

**INTERNATIONAL
TRIBUNAL OF
INDIGENOUS PEOPLES
AND OPPRESSED NATIONS
IN THE USA**

**OCTOBER 2-4, 1992
MISSION HIGH SCHOOL
18TH AND DOLORES STREETS**

PROGRAM

**1992: 500 YEARS OF RESISTANCE
TO GENOCIDE, COLONIALISM,
AND POLITICAL INTERNMENT**

JUDGES

Francisca Villalba Merino

Attorney and expert on International Law and Political Prisoners from Spain.

Dale Marie Standing Alone

Leader of the Blackfoot Nation in Canada.

Norbert Georg

Co-founder of the *Society for Threatened Peoples*, the 2nd largest human rights organization in the world.

Mitsue Yamada

Poet and Author, formerly on the National Board of Directors of Amnesty International USA, interned in Idaho during WW II.

Dr. Rae Richardson

Professor Emeritus, Black History, Co-founder and co-owner of Marcus Bookstores, specializing in books by and about Black people, and well-respected elder in the Black community.

Adora Faye de Vera

Former political prisoner from the Phillipines, poet and founding member of KAIBA, womens political party.

Rory Fawcett

Native American law Professor from University of California at Berkeley.

DETAILS ABOUT THE TRIBUNAL:

Cost: Regular \$10-\$25 for both days. Students/Seniors \$5 per day/\$7 both days

Themes: Genocide, Human Rights and Political Prisoners and Prisoners of War

Social Reality Rooms: Each movement will have a room depicting the historical and present reality of their situations in the US. This will include, slides, videos, food, arts and crafts, books, literature, music and storyboards.

Childcare: The Childcare room is located on the main floor. (Available by prior reservation only) Signs will be posted throughout the building. Please ask the registration desk for more details.

Food: Prepared foods will be for sale on both days and also at the different Social Reality Rooms. Food not Bombs will have a booth across the street in Dolores Park.

SATURDAY, OCTOBER 3, 1992

8:00 am Doors open

9:45 Opening prayer/song/libation

9:55 Introduction of the judges

10:05 Opening statement by the prosecutors

10:55 1st theme-Genocide

1:35 pm Lunch break

2:35 2nd theme-Human rights violations

5:15 Break

5:45 3rd theme-POWs/PPs

7:50 Closing arguments

9:30 Closing ceremony

SUNDAY, OCTOBER 4, 1992

10:00 am People of Color workshops on the Native American, New Afrikan (Black), Mexican, and Puerto Rican struggles.

12:00 noon Panel: *500 Years of Resistance as Seen Through Women's Eyes*

1:30 pm General workshops on Environmental Racism and Destruction, Political Prisoners and POWs, Gay and Lesbian, Sovereignty, Education, and Cultural Resistance workshop.

3:00 pm Closing

Copies of the verdict will be available after Monday, October 12, 1992. Call 415.552.1992 for cost and details.



THE MANDATE FOR 1992: RESISTANCE...

Bobby Castillo

Coordinator, International Tribunal

"Our call for a dialogue is based upon the idea that all new political relationships should begin with a decolonization of the relations of domination imposed upon Indian peoples and the popular sectors. It is a call to destroy the internal and external colonialism, the racism and the institutionalized violence that have existed for so long. Our proposal for social change is based on the concept that change must be located within the specific cultural traditions, and the geographical, social and ecological contexts of each region. Our call is to construct a society that practices equality between individuals, peoples and cultures."

A Call to Indigenous People

500 Years of Indian Resistance, Quito, Ecuador, April 1989

500 years of resistance to genocide, colonialism and political internment—that is the slogan that the Freedom Now Networks have chosen to help organize for the counter-quincentennial activities. For the American Indian Movement, this spirit of resistance is rooted in activity directed at countering the US government's official propaganda campaign. This is a campaign that insists, not only on perpetuating the historical lie that is Columbus, but of using that to continue to exterminate Native Nations and organizations who organize resistance.

1992 is a time to destroy Columbus. The myth. The legacy. All of its disparate cultural, environmental, political and economic elements that are woven into the fabric of oppression that constitute the US federalist system. One of the principal elements of our resistance is, of course, the demand for the immediate release of Native American Political Prisoner Leonard Peltier and by extension, all of the political prisoners and prisoners of war that are continuing to serve time because of their political opposition to a way of life that can only offer us slow death.

1992 is the time to destroy Columbus. A time to begin to dialogue with other organizations to construct a vision that can outline the next 500 years of peaceful and harmonious development. A vision that takes into account the roots of the cultural resistance that Native and other peoples have developed over the centuries, striving for a different way of relating to our Mother Earth and all other beings.

From our indigenous perspective, there was no "encounter." The contact between the Europeans and Indians did not permit equal conditions and opportunities. On the contrary, it was an armed invasion motivated by the quest for resources and by the crisis of feudal European regimes.

All of the above, however, remains only a historical marker if we do not commit ourselves to resist the contemporary attacks on our struggle for self-determination and sovereignty.

For the American Indian Movement, and the different national liberation movements involved in the organizing of the International Tribunal, our priority is the immediate excarceration and amnesty for Leonard Peltier and the over 100 political prisoners/POWs in the US and their movements for liberation. As Leonard succinctly stated on August

1, 1992 in a message to a public gathering building for the International Tribunal, "I salute those who are in prison: Oscar López Rivera, Geronimo Pratt, Silvia Baraldini, Jan Lamaan, and the many others. These brothers and sisters are my modern day heroes."

The International Tribunal is organized, not as a last-ditch appeal to the international community as victims, but as a clarion call for oppressed peoples and nations within the USA's borders to begin to internalize the fact that we struggle within the belly of the empire, because that is truly what the USA is, an empire. To realize that our cause is a noble and just one, sanctioned by international law and protected by international conventions.

The International Tribunal is part and parcel of the many different facets of resistance during 1992 — a historical year in which to examine our rich legacies of struggle, and a year in which to make history by actively reclaiming those legacies and working to reclaim the land.

1992 is the time to destroy Columbus' legacy — before it succeeds at destroying us.

DESTROYING THE LEGACY OF COLUMBUS

THE BEGINNINGS OF THE INTERNATIONAL TRIBUNAL AND THE COUNTER-QUINCENTENNIAL

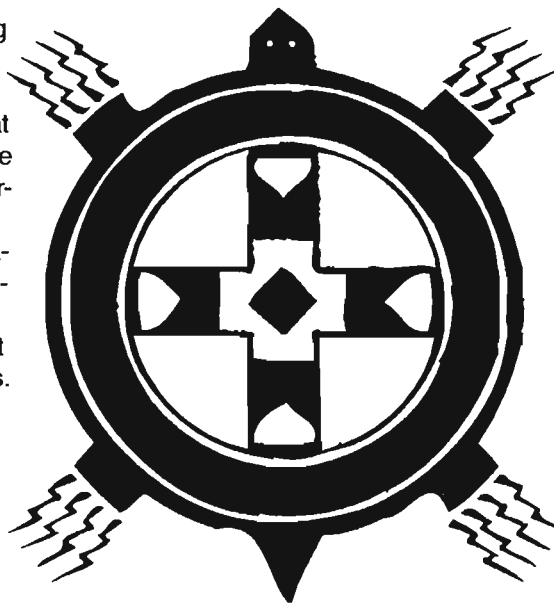
In December of 1990, at the end of the Special International Tribunal on the Human Rights Violations of Political Prisoners and Prisoners of War in the US, the American Indian Movement issued a call to the other national liberation movements and anti-imperialist allies in the US involved in that process. This invitation came on the basis of a general understanding shared about the possibilities of organizing struggle around the upcoming quincentennial celebrations and building, a shared framework for future collaboration on issues that interested us all. This call became the basis for work on the Counter-Quincentennial Celebration and activities embodied in the International Tribunal, the Civil Disobedience/Demonstration and March/ Rally to Protest the re-Enactment of Columbus' Landing and others.

We say celebration because the process of organizing this Tribunal has been in the spirit of celebrating resistance to genocide, colonialism and political internment. A resistance that is grounded in the struggle to reaffirm our collective human right—embodied in United Nations resolution 1514 XV on the right to self-determination. We want to determine our own destiny and build our own future with the wealth of human and natural resources that belong to us.

Now, almost two years later, in what has been a truly enriching and respectful process of dialogue, we have made a small but important inroad toward joining together different sectors of the

Native American, New Afrikan(Black), Mexican and Puerto Rican movements, as well as the progressive white, gay/lesbian and women's movements. Ours is a vision based on respect for all human beings and in the eradication of centuries old practices and patterns that promote hatred and inflict psychological and physical violence.

This framework speaks to a process of education and agitation



around three principles:

To Destroy the Myth of Columbus.

1992 is a time to assure that never again will the "big lie" be perpetrated in its contemporary guises: white cultural, racial and genetic superiority. 1992 is a time to build bridges which will assure us an outline for definitive action to challenge the US government and the federalist system it is built upon as a true prison of nations.

Self-Determination—The underlying

theme in many of the world's conflicts today is the principle of self-determination. The national movements involved—Native American, New Afrikan (Black), Mexican and Puerto Rican—have all been denied fundamental power to determine our destinies.

The Release of Political Prison-

ers/Prisoners of War—All over the world, the US government has insisted on linking foreign aid and recognition of new governments to the release of political prisoners and POWs. Incredibly enough, the US is the only major power in the world to deny the existence of political prisoners and POWs in its own country. Over 100 prisoners are presently incarcerated for political reasons as part of their movements for self-determination. Some have served close to 20 years for crimes they did not commit. Others are serving virtual life sentences for political activities protected by international covenants such as the Additional Protocols I and II to the Geneva Convention, which formally confers POW status on anti-colonial combatants. Still others are serving time for being targets of the US government's campaign to make an example of those white people who have had the courage to struggle in solidarity with the majority of political prisoners and POWs—people of color colonized within the US.

It is often said that history is written by the conquerors and for the past five centuries since Columbus' first voyage, the empire builders of Europe and later the United States have done just that. Who among us does not remember the rhyme: "In fourteen hundred and ninety-two, Columbus sailed the ocean blue..."? learned by young schoolchildren along with the pledge of allegiance to the United States as our

first introduction to the history of the Americas?

How many of us were ever taught anything about the way of life of the Indigenous nations which flourished here for tens of thousands of years before the Europeans invaded? Of the great African civilizations whose people and knowledge were looted by the slave trade?

What are the connections between this violent past and the present global crises of hunger, environmental destruction, economic and political domination, militarism, AIDS and the denial of human rights which threaten to engulf us all?

Now on the quincentennial of Columbus invasion, with the 20th Century drawing to a close and with it the 2nd millennium, an International Tribunal has been convoked to place this history of conquest and colonialism on trial.

Mindful of its responsibilities to this historic moment, the International Tribunal seeks a judgment that the United States is guilty of both historical and present day crimes against humanity in its treatment of Native peoples and other people of color within and adjoining its borders. Joining the representatives of the Native Nations are other colonized peoples: Mexicans and Puerto Ricans who were also invaded and deprived of their fundamental human rights through policies of official violence. New Africans (Blacks) who in the process of being enslaved, were also subject to the same dehumanizing process. We stand together in this common historic project and undertake this work because much more unites than can ever divide us.

For our ancestors and our children, it is a matter of compel-

ling urgency to resist the glittering and deadly American dream. This is why the testimony and verdict which will be rendered by the Tribunal to the international community are so important. Beyond this we know that those who fail to learn the lessons of history are compelled to learn its lessons over and over again with more tragic consequences. In this age of crisis, our project is to re-envision a truly new world order based on justice and harmony with the earth and each other.

To this vision of affirmation and resistance have also been drawn white (Euro-American) north Americans and Europeans who also recognize that the earth cannot withstand another 500 years of the American dream. Motivated by a sense of urgency to

oppose racism, sexism, homophobia, growing polarization of wealth and poverty, they come from many social movements, to ally with us in creating a new resistance.

The key works of international law upon which the judges of the International Tribunal will base their verdict are:

1. *UN Charter and Universal Declaration of Human Rights*
2. *Genocide Convention*
3. *Declaration on granting Independence to Colonial Countries and Peoples*
4. *International Human Rights Covenants 1966*
5. *Geneva Conventions relative to the Treatment of Prisoners of War*
6. *International Conventions on the Rights of Women*
7. *International Conventions on Lesbian and Gays*
8. *International Conventions on the Environment.*

As such, the International Tribunal is part of a broader effort to counter the myth of Columbus and gain justice

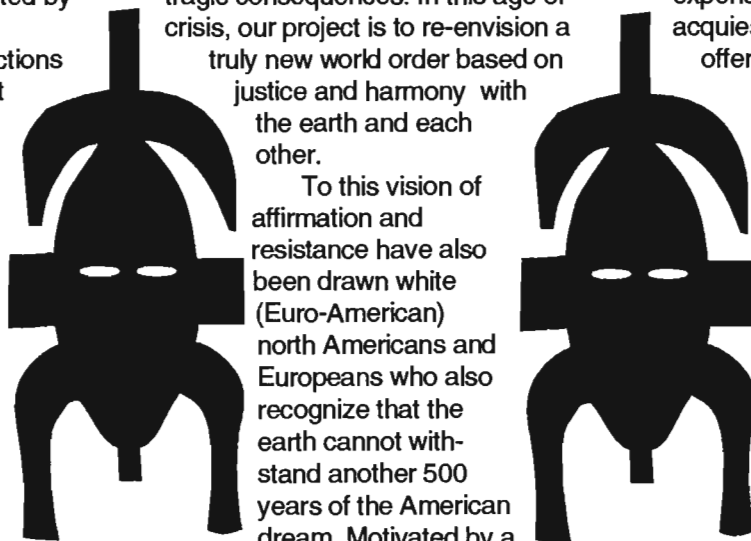
for Indigenous and oppressed nations in an international arena dominated by the US. Our vision is to join our humble effort, along with many others to seize this historical time and use it to help advance our peoples one step closer to freedom. We seek peaceful change but not at the expense of the slow death and acquiescence that we are now offered as alternatives.

Human Rights

We live in an age when the US government loudly proclaims its dedication to human rights and international law, while it brutally violates these rights whenever it serves its interest. This is a time when the United States seeks for itself preeminent power, portraying the society it has built in

a few short centuries as the ultimate model for the new world order. With the end of the "cold war" the struggle for human rights, rather than receding into the background, is surfacing with even greater urgency. Despite intense debate over the importance of applying human rights principles, the United States continues to do everything in its power to prevent the world community from systematically examining such violations inside its own borders.

For all of our peoples and nations, the denial of our right to self-determination constitutes the most fundamental violation of our human rights. Prior to the European invasions, our peoples/nations existed throughout North, Central and South America as well as in Africa and the Caribbean in full exercise of our sovereign rights. For thousands upon thousands of years we



developed our own unique cultures, languages, economies, forms of governance, sciences and relation to the earth.

Barely emerging from what they themselves named "the dark ages" the voyage of Columbus, and "age of discovery" was nothing more than an expedition in search of profit. By with force of arms, justified by the belief in their own 'divine right of conquest,' our lands and societies were colonized first by Europeans and later by those who, calling themselves Americans, founded the United States. Columbus himself set the standard for these practices when, in just over twenty (1492-1518) his enterprise reduced the Taino population of the Caribbean from 8 million human beings to 28,000.

By the start of the start of the 16th Century, European colonial powers launched the enslavement and subsequent genocide of African peoples. For nearly 400 years this despicable traffic in African lives continued. Scholars estimate that by the time the slave trade officially ended in 1870, 10-20 million women, men and children had been brought in chains across the Atlantic to serve as slaves into the Americas. And at the bottom of the Atlantic, victims of the Middle Passage, are the unquiet bones of millions upon millions of ancestors who did not survive the voyage. From this stolen wealth, human slaves and our scientific knowledge would come the gold to finance the so-called Renaissance in Europe.

Even a cursory review of "official" history reveals a nearly endless catalogue of human rights violations suffered by our peoples: mass murder, imposition of foreign rule, enslavement, forced dispersal, official policies of rape and sexual servitude of women, denial of language and culture, herding onto reservations and work camps called plantations.

How can anyone calculate the damage done as African families were destroyed with wives, husbands and children torn apart to be sold as slaves? As Native children were forcibly transferred to Mission schools, stripped of their language and birth-right. Mexicans, who as farmworkers grow and harvest the crops yet are denied basic rights and called illegal immigrants in the land of our ancestors.



We will never forget the nation of Puerto Rico, which was seized as "war booty" in 1898, and since then recognized as a US colony in flagrant disregard to international law. These episodes are written into the books we are taught from as cruel and unfortunate chapters in ancient history, evil deeds about which nothing can be really done. Yet when we look into this legacy we see that both the contemporary problem and ongoing resistance of our peoples springs from the violent seizure of our lands and destruction of our civilizations. Our history will never disappear, no matter how much repression and lies is unleashed to bury us. History teaches us that sooner or later these crimes demand to be solved and the criminals brought to justice. Today, the US government continues to refuse to honor the treaties signed with Indigenous peoples and has gone even further to claim arbitrary power to

deceitify tribes. The Mexican border — imposed after the US seized the Northern half of the country in 1848, is a militarized zone with over one million arrests per year. Africans in the US suffer incarceration rates 7 times greater than in racist South Africa. Without the right to determine our destinies, to govern ourselves and pursue a democratic and sovereign way of life, we will have no earth to stand on against the modern powers of empire. We cite these examples of our collective, centuries long holocaust, not to invoke pity, but to convey a sense of the historical gravity of the crimes we have suffered and the deeply inspired motives for our resistance.

United States in Violation of International Law

For nearly 50 years, the United States has stubbornly resisted signing many basic international declarations protecting human rights. Often the federal government says such laws are unnecessary in this country because we are governed by the US Constitution. The Constitution is often put forward as the most advanced document concerning human rights. The experience of our peoples categorically rejects the claim that the US Constitution is either 'sacred' or superior to other international articles of civilized law. The following brief examples underscore our vehement objection: The Original Constitution referred to Native peoples as savages possessing no rights. 2) Africans were regarded as only 3/5 of a human, 3) Women were explicitly denied equal rights before the law. Over the past twelve years, the appointment of right wing judges to the Supreme Court and Federal Courts has led the way in re-writing, de-constitutionalizing and stripping us

of what few protections we have won. In truth, the United States rejects the application of international standards to our peoples, because it wants to be able to continue our colonial status under the facade that 'we are an internal problem, an internal possession of the US federal state.'

The International Tribunal stands squarely in the historical and legal authority of non-governmental organizations, commissions, human rights organizations and other International Tribunals which have had the courage to condemn the human rights record of the United States. All such bodies have pointed out one simple fact that most US citizens are unaware of: Article VI of the United States Constitution states:

"This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

Despite claims that we are an internal affair, the US Constitution itself makes clear that the government itself is bound by force of law to honor all international treaties, compacts, declarations and other agreements it has signed. These treaties have the same standing as the articles of the United States Constitution and take precedence over state, local and federal laws. While the United States has resisted signing many such international laws governing human rights, (laws which have been signed by the vast majority of the world's nations) it stands in clear violation of a number of treaties that it has ratified. Among

these are: the Universal Declaration of Human Rights, the Genocide Convention, the Declaration on the Rights of Colonial Peoples and Countries which are the cornerstones of our appeal.

It is important to realize that the scope of human rights protections



enumerated by the US Constitution are less than those rights inscribed by international law. International laws like the Universal Declaration of Human Rights go beyond the US categories of political and civil rights to include rights in the economic, social and cultural spheres. This means that the International community explicitly recognized that the granting of political/civil rights statutes alone is inadequate to guarantee genuine human rights. Without the right to self-determination, the right to earn a decent living under human conditions, to receive adequate healthcare and education, without the rights of women, the right to maintain our own cultures, all the laws in the world will not change our colonial reality.

On this 500th anniversary of Columbus's invasion of our homelands, We who have borne the brunt of this legacy, believe that the age of "might makes right" must be brought to an end. We believe all countries, including the United States, must be held accountable to universally accepted principles of international law — chief among them being the right of colonial peoples and countries

to self-determination.

What follows are brief statements detailing the violation of our respective rights to self-determination and other human rights.

Genocide

The crime of genocide is the greatest crime against humanity that any government can commit. Crimes against human rights and genocide often go hand in hand — both are used as deliberate state policies to prevent our nations from achieving and exercising sovereignty. While the popularly held view of genocide remains limited to images of Nazi concentration camps, The Genocide Convention of 1948 (which the US did not sign until 1986) states...

GENOCIDE means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such:

- a. Killing members of the group
- b. Causing serious bodily or mental harm to members of the group
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction, in whole or in part
- d. Forcibly transferring children of the group to another group

The crime of genocide and the denial of our human rights, foremost of which is the right to self-determination, are inextricably linked to our experience. The charge of genocide is central to our indictment.

Political Prisoners & Prisoners of War

1990 was a landmark year in the world-wide campaign for the recognition and freedom of political prisoners. The release of Nelson Mandela, other anti-

apartheid fighters and the negotiations for the release of all Southern African political prisoners, showed that even the most repressive regimes will at some point be brought to account for their political prisoners. For decades the South African government denied the existence of political prisoners, branding imprisoned anti-apartheid fighters as criminals and terrorists. However, the growing liberation struggle of the people of South Africa and world-wide solidarity forced the government of South Africa to abandon this farcical denial of political prisoners.

Ironically, the US government has expressed strong support, albeit selectively, for the freeing of political prisoners throughout the world. At the same time, however, the US government vociferously denies the existence of political prisoners at home and

resolutely maintains that those who claim to be political prisoners and prisoners of war are terrorists and criminals.

This Tribunal presents a unique and important opportunity to review carefully our contention that the US does indeed hold political prisoners and prisoners of war.

The Tribunal Judges will approach this responsibility with the utmost of seriousness and careful scrutiny. The US government must be held to the same standard of international law and human rights safeguards that it demands for the other nations of the world. The denial of the existence of political prisoners and the consequent failure to afford such prisoners fundamental protections of humanitarian international law, are serious violations which require the immediate attention of world public opinion and rectification by the US government.

Hopefully, the Tribunal will find that the US judicial system (state and

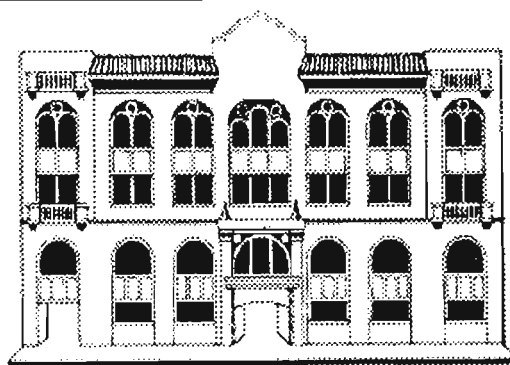
federal) has been used in a harsh and discriminatory manner against people struggling for self-determination within its borders and Puerto Rico as well as against other political opponents of the US government. Some have been falsely accused and had evidence favorable to their defense destroyed or suppressed. Others have been tried on conspiracy charges which rely on associations and beliefs as an essential element, and many have been tried in an armed camp atmosphere saturated with prejudicial publicity designed to intimidate and prejudice the juries before whom they were tried. Most of the petitioners have also received draconian disproportionate sentences and have been subjected to torture, cruel, discriminatory and degrading punishment. *ALM and FS for the Tribunal Organizing Committee.*

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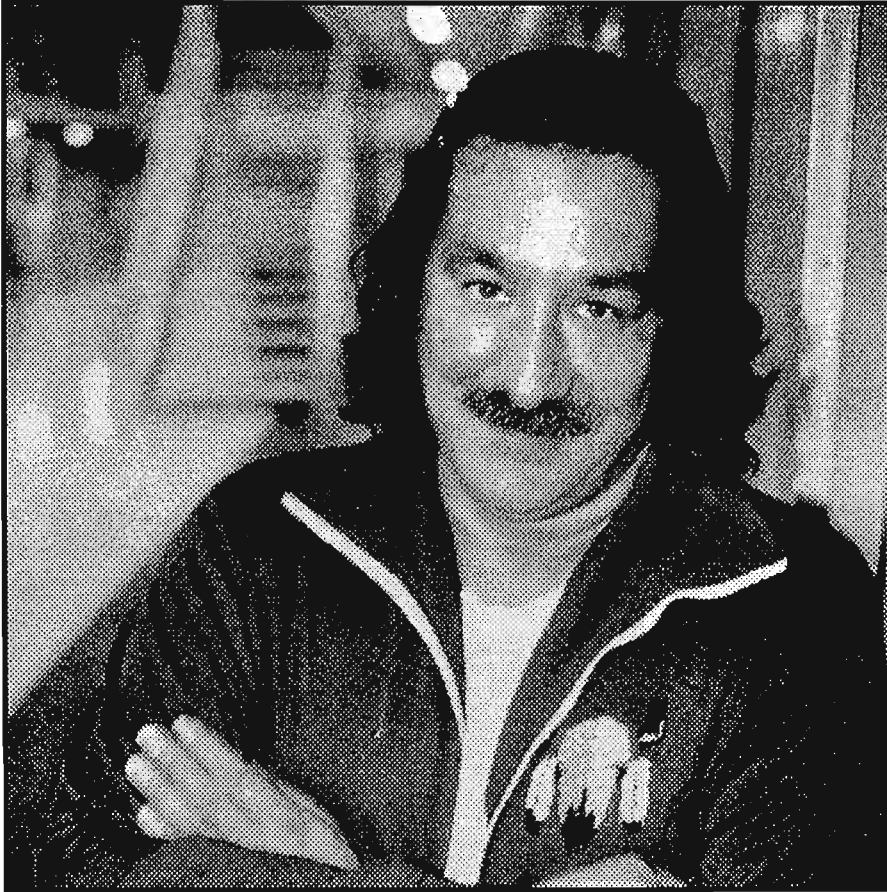
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LEONARD PELTIER

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 United States 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 aban-

doned 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

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 the FBI lied concerning the most important evidence presented by the prosecution and an admission by DA Lynn

of the U.S. Congress, and fifty-one members of the Canadian Parliament. Mikhail Gorbachev 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 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 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."

It was following the Trail of Broken Treaties that the FBI targeted the "AIM leadership" for neutralization...

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

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

Address:

Leonard Peltier
No. 89637-132
P.O. Box 1000
Leavenworth, KS 66048

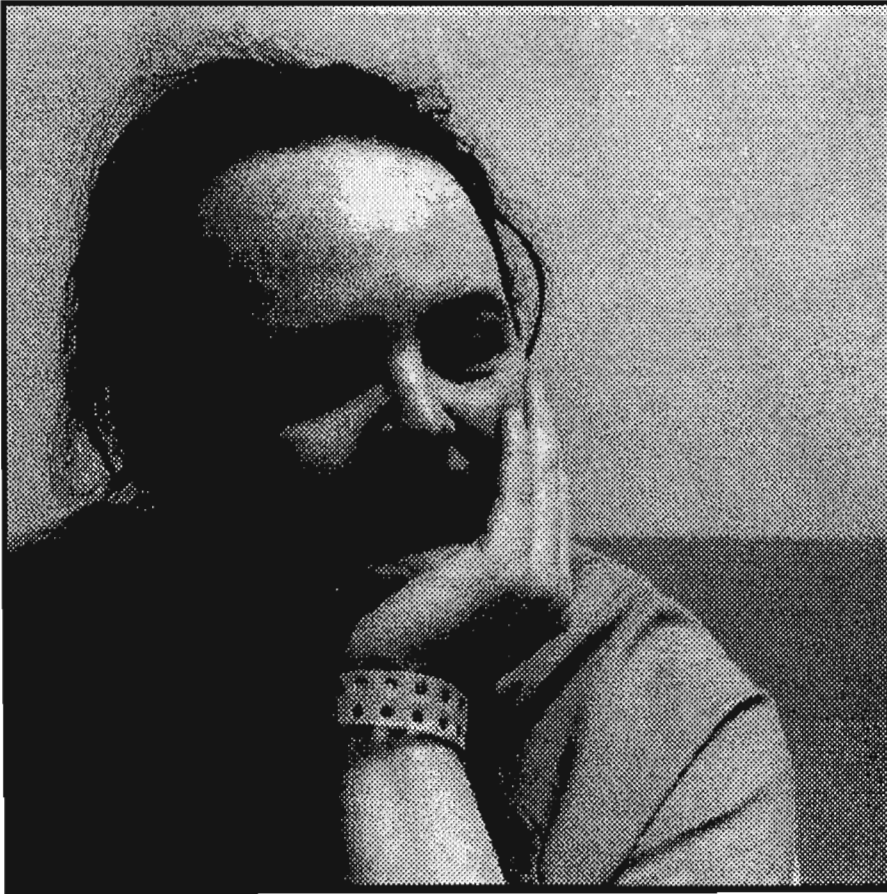
Outside Contact:

Leonard Peltier Defense Committee
P.O. Box 10044
Kansas City, MO 64111

Leonard Peltier Support Group
2940 16th Street, #104
San Francisco, CA 94103
415.552.1992

EDDIE HATCHER

NATIVE AMERICAN POLITICAL PRISONER



Eddie Hatcher is a Tuscarora Indian from Robeson County, North Carolina. On October 14, 1988, Eddie was found not guilty by a federal jury of very serious charges, yet the state of North Carolina refuses to accept that jury verdict.

After months of investigating the corruption and injustice toward Native and Black people and the rampant cocaine trade in his home county, Eddie became a target for death by local and state officials. The actual threat came just days after he obtained maps showing drug drop zones and over 30 major distributors including prominent white businesspeople and law enforcement officials.

For days after compiling this information and fearing for his own life, Eddie contacted officials at the Drug Enforcement Agency, the Federal Bureau of Investigation, and Federal Customs. With each contact Eddie desperately explained that his life was in direct danger but no assistance was offered by any of those officials.

On February 1, 1988, believing he was going to be killed, just as fellow unarmed Indians and Blacks had been brutally murdered by sheriff's deputies, Eddie and fellow Tuscarora Tim Jacobs occupied the offices of the Robesonian Newspaper in Lumberton, North Carolina. During the 11 hours in which employees of the newspaper were held, Eddie negotiated with North Carolina Governor James Martin's chief-of-staff, making only

four demands which were supposedly met but not followed through. All of the demands centered around a full investigation into the Robeson County Sheriff's Department, the judicial system, and the murders and suspicious deaths of Indians and Blacks in Robeson County.

Eddie became the first person ever to be prosecuted under the United States 1984 Anti-Terrorist Act. He was charged with conspiracy to commit overt acts against the United States, federal hostage taking, and federal weapons charges.

On September 26, 1988, Federal Judge Terrence Boyle ordered the trial to begin. Eddie's chief trial counsel, William Kunstler of New York, was in the middle of a trial in New York but Judge Boyle still denied a continuance and ordered Eddie to represent himself. After a 3-week trial in which Eddie was not allowed to present much of his evidence, a jury (of 9 Blacks and 3 whites; Indians had been struck from the jury pool) reached a verdict of not guilty on all counts.

After the federal acquittal, Eddie and the Robeson Defense Committee organized a petition drive seeking the removal of the Sheriff of Robeson County. The petition drive was gaining widespread support when on December 6, 1988, after the state had dismissed state charges in March in favor of the federal charges, Eddie was re-indicted by the state of North Carolina on 14 counts of second-degree kidnapping.

Eddie fled to the Shoshone-Bannock Reservation in Idaho where he was granted the protection of the Tribe's Extradition Treaty with the United States. After three weeks, FBI agents attempted to gain the floor plans of the building where Eddie was staying, so Eddie could secretly be taken off of the reservation. On March 10, 1989, Eddie

entered the Soviet Consulate in San Francisco seeking political asylum. After several hours, his request was denied and Eddie was taken into custody by federal agents. After a four-month extradi-

contempt, fined, and served ten days in jail.

After two years, on February 14, 1990, Eddie agreed to an 18-year sentence for the charges. Since that time, affidavits have been released

corruption within the Department of Corrections. Also, Eddie publishes a newsletter dealing with many issues ignored by the mainstream press. On September 18, 1991, Eddie was stabbed four times in the back, suffering a collapsed lung and permanent damage. A fellow prisoner has issued a public statement that he was contracted by prison officials to take care of Hatcher. Eddie was moved 200 miles away from his home and has been placed under lock-up.

Eddie became the first person ever to be prosecuted under the United States 1984 Anti-Terrorist Act.

tion battle, he was returned to North Carolina.

A Superior Court Judge ordered that Eddie's attorneys, William Kunstler, Ron Kuby, and North Carolina attorney Barry Nakell, could represent Eddie, but weeks later, a special judge was brought in. He ruled that Eddie could be represented only by the Public Defender. Again, Eddie was basically forced to represent himself. Attorney Barry Nakell, who attempted to represent Eddie at a later hearing, was held in

detailing how the Robeson County District Attorney, Joe Freeman Britt, used Eddie's case and the re-indictment as a blackmail tool to persuade the governor of North Carolina to appoint the person of Britt's choosing to replace him. Also, the attorneys were fined \$50,000 by the federal courts which stated that they filed a frivolous lawsuit on behalf of Eddie Hatcher. Senator Jesse Helms filed an amicus brief against the lawsuit.

Since being in prison, Eddie and his mother began publishing a newsletter on prison issues, exposing

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The American Indian Movement

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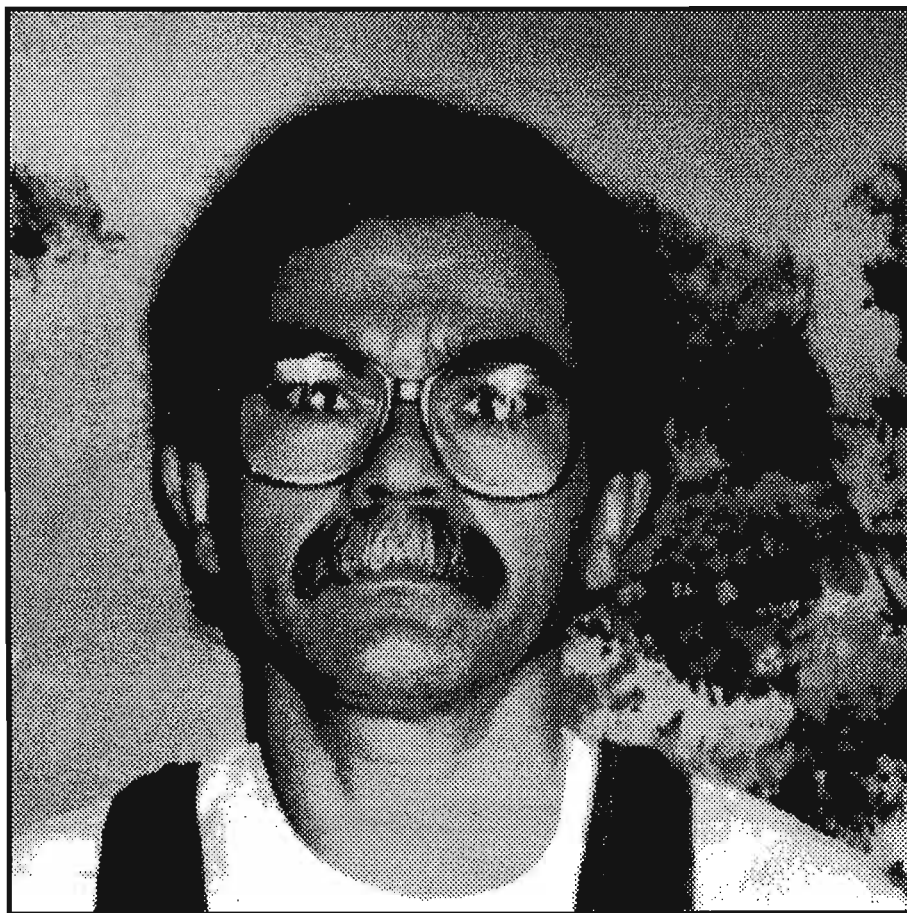
Bay Area Regional Indian Alliance

**Supports the Goals of
The International Tribunal**

Columbus is Not A Role Model

OSCAR LÓPEZ-RIVERA

PUERTO RICAN PRISONER OF WAR



I was born on my grandparents' farm in San Sebastián, Puerto Rico, on 6 January, 1943. By birth, I'm a jíbaro and colonized subject. I have three sisters and three brothers (one adopted). We were practically raised by our mother. From her we got love, a work ethic, spirited strength, a sense of the importance of knowledge and learning, dignity, and humility to compensate for being poor. My paternal grandfather taught me the importance of justice, love for my brethren, the land, the flora and fauna. The first 14 years of my life were spent in an environment accentuated by poverty but rich in human sensitivity and dignity. Someone was always there to give a helping

hand whenever it was needed.

At age 14 I was sent to live with my sister in Chicago. My encounter with this new culture and environment was a traumatizing experience. For the first time in my life I was exposed to the ugly and detestable reality of racism. I learned that being Puerto Rican would determine where I would live, play, go to school, and even pray. From the moment I arrived in Chicago I began hearing how Puerto Ricans were blamed for the deterioration of apartments, buildings, schools, and the whole neighborhood. It was never pointed out that when we moved into an apartment it was already infested with vermin and deteriorated, the building dilapidated, and the neighborhood a slum blighted area for decades before we arrived.

I spent the first years in Chicago trying to acclimate to what I considered a hostile environment. The culture clashes and the ethnic Europeans' desires to make us invisible were very prevalent. In school I became mute (although in Puerto Rico I was outspoken and very active in the classroom), because the teachers claimed they couldn't understand me and the students would make fun of my accent. My Puerto Rican friends and I liked the streets/the outdoors, to play our music so that others could hear it, to dress differently or "outrageously," and to have fun in order to compensate for our nostalgia and the pain of rejection.

For the cops we were the perfect victims. We were politically voiceless and ignorant of legal remedies. With us they filled their arrest quotas, got pay-off money, and the most sadistic pleasure in brutalizing us. I remember being stopped on a very cold and windy day, forced to take my coat and sweater off, and roll up my sleeves to show the cops I didn't have needle marks. It didn't matter to them that I was freezing or embarrassed because they were doing this to me in front of all my neighbors. But to the police and most ethnic Europeans we were just drug addicts, criminals, and trash that should disappear.

I dropped out after my first year in City Junior College and went to work. I worked at a variety of jobs, including at a bank, at factories, and selling insurance. In 1965 I was drafted into the Army and spent a year in Vietnam.

I came back to Chicago in 1967. I found the community devastated. The drug epidemic had reached friends and love ones. The plight of the community and the experiences in Vietnam compelled me to ponder hard

about the Puerto Rican reality and what role I was going to play. There was one positive change in the community—it wasn't allowing itself to be invisible and wasn't tolerating the police's brutal behavior. The Puerto Rican riots of 1966 had produced this awakening.

Little by little I began to immerse myself in the community. I hooked up with other Puerto

ing at a grassroots level, and I approached it as an art form. I never became a partisan of any political party or movement in Puerto Rico or in the diaspora. Even when I was involved with the people who founded the Chicago chapter of MPI-PSP, as soon as I realized the group's objective, I dropped out.

I believe that many of the endeavors and experiments undertaken in our

was given 15 more years. I was labeled a "terrorist" and an "incorrigible criminal." The first judge who sentenced me said that in the history books he had read about Puerto Rico, he had found that not a single shot had been fired by the U.S. military forces in the invasion of 1898. The prosecutor said that the case against me was not because of my political beliefs but because I used violence. My beliefs then and now are that there is no greater crime than to deny a nation its freedom; that I, as a colonized subject, have never been a free man, therefore I've only had one choice—to fight for my freedom by any means necessary; and that ours is a just and noble cause to be defended in the diaspora, in Puerto Rico, and even in the "latrines of [the federal penitentiary at] Atlanta," as Don Pedro Albizu Campos used to say. To this day I continue to believe that in our quest for freedom, justice, and truth, things are to be done and not only said. Whatever small contribution or good deed I've done for our cause, it is my expression of love and legacy for my daughter Clarissa and my granddaughter Karina.

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National Committee to Free
Puerto Rican Prisoners of War
PO Box 476698
Chicago, IL 60647

From the moment I arrived in Chicago I began hearing how Puerto Ricans were blamed for the deterioration of apartments, buildings, schools, and the whole neighborhood.

Ricans who were waging struggles around welfare rights, education, unemployment, housing, political representation, police brutality, etc. The transformation and emergence of the Young Lords added a new dimension to the struggle and gave our youth its most militant voice. I was attracted by the YLO's programmatic ideas and energies, but alienated by the absence of discipline, the drugs, and overabundance of empty rhetoric within its midst. I kept close to its periphery but at a comfortable distance from the omnipresent eye of the police. The YLO's program was the first attempt in Chicago to combine a grassroots movement in the diaspora with the struggle for Puerto Rico's self-determination.

My experiences in Vietnam had taught me that with enough determination a small country could wage a successful struggle against a big country. In my community work I tried to combine the local issues with the struggle of national identity and Puerto Rico's independence. I had come to the realization that I could best serve the community by organiz-

attempt to organize the Puerto Rican community were productive. The founding of what is today the Pedro Albizu Campos High School and the Puerto Rican Cultural Center, the fights for bilingual and bicultural education, against drugs and police brutality, the struggles to get more Puerto Rican students in the universities and to end employment discrimination in the construction trades,

The plight of the community and the experiences in Vietnam compelled me to ponder hard about the Puerto Rican reality and what role I was going to play.

Illinois Bell, Peoples Gas, Commonwealth Edison, were positive and productive endeavors. These struggles allowed us to form alliances, especially with the Chicano/Mexicano community. And probably most significant is the fact that many of today's Puerto Rican Prisoners of War were formed or politically baptized in those struggles.

I was captured in 1981. I was sentenced to 55 years, and in 1988, I

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' 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 denied proper medical care.

She was prohibited from using both legal and regular libraries and was prevented from participating in social or educational programs. Alejandrina was not permitted to participate in recreational activities in the gymnasium or to attend religious services.

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.

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 her spirit and health. She was under 24-hour surveillance, even while bathing and had extremely limited visiting rights. Alejandrina suffered from sensory deprivation due to the isolation of the Control Unit, which is located in the sub-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.

In 1988, following the judges ruling that Lexington HSU was unconstitutional and must be closed, (which has since been overturned) Alejandrina was transferred to Pleasanton Federal Correctional Institution, where she is presently incarcerated, along with POWs Carmen Valentín, Dylcia Pagán and Ida Luz Rodríguez. Also incarcerated in Lompoc, California is POW Adolfo Matos.

Recently, the National Board of Directors of Amnesty International passed a resolution by a large majority to "...monitor the human rights situation surrounding the detention, treatment and incarceration of alleged Puerto Rican political prisoners wherever they are located." This comes on the heels of an increased level of coordination between the different sectors doing the work and

the education and defense of the political prisoners and prisoners of war by Ofensiva '92, the International Campaign around the imprisoned patriots in Puerto Rico.

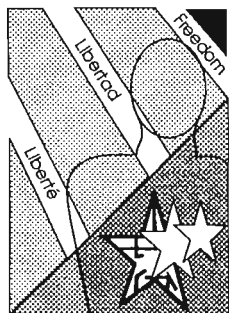
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The **National Committee to Free Puerto Rican Prisoners of War and Political Prisoners** is an organization with chapters and subcommittees in 9 cities in the United States and Mexico. It's purpose is to denounce human rights violations by the US government against those individuals imprisoned for struggling for Puerto

Rican independence, and to secure their release from prison.

At present, 21 Puerto Rican women and men are serving sentences ranging from 15 years to life in Federal and State prisons in the US. They are men and women from all walks of life, united by a common aim; to see Puerto Rico able to utilize its tremendous natural resources and human potential to build a strong, prosperous and independent nation.

The National Committee urges our readers to get involved. Contact us soon. We are available to meet with your organization, and have literature and videos to share with you.

California Chapter
3543 18th Street, #12
San Francisco, CA 94110
415.824.7950 or 510.832.1114

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New Afrikan People's Organization

**demands Self-Determination
for the Colonized New Afrikan
Nation and Other Oppressed
Nations within US Borders
and Azania**

MUMIA ABU-JAMAL

MOVE POLITICAL PRISONER



My name is Mumia Abu-Jamal. My background is 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 Douglas, his wife, BPP Editor Judy Douglas, and Deputy Culture Minister Brad Brewer, in the East Coast 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, but principally because of the ongoing, and utterly critical persecution of MOVE members and supporters.

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

(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"

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, and was given a 10-year sentence for conspiracy.

As a reporter for a well-known public radio station I covered this 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 trial judge, 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"

— the system's, and MOVE's.

This activity, undertaken in the spirit of fundamental 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.

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.

Total sentence:

Death + 2-1/2 to 5 years

Current legal status:

direct appeal.

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Partisan Defense Committee
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ON BEHALF OF NEW AFRIKAN/BLACK POLITICAL PRISONERS AND PRISONERS OF WAR

***The International Campaign to Free Geronimo Ji Jaga (Pratt)
Salutes the International Tribunal of Indigenous People and Oppressed
Nations in the U.S.A.***

Partial List of Black Political Prisoners:

Sundiata Acoli
Herman Bell
Kojo Sababu Bomani
Cecilio Chui Ferguson
Herman Ferguson
Abdul Hagg
Fred Hampton Jr.
Robert Seth Hayes
Basheer Hameed
Teddy (Jah) Heath
*Mumia Abu Jamal
Richard Mfundu Lake
Monda Langa (David Rice)
Abdul Majid
Rochelle McGee
The Move Prisoners (12)
Kwablah Mthawabu
Jalil Muntaquin
Sekou Odinga
Ed Pointdexter
Ahmed Rahman
Mutulu Shakur
Richard Thompson
The Virgin Island Five
Nuh Washington

*Mumia Must Not Die!

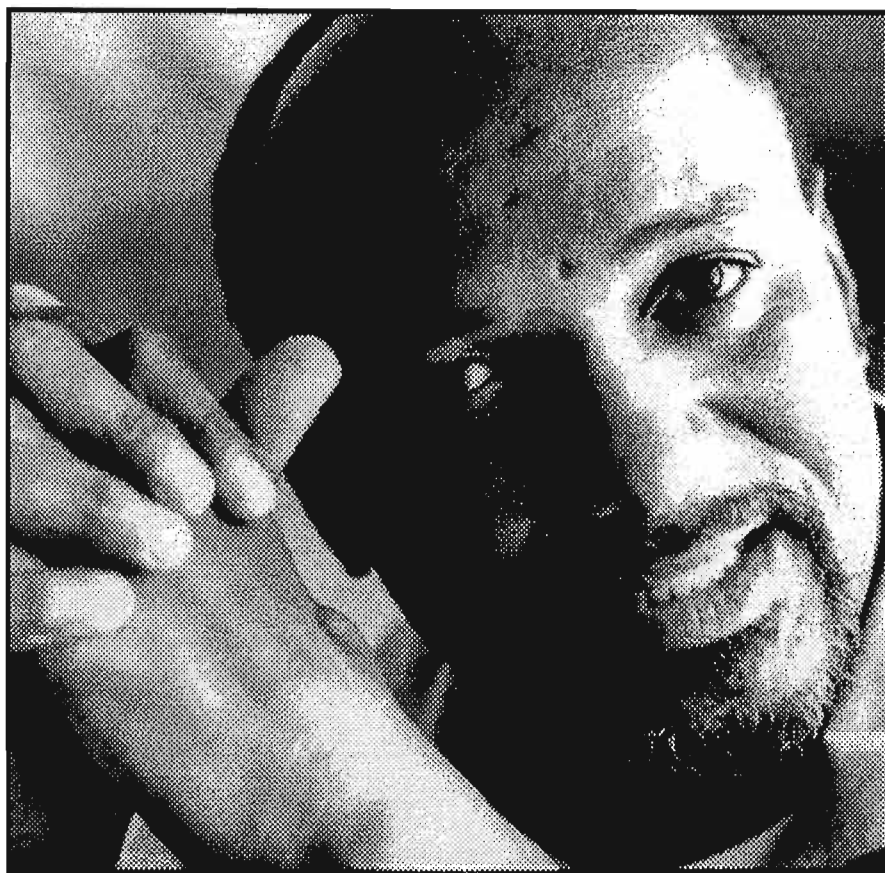


WE NEED YOUR SUPPORT

The International Campaign to Free Geronimo ji Jaga (Pratt) P.O. Box 3585
Oakland, CA 94609-0585 (510) 268-0979

GERONIMO JI JAGA

NEW AFRIKAN PRISONER OF WAR



Now in his 21st year behind the bars of California's prison system, geronimo ji Jaga (pratt) is one of the world's longest-held political prisoners. A former leader of the Black Panther Party, geronimo was targeted by the FBI's infamous COINTELPRO (Counter-Intelligence Program) and framed up for a murder the government knows he didn't commit. Despite growing support from Amnesty International, Congressional Black Caucus members, Rev. Jesse Jackson, Coretta Scott King, Danny Glover, and many grassroots organizations, the courts continue to deny him both a new trial and parole. After two decades of false imprisonment, of being a virtual hostage of the FBI's secret war against Black people, geronimo has

become a symbol of resistance in the struggle for Black liberation in America.

The government's own documents indicate that geronimo is innocent of the crime for which he was convicted: the senseless murder of a white school teacher on a Santa Monica tennis court in 1968. At the time of this killing, geronimo was attending a week-long Black Panther Central Committee meeting 400 miles away in Oakland, California. While the FBI had geronimo and the Panther leadership under constant surveillance the government claims to have mysteriously "lost" their records for this period. In his trial the fact that the main witness against him, Julio Butler, was a police agent was kept hidden from both the defense and the jury. The truth about Butler as well as the suppression of statements indicating

that others had done the killing, the planting of police spies in the defense camp, and many other abuses of justice were discovered only years later when geronimo won access to FBI files.

In the late 1960s the Black Panther Party was at the top of the government's list of organizations to be "neutralized" through a multi-levelled campaign of arrests, slander, and outright murder. The media depicted the Panthers and other revolutionary Black organizations as hate-driven extremists out to get "whitey." In reality the Black Panthers were organizing their community for self-determination and self-defense. Panther medical clinics, free breakfast for children programs, clothing give aways, and schools served as a model for organizers in this country and abroad.

The FBI also hoped to curtail growing white support by painting the Panthers as a gang of rhetoric spouting thugs. When geronimo was framed for the Santa Monica 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 Chicago police, Sundiata Acoli, and many others who still remain behind bars.

In 1968, geronimo ji Jaga (pratt) returned to the U.S. after three years in Vietnam. Originally from Louisiana, he moved to Los Angeles, enrolled at UCLA, and joined the Black Panther Party. In 1968, 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 — believed by many to have been the result of a high level government conspiracy — climaxed ten years of sit-ins, boycotts, rebellion, marches, and voter registration drives that shook the foundations of U.S. society. Dr. King was gunned down three

years after the murder of Malcolm X. These two leaders had given voice to the pride and national identity of Black people in a militant and uncompromising movement. By 1968 the cities were in flames and the soul of the country was torn apart over the war in Vietnam.

Because of his effectiveness as a community leader, the FBI and police created a "Geronimo

began to learn the extent of the FBI conspiracy against him.

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 new evidence since 1978. But despite clear and widely accepted evidence of FBI and judicial misconduct all of his attempts have been turned down. In the Spring of 1991, armed with compelling new

Harvey Milk to death, he served less than 5 years in prison. KKK and Aryan Nations leaders Richard Butler and Robert Miles, charged in connection with bank robberies and racist murders, were freed by an all-white jury in 1988. In 1992, Los Angeles exploded when four white police were acquitted of the savage video-taped beating of Rodney King. As Geronimo said on a CBS 60 Minutes interview, "If I had done the murder, I'd be out by now."

Geronimo refuses to apologize for a murder he did not commit. And he will not ever renounce his political belief. Like Nelson Mandela, Geronimo is in prison for his principles. For the tens of 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 win self-determination and freedom for the colonized Black Nation, to free all political prisoners, and to fight for human rights everywhere.

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The decision to put Geronimo in jail and keep him there didn't end when COINTELPRO was unmasked.

Pratt Squad" whose objective was to "get Geronimo" by hook or by crook. 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. Their suspicions were confirmed in 1973 when anti-war protestors broke into an FBI office in Media, Pennsylvania, to pour blood on the files. They discovered documents detailing COINTELPRO: the secret government program whose stated purposes was to "discredit and

evidence of Geronimo's innocence, which included sworn affidavits by former Panther leaders Bobby Seale, David Hilliard, Kathleen Cleaver, and Emory Douglas that they were with Geronimo in Oakland at the time of the Santa Monica crime, attorneys filed a motion for a new trial. Within 24 hours of the delivery of hundreds of pages and evidence, the Los Angeles courts issued a one sentence ruling turning down the case. In December 1991, despite favorable recommendations from prison staff, the declaration of a "Geronimo ji Jaga Pratt Day" by the city of Oakland, and letters of support

As Geronimo said on a CBS 60 Minutes interview, "If I had done the murder, I'd be out by now."

destroy the Black liberation movement." The activists made public what they found. Following on the heels of Watergate, the Media files caused an uproar as revelations of illegal government spying, misconduct, and murder grabbed headlines. Senate hearings were called. And using these exposures Geronimo obtained some of his files and

from prominent individuals, the parole board once again denied him release.

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. When Dan White shot San Francisco Mayor George Moscone and gay County Supervisor

MARILYN BUCK

ANTI-IMPERIALIST 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 Northamerican 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.

Following two years of pre-trial hearings, appeals and plea negotiations resulted in Marilyn Buck, Linda Evans and Laura Whitehorn pleading guilty to conspiracy and the Capitol bombing. In exchange for dismissing of the remaining charges and dis-

missal of all charges against Tim Blunk, Susan Rosenberg and Dr. Alan Berkman. In November 1990, Marilyn was sentenced to 10 years consecutive and 5 years concurrent added to her already excessive 70 years.

Address:

Marilyn Buck #00482-285
FCI Marianna
PMB 7007 Shawnee Unit
Marianna Unit, FL 32446

Outside Contact:

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

Help Us Return Silvia to Italy.



Silvia Baraldini is an Italian national who has lived in the US since the age of 14. She is serving 43 years for conspiracy. In 1982 a number of white and Black/New Afrikan revolutionaries targeted by COINTELPRO were arrested by the FBI. One of them was Silvia. They were charged with conspiracy to free prominent Black Panther leader Assata Shakur from prison and other political actions. Silvia remains a political prisoner.

After twenty years of political activity in anti-war, anti-racist, feminist and international areas, Silvia has been labeled a terrorist by the US government. For two years Silvia, Susan Rosenberg, anti-imperialist political prisoner and Alejandrina Torres, Puerto Rican independentista were subject to psychological torture in the Lexington Control Unit. Although Silvia has an exemplary prison record, the Bureau of Prisons (BOP) increases her security level and denies her consistent medical care—despite her bout with uterine cancer. Currently, Silvia is in the Shawnee Unit, BOP

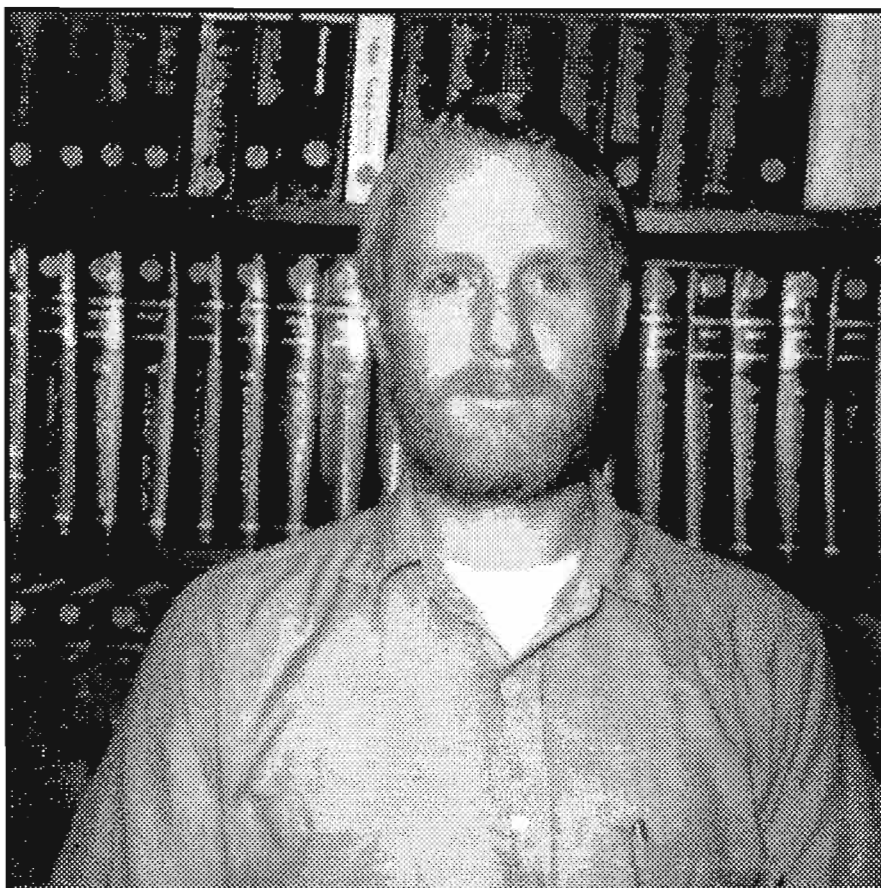
high security unit for women in Marianna, FL.

Silvia's repatriation is provided for by the Strasbourg convention, an international treaty signed by the US, Italy and other European countries. The US government has discretionary power because the Convention is not obligatory. Because Silvia is a political prisoner, the US government can violate her human rights and not allow her transfer to an Italian prison. Although the Italian Government, 90% of the Italian Parliament and a coalition of Womens organizations in Italy petitioned the US for Silvia's return, the Justice Dept. denied the request in December 1990. We await a second decision. The Justice Dept. cited "Ms Baraldini's continued refusal to cooperate" and "her lack of remorse for any of her crimes" as the reason. Silvia has stated "what the government is interested in is a public condemnation on my part of the political beliefs which have motivated my life for the past 25 years."

For more information contact: Release Silvia!, 3543 18th St. #30, SF, CA 94114 or 294 Atlantic Ave. Brooklyn, NY 11201

ED MEAD

POLITICAL PRISONER



I was born in 1941 in Southern California, where my parents worked in the shipyards. Separated and unable to find work due to sexism and employment discrimination after World War II, my mother raised three young children alone on a homestead in Alaska. I grew up poor, mostly working in the woods. In the process, I developed an appreciation for the sexism and discrimination my mother experienced in trying to find welding jobs. This was one of my many influences that led me to be concerned with social justice issues. Ultimately, I became a revolutionary.

I was arrested on January 23, 1976, during an unsuccessful bank expropriation attempt by the

George Jackson Brigade, a group which provided armed support for the Seattle progressive movement during the years 1975-78. 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 Seidel was fatally shot in the back, another comrade received a gunshot wound in the face. I was captured and subsequently sentenced in state courts to two life sentences for the crime of shooting back at the police. The federal authorities imposed an additional twenty-five years for the failed bank robbery attempt.

Other George Jackson Brigade actions included the bombing of the headquarters of the Department of

Corrections 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 Pine Ridge and Rosebud reservations, which at the time were being invaded by federal authorities. The group probably conducted about twenty acts of bombing and sabotage, all of which were aimed at property rather people.

I was sent to the Washington State Penitentiary at Walla Walla, where I was immediately placed in the "hole." A struggle soon developed inside the segregation unit over conditions there, and before long the fight spread to the general population. After the longest prison strike in state history (47 days) the prisoners won most of their demands. Striking prisoners also received armed support from the remaining elements of the George Jackson Brigade during their strike. Upon my release from the hole I and others started Men Against Sexism (MAS), the primary objective of which was to stop both prisoner-on-prisoner rape and the buying and selling of prisoners by each other. Men Against Sexism used films, a newsletter, the support of outside activists to accomplish its goals, and other means.

Within a year of my release to the population the MAS leadership was again segregated, this time because of an armed escape attempt. 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 federal prison at Marion, Illinois. This was the start of a four-year journey across the U.S. that would land me in more than a half-dozen prisons.

While at Marion I published the *Marion Times*, which a friend and I produced on typewriters in

the prison's law library; we passed carbon copies of the newsletter from prisoner to prisoner. I was also active in prisoner rights litigation and I worked with other prisoners in an attempt to racially desegregate Marion's dining room. After five months at Marion I was put in the hole (for possession of a knife), where I helped to organize a hunger strike over segregation conditions. This resulted in another transfer, a six-month stopover in Leavenworth, Kansas, Tennessee's Brushy Mountain prison, and the Arizona State Prison in Florence.

I was confined in the Arizona State Penitentiary at Florence for a period of two years, during which time I helped to organize the Committee to Safeguard Prisoners' Rights (CSPR). The CSPR published a monthly newsletter, filed civil rights litigation over 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. Arizona prison officials thereupon returned me to Washington state.

I am now in the third year of publishing a monthly newsletter, called the *Prisoners' Legal News*, which is aimed primarily at social prisoners in the Northwest, but is circulated internationally. I am also involved in helping to organize the Prison Community Alliance, a group made up of the family members and supporters of prisoners.

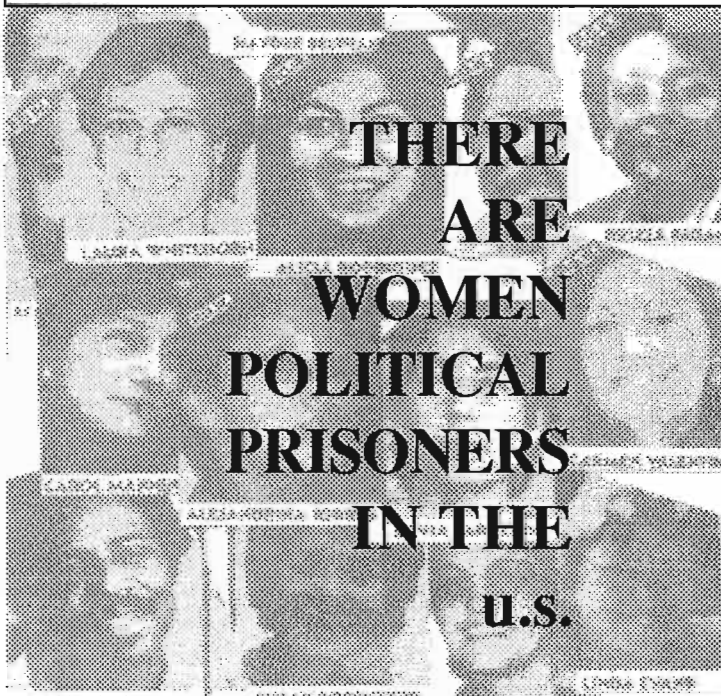
Today I am serving my seventeenth year of confinement for an assault in which neither of my two police officer victims were harmed.

The average amount of time served for this offense in Washington state is just under five years. I am serving this much additional time because I am a communist — because I have continued to struggle for justice while on the inside.

Four convicted George Jackson Brigade members have been released from custody; only two people found guilty of Brigade-related offenses remain behind bars — me and Mark Cook. We both face substantial amounts of additional time to serve.

Address:

Edward A. Mead
No. 2541397
Washington State Reformatory
P.O. Box 777
Monroe, WA 98272



Out of Control does educational work in the gay/lesbian community about political prisoners with a focus on women. We publish a newsletter, "Out of Time," and raises commissary funds for women political prisoners and POWs. For more information and to receive our newsletter contact:

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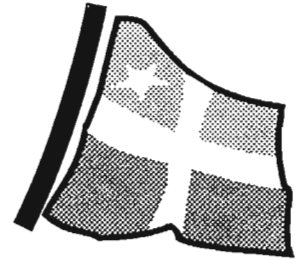
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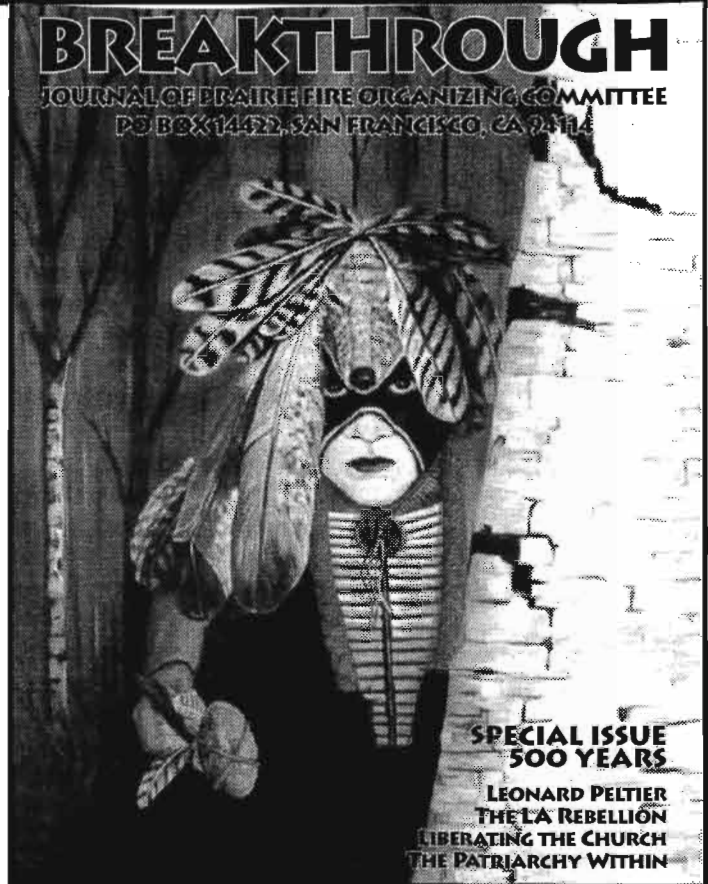
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PRISONERS WITH AIDS DYING AT CMF HIV+ INMATES ON MEDICINE STRIKE

The CMF (California Medical Facility) at Vacaville is the state facility for sick prisoners. This spring, George Ingle became Warden at CMF over protest from people in the AIDS and medical communities. He has no medical or AIDS experience, but he's a "security specialist."

disease ▲ no segregation of HIV+ prisoners ▲ access to prison programs for prisoners with AIDS ▲ appointment of medical personnel with HIV/AIDS experience ▲ stop punishing prisoners with AIDS dementia for "infractions."

YOU CAN HELP! Write to

Warden George
Ingle, California
Medical Facility,
Box 2000, Vacaville, CA 95696.

IMPORTANT—

send a copy to
Assemblyman John

Burton, 455 Golden Gate Ave. Room
2202, San Francisco, CA 94102.

**If you don't do anything
else to support people with
AIDS, do this!**

ACT UP/SF

Box 14844, San Francisco, CA
94114 ▲ 415-563-0724



Since his appointment treatment of HIV+ prisoners has deteriorated. Since the middle of September five prisoners with AIDS have died, two in their cells, after being denied hospital beds on the grounds they "weren't sick enough."

Now prisoners at CMF are on "medical strike," refusing all medications until conditions improve. Their demands include: ▲ high protein diets for prisoners with HIV

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