

# **INTERNATIONAL DAY OF SOLIDARITY WITH POLITICAL PRISONERS**

**DECEMBER 3, 2005**



**PROGRAM &  
STATEMENTS BY  
POLITICAL PRISONERS  
IN THE U.S.**

# Introduction

Ours is an initiative that speaks to many languages, cultures and civilizations bridging these differences into a single purpose. That purpose is to give recognition, solidarity and support to political prisoners, especially those suffering at the hands of US imperialism, either directly or indirectly; either by colonial or neo-colonial forms of oppression. Although we here participate and join in solidarity with this initiative, I am of the belief we in America, in the belly of the beast, need to do more. For decades, I have raised the issue of US political prisoners, and the need to broaden support for political prisoners internationally. We have successfully brought petitions to the United Nations on the issue of political prisoners, and the Jericho Amnesty Movement has established links of communication with political prisoner support groups in the Basque region, Italy, Germany and France, to just name a few.

What does this mean for the future of the solidarity initiative for political prisoners? Unlike Amnesty International, the Jericho Amnesty Movement gives recognition and support to political prisoners and prisoners of war. Jericho understands that the Geneva Accords and Protocols must be applied to those captured and confined for their militant opposition to US imperialism and that the US must abide by these international laws. Despite the United States connivance in conjuring new terminology to identify militant opposition to US imperialism, terms such as “enemy combatants” simply deny them recognition under international laws. There cannot be any true international solidarity without rejecting this conjured terminology. In this regard, the Jericho Amnesty Movement seeks to ensure that all militant freedom fighters are provided the opportunity to be treated in accordance with international laws governing political prisoners and prisoners of war.

To this end, I have proposed that once again a petition alleging human rights violations be brought before the United Nations, a comprehensive petition that speaks to both domestic and foreign held political prisoners and prisoners of war, including the disappeared. I ask all the representative groups and individuals in support of political prisoners attending this event and other events throughout the world to support the petition.

We who live in the belly of the beast have the onus to take the lead in furthering this cause. Obviously, there is a need for a new revolutionary international movement. The oppressed peoples of the world are anxiously waiting for progressive and revolutionary forces in the US to get organized and mobilized. The oppressed peoples of the world are depending on progressive and revolutionary forces in the US to fight for our own freedom

and liberation, and in so doing, free them of the tyranny of US imperialism. We can not, must not allow history to judge us any longer as being complicit. We can not, must not allow our silence to an oppressive US foreign policy be detrimental to others and beneficial to the ruling class.

There can not be international solidarity without substantial work to manifest the true meaning of solidarity. The task then becomes one of gardening the seeds of our commitment, cultivating our revolutionary determination and harvesting liberation and freedom. At the dawn of the new century, let us build a truly revolutionary international movement that is organized at the very heart of progressive and revolutionary movements throughout the world. Let us work for the amnesty and release of political prisoners and prisoners of war.

Long live the Jericho Amnesty Movement  
Long live international solidarity with political prisoners of war!

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December 3rd, 2005

This brief pamphlet represents a sampling of the writings received from US-held Political Prisoners in response to letters announcing the International Day in Solidarity with Political Prisoners and soliciting their input. Despite difficulties inherent in making these disappeared comrades part of our work, despite the razor wire, the walls of violence, the decades which many of them have spent behind bars, we cannot forget them. These writings remind us that their leadership is critical in developing strategies of resistance that take on the state, for they understand this monster all too well. ★

—*The International Day Committee*

## *LOVING TO BE/STRUGGLING TO BE FREE*

*A strong, virtuous and industrious young man  
sat contemplative and absorbed at the side of a lake.  
Strong of body, humble in spirit  
with the stillness of the water reflecting the serenity of his  
thoughts:*

*Thoughts of a harvest  
soon to be gathered,  
Thoughts of a gratefulness  
for communal trading and sharing,*

*Thoughts of our own children...  
our dedicated and nurturing wives,  
thoughts of our loving parents  
instructing and giving advice,  
Thoughts of our people...  
our beautiful, beautiful, beautiful people  
loving to understand and loving to be understood,  
loving to help others and loving those who help them,  
loving to love and loving to be loved,  
loving the freedom of others and loving freedom themselves.*

*Then...suddenly and imperceptibly  
dreams transmitted to nightmares,  
tranquility to havoc,  
communal serenity to chaos,  
and freedom to an inhumane servitude  
the likes of which were never known  
before or after.....*



*Then utilized, villified, and irrevocably animalized.  
We've struggled, fought, been ridiculed, massacred and died...  
In mutinies, rebellions, protests and even freedom rides.  
Despised as thieves, yet we continue to be stolen from...  
Demeaned as murderers, yet we continue to be slaughtered...  
Incarcerated as Insurgents, we Continue to Struggle.*

*We must still love to understand, and love to be understood.*

*We must still love to help others, and love those to help us.*

*We must still love, and love to be loved in return.*

*We must still love the freedom of others...*

**AND STRUGGLE TO BE FREE OURSELVES.**

*Veronza Bowers, Jr.  
written winter 1980*



On the Move. The purpose of Move is to instill direction; enforce commitment and revolt against inactivity of this system, government, all governments that have taken the governing power inherent in all people and placed it in the hands of the exploitative few. The Move organization is a deeply serious, loyal, totally committed vanguard of revolutionaries, sworn to right the wrongs of oppression, and the injustice of external government. This system of government has twisted people's minds, conditioned people's thoughts and behavior through systematic training, in order to keep people enslaved to the system for exploitative purposes. Government has been merchandising people's power of purpose, policing the way of people's freedom, exploiting the governing power of all life ever since the exploitative embezzlement of politics was invented. The way of this system is wrong today, and we will be wrong tomorrow unless people commit their selves to make things right.

We are freedom fighters, committed to fight the oppressor, who is waging an all out war against any resistance by the oppressed. This government has locked the Move 9 in prison for 27 years knowing we are innocent; they took our sister Merle's life after doing 20 years in jail. They bombed and murdered 11 of our family members 20 years ago and they are still trying to annihilate the Move organization because we will not stop fighting this system. What they are doing to Move ain't no different than what the oppressor has done to resisters historically; look what Nat Turner, Gabriel Prosser, John Brown, Geronimo, Sitting Bull, Pedro Albizu Campos, Emiliano Zapata, and many more experienced. What we are experiencing now ain't no different than what they experienced. People should demand this government explain how Judge Malmed sentenced 9 Move people to 30-100 years each in prison for the shooting of one cop, with one bullet, from one gun, then admitted on public radio a day after sentencing Move to prison, that he didn't know who shot that cop 8/8/78.

Understand this ain't just a Move issue. This is an issue of the oppressed against the oppressor, everybody in this fight should learn to never let the oppressor, the enemy, convince them that resisters, freedom fighters, the oppressed are criminal and belong in prison. Whenever people fight against oppression, the oppressor has historically used the same tactics - beat



them into submission, and if that don't work, exterminate those courageous enough to fight. And those that escape being murdered are labeled criminal and put in jail until they are too old to fight anymore, or for the rest of their lives.

Don't be fooled by this government, it's a calculated practice they have been using since the inception of external government, to bring about conflict and disagreement to cause separation within the people. The South Africans didn't listen to the oppressive government of South Africa when they labeled the freedom fighters in that country as criminals. The Black slaves in this country didn't



believe the slave master when they said Nat Turner was criminal. Americans didn't listen to the British government when they said that American revolutionaries were criminal for going against the king of England. It's no way the oppressed should be taking the word of the oppressor over somebody who is being oppressed just like them. It's like a Jewish person taking Hitler's word over another Jewish person during the holocaust. Like a Christian trusting the Romans over another Christian, while being thrown to the lions by the Romans. It's like trying to convince oppressed people that Leonard Peltier belongs in prison, that he is a criminal, murderer, when the people saying this are directly involved in stealing his whole country and slaughtering his people into virtual extinction. Even until this very day they got his people, the Indians, the natural inhabitants of this land, enslaved on reservations.

The oppressor will do anything to hold onto their position of oppression. John Africa teaches that the weapon this system uses to do this is "divide and conquer." As long as they can keep people disjointed and fighting among each other, then their energy will be divided and the focus will never be on the real enemy - this system. People must learn to take control and responsibility for their selves and understand that we should never let ourselves be categorized, divided, despite any so-called difference because finally we have the most important thing in common, the enemy.

Any so-called difference between us is secondary to that. The one thing this system fears is unity among people because they know that unity is the key to pushing them to do what is right. It is time to unite, take a stand.



Don't give this system your strength. Demand answers, push them to do what is right. The revolution Move speaks of ain't no myth or conversation piece. There is a wave welling up that's been welling up for years that is soon to be released and will support only those who can swim. When the tide seems low, it ain't safe to fall asleep and assume that the tide ain't coming in. The smart thing to do is maintain awareness by keeping your mind on the problem-causing system, so when the revolutionary wave deals the final blow, you are carried smoothly as a fighter, resister and not drowned as the unaware. The responsibility of Move is to make people aware of John Africa's revolution, for this problem system must be washed clean swiftly, uncompromisingly in order for true freedom to be felt.

In the words of John Africa "while so-called educators talk of love, mouthe the necessity for peace, assert the power of love, comprehend the urgency of freedom. The reform world system cannot teach love while making allowances for war, freedom while making allowances for the inconsistent shackles of enslavement. For to make allowances for sickness is to be unhealthy, to make concessions with slavery is to be enslaved, to compromise with the person of compromise is to be as the person you are compromising with." Long live John Africa's wisdom.

THE POWER OF TRUTH IS FINAL  
LONG LIVE JOHN AFRICA  
FREE THE MOVE 9  
FREE ALL POLITICAL PRISONERS

ON THE MOVE  
Janet Africa 006308  
Deb Africa 006307  
Janine Africa 006309  
SCI Cambridge Springs  
451 Fullerton Ave  
Cambridge Springs, PA 16403





## You're Not So Heavy

as I rise from my bed everyday. It's done with great intensity.  
Just knowing that my purpose is great  
it's a commitment to freeing my people.

You're Not So Heavy...

Struggling on is an everyday thing  
when victory is won it can make your heart sing,  
it has great powers for most as it gives  
the shallow zing!

You're Not So Heavy...

oppression has cast its ugly spell upon our people and their struggles seem  
very unbearable at times;  
But strong people we are and...

You're Not Too Heavy...

We are an extended family,  
our links and roots sun deep all across the  
Plains of the motherland to the  
Northern plains of North Amerikkka.

My People You're Not So Heavy.

Let's work together to save the Babies,  
Children, People, and Our land.  
Because it's not so heavy of a task...

During slavery, we helped and carried one another  
We shared with one another,  
We loved and protected one another.  
It's our time to with and not by one another,  
we are Not So Heavy...

You're Not Too Heavy,  
I am Not So Heavy,  
Our Nation are Not So Heavy  
Let's now carry each other  
as our ancestors Did  
on their Backs...

Khalfani Malik Khaldun 874304 (Leonard McQuay)  
Wabash Valley Correctional Facility PO Box 1111 Carlise, Indiana 47838

Let me send very warm and Red greetings and solidarity to my, unfortunately many, fellow political prisoners in Palestine, Philippines, Turkey, Spain, Nepal and in so many other countries. And I extend the same Red salute to the International Day of Solidarity and all its participants.

The reality of political prisoners, many of us already in captivity for decades in hard conditions, does call out for increased awareness and solidarity, so we welcome this event.

Despite our captivity, political prisoners continue to struggle and work for the Liberation and revolutionary change our Peoples need. Here in the United States, 4strugglemag.org is a voice of political prisoners. This is primarily an e-magazine, but we print paper copies as well for prisoners and others. This is the magazine I edit and we invite everyone to check us out.

[www.4strugglemag.org](http://www.4strugglemag.org)

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Montreal, Quebec  
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Amandla

October 2005

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## Echoes of the Past

I've made spears and shields with Shaka Zulu  
I've pledged my unbending love to Queen Nzinga  
I've built railroads with Harriet Tubman  
I've struggled for freedom with Sojourner Truth  
I've spoken and plotted with Denmark Vesey  
I've conspired and held clandestine meetings with Nat Turner  
I've ridden the ship back to Afrika with Marcus Garvey  
I've spread the word with Malcolm X  
I've dreamed the dreams with Martin Luther King, Jr.  
I've taken to the streets during the sixties uprisings  
I've picked up arms with the Black Liberation Army  
I've danced for liberation with Queen Assata Shakur  
I've fought side by side in the trenches with George L. Jackson  
I've led the Black Prison Revolution with Jeffrey Khatari Gauden  
I've sung redemption songs with Bob Marley  
I've hoped and wished for a Winnie Mandela  
Ah, the echoes of the past  
Take me on a journey when Black was Black, Free, Strong Queens and Kings  
Be my light of inspiration my teachers of divinity  
Echo the rhythm that shall set us free  
Echo the rhythm that shall make our enemies fall to their knees  
My Black People of beauty, i shall be your escort to the future  
Your fighting soldier echoing so bravely the triumphants of tomorrow  
Echoes from the past, i shall be your revenging warrior  
Echoing to Freedom from Slavery!

Abdul Olugbala Shakur (P.O.W.)  
New Afrikan Independence Movement  
(24 years in solitary confinement)

Abdul Olugbala Shakur  
S/N James E. Harvey  
D-6-121/C-48884 (SHU)  
P.O. Box 7500  
Crescent City, CA 95532  
Pelican Bay State Prison



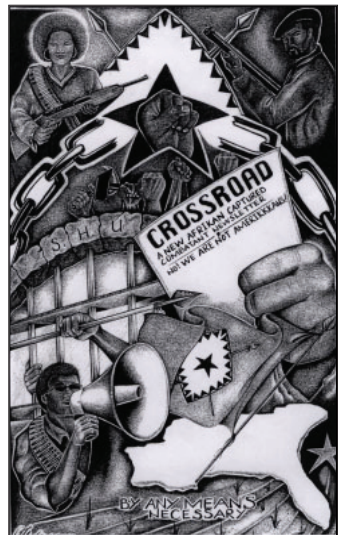
# “ON OPPOSITION TO ISOLATION AND TORTURE”

by Herman Bell, Fall 2005

Physical torture and forced isolation are two arms of the same body. At its social base is the state, which relies upon this practice to enforce its will upon its citizenry to achieve some specific political objective: usually to elicit information, or to dissuade one from engaging in disfavored activity.

In its efforts to assert its political and economic hegemony across the globe, even as the social contradictions between itself and its opposing forces intensifies, Western imperialism will employ any and every draconian means at its disposal to achieve its goal: world domination. Social activists, educators, workers, grassroots organizers, people who are avowed opponents of their government’s egregious social and foreign policies, are cast in the mode of “trouble makers,” “agitators,” “criminals,” and the like, or in some other expedient pejorative to justify state repression. Imprisonment, torture, isolation cells, and disappearances are the tools of choice. Therefore, Abu-Ghraib; Guantanamo; u.s.a. Florence, Colorado; F-type prisons in Turkey, the EU, and elsewhere are not aberrant lapses -- they set the stage for this type of repression.

This is why support work to get people out who are locked in these torture chambers is so critical, and is why work to prevent their expansion must be vigilant and unrelenting. The word “ineluctable,” which means, “not to be avoided or escaped” is an apt characterization of what the world’s people are up against as regard Western imperialism and its quest for global hegemony. One is either “in the fray,” or “out of it.” The former means that one’s next location could well be in Abu-Ghraib; Guantanamo; or Florence, Colorado. The latter means that one could become an instant “collateral damage” statistic (not to suggest that life offers any



guarantees), as was the unfortunate case with the foreigner on a British subway platform shot to death by British authorities without provocation in the aftermath of a tragic subway bombing incident in that country.

Ultimately, ours is a struggle of ideas, of how people wish to live as opposed to the exigencies of market forces, a struggle to build a social environment in which basic human rights and freedoms are protected, a struggle to make judicious and respectful use of the earth's resources, which is the birthright and natural inheritance of all life on our planet. Unfortunately, a select group of people who have organized for centuries and are well established in governmental bodies have presumptuously claimed through tradition, by so-called "right of inheritance," organized state violence and so on, to privately own what Mother Nature avails to us all. Therefore, and to the end of days, to all the good and unselfish people past and present who have taken a stand against this long train of social injustice, tyranny, usurpation, and oppression, I salute and stand with you.

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# **“Solidarity is the tenderness between peoples.”**

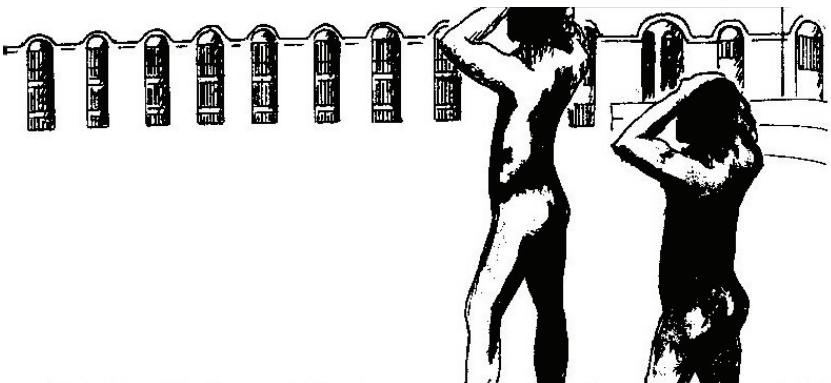
For 12/3/05: International Day of Solidarity with Political Prisoners

Today we face, in US-led imperialism, the greatest destroyer of human life and potential in human history. The illegal and immoral invasion and occupation of Iraq has caused 100,000 civilian deaths, contemptuously dismissed by the perpetrators as “collateral damage.” This war was preceded by a decade of ruthless economic sanctions that resulted in over one million deaths, more than half of them children, due to breakdowns in food, water, and medical supplies. The aggression against Iraq is one example of the much more widespread brutality needed to enforce a global economic system where 11 million children die each year from easily preventable causes and where 2.8 billion people live on less than two dollars a day. This system is so rapacious and ecologically irresponsible that it threatens the very basis for sustaining human life on the planet.

Love of people and belief in life lead us to resist imperialism, always striving to find the methods that are most effective and most consistent with our underlying humanism. An important way to reaffirm the history of struggle and to contribute to the spirit and energy of today’s movements is to never forget, and to actively support, political prisoners around the world.

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(U.S. anti-imperialist political prisoner)



# To International Day of Solidarity Committee

## 575th Day of Unlawful Detention AKA/24 October 2005

Dear Sisters & Brothers of IDSC...

i send warmest greetings to each of you and trust that all of you are well and in good fighting spirits...

i am very glad to see that someone(s) besides our Jericho and our individual defense committees (of those of us who have them – too many of us don't!) are taking the initiative to put human faces on us. By that i mean: for too long, too long, the cry to “Free All Political Prisoners” has been an empty slogan, a necessary one, but empty just the same. Who are we? Where are we being held? How long have we been locked up? Are there any legal prospects in each of our cases? Even at the “Millions More Movement” gathering in D.C., numerous speakers declared that “We must free All Political Prisoners”. But, we are not just “Political Prisoners”, and we certainly don't exist in a vacuum.

We are live men and women...we suffer, we have real needs, some of us have died...and each of us have individual cases that need real help, viz: attorneys, visits, money in our commissary accounts to buy necessities, viz: food, stamps and telephone credits, etc...ya feel me?!

...In closing, I commend & salute you for your efforts on our behalf!...we sure do need all the help we can get.

For a Better Future  
For Us All

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**First of all**, I want to make a point how the (white) media plays a role in the politics of racism. You may have heard of the recent comments by Air Force Academy's head football coach to the effect that black players run faster than white ones, and his team being mostly white keeps losing to other teams with more blacks. The media pounced all over him with blistering attacks that his statements were racist and that he should either resign or be fired by the academy.

On the other hand, William Bennett's statement advocating the way to decrease crime is abort black babies. It was reported for a hot second and then we hear no more about what is a TRULY racist proclamation, and I don't recall hearing one demand for him to be punished or censured.

The same things apply to the trial of death row inmate Tookie Williams. Is it possible to get a fair trial with an all-white jury? Yes, it is POSSIBLE to find twelve unbiased people in one spot to render judgment on an individual from a different race. But this kind of fairness always seems to work against us: disproportionately high prison population, disproportionately high unemployment, grossly underfunded schools, etc., etc., and it only becomes a matter for national consciousness long enough for a Katrina to blow in and out of town.

The issue of fairness of an all-white jury is judged from the views of those in power and thus responsible for the social inequities that exist in the name of a just society.

The point I am trying to raise in all of this is that from the prosecutor in Tookie's case, right on up to the high and mighty members of the U.S. Supreme Court, we have a blatant disregard for the values they proclaim.

It was the prosecutor in the case who, in his/her haste to gain a conviction, helped ensure that victory by getting people on it he/she thought would see things the prosecution's way.

How was it accomplished? First, let



me say it is expected that we (black people) trust in the capacity of white folks for fairness. But here is an officer of the law proving his own bias by eliminating all blacks from the jury. It happens time after time.

What it is really saying is “You have to have faith in a system that can’t trust you.” That was a “fair and impartial trial” based on what the government, from the prosecutor to the very top of the judicial system regards as fair and impartial for us to have and not on the principle itself.

Kalima Aswad

## Must Tookie Be Executed?

By Kalima Aswad

October 15, 2005

The state of California, backed by the U.S. Supreme Court, says, “Yes, the public is better off by killing Tookie Williams.” California has set an execution date of December 13th for Tookie Williams.

I never met Tookie and haven’t had the pleasure of reading any of the several books he has written, but as an Ex-death row prisoner myself, I feel a need to speak in his behalf. I got off death row 33 years ago and am still in prison. I, along with others who got off death row in 1972, but remain incarcerated, are living proof that public protection is not justified by state imposed murder.

Even if he is guilty, must Tookie die? His case is unique because he has been convicted of murder and he is also credited with saving many from following the path of the crime violence that marked his early life. It is generally accepted that if one kills a person it is as if he killed the whole people. On the other hand, if one saves a life, it is as if he saved the life of the whole people.

One of the things that gives justification to government’s existence is that it protect the people, but not in any way it sees fit. It also has the responsibility of catering to the real needs of its citizens.

The situation in the black communities in California and all across this land is desperate. People are living in a state of fear as gangs run rampant in seas of alcohol, crime, drugs, and violence.

For a long time, people of these communities have been crying out for protection – help from anybody: police (who often turn out to be a bigger source of fear than the gangs they are asked to control), preachers, doctors, lawyers – anybody who can help turn the situation around.

What I’m saying is not difficult to confirm. Turn on any news

telecast on any given day and the painful message of another shooting death blears out a mother's agony at her child being blown away in another senseless act of violence.

"Tookie the Terrible, " from death row, the one held largely responsible for the gang violence, writes from his prison cell on San Quentin's death row, pleading for young people to turn away from the lifestyles that lead to crime, drugs, and violence, and to turn to education and productive lives.

So forceful have been his efforts that he was nominated more than once for the Nobel Peace Prize, the most prestigious award in the world today. Powerful people in the U.S. opposed the Nobel nominations. "It would be wrong to reward this guy. He is criminal!" they cried.

That is an interesting argument because this nation embarked upon a program of slavery; there was genocide against Native Americans; and the internment of Japanese Americans during World War II, among other things, that depict an ugly part of its history. It insists that people learn to accept those facts and to "look at what America stands for today."

If it's right for people to judge America by what it stands for today, isn't it right for Tookie to be judged the same way? Why is there such an obsession with the notion that people in Tookie's situation have no redeemable qualities? Richard Nixon and G. Gordon Liddy, etc. of the Watergate era could do it and so could Alabama's governor George Wallace, but for a nobody like Tookie, "he can't contribute anything to society." That's why they execute people, they say.

I think there are at least two other reasons California is in such



a hurry to execute Tookie. One, the state has failed miserably in its own method of dealing with the gang/violence problems and it needs to make an example out of someone to cover up its own ineptness. The second reason is that because he has the ability to reach out and help young people change their lives around it makes the state's ineptness even more apparent.

Former governor and so-called liberal, Jerry Brown wants to run for the State Attorney General's Office. It would be interesting to see what he has to say on the issue of whether under the circumstances of Tookie turning his life around the way he did, executing him would be more beneficial to the people of California and the nation than commuting his sentence to life in prison.

Kalima Aswad

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# War in Iraq

Standing at the crossroads  
Yet the outcome is certain  
The invader will be driven back  
Unable to carry his burden  
Shortly if alone  
Longer if in coalition  
That rebounds worldwide  
With a turn of the tide  
Not of their own volition  
But short or long  
The horseman is gone  
So the real question is  
What are you gonna do  
When the war comes home:  
Join the fascists last stand  
Or the host of hued and other oppressed mass demands?

September 3, 2003

Sundiata Acoli  
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White Deer, PA 17887



## From Ruchell Cinque Magee

...Where my case stands in court, we're closer to a hearing (publicly) than ever before, regarding the jury acquittal concealed since 1973.

Facts alive, fitting for public's vision are in need of reaching the dinner table of the masses. Nothing changed in the struggle for freedom. Without a doubt, August 7, 1970, since I broke the fetters of my suppression and surfaced through the wound inflicted by comrade Jonathan Jackson in the belly of the beast, the real stay alive for the cause.

The wheels of REVOLUTION will remain BALANCED for liberation. We the oppressed are blinded by humanity to liberate ourselves. With this in mind, I move in several directions with the truth found in the fighting-backs atmosphere. It's necessary to use almighty truth to weld our peoples together in unity. My case is visible commitment to an ugly denunciation of slave operation backed by a news media and a racist made up judicial system. Both have fought desperately to camouflage the truth. ★

*Contact Ruchell at:*

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## Happiness is a stungun...

The United State uses torture as a major tool in the war on terrorism. While torture has been used by the US military and clandestine services around the globe in the 20th century, it was always undercover, below ground, whispered about but never spoken out aloud. Now in the 21st century, the US government argues for its use. It makes no excuses. It comes up with reasons for why it is necessary. It hides the prisoners in Gitmo, or in Abu Ghraib and it's replicated in Iraq, in Baghrum AFB, in county jails and immigration centers in the US. When the methods used to extract "confessions" or to satisfy the torturer's proclivities are uncovered, photographed, videoed...well, the men who gave the orders drop a dime on some low-ranked underling, a trial is arranged and "justice" is served.

I used to volunteer at the Center for the Victims of Torture at the University of Minnesota in Minneapolis. A friend of mine got help there after she had trouble adjusting to life because she had nightmares stemming from a couple of years as a prisoner in a Somali warlord's camp. She told me about the Center. I learned that torture is not a set of techniques employed to extract useful information. It won't help find the bomb before it explodes. Its goal is to terrify and terrorize. It makes the tortured feel helpless. It induces shame because it breaks a person, who then talks, only to reveal what the torturer already knows.

Sara Olson  
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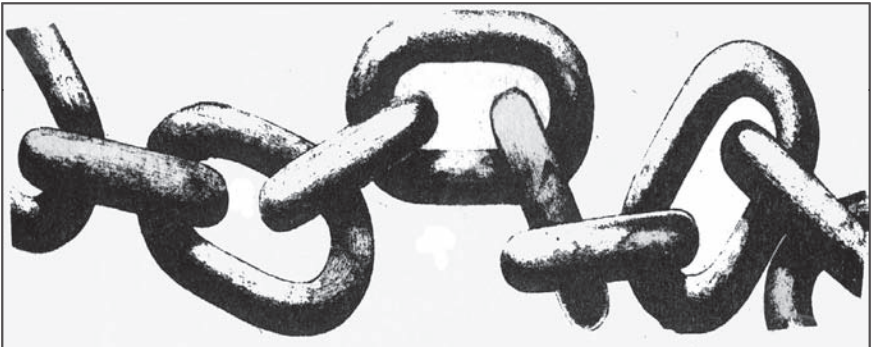
## From Mumia Abu Jamal

This international day of solidarity with political prisoners shows us that while repression is national, resistance can be global. In truth, it must be so. Many of us have been part of national liberation movements, revolutionary political parties, anti-racist communes, or, in the case of people like the Cuban Five, anti-terrorism activists. We've been tried in tribunals where our politics have been our crime, and our political associations our felonies. This, in nations which claim to support the right of free association. But the truth of the matter is that nations are not bound by law, but by power. It doesn't matter what is written in arcane ancient documents. It doesn't matter, truthfully, what treaties or pacts have been sworn to or signed. Treaties and constitutions are sheer conveniences, ignored more often than followed.

This is my position, based on my studies of history, law, and political, and also international, affairs. Political prisoners and prisoners of war should accept that truth, perhaps use it in political organizing, but not rely upon it. That's because many imprisoned activists and revolutionaries refer to international law principles when they protest either their incarceration or their conditions of confinement.

What can such an argument mean in an era when the attorney general refers to the Geneva Conventions as "quaint?" Law isn't something that simply exists up in the air, like the moon. Law is an instrument of the ruling class, and it can only be impacted by social forces which struggle to change or transform social relations. What that means in a nutshell is relatively simple: organize, organize, organize.

Many of us began our activism in an age when we'd claim to believe in the people. We should therefore, as much as possible, believe in them anew. Speak to them, write to them, work with them, organize. There are no shortcuts, especially for those who rebel in the heart of the empire. We live in an age of secret prisons, what a British jurist called recently "legal black holes." We have therefore seen, with our eyes, the death, if not the internment of America's reverence and adherence to the Constitution.



Those of us who remember the Cointelpro era have lived long enough to see many of those same illegalities and violations made into law. Many of us who count our radicalization in the fires of the Vietnam War have been around long enough to see another imperial adventure, begun in lies, and ripened into social resistance to the Iraq war. Many of us can speak to those realities from our specific movement experiences. There is space for us to write, to call, to speak, and hopefully, to touch others in the process of reaching and radicalizing them, as we were radicalized. We must pass it on, so that another generation doesn't know more about a 50 Cent than Huey P. Newton. So that young people will create a culture that doesn't say "Get Rich or Die Tryin," but "Get Free, or Die Tryin." That is our collective challenge. If we can do this, we will give arms and legs, hearts and minds, bodies and souls to the movement to create true international solidarity with political prisoners, prisoners of war, and political detainees. This is our duty. This is our responsibility. This is our work to remake the world in a more life affirming, humanistic vision. Thank you for your invitation.

Ona Move! Long Live John Africa! From Death Row, this is Mumia Abu-Jamal.

Mumia Abu Jamal  
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## From Marilyn Buck

To everyone who supports political prisoners, especially you who have been political prisoners and continue to struggle for we who are absent, we the hidden, thank you. Thank you all for being here for political prisoners worldwide.

More of us would be in the darkness and depths of imperialism, militarist and dictatorial dungeons if you did not keep the light and candles lit to keep us visible. We would be whited out before the glaring interrogation lights or the searchlights that deny sleep as part of torture to grind down our lives without the support of our movement, groups, and people who believe in human rights and dignity as well in the international agreements like the Geneva Accords and Declaration of Human Rights, so hard fought for.

This is a gruesome time for political prisoners to be. The U.S. naked embrace of torture, disappearance and isolation has been appalling. But it is significant that this syphilitic, demented prepotentate is stripping itself bare. Ironic, really, when stripping prisoners bare is one of the implements of degradation so commonly used. But we live in ironic times. We in the U.S. have an autocratic, demagogic president who blithely compliments Latin America on being free of military dictatorships. Perhaps he has forgotten that his family, his advisors and cronies – his government of the School of the Americas and CIA assassins – trained and financed those military coups in the 1960s and 70s with their torturers, disappearances and execution of people like us, like you.

So here we are. Here many of us still are, imprisoned from the Philippines to Turkey to Haiti to the U.S. In every country that is a stooge and henchman for global imperialism, on every continent, there are POWs and political prisoners of conscience. More than a few of us have been here for an entire generation. More are coming. We are alive, though some of us may be silent, waiting; our hearts still beat and shine like jewels – like Nazim Hikmet wrote – in the right side of our breast. The human rights side, the justice side, the side of the people world wide who have borne the depredations and degradations of white supremacist, neo-colonial war and rape of the land, resources, and bodies.

Sadly, we can't last forever. We are women and men who are being ground down daily. Some who are silent, scream from being driven insane, out of their minds. Isolation and constant repression does destroy, especially after 10 years or 20 years or 30 years. Those of us who are still relatively intact are fortunate to be so. I believe your support and efforts have helped to save our sanities. Certainly, you have saved mine.

We need your voices, your ongoing and fresh efforts on our behalf, in this battle for humanity and justice. Carry on the tradition – the tradition of struggle for justice, humanity and socialism.

Hasta la victoria siempre! Free all political prisoners.

## Blindfolded Men

A row of men are marched, youth and ancients, blindfolded men,  
hands bound tight behind, steps off balance, blindfolded men.

The line holds fast, the breath of one measures for the next;  
prodded toward trucks, they stand attendance, blindfolded men.

The line folds up, each captive hoisted in by soldiers;  
called a package in GI parlance, blindfolded men.

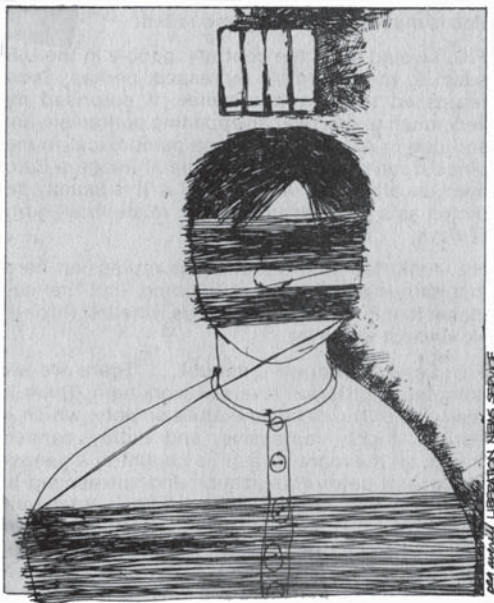
In hooded darkness, lines of men are moved to prison camps;  
they listen as the sightless do, awaiting entrance, blindfolded men.

The line unfolds, dissolves into a breathing pool  
bodies spread murmuring endurance; blindfolded men.

Captors guard blind-eyed over the tormented sea,  
ignore the clank of manacled dance: blindfolded men.

Unfaced men become commonplace on front-pages  
media disguises intolerance: blindfolded men.

Indifferent citizens don't care to look behind prisoner masks;  
the tortured would stare back, askance. Blindfolded men.



*Marilyn Buck*  
May 2002

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**December 3, 2005  
International Day  
of  
Solidarity with  
Political Prisoners**

**Oakland, CA**

**George Galvis – Opening the Way**

**Marilyn Buck – from prison**

**Alicia Jrapko – Cuban 5**

**Political prisoners in the Philippines**

**Alicia Rodriguez – former Puerto Rican  
political prisoner**

**Azizeh Shahmoradi – Iran**

**Pierre Labossiere – Haiti**

**Political prisoners in Palestine**

**Mumia Abu Jamal – from prison**

**Kathleen Cleaver – former Communications  
Secretary of the Black Panther Party**

**Al Juzoor – dance performance**

**Kali Akuno & Katrina Socco emcees**



Following is a list of some of the websites where you can get more information about the political prisoners. ★

[http://www.prisonactivist.org/jericho\\_sfbay/index.html](http://www.prisonactivist.org/jericho_sfbay/index.html)  
[www.freemumia.org](http://www.freemumia.org)  
[www.leonardpeltier.org](http://www.leonardpeltier.org)  
<http://sundiata.afrikan.net>  
[www.freethefive.org](http://www.freethefive.org)  
[www.freedomarchives.org](http://www.freedomarchives.org)  
[www.sfbayview.com](http://www.sfbayview.com)  
<http://www.veronza.org/>  
<http://caps.anarhija.org>  
<http://ppsolidarity.revolt.org/>

List of prisoner addresses  
About Mumia Abu Jamal  
About Leonard Peltier  
About Sundiata Acoli  
About the Cuba 5  
Archives, cds, videos  
Information and news  
About Veronza Bowers  
CA Anarchist Prisoner  
Coalition webpage

*Compiled by:  
International Day Coalition  
P.O. Box 3585  
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