



# QUAKER BULLETIN SERVICE

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## TV Star Helps Launch Criminal Justice Campaign

**P**EG PHILLIPS, who plays Ruth Anne on the weekly television series *Northern Exposure*, is lending her fame to focus attention on criminal justice issues in California.

A member of Eastside Meeting in Washington State, she worked in AFSC's San Francisco office for more than nine years before retiring to study acting at the University of Washington. While in the Seattle area, she started teaching drama at Echo Glen, a lock-up facility for juveniles. She established a program to give the youth a chance to use their imaginations and take a break from their dismal surroundings.

Even with her new-found fame on *Northern Exposure*, she did not forget the AFSC and the programs she cared about. Earlier this year, she wrote to AFSC's office in Oakland, California, and asked if she could help with promotion. "People pay money these days to watch folks like me stand around. I might as well put it to work," she said.

AFSC staff members planned a week-long visit for her, having her lead a press tour of programs that provide alternatives to incarceration and tape a series of radio announcements about criminal justice issues. For two days Peg, as "tour guide," led press representatives through alternative drug treatment programs, a mother-infant program, a jobs fair for ex-offenders, a sex-offender treatment center, and a victim-offender reconciliation project.

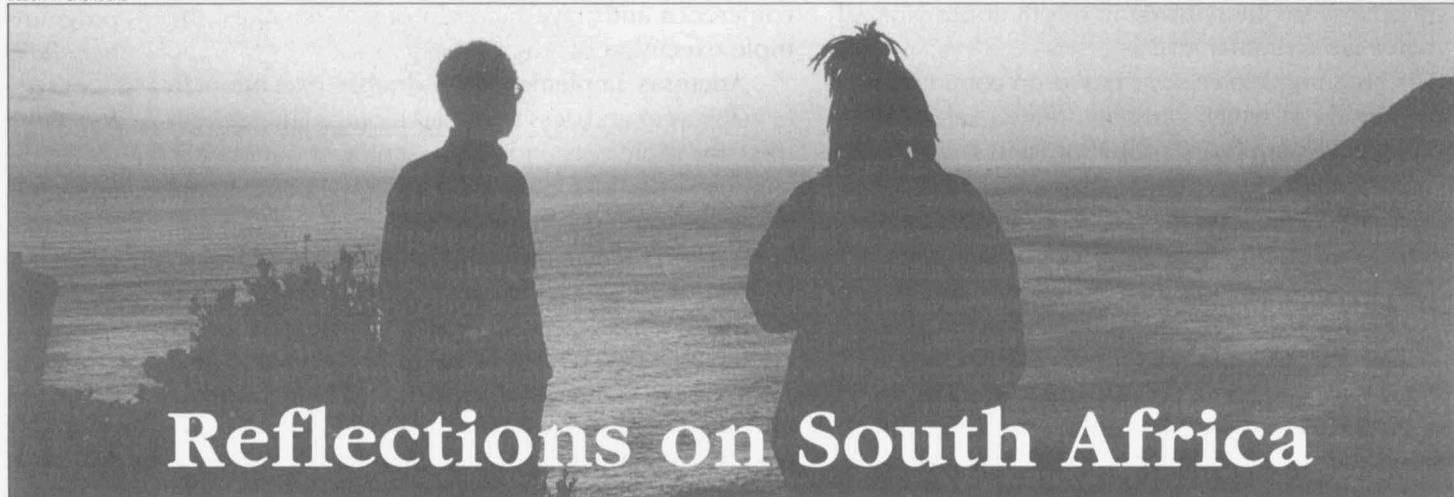
See TV, page 2

VANITA BLUM



Peg Phillips (left) and Laura Magnani,  
AFSC staff member

DEBORAH SAUNDERS



Silhouettes against the South African sunset reflect a mood of hope, wonder, and expectation in this time of change.

## 'There's been a sense, of momentousness and humility, . . . a victory of the human spirit.'

THE FOLLOWING are excerpts from the journal of John Stewart, AFSC's Southern Africa International Affairs Representative, who traveled around South Africa before and after the elections.

**20 April.** Sign in a bookshop window: "Paranoia special: free candle with every 3 books bought." Apparently, rumor has it that the northern suburbs' swimming pool owners are no longer putting chlorine in the pools so they will have drinking water "afterwards." There are also some reports of panic buying of tinned goods. Though there are aspects of the 1980 White Rhodesian atmosphere, it's not a stampede.

**22 April.** So many children, trauma victims, witnesses to death and brutality — so many legacies of apartheid. So much human destruction and distortion — so much need for healing. Only the body itself can heal the body. What's phenomenal about the South African change process is that they have done it themselves, negotiated between themselves, agreed, made arrangements, been flexible, accommodating, trying again, none of the formalism of the UN or the Commonwealth or the international community's intervention and mediation. My feeling is that most of the international visitors are here to watch and wonder, to applaud as they nearly participate in this rite of passage.

**29 April to 2 May** [After the election]. A triumph of the human spirit, the resilience and patience of people who waited hours and days to vote. Why not? They had waited years and decades. Said one woman interviewed by the omnipresent, almost

obtrusive press: "We have all been free and fair and patient."

The massive will to vote has manifested itself. Everywhere in the country, long queues snaked round the block or out of sight up the street, either waiting to vote in working polling booths, or waiting for polling booths to become operational, or waiting to get temporary voters' cards so that they could join the next immense queue to vote. By the end of today — after four days of varied, intermittent, interrupted but remarkably free and nonviolent voting — almost all (perhaps all) those who wanted to vote will have voted.

The voting was chaotic, disrupted, badly planned, uneven. Ballot papers were not available, or too few were available. Some polling stations had no equipment (screens, ink to mark people who'd voted, the UV machines to check for the ink)...Most nearly, one could say that in former homelands and in some of the townships there were problems, and in the former white South Africa the vote went reasonably smoothly. This is hardly difficult to comprehend: In the former homelands, the administrative and infrastructural process had largely broken down.

**3 May.** Amazingly joyful scenes at the city centre Carlton Hotel in Jo'burg last night after Mandela made his victory speech. Dancing in the street. Commissioner Street jam-packed, ANC and new national flag waving, people moving, beaming, laughing, shouting, crying, hugging, toyi-toyi-ing, delirious though exhausted.... Apparently the party happened across the country — and still is! — despite Mandela saying, in his stern way, "We must celebrate tonight but be back at work tomorrow."

See REFLECTIONS, page 3

## AFSC Sends Observers to South Africa Elections

As a logical follow-up to its support of sanctions against South Africa and its anti-apartheid work, AFSC sent seven observers to witness the transition of power in South Africa.

The delegates were Judith Chomsky, Thabo Raphoto, Deborah Sanders, Nomcgobo Sangweni, Deborah Saunders, Robert Seidle-Kahn, and Aishah Shahidah Simmons.

Observers helped oversee the election process, thereby helping assure that elections were free and fair — as defined by the Independent Electoral Commission (IEC), which granted the AFSC accreditation to send the observers.

To read about the observers' experiences, please turn to page 3.

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Can killing ever be moral?

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## Listening Project Probes Ideas About Violence

**W**HEN WE TRULY LISTEN to each other, we uncover our common ground and plant the seeds of solutions. This is the idea behind a Listening Project that took place in West Virginia this summer, in which a cross-section of people were interviewed in depth about violence and criminal justice.

Listening Projects are based on community surveys in which carefully trained listeners interview people on a topic of local concern and listen carefully, rather than critically. The goal is to hear people out, to hear all sides, and to ask the people to propose solutions, instead of advancing the organizers' agenda.

"These issues [violence and criminal justice] are on the minds of lots of people," says Rick Wilson, project coordinator. "We plan to seek the ideas of a wide range of people on ways to prevent violence and break its cycle."

Volunteers conducted approximately fifty interviews statewide. Police officers, ex-prisoners, social service providers, educators, and correction systems staff were among those interviewed. "One of the good things about a Listening Project is that a group this diverse will all be looking at the same problems and suggesting possible solutions," Wilson says.

Goals of the project include:

- generating ideas for positive responses to violence and crime;
- looking for ways to help ex-prisoners build new lives;
- building alliances that will enable future constructive work on these issues;
- increasing skills of peace building and non-violence among those involved in carrying out the project.

The AFSC will publish a report on the survey later this year. It will be issued to policy makers, the media, and will be made available to others who are interested.

### You're invited . . .

To write to us about issues raised in QSB. We'd like to hear from you. Address letters to Melissa K. Elliott, editor, Quaker Service Bulletin, AFSC, 1501 Cherry St., Phila., PA 19102.

### TV from page 1

At each stop, she asked: "Do we just want vengeance, or do we want programs that work? If the public wants to get people back on their feet and functioning, . . . they should look closely at these projects. Each is more cost-effective than prison, and each has a much lower rate of re-offense."

One of the radio announcements Peg recorded begins: "I'm Peg Phillips. In 1994, for the first time, California will spend more on prisons than on higher education. We're becoming the world's largest penal colony. By the next decade, with the 'three strikes law,' we will need as many as forty new prisons. What kind of future are we building for our kids and for our grandkids?"

The radio announcements are airing statewide in California this fall, concentrating in the San Francisco Bay area, Sacramento, Fresno, and Los Angeles. A special telephone number, 1-800-262-AFSC, is available for responses to the radio spots.

## EDITORIAL: THE DEATH PENALTY

# Can Killing Ever Be Moral?

By Pat Clark

**P**AT CLARK, you have no guts! You are morally incapable of executing someone, and that's why you are opposed to the death penalty."

So began my dialogue with a man on a radio talk show on which I was a guest this summer. I went to Arkansas for the annual anti-death penalty conference and stayed to help organize against the triple execution of August 3.

Arkansas implemented a double execution in May this year and, less than four months later, scheduled this triple execution to save time and money—supposedly to lessen the trauma for the correctional workers involved. I helped with demonstrations and a press conference and participated in several radio interviews, of which the caller's question was a part.

To the man who claimed I had no guts, I replied: "It's not a matter of being morally incapable of executing someone; it's a matter of being morally unwilling. I find the death penalty morally repugnant." Yet there was something about his statement that continued to disturb me.

The foundation for my opposition to the death penalty was laid long ago when my uncle was murdered. Six months after his death, my first cousin was murdered. I saw and felt the rage, anger, and grief of family members as we tried to come to terms with the murders of our loved ones. But what I remember most distinctly was the response of my grandmother, who told us that, as human beings, we did not have the right to determine who should live and who should die.

I was even more amazed, as I'm sure other relatives were, when my grandmother allowed the son of the person who killed my uncle to come to her home to play with her grandchildren.

And so, long before I knew to what extent the death penalty was racist, arbitrary, and more expensive than other alternatives, I was morally opposed to it. Even before I knew that innocent people had been executed and that states that have abolished the death penalty had lower murder rates, I was morally opposed to the death penalty.

Years later, my conviction was reaffirmed when I worked with a mother whose son was brutally murdered by members of The United Klans of America. One of the klansmen was sentenced to death for the murder—the first time a white person had been sentenced to death for killing a black person in the state of Alabama. When I went to talk to the mother of the murder victim about the death penalty, she said, "Oh, I'm opposed to the death penalty! I never want another mother to experience the agony I've experienced in losing a child."

Over the years, I have opposed the death pen-

alty because it is state-sanctioned murder that emulates the very same violence for which death-row inmates have been condemned. I have seen too often how the death penalty drains resources from education, job development, child abuse prevention, and drug and alcohol prevention programs—programs that have far more potential to have a beneficial impact on the problem of crime.

I have sympathized with other families who have lost family members to violent crime, and I have found the death penalty to be a hollow promise of healing that never occurs. Yet with all of the indisputable facts and arguments against the death penalty, to which so many people turn a deaf ear, the one position I find to be most solid is my moral opposition to the death penalty.

And that is what disturbs me most about the accusation of being "morally incapable of executing someone." The statement implies that killing can be

**I saw and felt the rage, anger, and grief of family members as we tried to come to terms with the murders of our loved ones.**

moral, ethical, and right. In that implication lies a danger for those of us who oppose capital punishment: that morality can be applied to the act of killing when the appropriate people have been given that power. Those of us who oppose the death penalty have been confronted numerous times with

statements from friends, ministers, politicians, and others about why the death penalty is necessary.

During the last year, we've seen Congress and the president haggle over a crime bill that would expand the number of crimes for which one could receive the death penalty, while we know that the death penalty, the building of more prisons, and longer prison terms have no real impact on the problem of crime. We know, too, that killing is wrong, whether by the state or an individual. We know some other parent will experience the agony of losing a child when the death penalty is employed. And we know that we are fallible and likely to make mistakes. Because we know these things, we have a moral obligation not only to oppose the death penalty, but to make sure the act of killing doesn't become so sanitized it's easier for us to embrace it.

On the evening of August 3, as Hoyt Clines was pronounced dead at 7:11 p.m., as Darryl Richely was pronounced dead at 8:07 p.m., and as Bill Holmes was pronounced dead at 9:24 p.m., groups of abolitionists stood outside the governor's mansion and outside the prison gates speaking this truth to those symbols of power: We cannot be at peace in a society that views life as disposable.

Pat Clark is national representative for AFSC's Criminal Justice Program. She is former executive director of Death Penalty Focus of California and of Klanwatch of the Southern Poverty Law Center.



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#### Pacific Southwest Region

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**A dream realized...**

# 'South Africa is finally our country!'

*In spite of all the odds, the people of South Africa triumphed. They endured, standing in lines for hours in the heat and rain. Their tenacity...stood the test. They voted; they did it without violence; they did it with dignity; they proved the world wrong; they celebrated.*

Deborah A. Saunders  
AFSC Observer  
South Africa Elections

**S**TORIES OF COURAGE, hope, and a dream realized — these and more overflow from the journals and reports of the seven AFSC delegates who observed South Africa's historic elections in late April.

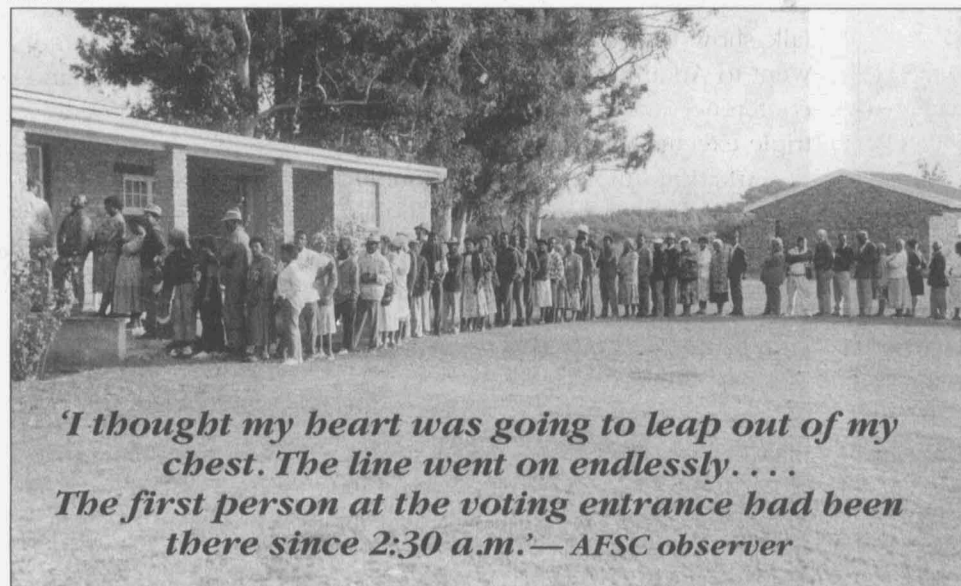
*Unforgettable* is a word that comes up again and again when observers write about seeing history in the making. Deborah Saunders's journal offers a powerful account of election day. "On Wednesday, April 27, voting began for the general public....As we...made our way onto the main road that led into the township, I thought my heart was going to leap out of my chest. As we turned

DEBORAH SAUNDERS



**Election observers** (left to right: Aishah Shahidah Simmons (AFSC), Khalied Desai (South Africa), and Deborah Saunders (AFSC).

JOHN STEWART



*'I thought my heart was going to leap out of my chest. The line went on endlessly. . . . The first person at the voting entrance had been there since 2:30 a.m.'—AFSC observer*

the corner, a line at least a mile long greeted us....The line...went on endlessly until you saw the first person at the voting entrance. He had been there since 2:30 a.m."

When she and Aishah Shahidah Simmons moved to another site, Deborah remarked that, "...it was beginning to rain. I made the comment that, of all days, why would God allow it to rain today? Tandiwe (a South African election observer) looked at me, and her reply humbled me: 'We haven't had rain in some time, and this is God's way of smiling down on us and giving his blessings on this wonderful day. So you see, my dear, it's OK that it is raining. God is pleased.'"

The euphoria many South Africans felt with the ANC victory is captured in Aishah Simmons's observation that, "My South African Muslim friends kept saying, 'Aishah, we are in charge now! We are in control

of our destiny! South Africa is finally our country!'"

This sense of ownership — as well as the sense that much work still lies ahead — was evident in a story recounted by Aishah at an AFSC staff meeting: "I went to an African National Congress (ANC) victory party on May 11, the day after inauguration. One ANC official told this joke: The week before the elections, two black caddies were carrying the golf equipment. One said to the other, 'Next week, the bosses will be carrying the bags.' The following week, the same men were carrying the bags, and one caddie said, 'I thought the bosses were going to be carrying the bags?' The other one said, 'We are.'"

The non-racial elections were the first steps toward democracy in South Africa. For many, the elections were the culmination of a lifetime of struggle. "All...AFSC observers had the moving experience of seeing handicapped and elderly people come to vote," reads the observers' report. "Several times [we] heard people say, 'I have voted, now I can die.'"

## Reflections from page 1

**4 May.** For me, the salient features of the South African elections were:

First, the massive turnout and the determination of people to vote. Second, the profoundly peaceful nature of the days of voting. Third, it was itself an agent of change, as well as providing the means to constitute non-racial, democratic parliaments and legislatures. Fourth, there's been a sense, simultaneously, of momentousness and humility. Fifth, it's a victory of the human spirit and determination over the pretense that technical services and processes could control and express the popular will.

**5 May.** I have the funny feeling that the phrase "free and fair" is empty and redundant. What can it possibly mean? That it cost nothing? That it treated everyone equally? That no one felt under any constraints?

Democracy, that word, is misused here as everywhere else, and becomes a shell, a hollow to fill by a whole series of books and documents, pundits and intellectuals. The long, hard work of doing it is left to the popular movements. One of the features of the countries north of here was the withering away of the parties after victory. Will a victorious ANC have the resilience to have a good *party* process when in government?

A synopsis of the AFSC observers' experiences is found in *Report On Election Observation In South Africa, April-May 1994*. Copies of the report are available for \$2. Contact Jerry Herman, Peace Education Division, AFSC, 1501 Cherry Street, Phila., PA 19102, telephone (215) 241-7169.

## Chicago Office Hosts Reception For Expatriate South Africans

**I**T WAS A SERIOUS occasion with party overtones: expatriate South Africans converging on Chicago to cast absentee ballots for their country's first non-racial elections—with a celebration for the end of a long struggle.

"People seemed deeply happy that their day had come," said Eloise Chevrier, an AFSC staff member in the Chicago regional office. That office, which is within walking distance of the South Africa

consulate, held a reception for voters on April 27, the first day of the South Africa elections. About 150 people attended the reception.

Eloise explained that for South Africans living in midwestern United States, Chicago's consulate was the nearest voting site. (South Africans in the United States voted in dozens of other U.S. cities, as well.)

The reception at the Chicago office was a natural extension of AFSC's involvement with the South African

community in Chicago. The AFSC office regularly hosts meetings of the South African Network of Chicago Churches.

Modiehi Tsele, who came from South Africa to Chicago with her family in 1989, said everyone deeply appreciated AFSC's efforts. "It [the reception] gave us a chance to stand around and talk for hours and a chance to reflect on what was happening."

Many people drove many miles to get to the reception. Chevrier recalled

one group of college students from Lawrence, Kansas. "After they voted, they came out in front of the consulate and danced."

That celebratory mood permeated the reception, as well. "Some voters met old friends here, but for many others, there was just the natural bond of being among fellow countrypeople. . . . If you were a stranger walking in, it would have looked as though everyone knew one another."



# Remembering starts



Top: A-bomb dome in Hiroshima. Right: Eva Dubuisson at a rally for peace on August 5 with Japanese students in Hiroshima. All photos by Roberta Foss.



By David Gracie

**N**ext year marks the fiftieth anniversary of the end of World War II, and the world is already engaged in various acts of remembering: D-Day veterans wanting to parachute into France again, visits being arranged to the River Kwai. Where should our fiftieth anniversary remembering begin?

I think it must begin with the ashes.

Let's look at a quotation from the book *Babi Yar*, by A. Anatoli, a story that tells about the site of a Nazi death camp in the Ukraine where seventy thousand people were killed and their bodies burned:

We walked around the place and found many whole bones, a skull, still not dried out, of someone recently buried, and more pieces of black ash among the grey sand. I picked up one of the pieces weighing four or five pounds and took it with me to keep. It contains the ashes of many people, all mixed up together—a sort of international mixture.

Before we contemplate WWII, let us first put on the ashes of Babi Yar and of Auschwitz, of Hiroshi-

ma and Nagasaki, of London, Dresden, and Tokyo. Then, wearing those ashes, let us confess the grip the war system still has on us fifty years later.

Could 1995 be a year in which this grip is loosened? Or will it be a year in which war, while regretted, is glorified; militarism regarded as an inevitable part of our culture; citizenship seen as something earned through battle; interventionism justified by the conviction that at least in WWII, our nation played a heroic role; the loss of the health and well-being of so many of our children accepted as a sacrifice for national defense and honor?

I think we must prepare an alternate vision. A call is being prepared from the religious communities in the United States to regard 1995 as a year in which, as we remember the atom bombings of Japan and the war atrocities on all sides, we commit ourselves to turn away from violence. We do face a spiritual challenge.

In the Gospel of Luke, in a passage close to the heart of George Fox, the disciples of Jesus were asked to consider what spirit they were made of when they called upon him to perform an act of violence. Likewise, Fox asked, "Will any believe that you are Christians that will mar the workmanship of God? Did not Christ come to save men's lives and not destroy them?" Other religious traditions pose the same question in terms that speak in a way their followers can hear.

It is also a political challenge. . . . This requires that we frequently raise our voices in opposition, but we also have a *yes* to speak—*yes* to the hope of 1945 that wars might end. And *yes* to international understanding through exchanges and dialogues between people working for social justice in all parts of the world. *Yes* to international peace, and *no* to the habit of war. But what about our maybes? Our uncertainties?

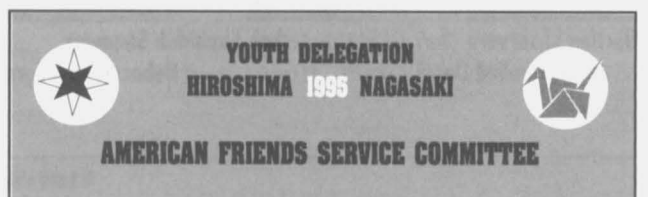
We should ask the hard questions and not presume to have all the answers in advance. But we ask these questions while wearing the ashes of 1945 and the years since; we ask them knowing every answer will struggle to be heard in a world where

military priorities of the past fifty years have built a dominating force of inertia.

We need each other if we are going to overcome that force and replace it with the power of justice and of peace. We especially need our young people. The AFSC Youth Delegation to Japan was our attempt to build a bridge over fifty years of time, to connect young North Americans with some of the realities of World War II.

This happened for them most profoundly through meetings with *hibakusha*, survivors of the atom bombs that fell on Hiroshima and Nagasaki. These survivors, who bear the scars and remember the ashes of August 1945, have borne a constant witness for peace and disarmament all the years since. They can teach us all how to remember.

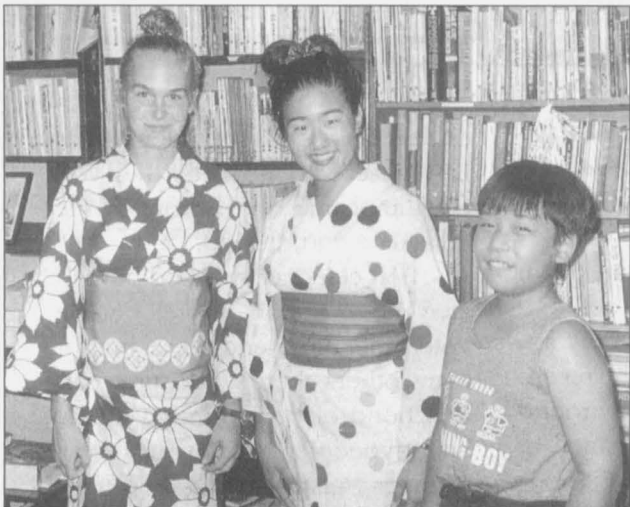
David Gracie is director of the AFSC Peace Education Division. He is an Episcopal priest and former Protestant chaplain at Temple University.



By Willie Colón

**P**EACE WAS THE COMMON GOAL of sixteen young people who visited Japan this summer in an AFSC delegation to prepare for next year's fiftieth anniversary of the bombings of Hiroshima and Nagasaki. The young people returned to their homes to use what they learned on the trip to work for peace and justice in their local communities.

Their commitment to peace—and their widely diverse backgrounds—was evident in their eloquent comments on their applications. "If at any time I wish to be a party to anything related to the disarming of nuclear weapons, I must see and learn firsthand of the destruction they have caused," wrote



Maia Carter (left) and Alison Lee Satake in kimonos, with a young Japanese friend at the World Friendship Center in Hiroshima.



# with the ashes



*Above: Alena Ann Hairston and her home-stay "mother," Tomoko Maekawa, drumming on a Taiko drum in Nagasaki.*

*Left: Floating lanterns on a river in Hiroshima the evening of August 6. People write messages on paper surrounding candles before sending them to float.*

Ian McConnell, a tenth grader at North Andover High School in Massachusetts. "As a Quaker and a pacifist, I have long felt that peace is the only answer, but now I wish to discover why."

In another application, Eric Barclay Williams, an eleventh grader at Sidwell Friends School in Washington, D.C., wrote that upon his return, he "would arrange an assembly to inform the school about the trip to Japan. . . . This would be the forerunner for a school day devoted to the bombing of Hiroshima, peace, and awareness of Japanese culture."

Eric is also aware of how the cataclysmic events of fifty years ago relate to what's going on in the world today. He wrote: "There are women, men, and children dying in Bosnia, South Africa, the United States, Rwanda, Somalia, Haiti, and other places due to a lack of regard for human life. We must work to ensure that people are allowed to live freely, unplagued by the prospect of death, violence, and other atrocities."

On the same wavelength, Emily Sanjo, a freshman at Sacramento City College in California, said, "There is a false perception that the bombing of Hiroshima and Nagasaki...has [only] affected those of Japanese descent. This is not true. This incident can never be considered isolated."

Several delegates expressed concern that younger generations in the United States have misconceptions about the bombings.

"The present generation of American young people has grown up with the understanding that nuclear weapons brought and keep our peace," said Sandra Shin-Young Park, a freshman at Harvard-Radcliffe College in Massachusetts. "I would like to use this experience to formulate a way to replace the paradigm of violence with one of cooperation. I would like to see a new order in American society and the world that would dispel violence as a means to success."

And Brandon Emerson County, a sophomore at Oberlin Senior High School in Ohio, noted that many U.S. citizens have an incomplete picture of the horrors that took place in Hiroshima and Nagasaki. "Most people my age see these events as moments of mass destruction with enormous amounts of casualties. They cannot grasp the human side, the lives that were extinguished by the atomic bombs and the scars carried by the survivors. I would like to use my experiences in Japan to put a human face on the story."

The impetus for many of the delegates to travel to Japan was summed up by Alena Ann Hairston. A junior at Guilford College in North Carolina, Hairston wrote: "This is not a cliché: In order to understand the present, we must understand the past. I see the bombings as an imperative, potent lesson for the global community. The world needs to be educated consistently and passionately."



*Brandon County (left) talks with Japanese students in Hiroshima.*



*Left to right: Alena Ann Hairston, Abebi Harper, and Neeltje Van Marissing-Mendez at the farewell party in Hiroshima.*

## Here They Are...

Out of fifty applicants, these are the sixteen delegates who were chosen to visit the cities of Tokyo, Kyoto, Nagasaki, and Hiroshima as part of AFSC's peace education preparations for the fiftieth anniversary of the atomic bombings in 1995.

These young people will be telling the story of what they learned in Japan in their own schools, meetings, and communities. Any group or person who wishes to contact them about presenting a program on peace education should contact the AFSC regional office in the area where they live or AFSC's national Peace Education Division, (215) 241-7162.

**Nathaniel Camp, 19**  
Media, Pennsylvania  
SPONSOR: Media Friends Meeting

**Maia Carter, 18**  
Greensboro, North Carolina  
SPONSOR: Durham Friends Meeting

**Brandon Emerson County, 16**  
Oberlin, Ohio  
SPONSOR: Oberlin Friends Meeting

**Eva Blount Dubuisson, 15**  
Summerfield, North Carolina  
SPONSOR: New Garden Friends Meeting

**Ilmi Muhaiy Addeen Elijah Granoff, 16**  
Bala Cynwyd, Pennsylvania  
SPONSOR: Friends Central School

**Alena Ann Hairston, 19**  
Logan, West Virginia  
SPONSOR: New Employment for Women

**Nicole Harper (a.k.a. Abebi), 15**  
Chicago, Illinois  
SPONSOR: AFSC/Great Lakes Regional Office

**Neeltje Van Marissing-Mendez, 19**  
San Juan, Puerto Rico  
SPONSOR: Educational Workshop for Caribbean Integration

**Ian McConnell, 16**  
North Andover, Massachusetts  
SPONSOR: Young Friends, New England Yearly Meeting

**Sandra Shin-Young Park, 18**  
Wheaton, Illinois  
SPONSOR: Korean-Americans for Community & Culture/AFSC  
New England Regional Office

**Emily Sanjo, 18**  
Sacramento, California  
SPONSOR: U.N.I.T.Y.

**Alison Lee Satake, 17**  
Orinda, California  
SPONSOR: Japanese-American Citizens League

**Amy Cora Simmons, 17**  
North Dartmouth, Massachusetts  
SPONSOR: Dartmouth High School Peer Leadership Group

**Tara Tostanoski, 17**  
Monmouth Junction, New Jersey  
SPONSOR: Coalition for Peace Action

**Earvin Travis, Jr., 18**  
Lexington, Mississippi  
SPONSOR: Community Culture and Resource Center

**Eric Barclay Williams, 17**  
Silver Spring, Maryland  
SPONSOR: Sidwell Friends School

These were the adult advisors of the group:

**Roberta Foss**  
Philadelphia, Pennsylvania

**Andy Junker**  
Thailand

**Mpatanishi Fundishi**  
Chicago, Illinois

**Esther Nieves**  
Chicago, Illinois



# Briefs

## AFSC report pokes holes in promises of JROTC Program

What the military says it can do for public school students is a far cry from what it actually delivers. As an upcoming AFSC report makes clear, the military's Junior Reserve Officer Training Corps (JROTC) program is little more than a public relations ploy and a thinly disguised recruitment effort.

The report "Making Soldiers in the Public Schools: An Analysis of the Army JROTC Curriculum," is set for release this fall. It is written by Lesley Bartlett and Catherine Lutz, of the Department of Anthropology at the University of North Carolina, Chapel Hill.

"The JROTC program represents the most dramatic expansion of the military into the school system," says Harold Jordan, head of AFSC's Youth and Militarism program. "The number of these programs has doubled in the past four years."

While JROTC touts itself as beneficial to students, the report shows that it's really at odds with educational values. For example, JROTC makes no attempt to foster critical thinking but instead promotes blind adherence to a chain of command. With an emphasis on militaristic solutions, JROTC also contradicts schools' stated opposition to violence.

The JROTC program also makes promises that it doesn't keep or are difficult to verify. Among these are that it benefits "at-risk" students, teaches discipline, and helps reduce dropout rates and drug abuse.

To be placed on a list to receive a copy of the report when it is published, contact the Youth and Militarism Program, AFSC, 1501 Cherry St., Phila., PA 19102, telephone (215) 241-7176.



## Yes, in my backyard!

The United States is locked into highly segregated residential neighborhoods, with people believing it is natural to live among only those who are like them in income, race, experience of homelessness, or disability—and that others should live somewhere else.

There are hundreds of organizations across the country working to overcome the Not In My Back Yard (NIMBY) syndrome, in which people are denied housing because they are different. The *NIMBY Report*, published by the AFSC, describes successful strategies for change.

The newsletter grew out of a 1992 conference of people who work on housing and homelessness. They shared information about organizing, developing housing for people with special needs, understanding civil and disability rights law, affecting national housing policy, and influencing local and state land-use regulations.

In its first year, *The NIMBY Report* has more than doubled in readership. One reader wrote: "You have targeted a critical niche—exposing the excesses/weaknesses given for housing exclusion and giving specific usable examples."

The newsletter is designed to be copied and used in other newsletters and mailings, thus multiplying its readership. Along with stories about struggles for fair and affordable housing, it provides practical information about new legislation, opportunities for legal challenges and organizing strategies, and examples of effective work.

Recent stories have featured a church in Washington, D.C., that gained an injunction allowing it to continue its breakfast program for homeless people, and an ordinance in Maryland that requires 15 percent of housing in new developments be in the moderate price range.

To receive *The NIMBY Report*, write to the National Community Relations Division, American Friends Service Committee, 1501 Cherry St., Phila., PA 19102, or call (215) 241-7123.

## North and South of the border

### U.S. Border Blockade stirs anti-immigrant feelings

The border blockade at El Paso, Texas, has done little to solve social problems in the area, according to *Operation Blockade: A City Divided*, an 85-page book recently published by the AFSC.

However, the blockade, which the U.S. government put into effect in September 1993, has catalyzed an outpouring of anti-immigrant and anti-Mexican expression among people in El Paso.

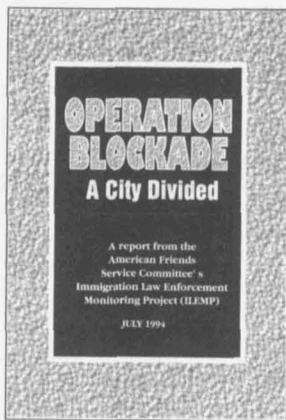
Based on newspaper articles, letters to the editor, and assessments of public opinion, the book examines the historic relationship between El Paso and Ciudad Juárez, Mexico, in areas such as economic bonds, public opinion on both sides, and the blockade's impact on social problems.

Jonathan Fried wrote the book as part of AFSC's Immigration Law Enforcement Monitoring Project (ILEMP). Among his conclusions: "While the blockade has been effective in reducing the number of undocumented persons crossing from Ciudad

Juárez to El Paso, it has not solved any of the social problems this undocumented migration flow was supposed to have caused."

The report calls on the U.S. government to rethink immigration and border control policies from "a vision of a world not without borders, but one where borders are the product of mutual agreement and . . . are cooperatively administered by countries on either side, aided by border crossing procedures that respect human dignity and rights."

The report is available for \$5 from Literature Resources, AFSC, 1501 Cherry St., Philadelphia, PA 19102, or by calling (215) 241-7048.



### Sony's labor violations spark AFSC complaint

Sony Corporation's violation of labor practices in a Mexican maquiladora plant is the subject of an AFSC complaint, filed under provisions of NAFTA.

The legal action, in which the AFSC has joined three other groups, is the first bi-national complaint using the North America Free Trade Agreement (NAFTA). The com-

plaint documents Sony's violations of Mexican and international labor law in such areas as targeting union activists with firings, demotions, surveillance, harassment, and violence; and Mexico's failure to enforce applicable labor laws.

The complaint urges the U.S. National Administrative Office, which was set up to administer the labor side of NAFTA, to hold public hearings about Sony's violations, to conduct an on-site investigation at the maquiladora plant in question, and to ensure that Sony complies with Mexican and international law.

The AFSC joins the Asociación Nacional de Abogados Democráticos (National Association of Democratic Lawyers) in Mexico, and the U.S. groups, the International Labor Rights Education and Research Fund, and the Coalition for Justice in the Maquiladoras. The four complainants will monitor the U.S. government's response as a test of its commitment to protect worker rights in international trade agreements.

AFSC's involvement is part of its Immigration Law Enforcement Monitoring Project, which advocates for human rights at the Mexico-U.S. border and challenges unfair labor practices of U.S. companies that operate maquila plants in Mexico.

### Program addresses Chinese women's needs

With economic and social changes transforming China, the country's social service safety net is wearing thin—and many Chinese women are falling through the gaps. To help mend the damage, AFSC's Asia Quaker International Affairs Program sponsored the second part of an exchange/training this past May in Hong Kong.

The first part of the exchange took place in August 1993, with women from China's Beijing Women's Hotline and Malaysia's All Women's Action Network meeting in Hong Kong with women from Harmony House, a shelter and service organization for women and children.

Part two of the exchange/training program, held in May, began with an all-day forum, bringing together thirty-five participants to discuss the social problems of women in China, Hong Kong, and Malaysia. The training session that followed was attended by seventy participants. It covered crisis counseling, assisting rape survivors, interrupting family violence, and helping depressed and suicidal callers. This part of the exchange was put together primarily by Wa Xing Juan, founder of the Beijing Women's Hotline.

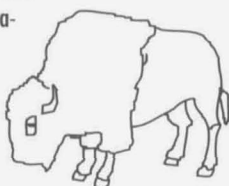
"I think the most important thing we have learned is to go to the grassroots people to learn and to help them," said Kit Lai, one of the trainers from Hong Kong.

The goal was to strengthen Chinese women's efforts to improve the quality of their lives.

### Buffalo project chosen for Gift Catalog

This year, AFSC's buffalo project for Lakota youth on the Pine Ridge Reservation in South Dakota is included in the 1994 Alternative Gift Catalog. The catalog features out-of-the-ordinary gift ideas that "bring peace and renewal to our global village."

Frequently, a church group or other organization will choose a project to focus on for holiday fund raising. The catalog features suggestions of specific ways to help projects all over the world. To learn more about this innovative way of holiday giving that makes a difference in people's lives, call 1-800-842-2243.



### And the New Bristol Fellow is...

Umar Tate has firsthand experience with the destructive power of violence. He lost three close friends, a cousin, and an older brother to acts of violence. For this reason, his selection as the 1994-95 Jim Bristol Memorial Youth and Militarism Fellow has special significance for him.

"I'm hoping to learn new strategies that will help me combat injustice and violence and help me bring about social change, peace, and justice," says Umar, a 21-year-old from Knoxville, Tennessee.

The fellowship offers a one-year stipend to enable a young person to join the national staff of the AFSC's Youth and Militarism Program. It provides a chance for this person to deepen organizing skills while contributing to AFSC's work.

Umar's responsibilities include building ties with youth groups, supervising volunteers, responding to questions from the public, and developing his own project.

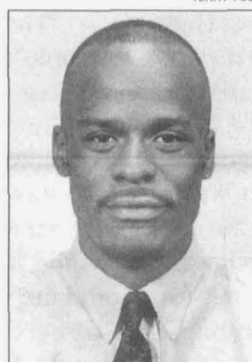
### Joining hands across barriers

Coming into contact with Cuba and its people was "the chance of a lifetime," in the words of one participant of AFSC's 1994 Cuba Summer Program. The program included seven young people from the United States and two from Chile. It began with a work camp in July, followed by a conference.

Held in collaboration with the Cuban Baptist Student-Worker Committee, the aim of the program is to develop solidarity and understanding among nations, especially Cuba and the United States. This year, the theme focused on the family, mirroring the UN declaration of 1994 as the "International Year of the Family." Experts on family relations spoke to the group, and participants took part in biblical reflections and discussions based on personal experience.

In a gesture of good will and support, the AFSC joined Quaker Peace and Service in England in sending a shipment of vitamins, antibiotics, and painkilling medications to Cuba with the participants.

TERRY FOSS



## Plan for your retirement... ...and for AFSC's future at the same time.

A GIFT TO AFSC's Pooled Life Income Fund can provide you with a nice supplement to your retirement income. Recent changes to the fund will provide additional incentives.

As part of your year-end giving, please consider joining more than 300 other Pooled Life Income Fund participants. You can use stocks, bonds, and mutual funds for this kind of gift and get added tax savings.

To find out more about this and other giving-for-income programs, return the coupon below to:

Office of Planned Giving  
American Friends Service Committee  
1501 Cherry Street  
Philadelphia, PA 19102

or call: Lyn Back (215) 241-7095  
Karin Lee (215) 241-7092  
1501 Cherry Street  
Philadelphia, PA 19102

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<input type="checkbox"/> Please send information about the Pooled Life Income Funds		
<input type="checkbox"/> Please send information on Giving for Income		
<input type="checkbox"/> AFSC is included in my estate plans.		



## A Spirit of Love, Strength, and Purpose

### Book Review:

**Other Sheep I Have,**  
by Paul M. Washington  
Review by William R. Meek

*In the Black World, the Preacher and Teacher embodied at once the ideals of this people—the strife for another and a juster world, the vague dream of righteousness, the mystery of knowing.*

—W.E.B. Du Bois

**P**ERHAPS IT WAS similar wisdom that motivated Paul M. Washington's mother to keep the pressure on for her son to become a minister. Paul's father, too, was a model for his son, and is described in the book *Other Sheep I Have* as "a hardworking man . . . a soft-spoken man, and friendly to everybody in our neighborhood . . . (who) deeply loved his family and believed it was a divine command that we respect everybody, both in the home and outside."

Neither parents nor offspring could foresee the value of these early influences in providing a foundation for a life of true Christian service in a period rife with movements for social change. This autobiography is a testament to a life devoted to serving the needs of people through the will of God.

Paul Washington was confirmed for Episcopal priesthood in 1943 and enrolled at Philadelphia Divinity School, where he felt "alternately welcomed and rejected, supported and suspect." Race was the issue. Episcopal Hospital refused him their clinical pastoral training program, required for graduation, so he went to Bellevue Hospital in New York City.

After completing that, Father Paul (as he's known by many parishioners and friends) discovered the Episcopal Church was not prepared for him either. He requested an assignment in Liberia, but was told there were no openings for a "Negro" priest. However, the bishop of Liberia personally invited Father Paul to preach and teach. And so began this wondrous tour of Christian service.

At the Church of the Advocate in North Philadelphia on June 15, 1962, Father Paul became initi-

TERRY FOSS



**Father Paul**, speaking at a book-signing party sponsored by AFSC and the Church of the Advocate.

Father Paul's unique, abiding spirit of love, humanity, faith, strength, and sense of purpose.

The people who turned to Father Paul and the Church of the Advocate were always received with honesty and empathy, often placing the church and its rector at great risk with some of its parishioners and many others in the diocese, but never with those who sought solutions to the problems facing the African American community and its people.

Father Paul has demonstrated his faith as an African American priest in a largely white religious body on many occasions. The Advocate was where the first women were ordained into Episcopal priesthood, and other chapter headings indicate other encounters dealt with by this gentle, yet tough and unyielding shepherd: "Into the Streets"; "Black Unity, 1966"; "Survival of the Parish"; "The Black Power Convention"; "The Black Panther Convention"; "The Power of Women"; "Neither Male nor Female;" and "MOVE."

David McL. Gracie co-authored the book. A fellow Episcopal priest and trusted friend of Father Washington, he is a partner in the struggle for peace

ated into the community that became his parish for the next 25 years. In Father Paul's words, "I did not come to the Advocate with an agenda for social change. I came to be a pastor, and, as always, I tried to listen and learn from the people who turned to me for help."

Therein lies the drama as well as the beauty of this book. It is an autobiography humbly stated, reflecting

and justice. Father Gracie brought a great sensitivity, conviction, and skill to this literary collaboration. He is director of the Peace Education Division of the American Friends Service Committee.

It would be wonderful if readers could meet Father Paul, but reading this insightful book would be a great introduction.

William R. Meek, a long-time Philadelphia activist, is a retired educator and has served on the National Committee of AFSC's Community Relations Division for many years.

### RESOURCES

**Other Sheep I Have**, by Paul M. Washington, with David McL. Gracie, Temple University Press, Philadelphia, Pa., 1944. 240 pages. Available from AFSC Literature Resources, address below, \$16.95, plus \$2 shipping and handling.

**Nameless to Nameless: The Material Aids Program of the AFSC** (video). Free. The story of the AFSC Material Aids Program and the people who make it happen. Useful for Quaker meetings, churches, and school groups, with ideas included on how to participate.

**Bridges: Quaker International Affairs Reports**. \$15/year for 6 issues; \$2/single copies. In-depth reports from the Middle East, Latin America, and the Caribbean, Eastern Europe, Asia, and the Pacific, written by AFSC staff members based in those regions.

**A Call to Action. An Analysis and Overview of the United States Criminal Justice System, with Recommendations from the National Commission on Crime and Justice**. \$8 per copy.

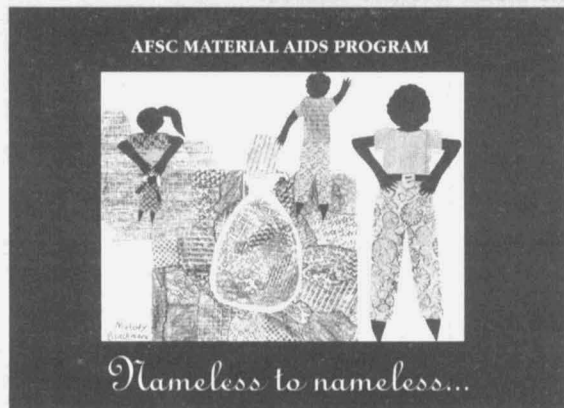
**Youth Empowerment Speakout** (booklet). \$4 per copy; \$3 for 5 or more copies; \$3 for youth. Report on the first national gathering (4/93) of lesbian, gay, bisexual, and transgender youth and those who work with them.

**AFSC Mission Statement** (brochure). Free. Summary of values and principles behind AFSC's work.

To place an order or get an AFSC publications catalog, contact Literature Resources, AFSC, 1501 Cherry St., Phila., PA 19102, telephone (215) 241-7048. Make checks payable to AFSC.

### THE AFSC HOLIDAY GIFT CARD PLAN & CALENDAR:

## Meaningful presents for family and friends



**Nameless to nameless  
the gentle hand of mercy  
reaches those in need**

—George Oye

As you anticipate the joys of the coming holiday season, AFSC offers you meaningful and unique gifts for your relatives and friends.

Through the Holiday Gift Card Plan, you send them the message that you have made a contribution to AFSC in their names. This year's card commemorates the Material Aids Program and features the quotation shown, with art by eleven-year-old Melody Blakemore. **Please note the requested minimum is \$8 per card.**

The 11" x 17" wall calendar makes a year-long present. Each month's black-and-white photo shows the people with whom AFSC works around the world, accompanied by an inspirational quote. **Cost: \$11 each, including postage.**



TO: American Friends Service Committee  
Development Office  
1501 Cherry Street  
Philadelphia, PA 19102

Please send \_\_\_\_\_ gift cards and matching envelopes.  
(The requested minimum is \$8 per card.)

Total for cards \$ \_\_\_\_\_

Please send \_\_\_\_\_ 1995 calendars @ \$11 each.

Total for calendars \$ \_\_\_\_\_

**TOTAL ENCLOSED \$** \_\_\_\_\_

Make checks payable to AFSC

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# 'A real mountaintop experience'

By Jean and Cliff Lester

*The authors were part of an AFSC work camp in El Salvador in the 1950s. They tell here about attending a reunion this year in the area where they worked and about the roots of the program.*

Early in the 1950s, a progressive government came into power in El Salvador, and the AFSC was invited to help with a program of experimental land reform in the World Health Organization Demonstration Area. Young people from around the world, many of them doing alternative service to the draft, aided Salvadoran social workers, nurses, and agronomists in developing planned communities in El Sitio del Niño, Joya de Ceren, Nueva Guadalupe, and San Luis.

The families of the first village, El Sitio del Niño, were migrant workers selected to be translocated from huts of thatch to houses of brick and tile. Plots of ground outside the village were provided for each family to grow their corn and beans. The men worked on a cooperative farm, and it was expected they would be able to pay for

their homes over a twenty-year period from the profits of the farm.

The varied talents of the work campers were put to good use. The villagers were encouraged to start a consumer co-op, women were taught to use sewing machines, a kindergarten was started, good quality chickens were introduced. Many activities were organized to encourage a sense of community among the villagers. Other efforts were aimed at overcoming the prejudices of city folk about their rural cousins.

PAUL DOUGHTY



Toshi Salzberg, Alicia Bordes and Jean Lester comparing notes and photos in Joya.

In June of this year, we joined thirteen other former work campers in a reunion. It was a journey to the past that made us feel as though we had never left. We stepped back in time to our youth in the dusty streets of "our" villages.

Twenty-five of the *fondadores* (original families) of El Sitio gave a banquet for *los amigos*. Our old pictures were spread out on a table and enjoyed by all, especially the grandchildren. Many of the people look the same now, though neither they nor we were very good at remembering names. Many recognized us after forty years. "Que milagro! You came back!" they said. What a wonderful experience, then and now! A woman described her family of thirteen children (nine of whom lived) and thirty-two grandchildren in all walks of life. Another stated that "you taught me many

things, and I taught them to my children. . . ."

Forty years have left their mark. The giant Ceiba tree is gone. The small trees planted under the guidance of the government agronomist crowd the streets, and one can no longer see from one end of the village to the other. Power lines run overhead. TV has come to El Sitio! The fields of corn and beans are full of houses now.

The school has expanded and is full of healthy, active children. The principal was a student in this school. Others have gone on to become doctors, nurses, teachers, successful people in all walks of life. Forty years ago their parents came to the village for a new start, each couple bringing all they owned in one small cart. Now, as one parent said, "We worked hard, but our kids made it."

While the program was a success, the idea did not survive the next change in administration, and the problems in El Salvador now seem as intractable as ever. However, the experience for us in El Salvador was a real "mountain top" one, both then and once again.

## AFSC'S ALTERNATIVE GIFT GUIDE



*When you're remembering family and friends this holiday season, why not include people from all parts of the world—and branches of the AFSC family—in your circle of sharing?*

### Mozambique

Rural women in Mozambique are planting gardens, raising pigs and chickens, and making garments to improve their families' diets and incomes. Their homeland devastated by years of drought and war, these women are trying to get back on their feet with the help of an AFSC project—to get through today while planning for tomorrow.

**Your \$10 gift** will buy five garden hoes.

**Your \$25 gift** will buy vegetable seeds for gardens.

**Your \$50 gift** will buy 50 laying chickens for a communal poultry project.

**Your \$200 gift** will buy a hand-operated sewing machine for a women's group.

### Cambodia

A new arm or leg can mean a new life for someone in Cambodia who has lost a limb to war or its aftermath. For many, receiving an artificial limb brings the discovery that life can go on in spite of major losses. AFSC pioneered prosthetic services in Cambodia following the Vietnam War and has worked there for more than a decade. And the need is still great.

**Your gift of \$50** will buy an artificial leg or a wheelchair.

**Your gift of \$300** will buy a tool kit for a student to learn to make prostheses.

### Pine Ridge, South Dakota

The buffalo is central to the spiritual tradition of the Lakota Indians of the Great Plains. To teach their young people about this spiritual legacy and to work toward economic self-sufficiency, the Lakota are re-establishing family herds of buffalo. This AFSC project badly needs money for fencing, as well as for the animals themselves.

**Your \$5 gift** will buy one fence post.

**Your \$15 gift** will buy a share in the program.

**Your \$500 gift** will buy one buffalo calf.

### California

A voice for change in farm labor is on the airwaves in California. The call-in radio show *La Voz Del Pueblo* (Voice of the People) is broadcast in Spanish in the San Joaquin Valley. It is a major organizing tool for better housing, health care, and working conditions for farm workers. Sponsored by AFSC's Farm Labor Program (Proyecto Campesino), the program reaches 90,000 farm workers with information about immigration, access to social services, education, labor, pesticide exposure, AIDS, and other health concerns.

**Your \$10 gift** will help one farm worker family fill out citizenship forms.

**Your \$100 gift** will pay for producing one two-hour radio program.

### Extending the Circle . . .

I want to extend my circle of caring this holiday season with gifts to these areas:

**MOZAMBIQUE/WOMEN'S DEVELOPMENT** \$ \_\_\_\_\_

**CALIFORNIA/FARM LABOR PROGRAM** \$ \_\_\_\_\_

**CAMBODIA/PROSTHETICS** \$ \_\_\_\_\_

**PINE RIDGE/BUFFALO PROJECT** \$ \_\_\_\_\_

**TOTAL** \$ \_\_\_\_\_

(Checks may be made payable to AFSC)

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