

"I advocate revolutionary changes...an end to capitalist exploitation, the abolition of racist policies, the eradication of sexism and the elimination of political repression. If that is a crime, then I am totally guilty." - Assata Shakur

ANARCHIST BLACK CROSS NETWORK

BULLETIN OF THE ANARCHIST BLACK CROSS NETWORK/#2, SUMMER 2003



BREAK THE CHAINS

NEWSLETTER OF THE BREAK THE CHAINS COLLECTIVE/#16, SUMMER 2003

Opening Comments

This publication is issue #2 of the Anarchist Black Cross Network publication, and issue #16 of the Break The Chains collective newsletter.

The Anarchist Black Cross Network publication has thus far been produced on a yearly basis, though hopefully it will be published more consistently in the near future. The Break The Chains newsletter is typically produced on a quarterly basis, and it will resume its regular pattern after the conference.

We produced this issue just in time for the Break The Chains Conference, held in conjunction with the second annual Anarchist Black Cross Network convergence. By the time you read this publication, the conference will be going on, or it will have passed. Future issues of the Anarchist Black Cross & Break The Chains publications will feature reports and analysis about the conference.

We have tried to make this publication as comprehensive as possible, but it is likely that we have failed to address important issues related to prisons, repression, and social control. This reflects our own biases and shortcomings as an organization, as well as the inability of any single group to address the totality of the truly horrific situation we're in. Feedback and constructive criticism is greatly appreciated from our readers and your commentary is greatly appreciated.

We also apologize for the fact that this issue is so completely USA-centric. We found ourselves dealing with a wealth of pertinent information regarding prisons & repression here at home, and it was simply not practical or feasible to have an internationalist focus. Inter-nationalism is essential. But we need to learn to effectively deal with issues here at home before we attempt to broaden our focus.

Submissions to future issues of the Anarchist Black Cross Network should be sent to the ABCN group nearest you (see the directory of active ABCN groups in the column the next page over). Submissions to the Break The Chains newsletter should be sent to the Break The Chains collective. The criteria for submissions to both publications is minimal: your submission should deal with issues related to prisons, repression, and resistance. We do not accept any fascist, racist, sexist, homophobic, pro-imperialist, pro-capitalist, or completely bizarre article submissions. The Break The Chains collective is presently only accepting submissions from political prisoners and prisoners of war, as recognized by our PP/POW directory, women prisoners, and prisoners in California, Idaho, Oregon, and Washington.

Thank you, and enjoy.

Editor, Break The Chains collective.

Editorial

Break the Chains has been busy. What more can I say?

Our primary focus in the last six months has been to organize for the Break the Chains/Anarchist Black Cross Conference, but we've continued to take action on many fronts, building upon past projects and taking steps to build a movement to support radical & progressive prisoners and defend the movement from state repression. Our collective has been growing stronger each day, and we are very excited about the involvement of our wonderful new members.

Our involvement with women at the Coffee Creek Correctional Facility is developing positively, as we attempt to connect women on the inside with women on the outside. Additionally, we are fighting medical neglect at this women's penitentiary and organizing with other folks in the Oregon area and beyond around this issue.

Break The Chains has taken action in solidarity with revolutionary social prisoner Brian McCarvill, whose lawsuit against the Oregon Department of Corrections (ODOC) recently ended with a contractual agreement with the Oregon Dept of Corrections (ODOC), forcing them to concede to several of the demands made by McCarvill in his suit. Unfortunately, the ODOC retaliated by immediately transferring him to the notoriously corrupt Two Rivers Correctional Institute [TRCI], where he is unable to have his medical needs met. In response to Brian's lawsuit, ODOC has made minor changes to the way it handles anarchist publications. There have been some post-settlement reports of radical publications being censored; however, whether these publications will be now censored less, or simply differently, has yet to be determined. The incompetence and corruption of ODOC officials will only fan the flames of our resistance against prison tyranny in Oregon and abroad.

Speaking of TRCI, after many months of applying pressure on the ODOC demanding that they transfer the Children of the River (a group of three activist prisoners who have been the target of harassment by the prison authority for their effective resistance) out of TRCI and to a safer facility, we were finally successful in forcing the TRCI administration to transfer two members of the Children of the River to "less" oppressive institutions in Oregon. However, one of the Children of the River remains confined in TRCI, and his situation worsens everyday as prison guards and boneheaded prisoners alike collaborate in an attempt to break his rebellious spirit. He will not be broken - not if we can help it!

In March, we hosted longtime militant activist, and former Earth Liberation Front spokesperson, Craig Rosebraugh for a lecture "On the Legitimacy of Revolutionary Violence," which attracted approximately 125 people. Craig effectively made his case for building a revolutionary movement in the US, and the lecture was followed by a meaningful discussion of the role of violent and non-violent activism in the struggle against oppression. This event was a benefit for prisoners and we raised approximately \$150 for political prisoners in Oregon.

In April, we hosted Chrystos, a queer American Indian author & activist, for speaking engagements in Eugene & Springfield. Chrystos is a popular poet in anarchist and feminist communities, and it was truly wonderful to have the chance to spend time with her and collaborate with her on these events. Chrystos' poems depict the harsh realities faced by poor women, prisoners, and indigenous peoples. Her words are powerful and impacting. In Eugene, Chrystos was joined by Lora Wetzel of Women Embracing Freedom Together [WEFT], a highly effective mutual aid program for women leaving prison; and former Eugene

resident & Native activist/poet, Queksta took part in both events. Laura spoke of life in prison and on the streets, and the need for WEFT-style programs to support struggling women and pose real alternatives to imprisonment. Queksta read poetry and spoke about the repression against the Native Youth Movement [NYM] in Canada, which has become far more severe since the Native struggle has been gaining ground, and as the Canadian and US governments become more heavy-handed in their response to dissent. Both of the events with Chrystos were benefits for prisoner-support groups such as Break The Chains and WEFT, and for the Native Youth Movement.

In early May, we planned a concert/forum with Tucson, AZ's fabulous Native punk band Black Fire, and former political prisoner & seasoned Native activist John Hill, AKA Splitting the Sky. After a beautiful opening performance by Portland's intertribal drum group, Northwest Connection, Splitting the Sky gave a fiery presentation. After discussing his participation in the legendary rebellion's at Attica state prison in 1970, and his role in the recent First Nations standoff at Gustafsen Lake, British Columbia, Splitting the Sky pumped up the crowd with an urgent plea for all-out, non-stop resistance to all forms of oppression in these dark days. Black Fire rocked the crowd with their brand of "Alter-Native," which was so impressive to some that another group in Eugene will be hosting them for a gig this August. Unfortunately, we were not able to raise money from this event beyond paying our speakers and performers for their time & energy, but the event was successful nonetheless.

The Black Fire/Splitting the Sky event marked the first day of the second Break The Chains-sponsored Splitting the Sky west coast tour. Our readers will remember that we arranged a Splitting the Sky speaking tour back in January, in which we covered Seattle, Portland, Eugene, Ashland, and Berkeley. This time around we covered Eugene, Santa Cruz, San Diego, Los Angeles, Oakland, and Berkeley. During this round of talks we made a special priority of promoting the Break The Chains Conference, before giving Splitting the Sky the floor to educate & inspire. In San Diego, Splitting the Sky spoke with another survivor of the Attica rebellion, which was very powerful. In Oakland, he shared his lecture with former political prisoner and longtime resister Linda Evans. We met many great activists & organizers on this trip, raised a few bucks to sustain our efforts, and overall this tour was a success.

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In June, members of Break The Chains finalized a negotiation with the Eugene Human Rights Commission [EHRC] around the issue of Oregon's increasingly popular political prisoner, Jeff Luers AKA "Free," who is serving a 22 year sentence for a non-violent offense involving setting fire to three sports utility vehicles to protest the destruction of the environment. After many months of negotiation, the EHRC finally committed to writing a statement addressing the wrongness of Free's sentence, and in support of his appeal process. We hope that this move on behalf of the EHRC will help Free, who's presently seeking a commutation of sentence by Attorney General of Oregon, Hardy Meyers. Later in June, Free was placed in the hole for a letter he wrote to the *Earth First! Journal* encouraging direct actionists to be more thoughtful and calculated in their methods. This landed Free 140 days in the hole, and many days loss of privilege and loss of good time. We believe this repression is in direct retaliation for the increasing support for Free and the disgust many people have for the sinister bureaucrats who keep him locked up even though he belongs out here with his friends & family! Let's step up our support for Free now when he needs it most!

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Report from Anarchist Prisoners' Legal Aid Network

"Revolutionary solidarity is the secret that destroys all walls, expressing love and rage at the same time as ones own insurrection in the struggle against capital and the state." – Daniela Carmignani

The Anarchist Prisoners' Legal Aid Network (APLAN) is a prisoner guided initiative that began four years ago as a reaction and retaliation to state repression against anarchists. It was started by anarchist prisoner Rob "Los Ricos" Thaxton, a long term anarchist activist currently serving 7 1/2 years for throwing a rock at a cop on June 18, 1999, and outside anarchist supporters in Portland, Oregon. APLAN is made up of two components; an outside support group and an inside prisoner network. We as the outside support act in solidarity with these prisoners and facilitate their needs and desires.

Since then the network has expanded as the repression towards anarchists has increased. Currently there are about 25 higher-profile anarchist prisoners in the United States, a great many of these prisoners are in Oregon. In the past year, APLAN outside support has collaborated on some issues with another anarchist prisoner support group, Break the Chains in Eugene, Oregon. The aim of working together is to form a stronger defense against the state, as well as to become a more effective and active support network.

Together APLAN and Break the Chains have created a radical prisoner pen pal project. The goal was to establish continuous and dependable correspondence as well as to form connections between radicals both outside and inside prison. In conjunction with this, and in response to the lack of contact with women prisoners, APLAN and BTC have started another radical women's correspondence project. This project was formed for women prisoners at Coffee Creek prison, the only prison for women in Oregon. The aims are to increase solidarity and support for incarcerated women, as well as to develop friendships and connections between women inside and outside of prison.

APLAN has broadened its support to not only include anarchist/political prisoners, but social prisoners as well. As an anarchist project, APLAN opposes all forms of domination and control. We therefore neither support the incarceration of any person, nor recognize the state's

definitions of "guilty" and "innocent." The network however does not support sex offenders.

APLAN and BTC have been battling the oppression of American Indian prisoners in Two Rivers Correction Institution (TRCI) in Oregon. These prisoners, Tewahnee Sahme (Simnasho and Hopi), David "Looks Away" Scalera (Arapaho), and anarchist prisoner Thomas Tripp are known as the Children of the River (COR). They, along with other prisoners took over and destroyed a prison housing barracks in February of 2001. This was an act of insurrectionary defiance, against the lack of religious and educational programs at TRCI. For this act, they were sentenced to 15 months in solitary confinement, and since then have received tremendous oppression. In response, APLAN and BTC began a postcard campaign to have these individuals transferred to another prison. At the time of writing, two of the three Children of the River have been moved.

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Letters, actions, and support are needed on Brian's behalf.

As the incarceration of our comrades grows, our prisoner support movement must grow and expand. We can act in many ways. Imprisonment is one of the greatest tools the state has against anarchists. We must not let them win by neglecting our comrades behind bars. Remember they are in there for us - we must be out here for them.

Until all are free, long live Anarchy!



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Updates & Reports from Chapters of the Anarchist Black Cross Network



Austin ABC Update/Report

ART SALE:

The initial discussions began December of 2002, on the 1st Annual Prisoner Art & Poetry Exhibition and Benefit Sale, in cooperation with our co-organizers the Austin Inside Books Project, to plan for a March 22nd event, that was eventually held at the Monkey Wrench Books.

No ultimate count of art was figured, but it was upwards of 50 to 60 framed pieces of art, with a live reading of the poetry and a compiled book that went for sale of the poetry/envelope art entries.

Three music groups that played in an outdoor evening garden settings, with food and drinks, and door raffles.

There may possibly be a joint art show of the remaining collection, with other prisoner art shows at the Conference to be held in August, in Eugene, Oregon.

At present, until that becomes more detailed, IBP and Austin ABC will be looking at other local venues to attempt to find art buyers.

ALVARO LUNA HERNANDEZ, TX POLITICAL PRISONER:

Alvaro Luna Hernandez, is a 56 year old political activist from the SW Texas region where racism is prevalent, and the minority white power structure is dominant, and the majority Mexican-American/Mexican population is pushed out of the economic picture and politics of the area. This is were

Alvaro did his community advocacy work in Alpine, Texas, and where he was framed on an aggravated assault charge June 9th, 1997, in Odessa, Texas, and has been serving 6 years so far in the Hughes Unit in Gatesville, Texas, where he has developed his talent for law as a pro se para legal prisoner, who at present has a new appeal being reviewed at the U.S. 5th Circuit Court, in Midland, Texas. Austin ABC has helped him to organize a press conference June 9th, 2003, in Austin, Texas, on the 6th anniversary of that conviction.

PRISONER PUBLICATIONS:

We have been fortunate enough to be able to publish and distribute a couple different prisoner publications. Out of the four publications, three of which are out of the TX gulags, *Captive Voices* (an

anarchist Pub with focuses on prisoner solidarity), *Chain Reaction* (an anarchist Pub which focuses on working class solidarity), *Kwazulu* (an African studies Pub), and the forth out of Michigan, *Pink & Purple*. However, although one of the editors of Chain Reaction, Ron Young, was released after a ten-year sentence and has since taken over half of the distribution as well as the "publisher" status we have also run into financial despair. Rendering us to drop one of our most recent publications, Pink & Purple, a Pub. that we were very pleased to take on as its focus is towards the Gay, Lesbian, Bi, and Transgender community, in prison and out, a community that often lacks attention. But unfortunately we did have to cancel it due to an overabundance of work and, again, financial problems. We felt that before P&P's mailing list becomes completely overwhelming it would be a good idea to halt it all together as we did have to compromise with the editor on the page length (for postage purpose) and publication intervals. Which we do appreciate his cooperation in.

In despite of it all, all of the above mentioned have been distributed.

PROPOSAL FOR AFTER IMPRISONMENT SUPPORT:

This collective has recently briefed the idea continuing support after one has been released, though a difficult task to take on, we do feel a certain amount of obligation to further the mutual aid we presently administer.

The amount, time and money, and mainly "to whom" said support would be extended to will ultimately rest upon the consistencies of our activity (but will roughly work how we deal with our financial endeavors, on a "priority" basis, meaning we obviously cannot fulfill all needs, but to properly place it were it is most needed.) We currently do this work in a variety of forms, but mainly through emotional support, being there for those that we befriended while they were in captivity. But, although emotional support is greatly needed, we would also like to be able to administer clothing, have a handbook of needed resources like numbers, addresses, etc, to halfway houses (although not the best solution, but we cannot house everyone ourselves), free food, and drug rehab centers. We believe that we shouldn't merely forget about someone who has recently been released and feel that they are ok,

we think that we should be completely open arms to this individual in hopes that we prevent any possible returns to prison as the majority of those who get out do have a stronger chance of going back.

McCARVILL v. DeHAAN, et al

Austin ABC was happy to finally see the results of much hard work by committed anarchists, in cracking the Oregon Dept. of Correction's mail rules barring incoming mail bearing anarchist symbols.

Austin ABC is glad we were a part of this effort, in strengthening prisoner's civil rights and legal networking effectiveness.

The case is never won until it is won though, meaning, as in the 1972 Guajardo versus Estelle mail correspondence case in Texas, a precedent in part, to McCarvill's case in behalf of Oregon's prisoners, that spanned an 11-year period of appeals and decisions that recently was thrown another curve by ceasing all prisoner-to-prisoner correspondence, effective May 1st, 2003.

AND FINALLY:

The usual ABC oriented work is of course always keeping us on our toes, with regular correspondence, filling literature requests (as well as helping folks to build lending libraries at there unit which we are always more than happy to do, like currently in Elmore, AL), visitations with close comrades and other related agendas.

With the Art Sale that we had not too long ago we were able to work hands on with Inside Books Project, being our first joint project we look forward to further *Networking*. Especially with the upcoming prisoner-to-prisoner communications ceasing, and the "Support After Imprisonment" project we hope to get started soon, we are certain that our solidarity building will continue to grow with local affiliated groups. And what better time than now with the August Conference on its way!

Peace and Strength!

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Report From newly-formed Boston ABC:

The Boston section of the Anarchist Black Cross Network is now established.

Boston ABC was founded to engage in active defense against all threats to ourselves, our community, our jobs, and of course our Earth. A local anarchist union known as BAAM! has already begun defensive workshops, from ju-jitsu to protest skills and street tactics. Many ABC comrades are also members of BAAM! and thus these actions are likely to continue as a dual project. Boston ABC has the long-term goal of the formation of a community war chest for local activists and plans to begin fundraising for this task are underway. More immediate plans include the obtaining of a central mailing address and regular letter writing parties to support our imprisoned comrades. We send this message as an announcement of our presence and of our enthusiasm in becoming yet another local chapter affiliated with the ever growing Network.

We look forward to working with the rest of the ABCN in the global struggle against capitalism, the State, and it's vicious prison system.

Neither Master nor Slave,

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Observations and Strategies for ABC(N) - by Chicago ABC:

An anarchist prisoner I know makes a salient point. He says he sees punk prisoners complaining about conditions, but not really organizing anything to deal with them. The fear factor is more

intense. He points out that the budget crunch in all the states is adversely affecting the conditions of prisoners across the board. Many issues can be brought up and the system attacked. The huge amount of waste, graft and appalling medical and other types of care should be analyzed and made an issue! We could propose that the state can save money by freeing all the non-violent drug war prisoners. On the other hand, money should be spent on useful programs instead of more prisons and the means of repression. Does this mean we're "reformist?" Hell, no! We're revolutionaries, bringing up issues that concern peoples' lives! We must realize what level of struggle we are at and who needs to be supported inside prison and out in the mean streets.

These types of issue-oriented strategies can utilize the mainstream media. In Chicago, if you get a letter printed in the Tribune or Sun-Times, 1,000,000 copies of that letter are printed! If the writing is tight and clear, usually not too much editing is done. There is a craft to writing a letter that a paper will print, but which people can "read" between the lines and get a serious anti-state, anti-prison message from. You relate it to everybody's everyday life. It's all connected.

These things aren't easy to do. They take an enormous amount of time and effort to organize as everybody well knows. It all starts with daily connections with individuals. We should deal with it day to day and not expect the world. Every day we can do something to help somebody, learn something new and spread the word. That's the solidarity-minded concept of ABC while we're living each day of our actual lives. None of us are angels and any one of us could be living in a cage. We need to know we're all in this together! For, this is where we will gather our strength from!

Working on projects with other groups - communist, socialist, New Afrikan, even some church groups is very important. The Death Penalty Moratorium, here in Illinois, as well as the last day pardon of four death-row brothers was mostly the work of socialists (Campaign to End the Death Penalty.) Also, college professors and students, prison ministries and other non-radicals such as newspaper reporters, did the hard outreach and investigative type of work, along with incessant vocal pressure that led Ryan to his partial epiphany. They saw obvious injustice and the momentum of that led to the freedom of important Brothers, here in Chicago. We can learn a lot from people organically

involved in fighting for these serious issues! We should go to their meetings and conferences, push the arguments further, distribute powerful prisoner zines, learn from their material and incorporate new ideas into our outlook, making our argumentation more thorough. Hopefully, we can increase support for prisoners - we work with, establish personal relations with other "plugged in" people and maybe, just maybe meet brand new wonderful comrades and collaborators. This broadens the respect and outreach of ABC, because that's who we claim to be!

The overturning of Richard Flood's conviction by an appeals board was successful because of a country-wide campaign that brought together divergent political philosophies to work on a common goal - Richard's release. These were three-fold. To develop a defense fund to be able to hire a competent lawyer (the radical Michael Deutsch from the Peoples' Law Office in Chicago) along with rallies, write-ups in publications, interviews, etc. to publicize the ongoing particulars of the case. Also, a powerful letter-writing campaign to the judge was embarked upon. This actually caused the nazi judge to harden his position, so he said. The appeals board saw some genuine merit in this outpouring of concern, affection and argumentation (or at least, vague intimidation if this sort of thing caught fire!)

Consistent caring for prisoners (letters, zines, visits, phone calls, care packages, money etc.) is very important. All during this time of introduction, getting to know each other, building a relationship, whether personal, working or both, we, being serious anarchists, might as well argue our anarchistic case and relate it to anything and everything, because it is most applicable.

Hey! The communists argue their points. It's a battlefield of ideas, across the board, especially polluted by the fascists who control most media. A broad commitment to solidarity is of the utmost importance. Nitpicking at those on basically the same side of the barricades as us is counter-productive. If and when we subdue the beast, we can worry about "authoritarian" this or "nationalism" that. It's gotta be "All hands on deck!" The fascists have an unprecedented upper hand and until we successfully build genuine people power, we must rely on those of courage, regardless of their long term goals. I think that we're all complimentary strands in the revolution - at least to this point. People come to a "consciousness" from many angles. Once a certain level of awareness develops,

positive work can spread into the hearts, souls, bodies and minds of others. I'm an anarchist, make no mistake about that! Naturally, I think anarchism is capable of out-arguing all other belief systems. But, I respect those who disagree with me, yet do impressive, dedicated, positive, useful and committed work! They have their beliefs! Colors and music aren't all the same all the time! What will convince and enthuse new people into the meat and potatoes of our anarchist beliefs is the level of our commitment, consistency and dedication. Are we "for real" or are not we? Are we trustworthy and reliable??

Admittedly, this is not for the dilettantes who are not willing to do hard work or who have a narrow conception of what genuine solidarity and support work entails. It's disciplined, selfless, expensive, monotonous often!

Personality conflicts are always a problem and sometimes can't be dealt with, without a nasty breach. I've been there, caused that. Maybe we can learn from it and be better for it next time. I don't begrudge anybody I met in Austin about anything! There's a lot of good in all of us! Like I said earlier, we all need each other, but even if we can't stand each other, the brothers & sisters in the goddamn cages need each and every one of us! These blow-ups and bummers can't be allowed to derail our enthusiasm for this vitally important work. Wipe the blood off your nose, take it easy and live to kick pig ass, another day. There are people out there (and in there) who can relate to where you are coming from. Just re-connect. Everybody loses it and struggles with debilitating demons! We gotta know we'll bounce back, sometime. Like the prisoners say, "Stay Strong!"

This country's uniquely brain dead and seemingly simple ideas need to be repeated over and over again. But some people are very sophisticated politically as well, and serious anarchists need to roll their sleeves up and hop into the fray of the battlefield of ideas. Our arguments are us, being!

As the explosion of prisoner zines attests, much is going on in prison that we, as ABC anarchists, need to be directly involved in. Several of us are to an extraordinary degree. But then again, this type of work if often best kept slightly under the hat! Our efforts mean a reverberating lot to other people!

Working on these important publications and cultivating this initiative of education and resistance should be a priority of ABC. It is and always has been. It's our awesome responsibility to take it to the next, explosive level! After

all, many activist prisoners have a network of people to plug into, as well! Yeah, it's tedious nose-to-the-grindstone work, but it means the world to those putting their safety on the line getting it to us and can mean an incredible amount to those prisoners much of this information and insight is intended for. We're lucky to be so close to such talent, insight and defiance!

As for ABCN, I see it as an evolving idea. It lives in the hearts and minds of those who want to fight where everything is on the line. It's a commitment to oneself to strive to maximize one's ability to revolt effectively! It beats every second in countless dungeons! I didn't do much of the huge amount of groundwork necessary for it, but I still don't see any reason to put the kibosh on it, nor do I at all understand anything anybody did that was so terrible. In the next year or two, many new people will help us with new and cool work and enthuse us with youthful energy. I ain't worried about it, personally. As Todd (Hyung-Rae) Tarselli likes to finish his letters with - War On!

On another note, I like the idea of regionalism, meaning that ABC's should sort of feel responsible for the prisoners in their region, like say Chicago ABC deals with Midwestern or even Great Lakes prisoners. It helps for them to know they have an ABC "home." Of course, you may want to work closely with certain prisoners out of your area, or not be able to handle all of them. This is where ABC's need to contact each other. Some support projects needs more than just local support. We live and learn how best to live and work effectively with each other. It often takes taking the initiative and following through in a timely and responsible manner.

Anarchists are far and away in the forefront of not only zines, but explosive prisoner zines! This art of crafting DIY cut and paste zines is about the only medium that prisoners haven't been denied yet. These tracts empower and educate prisoners like they are supposed to educate and empower kids on the "outs." This type of close collaboration creates serious, dedicated, insightful, fearless and invaluable, new comrades!

Prisoners try hard to write clear, legibly and concisely. Respond in kind. Tailor your response to what they are specifically calling for. Send zines on subject matters that they request to learn about and go from there.

I think we should work together as if we are all prisoners, which to an unavoidable degree, we are. We should call, write and visit with each other and not just shoot out emails.

Anyway, back to my diatribe. We should also develop organic ties with ABC's overseas, too. Sure, the U.S. has 1/4 of all the world's prisoners, but other countries have a horrific amount of them, as well. It's a global assault on the poor. They need to know what is coming down over here. The US government is menacing the entire world. They need the truth from ground zero!

ABCN is free association. We don't really have a set of rules. It's an idea and it's a commitment each person makes on their own terms. I think a lot of useful ideas were articulated in the last year, a lot of effort was made. Without struggle there is no progress.

Cruz Negra Anarquista!

Anthony Rayson
Chicago ABC
PO Box 721
Homewood, IL 60430

Report From Houston ABC:

As the Break The Chains conference comes together, an update and a critical evaluation of the Anarchist Black Cross Network is in order.

As with any new initiative, there are growing pains. Sometimes we may even doubt our very foundations. But, make no mistake, we are on a righteous path and those challenges and how we respond are how history will judge us. I wanted to drop a few lines in hopes of fostering ideas and discussion.

One of the real success stories of the network initiative is a resurgence of interest in the Anarchist Black Cross movement in the United States. We have seen new ABC organizing in Boston, Mass., Lawrence, Kan., Tucson, AZ, and elsewhere. There has also been serious discussion about the ABC that just wasn't there a few years ago. People are interested in the revolutionary anti-prison politics the ABC movement was sparked by in the 1990s, and they are willing to start new groups, offer support and just do something in this struggle to tear down the walls. More anarchist discussion relating the criminal justice system as a whole and how that system relates to poverty, education, etc., is taking place. Obviously, that is not all to the credit to the development of the ABC Network, but I believe its founding only helped that momentum.

One of the most difficult issues has been follow-through on all the items we spoke of at the

conference. Our first meeting was ambitious; this was the first ABC conference in years and the energy and excitement was clear. We wanted to do a lot, and more was taken on than we could ever accomplish in 10 years, let alone one. To new organizers from a veterano, I encourage you to be disciplined and pace yourself. We have so much great work going, prisoners with energy and ideas, and the people who on the streets who know the deal. A lot of people will doubt our potential, but that is to be expected. Have confidence in our work, try to avoid the negative culture and behaviors put before us, and be prepared for whatever.

So many ABC comrades have been taking things to the next level in terms of organizing. We definitely need to be offering love and support to those who have continued on despite the worsening conditions, personal dramas and negativity. The whole anti-war movement thing, while positive, has diverted some energies, but some have creatively been linking the hysteria to issues like immigration. Some relate the war going on overseas with the war going on now for our streets - against cop violence, colonialism, poverty, exploitation and oppression.

The newsletter is one of the major successes! Here's hoping all ABCs and others are making good on giving money and stamps for this effort. Facilitating communication takes time and money, so no fronting. If you're an individual or group, you can send a few well-concealed dollars in an envelope. If you are a prisoner with money on your books for commissary, you can buy a stamp or two. This is one of the only venues for revolutionaries to talk and strategize with those behind the walls and organize. Most definitely respect due to the Break the Chains squad, and a personal request for all y'all to step up.

One thing that has been asked a lot of late to me is something I wanted to ask of prisoners and organizers. How many prisoners' families are active in this struggle, and do they involve their families with ABCs/groups they approach? And how can groups effectively involve families?

I want to take up the last few moments to address some misconceptions. A few have focused on "splits" between the Anarchist Black Cross Network and the ABC Federation. I think the diversity of views is helpful, but let me drop some history on y'all.

The call to create an ABCN was borne from the frustrations many had expressed - namely, that there was no organized means to help autonomous ABCs communicate, learn together, and build around

revolutionary and abolitionist politics that autonomous ABCs have in common. The objective of the network was to help address those problems, and, in some respects, it's been effective. However, I think many would agree it was never the goal to create an alternate ABCF or even a similar structure, but something to address some simple, but perplexing, problems.

I try to relate the network idea to some folks this way - it is not about how big we can make the tent for everyone, but the fact that we can build it on our terms. We are all not the same - as groups, we have completely different expressed politics and directives, but that is a POSITIVE thing, to be celebrated and encouraged. Oppression and injustice will not be destroyed by a vanguard, but by our common efforts. I personally encourage everyone to fight alongside those we can unite with, even when our views may sometimes differ; that should not detract from independence and insistence that autonomy be respected. I, of course, welcome open discussion and strategizing from others in the autonomous movement on coalition building.

I hope this finds everyone in good and strong spirits.

La luch sigue,

Ernesto Aguilar
Houston ABC
PO Box 667614,
Houston, TX
77266-7614

Note: Ernesto Aguilar is an organizer for the Anarchist People of Color Conference, to be held in October of 2003.

For more information on the Anarchist People of Color Conference, please visit the APOC website at:
<http://www.illegalvoices.org>

The stated purpose of the Anarchist Black Cross Network is to actively assist prisoners in their fight to obtain their civil and human rights, and to aid them in their struggle against the State/Class penal and judicial system. The prison system is the armed fist of the State, and is a system for State slavery. It is not really for "criminals" or other "social deviants," and it does not exist for the "protection of society."

It is for State social control and political repression. Thus it must be opposed at every turn and ultimately destroyed altogether. The abolition of prisons, the system of Laws, and the Capitalist State is the ultimate objective of every true Anarchist, yet there seems to be no clear agreement by the Anarchist movement to put active effort to that anti-authoritarian desire. We must organize our resources to support all political/class war prisoners if we truly wish to be their allies, and we must give something more than lip service.

Organizing against the enemy legal and penal system is both offensive and defensive. It is carried on with individuals, groups and among the masses in the community. We must inform the people on a large scale of the atrocities and inhumanity of the prisons, the righteousness of our struggle, and the necessity of their full participation and support. We must organize our communities to attack the prison system as a moral and social abomination, and we must fight to free all political/class war prisoners.

WE ARE GATHERING
BIRTHDATES FOR POWS
& POLITICAL PRISONERS

email to:

<breakthechains03@yahoo.com>

OR SEND IT TO: ➡

BREAK THE CHAINS, c/o LILY OLIVARES,
P.O. BOX 11331, EUGENE, OREGON 97440

EMERGENCY: JEFF "FREE" LUERS PLACED IN THE HOLE!

On Friday, June 13th political prisoner Free (Jeffrey Luers) was transferred to Disciplinary Segregation, commonly known as "the Hole", at Oregon State Penitentiary (OSP).

Free's friends and supporters have been informed that Free was sent to the hole for an article he wrote about direct action. This would be the second time this year that authorities at OSP have responded to political expression with write-ups and time in the Hole. (Anarchist prisoners Rob "los Ricos" Thaxton and Brian McCarvill were both sent to the Hole for 120 days earlier this year, after allies on the outside sent them postcards as part of an anti-censorship campaign.)

Free is widely considered a political prisoner due to the 23-year sentence he received for an act of sabotage that injured nobody. The same week as his transfer to the Hole, the Eugene Human Rights Commission released a letter in support of a reduced sentence for Free, and suggesting that the original sentence was based on his political beliefs.

Now, Free is again being punished for his politics.

We encourage all individuals and groups to stand by Free during this time, and to demand his immediate reentry into general population at OSP.

Further details will be circulated as we receive them.

HOW YOU CAN HELP

1. Contact Oregon Department of Corrections Interim Director Ben de Haan and OSP Superintendent Brian Belleque. Demand that Free be immediately released back into general population.

Ben de Haan, Interim Director
ODOC Central Administration
Office
2575 Center Street NE
Salem, Oregon 97301-4667
Tel: 503-945-9090
Fax: 503-373-1173
Email: DOC.Info@doc.state.or.us

Brian Belleque, Superintendent
Oregon State Penitentiary
2605 State Street
Salem, Oregon 97310-0505
Tel: 503-378-2445
Fax: 503-378-3897
Email: DOC.Info@doc.state.or.us

2. Write letters of support to Free (envelopes must contain a full name and return address):

Jeffrey Luers
#13797671,
OSP, 2605 State St.
Salem, OR 97310

3. Fundraise for Free! Checks and money orders can be made out to "Howl for Freedom" and sent to Free's Defense Network, or to make a secure online donation, go to <http://www.freefreenow.org/appeal.html>

IMPEACH THE BIGOTS

Letter to the *Eugene Weekly*, July 10, 2003

This is a letter of progressive perspectivism on the current justice system of the U.S. Jeff Luers burned three anti-environmental vehicles resulting in no injury, no death and some opened eyes and received 22-1/2 years in prison. Ken Lay defrauded thousands of people of billions of dollars and got zero jail time. His buddy, George W. Bush, committed war crimes resulting in thousands of deaths and thousands of injuries and received no punishment whatsoever.

Federal "justice" is an Ashcroftian nightmare of anti-constitutional bigotry and state justice is only slightly better. Two million prisoners rot in U.S. jails, most of them guilty only of nonviolent crimes with exorbitant and unjust sentencing. Thousands of these prisoners are innocent of the crimes for which they were sentenced.

Police routinely beat and otherwise harass nonviolent political demonstrators and minorities on the street and get promoted instead of fired. The rich are pampered, the poor are oppressed and the environment is trashed. There may be justice somewhere in the world but certainly not in the U.S. We need to dump Bush, Ashcroft and all the other Krazy Killers of Kindness. Impeach Bush, not Martha.

Bob Saxton
Eugene

FREE SUPPORT GROUPS

APLAN

818 SW 3rd Ave. PMB 354,
Portland, OR 97204.
weneversleep@ziplip.com

Break The Chains

PO Box 11331, Eugene, OR 97440.
breakthechains02@yahoo.com
<http://www.breakthechains.net>

Free's Defense Network

PO Box 3, Eugene, OR 97440.
Email: freefreenow@ziplip.com
<http://www.freefreenow.org>





★ *Enough is Enough!* By Jeffrey Luers ("Free")

IN 1998, A REPORT RELEASED BY THE ENVIRONMENTAL POLICY INSTITUTE CONCLUDED THAT ONLY THE RAPID AND TOTAL PHASE OUT OF ALL OZONE DESTROYING CHEMICALS COULD BEGIN TO STABILIZE OZONE LEVELS IN THE NEXT FEW DECADES. THAT SAME YEAR THE UNITED NATIONS ESTABLISHED THE INTERGOVERNMENTAL PANEL ON CLIMATE CHANGE (IPCC).

IN 1990, IN THE FIRST OF FOUR REPORTS, THE IPCC FOUND THAT THE DOUBLING OF CARBON DIOXIDE (CO₂) BY THE MIDDLE OF THE CENTURY WILL INCREASE GLOBAL TEMPERATURES BY AS MUCH AS 4.5 DEGREES CELSIUS. IRONICALLY, THEY LATER REVISED THAT LIMIT TO 3.5 DEGREES BECAUSE OF ESTIMATED INCREASES IN LOW LEVEL AIR POLLUTANTS. THAT IN THE SHORT TERM WILL MARK THE WARMING (AS IN THE CASE OF SOUTH ASIA "THE DENSE CLOUD OF POLLUTION ... CUTS THE AMOUNT OF SUNLIGHT REACHING THE GROUND AND OCEAN BY TEN PERCENT TO FIFTEEN PERCENT, COOLING THE LAND AND WATER WHILE HEATING THE ATMOSPHERE [THE OREGONIAN]).

ACCORDING TO THE WORLD WATCH INSTITUTE EMISSIONS OF CO₂ HAVE RISEN 300% SINCE 1950. MAKING CO₂ AT ITS HIGHEST LEVELS IN THE ATMOSPHERE IN 420,000 YEARS!

IN 1995, A SECTION OF ICE ROUGHLY THE SIZE OF RHODE ISLAND BROKE OFF ALL OF THE LARSON ICE SHELF IN ANTARCTICA. (A SECTION OF ICE NEARLY EQUAL IN SIZE BROKE OFF EARLIER THIS YEAR.) JUST A FEW MONTHS LATER THE UN WOULD ANNOUNCE, THE BALANCE OF EVIDENCE SUPPORTS THAT THERE IS DISCERNIBLE HUMAN INFLUENCE ON GLOBAL CLIMATE CHANGE.

NOW HERE WE ARE MORE THAN A DECADE AFTER THE GLOBAL WARMING CRISIS WAS DISCOVERED AND STILL NOTHING HAS CHANGED.

AT THE VERY MOMENT 17% OF ALL BIRD AND MAMMAL SPECIES ARE THREATENED WITH EXTINCTION. SPRING, ON AVERAGE, A WEEK EARLIER IN THE NORTHERN HEMISPHERE. "AN ESTIMATED 24 CUBIC MILES OF ICE IS DISAPPEARING ANNUALLY FROM ALASKAN GLACIERS." (2) [THE OREGONIAN]. THAT IS ABOUT SIX FEET OF MELTING PER GLACIER. THE GLACIERS ARE MELTING TWICE AS FAST AS THEY WERE ONLY 40 YEARS A.G.O. IN THE ARCTIC OCEAN WE HAVE SEEN AN AVERAGE USE OF 10 FAHRENHEIT HIGHER THAN THE GLOBAL AVERAGE MAKING THE ARCTIC THE FASTEST HEATING REGION ON EARTH. THIS HAS CAUSED ARCTIC ICE TO RECEDE BY 10 PERCENT. IT IS ESTIMATED THAT BY 2015 THE ARCTIC MAY BE FULL OF ICE DURING SUMMER MONTHS.

WHILE THIS MAY NOT SEEM LIKE CAUSE FOR CONCERN CONSIDER THIS: THE GLOBAL SEA LEVEL HAS RISEN 7.8 INCHES DURING THE LAST 100 YEARS. THERE HAS BEEN ENOUGH ICE MELT TO RAISE ALL THE WORLD'S OCEANS MORE THAN HALF A FOOT. THIS WILL INCREASE COASTAL FLOODING ON EVERY CONTINENT, RESULTING IN PROPERTY DAMAGE AND LOSS OF LIFE. ALREADY IRELAND IS SUFFERING. "AT LEAST 750 ACRES OF IRELAND'S EMERALD COASTAL LANDS ARE BEING LOST TO THE EFFECTS OF GLOBAL WARMING... FURTHER WARMING COULD SUBJECT IRELAND'S SHORES... TO FREQUENT AND POWERFUL STORM." (3) [THE OREGONIAN]

WHAT WAS ONCE CONSIDERED ONLY A NIGHTMARE OF BAD SCIENCE FICTION HAS BECOME REALITY.

THE LEADING CAUSES OF THIS CRISIS ARE NOT HARD TO FIND. THE POLITICS OF INDUSTRIALIZED NATIONS HAVE PLACED SHORT TERM ECONOMIC GAINS AHEAD OF GLOBAL AND SOCIAL HEALTH. THESE POLITICAL ARENAS ARE DOMINATED BY CORPORATE INTERESTS.

RICH CORPORATIONS AND POWERFUL MILITARY GOVERNMENTS, LIKE THE US, ARE DOMINATING AND CONTROLLING THE WORLD'S AFFAIRS. THROUGH THE USE OF ORGANIZATIONS LIKE THE INTERNATIONAL MONETARY FUND (IMF), THE WORLD BANK, AND THE WORLD TRADE ORGANIZATIONS. THESE ENTITIES THEN HOLD THE ECONOMIC AND MILITARY POWER TO COERCE OR EXTORT NATIONS TO DO THERE BIDDING. WHILE THE FEW AT THE TOP OF THIS ARRANGEMENT PROFIT THE MAJORITY OF THE WORLD'S PEOPLE SUFFER. IT MAY BE CLICHE, BUT IT IS TRUE THE RICH ARE GETTING RICHER AND THE POOR POORER.

RECENT SCANDALS IN THE CORPORATE DOMAIN ARE CLEAR EXAMPLES OF THIS (ENRON, MARTHA STEWART, AND MANY MORE). IN FACT, EVEN THE CURRENT REGIME IN THE US HAS HAD ITS FAIR SHARE OF SHADY DEALINGS. THE ILLEGITIMATE PRESIDENT GEORGE BUSH WAS INVESTIGATED FOR HIS ROLE IN THE HARKEN ENERGY ACCOUNTING SCANDAL. AND VICE PRESIDENT DICK CHENEY WAS CEO OF HALLIBURTON AT THE TIME "HALLIBURTON SUBSIDIARY, BROWN & ROOT, THE OLD TEXAS CONSTRUCTION FIRM THAT DOES MUCH BUSINESS WITH THE US MILITARY, WAS FINED \$3.8 MILLION FOR RE-EXPORTING GOODS TO LIBYA IN VIOLATION OF US SANCTIONS." (4) [THE OREGONIAN]. DICK LEFT HALLIBURTON WITH A \$34 MILLION SEVERANCE PACKAGE.

THE ABUSE OF CORPORATE POWER IS NOTHING NEW. IT HAS BEEN HAPPENING IN THIS COUNTRY SINCE CORPORATIONS WERE GIVEN THE SAME RIGHTS AS INDIVIDUALS. THE LANDMARK SUPREME COURT CASE SANTA CLARA COUNTY V. SOUTHERN PACIFIC RAILROAD CO. 118 US 394 (1896) RULED THAT CORPORATIONS ENJOYED THE SAME RIGHTS UNDER THE FOURTEENTH AMENDMENT AS DID NATURAL PERSONS.

EVEN MORE WORRISOME THAN THIS CORPORATE DOMINANCE IS THE APATHY OF THE CITIZENS OF THIS NATION. FOR THE FIRST TIME IN THE HISTORY OF THE UNITED STATES THE PRESIDENT WAS APPOINTED BY AN ACT OF THE SUPREME COURT AND NOT BY AN ELECTION. THE PRESIDENT WAS APPOINTED BY THE JUDICIAL BRANCH OF THE GOVERNMENT. THE LEADER OF THE GOVERNMENT WAS IN ESSENCE APPOINTED BY THE GOVERNMENT AND NOT BY THE PEOPLE. EVEN THE ILLUSION OF DEMOCRACY HAS BEEN ERODED.

WE USE TO AT LEAST CHOOSE WHO FROM THE ARISTOCRACY WOULD LEAD US. NO LONGER, NOW WE ARE TOLD. AND NO ONE BLINKS AN EYE. THERE WAS NO RESISTANCE, NO DECLARATION OF ILLEGITIMACY, THERE WAS NO REFUSAL TO OBEY. WHAT LITTLE PUBLIC OUTCRY THERE WAS QUICKLY DIED AWAY.

POWER HAS NOT BEEN STOLEN FROM US WE HAVE WILLINGLY HANDED IT OVER. WE AS A POPULOUS HAVE BOWED AT THE FEET OF OUR MASTERS. THE MEGA-CORPORATIONS AND THEIR PUPPET POLITICIANS. WE HAVE GIVEN THE REINS OF POWER TO THOSE WHO EXPLOIT US FOR THEIR BENEFIT. THOSE WHO STEAL FROM US. THOSE WHO OWN THE WORLD'S RESOURCES AND DOLE IT OUT AS THEY SEE FIT. THOSE WHO PLUNDER THE PLANET FOR ITS RICHES LEAVING DEATH AND DECAY ON EVERY CONTINENT AND IN EVERY OCEAN. THEY TELL US WHAT TO THINK, HOW TO FEEL AND WE OBEY. WE HAVE BOUGHT INTO THEIR CONSUMER CULTURE WITH NOT ONLY OUR MONEY, BUT WITH OUR LIVES.

THEIR ACTIONS ARE KILLING US. OUR LACK OF ACTION IS ALLOWING THEM.

THIS IS THE MOST HEARTFELT AND HONEST PLEA I HAVE EVER MADE OF ANOTHER HUMAN BEING. ALL LIFE ON THIS EARTH IS BEING FOREVER ALTERED AND DESTROYED BY A GREEDY INDUSTRIALIZED CAPITALIST IDEOLOGY THAT THE WORLD HAS BEEN FORCE-FED BY THOSE IN POWER. THE CRISIS AFFECTS ALL LIFE FROM PLANTS AND ANIMAL TO HUMANS AND EVEN THE EARTH ITSELF. THOSE RESPONSIBLE FOR THIS MADNESS HAVE NAMES AND FACES. THEY OWN AND CONTRACT FACTORIES, CORPORATIONS AND GOVERNMENTS. THEY CONTROL TRADE AND MAKE DECISIONS THAT AFFECT US ALL. IF WE DON'T STOP THEM, WHO WILL?

WHETHER YOU ARE AN ACTIVIST OR A WORKER, WHATEVER YOUR POLITICAL LEANINGS IT DOESN'T MATTER. THE FUTURE IS BLEAK IF WE DO NOT CHANGE OUR WAY OF LIFE IMMEDIATELY. WE HAVE TO SHUT IT DOWN. SHUT DOWN THE FACTORIES. SHUT DOWN THE PARTS. SHUT DOWN TRADE. RECLAIM THE STREETS, THE CITIES AND OUR NATIONS. WE CANNOT CONTINUE TO LET THINGS GO ON IN THE DIRECTION THEY ARE IF WE HAVE ANY HOPE FOR THE FUTURE.

I DON'T PRETEND TO HAVE ALL THE ANSWERS. I DO KNOW, THOUGH, THAT WE CAN DO BETTER THAN THIS. I KNOW THAT ONE GROUP OF PEOPLE SHOULD NOT DOMINATE THE WORLD. I KNOW THAT CORPORATIONS SHOULD NOT AND DO NOT HAVE THE SAME RIGHTS AS NATURAL PERSONS. AND I KNOW THAT WE CANNOT EXPLOIT THE EARTH FOREVER WITHOUT CONSEQUENCES.

THIS IS THE MOST IMPORTANT FIGHT OF YOUR LIFE AND OUR CHILDREN'S LIVES. WE ARE WORKING IN A TIME FRAME. UNLESS WE ACT NOW IT IS NOT A MATTER OF IF OUR LIVES WILL BE AFFECTED BY CLIMATE CHANGE AND THE FASCISM BEHIND IT. IT IS A MATTER OF HOW SOON.

MAYBE IT WON'T AFFECT YOU. MAYBE YOU DON'T EVEN CARE. BUT I WANT TO LEAVE A DIFFERENT LEGACY FOR OUR CHILDREN. FUTURE GENERATIONS DO NOT HAVE THE ABILITY TO VOTE. THEY HAVE NO POLITICAL OR FINANCIAL POWER. FUTURE GENERATIONS HAVE NO WAY OF CHALLENGING THE DECISIONS MADE TODAY. THEY ONLY HAVE WHAT WE GIVE THEM.

OUR CHILDREN DESERVE A HEALTHY PLANET. OUR CHILDREN DESERVE A LIFE OF FREEDOM AND JUSTICE NOT DOMINATED BY CORPORATE, MILITARY OR GOVERNMENT INTERESTS. ONLY WE CAN GIVE THAT TO THEM. THE ONLY WAY WE ARE GOING TO DO THAT IS TO ACT. WE HAVE TO ACT NOW! ENOUGH IS ENOUGH. SHUT IT DOWN!

Write to: Jeffrey Luers, #13797671, OSP, 2605 State St., Salem, OR 97310.

Letter from the Eugene Human Rights Commission Regarding Jeffrey Luers

To Whom It May Concern:

Whereas all citizens of our city are deserving of equal treatment before the law, it is within the scope of the Human Rights Commission to review any possible discrimination against individuals, based on their political affiliation, source of income, or other significant factor, when an issue has been brought before us. Eugene is working toward a tradition of tolerance. During these difficult times, we must work diligently to ensure that the basic civil rights of all of our fellow citizens are equally protected and upheld.

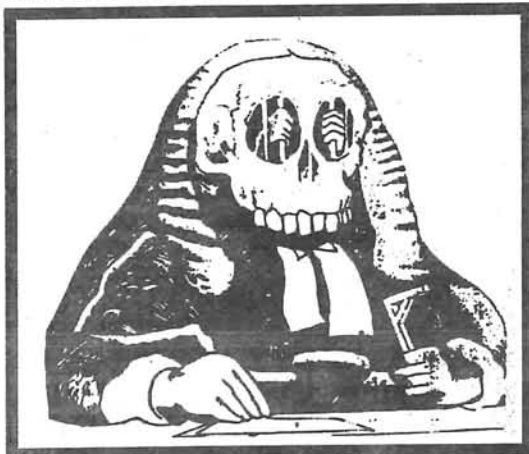
Jeffrey "Free" Luers admits to having committed a property crime within the city limits for political reasons. He was duly prosecuted and sentenced. We found that similar crimes have not been met with such harsh sentences, and we are concerned about the length of Mr. Luers' sentence. In researching other cases of arson in Lane County, where homes and churches have been damaged, the sentencing has been less severe than that applied to Mr. Luers, in many cases ranging from 50 months to 96 months. Even many people convicted of violent personal crimes have received significantly less time than 23 years.

Although we recognize that we are only a symbolic entity, we are charged to function as a "conscience" in the arena of human rights. This being the case, we therefore urge Mr. Luers to use his appeal process in the hope that a review of his sentence will lead to a reduction in time served and with the expectation that the length of his sentence would not be based on his political beliefs.

Any questions or comments may be forwarded to Sara Rich, Human Rights Commissioner, at 541-682-5177.

Signed,

James Dean, Chair
On behalf of the Human Rights Commission



Statement Of Solidarity With Anarchist Prisoner Brian McCarvill In His Struggle Against The Repressive Policies Of The Oregon Department Of Corrections - By Break The Chains

The Eugene-based Break The Chains collective stands in complete solidarity with Oregon prisoner Brian McCarvill in his efforts to legally challenge the Oregon Department of Corrections' unjust policies of censorship and discrimination against those inmates who are labeled or self-described as "anarchist."

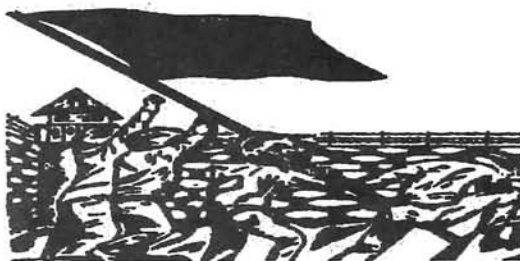
It is our position that the classification of anarchist inmates as a "Security Threat Group" is unfair and unnecessary. According to the ODOC STG Manager, Benny Ward, "...anarchists are extremely violent and are willing to go to extremes to make their points. They smash windows in public places. They loot and destroy public property. They assault police officers. They riot. They throw bombs. Anarchists generally engage in overall disruptive activities."

This statement is demonstrative of the manipulative & slanderous accusations that are often made by ODOC officials in an effort to discredit the theory & practice of anarchism. To broadly make the claim that all anarchists are "extremely violent and are willing to go to extremes to make their points" is inaccurate. This misinformed and narrow-minded view is akin to claiming that all Catholic priests are sexual predators, or that all Muslims are terrorists. Such an overbroad pronouncement by Mr. Ward represents a failure to apply logic and a fully informed view to something as complex as political thought, and is similar to the views of avowed racists and other fanatics. Anarchists are not a homogenous group. The anarchist movement is historically and presently made up of diverse individuals from many walks of life. It includes pacifists, feminists, animal rights advocates, environmentalists, labor organizers, and many other types. Great historical figures and pioneers of non-violent activism such as Henry David Thoreau, Gandhi, and Leo Tolstoy all identified themselves as anarchists, as did the famous novelists Oscar Wilde and Mary Wolstencraft.

To be sure, throughout history - and even in recent Oregon history - some anarchists have engaged in violent activities in an attempt to further the cause of anarchism. But there is nothing inherently violent about anarchism. Violent behavior is not a prerequisite for being an anarchist, and those anarchists that use violence in the name of anarchism have always been a minority in the movement. "Anarchy" is a Greek word which means "No rulers." At the core of anarchist philosophy is the belief that cooperation is always better than coercion. For this reason, many who adhere to anarchism are also staunch opponents of all forms of violence, including that which is used by other anarchists. Anarchism has arguably been one of the least violent political and philosophical trends throughout history: The capitalist, fascist, communist, socialist, religious, nationalist and independence movements of all stripes have historically been far more inclined to use violence, and far more indiscriminately, than the anarchist movement.

ODOC defines a STG as any group of two or more individuals who:

- a) *Have a common name, identifying symbol, or characteristic which serves to distinguish themselves from others*
- b) *Have members, affiliates and/or associates who individually or collectively engage, or have engaged, in a pattern of illicit activity or acts of misconduct that violate Oregon Department of Corrections rules*
- c) *Have the potential to act in concert to present a threat, or potential threat, to staff, public, visitors, inmates, offenders or the secure and orderly operation of the institution.*

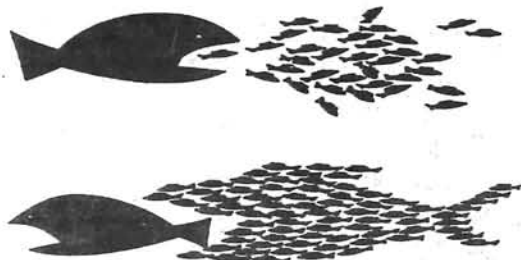


This definition is so broad that virtually any inmate who purports to believe in anything could be classified as an STG member or gang affiliate. For instance, Christian inmates share a common name, an identifying symbol (the cross being the most common), and practices which distinguish them from the rest of the population (a moral code, prayer sessions, proselytizing, etc.). There are Christians who engage in violent activities (Christian-identified white supremacists, and certain pro-life extremists, for instance), and there are Christians who have the "potential to act in concert to present a threat, or potential threat, to staff, public, visitors, inmates, offenders or the secure and orderly operation of the institution" (most racist skinheads are also Christian). And the same can be said of inmates of many other religious and philosophical persuasions (communists, right-wingers, Muslims, and Jews, to name a few). Yet, ODOC would never classify any of these groups under STG status. Why? Presumably because either ODOC does not have any objection to the beliefs & practices of these groups, or it simply would not be practical for ODOC to persecute any of these particular groups.

It is clear that ODOC has overreached common sense and opted to unfairly discriminate against anarchists, and censor anarchist reading material. Anarchists of all stripes advocate the questioning of authority. Most prison officials at most penal institutions would prefer that inmates not question authority, that inmates not challenge unjust and unlawful institutional practices, and that inmates not confront the unlawful abuse of authority. Life would be easier for ODOC officials if anarchists would disappear. But anarchists are not going to disappear,

even if ODOC continues trying to make this happen. Inmates have every right to pursue the philosophy of anarchism, just as inmates have the right to pursue Christianity, Islam, Judaism, Buddhism, Paganism, capitalism, communism, and so on & so forth.

In conclusion, ODOC has unfairly singled out anarchists for discrimination because of the nature of their thought, not their real threat to security. The classification of anarchists as a Security Threat Group is totally unjust, and violates the civil rights of inmates who wish to study this area of political thought. We completely support Mr. McCarvill in his efforts to challenge this classification and to pursue an end the censorship of anarchist reading materials in ODOC institutions.



Retaliatory Transfer of Anarchist Prisoner Brian McCarvill!

Anarchists in Portland, Oregon have received confirmation that our comrade Brian McCarvill has been transferred from Oregon State Penitentiary [OSP].

Brian is a radical social prisoner, who was recently involved in a lawsuit against the ODOC, challenging their censorship and rejection of anarchist publications. The lawsuit alleged that ODOC frequently censored radical materials "simply on the basis that they portrayed the Anarchist circle-A symbol, the Anarchist Black Cross symbol, the Anarchist Black Flag, and the terms "Anarchism" and "Anarchist." This lawsuit, *McCarvill v DeHaan et al*, was settled by contractual compromise on April 22, 2003.

Brian stated that the compromise settlement gives him and similarly situated persons "the relief that they could reasonably have expected from the US District Court". This development was thus seen by Brian's supporters as a victory, especially as much of Brian's legal work was done from Disciplinary Segregation ("The Hole"). Both Brian and his old cellmate, Rob los Ricos (Robert Thaxton), were sent to the Hole for 120 days after individuals on the outside, attempting to aid Brian's legal work, sent in postcards featuring the anarchist "circle A" symbol and the message "This is not a gang symbol."

On May 15th, Brian was moved to Two Rivers Correctional Institution (TRCI) in Umatilla, Oregon. This was just over a week after he had emerged from Disciplinary Segregation for his misconduct report over the "circle A" postcards. It is clear that this latest maneuver from ODOC is due to Brian's anarchism and his recent legal success. He writes: "I have been transferred for simple punishment/retaliation; they [ODOC] have sent me to the worst place that they possibly could have sent me."

Much of Brian's property was "lost" during his transfer, with only a small amount having shown up at TRCI so far. He has had a few recent problems with censorship and is considering this situation.

Worse still, Brian has for years suffered serious back pain (from two slipped disks, and calcium build-ups over fracture trauma). He has been sent to a prison where there are no chairs in the dayroom with back-supports. ODOC has, in Brian's words, "full knowledge" of this situation. Brian is also attempting to get dentures - he hasn't had any teeth at all since November 2002. Work was scheduled begin on these dentures late May at Oregon State Penitentiary. No work on dentures is done at TRCI, so it is possible that the authorities will move him yet again. It is imperative that Brian is transferred back to OSP.

We encourage those on the outside to begin a discussion on how to broaden and deepen our support for Brian, and for all other prisoners in struggle. The ideas for action at the end of this email are only starting points.

HOW YOU CAN HELP

1. Write letters of support to Brian (envelopes must contain a full name and return address):

Brian McCarvill
#11037967, TRCI,
82911 Beach Access Rd.,
Umatilla, OR 97882

2. Write to ODOC Interim Director Ben de Haan and Mitch Morrow, ODOC Assistant Director - Institutions Division. Demand an end to retaliation against Brian McCarvill, his return to OSP, and a guarantee of adequate medical care. De Haan and Morrow may be contacted at:

Oregon Department of Corrections
Central Administration Office,
2575 Center Street NE,
Salem, Oregon 97301-4667
Tel: 503-945-9090
Fax: 503-373-1173
Email: DOC.Info@doc.state.or.us

3. Donate funds. As the Department of Corrections retaliates, Brian and his allies on the outside need to prepare for all potentialities. Donations for Brian McCarvill may be sent as checks/money orders made payable to "DOC for Brian McCarvill #11037967" and sent to:

Central Trust - ODOC
PO Box 14400
Salem, OR 97309-5077

***This is
not a
gang
symbol!***



MENTALLY ILL ABUSED AT WASHINGTON CORRECTIONAL CENTER

People often depend on drugs to cope with psychological problems. In and out of prison this can be the only way to controlling erratic behavior, which makes their interaction with others difficult - if not impossible.

Mental health personnel at the Washington Correction Center prescribe medication for these purposes when they believe it to be necessary. Prisoners in the intensive management unit get these from nurses who make rounds three times a day. During those rounds, nurses are accompanied by prison guards who have taken it upon themselves to decide when, or if, prisoners should receive their medicine. This is often based on whether a prisoner is inter-personally liked by the guard or poses some sort of threat for the staff throughout the day.

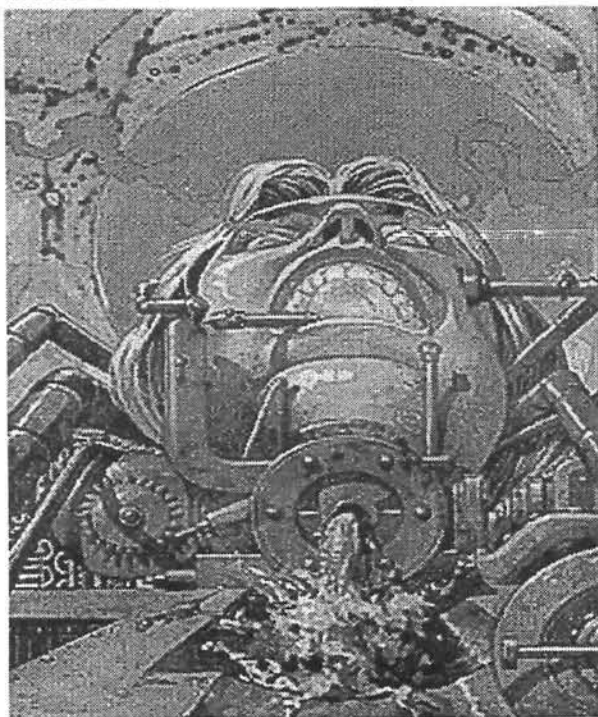
Nurses quietly condone this practice and say nothing against staff when they beat, gas, or simply place prisoners in strip cells for protesting a denial of medication. Other prisoners intercede to prevent the abuse only to be told by the Department Of Corrections doctor that he is unable to change procedure. When notified of this, or other offenses perpetuated against mentally ill inmates prison administration has sided

with the oppressors and cared less if prisoners are harmed by the denial of psychiatric care ordered by mental health providers.

This sort of treatment comes as no surprise to prisoners on those who support their rights under the constitution. Those who run the prisons, or uphold the law under a capitalist system respect the rights or needs of oppressed people only when it suits their interest. In view of this we encourage people to unite with us in demanding better care for the mentally ill at Washington Corrections Center. As complicit as they may be in all this murder, mental health professionals should be the only ones asking prisoners about, or dispensing their medications, if these are required by doctors responsible for treating a prisoners psychiatric condition.

Anyone concerned by this who has a desire to help should contact the following address:

Mark LaRue
629174
PO BOX 900
E-106-1mg
Shelton, WA 98584



The system is vulnerable to our refusal. From refusing to accept the latest "genetic determination" to helping someone threatened with forced drugging, our refusal can make their system ungovernable. And every "well-intentioned" social worker, activist, half-way house worker or psychologist who cooperates with forced drugging, with monitoring the poor for the police, should fear exposure and further action. While this system has been delegated tremendous police power, it still requires our participation for it's support. And we can withhold our participation, we can attack the weak links of this vast police and put it on the run. Indeed, the larger this system gets, the more vulnerable it is to serious mass collective resistance.

- From **Against Sleep & Nightmare** <http://www.webcom.com/maxang>

July 8: Statement from Native American Political Prisoner David Scalera, AKA Looks Away, of the Children of the River

Greetings comrades,

So much has happened recently that I hardly know where to start, but just let me say that some major victories have been won against the Department of Corrections (DOC) thanks to Break The Chains collective and APLAN. The entire Closed Supervision Unit [CSU] program has been completely shut down! And two of the three Children of the River are out of Two Rivers.

Last month I was transferred out of Two Rivers without having completed the CSU and moved to an institution where there is a sweat lodge and Natives can practice in relative peace. It is not perfect but it's a step up. Also, now that the program at Two Rivers is shut down, DOC cannot use it as an excuse to deny religious rights. CSU was a tool used by the DOC to harass, extort and bully prisoners into complying with their authoritarian policies, but it is no more thanks to the letters, emails, phone calls, and face-to-face talks that all of you out there gave in support of the Children of the River [COR] and in protest of CSU.

The unity was powerful. You have accomplished from out there what we could've never done ourselves from within these walls. I speak for all of the Children of the River as well as anyone who comes after us who will not have to endure the hell of CSU when I say thank you. It is a major victory. Any time the people can dictate policy to the DOC we take power from them. Every single person who involved themselves in this struggle had a part of that victory.

Now that I'm out of Two Rivers, out of lockdown it almost feels like being free. It has taken a few weeks to adjust to being around people again, but I'm in the sunshine and it feels good. It's been a long road and you know that the struggle will never end, so it's not over. In fact we are getting ready to take them to court over religious rights but at least I can say that everything we have fought for has been worth it.

You have supported us in so many ways for the last two years. This is what we have

accomplished. A traditional sweat lodge was built at Two Rivers, as well as the use of the Chanupa "sacred pipe" and the drum. Education programs have been reopened there. The successful takeover and destruction of a housing unit, which cost money to rebuild and had to stay empty until they could finish the work on it. We were able to bring back our right to wear headbands even if it is in a limited capacity. And most of all, the takedown and destruction of the CSU.

All of these fights we won with your help. Our fights will continue until everyone in Oregon can live without oppression. I will remember those who stood by me in my hard times and when I parole in 06 you will have another warrior to help with the revolution.

In strength.

Looks Away.

* New address!

David Scalera
#13405480, EOCL,
2500 Westgate,
Pendleton, OR 97801.

* For more information on the case of the Children of the River, please contact:

Break The Chains
PO Box 11331,
Eugene, OR 97440.
breakthechains02@yahoo.com
<http://www.breakthechains.net>



*Support
Native
American
Resistance!
Free all
prisoners of
the First
Nations
struggle!
For an
anarchist-
indigenous
peoples
alliance!*

Warner's Suicide is A Warning to Us All

★ By Matt Hart, Anarchist Black Cross Federation

Recently I came across a person's name I haven't seen in many years; a name I would rather not come across because of what this person represents to the political prisoner support community. The person I am referring to is political prisoner, Thomas Warner. I came across his name in the ONWARD newspaper*, still listed as a political prisoner. Unfortunately, according to info received, support for Warner is no longer needed because on Monday, May 25th 1998, at about 5 p.m., while other prisoners were eating, Thomas Warner slit his own throat and died. A friend found him sprawled on a blood-drenched cot, alive enough to order his friend to let him die. The friend rushed for help but the authorities allowed Thomas Warner to bleed to death.

I was made aware that something was not right with Warner in the summer of 2000, two years after his death. The Los Angeles Anarchist Black Cross sent out a mass mailing to the political prisoners on our list (of which Thomas was still listed) and the letter to Warner was returned. Returned letters are quite common with prisoner support so I sent it out another time. Once again the letter was returned but this time the word "DEAD" was written across the front of the envelope. I attempted to confirm Warner's death with outside groups but was unable to confirm anything. All the groups I contacted never had any contact with Warner and knew very little about him. Any attempt to reach Warner was returned. Despite no real confirmation, the facts didn't look promising.

I came across an article about a Thomas Warner, who had committed suicide in prison while I was searching for information about the political prisoner Thomas Warner.** I figured it couldn't be the same person because the article was written two years prior and our community couldn't have allowed this man to die like this.

In the article, it discussed how Warner was moved outside the prison into a kind of "pre-release" status and how he was almost released. But thanks to the Ridge administration in Pennsylvania, he was denied parole was returned to inside the prison. Warner was turned down for parole time after time. His mother died. His grandmother died. Warner ached. Warner then turned to drugs to ease his pain but was snatched on by another inmate. This caused Warner to be refused parole again. The pain was too much for Warner and he ended his life.

Recently, I contacted a person related to the article and it was confirmed that the Thomas Warner who had

committed suicide was imprisoned in Huntingdon, PA., the same prison PP Thomas Warner was at. All searches for the PP Thomas Warner on the Pennsylvania inmate locator turned up negative, which means for one reason or another he is no longer in custody. All evidence suggests that a prisoner who we, as a community, have vowed to support, took his own life because he was alone. The fact that he felt so alone that his response was suicide should not be lost on anyone in our community.

We must ask ourselves how we could have failed to such a large degree that a man like Thomas Warner received no support from our community. Our lack of support for Thomas Warner may have been one of the many conditions that caused his death. Equally important, if not more important, our support could have been one of the very things that could have saved him from suicide.

We must remember that this isn't the first time a political prisoner has died without any support. Kuwasi Balagoon, a New

Afrikan Anarchist Political Prisoner, died on December 13 1986, with very little support from our community. With his death, many vowed never to let that happen again, but all evidence has suggested it has happened again. We must examine our behavior and attempt to figure out why our community has failed in its responsibilities.

For the last decade, not only has the sectarian divide expanded, but feuds between Anarchist Black Cross organizations has caused the fabric of political prisoner aid work in the Anarchist community to weaken. "Slander over solidarity" has been the anarchist credo for sometime now. Rather than put aside differences of approach, organizations have used these differences to split and disrupt the solidarity aid community all together. Support for political prisoners has been placed on the back burner as the battle of egos prevails. This has resulted in us failing in our responsibilities to those who we have promised to support, people like Thomas Warner.

Warner's death and our failure to even notice it, should be a wake up call to all of us in this community to stop the squabbling, slander, and infighting. We are failing in our responsibilities because we are so focused on discrediting other groups in the movement. The community would rather spend time labeling other groups as "Stalinist," "Maoist," or "Liberal" rather than spend the time trying to find areas to unite in. Rather than recognizing that work needs to be done in multiple areas and uniting with groups who have dedicated themselves to those areas, we use these differences to discredit each other. This has gotten us nowhere.

"Kuwasi Balagoon, a New Afrikan Anarchist Political Prisoner, died on December 13 1986, with very little support from our community. With his death, many vowed never to let that happen again, but all evidence has suggested it has happened again. We must examine our behavior and attempt to figure out why our community has failed in its responsibilities."

The attacks made against other groups will only weaken the movement we are trying to create. The result will be more prisons, more prisoners, and more prisoners forgotten and/or dead in prisons. Is this what we want? Are we willing to accept the results of what our infighting has and will cause?

This is a call to all groups to come together, put aside our differences, and began to build a movement of solidarity to the prisoners and ourselves. Let our differences and unique approaches unite us in our work for the freedom of political prisoners and prisoners in general. Let us find ways of unification rather than separation. Let us build a movement that we can be proud of rather than attack and weaken the half-lifeless one we have. I beg everyone in this community to let Warner's death be a clear message to all of us, before this happens again.

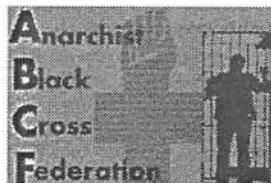
For those groups/individuals interested in finding ways to unite the political prisoner community please contact the Los Angeles Anarchist Black Cross Federation Branch Group.

*In writing this, I realize that ONWARD was using an older ABCF PP/POW list and can't be held responsible for Warner's name being on the list. The ABCF has had Warner's name taken off our list for sometime now, but many political prisoner support groups still have Warner remaining on their most recent lists. Still, this isn't an attack on them but rather a criticism of our community in general for allowing our personalities to get in the way of our support for PP/POWs.

** The article on Thomas Warner can be found at <http://www.prisoners.com/greeneye.html>

Anarchist Black Cross Federation

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la@abcf.net
Ph: 310-608-4106



<http://www.abcf.net>

On Standing Deer

Revolutionary, Native American, and former political prisoner **Standing Deer Wilson** was stabbed to death by a man he recently befriended in January 2003. Standing Deer was just released from prison in September 2001 after a 27 year sentence for armed expropriations. He was also known for exposing the plot to kill Leonard Peltier by the US government. To his friends, Standing Deer epitomized kindness, warmth, honesty and revolutionary commitment. He had been working with many young indigenous activists in Houston and Texas, offering his insights and wisdom. His death was senseless, but Standing Deer's spirit will live on.

Building unity

Because the factional divide within Anarchist Black Cross/Anarchist prisoner aid organizations has caused the fabric of political prisoner aid work within the Anarchist community to weaken;

And because disunity within this movement has existed for too long, benefiting neither the prisoners or the organizations that claim to support them;

And because such divides have in fact hindered our task to assist and aid prisoners;

And because the basis of this movement is solidarity and mutual aid; And because unity is necessary for the survival of this movement and the prisoners which this movement supports;

This statement has been created in order to bring an end to the divides that plague our community and encourage this movement to resolve its disputes before it is too late. We hope that others will see the benefit of unity over hostility and will begin in the process to build a healthier more viable movement.

Because of the goals stated above, individuals & organizations are encouraged to pledge to honor the following principles:

1. We support all Anarchist Black Cross/Anarchist prisoner aid organizations who desires to bring unity and solidarity back into our community.

2. We refuse to engage in behavior which is intended to disrupt or disorganize the Anarchist prisoner aid community.

3. Behavior such as libel, slander, or the blatant attack of other individuals/organizations within this community should be avoided at all costs.

4. Critiques should be done with the intent to create positive dialog within our movement rather than attempting to discredit other individuals/organizations.

5. We respect the differences of ideas and approach within the Anarchist prisoner aid community. We feel diversity of thought can only aid in the work we are engaged in and no individuals/organizations should be forced to conform to a certain pattern or trend within the movement.

6. We encourage the increase of dialog within the movement, as well as, joint actions across organizational/ network (or federation) levels. We hope such actions can increase the level of unity within this movement.

We hope the feuds that continue today will desist tomorrow, so that we will be able to continue to focus our energy on the freedom and liberation of all political prisoners. Only with the solidarity between those active in Anarchist prisoner aid community can this mission be fulfilled.

We don't do this for the glory but because we believe in mutual aid. - Boris Yelensky



What Do You Think You're Doing, Officer?

By Rob 'Los Ricos' Thaxton*

Being a police officer is a dehumanizing experience. The wearing of a badge puts a barrier between the civilian population and the law enforcement community. People are wary of inviting police into their homes, even socially. They'll be polite and put on a veneer of respect for the police person, but they watch their step around cops. And their words. You don't want to offend someone who is armed - with guns, clubs and information. Information, which, can also be more harmful than weapons.

Cops were young people - just like anyone else - at one point in their lives. They deny it. They'll deny that they vandalized neighbors houses/property. They'll deny that they ever drove home drunk from a party, a club or tavern or a friends house. They'll deny that they ever misgued people in order to protect their friends or family. They'll deny that they've ever exceeded the speed limit or committed any other of the dozens of petty traffic crimes that everyone commits everyday. To be a police officer is to lie to the civilians you encounter doing your job; to forget how spontaneous life is; to forget that circumstances dictate actions regardless of laws; all this in order to justify the tickets, arrests, beatings and killings that police do because its their job.

Police talk like they're beyond everyday human impulses. In doing so they shut off that part of themselves that makes them human. They recreate themselves in a graven image and worship that image. They become a priest-warrior caste, an elite sect. They are the law. Their attitudes come to dictate their thoughts. Their vision becomes myopic.

Three Urban Parables

A group of black fathers, brothers, and sons stand on a corner chatting, cutting up, laughing. What the officer sees is a gang of black drug dealers. The officer will keep an eye on them. At the slightest provocation, the officer will arrest one of them. Even if the slight is only imagined. That's why half or more of all black men in America are under court supervision or are incarcerated right now. The drain of resources this causes their families is enormous. The effect of this on black communities cannot be measured.

A young black woman steps off a bus. She's headed home from work. She's wearing a short skirt and nice shoes. She anticipates seeing her lover this evening and stops at the corner market to pick up some beer for later. As she crosses the street, a police car pulls up. "What's in the bag?" the officer asks.

She doesn't need this hassle. She's tired. She wants to go home. However, she doesn't make it there tonight. Tonight, she's going to sleep in jail - if she can sleep at all - because the officer thought that she looked like a hooker. "They all look like hookers" is a short step from "they are all hookers." Will she still have a job when she gets out? Will that cop remember her and try to make a "better" arrest next time?

A group of teens is headed home from school. They've stayed late, making preparations for a function tomorrow morning. A police car cruises by. The officer

doesn't like the look of this. The officer calls for back up. Several cars pull up and they surround the students. The kids proclaim their innocence.

The police aren't interested. They're busy taking down the kids' names. This information will go into police lists of possible gang members. From now on, these kids will have to explain this to prospective employers, universities, and courts.

Black men, black women, teenagers of all colors - the jaded eye of the law enforcement professional sees them as drug dealers, hookers, gangsters. They're all the same. They mock the law. They get away with murder. Someone has to teach them a lesson. That someone wears a badge. That someone has a job to do. That someone can't waste their time thinking about what the effect this attitude has on peoples' lives, how this, in turn, effects the neighborhoods these people live in. There's no time for reflection. There's work to be done.

Yet Another Tale

There are a lot of angry people in the woods near a park. A development corporation wants to build a strip mall and some condos on previously unused land. The people of the neighborhood opposed the developer's plans. They petitioned the government to stop it. They challenged the development in court. They won every step of the way with overwhelming public support. The court orders the developers to cease their construction. Today, however, the bulldozers arrived and began clearing the woods for construction. The people in the neighborhood poured out of their homes and confronted the workers, who are all just following orders. The people tie themselves to the trees. An executive of the development corporation arrives. He calls the police on his cell phone. The police arrive and demand that the trespassers leave. Some timidly back away. The police arrest the others, making sure to pepper spray the ones tied to the trees first.

One woman challenges the police. "What are you doing, officer, they're the ones violating the law. We have a court order to stop this development." "I don't know anything about that, ma'am," the officer approaching her lies. The officer read it in the newspaper, saw it on TV - even signed the neighborhood association's petition.

"I'm just doing my job." The officer sprays the young mother of two with pepper spray, then unties her and arrests her.

The police, like the construction workers, are just following orders. Their orders were given by the same man, the executive with the cellular phone.

We all, police and policed alike, are entering the 21st century in legally ambiguous times. Outlaw corporations have destroyed entire bioregions despite laws protecting the environment. The fines imposed on them do not make the slightest dent in their profits, if the corporations even bother to pay them. When the people whose homes, land, and health are devastated by

illegal corporate activities try to do more than call their congressman (again) to stop these activities, here comes the police to protect the corporations' right to ignore the law. And they do it gladly. It's the law.

In 1930s Germany, it was illegal to harbor or aid (or even just not tell the police about) Jews. Many people broke these laws. Many people shared the fate of their Jewish neighbors when breaking these laws.

In pre-Civil War America, abolitionists helped slaves from the South escape to Canada. This was illegal, too. Some things are more important than laws. Like neighbors. Like human dignity. Like unspoiled land and clean water.

Civilizations have risen and fallen throughout the course of human existence. Many civilizations were destroyed by outside forces - hostile neighbors, natural disasters, famine, disease, you name it.

According to some peoples oral traditions, though, some people abandoned their civilizations and voluntarily returned to a simple life of gardening, feasting, dancing and raising babies. They gave up their cities and the technologies that created them because they had the wisdom to see what their civilization cost them - not only environmentally, but in terms of their existence as living, loving creatures and decided it was too great a price to pay.

Are We that Wise?

Here's how you make beer - you put a bunch of yeast into some water that's been loaded with sugar. Yeast love that! The yeast flourishes. It eats up all that sugar and reproduces like crazy. Yeasts are not clever things though. Eventually, there is so much yeast that they die, choking to death on their own excrement. Then they ferment and I drink them. Yummy!

Are "civilized" human beings of the 20th century smarter than yeast? Yeast can't help it. They don't have brains. But, more to the point, there is no elite warrior-caste of yeast that force them to consume and reproduce.

Under our present global capitalist economy, all laws serve to protect corporate property and their "right" to make profits. All people must devote their lives to making corporations profitable, to act as couriers by moving money back and forth between corporations and banks. It's our job.

People who do not wish to live this way run afoul the law. There is no other way to exist in a capitalist economy.

It is the function of the police to take these people and put them into prisons, where they are forced to work at gunpoint. Or suffer the consequences.

Yet our planet is being killed by people who only see nature as "resources" to be "developed."

The genocide committed throughout the Americas was justified because the land was being "wasted" - not utilized for monetary gain. Many people of pre-Columbian America didn't even have a concept of money, much less profit. Entire regions based their "economies" on gift-giving.

Everyone alive today faces the decision whether they want to be part of a living, dynamic world, or whether they are yeast, doomed to drown in their own waste. That includes everyone who has a job to do. That includes you officer.

The police forces of every community have this choice to make: they can continue to follow "the law",

regardless of the consequences of their actions; or they can abandon their role as a warrior elite in order to embrace their communities, and act as facilitators of change, bringing people together to work out their differences and acting as peace-makers rather than enforcers.

After World War Two, a war-crimes trial was held. One of the results of these trials was to establish that citizens of all nations have a right to not only dissent against what they consider unethical laws and governments, but to actively oppose and resist them. It is in my opinion that the current state of ecological crisis has reached a point that to continue with everyday business-as-usual existence imposed by the laws of the capitalist nation-state is to embrace suicide.

I am not suicidal. I love life. I love sharing my home with the people I love, working in the gardens with them in the mornings, drinking down those dead fermented yeast at night.

But I can't live according to my desires. The laws will not allow it. I must, therefore, oppose the laws with every fiber of my being. I owe it to my daughter to create a space for her to live and grow as part of a living, thriving world. It's her birth right.

I am willing to put my life on the line to create that space, to force the capitalist nation-states to respect my human right to determine how I will live my life. There is no room in North America for autonomous village communities. Yet...

There are, however, armed forces to prevent me and those I love from creating such places.

So, how about it, soldier? How about it, officer? Will you help facilitate the changes that are necessary to make this world into one we can all share? Or will you blindly enforce the rule of laws that force people into their roles as yeast?

What do you think you're doing, officer?

Robert Thaxton #12112716, OSP
2605 State Street, Salem, OR 97310

*This article was reprinted from "Prison Writings of Anarchist Rob Los Ricos: Manufacturing Dissent" - a very impressive pamphlet containing polished versions of some of the best essays & rants from Rob's previous pamphlets, plus many new great writings.

To order a copy of this pamphlet, send \$5 [well-concealed cash or check left blank] to:

APLAN

818 SW 3rd Ave., PMB 354, Portland OR 97204. weneversleep@zipilip.com



***Solidarity Means Attack** - By Craig "Critter" Marshall



Before starting this short rant I want to address the fact that I'm probably going to piss off and alienate some of the "supporters" I have by writing this. The reason I'm writing this is not to make friends, it's to make people think. If you get offended by what I've got to say there is probably some reason beyond that I'm just an asshole, but that's a title I'll gladly accept if this gets even one person to expand their efforts toward actually putting ecocidal corporations out of business for good.

There are many people out there who call themselves "supporters" of the ALF, ELF, Earth First!, or other groups doing direct action, but if all these supporters out there only support from outside the movement they are doing little more than pacifying their consciences. Solidarity means attack.

Solidarity is defined in my cheap-ass prison dictionary as "a unity of interests among a group," and unity is defined as "singleness of purpose or action" (my emphasis). If someone states that they are in solidarity with myself or other ecologically motivated saboteurs that singleness of purpose is to stop the destruction of the many different life forms that share this planet with us. So if one is truly in solidarity with us (s)he does not only sit around talking about how much they support direct action (s)he gets their hands dirty and takes action. I do not consider wearing some environmental group's t-shirt, or simply stating that one supports direct action, to be solidarity. The ecocidal forces destroying life on this planet need to be taken out, and talking just isn't going to do it. The dissemination of news of actions can be a valuable tool, the kind of thing that inspires action, but it is action that will bring this system to it's knees while those who only speak of support continue to live on their knees giving fellatio to the master by perpetuating the myth that we are free because we can say that we support direct action.

Talk is not enough, it's not even close - if there were as many people swinging hammers in the forest as there are people running chainsaws those chainsaws wouldn't be running long. I've heard some supporters of direct action say that direct action and sabotage aren't for everyone, well why the fuck not? When I've raised the question in the past my "white male privilege" has been raised as an issue. Though this is a valid point, some people seem to be more interested in pointing fingers than confronting the privilege (though I probably shouldn't call it privilege but stupidity) that allows them to sit back in relative comfort while allowing, through their inaction, life form after life form to be eradicated. Talking about supporting sabotage and direct action just isn't going to cut it. This isn't about competition, it's not about who has monkey-wrenched more machinery or who has liberated more lab animals, it's about the fact that if we all don't start doing something soon we are all fucked. It's not about the one or two or two hundred endangered species that you didn't give enough of a fuck about to spur you into action,

it's about the web of life and how your inaction is tantamount to your condoning the destruction of the natural world. To put this into simpler terms - every life form on this planet is on the road to extinction that's been paved by the human race and you are to blame if you don't do something drastic to stop civilization's destructive course. Solidarity is not a word to just throw around to make you feel like you belong.

Solidarity means attack.

Write to: **Craig Marshall #13797662, SRCI,**
777 Stanton Blvd., Ontario, OR 97914

SHAC ATTACK

The Protection from Harassment Act was introduced in 1997 to give women protection against domestic violence and stalking by strangers. But now poor Huntingdon Life Sciences (HLS), that nasty pharmaceutical testing company, are feeling so harassed by protestors that they want to hijack the Act to issue a temporary injunction against animal rights activists which will allow them to continue torturing and murdering animals undisturbed.

At present the temporary injunction permits only one demo every 30 days in exclusion zones around the company's sites and a 50-metre exclusion zone has been set up around the home of every employee. SHAC (Stop Huntingdon Animal Cruelty) says that this makes no difference to their campaign of targeting people who do business with Huntingdon.

The injunction also states that the use of whistles could be deemed "harassment"! But it wasn't harassment that killed baboon W201m who died of a stroke after two days of suffering from limb spasms and paralysis, or baboon W205m who had to be "sacrificed" after 21 days. A genetically modified pig's heart had been welded to the vital arteries within its neck. Researchers noted the heart was swelling way beyond its natural size. Strange yellow fluid was seen seeping from the organ.

But this "re-application" of the Protection from Harassment Act goes far beyond the death labs of HLS and the homes of its corporate slaves - their 30 day injunction is yet another shiny nail in the "right to demonstrate" coffin. The decision on whether HLS are granted their extension is due very soon. As women's rights campaigner Rahila Gupta, commented: "The central irony of the Huntingdon case is that a law which was, in part, the product of political activism is being used to clamp down on political activism." Now there's a surprise.

For more on the campaign to close down Huntingdon, visit www.shac.net



***Solidarity Means Attack** was reprinted from **Fuck The System: Writings by & about Eco-Defense Political Prisoner Craig "Critter" Marshall**, published by Break The Chains in 2003. It's available from BTC for \$4 pp.

A contribution from Oregon prisoner Anthony Vaughn AKA Tigger

Every prisoner must experience loss in some form or fashion at one time or another during their stint in prison, and in a twisted way its all part of the concept of incarceration. For most of us the forced isolation from our loved ones is a major suffrage, yet it goes deeper than that. For our separation causes us to feel the downside of anything on a completely different level than the average person is accustomed to. Our lonely days are filled with contemplative reflection, and deep introspection that can become repetitive and tortuous to the point of insanity. The monotony and cold brutality of prison life taking its toll on their fortitude. Occasionally some individuals are into the darkness and take their own lives, leaving those around them questioning not only everybody else's sanity, but also their own. Its rare in here to ever hear someone expound on their own problems; don't get me wrong - you hear a lot of complaining, but rarely do you have someone open up to you to really communicate their pain and suffering. In here to hear a man voice his anguish, to see him become highly emotional, to see him cry, is considered a fault or drawback - a weakness. And that's really weak if you ask me. It's like this society (in prison) has bent the mores of expressiveness to the point that it's only right to become calloused, apathetic (in a dark way), sarcastic, angry, jealous or anti-authoritative. Sad but true. It's like we've lost touch with the other thousands of emotions humans possess... the positive ones at least. I have realized the true importance of communication with people removed from this situation because they help me stay in touch with my true feelings. Reminders of the true spirit and exuberance of freedom, as well as the struggles and pitfalls of everyday life, without the disempowered tone that prisoners usually have to convey. We as prisoners become overly accustomed to disempowerment, abandonment, loss and letdown - and even become somewhat desensitized to violence. Turning and looking the other way becomes a form of self-preservation because witnessing anything is only ammo to be used against you and others by the staff. Occasionally though, you can't help but see an incident occur - and to act with any concern or compassion; well that's not written in the "convict code" - so if you do care, it's best not to act like it. We are constantly dealing with our disempowerments and loss, not only what goes on outside that effects us, but the grinding of the gears of the system as well. Take getting close to someone for instance. Before this I always thought of prison as something more constant, sitting around with the same people for the rest of your stint. Instead it's the complete opposite. You never know

when you may be rolled up and moved across the state or even just somewhere else in the institution where you won't see your friends. The population is constantly juggled around and there's no telling who goes where until it happens. When you make friends with someone in here, it is custom to enjoy it while it lasts. I guess that's to say about anything in here: enjoy it while it lasts. Opportunity is usually both quick and unexpected, so you have to act fast. But you get used to losing friends due to forces beyond your control. Usually it happens really fast, like you're just chilling' with a year or two or three and the next day they are gone without a goodbye. Pretty harsh. Sometimes they get out with promises to keep in touch, and fail to follow through, but can you blame them for moving on?

"Our lonely days are filled with contemplative reflection, and deep introspection that can become repetitive and tortuous to the point of insanity. The monotony and cold brutality of prison life taking its toll on their fortitude. Occasionally some individuals are into the darkness and take their own lives, leaving those around them questioning not only everybody else's sanity, but also their own."

Something in the loss arena that has been strange to me here is the way we as prisoners deal with death. When someone in the system is killed by another inmate it's the business of those involved and only those involved. For the rest of us, we must remain apathetic, after all the system dictates that. Yet it's really strange when something traumatic occurs in here, especially when it happens to someone that is close to you. As I mentioned before it is traditional to continue moving onward whenever something goes down. Drawing attention to the situation is taboo, and it's protocol to let fate play its course. It's really strange to see

a mass of individuals continue on about their own business when someone else's life is hanging on the line, not a single hand reaching out to help as the thread of life violently snaps and they fall into the realm beyond. Violence being a common occurrence around here, and something that has nearly always got people on guard, when it goes down (in its various forms and degrees) it begins to progressively lose its shock value. I guess it's our way of coping.

Then of course there are other instances where death affects portions of the inmate population with impact. Since I have been down there have been a few suicides. The reactions I mostly see are disgust. Most people in here would rather not associate themselves with someone that gets broken by the system. There was also an instance where an inmate died of very questionable circumstances in the hole. It is believed the captors killed him - the vibe was of course of discontent and resentment towards authority. There was a definite air of friction and unpredictable days ahead. There was a case of an inmate dying of an over dose. Which had a strange impact, for in some ways it was like he liberated himself, yet there was a lot of confusion as to how to act because it was questionable as to whether it was intentional or an accident. Only he knows the truth. Regardless of all

that it was a tragic occurrence - RIP bro, you know who you are. Another inmate was released after serving a Measure 11, within two months he was in the hospital with a critical bullet wound. Within six months after being released he was fatally shot in another gun battle. The shockwave that struck this facility was massive. He actually had relatives in this prison still doing time and many friends that he left behind in prison. We as inmates constantly hear about various downfalls that occur to our brethren upon release, and we always hope the best for them. Success stories being a rarity and return trips within a couple of years the norm. In fact a common joke around here upon someone's release being that they are just going on vacation for a while. But to hear that fate has been so cruel as to extinguish the light from someone's life so quickly! Six months isn't even enough time to fully become adjusted back to society. There was a definite cause for people in here to feel the loss, uncertainty and in some cases hopelessness that was inspired by this man's final flickering. Another rest in peace...

Natural death can be something we as inmates can be struck by, yet I find we tend to overlook that aspect of serving our sentence unless we are actually termed by the courts to spend the rest of our natural lives in prison. As I walk through the corridors of the institution, I see many elderly men ambling around here. Men who will likely never see freedom again and there's no telling exactly how long they have been in here or incarcerated in general. I am torn to shreds when I realize some of my closest friends will be close to that age when they get out - if they live that long. Occasionally you meet some people who face that fate and it's kind of an uncomfortable feeling until you adjust to it. No one likes to deal with that situation. When an elderly person passes away in here it has an effect, but people can usually see it approaching - death is a part of life. Yet there are occasions when a middle to young aged man dies in here from some unexpected complication and it's really shocking. There have been a couple of instances in here in the past year or so when inmates suffered fatal heart attacks in front of a mass of people and I can't explain the energy that was generated by each scenario. One inmate fell from a massive attack on the yard and it took forever for any assistance to show up because it was so far from the infirmary. Initially there were a few inmates trying to assist him, then a couple of officers helped until the nurses arrived - and I have to give the staff credit where it's due. They went all out to try to save the guy, but there wasn't much that they could effectively do. There were FEW INMATES GATHERED AROUND AND EVERYONE WATCHED HIM GET WHEELED OFF IN A GURNEY. The look on most people's faces was really intense. There were some apathetic individuals, even a few dark jokes, but you could see the pain reality inspired. Even to those who hadn't a clue to the guy's identity. For a second, everyone realized their own mortality and it scared some people. The epiphany of natural death being a factor that most of us overlook. Sure, no matter how desensitized to violence people become, death can still be something that moves you.

Anyone doing time or even knows anyone doing time, I plead with you to enjoy life, for it truly is short and unpredictable. Enjoy your friends and support them, we are all in this together and through unity all

our lives can become better, even for those of us behind bars. Friends and dreams make it bearable and eventually we must all pass onward, it doesn't necessarily have to be a negative thing. Live a liberated life and die an even more liberating death. Taking love and freedom for granted is something that we all are guilty of, but it's only after we suffer a loss that we realize it and begin to pay closer attention to aspects of our lives that deserve merit. Let's avoid that mistake and take an in depth look at where our loyalties and responsibilities lie. And live life in our own parameters, not there's.

Anthony Vaughn is a radical social prisoner serving time for a non-violent offense in Eugene, OR. He enjoys hardcore, punk, and black & death metal music. He's interested in corresponding with politicians and punk rockers. He's also looking for people to make CD donations to the Oregon Dept. of Corrections music library for prisoners. Contact him as follows:

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777 Stanton Blvd.,
Ontario, OR 97914

A Call-Out to Prisoners

Language can shape the way we think. Euphemisms and labels can be used to strip away a person's humanity in the minds of others. Instead of a person who broke a law, our society gives us criminal. In place of a person who the State has locked up, they give us inmates, convicts, and prisoners. Labels dehumanize, allowing the so-called normal, law-abiding folk to view the criminals and the inmates as less than themselves. This creates separation, and alienation, for those on the outside; who disconnect, don't think of the fact that there are people in those cages not convicts. The language of the powerful always reduces those beneath precisely to cause this alienation: atrocities and cruelties committed against dehumanized sub-humans aren't atrocities at all, in the language of the powerful. To counter-act this, people on the outside need to hear the voices of those on the inside. They need to be shaken, even slapped in the face, by the realities of people's lives in prison, in jail, and in detention. The average person on the outside has no idea what life is like for those inside. We need you to tell them. Political essays are great, but it is the personal account, connection, that can touch people. Show people what life is like inside the cage. Break The Chains is issuing a call-out for writing that shares the personal, daily struggles of those inside, so that those on the outside can better understand, and, specifically, come to understand that prisons are a horror we have to end.

Break The Chains

Enough is Enough! **by Annette Lambert**

More on Medical Neglect at the Woman's Penitentiary in Oregon, as told by Helen Schwalbach, survivor of ODOC medical indifference.

Helen Schwalbach is a short, soft-spoken woman who has barely survived 30 months of DOC without a single disciplinary report. She was in fair health when she first arrived, but that all changed when she broke her wrist in 2001. It took DOC medical two weeks to x-ray the wrist and decide that it was broken, and to then put a cast on it. No pain medications other than over-the-counter remedies can be had at DOC medical for any level of pain and suffering, Tylenol. Helen's next excursion came about six months later in June 2003, when she noticed a small spot on her upper thigh that resembled a bug bite. Since DOC had had a few incidents of spider bites here at Coffee Creek, the corrections staff took a marker and drew a ring around the area. A few hours later when the dime sized spot became a twenty-five cent piece, staff put a bigger ring around the area, until the infected area had grown too large to encircle anymore. Another inmate had begged staff to call medical several times. Finally, after Helen became incoherent and lethargic, a nurse came and, with the help of the inmate, escorted Helen to Medical, where she was seen and told she had a STAPH infection. Almost immediately after she was taken to the medium infirmary, Helen's skin ruptured and oozed a substantial quantity of pus, blood and black-colored thick fluid. She spent a week in the infirmary and then was taken to a housing unit where she could not climb the stairs to the upper tier. After some harassment, it was undecided that she could not climb stairs in her present condition, so she was settled into a single-level dorm unit. Without tests, the DOC doctors told Helen that her loss of equilibrium must be diabetes. She was treated for diabetes, hepatitis and Aids and was told she had acquired diabetes and hepatitis conditions that she was tested for and cleared of before she came to DOC. Apparently, she now has mental health issues as well, or so she was told by DOC. Imagine that! The current incident, also in December 2002, happened when Helen slipped and broke her ankle in a fall. This time it took a week to get it x-rayed, a week for radiology review to put a cast on it. The INFOCUS alcohol and drug treatment counselors did not really take Helen and her cast seriously. The treatment staff threatened any inmate who assisted Helen in any way with disciplinary action. We were not even allowed to open the door for her while she was in the wheelchair! Several of us had literally defied this order. After the treatment program, an ultimatum was given to several officers to treat Helen like any other inmate or face legal consequences DOC then backed off. You know you are in dire straights when your doctor tells you that you need to get out of here and get some real medical care!

Annette Lambert #5889770
PO BOX 9000
Wilsonville, OR 97070

TENACIOUS PROJECT *Call for Submissions*

Tenacious is looking for articles, poetry and art from women in prison. We associated with Tenacious strongly believe that everyone has a story to tell, something to share and are in need of someone who will listen and offer some kind of support and/or understanding. It is important to us that women (in and out of prison) find the power of their voice. We encourage women to share with us and others in the hopes of educating those in society and to empower other women to take a stand for their rights and the rights of others. Use the power of your voice in a positive way—to educate.

Subjects we are looking for include:

- Prison programs (how they do or don't work)
- Mothers educating their children while on the inside
- Holding prison officials accountable for their actions or inactions
- Observations and applications on prison life
- Women prisoners uniting to make a difference
- Informing society about prison issues
- What it is to be a woman in today's society or in prison
- Sexual discrimination or sexual preference discrimination in your prison
- Medical breakthroughs or neglect
- HIV, Hepatitis C and other diseases common in prison
- Helping your fellow prisoners
- Literacy and education
- Your job (or lack of a job)

Sorry, we do not publish women's individual cases, charges or court experiences. We also cannot act as liaisons between those in different facilities.

We are also looking for artwork reflecting women's prison experiences, issues and concerns.

Send submissions to:

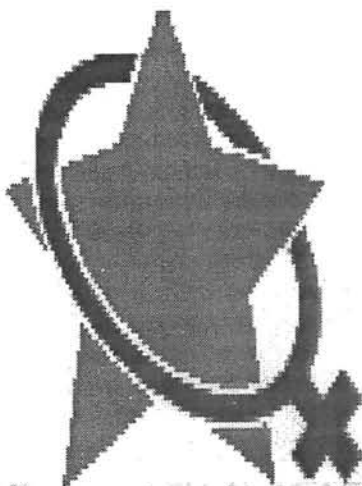
V. Law
PO Box 20388
New York, NY 10009

Please note that submissions may be edited for grammar, clarity and length.

Tenacious is free to women in prison.

Men in prison: please send two stamps to cover the cost of postage.

Those not in prison: Your \$2 will support sending free issues to incarcerated women across the United States.



Statement from Sara Jane Olson, AKA Kathleen Soliah, Political Prisoner

War is peace. Freedom is slavery. We're well past 1984 and times are scary. With the advent of Bush II's takeover of Washington, DC. we've seen the invasion and occupation of two previously-destroyed countries - Afghanistan and Iraq; Patriot Acts I and the looming II; federal court-sanctioned secret mass arrests and deportations based on racial/ethnic profiling; the FCC ruling that further consolidates our already centralized



corporate media that have earned the appellation, "Pravda," and across-the-board tax cuts for our wealthy folks at the expense of the rest of us. New York Times columnist and economist professor, Paul Krugman, describes a future in which those wealthy Americans will all live in walled, gated communities guarded and patrolled by a specialized urban police force. The US will look like a European medieval society, the majority of the population existing outside the elitist walls in a neo-max headroom environment, scrambling and grubbing for crumbs.

But there is reason to hope and common people demonstrate that day after day with resistance to the apocalyptic vision of a future we abhor. No matter what we do to construct a path to an alternate future, whether by acts that specifically say "no" or through projects that offer, by example, another way in our present we build, in small measures, for the moment of historical leap to a better world.

Bush and his neo-cons, many from the former Reagan and Bush I administrations, wrestle for the "soul" of the nation. These people have been fighting their revolution for decades to overcome ideas and social expansion that begun in the 1960's and to forever save the country from marijuana-smoking 60's types. Well, the 60's types fought too: for voting and civil rights for the disenfranchised - a continuing struggle that,

today, finds the use of felony convictions to perpetuate old Jim Crow patterns; and end, once and for all, to wars of imperialism that kill poor Americans and people around the globe while dehumanizing both groups; and for an end to poverty and social inclusion of the world's outsiders. Those of us from those old decades of revolt in the mid-20th Century are still struggling. Take it from me. One of my favorite poems from those times still offers words of hope in the present; "To Be of Use," by Marge Piercy. This is the second verse:

*"I want to be with people who submerge in the task,
Who go into the fields to harvest and work in a row and pass the bags along.
Who are not parlor generals or field deserters
But move, in a common rhythm, when the food must come in
Or the fire be put out."*

Sara Jane Olson (AKA Kathleen Soliah), is a former member of the Symbionese Liberation Army (SLA), serving 20 years for her involvement in several actions carried out by the SLA.

In June 1999, after twenty-four years on the run, Sara Jane Olson was arrested in St. Paul, Minnesota. Two years later, Olson pled guilty to a plot to bomb two LAPD patrol cars on August 21, 1975.

In early 2003, Olson, along with William Harris, Emily Montague (Harris), and Michael Bortin were sentenced for the 1975 murder of Myrna Opsahl, who was shot and killed when the SLA was robbing a California bank.

Write to: Sara J. Olson W-94197, 506-26-02 Low, CCWF - PO Box 1508, Chowchilla, CA 93610-1508.

★ *For Fear of Being Called* by Marilyn Buck, Political Prisoner

**In Peru a demonstration
against a rise in bread prices
is stopped
because of threats to denounce
those who demand bread
as terrorists.**

**How greatly we fear language
an electric cattle prod
to drive us into corners
where we cower
for fear of being called
terrorists or communists or
criminals.**

**How did we allow those who
don't give
a damn about how we
the 80% live or die
to rob us of our language
to intimidate us into cutting out
our tongues
and binding our limbs into
lameness?**

**How can we be more afraid
to be called terrorists
than to die in the dark
with no one there to speak for
us?**



Marilyn Buck

***Painting by Political
Prisoner Tom Manning***

Marilyn Buck is an award winning poet and a sculptor who was convicted of conspiracy for the successful escape of Assata Shakur from her New Jersey prison. Marilyn was also convicted of conspiracy to commit "armed bank robbery" in support of the Black liberation movement. In 1988 she was given an additional 10 year sentence for conspiracy to protest government policies (invasion of Grenada and Central America) through the use of violence against government and military property. She has been in prison for nearly two decades with a total sentence of 80 years. She is incarcerated at the Federal women's prison in Dublin, CA where she has translated Spanish for fellow inmates, organized poetry workshops, written countless news articles, and completed a bachelor's degree in psychology. She is the author of "Rescue the Word," a book of poetry, and in 2001 she was the recipient of the PEN Prison Writing Program award.

Write to:
Marilyn Buck
#00482-285 / Unit B
5701 8th St. Camp Parks
Dublin, CA 94568

The Struggle Continues...

Building All of Us or None, an Alliance of Former Prisoners

By Linda Evans

The weekend of March 14, forty or more former prisoners met to continue the process of building statewide unity, so we can fight more effectively for our rights and the survival of our communities. A group of young and old, equal parts women and men, whose collective time in prison was more than two centuries, we met for two days. United by the common scars of prison and by the discrimination convicted felons face, we agreed to intensify our work together, actively support each others' campaigns, and set state-wide priorities for organizing former prisoners and family members. Our goals for the weekend:

- 1) To promote healing of ourselves and our communities, transforming the experience of incarceration into a source of strength and inspiration.
- 2) To define a collective vision and key shared ideas and media messages;
- 3) To consolidate the network and working relationships between ex-prisoners in California;
- 4) To assess our current capacity and identify current needs;
- 5) To define long-term strategic priorities - a unified platform of demands;
- 6) To support each others' campaigns concretely and share resources.

Friday night we started the weekend together by eating a delicious dinner cooked by Mrs. V. We had a dedication ceremony where each of us dedicated our time that weekend to someone we left behind inside prison, or who was affected by our own imprisonment. We were able to talk together and get to know more about each other before the meeting started the next day. During the evening, we took a very informal vote on which issues were top priorities, with each of us having three votes. This vote determined the topics of the small group discussions we were going to hold the next day. About thirty people stayed overnight at the CTWO Retreat Center, where the meeting was held.

We started the meeting on Saturday morning with folks introducing themselves, then building a time-line of California history from the 1960's until the present. The next session was discussing priority issues we had voted on the night before. We broke out into 6 small groups to discuss: repeal of California's Three Strikes law, prison abolition and stopping the construction of Delano II, reducing youth incarceration, provision of direct services, fighting against reentry barriers and discrimination, immigration and deportations. Each group was asked to assess the current political status of the issue, and strategies to mobilize specifically in the community of former prisoners and those affected by prisons.

The reportbacks after our small group discussions were extremely valuable and insightful. Many of us commented on how much we learned during the discussions, usually more instances

of injustice, like deporting juveniles away from their families if they get busted. There was a lot of variety in the reportbacks, which gave all of us a lot to think about for the rest of the meeting.

Next some brothers from Barrios Unidos in Santa Cruz shared their organization's model of financial sustainability, detailing how they built Barrios Unidos with the spirit of true community development. Today Barrios owns a large block of property in the city of Santa Cruz, which they will be developing into community businesses, a school, and childcare center. We discussed the need to develop independent financial structures, outside the control of foundations.

We ended the day tired of sitting in a long meeting, but ready to consolidate our strategy discussions and excited to be moving ahead. Some women from the meeting ate dinner together in a Women's Circle discussion.

Sunday morning started with a discussion about agreements - what had we agreed on doing together? One principle we reached by consensus was that we would work across gender, geographical, class, and racial lines for unity in fighting for our rights, for our families, and our communities. Folks signed up for work groups according to their own interests and ongoing work. These workgroups included:

Documentation (To document the meeting and the process of state-wide unification); Barriers to Reentry/Human Rights Initiative (To formulate demands and define campaigns to fight against the discrimination convicted felons and former prisoners face); Family Protection/Family Bill of Rights (To formulate demands and campaigns against the damage to our families caused by the criminal justice system); Sustainable Community Economic Development (To evaluate models of sustainable development to reconstruct our communities); Outreach and Organizing (To create a unified, accessible, state-wide database of former prisoners and prisoners for our use in organizing, to coordinate the flow of information between us including website development and a list-serv); Education and Political Process (To compile information about state and county regulations governing the political process).

The workgroups will be formulating demands for an Organizing Manifesto about prisoners' rights. We also discussed ways we will support state-wide campaigns that affect former prisoners: the ballot initiative for the 2004 elections to modify California's Three Strikes law; the May 8 Educate not Incarcerate rally and lobby day in Sacramento; ongoing gang peace processes; opposition to Ward Connerly's CRENO legislation that would eliminate all race-based statistics; support for legislative efforts to tax alcohol sales to provide money for youth rehab services. We also discussed the possibilities of building a new civil rights mobilization of former prisoners, an organizing initiative called All of Us or None. This state-wide meeting of former prisoners who are organizers clearly is part of a new national process of uniting and mobilizing people whose lives have been forever changed by the prison-industrial complex.

★ Jericho Amnesty Coalition (Los-Angeles): **RESIST WAR & REPRESSION! FREE ALL POLITICAL PRISONERS!**

The US government is turning its "endless war on terror" into a headlong drive to bloody war against Iraq, in the face of growing popular resistance in the US and across the globe. It is also increasing repressive measure against immigrants, Muslims and political dissidents in the US. These conditions of aggressive war and political repression make it more important than ever to address the issue of political prisoners and POWs inside the US.

There are over 100 imprisoned freedom fighters from the Black/ Native American/ Puerto Rican/ Asian/Chicano-Mexican/and anti-imperialist movements. Some have been locked down over 30 years, since the days of the Vietnam War and Black Liberation struggles of the 1960's and 70's – longer than almost any political prisoners on earth. They were and are the targets of a domestic counter-insurgency war, once code-named COINTELPRO. FBI/police killings and frame-ups led to the defeat of liberation movements inside this country and allowed free reign to the forces of militarism, oppression and exploitation.

To strengthen our movement today against war, racial profiling, and the prison-industrial complex, we must bring the issue of these prisoners to the fore. We should pay close attention to what these committed revolutionaries have to teach us. We need to apply their lessons to our movements for peace, freedom, social transformation, and economic justice.

We know the government fears what these imprisoned resisters represent, because it is still tightening the screws on them! After the 9-11-01 attacks against the World Trade Center and the Pentagon, the government moved to dramatically increase its repressive powers. Within hours, political prisoners and POWs across the country were rounded up out of general prison populations and thrown into "Security Housing Units" – maximum security prisons within prisons.

They were classified as being placed in Administrative Segregation on orders of the Justice Dept. Included in the roundup were Sundiata Acoli, Kojo Bomani Sababu and Dr. Mutulu Shakur, Black Panther Party/BLA prisoners; Carlos Alberto Torres and Haydee Beltran, Puerto Rican independentistas; Marilyn Buck, Tom Manning, Richard Williams, and Larry Giddings, Euro-American anti-imperialists; and Philip Berrigan, a Ploughshares peace activist. Also targeted were Muslim prisoners. It took months until they were returned to general population. These prisoners have been subject to lockdowns before. The big difference under Ashcroft is that they're being denied access to lawyers or visits. Lawyers who represent dissidents are being labeled as the "enemy."

Legal visits are subject to wiretaps. Richard Williams' lawyer, Lynne Stewart, was indicted under the USA PATRIOT act for representing the Muslim cleric accused of planning an earlier attack on the WTC.

Why does the government fear these prisoners so much that it seeks to isolate them to this degree? The people locked down were some of the most committed resisters and revolutionaries opposed to the Vietnam War, racism, colonialism, apartheid, and the US war in Central America. They are still a threat to the system, unbroken in their resistance and commitment to human liberation, still speaking out today. The struggle to free them must be a high priority even as the government is beginning to incarcerate a new generation of resisters. New arrests occur every day, as the government criminalizes Muslim charities and picks people off at peace actions. Even as we deal with these cases, we cannot forget the people imprisoned during earlier period of struggle.

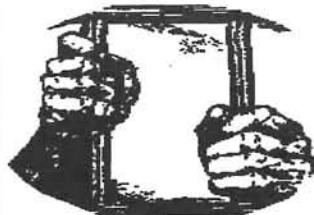
Who are some of these prisoners, and what do they say about themselves and the current struggle against war and repression in which they take part?

Leonard Peltier, a leader of the American Indian Movement and defender of the people at Wounded Knee, was framed up for the killing of two FBI agents. He says, "I know that the political climate, the impending war and the state of the economy [are] going to make [our] work a lot more difficult for all of us. However, we must remember that the people have always had to struggle for every little gain that has been won and it isn't going to be any different this time. We must continue our work to expose the FBI's illegal conduct."

Mumia Abu-Jamal, a former Black Panther, award winning journalist

and supporter of MOVE, framed for the death of a Philly cop, has been speaking directly to the movements for peace and justice from Death Row, where he remains despite a court ruling that his sentence was unconstitutional. "There was something glorious about the millions of people around the world, from Britain to Bombay, from Moscow to Minneapolis, from Paris to Pittsburgh, united in opposition to the war aims of the Bush Regime in Washington. Only the power of the People, as demonstrated by the vast, militant, funny, and vibrant protests around the world, can place a stopper into the bottle of War for Empire. It is a splendid beginning; but it is only a beginning. For the Bush Regime [does] not represent the people; if we are honest, we have to acknowledge that none of them do! They are protecting the interests of the [corporate] Money Power that rules in the closed rooms in Washington."

Jericho Amnesty
Coalition
PO Box 1055
Culver City, CA
90232



"My name is Imam Jamil Abdullah Al-Amin, the former H. Rap Brown. I am a devoted servant of Allah, and an unwavering devotee to his cause. For more than 30 years, I have been tormented and persecuted by my enemies for reasons of race and belief. I...seek truth over a lie; I seek justice over injustice; I seek righteousness over the rewards of evildoers, and I love Allah more than I love the state."

Jamil Al-Amin was a leader of the Student Non-Violent Coordinating Committee (SNCC) and the Black Panther Party, an opponent of the Vietnam War and the racist "Jim Crow" system. He was repeatedly locked up for his political stance, and as a political and religious leader in Atlanta, he has become the victim of a new frame-up, and the government wants to execute him.

Puerto Rican independentista Oscar Lopez Rivera was, like former Black Panther political prisoner Geronimo Ji Jaga (Pratt), a Vietnam veteran who left the Empire's armed forces to seek the liberation of his people. Locked down since 1980, and facing many more years in prison, he continues to struggle from behind bars to free his people. "I have witnessed the capacity that human beings have to acclimate to hostile environments and grow spiritually and creatively...I see them as a crucible which serves to test my own humanity, my sensitivity, my will and my capacity to survive. Life for the political prisoners or POW's in the gulags is nothing but a we're under the shadow of death, a challenge to dare to live." Oscar, inside prison walls, launched a 500-mile run for Vieques, a Puerto Rican island occupied and bombed by the US Navy. His example was taken up by other prisoners, and by many others; now, the US government is regularly arresting Puerto Ricans and others for their civil resistance to naval occupation and bombardment.

Despite the government's efforts to isolate and demonize these prisoners, resolute struggle has won freedom for many. Eleven Puerto Rican political prisoners and POWs were released, as were Linda Evans and Susan Rosenberg, who had been imprisoned for 16 years for actions against the US war in Central America, as part of the so-called "Resistance Conspiracy." Geronimo Ji Jaga of the Black Panther Party was freed when the conviction that resulted in his 26+ year imprisonment was ruled an illegal and unjust frame-up. Richard Williams was recently returned to general population from a year and a half in solitary confinement, thanks to a campaign on his behalf.

The government is pursuing a reckless strategy of war and repression to strengthen its grip on power. In this dangerous political context, the unwavering example of resistance and commitment by the freedom fighters who are still locked down can give us all greater courage to stand up to the aggression and brutality of this whole rotten system. The prisoners understand that a chain is only as strong as its weakest link, and that all the deadly violence of the system only exposes its true vulnerability to the power of the people more every day.

JERICHO AMNESTY MOVEMENT, LOS ANGELES

STOP THE WAR ON IRAQ!

Statement from the Prison Activist Resource

The stupendous amounts of money being spent by the military industrial complex (MIC) are beyond any sane person's fantasy/ nightmare. The masters of unreason are continuing the growth of the prison industrial complex (PIC). The Federal Bureau of Prisons now holds the record for more prisoners in the world than any other prison system. The 'just-us system' appears to have no need to recognize any of the so-called constitutional rights of the accused.

PARC is also opposed to the war on terror which, like the war on drugs and the war on crime, targets poor people and people of color. We have seen the war on terror legitimize the expansion of INS law enforcement powers - allowing for the detention and deportation of thousands of immigrants, and more recently the forced registration of Arab, Asian and African immigrants throughout the country. This is only one example of many on how the military industrial complex feeds the prison industrial complex in a cycle that destroys communities while creating profits for capital.

In California, alone, we've seen proposed budget cuts that would gut funds from education (libraries will be closed & teachers may be laid off), from the social responsibility of caring for poor children and elders (more than one million children in California will be without any medical insurance), from aid to disabled citizens (attendants will be eliminated as well as transportation services), in short - from all services that have anything to do with citizens day to day needs; while prison and military spending continue.

If you are against war for oil, war for profit, war against poor people and people of color - stand up and be counted!

NO WAR FOR OIL!

PARC PO Box 339, Berkeley CA 94701.

Phone: 510-893-4648. Fax: 510-893-4607



Right now, the American Empire is girding its loins for a War, based, at least in part on the alleged 'threat' posed by a Third World adversary - Iraq. Few seriously view the Ba'ath state a threat, but that's the rationale advanced to the American people.

What if there "was" a nation; one which was relatively close, and which was, not only, an avowed enemy, but which had staged traceable acts of war against your people, that resulted in considerable loss of life, and human suffering?

entered the Miami exile community and observed the planning of acts of terrorism against the nation of their birth, and reported it. That is their 'crime.' Despite never participating in any terrorist acts, and indeed, preventing over 170 terrorist acts against the land of their birth, they have been consigned to U.S. Gulags. One wonders, is there really a War against Terrorism? For, if there is, how can it be furthered by the imprisonment of those who fought to stop it?

The Cuban 5 and Homeland Security



by Mumia Abu-Jamal

Well, the Cubans don't need to look far. Their 'avowed enemy' is the Colossus to the North - the United States, which has not only threatened to do harm, but has done so, for virtually half a century!

The United States has admitted trying to kill the Cuban head-of-state, Dr. Fidel Castro, at least 11 times. It has invaded the nation, it has sown its soil with poisons, and spread contagion among its livestock (again, this is what the U.S. HAS ADMITTED TO DOING!).

Recently 5 Cuban nationalists were imprisoned in Miami, and charged with spying for Havana. In fact, the 5 were actively exposing and working to stop terrorist acts launched by Cuban exiles in Miami against their homeland. When they saw plots against their nation, they monitored them, and reported back to their people what was happening. The Cuban government promptly passed on the reports to the U.S. government, in a bid to stop the terrorism that has cost over 3,000 Cuban lives since the 1959 Revolution and until 1999. The U.S. responded to their reports, by rounding up the 5, and charging them, and treating them as spies.

They have been convicted of charges relating to their monitoring, and have been sentenced to terms of 15-years to life for defending their nation from terrorist attacks!

The U.S. insists that it has the right to stage a preemptive strike against a nation that has not attacked it (Iraq), and yet, it is wrong to defend one's homeland from further terrorist attack. That is illogical.

So, for over 33 months now, 5 Cubans, have languished in U.S. jails, separated like wheat from the chaff, all around the nation. They are more than the rallying cry, 'The Cuban 5': They are real human beings: Gerardo Hernandez, Fernando Gonzalez, Ramon Labanino, Antonio Guerrero and Rene Gonzalez. They committed no acts against the United States, nor monitored any American secrets. They

As for those in the Miami Mafia, the "rabiblancos," as they are called (rabid anti-communist Cubans), they have actively engaged in terror against the Cuban populace, but they have nothing to fear from the Americans, for the U.S. government indirectly supports and indeed funds their efforts.

People are organizing, around the nation to demand Freedom for the Cuban 5. Please contact them, and help give life to this effort. By so doing, you will be opposing terrorism, for real, and supporting an anti-terrorist group of people, who only want to defend their nation from foreign-backed aggression.

Free the Five! - Mumia Abu-Jamal

Mumia Abu-Jamal is the author of three books: 'Live from Death Row', 'Death Blossoms', and 'All Things Censored'.

FREE MUMIA - GUILTY OR NOT



RACIST COPS DESERVE TO BE SHOT

Support Political Prisoner Byron Shane Chubbuck!

A wolf clan Cherokee/Choctaw raised in New Mexico, Oso Blanco became known by authorities as "Robin the Hood" after FBI and local gang unit APD officers learned from a CI that Oso Blanco was robbing banks to send thousands of dollars worth of supplies to the Zapatista Rebels of Chiapas on a regular basis during 1998 and 1999. Chubbuck is now serving 80 years at the US Penitentiary in Leavenworth Kansas for bank robbery, aggravated assault on FBI, escape and firearms charges. Byron engaged federal agents in a gun battle in August 13 1999 at his home in Albuquerque, New Mexico. Although Chubbuck escaped, he was arrested later that day and sentenced to time in New Mexico's state penitentiary. After serving just over a year in New Mexico, he escaped from a prison transport van and almost immediately began robbing banks to send funds to the EZLN. He was recaptured a short time later. Byron never used a gun in any bank robbery, but he has a long history of living by the gun and will not hesitate to use it on the agents of repression or the occupiers of Aztlan whom force false laws on the true people of this land. Byron is not asking for monetary support, only that people become aware of indigenous people's issues. In an interview Oso Blanco claimed "I am still able to hold my head up high and feel the gratification for my work in a world where money, power and destructive industries are regarded far above humanity, indigenous and impoverished peoples and cultures. I cannot help that I got deeply into my work..."

For more info write directly to:

Byron Shane Chubbuck

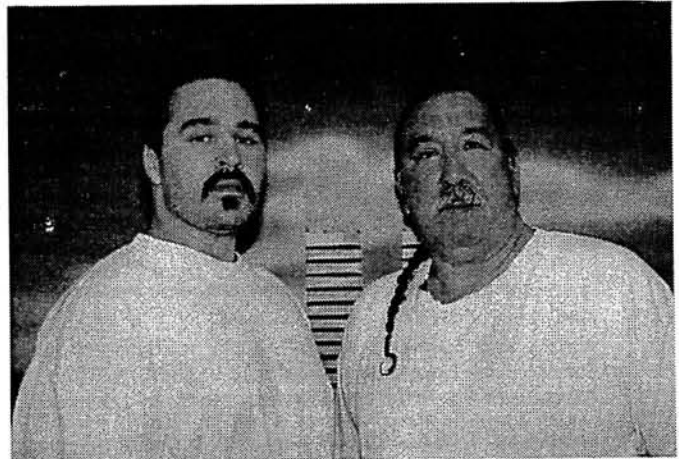
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US Penitentiary

PO Box 1000

Leavenworth KS.

66048



Chubbuck with Political Prisoner, Leonard Peltier,
at Leavenworth, 2002.

The Brother's Speaking Vision 1997

Within these adobe walls the voices
Of my comrades from the "other side"
Fill the room with enchanting signs...
And the voices said:
By your bravery surround your hearts to encourage their
spirit
For they must know there is nothing to fear
They must stand powerful and soon unite
Preparing in full, for there comes a great
Revolutionary fight...

The gente of Aztlan are yours, white bear...
So you must fulfill your promise as
If to wash a child's hair

Being gentle and fair, sending upon the
Wind your voice, white bear
For the spiders of Aztlan
Are in your care
Fight to inspire them, white bear, from
Within your inner spirit, for they must rise up
Against those whom have occupied Aztlan by
Force and oppression
You must endure their courage
White bear, we know you will
Struggle to the fullest

-Oso Blanco

Just Another One of the Boys from Boonville **by Jerome White-Bey of the MPLU**

When I was growing up I was looked upon as a problem child for I was always in and out of the juvenile center. We lived on the south side of St Louis; I can remember how I used to get into fights in school every day. I never started them but I was always the one blamed. My mother and grandmother were always there for me, the family unit was in place.

I recall that, in 1967, I ran away from home to hang out with my friends who were the bad boys of the neighborhood. I began to love the street life; there were no adults around to tell us what to do or not to do; we stole whatever we wanted or needed. One day my mother caught me and took me back home. I ran away again and again. The police caught me breaking into someone's house and I was taken to the juvenile center. They called my mother but when she got there she told the juvenile authorities to keep me for a while as she was having problems with me. I kept running away from home for no sound reasons, I was always getting into fights at school and if they kept me maybe it would teach me a lesson.

My mother, father, grandmother and grandfather all visited me while I was in jail. After four months my juvenile officer told my mother she could take me home if she wanted to, so I went home. I can remember how happy everyone was to see me and how nice everyone was to me. However, in 1968 I ran away from home again. The police caught me and turned me over to juvenile court. In 1969 the court sent me to the Missouri Training School for Boys in Boonville. That is how I became one of the boys from Boonville. There at Boonville I also began to get the same reputation as a troublemaker, a bad boy, an undesirable no one could control.

I was always into trouble at Boonville because the staff was extremely racist. I had never experienced racism until I was sent to Boonville. The first time I was called a nigger was at Boonville - by a staff member named Mr. Carmichael. Every weekend it was almost a ritual that I had to fight the duke of the dormitory or another kid there. One day while I was drinking water in the fields digging up potatoes, Mr. Foster, the head man over us, walked up to me and kicked me in the ass and said, "Nigger boy, get back to work." I lost all control of myself and rushed toward him. I remember knocking him to the ground then I was put in the hole. That was my first time in the hole. Then one day they came and got about six of us and drove us to Jefferson City to the Missouri State Penitentiary. Of the boys, Gary (Fox) Barber, came

back to prison and he was killed here by another prisoner in 1986. One other boy, Earl Davis, and I are the only ones alive; Earl is a minister somewhere - but he too came back to prison.

At the age of thirteen I was sitting in a prison cell called H-Hall crying my head off; I was scared to death. I remember receiving little love notes and candy in H-Hall. I remember telling the other boys we all have to stick together no matter what. In November of 1969, we were sent to Algoa. Now, Algoa was extremely hard for me because the older prisoners used to always jump on me asking for sex, trying to make a punk out of me and I had to fight each and every day. The guards were of no use to any of us. One day I was put in the hole for talking while in line. I remember beating on the door complaining that my cell was cold. The guards sprayed me with the water hoses and then opened the windows. After a month I was released from the hole.

I'd been sent to Jefferson City in August or September of 1969, then to Algoa at the first week of September, 1970; I can remember the guards coming into my cell beating me with sticks because I would not stop hollering and pleading for help. One day I was released out of the hole, then the following week a lawyer came to see us and asked us if we wanted to go home. We all said yes; we were told to sign some papers and the following week we were put on a bus and sent back to St. Louis. We had

not committed any crime, we were given no reason why we'd been sent to Jefferson City. I have always believed that this horrifying experience is the sole reason that today I am sitting in prison where I have now been for 24 years. Since I understand things much better today I can clearly see now that I was bred for prison life the way one breeds cows, horses, pigs or dogs and as it was then it is now.

As I recall, after my release from Algoa in February of 1971 I mostly stayed around the house and enrolled myself back into a school with the help of a juvenile case worker whose name was Mr. Thomas. Mr. Thomas was real cool, I liked him a lot. I used to have to report to him once a week. I was enrolled in Southwest High GED classes. One day I saw one of my old friends. We started hanging out together but we were not getting into any trouble but I stopped going to school.

One day, as I was walking home, one of the Barry twins, who lived down the street from me on St. Vincent Street, offered me a ride in his car. He



dropped me off at my house and we talked for a while. I went in the house, changed clothes and then hit the streets. As I went down the street, I saw Barry sitting in his car. He asked me did I want to go with him over to his girlfriend's house? I said, sure, why not? I never thought to question Barry about his car, so we got in his car and as soon as we turned onto a street named Grand, the police got in behind us with their light flashing. The Barry told me this was not his car, it was stolen and, to add insult to injury, he jumped out of the car and left me holding the bag, so to speak, for I forgot to run. The only thing that helped me some was that the police saw the driver jump out of the car and run. Since I refused to tell who the driver was, I was arrested for riding in a stolen car and, lo and behold, guess what happened? I found myself again being sent to Boonville in July of '71.

But this time things were different for I was the only one sent to the Missouri State Penitentiary, released and sent back to Boonville. Needless to say, the Boonville staff was not pleased to see me once again. Nevertheless, I was able to stay out of trouble: A Food Service Management training school course had been established allowing one to learn a trade in food services. I took the course and completed it.

One day I was called to the Boonville Administrative Building and when I arrived I was ordered to cuff up [be handcuffed] because I was being sent back to the Juvenile Center in St. Louis. I was not allowed to pack my personal belongings (my property) and to this day I never saw my personal property again. When I arrived at the Juvenile Center I learned that a Boonville official sent me back to the Center to have me certified as an adult. The Juvenile Court Judge, however, ordered that I be sent back to Boonville but the Boonville officials refused to accept me back. The Juvenile Court Judge then released me into the custody of my mother in January of '72.

I can remember growing up after I was released from Juvenile, how the police used to go out of their way to harass me. I can remember how the police used to catch me by myself and take me to the Third District Police Station on the south side of St. Louis and make me walk from there to my own neighborhood. This was a problem because I had to walk through an all white neighborhood and, as soon as some white dudes spotted me, the foot race was on. The police would do this once or twice a month. The white dudes never caught me and I became so well known in the neighborhood that I had free passage as long as I did not go wandering around. I remember how my little walks became a joke to them so instead of chasing me through their neighborhood some would laugh me through it. Even so, I made a friend or two along the way.

The police came up with something new called frame-ups or set-ups, so, at the age of 17, I was sitting in prison charged with a robbery I had nothing to do with, on a three year sentence, all certified and legal-like. Every one of the boys from Boonville who

were transferred with me on the first go around I ended up meeting again in prison. Not once did we, our families, lawyers, judges, news reporters, parole officers, etc., mention what had happened to us. The state of Missouri has been covering this up for way too long and I am seeking a closure to this nightmare; can you believe that from 1968 up until today I have never seen a Christmas, a birthday, a New Year, a Thanksgiving in society (i.e., the free world)?

This nightmare began when they illegally sent me to prison at thirteen years old. I ask you, where is the justice? I am 46 years old now and I have been unjustly condemned to sitting in the hole. I am classified as an undesirable even today because I continue to resist and oppose the injustices and inequities of this state system of social control. I plan to fight the injustice that was done to me until death seizes me or until justice prevails

This is becoming extremely difficult for me for the pain is real and my mind keeps shutting down; it will have to do until I am able to go deeper into my past. [There is a lot more to tell but] that's a lot to ask; a lot of doors to open that I am not ready to deal with for the pain and suffering is great. I have to really sit down and put my all into this because it involves my revolutionary consciousness.... I can see the need to have my experience out there. [Consequently, my story will] be continued....

In struggle,

Jerome White-Bey

Jerome White-Bey is the founder of the Missouri Prison Labor Union [MPLU], an anarchist-oriented prisoner's rights group. He has been at the forefront of the prison struggle in Missouri for many years, and he continues to struggle relentlessly even in the face of intensifying repression.

For more info on the MPLU, order a copy of the **Missouri Prisoner Labor Union Information & Resource Packet**, which is available for two dollars [send checks, money orders or well concealed cash] from the Lawrence Anarchist Black Cross. This packet is essential reading for prison activists. Order from **Lawrence ABC**, PO Box 1483, Lawrence, KS 66044. Checks can be made out to "Anarchist Black Cross."



Prison is, and always has been from its inception, a means and tool for economic, political, and social control of the masses. It and the very systems it serves - governments, corporations, courts, and the law - have their origins in the fabric of Western Civilization and can be dated back to the fourth century and beyond.

To combat the practice of mass incarceration, one must know the history and roles that imprisonment has played throughout the ages. The word "imprisonment" here is used to define the imposed, involuntary or physical confinement, and includes practices such as public

of Athenian Criminal Law, but in the remarks and the writings of Plato. In a dialogue between himself and Socrates, Plato observes that, "...the proper office of all punishment is two fold: he who is rightfully punished ought either to become better and profit from it, or he ought to be made an example to his fellows, that they may see what he suffers, and fear to suffer the like..." From this it is gathered that from its earliest origin, punishment was used to strike fear in the hearts of the people in order to condition them to accept, support, and be a part in the whole of Roman society. Plato continues: "...they who've been guilty of the worst crimes, and are incurable by

The Historical Role of Prisons as a Kolonizing Tool, and Empire Building

*****by John Two Names*****

sale into slavery, publicly imposed forced labor, the exhibiting of offenders to public shame (such as the stocks used in colonial Amerikkkan villages) and exile, banishment, and deportation to a remote place.

Two of the earliest accounts of imprisonment are found in the very pillars that make up the lexicon of Western Society and our modern criminal justice system, the Bible, and the philosophical and social arrangements of ancient Rome. The Bible consists of seventeen accounts of imprisonment, as described above, twelve being outside of Hebrew society proper. One of the earliest accounts of incarceration can be found in the story of Joseph, the Hebrew slave in the book of Genesis. Joseph, as the story is told, was sent to prison by his master for suspicion of sleeping with his wife. He was taken to a place of confinement where the kind held foreigners, spies (including Joseph's brother), prisoners of war, and servants derelict in their duties (Genesis 39:20-40:5). Because the bible makes mention of the captives being forced to labor, these facilities were most likely located near fields or granaries where they would be forced to grind corn, wheat, and so on, as evidenced in the imprisonment of Sampson (Judges 16:21).

The term and length of imprisonment was indefinite with the exception being those awaiting other punishments. This is most notable in Numbers 15:32-36, where a man was held in custody until being stoned to death. This now brings us to the forms of punishment so inherent in biblical text. In Joshua 7:25-26, the punishment for gathering wood on the Sabbath was burning, using a method of forcing the mouth open and pouring molten lead into the stomach. Decapitation is found in Deuteronomy 13:13-17, and strangulation, beatings, and mutilations were also heavily favored forms of punishment.

Up until 509 BCE, Rome was ruled by kings. In 509, a Republic was formed in which the kings were replaced by Magistrates. This Republic directed the expansion of military, social, economic, and political power throughout what is now Italy, the Mediterranean regions, Near Eastern countries, and Southern and Central Europe. The expansion of Rome brought with it an extreme wealth taken from those lands it invaded, and placed social and economic strains upon the peoples it colonized. By the first century BCE, the Republic was replaced by a single man and supported by a large imperial bureaucracy and massive army. All emperors, with the exception of a few, were Christians. The Roman influence is still felt to this day.

The most concise statement regarding rationale for punishment in Greece comes not from the legal literature

reason of their crimes, are made examples; as they are incurable they get no good for themselves, but others get good when they behold them enduring forever the most terrible and painful and fearful sufferings as the penalty for their sins - there they are, hanging up in the prison house of the world below, just as examples, a spectacle and warning to all unrighteous men who come thither. (Plato's "Gorgias," 525 CE).

It seems ironic that Socrates, a man condemned to die, after his well known trial for the crime of "corrupting youthful minds" and "introducing and believing in new gods," other than those "recognized" by the Roman Empire, was imprisoned (due in part to a delay caused by the Athenian Religious Calendar) until he took his life by drinking poison - a form of execution popular in those times - compulsory suicide ("Apology," 37C).

The Bible and the Roman Empire, which by "fate" were intertwined, became the groundwork and underpinning on the "right and just" punishment for "criminal" activity. Roman Civil Law was replaced by Athenian Criminal Codes, which took the transgression against individuals as a transgression against the State. The punishment for these crimes being slavery or death.

This practice continued up until the European Middle Ages. Long after the fall of the Roman Empire, the practice of death for a number of trivial crimes was the punishment. As in the case of Rome, the Germanic States left retribution up to individuals. Fines were imposed, and if not paid, one could be subjected to involuntary servitude or slavery for his debts.

It wasn't until about the 16th century that it was realized that instead of killing those deemed criminal an enormous amount of revenue could be made off of offenders. Prior to then, incarceration wasn't used except for holding one until being tortured or executed. The dungeons of Europe's ruling class was the places of confinement. The reasoning behind the change came after Europe's population began to expand due to invasions. The consequences of this were that the population of poor and peasants also expanded. The aristocracy, wishing to continue labor exploitation, viewed these "beggars" as a direct threat to the status quo. Consequently, the ruling class expelled the lower classes into forests where they became vagabonds and wanderers of the countryside. Still viewed as a threat, capital punishment witnessed an enormous increase for the crimes of "begging," being without a home, unemployment, and stealing. The 17th century rolled around, and the population of undesirable began to diminish. It was at this same time that the markets were opened due to the invasions of the Amerikkkas, Africa,

and Asia. Europe was found in a severe shortage of laborers. People were encouraged to raise large families, by being given tax breaks, and there was an upsurge in child labor.

It isn't by coincidence that these beggars and vagabonds being hanged, quartered, mutilated and put on display on the scaffolds were now being sentenced to "work-houses." It goes without saying that the benefits of using convict labor was realized by the "enlightened" ruling classes.

"Houses of Corrections" were established so that the European aristocracies could continue to exploit the lower classes and uphold the domination handed down from the time of the Romans. This gave rise in the practice of involuntary servitude to individuals of the ruling class and, eventually, chattel slavery.

The descent of Rome, and Europe, the United States of Amerikkka, continued the kolonizing process, first administered upon itself, decimating the Indigenous Nations of this hemisphere. After the groundwork was set, a massive slave trade was put set, a massive slave trade was put into play which transported Afrikan peoples from their homelands to build the Empirical outposts of the European motherland.

The abolition of slavery came after the Emancipation Proclamation was set forth in 1863 by then President Abraham Lincoln. However, this was not because the ruling class got a dose of morality, but because the USA was caught in the midst of a war with the southern states. The "freeing" of the slaves was a military strategy used to weaken the Konfederate economy, which relied solely on free slave labor, as is evidenced in the proclamation, in which only those slaves held in state that were in "rebellion" were freed. All other slaves, estimated at 800,000 were unaffected.

In 1865, the Konfederacy lost its Civil War as General Robert E. Lee surrendered. In November, just seven months later, the southern States passed "Black Code Laws" in which the newly "freed" slaves were targeted and imposed with extreme penalties for crimes such as vagrancy, insulting or obscene gestures, curfew violations and seditious speeches. Under such laws, imprisonment was a norm.

To make things legit the US ratified the 13th Amendment, and "abolished" slavery, except as punishment for a crime. Some would claim mere coincidence, but that can hardly be the case since on February 8, 1864, almost two years prior, a Massachusetts Representative, Charles Sumner, submitted a joint resolution (SB 24) to amend the Constitution: "Everywhere within the limits of the US, and of each state or territory thereof, all persons are equal before the law, so that no person can hold another as a slave." Clearly, the ruling class had had business as usual in mind, as the 13th Amendment does not abolish slavery, but legalized it!

Reconstruction of the south was done by forced inmate labor. Many times these inmates were leased out to private entrepreneurs who then to use their private enterprises. These convicted slaves, 75% of whom were black, were severely mistreated, as the person leasing them had no value interest in them, as they might if they were his own.

From this comes our reality of today. We are now faced with what is called the Prison Industrial Complex, a network of criminal law enforcement agencies, courts, and prisonrats. Prison has always been big business, but its most recent burst onto the global economic market after

the collapse of the Soviet Union and the demise of the Cold War. Billions of dollars were pumped into military spending. No longer had being justified for the "enemy" had been beaten, a "new" economic incentive needed to be found. Enter the "Drug War."

Currently, there are over two million people encapsulated within the Iron-Houses of Amerikkka. The majority are Afrikan, Latino(a), and Indigenous peoples - the most oppressed, marginalized, and therefore the most rebellious of the social stratum today. It is a continuation of the Roman Empire, inspired by the Biblical mandates to punish, with the foundation anchored in the foundation of the almighty dollar. In every prison across the country, you will find it to be overcrowded, full to capacity, and beyond. Many, and in most cases, all of the former practices are still employed: forced labor, convict leasing, State sponsored murder, inhumane treatment, and the list goes on.

Private enterprise has moved in to cash in on the warehousing of humans. Private prisons, which can only be viewed as modern day torture chambers or gladiator schools are booming. Phone companies have monopolized on incarcerated person's need to keep family ties in place, or build those that were torn asunder. Fields of produce are abundant around the majority of prisons, not to feed those imprisoned, but to sell in lucrative agricultural markets. Industries have been moved in behind the walls, taking away peoples jobs so that exploitation

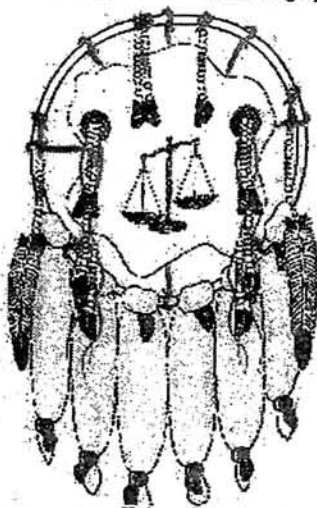
and profit can continue. In short, the modern day prison is nothing more than an advanced tool of kolonization, and reflects the conscience of the majority it serves. It is slave manufacturing; plantationism at its finest.

To confront this epidemic, one must be forced to study and eradicate kolonization. As evidenced in this article, prisons are slavery and empires of every kind, at all times throughout his-story, were built on the backs of slaves. Europe first kolonized itself and then moved on to the rest of the world. To try to tear down the prison without first destroying its root source is futile.

The time to act is now. The place is right here. There is a lot of work to be done in eradicating prisons and its benefactors, but to do so we must acknowledge its source, and educate and confront it at all times. It is in the spirit of this, and of my ancestors, that this is written.

Andy J. Riendeau (John Two-Names)
#193786, Dorm A-2-145,
Elmore CF, PO Box 8,
Elmore, AL 36025

John Two Names is a Native American political prisoner being framed on arson charges. John and his family have been the target of racist attacks in recent years, and he needs your support. But be careful what you send to him. He's under severe scrutiny for his ideas and may be retaliated against for receiving radical literature. Write to him and see what you can do to help.



Notebook of a Prison Abolitionist

by Brooks Berndt, Reprinted from Z-Net

In his autobiography, Frederick Douglass recalls how as a slave he would occasionally hear of the "abolitionists." He did not know the full meaning of the word at first, but he heard it used in ways that he found appealing. He heard about it when a slave ran away or killed his master. He heard about it when a barn was set on fire or a slave committed an act his master thought wrong. For Douglass, these utterances and reports were "spoken of as the fruit of abolition." He adds, "Hearing the word in this connection very often, I set about learning what it meant."

These many years later I find anti-slavery abolitionists such as Frederick Douglass and Maria Stewart an inspiration to my own work as a prison abolitionist. In many ways, I also see my work as a continuation of theirs. In reaching the point of declaring myself an abolitionist, I have compiled some rudimentary notes along the way. Here I offer some of them for your consideration:

Note 1: Recognizing the Master's House

In the United States, it is readily apparent that many forms of oppression coalesce around what some have called the prison industrial complex, that vast and ever expanding network of private and state institutions aiming to punish, control, and repress millions of persons. In particular, it is worth highlighting that the prison industrial complex is central to maintaining and perpetuating white supremacy.

The modern punishment system has become a dominant mechanism of inequality and the primary force of violence in the lives of millions of black people. Under present conditions, more than twenty eight percent of black men are destined to spend part of their life in prison. Of the more than two million imprisoned in the U.S. in 2002, roughly 44% were black, 35% were white, and 18% were Latino.

One way to understand this disparity is by tracing how racial groups are affected at different points in the system. Black youth, for example, were 15% of the youth population in Illinois in 1999. However, in Illinois that year, black youth were 50% of the youth arrested, 55.2% of the youth in detention, and 85.5% of the youth sent directly to adult court.

For drug crimes in Illinois, black youth were 59% of the youth arrested and 88% of the youth sentenced to prison. This contrasts sharply with national statistics suggesting that white youth in Illinois would likely use and sell drugs at the same or a higher rate than black youth.

These disparities indicate that the disproportionate number of black prisoners doesn't result from a disproportionate number of black offenses. Rather, institutionalized racism leads to disproportionate imprisonment.

Note 2: Knowing the Master's History

If one looks at prisons historically, one realizes that they descend directly from slavery. The 13th amendment outlawed slavery everywhere except in prison. In the years that followed slavery, black people became imprisoned for the first time in large numbers. Former slaves were leased to former slave masters. State laws explicitly targeted blacks. Thus, not only did slavery have an entrenched legacy, slavery itself stayed alive and well.

Over time the imprisonment of blacks became a ritualistic occurrence for the religion of white supremacy. Cast as criminals in the media, exorcized as demons from society, and sacrificed as scapegoats by the state, black people have come bound before the altar of white supremacy. So it is that this barbaric religion has survived until today, its feverish and fanatic ways dominating the better impulses of society.

Note 3: Visiting the Slave Quarters

In visiting prisoners and speaking with their family members, I have gained a more intimate sense of how the prison industrial complex is experienced. I see how it tears families apart. I see how it separates and isolates and separates, punishes and controls, tortures and kills. I see how it destroys lives.

For prisoners and their families, the crisis is large in scale and severe in form. In 1999, the percentage of state and federal prisoners with children was 56%. As a result, 1,498,800 children had a parent in a state or federal prison. While less than 1% of white children had parents in these prisons, 7% of black children and 2.6% of Latino children faced this fate.

Beyond the pain of separation from family and friends is the suffering inflicted within prisons. Representing some of the worst conditions found in prisons are control units which impose conditions of solitary confinement upon prisoners. In these prisons within prisons, prisoners are locked by themselves in their cells 23 to 24 hours a day.

The only human contact occurs when prisoners are shackled or brutalized by guards. The result is psychological devastation in the form of severe agitation, confusion, and hallucination. Moreover, the likelihood of violent and suicidal behavior increases dramatically.

Who suffers in these prisons within prisons? Again the prisoners are often disproportionately black. In Massachusetts, for example, blacks comprise 5.4% of the state's population, but according to 1998 statistics, black men made up 29% of the general prison population of Massachusetts and 50% of those imprisoned in control units.

While the toll taken by prisons is incomprehensible in scope and magnitude, the courage to resist can also be seen. It can be seen

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While the toll taken by prisons is incomprehensible in scope and magnitude, the courage to resist can also be seen. It can be seen

when prisoners go on hunger strikes. It can be seen when family members come together and say enough is enough. It can be seen when they paint signs and posters of protest. It can be seen when they gather with friends outside prison gates and statehouse steps.

Note 4: Discovering the Fruits of Abolition

Despite recognizing the Master's house, knowing his history, and realizing the devastation experienced by prisoners and their family members, many would rather persist in treating prisons as institutions to be reformed, not abolished. These institutions born and operated under the auspices of white supremacy can somehow be redeemed and cleansed. The sense is that they must be, because otherwise we have no way of dealing with crime.

This fallacy is so well entrenched that it almost seems a statement of simple fact. Yet, this is not the case. Alternatives exist. In the Yukon of Canada, an alternative response known as the circle model has been put in place among the aboriginal people of that territory who have long experienced their own variant of white supremacy.

Circles provide a consensus building process by which the people involved in an incident of harm come together to discuss what happened, how they can repair the harm done to the extent possible, and how they can prevent future harm from occurring. Generally, prison sentences do not result from the process. At their best, circles bring about responses to crime that reflect principles the exact opposite of those found in the court process.

Rather than allowing a state to dictate the process, circles allow for self-determination. Rather making deliberation over a crime a matter between professionals, circles emphasize the participation of everyone affected. Rather than leaving those harmed isolated and abandoned, circles foster recovery and reconnection to others. Rather than seeking retribution, circles facilitate forgiveness.

The circle model has been used in crimes as serious as manslaughter, and the far reaching institutional changes have born significant

results. Although it has not been officially documented, the prison population in the Yukon has been notably reduced while also lowering the rate of recidivism and crime.

Note 5: Envisioning Justice and Freedom

One might still harbor doubt and fear of alternative practices even after they have been explained and explored. Murder and other crimes strike deep nerves. I personally do not doubt that a very small percentage of people in our society do at times need to be placed in facilities both for the safety of others and their own safety.

However, if such facilities acted according to guidelines ensuring fairness, equality, and humane treatment, they would be nothing like prisons. They would be their opposite. Enshrined in the inherent character of prisons are inequality, dehumanization, and violence. Rather than ensuring safety, prisons ensure its disregard.

Because we live in the Master's house, practical applications of safe facilities do not exist in substantial form. Just alternatives that protect and promote freedom must first exist in our visions. If we allow ourselves to be guided by the principles of social justice, community self-determination, and personal transformation rather than the violence, racism, and retribution that characterize the Master's house, the house will eventually collapse and a better world will arise.

Note 6: I am an Abolitionist

Why am I an abolitionist? I am an abolitionist because I believe in justice and freedom. I am an abolitionist because of the care and concern I feel for others. I am an abolitionist because I want white supremacy and other forms of oppression to come to an end. I am an abolitionist because I find a great hope in the abolitionists that have gone before me. This is why I am an abolitionist.

Brooks Berndt is a student at the Graduate Theological Union in Berkeley, California. He can be reached at justicia_ahora@hotmail.com

"Liberation before peace."

"The fact is that the state would not be so pernicious if those who wanted to were able to ignore it and live their lives in their own way together with those with whom they get along. But it has invaded every function of social life, standing over all the activities of our lives and we are even prevented from defending ourselves when we are attacked....It is necessary to submit to it or bring it down."

—Errico Malatesta



What's She doing in the Men's Jail?

Marched around half-naked. Raped. Kept in isolation. The life of a transgender prisoner in the Sacramento County Jail is basically hell.

Once a week, Luisa Espinoza's jailers required her to walk a gauntlet. She was made to walk bare-chested past leering, laughing men who stared at her breasts and hurled insults. She was called "faggot" and threatened with sexual attacks. "It was terrible. The inmates and the officers were making fun of me, laughing and making homophobic slurs," she said. It was the kind of humiliation that she had come to expect in her native Nicaragua. But this wasn't Nicaragua. It was the Sacramento County Jail--the men's side.

Espinoza is transgender. She was born male, anatomically speaking. But ever since she was a small child, she has identified as a female. She dresses and speaks femininely and wears her hair as a woman might, now long and bleached blond, although several inches of her natural brown have grown in during her time in jail, since she was put there while the Immigration and Naturalization Service makes efforts to deport her. And, as you may have noticed, Espinoza prefers the feminine pronouns "her" and "she" to be used when talking about her.

Two years ago, she began what is called transitioning. The transition involves much more than the "sex change" operation in which a penis is replaced with a vagina. Espinoza is preoperative, still years away from surgery. She has assumed a feminine name and style of dress. All men making the switch to womanhood, or vice versa, are required to go through at least two years of psychological counseling, to be sure they really want to go through with the transformation. Espinoza also has begun a regimen of feminizing hormones, which are helping her body to transition to the gender she assumed long ago. Although she is nearly 40, her facial hair now comes in no more thickly than that of a teenage boy, and eventually, it will disappear altogether. Espinoza also has grown breasts, about which she is as modest as any woman would be.

Espinoza left Nicaragua because of human rights violations and is seeking asylum in the United States. In Nicaragua, it is illegal to be gay or transsexual. "They kill trans-genders in my country," Espinoza said.

According to formal claims lodged with the Sacramento County Board of Supervisors by

Espinoza and other transgender inmates, the Sacramento Sheriff's Department routinely violates the rights of trans-genders, as well. The complaints are precursors to civil lawsuits and outline repeated instances of discrimination against Espinoza and other transgender inmates, bigoted epithets by jail personnel and regular sexual harassment. Taken

together, they paint a picture of transgender people who are singled out for cruel and unusual punishment in Sacramento's main jail.

Take, for example, the humiliation of "laundry call," when all inmates on the men's side of the jail are required to leave their cells, wearing no more than a single towel, to turn in their dirty orange jumpsuits for clean ones.

Espinoza and another pre-operative transgender inmate named Jackie Bates protested

to jail officials because the two were denied brassieres. The jail routinely issues brassieres to inmates on the women's side of the jail, but Espinoza and Bates were deemed male by jail officials because they both still have penises. Bates said that one sergeant said simply, "You're a man. There's no reason for you to have a bra." She claims that was despite having a signed medical slip from one of the jail nurses requesting that a bra be issued to her.

So, for Espinoza and Bates, laundry call meant being exposed to taunts and insults from inmates. "They'd be yelling, 'Hey bitch!' Or, 'Look at that guy. He's got titties,'" said Bates. Both said that guards occasionally joined in the fun as well.

The laundry call ordeal and other hostilities began to take their toll on Bates, she said. "I started having suicidal thoughts. I started to hate the fact that I was transgender." Bates' legal complaint says that despite writing numerous grievances about sexual harassment and other mistreatment, she was ignored by jail officials. Espinoza and Bates both said that the jail recently has changed its policy and has issued bras to them, most of the time, and has stopped requiring them to leave their cells bare-chested. Both believe it is because of pressure from their attorneys and because of the recent attention about much more serious claims of mistreatment of transgender inmates inside the jail-treatment that goes far beyond catcalls and insults.

For example, one former transgender inmate, Kelly McAllister, alleges that negligent deputies put her in a cell with another inmate who raped her.



The alleged incident occurred, she said, in spite of what she believed was the jail's policy of keeping transgender inmates apart from the general population. And Bates claims that, two years ago, deputies actually helped facilitate her rape by another inmate.

The vast majority of jails and prisons in California and around the United States classify preoperative transgender inmates according to their genitalia. Because of their femininity, those who identify as women are viewed as being particularly vulnerable to abuse and sexual assault, so most institutions have protective housing for transgender people. In some jails, there are special units set a-side in which trans-genders are housed together. In the California prison system, almost all the transgender inmates are housed in the California Medical Center at Vacaville because their transgender status is deemed a medical issue.

Espinoza is jumpy these days. During a recent jailhouse interview, through the thick glass of a jail visiting room, Espinoza visibly flinched every time a sheriff's deputy strolled behind her, something deputies do frequently. She speaks English with some difficulty and has a habit of saying "exaaaaactly" in her thick Nicaraguan accent when she knows she is being understood.

Espinoza left Nicaragua in 1987, after meeting members of a nascent gay-rights movement in that country and becoming convinced that she would be happier in the United States. She lived legally for two years in New York, where she waited tables in restaurants, before moving to San Francisco. But, after a while, she stopped reporting to the Immigration and Naturalization Service and stopped working because of her illegal status. Espinoza had been living illegally in the United States for 12 years when she was arrested and convicted of selling marijuana. She only did 45 days in the county jail in San Francisco, but her felony sent a red flag to the INS, which was waiting for her when her time was done in San Francisco. Then, she entered the murky world of "indefinite detention," while the immigration agency began its efforts to deport her to her birth country of Nicaragua.

Espinoza was told that the INS uses three jails in this area of Northern California to house detainees in cases like hers: Oakland, Yuba County and Sacramento. Espinoza was suffering from poor health at the time and asked to be sent to Sacramento because she was told that medical care was better and that she would be given a "special bed." But Espinoza said she received poor medical care inside the Sacramento jail and that there was certainly no special bed for her. Espinoza, who is H.I.V.-positive, also has filed a federal lawsuit against the jail for improperly administering her medication.

She is fighting her deportation under the provisions of the International Convention Against Torture. Espinoza claims that she was arrested several times in Nicaragua under that country's anti-sodomy laws and that she was beaten, tortured and once even sexually assaulted by police in Managua. In the Sacramento jail, she found much of the same intolerance--what she describes as the "macho culture" that dogged her at home.

Most of the time, however, Espinoza, like Bates, is now kept in almost total isolation, locked in her cell 23 hours a day, with only an hour out for "day room" time. She is in what jail officials call "t-sep," short for "total separation." It is generally reserved for inmates who have had disciplinary problems. But, in the cases of Espinoza and Bates, their isolation stems solely from the fact that they are transgender. They are told that t-sep is imposed on them for their own safety. Both women complained that they are unable to talk to each other or to other inmates and that, aside from the grueling boredom of being confined to a single cell all day, in t-sep, they barely have enough time to shower and make phone calls. Chris Daley, with the Transgender Law Center in San Francisco, said he isn't sure that t-sep for transgender inmates is even legal. "It's pretty much a joke. It's simply penalizing someone for their gender identity," he said.

One of Espinoza's attorneys, Dani Williams, who herself is a preoperative male-to-female transgender, said the Sacramento jail's policy on housing trans-genders is upside down. "When I look at them, I see women. To boil it down to whether one has a penis is completely ridiculous," said Williams. She suggests that transgender inmates who identify as women should be housed on the women's side of the jail. When asked whether she felt female inmates would object to such housing, Williams said they might but that the policy would be much more protective of inmates' safety. "If we are going to err, we should err on the side of protecting people who can't protect themselves," she said.

Advocates for trans-genders' rights, and for prisoners' rights in general, say many correctional institutions have trouble keeping transgender, gay and straight men from being sexually assaulted. According to the Stop Prison Rape organization, as many as 25 percent of all men in custody are sexually assaulted. Chris Daley, the attorney at the Transgender Law Center, said that statistics about sexual assaults and mistreatment of transgender inmates are almost nonexistent but that he had received dozens of such complaints in the past year alone. "I'm amazed at how much anti-transgender behavior and just outright hate I'm coming across. This is just the tip of the iceberg," Johansson said.

Wanna know more about transgender and gender variant prisoners? Get the "No prisoner Left Behind" Pamphlet - a pamphlet about transgender and gender variant prisoners by Kevin Weaver from Break the Chains mailorder. Free to prisoners, \$2 for everyone else.

Book Review: *No Escape - Male Rape in US Prisons* By Alex Coolman, Communications Director, Stop Prisoner Rape

In April of 2001, Human Rights Watch released a report called *No Escape: Male Rape in U.S. Prison*. The report, written by human rights lawyer (and *CounterPunch* contributor) Joanne Mariner, contains dozens of first-hand accounts of prisoner rape and sexual assault, stories that are both horrifying and sobering.

Some of the most frightening passages in the book, though, are not in the main body of the text. They're in the appendix, which features letters that state corrections departments coughed up after Human Rights Watch requested information about sexual assault behind bars. In the appendix, the reader learns what these corrections departments, despite countless stories of human suffering to the contrary, are still saying about sexual assault.

From the Kentucky Department of Corrections: "These instances are very rare, (but) ... we do not maintain a central list of the disposition of these cases."

From the Alaska Department of Corrections: "We, luckily, have no need to keep statistics, as this has not been a problem."

From the Connecticut Department of Corrections: "Our department does not maintain statistics regarding inmate on inmate rape or sexual abuse primarily because it is seldom reported."

In state after state, the officials running the prisons disavow any knowledge of a problem that, according to the best research on the subject, affects as many as one in five male prisoners.

For that reason, and many others, *No Escape* is a wrenching book to read. It's also one of the most in-depth, authoritative, and comprehensive books written on the subject of prisoner rape. The book provides a review of the conditions that contribute to prisoner rape - including the growth of the American prison population in the last 20 years, the privatization of the prison industry, and the crippling of prisoners' legal rights through the Prison Litigation Reform Act of 1996.

No Escape also reviews some of the realities of prisoner rape that are misunderstood by the public: that victims

tend to be nonviolent offenders, young people, and first-timers; that victims are sometimes subjected to repeated abuse that can last for years; and that rape victims contract diseases like HIV and often suffer from crippling depression and post-traumatic stress disorder.

All of these facts are brought to life in *No Escape* through the inclusion of prisoners' first-hand accounts of rape. Human Rights Watch quotes men like B.J. from Connecticut (that peaceful state where rape is "seldom reported," according to the DOC) who describes being assaulted after he was celled with a known rapist.

"I remained in shock and paralyzed in thought for two days until I was able to muster the courage to report it, this the most dreadful and horrifying experience of my life," B.J. writes.

Then there are prisoners like M.P. from Arkansas, who describes submitting to life as a sexual slave for another prisoner, and S.H., from Texas, who was rented out for sexual favors. S.H. filed five grievances, eight appeals and a federal lawsuit in an attempt to get some relief for his situation. He was denied any remedy, every step of the way.

That institutional indifference to the problem of sexual assault behind bars is documented in *No Escape's* final chapter, where Mariner notes that "rape occurs in U.S. prisons because corrections officials, to a surprising extent, do little to stop it from occurring."



Even simple steps that could reduce the likelihood of sexual assault - such as realistic prisoner orientation programs and careful classification of prisoners by risk of victimization - are relatively uncommon, Human Rights Watch reports. Prisoners' complaints of rape are not taken seriously and avenues of legal redress are typically blocked.

"Rape is not an inevitable consequence of prison life, but it certainly is a predictable one if little is done to prevent it and punish it," Mariner concludes.

The two years since *No Escape* was published have seen a major surge of advocacy to address sexual assault behind bars. *No Escape* was covered on the front page of the *New York Times*, introducing many members of the public to a reality they had never considered. Since then, publications such as the *Washington Post*, *Los Angeles Times*, *The Nation*, *Mother Jones*, and *The Weekly Standard* have also prominently covered the issue.

No Escape has served as a powerful resource for Stop Prisoner Rape (SPR), the only national organization solely devoted to ending sexual violence behind bars. Stop Prisoner Rape had been around for more than 20 years before *No Escape*, but the book's authoritative documentation of the problem has proved to be a critical tool in SPR's arsenal.

Since the publication of *No Escape*, SPR and Human Rights Watch have worked together (along with others) to launch a

listserv, sponsor a national conference, and lobby for the first-ever federal legislation to address rape in prison, known as the Prison Rape Reduction Act. In fact, *No Escape* was cited during Congressional hearings on the bill. The legislation, which is still pending, would authorize a study to document the extent of the problem; and create a program of standards and incentives to help corrections officials detect and prevent prisoner rape.

For men and women behind bars, rape remains a real threat. SPR continues to hear from prisoners every day who are being victimized - prisoners who still face the kinds of brutality documented in *No Escape*. SPR now offers survivors of sexual assault a range of information and referrals, the chance to post stories on its heavily trafficked website, and the opportunity to speak out through contacts with reporters and researchers.

That's a powerful legacy for a single book, but *No Escape* tells a powerful story. It's one we all need to understand.

No Escape: Male Rape in U.S. Prisons is available from Human Rights Watch for \$25 plus \$5 shipping and handling. Contact: Publications Dept., Human Rights Watch, 350 Fifth Ave., 34th Floor New York, N.Y. 10118-3299. The report is available online at www.hrw.org

SPR is a national human rights organization that works to end sexual violence against men, women, and youth in all forms of detention.

Stop Prisoner Rape

safety, dignity, and human rights for all

learn more.
find resources.
take action.

write to us or visit www.spr.org.



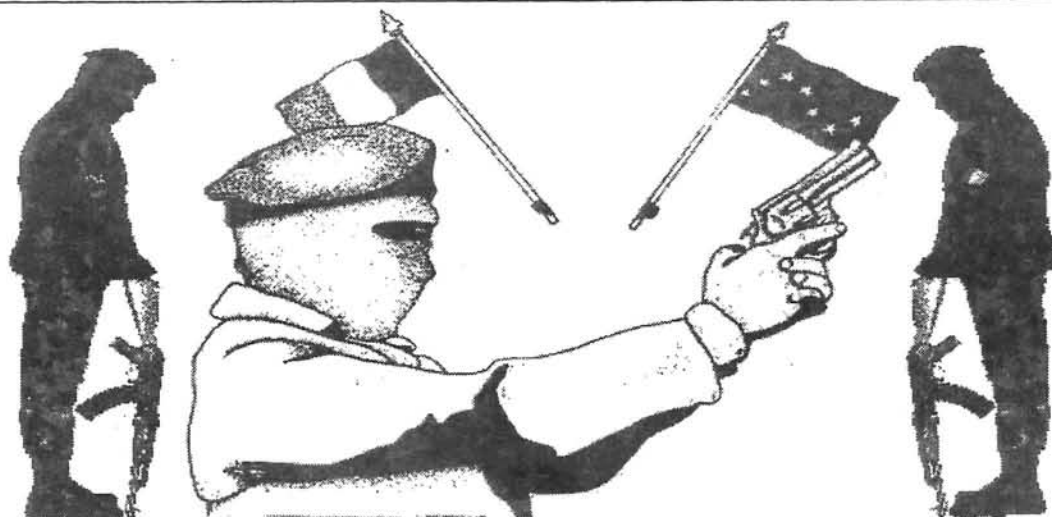
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Book Review: *The IRA* by Tim Pat Coogan

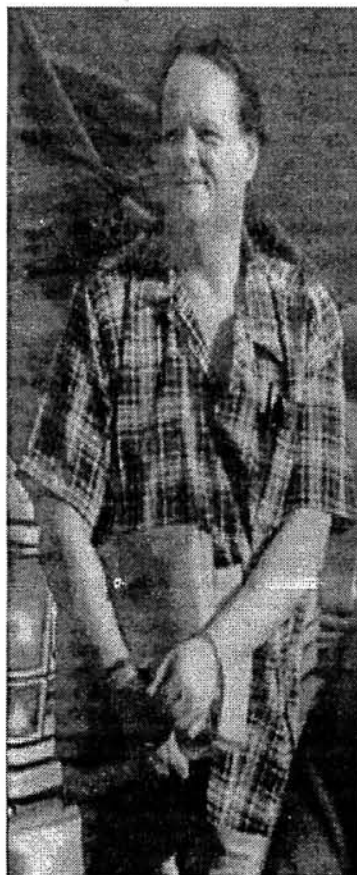
Reviewed by anarchist, anti-fascist political prisoner Matthew "Rampage" Lamont

For over 600 years Ireland has been the victim of brutal imperialism by the British Empire. From artificial potato famines to slavery (it's a little known fact that the Irish were kidnapped and brought to America as "indentured servants") to the banning of education and the Irish language, the Irish people were driven into a relentless 100 year insurrection that still continues today. In this massive book (about 700 pages) Tim Pat Coogan compiles the entire history of the controversial urban guerrillas known as the Irish Republican Army (IRA). Starting at the Easter uprising of 1916, Coogan shows how Michael Collins brought the British Empire to its knees in a series of devastating assassinations of detectives, security forces, army, and even secret servicemen. Collins formed the foundation of the IRA, and invented the "cell structure" still used today by guerrilla warriors. After signing a treaty to form southern Ireland into a province instead of a colony, and dividing Ireland into North & South (North still a colony) Collins was assassinated by his own crew who felt he compromised too much. This leads to a bloody civil war in which the IRA seems to kill more Irish people than Brits. Part 2 goes into the civil rights era where the movement is so devastated by rivalry and politics that the youth feel it's outdated, is taken over by new blood and named the Provisional IRA (Provos). Formed in sectarian riots and internment by British soldiers as well as 10 guns, the Provos quickly acquired funds from robberies, and stockpile weapons and explosives. Soon soldiers and police are dropping like flies and the Provos is carrying out three bombings a day. Sniper attacks, booby traps, kidnappings, daring prison breaks, hunger-strikes, eventually lead to peace talks with the Brits. After the Brits tell Provos that the losses inflicted in Northern Ireland aren't a pressing matter for the British public, or government, the Provos decide to make it pressing. Soon England becomes the target of bloody devastating bombing attacks, terrorizing the British public into recognizing that the occupation isn't worth getting blown to pieces. Soon the Provos learn that the British Empire cares nothing for its subjects either. In three calculated bold attacks the Provos attempt to blow up the Queen, Margaret Thatcher, and finally a mortar attack on the entire British Cabinet, leading finally to a cease fire and the Good Friday Agreement. After reading this book I discovered the IRA had invented many tactics and methods used around the world including decentralized cells, security culture, and the use of "economic targeting" as a way of delivering a serious message. Anyone interested in the Irish troubles or in how a group of determined guerrillas brought one of the largest imperialist empires to the point of begging for mercy would deeply enjoy this book. I was seriously impressed after reading a British Intelligence memo captured by Provos which stated that the IRA was "undefeatable." Of course there are authoritarian aspects in Provos and their methods are sometimes enough to drop your mouth, the Provos states that "war makes pragmatism not grand theory" and their methods are "merely business not meant to be taken personal." It's hard to say if you wouldn't do the same under the circumstance.

Note: Matt Lamont, AKA Rampage, is an anarchist prisoner serving time for his alleged involvement in a plan to attack a neo-Nazi gathering in Southern California. His address is listed under "Anarchist Prisoners" in the Political Prisoners/POWs directory in the back of this publication. For more info on the Irish struggle, contact: Irish Republican Socialist Committee 2057 15th Street, Suite B, SF, CA 94114.



Freedom for Eddie Hatcher!



"PEOPLE WHO ARE ABUSED AND TREATED WITH VIOLENCE ARE THOSE MOST LIKELY TO TREAT OTHERS ABUSIVELY AND VIOLENTLY. CONFINING PEOPLE UNDER CONDITIONS OF EXTREME VIOLENCE, FEAR, AND HOSTILITY, AND RELEASING THEM INTO SOCIETY IS LIKE THROWING A TICKING TIME BOMB INTO A CROWD."

- Native
American
Political
Prisoner
Eddie
Hatcher

www.eddiehatcher.org

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Please visit: <http://www.freealvaro.org>

DIRECTORY OF NORTH AMERICAN POLITICAL PRISONERS & PRISONERS OF WAR



EMERGENCY ALERT FOR POLITICAL PRISONER/POW ROB MIDDAUGH!

On the 11th of July, 2003, anarchist/ anti globalization political prisoner Rob Middaugh completed his 3 year sentence. However instead of being released he was "gate arrested" and taken by U.S. Marshals to Fresno County Jail where he awaits transfer to a federal detention center. He has three new charges against him:

- Wearing a mask
- Assault on police officer
- Assault with a Dagger

His supporters have said that he is scheduled to be arraigned very soon. Please be aware of what is going on and let everyone know what his current situation is.

For additional info, please contact:
Anarchist Black Cross Federation
(310) 608-4106
PO BOX 3671
Anaheim, Ca 92803-3671
www.abcf.net

Anarchist:

Jerome White-Bey

In transition.

Social prisoner turned dedicated anarchist activist. Founder of "Missouri Prison Labor Union."

Bill Dunne #10916-086, Box

019001, Atwater, CA 95301.

Anti-authoritarian activist sentenced to 90 years for the attempted liberation of a prisoner in 1979.

Larry Giddings #10917-086, Box

1000, Lewisburg, PA 17837.

Anti-authoritarian prisoner serving 75+ years for revolutionary action.

Charles Hoke #861206, ACH,

Indiana Department of Correction, Indiana State Prison, PO Box 41, Michigan City, Indiana 46361-0041.

Rural anarchist serving time for robbing banks in order to support himself, and other farmers, who were being forced from their homes by developers.

James Johnson #8952263, SRCI,

777 Stanton Blvd. Ontario, OR 97914.

Shortly after he was incarcerated as a social prisoner, James became very active in anti-authoritarian resistance in Oregon prisons and has been met with brutal repression from the prison authority ever since.

Matthew Lamont T90251,

Facility B, B4-201, Box 5500, Wasco, CA 93280.

Notorious anarchist serving time for allegedly planning to attack a white supremacist gathering.

Ojore N. Lutalo #59860, PO 861,

SBI #0000901548, Trenton, NJ 08625.

Anarchist and black liberation soldier serving time for revolutionary clandestine activities.

Robert Middaugh In transition.

Serving three years for a clash with a cop during the infamous 2001 May Day action in Long Beach.

Mike Rusniak DOC K88887,
Dixon CC, 2600 Brinton, PO Box 1200, Dixon, IL 61021.

Serving time for stealing a police car, and other acts of anti-government property-destruction.

Robert Thaxton #12112716,

OSP, 2605 State Street, Salem, OR 97310. *Long-time anarchist activist sentenced to seven years in prison for throwing a rock at a cop in self-defense at a June 18, 1999 Reclaim the Streets protest in Eugene.*

Harold Thompson #93992,

Northwest Correctional Complex, Route 1, Box 660, Tiptonville, TN 38079. *Serving multiple life sentences for clandestine resistance.*

Animal Liberation/ Earth Defense:

Ted Kaczynski #04475-046, US

Pen-Admin Max Facility, PO Box 8500, Florence Colorado 81226.

Sentenced to multiple lifetimes in prison for the "Unabomber" bombing attacks against the architects of the New World Order.

Jeffrey Luers (Free) #13797671,

OSP, 2605 State Street, Salem, OR 97310.

Serving a 22+ year sentence for setting fire to Sports Utility Vehicles to protest the destruction of the environment. He has been made an example of by the criminal injustice system and he urgently needs your support.

Craig Marshall (Crittter)

#13797662, SRCI, 777 Stanton Blvd, Ontario, OR 97914.

Serving a five-year sentence for setting fire to SUVs to protest the destruction of the environment.

Benjamin Persky #03R3916,

PO Box 800, Napanoch, NY 12458.

Sentenced to multiple years for property destruction at multiple anti-HLS demonstrations.

Peter Schnell #99476-111, FCI

Otisville, PO Box 1000, Otisville, NY 10963.

Animal liberation activist serving two years for being in possession of incendiary devices.

Fran Thompson #93341, 1107

Recharge Rd., York, NE 68467. *Longtime eco-activist serving a life sentence for shooting dead, in self-defense, a stalker who had broken into her home.*

Helen Woodson #03231-045 FMC

Carswell, PO Box 27137, Admin Max Unit, Fort Worth, TX 76127. *Serving 27 years for robbing a bank and then setting the money on fire while reading out a statement denouncing greed, capitalism and the destruction of the environment.*

Anti- Imperialist & Socialist:

Haydee Beltran #88462-024, SCI

Tallahassee, 501 Capital Circle, Tallahassee, FL 32031.

Puerto Rican political prisoner in the struggle against US imperialism.

Kathy Boudin #894171, PO Box

1000, Bedford Hills, NY 10507.

Former Weather Underground member serving time for being a passenger in a get-away van during the 1981 Brinks expropriation attempt in New York. Despite her work with incarcerated mothers and AIDS victims, she is still being denied early release by the authorities.

Marilyn Buck #00482-285, Unit

B, 5701 8th Street, Camp Parks, Dublin, CA 94568.

Serving 50 years to life for actions taken after she escaped prison herself including an armed robbery of a Brink's armored truck and the liberation of Assata Shakur from prison.

Judy Clark #83-G-313, PO Box 1000, Bedford Hills, NY 10507. Former Weather Underground member serving time for being a passenger in a get-away van during the 1981 Brinks expropriation attempt in New York.

David Gilbert #83A6158, Box 51, Attica C.F., Attica NY 14011-0149. Serving time for clandestine actions against imperialism and capitalism.

William Gilday PO Box 1218, MCI Shirley, Shirley, MA 01464-1218. Jailed for the shooting of a cop during a 1970 bank robbery intended to fund the movement against the Vietnam War.

Alvaro Luna Hernandez #255735, Hughes Unit, Rt. 2, Box 4400, Gatesville, TX 76597. Chicano freedom-fighter serving time for a frame-up to stop his effective organization in the Barrios.

Jose Solis Jordan Address unknown. Longtime Puerto Rican activist serving time for his alleged involvement in clandestine actions.

Yu Kikumura #090008-050, PO Box 8500 ADX, Florence, CO 81226. Alleged member of the Japanese Red Army.

Antonio Camacho Negron #03587-069, Box 2147, San Juan, PR 00922 Guaynabo MDC. Longtime Puerto Rican activist recently re-imprisoned for refusing to accept the conditions of his parole after years of imprisonment for fighting US imperialism.

Sara Olson W94197, 506-27-1 Low, CCWF, PO Box 1508, Chowchilla, CA 93610-1508. Serving 20+ years for clandestine actions related to the (now long defunct) *Symbionese Liberation Army* (SLA). Her & other former SLA associates were recently captured by authorities and are being persecuted for crimes they supposedly committed decades ago.

Oscar Lopez Rivera #87651-025, Box 33, Terre Haute, IN 47808. Puerto Rican activist arrested in 1981 and sentenced to 55 years for seditious conspiracy. In 1988 he was given an additional 15 years for conspiracy to escape.

Carlos Alberto Torres #88976-024, Box 1000, Oxford, WI 53952 FCI Oxford. Longtime Puerto Rican activist imprisoned for sedition.

Black Liberation:

Most of the following prisoners are serving time for "crimes" in the name of black liberation. Many of them are former members of either the Black Liberation Army (BLA), or the Black Panther Party (BPP), or both. They are either in prison for their clandestine actions against the state and reactionary or repressive forces, or because they have been framed by the authorities.

Aziz Abdul #255934, Box 759, Wallens Ridge Super-max, Big Stone Gap, VA 24219. Imprisoned for actions carried out against US colonialism in the Virgin Islands.

Sundiata Acoli #39794-066, PO Box 3000, USP Allenwood, White Deer, PA 17887, USP Allenwood. BLA POW.

Jamil Abdullah Al-Amin #EF492521, Georgia State Prison, 100 Georgia Hwy 147 - Reidsville, GA 30499-9701. Former Black Panther and community activist being framed for the murder of a cop. Jamil is formerly known as H. Rap Brown.

Zolo Agona Azania #4969, Indiana State Prison, PO Box 41, Michigan City, IN 46361-0041. Community activist being framed for murdering a cop.

Herman Bell #79C0262, Box 2001, Clinton Correctional Facility, Dannamora, NY 12929. Former Black-Panther who is accused of participating in illegal underground activities. He has been in jail for 22 years, which makes him one of the oldest political prisoners in the U.S.

Hanif Shabazz Bey (Beaumont Gereau) #295933, Wallens Ridge State Prison, PO Box 759, Big Stone Gap, VA 24219. Imprisoned for actions carried out against US colonialism in the Virgin Islands.

Joseph Bowen AM-4272, 1 Kelley Drive, Coal Township, PA 17866-1021. Former BLA combatant.

Marshall Edward Conway #116469, Box 534, Jessup, MD 20794. Maintains his innocence of a police murder in 1970. He asserts that he is one of many political prisoners in the USA as a result of FBI's war against the BPP.

Romaine "Chip" Fitzgerald B-27527, Box 290066, CSP-SAC FC 1208, Represa, CA 95671-0066. Former BPP member serving time for his involvement in actions resulting in the death of a cop.

Bashir Hameed (J. York) #82A6313, Box AG, Fallsburg, NY 12733. Former BPP & BLA member serving time for his involvement in actions resulting in the death of a cop.

Robert Seth Hayes #74-A-2280, Clinton Correctional Facility, PO Box 2000 Dannemora, NY 12929. Captured and convicted in 1973 for a host of charges, attributed to membership in the BLA.

Sekou Kambui (William Turk) #113058, Box 56 SCC (B1-21), Elmore, AL 36025-0056. Former BPP & BLA member being framed for the murders of a Klan member and a wealthy merchant.

Mumia Abu-Jamal AM8335, SCI Greene, 1040 East R. Furman Highway, Waynesburg, PA 15370-8090. Framed for the murder of a cop. He was recently taken off death row and is waiting for re-sentencing.

Veronza Bowers Jr. Address unknown.
Former BPP member falsely accused of killing a cop.

Mondo We Langa (David Rice) #27768, Box 2500, Lincoln, NE, 68542-2500.
Former BPP member falsely accused of killing a cop.

Abdul Majid (Anthony Laborde) #83A0483, Drawer B, Green Haven Correctional Facility, Stormville, NY 12582-0010.
Former BPP member serving time for a crime he did not commit. Another victim of the COINTELPRO wars against the BPP.

Ruchell Cinque McGee A-92051, PO Box 7500, SHU-2-C-233, Crescent City, CA 95531.
Serving time for a courthouse action to free incarcerated black liberationists.

Jalil Muntaqim (Anthony Bottom) #77A4283, Box 618, 135 State St., Auburn Correctional Facility, Auburn, NY 13024.
Former Black-Panther who is accused of participating in illegal underground activities. He has been in jail for 22 years, which makes him one of the oldest political prisoners in the U.S.

Sekou Odinga #05228-054, Box 1000, Marion, IL 62959.
Former BLA sentenced to 25-to-Life for shooting a cop in self-defense, and also an additional 20 years for the liberation of comrade Assata Shakur and the expropriation of an armored truck.

Ed Poindexter #110403, 7525 4th Ave, Lino Lake, MN 55014-1099, Minnesota. Correctional Facility.
Former BPP member falsely accused of killing a cop.

Kojo Bomani Sababu (Grailing Brown) #39384-066, 3906 Klein Blvd, Lompoc, CA 93436.
Co-defendant of Ojore Lutalo. Serving time for revolutionary clandestine activities.

Mutulu Shakur #83205-012, Box PMB, Atlanta, GA 30315.
Sentenced to 60 years imprisonment for an alleged conspiracy by the BLA & the New Afrikan Freedom Fighters against the U.S. government.

Russell Maroon Shoats AF-3855, 175 Progress Dr., Waynesburg, PA 15370.
BLA POW.

Malik Smith #295935, Box 759, Wallens Ridge Super-max, Big Stone Gap, VA 24219.
Imprisoned for actions carried out against US colonialism in the Virgin Islands.



Herman Wallace #76759, CCR Upper C Cell 1, Louisiana State Penitentiary, Angola, LA 70712.
Former BPP member and one of the infamous "Angola Three".

Gary Watson #098990, Unit SHU17, Delaware Correctional Center, 1181 Paddock Rd., Smyrna, DE 19977.
The one & only remaining member of the "Smyrna Five" (S-5), a group of radical Blacks that attacked the prison authority following the murder of George Jackson.

Albert Woodfox #72148, CCR Upper B Cell 13, Louisiana State Penitentiary, Angola, LA 70712.
Former BPP member and one of the infamous "Angola Three".

Cool

Catholics:

In June of 2003, Ploughshares activists Jackie Hudson, Carol Gilbert and Ardeth Platte have each been given prison sentences for disarming a nuclear missile silo. Jackie Hudson was sentenced to two and a half years, Carol Gilbert to two years, nine months, and Ardeth Platte to three years, five months. Please send letters of support to:

Carol Gilbert PO Box 518, Georgetown, CO 80444, USA.

Jackie Hudson PO Box 518, Georgetown, CO 80444, USA.

Ardeth Platte PO Box 518, Georgetown, CO 80444, USA.

Cuban Five:

The Cuban Five are five Cuban civilians who were actively trying to stop the ultra-right terrorist groups in Miami from carrying out violent actions against the Cuban populace. They were framed up in a political witch-hunt and railroaded by the U.S. in a seven-month trial in Miami, where it was impossible for them to have an impartial and fair trial.

Ruben Campa #58733-004, Box 1000, Oxford WI 53952-0505 F.C.I. Oxford.

Rene Gonzalez #58738-004, Box 725, Edgefield, SC 29824 F.C.I. Edgefield.

Antonio Guerrero #58741-004, USP Florence, PO Box 7500, Florence CO 81226.

Gerardo Hernandez #58739-004, 3901 Klein Blvd., Lompoc, CA 93436 U.S. Penitentiary-Lompoc.

Luis Medina #58734-004, Box 26030, Beaumont TX 77720-6035 U.S.P. Beaumont.

MOVE Prisoners:

MOVE is a radical, ecological movement that has been attacked by the Philadelphia Police since its inception. Nine members were convicted and sent to prison for life following a 1978 siege at their house in which one cop was killed by another cop. One of those nine, Merle Africa, died in prison after not being treated for a health issue.

Debbie Simms Africa #006307, Janet Holloway Africa #006308, Janine Philips Africa #006309, 451 Fullerton Ave, Cambridge Springs, PA 16403-1238.

Michael Davis Africa AM4973,
Charles Simms Africa AM4975,
Box 244, Grateford, PA 19426-
0244 SCI Grateford.

Edward Goodman Africa
AM4974, Box 200, Camp Hill, PA
17011-0200 SCI Camp Hill.

William Philips Africa AM4984,
Delbert Orr Africa AM4985,
Drawer K, Dallas, PA 18612 SCI
Dallas.

Native American:

Byron Shane Chubbuck
#07909051, US Penitentiary, PO
Box 1000, Leavenworth, KS
66048.

*Indigenous rights activist serving
time for robbing banks in order to
acquire funds to support the
Zapatista rebellion in Chiapas,
Mexico.*

Eric Wildcat Hall BL-5355, Unit
I/A 10745 Route 18, Albion, PA
16475-0002.

*Serving 35-75 years for helping
ship arms to Central American
indigenous activists.*

Eddie Hatcher #0173499, Unit
#2, Pasquotank Correctional
Institute, 527 Commerce Drive,
Elizabeth City, NC 27906.
*Longtime Native American
freedom-fighter being framed
for a murder he did not commit.*

Leonard Peltier #89637-132,
PO Box 1000, Leavenworth, KS
66048.

*American Indian Movement (AIM)
activist, serving two Life
sentences, having been framed
for the murder of two FBI
agents.*

Andy J. Riendeau (John Two
Names) #193786, Dorm C-2-
168, Elmore Correctional
Facility, PO Box 8, Elmore, AL
36025.

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activist being framed for arson.*

Tewahnee Sahme #11186353,
SRCI, 777 Stanton Blvd.,
Ontario, OR 97914.
*Dedicated Native rights advocate
serving additional time for a
prison insurgency.*

David Scalera (Looks Away)
#13405480, EOCL, 2500
Westgate, Pendleton, OR 97801.
*Dedicated Native rights
advocate serving additional time
for a prison insurgency.*

United Freedom Front (UFF):

*The following four individuals
are serving huge sentences for
their role in actions carried out
by the UFF in the 1980's. The
UFF carried out solidarity
bombings against the US
government on a variety of
issues. All of these individuals
are excellent people to write to
and will answer letters.*

Jaan Karl Laaman W41514, Box
100, South Walpole, MA 0207.

Ray Luc Levasseur #10376-016,
Box PMB, Atlanta, GA 30315.

Thomas Manning #10372-016,
Box 4000, Springfield, MO 65801.

Richard Williams #10377-016,
3901 Klein Blvd., Lompoc, CA
93436.

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Press" and mail to: Abraham
Guillen Press C.P. 48164
Montreal, QC H2V 4S8 Canada.
abrahamguillenpress@yahoo.com

Information on these and other Political Prisoners & POWs can be obtained from the following websites:

Break The Chains
<http://www.breakthechains.net>

**Anarchist Black
Cross Federation**
<http://www.abcf.net>

**Anarchist Black
Cross Network**
<http://www.anarchistblackcross.org>

Bite Back
<http://www.directaction.info>

**Eddie Hatcher
Native American
Political Prisoner**
<http://www.eddiehatcher.org>

**Jeff "Free" Luers
Defense Network**
<http://www.freefreenow.org>

Jericho Movement
<http://www.thejerichomovement.com>

**Leonard Peltier
Defense Committee**
<http://www.freepeltier.org>

**Prison Activist
Resource Center**
<http://www.prisonactivist.org>

**Spirit Of Freedom
Network**
<http://www.spiritoffreedom.org.uk>

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advocate serving additional time
for a prison insurgency.*

United Freedom Front (UFF):

*The following four individuals
are serving huge sentences for
their role in actions carried out
by the UFF in the 1980's. The
UFF carried out solidarity
bombings against the US
government on a variety of
issues. All of these individuals
are excellent people to write to
and will answer letters.*

Jaan Karl Laaman W41514, Box
100, South Walpole, MA 0207.

Ray Luc Levasseur #10376-016,
Box PMB, Atlanta, GA 30315.

Thomas Manning #10372-016,
Box 4000, Springfield, MO 65801.

Richard Williams #10377-016,
3901 Klein Blvd., Lompoc, CA
93436.

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**Information on
these and other
Political Prisoners
& POWs can be
obtained from the
following websites:**

Break The Chains
<http://www.breakthechains.net>

**Anarchist Black
Cross Federation**
<http://www.abcf.net>

**Anarchist Black
Cross Network**
<http://www.anarchistblackcross.org>

Bite Back
<http://www.directaction.info>

**Eddie Hatcher
Native American
Political Prisoner**
<http://www.eddiehatcher.org>

**Jeff "Free" Luers
Defense Network**
<http://www.freefreenow.org>

Jericho Movement
<http://www.thejerichomovement.com>

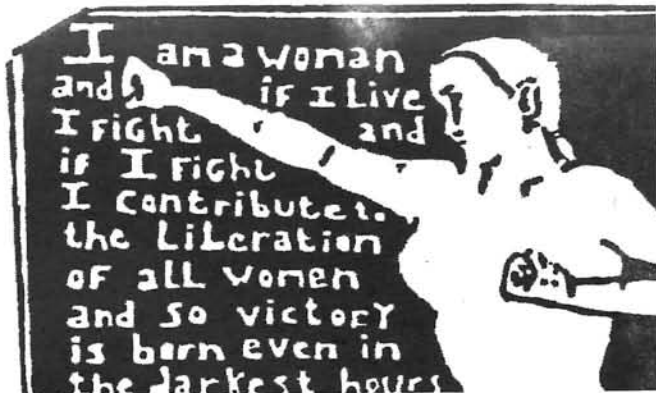
**Leonard Peltier
Defense Committee**
<http://www.freepeltier.org>

**Prison Activist
Resource Center**
<http://www.prisonactivist.org>

**Spirit Of Freedom
Network**
<http://www.spiritoffreedom.org.uk>

SELF DEFENSE IS NOT A CRIME!

Fight back prisoners are political prisoners. The struggle for the freedom of women who have killed their abusers is an integral part of both the struggle against patriarchy and against the prison industrial complex.



- Between 2.1 and 8 million women are abused by their partners annually in the U.S. At least every 15 seconds, a woman is beaten by her husband or boyfriend.
- 90% of women murdered are killed by men, men who are most often a family member, spouse or ex-partner.
- Women who kill their batterers tend to receive jail sentences twice as long as men who have killed their romantic partners.
- Women who kill their batterers usually receive a minimum of 25 years in prison.
- Men who kill their partners usually receive a minimum of 12 years in prison.



What is the value of women in our culture? In our movement?

Woman who shot to death abusive husband is released "

06/11/2003 By JOHN WELSH

THE PRESS-ENTERPRISE On Monday night, convicted murderer Cheryl Sellers walked out of the California Institution for Women near Chino and entered a home for women on parole in Pomona. Monday's release surprised Sellers, who had been serving a 25-years-to-life term for the 1983 San Gabriel killing of her husband, a man who Sellers said abused her throughout their five-year marriage. She served 19 years.

Advocates for victims of domestic violence have used Sellers' story as one of many similar cases to rally for leniency. The advocates say such convicted women turned on their aggressors in a last-ditch effort for survival and deserve a second chance.

Sellers, who turns 45 in August, said the hardest part of her release is leaving behind the inmates in the maximum-level prison who helped uplift her spirits.

Her wedding night was memorable in all the wrong ways. She said Norman told her to remember her vows, especially her vow to obey. "Then he raped me," Sellers said. Five years of abuse later, Seller's had had enough.

After 17 years in prison, Sellers says she hopes to continue counseling other victimized women.

"It's easy to say get out," Sellers said. "The most dangerous time for a woman is the leaving. You really have to plan. You have to put a lot of thought and plan in your escape."

Make sure to have that plan, she said.

"But do not give up hope."

**I am a battered
woman.**

I am your mother, your
daughter, your sister, aunt
and friend.

I am beaten but not broken,
condemned but not damned
and I will not sway on my
hopes, goals, plans, and
dreams for the future.

Tomorrow is on its way, and
I'll be a part of it because of
my strength today.

Debi Zuver

W-93142

CCWF

P.O.Box 1508

Chowchilla, CA 93610-1508

**For more info, check out
www.freebatteredwomen.org**

ANGER

An occasional newsletter from a few individuals who refuse to be resigned

ANGER over killer cops continues to boil. Many have gathered, marched, discussed amongst themselves, shouted at the top of their lungs... but the questions remain. What do we do so there are no more dead like Kendra James, Jose Mejia-Poot, Byron Hammick and many others?

...What about general police brutality?

...What needs to happen so that things actually change this time?

...Do we honestly feel that "getting involved" makes a difference right now?

Kendra James was a young black woman killed by a rookie white cop. Scott McCollister has been cleared of criminal charges by a Grand Jury, and the Police Benevolent Association is set to support him for as long as controversy remains. Already it is clear from this that money and power determine who thrives and who dies, and how racism keeps the whole thing together. It is illustrated again in black and white when the character of the dead is vilified and constantly brought into question, while the worst the establishment says about McCollister is that he *may* have made a mistake.

What can you do with a system like this?

What are the chances of having a better system, where there are further limits on police use of deadly force, and where secret Grand Jury hearings become public? Church leaders and politicians have pushed for these changes "in the interests of the community" and would like our support.

We desire a deeper discussion within our community:

Do more and different laws really make anyone safer? Maybe "The Law" is at the heart of this problem. We are told that the law is "in the interests of the community," but in practice it keeps things sweet for the rich. The cops who enforce it are around to oppress, and that works along class and color lines. (Their job is made easier whenever white folk feel that racism isn't their problem, or when "good citizens" support a War on Drugs that is actually a War on the Poor.)

Should we take things "all the way to Salem" to get a few minor changes? Aren't the lives of the dead worth more than that? Don't we want more for ourselves, too? Besides, poor folk go "all the way to Salem" all the time, usually to get warehoused at one of the prisons there. Why try to talk to anyone who is just fine with cops and prisons?

Another idea for change - to pray and hope that things will get better - won't help either.

The role of the police in US cities is similar to the role of an occupying army - imposing order in the interests of the rulers. Like the soldier in Iraq, even the most compassionate cop must be prepared to take prisoners and if necessary to kill, because in a system that only serves the interests of a few, anyone could be the enemy.

It may be time to start talking about getting rid of the whole system. This means starting to look at things in a completely different way. Instead of supporting reformist leaders we must act for ourselves.

If we have little power right now, we have even less when we willingly surrender it to those who claim to act for us. If we take such an approach, we shouldn't be surprised to see the same horrors again and again.

Even the slightest, most reasonable idea for change - like an end to trigger-happy cops - brings everything into question in the end. The leaders don't want people to see this. If we do realize this, they prefer us to despair rather than act.

We suggest an antidote to despair:

Let's keep our anger over the police shooting of Kendra James, and not get bought off.

We can act on our own in a thousand ways once we make this first step - to refuse to give in. We do not need "people of influence" by our side, and we don't ever have to sacrifice our creativity, intelligence and passion.

In action without limits - in revolt - we win just by starting, as freedom is already there. An end to all cops is just one part of what we could do.

Contact: ntwnp@yahoo.com