PRISONERS OF CONSCIENCE

an amnesty international report



PRISONERS OF CONSCIENCE

UPDATE

After Prisoners of Conscience had gone to press, Amnesty International learned that the Minister of Justice in South Africa had announced that restriction orders on 24 "banned" people were to be lifted from 31 July 1981; the 24 included Nohle MOHAPI, whose case history is included on page 23 of this publication.

Earlier, on 29 June 1981, the Minister had revoked restriction orders against two other people "banned" in October 1977.

As is commonly the case, the Minister gave no reason for his decision to lift the "banning" orders—nor, of course, had he been legally obliged to provide specific reasons for his initial decision to "ban" the individuals concerned. According to published information, the only explanation for the revocations is that this is in the terms of the Minister of Justice's policy of reviewing such restrictions individually. It is, however, not usual for the Minister to decide to revoke "banning" orders before their actual date of expiry. The last time this happened was in September 1979, when five orders issued in November 1976, mainly against white trade union activists, were lifted without explanation.

By far the majority of those who are restricted under "banning" orders may expect to remain restricted at least until the orders are due to expire; in many cases the orders are renewed—for instance, Dr Fatima MEER, a lecturer in sociology at the University of Natal, had her five-year order renewed for another five years at the end of July 1981.

Moreover, the Minister's recent decision to lift a number of "banning" orders does not appear to imply a change of policy on the use of arbitrarily imposed restriction by the Justice Department: in June 1981, new "banning" orders were issued against six other people, including white and black students active in campaigning against official celebrations to commemorate the 20th anniversary of the South African Republic, a leading member of the Natal Indian Congress and a former Soweto student who was "banned" for three years following her release from prison after serving a two-year sentence for a political offence. Other new "banning" orders have been issued in the past year, and more than 130 people continue to be restricted.

Amnesty International has also learned of the release in El Salvador of José Luis JACINTO and the three members of his family whose case histories appear on page 11.

As this report was going to press, Amnesty International learned of the release of Denis COUSIN, former secretary of Amnesty International group 187 in Armentières, France, a conscientious objector to military service who had been imprisoned on 3 February 1981 (see page 33).

Readers are asked not to send appeals on behalf of Nohle Mohapi, of South Africa; José Luis Jacinto and his family, of El Salvador; and Denis Cousin, of France.

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Prisoners of conscience



Prisoners of conscience . . the term has become an indispensable part of the vocabulary of human

paigning all over the world—but what exactly does it mean? Who are prisoners of conscience?

Definitions and criteria tend to be abstract, removed from real people and events. Prisoners of conscience are above all else living people:

- In Yugoslavia, a pharmaceutical chemist passes a number of critical comments as he and his landlady watch a television news program—and afterwards this private conversation appears in his indictment for "hostile propaganda" against the state and helps to send him to prison for 12 years. He is a prisoner of conscience.
- In El Salvador, two married couples and three young children are staying at a friend's house while she is away, when uniformed members of the security forces burst in, demanding to know where the friend is. They torture the adults in front of the children, then beat the screaming children one aged five—before taking all of them to San Salvador's central barracks. Some days later the children are found in a juvenile reform centre. The adults have "disappeared" they have become prisoners of conscience.
- In the People's Republic of China, a church leader is arrested during a nation-wide "purification" campaign. Twenty-five years later the bishop is still in prison. He is an old man now, in his 80s. He is a prisoner of conscience,

• In South Africa, a widowed mother of two whose husband died in police custody is detained incommunicado continuously for 11 months under one security law, transferred into indefinite detention under another, then released for four weeks, detained again, released again—then "banned" by the Minister of Justice for five years. She is a prisoner of conscience.

The tip of the iceberg

These are four different cases involving seven prisoners of conscience. During 1981 Amnesty International was working on the cases of between four and five thousand people at any one time. Those were prisoners of conscience it knew about individually, by name; and they were only the tip of the iceberg.

In December 1978, on the 30th anniversary of the Universal Declaration of Human Rights, Amnesty International stated:

"For each name that is known to Amnesty International, there may be 50 or another hundred which are unknown, amounting to an unacknowledged population of prisoners of conscience scattered over the globe, in overcrowded prisons, in labour camps, on isolated islands."

At the end of Amnesty International's first year—the movement was founded in 1961—it was working on 210 prisoners of conscience. In the 20 years since it came into existence Amnesty International groups have worked on more than 20,000 individual cases of known or possible prisoners of conscience.

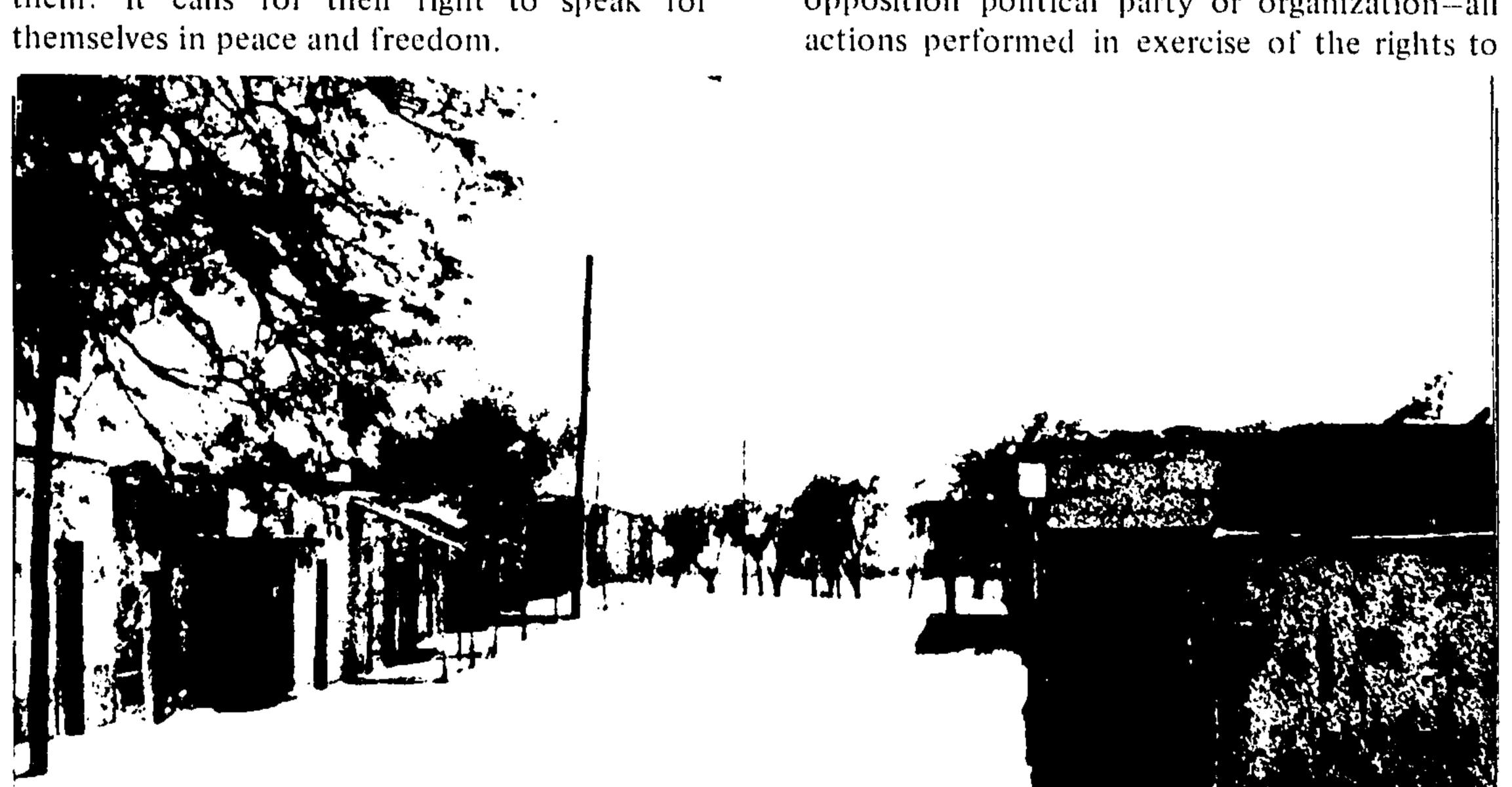
"Prisoners of conscience" is the original term given by the founders of Amnesty International to people who are imprisoned, detained or otherwise physically restricted anywhere because of their beliefs, colour, sex, ethnic origin, language or religion, provided they have not used or advocated violence.

Fundamental human rights

The concept of a prisoner of conscience transcends class, creed, colour or geography and reflects the basic principle on which Amnesty International was founded: that all people have the right to express their convictions and the obligation to extend that freedom to others.

The imprisonment of individuals because of their beliefs or origins is a violation of fundamental human rights; rights which are not privileges "bestowed" on individuals by states and which, therefore, cannot be withdrawn for political convenience.

Amnesty International seeks the immediate and unconditional release of all prisoners of conscience. It does not seek to support the beliefs or activities of those who are prisoners of conscience, nor does it claim to speak for them: it calls for their right to speak for themselves in peace and freedom.



Not all prisoners of conscience are jailed; some are restricted to internal exile in remote areas like this desolate Chilean village.

Most states have committed themselves to respect internationally agreed human rights standards and to work according to them. They have done so as members of the United Nations, by accepting the Universal Declaration of Human Rights. Sixty-seven states have done so by ratifying the International Covenant on Civil and Political Rights, which came into force as a binding legal instrument in 1976.

freedom of expression, association, assembly or movement. For instance:

• Petr UHL, a 40-year-old Czechoslovak engineer, played a leading role in founding the Revolutionary Youth Movement, a radical left-wing group based on an alliance of workers and students during the so-called "Prague Spring" of 1968. In 1977 he was one of the

Some states have become parties to regional human rights instruments, notably the European Convention on Human Rights and the Inter-American Convention on Human Rights.

Yet nearly half the 154 governments of the United Nations are believed to be holding men and women imprisoned for the non-violent exercise of their human rights.

Why they are arrested

Most prisoners of conscience were imprisoned because of something they said or wrote or did, like criticizing government policy in a private conversation or at a public meeting; signing a petition or publishing an unauthorized book of poems; taking part in a non-violent demonstration or a labour strike for improved working conditions, joining a trade union or an opposition political party or organization—all actions performed in exercise of the rights to

first people to sign the manifesto of the unofficial Czechoslovak human rights movement, Charter 77. He has been harassed by the authorities over a 12-year period and is now serving his second prison term—five years.

- TAN Hock Hin, a 41-year-old former school teacher in Malaysia, has been detained without charge or trial since 1967—he was arrested for taking part in demonstrations against the United States' intervention in Vietnam and for protesting against his government's decision to ban a Malaysian trade union.
- WU Yueh-ming, aged 61, has been imprisoned in the Republic of China (Taiwan) for the past 31 years—since 1950. He was tried by a military tribunal sitting in camera—his relatives were not allowed to attend—and is reported to have been charged with "having been handed a Communist Party poster and having posted it up" and with "having joined a communist group".
- The Cuban poet and lawyer Angel CUADRA was legal adviser to the Cuban Institute of Musicians, Authors, Actors and Writers when he was arrested in 1967. He was charged with being a member of a counter-revolutionary organization (not the institute) and being in contact with other such organizations and sentenced to 15 years' imprisonment. He was conditionally released in 1976 for good conduct but in March 1977 his parole was revoked on the grounds that he had violated its conditions-how was never specified, but Amnesty International believes that his parole was revoked because a book of his poems was published that year in the United States of America. He is now being held in a maximum security prison where conditions are said to be poor.

Other prisoners of conscience are conscientious objectors refusing to do military service, like Denis COUSIN, former secretary of Amnesty International group 187 in Armentières, France, who was imprisoned on 3 February 1981.

Yet others were imprisoned not for anything they had done or had refused to do—but simply because members of their families or their friends were political or religious activists, like the two Salvadorian couples mentioned earlier. They are peasants who are not reported

to have any political involvement, but they happened to be staying at the home of their friend Marienella GARCÍA VILLAS, President of the El Salvador Human Rights Commission.

Some prisoners of conscience were held for actions they had undertaken as individuals; others had been part of a group or movement. Some had acted in direct opposition to the government in power or the established system of government; others worked within their country's political system and could not be described as being in opposition to the government. Some have been imprisoned under retroactive legislation for being members of organizations which were still legal when they belonged to them.

• The Uruguayan textile worker Edgar BORGES ABEMORAD was secretary of a district branch of the Congreso Obrero Textil, Textile Workers Congress, which was affiliated to the CNT trade union federation, Convención Nacional de Trabajadores del Uruguay. The CNT was banned after the military takeover in 1973. In April 1977 Edgar Borges was arrested; in June he was charged with "subversive association" and "conspiracy". In August 1979 a military tribunal sentenced him to eight years' imprisonment. In July 1980 he was reported to be held in Uruguay's main centre for political prisoners, Libertad prison-it is known for its particularly harsh conditions and regime: Amnesty International publicized the death in detention, there of three political inmates in late 1980 alone.

Involvement with political parties opposed to the government resulted in many people being imprisoned, even though neither their activities nor those of their party were violent. In a number of countries, members of national minorities were jailed for striving after some degree of autonomy and in certain countries members of religious groups were incarcerated for religious practices which went beyond the limits set on religious activity by the state, either formally or otherwise.

• In the Soviet Union, for instance, many people imprisoned for the non-violent exercise of their human rights are religious believers, mostly Baptists, Seventh Day Adventists and Pentecostalists: in the 12 months up to 30 April 1981 Amnesty International learned of 78 dissenting Baptists alone being arrested.

• In Iran, members of religious minorities, including Baha'is, Christians and Jews, have been imprisoned. By mid-1981 the whereabouts were still unknown of nine members of the Baha'i National Spiritual Assembly in Iran who were taken into custody on 21 August 1980. Although Christians and Jews are recognized as religious minorities in the Iranian Constitution, the Baha'i religion, which sprang from Islam, is not mentioned.

Government responses

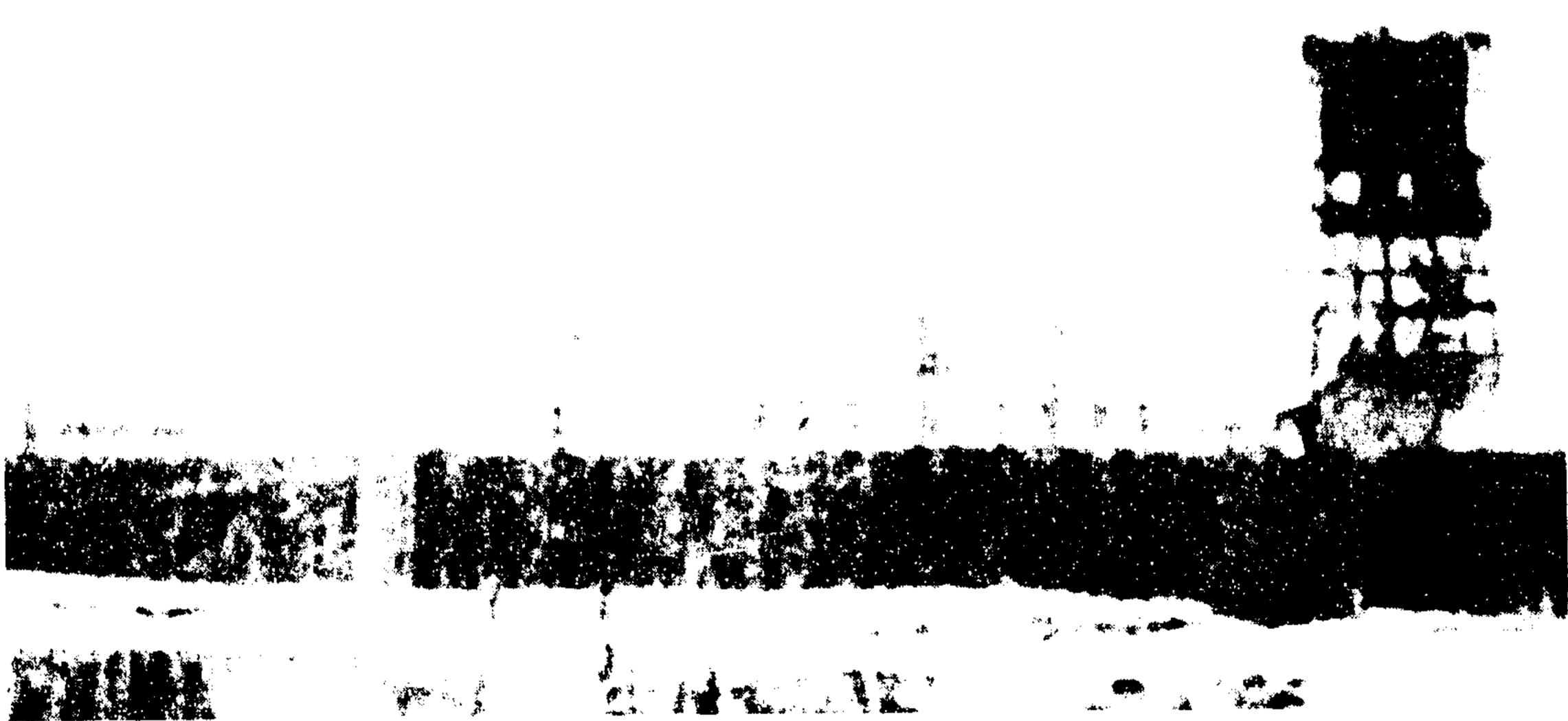
Few governments admit openly that they have detained people in violation of internationally recognized standards. Government responses to expressions of concern about prisoners of conscience vary widely. Some offer their own interpretations of international standards: claiming, for example, that freedom of expression does not include the right to advocate communism, or alternatively, to agitate against communism.

rights guaranteed by the constitution. According to a press note issued by the government on 14 July 1977:

"Anybody who makes a political speech, issues a political statement, makes a political comment, or flies the flag of any political party is thus liable to be prosecuted under Martial Law regulations."

The regulations referred to were still in force in mid-1981.

In a number of countries certain human rights guaranteed by United Nations instruments are explicitly restricted by legislation. In the German Democratic Republic (GDR), for example, two articles of the penal code explicitly restrict the free passage of information: Article 99 ("treasonable passing on of information") proscribes collecting, passing on or making available information which is "non-secret" but "to the disadvantage of the interests of the GDR" to foreign powers and organizations or to their helpers. Article 219 ("taking



Human rights activists have become victims themselves, sent to prisons and camps like this one in a Soviet labour colony.

Other governments assert they do not send people to prison for their beliefs, but only for criminal acts, although their legislation makes the expression of dissenting ideas a criminal offence.

• In Pakistan a number of political prisoners have been sentenced by summary military courts for contravening martial law regulations which seriously restrict fundamental human

up illegal contacts") proscribes distributing information abroad which is "suited to damage the interests of the GDR". Both articles have been used to imprison would-be emigrants who have written to foreign organizations about their difficulties in trying to emigrate.

Some governments admit to holding particular individuals, but claim they were involved in violence, despite evidence to the

contrary.

Many refer to a threat to national security and apply legislation which defines that threat so broadly that people believed simply to be critical of the government can be locked away.

• In the Republic of China (Taiwan), PAI Yatsan was found guilty in November 1975 of "sedition" under the Statute for the Punishment of Sedition, 1949: during his electoral campaign for the December 1975 legislative elections he had circulated a leaflet containing questions to the Prime Minister on such issues as the country's foreign policy and its relations with the USSR and the People's Republic of China, the abolition of martial law, the release of political prisoners, the establishment of a national health insurance scheme, and the Prime Minister's personal fortune. He was sentenced to life imprisonment.

Other governments simply refuse to comment or to supply information about the prisoners.

 Common to most official responses to concern about prisoners of conscience is a deliberate effort to obscure or withhold the facts, usually both from the local populace and from international public opinion. For instance, Dr Youssef ZU'AYYEN, Prime Minister of Syria in 1965 and from 1966 to 1968, was arrested on 13 November 1970 after the coup which brought President Hafez al-ASSAD to power. Since then he has been held without charge or trial in al-Mezze military prison, Damascus. He is reported to have been tortured repeatedly and to have been refused medical treatment, as a result of which he is said to have lost an eye. The Syrian authorities have never named the legislation under which Dr Zu'ayyen is being held nor have they replied to inquiries from Amnesty International groups and members.

Different forms of imprisonment

Imprisonment itself takes different forms. Most individual prisoners of conscience adopted by Amnesty International have been held in places of incarceration such as prisons, camps, investigation centres or army barracks. Many others, however, have been held under conditions which are so physically restrictive as to amount to imprisonment. Examples are

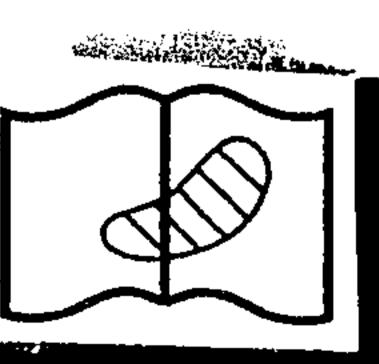
house arrest and "banning" or internal exile to some remote locality.

- Nohle MOHAPI, the South African widow mentioned earlier in this article, is a prominent member of her country's Black Consciousness movement who is spending her third year under the restrictions of a five-year "banning" order imposed in December 1978. The order restricts her to the Kingwilliamstown district of the Eastern Cape and she is not allowed to be in the presence of more than two other people at one time. The order prevents her from working as a teacher, the profession in which she was trained, and nothing she says or writes may be quoted in public, nor is she allowed to have any connection with a trade union or even enter factory premises without special permission. She has also to report regularly to the
- Amnesty International knows of more than 150 people who have been banished to remote areas of Chile for periods of three months in terms of a decree promulgated in Chile in February 1980. It enables the Minister of the Interior to send people into internal exile for up to three months for "disturbing or attempting to disturb" public order; there is no right of appeal against such an order.

In some countries people have been diagnosed as mentally ill and forcibly confined to psychiatric hospitals, because they exercised their human rights and not for authentic medical reasons.

• For example, Anatoly LUPYNOS, a Ukrainian adopted as a prisoner of conscience by Amnesty International, is confined in Cherkassy regional psychiatric hospital in the town of Smela. The medical commissions which have examined him at regular intervals over the past 10 years have recommended his release on at least seven different occasions—but the courts have turned them down each time: the last such decision known to Amnesty International was taken on 10 June 1980, when Smela district court ordered his psychiatric confinement to be continued.

He was arrested in 1971 after reportedly taking part in a public meeting in Kiev to celebrate the Ukrainian national poet SHEV-CHENKO. He was tried *in absentia* and forcibly confined to Dnepropetrovsk special psychiatric hospital—the most severe category of psy-



chiatric hospital in the USSR. During his stay there he was said to have been given 40 insulin shocks and regular "treatment" with powerful neuroleptic drugs which harmed his health.

This is his third term of imprisonment for the non-violent exercise of his human rights and the available evidence suggests beyond reasonable doubt that he has been forcibly confined to psychiatric hospitals for political rather than genuine medical reasons.

In some parts of the world people are not formally arrested or detained, but are abducted by government personnel, or by groups operating with the connivance of the authorities. If the government refuses to acknowledge that individuals have been detained, or reveal their fate, it is often difficult to ascertain whether they are alive and in detention, or have been murdered. Amnesty International continues to work until it knows what has happened to these "disappeared" people and will adopt them as prisoners of conscience.

• Father Conrado de la CRUZ, a Filipino priest working in Guatemala, and his Guatemalan assistant, Herlindo CIFUENTES, were kidnapped by a group of armed men in plainclothes as they walked in a street in the capital, Guatemala City, on 1 May 1980. The whereabouts of the pair are still not known they have "disappeared". Later in May unknown gunmen murdered a priest belonging to the same order as Father de la Cruz; he had been an outspoken supporter of peasants in his parish and the Sunday before his death he had publicly prayed for his "disappeared" colleague.

Growing solidarity with the victims

With a growing worldwide awareness of human rights and an increase in international solidarity with the victims of their abuse, human rights campaigners have themselves become the targets of repression. Members of human rights organizations are imprisoned, abducted or even killed.

- El Salvador's Human Rights Commission has been bombed twice and two of its members were killed in 1980.
- In Czechoslovakia, members of the Commit-

tee for the Defence of the Unjustly Persecuted (VONS) have been the target of official action, as well as people belonging to the unofficial human rights movement, Charter 77.

• In the Republic of Korea, people belonging to the Coalition for the Human Rights Movement in Korea and the Korean Citizens' Union for Democracy have been arrested and imprisoned for their human rights activities. One of them, the Reverend MOON Ik-kwan, aged 63, a distinguished Old Testament scholar, is serving a 10-year prison sentence after being found guilty in September 1980 of violations of the Criminal Code and the Martial Law Regulations he was among 23 people convicted with the opposition leader KIM Dae-jung, who is now serving a life sentence. Moon Ik-kwan has been imprisoned twice before and has been adopted by Amnesty International as a prisoner of conscience for the third time.

Every day the news media report arrests of people trying to exercise their human rights in non-violent ways. But for every prisoner of conscience whose case becomes "news", there are many more who remain unknown; and even those who gain wide publicity tend to be forgotten as time passes. Amnesty International aims to give attention to all the forgotten prisoners, to put their cases into the public record, to ensure that they remain a public concern, and that they are cared for individually as long as they remain in prison.

The following 15 case histories are representative of the 4,000-plus prisoners of conscience on whose cases Amnesty International has been working in 1981. They come from the major geographical regions of the world, from Africa, Asia, Europe, the Middle East, North Africa and the Americas. They include men and women, professional people, a former prime minister, housewives, an economist, a poet, an engineer, students, church leaders and a women's movement activist. The terms of imprisonment they have endured range from a few months to more than 30 years. Some of them have never been charged or tried; some were falsely accused; some were denied fair trials. Amnesty International calls for their immediate and unconditional release.

Case histories

PETR UHL (Czechoslovakia)



Petr UHL, a 40-year-old engineer, is being held in the medieval fortress prison of Mirov, just outside the small town of Zabreh in northern Moravia, where he is serving his second term of imprisonment for the non-violent exercise of his right to freedom of

opinion and expression.

His first term of imprisonment resulted from the leading role he played during the 1968 "Prague Spring" in founding the Revolutionary Youth Movement, a radical left-wing group based on an alliance of workers and students.

He and 18 associates were arrested in December 1969, accused of "producing and distributing anti-Soviet materials in which they attacked the socialist system of the republic and attempted to frustrate political and economic consolidation". In March 1971 after 14 months in pre-trial detention in what became known as the "trial of the Trotskyists", they were sentenced to prison terms of up to four years for "subversion". Petr Uhl received the longest sentence and was adopted by Amnesty International as a prisoner of conscience. After his release in December 1973 he worked in various menial jobs.

Petr Uhl was one of the first people to sign the manifesto of the unofficial Czechoslovak human rights movement, Charter 77, founded in January 1977. It reminds the state and political authorities of their duty to ensure strict observance of the rights guaranteed to all citizens by the Czechoslovak Constitution, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights and proclaimed in Helsinki in the Final Act of the Conference on Security and Cooperation in Europe (1975).

In April 1978 Charter 77 established the Committee for the Defence of the Unjustly Persecuted (VONS). By May 1981 it had issued more than 240 statements about violations of human rights in Czechoslovakia.

In May 1979 Petr Uhl, one of its most active members, and nine other VONS members, were arrested on charges of preparing statements about people whom they considered to be victims of human rights violations and of circulating this information in Czechoslovakia and abroad. Six of them were brought to trial in October 1979 and convicted of "subversion in collusion with foreign powers" and "on a large scale". Five received sentences of up to five years' imprisonment; the other defendant, a mother of seven children, was given a suspended sentence. Petr Uhl received the longest sentence five years.

The four VONS members who had not been tried were released from pre-trial detention in December 1979, but by mid-1981 judicial proceedings against them had still not been concluded.

Amnesty International appealed for the release or re-trial of Petr Uhl and his associates. The proceedings in their trial had violated internationally recognized standards: it was not open to the public (only 12 close relatives of the accused were admitted into the court); it was hasty, lasting only two days; the defendants were interrupted and prevented from presenting their case; the court did not allow defence witnesses to be called. In addition, Amnesty International considers that the prosecution did not substantiate the charge that the defendants had acted with hostile

intent, a necessary element in the definition of the crime.

Amnesty International had delegated an Austrian lawyer to observe the trial and the appeal hearing in December 1979 but he was not allowed into court on either occasion. During the appeal hearing on 20 December 1979 he was detained for four hours and expelled from the country for "interfering in Czechosłovakia's internal affairs".

Petr Uhl is now serving his sentence in the second (stricter) prison category in Mirov prison, where conditions are known to be harsh. He is reported to have been subjected to considerable harassment: all letters to him have been heavily censored; about one in every three of the letters from his wife have been withheld from him altogether; he is not allowed textbooks; he has received numerous disciplinary punishments, including a reduction of his pocket money to a quarter of the permitted amount.

In October 1980 he complained to the prison governor about the lack of hygiene and frequent cases of discrimination against political

prisoners. On 24 November 1980, after complaining that he was not allowed to read the daily press, he was forbidden to receive a parcel during his wife's next visit in May 1981. He is allowed one one-hour visit every six to eight months by a close relative; the meeting is supervised by guards and only family matters are allowed to be discussed.

Petr Uhl's wife, Anna SABATOVA, is a former prisoner of conscience and comes from a family which has suffered political persecution: her father, Professor Jaroslav SABATA, and her two brothers, were all prisoners of conscience. She is an active VONS member and her father is a Charter 77 spokesperson.

Covenant on Civil and Political Rights on 23 December 1975, but the government maintains that human rights undertakings are applicable only within the framework of the legal and political systems of each participating state. The Czechoslovak authorities regard any external examination of how they implement their human rights commitments as an inadmissible intervention in the country's internal affairs.

SUDJINAH (Indonesia)

SUDJINAH, a former activist in what was then Indonesia's largest women's movement, *Gerwani*, was detained for eight years before being brought to trial in 1975 and sentenced to 18 years' imprisonment.



She was arrested in early 1967 on charges of subversion, in connection with events in October 1965, when a group of middle-ranking army officers kidnapped six senior generals in an attempt to overthrow the country's army leadership. The army suppressed the coup attempt and blamed the Indonesian Communist Party (PKI) for master-minding it: the PKI's role in the events has never been clearly established.

In the following weeks and months more than half a million people were summarily killed, according to a government spokesperson, and hundreds of thousands of people were arrested in a mass purge of people associated with the PKI and other left-wing organizations. Some people were arrested merely because of casual relations with people known or thought to be communist.

Those arrested were classified according to their alleged degree of involvement in the coup: A-category prisoners were those said to be directly involved and were to be brought to trial; in B-category were those said to be involved but against whom there was insufficient evidence for a trial; C-category

included people against whom there were said to be "indications" of involvement as evidenced by membership of the PKI or an associated organization.

In 1972 the Indonesian Government claimed that all C-category prisoners had been released, although there was evidence that some were still in detention as late as 1978. In December 1976 the government announced a phased release program for B-category prisoners, which was completed in December 1979. Amnesty International believes that about 350 A-category prisoners who have been tried are still being held.

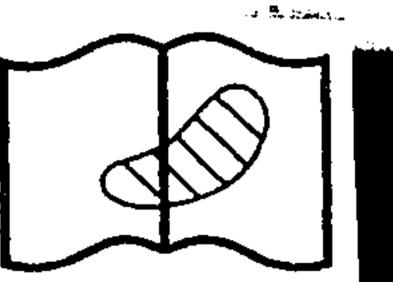
Sudjinah was born in Central Java in 1934. Her family was attached to the Court of the Sultan of Surakarta. Her father held the position of writer in the *Kraton*, royal palace, and was later placed in charge of the *Kraton* museum. During the independence war against the Dutch (1945-49), Sudjinah was active in a young women's organization and in the *Tentara Pelajar*, Students' Army, where her duties included reconnaissance behind enemy lines, courier work, and helping in the public kitchens.

After Indonesia gained its independence in 1949, Sudjinah finished her high school studies and then briefly attended courses in political science and sociology at Gajah Mada University in Yogyakarta. During this period she joined Gerwani and wrote for its magazine, Api Kartini, as well as the PKI daily, Harian Rakvat, and the PKI magazine, Bintang Timur.

She decided to discontinue her studies when, after being elected to the executive council of Gerwani, she was chosen in 1954 to represent Gerwani at the Secretariat of the Women's International Democratic Federation in Fast Berlin. Two years later she returned to Indonesia where, besides resuming her activities for Gerwani, she worked as assistant to the Pravda correspondent in Jakarta.

In 1964 she left *Pravda* to devote her full attention to *Gerwani*, which had more than a million members and was the largest women's organization in Indonesia. It was not officially affiliated to the PKI but described itself as "an organization of communist and non-communist women". By 1965 Sudjinah was responsible for its education and culture section.

After the attempted coup, Gerwani was



singled out for attack in the anti-left purges. The six kidnapped generals had been taken to Lubang Buaya, a camp near Jakarta where volunteers from nationalist and left-wing organizations were undergoing para-military training as part of a campaign of "confrontation" with Malaysia. *Gerwani* was accused by the authorities of having mobilized women and girls at the camp to commit atrocities against the generals: these allegations were never proved in the trials that followed the coup attempt and did not constitute any part of the charges against Sudjinah and her co-defendants when they were eventually brought to trial.

Sudjinah escaped arrest until she was betrayed to the police in early 1967. She was beaten severely during interrogation and several times lost consciousness. After months of interrogation, she was transferred to Bukit Duri women's prison in Jakarta. She was confined in a cell four metres by three metres with three other prisoners: Sulami, formerly third secretary of *Gerwani*; Sri Ambar Rukmiati, who had been head of the women's bureau of the PKI-affiliated All-Indonesia Federation of Labour Organizations; and Suharti Harsono, formerly a member of the staff of the Indonesian Peasants' Front.

The four women were able to supplement the meagre prison diet with the proceeds from selling embroidery. However, their health deteriorated during the years of detention: Sulami suffered from high blood pressure and a weak heart; Sri Ambar contracted a kidney disease and went deaf in one ear; Suharti Harsono suffered from a chronic cough; and Sudjinah's right arm became paralysed by rheumatism.

In February 1975 the four were tried by the Jakarta District Court. The indictment accused them of having participated in the coup attempt and working afterwards to revive the PKI. The main part of the charges related to the women's activities after the coup attempt. It was alleged that before the coup, Sulami had supplied women to cook and

sew at Lubang Buaya, at the request of a member of the PKI Politburo. After the coup, the four were alleged to have helped publish an illegal bulletin, acquired false identity cards and attempted to contact former comrades. The prosecutor demanded sentences of life imprisonment for Sulami and 20 years' imprisonment for the other three. The court sentenced Sulami to 20 years', Sudjinah to 18 years', and Sri Ambar and Suharti Harsono to 15 years'. It ruled that the period they had already spent in detention should be deducted from their sentences.

The sentence of the Jakarta District Court was upheld by the Supreme Court in February 1980 after the prosecutor had lodged an appeal calling for the imposition of the heavier sentences he had demanded at the trial. In November 1979 the Ministry of Justice issued a decree making tried political prisoners eligible for remission and parole on the same terms as ordinary criminals. The regulations on remission give the authorities discretion to grant annual deductions of a prisoner's sentence and even complete release. Some tried A-category prisoners have subsequently been released as a result of the decree. In February 1980 Sudjinah received remission of only three months on her 18-year sentence and is expected to be released in 1983.

In January 1980 the wing of Bukit Duri where political prisoners had been held was closed and Sudjinah and the remaining seven other tried women who had been confined there were transferred to the ordinary criminals' section. Their conditions became worse, with, among other restrictions, stricter control on visits and on the number of food parcels they were allowed to receive.

In February 1981 Sudjinah and the seven others were transferred to a new women's prison in Tanggerang, 30 kilometres northwest of Jakarta.

Sudjinah was adopted by Amnesty International as a prisoner of conscience in October 1972.

JOSE LUIS JACINTO and his wife, MARIA PAULA PEREZ DE JACINTO; her nephew JOSE REYES MEJIA and his wife, ADELINA DE REYES (El Salvador)

At 21.40 on the night of 28 January 1981 a combined force of uniformed security and army personnel burst into a San Salvador house in search of Marienella GARCÍA Villas, President of the El Salvador Human Rights Commission, the Comisión de Derechos Humanos de El Salvador (CDHES), an independent human rights monitoring group.

She was not at home at the time, but the four people named above were staying in her house, with the Jacintos' two children—Carolina Concepción, aged seven, and Sandra Gaudalupe, aged five—and María Jacinto's 13-year-old sister, Angelica PEREZ.

The armed attackers ransacked the house and questioned the adults about Marienella García, a licenciado, graduate in law. Failing to receive the information they wanted they began to beat and torture the adults in front of the children, who cried and begged them to stop. They then beat the children. They took everybody to the central barracks of the National Police in San Salvador.

A few days later, the three children were found in a juvenile reform centre. The whereabouts of the adults remains unknown—they have "disappeared".

The CDHES has been accused by El Salvador's President, José Napoleón DUARTE, of being "anti-patriotic" and was bombed several times in the latter half of 1980. In addition to monitoring human rights in El Salvador, it helps victims of human rights abuses and publicizes their cases.

On 25 January 1981—three days before the attack on Marienella García's home—members of the National Police abducted the CDHES's new Information and Administration Secretary, Víctor MEDRANO, from his home and took him to the city's central barracks. He was released on 11 February 1981.

Two other CDHES members were killed last year.

- María Magdalena ENRIQUEZ, Press Secretary, was found dead in a shallow grave about 20 miles from the capital. She had been abducted on 3 October 1980 while shopping and appears to have been killed the day afterwards. Witnesses said that two of the heavily armed men who detained her were uniformed members of the National Police. The Salvadorian authorities, however, denied that police carried out the detention, and stated that the government "was not implicated".
- Ramón VALLADARES PERES, administrator of the CDHES, was shot dead on 26 October 1980 while driving his car in San Salvador.

Thousands of Salvadorians have been killed over the past year. The government attributes the deaths to murder by unofficial groups or to fighting between government and guerrilla forces. However, Amnesty International has accumulated unequivocal evidence that there is a consistent pattern of killing by the security forces of peasants, young people and other victims who have not been involved in guerrilla activities. On 9 April 1981 it sent a telegram to the Salvadorian authorities urging them to investigate the reported massacre on 7 April 1981 of more than 20 people in a suburb of San Salvador. Witnesses told journalists that the killings were carried out by the National Guard and the police.

Amnesty International has received a number of reports of large groups of people being arrested, abducted or killed.

- On 11 February 1981, 20 members of the Supreme University Council of the National University of El Salvador were taken into custody after troops had burst into a regular session of the university council. They were eventually released after a foreign journalist was able to locate them in Santa Tecla prison and publicize their names.
- On 9 April 1981, 20 trade union leaders in the textile industry who were meeting in a factory in San Salvador were arrested by agents of the National Guard. By mid-June, the names of three of those arrested were known to Amnesty International: Miguel Ángel AZUCENA; Alejandro Antonio CARRANZA; and Alfonso REIME MELENDEZ, Secretary

General of the union. The whereabouts of the 20 trade unionists were not known and there were fears that they might "disappear" and be killed if their detention was not officially acknowledged.

 On 10 January 1981 troops took 22 teenagers from Mejicanos; all were later found dead having previously been tortured. Five of the young women were unidentifiable because their features had been obliterated.

(El Salvador has ratified the United Nations International Covenant on Civil and Political Rights and its Optional Protocol.)

GUDINA TUMSA and his wife TSEHAI TOLESSA (Ethiopia)



On 29 July 1979 unidentified gunmen kidnapped the Reverend GUDINA Tumsa, aged 51, General Secretary of the Ethiopian Evangelical Mekane Yesus Church (EEMYC), and his wife, TSEHAI Tolessa, outside church headquarters in Addis Ababa. The Church leader's wife was freed

almost immediately on the outskirts of the city but there has been no trace of him since then.

The kidnapping is widely believed to have been carried out by plain-clothes government security officers. The Ethiopian Government has made no statement on the case but conflicting accounts have come from high government officials. A government minister is reported to have said that the Reverend Gudina Tumsa was in detention and could be visited by foreign government officials. However, no such access appears to have been granted yet. Other government officials have denied that the kidnapped man is detained under the government's jurisdiction.

The EEMYC is the largest non-orthodox Christian Church in Ethiopia and is a member church of the Lutheran World Federation. Most of its adherents come from the Oromo ethnic group in the south of the country.

Oromo opposition to the military government in Addis Ababa is significant and one organization, the Oromo Liberation Front (OLF), claims to control parts of the country in the south. Many Oromos suspected of sympathizing with the OLF have been detained in Addis Ababa and other towns. Gudina Tumsa was detained twice—in October 1978 and June 1979—before his abduction in July 1979. He has always denied any involvement with the

OLF. Many other members of the EEMYC have also been arrested in the past three years, accused of being "counter-revolutionaries" and "narrow nationalists". Despite this, the church has sought a role within the revolution, though it has continued to criticize excesses carried out in the name of the revolution.

On 2 February 1980 the church leader's wife, Tsehai Tolessa, was arrested with many other Oromos in Addis Ababa. She has been detained since then without charge or trial and she and many others are alleged to have been tortured. Tsehai Tolessa, who was initially held in the Counter-Revolutionary Investigation Department, known as the "Third Police Station", is now believed to be detained in the military government's headquarters in the Menelik Palace.

The Reverend Gudina Tumsa's "disappearance" is one of the cases being investigated by the Working Group on Enforced or Involuntary Disappearances of the United Nations Commission on Human Rights. The group is also investigating the cases of 10 high officials under the former government of Emperor HAILE SELASSIE; they were detained in 1974 and "disappeared" while in prison in July 1979; and five leaders of the All-Ethiopia Socialist Movement (*Me'isone*) detained in July 1977, who "disappeared" from prison around the same time.

In response to the United Nations working group's inquiries, the Ethiopian Government stated that its information was "baseless and unfounded". When the group asked if the Ethiopian Government would invite it to visit Ethiopia in the course of its work, the Ethiopian Permanent Representative stated: "I have assured you of my government's concern for the strict adherence to all aspects of the norms set by the Commission on Human Rights and the Universal Declaration of Human Rights". He described the allegations about the "disappearances" as "false rumours", but failed to provide any information on any of the cases under investigation.

DR NIKOLA NOVAKOVIC (Yugoslavia)

Dr Nikola Novakovic, aged 68, is a pharmaceutical chemist from Rijeka who was arrested in March 1977, some six months after his retirement as a technical adviser for a pharmaceutical firm in Sarajevo. He was tried before the district court of Sarajevo on 3 August 1977 on charges under the penal code of "participation in hostile activity" and "hostile propaganda" against Yugoslavia.

The indictment states that, while on visits abroad between 1962 and 1977, he contacted several members of the Croatian Peasant Party (CPP) in exile, helped them compile their political program, arranged a subscription for one of them to an official Zagreb daily, *Vjesnik*, and sent another cuttings from official Yugoslav newspapers and his own commentaries, which were published in the CPP emigre newspaper. The indictment also accuses him of having engaged in hostile propaganda, consisting of private conversations with colleagues at work and with his landlady while they were watching television during which he is alleged to have spoken critically of Yugoslavia's economic and political system, its leaders and nonaligned policy.

At his trial, Dr Novakovic is reported to have stated that although he had visited former colleagues abroad and privately

discussed political and social matters, he had not helped to compile any political program. He denied the charge of "hostile propaganda".

He was found guilty and sentenced to 12 years' imprisonment and the confiscation of his property; this was confirmed by the Supreme Court of Bosnia-Hercegovina on 13 December 1977 and he is now serving his sentence in the prison of Foca, in Bosnia-Hercegovina.

The available information does not in any way indicate that Nikola Novakovic had used or advocated violence. However, in recent years prisoners of conscience adopted by Amnesty International have frequently been charged with "hostile propaganda" and "participation in hostile activity" as a result of having non-violently exercised their right to freedom of expression and association. Annesty International has on several occasions expressed its concern to the Yugoslav authorities that the vague formulation of these articles in the penal code has made it possible. for them to be used to convict people who have neither used nor advocated violence, but who have expressed criticism of the government sometimes only privately or who have had contacts with emigres or engaged in correspondence with the editors of emigre journals.

(Yugoslavia has ratified the UN International Covenant on Civil and Political Rights.)

GONG PINMEI (People's Republic of China)

GONG Pinmei (also written Kung Pingmei), the former Roman Catholic Bishop of Shanghai, has spent more than 25 years in prison in the People's Republic of China after being arrested on charges of "counter-revolutionary activities" on 8 September 1955. He is now over 80 years of age.



Bishop Gong's arrest in Shanghai is reported to have been followed by that of several parish priests and between 200 and 300 Roman Catholic laity in the city. The arrests were part of a "purification" campaign launched by the authorities in June 1955 to identify people in the administration and in cultural, industrial or religious circles who were regarded as opposing the policies of the Chinese Communist Party. The campaign was one of several launched in China in the 1950s for the "suppression of counter-revolutionaries".

The accusations brought against Bishop Gong at the time included: "using the organs of the Roman Catholic Church in Shanghai as a shelter": "stealing important military, political and economic information to be given to imperialist espionage or intelligence organs" and "actively engaging in collecting information in various parts of the country". However,

according to Roman Catholic sources, the bishop was arrested for his opposition to the government-sponsored Catholic Patriotic movement, which advocated the severance of relations between the Chinese Roman Catholic Church and the Vatican.

Soon after the establishment of the People's Republic of China in 1949, the new authorities had asked Chinese church leaders to purge their churches of all "foreign imperialist influences" and to cooperate with the government. This attempt to interfere with the churches independence was resisted and many church members were arrested during the various "purification" campaigns of the 1950s.

Bishop Gong opposed the reform of the Roman Catholic Church and is said to have refused to allow young members of his church to join communist groups and to have denied the sacraments to so-called "patriotic Catholics".

After his arrest the authorities in Shanghai are reported to have launched a campaign of denigration against him which included:

- Articles in the official press in late 1955 alleging that by using religion as a cloak for his "counter-revolutionary activities" the bishop "defiled" religion, and urging the elimination of all counter-revolutionaries.
- The publication in December 1955 of a letter supposedly signed by 75 priests to express their concern that on the instructions of their superiors they had carried out many "evil activities": (Roman Catholic sources say the authenticity of the letter was put in doubt in early 1956 when priests protested that they had never been approached on the matter or asked for their signatures).
- A special exhibition in 1957 of evidence of "counter-revolutionaries" and other criminal elements.

On 17 March 1960 the official press agency, New China News Agency (NCNA), reported that "a traitorous counter-revolutionary clique headed by Gong Pinmei, hiding under the cloak of religion" had been tried in Shanghai that day and sentenced. Bishop Gong was sentenced to life imprisonment and 13 other Chinese to between five and 20 years' imprisonment. The NCNA reported that the accused had been unable to

deny the charges when confronted with the "mass of conclusive evidence of their crimes". They were said to have "organized under a scheme of US imperialists and the Vatican" to subvert the Chinese Communist Government and to have been charged with "collusion with the imperialists and treason against the motherland under the cloak of religion". The trial was held *in camera* and the only record known to have been published is that by the NCNA.

Despite his old age and the 25 years he has spent in prison, Bishop Gong is still being detained, whereas others arrested in the same period as he was on similar charges have since been released or even rehabilitated. For instance, HU Feng, aged 77, a well-known Chinese writer who was a target in the 1955 campaign against "counter-revolutionaries" and was accused of forming "a conspiratorial group with Guomindang agents" and leading a "counter-revolutionary clique", is reported to have been officially rehabilitated in September 1980. Some prominent church leaders have also been released from prison over the past few years, including the former Bishop of Canton, DENG Yiming, who was

released in June 1980 and allowed later to go to Hong Kong for medical treatment.

The present Bishop of Peking, FU Jieshan, is reported to have stated on several occasions recently that the charges against Bishop Gong were political, not religious. However, there has never been any response form the government to Amnesty International appeals and inquiries about him and, as far as is known, his case has never been reviewed.

Amnesty International continues to be concerned by the detention of Bishop Gong and others held in the People's Republic of China for expressing their opinions and beliefs. Among prisoners of conscience arrested in recent years is another old Roman Catholic priest, who has already spent 20 years in a labour camp, Father Stanislas SHEN. The 78year-old priest is reported to have been arrested in May 1980 in Shanghai on charges of "hampering production and modernization" after a pilgrimage near the city which attracted several thousand people. Father Shen was later reported to have been sent back to the labour camp in Anhui Province from which he had been released two years previously.

EDGAR THELMAN BORGES ABEMORAD (Uruguay)

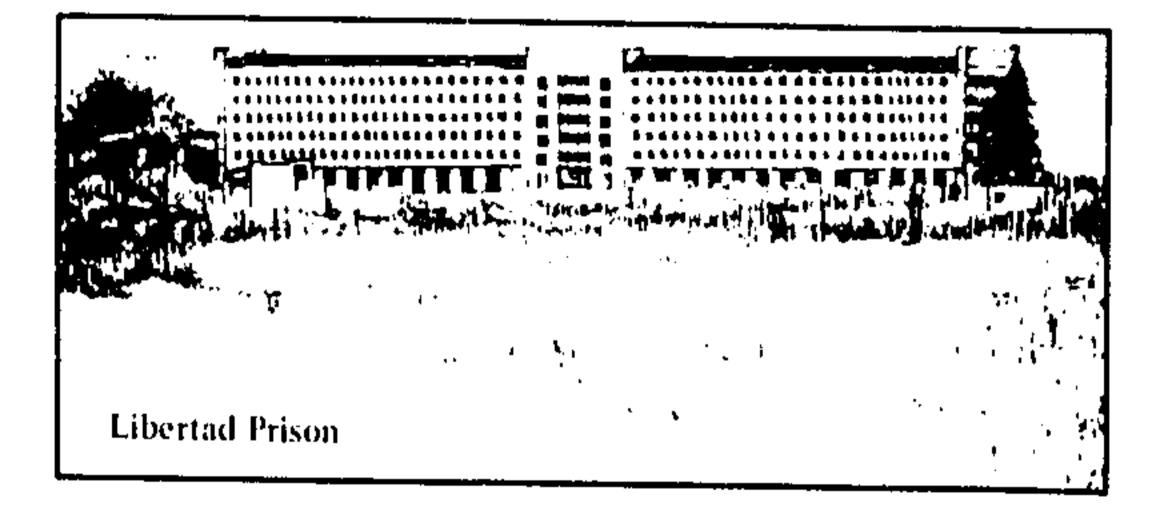
The case of Edgar Thelman BORGES Abemorad, who has been held since 1977, typifies political imprisonment in Uruguay under the military government installed in June 1973. A textile worker and trade unionist, he was tried under the Law on National Security of 1972, which gives the military authorities jurisdiction over civilians, provides for retroactive charges and sentences and permits the violation of constitutional legal processes.

Edgar Borges, who was born in 1944, was secretary of a district branch of the Congreso Obrero Textil, Textile Workers' Congress, which was affiliated to the trade union federation, Convención Nacional de Trabajadores del Uruguay (CNT), banned after the military takeover in 1973. He was arrested in Montevideo on 2 April 1977 outside the SADIL textile factory while drawing his wages-which were seized by the people arresting him, as was his motor cycle: neither has been returned to his family, which needs the money badly. He was held incommunicado and tortured before being transferred to Libertad Prison-Establecimiento Militar de Reclusión No. 1-Penal de Libertad, San José, Uruguay. In July 1980 he was reported to be prisoner No. 2384, being held on the first floor, section A. Libertad Prison is the main place of detention for political prisoners in Uruguay and is known for its particularly harsh conditions and regime, which are reported to have deteriorated in recent months. Amnesty International publicized the death in detention of three political prisoners there in late 1980 alone.

Edgar Borges was charged on 25 June 1977 under the Law of National Security with "subversive association", under Article 60 (V), "conspiracy", under Article 60 (XII), and "attack on the constitution", under Article 60 (I) No. 6. He was not allowed to be defended by a civilian lawyer of his choice. Although the military authorities appointed a lawyer for him—Colonel Otto GILOMEN—this apparent concession to the right to proper defence was illusory: the colonel—even though only nominally—is involved in a large number of cases like that of Edgar Borges and is conse-

quently able to give little time to his political clients. Furthermore, the entire judicial proceedings extend over years and remain secret throughout.

Edgar Borges was sentenced to eight years' imprisonment by a military tribunal of 1st instance on 20 August 1979. The case was automatically referred for appeal to the Supreme Military Tribunal, whose final ruling of 5 March 1981 confirmed the sentence. This means that Edgar Borges will not be due for release until April 1985. He has been adopted by Amnesty International as a prisoner of conscience, detained for the non-violent exercise of his right to freedom of expression and freedom of association.



Conditions inside Libertad prison, Uruguay's main penal institution for males, are severe. There are consistent reports of prisoners being harassed and subjected to frequent punishments.

The Uruguayan military government is at present holding at least 1,200 political prisoners, of whom a large part are, like Edgar Borges, members or leaders of trade unions which were legal when these prisoners belonged to them. Most of the trade union officials now in detention are serving long sentences, like Alberto ALTESOR, railway workers' leader and former member of parliament—eight years; Gerardo CUESTA, metal workers' leader and also a former member of parliament—12 years; Héctor RODRÍGUEZ DA SILVA, textile workers' leader—nine years; Rosario PIETRARROIA, metal workers' leader and former deputy—12 years.

Edgar Borges' wife Ana María MONTERO de Borges, who lives in Montevideo, is seriously ill with asthma, high blood pressure and attacks of cardiac insufficiency. She cannot afford to pay contributions to a health insurance scheme and, in spite of her illness, is forced to do part-time work in an attempt to care for their four children, aged 12, 10, eight

and six. She gets only half the statutory child allowance because the children's father is classified as "not working". The youngest boy, Eduardo, is epileptic; this and the condition of the family with the father in prison have made him restless and aggressive. Ana María's father, aged 76, has cancer.

The Uruguayan Government never replied to any appeal or inquiry about Edgar Borges by Amnesty International. In many other cases it has responded and continues to do so through the Oficina Central de Información sobre Personas (OCIP), the Central Office for Information on Persons, attached to the Ministry of Defence. However, even where this office does reply to inquiries it normally provides only data on the clauses of the military jurisdiction under which the prisoner is being tried; the sentence, if passed;

the whereabouts of the prisoner; and a general assertion that he or she is being treated in conformity with international standards and is receiving medical help. These replies, in addition to being impossible to verify independently, fail to answer the question of how the harsh treatment meted out to political prisoners tallies with the human rights commitments which Uruguay has entered into: it has ratified the United Nations International Covenant on Civil and Political Rights and its Optional Protocol, and has signed the Organization of American States' American Convention on Human Rights. Moreover, the Uruguayan Government has so far resisted attempts by the Inter-American Commission on Human Rights to investigate a number of cases of reported human rights violations, including that of Edgar Borges.

ABDELALI BEN CHEKROUN (Morocco)

Abdelali BEN CHEKROUN, born in Marrakech in 1952 is serving a term of 30 years' imprisonment and is currently being held in Kenitra Central Prison. He was sentenced in January 1977, after being held incommunicado for 14 months, and then for another year without trial. His health has been affected by the ill-treatment he received during his prolonged incommunicado detention. Most alarmingly, his vision has begun to deteriorate seriously because of eye trouble, which also gives him bad headaches—he had suffered from short-sightedness before his imprisonment. Treatment prescribed for him by doctors has not been available in prison.



As a student, Abdelali Ben Chekroun was involved in student organizations, and was arrested for the first time in 1972 for taking part in a student demonstration. He began to play an active part in the major student organization, *l'Union nationale des étudiants marocains* (UNEM), the National Union of Moroccan Students, and was elected a member of its administrative committee in 1973. By 1974, he had become a mathematics teacher at the *Centre pédagogique régional de Casablanca*, Casablanca's Regional Pedagogical Centre.

The early 1970s were a period of great

political unrest in Morocco. A State of Exception had existed from 1965, when King HASSAN II suspended the constitution and dissolved the parliament, until 1970 when a new constitution was promulgated and elections to the new parliament were held. They took place against the background of hundreds of arrests among the left-wing opposition, many of whom were tried and sentenced in 1971. In July 1971 and again in August 1972, members of the armed forces made unsuccessful attempts to assassinate King Hassan II. In March 1973, a government announcement that another plot to overthrow the King had been uncovered was accompanied by thousands of arrests, and subsequent

Meanwhile, the student movement was coming under increasing governmental pressure. In 1972, school students were forbidden by the government to join UNEM and, in January 1973, it was banned; its president and vice-president were arrested and eventually tried.

Abdelali Ben Chekroun was arrested on 2 November 1974; he was one of hundreds of suspected marxist-leninist and other leftwing opponents of the government to be arrested. He was held incommunicado until 15 January 1976 and at no stage was his family informed of his whereabouts. For much of this period he was kept blindfold and in handcuffs. He is also said to have been treated with considerable brutality on a number of occasions. Consistent accounts of the bad conditions under which detainees were held has come in testimonies to Amnesty International from Abdelali Ben Chekroun and other people taken into custody at the same time and held incommunicado in police detention centres.

Abdelali Ben Chekroun was eventually tried in Casablanca in January and February 1977, together with almost 180 others, mainly on charges of belonging to illegal assocations attempting to overthrow the government—39 of the defendants were tried in absentia. The evidence presented in court consisted of marxist literature and duplicating materials only and even the prosecution accepted the defence argument that, at the time of their arrest, the defendants had only reached the stage of "propagating" their ideas. None of

them was accused of participation in violent activities.

The trial itself was marked by a number of irregularities: the charges against the accused were not read out in court and the defendants were not allowed the right to speak in their own defence, nor were they present for the

prosecution's summing up. In addition a number of defence lawyers were harassed by the police, and files were stolen from the defence office of one of them. On 15 February 1977, the court passed 44 life sentences, 21 sentences of 30 years' imprisonment, 44 of 20 years', 45 of 10 years', 19 of five years', and three of five years' suspended.

WU YUEH-MING (Republic of China — Taiwan)

WU Yueh-ming's daughter was just over a year old when he was taken into Green Island Military Prison, about 30 km off the east coast of Taiwan Island in the Republic of China (Taiwan). Now she is 31, and living in the United States of America where she is married with a baby son. But her father is still in prison.

Wu Yueh-ming, who is now aged 61, was born in Taichung, Taiwan, where his father was an elder of the local Presbyterian Church. Wu Yueh-ming studied pharmacy in Japan and then returned to Taiwan to work in a pharmaceutical firm in Taichung.

He was arrested on 18 March 1950. The year before, a state of siege had been declared in Taiwan after the government and army of the Republic of China had withdrawn there to continue the war against the communist forces, which by then were controlling the Chinese mainland. The state of siege is still in force.

Taiwan, a Japanese colony since 1895, had been returned to China only a few years earlier, in 1945. Between 1949 and 1950 the military authorities in Taiwan carried out large-scale arrests, followed by summary military trials and numerous executions of alleged opponents of the Government of the Republic of China. Shortly before Wu Yueh-ming's arrest, two acquaintances of his were arrested and executed after being charged with having communist sympathies or carrying out "communist activities".

Wu Yueh-ming was detained incommunicado by the military authorities from March to October 1950, when he was tried by a military tribunal sitting in camera; his relatives were not allowed to attend the trial. He is reported to have been charged with "having been handed a Communist Party poster and of having posted it up" and with "having joined a communist group". It is not known whether he was allowed to present a proper defence. He was sentenced to life imprisonment and sent to Green Island Prison.

It has been reported that Wu Yueh-ming has been able to "practise medicine" in some way during his detention, perhaps by treating fellow prisoners. He is said to have suffered from eye trouble but the present state of his health is not known.

Wu Yueh-ming did not benefit from the amnesty declared in 1975 by the then Prime Minister, CHIANG Ching-kuo, in memory of his late father, CHIANG Kai-shek—all prisoners convicted on charges of pro-communist activities were excluded.

Amnesty International has adopted Wu Yueh-ming as a prisoner of conscience because, after years of inquiries by Amnesty International members, the Government of the Republic of China has not provided any evidence of his having used or advocated violence.

Four other prisoners tried at the same time, LIU Cheng-sun, WANG Ju-ran, HSIEH Chiu-lin and CHEN Lieh-chen, now in their fifties or sixties, are serving similar terms of imprisonment in Green Island Military Prison. Amnesty International has received recent confirmation that another 16 prisoners known to have been arrested around 1950 are still being held in the prison; 13 other prisoners are reported to have been arrested at the same time but Amnesty International has not been able to confirm whether they are still being detained. There are reported to be 117 political prisoners now being held in Green Island Military Prison.

Amnesty International's concerns about the prisoners of conscience held since 1950 are that:

- The arrests were carried out under the regulations of the state of siege which gave the Taiwan Garrison Command the right to limit certain civil rights provisions of the 1946 Constitution such as: "The people shall have freedom of speech, teaching, writing and publication" (Article 11) and "The people shall have freedom of assembly and of association" (Article 14).
- In many cases prisoners were tried by summary military tribunal usually in closed courts without proper rights of defence. It is believed that they had no appeal or recourse to a higher authority.
- Some Chinese mainlanders were reported to have been convicted for merely having lived in an area controlled by communists when still on the mainland. In 1956, the Council of Grand Justices, a body of 17 grand justices one of

whose functions is final interpretation of the constitution, decided it was possible to apply the laws on sedition retroactively-for acts committed years before these laws were promulgated. This could even refer to events that took place during a prisoner's childhood.

 According to information received by Amnesty International it is the practice of the authorities to request two "guarantors" when a prisoner convicted on political charges is to be released. These "guarantors" have to accept responsibility for the behaviour of the released prisoner, and this can be a threat to their own security. Those imprisoned for up to 30 years are unlikely to be able to find "guarantors", especially those who came from mainland China just before arrest and have no family or friends in Taiwan. It is possible that prisoners may be detained after their due date of release because of this restriction.

- In some instances prisoners are kept in solitary confinement for months and there are reports that prisoners have been punished by being shackled and fettered.
- All the cases of long-term prisoners known to Amnesty International have been held in a prison on Green Island for most of their period of detention. Conditions in the prison were reported to have been extremely harsh in the 1950s and 1960s. It has since been modernized and conditions have improved substantially. Although it is possible for prisoners to receive visits from their families, the journey is expensive and time-consuming and the location of the prison, therefore, adds to the prisoners' isolation.

NOHLE MOHAPI (South Africa)

Nohle MOHAPI, a 31-year-old mother of two small children and a widow whose husband died in police custody, is serving her third year of a five-year "banning" order imposed by the Minister of Justice in December 1978, some weeks after her release from her second period of detention without charge or trial. She is one of several leading members of the Black Consciousness movement in South Africa who were banned at the time, all after being released from long spells of detention without trial.

Nohle Mohapi was first detained by South African security police in August 1977, when she was employed by the Black People's Convention (BPC), one of the organizations making up the Black Consciousness movement. Several Black Consciousness leaders were detained the same month, including the movement's founder, Steve BIKO, who was killed in detention several weeks later, on 12 September.

Like Steve Biko, Nohle Mohapi was detained under Section 6 of the Terrorism Act, which permits the security police to hold detainees incommunicado and without charge or trial for an unlimited period. Under the section, a detainee's relatives and friends have no right even to be informed of the detention, let alone to receive information about the detainee's whereabouts or conditions.

Noble Mohapi was held incommunicado under Section 6 of the Terrorism Act for a continuous period of 11 months, and then, in July 1978, was transferred to indefinite detention under another security law, Section 10 of the Internal Security Act. She was eventually released in August 1978. No charges had been brought against her, but she was not to remain at liberty for long. Within four weeks she was detained, once more, this time with friends and colleagues of Steve Biko the day before the first anniversary of his death in police custody. On this occasion, she was held without charge or trial for seven weeks; she was released at the end of October 1978. Within six weeks, she was "banned".

Nohle Mohapi last saw her husband, Mapetla MOHAPI, alive on 15 July 1976, the day he was detained by security police under Section 6 of the Terrorism Act. He was then 25 years old, and already himself restricted under a "banning" order imposed in September 1975.



Mapetla Mohapi

5 August 1976.

of the black South African Students' Organization (SASO), and the BPC. He had already spent one period of six months in detention without trial. According to the

He was a leading official

security police, who alone had access to him while he was detained, Mapetla Mohapi committed suicide by hanging himself in his cell at Kei Road Police Station on

Noble Mohapi has always disputed this. She believes that an alleged suicide note produced by the police is not in her husband's handwriting. International handwriting experts who compared the note with documents known to have been written by Mapetla Mohapi also concluded that it was a forgery, though this view was not supported by the South African Government's own handwriting expert or the court before which Nohle Mohapi sought damages for her husband's death.

In written evidence before the same court, one former detainee who had been interrogated at Kei Road Police Station in September 1976 claimed that she had been partially suffocated and threatened with death by the same security police officers responsible for Mapetla Mohapi's detention.

Like all "banned" people, Nohle Mohapi is subjected to restrictions on her freedom of movement, expression and association. She is restricted to the Kingwilliamstown area and is not permitted to be in the presence of more than two other people at the same time or to have any contact at all with other "banned" people. The Black People's Convention, for which she previously worked, was one of 17 Black Consciousness movement organizations declared unlawful by the Minister of Justice in October 1977, five weeks after Steve Biko's death. Nor can she work as a teacher, the profession in which she was trained, as all "banned" people are prohibited from entering any school or educational institution. She has tried successfully to obtain other employment, only to be dismissed almost immediately, without explanation; her associates believe this to be the result of security police pressure.

No specific reasons have ever been given by the Minister of Justice for the imposition of Nohle Mohapi's "banning" order. Repeated inquiries from Amnesty International have only elicited from the Justice Department the information that "Mrs Mohapi was restricted on 18 December 1978 to the magisterial districts of Zwelitsha and Kingwilliamstown in terms of the Internal Security Act, 1950 (Act 44 of 1950) as the Minister of Justice was satisfied that she engaged in activities which endangered or were calculated to endanger the maintenance of public order." This is the government's standard explanation for the imposition of every "banning" order.

Under the law, no one, not even the victim of the "banning", has any right to know why an order has been imposed; as a result no one has the means of challenging the validity of the Minister's reasons or justification for imposing the order. In other words, the government has deliberately equipped itself with a law which can be, and is, used without explanation or justification to silence and otherwise suppress suspected opponents of the apartheid system. The law was designed specifically to exclude involvement of the judiciary and to place in the hands of the executive full power to ban those who may oppose it.

Just as the authorities will give no reason for "banning" Nohle Mohapi, so they have never explained why she should have been detained for so long only to be released eventually without any charges against her.

TAN HOCK HIN (Malaysia)

TAN Hock Hin, aged 41, has been detained without charge or trial under the Malaysian Internal Security Act (ISA) since July 1967. Before his arrest, he was a school teacher and legislative councillor in Penang, and was formerly Assistant Secretary General of the Labour Party of Malaya.



He was arrested for taking part in demonstrations against United States intervention in Vietnam and for protesting against the government's decision in 1966 to ban the United Malayan Estate Workers' Union. The government held that such activities were "prejudicial to national security" and "promoted Communist United Front activities". Like all political prisoners in Malaysia, Tan Hock Hin has never been formally charged, and consequently has had no opportunity to challenge the government's allegations against him in open court.

Under the ISA, which came into force in 1960, a detained may be held for an initial 60-day period of investigation, after which the Minister of Home Affairs may decide to serve a two-year detention order that may be renewed indefinitely without any judicial review. The Minister may serve a detention order where he is "satisfied that the detention of any person is necessary with a view to preventing him from acting in any manner prejudicial to the security of Malaysia or any part thereof or

to the maintenance of essential services therein or to the economic life thereof"

(ISA Section 8 (i)).

Detention orders are subject to review by an Advisory Board, but this board has no judicial status and can only make recommendations to the Minister of Home Affairs. Detainees are entitled to a copy of their detention order and to be informed of their right to make representations against the order before the board. However, the majority of detainees refuse to appear, apparently having no confidence in the board.

Such powers of arrest and detention on security grounds have been used by the Malaysian authorities to suppress peaceful and legal political opposition. Tan Hock Hin was one of hundreds of members of the Labour Party of Malaya arrested during the 1960s, some 15 of whom are still detained. Modelled on the British Labour Party, the Labour Party of Malaya, with a predominantly working class membership, campaigned on a platform of public ownership, expanded government welfare programs and the creation of cooperatives. It had some electoral success in the 1959 and 1964 elections, campaigning in alliance with the Partai Rakyat, People's Party, to form the Socialist Front. The Labour Party boycotted the 1969 general elections in protest against the arrest and detention of several of its members and supporters. The party ceased to function in the early 1970s, partly as a result of the arrests of its members.

Tan Hock Hin is detained in Batu Gajah Special Detention Camp, a former British colonial prison built in the latter half of the last century and used since independence in 1957 to house political detainees. About a hundred are held at Batu Gajah, 53 of whom were arrested before 1971. Although the Malaysian authorities say that "hard-core" prisoners are held in Batu Gajah, officials from the Advisory Board acknowledged to an Amnesty International mission which visited Malaysia in November 1978 that none of the detainees in Batu Gajah had been imprisoned for terrorist activities or had committed acts of violence.

Conditions at Batu Gajah became extremely severe as a result of new regulations introduced in March 1977. They have meant that prisoners

are detained in individual cells in solitary confinement for a minimum of 21 hours a day. Prisoners are reported to have been locked in their cells all day on Sundays and public holidays—on occasions remaining locked in for 72 hours at a stretch. In addition, Amnesty International has received reports of constant harassment and humiliating treatment by prison guards. Prisoners are allowed to receive one letter and one visit every three months. Medical conditions at the camp are believed to be inadequate.

Amnesty International submitted a number of recommendations to the Malaysian Government. These included: the revision of the ISA to include effective independent machinery to inquire into the legality of detentions in every case; the effective release

of prisoners whose release was recommended by the Advisory Board; the provision of legal assistance for detainees; improvements in prison conditions and the provision of adequate and suitable medical facilities. The Malaysian Government has not replied to these recommendations.

Although the Report of an Amnesty International Mission to the Federation of Malaysia was banned in Malaysia under the ISA, a number of prisoners' cases seem to have been reviewed since the publication of the report. Amnesty International has welcomed the news of the release during 1980 and 1981 of some 20 detainees it had adopted but it continues to appeal for the immediate and unconditional release of Tan Hock Hin and others held for long periods without charge or trial for the peaceful expression of their political opinions.

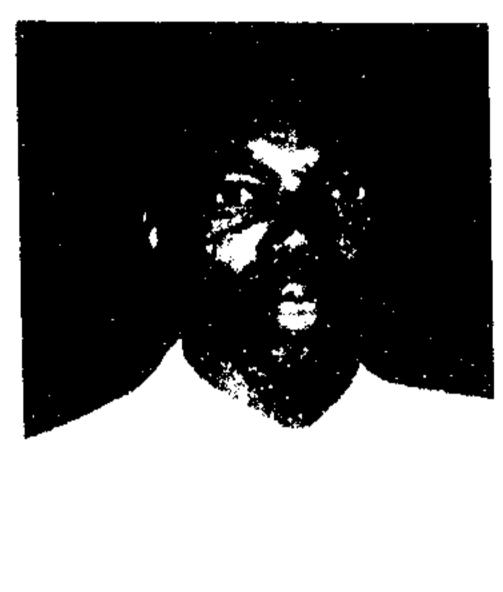
GASPARD MOUEN, MARTIN EBELLE-TOBO, EMMANUEL BILLE and ANDRE MOUNE (Cameroon)

These four young men have been held in administrative internment camps without charge or trial for more than four years. The first two worked for a freight company in Douala; the other pair were students in Yaounde.

They were among 200 young people, mainly school or college students, teachers and office workers, who were arrested in July 1976 in the capital, Yaounde, and in Douala for allegedly distributing anti-government leaflets in Douala during a visit three months earlier by the Head of State, President El-Hadj Ahmadou AHIDJO. The arrests followed strikes for higher wages in January and February 1976







Gaspard Mouen

which had affected many businesses in Douala, Cameroon's main industrial centre.

Although they were considered to be opponents of the government, most of them had no connections with organized political opposition movements; it is believed that the wave of arrests was an attempt by the government to stifle criticism of its policies. Some of those arrested had studied in France and may have been associated with a students' union there opposed to the government of President Ahidjo-it was based in France until August 1977 when the French authorities banned it at the request of the Cameroonian Government. Many of the detainees belonged to the Bassa ethnic group from the Douala area, which has often been associated with opposition to President Ahidjo's mainly northern-based

government. Some worked for companies affected by the strikes earlier in the year.

Not one of those arrested was formally charged or brought to trial and, since there was no evidence that any of them had used or advocated violence, Amnesty International took up the cases of more than a hundred whose names were known. Since 1976 all but four of these detainees have been released in groups.

The arrests were carried out by Cameroon's paramilitary police, the Brigade mixte mobile (BMM), helped by the counter-subversion agency, the Direction générale de la documentation. For the first six months the detainees were held at the BMM headquarters at N'Kondengue, in Yaounde, which is notorious for the routine torture of prisoners during interrogation in a special room called la Chapelle. Several of those arrested in July 1976 are reported to have been tortured here. The period of interrogation ended in January and February 1977; some detainees were released, but most were transferred to prison camps the women and some men to the prison camp at Yoko, about 100 kilometres north of Yaounde, and the rest of the men to the Reeducation Centre in Tchollire, in the far north of the country. Conditions in both camps are far from adequate, and Tchollire is particularly harsh because of its inaccessibility and cruel climate. Detainees in Tchollire get too little to eat and are ill-treated by the guards; they are almost completely cut off from the outside world-they are allowed only very brief and infrequent family visits and have no access to medical treatment or legal advice.

Cameroon has been ruled by President Ahidjo since independence 21 years ago and has a reputation for political stability. However, it has been under repeatedly renewed states of emergency since the 1960s when the government was attempting to suppress the banned political party, the *Union des populations du Cameroun*, which organized armed resistance to first the French colonial authorities and then the independent government of President Ahidjo. Although there is no longer any armed resistance to the government—or even any vocal opposition within the country to its policies—the government still has the power, under Presidential Ordinance 61 OF-5 of 4

October 1961, to detain for an indefinitely renewable period of two months any individual deemed dangerous to public security. The administrative internment camp at Tchollire and the administrative detainees held at Yoko are not part of the normal prison service of the Ministry of Territorial Administration but are controlled by the security services, which are responsible to the President alone, through the Director of his Cabinet Civil; neither do the administrative detainees in the two camps come within the control of Cameroon's judiciary—as a result they have no legal recourse against detention.

The Cameroonian authorities have responded to requests for information about these detainees or to appeals for their release only by denying responsibility for detainees who do not fall within the normal judicial system or by denying that the subject of Amnesty International's inquiries is detained anywhere in

Cameroon. The Prime Minister, Paul BIYA, told Amnesty International representatives in Stuttgart in June 1978 that the detainees were terrorists and that the detainees' situation would be worse if they were to be tried. In February 1980 President Ahidjo, in answer to questions about these detainees from foreign journalists, said only four "leaders" were still in detention. At that time, Amnesty International believed about 50 people were in fact still being held. Small groups are known to have been released unobtrusively on 20 May 1977 (National Day), on 18 February 1978 (the 20th anniversary of President Ahidjo's accession to power), and, most recently, on 26 May 1980 (to mark the 8th anniversary of the unification of Cameroon) when a remission of sentences of convicted prisoners was announced. Although the political detainees had never been convicted of any crime, all but four of them were released on 26 May 1980.

ANGEL CUADRA (Cuba)

PRISONERS OF CONSCIENCE

The 50-year-old Cuban poet and lawyer, Angel CUADRA Landrove, is being held in a maximum security prison in Santiago de Cuba, where he is serving out a 15-year sentence imposed on him in May 1967.



He was released on parole in December 1976 but was taken back into prison after only four freedom-Amnesty International months' believes his parole was revoked because a book of his poems was published in the United States of America.

He began writing seriously in 1952 and his first book of poems was published in Cuba in 1959, just after the Cuban Revolution. To begin with he supported the country's new leadership, but from the early 1960s onwards he became critical of President Fidel CASTRO.

When he was arrested on 8 April 1967, he was legal adviser to the Cuban Institute of Musicians, Authors, Actors and Writers. Three years earlier he had been granted a scholarship by the Institute of Hispanic Culture to study Spanish philosophy and theatre in Madrid but was prohibited by the government from travelling to Spain. He made several attempts to leave the country but was reportedly refused permission to do so.

Angel Cuadra was tried in Havana in May 1967. He was charged with being a member of

counter-revolutionary organization which published a periodical called Cuba Democrática and with being in contact with other such organizations. According to reports received by Amnesty International, no factual evidence was presented at the trial. He was sentenced to 15 years' imprisonment.

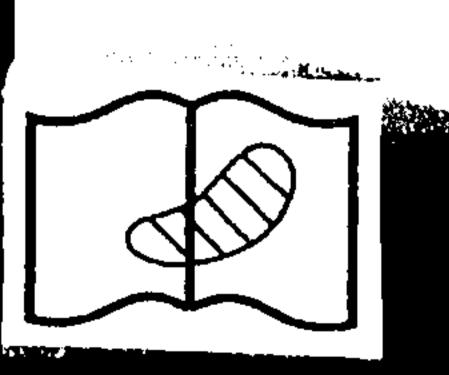
The poet was first sent to Guanajay prison in Piñar del Río, where he and other prisoners refused to accept its rehabilitation plan. They refused to wear the new blue uniform and as a result were kept naked for several months, without a bed to sleep on, with poor food and insanitary conditions. After a year, the old uniforms were returned to the protesting prisoners.

In December 1976, when he had served twothirds of his sentence, he was conditionally released for good conduct. In March 1977, however, his parole was revoked on the grounds that he had violated the conditions under which it was granted. It was not specified how he had done so-but Amnesty International believes his parole was revoked as a result of the publication in the United States of America that same year of his book of poems, Impromptus,

In June 1979, his name appeared on a list of political prisoners whose release was under consideration. He was told that he would be released on 26 June 1979, but three days before that date he and 124 other political prisoners were taken from the Combinado del Este prison in Havana to the Cárcel de Boniato, a maximum security prison in Santiago, where conditions are reported to be poor. Once again, this action seems to have coincided with the publication of another book of his poems in the United States, Poemas en correspondencia (desde prisión), A correspondence of poems (from jail).

A new penal code came into force in Cuba in November 1979. Article 103 of the code provides for a maximum of 10 years' imprisonment for the offence allegedly committed by Ángel Cuadra, who has now been in prison for over 13 years. It is clear from Article 60 of the Cuban Constitution that this article of the penal code should be applied retroactively:

Artículo 60: Las leves penales tienen efecto retroactivo cuando sean favorables al encausado o sancionado. Las demás leyes no



tienen efecto retroactivo a menos que en las mismas se disponga lo contrario por razón de interés social o utilidad pública,

Penal laws take effect retroactively when they favour the person being tried or sentenced. Other laws do not take effect retroactively unless in themselves they provide for the contrary, for reasons of social interest or public use.

In addition, Article 3(2) of the new code states:

No obstante, la nueva ley es aplicable al delito
cometido con anterioridad a su vigencia si es
más favorable al encausado.

However, the new law is applicable to the crime committed retroactively if it favours the person on trial.

El Día de tu Carta

Esta carta que no recibirás porque no tiene alas para burlar los muros Juana Rosa

Son tan fieros los días que no se diferencian y han sido tantos años de estos días gemelos, que el día de tu carta es un acontecimiento de almanaques. Ese día le nace nombre al tiempo; tanto, que han terminado por clasificarse: días sin nombre y el día de tu carta.

Tu carta es el poema que trae el alba.

Hoy parecía que era:
había heraldos y señales,
trepó un brillo sin sol sobre los muros,
había música herida en los alambres.

Y debió ser entonces cuando le quebraron las alas a tu carta como paloma de mensaje: la interceptaron gerifaltes.

Dentro del sobre se asfixió la palabra, como crimen de aborto a la belleza engendrada para nadie.

Cae la noche como un trapo; todo vuelve a ser como antes. Frente a mi celda días sin nombre, interminables, pasan de largo. Ángel Cuadra appealed to the Supreme Court on the above grounds but Amnesty International learned in April 1980 that his appeal had been turned down.

"I have no idea of what my immediate future will be. I tell you only that there has been no legal basis for this new reprisal against me. Only that I am a poet. That the world speaks of me, that you, for example, transcend me through your verses; that I do not deny my song, nor do I make it kneel down, nor do I use it for other ends either political or partisan but only literary, universal, timeless."

From the Preface to Angel Cuadra's book of poems, A correspondence of poems (from jail)

The Day Your Letter Comes

You won't receive this letter because it has no wings to outwit walls

Juana Rosa

The days are so fierce
there's no difference between them
and there have been so many years of these twin days
that the day your letter comes
is an almanac event.
That day a name is born to time;
so much so that they've ended up being classified:
nameless days
and the day your letter comes.

Your letter is the poem brought by the dawn.

It seemed as though today was the day: there were heralds and signals, a sunless shine climbed up the walls, there was wounded music in the barbed wire.

And it must have been then that they broke your letter's wings like a carrier pigeon: the falcons intercepted it.

Inside the envelope the word smothered, like a criminal abortion to beauty engendered for nobody.

Night falls like a curtain; everything goes back to being as it was. In front of my cell nameless, endless days go by.

DR YOUSSEF ZU'AYYEN (Syria)

Dr Youssef ZU'AYYEN, Prime Minister of Syria in 1965 and from 1966 to 1968, has been held without charge or trial for more than a decade in al-Mezze military prison, Damascus. He is one of a group of people arrested after the November 1970 coup which brought President Hazez al-ASSAD to power. They either served in or were connected with the previous government and are reported to have been arrested for refusing to collaborate with the new government.

Dr Zu'ayyen, aged 50, comes from the town of Albu Kamal in the Deir Az-Zur province of Syria. He studied medicine at Damascus University and later specialized in osteopathy in the United Kingdom. He was Minister of Agrarian Reform from November 1963 to May 1964 and was appointed Ambassador to the United Kingdom in August 1964. In 1964 he was also appointed a member of the Syrian Presidential Council, and the following year became a member of the National Revolutionary Council. He was arrested on 13 November 1970.

Dr Zu'ayyen and other detained former government officials are reported to have been tortured repeatedly and refused medical treatment during the early part of their imprisonment and he is said to have lost an eye because of his ill-treatment. There is reported to be only one prison doctor in al-Mezze prison and medical facilities are said to be inadequate. Medical prescriptions have to be obtained outside the prison and brought in by visiting relatives. Up to 1975 sick prisoners used to be sent for treatment to the adjacent military hospital, but this practice was suspended after a prisoner escaped from the hospital.

In November 1978 Amnesty International issued urgent appeals on behalf of Dr Zu'ayyen who was reported to have been suffering from tuberculosis for some years; his condition was said to be critical. There was no response from the Syrian authorities to the thousands of letters sent by Amnesty International members seeking assurances about sick prisoners in al-Mezze Prison.

Recent reports about conditions at the

prison suggest that the 18 former government officials are separated from other political prisoners and are sharing two adjoining cells. They receive monthly visits from their families, at the discretion of the prison officers. During visits, relatives are separated from the prisoners and have to speak loudly within earshot of prison officers. There is access to a prison library but no books or newspapers can be brought in from the outside. No correspondence to or from the prisoners is allowed.

Amnesty International has adopted 18 of those detained as prisoners of conscience, including Dr Zu'ayyen; all have been held without trial since late 1970 or early 1971 in al-Mezze prison.

The Syrian authorities have never revealed which legislation Dr Zu'ayyen and his associates are being held under, and have never replied to inquiries from Amnesty International adoption groups and members. Amnesty International believes that the detainees are being held under Article 4 of the Emergency Law of 1962. This invests the security forces, by delegation from the Minister of the Interior in his capacity as Emergency Law Governor, with wide powers to arrest and detain suspects indefinitely. Because of the secrecy surrounding the application of detention powers under the emergency legislation, and because arrests are sometimes made by separate branches of the security forces acting independently of any central authority, the total number of untried detainees cannot be accurately established.

In a speech to the People's Assembly on 8 March 1978, after his re-election for a second seven-year term, President al-Assad openly admitted that detention powers were being misused and prohibited them "except in connection with the security of the state as stipulated by the law". After this speech, 179 untried detainees were released. Most of them, however, are said to have been detained for minor civil infractions such as parking offences.

In January 1980 the Syrian Regional Command of the Ba'ath Party set up a committee of its members to study the situation of all prisoners detained without trial under emergency legislation. Soon afterwards, hundreds of untried detainees were released,

including 70 people whose cases were being worked on by Amnesty International groups. Neither Dr Zu'ayyen nor any of his colleagues were included in the releases. The detention of political prisoners for indefinite periods of time without trial is one of Amnesty International's main concerns in Syria and at the present time Amnesty International groups are working on behalf of 105 such prisoners.

Since 1972 Amnesty International has repeatedly appealed for the trial or release of Dr Zu'ayyen and the others. His prolonged detention without trial is a violation of the Syrian Constitution of 1973, especially of Article 18, sub-sections I and 4, which state:

- 1. Every defendant is innocent until proved guilty by an irrevocable judicial sentence.
- 4. The right of litigation, contest and defence

before the judiciary is safeguarded by the law.

Furthermore, Article 9 of the International Covenant on Civil and Political Rights, which Syria has ratified, required the Syrian Government to protect its citizens from arbitrary detention, to ensure their right to be informed immediately of the reasons for the arrest and the right to a speedy and fair trial.

Amnesty International believes that by detaining Dr Zu'ayyen for over 10 years without officially charging him or putting him on trial, the Syrian authorities are punishing him for the non-violent exercise of his right to freedom of conscience.

(Syria has ratified the UN International Covenant on Civil and Political Rights.)

DENIS COUSIN (France)

*Released

Denis COUSIN, former secretary of Amnesty International group 187 in Armentières, France, is a conscientious objector to military service imprisoned on 3 February 1981.

After being called up for compulsory national service, he had applied to the Minister of Defence to be exempted from armed service and had asked to be allowed to do the alternative civilian service which is provided for under French law for recognized conscientious objectors. This was refused by the *Commission Juridictionelle*, a predominantly military committee that examines all such applications.

French law recognizes a right to conscientious objection to armed service on religious or philosophical grounds only; application on other grounds are refused. Denis Cousin's was almost certainly refused because it was considered to contain a political element. One of the reasons he gave for objecting to military service was his belief in the need to explore non-violent means to resolve conflicts rather than the use of arms. He objected to the role of the French army, either directly or through technical assistance, in conflicts abroad, particularly in Africa where he considered it to be used for French political purposes. He opposed the production and sale of arms by France and the concentration of economic resources in building up a defence policy which he believed was based on militarism. He refused to join "a military service which had no other aim than to prepare people to go to fight it did not matter whom, for it did not matter what".

Having failed to be exempted from armed service, Denis Cousin was called to join his regiment at an airforce base at Aulnat on

3 February 1981. He went to the base, but refused to put on a uniform and was immediately placed under arrêts de rigueur, close confinement, on charges of insoumission, insubordination, and refus d'obéissance, refusal to obey. People arrested under military jurisdiction may be detained for up to 60 days under arrêts de rigueur, during which period they may be held in solitary confinement and denied visits from a lawyer or relatives. On 31 March, after 58 days under arrêts de rigueur, Denis Cousin was transferred to Baumettes Prison, Marseille, where he is awaiting trial by military court on the above charges—they carry a maximum penalty of two years' imprisonment.

Amnesty International considers anyone who, on grounds of conscience, refuses armed service and is therefore imprisoned to be a prisoner of conscience. It works for the release of conscientious objectors to military service and works towards securing in all countries legislation which makes adequate provision for such objectors, including the right to conscientious objection on whatever ground of conscience—whether religious, ethical, philosophical or political. It feels that both the letter and the application of the law regarding conscientious objection in France fall short of the standards adopted by the Consultative Assembly of the Council of Europe on the right to conscientious objection. In 1967 the assembly adopted Resolution 337, in accordance with the obligation of member states to observe Article 9 of the European Convention on Human Rights binding them to respect freedom of conscience and religion. It said that "Persons liable to conscription for military service, who for reasons of conscience or profound conviction arising from religious, ethical, moral, humanitarian, philosophical or similar motives, refuse to perform armed service shall enjoy a personal right to be released from the obligation to perform such service."

(France has ratified the UN International Covenant on Civil and Political Rights.)

^{*}As this report went to press Amnesty International learned of the release of Denis Cousin.

The detention of a prisoner of conscience anywhere threatens respect for human rights everywhere. As long as people are incarcerated for their beliefs we must be ready to use our freedom in defence of theirs.

Whenever Amnesty International hears of the arrest and imprisonment of people because of their views or their origin, it concentrates first on trying to get the facts. At the International Secretariat in London, researchers collect and check every available detail in order to build up a profile of the individual prisoners and the circumstances under which they have been detained. If it becomes clear that the victims are prisoners of conscience, the individual cases are allocated to several of the movement's thousands of adoption groups around the world.

Efforts to get the prisoners released can then get under way. The groups—composed of local Amnesty International members from all walks of life—study the background to the cases and then begin writing to the responsible authorities, appealing for the prisoners' immediate and unconditional release. The work takes months—often years—and can be frustrating in the extreme. Letter after letter goes to cabinet ministers and prison officials; often there is nothing but silence in reply. Sometimes a standardized letter comes back denying that anyone is held in that country on political or religious grounds.

Each group looks for new ways to bring home its concern to the authorities. The members try to get publicity about their adopted prisoner in the local press; they go to the appropriate foreign embassy, or trade delegation in their country; they get prominent people to sign appeals. If they can contact the prisoner's family, they can send relief parcels and begin corresponding—sometimes directly with the prisoner.

Amnesty International does not claim credit for the release of any prisoner. Some are released soon after their case is taken up; some are freed in general amnesties; others serve their entire sentences before regaining their freedom. But once a case is taken up for adoption, Amnesty International never gives up its campaign.

First-hand testimonies

It is clear that the postcards, the telegrams and the parcels often get through. More and more requests for help are received from prisoners and their families and lawyers who believe help from Amnesty International will make a difference. The same week that a young law student was sentenced to three years' imprisonment in an Eastern European country—he had been arrested after collecting signatures calling for the release of political prisoners—his father wrote to Amnesty International:

"I experienced the blessing of your appeal, for you have raised your voice in defence of my son. . . . Amnesty International is a light in our time, particularly for those on whose eyes darkness has fallen, when the prison doors close behind them. By your selfless work this light shines on the ever-widening circle of those who need it."

A week later, another letter came from the sister of a Latin American prisoner of conscience. He had been taken out of prison to be tortured and Amnesty International members in many countries had sent telegrams expressing fears for his safety. His torture was stopped. Afterwards, his sister wrote:

"I think the support of international organizations like yours . . . who appealed to the authorities for his life has been very important and efficient. The change in his situation, the

PRISONERS OF CONSCIENCE

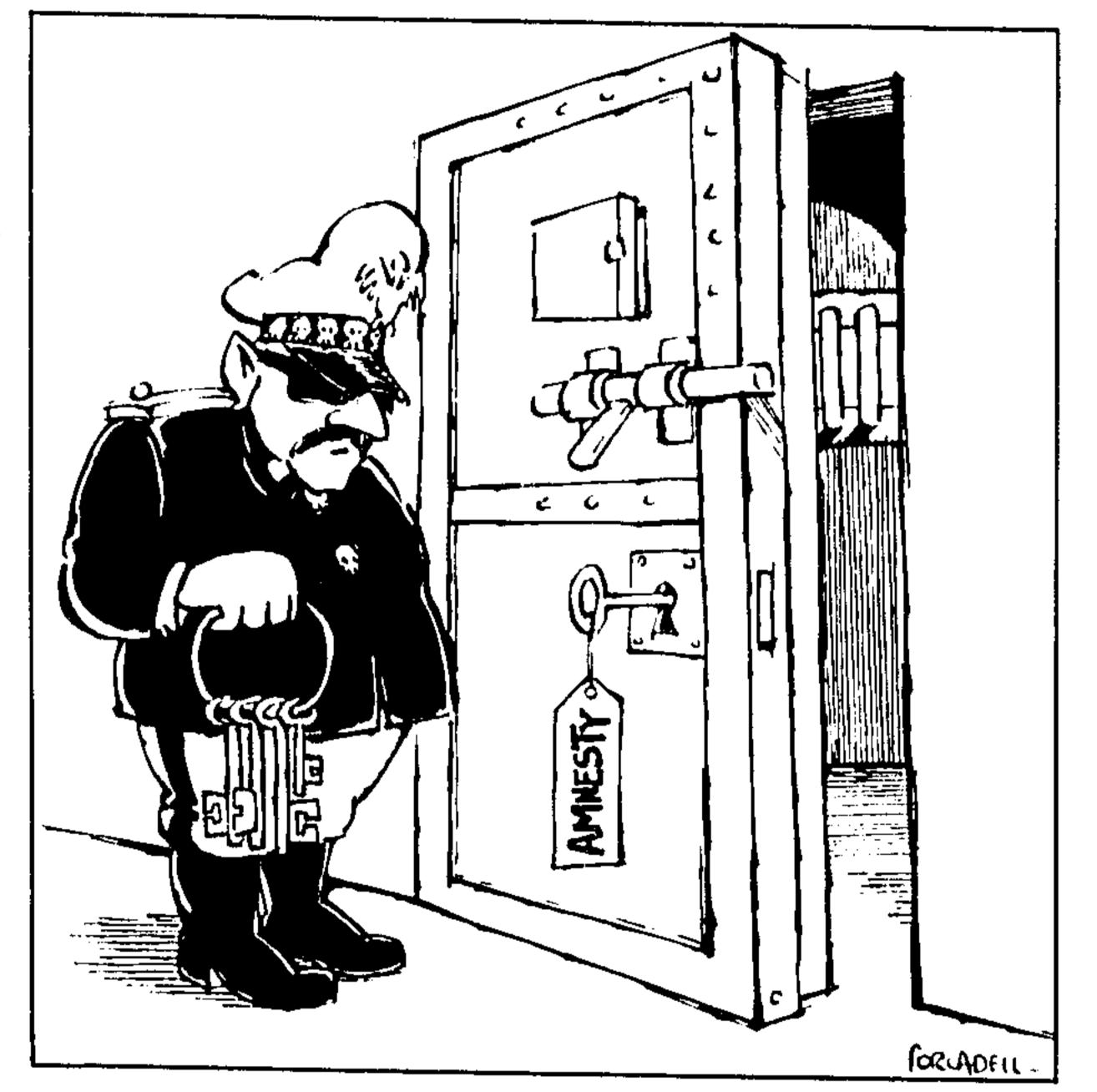
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treatment they are giving him and the effort to show that he has 'recovered' I attribute to all the international pressure which was so rightly displayed to save his life."

Free at last

Efforts to free prisoners of conscience can range from writing a simple letter at home and sending it off, all the way to organizing a massive international campaign. Each gesture of concern contributes to the cumulative effect.

On I April 1979 a gaunt man with thinning hair stepped off an aircraft at Gatwick Airport near London after three years in Argentina's jails and torture centres. He had been released and his application to go into exile granted, without his even knowing that a hearing of his case had taken place. A British group of Amnesty International had taken up his case, been in contact with his family, arranged for his acceptance in the United Kingdom and bombarded the Argentine authorities with pleas



for clemency. Although Amnesty International does not believe exile should be a substitute for the unconditional release of prisoners of conscience, it will work for this if the prisoner so wishes.

When he was being released, the prisoner was handed back the clothes in which he had been arrested three years earlier. He had lost so much weight, they now hung on him shapelessly. A guard then handed him a large grubby bag. Inside were about 500 letters and Christmas cards from Amnesty International members—all carefully preserved by officials who knew that there were people on the outside who cared about the fate of an individual in their country.

Three years earlier, in another part of the world, a Ukrainian mathematician who had spent more than two years in a Soviet psychiatric prison hospital arrived in Vienna after finally being allowed to emigrate from the country as he had requested. A human rights activist, he had been tried *in absentia* on charges of "anti-Soviet activity" and ordered to be detained in a psychiatric institution. While confined he was injected with powerful drugs; at one stage his wife described him as having the appearance of a "cushion".

His case was allocated to groups in Austria, Sweden and the Federal Republic of Germany. Amnesty International members in other countries participated in the campaign which, at one stage, led to appeals on his behalf by mathematicians throughout the world and by the leader of the French Communist Party.

These two cases are, in a sense, unusual. The majority of prisoners of conscience do not end up in exile abroad. Even when they do, it is often seen as a last resort. But these two prisoners of conscience were restored to a measure of freedom. Countless others remain in detention. For them, and for their families, the knowledge that others are still working on their behalf can sometimes have a profound effect.

An adoption group still trying to secure the release of a Uruguayan prisoner of conscience writes regularly to the prisoner's wife. Just before Christmas 1980 they received two notes from her thanking them for their letters; she said:

"Every new letter, every word, touches me so much that my eyes fill with tears. . . . When I feel tired or downhearted, I always return to them. I read and re-read them a thousand times. And with them I always find again the courage to continue."

What you can do

International publicity may well be the only hope of protection for prisoners of conscience. The single most important need is to make people aware of what is happening.

1: There are 15 cases of prisoners of conscience in this report. Please take the time to write a short note urging the authorities to free the prisoner or prisoners in question. The addresses to which you should write are listed on page 00. These cases are the subject of worldwide appeals in Prisoners of Conscience Week, 11–19 October 1981. If you are reading this report more than a month later, you should contact the national section of Amnesty International in your country or the International Secretariat of Amnesty International at 10 Southampton Street, London WC2E 7HF, United Kingdom.

- 2: There are thousands of other prisoners of conscience in need of help, and the campaign to free them goes on. Every month the Amnesty International Newsletter highlights other cases and asks people to send appeals on their behalf. You can join in this regular activity by contacting the national section of Amnesty International in your country or by writing to the International Secretariat of Amnesty International.
- 3: Share this report with others. Bring it to the attention of your trade union or your local community association. If you belong to a professional organization, tell them about it. Most bodies have their own newsletter; ask the editors if they would be interested in running an item on Amnesty International's efforts to free prisoners of conscience and to reproduce the cases in this report.
- 4: If you want to join or support Amnesty International, look in your telephone directory for your national section or local Amnesty International group. If you can't find it, contact the International Secretariat whose address is given above.
- 5: You can help immediately by sending a donation to keep the work going. You can

send it to your national section or local group, or by international money order payable to Amnesty International. We rely on individual contributions to remain free from interference by governments, funding agencies or pressure groups.

Your appeals should go to:

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JuDr Gustav HUSAK President of the CSSR 11 908 Praha-Hrad Czechoslovakia

Sudjinah (Indonesia)

President SUHARTO Istana Negara Jalan Veteran Jakarta Indonesia

José Luis Jacinto, María Paula Perez de Jacinto, José Reyes Mejia, Adelina de Reyes (El Salvador)

Ing. José Napoleón DUARTE
Presidente de la Junta de El Salvador
Casa Presidencial
San Salvador
El Salvador

Gudina Tumsa, Tsehai Tolessa (Ethiopia)

Lieutenant-Colonel MENGISTU Haile Mariam Head of the Provisional Military Government of Socialist Ethiopia Provisional Military Administrative Council PO Box 5707 Addis Ababa Ethiopia

Dr Nikola Novakovic (Yugoslavia)

President of the State Presidency
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Amnesty International—a worldwide campaign

In recent years, people throughout the world have become more and more aware of the urgent need to protect human rights effectively in every part of the world.

- Countless men and women are in prison for their beliefs. They are being held as prisoners of conscience in scores of countries—in crowded jails, in labour camps and in remote prisons.
- Thousands of political prisoners are being held under administrative detention orders and denied any possibility of a trial or an appeal.
- Others are forcibly confined in psychiatric hospitals or secret detention camps.
- Many are forced to endure relentless, systematic torture.
- More than a hundred countries retain the death penalty.
- Increasingly, political leaders and ordinary citizens are becoming the victims of abductions, "disappearances" and killings, carried out both by government forces and opposition groups.

An international effort

To end secret arrests, torture and killing requires organized and worldwide effort. Amnesty International is part of that effort.

Launched as an independent organization 20 years ago, Amnesty International is open to anyone prepared to work universally for the release of prisoners of conscience, for fair trials for political prisoners and for an end to torture and executions.

The movement now has members and supporters in more than 130 countries. It is independent of any government, political group, ideology, economic interest or religious creed.

It began with a newspaper article, "The Forgotten Prisoners", published on 28 May 1961 in The Observer (London) and reported in Le Monde (Paris).

Announcing an impartial campaign to help victims of political persecution, the British lawyer Peter Benenson wrote:

Open your newspapers any day of the week and you will find a report from somewhere in the world of someone being imprisoned, tortured or executed because his opinions or religion are unacceptable to his government... The newspaper reader feels a sickening sense of impotence. Yet if these feelings of disgust all over the world could be united into common action, something effective could be done.

Within a week he had received more than a thousand offers of support—to collect information, publicize it and approach governments. The groundwork was laid for a permanent human rights organization that eventually became known as Amnesty International. The first chairperson of its International Executive Committee (from 1963 to 1974) was Sean MacBride, who received the Nobel Peace Prize in 1974 and the Lenin Prize in 1975.

PRISONERS OF CONSCIENCE

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The mandate

Amnesty International is playing a specific role in the international protection of human rights.

It seeks the *release* of men and women detained anywhere because of their beliefs, colour, sex, ethnic origin, language or religious creed, provided they have not used or advocated violence. These are termed *prisoners of conscience*.

It works for fair and prompt trials for all political prisoners and works on behalf of such people detained without charge or trial.

It opposes the death penalty and torture or other cruel, inhuman or degrading treatment or punishment of all prisoners without reservation.

This mandate is based on the civil and political rights set down in the United Nations Universal Declaration of Human Rights and it reflects the belief that these rights transcend the boundaries of nation, race and belief.

Through its practical work for prisoners, Amnesty International participates in the wider promotion and protection of civil, political, economic, social and cultural rights.

Amnesty International does not oppose or support any government or political system. Its members around the world include supporters of differing systems who agree on the defence of all people in all countries against imprisonment for their beliefs, and against torture and execution.

Amnesty International at work

The working methods of Amnesty International are based on the principle of international responsibility for the protection of human rights. The movement tries to take action wherever and whenever there are violations of those human rights falling within its mandate.

A unique aspect of the work of Amnesty International groups—placing the emphasis on the need for *international* human rights work—is the fact that each group works on behalf of prisoners held in countries other than its own. At least two prisoner cases are assigned to each group; the cases are balanced geographically and politically to ensure impartiality.

There are now some 2,500 local Amnesty International groups throughout the world. There are national sections in 40 countries (in Africa, Asia, the Americas, Europe and the Middle East) and individual members, subscribers and supporters in a further 94 countries. Members do not work on cases in their own country. No section, group or member is expected to provide information on their own country and no section, group or member has any responsibility for action taken or statements issued by the international organization concerning their own country.

Continuous Research

The movement attaches the highest importance to balanced and accurate reporting of facts. All its activities depend on meticulous research into allegations of human rights violations. The International Secretariat in London (with a staff of 150, representing nearly 30 nationalities) has a research department which collects and analyses information from a wide variety of sources. These include hundreds of newspapers and journals, government bulletins, transcriptions of radio broadcasts, reports from lawyers and humanitarian organizations, as well as letters from prisoners and their families. Amnesty International also sends fact-finding missions for on-the-spot investigations and to observe trials, meet prisoners and interview government officials. Amnesty International takes full responsibility for its published reports and if proved wrong on any point is prepared to issue a correction.

Once the relevant facts are established, information is sent to national sections and groups for action. The members then start the work of trying to protect the individuals whose human rights are reported to have been violated.

A permanent campaign

In addition to casework on behalf of individual prisoners, Amnesty International members campaign for the abolition of torture and the death penalty. This includes trying to prevent torture and executions when people have been taken to known torture centres or sentenced to death. Volunteers in dozens of countries can be alerted in such cases, and within hours hundreds of telegrams and other appeals can be on their way to the government, prison or detention centre.

In its efforts to mobilize world public opinion, Amnesty International neither supports nor opposes economic or cultural boycotts. It *does* take a stand against the international transfer of military, police or security equipment and expertise likely to be used by recipient governments to detain prisoners of conscience and to inflict torture and carry out executions.



Symbol of Amnesty International

Amnesty International does not grade governments or countries according to their record on human rights. Not only does repression in various countries prevent the free flow of information about human rights abuses, but the techniques of repression and their impact vary widely. Instead of attempting comparisons, Amnesty International concentrates on trying to end the specific violations of human rights in each case.

Human rights have been violated not only by governments, but also by political groups. People have been taken prisoner and held hostage; torture has been inflicted and executions carried out in the name of various causes. Such acts are no more acceptable than repression by governments. Amnesty International believes that international standards for the protection of human rights and the humane treatment of prisoners should be universally respected.

Policy and funds

Amnesty International is a democratically run movement. Each year major policy decisions are taken by an International Council comprising representatives from all the national sections. They elect an International Executive Committee to carry out their decisions and supervise the day-to-day running of the International Secretariat.

The organization is financed by its members throughout the world, by individual subscriptions and donations. Members pay fees and conduct fund-raising campaigns—they organize concerts and art auctions and are often to be seen on fund-raising drives at street corners in their neighbourhoods.

Its rules about accepting donations are strict and ensure that any funds received by any part of the organization do not compromise it in any way, affect its integrity, make it dependent on any donor, or limit its freedom of activity.

The organization's accounts are audited annually and are published in its annual report.

Amnesty International has consultative status with the United Nations (ECOSOC), UNESCO and the Council of Europe. It has cooperative relations with the Inter-American Commission on Human Rights of the Organization of American States and is a member of the coordinating committee of the Bureau for the Placement and Education of African Refugees of the Organization of African Unity.

Other Amnesty International reports

The following list includes a selection of reports issued since 1976. For a complete list, write to Amnesty International Publications, London.

AMNESTY INTERNATIONAL REPORT

This annual report provides a complete country-by-country survey of Amnesty International's work to combat political imprisonment, torture and the death penalty throughout the world. The report is organized into regional sections and normally covers developments in at least 100 countries.

This is probably the most widely read—and most influential—of the many reports published by Amnesty International each year.

Now available: the Annesty International Report 1980. This 416-page report, illustrated with regional maps for easy reference, covers the period 1 May 1979-30 April 1980. First published 10 December 1980. £5.00. English, French, Spanish.

AMNESTY INTERNATIONAL NEWSLETTER

This monthly bulletin provides a regular account of Amnesty International's work: the latest reports of fact-finding missions, details of the arrest and release of political prisoners, reliable reports of torture and executions. It also gives practical information for Amnesty International supporters: each issue includes appeals on behalf of prisoners of conscience and victims of torture around the

The newsletter is written—without political bias—for human rights activists throughout the world. It is widely used by journalists, students, political leaders, doctors, lawyers and other professionals.

Individual subscriptions: £5.00 (US\$10) a year.

HOW TO ORDER THESE REPORTS

If you live in a country where a national section of Amnesty International has been formed, you can obtain all these reports from the section. Section addresses are available from the International Secretariat.

If there is no national section in your country, you can order these reports direct from the International Secretariat of Amnesty International:

- select the publications you wish to order
- note the listed price
- make out a money order or bank draft payable to AMNESTY INTERNATIONAL for the total price of all the publications
- send your order and payment to

AMNESTY INTERNATIONAL 10 SOUTHAMPTON STREET LONDON WC2E 7HF UNITED KINGDOM

THE DEATH PENALTY

This unique study of the ultimate punishment examines the laws and methods by which people can be put to death in 134 countries. The 206-page report draws on more than a decade of research, using official and unofficial sources. Devoted mainly to a countryby-country survey of legislation and practice, the report also covers the phenomena of "disappearances" and summary executions through which suspected political opponents have been eliminated in large numbers by repressive regimes. First published 1979; illustrated. £2.00. English, French, Spanish.

AFRICA

GUINEA

A 12-page briefing on political imprisonment, torture and the death penalty. First issued 1978. £0.40. English, French, Spanish.

HUMAN RIGHTS VIOLATIONS IN

An account of political killings, the destruction of the rule of law, political imprisonment, prison conditions, the use of torture and the death penalty. First issued 1977. 26 pages. £0.50. English, French.

HUMAN RIGHTS IN UGANDA

An examination of human rights violations during the presidency of Idi Amin, including the overthrow of the rule of law, murder of judges, public executions, killings and torture. First issued 1978. 25 pages. £0.50. English, French.

HUMAN RIGHTS IN ZAIRE

Details on political prisoners and their conditions, torture, extrajudicial executions and the use of the death penalty, together with the political and legal background. First issued 1980. 22 pages. £1.00. English, French.

NAMIRIA

A 16-page briefing on political imprisonment, torture and the death penalty. First issued 1977. £0.40. English, French.

POLITICAL IMPRISONMENT IN SOUTH AFRICA

A detailed report, including photographs and case histories, on the political and legal background to human rights violations, the treatment of prisoners, killings, use of torture and the death penalty. First issued 1978. 108 pages. £1.00. English, French.

THE AMERICAS

PRISONERS IN DISAPPEARED

A dossier on political prisoners held in secret detention camps. It comprises background information on "disappeared" prisoners, appeals from their relatives, a selection of case histories and numerous photographs. First issued 1977. £1.45. English; French, Spanish.

GUATEMALA: A GOVERNMENT PROGRAM OF POLITICAL MURDER

Eye-witness testimony, on political abductions and killings directed from secret offices in an annex of the presidential palace. First issued 1981. 32 pages, illustrated. £2.00. English, French, Spanish.

MEMORANDUM SUBMITTED TO THE GOVERNMENT OF THE REPUBLIC OF CUBA

Findings and recommendations of a mission that visited Havana in 1977 to examine questions of long-term political prisoners, prison regimes, the situation of released prisoners and the application of the death penalty. First issued 1978. Eight pages. £0.50. English, Spanish.

PARAGUAY

A 16-page briefing on political imprisonment, torture and the death penalty. First issued 1978. £0.40. English, French, Spanish.

PERU

A 12-page briefing on political imprisonment, torture and the death penalty. First issued 1979. £0.40. English, French, Spanish.

POLITICAL IMPRISONMENT IN URUGUAY

A dossier of documents on political imprisonment, law and justice for political prisoners, detention conditions, ill-treatment and torture, with 14 case histories. First issued 1979. £0.40. English, French, Spanish.

PROPOSAL FOR A PRESIDENTIAL COMMISSION ON THE DEATH PENALTY IN THE UNITED STATES OF AMERICA

The 1980 appeal to President Carter, urging the creation of a body to examine the social and legal impact of

the death penalty, and a moratorium Government reflecting Amnesty Interon all executions. First issued 1980. Four pages. £0.25. English.

TESTIMONY ON SECRET DETEN-TION CAMPS IN ARGENTINA

Testimony of two detention camp victims, including detailed information about their fellow prisoners; list of prisoners and correspondence to and from government officials about missing people. First issued 1980. 60 pages. £1.00. English, Spanish.

THE REPUBLIC OF NICARAGUA

Includes the findings of a mission in 1976. An examination of judicial procedures, political imprisonment, torture and "disappearances"; plus recommendations, case studies, lists of prisoners and an account of a trial in a military court. First issued 1977. 75 pages. £0.75. English (out of print), French, Spanish.

ALI LAMEDA: A PERSONAL ACCOUNT OF THE EXPERIENCE OF A PRISONER OF CONSCIENCE IN THE DEMOCRATIC PEOPLE'S REPUBLIC OF KOREA

The personal story of a Venezuelan poet and Communist Party member subjected to six years' political imprisonment in North Korea. First issued 1979. 39 pages. £0.50. English, French.

INDONESIA

A detailed account of political imprisonment between 1965 and 1976, including description of trials, prison conditions and forced labour, permanent post-release "resettlement" and case histories. First issued 1977, 146 pages. £2.00. English, French, Indonesian.

POLITICAL IMPRISONMENT IN THE PEOPLE'S REPUBLIC OF CHINA

A major report on the constitutional. legal and penal systems under which political dissenters have been detained, interrogated, tried and punished. First issued 1978. 171 pages, illustrated. £2.00. English, French, Spanish.

REPORT OF AMNESTY AN INTERNATIONAL MISSION TO BANGLADESH

Representations to the Bangladesh

national's concern about trials of civilians by martial law courts and the execution of military personnel. First issued 1978. 20 pages. £0.50. English.

REPORT OF AN AMNESTY INTER-NATIONAL MISSION TO THE FEDERATION OF MALAYSIA

An examination in 1978 of Malaysia's Internal Security Act, under which political prisoners, including members of political parties and trade unions, have been held without charge or trial and tortured. First issued 1979. 67 pages. £0.50. English.

REPORT OF AN AMNESTY INTER-NATIONAL MISSION TO INDIA

The findings and recommendations of an investigation following the 1975-1977 Indian Emergency. First issued 1979. 84 pages. £1.00. English.

REPORT OF AN AMNESTY INTER-NATIONAL MISSION TO THE REPUBLIC OF KOREA

The conclusions and recommendations of a mission that visited South Korea at a time when Emergency Regulations resulted in the suppression of dissent throughout the country. First issued 1976; revised 1977. 45 pages £2.00.

REPORT OF AN AMNESTY INTER-NATIONAL MISSION TO THE REPUBLIC OF THE PHILIPPINES

Second edition of the conclusions of a mission in 1975 together with the government's reply and Amnesty International's comments. Includes interviews with prisoners and an examination of the incidence of torture and other violations of human rights. First issued 1977, 95 pages. £2.00. English, Spanish.

REPORT OF AMNESTY INTERNATIONAL MISSION TO SINGAPORE

Report of a mission in 1978 plus recommendations to the government. An examination of preventive detention, trials, arrest and interrogation, prison conditions, torture and the use of the death penalty. First issued 1978, 60 pages, £2,00. English.

SHORT REPORT OF AN AMNESTY MISSION THE ISLAMIC REPUBLIC OF PAKISTAN

Findings of a mission in 1978 that documented martial law provisions curtailing fundamental freedoms and the infliction of harsh punishments by military courts on civilians for exercising the right of free speech. First issued 1978. 24 pages. £0.50. English, French.

TAIWAN (REPUBLIC OF CHINA)

A 14-page briefing on political imprisonment, torture and the death penalty. First issued 1976; second edition 1980. £0.40. English, French, Chinese.

VIOLATIONS OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS IN THE DEMOCRATIC REPUBLIC OF AFGHANISTAN

A report, released in September 1979, on consistent violations: widespread arrests, torture, "disappearances" and deaths in detention between April 1978 and May 1979, 34 pages, £0.50. English.

EUROPE

CZECHOSLOVAKIA

A 16-page briefing on political imprisonment and the death penalty. First issued 1977; second edition 1981, £0.60, English, French, Spanish.

GERMAN DEMOCRATIC REPUBLIC

A 12-page briefing on political imprisonment and the death penalty. First issued 1977; second edition £0.60. English, French, Spanish.

TORTURE IN GREECE: THE FIRST TORTURERS' TRIAL 1975

A rare insight into the inner clockwork of a torture state, this 98-page report analyses a contemporary example of the possibility of submitting accused torturers to due process of law. First issued 1977. £0.85. English, French, Spanish.

A 19-page briefing on political imprisonment and the death penalty. First issued 1980, £0.60, English, French, Spanish.

AN AMNESTY REPORT OF INTERNATIONAL MISSION TO NORTHERN IRELAND

The findings and recommendations of a mission in 1977 that investigated allegations of ill-treatment of detainees and called for a public inquiry. First issued 1978, 72 pages, £1.00. English.

REPORT OF AN AMNESTY INTER-NATIONAL MISSION TO SPAIN

First published in November 1980, the findings of a mission that examined the treatment of security detainees, plus Amnesty International's recommendations to prevent torture. 68 pages. £3.00. English, Spanish.

TURKEY

A 12-page briefing on political imprisonment, torture and the death penalty. First issued 1977. £0.40. English, French.

PRISONERS OF CONSCIENCE IN THE USSR: THEIR TREATMENT AND CONDITIONS

This 200-page report, containing photographs of prisoners of conscience and camps in which they are held, examines Soviet laws and their application to dissenters and includes new material on the treatment of dissenters in psychiatric institutions. First issued 1975; second edition 1980. £5.00. English, French, Spanish.

MIDDLE EAST

A 12-page briefing on political imprisonment, torture and the death penalty. First issued 1976. £0.40. English, Farsi.

LAW AND HUMAN RIGHTS IN THE ISLAMIC REPUBLIC OF

An examination of legal procedures,

post-revolutionary executions during the first seven months after the 1979 revolution. First issued 1980. 216 pages. £10.00. English.

IRAQ: EVIDENCE OF TORTURE

This report, published after painstaking research into allegations of political torture, presents detailed medical findings in 15 cases and calls for the protection of all detainees. First issued 1981. 44 pages, illustrated. £2.00. English, French.

MOROCCO

A 16-page briefing on political imprisonment, torture and the death penalty. First issued 1977. £0.40. English, French.

PEOPLE'S DEMOCRATIC REPUBLIC OF YEMEN

A 12-page briefing on political imprisonment, torture and the death penalty. First issued 1976. £0.40. English, French, Arabic.

REPORT AND RECOMMENDA-TIONS OF AN AMNESTY INTER-NATIONAL MISSION TO THE GOVERNMENT OF THE STATE OF ISRAEL

Report of a mission in 1979 that examined allegations of ill-treatment in the Occupied Territories and legal procedures used. Includes Amnesty International's recommendations, the government's reply and Amnesty International's comments on it. First issued 1980. 71 pages. £2.00. English, French.

SYRIA

A 16-page briefing on political imprisonment, torture and the death penalty. First issued 1979. £0.40. English, French, Spanish, Arabic.

TUNISIA: IMPRISONMENT OF TRADE UNIONISTS IN 1978

An account of the arrests and trials of trade unionists plus a description of prison conditions and torture allegations. First issued 1979, 24 pages. £0.75. English, French.