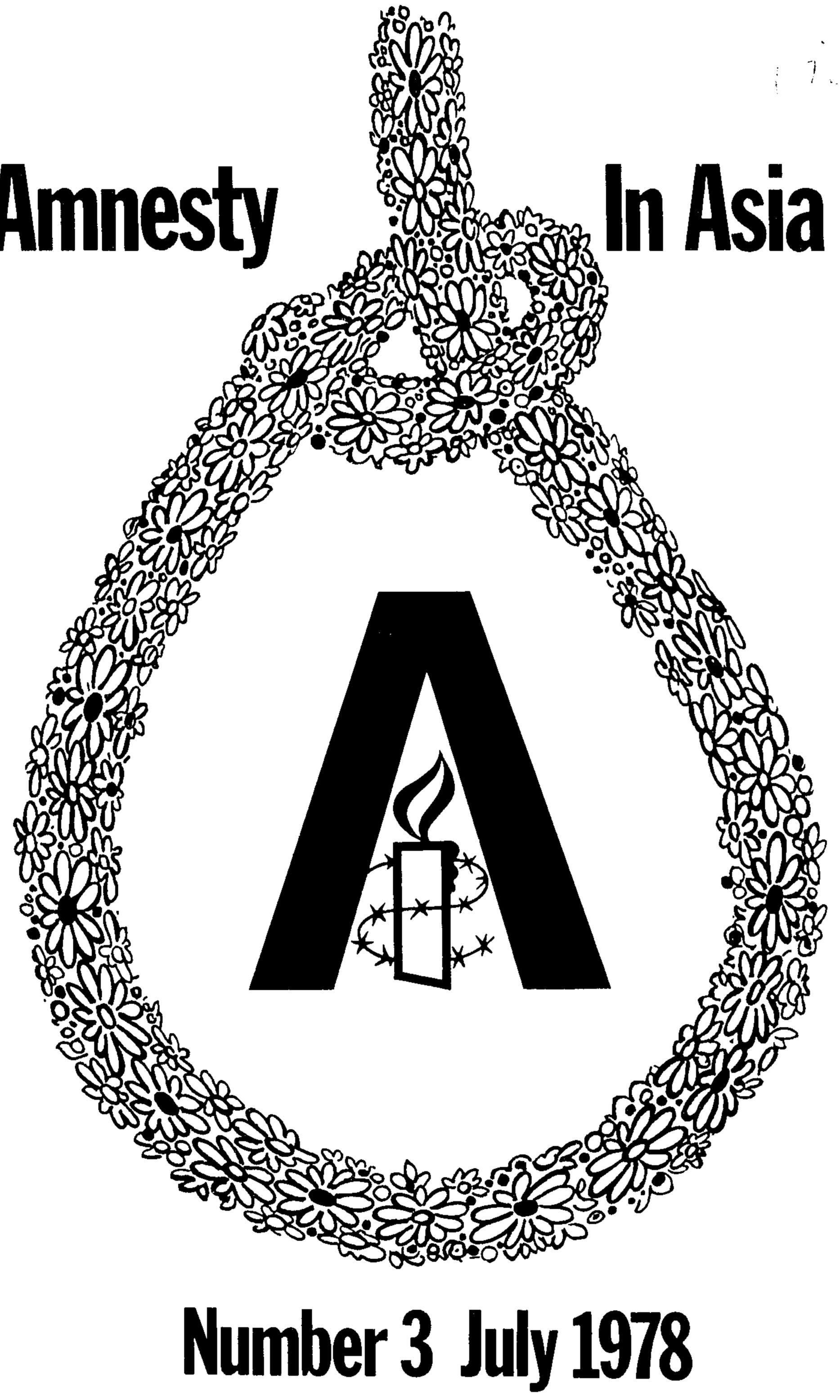
Amnesty



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Al in Asia is an internal newsletter published by and for the Amnesty International movement in Asia. The views expressed are those of the contributors. The newsletter is edited on a co-operative basis by AI members in Australia, Japan and Sri Lanka and is published by the Australian section

Amnesty Addresses in Asia

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HONG KONG Amnesty International Hong Kong (Group) P.O. Box 11511 Kowloon.

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A.I. IN ASIA EDITORS



The following poem was sent to the South Asia Publications Service of Amnesty International in Colombo, Sri Lanka by Tilak A. Gunawardhana with this note:

"The human community that still survives the brutal torture practised all over the world, may or may not know the valuable work that you are doing. But at least the larger community that witnesses this horror without having the misfortune to be its victims, must forever remain grateful to you for keeping alive the need to act on behalf of those who are lost for no fault of their own. Wishing you continued success in your endeavours.

dedicated to all victims of torture, and all those who have died as a result, and who are in the process of dying now

> Let me not go mad With blood still wet On the crushed splinters of defying bones. Let me not go mad With every passage of an electric current Administered till I die of shock. Let me not go mad When water plays on my nostrils And I have only water to breathe. Let me not go mad When I am buried alive Or suffocated in a black box. Let me not go mad When I have to confess I cannot stand torture any longer. Let me not go mad When I can neither feel nor live And another horror must end in murder.

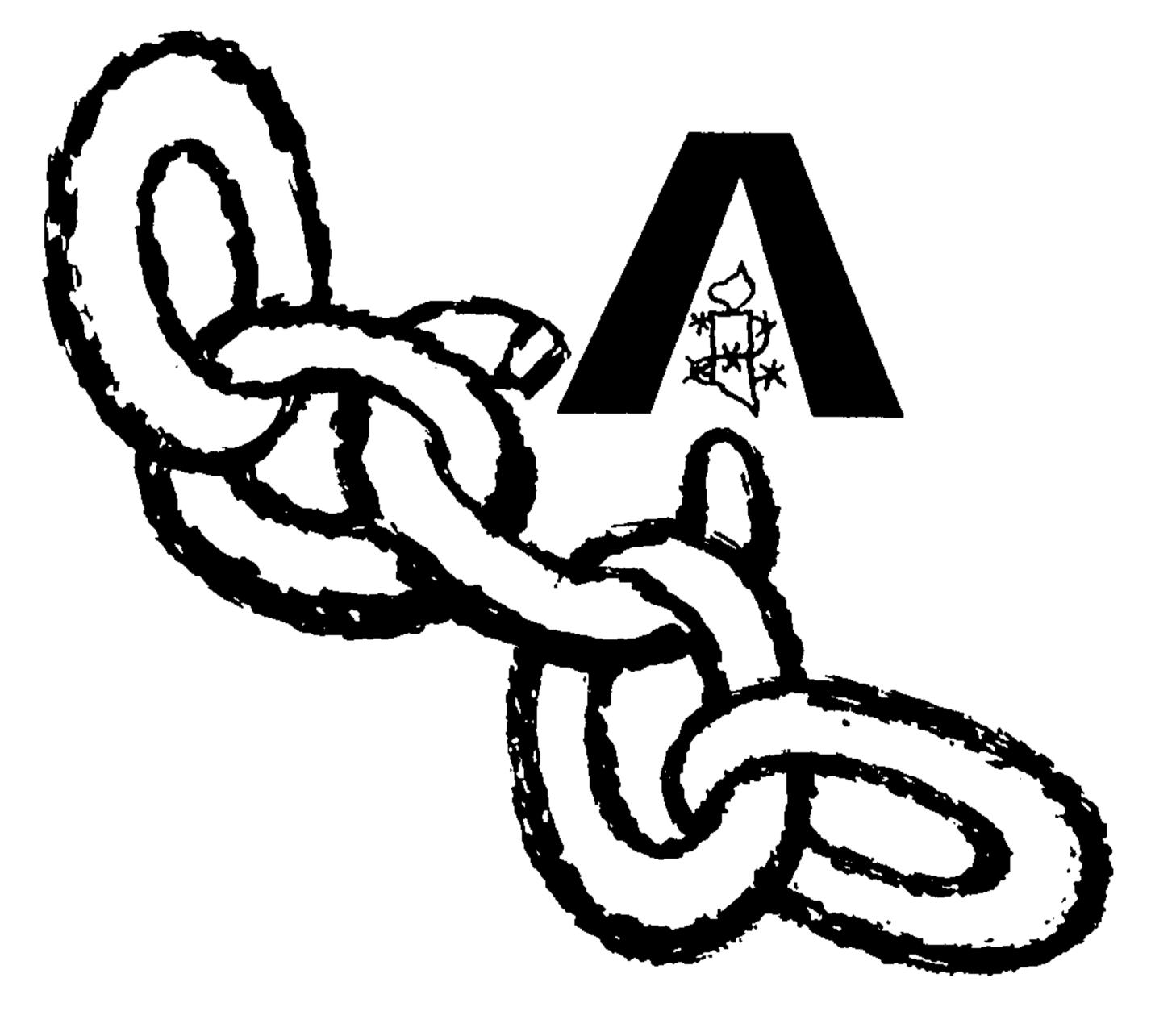
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Let me still live with you The dying among the living Let me see you smile When I can no longer smile at you Let me hear you talk to me When I have no words to speak Let me know that You are holding my hand That you have the strength The love and courage To talk with me, alone And with a thousand others Who have gone, and are going Down the corridors of unredeemed death.

This Issue of A.I. in Asia

Our cover this issue, contributed by Indian graphic designer Arvind Teki, reflects the growing awareness in Asia of AI's total uncompromising opposition to the death penalty. One of the subjects covered in our last issue (AI in Asia, Number 2, January, 1978) was the AI seminar held in Colombo, Sri Lanka in August, 1977, on the topic "Public Opinion and the Death Penalty".

AI national sections in Bangladesh, Japan India, the Republic of Korea, Sri Lanka and Australia have contributed articles to this issue. From Bangladesh, we read of the relevance of AI's work to the Bengali tradition of justice, nonviolence, toleration and peace. From India, we learn of the rapid growth of support for AI throughout the country: a human rights education programme has been launched, a nation-wide campaign is being planned to urge ratification of the International Human Rights Covenants, and a campaign for the abolition of the death penalty is now underway with the leadership of some of India's most distinguished public figures. From South Korea, we read an



impassioned appeal against the death
penalty from lawyer Hahn Seung Han,
from a new series of booklets being
issued on this theme. From Australia,
we learn of some day-to-day encounters
with the prisoners and families helped
by AI.

The Sri Lanka section proposes a new booklet to introduce AI to people in Asian cultures. It's a fresh look at the need to get AI's message across to a wider audience in the region. Sri Lanka invites reactions to their idea from all our readers. There are five specific questions posed at the end of the article on page 15. Please send your comments to Amnesty International Sri Lanka, 79/15 Dr. C.W.W. Kannangara Mawatha, Colombo 7, Sri Lanka. Your comments should reach them by 31 August, 1978, at the latest.

Readers are invited to send comments on this and previous editions of AI in Asia to the editors at the address given on the front cover. We welcome suggestions for its improvement and for the development of AI in Asia as a whole.

Next Asian A.I. Meeting

The next meeting of Asian participants to AI's International Council meeting will take place on Tuesday, 19th September, 1978, in Cambridge, England.

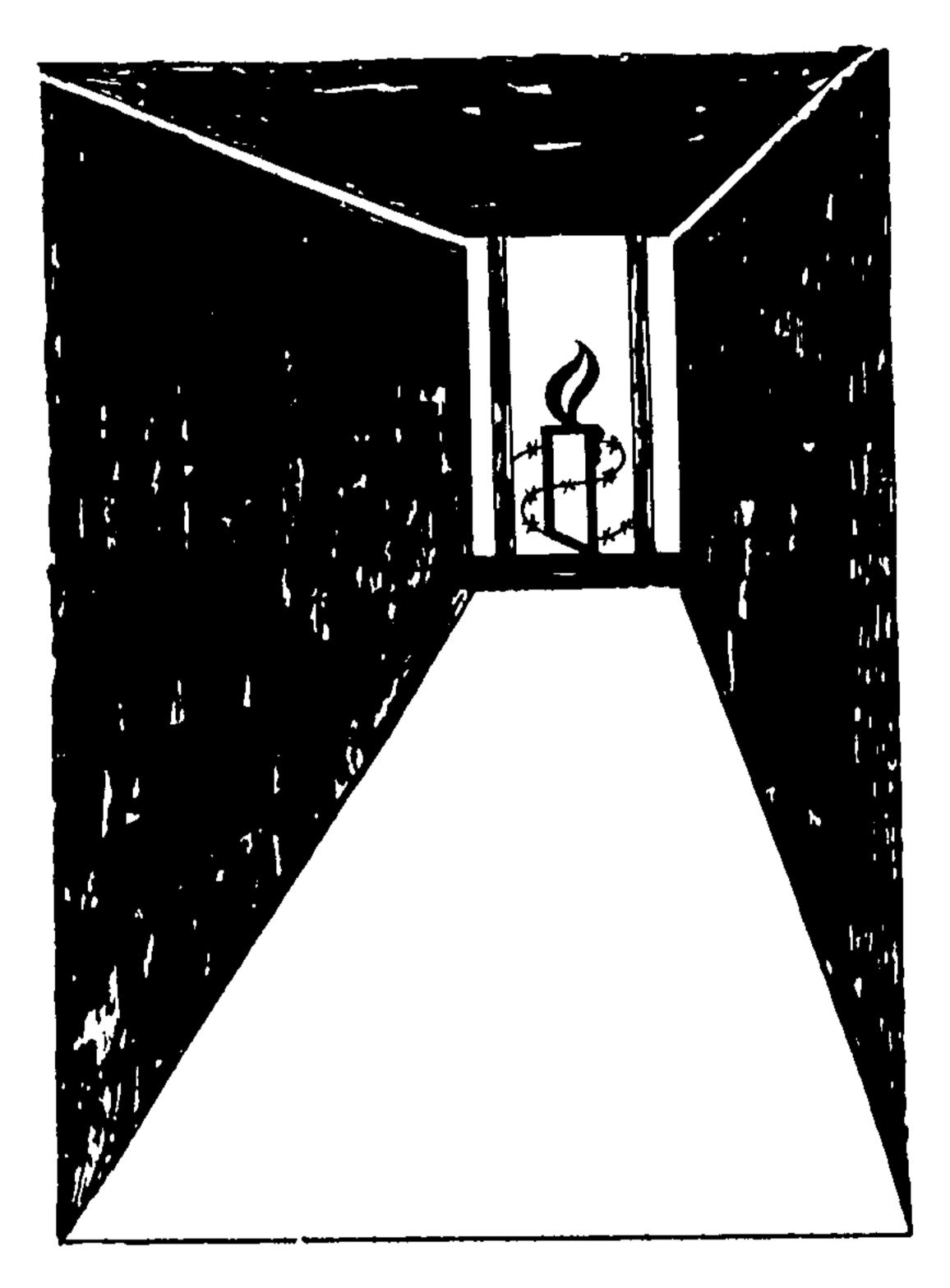
The meeting, a regular feature preceding AI's annual council, enables delegates and observers from the AI movement in Asia to exchange views on matters of common interest.

Last year, the Asia meeting discussed a Sri Lankan proposal that AI should support "concrete initiatives from within the Asian region" aimed at promoting a regional mechanism for the protection of human rights. This might be similar to the human rights commissions of the Council of Europe and the Organisation of American States. Since then, exploratory developments along these lines have taken place in Asia and at the United Nations. "Where do we go from here?" will be one of the main questions to be faced at this year's meeting of AI members from Asia.

The main International Council meeting will also be discussing two topics of particular interest:

- . AI's position on "trade and aid" policies in relation to the defence of human rights; and
- . guidelines for AI sections' work in their own countries.

AI members interested in contributing to wider discussion of any of these issues should contact their national section offices. Background documents and discussion papers on these subjects are available from all national sections.



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vork on the cover of this Amnesty in Asia and on 5 and 14, was contributed Idian Section and is by Arvind

AUSTRALIA In our office day by day

At times in the office of the Australian Section, tucked away in Inkerman Street, St.Kilda, Melbourne, we are inclined to feel isolated from the personal work on Amnesty. It all seems vague and far off from our comfortable way of living. But every so often here in our office the tragedy of Prisoners of Conscience and their families is brought home very vividly.

Let me quote you some of the many instances that happen. A young South African couple came to us for assistance. The young man had been raised comfortably in his country as a white man. He gradually became aware of apartheid and what it really meant. He did his military service at the age of 18 as every young South African has to do, but his conscience worried him. He left South Africa in the hope he could live in a free society where he would not have to fight in a war against his conscience. We have supported his application to stay in Australia as he would be sent to prison if he was returned to South Africa for evading his military duty.

Another young man from Uruguay has asked for help. His parents came to Australia five years ago, but the son was not allowed to join them, as under the law in Uruguay people over 18 years are not considered dependents. As a young student he was arrested and tortured. He left Uruguay and went to Argentina, but there they started arresting Uruguayans. He has now come to Australia and his Uruguayan passport has run out. We are trying to ensure that his young man will not be sent back to a country where one in every 50 citizens is either arrested, harassed or tortured.

In both cases the Immigration Depart-



ment has informed us they are investigating further.

The visits of Leonid Plyushch to our office have made us feel that our work in Australia is very worthwhile and that Amnesty here is so important to the whole movement.

Leonid's visit has also given us the opportunity and pleasure of meeting members of the Ukranian community who were instrumental in bringing him to Australia. Mr. Plyushch went with Leonore Ryan to Canberra. He spent a full day in Parliament giving testimony on the violations of human rights in the Soviet Union, before the Foreign Affairs sub-committee on the defence of human rights in the Soviet Union.

The mother of Sinna Ott, who was released from a prison in East Germany, still keeps in touch with us and we look forward to the reunion of mother and daughter in the near future. Following a talk in a church recently we were given a tape recorder. This will enable us to tape overseas speakers and other important talks.

An elderly Chilean trade unionist, now living in Paris, called into the office during April and in his halting English thanked all the staff and members for the courage that Amnesty is able to give not only to prisoners in Chile, but also to their families.

A few days ago a young student, who has relatives who have been released from Indonesia, came into the office with some beautiful carved coconut shells. These had been made by the prisoners and sent to us for the work of Amnesty - again we were deeply touched that the prisoners are so grateful for our help and common interest in the pursuit of freedom.

BANGLADESH A peace loving people

Bangladesh, a land of music and musicians, poems and poets, has always been inhabited by a peace loving people. It is an oft-repeated story that hundreds of years ago a band of only seventeen persons conquered the kingdom of ancient Bangladesh. The peace loving Bengalis of that period did not resist as it would have meant bloodshed and misery to many.

It would not be out of place to mention here that it was the people of Bangladesh again who vigorously demonstrated an unparalleled example of nonviolent resistance to well-equipped modern army for a long twenty-five days during 1971. It failed - - as the world failed to appreciate the importance of this non-violent resistance and thus a finest hour of attainment was lost for lack of timely response.

Bangladesh has had many such incidents and historical evidence to prove that if opportunities and education are given, the illiterate mass of people of this part of the world could always mobilise into a force of human dignity and honour.

But hist**or**y has always been very unkind to these people. Because of their non-violent nature, the people have long been groaning under the iron yoke of Imperialism and Colonialism of all forms. The result is that even though the apparent vestige of long colonial rule has been withdrawn, the common men are still in a state of inertia and have long lost all sense of vitality to respond against the forces that are let loose to subdue even the minimum rights and privileges of a man. It is a very sad story to tell that an entire mass of people who have a very fine sense of human qualities could be turned into a non-responsive fossil even to the vilest forms of human right violations and torture.

The events of 1971 were just a spark of the latent qualities which also failed because of the non-responsive attitude of the so-called civilised world.

Nevertheless, a handful of people did try Before 1971, therefore, only a very

in vain to light a ray of hope against the large scale violations of human rights. It was a very humble beginning, but then it was a ray of hope which, however, was very much restricted for obvious reasons under the prevailing socio-economic and political conditions. few people in this part of the globe were aware of the objectives and functions of Amnesty International. It remained limited to a very few intellectuals. With the exception of a very few, many of the personalities attached to the movement remained with it because it added a sense of prestige to their social and political status.

movement started and human rights were People were being dislodged violated. from their hearth and home and when the leader was arrested and taken away that AI made a fervent call to the cause of the million souls who demanded justice but were thwarted, who expressed their desire but were dislodged. The call of AI was appreciated not only because it called for the release of the leader but also because it asked for the restoration of human rights for the cause of peace. With the establishment of Bangladesh, therefore, a new look was given to AI, its functions and objects. It became evident that AI stands for natural justice and stands by the people to give vent to the desire and aspirations of people. The democratic and peace-loving people of Bangladesh, therefore, were curious to know about



It was in 1971 when the independence

B'desh contd.

AI's objectives: the realisation of the concepts of human rights which Bangladesh as a member country of the United

organisations. And for the realisation Nations has accepted in principle. of the second aim, it prefers to take a Because of the many problems, includvery cautious step initially and restrict ing political, it was early on decided the move within a circle of committed not to develop a large scale membership personalities and move gradually in the of AI in Bangladesh. context of the social and political development, failing which the aim of The main member of the AI movement Amnesty Bangladesh may be misunderstood in Bangladesh was Mr. Justice S.M.Hussain, and misinterpreted,

who as a champion of human rights had for long been associated with AI, But because of his professional preoccupations he could not involve himself in the organisational aspect of the movement in Bangladesh, although his lone efforts did gain ground amongst many,

Despite many initial hesitations, calculations, ifs and buts, the Bangladesh section has been represented at the International and Regional Conferences of AI.

During October, 1977, the section adopted a new statute and reorganised itself. A full-time documentalist is being considered for proper care of the documents and papers received from the international secretariat. It is expected that it will not be long before the Amnesty Bangladesh will grow into one of the significant sections in the World. Since AI reflects the same values for which the people of Bangladesh many a time have stood that is for justice, non-violence, toleration, peace and progress,

Amnesty Bangladesh has now adopted a two-fold programme. One, to educate the common people about the basic human rights and privileges envisaged in the UN Universal Declaration of Human Rights. The other, to organise and mobilise public opinion about AI in general and to work for the abolition of torture and other measures that are adopted to thwart human rights. To realise the first aim, the Amnesty Bangladesh has drawn up a progr'amme to publish small booklets, leaflets and folders in Bengali on human rights,

UN Declaration, AI, etc., in co-operation with other social welfare



Kim Chi Ha

May heaven accept this same prayer of mine repeated over and over again during these past months. May the edge of my soul be made sharper. Even if my breast explodes in agonised wailing, let me depart for the far-off battlefield. ... Ah, let me depart for this trip. Let me be off in the wilderness - into the land that makes me mad with its awakening bitterness, the land over which the stars sparkle in the frozen winter dawn. Let me pray alone, let me decide alone to go down into the masses, down into the abyss with them, and finally rise with them gallantly on the soil in the bright morning sunshine, with our heads raised high.

> Kim Chi Ha South Korean Poet.

INDIA Big and varied programme

The period from November, 1977 to April, 1978 was marked by the first ever general body meeting on New Year's eve 1978 and three meetings of the executive committee. The general body elected new office bearers and the executive committee for a two year term 1978 and 1979.

Highlights of the programme formulated by the general body for the year 1978:

- I Enrolment of not less than 1000 new members in the year.
- 2 Formation of 15 branches.
- 3 Formation of a few adoption groups.
- 4 A campaign for ratification of International Covenants on Human Rights by the Government of India.
- 5 A campaign for abolition of death penalty in India.
- 6 A Human Rights education programme. / - Holding of a national seminar on Human Rights in December, 1978.
- 8 Participation in the other programmes suggested from time to time by the International Secretariat.

The following paragraphs sum up the work done under the above headings: ENROLMENT OF NEW MEMBERS

The list of people who receive the International Newsletter from the South Asian Publications Services(SAPS) has been expanded. On our asking people on the list to become members, which we do after they receive the Newsletter, an additional 200 have so far enrolled themselves as members during the period under review. We are now planning to expand the SAPS list further. BRANCH WORK

As reported in the last number, theanimators for branch formation are being located and regular correspondence is being carried on with them. We are not hurrying to recognise branches just to meet our target. We, however, hope to meet this target by the end of the year.

In the next few weeks the following branches are likely to begin - Delhi, New Delhi, Nagpur, Bangalore, Madras and Hyderabad. These are in addition to the existing two branches at Udaipur & Bombay. ADOPTION GROUPS

A note on adoption groups and methods of adoption work was put in the April Number of the Indian Section Circular letter. The note was drafted in consultation with the International Secretariat. We are planning to have one adoption

group in each branch to be formed. RATIFICATION OF INTERNATIONAL CONVENANTS ON HUMAN RIGHTS The Section is planning to collect

10,000 signatures on an appeal to the Government of India to ratify the two Covenants. The text of the two Covenants and the Universal Declaration on Human Rights are being brought out in English (by SAPS) and in Hindi (by the Indian Section with the assistance of the United Nations) for distribution and discussion by branches and groups. Scholars are being encouraged to write and speak in the media on the significance of ratification of the two Covenants. The signatures appealing for ratification would be presented to the Government on Human Rights Day 1978, when a seminar on Human Rights will be held in Bangalore. ABOLITION OF DEATH PENALTY

A campaign for abolition of death penalty is part of the year's programme. The work started with a public appeal in favour of abolition by distinguished leaders including Shri Jayaprakash Narayan. The appeal has received wide publicity in newspapers and on the radio. Some language periodicals also brought out special articles on the abolition of death penalty after the release of the appeal.

The Indian Section is planning a series of seminars and discussions on





India contd.

abolition in different parts of the country. The first in the series was held at Delhi on April 8-9, 1978, in collaboration with the Delhi School of Social Work and the Delhi University. Attended by 45 opinion leaders, parliamentarians, scholars and social workers, the seminar expressed itself wholeheartedly in favour of immediate abolition of death penalty and further formed a National Committee on Abolition of Death Penalty to do further work to achieve this objective.

The work of the Committee is expected to include:

- (a) Promoting the formation of a documentation centre on Abolition of Death Penalty and dissemination of relevant information.
- (b) Acting as a catalyst in related research programmes of universities and research institutes.
- (c) Organising lobbying among Parliamentarians for speedy implementation of the objectives of the Stockholm Declaration.

At the request of the seminar, the National Committee has been promised full organisational support by the Indian Section.

The Indian Section is also planning to distribute the Stockholm Declaration extensively and obtain signatures in support of the objectives of the Declaration.

The Seminar on Human Rights proposed to be held on Human Rights Day would be devoting a separate session to abolition of death penalty.

HUMAN RIGHTS EDUCATION PROGRAMME

In collaboration with the Delhi School of Social Work, the Indian Section is proposing to provide Human Rights Education inputs in the course of the orientation of teachers involved in the college level extra curricular National Services Scheme (NSS). This pilot project is expected to lead a fuller scale involvement of human rights workers in discussion on human rights

in the rural camps of NSS later in the year.

SEMINAR ON HUMAN RIGHTS DAY

The seminar proposed to be held at Bangalore on December 9-10, 1978, would have the following sessions:

- International Covenants on Human Rights.
- 2 Asian Human Rights Machinery.
- 3 Human Rights Situation in India.
- 4 Abolition of Death Penalty.

OTHER ACTIVITIES

On a request from the International Secretariat, we are exploring the possibility of organising reprint of Amnesty International publications in India through established publishers. The proceeds of the venture would be used eventually for promoting Multilingualism in the South Asia region.

We have successfully entrusted a number of English and Indian language journals to reprint the Prisoners of the Month Campaign each month.



ΙΛΡΛ Indonesian study group

Since its formation in 1971, the Japanese Section has been expanding its membership and scope of activities at a slow but steady pace. The Indonesia Study Group, formed in 1976, was the first standing committee whose object was to concentrate activity on one specified area. The Japanese Section has a number of adoption groups with Indonesian prisoners. The first aim of the study group was to supply them with information in Japanese necessary for their work. This meant that material from the Research Department had to be translated.

But the Study Group's activities have not been restricted to translation. It has had five formal meetings with officials of the Indonesian Embassy in Tokyo, held press conferences, and met Prime Minister Fukuda to discuss the plight of the many thousands of Indonesian political prisoners.

The Study Group learned that Mrs. Carmel Budjardjo was planning to visit Japan on behalf of Tapol, the British movement to free Indonesia's political prisoners. This very personable native of England fell victim, along with her Indonesian husband, during the mass arrests following the 1965 coup d'etat attempt in Jakarta. Because of pressure from the British Government she was allowed to leave the country after spending three years in prison. That was in 1973. Since then she has been campaigning tirelessly for the release of Indonesia's political prisoners. She founded the newsletter, Tapol (the word in Indonesian for "political prisoners"). She has had hundreds of speaking engagements throughout Europe and America, but this was the first time she visited Japan.

The Indonesia Study Group met with the executive board to decide on the appropriate manner in which the Japanese Section should deal with Mrs. Budjardo's

visit. The consensus was that it would be appropriate to organise a public meeting on the problems of Indonesian prisoners of conscience on which Mrs. Budjardjo would be invited to speak.

Actually, three such meetings were held, on April 21, 22 & 24. In Tokyo there were separate meetings for Japanese and English-speaking audiences. The latter meeting was not hampered by the necessity of having an interpreter. A third meeting for Japanese people was held in Osaka. The most important result of Mrs. Budjardo's visit was the many personal contacts established for the first time, or renewed, among people interested in raising Japanese people's consciousness on the human rights violations in Indonesia. There is an enormous inertia to be overcome in this area. Many Japanese people are intensely interested in haman rights problems in Korea or Taiwan, but few know enough about Indonesia to develop much concern. The Indonesia Study Group will continue to expand and find ways to make its work more effective, and to become the crucial exception to the rule that Japan cares little about Indonesia's human rights problems.





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KOREA Murder by law must go

The Amnesty Korean Committee has increased its membership from 200 to 310 from April, 1977 to March, 1978, mainly among professional groups. Its annual general meeting for 1978, held on 5 May, passed a resolution to

participate in The Abolishment of Death Penalty Year campaign on positive lines. Articles are in the press in support of the campaign. Already two booklets on the death penalty have been published,

This preface was written by lawyer, Hahn Seung Hun on the occasion of printing of the second booklet in May, 1978:

"Is it right for the law or government power to have the right to kill people? How did this inhuman system first start which denies the solemnity of human life? Should this denial of human rights be indefinitely allowed under the pretext of security for society? It is indeed deplorable that the above questions are still asked in these days of widespread awareness of human rights in the wake of long forgotten monarchism.

Amnesty International has advocated, among others, the abolishment of death penalty.

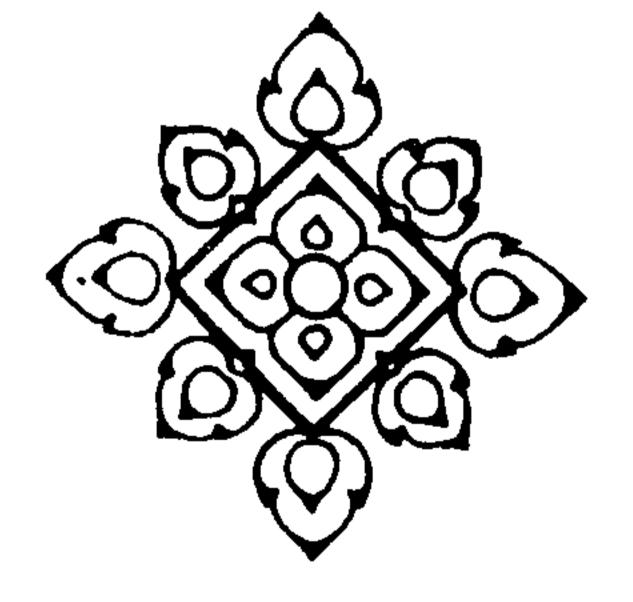
Amnesty International opposes the death penalty in all cases and without reservation. The death penalty is a breach of Article 5 of the Universal Declaration of Human Rights which prohibits cruel, inhuman and degrading punishment. The cases of abuse of the death penalty for political ends have given rise to widespread awareness of the gross evil of political power, The concern of Amnesty International is not limited to individual political prisoners. It opposes the death penalty in all cases in terms of equality of all mankind.



Committee as regards the abolishment of death penalty has been explicit in its foundation in March, 1972. The Declaration states that depriving human life under the name of law must be seriously reconsidered in the light of the general trends of the world and respect of human life. It stresses that the death penalty for the political prisoners must be abolished in view of the theory of corrective punishment. In October, 1974, on the occasion of the Prisoners of Conscience Week, the Amnesty Korean Committee urged the Korean government to reconsider the system of the death penalty. The political climate of Korea, however, has allowed little progress in achieving these objectives.

The Amnesty Korean Committee has been active in supporting the Abolishment of Death Penalty Year proclaimed by AI, A series of publications is in the press in support of the campaign. The first article by Yang Soo Chung "The Gallows of Seoul" has been published already. This booklet, its second publication, includes articles written by lawyer, Lee Byoung-Lin, Rev. Lee Hae-Yung and lawyer, Hahn Seung-Hun.

Integrity of human life must be respected in every way. Murder by law must disappear, not only for the sake of individual prisoners but also for the conscientiousness of all mankind, The abolishing of the death penalty is a mandate for all mankind".



SRI LÄNKA Proposal for new approach

AI Sri Lanka is working on a project for a new booklet to introduce AI to third world readers. This idea is still in the formative stage. We would like AI members and supports in Asia to send in their comments and suggestions.

THE NEED

Our experience has been that the traditional little folder introducing AI is both too brief and too matter of fact to capture the imagination of the reader, and that the AI Hand Book is too long and too technical as a starting point. Furthermore, we have found that it is not difficult to activate people in Asia against torture, or against unfair trials, or against long term detention without trial. Nor is it especially difficult to activate them re the death penalty. But it has proved hard to secure the same response for AI's traditional work for Prisoners of Conscience (POCs). It is therefore necessary not merely to explain what AI is but to convert people to the basic principles and philosophy of AI so that they will be willing to work for prisoners whose views they may not agree with, and will not be deterred by considerations such as "after all they have been properly convicted of sedition under the laws of their country", or "can the government maintain stability if it allows this sort of opposition?", or "true, they may be non-violent, but their ideas are totally against social progress", or "they distributed an illegal leaflet". These arguments may not be put forward vis-a-vis a generally unpopular regime such as South Africa. But it can arise in respect of a fellow third world country about which one is not informed and towards which one has therefore no particular antipathy.

THE PROJECT

The proposed publication is a booklet which will be a first introduction to AI and its work. It will deal with the concept of POCs somewhat more elaborately than introductory leaflets have done hitherto, as its aim is not just to describe but to convert. THE METHOD

The booklet will be attractive and will use the method of illustration (both pictorial and verbal) rather than description and definition, It must have plenty of art work including photographs, drawings and cartoons, and not be just a mass of solid print. Its aim must be to capture the imagination and inspire. Its language will be simple and easily translatable.

The concept of POCs in particular can best be conveyed not by description or definition but by specific examples, These examples will include persons whom AI would have adopted had it existed long ago - such as Gandhi, Jesus Christ, Galileo, Aesop, Rosa Luxembourg. Such examples will underline the overriding importance of freedom of speech and belief by showing that what was heretical yesterday may be universally acceptable today, and how much mankind owes to the personal courage of men and women who spoke out despite being persecuted. The lesson - we cannot afford to concede to any government or group or individual the right to silence those with whom it disagrees, we cannot concede such a right even to an overwhelming majority against a tiny minority, we cannot claim such a right ourselves to stifle those whom we genuinely believe to be wrong and even dangerous. The fact that the ideas of these men and women were clearly heretical at the time and that the persecutors may have genuinely believed that they were



Lanka contd.

only protecting society against a real danger, needs to be stressed.

This then, will explain the foundation of AI's work, and why it is that we call on our members to work for the release of POCs irrespective of either the prisoners' or of our own personally held beliefs and ideologies. We will recapitulate AI's basic philosophy by quoting our Vice-Chairman Dr. Mumtaz Soysal who said in his Nobel Peace Prize lecture in Oslo last December:

"The basic task of Amnesty International has been to spotlight the victims in every society where imprisonment results from political or religious belief, or from racial, linguistic or sexual discrimination. The issues and the opinions involved are not ours. What to us is essential is the right to be that person, to have that faith, to express that point of view. There are people in prison because they belong to a particular party or group, and because they do not. Because they want social change, and because they do not. Because they have spoken out, and because they have kept silent. Because the regime has changed, and because it has not."

The booklet will then give examples of POCs actually adopted by AI. A telling instance will be that of Agostinho Neto, one of AI's earliest adopted prisoners, who illustrates that today's POC may be tomorrow's head of State. This case also illustrates another very important principle - AI's impartiality. When Neto was imprisoned by the Portuguese for seeking his country's freedom, AI worked for his release.

When he became President of a liberated Angola, AI, which opposes the death penalty in all cases, in turn appealed to him not to execute captured mercenaries who fought against him.

But AI is not only concerned with famous prisoners. The publication will also give a case history of a totally unknown prisoner, a peasant or worker who had no one else to take up his case

... and therefore the accused shall be hung by neck till he is dead IN THE

and who might have languished in jail forever if not for AI.

Having laid this foundation the booklet will then give some case histories of POCs for whom AI works today, illustrating the present work of AI in which the reader is invited to join.

SOCIAL AND ECONOMIC RIGHTS

In dealing with the importance of permitting free expression and exchange of ideas the publication will also deal with the argument that these are luxuries developing countries cannot afford. Here again we can do no better than to quote the Nobel Peace Prize lecture:

"The temptation to oppose civil and political rights, on the one hand, to economic, social and cultural rights, on the other, must be resisted. The conflict is a false conflict,

Sri Lanka contd.

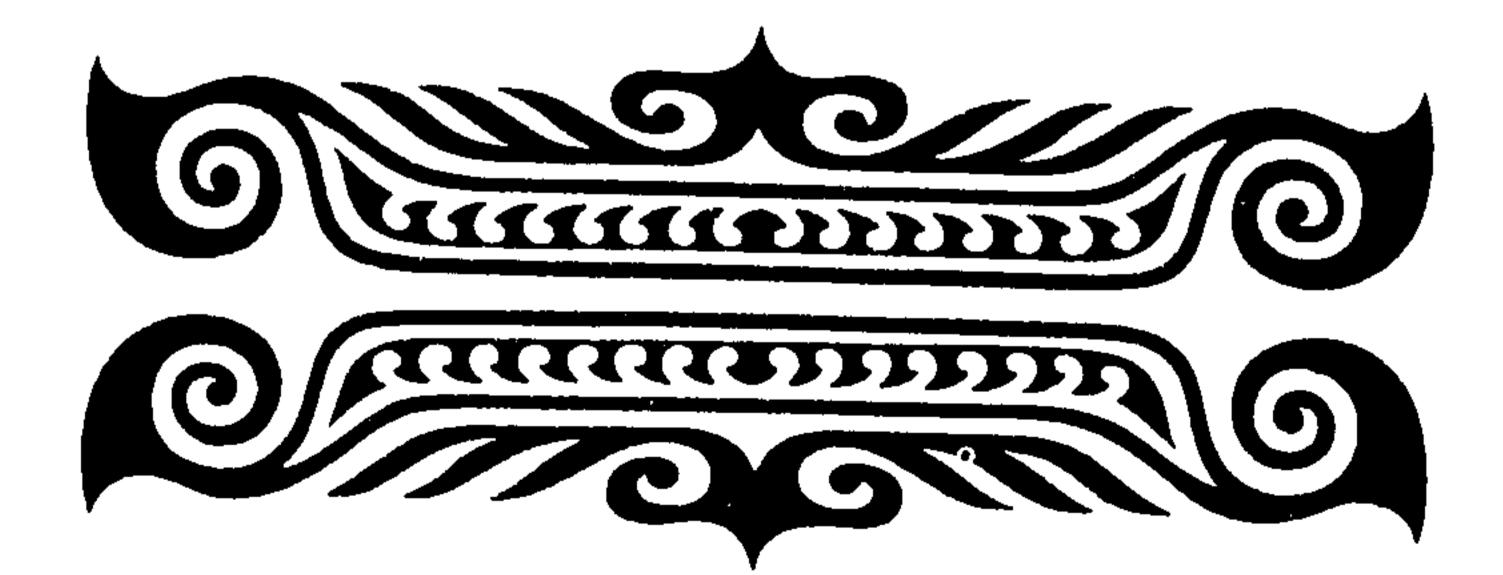
manufactured and propagated for reasons alien to human rights. Both AS TO: categories are needed. Often these rights complement one another. When those deprived of their socioeconomic rights cannot make their voices heard, they are even less likely to have their needs met. If a person is deprived of one right, his chance of securing the other rights is usually endangered. The right to education and the right of freedom of information and open debate on official policies is necessary to secure full public participation in the process of social and economic development. The freedom of the human mind and the welfare of the human being are inextricably linked." ASIAN CULTURE AND RELIGION

Another false argument put forward by oppressive regimes is that human rights is a purely Western concept alien and therefore unacceptable to Asians. This too will be countered by referring to humanitarian traditions in our history and humanitarian values in Asian religions. Readers are specially requested to help us with this.

TORTURE, DETENTION WITHOUT TRIAL, FAIR TRIAL, DEATH PENALTY, AI METHODS OF WORK, COUNTRY CAMPAIGNS, URGENT ACTIONS ETC. This booklet will deal with these in the usual way. Its details remain to be planned. Do you feel that any particular aspects need special treatment or emphasis?

Please write to:

AMNESTY INTERNATIONAL SRI LANKA, 79/15 Dr. C.W.W. KANNANGARA MAWATHA, COLOMBO 7. SRI LANKA,



WE ASK FOR YOUR INDIVIDUAL OPINIONS

HOW USEFUL WOULD SUCH A PUBLICATION BE IN YOUR WORK OF SEEKING SUPPORT FOR AI IN YOUR COUNTRY?

DO YOU THINK THE BASIC APPROACH IS GOOD? OR WOULD YOU PREFER A DIFFERENT APPROACH OR EMPHASIS?

ANY SUGGESTIONS AS TO DETAIL OR ADDITIONAL MATERIAL?

EXAMPLES OF HUMANITARIAN VALUES AND RECOGNITION OF THE IMPORTANCE OF FREEDOM OF OPEN DEBATE FROM THE HISTORY, TRADITIONS AND RELIGIONS OF YOUR COUNTRY.

ROUGHLY HOW MANY COPIES OF SUCH A BOOKLET WOULD YOU BE ABLE TO USE IN (a) ENGLISH and (b) YOUR OWN LANGUAGE/S (specify which) IF AVAILABLE FREE? (Note - this is a purely hypothetical question, we are sorry to say!)

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AMNESTY INTERNATIONAL is a worldwide movement which is independent of any government, political faction, ideology, economic interest or religious creed. It plays a specific role within the overall spectrum of human rights work. The activities of the organization focus strictly on prisoners:

- without trial.
- without reservation.

AMNESTY INTERNATIONAL acts on the basis of the United Nations Universal Declaration of Human Rights and other international instruments. Through practical work for prisoners within its mandate, Amnesty International participates in the wider promotion and protection of human rights in the civil, political, economic, social and cultural spheres.

AMNESTY INTERNATIONAL has over 2,000 adoption groups and national sections in 35 countries in Africa, Asia, Europe, the Middle East, North America and Latin America and individual members in a further 74 countries. Each adoption group works for at least two prisoners of conscience in countries other than its own. These countries are balanced geographically and politically to ensure impartiality. Information about prisoners and human rights violations emanates from Amnesty International's Research Department in London.

AMNESTY INTERNATIONAL has consultative status with the United Nations (ECOSOC). UNESCO and the Council of Europe, has cooperative relations with the Inter-American Commission on Human Rights of the Organization of American States and has observer status with the Organization of African Unity (Bureau for the Placement and Education of African Refugees).

AMNESTY INTERNATIONAL is financed by subscriptions and donations of its worldwide membership. To safeguard the independence of the organization, all contributions are strictly controlled by guidelines laid down by AI's International Council and income and expenditure are made public in an annual financial report.

- It seeks the release of men and women detained anywhere for their beliefs, colour, sex, ethnic origin, language or religion, provided they have neither used nor advocated violence. These are termed 'prisoners of conscience',

- It advocates fair and early trials for all political prisoners and works on behalf of such persons detained without charge or

- It opposes the death penalty and torture or other curel, inhuman or degrading treatment or punishment of <u>all prisoners</u>