



AFFINITY GROUPS

What Are Affinity Groups?

"Affinity" or "action" groups (AGs) are usually composed of 5 - 20 people who function together for a particular action or, preferably, continuously. Within the Pledge of Resistance, signers of both civil disobedience and support pledges are part of the same affinity groups. People come together in AGs because they have something in common, e.g. belonging to the same church, living in the same geographical area or believing similarly about how to resist U.S. intervention.

Affinity groups provide a way for people to get to know each other and learn to work together before an action. The group serves as a source of support and solidarity for the members, a place where fears and concerns can be voiced and worked through. It is important that members feel comfortable with other members of the group. By generating familiarity and trust, the AG structure reduces the possibility of infiltration by outside provocateurs.

Affinity groups serve as basic planning and decision-making bodies for an action, including the preparations and aftermath. Each affinity group provides for its own physical needs and makes all the basic decisions about their participation in the action. A representative of the group meets with the representatives of other affinity groups to communicate, coordinate, and/or consolidate the different groups' decisions, and then bring the coordinated information or proposal back to the respective groups for final discussion and approval.

Every affinity group must decide within itself how it will make decisions and what it wants to do. This process starts when the AG forms. A group cannot hope to reach consensus decisions without having some base of agreement. Once a base is agreed upon, details of specific issues and actions can be worked out. General agreement that the U.S. participation in the war in Central America must be stopped, a strong resistance movement must be built, and that we will do this through civil disobedience and legal demonstrations is a start. Some groups will ask members to share commitment to certain values like religious faith, feminism, philosophical nonviolence or direct action.

Cohesive and effective affinity groups meet regularly, or at least several times before an action, to build community in the group, work on the decision making process, plan out a resistance strategy, and have a good time being together. A group name for identification is helpful. At least one group meeting should be devoted to legal and jail preparation, in which everyone's fears, reactions, emotions, and attitudes are explored in depth. Also, an affinity group can practice its action strategy with other AGs, visit the action site, do fund-raising, educating, etc..

How To Join Or Form An Affinity Group

Sometimes it seems difficult to find an affinity group. Some people who live near each other might be religiously motivated while others are not, or some believe that a vigil is the best response at times while others believe that sit-ins or direct actions are necessary, or vice versa. A way these differences have been lessened in Chicago has been the formation of larger, geographical groupings which share broad goals about stopping the war and having signed the pledge. Sometimes after being part of these larger groupings people find it easier to identify those with a common interest or perspective and then move to form an affinity group. The Chicago Pledge of Resistance facilitates people joining affinity groups by providing:

- * names of other people in geographical areas who have signed the pledge
- * training sessions where people can meet each other
- * names of people with common interests, profession, or religion to the extent which

Structure of Affinity Groups

The affinity group structure helps facilitate organizing large numbers of people. Getting in touch with over 1200 individuals, each of whom has to make personal choices about whether or not to do civil disobedience, whether or not to do jail solidarity, etc. becomes overwhelming. Affinity groups can work through these questions and communicate their decisions to the coordinating group.

Specific roles to be played in a group include:

- * Spokesperson or representative- to attend Council meetings (see Structure ...)
- * Communications- to handle phone and mailing lists
- * Action coordinator- to communicate at an action the group's strategy, e.g. plans, group decisions, jail strategy, bail strategy, etc.
- * Media - to interpret the group's actions to the press

For any civil disobedience action, each affinity group member chooses whether to risk arrest by blockading, occupying, sitting-in, or to act as a support person. Members can do civil disobedience in one action and play a support role in another. Specific tasks for those risking arrest are:

- * Discuss possible tactics before the action, make or revise decisions during the action.
- * Become familiar with the legal aspects, decide personal legal strategies and relate them to the rest of the affinity group and the action.
- * Make personal preparations, set time commitments, clear outstanding warrants (such as unpaid parking tickets) to avoid additional charges and to avoid complicating jail solidarity issues.

One or more members of the affinity group who does not risk arrest can be a support person throughout the action.

Final Preparations Before Affinity Group Actions

Before the action, support people work with all members of the affinity group to:

- * List all members of the group and the personal needs of each person who may be arrested (household chores, caring for children, calling the boss, etc.). Make sure all these needs can be covered.
- * Discuss time commitments and strategies. Will someone need to bail out of jail after a certain time? Are people planning to go limp or refuse to give their names?
- * Make sure the group has enough resources for the action: food, vehicles, money, people filling different roles, telephone access. Discuss possible emergencies.
- * Make sure props or belongings are marked with owner's name and affinity group name. Keep a list of major items and vehicle license numbers. Supporters should have car keys or duplicates and be able to drive cars belonging to group members doing civil disobedience.



THE FOLLOWING ARTICLE WAS WRITTEN BY SYNAPSES AN AFFINITY GROUP OF THE PLEDGE. SYNAPSES HAS ABOUT 25 PEOPLE WHO COME TOGETHER LARGELY DUE TO THEIR PROGRESSIVE RELIGIOUS BELIEFS, AND COMMITMENT TO WORKING ON ISSUES OF GLOBAL JUSTICE. THEY HAVE BEEN A VERY CREATIVE AND ACTIVE GROUP OF THE PLEDGE. HOPEFULLY THIS ARTICLE WILL AID OTHERS TRYING TO BUILD AFFINITY GROUPS. ALTHOUGH SYNAPSES HAS ITS COMMON FAITH TO BIND AND MOTIVATE ITS MEMBERS, OTHER GROUPS CAN FIND INSPIRATION FROM OTHER CHARACTERISTICS AND COMMON BELIEFS.

AN AFFINITY GROUP'S EXPERIENCE WITH GROWTH IN PUBLIC WITNESS

The most inspiring thing about our movements towards more aggressive public witness has been the way so many people have come out of the woodwork to participate and support. Our affinity group began its tentative activities over the last several months. Confidence has grown with each action. Several from our group helped with the display of flowers at the Federal Plaza by building the wooden structures, tending the vigil, contributing flowers and praying for the victims and participants. One person was very active in organizing the vigil. The event brought a great deal of attention to the issue of contra aid, crystalized confidence on the part of participants, and even drew praise from the local security and city employees. Later when a week long vigil and Nicaraguan "Coffee presence" was put in the same Federal Plaza, the local Xerox people were pleased to see that "you are back again".

These relatively quiet actions got us working together, helped build confidence and gave us experience on the streets. We learned that creative symbols such as hundreds of flowerpots, or offering hot cups of coffee, get people's attention in relatively non-threatening ways, and opens up lots of opportunity to talk about the issues we are concerned about. Having plenty of petitions and other action suggestions on hand was very important.

Not to be discounted is the faith dimension that was part of the reflection process and the motivation of people in the group. This dimension inspired the content of the actions protesting the Duarte visit to Notre Dame where our group planned an extensive liturgy which was carried out at the doorway of the Convocation Center. Using props such as

coffins and white crosses, participants maintained an attitude of reverence and seriousness throughout the "funeral" service for the dead of El Salvador. One particularly moving section, in which "mourners" lifted up crosses bearing the names of Salvadoran war victims, provided a concrete form of expression for each participant and created a very graphic, cemetery-like image for the public and press. The symbolism of these events allowed watchers to participate and be involved. Even the police and security could relate.

The design of liturgy and public worship that could authentically represent us was vital. It allowed us to act with a sense of commitment and released genuine passions of creativity that would not have been possible had these elements not been integrated.

One trend that emerged early in our affinity group was that several of our people were ready for arrest before the time came. When Reagan imposed the trade embargo on Nicaragua on May 7, six of us went to the mass demonstration at the Federal Building prepared to be arrested. We expected that our Nicaraguan Coffee presence would be challenged by the authorities. We were prepared for whatever might come - it didn't - but our energizing critique was positive at the post action evaluation session. After that on two occasions we were faced with pushing through beyond the margin of law at demonstrations. First, at the Duarte action in South Bend we had prepared a liturgy that really required us to be present at the doorway. Despite the security we pushed through the police line strung out around the building and made our way to the door. The security clearly did not want a confrontation.

By the time we had reached the green near the doorway we looked back and found most of the rest of the demonstrators following.

In the second such incident we prepared Nicaraguan coffee to take inside the Federal Building to break the one-day fast on May 30. There was no permission for such an action and the police were distraught and desperately tried to get the demonstrators - perhaps eighty in number - to disperse. The Coffee Cart was sort of a symbolic gathering point. The moment of truth came when we pushed the cart through the revolving doors. Only two minutes before that "pushing through" we witnessed security at every door in the building. The security disappeared like the Lord parted the waters in the Red Sea. We were able to "push" these actions beyond the point of good behavior to slip past potentially dangerous confrontations with security because enough people in our group were prepared for arrest or other less well-mannered outcomes. Because of this extra push the actions themselves took on an added effectiveness. At Notre Dame, the liturgy, if performed in a distant park would have been less meaningful, and all the carefully prepared white crosses would have gone unnoticed by the graduation participants. At the Federal Building, fast-breaking would have lacked integrity without the total group being inside the Federal Building.

For most of us the movement towards greater amounts of public witness is not a matter to be taken lightly. Everyone is busy. Only one or two of us have the opportunity of working at these issues full time. For the rest it is a marginal time commitment. It interrupts



job, free time, recreation and even competes with other social change pursuits. Our most frequently identified fear is that arrest will lead to severe disruption to obligations that we feel morally committed to. Despite the hard work we continue to grow in participation. The fears are overcome by the collective energy and fairly solid group process. Nevertheless our organizers report frequent tiredness.

Food, fun and fantasy characterize our affinity group meetings. We can be terribly serious but have been spared those wrenching ideological (read theological) battles that so often tear groups apart. Perhaps that's because there are enough people who insist on having some fun at every meeting, try to see some humor in every action and at least acknowledge a touch of evil in all of us. Usually our brainstorming ideas for actions and activities is preceded by some sort of short, inspiring, motivating, or centering activity - examples: lighting a candle and sharing a prayer of solidarity on behalf of the Nicaraguan people; reading a New York Times article outlining our governments war plans in Nicaragua; sharing slides and pictures of previous actions; watching a video clip of the CBN's 700 Club fundraising efforts for the contras; reading Miguel D'Escoto's statement about his fast for peace. This tends to stir our hearts and minds to think creatively. We do debate the most recent events of Central America but mostly it has to do with who knows what and what is most recent. There are enough people in our group who have worked overseas that there is a healthy distrust of the news and a commitment to making some news history rather than just being silent, tired, sometimes angry observers. The group likes each other and generally likes to get together. No one is chastized too heavily for being late or failing to attend.

There is a recognition of the need for roles. We are fortunate to have some persistent people who have solid talents to relate to the media, others who call us together, keep notes, keep the meetings going, supply a house, provide expertise on non-violent action, build demonstration equipment, design posters, etc.. Our group is now dreaming and designing further actions. Nixon refrained from using nuclear bombs in Hanoi because a lot of people said "NO". If we can do enough, fast enough, and keep ourselves together emotionally, spiritually and financially in these coming months we will be able to read the story of some effective action down the road. But we'll only know how much we did several years in the 34 future.

CIVIL DISOBEDIENCE

Civil disobedience is the deliberate, discriminate, violation of law for a vital social purpose. It becomes not only justifiable but necessary when a fundamental human right is at stake, and when legal channels are inadequate for securing that right.

Howard Zinn

By our refusal to cooperate, we keep reminding them of our dissent, refusing to allow them the godlike sense that their will alone exists.

Barbara Deming

Democracy means the rule of the people. In a democracy people are supposed to have control over their lives. In the type of democracy that has evolved in the United States there are many points at which the people do not rule. On issues of war and peace and what is done in our name on foreign soil, democracy fails. Civil disobedience and acts of protest become the ballots cast in the streets that show the intensity and passion of our beliefs. They are the necessary counter balance to vested interests and a way for those without wealth and status to effect the course of life and death decisions.

Civil disobedience is a way of sounding the alarm, arousing the citizenry from sleep. Life and death are at stake. Business as usual must stop because it is that very business that is killing people. Civil disobedience is the stick put in the spokes to stop the wheel from crushing the people.

Civil disobedience demonstrates solidarity by showing that people in the United States are voluntarily willing to risk some of the suffering that is so constant in Central America. That act gives hope to the people of Central America. Willingness to disrupt our lives also gives integrity to what we say. We not only have beliefs but we are acting on them as well.

Resistance and civil disobedience goes beyond protest. Protest decries injustice, resistance tries to stop it. Protest, at times unwittingly, plays into the hands of those in power. Rulers in a democracy point to their allowing protest as proof that the system works. At times peaceful protest stops nothing but the rightful questioning of the system's workability. Civil disobedience takes the next step. It says the present power arrangements are the problem, the violence has been institutionalized and so the institutions must be disrupted, halted. Civil disobedience questions the very authority of those in power while protest aims solely at policy changes. Participants in civil disobedience, not only because of the greater risk but also the more profound challenge to the existing power structure, need a sharper clarity of purpose and a more thorough analysis of the roots of the violence in Central America.

➡ **Does civil disobedience mean arrest?** Is it arrest that gives integrity to what we say or is it the risk that is undertaken? To some arrest is part of the witness that gives passion and conviction to the issue. Furthermore, arrests tie up the court system and the jails which makes it more difficult for the government to go about its business. Others believe that disrupting business as usual is the primary goal and arrest is not necessary for achieving that goal. More arrests mean more of our time tied up in lengthy court cases which can keep us from doing the more valuable work of organizing and educating others.

At the June 12th demonstration against contra aid, people with both views participated. Both types of actions happened successfully. Demonstrators blocked doors

to the Federal Building while police carried them away for arrest. At the same time an affinity group managed to interfere with the elevators for a half an hour in the morning and got away with no arrests. These are issues for debate among us. Listening to each others point of view can build a strong, effective, while not necessarily a monolithic movement to stop the war.

Moral jujitsu and the moral equivalent to war are other terms for nonviolent resistance. If we are to win a just peace we will have to wage peace with the same determination and skill with which nations wage war. As the people of Central America know so well, we are engaged in a prolonged struggle. Winning will require resolve and endurance, unity and discipline.

Nonviolent resistance seeks power -- not a power that dominates and suppresses others, but a power that forges justice and sustains life. We are in a power struggle. Protest is not enough. Civil disobedience and nonviolent resistance are the tools needed to stop the violence and turn history toward life.

CIVIL DISOBEDIENCE MEANS DIFFERENT THINGS TO DIFFERENT PEOPLE. IN CONSIDERING DOING IT, EACH ONE OF US REFLECTS ON WHAT IT IS TO US. AFFINITY GROUPS GIVE US THE OPPORTUNITY TO DISCUSS AND CLARIFY THE ISSUES AROUND DOING CIVIL DISOBEDIENCE WITH A GROUP OF PEOPLE WITH COMMON INTERESTS AND PERSPECTIVES, AND TO PARTICIPATE IN CIVIL DISOBEDIENCE WHICH IS IN KEEPING WITH OUR OWN BELIEFS.



D. Shigley

ROLE OF SUPPORT

Support people are vital to the success of an action. They not only aid those who are taking the risk of being arrested, but are active participants in the action itself. This includes communicating visibly and audibly to those viewing the action what its purpose is. This can be done by bannering, picketing, leafletting, and chanting or by other legal disruptions and diversions which can contribute to the overall effectiveness of the action. These support activities demonstrate public solidarity with the actions and make all the participants feel like they are part of an active, vital movement for change.

Evaluating the risk which one is willing to take has to be done by support people as well as by those committing themselves to do civil disobedience. For example, when there was a sit-in at Senator Percy's office, all 100 people went into the office. The support people stayed as long as they could, singing, putting posters up on the walls, etc. and only left after the guards said that anyone who will not leave would be arrested. Even then, supporters waited out in the hall and cheered the sitters as they were wheeled out on swivel chairs. Another example was at the Great Lakes Naval Base when 22 people blocked the entrance to the base, over 100 supporters began crossing the streets at the same time. This disoriented the police, created spirit for the action and support for the blockaders. Only those who planned to be arrested were. But in such a situation the police could decide to arrest arbitrarily. Each supporter must decide how much she or he is willing to do and how much he/she is willing to risk to make the action a success.

In addition, support people offer physical protection by acting as observers and witnesses for police behavior. Because support people are often in a better position to talk with the press and passersby, they need to be familiar with the goals of the action, and able to explain it clearly to others.

Responsibilities of Support People include:

1) Before the Action:

- * Have a list:
 - of the names addresses and phone numbers of everyone in group;
 - of the names and phone numbers of people to be contacted about their arrest if they are held for any period of time (family, boss, friends, etc.);
 - of all important medical information.
- * Know group's jail strategy:
 - is anyone planning to refuse to bail out or to give a false name,;
 - has the group decided to do jail solidarity, etc.
- * Know the phone number of the action office.
- * Be sure name, phone number, where you can be reached, and how long you will be staying to do support work for your action group are given to the Pledge Organizers.

2) The Day of the Action:

- * Give emergency information about yourself to another support person;
- * Hold ID's, bail money, keys and other belongings for those anticipating arrest;
- * Be sure you know who to contact for each person arrested (family, friends, job, etc);
- * Bring paper and pen.

3) During the Action:

- * **PARTICIPATE IN THE ACTION AS FULLY AS YOU ARE ABLE TO;**
- * Try to observe your group's action and arrest. Write down each individuals name, the time and nature of the arrest, the treatment of the arresting officer and the activity of the person arrested. Try to get a name or badge number, and find out what police force (local, city, state?).
- * At least one person from your group should go to where those arrested are being taken as soon as the first member of your group is arrested;
- * At least one person from your Action Group should stay at the place of arrest until all

members of your group that expected to be arrested are.

4) After members of Action Group are Arrested:

- * Be prepared to follow them to the police station (remember your group may be separated--one reason to have several support people for each affinity group);
- * Once your group has been taken, call in information to the central office;
- * Be prepared to stay at the station to provide bail, find out charges, find out whether or not members of your group will be held, etc.;
- * Find out date, time and place of trial, give information to central office.

5) At the Courthouse: (can be the same day as action, but probably is not)

- * Learn the name of the judge or magistrate;
- * Know the pleas (Not guilty, Guilty, No contest, Creative Plea, etc.);
- * If found guilty- know the sentence imposed, if there is a fine, and if bail money can be recuperated;
- * If found not-guilty see if bail money can be recuperated;
- * Note any other information which seems relevant.

6) After the Action:

- * Call whom ever needs to be informed about each person who was arrested;
- * Be prepared to bring medication to the jail site if needed;
- * Contact the office with all relevant information, including: people in jail and those out on Personal Recognizance or bail;
- * If some group members choose to, or have to, stay in jail for any extended period of time: visit them, pass on messages, keep track of their belongings (ID, money, keys, etc.);
- * Make sure those arrested are greeted when they are released from jail;
- * Organize a support vigil at the jail if applicable;
- * Go to the trials or court appearances of those in your group;
- * Be sure to let the office and/ or support coordinators know if you have to leave town and give all relevant info about the people you have been supporting.

BE AWARE OF PARTICULAR SUPPORT NEEDS OF THE PEOPLE IN YOUR GROUP:

- The persons' health - physical and emotional
- Whether the person is non-cooperating and to what extent
- Whether the person needs a lawyer
- When and if the person wants to be bailed out
- Whether the person is a minor
- Who you should call- family, friends, job, etc.
- Whether you need to take care of children, pets, plants, etc. for anyone

Note: People acting as direct support for affinity groups will be coordinating their work with each other to maximize their ability to protect, locate, and support all those who are arrested.



D. Shigley

ROLES AND TASKS AT DEMONSTRATIONS

On the day of a demonstration, there are many tasks and roles which are necessary to make the action run smoothly. The following lists some of them. Overall decisions about the action are made in the Council of representatives of affinity groups. Affinity groups should decide in advance of an action which roles people are to play. Those which are starred need to be chosen out of affinity

groups. Not every affinity group needs to have people for all of the roles, e.g. not every group needs a press spokesperson. The organizers of the demonstration will want to know who will be doing each task in advance of the demonstration.



1) Tactical leadership:

- are chosen by the Council or steering committee to be responsible for the day's action;
- make and implement overall plan prior to activity, make quick decisions on day of action;
- inform all others (guides, communicators from affinity groups, etc.) about what will be happening, the need for changes in plans, e.g. blocking the back door to the federal building instead of the front because it is busier, stopping elevators on the north end rather than the south, etc.

* 2) Guides: (sometimes called peacekeepers)

- are action facilitators;
- maintain the spirit;
- transmit the plan of the tactical leadership;
- deal with confused or disruptive situations;
- do logistical support like moving the demonstration from one area to another when requested by the tactical leadership;
- have distinctive recognizable dress, arm bands for example.

Guides should:

- have experienced being in at least one or two demonstrations before being chosen;
- be trained in advance of an action, including role plays and quick-decision exercises where a group of 2 to four monitors is given 90 seconds to decide what response, if any, they would make in a given situation;
- be familiar with the location and the logistics of the action before the action;
- be familiar with the goals and scenario of the action including what changes could occur.

Guides should not:

- take on the functions of the police. For example, they are not the ones to tell demonstrators which actions will cause arrest, or stop demonstrators from committing conscious acts of civil disobedience.
- become overbearing, e.g. act in an arbitrary or authoritarian way;
- focus on a minor aspect or incident and lose sight of the larger scope of the action;
- try to make the job simpler by limiting choices instead of creatively broadening them.

Obviously the guide does not take part in the specific activities of her/his affinity group the day of an action.

*** 3) Communicators:**

- communicate their affinity group's plans for participation in the action to the tactical leadership;
- take direction back to their group from the tactical leadership on such things as where their affinity group action will take place;
- are chosen from the affinity groups who (each affinity group has one or sometimes two communicators).

4) Police liasons:

- talk with the police at the action, when necessary, to aid in the action taking place as planned ;
- speak in a calm manner with police;
- whenever possible let the entire group know what the police are saying;
- communicate the police message to the tactical leadership;
- are assigned to their role by the Council or steering committee.

What police liasons can do is limited because the police and demonstrators have different goals at the demonstration. What police liasons are not to do in their discussion with the police is change in any way the planned response from the group. They let the tactical leadership know what the police are saying so that the leadership can take that information into account in making decisions.

5) Observers:

- note what the police are doing;
- take down badge numbers when they see misconduct, etc.;
- can be people who are neutral and not participating in the action, or they can be witness and support people from affinity groups.

6) Runners:

- carry messages when and where needed at the actions;
- call information in to a central office to help in media work, reporting who is in jail or if anyone is hurt;
- take messages to the guides or communicators from the leadership;
- can be chosen out of affinity groups.

7) Media spokespeople:

- communicate the actions and agreed upon beliefs of the group to the press;
- have press packets and often wear tags which identify themselves as available to the press;
- are chosen by the Council or steering committee.

*** 8) Civil Disobedience people:**

- information in other sections of manual

*** 9) Witness and Support people:**

- see "The Role of Support"



NONVIOLENT ACTION GUIDELINES

Nonviolence for some is a philosophy, a way of life, a commitment for both oneself and for a movement committed to fundamental change. Some who adopt nonviolence for themselves support national liberation struggles in the Third World. A.J. Muste stated that we should always consider "not whether national liberation movements are nonviolent enough, but whether our nonviolence is revolutionary enough." For others, nonviolence is adopted as a political strategy and tactical choice.

For signers of the Pledge of Resistance to work together effectively, it is important to understand nonviolent resistance. Pacifists and non-pacifists need to be committed to using effective and creative nonviolent tactics which will involve as many people as possible.

Guidelines set basic parameters of action in order to establish a common understanding among participants, to allay fears, and to allow for a broad range of options and creativity for effectiveness.

1) Behave in a nonviolent manner to all those encountered. No physical violence, provocative name calling, actions with intent to hurt or injure others or that are likely to result in harm or injury to others, e.g. throwing things at people can cause physical harm.

2) Verbal communication aimed at de-escalation of tense situations is the first, and most important, line of non-violent defense.

3) If attacked by police or counter-demonstrators, use nonviolent means of defense, e.g., shielding one's self, placing one's body between potential aggressor and victim, seeking to escape, or defending oneself nonviolently.

4) Stay together in affinity groups to assist each other in preventing the escalation of violence.

5) Do not run in situations where it poses a threat to others, e.g., where it may cause 'legal' demonstrators to be drawn into the action and arrested as part of the "Civil Disobedience" component.

6) Use creative nonviolent tactics to prolong the action when appropriate.

7) No drugs or alcohol.

8) No carrying of weapons.

Everyone is encouraged to take part in nonviolent action training. While each affinity group is responsible for the training of its own members, nonviolence training will be facilitated.



Meg Crocker-Birmingham

THE ACTION PREPARATION SESSION

(Training Session)

Everyone is encouraged to take part in an action preparation session, both civil disobedience and witness & support signers. The session provides needed information, helps people feel more comfortable with action situations, and promotes the formation of affinity groups. The session can be especially valuable for persons who have had little experience with public demonstrations. Those with previous experience can benefit by learning more about current actions and tactics, and as an aid in forming affinity groups.

The following is a general outline of topics covered in action preparation sessions. These sessions take four hours and actively involve the participant in discussion and role playing.

1) Discussion: What the Pledge of Resistance is, how it began, and what is being done with the Pledge in Chicago. Other topics include non-violence, the theology of resistance, civil disobedience, direct action, and the role of support people. Topics for discussion can vary depending on the interests and needs of the participants. This session only begins the discussion of these topics. There must be further discussion in affinity groups.

2) Role Plays: Practice situations demonstrating what it is like to be in a blockade, how it feels to be carried away by police, and other practical situations, e.g. talking to the media during an action. Other role play situations deal with quick decision-making at an action, especially when things are not going as planned.

3) Self-Protection: Specific information and demonstrations of how to be prepared and how to respond to police, arrest, and possible violent confrontation, e.g. wear protective clothing, don't wear open or loose shoes or jewelry, don't have sharp objects in pockets, don't drink a lot of liquids before the action, how to avoid getting hurt, and how to protect others.

4) Legal Issues: General understanding of arrest and jail issues, including possible charges; brief description of legal process (warning, arrest, booking, arraignment, trial, sentencing, time); listing possible responses (guilty, not guilty, creative pleas, not guilty but stipulate to state's evidence); bail solidarity, jail experience and fears. This information is meant as a beginning, to inform people and start them thinking.

5) Affinity Groups: What they are, what role they play in an action, how to form one. Many sessions are conducted with people already organized into affinity groups, while others aid in the formation of new ones. Questions raised during the training should be discussed further in affinity groups.

6) Evaluation: An opportunity for the participants to comment on what was and was not helpful about the session. What should be changed, shortened, lengthened?

To set up a non-violence action preparation session for your affinity group, or to participate in a session as an individual, call the Chicago Religious Task Force on Central America (CRTFCA) at 312-663-4398.



DEALING WITH THE MEDIA

Usually at demonstrations, certain individuals are assigned as spokespersons to address the press. Nevertheless, the press often wants to talk with the crowd and will approach anyone. What is best is to direct the media to the press spokespeople chosen by the group. They will know what the group as a whole wants said about the activity. Even so, the press might ask for your own personal view or personal reasons for being at the action. It is thus important that everyone be prepared to deal with the media, whether that means speaking to them or declining to speak to them. The following are some suggestions.

1. When speaking to the media, be direct. If you do not want to be interviewed (for whatever reasons, e.g., loss of job, desire for privacy, too busy, etc.) say so and leave it at that. The action is not being done for the benefit of the media.
2. However, if you are approached by the media and have no reason not to talk to them, consider speaking to them about why you are participating. Explain simply and directly why you believe it is important to be demonstrating, or why you disagree with U.S. policy in Central America, or how you feel about what is happening to the people of Nicaragua, El Salvador, Guatemala..... Unless it is an extended interview, all that will appear of your statements is a few sentences or a 15-30 second clip, so plan to state a few specific and persuasive reasons for your participation. TV media looks for short, pithy remarks.
3. Use your own words: rhetorical language sounds as funny on the radio as it does in person.
4. Do not fake it if you don't know the answer. Refer the media to someone else if need be.
5. Be prepared to answer basic questions. Place your comments in the general context of the purpose and theme of the demonstration but be personal. Talk as if you were talking face-to-face with someone. No speeches.
6. A reporter may try and lead you into areas where you don't want to go. Bring the reporter back to what you want to talk about, e.g., "I really don't care to comment on that but I will say one thing" A reporter from the Chicago Tribune in interviewing a woman from Greenham Commons' Peace Camp made a point of noting her appearance ("high cheekbones...she could be stunningly attractive, if she wanted..."). But when he asked if she was married or who she lived with, he was politely refused an answer. The media frequently chooses to focus on an area they can make into a sensational story, on arrests, or on personal motivations. Their task is different than ours. They look for news that sells, or that they can use to impress their editors.
7. Don't say anything to the media, or in their presence, that you do not want to hear again on the evening news.

Questions commonly asked by the media:

- *What are you doing here? How does this help your cause?
- *Why get arrested, aren't there legal channels to accomplish your goals?
- *What about the people working here, aren't you hurting them?
- *Do you really think this will change society?
- *What does this action have to do with Central America?
- *What will stop the Soviet Union from taking over Central America if we don't stop them?
- *Aren't there a bunch of Communists (lesbians, students, foreigners, etc.) involved in this?
- *How would you respond if someone attacks you? And if that fails?



"Perhaps a glass of water to wash down that incredible bunch of lies."

AVOIDING POLICE VIOLENCE

Perceptions of the police vary widely, from believing they are the "Officer Friendly" we were told about in grade school and see on the evening police programs, to experiencing them as agents of harassment and brutality. Perceptions, of course, largely depend on our life experiences. Police actually do different things in white suburban communities than they do in poor Black areas. Nationally, the police serve the same function as the military does internationally. They "serve and protect" as it says on the Chicago police cars. The question is, whom do they serve and protect? Ardella Lenard, wife of Bennie Lenard who won a police brutality suit against Melrose Park police, said that it is to protect the wealthy and powerful.

Sometimes the authorities are approached in advance of demonstrations for a permit, like in marches down main streets, occupying federal plaza with equipment and/or overnight, and rallies in parks, etc.. Others, like occupying the offices of congresspeople, blockades, dying the river red and spontaneous marches are not negotiated in advance. Whether or not to negotiate with police in advance of an action is an on-going discussion and debate. Some believe that police should be spoken with because they might not give us problems at the site if we do, others believe that talking in advance to the police compromises our actions and makes it more difficult to be effective. Whereas others believe that decisions have to be made taking the circumstances of each particular situation into account.

At demonstrations the police put up barricades and draw arbitrary lines over which we are not to cross. Chicago police are known for responding with excessive force and escalating tension. They do not appear to be trained to deal with creative tactics, e.g. blocking doors, noncooperation, song and dance. They may receive orders to respond roughly or even violently. At the June 12th demonstration against contra aid, the officer in charge was shouting at the police creating a tense environment at the scene even before the demonstration began. Early on in this demonstration the police arrested two gay men for simply walking close to the federal building with their banner, and later in the demonstration police were dragging people roughly by their collars and even by their hair. There have been many demonstrations, though, where the police have been considerably more restrained.

We can do things to minimize the actions of the police and maximize the effectiveness of our actions:

***Stay calm.** Shouting, running and angry words create tension. Panic increases the possibility of injury.

***Be determined.** If it appears difficult to block the door chosen by the affinity group because the police are treating people very roughly, the group needs to have a quick consultation. Do we go to another door? Do we do what we planned even though some of us might get bruised? Do we try to divert their attention before blockading? The possibilities are infinite.

***Be Prepared.** Wear clothing that is appropriate for the situation. (E.g. Are you going to be sitting on the ground?) Don't wear clothing with hoods. The police can drag you by the hood and hurt your neck. Jewelry is also a problem. Glasses might be broken. You might consider not wearing them.

***Be Alert.** If the police seem to be hurting someone, urge them to stop hurting them or to loosen the handcuffs, etc. It is important for all of us to be advocates for each other.



People should be prepared for a variety of police responses at an action. These may be intended to intimidate, divide and immobilize the demonstrators.

a. INTIMIDATE:

- Police may appear in large numbers, on horseback, or dressed in full riot gear: helmets, clubs and guns. They may issue threatening commands beyond even their legal prerogatives.

b. DIVIDE:

- Police may try to befriend demonstrators and appeal to their "good sense" to be more obliging and thus sacrifice some objectives of the demonstration. They often look for such "reasonable" people among demonstrators and play them against the appointed leaders. Generally, individuals are assigned to communicate with the police and demonstrators should refer police to these contacts. Caution should be used in engaging, or being engaged by, police in conversations, however casual they may seem. Whatever is said to them can be used against you or others later on.

- Undercover police, dressed inconspicuously in plain clothes are usually at demonstrations and at open meetings. Sometimes they are even placed in groups as participants, gain the confidence of the group, and report to authorities. This recently happened in the sanctuary movement where undercover agents taped hours of conversations and even bible study sessions. Be aware that sometimes cameras that are filming are really police, not press. When press is asked to show their credentials they are supposed to do that.

c. IMMOBILIZE:

In addition to the usual police responses, e.g. arrests, physical removal, and dispersal, there are more drastic methods used at times. **REMEMBER, THESE ARE WORST CASE SCENARIOS, NOT WHAT USUALLY HAPPENS AT NONVIOLENT DEMONSTRATIONS.** This information is given because it is useful to know, just in case.

- Police striking with clubs - The important thing to do in this case is to protect your head and your vital organs. Clasp your hands over your head, elbows drawn in over your ears, drawing the knees up with legs tucked underneath. This forms a ball, face down, stomach, breasts, and genitals covered. If you are sitting for a blockade and the police have clubs, protect your neck by putting your chin to your chest.

- Use of dogs - dogs are trained to respond to fast motion and to individuals attempting to run away. Do not run, stay perfectly still until the dog is called off. Dogs have not been brought to any Pledge demonstrations.

- Use of tear gas or mace - their use affects everyone present (e.g. media, workers, passers-by) and is therefore not a very likely response at this time. They were used at massive demonstrations during the war in Vietnam for groups which were difficult to disperse. They also have been used on striking workers. They cause intense tearing and irritation to the eyes, nose, mouth, and lungs. If gas is used, cover your nose and mouth with a wet cloth and leave immediate area to regroup elsewhere. Do not pick up tear gas canisters unless hands are protected! If someone is gassed, remove them to clean air immediately, wash the face and eyes with plain water (mace should be treated with a 5% Boric Acid solution, if possible).

* * * * *

CONCLUSION

1. Although the above has addressed the issue of the police rather specifically, it should be cautiously noted that they are not the focus of our concern, which is of course our common goal of changing U.S. foreign policy in Central America.

2. These precautions may seem harsh and not a part of our concerns for social justice, but they are written to aid us in our discernment process.

OVERCOMING MASCULINE OPPRESSION

Many of the problems we run into in anti-war groups are those of domination within the movement.

People join a social change movement in order to alleviate an external problem. Too often we are confronted with the same kind of behavior we find in our everyday lives. We're all too often stifled by heavy-handed authority: bosses at work, parents or spouse at home, and teachers at school.

People want not only to be accepted in these groups but also to make a contribution and be active participants. In order to work successfully to change things, we must also pay attention to our own behavior. More often than not, men are the ones dominating group activity. Such behavior is therefore termed a "masculine behavior pattern" not because women never act that way, but because it is generally men who do it.



Here are some specific ways we can be responsible to ourselves and others in groups:

Not interrupting people who are speaking. We can even leave space after each speaker, counting to five before speaking.

Becoming a good listener. Good listening is as important as good speaking. It's important not to withdraw when not speaking; good listening is active participation.

Getting and giving support. We can help each other be aware of and interrupt patterns of domination, as well as affirm each other as we move away from those ways. It is important that men support and challenge each other, rather than asking women to do so. This will also allow women more space to break out of their own conditioned role of looking after men's needs while ignoring their own.

Not giving answers and solutions. We can give our opinions in a manner which says we believe our ideas to be valuable, but not more important than others' ideas.

Relaxing. The group will do fine without our anxiety attacks.

Not speaking on every subject. We need not share every idea we have, at least not with the whole group.

Not putting others down. We need to check ourselves when we're about to attack or "one-up" another. We can ask ourselves, "Why am I doing this? What am I feeling? What do I need?"

Interrupting others' oppressive behavior. We should take responsibility for interrupting a brother who is exhibiting behavior which is oppressive to others and prohibits his own growth. It is no act of friendship to allow friends to continue dominating those around them. We need to learn caring and forthright ways of doing this.

The following are some of the more common problems to become aware of:

Hogging the show. Talking too much, too long and too loud.

Problem solver. Continually giving the answer or solution before others have had much chance to contribute.

Speaking in capital letters. Giving one's own solutions or opinions as the final word on the subject, often aggravated by tone of voice and body posture.

Defensiveness. Responding to every contrary opinion as though it were a personal attack.

Nitpicking. Pointing out minor flaws in statements of others and stating the exception to every generality.

Restating. Especially what has just been said by a non-dominant person.

Attention seeking. Using all sorts of dramatics to get the spotlight.

Task and content focus. To the exclusion of nurturing individuals or the group through attention to process and form.

Putdowns and one-upmanship. "I used to believe that, but now. . ." or "How can you possibly say that?"

Negativism. Finding something wrong or problematical in everything.

Focus transfer. Transferring the focus of the discussion to one's own pet issues in order to give one's own pet raps.

Residual office holder. Hanging on to formal powerful positions.

Self-listening. Formulating a response after the first few sentences, not listening to anything from that point on and leaping in at the first pause.

Inflexibility and dogmatism. Taking a last stand for one's position on even minor items.

Avoiding feelings. Intellectualizing, withdrawing into passivity or making jokes when it's time to share personal feelings.

Condescension and paternalism. "Now, do any women have something to add?"

Being "on the make." Using sexuality to manipulate people.

Seeking attention and support from women while competing with men.

Running the show. Continually taking charge of tasks before others have a chance to volunteer.

Pack ratitis. Protectively storing key group information for one's own use and benefit.

Speaking for others. "A lot of us think that we should. . ." or "What so and so really meant was. . ."

The full wealth of knowledge and skills is severely limited by such behavior. Women and men who don't feel comfortable participating in a competitive atmosphere are, in effect, cut off from the interchange of experience and ideas.

If sexism and domineering egotism isn't ended within social change groups there can't be a movement for real social change. Not only will the movement flounder amidst divisiveness, but the crucial issue of liberation from sex oppression will not be dealt with. Any change of society which does not include the freeing of women and men from oppressive sex role conditioning, from subtle as well as blatant forms of male supremacy, is incomplete.

[This piece was originally written by Bill Moyer of the Movement for a New Society (MNS). For the complete article you can write to MNS at 4722 Baltimore Avenue, Philadelphia, PA 19143.]

Partial list of organizations participating in the Pledge of Resistance

American Friends Service Committee, Chicago
Religious Task Force on Central America,
Church Women United, Clergy and Laity
Concerned, Committee in Solidarity with the
People of El Salvador, Episcopal Peace
Fellowship, Fellowship of Reconciliation, Gray
Panthers, Interreligious Task Force on Central
America (NY), Jewish Peace Fellowship,
Methodist Federation for Social Action,
Mobilization for Survival, National Network in
Solidarity with the Nicaraguan People, National
Network in Solidarity with the People of
Guatemala, New Call to Peacemaking, Nuclear
Weapons Freeze Campaign, Pax Christi,
Philadelphia Yearly Meeting - Society of
Friends, Religious Task Force on Central
America (D.C.), SANE, Sojourners, Southern
Christian Leadership Conference, Unitarian
Universalist Peace Fellowship, Witness for
Peace, World Peacemakers, as well as hundreds
of local groups around the country.



8th Day Center for Justice

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CONGRESSIONAL
SWITCHBOARD: (202) 224-3121
STATE DEPT.: (202) 655-4000

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Witness for Peace Hotline:
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Coalition on Central America Hotline:
(202) 483-3391

Pledge of Resistance National
Clearinghouse (212) 870-3383

- LEGAL CONCERNS -

Introduction

The legal system creates an impression of complexity and unapproachability. It attempts to alienate and isolate the accused individual, to destroy his or her sense of power and purpose, and to weave a web of confusion and mystification around legal proceedings. However, with a little study and thought, the legal process can become manageable and less intimidating and isolating. If we stick together throughout the legal process, the experience will make our groups stronger and more united, and thus better equipped to do future actions together. To date, the group approach in court has resulted in no higher bonds and no stiffer sentences for people with prior arrests or supervision. With preparation for our contact with this system, and with solid commitment to our purpose and to each other, we can better work to strengthen our movement, even in this forum.

Throughout the legal process, we have some rights of choice. When we understand the steps, the choices, and the effects of those choices, then we are in a position to make decisions. The choices and decisions that we make in this process are political. The reaction of the government to what we do and what we stand for will also be political. We can have quite an impact on what happens to us in jail, during processing, and in court, if we are prepared. For example, decisions to exercise bail solidarity, noncooperation, and other forms of resistance, can be used to reaffirm our moral, religious and political position - to show that we are taking positive steps toward freeing the world from war and oppression. These decisions can be as important a part of our opposition to war and intervention as anything that comes before the arrest.

When we work with an affinity group in planning and carrying out our activities, our responsibility to each other continues after arrests are made. We get together with our groups to decide how to proceed, if we want a lawyer or not, if we are to refuse to pay a fine or pay it, if we will pay bond or not. Some of us might feel that we can make these decisions on our own and that it would be easier to do that. It is easier and faster, at times, to take care of things by ourselves; but that does not build the unity, the trust, and the sense of responsibility to each other which must grow among us.

Your Rights

*You have constitutional rights, including those of protest and assembly.

***YOU HAVE THE RIGHT TO REMAIN SILENT. EXERCISE IT.** (Decisions about whether to give your correct name, or other information are being treated separately. This section refers to extraneous conversations with the police, or questioning beyond name and address.)

The police are fully aware of your constitutional rights, including the right to protest, assemble, and to remain silent. They may, nevertheless, attempt to get information from you concerning the movement, your organization, or your friends. They may seek this information through "casual" conversation or through more formal interrogation or intimidation. There are two things to keep in mind when considering your response to such police questioning. One is that anything you say can and probably will be used against you or fellow arrestees at trial. The other is that the purpose behind such police questioning may go beyond your case, and information given may be used by the police to stop, infiltrate, prosecute or render your movement less effective. Any information, even something you consider "harmless", can help their efforts. Do not give the police any information.







*You have the right to talk to a lawyer.

Sometimes the police try to delay your exercising this right until after processing. If you desire to talk to a lawyer and/or make a call to one, you should persist and record the name and badge number of any officer who refuses to let you do so.

*You have the right to make a phone call at the station.

LEGAL SYSTEM FLOWCHART

This chart divides the legal system into the steps a person goes through, what happens at each stage and the choices available. The arrows show the flow from one step to the next. We offer this as a tool to help empower people in the jail situation.

<u>STEPS</u>	<u>CHOICES</u>	<u>DESCRIPTION - WHAT HAPPENS</u>
Warning or Command 	<ul style="list-style-type: none">* Stay or leave* Don't do or stop doing intended actions	Officer may give warning to leave or command to stop doing something
Arrest 	<ul style="list-style-type: none">* Walk* Go limp* Flee (if left unguarded)	Officer physically grabs you, takes you to paddy wagon or squad car. May say under arrest. Pat search, sometimes handcuffs. Taken to holding area.
Processing and Booking 	<ul style="list-style-type: none">* Decide what, if any information to give police; e.g. false, correct or no name* Refuse to post bond* Post bond* Demand no cash bonds or equal bonds for all (bail & jail solidarity)	Police question arrestees concerning information for arrest reports (name/address/occupation/social security number), may try to get additional information for intelligence. Possible photographing/fingerprinting/property and clothes may be taken. Bond set from \$0.00 to \$100.00 in state misdemeanor cases. No cash bonds required for City Ordinance and Federal trespass violation.
First Court Date 	<ul style="list-style-type: none">* Lawyers or Pro Se<ul style="list-style-type: none">-Continuance-Plea Agreement-Bench Trial-Demand Jury Trial in future	Appear in court alone, or most likely with other arrestees. Attempt to dispose of case by plea or trial, or continue case for bench or jury trial or plea negotiations later. Prosecutor not always ready for trial.
Trial 	<ul style="list-style-type: none">* Lawyer or Pro Se* Bench or Jury* Defense based on non-commission of acts and/or necessity of actions* Small or large resources of time and money	Trial can vary from: a few minute bench trial without a lawyer or with a lawyer to a full jury trial with expert witnesses lasting a week or more, or any place in between.
Verdict 	<ul style="list-style-type: none">* Acquittal (Not Guilty)* Guilty	Judge or Jury decides
Sentencing	<ul style="list-style-type: none">* Opportunity to bring out political and moral issues, show non-recalcitrance* Remain silent	Hearing on appropriate sentence Can testify or call witnesses to show why actions were justified, necessary, etc., and your background

PREPARATION FOR POSSIBLE ARREST

Center yourself on the meaning and purpose of your action and remain prepared to consider the possibilities of resistance at every step.

Attend an action preparation session with your affinity group if you have not previously done so.

Prepare yourself for the experience of jail by talking with those who have experienced arrest through civil disobedience or direct action.

Carry NO weapons or contraband into the action. Being arrested with such property on your person will probably lead to additional serious charges.

Don't carry address books or other data you do not want the police to have, as they have been known to use such items to add to their intelligence about the movement.

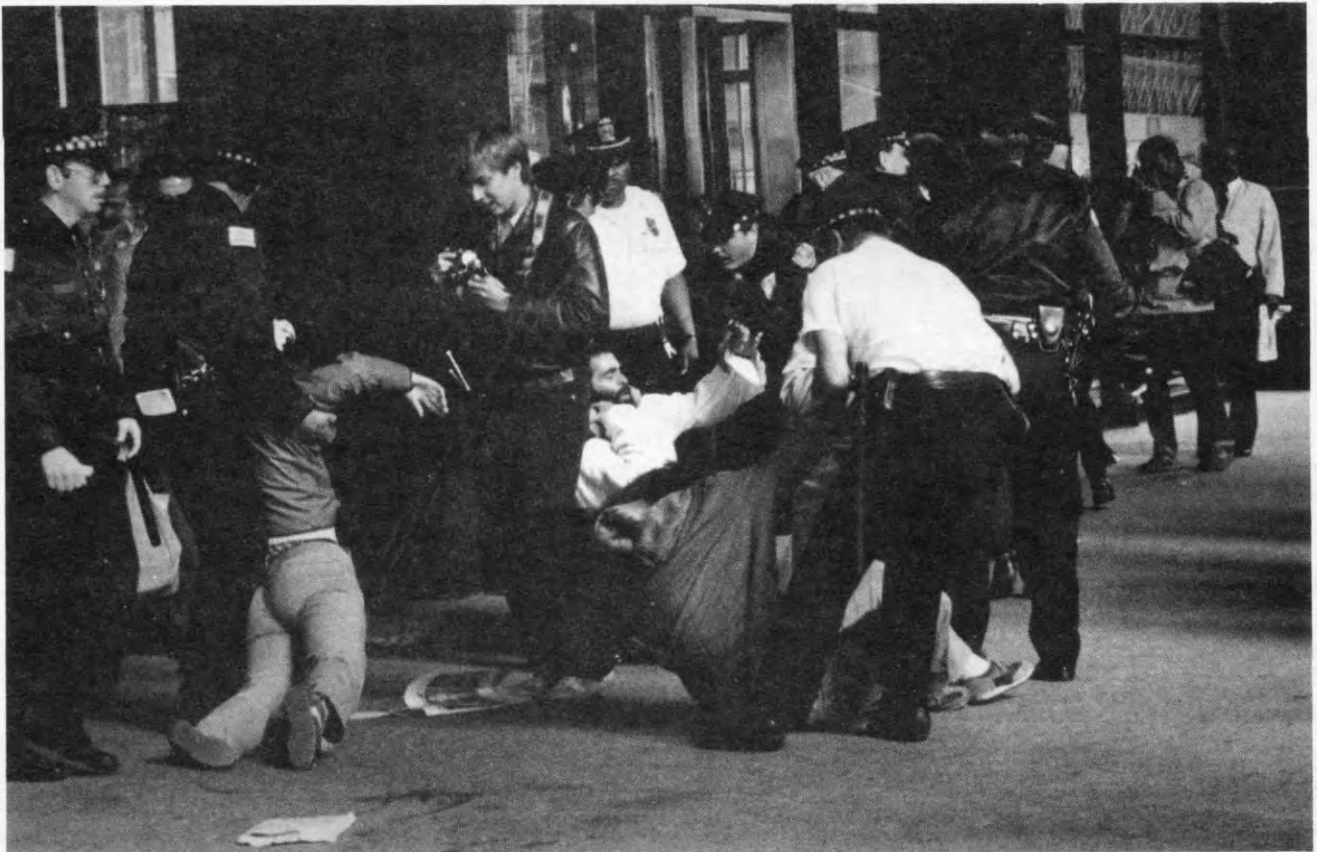
Prescription drugs should be in original containers only. Carry prescription orders with you as identification and to facilitate having prescription drugs brought into jail.

Make sure support people have necessary information about you (name, who to contact, your birthdate, special needs you have for getting things into jail and jail account, etc.) Tell support person if you intend to provide police with your real name.

Keep 25 cents to make a phone call from jail.

If bail is an option you elect, plan for bail and identify potential sources. Bail is usually \$50 or \$100 per person. Sometimes large bail is easier to raise after arrest.

It is a good idea to deal with unpaid parking tickets before being involved in an arrest situation.



D. Shigley

NONCOOPERATION

When someone is being arrested or jailed, partial or total refusal to cooperate with authorities is another way to oppose government policy. There are a number of ways to exercise noncooperation: go limp rather than walk with police, refuse to give your name or address, refuse to return for trial to pressure the courts to deal with you quickly, talk to the judge as an equal rather than as an "authority", don't enter a plea or enter a creative plea (such as "I plead for the lives of the people of Central America."), talk/act sensitively rather than submissively with those employed in the prison system when in jail, fast in jail, or carry your message to other prisoners you meet in jail.

People have varied reasons for not cooperating with the criminal justice system. For many, noncooperation is a way to resist the oppression and violence of the criminal justice system. It is an opportunity to reaffirm moral, religious, and/or political beliefs, and to support victims of injustice and inequality who are in jail because this society labels them as criminals. It is an opportunity to say "NO!" to the business-as-usual procedures of a prison and court system which is not, in fact, separate from the military or the weapons which it uses to protect the government's interests and to frustrate the aspirations of the most oppressed people in our society.

Noncooperation can be a personal choice or a group decision. Each one of us can decide how difficult to make our incarceration. When making this decision, it is important to understand that noncooperation singles us out for selective and harsher prosecution. In a sit-in at Senator Dixon's office, for example, seven of the demonstrators walked to the police van while two had to be carried. In court, charges against the seven were dropped, while the two who went limp were found guilty and given three months supervision.



REPRESENTING YOURSELF

If your case is brought before a judge, you have a right to defend yourself (to use a pro se defense). Representing yourself can be an empowering experience as well as being less expensive. Each judge has his or her own attitude towards pro se defendants. Judges are supposed to hold you to the same courtroom rules as lawyers, whether or not you know all the do's and don'ts. However, some judges will explain the appropriate rules to you as situations arise and will ultimately give you more latitude than a lawyer to say what you feel needs to be said. Other judges may go out of their way to intimidate you because you are not paying a member of their profession to represent you, because you feel you can represent yourself as well as a trained member of the profession, or simply because your position is politically or personally unpopular with the judge and the judge can get away with it since you don't have a lawyer to protect you.

There are several things you can do to prepare to represent yourself. A local lawyer has written a handbook on the subject. This handbook is available from the CRTFCA office. Other lawyers are available to advise you and plan strategy with you before your court appearance. Persons who have represented themselves are also excellent resources. Most importantly, if you do decide to represent yourself, focus on your reasons for doing so, know the points you have to make in your defense, and know what to expect from the prosecutor and the judge when you walk into the courtroom. Be confident and resist the system's attempts to frustrate or intimidate you.

MAKING CHOICES

In this section we are addressing arrests by the Police Department for state charges or city code violations. Information follows on procedures for federal citations.

The Warning

Police may or may not order you to leave before they begin making arrests. This may be the last opportunity to choose to be arrested or not. In a situation of mass arrests it is sometimes difficult to exercise this option.

The Arrest

When the police take or attempt to take a person into custody, there are several options (up to the individual, but affinity groups should know who among them is doing what):

- a. walking with the officer (can be chanting or not)
- b. going "limp" or non-cooperating in another manner - police sometimes consider going limp "resisting arrest" and add this offense to the charges
- c. fleeing if that is possible - this can result in escape charges if the person is later caught

Police may handcuff persons arrested. Police are not required to read you the Miranda rights unless they are questioning you. Whether or not the police inform you, you have the right to remain silent, and you should exercise it. Any active resistance or interference with someone else's arrest can lead to additional charges and possible personal injury.

Write down the details of your arrest situation, including the names of any witnesses who may be helpful and the names and badge numbers of arresting officers. If writing is impractical, try to remember the details. You are a witness; what you remember may be valuable to you or someone else in court later.

You are also entitled to confer with a lawyer at any time before you say anything or agree to anything. A lawyer is the only person who can get in to see you at this phase. Don't be afraid to ask for someone on the legal team if you are confused, need clarification on the process, or want to talk over your options with someone.

Processing and Booking

Police transport arrested people in police vans or buses to the nearest police station (1121 S. State if arrests are in the Loop), or other holding sites. (At Rock Island, because the jails were too small, police took people to a junior high school.) Some people have resisted during this stage, by fleeing from unguarded buses or paddy wagons while police are off rounding up more demonstrators.

At the station, police pat people down and take personal belongings, as well as belts and shoelaces. Police usually separate women from men and youth from adults. They then prepare arrest reports, seeking information from those arrested, such as name, address, and birthdate, possibly social security number and employment. You can decide whether to give the police any information, how much information to give them, and whether to give them accurate information.

Refusing to supply your name, or giving an obviously false name (Ferdinand Marcos, for example) slows the process down considerably - possibly, though not normally, for the group as a whole.

A slow down may or may not be desirable. Noncooperation will make it more likely that police will fingerprint people, though they normally fingerprint people charged

with state offenses. (There should be no fingerprinting for city violations.) People can also refuse to be fingerprinted. The police sometimes take fingerprints by force, though they are supposed to hold a person so refusing until court, and seek a court order requiring the person to submit to fingerprinting. Refusal to obey such a court order can result in a finding of contempt, and to police then taking fingerprints by force. Police generally detain people until some identification is obtained or until fingerprints clear, which, even with your cooperation usually takes from one to five hours.

In one group at a Rock Island Arsenal demonstration, people who gave not-so-obviously bogus names were freed on recognizance bonds, right along with people who had given their real names, after a successful exercise of bail solidarity. In another Rock Island group, four people who gave either no name at all or obviously bogus names were segregated from the large group, which was being held in the basement of a junior high school, taken to jail cells in the city jail, and held there until the following day. When they were taken to court, they gave their real names and were released on their own recognizance. No one has been prosecuted for giving a false name.

Bond, Bail Solidarity

While you are detained, police will decide what to charge you with, although they will not necessarily give you a copy of the charges (see section: First Court Date). When the charges are state misdemeanors, bail of from \$25 to \$100 is usually set, as determined by statute. Similar bonds or "recognizance" bonds (which require no cash) are set for city ordinance violations. No bond is required for federal citations. If police file felony charges, bond will be set by a judge, either at night court or in court on the day following arrest. If people decide to post bond, bond must always be paid in cash, and can be posted at the police station, at the jail if people are detained there, or in court.

People can choose whether to post bond, or whether to sign their names as required on recognizance bonds, and can exercise jail or bail solidarity. Persons with low or recognizance bonds can refuse to leave jail, or to take food, until everyone is given the same low or recognizance bond. This is called bail solidarity.

Upon release from police custody you will be notified of the date and place of your first court appearance, 2 to 4 weeks later. If you have not posted bond, your first appearance will be in court the day following arrest.

Jail Solidarity

Jail solidarity may be defined as complete unity of purpose among those incarcerated or imprisoned. The ultimate objective of that unity is for everyone committing the same act to be treated equally and fairly in jail and in sentencing. Refusing citations, bail, fines, or probation keeps us together as a community with the potential for collective bargaining to meet that objective.

For jail solidarity to be most effective, the issues surrounding it must be addressed and resolved to the greatest extent possible before reaching jail. Jail authorities are not going to wait patiently for us to reach consensus on solidarity agreements before they start employing "divide and conquer" tactics to weaken our bargaining power.

One divisive tactic used by the prison/legal system is different treatment for certain individuals or groups. Those people risking harsher treatment usually include non-cooperators, repeat offenders, known organizers, people of color, lesbians and gay men. Discussions of solidarity should always include the issue of how to give these people the extra protection they need.

Coming to agreements about solidarity goals and tactics is a powerful but difficult process. To reach true solidarity with the greatest number of participants, people must have enough information and time to make wise decisions. Solidarity tactics that are employed successfully are empowering. Ill-considered, unfocused uses of solidarity tactics are less successful and drain our energies.

Jails and prisons are designed to make people feel powerless. Exercising jail solidarity is the way we empower ourselves and each other in the face of this feeling by making our own decisions, by acting in harmony with each other, and by committing ourselves to safeguard each others' well-being.

Jails and courts are intimidating places. The authorities expect that, out of fear, people will obey the rules and accept the conditions and injustices that exist there. When we exercise solidarity, we make our own rules. At times it may seem as if we are acting against our own self-interest, but we know that we are protecting our larger interest in attempting to assure equal treatment and fair sentencing for all who participate in our action.

To some extent, you have the power to choose what form your sentence will take. You have the right to refuse fines and probation; however, the only alternative may be jail. You must decide what kind of sentence will best serve your political objectives.

People sometimes question the need to struggle inside the jails when our actions' primary goal is something else. People with outside responsibilities often cannot afford the time jail solidarity may demand. Others find jail conditions physically or emotionally intolerable. Therefore, jail solidarity must never become coercive. The strength of our solidarity comes from the free agreement by all who take part. Those who must leave jail are not betraying the group — there are many ways they can continue supporting those inside: by speaking to the media, to the movement, and to the public about why people went to jail or about the morale of people inside; by fulfilling responsibilities for those inside, or by carrying messages to family friends, and employers.

The prison and court systems, however, should not be regarded as separate from the military or weapons industry. If the jails and courts did not exist to protect the military's interests we would not be preparing for a possible stay in jail.

Jails and courts also serve to control the most directly oppressed in our society. More than half the people imprisoned in this country each year have not been convicted of any crime — they are awaiting trial and are too poor to make bail. People of color are imprisoned in disproportionate numbers. The crimes of the poor and desperate — drug addiction, prostitution, petty theft — are often punished by jail sentences, while white-collar crimes like embezzlement or fraud often are not. And the worst crimes — the manufacture of machines for mass murder, the systematic robbery of the earth's resources and human beings, the long term destruction of our environment — aren't even illegal!

People's motivations for participating in CD will affect their attitude toward the police and jail guards. Some people are motivated to blockade as a protest against the multiple structures in society which work together to create a weapons industry. The prison/judicial system is seen as one of these structures.

The effect of this political viewpoint on behavior in jail can be very dramatic. Often people refuse to cooperate with the authorities at all. Some ways they do this are by going limp during arrest, not abiding by prison regulations, and refusing to participate in arraignment. Some of these acts serve personal moral goals; others are initiated as levers to make the legal system mete out equal and fair sentences to all.

The differences between these approaches will frequently lead to conflict among blockaders. The stress of the jail experience tends to intensify conflict, but, by discussing differences beforehand, their effect on jail solidarity can be minimized. Conflicts that arise in jail must be acknowledged and dealt with at the time or they may become divisive. Conflict is an expression of opposing viewpoints and should not be confused with violence.

FEDERAL CITATIONS

Federal citations are tickets given to a demonstrator by the Federal Protective Services for a violation on federal property. People are generally not fingerprinted or photographed, but can be detained for the time it takes to process, e.g. taking name and address.

The ticket is given with either a specified fine, a court date, or it is left blank and person is notified through the mail of a court date. Don't worry if your first notice says that since you missed your first court date you are being assigned another. They have done this to some of us and it doesn't mean anything.

What is to be done after being released from jail, or after receiving a federal citation?

After being released from jail, and all the excitement is over, people sometimes have a tendency to get scared and to feel they have to take care of all the details of the upcoming court date right away. Sometimes lawyers are called or fines are paid before consulting with anyone else from the group that was arrested. This should not be done. All that nervous energy could be better spent by calling the arrested group together for a meeting to talk about what the entire group wants to do. A lawyer can be invited to be present to discuss the legal options. The Pledge has lawyers which advise it who can be contacted. They understand the Pledge, charge reasonable fees, and will advise us on the law and how to defend ourselves (called Pro Se) if that is the group's preference.

The same is true when federal citations are received. Although they may give the demonstrator the option of paying a small fine and not going to court, it is better procedure to discuss these options with the group. At the meeting the entire group might decide to pay, decide not to pay, or decide that some people should pay and others should go to court or refuse to do either. There are many possibilities for what the decision could be. What is important is working through the options with the group rather than making decisions individually. Doing the latter creates hard feelings and lack of group unity.

TRIAL OPTIONS

The decision to have a trial as opposed to plea bargaining is essentially a political one. You must determine whether a trial is consistent with the objectives of the action, the needs of the group, and your personal needs. A trial can involve a major commitment of your time, energy and money. Even if people choose to have a trial, the amount of resources required can vary from situations where each person represents her/himself in a trial before a judge (a bench trial), when the time expended may be minimal, to a jury trial involving extensive meetings and preparation time as well as substantial attorneys' fees and expert witness expenses. The amount of time and resources expended on courtroom work depends on many factors which the defendants must assess in each situation. As a bottom line, the group must decide how much, if any, courtroom time is effective in furthering the objectives of the movement. When charges are more serious, considerations about time, energy and resources devoted to courtroom work should be viewed in light of the possibility of convictions, jail time, or fines.

Generally, but not always, people fare worse after trial. The court system has a strong bias in favor of guilty pleas, as it is not set up to handle the volume of cases that would result if every defendant demanded jury, or even bench trials. If you refuse to plead guilty and force the State to trial, you are usually punished with a more severe sentence. However, for people with no criminal background, the more harsh sentence is usually a bit lengthier supervision.

FIRST COURT DATE¹

This is an appearance before the judge in which the charges will be given to you, if you have not received them by then. You will not be alone in the courtroom. Other protestors - possibly all of those arrested - will be there with you, and lawyers may be present, if you desire. You are entitled to legal counsel. If you are confused about the charges, ask the judge for time to consult with one of the lawyers. This can usually be arranged on the spot. If no lawyers are present and you want to retain a lawyer, you can ask for a continuance. People are pretty automatically given one continuance.

Another reason that you might want a continuance is if there is public pressure or animosity on the part of complaining witnesses. Continuing the case for one or more court dates can result in a less charged atmosphere and can improve your bargaining position.

At the first court date you can:

- *ask for a continuance;
 - *negotiate with the prosecutor, usually for supervision if you are a first or second time arrestee with a misdemeanor charge;
 - *demand a bench or jury trial.
-

One thing that can occur at the first court date is to negotiate with the states attorney, to attempt to resolve the case quickly. You can negotiate for dismissal, called S.O.L. (Stricken On Leave to reinstate) of some charges to each person, if you have more than one charge; or all charges to some people.² You can attempt to negotiate the lowest sentence possible.

You can negotiate with the state's attorney in an attempt to dispose of the case. They may require that you plead guilty. You can refuse to do so, but agree that the police would testify to their version of the incident. And of course, you can decide that negotiations are not fruitful and proceed to the next step.

Though you have a right to a jury trial you do not have to exercise it. Often at your first court date you can waive your right to a jury and proceed immediately to a bench trial. A bench trial is a trial before the judge and no jury, so the judge decides your innocence or guilt, and your sentence. The Dixon 9 elected this route, after refusing to accept the state's offer of 3 months supervision. Six people were found not guilty after police could not identify them (a common occurrence when there are many people at a demonstration). The two who were convicted were given three months supervision. (The last defendant was not able to attend trial on that day and got a continuance.)

¹This section addresses city and state misdemeanor cases, as that has been, to date, the most common result of our actions. A different procedure applies to felonies.

²If any or all charges are S.O.L.'d, you or your lawyer will want to demand trial on those charges after your plea is entered. S.O.L. entitles the state to reinstate the charges, should it choose to do so (it never does). Your demanding trial limits to 160 days (from the date of the demand) the number of days in which the state has to act.

You may get a bench trial, as did these folks, right at your first court date. If you do not anticipate entering a plea of guilty, you should arrange to have your witnesses in court on the first date and be prepared to proceed. (Your witnesses are usually your co-defendants who are generally right there with you anyway.) However, as the state is not always ready, you may be given another date to return for your trial.

The other choice you have, in addition to negotiations or a bench trial, is to request a jury trial. If you do so, your case will be sent to the courthouse at 13th and Michigan, and you will be given a date (usually within 3-6 weeks) to appear there, where you can begin negotiations anew. (See section on Trials)

If you cannot appear at your first court date but do intend to go to court, there are several possible options:

- 1) Before your first court appearance, you can ask for an "advance" on your court date.
- 2) Within 30 days after you have missed your court date you can go to the court and ask that your bond be re-instated. The court may give you another court date.

If you cannot or do not appear at your first court date, and do neither of the above, there are several possible consequences:

- 1) In city ordinance cases, judgement (conviction) can be entered on your bond. (This means that you forfeit your bond, and have a conviction entered on your record).
- 2) In state cases, a bond forfeiture warrant (BFW) can be issued. To save your bond, you must go to court within 30 days and ask that the warrant be quashed. Arrest on a BFW is unlikely unless you are stopped on a traffic offense.

- Northwestern University students who were part of an anti-apartheid sit-in and were charged with disorderly conduct negotiated, in exchange for guilty pleas, supervision time considered served. (In other words, they plead guilty in exchange for getting no penalty.) On the other hand, some of us are morally opposed to pleading guilty, and would not do it even if it meant a lighter sentence.

- Contra aid protestors had charges of disorderly conduct and mob action dismissed by the judge at the first court date because the police officers did not appear.

Of course, many people have been acquitted (found not guilty) following bench and jury trials, including:

- 6 of the 9 who sat-in on Senator Dixon around contra aid (at a bench trial)
- 22 of the Great Lakes 22, at a jury trial

The above examples do not necessarily predict future outcomes. In the face of escalating US involvement in Central America and the escalation of our resistance to intervention, we have already witnessed escalated responses, i.e. witness the police violence against peaceful demonstrators at the July 12, 1985 contra aid vote demonstration. We should expect that sentences, too, may escalate.



CHARGING AND SENTENCING

It is not possible to be certain about how the police and judicial system will deal with us. The police have broad discretion to decide which section of the law we have violated. They can charge us with violations of traffic regulations, city ordinances, or state or federal law. The question of which law we may be charged with violating may depend on whose property we are on during the action and how "serious" the police view our actions to be. For example, blockading the federal building may be a federal law violation, whereas sitting in the street alongside the federal building may bring a state charge. Also, disorderly conduct can be both a state and a city charge, the only real difference being how "wrongful" the police view the action, as penalties under the state charge are more severe.

SENTENCING

Subsequently, the charges are brought into court and a prosecutor decides what "punishment" to recommend to the judge.

Supervision - a person who commits a minor (misdemeanor) and nonviolent crime is usually placed on a term of "supervision". This means that after the term (usually 1 month to a year), if the person has not been convicted of another crime, the charges are dismissed and there is no record of a conviction. A fine may or may not also be imposed.

Probation - the likely resolution if a person is charged with a felony and has no prior criminal record. The difference between supervision and probation is that with probation the person has a conviction which remains on the record.

Jail - a person might have to spend time in jail (maybe just overnight) if he or she uses strategies of noncooperation, refuses to pay bond, or is charged with a felony where the bond is high and you do not (or cannot) pay it.

Classification of Offenses: Misdemeanors are less serious than felonies. Most demonstrators will be offered supervision on a misdemeanor charge. Demonstrators can eventually get their arrest records expunged if they are placed on a term of supervision. The law classifies offenses according to their maximum penalties:

		<u>MAXIMUM PENALTY</u>
Misdemeanors:	Class C	30 days in jail; \$500 fine)
	Class B	6 months in jail; \$500 fine
	Class A	364 days in jail; \$1000 fine
Felonies:	Class 4	1-4 years in jail; \$10,000 fine
	Class 3	2-5 years in jail; \$10,000 fine
	Class 2	3-7 years in jail; \$10,000 fine

POSSIBLE CHARGES

The following are examples of some of the charges police have brought or could bring against demonstrators. You might want to refer to them to understand what you are being charged with after an act of civil disobedience, or to put into perspective what the legal consequences could be for various actions. Keep in mind that charges are often dismissed at the first hearing. For example, charges against 30 people arrested on June 12 and charged with state disorderly conduct and mob action were dropped at their first hearing because the police did not appear to testify against them.

1. City Code Violations

Usually punishable by a fine alone without even the threat of jail. The City Code has a litany of do's and don'ts while on public property, including:

a) Disorderly Conduct - (Municipal Code Sec. 193-1) knowingly acting in such

unreasonable manner as to provoke, make or aid in making a breach of the peace...

- b) Obstruction of Traffic (Municipal Code Sec. 27-291) - willfully and unnecessarily hindering, obstructing or delaying any person lawfully travelling along any street.

2. State Charges

- a) Obstruction of Traffic (95 1/2: 11-1416) - Traffic Offense -willfully and unnecessarily attempting to delay, hinder or obstruct any other person lawfully driving or travelling along or upon any street or highway. This is called a "nuisance violation" or petty offense, much like receiving a parking ticket, although you may be given a citation or arrested.
- b) Criminal Trespass (38: 21-3) - Class C Misdemeanor - Entering or remaining upon the land of another after receiving notice to depart. (An obvious NO TRESPASSING sign may be notice.)
- c) Disorderly Conduct (38: 26-1) - Class C Misdemeanor - knowingly acting in such an unreasonable manner as to alarm or disturb another and to provoke a breach of the peace.
- d) Conspiracy (to commit a misdemeanor) (38: 8-2) - Class C Misdemeanor- e.g. conspiracy to commit criminal trespass, punishable by fine or imprisonment or both, not to exceed the maximum provided for the offense which is the object of the conspiracy.
- e) Mob Action (38: 25-1)
 - Class C Misdemeanor - two or more persons who act together and without authority of law use force or violence to disturb the public peace, or assemble to do an unlawful act, or assemble without authority of law for the purpose of exercising correctional or regulative powers over any person by violence.
 - Class A Misdemeanor - if persons fail to withdraw upon command by a police officer.
 - Class 4 Felony - if injury is inflicted on persons or property by violence.
- f) Damage to Property (38: 21-1)
 - Class A Misdemeanor - knowingly damaging property and damages are under \$300.
 - Class 4 Felony - knowingly damaging property and damages are over \$300.
- g) Resisting or Obstructing Arrest (38: 31-1) - Class A Misdemeanor - knowingly resisting or obstructing the performance of any authorized police officer who is acting in his official capacity. Courts have said going limp is resisting.
- h) Escape (38: 31-6) - Class A Misdemeanor - intentionally escaping or knowingly aiding in the escape from lawful custody of a police officer.
- i) Aggravated Battery (38: 12-4) Class 3 Felony - intentionally or knowingly and without legal justification causing bodily harm to an individual or making physical contact of an insulting or provoking nature with an individual when the person knows the individual harmed is a police officer or is on public property.

The law requires police to treat youth suspected of law violations differently than they treat adults in terms of the site of detention, the type of charges, the means of release from custody, and the judicial process. On realizing that a person in custody is under age 17, police are supposed to detain the youth in an area of the police station where the youth has no contact with adults in custody.

The police determine what charges, if any, to bring against anyone in custody. Generally a person under age 17 is not prosecuted in the criminal courts unless the case is quite serious and the prosecutor petitions the court and obtains an order to try the youth as an adult. Youth can, however, be charged with and prosecuted for traffic offenses the same as adults.

A youth can resist in ways similar to those that adults can use. Youth who give false names may be discovered when the police try to notify a parent. The following are the possibilities for what might happen with youth who agree to cooperate or whose identities have been discovered:

(1) Released after parent or adult signs for youth. Youth do not have to post money to be released but are released only to a parent or other adult. This is called "station adjustment". Police are supposed to make an immediate and reasonable attempt to notify a parent or guardian of a youth in custody, though an adult support person can also sign for a youth's release. However, the youth may be held several hours awaiting this station adjustment release. Once released, a youth need not return to court for any other procedure. A station adjustment is noted on police files but is not an arrest, and even if the youth is taken into custody for a subsequent action, the effect of a prior station adjustment is minimal.

(2) Released after parent or adult signs and given a date to appear in juvenile court. A juvenile officer does have the authority to proceed with a "delinquency petition" when a youth is charged with an offense. This is very unlikely for our purposes because such a petition is usually filed only when a violent offense is committed, or sometimes for chronic juvenile offenders.

(3) Transferred to Adult Home with appearance before a juvenile judge within 36 hours. The possibility of this happening to any of us is very remote. If a youth is not taken before a juvenile judge within 36 hours, she or he must be released. If a youth goes before a judge, there must be some immediate and urgent necessity to keep the youth detained.

Youth taken into custody will probably be released without having to appear in court. If a youth does go to juvenile court and is found "guilty", a juvenile record is not considered to be a "criminal" record. These records are kept confidential (not open to public scrutiny) and can later be expunged or erased.



John Perez

LEGAL TEAM

In broaching the subject of the law, we must keep foremost in our minds that we are building a movement for justice and opposition to U.S. intervention. Our relationship to the law and its many faces - police, courts, jail - should be governed by this goal.

WHO

Legal people with whom we consult should be selected carefully, based on their willingness to take direction from and work with us to help us accomplish our goals. Ideally they should be part of our movement. In fact, there are lawyers in Chicago who are committed to work for peace in Central America and are part of the Pledge of Resistance. They come to demonstrations, have written information on the legal system for our use, are available to us as we go through the legal system, and are willing to train us to defend ourselves.

WHAT

Among the many roles the legal people can play are:

- *Researching possible consequences of an action by gathering information on laws, sentences, the states attorneys and judges, and previous law enforcement responses to similar actions.

- *Monitoring law enforcement by gathering information about undercover police, documenting instances of police abuse and use of excessive force.

- *Documenting arrests by keeping track of who is arrested, where they are taken, what they are charged with, and how much the bond is.

- *Communicating with people in jail.

- *Tracking people through the legal system by appearing at police stations and bond hearings, letting the police know you're keeping track of who was arrested, booked, and released. This may discourage unfair or inconsistent treatment.

- *Preparing to deal with special problems by responding appropriately where those in jail require medical treatment, where property is not returned by police at the station, or where other unanticipated situations arise.

- *Working with youth. Law enforcement and courts treat "juveniles" differently than adults. See the section on Youth.

- *Training others. Not everyone will want or need her or his own lawyer. Many of us will elect to defend ourselves in court, and we will need to learn the ropes.

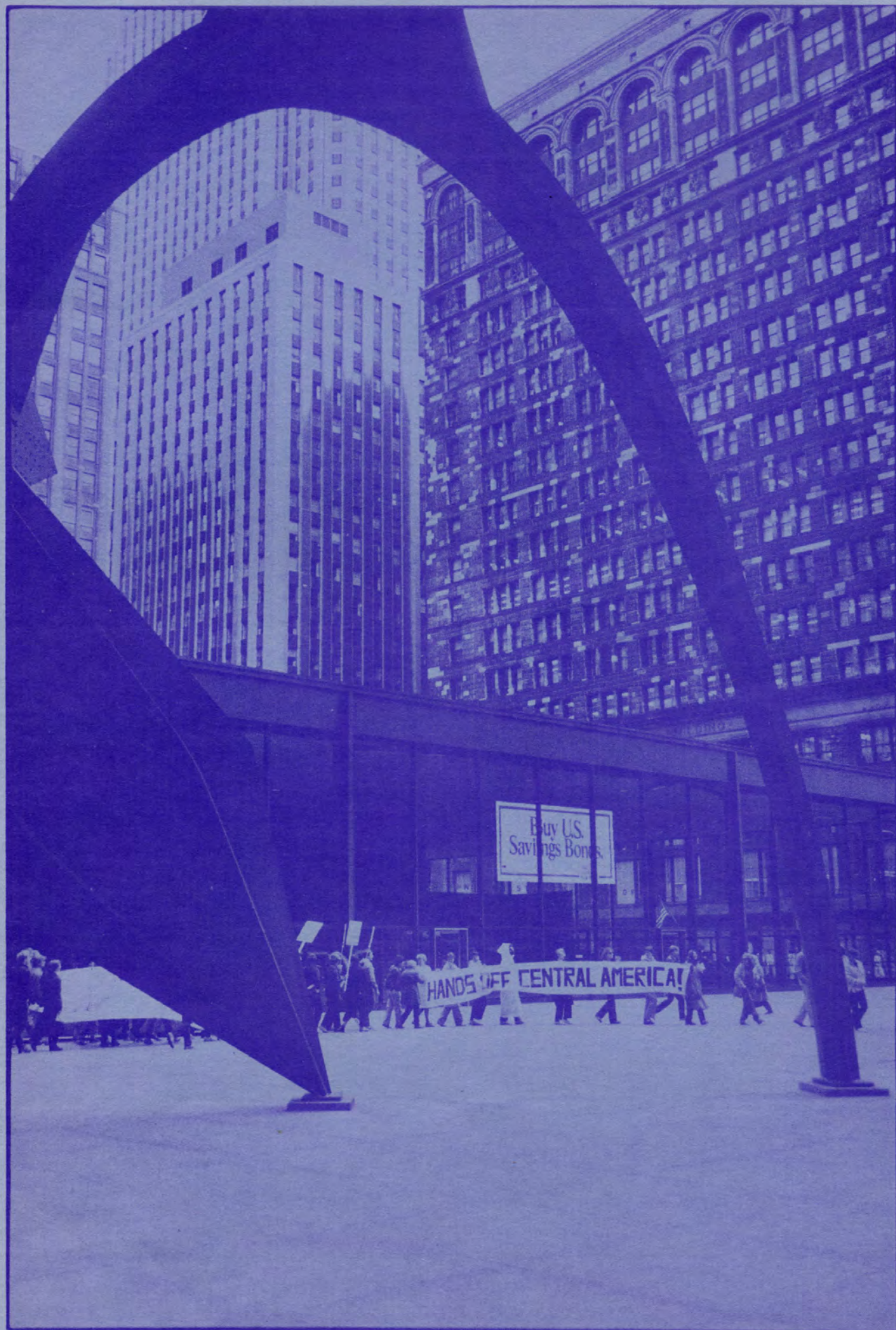
- *Representing us in court proceedings. We may want lawyers to handle bond hearings or defenses against criminal charges. This may involve:

- investigating
- performing legal research
- strategizing
- preparing a budget, as most lawyers must be paid
- appearing in court

FEES

To date, lawyers have aided us on the day of demonstrations (checking on people arrested, going to court to get bonds reduced, observing police behavior) without charge. This is part of their solidarity with the people of Central America, and being part of the movement here.

The lawyers have collected fees for taking cases to court. The fees have been much lower than normally charged by lawyers. Fees should be negotiated between the arrestees and lawyers before going to trial. Costs are, of course, one factor to be considered in making decisions about what to do in the legal system.



D. Shigley



"There is no neutrality; either we stand for the life of the Salvadorans or we participate in their death."

- Archbishop Oscar Romero -

We either move spiritually and politically toward life or by our silence and inactivity we move spiritually and politically toward death.

