P.O.V.

Discussion Guide

Season 20

The Camden 28

A film by Anthony Giacchino

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Letter from the Filmmaker

New York, NY

Dear Colleague,

Filmmaker Anthony Giacchino.
Photo Greg Turian

Camden, New Jersey, is one of the poorest cities in the nation. For most residents of South Jersey, the city is to be avoided — a ride down any of its broken streets will tell a thousand stories of despair. But at Broadway and Ferry Avenue, hope beats in the form of Sacred Heart Church, its community and its pastor, Father Michael Doyle. Father Doyle, one of the conspirators in the raid on Camden's draft board in 1971, has lived in the small city of 79,000 people since 1968. Camden was poor then and is worse off today: The total annual amount of taxes collected in the city of Camden is just able to pay medical coverage on the city employees. Not a cent for a light bulb or a pack of chalk for a public school classroom. As Father Doyle wryly asserts: "In Camden, the mayor's hat is not for the head, but for an outstretched hand."

In 1970, Father Doyle attended a peace gathering of local Catholic priests and lay people, who came together to brainstorm ways the diocese should respond to the controversial war in Vietnam. Doyle's idea was simple, yet radical: "I would suggest that we gather up a bunch of bricks from broken-down buildings in Camden. And that we get the names of all those in the diocese who have been killed in Vietnam, and we type them up and we wrap the bricks in the names of the dead. And then we toss the bricks through the windows of every military installation in South Jersey."

No one went for the bricks.

But the word did go out that this priest in Camden was serious about making a strong statement in opposition to the war, and he was asked to join an action against the draft.

Although I grew up 15 miles north of Camden, I didn't know anything about the Camden 28 until 1996. It was at that time that David Dougherty — the film's director of photography — and I were looking for a local historical subject that would make an interesting film. Dave and I had been friends since attending Holy Cross High School in Delran, and we had both studied at area universities (Dave studied communications at Temple, and I, history and German at Villanova). A former high school history teacher, Terry Egan, had encouraged me to speak with Father Doyle about the story of the Camden 28. I had known Father Doyle because he was the pastor of my parent's church, but I had no idea that he had broken into Camden's federal building to destroy draft files during the Vietnam War. This was a story we had to hear.

Documenting the Camden 28's action, arrest and trial took 10 years. When the film was finished, the country was in another controversial war. But soldiers aren't being drafted this time. Although the majority of Americans now oppose the Iraq war, members of

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Letter from the Filmmaker

Camden 28 members Gene Dixon (far right), Milo Billman and Mike Giocondo march at a local rally in Camden.
Photo courtesy of *The Philadelphia Evening Bulletin*

the Camden 28 believe the absence of the draft is the reason you don't see antiwar activism at the levels it hit during Vietnam. There's certainly something to that argument: Five weeks after the Camden 28 trial ended, the draft was abolished.

In poring over more than 100 hours of interviews, the masses of FBI files and the 9,000-page trial transcript, I found myself most intrigued by the individual personalities that made up the event: from the activists themselves — priests, social workers, an auto-factory worker and students — to the committed FBI agent, who was unwavering in his belief that the group simply broke the law, to the grieving, yet transformed mother on the witness stand.

I also thought it was crucial to highlight what was then called the Catholic Left, because most commentary about religious politics today paints Christians — Catholics included — as uniformly conservative. But when you look at members of the Camden 28, it's hard not to make the connection to today's so-called Religious Right, whose adherents claim to have a monopoly on the teachings of Jesus. I had always been taught that Jesus instructed his followers to "put away the sword, for he who lives by the sword shall die by the sword." As the film demonstrates, the actions of the Camden 28 were motivated by their deep commitment to the Gospels and, as I see it, were basically their answer to the recently marketed phrase "What Would Jesus Do?"

"Camden is surely a casualty of war," says Father Doyle. "And there's always plenty of money for building weapons and not money for restoring homes. Well, children don't live in weapons. They live in homes. And they have only one childhood. And so Camden was the perfect place to attack the draft board because we were saying this place, Camden, should be rebuilt. And it's still true. In fact it's more true today, and we're still wasting the money on the weaponry, and we still have Camden the way it is."

He who lives by the sword ...

I can't help but think that the Camden 28's action in 1971 and Father Doyle's continuing plea for Camden today bring that phrase into sharp relief and update it for our times.

Anthony Giacchino
Filmmaker, ***The Camden 28***

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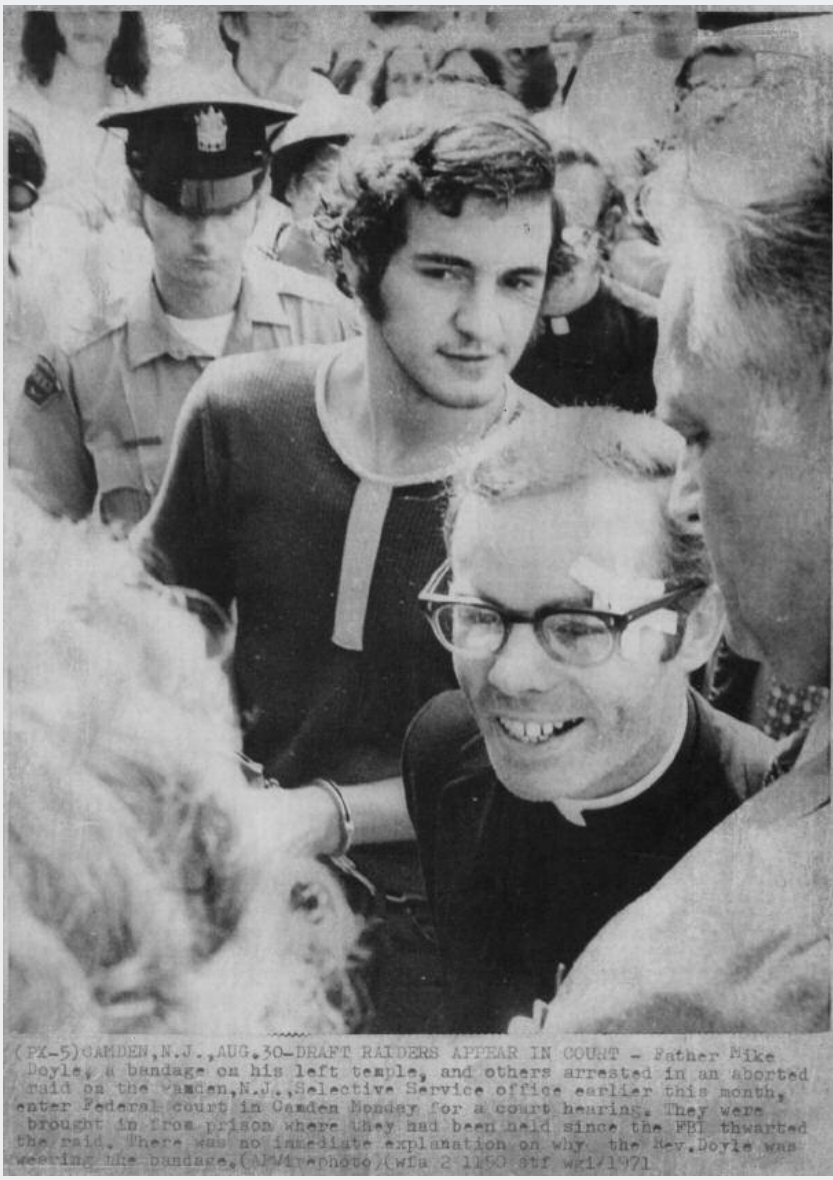
Introduction

In August of 1971, the FBI arrested a group of antiwar protesters involved in a break-in at a draft board office in Camden, New Jersey. What followed was an extraordinary, unorthodox trial that became a showcase for America's growing antiwar sentiment. ***The Camden 28***, a feature-length (82 minutes) documentary, uses historical footage, current interviews and reflections from a recent reunion of trial participants to tell this dramatic story of activism, betrayal and eventual triumph of ordinary citizens over the enormous power of the federal government. Those on trial were part of the Catholic Left, a decentralized group led by the charismatic Berrigan brothers that also included many non-Catholic religious and lay people. These citizens participated in antiwar activities, angered by the war's mounting toll and its collateral effects on poor cities like Camden.

In light of current debates over civil liberties and the use of war as a means to strengthen democracy, the experiences of the Camden 28 provide an excellent springboard for dialogue. Viewers will be confronted with questions about the responsibilities of citizens in a democracy, the limits of protest, government infiltration of dissident groups, friendship, the morality of war and what religious belief demands of adherents.



August 30, 1971. Father Michael Doyle, front, and Robert Good entering federal court for court hearings.
Photo courtesy of *Philadelphia Inquirer*

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Background Information

Vietnam and the Antiwar Movement

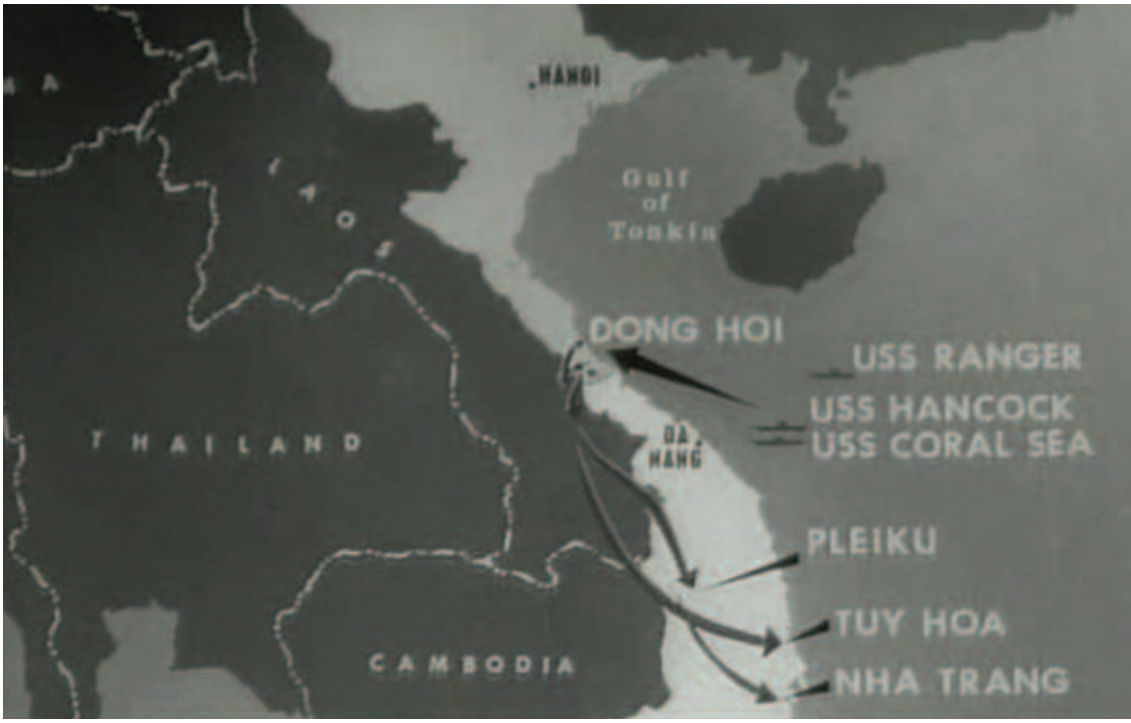
In 1964, the United States increased its military presence in Vietnam as part of a policy to contain the spread of Communism and in response to a supposed attack on U.S. military vessels in the Gulf of Tonkin.

All men between the ages of 18 and 26 were required by law to register for the draft, making draft boards a natural focal point for antiwar activists. For many activists, the draft itself was also controversial because it exempted some categories of men, including college students. Opponents argued that such exemptions favored the wealthy and resulted in overrepresentation of the poor, the working class and people of color in the armed forces.

Some men, labeled "draft dodgers," left the United States to avoid conscription. Others stayed and actively resisted the draft. Religiously motivated activists, like those featured in ***The Camden 28***, targeted the draft because to them it symbolized the immorality of compelling citizens to kill. Between 1967 and 1971, members of the Catholic Left claimed responsibility for more than 30 draft board raids and the destruction of close to a million Selective Service documents.

The most famous leaders of the Catholic antiwar effort were Philip and Daniel Berrigan, both Catholic priests. Their protests included pouring their own blood on draft files in Baltimore and napalming draft files in Catonsville, Maryland.

By 1973, when direct U.S. involvement in the war ended, more than 50,000 Americans and more than 3.2 million South and North Vietnamese (about 1 million of whom were combatants) had lost their lives.



Map of Southeast Asia from a Press Conference held by Robert McNamara, former U.S. Secretary of Defense.
Photo courtesy of *"The Camden 28"*

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Background Information

Camden firemen wet down wreckage of a dry-cleaning shop and several homes at 4th and Elm Streets, after a second night of riots. Camden, NJ. 1971.

Photo courtesy of *The Philadelphia Evening Bulletin*

The Trial

In August of 1971, FBI director J. Edgar Hoover and Attorney General John Mitchell announced that FBI agents had arrested antiwar activists involved in an action against a draft board office in Camden, New Jersey. Those caught in this FBI "sting" included four Catholic priests, one Lutheran minister and 23 others. Charges included conspiracy to remove and destroy files from the draft board office, the FBI office and the Army Intelligence office, destruction of government property, and interfering with the Selective Service system, crimes punishable by 47 years in prison and $46,000 in fines for each defendant. The defendants called themselves "America's conscience." The government called them the Camden 28.

The Camden 28's trial began on February 5, 1973, and lasted for 63 days. All 28 defendants were initially offered a deal, under which they could each plead guilty to a minor offense and receive a dismissal, probation or a suspended sentence rather than jail time, but they refused the deal. On the second day, the U.S. government, the plaintiff in the case, asked that the cases of eight defendants be severed from the remaining 20, in order that the case against "the defendants more significantly involved" move more quickly. These eight and an additional three defendants were severed from the trial before it began, to be tried at a later date.

The trial of the remaining 17 defendants, presided over by Judge Clarkson S. Fisher, was highly unorthodox. The group engaged three attorneys, but also served as their own lawyers, with each giving an individual opening statement. None denied committing the acts of which they were accused. Rather, they used a jury nullification strategy in which the jury would return a not guilty verdict on the grounds that in this circumstance, the defendants did not deserve to be branded criminals even though they had technically violated the law. Specifically, they asked the jury to "nullify the laws" against breaking and entering and to acquit them as a means of saying that the country had had enough of the "illegal and immoral" war in Vietnam. In the words of attorney David Kairys, "Sometimes one must violate the law and destroy property to preserve life and liberty."

The defense cited numerous historical precedents of civil disobedience, including those perpetrated by important American figures such as Thomas Jefferson, Benjamin Franklin, Rosa Parks and Martin Luther King. The defendants were allowed to speak about their personal convictions at length. A witness, Father Daniel Berrigan, read poetry. Another

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Background Information

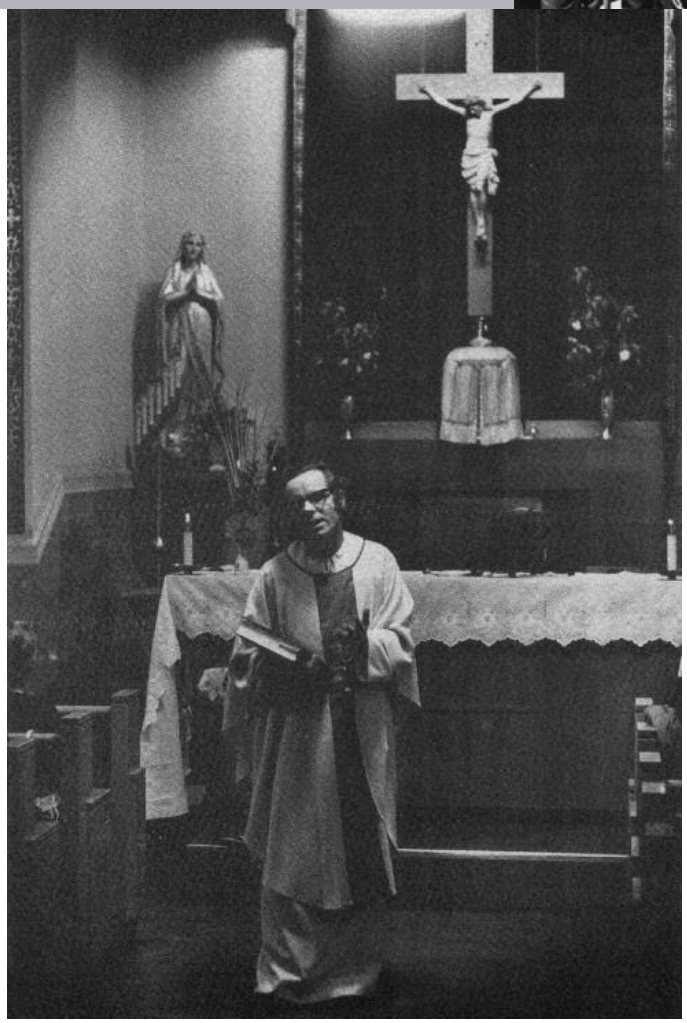
witness, a former director of the Newark draft board, testified that the draft system discriminated against poor, black and uneducated men and regularly gave medical exemptions to sons of the wealthy. A Vietnamese witness described the war-torn conditions in her homeland. Historian and social activist Howard Zinn testified for several hours about the history of the Vietnam War and of civil disobedience. Defendant Robert Good called his mother to the stand, who spoke about losing her other son in the war.

Robert Hardy, the FBI informant who was originally expected to testify for the government, testified for the defense. Using Hardy's testimony, the defense also asked the jury to acquit on the grounds that the raid would not have taken place without the help of an FBI provocateur, pointing out that they had given up their plan for lack of practical means until Hardy provided them with the encouragement and tools to carry it out.

The jurors in the case also deviated from standard protocol. The defendants regularly addressed jurors directly, asking if they had any questions; and several weeks into the testimony, the jury submitted to the judge a list of questions they wanted answered by witnesses, which included questions about the policies and procedures of the FBI.

After 15 weeks in court and 43 witnesses, the trial went to the jury. Judge Fisher's charge to the jury stated that although nullification was within their power, it would not be appropriate to render their verdict on the issue of the Vietnam War. But he also stated that they could acquit if they found "overreaching government participation" that was "intolerable" and "shocking to the universal sense of justice." Defense and government lawyers said that they had never before heard a judge give a jury such instructions.

After three days of deliberation, the jury delivered a verdict of not guilty on all charges, the first legal victory in five years of such antiwar incidents. Supreme Court Justice William Brennan later called the proceedings "one of the great trials of the 20th century."



Michael Doyle at St. George's Church, Camden, following the acquittal on May 20, 1973.
Photo courtesy of *The Philadelphia Evening Bulletin*

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Background Information

Arlington Street in Camden.
Photo courtesy of *"The Camden 28"*

Camden

Camden, New Jersey, incorporated in 1828, is situated on the Delaware River, directly across the water from Philadelphia. In its heyday, the small city was an industrial metropolis of 120,000 people, home to well-known companies like Campbell Soup and the Victor Talking Machine Company (maker of records and Victrolas).

When the Camden 28 were arrested in 1971, long-standing tensions over poverty and racism had erupted into riots rooted in Camden's Hispanic community. Like many cities, Camden had declined significantly in the years following World War II, suffering from a loss of manufacturing jobs and racist government policies that produced white flight to the growing suburbs.

Today, Camden is one of the poorest cities in the United States, with more than 60 percent of its residents on welfare. Camden was also named "America's Most Dangerous City" in 2006, with murder, rape, robbery, aggravated assault and auto theft rates higher than those of 350 other American cities with populations of 75,000 people or more.

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Background Information

Selected People Featured in *The Camden 28*

All of the following biographies were originally written before the 1973 trial. They are re-created from a pamphlet that the defendants published about themselves. The updated biographies were also written by the former defendants. The age indicated is their age at the time of trial.

Paul Couming, 23

Then: Paul graduated from Boston Technical School, then worked as a VISTA volunteer in Appalachia. He has been active in antiwar activities for several years and was a member of the Boston 8. Paul refused to carry his draft cards and was sentenced to one year (suspended) and three years probation after being forcibly removed from a church sanctuary. He was charged with criminal contempt when he refused to answer questions at the Harrisburg Grand Jury and is awaiting trial for this.

Now: Paul is 57, living in Minneapolis, Minnesota, with two children, Hannah, 14, and Jake, 12, and their mother, Tina Nemetz, an artist. Paul became a registered nurse in 1979 and has worked in health care since the acquittal. He has been an OR nurse at a Twin Cities trauma center since 1990. Paul earned a B.A. in history when his daughter Hannah was born. He still has a dream to help produce a national monthly historical newspaper, geared toward helping the average American understand current world events.

Eugene Dixon, 37

Then: Eugene is a Camden resident and the father of four children. He attended Rutgers University and has been employed for 20 years as a supervisor for a Philadelphia automotive firm. Gene has been active as an officer and teacher in the Confraternity of Christian Doctrine as well as an officer in the PTA. A prize-winning poet, his writing has been published in a number of magazines and periodicals.

Now: After being formally "released" by the government, Gene also ended (by mutual consent) his associations with the Budd Company, in Philadelphia. After a several-year stint as a marketing director in the gaming industry, Gene finally retired and is currently performing the duties of househusband for his wife, Mary, while hanging around the house and continuing to write poetry and children's books.

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Background Information

Selected People Featured in *The Camden 28*

Rev. Michael Doyle, 36

Then: Rev. Doyle is a Camden diocese priest. He was associate pastor of St. Joseph's Pro-Cathedral, where his youth masses drew people from miles around. He was retired by the Bishop in February for his antiwar activities, but in April was stationed at St. George's Church in Camden. A native of Ireland, Mick holds a master's degree in education and has taught at Camden Catholic High, Cherry Hill, and at Holy Spirit High, Atlantic City.

Now: Since 1973, Rev. Doyle has resided in Camden. He spent a year and a half as assistant pastor at St. Joan of Arc in the Fairview section of Camden and since November 1974, he has been pastor of Sacred Heart Church in South Camden. Sacred Heart services include a family resource center, a food sharing program, a children's clothing thrift store, a neighborhood vegetable garden, a used furniture warehouse and monthly dinners for the poor. Michael has also been trying to keep a Catholic school going for about 240 Camden children, as well as trying to renovate houses through the Heart of Camden housing project.

Rev. Peter Fordi, 35

Then: Rev. Fordi is a Jesuit priest at Woodstock Religious College, New York City. A native of Jersey City, he attended St. Peter's Prep and Seaton Hall before entering the Jesuit order in 1956. Peter holds a degree in theology from Woodstock College and has taught at St. Peter's and Brooklyn Prep high schools. He took public responsibility, with a group known as the East Coast Conspiracy to Save Lives, for raids on draft boards in Philadelphia and on a General Electric office in Washington, D.C., in February 1970.

Now: After the trial, Peter became education director for NCCJL, an alternative-to-prison project that trained convicted felons as building trades and automobile technicians. In 1978, he moved to California, where he worked as an FAA-certified aircraft and power plant mechanic and as an avionics technician. In 1986, he was suspended from the Society of Jesus. In 1987, he began teaching aircraft electronics (avionics) at Northrop University and later, at its successor school, Westwood College. Peter retired in February 2002.

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Background Information

Selected People Featured in *The Camden 28*

Michael Giocondo, 42

Then: Michael was a Franciscan brother for 12 years, stationed in Costa Rica and Washington, D.C. For a number of years, he has worked in Camden, where he founded El Centro, an inner-city service for Spanish-speaking people, and helped originate GAP, a bilingual newspaper. Mike worked in the Landlord-Tenant Division of Camden Regional Legal Services and at the time of his arrest was employed as a program specialist for New Jersey's Drug Education Program, which suspended him without pay.

Now: After the acquittal, Michael joined the staff of the Daily Worker in New York as a reporter, later moving to Chicago to head their Midwest bureau. He left the paper, then renamed the People's World, in 1991. For the past 11 years, he has taught GED and ESL in the Chicago City College system. He is a member of the U.S. Coast Guard Auxiliary and a board member of the Chicago Committee to Defend the Bill of Rights. In 1978, he married Carroll Krois, and they are still together.

Robert Good, 22

Then: Robert is a former seminarian; he spent five years studying with the Missionary Society of the Divine Word. He also attended Xavier University in Cincinnati. Bob was active in the civil rights movement in Cleveland's West Side and has also worked with alcoholics in that city. He is now a resident of New York City, working with the Harrisburg Defense Committee.

Now: Robert is 56 years old and lives in Rochester, New York, with his wife, Susan, and their two daughters, Camille, 22, and Emily, 19. He works at the University of Rochester Medical Center in the Department of Orthopedics, where he performs a variety of duties for the surgeons and doctors in the department, including computer support, photography, research support and audio-visual support. Camden has remained an important and pivotal time in his life.

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Background Information

Selected People Featured in *The Camden 28*

Rev. Edward Murphy, 34

Then: Rev. Murphy is a Jesuit priest and a native of New York City. Ned, who has taught the classics and theology, entered the Society of Jesus in 1955, and after studying and teaching, was ordained in 1968. He was a member of the New York 8, among other resistance activities, and he operated a coffeehouse in Ayre, Massachusetts, for GIs from nearby Fort Devin. He is also a draft counselor and was a national coordinator of the Harrisburg Defense Committee.

Now: After the decision in Camden, Rev. Murphy moved into Jonah House in Baltimore for three years. In 1978, he returned to New York. In August of that year, he began opening his home to street children in New York. In 1982, he formed a soup kitchen in a rented storefront on Fordham Road in the Bronx. 2007 marks the 25th anniversary of the center, P.O.T.S. (Part Of The Solution), which has expanded to two buildings.

John Swinglish, 28

Then: John is from Cleveland, Ohio, and now lives in Washington, D.C. A Navy veteran, he worked for the Defense Department doing research on nuclear guided missile destroyers. Formerly chairman of the Catholic Peace Fellowship in Washington, John has long been active in attempting to influence the Catholic Church to reestablish its priorities. John was indicted for criminal contempt after refusing to testify before the Grand Jury in Harrisburg and was named a co-conspirator in that case.

Now: After the acquittal, John Swinglish returned to Washington, D.C., and formed a neighborhood social service center in the northeastern part of the city. He directed the center until 1982. Following that, he provided emergency and disaster services to the metropolitan area, through a large nonprofit organization. He also worked with recovering drug addicts and alcoholics for 14 years. Currently, John runs his own wedding photography business and lives near Annapolis, Maryland.

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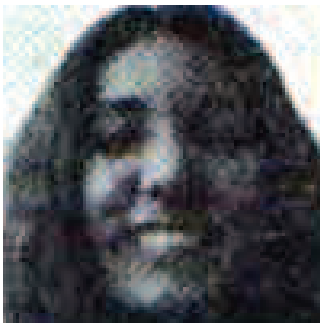
Background Information

Selected People Featured in *The Camden 28*

Joan Reilly, 20



Then: Joan is from Brightwaters, Long Island, graduated from the Academy of Saint Joseph, Brentwood, New York, and attended Newton College of the Sacred Heart, Maryville College and Marymount-Manhattan College.

Now: Joan M. Reilly married Michael DiBerardinins and has four children. She has lived and worked in Philadelphia since the Camden trial, in the Kensington Fishtown neighborhood. For the past 30 years, she has worked in the fields of community organizing, organizational development and social service. Her primary focus is supporting groups' capacities to collaborate, communicate effectively, manage conflict, build leadership and work for social change. She currently serves as associate director of the Philadelphia Green division of the Pennsylvania Horticultural Society. She manages programs designed to build partnerships with residents, neighborhood organizations, and public and private institutions to utilize greening (creation of green open space in the forms of community gardens, neighborhood park revitalization and vacant land stabilization) as a way to strengthen community and improve the quality of life in neighborhoods across Philadelphia.

Additional Camden 28 members

The age indicated is their age at the time of trial.

Jayma Abdoo, 20
Dr. William Anderson, 36
Rev. Milo Billman, 39
Terry Buckalew, 21
Anne Dunham, 23
Keith Forsyth, 22
John Grady, 46
Margaret Innes, 27
Rev. Edward McGowan, 36
Francis Mel Madden, 33
Lianne Moccia, 21
Barry Musi, 23
Frank Pommersheim, 28
Rosemary Reilly, 22
Anita Ricci, 22
Kathleen Ridolfi, 23
Martha Shemeley, 34
Sarah Tosi, 20
Robert Williamson, 22

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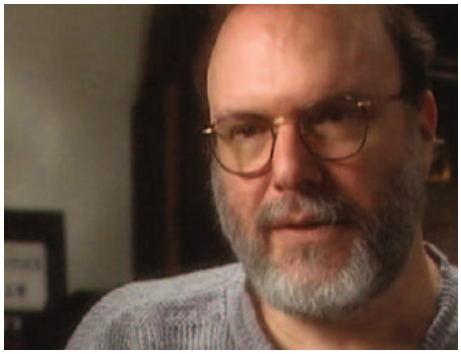
Background Information

Also in the film:

Bob Hardy, group member turned informant

Bob Hardy left Camden a few years after the trial and became a Roman Catholic deacon. Bob now runs a Catholic youth ministry in Delaware.

Terry Neist, FBI agent



David Kairys, defense attorney

Howard Zinn, historian and defense witness

Elizabeth Good, mother of defendant Bob Good and defense witness

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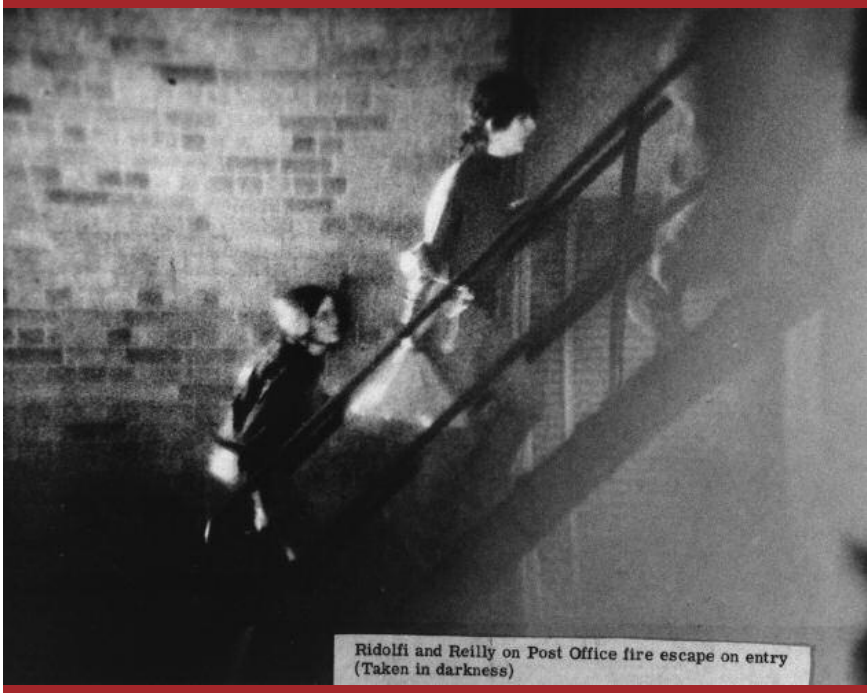
General Discussion Questions

Immediately after the film, you may want to give people a few quiet moments to reflect on what they have seen. If the mood seems tense, you may want to pose a general question and give people some time to themselves to jot down or think about their answers before opening the discussion.

Unless you think participants are so uncomfortable that they can't engage until they have had a break, don't encourage people to leave the room between the film and the discussion. If you save your break for an appropriate moment during the discussion, you won't lose the feeling of the film as you begin your dialogue.

One way to get a discussion going is to pose a general question, such as

- **If you could ask anyone in the film a single question, who would you ask and what would you ask them?**
- **Did anything in this film surprise you? If so, what? Why was it surprising?**
- **What insights or inspiration did you gain from this film? What did you learn about the film's subjects and/or about yourself?**



August 22, 1971. FBI surveillance photo of the activists entering the building. Kathleen "Cookie" Ridolfi (left) and Ro Reilly climb the fire escape leading to the fifth floor draft board.
Photo courtesy of *"The Camden 28"*

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Discussion Prompts

Camden building burns during riot.
Photo courtesy of *"The Camden 28"*

Thinking About Activism

- Michael Doyle opens the film saying, "What do you do when a child is on fire in a war that was a mistake … write a letter?" How would you answer him? What factors enter into your decision about what kinds of action to take in response to injustice?

- Joan Reilly seems to echo the sentiment of several members of the group when she says, "A lot of my work was motivated by my understanding of the Gospel, my commitment to Catholicism and Christianity, the teachings of Jesus." What does your religious faith or belief system teach you about pursuit of social justice and peace? In what ways do you act on those teachings?

- Gene Dixon explains his willingness to risk 47 years of imprisonment by explaining a concept he learned from activist Phil Berrigan: "removing coats of fear." What "coats of fear" do you wear? If those coats of fear were removed, what do you think you might do that you are not willing to do now? Under what, if any, circumstances would you be willing to risk being sent to prison for 47 years?

- Bob Hardy explains his decision to report the group to the FBI, saying, "I believe in the Bill of Rights and the Constitution just like I believe in the Beatitudes and the Ten Commandments." In your view, what do the Constitution and Bill of Rights require of a citizen who knows that someone else is going to break the law? If you knew of an imminent crime, what factors would you consider before deciding to keep the secret or turn in the perpetrators?

- Many members of the clergy were active in the antiwar movement. In your view, what is the proper role of the clergy in political action?

- At the reunion, Gene Dixon says that the actions taken by the Camden 28, the trial judge and the jury are "exactly what people of conscience should be about." What do you think "people of conscience" should be doing or paying attention to today?

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Discussion Prompts

Issues on Trial

The Camden 28 members reunited.
Photo Noah Friedman-Rudovsky

- In his opening statement at trial, Michael Doyle asked, "Who went too far? Did the military go too far by entering Vietnam and continuing in the war there for 12 years or more? Did the Camden 28 go too far in trying to stop it? Or did the FBI go too far in giving help to the defendants ...? And what does 'too far' mean when the killing has started and you want to stop it?" How would you answer him?
- As you listen to the various members of the Camden 28, what do you hear them say about their reasons for opposing the war? Do any of those reasons seem particularly compelling to you? If so, which one(s) and why?
- If you had been on the jury, how would you have voted and why?
- In your view, did the FBI have a right to infiltrate groups like the Camden 28? What is the government's responsibility in terms of monitoring internal dissent? How would you define "overreaching government participation?"
- Does the concept of nullification have a valid place in the U.S. legal system? Why or why not? Under what circumstances might you consider rendering a verdict based on nullification?
- In pointing out that civil disobedience is an important part of American history and democratic tradition, historian Howard Zinn argues that there is an important "distinction between law and justice." How would you describe that distinction? Would you agree with Zinn that when the two are in conflict, justice is more important? Why or why not?
- Michael Doyle says, "There's a presumption that seems to prevail, that if important and powerful people make statements, that that's the truth." Can you think of examples in which that presumption seems to hold true today? Where do you find credible information about current U.S. government actions or policies? Where do you find voices of "ordinary people"?
- Having witnessed riots in his city, Michael Doyle makes a connection between the war in Vietnam and blighted conditions in Camden, calling Camden "a casualty of a policy that put weaponry before homes and children and people." How would you describe the links between war and poverty in the United States?
- What lessons do the events depicted in the film offer for people thinking about the war in Iraq today?

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Taking Action

Former FBI Agent Terry Neist.
Photo Noah Friedman-Rudovsky

- Start a book club to read texts about peace and social justice. As part of the group's activities, monitor selected news outlets to see if their reporting incorporates information and/or ideas from what you have read. Share your observations with those responsible for reporting the news as well as online and with people in your city or town.
- Organize a study group to look at what your religion teaches about peace and social justice. Plan a program for your church, synagogue, mosque or other religious group to share what you learn.
- Hold a fund-raiser for a local program in your community that focuses on housing restoration, economic expansion and human development. Learn more about Heart of Camden at www.heartofcamden.org.
- Convene a panel to discuss the pros and cons of instituting a draft.
- Locate groups in your area working on peace and social justice issues and find ways to join them or otherwise support their efforts.

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Resources

FILM-RELATED WEB SITES

Original Online Content on P.O.V. Interactive (www.pbs.org/pov)

P.O.V.'s *The Camden 28* Web site

www.pbs.org/pov/camden28

The companion website to ***The Camden 28*** offers exclusive streaming video clips from the film, a podcast version of the filmmaker interview and a wealth of additional resources, including a Q&A with filmmaker Anthony Giacchino, ample opportunities for viewers to "talk back" and talk to each other about the film, and the following special features:

ADDITIONAL SCENES

Watch edited video clips not included in the film, including extended interviews with author Michael S. Foley about the history of the Vietnam protests and with defense attorneys Carl Broge, David Kairys, Marty Stolar and prosecutor David Hinden about the legal case; archival footage of the Camden 28 group after their arrest; and the recollections of those involved at their 2002 reunion, including a tribute to historian Howard Zinn.

SHARE YOUR STORIES

The film recalls a period in American history where the country was at war, and a small group of people who decided to do what they felt they had to do to stop it. Do you remember the activities of the Camden 28 and their trial? What did you think of their actions at the time? What do you think of them now? Are there any lessons to be drawn from the experience of these Vietnam War protestors for those against the current Iraq War? Do you think civil disobedience is an effective form of protest today? Share the personal experiences that have shaped your views.

What's Your P.O.V.?

P.O.V.'s online Talking Back Tapestry is a colorful, interactive representation of your feelings about ***The Camden 28****.*
Listen to other P.O.V. viewers talk about the film and add your thoughts by calling 1-800-688-4768.
www.pbs.org/pov/talkingback.html

Camden 28

THE CAMDEN 28

www.camden28.org

The official website of the film includes general background on the trial, an extended interview with FBI agent Terry Neist, biographies of the Camden 28 from a pamphlet printed at the time of the trial, a collection of primary documents and more.

"A BREAK-IN FOR PEACE" BY HOWARD ZINN

www.theconversation.org/break-in.html

In this essay, historian Howard Zinn reflects on the actions of people involved, especially at the trial, and the lessons offered in light of current events.

REGRET TO INFORM

www.regrettoinform.org/education/html/zinn02.html

This feature of the website for the film Regret to Inform includes a downloadable version of the chapter on Vietnam from Howard Zinn's *A People's History of the United States.*

THE U.S. SELECTIVE SERVICE SYSTEM

www.sss.gov

The U.S. Selective Service System administers the military draft. Its website provides background information on policies and procedures.

PBS: VIETNAM: A TELEVISION HISTORY

www.pbs.org/wgbh/amex/vietnam/index.html

The website for the PBS series *Vietnam: A Television History* is a good starting place for general information about the war in Vietnam.

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Resources

The FBI leads members of the Camden 28 to awaiting police cars.
Photo courtesy of *"The Camden 28"*

Peace and Social Justice

SWARTHMORE COLLEGE LIBRARY'S PEACE COLLECTION

www.swarthmore.edu/Library/peace/

The website of Swarthmore College Library's Peace Collection includes an excellent list of links to peace organizations and related resources.

THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM

www.wilpf.org

The Women's International League for Peace and Freedom is one of the oldest pacifist organizations in the United States.

SOJOURNERS: CHRISTIANS FOR JUSTICE AND PEACE

www.sojo.net

Sojourners articulates positions on peace and justice issues from a Christian perspective.

NETWORK

www.networklobby.org

Network is a national Catholic lobbying group focused on social justice issues. The website summarizes Catholic positions on a variety of issues and includes an excellent set of links to related social justice organizations.

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How to Buy the Film

To order *The Camden 28*, for home use, call 1-800-229-8575 or email info@firstrunfeatures.com.
For educational use, call 1-718-488-8900 or go to www.frif.com.

Produced by American Documentary, Inc. and entering its 20th season on PBS, the award-winning P.O.V. series is the longest-running series on television to feature the work of America's best contemporary-issue independent filmmakers. Airing Tuesdays at 10 p.m., June through October, with primetime specials during the year, P.O.V. has brought over 250 award-winning documentaries to millions nationwide, and now has a Webby Award-winning online series, P.O.V.'s Borders. Since 1988, P.O.V. has pioneered the art of presentation and outreach using independent nonfiction media to build new communities in conversation about today's most pressing social issues. More information about P.O.V is available online at www.pbs.org/pov.

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The P.O.V. 20th Anniversary Collection is a limited-edition DVD collection produced in partnership with Docurama. The collection contains 15 titles reflecting the range and diversity of P.O.V. films, including the series' inaugural broadcast, *American Tongues*, by Louis Alvarez and Andrew Kolker.

Available at www.amdoc.org/shop.

P.O.V. Community Engagement and Education

P.O.V. provides Discussion Guides for all films as well as curriculum-based P.O.V. Lesson Plans for select films to promote the use of independent media among varied constituencies. Available free online, these originally produced materials ensure the ongoing use of P.O.V.'s documentaries with educators, community workers, opinion leaders and general audiences nationally. P.O.V. also works closely with local public-television stations to partner with local museums, libraries, schools and community-based organizations to raise awareness of the issues in P.O.V.'s films.

P.O.V. Interactive

www.pbs.org/pov

P.O.V.'s award-winning Web department produces a Web-only showcase for interactive storytelling, P.O.V.'s Borders. It also produces a Web site for every P.O.V. presentation, extending the life of P.O.V. films through community-based and educational applications, focusing on involving viewers in activities, information and feedback on the issues. In addition, www.pbs.org/pov houses our unique Talking Back feature, filmmaker interviews, viewer resources and information on the P.O.V. archives as well as myriad special sites for previous P.O.V. broadcasts.

American Documentary, Inc.

www.americandocumentary.org

American Documentary, Inc. (AmDoc) is a multimedia company dedicated to creating, identifying and presenting contemporary stories that express opinions and perspectives rarely featured in mainstream-media outlets. AmDoc is a catalyst for public culture, developing collaborative strategic-engagement activities around socially relevant content on television, online and in community settings. These activities are designed to trigger action, from dialogue and feedback to educational opportunities and community participation.

Front cover: The FBI leads members of the Camden 28 to awaiting police cars, including (l -r) Bob Williamson, John Swinglish, and Keith Forsyth. August 22, 1971.
Photo provided by John Swinglish

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