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Editorial

Joycelyn Elders and the Dis(mis)sing of Black and Queer Communities

"I don't really have any regrets. I've tried to always speak what I knew to be a truth."
— Fired Surgeon General Joycelyn Elders, on NBC's "Meet the Press."
December 11, 1994

As this issue of RESIST goes to press, President Clinton has just fired Joycelyn Elders. Topping the list of "offenses" by the Surgeon General was her willingness to push the boundaries of acceptable speech about sexuality, drugs, crime, race, religion and reproductive health. In other words, Elders dared to talk back to this administration. She cared enough to attempt a public discussion about the critical issues affecting this country — and marginalized people in particular.

She believed, for example, that the AIDS epidemic was serious enough to warrant explicit discussion of safer sex, including masturbation. She believed in the lives of young people, including those of young women of all colors — so much that she advocated condom distribution in the schools. She believed crime and deaths related to drugs justified talking about legalization of drugs. She strongly supported abortion rights and said so. She also said that lesbians and gay men should be allowed to join the Girl and Boy Scouts and should have the right to adopt children. She called the Christian Right on the carpet for their hypocrisy.

The person talking this "outrageous" talk was also the only Black woman in a high-level position within the Clinton administration. As he demonstrated with his dismissal of Lani Guinier, this President has carved out the tiniest of spaces for ideas that come from Black women. And he can imagine no political gain from defending their work against the Right. While the truly bizarre remarks issuing from the likes of Newt Gingrich can be and are being debated, Elders' statements and those of continued on page two
Guinier seem to demand immediate silencing.

Echoing the treatment of Guinier, mainstream press and network outlets refuse to even present the Surgeon General's "provocative" remarks in their entirety and within context, much less allow public debate about their meaning. Instead we're offered blanket dismissals of the respective Quota and Condom Queens.

The firing of Joycelyn Elders is no bone thrown to the Right so that the President can get back to business. The dissing of Black people — and the overlapping AIDS-affected, gay and women's communities Elders stood for — is the business at hand.

But there's more disturbing stuff to this story. Because the firing of Elders represents another example of the president's effort to display his distance from Black communities. Beginning with his candidacy, Clinton's hyperbolic attacks on Sister Souljah set the stage for an administration hellbent on disregarding Black people and breaking historic links between the Democratic Party and the interests of communities of color. Time and time again he has accomplished this with great fanfare — by holding up courageous and talented Black women for scrutiny — only to publicly reject them at the first hint of opposition. As even the New York Times noted in its December 10th coverage of Elders' firing, the administration "went out of its way...to make clear that [Elders'] resignation had not been voluntary."

These actions unleash and legitimate racism and sexism, as Black women and Black communities by extension are publicly "put in their place." If there should be any confusion about what that place is, Chief of Staff Leon Panetta actually told reporters that he had taken Elders to "a modified woodshed" after earlier comments she made. (The pattern bears resemblance to the administration's initial commitment to ending discrimination against gay people in the military. This was followed by hearings and a policy that reinforced the outsideriness of gay people, heartily condoned discrimination and sparked massive new homophobia in the process.)

Editorials all over the liberal-to-center political map want us to believe that Elders was fired so that Clinton could get back to business. Her dismissal was a bone thrown to the Right, an appeasement strategy to soften up those "angry white men." But as far as we can tell, the dissing of Black people — and the overlapping AIDS-affected, gay and women's communities Elders stood for — is the business at hand. A hard or even side-long look at Clinton's two-year record reveals measure after measure that materially attack and rhetorically villainize people of color, poor women who refuse to depend on a man, and gay people. From the crime bill, to welfare reform, to the do-nothing policy on AIDS, to the gays in the military debacle, to the cynical manipulation of Haitian President Aristide and the Haitian refugees, Clinton's legacy has been the entrenchment of increasing racism and homophobia.

Perhaps it is true that Elders' position as Surgeon General did not carry great policy-making power, but this fact hardly softens the blow of her loss. Nor does it change the import of her firing. Certainly Elders' presence and power of speech were not disregarded by the religious Right. Here at RESIST, we remember that she spoke many truths — loudly — for many of us. And as the space for meaningful and subversive talk grows smaller and smaller, her quieted voice will not be forgotten.

Stephanie Poggi
RESIST staff

Hellos and Goodbyes

Starting with this issue, we say goodbye to Tatiana Schreiber, who edited this newsletter for eight years. Tatiana has decided to leave RESIST to pursue other interests. Her political acumen and tremendous enthusiasm will be greatly missed, and a proper goodbye from all of us at RESIST will appear in the next issue of the newsletter.

We also welcome Stephanie Poggi as Interim Editor. Stephanie brings to RESIST her many years experience as a news and features editor at Gay Community News, as well as her work editing the newsletter at Transition House, the oldest shelter for battered women on the East Coast. Stephanie is also an editor of the newsletter of the Reproductive Rights Network of Boston and the co-editor of the new quarterly Gay Community News. We're thrilled to have her on board.

RESIST Newsletter
January, 1995
Mordechai Vanunu
U.S. Activists Rally Behind a Nuclear Prisoner-of-Conscience

SAM DAY

I'm on your mission. I'm doing my duty. Take it from me. Come and see for yourselves. Lighten my burden. Stop the train.

—from "I Am Your Spy," a poem written by Mordechai Vanunu in Ashkelon Prison, Israel

In a six-by-nine-foot cell in Israel's high security prison at Ashkelon an inmate last month passed his 3,000th day in solitary confinement as the world's first and only hostage to nuclear secrecy. Mordechai Vanunu, 40, a former technician at Israel's secret nuclear weapons factory at Dimona in the Negev Desert, has been a prisoner since September 30, 1986, when Israeli agents kidnapped him in Rome and returned him to Israel in chains. His crime: confirming to a British newspaper what the world had long suspected but was un publishable in his own country — that Israel had secretly become a major nuclear weapons power.

Convicted of espionage and treason at a secret trial in Jerusalem, Vanunu was sentenced to 18 years in prison. Denied contact with other inmates, he sees only his guards and members of his immediate family, who are permitted half-hour visits through a wire screen twice a month. While condemned by his government as a traitor not only to his country but also to his creed (he renounced Judaism for Christianity shortly before telling his story to the London Sunday Times), Vanunu is celebrated elsewhere as a whistle-blower who risked much to tell his country and the world the truth about Israel's clandestine introduction of nuclear weapons into the volatile Middle East.

The European Parliament has twice called on the State of Israel to set Vanunu free. Three times he has been nominated for the Nobel Peace Prize. In October the International Peace Bureau (a century-old organization representing some 40 peace groups in 25 countries) awarded him its Sean McBride Peace Prize, presented annually "to acknowledge and highlight outstanding efforts for peace and disarmament."

The international effort to free Vanunu, based in Britain, included the United States at first. Hundreds of U.S. citizens, including many prominent scientists, signed petitions calling for Vanunu's release. But support here withered away in 1988 after the prisoner's conviction and subsequent disappearance behind the walls of Ashkelon.

For four years Vanunu remained virtually forgotten in the U.S., his name unknown even in human rights and nuclear disarmament circles. But in 1992 an international peace walk in Israel and Occupied Palestine brought U.S. peace activists into contact with a small but sturdy Israeli group that had continued to work for Vanunu's release. Joining a Vanunu rally at the gate of Ashkelon prison, the U.S. activists then organized a demonstration of their own at the U.S. consulate in West Jerusalem. They raised a banner which said, "Free Vanunu. No Nukes Anywhere."

Moved by the example of the Israeli activists and mindful of their own government's role in developing nuclear weapons and helping to cover up Israel's secret program, the U.S. group returned home determined to revive the Vanunu issue in the United States.

U.S. Campaign Opposes Nuclear Proliferation and Production

The U.S. Campaign to Free Mordechai Vanunu, formed in the fall of 1992, differs in emphasis from its counterparts in Britain and Israel. There the focus is on freeing the Middle East of nuclear weapons, as well as other weapons of mass destruction. Here the focus is on two aspects of U.S. nuclear weapons policy — proliferation abroad and production at home.

For U.S. peace activists, Vanunu's continued on page four
Vanunu

continued from page three

Vanunu's conversion to Anglicanism, during a visit to Australia in 1986, preempted the support of many Jews without enduring him to the Anglican Church, which was anxious to avoid offending the state of Israel. The current Archbishop of Canterbury steadfastly refused to intercede for him. But the reaction has been different among U.S. Episcopalians, who are part of the Anglican community. Edmund L. Browning, presiding bishop of the Episcopal Church, has personally written

For U.S. peace activists, Vanunu's conviction and imprisonment for exposing his own government's secret weapons program highlights the hypocrisy of our own government's stance against nuclear weapon proliferation.

President Clinton on Vanunu's behalf, and last Easter, sought permission from the Israeli government to serve Vanunu communion in his prison cell. Both efforts were rebuffed.

The Episcopal Peace Fellowship has rallied support for Vanunu from Episcopal congregations, one of which, St. Michael's and All Angels parish in Tucson, Arizona, has folded thousands of origami paper cranes as a peace offering to Israel in support of Vanunu's release. Other supporters have included five of the 14 former U.S. hostages in the Middle East, who last May petitioned Israel to release Vanunu on humanitarian grounds; various local chapters of Amnesty International, which has condemned Vanunu's prison treatment as "cruel, inhuman, and degrading;" and four lonely members of the U.S. Congress — Ron Dellums and Anna Eshoo of California, Maria Cantwell of Washington, and Gerry Studds of Massachusetts.

Other than these four, no other members of the House or Senate have responded favorably to the requests of hundreds of Vanunu supporters for help in persuading the United States to prevail on Israel to reconsider its position on Vanunu. The personal entreaties of constituents to such Senators as Feinstein and Boxer of California, Simon and Braun of Illinois, Wellstone of Minne-

sota, Feingold of Wisconsin, and Kennedy of Massachusetts all have met with polite indifference.

Liberals, in particular, including the arms control community, which normally takes a tough stand on nuclear weapons proliferation, have kept their distance from the Vanunu case. Anxious not to be seen as anti-Israeli or anti-Semitic and hesitant to intercede in what appears to be an Israeli internal matter, these Senators and Representatives have referred constituent requests to the State Department, which reiterates the Israeli embassy line:

• That Vanunu was tried and convicted according to Israeli law. (Actually, his kidnapping in Italy was a clear violation of international law.)

• That his prolonged prison isolation is fair and reasonable, given the severity of his offense. (This contradicts the findings of Amnesty International, who point to the damaging physical and psychological effects of lengthy solitary confinement.)

Untruths generated by Israeli sources and repeated by the U.S. State Department are part of a disinformation process that has long poisoned public opinion, both in Israel and the United States, against Vanunu and his nuclear weapons disclosures. Israeli governmental sources falsely characterize him as a spy who was paid for his services. He neither asked for nor received payment for his photographs and information, which he provided to a newspaper, not a foreign government. Far from being a spy or traitor, he was a whistle-blower motivated to share with his fellow citizens important policy information that had been denied them by their government.

Vanunu's Politicization

One of eleven children of a Moroccan Jewish family that immigrated to Israel in the 1960s, Mordechai Vanunu

Campaign Gaining Ground — But Slowly

The campaign has drawn the support of the Jewish Peace Lobby in Washington, the Jewish Peace Fellowship in Nyack, NY, remnants of the New Jewish Agenda (which disbanded several years ago), and other progressive Jews, including a few rabbis. It also has close friends in the Episcopal Church and in the Catholic Worker community.
went to school at Beersheba, served with distinction in the Israeli army, then went to work in the nearby Dimona factory, where he was trained as a plutonium separator.

Years passed before Vanunu learned the ultimate purpose of his job. By then he was becoming politicized by his contacts with Palestinian students at Beersheba University. Following Israel's 1982 invasion of Lebanon he broke openly with government policy and resolved some day to go public with what he knew about Israel's secret nuclear weapons work.

Suspicious of his politics, Dimona authorities laid him off in 1985, but not before Vanunu had surreptitiously taken photographs and spirited them out of the factory. He carried the undeveloped film in his backpack on a trip through the Soviet Union and India the following winter, finally taking them to a photo shop in Sydney, Australia, at the urging of friends to whom he had told the story of his nuclear weapons work. A reporting team from the London Sunday Times learned of his story, interviewed him extensively, corroborated his information and photographs with British nuclear experts, deduced that Israel's arsenal was larger and more sophisticated than most had supposed, and prepared to go to press. But before the story could be published, on October 5, 1986, Vanunu had been lured from London and kidnapped from Rome by Israeli agents.

From Persuasion to Resistance

Even more difficult than persuading Congress to take an interest in Mordechai Vanunu has been the challenge of approaching the Clinton Administration. Neither the White House nor the State Department has deigned to respond to public inquiries about the case. In recent months, while maintaining what pressure it can on Congress and the Administration, through petitions, letters, and constituent contacts, the Vanunu campaign has turned from a strategy of persuasion to a strategy of resistance.

A year ago Vanunu activists began a "diplomatic offensive" to make Israel aware of Vanunu's constituency in the United States. Starting with a non-violent sit-in at the Israeli embassy in Washington last February 7, activists carrying Vanunu banners and leaflets have entered Israeli diplomatic posts in San Francisco, New York, Chicago, Boston, and Los Angeles. There have been more than two dozen arrests, with the charges dropped in most cases.

Last year's "diplomatic offensive" culminated on September 30, the eighth anniversary of Vanunu's abduction. While Vanunu supporters demonstrated that day in New York, San Francisco, Chicago, Philadelphia, Boston, Toronto, London, and in Israel itself, some 30 gathered at the Israeli Embassy in Washington to present petitions signed by some 3,700 Americans, and peace cranes folded by other Vanunu supporters. Willing to accept the petitions but not the cranes, the embassy called police, who arrested two campaign representatives at the embassy gate. One was 89-year-old Louise Franklin-Ramirez of Manassas, Virginia, seated in her wheelchair. Franklin-Ramirez' activism and resistance goes back to the days of the Spanish Civil War.

Whether the tactic be persuasion or resistance, few in the Vanunu campaign can be sure that their efforts will hasten either Israel's release of this prisoner-of-conscience or acknowledgement of its nuclear weapons stockpile. But they know the efforts are a reminder to Israel that neither Vanunu nor the nukes have been forgotten in the United States.

Encouraged by a growing number of participants, and helped by the contributions of RESIST and a few other like-minded foundations, the U.S. campaign moves on. Those who work for justice for Vanunu, and for a nuclear-free world, are spurred on by signs of Vanunu's growing physical and mental deterioration as he passes his days alone in Ashkelon prison. And they draw inspiration from the universal principle embodied by his lonely sacrifice.

The International Peace Bureau invoked that principle in its peace prize presentation to the absent Vanunu in Barcelona, Spain, in October:

"His case illustrates the importance of upholding the moral and legal values inherent in the Nuremberg Principles, which impose a duty on all citizens to disobey superior orders in order to avoid the commission of war crimes. Strict and universal adherence to the principles would make it impossible for states to carry out policies involving mass destruction weapons."

For more information, write the U.S. Campaign to Free Mordechai Vanunu, 2206 Fox Avenue, Madison, WI 53711. Financial contributions are gratefully received. A 27-minute BBC videotape about the case is available from the campaign for $20.

Sam Day, a writer and peace activist based in Madison, WI, is coordinator of the U.S. Campaign to Free Mordechai Vanunu. He is a former editor of The Bulletin of the Atomic Scientists, managing editor of The Progressive, and director of Nukewatch. In 1992 he received the Martin Luther King, Jr., Peace Prize of the U.S. Fellowship of Reconciliation.

Donating Stock

We have always been glad to accept donations of stock. And donating stock has just gotten easier and more advantageous. For those of you who had to be concerned in the past with the Alternative Minimum Tax, appreciated gifts of stock are no longer subject to this tax. This means that giving us appreciated gifts of stock may be more attractive than before.

When you donate appreciated stock to RESIST you avoid paying the capital gains tax, and since we're tax exempt, we don't pay it either. You could call it a win-win situation. Call us if you want more information about donating stock. You can either use your own broker, or we can go through ours.
The 1994 elections provide an urgent reminder of the need to build and sustain grass-roots movements for equality, democracy, and justice. One viable model is the growing network of folk schools and popular education centers. Ranging from the well-known Highlander Center in Tennessee to the lesbian/feminist Camp Sister Spirit in Ovett, Mississippi to the national, Latino community-based Escuela Popular Norteña, these institutions function as training grounds, halfway houses, and places for reflection and political action.

The schools take up such issues as environmental protection, the rights of homeless people, welfare/workfare issues, gentrification, cultural erasure and homophobic violence. They use multiple educational strategies, including oral history, workshops, the performing arts, and self-help projects. Together, participants learn educational, social, cultural, political and economic democracy by practicing it. Now, as the longterm survival and continued growth of such projects seem more important than ever, several of the schools have come together to create a new cooperative that will provide technical assistance and organizational expertise to current and emerging popular education centers.

The new cooperative is called Marrowbone La Mazorca. The name, chosen by 35 representatives of 12 schools and centers at a planning meeting last February, celebrates two unsung efforts. The first is the Marrowbone Folk School in Kentucky, where coal mining families educated for better quality of life against owner-sanctioned strip mines, polluted water, and black lung disease. These efforts resulted in the first national benefits for victims of black lung. The second reference is to La Mazorca, a popular theater group in El Salvador which used mime as a political education tool. The members of this arm of the Salvadoran liberation movement were targeted for disappearance and all participants were eventually killed. Marrowbone La Mazorca also symbolizes water and corn as sources of life and reflects the commitment to a name in both Spanish and English.

The idea for the cooperative originally came out of a meeting at the Highlander Center in 1993. Center staff and supporters discussed the growing number of requests they received for help in establishing and expanding similar schools and centers. In response, longtime community organizers Frank Adams and Gilda Haas called together representatives from existing and planned schools, as well as from the North American Alliance of Popular and Adult Educators and the Folk Education Association of America. Meeting in Santa Fe and later at Highlander, the groups shared histories, explored needs and defined priorities.

Our first collective decision at the founding meeting in Santa Fe was to take action in solidarity with Camp Sister Spirit Folk School. This school's founders and supporters have endured homophobic attacks by rightwing religious groups since the camp's inception in 1993 in Ovett, Mississippi. Violence against the camp proved so severe that representatives were unable to come to Santa Fe. We passed a resolution insisting on protection of the Center and sent it to the U.S. Attorney General, the Governor of Mississippi, and the southern press. This action, which provided critical support to Camp Sister Spirit, also demonstrates how networking through Marrowbone La Mazorca may effectively work to diminish the isolation many folk schools experience as well as to increase the potential for building collective political power.

Other priorities identified at our first meeting included assistance to the schools in the design and implementation of financial management systems and development of a communications network. We also agreed to a collective fundraising proposal to provide paid core staff to Marrowbone La Mazorca.

The case for a for-profit cooperative

Considerable discussion at the first meeting and subsequently has focused on the idea that Marrowbone La Mazorca should be a for-profit secondary cooperative controlled by the folk schools. Most individuals and groups are more accustomed to non-profit forms of organization and to asking people to contribute time rather than be paid for it. We chose the for-profit approach because we believe it offers the possibility of going beyond hand-to-mouth existence toward institutional stability and growth.

The proposed structure builds on the model of workers' cooperatives and cooperative community economic development efforts. The basic idea is that Marrowbone La Mazorca should start with its own resources. To this end, the
Marrowbone

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cooperative will have four classes of shareholders, of which only the folk schools or popular education centers will have full voting rights. The other three types of shareholders are: resource shareholders (the technical-association consultants hired by the cooperative are expected to become investors in the enterprise); associates (developed schools and centers, associations of folk schools and possibly colleges and universities), and individual investors. Members who will use the technical assistance of Marrowbone La Mazorca are expected to purchase an initial share in the cooperative, as well as to commit to purchase a certain amount of services each year. Resource people who wish to be employed by the cooperative will be asked to buy shares as well. In this way, initial operating capital and ongoing commitments for contracted services can be accumulated. Profits, should they occur, will be partly distributed among the shareholders and would go partly to invest in the cooperative itself.

The folk schools and popular education centers are expected to make final decisions about participating in the cooperative by January, 1995. Each school will then designate a board member.

Seizing our own power at the grassroots

As communities across the U.S. continue to search for ways to seize our own power at the grassroots against economic and cultural attacks from the right, the model of folk schools and Marrowbone La Mazorca offers inspiration. The popular education centers themselves reach a vast terrain of people and issues. This movement stretches from the religious to the secular. It emphasizes economic education and community economic development. It has deep commitments to environmental protection and to social justice. It works to develop communities and generate political power. It focuses on racism and sexism. It challenges virtually every class of violence and it is committed to transformational learning and to democratic processes.

Perhaps most importantly, the folk school movement has signalled its determination to survive the '90s and to expand to reach more communities.

Through the establishment of Marrowbone La Mazorca, the centers are actively networking to increase their individual and combined strength as well as to ease the way for development of new schools.

Marrowbone La Mazorca welcomes the membership of popular educational centers and folk schools. Groups interested in more information should contact Gilda Haas at Marrowbone La Mazorca, 1309 S. Sierra Bonita, Los Angeles, CA 90019. Phone number is (213) 935-6998; Fax number is (213) 938-6739.

Stephen Berger works for the Manchester, N.H. site of the School of Human Services of Springfield College and for Marrowbone La Mazorca.

GRANTS

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work against the measure has included production of a newsletter supported by RESIST's grant. The newsletter informs day laborers of their rights as immigrants and provides information about fighting back.

La Escuela joined opposition to Proposition 187 and continues to provide community workshops on immigrants' rights, citizenship, legal issues, discrimination, as well as on health, AIDS and domestic violence. These issues are also the subjects for the school's literacy and ESL classes. La Escuela's goal is to teach skills while encouraging students to change their lives and that of their community.

RESISTers In Action

An occasional column of news about activists, some of whom are RESIST grantees, but not all. We're especially interested in publishing your successes! Please write.

Starbucks Targeted for Poor Working Conditions

The U.S./Guatemala Labor Education Project reports that hundreds of coffee drinkers in 13 cities in the U.S. and Canada recently leafleted Starbucks coffee stores to protest working conditions in Guatemala. The December 3rd protesters called on Starbucks to pay a living wage to coffee pickers, prohibit discrimination and child labor, guarantee basic health and safety standards and protect freedom of association. According to the Education Project, the Guatemalan coffee workers are currently paid approximately $2.00 or less per day for picking 100 pounds of coffee berries. The Guatemalan government itself cites $7.25 per day as the minimum needed in rural areas for a family of five to meet basic needs.

The protesters handed out informational leaflets to customers at stores in Seattle, San Francisco, Chicago, New York, Washington D.C., Denver, Minneapolis and Vancouver, Canada, as well as other cities. The action followed a failed attempt earlier this year — on the part of religious, labor and environmental leaders — to convince Starbucks to discuss the adoption of a code of conduct establishing minimum working conditions.

Starbucks is the most important U.S. buyer of high quality gourmet coffee from Guatemala. The company, which is expanding rapidly, has over 400 stores in the U.S. and Canada and 200 more planned for 1995. It reported earnings of over $10 million for fiscal year 1994.

For more information about the campaign, contact the U.S./Guatemala Labor Education Project at 312-262-6502, or write to them at 333 S. Ashland, Chicago IL 60607.
In each issue of the newsletter we highlight a few recent grants made to groups around the country. This month we feature grants to organizations working to counter attacks on immigrants in the U.S. The information in these brief reports is provided to us by the groups themselves. For more details, please write to them at the addresses included here.

**On-Campus**
P.O. Box 26B16
Los Angeles, CA 90026

On-Campus is a group of educators from schools and community-based groups throughout Southern California who came together in September of this year to resist and defeat Proposition 187. The ballot measure, which passed in November, seeks to deny education, health services and other basic rights to undocumented immigrants and children of undocumented immigrants in California.

The teachers, who saw students dropping out of school even before the measure passed, developed two strategies to fight the proposition. First of all they developed a curriculum to facilitate discussion of the measure in high school lesson plans. Teachers throughout the district used the materials in the classroom.

Secondly, they organized a school staff pledge of resistance for teachers. The pledge cards state that the teachers will refuse to enforce any of the provisions of Prop. 187 that force them to verify students’ immigration status. Over 1400 teachers signed the pledge before the election and the group continues to receive pledges daily.

Following the election, On-Campus has regrouped and developed new strategies. First of all, they are working with affiliates in Northern California — Oakland and Sacramento — to make the resistance effort statewide. They hope to show that a majority of teachers will refuse to enforce Prop. 187.

On-Campus is also working to revise the secondary curriculum promoting critical thinking about Prop. 187 and is creating an elementary bilingual component to distribute throughout Southern California. They hope that these materials will empower students and increase their participation in the issues that most affect their lives and that of their communities.

The group is also working with coalitions of health, social service and legal workers who are interested in organizing their own pledge of resistance to Prop. 187. Not only are students staying home from school out of fear of deportation, but sick people are afraid to go to the doctor and pregnant women are reluctant to keep prenatal appointments.

RESIST’s emergency grant to On-Campus supported the group’s post-election distribution of pledge cards and ongoing effort at statewide teacher mobilization.

**National Network for Immigrant and Refugee Rights**
310 8th Street, #307
Oakland, CA 94607

The National Network has been defending the rights of undocumented immigrants and refugees since 1986. As institutional assaults on immigrants intensify in the U.S. this group’s proactive campaigns become more and more critical. They bring together diverse community members as well as religious, labor, civil rights and legal groups to counter the flood of misinformation about immigrants and to push for a just immigration and refugee policy.

RESIST’s grant went to support the Network’s Immigration Enforcement Accountability Project. This new work calls attention to incidents of abuse, rights violations and illegal raids carried out by immigration law enforcement agencies in non-border areas. The project actively involves local groups in monitoring and reporting INS rights violations, thereby enhancing community awareness, bringing members of victimized communities into the project and creating a valuable database of information to serve the needs of rights advocacy.

A complementary Urgent Response Network seeks to broaden public education of such violations and to mobilize demands for government accountability as well as for institutional INS reforms.

The Network also coordinates a national coalition effort working to end sanctions against those who employ undocumented immigrants. They are working with local groups in over 15 communities to produce the first statewide report on day labor and to develop organizing strategies to protect the rights of such workers.

In addition, the group produces a bimonthly newsletter of news and analysis of immigration issues. Expanded distribution to campuses and civil rights groups is planned for the coming year.

**La Escuela de la Comunidad**
363 E. Villa Street, Suite 134
Pasadena, CA 91101

La Escuela de la Comunidad was founded in 1984 to provide Spanish literacy and ESL classes to the Latino residents of northwest Pasadena. While the school continues to provide this service, it has also become a center for community organizing.

Most recently, La Escuela has worked to rally opposition to the city’s attacks on local Latino day laborers. The Pasadena administration is attempting to make it illegal to stand on corners seeking work. If the city has its way, approximately 150 Latino men would risk losing their livelihood and could be cited for breaking the law. La Escuela’s continued on page seven