like nothing else could."

### Program to End

**If funds can be found** to continue this program—which is slated to end in the spring—AFSC hopes that it will be able to continue helping mothers in prison.

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