

Can't Jail the Spirit

POLITICAL PRISONERS IN THE U.S.
A COLLECTION OF BIOGRAPHIES

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INTRODUCTION

This book has been assembled by the Committee to End the Marion Lockdown (CEML). The last pages of this book contain the address of our organization and associated organizations that have assisted us in this project. We oppose Marion prison because it is barbaric, because it is becoming a model for other prisons, and because it is a fundamental tool of the system of white supremacy. We oppose Marion because it is also used to incarcerate and brutalize political prisoners, to incapacitate them and to serve as a warning to those on the outside who might decide to act politically in such a way as to risk prison.

There are hundreds, maybe thousands, of people now choosing political work that might involve prison as punishment—and there is no sign that this trend will stop. The United States seems to be saying that it needs something beyond the threat of traditional prison to stem the tide of these political activists—and so it has created Marion and Lexington—Control Unit prisons, prisons that are beyond prisons. The U.S. denies that it holds any political prisoners but at the same time attacks progressive countries like Nicaragua and Cuba for incarcerating political prisoners. In this context it seemed an important task for us to assemble this book.

A Definition of Political Prisoners

The CEML defines **Political Prisoners** as people who have made conscious political decisions, and acted on them, to oppose the United States government and who have been incarcerated as a result of those actions. These actions are taken in reponse to economic, social, and political conflicts within our society. Often political prisoners are not incarcerated on charges stemming from those actions. Many are framed up on totally unrelated charges or vague conspiracy laws. For example, Geronimo Pratt and Leonard Peltier are in prison on frame-up murder charges while Alejandrina Torres is in prison for "seditious conspiracy." Political prisoners may also be people who are incarcerated for non-political reasons but become political activists once in prison. This is a category that would contain George Jackson among others.

There is a notable group of political prisoners called **Prisoners of War (POWs)**. These are people who are members of oppressed nations who believe that their nations are at war with the United States or are building towards such a war. That is, they are members of national liberation struggles who have participated in pursuits similar to political prisoners, except that they have been involved in the use of organized revolutionary violence and/or are members of clandestine organizations which may utilize revolutionary violence. POWs usually take the position, consistent with international law, that U.S. courts have no jurisdiction over them, and therefore refuse to participate in legal proceedings, including their own trials. There is a great deal of documented international law to support this position, including the Geneva Convention Protocols I and II, and Resolution 1514 of the United Nations General Assembly which states that colonialism is a crime against humanity and those fighting against it are prisoners of war.

Special conditions are often constructed for the attack on political prisoners. Laws are created to repress them. Often they are given longer sentences than other people convicted on similar crimes. When inside prison, they are often treated worse. Control Unit prisons have been used against them with great vengeance. For example, male political prisoners are often sent to Marion Federal Penitentiary straight from court. This violates the Bureau of Prisons' own regulations, which maintain that prisoners can only be sent to Marion after they have been disruptive in another prison. And, finally, the U.S. has resorted to outright murder in the case of certain political prisoners, such as Puerto Rican Prisoner of War Angel Rodríguez Cristóbal and Black revolutionary George Jackson.

These repressive acts are designed not so much to punish political prisoners for their actions, but to brutalize them into turning against their political causes. Simply deny your beliefs and you will be relieved of this burden, they are told. With startling regularity and courage, the vast majority of them refuse this "option" and remain steadfast, beacons to those of us who believe that a new society must be created.

Prisoners Who Are Not Political Prisoners

In one sense, most prisoners are political prisoners in so far as their incarceration is directly related to oppressive conditions within our society. However, to say this is to leave no room for distinctions among people who are arrested for murder, rape, burglary on the one hand, and expropriations, bombing U.S. installations, attending demonstrations, disabling nuclear weapons, on the other. To say that most prisoners were oppressed before they were incarcerated, or even that all prisoners of color were oppressed before they were incarcerated, is true but inadequate. Not all people have the same consciousness or willingness or ability to struggle. These are distinctions that become relevant when defining political prisoners and prisoners of war.

Although we believe that we should not call everyone a political prisoner or a prisoner of war, this does not mean that we regard other prisoners with the disgust and horror that is held out for them by many Americans. Not only are most prisoners oppressed by societal conditions, they are also subjected to unimaginably barbaric prison conditions. The Bill of Rights does not exist for most of them. More importantly, we recognize that prisons are instruments of population control for people of color. The act of incarcerating huge numbers of prisoners is a fundamental political act by the United States. This is an act which is central in sustaining the system of white supremacy, a system we are dedicated to destroying.

Many people are sent to prison for "crimes" that are acts of self-defense or survival. These would include women who attack or even kill men who brutalize them, people who steal to survive, prostitutes, and other similar groups of people. Although these people are not political prisoners according to our definition, they deserve our support for their struggle to survive and, in many cases, resist.

In addition, the U.S. has always imprisoned huge numbers of people because they were "foreigners" of one sort or another. This process started during the labor struggles around the turn of the century, continued through the internment of the Japanese people during World War II, and still exists today for many Central Americans and citizens of other countries. Again, while we do not consider them political prisoners, we recognize the political nature of their imprisonment.

Finally, we must mention here prisoners who have engaged in right-wing political activity against the government. We are interested in building a new and humane society—a society that will be free of the system of white supremacy, of male supremacy, and of all other forms of exploitation. Since the right wing *is fighting to establish such a system*, we do not consider them to be political prisoners, at least not *our* political prisoners.

A Brief Historical Overview

From the turn of the century until about 1950 there were mass upsurges in political activity and each was met with repression and imprisonment. From about 1915-1920 there was massive repression of the International Workers of the World (the Wobblies). Then came the Palmer Raids against the Communist Party and its sympathizers. In the 1940s many war resisters were sent to prison and towards the end of this decade more people were once again imprisoned during the McCarthy period. In 1950 the people of Puerto Rico rose up against the U.S. in pursuit of their independence in the *Grito de Jayuya*. This rebellion was met with massive repression, which in turn was met by attacks against the U.S. government in Washington, D.C. by the Puerto Rican Nationalists.

Then came the sixties. The government attacked the Black Liberation Movement, murdering more than 30 Black Panthers and incarcerating dozens upon dozens of Black revolutionaries. In the following decade, there was great activity around the question of oppressed nations within the borders of the United States, with several major organizations being formed and engaging in every aspect of struggle with the United States in efforts to end the hundreds of years of colonial rule over their respective nations. These organizations, all of which have met with enormous repression, include: The Republic of New Afrika, a Black organization seeking five southern states for a New Afrikan national territory; the Black Liberation Army (BLA), a clandestine political/military organization; the American Indian Movement (AIM) occupied Wounded Knee for 71 days and demanded a return of its national territories; the Movimiento de

Liberación Nacional Puertorriqueño (MLN-PR) and the Fuerzas Armadas de Liberación Nacional (FALN) were formed seeking independence for Puerto Rico; and the Movimiento de Liberación Nacional Mexicano (MLN-M).

This period has led to a sharp increase in the number of political prisoners. There are currently between 100 and 200 political prisoners, and their sentences are longer than ever before. Whereas in the past, political prisoners were sentenced to a few years, political prisoners are now getting 30 years and more. We are thus looking at a situation in which many political people will spend the rest of their lives in prison—unless we do something about it. And, gradually, people are beginning to do something about it.

In the past couple of years significant efforts have been made to support political prisoners in the U.S. There is the defense work for the 15 Puerto Rican independentistas arrested over three years ago and now awaiting trial in Hartford; the work that eventually freed the New York 8; the continuing efforts to free Leonard Peltier, the Native American leader, and Geronimo Pratt, the Black Panther leader who is now one of the longest held political prisoners in the world. In addition there is the Plowshares movement, which refuses to allow the threat of prison to stop them from working against nuclear weapons.

Three Stunning Accomplishments

Highlighting this work around political prisoners have been three extraordinary accomplishments this past year. They are the kinds of events that suggest that new possibilities are opening up, new dynamics are at work.

1. Cuba Grants Political Asylum to Assata Shakur: Targeted as the leader of the Black Liberation Army, Assata was hunted down and arrested in 1973. She was tried seven times, found not guilty six times, finally framed and convicted, and sent to prison on a sentence of life + 33 years. In 1979, Assata was freed from Clinton Prison in New Jersey. Last year, Assata appeared in Cuba. Several people have been accused of helping her to escape. They include Sekou Odinga, Mutulu Shakur, Marilyn Buck and Silvia Baraldini, who are now all political prisoners themselves.

2. Mexico Refuses to Extradict William Morales; Cuba Grants Political Asylum: FALN leader William Morales was captured in 1978 and during his trial he became the first person to take a prisoner of war position in a U.S. court. He subsequently escaped, fled to Mexico and was arrested by Mexican authorities. In July of 1988 the Mexican government refused to extradite him to the U.S. and he was granted asylum in Cuba. When Mexico released Morales, he was escorted to his plane for his trip to Cuba by Rafael Cancel Miranda, the Puerto Rican National Hero who spent 25 years in prison, and was finally freed in 1979 after a long campaign led by the National Committee to Free Puerto Rican Prisoners Of War. Morales was also escorted by Pablo Marcano, another ex-political prisoner.

This victory was the result of a major campaign launched within Mexico and internationally. The breadth and depth of that campaign continued the tradition established by the Puerto Rican independence movement to support and defend their political prisoners.

3. Control Unit Shut Down; Judge Recognizes Political Prisoners: The Lexington Control Unit for Women was opened in October of 1986 to torture, brutalize, and break women political prisoners. The first three women sent there were Alejandrina Torres, Puerto Rican Prisoner of War, Susan Rosenberg, North American anti-imperialist political prisoner, and Silvia Baraldini, Italian national anti-imperialist political prisoner. After a two-year campaign, these women and the movements they represent achieved a major victory in federal court. In August 1988 the U.S. and the Bureau of Prisons were forced to shut down the Lexington Control Unit. Not only did the judge admit that the women had been sent to Lexington unjustifiably, but he stated in his decision that the women were sent there because of their political beliefs. To our knowledge this is the first time that any arm of the U.S. government has ever admitted that this country holds political prisoners.

These three great accomplishments occurred in such a brief period of time, yet they are products of decades of work. The time and energy expended to achieve these victories was well worth it. The defense and support of political prisoners must be a central part of the pursuit of a new society.

An Historical Juncture

It is always difficult to recognize the shape of an historical development in progress. One can easily fall prey to false predictions based upon an inadequate understanding of unfolding processes. Nonetheless, we believe that we are currently in the midst of a newly emerging consciousness around political prisoners in the United States. This period was initiated by the work and great success that freed the Puerto Rican Nationalists in 1979. The Nationalists had languished in prison for 25 years—until a deliberate, determined effort to free them was generated.

Since that time, 15 Puerto Ricans have asserted that they are POWs; many Black/NewAfrikan Freedom Fighters like Sundiata Acoli, Geronimo Pratt, the New York Three, and many others have done the same; Leonard Peltier has become an international symbol of the struggle against U.S. oppression; dozens of people have gone to prison for refusing to collaborate with grand juries; the Lexington Control Unit for Women was opened and closed; Assata Shakur and William Morales were freed and granted asylum by Cuba; a federal judge acknowledged the existence of political prisoners in the U.S. and granted that their rights were being violated. There has also been a sharp increase in North American political prisoners.

In response to these events, progressive sectors in this country have begun to move around these issues although, painfully, the left has been the slowest moving part of this activity. For example, the fight against the Lexington Control Unit included large sectors of the Episcopal, Methodist, and U.C.C. churches, parts of the women's movement, most notably lesbians, and parts of the Puerto Rican legislature.

The international situation, with regard to political prisoners in the U.S., has also changed. We have already referred to the roles of Mexico in freeing William and Cuba in granting asylum to Assata and William. Additionally:

* During the recent Summit Meeting, the Soviet Union, for the the first time, raised the question of political prisoners in the United States. As a result the State Department, in an effort to scramble for "damage control," called around to ask for information about the situation in the Control Unit.

* This year, the United States criticized Cuba for its prison policies. In response, Cuba opened its prisons to U.S. human rights activists, who returned to the U.S. with reports that Cuba's prisons were vastly better than those in the U.S. When Cuba requested that a team of their jurists be allowed to visit U.S. prisons, including several political prisoners and Marion Prison, the U.S. refused to allow them into the country.

A Call for Action and Support

Those of us who are concerned with social justice must be concerned with prisons and political prisoners *in this country*. We cannot only demonstrate and agitate for Nelson Mandela's freedom—which of course is a wonderful thing to do - but we must also agitate for the freedom of Geronimo Pratt, Leonard Peltier, Alejandrina Torres, Susan Rosenberg, Jean Gump, and the hundreds of others that the United States has imprisoned. We believe that a fundamental restructuring of society is necessary. In the course of pursuing such a restructuring, some will go to prison. They must be supported—one and all. Political prisoners are not just virtuous and courageous people. They are representatives of movements, and when we fight for political prisoners, we are fighting for those movements.

We believe that many progressive people have refused to recognize the importance of political prisoners—and that they have made this mistake most often and most intensely when the question of political violence is involved. In the sixties, many people were willing to defend Black political prisoners who were being framed or attacked, but once they began to fight back, many of their supporters disappeared. Other examples abound:

* When William Morales was captured in by the U.S. in 1978, he was called a "terrorist" and an "ultra-leftist" by the Guardian newspaper, which certainly did not work for his freedom. Yet now here is a mass campaign in Mexico calling him a political prisoner and a freedom fighter and Cuba giving him

political asylum. One sign of the changing times is that the Guardian is beginning to give attention to political prisoners in the United States. Its June 15, 1988 issue contained a centerfold article by four activists listing many political prisoners and noting that they deserve the support of progressive people. This is a welcome development.

* When Puerto Rican Nationalists rose up against the United States in an effort to gain their independence in 1950 during the *Grito de Jayuya*, the U.S. responded with incredible brutality, strafing towns by air, murdering many independentistas, imprisoning over 3000 of them, and generally repressing the entire nation. In response to massacre, and in an effort to call international attention to the continuing colonialization of Puerto Rico, Oscar Collazo and Griselio Torresola attacked President Truman's residence. Torresola was killed during the attack. The Communist Party wrote that they were "profoundly shocked" by the Puerto Ricans' action and that they "condemn and reject all acts of violence and terror." The attack on Truman, they said, "*can only be the act of terrorists, deranged men, or agents...*" (our emphasis). How interesting then that the nation of Puerto Rico regards these men as national heroes.

* Finally, it is clear that so much of the movement appreciates the fact that Assata Shakur is free. They read her recent autobiography and proclaim her and her freedom. All of this is, of course, wonderful. What is not so wonderful is that virtually no one has stepped forward to defend Sekou Odinga, Mutulu Shakur, Silvia Baraldini, Marilyn Buck who are in prison for militarily freeing Assata. In fact, these people are often attacked by the left for being militarist or ultra-left.

There are dozens of other examples like this, but our purpose here is not to engage in polemics or to attack other organizations. We don't want to minimize the role that others will play in work around political prisoners - we want to maximize the role. But we do think that it must be made clear how the progressive movement in this country has traditionally responded to political prisoners as a way of pointing out how that must change. One purpose of this book is to try to improve this situation.

We take up this question of political violence because it is here that much division takes place. Amnesty International, for example, will not declare as a political prisoner anyone who has engaged in armed struggle. And, as noted above, many others have a similar view. Our position is that we support all political prisoners—and demand freedom for all of them, as we hope the contents of this book make clear. We believe such a position is the only principled one.

The question of political prisoners must always be prominent on the agenda of all of our movements. If we don't stand side by side with our comrades and colleagues when they are taken prisoner, then what does this say to the prisoners and to all those who might dare to struggle in the future? And what does it say to the U.S. government that would so like to incarcerate all those who it perceives as a threat? Many of us know and understand this—but not enough of us act on this understanding. Enabling such activity is the purpose of this book and the work being done by the organizations listed in the final section. We hope that you will become involved.

One very promising recent development is the initiation of the National Human Rights Campaign to Free Political Prisoners. This is an effort to sustain and build on the momentum around political prisoners that we have described above. The Campaign will coordinate efforts to free political prisoners in this country and based upon the record of achievement of the people and organizations that are involved in this effort, one can only be optimistic.

What You Can Do

- *Join the National Human Rights Campaign to Free Political prisoners;
- * Contact the organizations listed on the last page for information or to invite them to speak to your organizations, house parties, etc.;
- * Write to the prisoners in this book;
- * Start your own work around political prisoners;
- * Purchase more copies of this book for friends and send us money so that we can mail copies of this book into the sisters and brothers behind bars. (Add \$1.50 for postage and handling, on to the price of the book if you are ordering by mail.)

How Was This Book Assembled?

This book has been a big undertaking by a small group of people, although everyone we have contacted has given generously of their time, information, and efforts.

To assemble this book, we started by generating a list of political prisoners by combining names contained in existing lists of the Center for Constitutional Rights. The Nuclear Resister, Breakthrough, and The Insurgent. We then added a few new names we happened to know about. We next set about contacting each prisoner directly or through her or his defense committee or lawyer. Some committees, like the National Committee to Free Puerto Rican Prisoners of War, the Committee to Fight Repression, and the Ohio 7 Sedition Committee, were able to send us collections of authorized biographical statements. Others we have compiled from previously published materials. Many of the prisoners wrote to us directly.

This first version of this book was rushed into print for a late October, 1988 conference. Although we wrote to over 100 prisoners, only about half had a chance to answer us by our deadline. We expect that many letters will continue to come in and that the next edition will be far more complete. None of the prisoners have had a chance to see this typed version of their statements. It is therefore quite likely that these statements contain some errors. If you notice an error, please contact us as soon as possible. It is also certain that some prisoners who should have been included are not, for any number of reasons. Hopefully, the second edition will be free of these initial errors.



LEONARD PELTIER

Native American Political Prisoner

Leonard Peltier is a 44-year-old Anishinabe/Lakota born on the Turtle Mountain Reservation in North Dakota. Peltier traces the roots of his political activism to the racism and brutal poverty which he witnessed growing up there. In 1958, during a period when the U.S. was attempting to "terminate" reservations (i.e., unilaterally abrogate the international agreements allocating these lands to Indian people) and relocate Indians to urban ghettos, Peltier joined his relatives in the Pacific Northwest. In 1970, an opportunity presented itself for him to express his aspirations to actively help his people. A group of Indians occupied Ft. Lawton, an abandoned military base in Seattle, Wash. The base was legally Indian land, and Peltier joined the occupiers who were demanding its return. It was here that Peltier first met American Indian Movement (AIM) organizers.

After the occupation ended, Peltier became increasingly active in AIM politics. In 1972, he helped to organize the Trail of Broken Treaties in the Milwaukee, Wis., area. The Trail, a march from reservations across the U.S. to Washington, D.C., intended to focus public attention on the oppression of Indian people, ended, due to dishonesty and incompetence on the part of federal officials, with the occupation and destruction of the Bureau of Indian Affairs headquarters. Peltier actively participated in the occupation, acting as security coordinator.

It was following the Trail of Broken Treaties that the FBI targeted the "AIM leadership" for neutralization, either by embroiling them in endless, fabricated court cases or by outright assassination. Upon his return to Milwaukee, Peltier was brutally assaulted by two off-duty policemen and then charged with

attempted murder for trying to defend himself. He spent five months in jail on the charges and went underground soon after making bond. He was later acquitted of the charges and the FBI was implicated in instigating the attack.

During 1973 and 1974, the Northwest AIM Group of which Peltier was a member became increasingly relied upon to provide security for AIM activities. In the spring of 1975, the group established an encampment on the land of the Jumping Bull Family near Oglala, S.D., on the Pine Ridge Reservation. Since 1972, Pine Ridge had been the scene of a massive paramilitary "peacekeeping" operation by then FBI Director William Webster; it was, like the British "peacekeeping" operation in Northern Ireland, actually counterinsurgency warfare. Carried out under FBI direction by the Bureau of Indian Affairs (BIA) police and a private army known as the GOONs, this large-scale terrorist operation was directly responsible for the deaths of more than sixty AIM members and supporters and for hundreds of assaults. The Jumping Bull camp was established at the request of Oglala organizers and traditional elders to protect their community from further GOON depredations.

The FBI found the presence of the camp and AIM interference with GOON activities intolerable, but noted that military force would be required to assault the camp. What they lacked was a justification. This was created on June 26, 1975, when FBI Special Agents Jack Coler and Ronald Williams entered the Jumping Bull property to, as one AIM member put it, serve a warrant they didn't have on someone who wasn't there for a crime over which they had no jurisdiction. This rash act precipitated a firefight.

which eventually involved more than 200 federal troops and left Coler, Williams, and AIM member Joe Stuntz Killsright dead. Despite a massive man-hunt characterized by the U.S. Commission on Civil Rights as "an over-reaction which takes on the aspects of a vendetta . . . a full-scale military invasion," the FBI was unable to find the participants in the firefight. Eventually, they charged three Northwest AIM members, Leonard Peltier, Bob Robideau, and Dino Butler in the deaths of the agents.

Butler and Robideau were tried in Cedar Rapids, Iowa, in July 1976. To the dismay of the FBI and federal prosecutors, the jury, horrified by evidence of FBI complicity in a large-scale campaign of terrorism, found the defendants not guilty on the grounds that they had acted in self-defense. The government vowed to ensure that this did not happen in the case of Leonard Peltier. He was fraudulently extradited from Canada in 1976 and run through a sham trial in the spring of 1977 in Fargo, N.D. Judge Paul Benson cooperated with the FBI in refusing to allow the jury to hear testimony of FBI misconduct and interfering with the cross-examination of prosecution witnesses who were clearly lying. Peltier was found guilty of two counts of first degree murder on the basis of fabricated evidence and coerced testimony. He was sentenced to two consecutive life terms. His conviction has been upheld through two rounds of appeals despite FOIA documents proving that FBI agents lied concerning the most important evidence presented by the prosecution and an admission by prosecutor Lynn Crooks that he "couldn't prove who shot those agents."

Peltier was sent directly to USP Marion, disproving recent media allegations that it is used only for prisoners who have committed crimes in prison. Peltier continued to function as an activist within the "super-max" prison. He, his family, and his supporters participated in the struggle for prisoners' rights and were in the forefront during the hunger strike,

work stoppage, marches, and rallies of the early 1980s. In April 1984, Leonard, Standing Deer, and Albert Garza began a spiritual fast to call attention to the systematic denial of religious rights at Marion. Leonard was transferred to Springfield Medical Center and eventually to Leavenworth, where he remains today.

Peltier's uncompromising resistance fueled the growth of an international movement which has focused attention not only on his case but upon broader issues of indigenous land rights and POWs/political prisoners in the U.S. Millions of individuals have written letters and signed petitions demanding a new trial, including the Archbishop of Canterbury, Nobel Peace Prize winner Desmond Tutu, fifty members of the U.S. Congress, and fifty-one members of the Canadian Parliament. Mikhail Gorbachev recently evoked a wave of protest from the U.S. press when he responded to Reagan's "human rights agenda" by suggesting the U.S. clean up its own human rights violations, citing Indians in general and Leonard Peltier in particular.

Currently, Peltier supporters are calling for a Congressional investigation into the FBI's criminal activity which led to his imprisonment. In light of recent revelations of similar FBI misconduct, public support for such an investigation is growing. As Leonard has recently said, "We still have a long way to go, but my heart is strong, knowing that one day I will be free, as will all political prisoners, as will all people."

Address:

Leonard Peltier #89637-132
P.O. Box 1000
Leavenworth, Kansas 66048

Defense Committee:

P.O. Box 10044
Kansas City, Missouri 64111



STANDING DEER

Native American Political Prisoner

In 1978, Standing Deer, a 65-year-old Oneida/Choctaw, exposed a government plot to assassinate American Indian Movement (AIM) leader Leonard Peltier in Marion prison. This bizarre case has been documented in several books, including *In the Spirit of Crazy Horse* by Peter Matthiessen. In 1984, Standing Deer, Leonard Peltier, and Albert Garza fasted for 42 days to draw worldwide attention to the deplorable conditions at FCI Marion, the maximum security federal prison. In retaliation, the government held these three men in total solitary isolation for 15 months with nothing in their cages except a steel bunk and toilet. Standing Deer continues to fight for human dignity despite failing health and reprisals from his captors.

In his Marion Death Fast Statement, Standing Deer wrote, in part:

"All of the above things I could probably learn to live with because I realize that Marion is America's #1 gulag for political prisoners, and I know that my brothers, friends, comrades in here are suffering the same indignities. But there is one outrage that I can no longer tolerate. I will no longer allow the United States to continue to deny me the right to practice my religion. For 491 years the religion of my people has been trampled on and disrespected by the sea pirates and many of their descendants who invaded my land so long ago. For those of us who today wish to follow the religion and teachings of our grandfathers, the road is rocky and the struggle is hard even under conditions in the so-called "free world." But for American Indians in Marion Federal Prison, we have been cast into a spiritual wastebasket where every aspect of our religion is denied.

"Leonard and me enter into this fast not out of despair or depression but with a joyful commitment of total love and dedication to our people. We must have our pipe, drum, sweat lodge and access to our outside spiritual people. We will fast until we are either granted our constitutional right to practice our religion or until we return to our Creator. If the United States does not wish us to die they have but to obey their own laws. If we do die, the United States' total disregard for human rights will be our murderers."

Address:

Standing Deer/Robert Wilson #83947,
McAlester State Prison, Box 97
McAlester, Oklahoma 74502-0097

Outside Contact:

Anna Standing Deer,
68 Fairview Place, Peekskill, N.Y. 10566

Eligible Parole Date: None

Eligible Release Date: None

Pending Legal Action: None



MUMIA ABU-JAMAL MOVE Political Prisoner

My name is Mumia Abu-Jamal, and my background is one grounded in Radical/Revolutionary Media, Print, and Broadcast.

As a young activist in the Black Panther Party, I was taught graphic arts, newspaper layout and related propaganda skills by California Minister of Culture, Emery Douglass, his wife, BPP Editor, Judy Douglass, and Deputy Culture Minister, Brad Brewer, in the East Coast N.Y. Information Ministry headquarters in the Bronx.

Later, I expanded into a wide range of radio outlets for news and commentary, having done freelance for the National Black Network, Mutual Black Network, and a host of regional radio stations, always with an anti-authoritarian, radical cast. My work has been aired on National Public Radio, and primarily Black-oriented stations nationally.

Such a stance in reportage hasn't always found favor among station ownership, so, with the emergence of the MOVE Organization in Philadelphia, and my penchant for provocative pieces which challenged the status quo (and MOVE posed the most provocative challenge to Philadelphia's status quo since the 1700s), I quickly became stigmatized as a threat to said status quo, and a target among city cops, more so because of my BPP background, but principally because of the ongoing, and utterly critical persecution of MOVE members and supporters in Philly.

While "colleagues" nicknamed me "Mumia Africa," in an attempt to disparage, the actual Africans were caught in a wicked web of a state set-up, that culminated in the infamous pre-dawn war waged against MOVE, which resulted in nine MOVE men

and women being framed for the shooting death of a cop, and sentenced to a century each!

This raid, on August 8, 1978, was broadcast globally and illuminated the depth of corruption that city officials would stoop to, to still the voice of the valiant Africans. Nine men and women (the women, incidentally, not even charged with weapons offenses, were given identical sentences as the men) sentenced to a total of 900 years in prison, for a crime that they (the state) *knew* they didn't commit!

The trial judge, in fact, told a regionally broadcast radio audience that he had "no idea" who shot the cop, but . . . "they were tried as a family, I sentenced them as a family" (Judge Edwin S. Talmed, Common Pleas Court Judge, speaking on the *Frank Ford Show*, WWDB-FM (96.5) radio, August 1978, Philadelphia) the day following the "trial."

Hence, MOVE's "crime" — being members of the MOVE Organization, and refusing to renounce the naturalist, anti-establishment teachings of MOVE Founder, *John Africa*. This is not rhetoric, or supposition. It is interesting to note that twelve people were arrested in the MOVE house/headquarters on the day of the raid. Three were released prior to trial, after renouncing MOVE. One reaffiliated thereafter, and was given a 10-year sentence for conspiracy.

As a reporter for a well-known public radio station, I covered this outrageous frame-up of MOVE, and instead of parroting the State prosecutor's rantings, I simply did what any so-called "objective" reporter was trained to do, i.e., I got both sides — the system's, and MOVE's.

This activity, undertaken in the spirit of funda-

mental fairness, and a sense of kinship with fellow radicals, marked me for legal extinction shortly thereafter. Another pre-dawn attack, on men wearing dreadlocks, resulted in my being shot and beaten, and a cop shot, on a central Philadelphia street, in December 1981.

Despite my efforts to defend myself, to select a jury of "peers," to give opening and closing arguments, and cross-examine, I spent most of the "trial" out of the courtroom. On July 3, 1982, a jury, in a rush so as not to spoil their 4th of July weekend, sentenced me to death. This conviction is before Pennsylvania's Supreme Court on direct appeal.

In arguing for the death sentence, the state prosecutor drew on published reports, over a decade old, detailing my Black Panther background. Though I was certainly not ashamed of it, its impact on a virtually all-white jury, middle class and over middle-aged, was a tactic designed to demand death.

Address:

Mumia Abu-Jama #M-8335
Drawer R
Huntingdon, PA 16652

Outside contact:

Partisan Defense Committee
c/o R. Wolkenstein, Esq.
P.O. Box 99
Canal St. Station
New York, NY 10013

Total sentence: Death plus 2-1/2 to 5 years

Current legal status: direct appeal



SUNDIATA ACOLI

New Afrikan Prisoner of War

Sundiata Acoli, a New Afrikan political prisoner of war, mathematician, and computer analyst, was born January 14, 1937, in Decatur, Texas, and raised in Vernon, Texas. He graduated from Prairie View A & M College of Texas in 1956 with a B.S. in mathematics and for the next 13 years worked for various computer-oriented firms, mostly in the New York area.

During the summer of 1964 he did voter registration work in Mississippi. In 1968, he joined the Harlem, New York, Black Panther Party and did community work around issues of schools, housing, jobs, child care, drugs, and police brutality.

In 1969 he and 13 others were arrested in the Panther 21 conspiracy case. He was held in jail without bail and on trial for two years before being acquitted, along with all other defendants, by a jury deliberating less than two hours.

Upon release, FBI intimidation of potential employers shut off all employment possibilities in the computer profession and stepped up COINTELPRO harassment, surveillance, and provocations soon drove him underground.

In May 1973, while driving the New Jersey Turnpike, he and his comrades were ambushed by N.J. state troopers. One companion, Zayd Shakur, was killed, another companion, Assata Shakur, was wounded and captured. One state trooper was killed and another wounded, and Sundiata was captured days later.

After a highly sensationalized and prejudicial trial he was convicted of the death of the state trooper and was sentenced to Trenton State Prison (TSP) for life plus 30 years consecutive.

Upon entering TSP he was subsequently confined to a new and specially created Management

Control Unit (MCU) solely because of his political background. He remained in MCU almost five years in a stripped cell smaller than the SPCA's space requirement for a German shepherd dog. He was only let out of the cell ten minutes a day for showers and two hours twice a week for recreation and was subjected to constant harassment and several attacks by guards. During one period he was not let out of the cell for six continuous months.

In September 1979, the International Jurist interviewed Sundiata and subsequently declared him a political prisoner. A few days later prison officials secretly transferred him during the middle of the night to the federal prison system and put him enroute to the infamous federal concentration camp at Marion, Illinois, although he had no federal charges or sentences. An entrance physical exam by federal medical personnel disclosed that he had been heavily exposed to tuberculosis while at Trenton State Prison.

Marion is the highest security prison in the U.S., also one of the harshest, and there Sundiata was locked down 23 hours a day in a stripped cell containing only a stone bed, toilet, wash bowl, and a few personal items. Brutal conditions and violence are epidemic at Marion where murders and assaults by guards and prisoners alike are common occurrences. During one turbulent period beginning in October 1983, Sundiata and all prisoners were confined to their cell blocks 24 hours a day for nine continuous months as wolf packs of guards roamed about the complex beating prisoners at random.

Sundiata spent eight years at Marion, longer than almost any other prisoner. In July, 1987 he was transferred to the federal penitentiary at Leavenworth,

Kansas, where he is presently confined.

Address:

Sundiata Acoli, #39794-066

P.O. Box 1000

Leavenworth, KS 66048

Charges: Sentenced to life plus 30 years, sentences to be served consecutively. Convicted of murder, armed robbery, assault, and weapons possession, arising from same incident.

Parole: Presently eligible for parole on life sentence; if granted must begin doing time on the 30-year consecutive sentence. It is unclear whether a state prisoner confined in the federal system receives good time. Release date for full sentence unknown.

Current legal status: No pending legal aspects of case exist.



ALBERT "NUH" WASHINGTON

New Afrikan Prisoner of War

Albert "Nuh" Washington was born in New York City in 1941. His father, an immigrant from the South, worked on the railroad before and after the war; his mother was born and raised in New York City. His parents gave him a loving, solid family setting and both contributed to his moral and political development.

His father taught him that the only limits on him were those which were self-imposed, while his mother taught him to read and to hate racial oppression. She, as a girl, had to fight white gangs just to get into the local swimming pool—and Nuh would have to do the same 30 years later. Nuh's father told him that had he stayed in the South, he would probably be dead, as he also spoke out against the racism and lynchings. Nuh's mother would point out places that wouldn't serve New Afrikans ("Blacks") in New York City, and he learned that very little had changed over the years.

The New York City school system taught Nuh nothing, and without the love, concern, and ability of his mother, he would probably be an illiterate. At the age of 14, Nuh was exposed to New Afrikan (Black) Nationalism through the Nation of Islam. Within a few years of this exposure, he would become a Pan-Africanist. Nuh's first arrest came at age 15, when a couple of friends told him they had been attacked by a group of whites. Along with three others, Nuh went back into the white section to confront the hooligans, who called the police. Beaten and called all kinds of names, he realized that he was being taught a lesson, and that was: the system supported those who would attack New Afrikans ("Blacks") and New Afrikans

were punished for defending themselves.

Years later while in Colorado, Nuh was instrumental in helping to form one of the first Black Studies groups in prison. It was in the hole of Cañon City prison that Nuh read about Huey P. Newton's starting trial and the Black Panther Party. In Denver, he contacted the Panther office and began political education classes. He began to teach, and to grasp the dialectical method of thinking. The Party taught him discipline and that raising the political consciousness of the people was the single most important thing. Yet he realized that just expounding theories wasn't enough; people had to be taught to believe in themselves and not doubt their own ability, not only to resist but to choose a course of life suitable for their well-being and to follow it regardless of the forces brought to bear upon them.

Mao said "We must slight the enemy," and Nuh tried to show the enemy as men not worth fearing. This attitude and disdain for authority were to be used as evidence against Nuh after the killing of two New York City policemen, for which he and four other members of the Black Panther Party were charged. The district attorney, by his own admission, stated he couldn't say or prove what part Nuh allegedly played in the killings, but asked a jury to convict him based upon his beliefs, which they did.

Nuh has spent over 16 years in prison, seven of them in solitary confinement. He is transferred from prison to prison to prevent him from teaching other prisoners the fundamentals of Islam, of which he is an adherent, and the creed of respect for self and self-reliance. The prison teaches dependence and fear of authority figures. Prison officials try to portray him

as a threat to security for not giving in to physical and psychological bullying. They have tried to isolate him politically and separate him from family and supporters. This has met with some success, as Nuh receives little mail and few visitors. But, as he has said, "i'm not in this to be popular, but because it is right." He recognizes and strives for unity as he told some people, "If i could do it alone, it would have been done. But this requires a collective effort and we must work together."

COINTELPRO and Operation CHAOS-type programs have inhibited our ability to effectively educate and organize. They were also used to imprison many former Panthers and revolutionaries. Albert Nuh Washington is just one of the many.

Address:

Albert Nuh Washington #77-A-1528
135 State Street
Auburn, New York 13024-9000



JOHNNY IMANI HARRIS

Black Political Prisoner

Johnny Imani Harris is from Birmingham, Alabama. In 1970, his family moved into a previously all-white neighborhood in that town. There he and his family endured a crossburning and other racial attacks. In this atmosphere of racist violence and terror, 19-year-old Johnny Imani Harris was arrested and charged with a string of robberies and allegations that he had raped a white woman. In 1970, each of these charges carried a maximum penalty of death.

His court-appointed lawyers mounted virtually no legal defense of Harris. Instead they steered him to plead guilty or else receive the death penalty. Faced with this predicament, Harris pleaded guilty and was sentenced to five consecutive life terms.

Harris was sent to the notorious Atmore Prison, which has since been found unfit for human habitation by a federal judge. It has also been determined to be in violation of standards prohibiting cruel and unusual punishment. When he came to Atmore, Harris joined other prisoners of Inmates For Action (IFA) to try to improve conditions. Prison officials answered their protests with beatings and brutality.

In February, 1974, 64 prisoners who had protested—including Harris—were confined in a “hole” built for 32 prisoners. There were no toilets or beds. As the tension heightened, the prisoners seized two guards as hostages and demanded public examination of the conditions at Atmore. The warden of the prison ordered guards to attack the prison and break up the protest. A guard and one of the prisoner leaders, George Dobbins, were killed. Imani was brought to trial for the killing of the guard, his involvement in the protest being sufficient proof of his guilt, according to the State.

Before an all-white, all-male jury, Harris was convicted and sentenced to death. Despite the exonerating testimony of eye witnesses, who stated that Harris had not killed the guard, a new trial and several appeals had not been able to reverse Harris’ death sentence.

Because of the struggle which has taken place around his case, Imani has been able to win stays of execution thus far. Recently, his death penalty conviction has been overturned but is currently being appealed by the State of Alabama.

Address:

Johnny Imani Harris #Z-372
Holman 37
Atmore, Alabama 36503

Outside Contact:

Ruth A. Bourquin
One Ashburton Place Room 209
Boston, Massachusetts 02108

HANIF SHABAZZ BEY

New Afrikan Prisoner of War

I first was admitted to Marion's Control Unit for the undesirables of the federal penal system in October of 1974, after being involved in what the prison officials at U.S.P. Terre Haute, Ind., described as a group demonstration, but was actually a political power struggle amongst New Afrikan prisoners.

I had just been transferred from the Virgin Islands prison system to the federal prison system in September of 1973, so there was still much I had to learn about doing time in the U.S.A.

Feeling that I was disruptive and that my behavior needed modifying, USP Marion officials held me at the institution until May 1979, at which time I was transferred to another federal prison, where I remained for 18 months before being returned to Marion in March of 1981. Since 1981 I have more or less been held under indefinite status at Marion, with the staff presenting me with many frivolous excuses for my continued confinement in the Behavior Modification program. The only suggestion of a criteria that I would have to meet in order to be transferred again was given by the institution psychologist, when he told me that toning down my political views would better my chances of leaving Marion.

My long incarceration at Marion has at best been a nightmare, topped by the fact that I first had to endure the transition of a culture shock before I could adjust to incarceration in the United States. After being banished under color of law from my Native Land and thrust upon an alien and hostile custodial environment, rather than the prison officials' description of "disruptive," I feel that I was ill-equipped to deal with my new surroundings. The cultural disparity that existed between Virgin Islands prisoners

and mainland prisoners and prison officials was a hindrance rather than an aid in my accomplishing any rehabilitative goals. During my early days at Marion I was involved in countless incidents involving physical attacks by guards, most of which, if not all, stemmed from the fact that I was perceived as being different. My distinguishable accent, which immediately worked to my disadvantage, was an added pressure that often disgusted me due to the constant attempt to communicate for fear of being ridiculed, and therefore my only solace was found in solitary confinement which Marion readily made available.

Aside from this I had to battle the prejudice of fellow prisoners, and at first the prejudiced attitude often deprived me of the customary cameraderie often shared by captive prisoners.

What I see as the main factor as to why I am persistently being held at Marion is the fact that I was convicted in a Virgin Islands court in 1973 for the armed attack on the Nelson-Rockefeller owned golf course on the island of St. Croix in 1972, and the Bureau of Prisons now finds it convenient to keep me here so they can point to my case in their media interviews to show what type caliber is being housed at Marion. This way they can justify spending the tax payers' dollar on this high security operation whose sole purpose is to impose terror tactics on the rest of the BOP as well as the state prisoner population.

Address:

Hanif Shabazz Bey #96544-131
P.O. Box 1000
Marion, Illinois 62529



RICHARD MAFUNDI LAKE

New Afrikan Political Prisoner

I was born and reared in the plantation town of Birmingham, Alabama, a town ruled by Eugene "Bull" Connor and Klan terror. At a very early age I learned the insidious nature of racial and social injustice, the indignity of economic deprivation, and the horror of political repression. I also understood that oppressed people had a choice: they could accept their suffering and degradation passively and silently or they could fight like hell to free themselves from oppression and indignity.

I am not a politician and I am not a theoretician. I am a soldier actively involved in the struggle for total liberation and human dignity for the world's oppressed. I am an Afrikan Nationalist by birth, heritage, culture, and ideology, but I am also an Internationalist—by necessity and moral suasion. My allegiance to the struggle transcends any philosophy, ideology, religion, personality, or organization.

The struggle itself is my leader and my teacher. I believe that the only correct method of struggle is the method that produces the desired results. I believe that anything that does not bring about the desired results within the context of the struggle should be discounted and discarded.

I believe that the leadership of the struggle has become too sane and too rational—and perhaps even too cowardly. Too many people within the struggle too often find specious reasons not to support particular issues and particular people. Too many people *seek* reasons not to support this or that. There is just too much bias and hostility among progressive and revolutionary elements within the struggle, and the resultant fragmentation is counterproductive and absolutely no good for the struggle.

My primary concern is that we have not been able to secure our community/bases and protect ourselves from the terrorist tactics of the oppressors. Too many of us are assassinated or framed and railroaded into prison. We die too easily. Our oppressors have reduced us to becoming preoccupied with personal safety and welfare. Ninety percent of our time, energy, and resources is spent on our personal survival, and this leaves very little quality time for the general struggle. Our enemies do not have to worry about their personal safety and welfare and this allows them to focus all of their time, energy, and resources upon infiltrating, assassinating, jailing, and generally making life miserable for us.

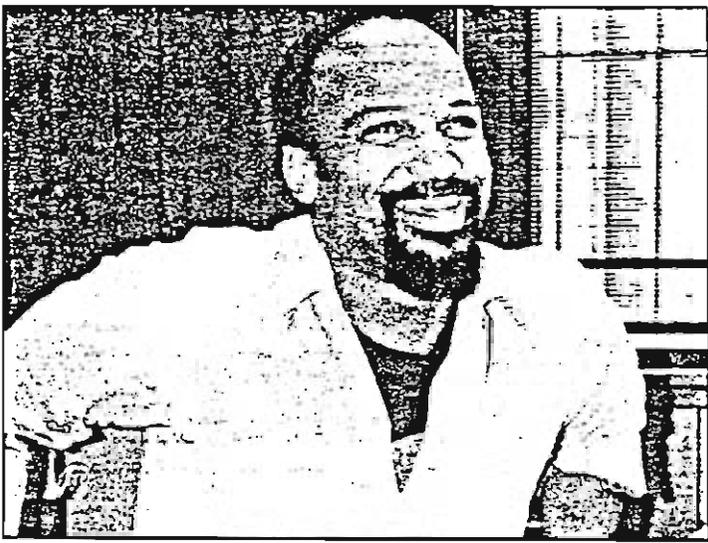
I thought it important that I share some of my thoughts and ideas with you all in this book. Unity has to be principled and based upon mutual respect for our differences. We must learn to deal with our differences in a principled and productive manner. I believe that knowing more about each other is key to forging the desired and necessary unity.

Address:

Richard Mafundi Lake #79972X,
100 Warrior Lane, #4-90 B,
Bessemer, AL 35203

Outside Contact:

Mafundi's Defense Committee, Box 955
Birmingham, AL 35201
Charge: rape frame-up on a habitual offender
(three-time loser) case
Sentence: life without parole
Legal status: generating an appeal



GERONIMO JI JAGA PRATT

New Afrikan Prisoner of War

Geronimo Pratt has served 18 years in California prisons despite efforts by Amnesty International and the Congressional Black Caucus to win his release. He has become a symbol of resistance to repression and of the struggle for Black freedom in America.

The government's own documents indicate that Geronimo is innocent of the crime for which he was convicted. In the 1960s when he was a leader of the Black Panther Party, the government and media depicted the Panthers and other revolutionary Black organizations as hate-driven extremists out to get "whitey." When Geronimo was charged with the brutal, senseless murder of a white school teacher on a Santa Monica tennis court in 1968, it was part of deliberate strategy to discredit a popular leader of a powerful and influential Black movement.

The FBI also hoped to curtail growing white support by painting the Panthers as a bunch of rhetoric-spouting thugs. When Geronimo was framed for murder, he joined more than 300 Black Panther activists jailed or killed by the FBI. They included leaders like Fred Hampton and Mark Clark, killed by the Chicago police, and Sundiata Acoli and Dhoruba Moore who, like Geronimo, are still in jail.

In 1968 The Reverend Dr. Martin Luther King, Jr. was murdered. In the days that followed, Black communities exploded with outrage in 110 U.S. cities, North and South. Dr. King's assassination climaxed ten years of sit-ins, boycotts, marches and voter registration drives that shook the foundations of U.S. society. Dr. King was gunned down three years after the assassination of Malcolm X. These two leaders had given voice to the pride and national identity of hundreds of thousands of Black people in a militant and

uncompromising Black movement that forced the passage of the Voting Rights Act of 1965 and the implementation of major economic reforms.

In 1968 Geronimo ji Jaga Pratt returned to the U.S. after three years in Vietnam. Malcolm X and King were dead, the cities were in flames, and the soul of the country was torn apart over the war in Vietnam.

Only 21 at the time, Geronimo moved to Los Angeles, enrolled at UCLA, and joined the Black Panther Party. By 1971 he would be in jail, convicted of murder and facing life in prison. Yet FBI records indicate that he and other members of the Black Panther Party were being watched by the police and the FBI, while at a meeting in Oakland, 400 miles away from the tennis court in Santa Monica at the time the murder took place. Now, 18 years later, Geronimo is still in prison and the FBI claims they've "lost" the surveillance records of that meeting.

Geronimo's unjust imprisonment was part of the government's plan to destroy the Black Liberation Movement. The system could not accommodate a movement for Black political, economic, and social power, for self-determination and the liberation of the Black nation. To meet the demands of that movement, the U.S. would have to change the most basic racist underpinnings of this country. Instead the FBI launched the now infamous COINTELPRO (counter-intelligence program) to destroy that movement.

When Geronimo was jailed thousands of people believed him innocent, and understood that he and others from the Black Panther Party were being politically repressed by the police. Their suspicions were confirmed in 1973 when anti-war protesters broke into an FBI office in Media, Pennsylvania, to pour blood

on the files. They discovered documents detailing a secret government program whose stated purpose was to "discredit and destroy the Black liberation movement." The anti-war activists made public what they had found.

Following closely on the heels of Watergate, the Media files caused an uproar as revelations of government spying, misconduct, and even murder grabbed headlines. Senate hearings were called. As a result, the Freedom of Information Act was passed in the mid-seventies. Using the new Freedom of Information Act, Geronimo obtained some of his files in 1978 and began to learn the extent of the FBI's conspiracy against him.

He learned that Julio Butler, the main witness against him, was a paid FBI informant, who had met with the FBI 33 times prior to his trial. He learned that Ken Olson, the murder victim's husband, had identified another man before he identified Geronimo, and that this information had been withheld from Pratt's lawyers. He learned that FBI informers had been planted on his defense team.

The decision to put Geronimo in jail and keep him there didn't end when COINTELPRO was unmasked. He has been trying to obtain a new trial based on the COINTELPRO revelations since 1978. But despite clear and widely accepted evidence of FBI and judicial misconduct, all his attempts have been turned down. In February, 1988, the 9th Circuit Court of Appeals, Pratt's last resort in the legal arena, refused to rule on his case. They sent his case back to a lower court, claiming it had made a technical error.

Kept in prison solely because of his political history, Geronimo has served more time than murderers and criminals whose guilt was never in question, but whose ideology was more in keeping with the government's. Dan White shot and killed San Francisco's Mayor George Moscone and gay City Counsel Supervisor Harvey Milk. He spent only five years in prison. Aryan Nations leaders Richard Butler

and Robert Miles, charged in connection with bank robberies and racist murder were freed by an all-white jury in April, 1988. Said Geronimo on a recent *60 Minutes* interview, "If I had done the murder, I'd be out by now."

The courts refuse to give him a new trial and the California Parole Board refuses to release him despite massive support from the community. Parole Boards are supposed to determine if a person is "rehabilitated" enough to be released from prison. They are known to love political recantations and statements of regret and remorse. They do not recognize the possibility of innocence, assuming that only the guilty are convicted. Geronimo Pratt refuses to apologize for a murder he did not commit and the Parole Board has no interest in the facts of the case. Result: a deadlock. Geronimo will not renounce his political beliefs; the Parole Board will not let him out. Like Nelson Mandela, Geronimo is in prison because of his principles. Like Nelson Mandela, Geronimo refuses to compromise his principles as a condition of release.

For the thousands of people who know of Geronimo, he stands out as a man who cares deeply for justice for Black people and all others. He is an inspiration to all who want to resist repression, to build a movement that will free the Black Nation, to free all political prisoners, and to fight for human rights everywhere.

Address:

Geronimo ji Jaga Pratt
#B-40319
San Quentin Prison
Tamal, CA. 94976

Outside Contact:

International Campaign to Free Geronimo Pratt
Box 3585
Oakland, CA. 94609



DHORUBA AL-MUJAHID BIN WAHAD

Black Political Prisoner

Dhoruba al-Mujahid Bin Wahad, formerly Richard Dhoruba Moore, is a 44 year old Muslim and Political Prisoner who has been incarcerated since 1971, making him one of the longest held Political Prisoners outside of racist South Africa. He was born in the South Bronx community of New York, now one of the most blighted ghettos in America. Mr. Bin Wahad is from a working class family. His mother, a Harlem born woman of West Indian immigrants was a professional nurse. His father's family migrated north from the state of Georgia in the Southern black belt region of the U.S. prior to World War Two and settled in Harlem. His father was an unsuccessful jazz musician who eventually drifted into chronic heroin addiction.

Mr. Bin Wahad received his primary school education in the New York public school system, but soon found it irrelevant to the social reality which surrounded him. As a juvenile he succumbed to the subculture of the ghetto street which inevitably led to his imprisonment at eighteen as a youthful offender. (The term "Youthful Offender" designates statutory treatment by New York state court.) It was this early prison experience which marked the beginning of Mr. Bin Wahad's transformation from a social victim to a conscious political activist. Confronted with the brutal realities of a racist prison system, Mr. Bin Wahad became a believer in African nationalism and the right of self-defense against racist attack. After serving every day of a five year sentence, Mr. Bin Wahad was released from this youthful imprisonment into the era of the turbulent sixties.

In the fall of 1967 after attending a massive anti-Vietnam war demonstration in Washington, D.C., Mr.

Bin Wahad began to search for an avenue in which he could help effect change for oppressed African-Americans. After his release from prison he had moved away from the dead end streets of the South Bronx and Harlem to New York's "East Village" (Greenwich Village section of New York) and more or less marked time working as an apprentice photo-letterer. The assassination of Rev. Martin Luther King Jr. in the spring of 1968 would finally change all this. Mr. Bin Wahad quit his job and several weeks later joined the Black Panther Party for Self-Defense becoming a full time BPP member.

In the summer of 1968 the BPP had just become the primary target of a secret FBI Counter Intelligence Program (COINTELPRO) aimed at the Black movement in the United States. According to the U.S. Senate's "Church Committee," almost 90% of all COINTELPRO activities aimed at the U.S. Black population were directed at the BPP. Local police and prison officials worked closely with the FBI in seeking to neutralize the Panthers. In New York City, the "black desk" of the New York City Police Department's intelligence unit assigned a number of undercover officers to work full time as BPP members. When Mr. Bin Wahad joined the BPP he was immediately targeted as a potential leader.

Mr. Bin Wahad worked out of the Harlem and Brooklyn New York offices of the BPP. He quickly rose to the rank of Field Secretary, becoming responsible for organizing BPP chapters throughout New York state. His abilities as an organizer only increased government determination to neutralize him. By early 1969, the FBI had placed him on their "Security Index"—a list of individuals subject to political incar-

ceration in the event of a "national emergency." Mr. Bin Wahad was also labelled a "key leader" of the New York BPP and a main target for COINTELPRO activities aimed at the organization.

In April of 1969 Mr. Bin Wahad along with 20 other New York Panthers were indicted, arrested, and thrown in prison on conspiracy charges. This indictment and arrests were based entirely upon the testimony of three New York undercover police officers. The case attracted national attention and became known as the N.Y. Panther 21 conspiracy case. By March of 1970 the Panthers had raised the \$100,000 bail for Mr. Bin Wahad's release. The FBI stepped up its surveillance of Mr. Bin Wahad and by June of 1970 had added him to their "Agitator Index" and "Black Nationalist photo album."

The multifaceted government campaign to divide the Panthers had become very elaborate by the Fall of 1970. One FBI plan was to cause the murder of Mr. Bin Wahad by fellow Panthers in the midst of the Panther 21 trial and blame his murder on Huey Newton, the Panther leader, thereby divide the Panthers, influence the outcome of the trial, and alienate liberal support for the Panther's cause. Aspects of this government conspiracy did eventually lead to the slaying of a number of Panthers. However, Dhoruba foiled the government's planned murder when he suddenly disappeared along with a co-defendant during the Panther 21 trial. On May 13, 1971 all defendants in the Panther 21 case, including Dhoruba, were acquitted of all charges. Dhoruba, however, was still a fugitive as the result of the COINTELPRO-inspired violence in the BPP.

On May 19, 1971, two NYC police officers who had been guarding the home of Manhattan DA Frank Hogan were shot and injured. Two days later, two other police were shot and killed in Harlem. The Black Liberation Army (BLA) claimed responsibilities for both attacks. Responding to a direct call by former President Richard Nixon, the FBI instituted the

"Newkill" investigation, whose goal was not only to arrest those responsible for the assaults but to round-up and jail former BPP members who had been forced underground as the result of COINTELPRO.

Dhoruba became a prime "Newkill" target. When he was arrested on June 5, 1971 during an anti-drug raid by the Black underground on a drug dealer hang-out in the Bronx, he was immediately singled out as a prime suspect in both BLA shootings. To obtain a conviction, evidence was manipulated and manufactured, testimony perjured and the judicial process usurped. After two mistrials, Dhoruba was convicted of the May 19 incident and sentenced to life in prison.

After congressional disclosures of COINTELPRO in 1975, Dhoruba filed suit against the FBI and NYPD charging, among other things, that he had been framed for the May 19 assault. After ten years of litigation, enough documentation has been obtained for Dhoruba to return to state court to seek to re-open his conviction. Oral arguments on his motion were heard in August, 1988 and a decision is expected soon

Address

Dhoruba al- Mujahid Bin Wahad
#72A 0639
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Fallsburg, N.Y. 12733

Outside Contact:

Robert Boyle,
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Brooklyn, NY 11201

RAMONA JOHNSON AFRICA MOVE Political Prisoner

On May 13, 1985, MOVE's home was again attacked, this time by hundreds of cops armed with water, tear gas, smoke, machine guns, rifles, shot guns, anti-tank guns, high-powered explosives, and bombs. In the following 90 minutes the cops shot 10,000 rounds of ammunition at the house and dropped a bomb on it from the air. Not one official has ever gone to prison for crimes against this family.

Ramona Africa is the only adult survivor of this attack which killed 11 MOVE family members, including children. She said of the massacre, "A number of officials are still tryin' to convince people that May 13 was just a 'bad day.' That's like Hitler tellin' people not to judge him by 'one mistake,' the Holocaust! The events of May 13 represent the results of *deliberate planning, surveilling, photographing, interviewing*. Tryin' to pass the horror of May 13 off as a 'bad day' is like tryin' to pass off slavery as a bad investment."

Ramona was charged with 21 counts, including assaulting police. Ramona functioned as her own attorney, appearing in court in manacles, and countered with charges against the city. In the judge's chambers, outside the presence of the jury, the cops all took the Fifth Amendment before Ramona could ask a single question. In the courtroom, Ramona was not allowed to take off her jacket, because it would make the burn scars on her arms visible. When the trial ended in 1986, Ramona was found guilty of riot and conspiracy, and sentenced to 16 months to 7 years.

At her sentencing, Ramona said, "I was sentenced when my skin was burned off my body, scarring me for life. I'm here simply because I'm a MOVE member, and I survived." She added, "As long as people are

wronged, resistance is inevitable."

Ramona missed her first scheduled parole board hearing because she was in punitive medical quarantine. She said of her subsequent hearings, "They told me I would have to agree not to associate with *any* MOVE person even if the MOVE person has never been arrested for anything. I would also have to agree not to visit any MOVE house. I'm being told to abandon my religion." Since this is unacceptable to Ramona, she has repeatedly been denied parole.

In addition to the other charges against her, the City of Philadelphia recently made Ramona a third-party defendant in a suit by residents of Osage Avenue against the City of Philadelphia. The city wants to hold Ramona responsible for the fact that, after they bombed the MOVE house, and murdered her family, they let the fire burn out of control, destroying 60 houses in the Black neighborhood.

Address:

Ramona Johnson Africa #7564
PO Box 180
Muncy, Pennsylvania 17756



Sekou Mgobogi Abdullah Odinga New Afrikan Prisoner of War

My name is Sekou Mgobogi Abdullah Odinga. I am a Muslim and a P.O.W. I was born in Queens, New York on June 17, 1944. I was raised in a family of nine—Father, Mother, three brothers and three sisters. I was kicked out of school in the 10th grade for defending myself against an attack by a teacher.

At age 16, I was busted for robbery and sentenced to three years as a “Youthful Offender.” I spent 32 months at Great Meadows Correctional Institution (Comstock) in upstate New York, where I finished my high school education. In 1961-63 Comstock was very racist. No Blacks worked in any capacity at the prison. One of the sergeants working at Comstock was the head of the KKK. My first political education came at Comstock. In 1963, I was caught in a serious race riot at Comstock. The teachings of Malcolm X, who was then with the Nation of Islam, became a big influence on me at that time. After my release, I became involved in Black political activity in New York, especially, revolutionary, nationalist politics.

In 1964, I also became involved in the Cultural Nationalist movement. By 1965, I had joined the organization of African American Unity, founded by El Hajj Malik Shabazz (Malcolm X). I began to move with and among many young African Nationalists. My political consciousness was growing daily. I was reading and listening to many Afrikan Nationalists from Africa and the U.S. and became convinced that only after a successful armed struggle would New Afrikans gain freedom and self-determination. I also became convinced that integration would never solve the problems faced by New Afrikans.

After Malcolm’s death, the OAAU never seemed to me to be going in the direction I desired. By late ’65

or early ’66 I hooked up with other young Revolutionary Nationalists to organize ourselves for the purpose of implementing what we felt was Malcolm’s program. We organized the Grassroot Advisory Council, in South Jamaica, New York. We were all very young and inexperienced and got caught up in a local anti-poverty program.

By 1967 I was thoroughly disillusioned with that, when I heard about the Black Panther Party in Oakland, California. Myself, along with some of my closest comrades, decided this was the type of organization we wanted to be a part of. We decided that some of us would go to California, investigate and join the Black Panther Party, if it was what it claimed to be. A few brothers that were prepared to leave did so immediately, those that remained behind began working together in New York.

By the spring of 1968, we heard that representatives from the B.P.P. were coming to New York and there was a possibility of organizing a New York chapter. I attended the meeting and decided to join and help build the Black Panther Party in New York. I became the section leader of the Bronx section, sharing an office with the Harlem section, in Harlem.

In the last summer of ’68 I married a sister who was pregnant with my second daughter. In November of ’68 I was busted on trumped up charges of attempted bank robbery. I was bailed out on those charges January 10, 1969, the day my daughter was born.

One week later, on January 17, the day Bunchy Carter and John Huggins were murdered, I went underground. I was told that Joan Bird, a sister in the party had been busted and severely brutalized by the police and that the police were looking for me in con-

nection with a police shooting.

On April 22, 1969, I was awoken at 5:30 A.M. by the sound of wood splitting around my door. When I investigated, I found that my house was completely surrounded with pigs on my roof, fire escape, in the halls, on the street, etc. I was fortunate enough to evade them and go deeper into hiding. In 1970, I was asked to go to Algeria to help set up the International section of the B.P.P., which I did. After the split in the Party, caused by the U.S. CointelPro, (a program run by the F.B.I., meaning Counter Intelligence program), I decided to come back to the U.S. to continue the struggle.

I continued to work until my capture in October of 1981. I was charged with six counts of attempted murder of police, for shooting over my shoulder while being chased and shot at by police. I was also charged with nine predicate acts of a RICO indictment. I was convicted of the attempted murders and given 25 years-to-life for it. I was convicted of two counts of the RICO indictment (the Liberation of Assata Shakur and expropriation of an armored truck), and given 20-years and \$25,000 fine for each RICO charge, (40 years and \$50,000), all sentences run consecutively.

Directly from court, I was sent to the Federal Penitentiary at Marion, Illinois. After three years at Marion, I was sent to U.S.P. Leavenworth, where I am now being held. The pig judge recommended that I never be given parole.

Address:

Sekou Mgobogi Abdullah Odinga

#05228-054

USP Leavenworth

Box 1000

Leavenworth, Kansas 66048



SABABU NA UHURU

New Afrikan Prisoner of War

Sababu Na Uhuru is a well known and much loved community activist from Dallas, Texas. He is presently incarcerated for alleged expropriations of banks in furtherance of revolutionary causes. In the opening statement to his trial on April 16, 1984 he righteously declared that "the expropriation of banks and other financial institutions, when carried out by revolutionaries and revolutionary organizations in this country constitute an act of political consciousness against a government that has historically oppressed and suppressed . . . New Afrikans (Blacks), Chicanos, Puerto Ricans, Native Americans, and many poor and working class whites."

Beginning his revolutionary activities in 1961, at the age of 19, with an attempted boat hijacking to Cuba (stopped only after being shot from a helicopter by a marksman), Sababu grew as a revolutionary New Afrikan nationalist. He spent two years in a Florida concentration kamp. After that he worked with several organizations, including SNCC, SCLC, and ALSC (Afrikan Liberation Support Committee). In Texas, and especially in Dallas, he has been soft-spoken in terms of rhetoric, but very visible as an organizer, a teacher and a consistent advocate and unifier of his people for national liberation.

Since his capture in August of '83 he has stated: "i am a New Afrikan Freedom Fighter, Prisoner of War, and i have dedicated the rest of my life to free the national land of the Republic of New Afrika using all my skills available and by any means necessary from

both within and without the kamps."

Address:

William "Bill" Stoner

P.O. Box 326

Mercersburg, Pennsylvania 17236-0326



EDWIN CORTES

Puerto Rican Prisoner of War

Edwin Cortés was born in Chicago, Illinois, on March 27, 1955. He is one of 15 children. He is married to his *compañera* Alva and together they have two children, Noemi, 10 years old, and Carlos Alberto who is 8 years of age.

As a student leader, he participated in struggles in support of the Iranian and Palestinian people. Edwin was one of the founders of the Union for Puerto Rican Students, an organization that defended student rights, promoted the history and culture of Puerto Rico, and organized support for Puerto Rican independence. In 1978, Edwin graduated from the University of Illinois, Chicago Circle Campus, receiving a Bachelor's Degree in Political Science. Edwin was also active in several community struggles, particularly on the south side of Chicago, where he was born and raised. He helped found the Pedro Albizu Campos Collective, a group of independence activists who organized community and youth programs. He later helped establish the Latino Cultural Center.

On June 29, 1983, Edwin was captured along with two other comrades and charged with seditious conspiracy. He is currently serving a 35-year sentence at the Lewisburg USP in Pennsylvania. His biography was published in *The Indispensables* (bilingual publication, 1984).

The violations of Edwin's human rights began when he was captured and imprisoned at the Metropolitan Correctional Center in Chicago. For the first 10-1/2 months of his pretrial detention, Edwin was held completely incommunicado. He was locked up for 23 hours a day, in a 10' x 6' cell containing only a steel cot and foam mattress, a commode and wash basin, and a window that measured five inches in

diameter. A light burned in the cell for 16 hours each day. Edwin was denied all human contact, his telephone conversations with family and friends were limited. His wife and children were allowed to visit him for only one hour per week, and even then always in the presence of two armed guards.

On February 19, 1984, prison officials prescribed medicine without first examining him. Hours later, Edwin complained of severe abdominal pains. He was eventually taken to Mercy Hospital where he was chained to the bed under 24-hour guard. Barely an hour beforehand, the prison officials informed Edwin that his appendix would be removed. Edwin refused since he was denied a second opinion.

On February 20, 1984, he was taken off the IV and told he would remain under observation for a period of 24-48 hours. One hour after he was told this, U.S. marshals, not bothering to consult a doctor, removed him from the hospital and transferred him back to an isolation cell at the MCC. He was denied any medical attention as well as a special diet.

On April 20, 1984, two police agents attempted to break his arm. As a result of this struggle, Edwin incurred several contusions on his arm.

Edwin is currently serving a 35-year sentence for seditious conspiracy at Lewisburg federal prison in Pennsylvania, one of the most repressive prisons in the U.S. penal system.

Address:

Edwin Cortés #92153-024 Unit B-2
PO Box 1000
Lewisburg, PA 17837



ELIZAM ESCOBAR

Puerto Rican Prisoner of War

Elizam Escobar was born in Ponce, Puerto Rico, on May 24, 1948. His parents reside in Puerto Rico and are members of the Special Committee in Support and Defense of Puerto Rican Prisoners of War. His son Elizer is 11 years old and lives in New York. Elizam received a Bachelor's Degree in Visual Arts from the University of Puerto Rico and later continued his studies at the New York City College, Museo del Barrio, and the Art Students League in New York City. From 1979 to 1980, Elizam taught at the Museo del Barrio's School of the Arts. He is considered one of our most illustrious Puerto Rican revolutionaries, poets, and painters. His paintings have been exhibited in New York, Chicago, Philadelphia, and in more than ten Puerto Rican cities. The paintings he created in jail are currently being exhibited throughout the United States.

His works have been published in several magazines including *Beginnings and Currents*. He published a series in *De Pie y En Lucha* and soon will finish a collection entitled *The Ontological War Against the Art Market: An Act of Liberation*. His works have also appeared in the *Anthology of Latino Poets* in New York. Some of his more recent illustrations can be found in *Cuadernos de Poetica*, published in the Dominican Republic. Quimera Editors published his book, *Speech in the Night and Sonia Semenovena*, while another article appeared in the art magazine, *Left Curve*.

Since April 4, 1980, Elizam has been serving a 68-year prison sentence, accused of seditious conspiracy. He was later accused of being a member of the Armed forces of Puerto Rican National Liberation (FALN).

During the first four years of his incarceration in

Illinois state prisons, Elizam was transferred seven times. Each transfer was calculated to disrupt the normalcy of his life, create a sense of confusion and tension, and impose economic hardship on his family. He is photographed regularly at the prison and his activities are severely restricted. On March 7, 1984, Elizam was transferred to a federal prison in Oxford, Wisconsin. An exhibition of some of his major art works was placed in the Oxford prison corridor. A few days later, after the inauguration of his art exhibition, prison officials rushed him out of Oxford and transferred Elizam to Oklahoma. In the meantime, prison officials told Elizam's lawyers that he was en route to Alabama. His transfer to Oklahoma was a malicious move, since the El Reno prison has no art workshop or single cells. Elizam was housed in the prison dormitory where he was informed that he could not paint or store his art materials.

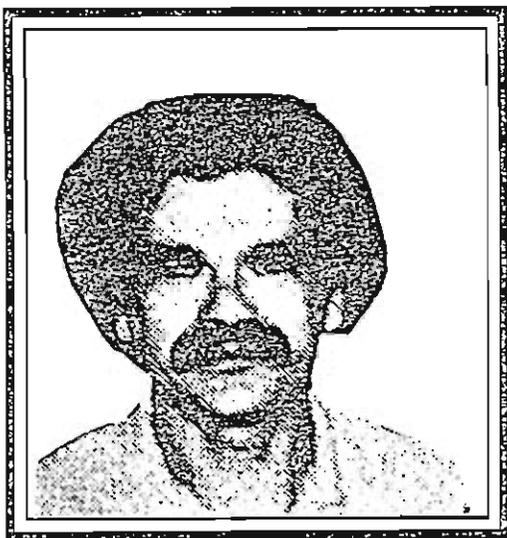
While Elizam languished at El Reno, his art exhibition, *Art as an Act of Liberation*, was received with enthusiastic support at the Axe Street Arena, Galeria Kalpulli, Rafael Cintrón-Ortiz Cultural Center in Chicago; at the ABC No Rio Gallery in New York City; and the Dissident Voices Gallery in Philadelphia. In every city, people wanted to know was, "Where is the artist?" After people learned that Elizam was imprisoned and prohibited from painting, their next question was "What can we do about it?" Hundreds of people wrote letters of protest and demanded that Elizam be allowed to paint. The prison administration ignored the protests, as well as the attention of the local and national media. A distinguished delegation, which included famous artists Lucy Lippard, Piri Thomas, Csaba Polony, and Jay

Murphy, recently met with prison officials to demand that Elizam's right to express his creativity be respected.

Those interested in combatting such censorship or to exhibit his paintings can write to Friends of Elizam, c/o Puerto Rican Cultural Center, 1671 North Claremont Avenue, Chicago, IL 60647.

Address:

Elizam Escobar, #88969-024
P.O.Box 1500, Colorado Unit
El Reno, Oklahoma 73036



OSCAR LOPEZ RIVERA

Puerto Rican Prisoner of War

Oscar López-Rivera was born in San Sebastian, Puerto Rico, on January 6, 1943. At the age of 12, he moved to Chicago with his family. He was a well-respected community activist and a prominent independence leader for many years prior to his arrest. Oscar was one of the founders of the Rafael Cancel Miranda High School, now known as the Dr. Pedro Albizu Campos High School and the Juan Antonio Corretjer Puerto Rican Cultural Center. He was a community organizer for the Northwest Community Organization (NCO), ASSPA, ASPIRA and the 1st Congregational Church of Chicago. He helped to found FREE (a half-way house for convicted drug addicts) and ALAS (an educational program for Latino prisoners at state prisons in Illinois).

He was active in various community struggles, mainly in the area of health care, employment, and police brutality. He also participated in the development of the Committee to Free the Five Puerto Rican Nationalists. In 1975, he was forced underground, along with other comrades. He was captured on May 29, 1981, after five years of being persecuted by the FBI as one of the most feared fugitives from U.S. "justice."

Oscar, who has a 17-year-old daughter named Clarissa, is currently serving a 55-year sentence for seditious conspiracy and other charges. He was recently convicted of conspiracy to escape along with Jaime Delgado (a veteran independence leader), Dora García (a prominent community activist), and Kojo Bomani Sababu, a New Afrikan political prisoner.

During his incarceration he has written many short stories and articles for *Libertad*. He also writes for the pro-independence publication *Patria Libre*. Oscar is

considered one of the most brilliant political thinkers in Puerto Rico.

Since his capture in May of 1981, Oscar has been subject to terrible abuse. He has been put in segregation without any explanation. Prison officials insult and provoke him; even the death of his father was used to manipulate and humiliate him. When he asked for permission to attend his father's funeral, his request became a joke among the prison guards.

Upon arriving at Leavenworth federal prison in Kansas in 1981, he was forced to undergo urine testing more than twice a month. Because these tests are usually administered to drug addicts or prisoners who have drug-related charges, it is clear that the test was given to him as a means of harassment and degradation.

For more than nine months, Oscar was suffering from problems aggravated by a severe case of hemorrhoids. In the spring of 1983, he was taken to the prison hospital at Springfield, Missouri, under the pretext of medical treatment. Once he arrived there, he was put in segregation and for the nine days that he was in the hospital Oscar was subject to harassment day and night. He was forced to change cells constantly and each change was accompanied by extreme temperature changes. After Oscar went through all of this, he was returned to Leavenworth and told that he was "healthy."

The fact that he never received medical treatment while in Springfield was a strange occurrence, and it was only with the arrest of Alberto Rodríguez that Oscar came to know the reason behind the incident. His hospitalization was orchestrated by the U.S. in hopes of trapping these *compañeros* in an attempt to

liberate him.

After his arrival at Leavenworth, Oscar began to suffer from an intolerable skin allergy and the prison's response was to let him wait three weeks before he could see a skin specialist. As a result of this mistreatment, Oscar now bears splotches on his skin. While Oscar served in Vietnam, he was stationed in areas that had been sprayed with Agent Orange. All of this was explained to doctors, in hopes that they would investigate what connection, if any, there was between his skin allergy and exposure to Agent Orange. To this day, nothing has been done about it.

Oscar was transferred to the federal penitentiary in Marion, Illinois, which is considered one big control unit in its totality and which has been on "lock-down" for more than four years.

Address:

Oscar López-Rivera #87651-024
P.O. Box 1000
Marion, Illinois 62959



IDA LUZ RODRIGUEZ

Puerto Rican Prisoner of War

Ida Luz Rodríguez was born in Las Marías, Puerto Rico, on July 7, 1950. When she was barely two years old, her family moved to Chicago. She studied at Northeastern Illinois University, majoring in Psychology and Sociology. Damian, her 15-year old son, attends the Dr. Pedro Albizu Campos Puerto Rican High School and lives with his grandparents in Chicago.

She was recognized for her outstanding work at the Rafael Cancel Miranda Puerto Rican High School, today known as the Dr. Pedro Albizu Campos Puerto Rican High School, and in the Committee to Free the Five Puerto Rican Nationalists. In 1976, along with her *compañero* Oscar López-Rivera, she went underground and was captured along with other comrades, on April 4, 1980. She is serving an 80-year sentence for seditious conspiracy and other charges, after serving an eight-year state sentence. While incarcerated at Pleasanton federal prison in California, Lucy participated in the production of a video, which tells the story of part of her life and the lives of her *compañeras* in struggle. She occasionally contributed articles to *Libertad*, and her biography has been published in the book, *Puerto Rican Women: A History of Oppression and Resistance*. The story of the Puerto Rican women is also discussed in John Langston Gwaltney's *The Dissenters: Voices from Contemporary America*.

Using the pretext of "security" to justify its repression, the U.S. government has forbidden Ida Luz from writing to her *compañero*, POW Oscar López-Rivera (captured on May 26, 1981, and incarcerated in Marion federal prison).

When she arrived at the Alderson Women's Federal Correctional Institution in West Virginia in April

1984, she was immediately put in a "behavior modification unit" known as Davis Hall. This unit, closed by order of a federal court in 1979, was opened especially for Ida Luz and Haydeé Torres. In this unit, a guard (almost always a male) was assigned to watch them and document their behavior and moves every half hour. The cells measured 12' x 7' and have opaque windows that cannot be opened; the lighting is terrible, and the cells are "bugged" so that the prison administration may overhear conversations and movements.

Due to the vicious and distorted propaganda used against her (she was called a "bloodthirsty terrorist"), the guards have shown that they are scared of and hate her. This has created a very dangerous situation for Ida Luz. Some of the guards were known to remark, "Why let her out of the cell at all? Don't you know she can kill you?" The prison administration has fed into this hysteria by holding employee seminars on "Terrorism and How to Combat It."

When her family made the 16-hour trip to visit her at Alderson, the authorities denied them an extended visit (a routine courtesy) and limited their visit to two hours. Ida Luz's use of the telephone was severely restricted. Every time she wanted to use the phone, a prison guard had to verbally give her permission. This routine was designed to humiliate and discourage her from using the phone, since she was handcuffed behind the back. The same routine was in effect for her legal calls, in obvious violation of her right to privacy and confidentiality with her legal advisor.

She was prohibited from exercising jointly with Haydeé. When she was allowed to take recreation, a guard accompanied her in order to insure that no other

inmates spoke with her. Her visits were limited and her visitors constantly harassed, making her visits pressure and tension filled. A guard was also assigned to this task, surveilling and documenting everything that was said. The visits took place in Davis Hall, not in a regular visiting room. In her particular case, the prison administration imposed a ludicrous rule which allowed visits for only two hours daily, thereby making it very difficult for friends and family who live in Chicago to visit Lucy.

All correspondence, incoming and outgoing, is first routed through a Spanish-speaking guard, so that he may read it. Some correspondence arrives opened and without any mail inside.

Address:

Ida Luz Rodríguez, #88973-024
5701 8th St., Camp Parks
Dublin, California 94566



ALEJANDRINA TORRES

Puerto Rican Prisoner of War

Alejandrina Torres was born in San Lorenzo, Puerto Rico, on June 18, 1939, the ninth daughter of ten children. When she was eleven years old, she and her family migrated to New York where she graduated from high school. In 1963, she moved to Chicago, and one year later married the Reverend José Torres, a community activist and Pastor of the First Congregational Church of Chicago. Together they raised the Reverend Torres's three children from a previous marriage, Carlos Alberto, Norma, and Nidza Margarita, as well as two daughters of their own, Liza Beth and Catalina.

Throughout the 1960s, Alejandrina was a leader in her community, first as a founding member and later a teacher at the Rafael Cancel Miranda Puerto Rican High School, now known as the Pedro Albizu Campos High School. She later helped found the Betances Clinic, and served as secretary of the First Congregational Church of Chicago, where she organized a variety of community programs. She also participated in the Committee to Free the Five Nationalists, eventually becoming an active member of the National Committee to Free Puerto Rican Prisoners of War.

After her capture in 1983, Alejandrina was placed in administrative detention, segregated from the general population in an all-male unit. She was incarcerated 24 hours per day and forced to endure the explicitly vulgar sexual taunting of the male prisoners and guards. On one occasion, a prisoner stood before her cell completely naked. When she complained to the guard on duty, he laughed at her and told her the men were free to do as they pleased on their unit.

Alejandrina suffered a heart attack due to the daily trauma of her environment, the lack of fresh air, and

her total isolation. Although Alejandrina suffers from a condition called Left Bundle Branch Block and Mitral Valve Prolapse, she was still denied access to a heart specialist or to the treatment needed for her condition.

Eventually she was moved to general population, but she had limited use of the telephone, and her correspondence, both legal and social, was censored. She was restricted from using both legal and regular libraries, and was kept from participating in social or educational programs. She was not permitted to participate in recreational activities in the gymnasium or to attend religious services inside the prison.

She was allowed to visit only one hour weekly with her husband or children. Visiting hours began at 8:00 a.m. Saturday mornings. If for any reason her visitors arrived late, the visit was denied. Visits were held in the presence of a guard who took notes during the conversations. Family visits with relatives other than husband or daughters had to be approved as "special visits," and supporters and friends were denied visits altogether. In other words, the same restrictions which were applied in segregation were applied to Alejandrina while she was in general population.

On June 22, 1984, Alejandrina experienced a brutal physical assault. After a visit from her daughter, Alejandrina was ordered to submit to a strip search, which she did not refuse. Upon dressing after the search, she was ordered to strip again for a second search. When she protested this harassment, a male officer accused her of disobeying orders. Alejandrina consented to the second strip search on the condition that it be executed by female guards. The officer did not permit this, and he forced her down onto her knees,

hands held behind her back, head pushed between his legs. He directed four female guards to undress her and conduct the strip search, during which time they beat her. This action cannot be considered anything but a brutal and savage physical and psychological violation against Alejandrina.

These abuses constitute a vicious violation of Alejandrina's human rights. She was recently transferred from the Lexington Control Unit, in the federal prison in Lexington, Kentucky where she faced continued physical and psychological torture designed to break the spirit and health of this brave woman. She was under 24-hour surveillance, even while bathing, had extremely limited visitation rights, and suffered from sensory deprivation due to the isolation of the unit which is underground, in the basement of a building separate from the rest of the prison. She was allowed only two ten-minute personal phone calls per week. Her mail was censored and all political correspondence was returned.

Address:

Alejandrina Torres, #92152-024
M.C.C. San Diego
808 Union Street
San Diego, California 92101



RICARDO JIMENEZ

Puerto Rican Prisoner of War

Ricardo Jiménez was born in San Sebastian, Puerto Rico, on April 3, 1956. His family later moved to Chicago, where Ricardo became active in the struggle to assure community participation in the educational process at Tuley High School. He attended Loyola University and at the time of his capture, Ricardo was completing his studies at the Chicago Institute of Technology. Ricardo is currently serving a 90-year sentence for seditious conspiracy and other charges.

During his four-year incarceration in state prisons, Ricardo was transferred six times. Every transfer was abrupt, without explanation, and carried out in total secrecy. His family and friends were never informed of his destination. His transfers have caused emotional and financial distress for his family.

At every prison he has been in, he has been denied access to any educational or cultural programs. On one occasion, his legal materials and personal correspondence were withheld for several months. While Ricardo was incarcerated at Stateville, his paralegals were routinely denied visitation rights without any explanation. Ricardo's visitors and their cars were regularly searched by guards employing dynamite-sniffing dogs. Ricardo has endured physical and psychological harassment by prison guards. Although his family and friends live in Chicago, Ricardo is imprisoned several hundred miles away in Lewisburg, Pennsylvania. He is allowed only five people on his visiting list.

Address:

Ricardo Jiménez, #88967-024 Unit A-2
Box 1000
Lewisburg, Pennsylvania 17837



DYLCIA PAGAN

Puerto Rican Prisoner of War

Dylcia Pagán was born in "El Barrio" in New York City on October 15, 1946. She attended Brooklyn College where she majored in Cinematography and Sociology, participated in the struggle for students' rights and founded the Puerto Rican Students Union. She taught social studies in the New York City school system, had worked for all three major television networks (ABC, NBC, CBS) and also for the daily newspaper, *El Tiempo*.

Dylcia was captured April 4, 1980 along with other comrades. She is serving a 55-year sentence on charges of seditious conspiracy among others. She has already completed an 8-year state sentence.

Dylcia's patriotism has manifested itself in many artistic forms which include painting, ceramics, poetry and her writings. She has participated in the production of a video about her life and lives of her *compañeros* in the struggle. While in prison, she helped direct a documentary about the Puerto Rican Women Prisoners of War.

Her biography has been published in *Puerto Rican Women: A History of Oppression and Resistance*. Dylcia's poetry has appeared in *Have You Seen La Nueva Mujer Puertorriquena?* Part of Dylcia's life story was also included in a book by the famous anthropologist, John Langston Gwaltney entitled, *The Dissenters: Voices from Contemporary America*.

The first three days of her capture, Dylcia was kept in isolation and was physically injured by the guards.

At the Cook County Jail in Chicago, she was held in solitary confinement for seven days and was subjected to humiliating strip searches before and after legal visits. Dylcia was held in isolation as a "Preliminary Hearing Detainee." She was under constant sur-

veillance through the use of audio and video tape recordings and from the marshals, who documented every movement. When she was moved to the Dirksen Federal Building (a distance of only two blocks) it was done with an escort that consisted of six carloads of FBI agents and federal marshals, a helicopter and guards armed with M16 rifles.

Besides being under constant surveillance at the MCC, her movements were also severely restricted. She was confined to her immediate area of the prison and allowed to go to different floors of the prison only if escorted by an armed guard. Dylcia was denied access to fresh air, to exercise, her mail was intercepted and censored. Her visits were limited to three persons and she was not allowed to receive any political literature. Dylcia was constantly harassed by two guards and on two different occasions, she was put in solitary confinement on ridiculous charges, for example, embracing a fellow political prisoner.

From August 1980 to December 1983, Dylcia was incarcerated at Dwight Correctional Center in Dwight, Illinois. At her arrival there, she was put in solitary confinement for three weeks.

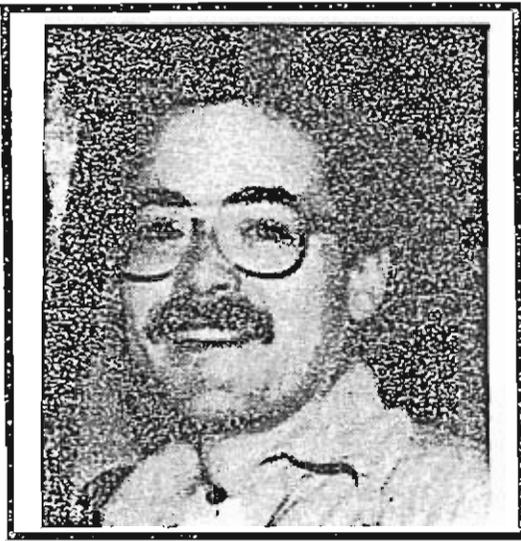
Dylcia is currently imprisoned at the Pleasanton Federal Correction Institution in California. Once again she was put in isolation for a week and a log was kept, to document her every movement. This surveillance method is used only with the Puerto Rican Prisoners of War.

Address:

Dylcia Pagán #88971-024

5701 8th St.

Camp Parks, Dublin, California 94566



CARLOS ALBERTO TORRES

Puerto Rican Prisoner of War

Carlos Alberto Torres was born in Ponce, Puerto Rico, on September 19, 1952. His parents moved to New York, finally settling in Chicago. He studied at the University of Illinois in Carbondale and Chicago. Carlos was one of the founders of the Rafael Cancel Miranda Puerto Rican High School, now known as the Dr. Pedro Albizu Campos Puerto Rican High School, and he participated in the Committee to Free the Five Nationalists.

In 1976, Carlos was forced to go underground, and was on the FBI's ten most wanted list. He was captured along with other comrades and sentenced to 38 years on charges including seditious conspiracy. Carlos Alberto is a regular writer for *Libertad*, and his short stories have been published in *Cuentos para la Libertad*.

In 1980, Carlos was placed in a cell at Cook County prison that measured only 6' x 4', and on a 23-hour lockdown. He was denied any exercise or recreation and family visits were limited to one hour a week. In addition, the cell was infested with rats and cockroaches, and his food was of inferior quality and consistently cold.

Within a four-year period Carlos Alberto was moved six times to different prisons, and on many of these he was placed in solitary confinement. The FBI encourages the prison guards to mistreat Carlos (this was admitted by one of the guards). He was denied medical attention on a regular basis.

While under federal detention, he was kept in isolated cells inside the courtroom building and kept under lock and key 23 hours a day. He could not receive family visits, nor write or receive letters or exercise. He was not allowed reading materials or any

communication in a hunger strike demanding his transfer to general population, the right to correspond and to recreation.

When he arrived at the federal prison in Talladega, Alabama, he was put in segregation for three weeks. He was informed that all of his correspondence had to be in English or it would be returned to the sender. The same arbitrary rule applied to his telephone conversations—they had to be in English or he risked being cut off. Later he was put on restricted correspondence, which limited him to corresponding with only his mother, father, wife, and brothers. All other correspondence was prohibited. Again, the same rule applied to his visits. At the same time, it was obvious that Carlos Alberto was singled out for mistreatment.

This mistreatment was carried out with the intention of making him "disappear" spiritually and intellectually. All of these violations are carried out to break the spirit and will of Carlos and the other prisoners of war. Carlos Alberto to this day has continued to resist with the spirit of all the prisoners of war.

Address:

Carlos Alberto Torres, #88976-024
902 Renfroe Road
Talledaga, Alabama 35160



HAYDEE TORRES

Puerto Rican Prisoner of War

Haydeé Torres was born in Arecibo, Puerto Rico, on June 7, 1955. When Haydeé was 12 years of age, her parents moved to Chicago. At Tuley High School she organized a boycott that demanded the firing of a racist principal. Haydeé attended the University of Illinois at Chicago where she was an outspoken defender of Latino students' rights. She was one of the founders of the Rafael Cancel Miranda Puerto Rican High School, later renamed Dr. Pedro Albizu Campos Puerto Rican High School. She also participated in the Committee to Free the Five Puerto Rican Nationalists.

Haydeé was forced to go underground in 1976, and was captured April 4, 1980, along with other comrades. She has been sentenced to life in prison on charges including seditious conspiracy. Her life has been documented in a video about revolutionary women. Haydeé's biography can be found in *Puerto Rican Women: A History of Oppression and Resistance*.

Haydeé was the first POW to receive a life sentence. She was kept in total isolation from the other prisoners of war and was transferred to a special control unit which limited visits by family, friends, and supporters. It was a year before she was allowed to see her family. At the Metropolitan Correctional Center in Chicago she was classified as "no visitors allowed." Only her lawyers could see her after they had been approved by the U.S. government. Haydeé was subject to physical abuse in interrogations for refusing to implicate her comrades in unfounded crimes. This was done several times by FBI and other government agents. These and other inhumane acts by the US government have led to serious injuries which prison medical directors have misdiagnosed; also,

Haydeé has received injections of unknown medications.

Haydeé is currently at the Pleasanton federal prison in California, thousands of miles away from her immediate family and friends.

Address:

Haydeé Torres, #88642-024
5701 8th Street, Camp Parks,
Dublin, CA 94566



ALBERTO RODRIGUEZ

Puerto Rican Prisoner of War

Alberto Rodríguez was born in New York City on April 14, 1953. Before his first birthday, his parents relocated to Chicago, Illinois. He is the father of two children, Yazmín and Ricardo Alberto, who are 5 and 10 years old, respectively. ~

Alberto participated in his first political action at the early age of 15, when he took part in the demonstrations protesting the assassination of Dr. Martin Luther King, Jr. He attended the University of Illinois at Chicago Circle Campus, where he obtained a Bachelor of Science degree in Political Science. He was one of the founders of the Union of Puerto Rican Students. A member of the Committee for Community Orientation, Alberto was actively involved in community issues such as the struggles around decent housing, education, and police brutality. He was also a member of the Workers' Rights Committee. Alberto was later employed as a college counselor for *Borinquena* Campus, a community college program sponsored by the Puerto Rican Cultural Center. He also helped establish the Latino Cultural Center on the southside of Chicago.

His political awareness as an *independentista* includes his active participation in the Pedro Albizu Campos Collective and the National Committee to Stop the Grand Jury.

Captured on June 29, 1983, along with other comrades, Alberto was sentenced to 35 years in prison for seditious conspiracy and other related charges. From behind prison walls, Alberto has written a number of articles for *Libertad*, *The Insurgent*, *Que Ondé Sola* and *La Voz del Pueblo*. His biography was published in *The Indispensables*.

Immediately after his arrest, Alberto was placed

in solitary confinement at the Chicago Metropolitan Correctional Center. This method of isolation is frequently used to create conditions of tension, alienation, and disorientation to destroy the will and break the spirit of captured combatants. Alberto was kept under 23-hour lockdown in a cell which measured 10'x6'. The cell contained only a steel cot, a commode, and a wash basin. Alberto was forced to carry out his activities, reading, writing, and even eating while sitting on the cell's concrete floor. He was allowed no human contact other than with abusive MCC guards. Even his food was slid through a slot in the cell's steel door.

Every time Alberto was taken out of his cell, his hands were cuffed behind his back and two guards were assigned to watch him. For an entire month, he was handcuffed during his family and legal visits. Alberto's sleep was constantly interrupted by loud banging and yelling. These conditions were purposely created by the prison administration to exacerbate tension between guards and the prisoners.

Albert was also denied telephone access and his family visits were limited to one hour per week. His family visits were conducted in the presence of two armed guards who took notes of everything. Alberto was strip-searched before and after every visit. Under the guise of medical attention, he was also denied access to fresh air, exercise, and even medical attention!

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ADOLFO MATOS

Puerto Rican Prisoner of War

Adolfo Matos was born in Lajas, Puerto Rico, on September 18, 1950. His parents still reside in his hometown. He moved to New York City when he was very young and later met and married his beloved *compañera* Helen Rosadó. He is the father of two daughters, Rosa María, 16 years of age, and Lydia, who is 11 years old.

Adolfo was captured on April 4, 1980, in Evanston, Illinois. He is currently serving a 70-year federal sentence for seditious conspiracy and other charges.

He is a skilled artist, working with copper etchings that depict Puerto Rican historical and cultural figures. A permanent exhibition of his work is on display at the Juan Antonio Corretjer Puerto Rican Cultural Center in Chicago. With his optimism, his smile, and his love for his people, Adolfo is a Jibaro Terminao in every way.

Since his capture in 1980, he has been held for 46 months in various Illinois state prisons. During this period he was transferred ten times to nine different state prisons. These transfers are akin to kidnapping, since Adolfo is not informed and is taken at dawn, handcuffed and chained, accompanied by many U.S. marshals, and forced to travel at speeds in excess of 70 or 80 miles per hour. He is never told of his destination and is denied permission to contact either his family or lawyer.

In almost all prisons, Adolfo was placed in solidarity confinement or "administrative detention." He was not allowed personal property and could not communicate with other prisoners or use the telephone.

He was locked down twenty-three hours a day. All of his activities were documented every half hour and

kept in a log. If he was asleep, the guards would wake him up, using as a pretext the need to find out if he was still alive. This was just an excuse to harass him. Prison officials informed him that he was a high security prisoner in a low security prison.

His visits, recreation, and correspondence were restricted. His visitors were made to wait hours before they could see Adolfo. In addition, visitors were the object of harassment by prison officials. Legal visits were supervised, and on many occasions the paralegals were unable to speak to prison officials and were even forced to terminate their visits abruptly.

Adolfo is currently incarcerated in a federal prison camp in Lompoc, California. This prison is located literally across the country from his family, which resides in New York City. His visits are limited to his immediate family, and paralegals may only visit him one at a time.

His prison counselor told him that his friends and those who supported Puerto Rican independence would be denied the right to visit, using the excuse that they did not know him before his capture. One of the elements of the "denial" system is to deny the prisoner regular (social) as well as legal visits. In addition, prison officials are constantly provoking Adolfo.

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Lompoc, California 93436



LUIS ROSA

Puerto Rican Prisoner of War

Luis Rosa was born in Chicago, Illinois, on August 6, 1960. At the time of his capture, April 4, 1980, he was living with his mother and three younger brothers. His father died on the day of his birth. Luis has a son by the name of Luis, Jr., age 10. Luis studied at the University of Illinois in Chicago, was president and organizer of the Union of Puerto Rican Students. He was a community activist involved in such issues as police brutality and the lack of services in the Puerto Rican community.

Before his capture, Luis was writing poetry and playing congas with a cultural group. From behind prison walls, Luis still expresses his feelings through his poetry and music. He is a regular contributor to *Libertad* and other publications. His poetry has been published in *Flores y Balas*. Luis was sentenced to 30 years on state charges and 55-years on federal charges, including seditious conspiracy.

Since his capture eight years ago Luis has been transferred 14 different times within eight security prisons in Illinois, and was isolated nine different times. Thirty-eight photos were taken upon his arrival at Joliet Penitentiary, with the use of force, and the photos were distributed to the guards of the prison interrogation room and high prison officials. Luis was forced to take one photo per month, and if he refused he was put in isolation. He was also accused of a conspiracy to help other prisoners escape. False charges were filed against Luis after a guard was injured when a judge ordered Luis to be restrained.

The repression and hostility were not limited to Luis alone—it extended to members of the community. His brother Félix was arrested and convicted on false charges. The motives behind these false arrests

was to secure convictions against Puerto Ricans *independentistas* on charges of being members of the FALN. For six years Félix Rosa was subjected to the same inhumane and brutal treatment to which prisoners of war are subject in the United States.

Luis' mother and family were under constant surveillance. On one occasion, his mother was hit by an ambulance while she was walking on the sidewalk (she was on her way to see Luis). His grandfather was interrogated at gunpoint, which provoked a heart attack. His son was almost kidnapped by a man who resembled a known FBI agent.

The purpose of these calculated and systematic acts of repression is to isolate Luis from his family, friends, and supporters in the community.

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ALICIA RODRIGUEZ

Puerto Rican Prisoner of War

Alicia Rodríguez was born October 21, 1954, in Chicago, Illinois. She attended the University of Illinois in Chicago where she studied for three years for her Bachelors' degree in Biology.

Alicia was captured April 4, 1980, along with her sister Ida Luz and other comrades. She is serving a 30-year state charge and has a 55-year federal sentence awaiting her on charges of seditious conspiracy.

Since her capture she has contributed artistically to the Juan Antonio Corretjer Puerto Rican Cultural Center in Chicago, and she teaches a photography class in prison. Her biography was published in the book: *Puerto Rican Women: A History of Oppression and Resistance*, and John Langston Gwaltney, the famous author and anthropologist, reveals part of her life in his book *The Dissenters: Voices From Contemporary America*.

Immediately after Alicia's arrest, she was placed in a local prison where she was submitted to 24-hour interrogations. This was repeated often, and on occasion her captors would videotape her movements. Legal and family visits were denied in the hopes of breaking her spirit.

Her transfer to Cook County prison in Chicago was treated like a riot control exercise. Upon her arrival, she was isolated for a week and a half in the prison infirmary under lock and key, denied both visits and the use of a telephone.

On the occasions that Alicia was allowed visitors, they were constantly harassed. Photos were taken and passed on to FBI agents so that they could interrogate members of the community. She was physically and verbally abused in Judge Bailey's courtroom when she reaffirmed her principle of non-recognition of the

colonial courts of the United States.

The following day Alicia was taken to the courthouse for a secret hearing. When she arrived, there were six guards waiting for her. To silence her they stuffed a cloth in her mouth, then pinched her nose so she could not breathe, pulled on her hair and hit her on the back.

For the first six days of her trial, she was kept in the "cage" (a small cell immediately outside the courtroom). She was subject to inhuman conditions, surveilled 24-hours a day, her cell inspected at all hours. She was denied visits and telephone privileges and could not write or receive letters. To protest these conditions, Alicia participated in a hunger strike.

She was denied paralegal visits for a period of time starting in May 1981; the prison staff disguised their arbitrary rules under the mantle of "security."

Any calls to Puerto Rico are denied and she is routinely put in isolation. She was abruptly removed from her post of librarian and is also subject to "FALN Body Counts" for "security" reasons. At this time she is under constant surveillance and her movements are limited and documented. She has been removed from her job at the prison library for so-called "security reasons" and she is constantly moved from cell to cell. But all this will not break the spirit of Alicia Rodríguez!

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CARMEN VALENTIN

Puerto Rican Prisoner of War

Carmen Valentín was born in Arecibo, Puerto Rico, on March 2, 1946. When she was nine her family moved to Chicago. She has an 18-year-old son, Antonio, who is attending DePaul University in Chicago. Carmen graduated from Northeastern Illinois University with a Master's Degree in Spanish. She was very active in community struggles for better services and education. Carmen led the fight to reverse a 73 percent drop-out rate among Puerto Rican youth in the Chicago public school system. She was a counselor at Tuley High School and Central YMCA Community College, where she helped in the struggle for better conditions for Third World students.

Carmen is serving a 90-year sentence on charges of seditious conspiracy. From prison her poetry has been published in a book entitled: *Have you Seen La Nueva Mujer Puertorriqueña?* Carmen has contributed articles to *Libertad* and artistically to the Puerto Rican Cultural Center in Chicago. John Langston Gwaltney, the famous author and anthropologist, documented part of Carmen's life in a book entitled: *The Dissenters: Voices of Contemporary America*.

Carmen Valentín was captured April 4, 1980, and for the first three days she was held under the worst conditions ever in the state of Illinois. She was subject to a system called "Call and Report" where the guards were required to report on her movements every hour.

She was held for five months in the hospital section of the prison, and in one particular instance she was shut in a room with four other *compañeras* for a week. Carmen was denied contact with the outside world as well as with the general prison population. She was allowed to see her son (at that time only 10 years old) only once in five months. She was strip-

sought before and after legal visits, a practice unheard of and not applied to other prisoners.

When she arrived at Dwight Correctional Center, she was immediately quarantined for three weeks and allowed no recreation or communication.

In 1983, Carmen was transferred to Alderson, West Virginia, and denied communication or contact with anyone for a week. In November of that year she was transferred to Pleasanton federal prison in California, where her mail, political publications, and other materials were intercepted and censored.

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Camp Parks,
Dublin, California 94566



DORA GARCIA

Puerto Rican Political Prisoner

At age 37, Dora García resided in the Puerto Rican community that she grew up in and was a counselor at Cathedral Shelter, a social service agency that provides services to alcoholics, the homeless, and to the very poor. She was a member of the West Side Teen Pregnancy Task Force, the Chicago Sexual Abuse Network, and the Chicago Coalition for the Homeless. Dora is also a member of the National Committee to Free Puerto Rican Prisoners of War. She was a straight A graduate student at Northeastern Illinois University, loves photography and baking, and has a tremendous passion for Shakespeare, and the impressionist artists Van Gogh and Monet, and enjoys all kinds of music, especially Beethoven and the "oldies" from the 60s and 70s. Dora is also a Puerto Rican *independentista*.

Born in Arecibo, Puerto Rico, on July 10, 1950, Dora is the youngest of six children of Palmira Santiago García and the only child of Efrain García. She lived her first three years of life in Yauco, her mother's hometown. In 1953, along with hundreds of other Puerto Ricans who were forced to migrate due to intolerable and insufferable human conditions, Palmira and Efrain moved to Chicago.

At a time when virtually no recognition was given to the Puerto Rican child in the Chicago public school system, Dora was an active participant in the organizing of the first cultural events at Chopin Grammar School and Tuley High School that focused on Puerto Rican customs, food, music, and dance. Later, while attending the University of Illinois, she was a Research Associate in a sociological study entitled "Puerto Rican High School Drop-outs: Numbers and Motivations," the first report of its kind, published in 1971. In 1973, as the direct result of a community struggle to

get more Latino students into the university, Dora became one of the first two Academic Advisors in the LARES Program at Circle Campus. She also taught English and Photography at Pedro Albizu Campos High School and later directed El Centro Infantil Consuelo Lee Corretjer.

In 1983, Dora coordinated the Chicago public hearings entitled "The Social Reality of the Puerto Rican Community," and represented the Chicago Ecumenical Committee in Washington, D.C., where she spoke before a Congressional delegation examining the status of Puerto Rico.

Perhaps the most important person and influence in Dora's political life is Doña Consuelo Lee de Corretjer. Dora describes their first meeting as "love at first sight." In a long and soulful conversation, Doña Consuelo asked: "*Do you love humanity? Do you believe in justice? Then that's all you need. You have the basis . . . the rest will come. Just study so you can better understand.*"

Dora is currently serving a three year sentence in the federal penitentiary in Pleasanton, California.

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JAIME DELGADO

Puerto Rican Political Prisoner

Jaime Delgado was born on April 9, 1953 in Newark, New Jersey. During his childhood, his family moved to Illinois and settled in a small Puerto Rican community on the south side of Chicago. Today, he and his family—his beloved wife of 13 years, Lucy Elena Cortés and their children, 8 year-old Rafael Albizu and 6 year-old Natalia—still make their home in that same community.

At an early age, Jaime developed a profound concern for the socio-economic problems that plague the Puerto Rican people in the diaspora. While enrolled at Tilden High School, Jaime participated in several protest demonstrations denouncing the poor education and lack of programs available to Latino youth. He worked hard to improve the conditions of his fellow students. Later, while studying at Northeastern Illinois University, Jaime continued his student activism, fighting for the development of a Puerto Rican studies program and winning other important rights for the Hispanic student body. Jaime, whose dynamism and easy charm made him a natural leader, also served as president of the Union for Puerto Rican Students. In 1976, he graduated with high honors, earning a Bachelor of Arts degree in Political Science.

Since 1976, Jaime has worked as a counselor with *Proyecto Palante*, a recruitment, tutorial and counseling program for Hispanic students at Northeastern Illinois University. He has won the respect of both students and faculty members alike and is widely recognized as one of the most dedicated teachers on campus. Jaime has not only distinguished himself as an exemplary administrator, husband and father, but also as a champion for social justice and the redemption of our homeland.

Jaime was a founding member of the Committee to Free the Five Nationalist Prisoners, the Pedro Albizu Campos Community Collective, and the National Committee Against the Grand Jury, and is the former national coordinator of the National Committee to Free Puerto Rican Prisoners of War.

A first-rate speaker, Jaime has lectured before university, church, community and political groups in ten US states, as well as in Puerto Rico and Mexico. Last year, as in the past, Jaime was invited to appear before the United Nations Decolonization Committee to render testimony on the colonial case of Puerto Rico and the conditions of our imprisoned patriots. Jaime is also a frequent feature writer for *Libertad*, the official organ of the National Committee.

He is currently serving a four-year sentence at the federal penitentiary in Terre Haute, Indiana

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FILIBERTO OJEDA-RIOS

Puerto Rican
Political Prisoner

Filiberto Ojeda-Rios was born in Puerto Rico in 1933. He has been married for 34 years to Blanca Serrano Serrano with whom he was living at the time of his arrest. He is the father of four children. In his own words:

I am the third and youngest of three brothers and sisters born to Inocencio Ojeda and Gloria Rios, all natives of Naguabo, Puerto Rico. My father was a teacher in the public instruction system. My mother administered what was then the rural Post Office which consisted of a room in the house where I was born in Rio Blanco, a small community about five miles from the town of Naguabo.

During the early years of my life, Puerto Rico experienced one of its worst social and economical crises. Unemployment, malnutrition, abandonment of children, and the propagation of highly contagious illnesses were destroying a large portion of our population. My grandparents, on both my mother's and father's sides, were farmers. Their land and agricultural properties were lost and businesses ruined when the established system of production changed hands and the North American sugar monopolies took over the Puerto Rican economic structure. There were years in which many thousands of *macheteros* (sugar cane cutters) were enslaved by northamerican absentee companies. These companies controlled all productive agricultural land in Puerto Rico. The wages paid to the Puerto Rican people guaranteed nothing but abject poverty and misery.

These were also years of great struggles for freedom. The names of Don Pedro Albizu Campos, Elias Beauchamp, Hiram Rosado, and such crimi-

nals acts as the Ponce Massacre, could not possibly escape the attention of Puerto Rican children of the times. My father, during my early years, was a Cadet of the Republic, an organization which at that time had as its primary purpose recruiting volunteers for a Puerto Rican Army, sometimes called The Liberation Army (*El Ejercito Libertador*).

My early education was influenced by this socio-political context. The English language was forced upon all the Puerto Rican students as the main vehicle of learning. Many teachers in those days expressed resentment of this fact, and their resentment carried an *independentista* message directly to their students. The preservation of our national language became an important tool against colonialism in the absence of sufficient strength to oppose the fierce repression through other means.

When I was 11, in 1944, my mother emigrated to New York. It was then that I was confronted, for the first time in my life, with all the elements of racism, social discrimination and social oppression that characterized the life of Puerto Rican migrants and which prevails to this day. I went through my junior high school years in different schools in Manhattan and Brooklyn, returning to Puerto Rico in 1947. This was due mainly to my inadaptability and unacceptance of a degrading and humiliating system with its highly institutionalized discrimination mechanisms.

During the early fifties, I worked in factories in New York City while I continued musical studies. It was this contact with brother Puerto Ricans in the factories which finally helped me understand the true nature of exploitation, racism, and colonialism.

I understood what life in the ghettos meant; the reasons for being denied decent education, health, and housing services and equal work opportunities. In sum, I was able to establish the connection between workers' exploitation and the predominating economical system, including colonialism. This understanding led me to oppose the forced military recruiting of Puerto Ricans to be utilized by the United States as cannon fodder in their wars of aggression. (I had the misfortune of losing loved family members and receiving others spiritually and emotionally harmed in a war they have never understood or condoned.) I refused to be drafted during the Korean War.

In 1957 I joined the Puerto Rican Independence Movement through active participation in diverse political activities. I formalized, in 1959, my membership in the *Movimiento Libertador de Puerto Rico* (Puerto Rican Liberation Movement) to which I dedicated my efforts. Through it, I engaged in Puerto Rican historical and political studies.

In 1961, I went to Cuba, taking my family with me. Once there, I joined the *Movimiento Pro-Independencia* (MPI) (Pro Independence Movement). In 1964, I entered the University of Havana, and studied political science until 1965. In 1965, I became Sub-Chief of the Permanent Mission of the *Movimiento Pro-Independencia* in Cuba. In early 1966, I became the Alternate Delegate to the Organization of Solidarity for the Peoples of Asia, Africa and Latin America (OSPAAL). From 1966 to 1969, I was also a member of the Directorate of the Association of Puerto Rican Residents in Cuba. I was the editor of the Puerto Rican publications that were directed at our community and to other Latin American communities in Cuba.

In 1969, I returned to my country, Puerto Rico, engaging in diverse political activities as part of the Puerto Rican revolutionary movement in our struggle for independence. I physically witnessed the police attack against the central officers of the *Movimiento*

Pro Independencia (MPI). In 1970 I was arrested in Puerto Rico and accused of being an organizer of the *Movimiento Independentista Revolucionario en Armas* (MIRA) which was involved in armed struggle during those years. I was never convicted of such charges. In 1980, the charges were dismissed for lack of evidence. From 1970 until my arrest, I lived clandestinely in my country. The persecution of *independentistas* by the federal colonialist forces, the numerous attacks and assassinations executed by the right-wing forces (including police "death squads", and other vigilante groups which were organized or encouraged by the CIA and the FBI) and the repeated threats against my life made by these same elements have not permitted me to assume an open role in the struggle for the independence of my country. This personal experience confirmed the significance of the concept of "clandestinity" which is an unfortunately necessary response to the consistent repression of the nationalist movements in particular and the *independentista* movements in general.

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PATRICIA GROS LEVASSEUR Ohio 7 Political Prisoner

I am Patricia Gros Levasseur, one of eight children raised in a small town on the eastern shore of Maryland. My father was in the Army for a number of years and my mother worked at factory and office jobs. The main contradiction I found in my life growing up was the obvious racism and the disparity between Blacks and whites, rich and poor. I remember vividly trying to make sense out of the blind hate which many white people felt towards Black people who were struggling against the immovable position of race and economic oppression.

As a white working class woman, I realized it was my duty to work and organize against racism and sexism, the oppression of the people; we must refuse to tolerate this government's policies throughout the world in the name of the American people.

When I look back over my life and the sum total of my experiences so far, I'm struck by the reality of the charges of sedition and RICO. I know my life has not been criminal or corrupt. Now the government is saying that we are seditious; that we conspired to put down and overthrow by use of force the government of the United States. I find great irony in these charges—charges serious enough to threaten the rest of my life. I ask these questions: wasn't it white europeans who came to this country and put down, destroyed and overthrew by use of force whole nations of Native American peoples, virtually wiping out an entire civilization? Wasn't it our ancestors who stole and enslaved African people? Isn't it our country that has a long history of going outside its borders to determine what form of government people of other countries should have? What is it when high-ranking government officials can lie to the people of this country and for their own profit and ideology sell arms and drugs

and solicit funds to finance the overthrow of Nicaragua? Is that racketeering? Is that a corrupt organization? Is that seditious?

Eight of us are charged with conspiracy to overthrow the U.S. government by use of force and we never had any Redeye missiles; we had no tanks, no helicopters, and no hundred million dollars. It is our belief that it is the people of a country who decide to throw off an unjust and corrupt government. It is the people of a country who decide what to build; it always has been and it always will be.

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RAYMOND LUC LEVASSEUR

Ohio 7 Political Prisoner

I was born in Sanford, Maine on October 10, 1946. My people are of French Canadian background. My father was born in Quebec and emigrated here with his family. They came looking for work in textile mills and shoe factories. My mother has continued to work these non-union mills for as long as I can remember. I followed in my family's footsteps, working in mills and factories as well as in construction, loading docks, logging, and farm work.

In 1965 I joined the army and in 1967 I was sent to Vietnam where I was deeply affected by the devastation of the war on the Vietnamese people.

In 1968 I began my first political activism with the Southern Student Organizing Committee (SSOC) in Tennessee. Our work centered on anti-war and student organizing, supporting the Black Liberation Struggle and labor union work.

Police repression ensued. I was set up and took a bust for sale of \$7 worth of marijuana and was sentenced to 5 years in the Tennessee State prison. I did almost all of my time in the segregation unit and in squalid conditions.

I was released in 1971 and became a state organizer for Vietnam Veterans Against the War (VVAW). In 1973 I left VVAW and began working with prisoners, ex-prisoners and their families. I became an organizer with a community-based group called SCAR. Much of our work centered around "survival programs" such as a community bail fund, alternative paper, prisoners' union, welfare rights, martial arts program, jobs, shelter, support for Third World struggles and political prisoners. I was also involved with the formation of the Red Star North bookstore/collective which operated a free-books-to-prisoners

program.

In 1974 I went underground because of my commitment to building a revolutionary movement that can defend its own existence and because police repression had reached intolerable levels.

Pat and I have three daughters: Carmen,12; Simone,10; and Rosa, 8.

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BARBARA CURZI- LAAMAN

Ohio 7 Political Prisoner

I was born on November 10, 1957, and am the mother of two daughters, 14 and 13 years old, and a six-year old son, who I share with my Comrade husband, Jaan Karl Laaman. The youngest of four children, I was raised in an ethnic neighborhood in Boston where my grandparents settled after immigrating to the U.S. from Italy in the early 1920's. My parents worked in factories most of their lives. They taught us that everyone has a right and a responsibility to their community and to themselves to develop to their fullest potential.

As a working class woman and mother, the struggles for decent health care and housing and against racism and pollution have always been part of my life. I saw that good health and education resources are available only to the privileged few. I saw that racism, sexism and class divide poor and working class communities. They fought among themselves for the crumbs, too worn down to go after the real cause of the problem. In the mid-70s, as Boston exploded with racist violence, I joined the Anti-racist Committee. From the community level, my view expanded to include international struggles against all kinds of suffering caused by imperialism.

I have been in prison for three and a half years after living clandestinely with my husband and children for two and a half years. The government has threatened me with 265 years of sentences for being part of the underground anti-imperialist movement. After one trial, I received a 15-year sentence for conspiracy and for actions carried out by the United Freedom Front opposing U.S. government support for apartheid in South Africa and their war on the people of Central America.

I am presently on trial for the exact same activities, now described in three conspiracy charges, including seditious conspiracy, which could add 60 more years of prison time to my life.

I became and will remain committed to building a just society in this country, free of racial and economic oppression. Whatever my conditions, I'll keep bright my vision and never stop working until we've built that better day.

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JAAN LAAMAN

Ohio 7 Political Prisoner

Born March 21, 1948, I am a 40-year old father of three, sharing two daughters ages 14 and 13 and a six-year old son with my comrade-wife, Barbara. I am Estonian, having immigrated to the U.S. with my family when I was three years old. Raised in a tight-knit blue collar family, I did most of my growing up in Boston and Buffalo. From inner city alley ways and schoolyards to the steel mills and warehouses where I worked, I came to understand the realities of U.S. capitalism. I became politically active in the mid-60's, around the Vietnam War. In addition to labor and community organizing, I was a full-time SDS activist and participated in various capacities in the student, anti-war and anti-imperialist movements. Much of my work has gone into fighting against racism and apartheid and in support of national liberation and socialist movements.

About 1970 I came to understand that armed resistance was a necessary part of any struggle committed to the defeat of imperialism, and I have been part of the guerrilla/underground/armed movement since then. From 1972 to 1978 I was imprisoned for bombing Nixon's re-election headquarters and the police station in Manchester, New Hampshire. After my release, I did public anti-apartheid and anti-Klan organizing in New England. Then I again went totally underground and worked as a full-time guerrilla. Since being captured in November of 1984, and having been through several political trials (all of us have some sentences—I have 98 years), my comrades and I are now being charged with seditious conspiracy for being members of the United Freedom Front and/or the Sam Melville Jonathan Jackson Unit (both organizations have claimed many armed

actions).

Although I am again in captivity with all its limitations and heartaches, especially concerning the children, I understand this is but another front in our struggle.

AMANDLA!
FREEDOM IS A CONSTANT STRUGGLE

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CAROL MANNING

Ohio 7 Political Prisoner

I was born on January 3, 1956, the daughter of woolen mill workers in Kezar Falls, Maine. My only formal education was to the 10th grade. I am the mother of three children, ages 16, 8 and 7 years old. It was the mills in which my parents worked that exposed me to the ways of the capitalist system. I saw the workers having to work their hands to the bones, yet barely making enough money to survive, and being subjected to serious health problems because of the poor working conditions.

In 1973, I moved to Portland, Maine, and became involved in community and prison work through an organization named SCAR. I helped open a radical bookstore, Red Star North, which included a free-to-prisoners book program. Because of the work we were involved in, we became targets of police repression. In 1976, I was forced underground, where I remained until my arrest in April, 1985. I am now serving a 15-year sentence for bombings that were carried out in support of peoples' struggles in South Africa and Central America.

In May, 1986 I was indicted along with seven others for seditious conspiracy (attempting to overthrow the government by force) and two RICO charges. The government is attempting to criminalize my whole life, yet I am only guilty of being a human being who cares about people everywhere and sees it as my responsibility to struggle against our government, which exploits and murders throughout the world.

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Carol Manning
FDC Hartford
P.O. Box 178
Hartford, Connecticut 06141-0178

Outside Contact:

The Sedition Committee
P.O. Box 4690
Springfield, Massachusetts 01101

TOM MANNING

Ohio 7 Political Prisoner

Boston born and raised in a large, Irish, working class family—never enough \$—though my father worked day and night—with sleep in between—his only days off were when he was hurt or some crisis in the family—a longshoreman and a postal clerk—he worked himself to death—trying to get one end to meet the other—he never did make ends meet—that would be a cycle and capitalism is not made that way—he always got the worst end.

As kids we tried to help where we could—I shined shoes and sold newspapers on the subways and in the bars, otherwise I spent my time like most kids in the neighborhood—roaming the docks and freight yards looking for anything that could be converted in cash, bartered or used in some way, also playing stickball and raising pigeons. As I grew older I worked as a stockboy, then construction laborer till joining the military in 1963. Cuba in '64—Vietnam in '65/'66.

Back on the streets for a minute, then state prison for five years, armed robbery and assault and battery. Given the area where I grew up, and being a 'Nam vet, prison was par for the course. I ran into a lot of boyhood friends and veterans inside. I became somewhat politicized in prison, taking part in food and work strikes, being around people willing to teach and organize at great personal risk. I spent my last 14 months in Walpole's 10 Block, where I first read Che, and where all the prisoners, Black, Brown, and white were united out of necessity. In contrast to general population in the prison and in the city of Boston.

I completed my sentence in May of '71—took one quick tour of the old streets, and headed for the country, the woods and small towns of northern New

England, where I met Carol, married and had a child, the first of three. Jeremy, Tamara and Jonathan. The second two coming during our ten years underground. At Portland, Maine we became active in an organization named SCAR whose work was done by and for prisoners, ex-prisoners and their loved ones.

The work was rapidly expanding into all areas of the community, finding jobs and housing for people coming out, trying to stay out, support and welfare advocacy, transportation to the prisons for visiting, childcare, organizing young people, a bail fund, a book store.

With this work and the study it required, it became increasingly clear who got the best end, at whose expense, and what was needed also became clear—socialism—a system where ends meet. The bosses oppose this system with a vengeance. They attack it with their armies and police. The People must fight for their own system in all ways—one of these being armed clandestine struggle. We have a long way to go, but we are getting there.

At the moment I am doing two life sentences in New Jersey state prison, having been sentenced for the self-defense killing of a state trooper. I am kept locked down 24 hours a day in the maximum control unit, New Jersey's equivalent of Marion. I'm considered a risk to the security of the prison because of my political beliefs and affiliations.

I was recently severed, along with Jaan Karl Laaman, from the seditious conspiracy trial of the Ohio 7 where we were accused of conspiring to overthrow the government of the United States. Five of our comrades continue to fight that case at Springfield, Massachusetts, our wives included. I'm also

sentenced to 53 years in federal prison for a series of bombings carried out as armed propaganda against apartheid in South Africa, U.S. imperialism in Latin and Central America, and racist, genocidal capitalism here in the Belly of the Beast. I stand accused of being a part of the Sam Melville/Jonathan Jackson unit in the 1970's and the United Freedom Front in the 1980's. I am proud of the association and all that it implies.

. . . Revolution is never begun anew,
only continued where others have left off . .

Address

Tom Manning # 202873-4B

MCU CN861

Trenton, New Jersey, 08625

Outside Contact:

The Sedition Committee

P.O. Box 4690

Springfield, Massachusetts 01101

RICHARD WILLIAMS

Ohio 7 Political Prisoner

I have three beautiful children ages 18, 11, and 8, and am not married. I was born on November 4, 1947 in Beverly, Massachusetts, which is a small coastal city 25 miles north of Boston. My mother was a factory worker and seamstress and my father was a machine operator. I have one sister younger than me by six years. Just when the draft was getting heavy for Vietnam I turned 18 years old and promptly received my notice. Like most working class kids, white or Black, there was no easy way out of it. Either get drafted, join, or hide. I chose not to go. At 20 years old I was arrested for having marijuana, which in Massachusetts was a felony. Given the choice of six months in jail or joining the army, I went to jail in 1967 and became ineligible for the draft.

I continued to have brushes with the law when in 1971 I was arrested for robbery in New Hampshire and received a seven to 15-year sentence. I was 23 and faced five solid years in jail, at the least. I realized at that time that I was going nowhere fast, that I needed to change something—so I started with myself. I became involved with trying to better the prison conditions I was in, which were deplorable. It was 1971, the year George Jackson was murdered, the year of the Attica Rebellion. There was unrest in most prisons, because overall the prisons were brutal and inhumane. I was elected chairperson of the New England Prisoner Association. Inside, I met with legislators, and participated in food and work strikes and protests for better conditions. I read a lot of history and worked in political study groups. I was locked up, beaten, and shipped out for my activities. I learned through study and my efforts that the struggle was much larger than my then present surroundings.

I became a communist.

Upon my release I worked briefly with the Prairie Fire Organizing Committee. I went to work for the New England Free Press—a radical, collective print shop—for almost 2 years. Along with Barbara, Jaan, and Kazi, I was part of The Amandla Concert in Harvard Stadium in 1979. Featuring Bob Marley, Amandla was a benefit concert to provide aid to liberation forces in Southern Africa. My role was as part of a People's Security Force which provided security for the concert. We also did security work for the community—such as house sitting with people who were under attack by racists. We went to Greensboro, North Carolina in 1979 to protest the killings of CWP members by the KKK.

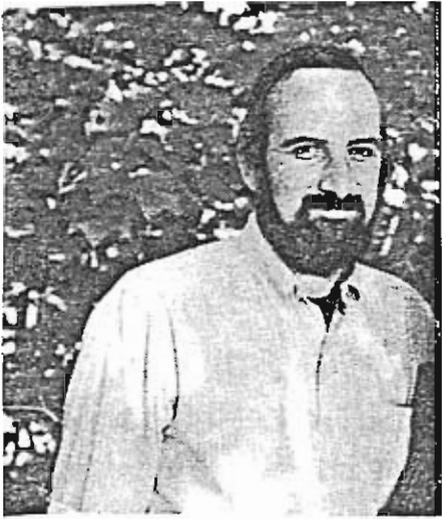
I went underground to join the armed clandestine movement in 1981 and was captured in Cleveland in 1984. VENCEREMOS!

Address:

Richard Williams
FDC Hartford
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Outside Contact:

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P.O. Box 4690
Springfield, Massachusetts 01101



ALAN BERKMAN

North American Political Prisoner

Born September 4, 1945, Middletown, N.Y. Physician. Married with two children. In 1960's active in the student anti-war movement and the civil rights movement. Used medical skills and political experience to build solidarity with the Black Liberation and Black Power movements and the Puerto Rican Independence movement, as well as international liberation struggles such as those in southern Africa. As a physician, served in oppressed communities in New York, Alabama, and Boston, and visited numerous political prisoners to expose human rights abuses. Went to provide support and medical care during the Native American occupation of Wounded Knee in 1973.

In 1982, imprisoned for nine months as a grand jury resister for refusing to collaborate with an investigation of the Black liberation movement. Indicted for providing medical care clandestinely to a wounded revolutionary after a shoot-out with police. Went underground before the trial.

In 1985, captured by the FBI in Philadelphia. Accused by the FBI of acts claimed by the Armed Resistance Movement and the Red Guerrilla Resistance. Held in preventive detention for two years until trial in 1987, despite a newly diagnosed cancer requiring specialized care. Convicted of weapons' possession, bail jumping, and an expropriation, and sentenced to a total of 12 years.

Address:

Alan Berkman # 233-315,
D.C. Jail, 1901 D St., SE, Washington, D.C.
20003

Outside contact:

Committee to Fight Repression, P.O. Box 1435,
Cathedral Station, New York, NY 10025

Charges:

12 year sentence + 5 years probation for possession of weapons and destructive devices, bail jumping, and first degree robbery; facing 40 additional years on outstanding charges of bombing of government buildings.

Eligible release date:

Immediate; Mandatory release date: 1993

Current legal status:

a defendant in "Resistance Conspiracy" case, charged with aiding and abetting a series of political bombings of governmental and military targets.



TIM BLUNK

North American Political Prisoner

Born May 21, 1957. Grew up in New Jersey. Mother is a teacher/musician; father, a Presbyterian minister. Graduated from Hampshire College. Student activist in Western Massachusetts during the late 70's, working in solidarity with Southern African, Palestinian and Black liberation movements and campus human rights struggles. In 1979, traveled to Cuba and Central America. Organized resistance to Ku Klux Klan and white supremacist violence in the Northeast. In New York City, employed as a day care teacher; worked in solidarity with Puerto Rican independence movement. In 1981, arrested and beaten by police in anti-apartheid direct action against South African Springbok rugby team's U.S. tour. Served one year. In 1984, arrested with Susan Rosenberg. They took political position of captured members of anti-imperialist clandestine resistance group, using "necessity defense" based upon international law; convicted of possession of weapons, explosives, and false identifications. Both received unprecedented sentences of 58 years. Began serving sentence at USP Leavenworth; started M.A. program in political economy through University of Kansas. In 1986, sent to maximum security federal penitentiary at Marion when accused by FBI of escape conspiracy with Puerto Rican POW Oscar Lopez Rivera and New Afrikan POW Kojo Bomani Sababu. Active in organizing efforts to end Marion lockdown and close the Control Units. Working to encourage publication/exposure of artistic and cultural work by POWs and political prisoners in the U.S.

Address:

Tim Blunk #233-410
D.C. Detention Facility
1901 D Street S.E.
Washington, D.C. 20003

Outside contact:

Committee to Fight Repression
P.O. Box 1435
Cathedral Station, New York, NY 10025

Charges:

Sept. 1981: Riot and resisting arrest; served 9 months of 1 year sentence at Rikers Island, NYC. (Charges arose out of demonstration against tour of South African Springboks rugby team, Kennedy airport)
November 1984: Possession of weapons and explosives, false identification. Convicted, sentenced May 1985 to 58 years.
May 1988: Charged with 4 counts of bombings/destruction of government and military installations, including the Capitol building.
Parole eligibility: November 1994; Statutory maximum release date: 1/17/2014

Current legal status:

On trial; serving weapons possession sentence.



LINDA EVANS

North American Political Prisoner

Born May 11, 1947, in Fort Dodge, Iowa. Revolutionary and anti-imperialist since 1967. SDS regional organizer against the war in Vietnam and to support the Black liberation movement. Participated in 1969 anti-war delegation to North Vietnam to receive POW's released by the Vietnamese. Political/cultural worker in guerrilla street theatre troupe, all-women's band, and women's printing/graphics collective in Texas. Active in the women's liberation movement and in the lesbian community. Organized support for struggles led by Black and Chicano/Mexicano grassroots organizations against the Ku Klux Klan, forced sterilization, and killer cops. Fought racism, white supremacy, and zionism as a member of the John Brown Anti-Klan Committee. Worked with Southern Africa, Palestinian, and Central American solidarity organizations to raise material aid for national liberation movements and to oppose apartheid and U.S. intervention. Built support for Black/New Afrikan, Puerto Rican, and Native American POW's and political prisoners, and for the right of these nations to independence and self-determination. Began working to develop clandestine resistance movement capable of struggle on every front. Arrested May 11, 1985; convicted of harboring a fugitive and using a false name to buy four guns; serving a total sentence of 45 years.

Address:

Linda Evans #233-411
D.C. Detention Facility
1901 D Street S.E.
Washington, D.C. 20003

Outside contact:

Committee to Fight Repression, P.O. Box 1435,
Cathedral Station, New York, NY 10025

Charges:

New York—Harboring a fugitive (Marilyn Buck) —3 years; Possession of a weapon by a felon— 2 years

LA—3 counts; Felon in receipt of a weapon: 3 counts; False statements to acquire weapon: 2 counts; False statements to acquire ammunition; 3 counts; Causing false statements to appear in BATF records.

Total sentence: 45 years; Parole "eligibility":

May, 1995; Statutory release date: 2016

Current Legal Status:

Pending charges in "Resistance Conspiracy Case" in Washington, D.C.: Conspiracy and 4 counts of political bombings of U.S. military bases and government buildings, including U.S. Capitol. Potential additional sentence—45 years.



MARILYN BUCK

North American Political Prisoner

Marilyn Buck was born in Texas, a segregated state, in 1947. She is the daughter of a nurse and an Episcopal priest, who was active in the Civil Rights struggle in the 1960's. Her political and social awareness was heightened by her frustration at the limitations placed on her as a woman. It was this sense of inequality which enabled her to understand that racism and domination were an integral part of U.S. society that could not be changed through voting. She became active in protests against the war and racism. In 1967, she left Texas to attend a Students for a Democratic Society (SDS) teacher-organizer training course in Chicago. She remained to act as co-editor of *New Left Notes*, the SDS national newspaper. She also participated with other women in SDS in insuring that the issue of women's liberation became part of the SDS national program.

The Vietnamese struggle against U.S. aggression to regain their national sovereignty, the Cuban Revolution and the example of Che Guevara, and the demands for power and liberation by the colonized and oppressed peoples inside the U.S. shaped the political and social consciousness and reality of the late 1960's. SDS became an anti-imperialist organization, supported all just struggles for national liberation, women's liberation, and social/economic justice. Marilyn was a part of this process.

To her, information about people struggling for their liberation and justice is vital to educating and awakening the people of the U.S. After leaving the National Office of SDS she joined

San Francisco Newsreel, a radical film-making and propaganda collective. Although she did some film work, she was mainly involved in using films as an organizing aid, at community meetings, high school student groups, worker's committees and even in the streets. Seeing the reality of people struggling for their homelands, to educate their people, to gain control of their own labor and human dignity gave the viewers a sense of the power of collective organization and the will of a people who are not afraid to fight for freedom and justice. Marilyn also found courage and inspiration from watching people, particularly women, who took a step toward their own liberation as they fought to liberate and build their nations.

She also participated in international solidarity groups in support of the Vietnamese, the Palestinians and the Iranian struggle against the Shah, and became increasingly involved in supporting the Native American, Mexicano and Black liberation struggles. As an anti-imperialist activist and an advocate of socialism, she, along with many thousands, was identified in the FBI Counterintelligence Program (COINTELPRO) files. Because of her continual support for Black liberation and an end to racism, she became a target of COINTELPRO. The FBI accused her of being a member of the Black Liberation Army (BLA) and, in 1973, she was arrested and convicted of buying two boxes of handgun ammunition. She was sentenced to ten years, the longest sentence ever given for such an offense.

As a political prisoner she was designated as a "high security prisoner" by the U.S. government and was subjected to extra-ordinary measures in the name of security. After nearly two years in which she was kept in county jails, which are notorious for inhumane conditions, she was sent to the control unit and behavior modification program at the Federal Women's Prison at Alderson, W. Virginia, where she remained for more than a year. Once she was released into the general prison population she met Lolita Lebron, one of the five Puerto Rican Nationalist prisoners, from whom she learned a great deal about struggle and the sacrifices necessary. She also became a licensed medical technician. In 1977, after more than four years in prison, and repeated parole denials, she was granted a furlough from which she did not return.

In 1979, Assata Shakur was freed from prison. Marilyn became a "suspect" as soon as the FBI believed that white North Americans might have been involved. Then, in 1981, after an unsuccessful expropriation (robbery) of a Brink's armored car, the FBI, in its role as the political police, mounted a broad sweep against the New Afrikan Independence Movement and North American anti-imperialist allies. Marilyn was targeted and pursued. In 1985, she was captured. In 1987, she and Dr. Mutulu Shakur, a New Afrikan Freedom Fighter, were tried under a RICO conspiracy law, charged with the alleged political actions of the BLA, including the liberation of Assata Shakur, and several expropriations. She was sentenced to 50 years, to be served after completing a 20-year sentence. She is now awaiting trial in Washington, D.C., where she is one of seven anti-imperialists charged with conspiracy to alter and influence U.S. policy by means of violence against U.S. political

and military institutions.

Despite the ever-intensifying political repression, Marilyn continues to believe that the process of national liberation and the building of socialism is the hope for the future of all our children. Dare to struggle, dare to win!

Address:

Marilyn Buck 233-396
1901 D St. S.E. (SW1)
Washington, D.C. 20003

Outside Contact:

Jill Elijah
120 Duane Street #400
New York, New York 13007



SUSAN ROSENBERG

North American Political Prisoner

Susan has been one of the three women political prisoners imprisoned in the Lexington Small Group Isolation Unit, the first explicitly political prison in the U.S. She was born on October 5, 1955, in New York City. She has been an activist all of her adult life. While still in high school, she worked with and was greatly influenced by the Young Lords Party and the Black Panther Party. She was active in the anti-Vietnam war and women's movements. In 1976, she traveled to Cuba to build a day care center as part of the Venceremos Brigade in solidarity with the Cuban revolution. She worked throughout the 1970's in solidarity with national liberation struggles—the Puerto Rican Independence Movement, the Black Liberation Struggle and other world-wide movements for liberation. Susan is a Doctor of Acupuncture who studied with Black acupuncturists at the Black Acupuncture Advisory Association of North America (BAAANA), a community health center in Harlem, New York, dedicated to fighting the drug plague and providing health care through acupuncture and Chinese medicine.

Address:

Susan Rosenberg #233-412
D.C. Detention Facility
1901 D Street S.E.
Washington, D.C. 20003

Outside contact:

Mary O'Melveny
Committee to Fight Repression,
P.O. Box 143, New York, NY 10025

Charges:

Original Brinks-RICO case: charges dropped;
Convictions: 8 counts possession of weapons,
identifications, and explosives.

Total sentence:

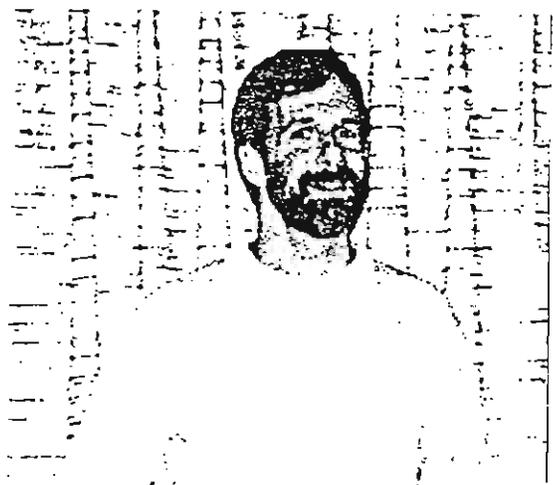
58 years; longest sentence ever for possessory
offense

Parole eligibility: 1994, but Judge Lacey recom -
mends no parole.

Release date: May 2014

Current legal status:

- a) Criminal charges in Washington, D.C. in
"Resistance Conspiracy" case; 4 counts of
bombing U.S. government and military instal -
lations— including the 1983 bombing of the
U.S. Capitol.
- b) Civil litigation against BOP for violation of
constitutional and human rights for placement
in the High Security Unit at Lexington, Ken -
tucky; government currently appealing decision
to close HSU.



DAVID GILBERT

North American Political Prisoner

For me, the starting point is an identification with other human beings (also the only way to be in touch with my own humanity). In today's world that love mandates standing by the vast majority, the oppressed, and ultimately a willingness to fight against this appallingly destructive social system.

The Civil Rights movement of the '60's exposed to me the sham of "U.S. democracy" and embodied the beauty of collective struggle. "Black Power" articulated the necessity of fighting imperialism and the crucial role of internal national liberation, while Vietnam showed that there is a winning strategy in people's war and the importance of internationalism. Women comrades taught me to struggle with male supremacy, while the study of Marxism-Leninism revealed the need to analyze imperialism as a system, to ally with national liberation, and to promote revolutionary class struggle.

I first became active around civil rights in 1960. In 1965, I started the Vietnam Committee at Columbia University and also became one of the founding members of the SDS (Students for a Democratic Society) chapter there. In 1967, I wrote the first national SDS pamphlet on "U.S. Imperialism." I participated in the Columbia Strike of 1968. Starting in the 1970's I spent a total of ten years underground, in active resistance to imperialism, until captured with other comrades at Nyack, N.Y., on October 20, 1981. In prison, I have tried to contribute to anti-imperialism through political writings. Also, I was a founder of the Prisoner Education Project on AIDS (PEPA) at Auburn in 1987, and continue to struggle for AIDS education in prison.

As long as imperialism rules, the struggle continues.

Address:

David Gilbert #83-A-6158
Trenton Correctional Facility
P.O. Box B
Dannemora, New York 12929

LARRY W. GIDDINGS

North American Political Prisoner

Born October 6, 1952, Rosstal, Bayern, West Germany. Mother: Silesian/German, father of North American extraction. Spent early years and some teens in Germany; spent eight years in school in Glen Burnie, Maryland (high school dropout)

Wounded during shoot-out and arrested August 21, 1971 (Los Angeles, California) for arms expropriation. Trial focused on the need for armed struggle and liberation of prisoners. Received twenty to life sentence (including Coors distributor expropriation). Released after seven years, due to new legislation, in January 1978. Lived and worked with prison support, food collective until 1979. Wounded during shoot-out and arrested in Seattle for attempted liberation of comrade on October 14, 1979. Convicted of escape (aiding), bank expropriations, shooting of policeman, and conspiracy. Received multiple sentences of life and 75 years, all consecutive. (Dunne and Dufer on this case.)

Transferred from Walla Walla, Washington (State Prison), for organizing efforts and has been held in Leavenworth since 1982. Has completed Sociology/ Psychology B.A. and is working on M.A. (Social Movements).

Address:

Larry W. Giddings #10917-086
P.O.Box 1000
Leavenworth, KS 66048



LAURA WHITEHORN

North American Political Prisoner

I grew up during the era of the rise and victory of national liberation struggles, so my own hatred of oppression, injustice, racism and sexism could be channeled into a productive direction: revolutionary anti-imperialism.

I've been involved in struggles for human rights for a little more than 20 years—from the Civil Rights movement to supporting the Black Panther Party, the Black Power movement, and the New Afrikan Independence movement, to fighting the KKK and organized white supremacy, supporting the struggle for independence for Puerto Rico, to struggling for the liberation of women and full democratic rights for gay people. In Boston, I helped Black families to defend their homes against racist attack during the "anti-busing" offensive, and I helped to found the Boston/Cambridge Women's School. In New York, I worked to expose illegal FBI counterintelligence (COINTELPRO) and was a member of the John Brown Anti-Klan Committee and the Madame Binh Graphics Collective.

A visit to Vietnam in 1975, in an anti-imperialist women's delegation, confirmed my belief that socialist revolution lays the basis to fulfill human needs and creativity—including achieving peace and justice.

Over the past 20 years, the intransigence, corruption and aggression of the u.s. government has made sustained militant resistance necessary. I've struggled to be part of that, because justice is worth fighting for and the real terrorism of u.s. imperialism needs to be defeated. I've been involved in clandestine resistance because the government uses the full force of repression to destroy developing opposition.

Since my arrest in Baltimore in 1985, I've experienced this first-hand as a political prisoner: held in "preventive detention" without bail, kept in solitary confinement for much of the time, classified as a "special handling" prisoner, because of my political ideals and because I'm determined to live by them and fight for them. I currently face a five-count indictment (for making and using false I.D., assault on a federal officer, and weapons possession) in Baltimore, in addition to the "Resistance Conspiracy" case in D.C.

Address:

Laura Whitehorn #220-848
D.C. Detention Facility
1901 D Street S.E.
Washington, D.C. 20003

Outside contact:

Committee to Fight Repression,
P.O. Box 1435, Cathedral Station,
New York, New York 10025.

Eligibility for release:

does not apply yet, as I have not been brought to trial on 2 major indictments. I have been held in preventive detention since May, 1985, except for one year during which I served the sentence on the NY conviction (got parole after 1 year).

Current legal status: in preventive detention for both the Baltimore and D.C. cases.



ED MEAD

North American Political Prisoner

For a period of four years, starting in early 1975, the George Jackson Brigade (GJB) provided armed support for Seattle's progressive movement. GJB actions included the bombing of the headquarters of the Department of Corrections at the state capitol in support of protesting prisoners at Walla Walla. The group also bombed the FBI office in Tacoma and the BIA office in Everett, in an effort to draw police attention away from the Pine Ridge and Rosebud reservations, which at the time were being invaded by federal authorities. The Brigade probably conducted 20 acts of bombing. Its operations were directed against property, not people.

I was arrested on January 23, 1976, during the course of an unsuccessful attempt at bank expropriation by GJB (its first). While we had gone into the bank with the intention of surrendering should anything go seriously wrong, the police who arrived on the scene did not give us that opportunity. Brigade member Bruce Sidel was fatally shot in the back, another comrade received a gunshot wound in the face. I was captured and sentenced in state courts to two life sentences for shooting back at the police, and the federal authorities imposed another 25 years for the attempted bank robbery.

I was sent to the Washington State Penitentiary at Walla Walla, where I was immediately placed in the hole. A struggle developed from the segregation unit over conditions, which eventually spread to the general population. After a 47 day strike, the longest in state history, we were able to win most of our demands. Striking prisoners received armed support from the remaining elements of the GJB. Upon my release from the hole, my friends and I started a group

called Men Against Sexism (MAS), the primary objective of which was to put an end to the prevalence of prisoner-on-prisoner rape and the buying and selling of prisoners by each other.

After about a year in the population, the MAS leadership was slammed down in connection with an armed escape attempt. A pistol, 80 rounds of ammunition, and three hand grenades had been discovered hidden inside my portable radio. After another year of very bitter struggle, and an unsuccessful escape attempt from the segregation unit, I was subjected to an involuntary out-of-state transfer to the U.S. Prison at Marion, Illinois.

While at Marion I published the Marion Times, was active with prisoner rights litigation, and was also involved in an unsuccessful attempt to desegregate Marion's dining room.

I was then sent to the maximum security Brushy Mountain Prison, which is located in the hills of eastern Tennessee, where I again initiated litigation challenging my out-of-state banishment. While at Brushy, I worked with the Akabulan Society, the Black prisoners' group, in their efforts to combat some of the more overt manifestations of racism at that facility. After ten months at Brushy Mountain, I was moved to the Tennessee State Penitentiary at Nashville, where I was placed in the hole.

The courts were about to hand down a favorable ruling in my anti-exile case. Tennessee prison officials told Washington to come and get me, as the transfer contract between them violated state law. I was promptly loaded on a plane and flown to the airport at Walla Walla. The lawyers for prison officials then went into court and had my case dis-

missed as moot, because I had already been returned to Walla Walla, which was what I was asking for. What they did not tell the court, however, is that I was unloaded from one plane and immediately placed on another, whereupon I was flown to the Arizona State Penitentiary in Florence.

I spent two years at the Arizona State Penitentiary in Florence. I made new friends, with whom I helped to start the Committee to Safeguard Prisoner's Rights (CSPR). We published a monthly newsletter, filed litigation on behalf of the mistreatment of psychiatric prisoners, and sought to increase the wages of inmate industrial workers. The CSPR was a responsible group, with outside representatives in every major city in Arizona. We also had the respect of the prison population. This proved too much for our captors, who made some false allegations of conspiracy to riot and take hostages. I was thereupon kicked out of Arizona and returned to Washington. As I was leaving the hole at Florence, I turned back and told the guards: "I've been kicked out of better prisons."

Washington then housed me in the Special Offender Center, a facility for criminally insane or mentally defective prisoners. I was placed in this psychiatric institution for political rather than medical reasons, as I had no history of psychological problems, nor was I required to participate in the usually mandatory therapy sessions. I resented sitting in this place reading bourgeois propaganda about how the poor Russian dissidents were supposedly being placed in psychiatric facilities for political reasons. After a year of struggle, I won a transfer to the Washington State Reformatory, where I am presently confined.

Up until a couple of months ago, friends and I published The Abolitionist, a statewide prisoner-oriented newsletter which we used to help stop the routine rectal probe of Walla Walla's segregation prisoners. Our families on the outside have organized themselves into the Washington Prisoner/Fam-

ily Support Group. They conducted a protest demonstration last month in the state capitol against the Department of Corrections. I am presently preparing a 1989 prisoners' calendar. I am also laying the ground work for republishing the Red Dragon, a national quarterly newsletter which I started while in Walla Walla's segregation unit, and published continuously for several years.

Today I am serving my thirteenth year for an offense in which neither of my victims (the two police officers) were so much as scratched. I am serving this much time because I am a communist, because of my political beliefs, and for no other reason. Four GJB members have already been released from custody: only two of us remain behind bars — myself and Mark Cook. We both face substantial amounts of additional time to serve.

Address:

Edward A. Mead, #251397
Washington State Reformatory
P.O. Box 777
Monroe, WA 98272

Outside contact:

Carey Catherine
4557 - 8th NE #3
Seattle, WA 98272

Charges: First degree assault on police, two counts;
bank robbery, one count

Total Sentence: Two consecutive life terms (state),
25 years (federal)

Release date: August, 2011 with good time,
March 1999 with parole

Pending legal actions: none



JUDY CLARK

North American Political Prisoner

Born November 23, 1949; in New York City, Judith Clark is currently serving a prison term of 75-years-to-life on a conviction stemming from the October 20, 1981 attempted expropriation of a Brink's truck in Nyack, New York by the Revolutionary Armed Task Force. Her political activism began as a teenager when she was involved in the civil rights movement in New York City. She was a member of Students for a Democratic Society and an activist against the war in Vietnam and against racism. Later, Ms. Clark was a plaintiff in a massive law suit against the U.S. government and the FBI for its harassment and disruption of the New Left through its counterintelligence program, COINTELPRO.

In 1985, Ms. Clark was convicted of prison disciplinary charges of conspiring to escape and was sentenced to an unprecedented two years in the solitary confinement unit of Bedford Hills Correctional Facility. In December, 1987 Ms. Clark was transferred out of this New York state prison into federal custody, another unprecedented move. Her attorneys have been told that she is to be transferred to the new high-security women's prison in Marianna, Florida.

Address:

Judith Clark, #08627-054
FCI Tucson
8901 S. Wilmot
Tucson, Arizona 85706

Outside Contact:

Committee to Fight Repression
P.O. Box 1453
Cathedral Station
New York, New York 10025



BILL DUNNE

North American Political Prisoner

I was made a prisoner of the state on October 14, 1979 after being picked up by paramedics off a Seattle, Washington street, while under the influence of police bullets in the vicinity of a shot-up and wrecked car containing some weapons and a dead escapee. According to the ensuing federal and state charges, I and a codefendant and unknown other associates of a San Francisco anarchist group had conspired to effect the armed liberation of a comrade from a Seattle jail and attempted to execute the plot on October 14, 1979. The charges also alleged that the operation was financed by bank expropriation and materially facilitated by illegal acquisition of weapons, explosives, vehicles, ID, and other equipment. I was given a 90-year sentence as a result. Prior to all that I was an aircraft mechanic. Subsequently, I was given a consecutive 15 years as the result of self-emancipation in 1983.

I have no confidence in the American system of alleged justice. It is designed to protect and advance the interests of the ruling class and is operated by people who identify much more with that class than with mine. But sometimes the procedures this complex social system must have to arbitrate its conflicts and apply its rules may be exploited by the people that system is intended to suppress. Accordingly, I am contesting 90 years of my sentence. By applicable law, jurisdiction has been surrendered on that time, meaning that the sentence has been legally completed. The matter is presently pending action by the Ninth Circuit Court of Appeals. Aside from that, the 105 years is a "parole when they feel like it" sort of sentence.

There is no name or term for a particular ideology

that I can accurately and adequately apply to my political motivation. It is without reservation radical left up to and including the left of people's revolution by any means necessary. But that covers a lot of ground and is not very defining as a result. Many of the traditional names for formations of the left—communist, anarchist, socialist, etc.—have also become vague and diffuse and thus insufficiently defining. That is expressed in their having been tied to such a wide range of sects and social organizations that have not supplied enough of the solutions requisite to real world revolution. Clarity and understanding are important in political interchange. If that necessitates the work of more lengthy explanation instead of reliance on specific words that may carry unintended baggage, so be it.

I am not a communist because the systems that grow out of traditional communist theory are too prone to authoritarian deformations and rigidity. But I nevertheless recognize that Marx, Lenin, Che, and other communists are at the top of the list of contributors to liberating political theory and practice. I am not an anarchist because while the ultimate goal of all left struggle is anarcho-socialism after the withering of the state, anarchy lacks the means to get from here to there. But I nevertheless recognize the value of the anarchist concern with local autonomy, direct empowerment of the proletariat, and the incorporation into political consciousness of issues whose material significance is not yet completely understood. The handle "socialist" is only very broadly illuminating and open to misinterpretation, too, without some explanation of which of the many paths to socialism one follows. But I nevertheless recognize the goal of

revolutionary struggle to be a world socialism in which all people have the greatest possible freedom to develop their full human potential. The pursuit of material, political and social reality on every level is close to my core. I am not a dogmatist, preferring that theory be made to conform to reality rather than attempting the opposite. I do not write this in an exclusionary sense, but as an expression of openness.

I am a collectivist, long having recognized that in numbers there is strength and capability and security and satisfaction. There is more humanity in cooperation than in isolation. Moreover, it is necessary to change the character of our daily lives on the micro as well as the macro levels in order to realize revolution. That includes not only the ways in which people relate to and deal with the means of production but also with each other. I am a technician, knowing that in both the realms of mechanical and social technology we, the people, can create the revolutionary solutions that will increase our freedom. I advocate the local autonomy and decentralization that will avoid some of the social cost of administration and limit the potential for conscious and unconscious exploitation and oppression by power centers out of touch with the community. I support all progressive struggles against imperial capital. I am a partisan of armed and other subterranean struggle in furtherance of class war. Revolution is not and never will be legal. I consider myself a prisoner of class war. I do not denigrate the other essential elements of revolution, but I know that clandestine direct action has a necessary, inescapable, and overlooked place in the here and now—both in furtherance of local movements and as a tool of strategic mutual aid.

My present lack of affiliation with a particular group or organization or theoretical system does not prevent me from struggle. The road to revolution is not that narrow at this juncture, nor should it be. Ultimately, we of the left have a common goal: the collective to which humanity will evolve, faster or

slower according to the efficacy of our work. Toward that end, we need to cooperate in developing the new and innovative praxis that synthesizes the lessons of the past and the realities of our unique times and conditions. With mutual struggle, we can forge the diverse elements of our side of the barricade into a powerful weapon against the depredations of imperial capital. It can be a tool of emancipation from the exploitation and oppression of that class enemy that afflict us all.

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Box 1000
Marion, IL 62959



GEORGE MICHAEL OSTENSEN

Plowshares Political Prisoner

I was born in Freeport, New York, on December 22, 1954. Raised a Catholic, I attended parochial school under the direction of the Dominican Sisters in Lindenhurst, New York, until the 8th grade. It was there that I formed my values and learned about God. I then attended high school in a working class suburb of New York City. There I became quickly involved in resisting the Vietnam war which was raging relentlessly at the time. The previous year (1968) saw the murders of Martin Luther King and Robert Kennedy. The realities of the moment awakened me to what was going on both in my community, in Washington, D.C., and around the world. Racism, sexism, fear, and physical violence were a part of the landscape. I got involved in the Moratorium to End the Viet Nam War. I remember being deeply hurt seeing color enlargements of the My Lai Massacre. I could not comprehend how we could be orchestrating the slaughter of so many innocent people day after day in the name of Democracy.

I attended and helped organize several marches to Washington, D.C., for the mass action on May 1, 1971. I also wore black armbands to school to show my opposition to the war. This action caused me to feel the wrath of those who supported the war and in so doing I began to learn what non-violence is all about. I also began to see that what Jesus was asking us to do required us to take full responsibility for the violence around us by showing a better way, exposing the lies, and turning the other cheek 70 times 70 times.

I registered for the draft but burned my draft card a year later. Moving up to northern Vermont, I lived with friends in community studying religion, phi-

losophy, art, poetry, and nature. I then attended one year at State University of New York at New Paltz and worked as a disk jockey.

At this point in my life I had fallen in love and journeyed to Eugene, Oregon, working there as a house painter for two years, during which time I became involved in the resistance to the Trojan nuclear power plant and also returned to school.

In 1978 I returned to the east, where I worked full time and went to school part time at the University of Maine. I also became involved in two peace and justice groups—Pax Christi and Maine Peace Action Community. I was involved in actions and petition drives against Maine Yankee and Point Le Preau, New Brunswick-nuclear power plants, a nuclear waste dump in Greenbush, Maine, and an attempt to stop the hunting of moose in Maine. I began to feel a calling to center my life on resisting injustices, and I began to search my heart for ways to live without dealing with money, focusing on the Spiritual plane. I deeply believe that we are all one in the Spirit and that the path to peace and justice, love and happiness lies in our putting our faith into practice, rejecting selfishness, and listening and acting as God directs us. I began to travel, mostly hitchhiking, participating in many spiritual gatherings and political resistance actions as I could.

In 1984 I worked on a farm in northern Georgia, working with mentally handicapped adults. From that experience I became acquainted with the folks at Jubilee Partners in Comer, Georgia. I spent time with them the following year building houses for Central American refugees both in Georgia and on the Rio Grande river in south Texas. During my time there I

began to write to folks at Jonah House and began to explore the possibility of entering into a prison witness to expose the lie of the arms race. At that same time I was offered a chance to go to Lesotho, southern Africa, to build medical clinics with a group called Plenty USA. I moved up to Perth, Ontario, Canada, and began to learn the Lesotho language, got my passport and visa approved, but the project changed and was postponed and so I returned to the U.S. and soon afterward moved to Baltimore, Maryland, where I lived in community at Jonah House. I shared in many studies, mostly spiritual, which helped me to grow as a disciple of non-violence through my faith in Jesus Christ.

I have been arrested and have gone to jail several times for speaking and acting to expose the lie of the arms race. My most recent witness took place on the morning of August 16, 1987, when I went to the U.S. Navy's first-strike trigger for its nuclear-weapon-carrying submarines, Project ELF, located in northern Wisconsin. There I spilt my blood on the electrical ground well boxes, hung two large banners saying "Elf—Trident the Global Crucifixion of Christ Today" and "The Lord God said: Why do you do this terrible thing? Your brother's blood cries out to me from the Earth." I then cut down three of the ELF poles and notched the center pole of the entire system. Then I entered the facility itself and rang the doorbell, presenting the GTE operator with an indictment charging the U.S. government and GTE with seven violations including: the Nuremburg Charter, other international laws dealing with the illegal manufacture of weapons of indiscriminate destruction and the escalation of the arms race, the National Environmental Policy Act, American Indian Treaties, and the law of God—to love our enemies. The U.S. Navy shut the system down for 29 hours and I was tried and convicted on a Wisconsin statute (946.02(1)(a)) Sabotage—intentionally damaging property with reasonable grounds to believe that my act would interfere with the preparation for defense by the

United States.

At the trial I tried to insist that ELF was an illegal first-strike trigger for nuclear war and that it is a false god. We were allowed an expert witness, Francis Boyle, who testified that my action was justified under international law and that it was not sabotage but a creative act of resistance to an ongoing injustice. The jury found me guilty of one count of sabotage but not guilty to a second count. I was sentenced to 33 months in prison. We are appealing the case on the grounds that the Sabotage statute is overly broad and denies an activist the rights of freedom of expression, etc.

Currently I am serving my sentence at a minimum security prison where I work as a tutor helping brothers with basic educational skills. Under Wisconsin law I am currently eligible for parole; however, at a recent hearing I was judged to be "an unreasonable risk to the public and that I had not served sufficient time for punishment." My Mandatory Release Date is September 2, 1989, and my Maximum Discharge Date is August 22, 1990.

It is my belief that love can set us free of the chains of nuclearism. As a society we are right now worshipping the god of Death. We need to tear down these false gods and begin to truly love each other and our enemies. The kingdom of God is within each of us and by loving and disarming we can see it all around us. We can turn the tide by choosing life, repenting for our selfishness, and thereby planting the seeds that will enable our children to live in a world of love. I live in hope and will work all my life to see the light.

Address:

George Michael Ostensen, #186466-A
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Box 238
Oregon, Wisconsin 53575



WENDY LOOMAS

Plowshares Political Prisoner

First, the facts of my arrest: on Mothers Day, 1988 I was charged with misdemeanor trespass at Kennedy Space Center (KSC); there were four other women arrested with me. After a jury found me (and my co-defendants in a joint trial) guilty on June 30th, the prosecutor asked for a six-month sentence. The judge responded by sentencing me to nine months in the county jail—the maximum is one year in jail and \$1000 fine. This was my second trespass charge at that facility, the first one I pleaded No Contest to, for \$100 fine and time-served (11 days). My expected release date, with 11 days/month gain time, is December 15, 1988—a total of 5 1/2 month served.

At the time of sentencing, the State also asked the judge to tax us for the costs of the clerks, the bailiffs and the potential and actual jurors (about \$800 per defendant). The State then asked the judge to award restitution to the tune of \$33,000 to EG&G, the security company of the Kennedy Space Center and, therefore, the “victim” of our crime! By the time this issue came to a hearing on September 21, the amount was \$9000. A local ACLU attorney defended the four of us involved in the cost and restitution issues (one woman had plea-bargained and was not part of this), and the State was forced to withdraw its restitution motion for lack of evidence. The judge then ruled in our favor on the court cost issue saying that he would not tax us any cost after he had given us such extended jail time.

So, “politically,” how did I get here and where am I going—in 20 words or less!? I’m only 28, so it won’t take too long. I started out as a yuppie computer professional who did some work with NOW and Beyond War in San Diego, California.

Then, in 1986, I quit my job and walked from Los Angeles to Washington, D.C. with the “Great Peace March for Global Nuclear Disarmament.” During the march I watched people commit civil disobedience for the first time, and subsequently did it myself twice—trespass at the SAC base in Omaha, Nebraska and blocking traffic at the Department of Energy building in Washington, D.C.

After Christmas with family in California, my new march lifestyle and new lover (a Florida resident) convinced me to go to Florida, in January of 1987, for the first major anti-nuclear demonstration in the South. I was arrested there, one of 53 people, during the pre-demo occupation of KSC and Cape Canaveral Air Force Station to prevent or delay the first test launch of the Trident 2 D-5 first-strike missile. After our release from jail, my partner and I decided to stay in the area to do legal and jail support for those 80 of the 200 or so others arrested at or before the demonstration, who were pending trial.

The last trial was not until June 1987 and by then we realized a need to make Brevard County, Florida our home and focus for resistance. Since then we have kept the issue of peace, the danger of the Trident 2, and the facts of the militarization of the space program much on the minds of local residents (via the media, primarily) and on the minds of national and other peace organizations and activists around the country. I know that my sentence of 9 months for a second offense of misdemeanor trespass has nothing to do with trespassing but is an indication of my effectiveness in threatening the military institutions here—and I am quite proud and un-

repentant!

So, I suppose I am a political prisoner, and the implications are horrendous for what that says about our so-called democracy. The implication that bothers me most is that the judge got away with it—the power in a democracy comes from its citizens, or from what its citizens allow, and each day of my sentence that I have to serve is an indictment of the complicit citizenry. The button says “Silence is the voice of complicity,” and it frightens me to learn how silent Americans are. If we do survive this nuclear age, who among us will be free of the guilt that so many Germans carry around today?

Address:

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BCDC-463D
P.O. Box 800
Sharpes, Florida 32959



JOSEPH DOHERTY

Irish Political Prisoner

Joseph Doherty was born on January 20, 1955, and grew up in the New Lodge Road area of Belfast, a small working class ghetto comprised mostly of Catholics and surrounded by Loyalist areas.

Belfast is the major city of the state of Northern Ireland, which was created by the Anglo-Irish agreement of 1923. Although the Irish people had fought for and voted overwhelmingly for freedom for all Ireland, the Treaty meant that Britain could retain the six out of Ireland's 32 counties with a Loyalist majority. The remaining 26 counties became the nominally independent Irish Free State.

The state of Northern Ireland, the six counties in the north, was created and maintained around a system of discrimination known as "Protestant Supremacy." As a result of centuries of divide-and-rule tactics by the British, the majority of Loyalists in the six counties are Protestant, while Catholics are, for the most part, Nationalists. Therefore it was easy to define the communities by religious sects rather than political designation. Catholics were discriminated against in jobs and housing and denied all basic human rights such as the right to vote. By using this "religious apartheid" to differentiate the communities, Britain was able to blame civil unrest in the state of Northern Ireland on "sectarian strife." This myth has been perpetuated to such a degree that the real purpose of the conflict in Ireland is often lost.

While Joseph Doherty was growing up he saw Loyalist mobs, encouraged by the police, burn Catholics out of their homes and assassinate Catholics at random. During his adolescence he was frequently picked up and given "deep interrogation" by the

British military forces. Internment was not permitted for those under 17 and so he was arrested on his seventeenth birthday and interned for five months without charge or trial.

Upon his release he joined the Irish Republican Army (IRA). His activities in the IRA resulted in three periods of imprisonment. In 1980 he was arrested with other members of his active service unit after an attempted ambush of a British Army patrol in which one British soldier was killed. In 1981, during the Hunger Strike in Long Kesh Prison and while he was on trial, he and seven other IRA volunteers escaped from Crumlin Road Jail. Joseph Doherty came to the United States. On June 18, 1983, he was seized by federal officials in New York and charged with entering the U.S. illegally. The British government immediately filed an extradition request. Since then Joseph Doherty has been incarcerated in the Metropolitan Correctional Center, New York.

On December 12, 1984, Judge John E. Sprizzo denied the state's request for Joseph Doherty's extradition, stating that the offenses came under the political exemption clause of the U.S./British Extradition Treaty. He stated:

"In sum, the court concludes for the reasons given that respondent's participation in the military ambush which resulted in Captain Westmacott's death was an offense political in character. The Court further concludes that his escape from Crumlin Road Prison, organized and planned as the evidence established that it was, under the direction of the IRA and to effect its purposes rather than those of Doherty himself, was also political."

But Joseph Doherty didn't go free. He was held under a deportation warrant for illegal entry while the U.S. government appealed the case. Deportation proceedings were held in abeyance while the government appealed twice to attempt to overturn Judge Sprizzo's decision and failed. During the two years that the U.S. government was trying to appeal this decision, the British government negotiated a new extradition treaty with the U.S. that would eliminate the political offense exemption. In 1986 this legislation was passed and became law, and to make sure that it would apply to Joseph Doherty it was made retroactive.

Rather than face more long and arduous court battles against extradition, this time without the political exemption clause, Joseph Doherty agreed to deportation to the south of Ireland. Although the 26 County government has now passed a new extradition law specifically to extradite IRA members wanted by the British government in the state of Northern Ireland, six of Joseph Doherty's comrades from the 1981 escape are in a southern jail fighting extradition, and he would prefer to fight this alongside his comrades rather than in the U.S.

On September 19, 1986, a U.S. immigration judge ordered Joseph Doherty deported to southern Ireland and the Dublin authorities agreed to accept him. In an unprecedented move by the Immigration and Naturalization Service (INS) the deportation order was appealed. The U.S. government claimed it was prejudicial to the nation's interests to deport him to Ireland. On March 11, 1987, the Board of Immigration Appeals (BIA) ruled in favor of Joseph Doherty and against the INS. The INS moved to reopen the BIA decision. The case was reopened and again on May 22, 1987, they reaffirmed the previous decision in favor of Joseph Doherty's deportation.

The case was then referred to the Attorney General for review. By this means, the Attorney General, the losing party throughout the five years of

extradition and deportation proceedings, was given the final say on whether he should have lost. Inevitably in June 1988, on the fifth anniversary of Joseph Doherty's arrest, Mr. Meese ruled in favor of himself and the U.S. government that Joseph Doherty should not be deported to the south of Ireland but extradited to the British occupied state of Northern Ireland. This would now seem to mean that Joseph Doherty has to fight extradition again in the courts, but this time without the political exemption clause.

Except for ten months spent in Otisville F.C.I. Joseph Doherty has spent over five years in the MCC New York. He has never been granted bail. The ten months at Otisville were spent in solitary confinement and all his personal possessions were taken from him. He was locked up 24 hours a day and given five hours recreation a week. He was shackled when, in the presence of three guards, he was permitted to go to the shower.

MCC is a facility designed to hold prisoners for three to six months. It has no recreational, vocational or educational facilities. Joseph Doherty is taken to the roof for one hour, two or three times a week, and this is his total exposure to fresh air.

The only charge ever brought against Joseph Doherty in this country is that he does not have a valid visa, a charge that is usually met with swift deportation. Harsh treatment is being given to a man who has never been charged, let alone convicted of a crime in the U.S., and who has, in three federal court cases and two immigration cases, consistently won each case.

Address:

Joseph Doherty #07792054
MCC (9 South)
150 Park Row South
New York, New York 10007

A LIST OF OTHER POLITICAL PRISONERS

(The following is a list of political prisoners whose biographies are not contained in this book. We wrote to all of them, contacted their defense committees, or did both. We either did not receive a response or received it too late to print in this first edition. We hope that all of these prisoners will be included in the next edition of this book.)

Native American

Rita Silk Nauni
Box 11492
Mable Bassett Cor Inst
Oklahoma City, OK 73136

Eddie Hatcher
Timothy Jacobs
Craven County Jail
P.O. Box 1027
N.C. 28560

New Afrikan/Black

Kalima Aswad s/n Robert Duren #B24120
Duell Correctional Facility Box 600
Tracy, CA 95376

Mohaman Geuka Koti #80-A-808
Auburn Cor. Facility
135 State Street
Auburn, NY 13024-9000

Jah s/n Teddy Heath #75-A-0139
Abdul Majid #82-A-0483
Attica Cor. Facility
P.O. Box 149
Attica, NY 14011-0149

Herman Bell #79-C-262
Basheer Hameed (s/n James York)
#82-A-6313
Shawangunk
Box 700
Wallkill, NY 12585

Kazi Toure (s/n Chris King)
Cecilio Chui Ferguson
FCI, P.O. Box 1000
Lewisburg, A 17837

Mark Cook #20025-148K
3901 Klein Boulevard
Lompoc, CA 93438

Haki Malik Abdullah
s/n Michael Green #C-56123
Ruchell Cinque Magee #A92051
Hugo Pinell #A88401
Folsom Prison
Repres, CA 95671

Robert Seth Hayes #74-A-2280
Jalil Muntaqin #77-A-4283
Greenhaven Prison
Drawer B
Stormville, NY 12582

Kojo Sababu-Bomani (s/n Grailing Brown) #39384-66
Richard Thompson-El #20080-101
James Miller #00124-054
P.O. Box 1000
Marion, IL 62959

Geronimo Pratt #B-40319
Charles Scott #C-19320
San Quentin Prison
Tamal, CA 94976

Dhoruba Al-Mujahid Bin-Wahad
#72-A-0639
Box A-G
Fallsburg, NY 12733

Mutulu Shakur #83205-012
MCC-9 South
150 Park Row
New York, NY 10007

Comrade Rikke Green #84244
Oklahoma State Penitentiary
P.O. Box 97
McAlester, OK 74501

Gary Tyler #84156
Louisiana State Pen.
Angola, LA 70712

Ed Poindexter
7525 4th Avenue
Lino Lake, MN 55014

Monda Langa
s/n David Rice
P.O. Box 2500
Lincoln, NE 68502

Maliki Shakur Latine #81-A-4469
Box 338
Napanoch, NY 12458

Thomas Warner #M3029
Drawer R
Huntington, PA 16652

MOVE Prisoners

William Phillips Africa #4986
Edward Goodman Africa #4974
P.O. Box 200
Camp Hill, PA 17011

Debbie Sims Africa #6307
Consusuella Dotson Africa
Alberta Wicker Africa
Sue Savino Africa
Janine Phillips Africa
Merle Austin Africa
Janet Holloway Africa
P.O. Box 180
Muncy, PA 17756

Charles Sims Africa #M4972
Delbert Orr Africa #M4985
Carlos Perez Africa
Drawer K
Dallas, PA 18612

Michael Hill Africa
Drawer R
Huntington, PA 16652

Puerto Rican

Julio Veras y Delgadillo
#00799-069-E3
F.C.I. P.O. Box 1000
Petersburg, VA 23803

Nelson Ramirez
Free Puerto Rico Cmte
Box 2512
Bklyn, NY 11202

North American

Kathy Boudin #84-A-171
Bedford Hills Corr Fac
247 Harris Road
Bedford Hills, NY 10507

Silvia Baraldini #05125
Box 4600
Rochester, MN 55903

Richard Picariello #05812
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S. Walpole, MA 02071

Bill Dunne
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Plowshares

Jean Gump # 03789-045
WFCI, Box A
Alderson, WV 24910

Helen Woodson
c/o The Greenhouse
622 Water Street
Ashland, WI 54806

Richard Miller #15249-077
F.C.I. Box 33
Terre Haute, IN 47808

Fr. Carl Kabat #03230-045
Jerry Ebner
F.C.I. Box 1000
Sandstone, MN 55072

Larry Morlan #03788-045
FPC Box 1000
Marion, IL 40512

Lin Romano #37168-066
FCI Lexington
Lexington, KY 40512

Joe Gump #03789-045
FPC Box 1085
Oxford, WI 53952

Katya Komisaruk
Box 19202
Spokane, WA 99219

ORGANIZATIONS TO CONTACT

(These are organizations which do work around political prisoners in general. Specific defense committees are not included here. They are contained in the book with corresponding prisoners.)

Center for Constitutional Rights: 666 Broadway, New York, N.Y. 10012; (212) 614-6464

Committee to End the Marion Lockdown: 343 S. Dearborn, Suite 1607, Chicago IL 60604; (312) 663-5046

Committee to Fight Repression: P.O. Box 1435, Cathedral Station, New York, N.Y. 10025

Crossroad: A New Afrikan Captured Combatant Newsletter: 1340 W. Irving Park Road, Suite 108, Chicago, IL 60613

Human Rights Campaign to Free Political Prisoners: 294 Atlantic Avenue, Brooklyn, N.Y. 11201; (718) 624-0800

The National Campaign to Abolish The Lexington Women's Control Unit: Box 295, 2520 Lincoln Ave., Chicago, IL 60614; (312) 278-6706

National Committee to Free Puerto Rican Prisoners of War: P.O. Box 476698, Chicago, IL 60647

New Afrikan People's Organization: P.O. Box 11464, Atlanta GA 30310; (404) 289-2342

Nuclear Resister: P.O. Box 43383, Tucson, AZ 85733

Prarie Fire Organizing Committee: P.O. Box 14422, San Francisco, CA 94114