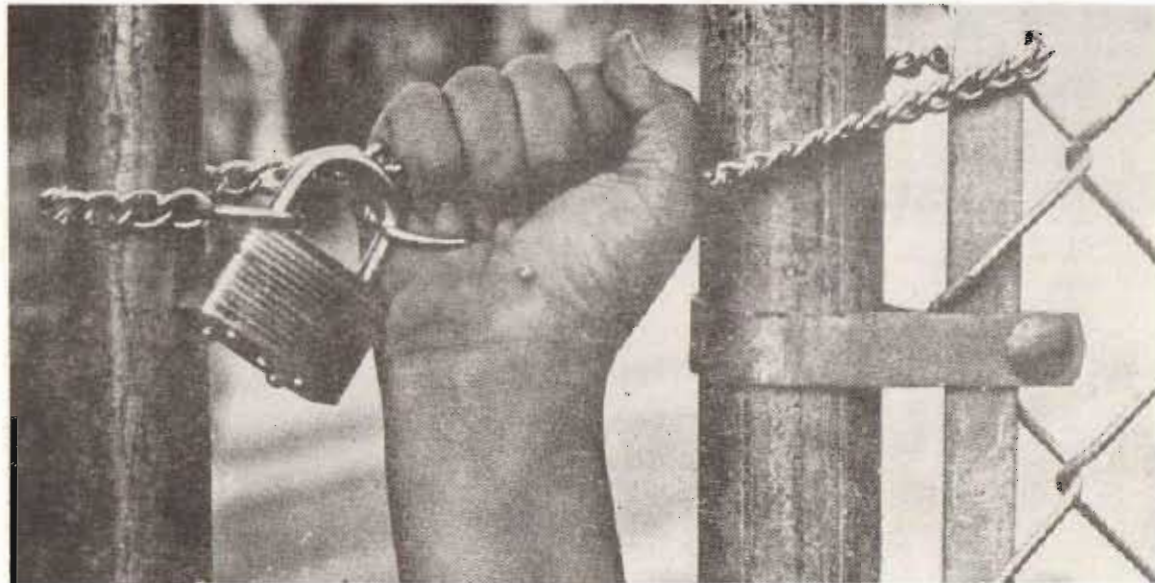


THE STRUGGLE INSIDE



THE PRISON SYSTEM



It has recently become a routine event to hear about the struggles and protests inside America's jails and prisons. The murders at San Quentin and the carnage at Attica were horrendous incidents which drew considerable public and media attention. These atrocities, however, merely represent the boldest, most violent aspects of an inherently violent criminal justice system which SYSTEMATICALLY and CONTINUALLY represses poor people Third World people, women, youth, and others who have rejected their imposed roles in this society.

As inflation and unemployment continue to skyrocket, more and more black, brown, and poor white people are losing their already minimal means of subsistence. Many people are forced to steal to support drug habits which they started in order to escape their day-to-day misery. As a result, property related crimes continue to make up the largest proportion of so-called "criminal offenses". (According to California Department of Corrections statistics, as of December 30, 1970, 55.7 per cent of the male prison population in California was convicted of either robbery, burglary, or narcotics sales or possession.)

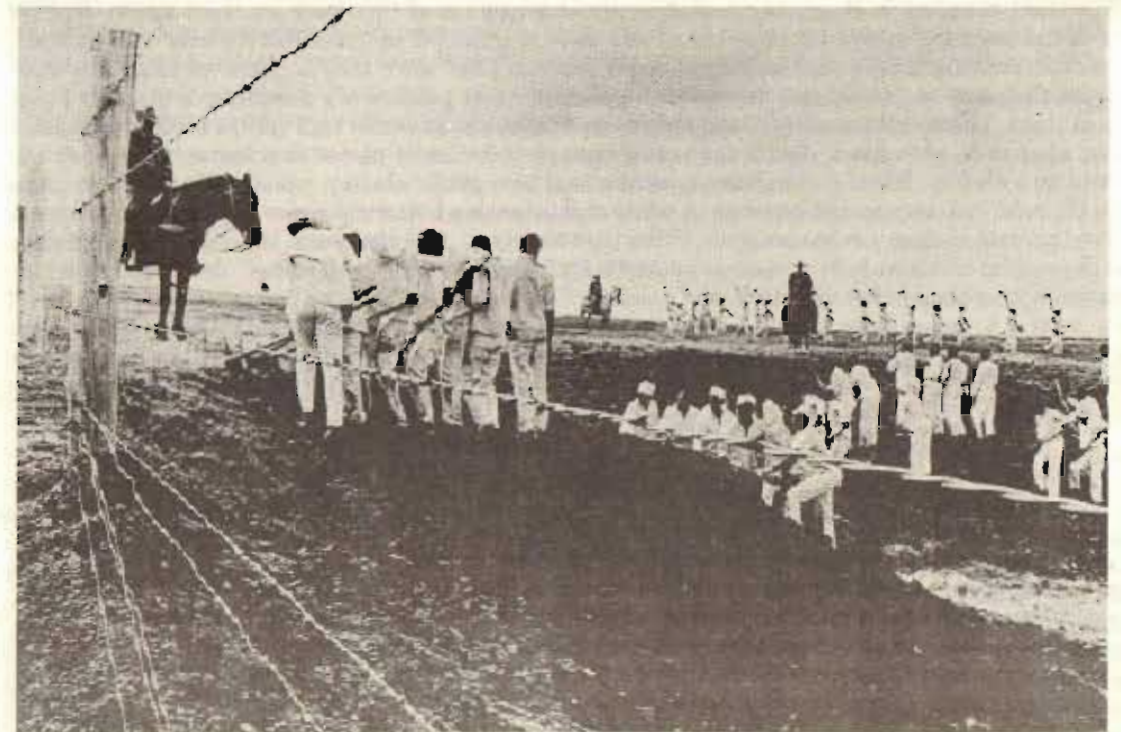
The inequities of the system of "justice" are flagrant. If someone shoots a cop in their community, they get sentenced to life imprisonment or death; if a pilot napalms hundreds of Vietnamese, he gets a medal. When a poor man with a gun holds-up a bank he gets 5 years to life in state prison; when a banker with a pen embezzles tens of thousands of dollars he will probably spend a few years in a relatively more comfortable Federal Prison.

RACISM

Since Third World people live in the worst conditions of poverty in the United States, it is no wonder that they make up such disproportionate percentages of the prison population. Although Third World persons account for 20 per cent of the total population, they represent close to 50 per cent of the national prison population. In many urban jails and state prisons, the proportion of Third World prisoners to white prisoners reaches 3 or even 4 to 1. In California for example, (again according to Dept. of Corrections statistics) 45 per cent of the prisoners are Third World. At Attica prison in New York, 85 per cent of the prisoners are black or Puerto Rican, while ALL of the guards are white. At Rahway prison in New Jersey, Third World prisoners account for over 75 per cent of the prison population. There are more black men in prison in the U.S. than there are in college.

Prisoners are becoming more and more aware that their oppression grows from class and racial biases, rather than from their "crimes". As one prisoner at Attica said when he was asked what his crime was, "I was born black." The class exploitation of prisoners is compounded by and interwoven with racism. Prisons and jails are filled with persons who cannot make bail, hire competent defense attorneys, or lean on powerful connections to avoid conviction. Third World poor suffer doubly from their position at the bottom of the economic scale.

Prisons reinforce racism by encouraging divisions between whites and Third World prisoners. Prisoners who have been most effective in bringing about racial unity inside the prisons are transferred to the "adjustment centers" and "holes" all over the state. Third World prisoners are conscious of these strategies of institutional racism and are struggling to organize despite these oppressive conditions. As George Jackson put it, "There are still some blacks here who consider themselves criminals—but not many. Believe me, my friend, with the time these brothers have to read, study, and think, you will find no class or category more aware, more embittered, desperate, or dedicated to the ultimate remedy—revolution. The most dedicated, the best of our kind—you find them in the Folsoms, San Quentins, and Soledads."



YOUTH

Most persons who end up in the Folsoms, San Quentins, Soledads and other heavy security prisons begin their prison careers in Juvenile Detention centers and reformatories. U.S. Society begins to discipline and control its members at a very early age.

The US economy needs efficient, punctual and disciplined workers at every level, from the assembly line to the managerial staff. It also needs a class of perennially unemployed people who will docilely compete for scarce jobs (thus keeping the wages low), take what work they can get, and stand quietly in the unemployment lines the rest of the time. The job of American schools is to breed this type of worker. Authoritarian education, backed up by police power and reformatories, reward obedience and dependency, while punishing resistance and creativity.

When adolescents are arrested, they are denied even the inadequate rights afforded adults, such as competent defense counsel, juries and public trials. They are punished "for their own good" and forced to "adjust" to their societal roles.

Juveniles are taken to court, and confined in prison-like institutions, in three ways. 1) About 20 per cent of those who spend time in Juvenile Hall, public shelters or "ranches" (reformatories) commit "major crimes" -- the vast majority of these being drug (marijuana) possession or burglary (e.g. breaking into your high school gym on a Saturday to play basketball.) 2) The greatest number -- about 40 per cent -- have committed offenses that would be considered misdemeanors if committed by an adult, and would have a maximum penalty of one year in county jail. A man convicted of shoplifting might be sentenced to 3 to 6 months in jail. But a 13 year old convicted of the same crime is sent to a reformatory -- a prison for children where his or her length of stay is arbitrarily determined by the people in charge. If he or she doesn't conform to their standards, the child may remain in their custody until the age of 21. Six months for an adult, eight years for a child committing the same crime.

The third category is even more revealing of the inequities of "juvenile justice". Thirty five per cent of the boys and girls who enter the courts have committed no crime whatsoever -- or at least, have done nothing that would be considered a crime if they were adults. Most of them are there because they are "neglected and dependent" -- because their parents are unwilling or unable to take care of them. These children may spend up to 6 months in the Juvenile Hall (jail) awaiting a decision about what to do with them. And if not young enough to be easily placed in a foster home, they will be sent to a shelter. Black children are typically sent to a public shelter, which differs only in name from the reformatories for delinquents. A white child stands a better chance of getting sent to a more relaxed private shelter -- even though in either case the court pays the costs. In addition to neglected and dependent children, kids who come under this third category of "non-crime" delinquents include runaways, truants, curfew violators, and children "out of control" (often the same children who, if they were a little younger, would be considered "neglected and dependent.") The overwhelming number of young people who "graduate" to the state prison system is evidence of the complete bankruptcy of a system which claims to rehabilitate, but in fact destroys those who resist oppression and indignity.

WOMEN

The woman prisoner and the type of prison existence she experiences is an extreme example of the roles and behavior patterns forced on women in a male defined social order. Whereas male prisoners are considered "mean" - bad; female prisoners are considered "immoral" - bad. Women in county jails are treated paternalistically as "girls", in prison they're regarded as numbers by the prison authorities. Most crimes committed by women serving time in county jails are victimless crime; victimless that is, except for themselves. Women arrested for prostitution and drug crimes account for most of the time served, while the rest are charged mainly with such crimes as petty theft and forgery. Female crime reflects the subordinate position of women in society; their crimes grow out of personal misery and the needs of economic survival.

The prison experience for women varies. Jails and older prisons are designed to break the shameless, "sinful" woman into a submissive robot by 19th century prison methods such as bare, dirty quarters, poor nutritional and medical care, and sadistic guards. In addition, women in jail are subjected to total absence of gynecological health care, threat of losing custody of one's children, pressure to have an abortion if pregnant, and sterilization without the consent of the woman prisoner. Along with such cruelties and degradations, women in prison are told that they must be "guarded", "protected", and "shielded". This is evidenced by the fact that literature in women's prisons is censored far more heavily even than in men's prisons. Restrictions on letters women may receive and write, and restrictions on outdoor exercise "privileges" are more strict in women's prisons than in men's. Most women prisoners commit crimes to survive, yet, once locked into the prison system, they cannot learn useful skills which would allow them to break out of the passive, non-functioning roles that await them on the outside. They are denied vocational training and are instead trained in housekeeping and other domestic occupation skills. The four major "vocational" programs in California's women's prisons are: vocational laundry, vocational kitchen work, dog grooming, and cosmetology (hairdressing). The latter course, since not accredited, does NOT enable a woman to get a license to become a hairdresser outside. Furthermore, they are denied the opportunity of participating in work-furlough programs. The prison administration's idea of rehabilitation is to produce and release good servants. More than half of the untrained women they release are forced to again commit the same crimes and end up back in prison.



The new women's prisons are distinguished by their "campus concept", where the "girls" live in pink cottages and may participate in such inane activities as charm courses. Potentially, this is perhaps a more dangerous type of prison, as it is superficially "pretty", while still geared toward--in a more sophisticated and insidious way--"rehabilitation"; i.e. breaking women into a version of society's role model: passive, brainless, childlike, dependent and obedient.

"REHABILITATION"

While the population of women's and men's prisons is similar throughout the country, the quality of life and conditions inside vary considerably. City and county jails, especially in the large cities, are severely overcrowded, run down, and often corruptly administered. State prisons are divided between those that blatantly mete out society's vengeance, relying on road gangs, slave labor, and the crudest forms of racism and those that seek to mask such practices in terms like "rehabilitation", "individualized treatment", and "reform".

The more "advanced" states of California and New York have become testing grounds for the new "rehabilitative" approach to prison administration. Prisoners are "diagnosed", "classified", and sent to "work camps", "correctional facilities", or "adjustment centers". Behind the facade of these sterile terms, the prison system brutally attempts to mold prisoners into submissive conforming members of society. Defiance and defense of one's personal integrity are interpreted by prison officials as "psychopathic" or "deviant" behavior. For rehabilitation to be meaningful requires there be no privileged class or group benefiting from the exploitation of others.

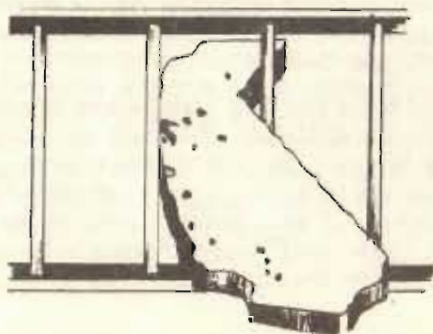
INDETERMINATE SENTENCE

The most effective tool of intimidation used by the California Department of Corrections to stifle attempts by prisoners to exercise their rights is the Indeterminate Sentence. According to this policy, the legislature sets the minimum and maximum term for each offense (for example, burglary, second degree, 1-15 years; robbery, 5 years to life; sale of marijuana, 5 years to life.), and the judge, instead of sentencing the defendant to a specific term, simply remands him to the state prison "for the term proscribed by law". To prison administrators, the indeterminate sentence is a potent instrument for prisoner control. Weak prisoners are often offered an early parole date if they agree to testify against other prisoners in trial or to act as in-prison informers. Many of the more politically conscious prisoners are threatened with the possibility of having to spend the rest of their lives in prison if they don't stop their political work. During the trial of the Soledad 7, who were charged with murdering a guard at Soledad, prisoner witnesses admitted under defense questioning that they had been told by the captain of the guards at Soledad that they would never get out of prison alive if they refused to lie on the stand that they had witnessed the murder. (All 7 defendants were acquitted of the charges)



ADULT AUTHORITY

Actual decisions as to when each inmate will be paroled are made by the 9 member Adult Authority. The Adult Authority is supposed to be "composed of persons who have demonstrated skills, abilities and leadership in many fields." However, the current panel is drawn exclusively from the ranks of law enforcement and Corrections; former policemen, prosecutors, FBI, and prison personnel. This board wields total, arbitrary, despotic power over the destinies and liberties of California's state prison population. A group of ex-cons were asked what they considered to be the major grievances of the California prison population. There was near unanimity. Despite the rotten food, indecent sanitary conditions, inadequate medical care, and the fraudulent vocational training, one ex-prisoner summed up the sentiments of the others by stating, "Don't give us steak and eggs; get rid of the Adult Authority! Don't put in a shiny modern hospital; free us from the tyranny of the Indeterminate Sentence!" The convicts see themselves trapped in a vise between, as one put it, "the punitive 19th century guard and the 1984 headshrinker."



DOMESTIC LAW AND INTERNATIONAL ORDER

The role of the police in the slums, ghettos and barrios of America can be compared to that of the US armed forces in Vietnam, Santo Domingo and elsewhere throughout the Third World. The comparison is not a frivolous one. In both instances, the motives which bring them there are the economic exploitation and political and cultural domination of a people who attempt to resist. The police and the soldiers are not acting in their own interests. The police do on the domestic level what the armed forces do on the international level; protect the way of life of those in power.

Police technology and sophisticated methods of control are exported to other countries where US corporate economic interests come in conflict with the needs of the people. US AID (Agency for International Development) has a department called Office of Public Safety. OPS is responsible for teaching Latin American military dictatorships how to stay in power through programs of riot control and counter-insurgency. The US sends its police-prison advisers to reactionary regimes such as exist in Brazil and Uruguay to supervise the building of a criminal justice system modeled after the US. US experts train men in the use of psychological and physical torture, using the advanced technology of drugs, chemicals and surgery developed in this country. Advanced repressive techniques are thus tested and refined in programs aimed at destroying or preventing the growth of liberation movements in underdeveloped countries. When perfected, they will become instruments of repression in the "underdeveloped" communities of America. Dan Mitrione was an FBI agent in the US. He was sent to Latin America as an AID-OPS adviser. He taught the Brazilian police the



all of us or none

Slave, who is it who shall free you?
Those in deepest darkness lying,
Comrade, these alone can see you,
They alone can hear you crying,
Comrade, only slaves can free you.

Everything or nothing. All of us or none.
One alone his lot can't better.
Either gun or fetter,
Everything or nothing. All of us or none.

You who hunger, who shall feed you?
If it's bread you would be carving,
Come to us, we too are starving.
Come to us and let us lead you.
Only hungry men can feed you.

Everything or nothing. All of us or none.
One alone his lot can't better.
Either gun or fetter,
Everything or nothing. All of us or none.

Beaten man, who shall avenge you?
You, on whom the blows are falling,
Hear your wounded brothers calling.
Weakness gives us strength to lend you,
Comrade, come, we shall avenge you.

Everything or nothing. All of us or none.
One alone his lot can't better.
Either gun or fetter,
Everything or nothing. All of us or none.

Who, oh wretched one, shall dare it?
He who can no longer bear it
Counts the blows that arm his spirit,
Taught the time by need and sorrow,
Strikes today and not tomorrow.

Everything or nothing. All of us or none.
One alone his lot can't better.
Either gun or fetter,
Everything or nothing. All of us or none.

bertolt brecht

methods of torture and interrogation for which they are now infamous. In Uruguay he himself participated in some of these torture sessions before being captured, tried and executed by Uruguay's National Liberation Movement (the Tupamaros). The Tupamaros would have freed Mitrione, despite his crimes against their people, in exchange for the freedom of political prisoners. But the Uruguayan dictatorship and its US backers decided that it was better to sacrifice the life of one agent than to free the imprisoned revolutionaries. The same decision was made when police "sacrificed" Judge Haley in order to kill Jonathan Jackson, William Christmas, and James McClain. Nelson Rockefeller, whose economic interests in Latin America are a large part of the reason for the presence of American military on that continent, made the same decision as governor of NY when he ordered State troopers into Attica, costing the lives of 11 guards and 32 prisoners.

American imperialism extends throughout the world the system of criminal justice and repression which it implements domestically. American professors from Michigan State University set up South Vietnamese President Diem's secret police force. US advisers, technicians, researchers and military personnel have since then helped set up detention camps, systems of interrogation and torture, and the infamous tiger cages at the political prison on the island of Con Son. One American adviser proudly told US congressmen visiting Con Son that the tiger cages "are as good as we have in the States."

When US-exported methods of counter-insurgency fail to halt movements for social change abroad, the US adds money, equipment, and finally troops. In America, when everything else fails, they call out the police. On the international level, when all else fails, they call out the armed forces.

In both cases - with the police and with the army - the men doing the beating and killing are following someone else's orders. Being a policeman, carrying out orders is a job, a way of meeting the payments on the house, providing for one's family. In the armed forces it is also a duty, patriotism. Not to do so is considered treason. When the police or the armed forces cause bloodshed and take lives, many people begin to protest their brutality. For years hundreds of thousands of Americans have marched and demonstrated against the slaughter of the Vietnamese people. At home, many of the same people have begun to complain of police brutality meted out especially against the poor, the black and brown, and the young who are the chief domestic victims of the American social order the police are hired to protect. But the policeman with his club and race isn't the source of the problem. It goes far beyond that. It's not solely a matter of brutal, trigger-happy cops. The real problem is a trigger-happy social order.

The results are seen at Con Son, in Brazil, at Attica and San Quentin.



STRUGGLE INSIDE



The Prison movement has a long history, which parallels political struggles outside the prison. George Jackson's **Soledad Brother** continues a tradition of militant protest which goes back at least to Alexander Berkman's **Prison Memoirs of an Anarchist** first published in 1912.

The history of the last two decades of prison struggle inside shows that prisoners have not only kept pace with political events outside but have also provided us with models of leadership and courage. Prisoners moved beyond traditional demands for food and shelter in the late 50's and early 60's to demand religious freedoms and civil rights. The most recent actions have challenged the prison system and the society which created such a system. At the center of this movement are dedicated men and women, organizing unions, participating in political education about racism and class exploitation, and creating militant actions which challenge the arbitrary powers of prison officials.

The demands of prisoners vary from place to place, but there is wide agreement on several core demands: the right to decent food, shelter and health care; elimination of racist practices; freedom for thousands of prisoners awaiting trial in jail because they can not afford bail and decent wages and working conditions for prison labor. Given the totalitarian atmosphere of prisons, the most elementary and "reformist" demand has life and death consequences. Political leaders inside are segregated, degraded and punished. When this fails, as in the case of George Jackson, they are killed. Class, racial and sexual antagonisms between prisoners are encouraged and facilitated by prison administrators as a tactic of maintaining control through divisiveness. Prisoners are denied visiting privileges, food and reading materials in efforts to suppress popular revolt. Submissive and cooperative prisoners are rewarded by doing "easy time", work furlough, and early release on parole.

Our brothers and sisters inside are attempting to organize under the most severe conditions of intimidation and repression. They need and are seeking our support and help. It is our duty to fully understand the struggle inside and to support the demands of prisoners. At the same time, we must develop our own analysis and actions to suit the conditions and needs of our communities.

TEAR DOWN THE WALLS

Many people ask if our goal is or should be to abolish all prisons. "Tear down the walls" has become the theme for a lot of people who believe that, now that the horrors of the prison system have been revealed, the answer is to abolish prisons completely.

It would be very nice to live in a society that required no prisons. But we do not live in an ideal society yet. Realistically, then, what can the slogan "tear down the walls" mean for us?

The prison system is cruel and unjust because it is part of an economic and social system that forces certain classes of people into positions where they will violate the laws or standards of that society, and then punishes them for doing so. If a man or woman, because of economic class or race (or more often a combination of these) is kept uneducated, unemployed, poorly housed and ill-fed and clothed, it is not surprising that that person will steal to get what others have, will take drugs to forget his misery or sell her body to survive. To punish people for these "crimes" is hypocritical and cruel; to rehabilitate them at the present time means to teach them to conform to the norms of society that is criminal. What is needed is the rehabilitation of the entire social order. As long as that doesn't take place, the most well-intentioned attempts to rehabilitate are bound to fail.

Assuring we could reorganize our society, change the economic system, redistribute the work and the wealth so all share equally in the enjoyment of the goods they produce—the effects produced by growing up in this dog-eat-dog, self-indulgent society would linger on. Greed, selfishness, competition and exploitation would not disappear overnight. Some people would still steal from each other, some would get into fights and knife or shoot each other, some men would try to rape some women, some would try to get rich while taking it easy and living off other people's work. Society would still have to deal with all these people. Jails would not disappear in a day. But their functions would be different. With a new economic and social system, rehabilitation could become a meaningful term. If everyone through his or her work has the same opportunity as everyone else to benefit from the goods produced in this society, then it is valid to teach people not steal from each other, and valid to require those who refuse to learn this to work to repay what they have stolen. In that new, non-exploitative society we would still consider certain actions as crimes. Many activities considered lawful today might then be considered unlawful. How might we deal with the slumlord whose negligence in repairing his building caused his tenants to die in an electrical fire? Or the rich heroin dealer who doesn't have a habit of his own, but rakes in the money from people who don't eat, who steal and sell their bodies to feed a \$100-a-day habit? Or the wealthy business tycoon who calls for law and order while laying off hundreds of thousands of employees, and at the same time pocketing millions through graft, corruption and tax-loopholes? Until now the victims of these people have filled our jails; the perpetrators of these real crimes against society are privileged members of the community. Should they continue to go unpunished in the name of a "free society"?

Murder, rape, unprovoked assault are crimes in any society. We would not condone such acts under a new system; we would try to prevent them. If there is meaningful work for all, if there are no privileged classes, if people learn to relate to every other person on a human level, the aggressive and perverted crimes of our competitive society would begin to disappear. And those that remained could be dealt with through re-education.

"Tear down the Walls" should be our goal. But the first step in our struggle to tear down the prison walls is to tear down the walls in the outside society that keep men and women chained to a meaningless life in an inequitable social system. The most basic question in the long run isn't how good or bad the prisons are, but the social and economic factors which force thousands of people into those prisons every month. Prisons will be abolished only when we have collectively built a new society and can collectively maintain a culture which places human needs over property rights.



i was hungry and
you blamed it on the
communists
i was hungry and you
circled the moon
i was hungry and you
told me to wait
i was hungry and you
set up a commission
i was hungry and you said,
"so were my ancestors"
i was hungry and you said,
we don't hire over 35
i was hungry and you said,
god helps those...
i was hungry and you told me
i shouldn't be
i was hungry and you told me
machines do that work now
i was hungry and you
had napalm bills
to pay
i was hungry and you said,
the poor are always with us.
Lord,
when did we see you hungry?
matt du 3/31

ISSUES IN THE STRUGGLE

The struggle outside and its relationship to the struggle inside present several problems and issues. The following list is by no means complete or exclusive. Rather it represents some of the issues which we have tried to confront in our own collective discussions while preparing for the conference.

(1.) Political Analysis and Education

We find ourselves with poor information and a limited understanding of the prison system and the struggle inside. Our understanding is limited by our own lack of consciousness and distorted by information received through the conventional media. What is the history and function of the prison system? How is the modern system different from earlier forms of control? What demands are prisoners making and what is the history of experience from which these demands arise? These questions and others require us to read, research, and understand in order to formulate a coherent political analysis.

(2.) Fundamental Goals of the Prison Movement

While the movement outside prisons is still struggling to define its goals and priorities, the struggle inside has been developing a high level of solidarity and unity. As Tom Wicker observed at Attica, "The racial harmony that prevailed among the prisoners - it was absolutely astonishing, that prison yard was the first place I have ever seen where there was no racism." This solidarity exemplifies the development of a long range goal of the prison movement -- to develop inside a revolutionary society where the administrators can't suppress and divide prisoners through class, racial and sexual exploitation. The short range goals and strategies are more complex and less apparent. We need to develop programs of support for prisoners trying to survive under desperate conditions while at the same time being careful not to co-opt the revolutionary potential and spirit of the prison movement.

3. Leadership

There is a dangerous tendency among some groups outside to define the prison movement only in terms of well-known political prisoners. Courageous leaders like George Jackson, Angela Davis, Huey Newton and others have stressed the need to go far beyond special considerations for individual prisoners and bring attention to the systematic oppression of the convict class. We have a great deal to learn from the struggle inside which emphasizes collective action and solidarity in addition to strong leadership. As George Jackson said, "The prison movement is aimed at the protection and liberation of political prisoners and the convict class in general."

(4.) Support for the Struggle Inside

Organizers inside prisons are constantly subjected to personal dangers and harassment. Many risk not only their freedom but also their lives. Prison authorities have launched a counter-offensive which includes everything from parole denial, solitary confinement, beatings and murder to more sophisticated strategies such as "behavior modification" and the development of special "adjustment centers" and "isolation wings" for "aggressive" prisoners. We need to develop methods for protecting prisoners from official retaliation during their struggle for justice and freedom.

(5.) Strategies from Outside

The movement for prison reform is historically the work of middle-class professionals and philanthropists, who, due either to bourgeois sense of morality or economic self-interest, have helped to create new forms of repression disguised by liberal rhetoric. "Humanitarianism" has been used to justify houses of correction, solitary confinement, indeterminate sentencing, parole, and drug therapy. We must guard against the danger of lending ourselves to the development of new forms of control under the guise of reforms which make the prison a more effective tool of pacification. "The legacy of a century of reform effort," observes the American Friends Service Committee, "is an increasingly repressive penal system."



BY LEE MARRS -
PICTURED LEFT TO RIGHT - UPPER: RUCHELL MAGEE, HUGO
FINEL, ANGELA DAVIS, GEORGE JACKSON, AND HUEY NEWTON.
LOWER: FLEETA DRUMGO, LARRY SPAIN & LUIS TALAMANTEZ.

OBJECTIVES OF CONFERENCE

The primary goal of the Conference is to initiate projects through which information on the various aspects of the prison system can be collected and communicated to new people and those already interested or active in prison reform. The conference will focus on research about prison conditions, forums to present research findings to the general public and the creation of work-action groups to provide support for prisoners inside.

PROGRAM FORMAT

On January 28, 29, 30 we will have a three day educational presentation using films, tapes, slides, and speakers. These presentations will be designed to involve people in one of the thirteen on-going workshops. Following is a list of tentative speakers and a brief description of the workshops that have already begun work.

SPEAKERS

Afeni Shakur--Panther 21 defendant. Active in prison organizing; national committee to Defend Political Prisoners.
 Fay Stender--active Bay Area lawyer involved in prison law and legal defense.
 Frank Rundell--former director of Soledad Psychiatric clinic.

WORKSHOPS

1. **Women in Prison:** Investigating the nature and conditions of women's prisons.
2. **Medical Committee on Human Rights:** Investigating medical repression and experimentation in prisons.
3. **Defense of Political Prisoners:** Workshop on legal defense projects--Attica, San Quentin 6, Soledad Brothers, etc.
4. **County Jails and Pre-Trial Detention:** Investigating local county jail conditions and pre-trial release programs.
5. **Prison-community Communications:** Organizing letter-writing between members of community and prisoners.
6. **Military Prisons:** Investigating military judicial system and conditions in stockades.
7. **Legislative Reform:** Discussion of current lobbying and legislation concerning prison conditions.
8. **Adult Authority & Indeterminate Sentencing:** Investigating California's Department of Corrections, especially indeterminate sentencing policies.
9. **Juvenile Reformatories & Detention:** Investigating nature and conditions in juvenile institutions.
10. **Prisoners' Organizations;** Discussion of prison union movement.
11. **Economics of Prisons:** Investigating economics and working conditions in prisons.
12. **Prisoners Demands:** Investigation and discussion of history and demands of prison struggles.

For more information call : Anne, 843-6765; Tony, 654-5099; Vicki, 843-2140; Max , 549-3391
 or Karen, 658 8139