

DATED MATERIAL

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Monthly News of the Asian American Community

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in the community

by: Julia Yoshinaga

The apathy shown by the Asian American community following the May 5th strike at UCLA was a most frustrating and disappointing experience. At least it was so in the Crenshaw area where middle-class oriental families congregate in shopping centers, bowling alleys, restaurants, or even group together for a game of poker or "hana" on Friday nights. One day their small Oriental Utopia was interrupted by so-called radical students from the UCLA Asian Strike Committee who infiltrated the Crenshaw area with armfuls of leaflets explaining why the Asian students at the university were on strike. "To concerned members of the Asian American community" on the front page of the leaflet should have read "To unconcerned members of the Asian American community". Perhaps the apathetic Asian felt that since he was not concerned the leaflet was not meant for him. Well...no matter how one tries to rationalize, the fact remains that of the oriental residents, some reacted suspiciously, some hostilely, some sympathetically, but most acted indifferently.

OFFICERS' CURIOSITIES AROUSED

To look on the brighter side of the issue, the few rap encounters with community members soothed some ruffled feathers. This is in reference to myself as I found my frustration leading to anger, and anger to intolerance. Why don't people care about the problems at the university that affect the identity of Asian people whether they are students, middle-age parents, or the old and retired? After a number of unsuccessful attempts to communicate with busy bowlers at a well known restaurant-bowling alley, a few of us came across two police officers taking a coffee break from their beat. Their curiosities were aroused when we had deliberately avoided approaching them with the leaflets. "Why did you skip us?" asked one, as they had watched our progression from table to table at the restaurant. This was our first sign of encouragement we had received as we pounced on this opportunity to pour forth our story. As I became engrossed in dialogue with the officers a few interesting points were brought to mind. Although we were encouraged to approach Asians, I had hastily thought this was the reason I had skipped their table. However, deeper analysis made me realize that my initial reason for not approaching the officers was based on a negative stereotype that I had of policemen. Just as these community people were deliberately avoiding student strikers, I was doing the same thing with the officers because of previous impressions of police brutality on campus. Stereotype images are based on attitudes, and attitudes are a timely process to change. I think most of us realize that we stereotype people and pigeonhole them in certain categories; the problem lies in realizing when we do it.

NON-ORIENTAL INTEREST

Another important but ironic insight was the evidence of interest generated by non-orientals. Not only was interest shown by the two white police officers, but by a number of black and white Crenshaw community residents. This is not to say that a number of Orientals did not respond favorably. We predicted that since the leaflet emphasized the Asian problem at UCLA, that more concern would be shown by the Asian community. The objective of the UCLA Strike Committee was therefore to approach the Asian people and encourage their interest in our community effort. Surprisingly we found just as many non-orientals interested in our community project, and their encouragement played an important part in bolstering some defeated egos.

LEARNING EXPERIENCE

All in all, I would say it was a learning experience. People are unpredictable, which adds to the complexity of solving even tangible problems. Although I sound somewhat pessimistic, I feel that the Strike Committee had some impact on the Crenshaw residents whether they reacted favorably or not. It is almost an impossible task to change a whole community life style over-night. The success of our mission lies in the creation of a catalyst to set the ball rolling for a community-student communication process. Let's hope our efforts were worth it!

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ASIANS UNITED

by: Moon Eng

San Francisco—

On May 18 over 500 Asians demonstrated their anger over poverty in the Asian community and over the Asian War in an unprecedented demonstration involving over eight campuses and numerous community people.

Demonstrators assembled at Portsmouth Square in San Francisco's Chinatown and heard various speakers, some speaking in Chinese, and from there marched through the heart of Chinatown to assemble at the Chinese Six Companies, the conservative national organization which still claims to represent all the Chinese in this country. There, speakers standing on the steps of the Six Companies' building documented how the Six Companies exploits the Chinese community and how the Six Companies is tied to the fascistic Chinese Nationalistic Government.

From the Six Companies the crowd marched to the Bank of America and then from there through the San Francisco financial and shopping districts to reach its final destination at City Hall where the Board of Supervisors were considering a resolution in favor of ending U.S. military involvement in Southeast Asia. The resolution passed.

The rationale for the demonstration was that a purely Asian War demonstration would alienate many older Asians who tend to be fairly conservative in their foreign policy views. However, the Six Companies have become such an openly repressive group that they have aroused the hostility of many Chinese, particularly the poverty-

stricken, who are unable to oppose the Six Companies for fear of reprisal.

Hence, a combined demonstration against the Asian War and against the Six Companies and its role in perpetuating poverty in the Chinese community, and its ties to the fascistic Nationalist Government, would not only gain the partial support of those who oppose the Six Companies but support the Asian War, it would also function to educate the community regarding the relationship between poverty in the Asian community and the Asian War.

Another of the reasons for the demonstration was the view that day-to-day organizing in the Asian community must be supplemented by mass public actions which create an atmosphere conducive to social change. In the case of the Six Companies, the 500 demonstrators marching through Chinatown shouting slogans such as "Six Companies Out of Chinatown!" and "End Six Companies Rule" struck directly at the fear of the Six Companies which many Chinese have and the various speakers pointed out the basic illegitimacy of the Six Companies' rule in Chinatown.

Participating campuses included Cal State Hayward, San Francisco State, City College of San Francisco, U.C. Berkeley, Mills College, Stanford, San Jose State, U.C. Santa Cruz and U.C. Davis.

Having mounted the largest Asian demonstration in San Francisco Bay Area history, the various participants are now working to strengthen the coalition as a mechanism for taking action against both domestic poverty and U.S. foreign policy.

ALEX HING AT UCLA

by: Duane Kubo & Russell Kubota

With mixed anticipation, a group of fifty Asians listened to Alex Hing, Minister of Information for the Red Guard, in Campbell Hall, UCLA, on Wednesday, May 28. The motivating factor for those that were there seemed to range from naive curiosity to conscientious political enlightenment.

An opening of "We as Asians have got to get our shit together" set the tone of Alex's talk. He then embarked on educating the crowd specifically on the problems of San Francisco Chinatown and race conflict in the Bay Area, and generally on the topics of racism and oppression taking examples from the former to illustrate his main theme, the violence and decadence perpetuated by a capitalistic society.

On the problems of San Francisco Chinatown, Alex repeatedly referred to the irony of the bordering affluence surrounding the ghetto. In one instance he related the absurdity of having a family with twelve children living in a two-bedroom house two blocks away from the fifty-two story Bank of America monstrosity which holds only paper.

On his main theme, Alex defined the problems of Asians and all other oppressed peoples along economic lines. The oppres-

sor is the capitalistic system which sustains the few capitalists at the expense of the working people. Alex saw racism as the instrument used by the capitalists to preclude any united effort by the people to change the system. But the decline and eventual collapse of the system was seen as inevitable because of the growing numbers of alienated and oppressed people. Alex's main concern, therefore, was the Asian preparation for the collapse of this system since a run-down of the Asian situation reveals that most Asians don't know the front end from the back end of a gun. Since Asians comprise only two per-cent of the population, alliance along strictly racial lines would prove fatal. Alex saw the survival of Asians in allying with the oppressed working class.

The recent American involvement in Cambodia confirmed Alex's belief that the systematic effect to divert the people's struggle along racial lines is truly a global conspiracy for Nixon's Vietnamization plan has Asians fighting Asians. It is obvious that Asian-American concern and preparation alone provides only a partial preparation, for the alliances which we seek must indeed transcend both racial and national boundaries.

RACISM IN LONG BEACH

by: Mickey Nozawa

During the crisis (brought about by the war escalation by Nixon), the people of the Long Beach Community Center allowed us to use their facilities. Everything ran rather smoothly until we invited our Black and Brown brothers and sisters to meet with us there. Suddenly, we were abruptly denied all future usage of these facilities.

How can we ever bring about meaningful changes in this blatantly racist nation if we allow racism to be practiced within our own community? The people of Long Beach JACL (who are the main supporters of these facilities) must be made to realize that such action is playing right into the greedy hands of the white imperialist rulers of this

nation. It is appalling and repulsive to see our own parents as accomplices to the ruling class' premeditated conspiracy of "divide and conquer." This action is especially embarrassing to us as Asian American students since both the Blacks and Chicanos were most gracious in inviting us to their community centers, even after the Long Beach JACL's racist actions.

We are appealing to all Asian Americans to help rectify this most distasteful occurrence, especially JACLers. If we are to gain meaningful actions on any of our needs we cannot allow any actions of this sort to divide our forces.

The First Step—Perhaps

by Bruce Iwasaki

As part of the nationwide student strike, Asian Americans at UCLA held a rally Monday, May 11. UCLA: archetypal sun-fun college. Asian students: the largest minority group. As yet, the least politically active. Interesting chemistry. Perhaps, one day, significant history.

Just prior to the rally, those who helped organize it were at the Campbell hall steps. Mike Murase and Merilynne Hamano were debating with two other Asian liberals. Otherwise, people were rather quiet, absorbed. There was an air of expectation and of tempered hopefulness. This tone of quiet irony persisted even as more students began to wander over.

Perhaps this was felt by many in attendance. A curiosity this: an Asian-American rally on campus. Well, let's see how such affairs turn out. People were conscious of the precedence of the event, a sense of decorum prevailed. Largely, the group, perhaps 400, was uncommitted—there to listen, watch, weigh. They kept their psychological and physical distance. They required some urging to move in closer.

Stewart Kwoh was moderator. Voice even, head slightly bent over the mike, he introduced the speakers with inimitable calm. Pat Sumi from Movement for a Democratic Military (MDM) spoke. Thin arm outstretched, she challenged us with questions—questions, one knew, generated from the urgency of experience. Colin Watanabe drew considerable applause when introduced. We knew him and his long work; how he'd been beaten and arrested Tuesday. His remarks displayed an intensity of feeling that was nearly distracting. Squinting into the crowd, holding a rolled up Gidra, Warren Furutani was the last to address the rally. Animated, by turns jovial then stern, always in command, he established the rapport which makes his addresses so effective.

It was during Warren's speech that an interruption occurred which embittered many of the Asian radicals at the rally. A large group of strikers marched by, chanting. Keith Dodds, at the head of the march asked for quiet and tried to lead them on, but a few in the mostly white march made abusive gestures and urged the Asian rally to "join us". To approach a group of

Asian students and assume that they did not support the strike was a callous, indeed a racist act. Furthermore, to exhort the rally to join the white march showed a bewildering lack of radical consciousness and a gross inconsistency between slogan and substance. An angry Lucia Brandt raced over and vigorously shut down the marchers, and later Paul Williams of the strike steering committee made a sincere apology to the rally.

There are lessons here that are relevant to Asian students. The failure of certain aspects of the general strike at UCLA is in part because many liberals who got involved were not radicalized. This was hideously exposed in the above incident. The Asian student organization that evolves from the rally and the strike must insure that those who become involved are shown that radical humanistic values are the necessary alternatives to a culture of death. And it must also insure that as many Asians as possible become involved. Perhaps the first step has begun. An Asian students' rally at UCLA—perhaps, one day, significant history.

A Big Bite

by Alan Ota

Santa Monica—Laura Ho of the Asian Radical Movement (ARM) from UCLA was sentenced on Thursday, May 28, in Santa Monica Superior Court for misdemeanor charges stemming from a sit-in on November 19 at UCLA. Receiving a two-year probation, one year suspended sentence and a \$350 fine, she was the last of six ARM members to be sentenced.

Two persons were arrested on Tuesday, May 20, during the separate trial which ended recently of five students from the Students for a Democratic Society. The five also faced charges from the same UCLA incident.

Charged with battery on a police officer and interfering with an officer in the performance of his duties were Peggy Watanabe, 23, and Gary Zarno, 23, North Hollywood.

Officers said spectators in the courtroom began hissing and booing in defiance of warnings by Superior Court Judge Laurence J. Rittenband.

Zarno allegedly attempted to swing at one officer, missed and hit another.

According to officers, Miss Watanabe was asked to leave five times and kicked one deputy and attempted to bite another when she was carried from the courtroom.

Only the Beginning

by Charles Wong and Colin Watanabe

Tuesday, May 5—A bright red frisbee soared through the cloudless sky pursued by a mop-headed sun worshiper clad only in a pair of tattered levis. People, some eating lunch, some reading, some just getting a little fresh air and sun before hitting the books, were scattered over the green expanse of the Royce Hall quad. The tinny voice of a loudspeaker, a small crowd milling around the steps of Royce Hall and an LAPD helicopter hovering overhead were the only indications that a rally was in progress.

The campus rally had become an almost daily occurrence. Today was no exception. The recent expansion of the Southeast Asian War into Cambodia and the killing of four Kent State University students sent new waves of frustration and anger through campuses across the country.

The curious drifted closer to hear the speaker. Students walking through the quad on the way to class paused to listen. The helicopter buzzed overhead. The warm afternoon sun and the smell of spring in the air created a carnival-like atmosphere.

The rally grew as the afternoon wore on, finally spilling out of the quad and down the grassy hillside that borders the quad on the west. Looking down the hill the demonstrators, now numbering about a thousand, could see the Men's Gym which houses the ROTC facilities.

ROTC is a galling reminder to students of their inability to stop the war effort, even on the college campus. ROTC is the major supplier of commissioned officers for the armed forces. It supplies 65% of the first lieutenants and 85% of the second lieutenants for the army. Debate on the issue of ROTC on campus has raged for over a year at UCLA.

In addition to ROTC, the University of California supports the war effort in other ways. University-run atomic research

laboratories at Livermore, California and Los Alamos, New Mexico have fabricated over 90% of the atomic weapons in the nation's stockpile, according to a recent report by a select UC faculty committee. Last year \$162.7 million in federal funds was allocated to UC for weapons research at the two labs. (The total operating budget for the University is \$939 million.) The Academic Advisory Council for Thailand at UCLA provided \$80,000 worth of advice on the "stabilization of the northern provinces of Thailand" under a contract with the Agency for International Development (AID). The University Policies Commission Task Force on ROTC and War-Related Activities found that the Department of Defense funds 79 research projects at UCLA.

Today the frustration became too much to bear for some students. A handful moved down the hill to the Men's Gym and the ROTC offices and broke several windows. But the larger body of students remained calm and order was quickly restored.

The outburst of student violence, though brief, was excuse enough for a massive police retaliation. They marched onto the campus, 250 to 300 strong, within minutes. They didn't move to protect the beleaguered building but instead surrounded the crowd. The order to disperse was given. Most students stood their ground, bewildered and indignant over the brisk tactics. The police, the visors on their riot helmets flipped down and billy clubs at the ready, swept through the crowd, forcing the people up the hill and back into the Royce Hall quad.

Hundreds of students milled about in confusion wondering what would happen next. The answer came quickly. The police regrouped after their sweep up the hill and again moved on the crowd, pushing students out the far end of the quad and toward the administration building.

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WARREN FURUTANI

AT UCLA RALLY

Photo by Colin Watanabe

THE NATURE OF G.I. RACISM

by: Norman N. Nakamura

For some GIs in Vietnam, there are no Vietnamese people. To them the land is not populated by people but by 'Gooks,' considered inferior, unhuman animals by the racist-educated GI. Relieved in his mind of human responsibility by this grotesque stereotype, numerous barbarities have been committed against these Asian peoples, since "they're only 'Gooks.'"

One finds it hard not to sarcastically laugh when he hears that the United States is fighting in Vietnam to save and maintain the Vietnamese people, while many American GIs do not treat the Vietnamese as people but as animals. How can we be fighting and supporting a war when the very people who we are supposed to be helping by this costly action begin hating us because of the racist antagonisms of the U.S. soldier?

ANTAGONISM

Out on the roads of Vietnam the GI more overtly exhibits antagonisms against the Vietnamese civilians, for there he is more or less free from the direct restraints of military control that exist in the main base camps. He also has the security in the knowledge that other GIs consider these people as 'Gooks' and will not deal with him too severely if he should be caught antagonizing 'Gooks.' Furthermore, the GI does not seem to be subject to Vietnamese law, so any civilian's complaint would have to be executed through the U.S. military if he could identify his antagonist and if he felt that justice would be done.

Throwing empty cans at children along the roadside is so common that GIs are told not to do this over the radio. Although they have been told otherwise, I have seen this and more. Driving alongside Vietnamese on motorcycles to either hit them on the head or steal their hats is a daily practice of a courier on QL 13. Having acquired tear gas cannisters for his grenade launcher, one officer shot tear gas into a group of Vietnamese as he drove through their village during a non-military action. He also shot tear gas into a Lambretta mini-bus filled with civilians. Obscene gestures and phrases are also hurled at the Vietnamese along the roads, especially at any Vietnamese girl, for many GIs believe that all Vietnamese women are whores. Meaningless petty thefts by GIs also occur on the roads. One GI in his dump truck asked a roadside seller to hand her tray of miscellaneous goods up to him for close examination. When she did this, he took off with everything without paying her a cent. In a group effort, some GIs surrounded a roadside seller and kept her busy by examining various products. While she was looking at one GI, the other would slip some of her goods into their pockets. In both of these cases, the thefts were not done out of need but were done to play a clever trick on a 'Gook.'

MALEVOLENT

Unfortunately, some GIs get malevolent on the roads. One GI threw a piece of lumber into the windshield of a moving Vietnamese bus from his vehicle for no apparent reason. Some GI drivers recklessly drive at high speeds, running motor scooters and ox carts off of the road. Furthermore, they drive this way through villages, which have no signals so that the civilians in these villages must be cautious. The regard for these people is so low that in Lai Khe Base Camp you may hear a driver say to a new driver that it is better to run over a 'Gook' than a chicken, because when you kill a chicken, you have to also pay for the number of eggs that this chicken would have laid in a year. I saw a Vietnamese mother in the road through her village squatting in front of a small object covered with a gunny sack in a pool of blood; she had her face covered with her hands and was rocking back and forth crying. Upon seeing the driver of the murder vehicle with an expression of guilt and horror on his face, I am sure that he would have rather killed a chicken.

For no apparent reason, a child was shot to death and another wounded by a drunken American GI in Lai Khe Base Camp on day tower guard duty. In no way could one interpret the actions of these Vietnamese children as hostile. This soldier, who had spent at least 11 months in Vietnam as an engineer in a construction engineer unit, was not a combat-fatigued soldier. Had there not been a stereotype that pictured Vietnamese to be inferior, unhuman animals, this and other atrocities in Vietnam would not have happened. I do not believe that this drunken soldier actually felt that he was shooting at human beings; he was "only shooting at 'Gooks.'"

SEVERE

The antagonisms against the Vietnamese by some GIs have been severe at times since they are acting in accordance with a severely negative stereotype. Since most GIs have not been prepared to associate with the other peoples of the world in terms of fraternity, the GI has reacted to his situation on Vietnam as he would have in the United States. He has taken this physically, culturally and linguistically distinct group and created an ethnocentrically negative stereotype of these people with racist overtones, which colors his behavior and attitude towards these people.

"You can't trust a 'Gook'" is a common expression among GIs. During the GIs' Vietnam orientation training, he is told by the Army not to trust any Vietnamese, because any one of them may be a Viet Cong terrorist or sympathizer. When out of the confines of

military installations, the GI is told to carry a weapon and to avoid contact with Vietnamese, for there may be terrorists lurking about. In addition, the GI is told that many VC are civilians during the day doing their regular work and guerillas at night planting mines and boobytraps or firing rockets into military targets. Since one cannot physically tell who is a civilian or VC due to guerilla warfare and since one's life is at stake, the GI is suspicious of all Vietnamese.

Secondly, the GI is told during his mandatory Vietnam orientation that the ARVN's, soldiers of the South Vietnamese Army, are not dependable soldiers and may run away upon hostile contact, whereas the North Vietnamese troops will not run and are good soldiers. The GI is told to respect the enemy as soldiers but not to trust the South Vietnamese soldiers. Since the GI feels that he has been sent to Vietnam to possibly die for civilians who may be his enemy and for soldiers who are too cowardly to fight for their own country, the GIs feelings towards the Vietnamese is initially hostile and negative, and it is through these eyes that the GI examines and judges the South Vietnamese people.

GRATEFUL

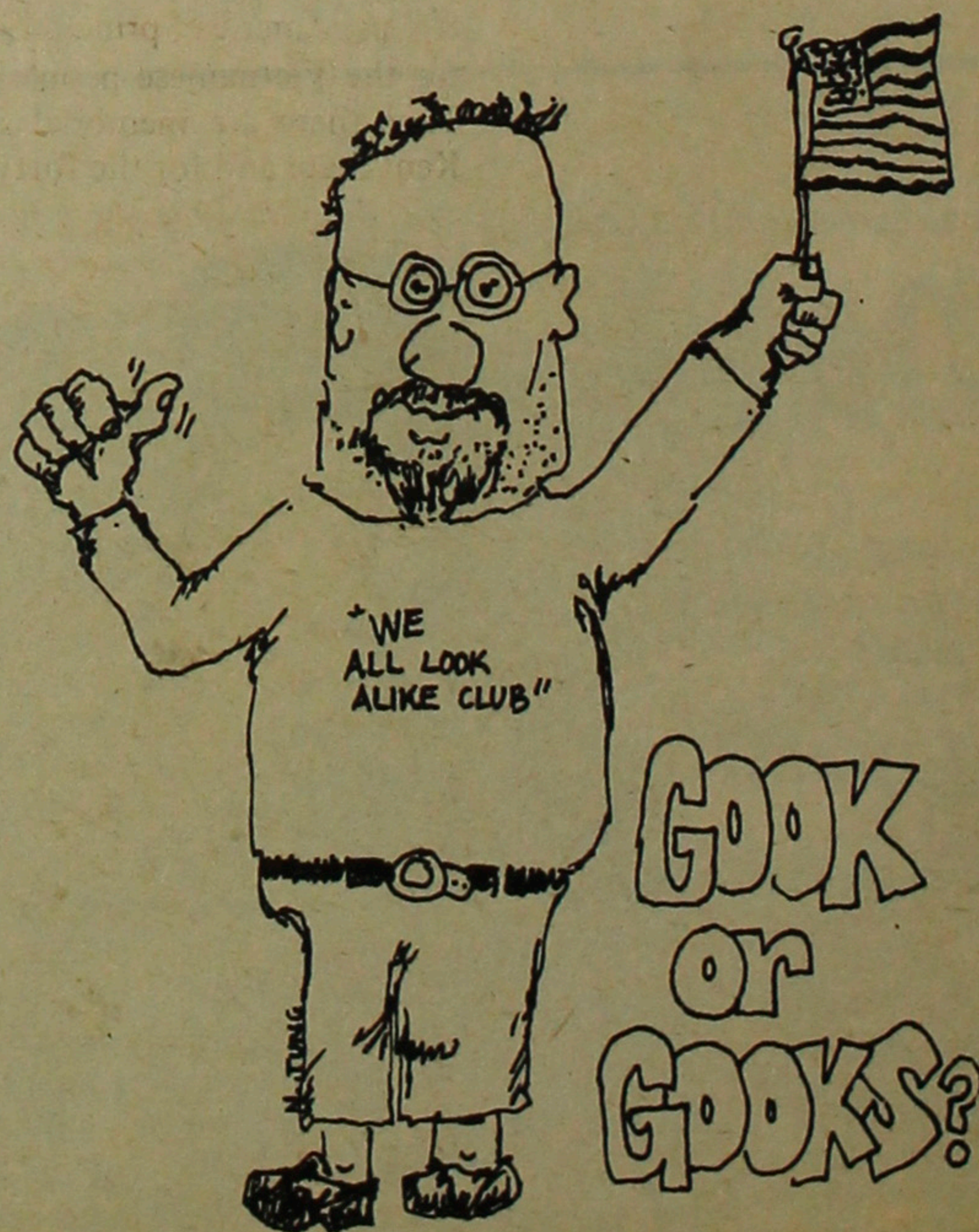
"Why do they cheat and steal from us; they should be grateful that we're here to help them" is another familiar exclamation by GIs in reference to both Vietnamese civilians and soldiers. Having seen too many war hero movies, the GI seems to expect the Vietnamese to show appreciation for the U.S. presence in Vietnam by being the humble and honest Oriental. The Vietnamese seem to treat the GI as another entity and not as a super-hero, which embitters the GI ego. As in Hong Kong, the saying, "Let the buyers beware," is very appropriate in describing the Vietnamese system of buying and selling. In Vietnam it is the buyer's fault for being stupid, if he buys an item that will not work after a few days or buys an item without bargaining down the price. Unfortunately, the GI does not look upon this as custom but as cheating, which reinforces his feelings of mistrust towards the Vietnamese. When there is an act of theft by a Vietnamese from a GI, the GI does not treat it as an act by an individual but as an act by the whole Vietnamese population. Rather than curse at one's own stupidity in buying or in allowing someone to steal from you, the GI curses the Vietnamese and their ingratitude.

ANIMAL?

"How can these people live like this; why do they want to live like animals!" is a common ethnocentric statement by GIs when viewing the different customs and relative poverty of the Vietnamese. Since many GIs have had exposure only to American culture and mores, they use U.S. mores as a measure of what is right or wrong in the world and judge the Vietnamese accordingly. To such GIs the Vietnamese live in poverty and in low standards of personal hygiene to a degree that is shocking to them. Ethnocentrically and naively feeling that human beings cannot live in such low standards, the GI feels that these people must want to live like animals when he sees the whole nation living in what he thinks to be animal-like standards. He makes this judgement assuming that the Vietnamese have the same education, goals, and opportunities that he has. Rather than having compassion for the Vietnamese, many GIs are disgusted by them.

Since there is tendency in the United States to equate poverty with intellectual or moral weakness on the part of the impoverished people, many GIs feel superior to the Vietnamese and feel that they are inherently stupid and immoral. The fact that many

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THIRD WORLD — CSCLB

by: Cal State Long Beach
Asian-American
Student Alliance

On April 30, 1970 president Nixon showed again the travesty and treachery of the "representative system of government" that we are supposedly living under in the United States by announcing the commitment of American troops to Cambodia. We as Asian American Students at Cal State Long Beach (CSLB) have always felt that the war in Southeast Asia has had a direct and most injurious effect on us. And that the increase of hostilities by U.S. troops in Asia is also an increase of hostilities upon us as Asian Americans.

With the realization of similar needs due to the extensive history of racism and oppression of all minorities both in the United States and throughout the world, the Asian American Student Alliance of CSLB has joined with our Black and Brown brothers and sisters on campus to fight U.S. tyranny in all of its forms, thus bringing about the first functioning Third World Organization at CSLB.

Together with our Third World Brothers and Sisters we have issued the following communique to the students, faculty and administrators of our school:

(The following is a reprint of the CSLB newspaper, *The Forty-Niner*):

The Third World students of CSLB in our efforts to secure a meaningful education and to liberate this campus from the racist and oppressive petty politicking of the present administration, find it necessary to reiterate our demands and goals so as to put light upon the turmoil present on this campus.

On Monday May 11, 1970, representatives of the Third World of CSLB, delivered a memo to President Simonsen regarding Third World demands and a convocation. Although a large group of students marched with Third World, we contained a potentially explosive situation by insisting on a peaceful, silent demonstration. The President's position on the demands and convocation were to be made known to the Third World and campus at large at a Third World rally at 12:00 noon, Tuesday, May 12. President Simonsen failed to attend this rally and failed to address himself to Third World demands.

President Simonsen also failed to set up a convocation, the purpose of which is to stop all normal college functions until Third World demands are resolved. Instead, President Simonsen sent his lackey, Academic Vice President Goodman-Malamuth, with a message that the president would address the student body on Wednesday, May 13. It must be emphasized that it was the Third World and only the Third World who called upon the President to speak on the campus, on Third World demands. The president's failure to attend Tuesday's rally was a slap in the face to the oppressed ethnic minorities, however, in the name of rationality, the Third World was willing to again request President Simonsen to address the Third World at noon rally on Wednesday, May 13, in LH 151.

It was made clear to the president that if he did not arrive by 12:15, the Third World could only assume that he had no intention of speaking to the Third World students of this campus. President Simonsen again chose not to appear at the Third World rally, rather he chose to speak at the convocation at which the Third World demands were not even mentioned or discussed.

Acting President Donald Simonsen should utilize his position as a president as a man and deal with the Third World demands. Third

World says make a stand on our demands:

- 1) End all aggression in Southeast Asia.
- 2) End the draft.
- 3) Free all political prisoners in the United States.
- 4) End genocidal, economic, social and political oppression of all Third World people.

If the president prefers aggression in Southeast Asia, let him publicly say so.

If the president feels the draft should continue or escalate its dehumanization of the American male, let him say so. If the president condones political incarcerations, or knows not of such activities of the government, let him so declare. And if he feels Third World peoples should be systematically destroyed, then he should be man enough to tell us.

If, however, he concurs with our National Demands, the Third World suggests that he write a letter to president Richard M. Nixon supporting our demands and denouncing these activities which the demands address. We also suggest that a copy of such a letter be reprinted in *The Forty-Niner*.

The Third World believes that Richard M. Nixon should reconsider his national policies and that Simonsen should reconsider his campus policies.

Donald Simonsen, we beseech you to abandon your lameduck acting President strategy and stand up, be a man, be a leader.

Our campus demands are:

- 1) Complete self-determination for Ethnic Studies.
- 2) The American flag on campus be flown at half-mast until the end of the Asian War.
- 3) No guns on campus, or any other equipment that can be used with the intent to kill.
- 4) All students who qualify for EOP must be admitted. All students who qualify for financial aid, as stipulated by EOP must receive financial aid.

Two months ago, Dean Richard Wilde expressed how operational autonomy could be implemented, but the president wouldn't even grant this. Only after the Kent massacre, national upheaval, and several hours of conversation, did the president lower the flag to half mast.

The Third World feels that the destroyed human lives that are weekly expressed in the thousands is far more deserving, and should be paid the half-mast tribute until the war is ended.

The last two demands remain crucial for our very existence. No guns on campus will deter any future massacre of unarmed students, and the EOP Program, which is the only deterrent of potential chain-reaction racism at CSLB must be granted immediately.

Is it heredity or environment? Is CSLB's proximity to Orange County indicative of the mentality of CSLB students? (Historically, Third World students have felt the brunt of institution and personal racism from the athletic field to the physics department. We have been spit upon, failed, terrorized, and put on suspension for attempting to conceive, initiate, and propagate meaningful education. Now we have been put up against the wall with liberty or death alternatives. And we choose liberty, we choose survival, we choose self-determination.)

BROWN UNIVERSITY

by: Asian-American Students
at Brown University

The Asian American students at Brown University fully support the strike. However, the strike seems to have forgotten the fact that this war is a racist war against Asians. There has been an overwhelming stress in the anti-war movement on America—American troops, American principles, Americans at home. No one has spoken for the Vietnamese people or Vietnam's right for self-determination. Thus there are memorial services for four white students killed at Kent State and for the forty thousand American GI's killed in Southeast Asia. But has there been a memorial service for the hundreds of thousands of Vietnamese that have been slaughtered? It seems that there is an overriding emphasis on what is good for America—that is, we have to get out of Vietnam because it is not in the American interest, it is not according to American principles. One can only remember that the Vietnam war began because certain individuals believed that war was according to these American principles and interests.

It has taken the escalation of the war into Cambodia and the murder of four college students to arouse the anger of the American people. Now that the crisis of America is here, the American people have begun to urge immediate withdrawal. But where has the concern for the Asians been? There has been mention of napalm, My Lai, of genocide being committed against the Vietnamese people. But has this only been lip service, or has there been a genuine commitment to the people of Vietnam? The Vietnam war is a racist war, a war against an Asian people. There are those in the government of this country and in this University who use the rhetoric of concern for the Vietnamese and of their right to determine their own destiny. These same people installed the puppet governments in Cambodia and Vietnam. They call their own Asian allies *GOOKS*. The Young Republicans at Brown argue that immediate withdrawal will lead to a bloodbath. The SMC argues that it will lead to a small bloodbath

at most (but that's OK because the people who are going to be killed are all members of the ruling class, and deserve to be exterminated anyway). This is racism! To argue whether the numbers will be large or small is to indulge in the same kind of simplistic racist solution that the Nixon Administration has been indulging in.

We demand the withdrawal of all U.S. troops immediately. *We demand at the same time that this government arrange sanctuaries for the Vietnamese people.* These people are not Thieu or Ky: they are the people who have been victimized by these puppets of U.S. imperialism. No one has spoken out for these victims—no one has considered them. Furthermore, how are the American people going to pay this debt caused by the U.S. aggression into Southeast Asia. *We demand that America pay reparations to aid the Vietnamese in rebuilding their country!*

In the final analysis, we must recognize that Vietnam is not a disconnected event or a tragic mistake—it is just one facet of the American repression and exploitation of non-white peoples around the world. We ask the American people not to vote against political repression at home unless you vote against repression abroad. If the anti-war movement has been paying more than just lip service to the Vietnamese people, then we ask you to show it.

- 1) We demand that the U.S. government arrange sanctuary for the Vietnamese who fear victimization as a result of U.S. withdrawal.
- 2) We demand that America pay reparations to aid the Vietnamese in rebuilding their country.

We urge Asian-Americans everywhere to work for the incorporation of these demands in their strike platform and all Americans to adopt them as part of their overall strike effort.

Asian American Students
Brown University
May 8, 1970



The wheel of the law turns
without pause.

After the rain, good weather.
In the wink of an eye

The universe throws off
its muddy clothes.

For ten thousand miles
the landscape

spreads out like a beautiful brocade
Light breezes. Smiling flowers.

High in the trees, amongst
the sparkling leaves

all the birds sing at once.
Men and animals rise-up reborn.

What could be more natural?
After sorrow, comes joy.

Ho Chi Minh



QUOTES FROM THE ASIAN WAR

Compiled by Carol Hatanaka,
Mike Murase and Colin Watanabe

"I am sure the great American people, if only they know the true facts and the background to the developments in South Vietnam, will agree with me that further bloodshed is unnecessary... As you know, in times of war and of hostilities, the first casualty is truth."

—U Thant, Secretary General of the United Nations

"I cannot remain silent in the face of his [Nixon's] reckless decision to send troops to Cambodia, continuing a course of action which I believe to be dangerous to the welfare of our nation. It is my opinion that President Nixon is taking our nation down a road that is leading us more deeply into Vietnam rather than taking us out..."

—Clark Clifford, Secretary of Defense, 1968-69, Special Counsel to the President, 1946-50, and an adviser to Presidents Kennedy and Johnson, in *LIFE*, May 22, 1970, pp. 34-38

"The national security of the United States is not involved in Vietnam, nor does our national interest in the area warrant our continued military presence there... I have learned these past years that the war in Vietnam is a local war arising out of the particular political conditions existing in Southeast Asia. I consider it a delusion to suggest that the war in Vietnam is part of a worldwide program of Communist aggression..."

—Clark Clifford, Secretary of Defense, 1968-69, Special Counsel to the President, 1946-50, and an adviser to Presidents Kennedy and Johnson, in *LIFE*, May 22, 1970, pp. 34-38

"I have never talked or corresponded with a person

knowledgeable in Indo-Chinese affairs who did not agree that had elections been held [in 1956]...possibly 80 percent of the people would have voted for the communist Ho Chi Minh."

—Dwight D. Eisenhower in *Mandate for Change*

"Premier Ky, who has announced he is running for president of South Vietnam, said today if a civilian whose policies he disagreed with won the post he might oppose him militarily."

"'If he is a Communist or if he is a neutralist I am going to fight him militarily,' Ky said. 'In any democratic country you have the right to disagree with the views of others,' Ky added."

"Ky also told reporters that press censorship would continue during the election."

—AP (Lai Thieu, Vietnam, May 13, 1967) as printed in the *New York Post*, May 13, 1967

"Early in 1966, Donald Duncan, a Master Sergeant of the United States Special Forces in Vietnam, resigned from the army, saying '...anti-Communism is a lousy substitute for democracy.' He reported that he and his fellows learned to use torture to extract information from Vietnamese. 'We weren't preserving freedom. There was no freedom to preserve. To voice opposition to the government meant jail or death. Neutralism was forbidden or punished. We aren't the freedom fighters. We are the Russian tanks blasting the hopes of an Asian Hungary.'"

—Howard Zinn, *Vietnam: The Logic of Withdrawal*, p. 42

"Again and again President Johnson has insisted that American forces are in Vietnam to repel aggression and that 'if they'll go home tomorrow, we'll go home.' Our actions in South Vietnam have been conducted against a force of which 80 percent to 90 percent are already home (that is, in South Vietnam, where they are from) with the rest from North Vietnam, which

is not very far from home. Indeed, if the Geneva Accords are to be taken as a basis (as the United States itself agrees), it is all one country, and all our opponents are home."

—Howard Zinn, *Vietnam: The Logic of Withdrawal*, p. 3

"The war has confused many Americans and has caused a continuing loss of confidence because the institutions of our government have not dealt with the pressing problem of national priorities. Every domestic problem, we have, including poverty, inadequate housing, crime, educational deficiencies, hunger and pollution is affected adversely by our participation in the Vietnam war, and I do not believe these problems will be brought under control until we have disengaged from that conflict."

—Clark Clifford, Secretary of Defense, 1968-69, Special Counsel to the President, 1946-50, and an adviser to Presidents Kennedy and Johnson, in *LIFE*, May 22, 1970, pp. 34-38

"From 1946 to 1967, the federal government spent \$904 billion, or 57.29 percent of its budget 'for military power,' and only \$96 billion, or 6.08 percent for 'social functions,' such as education, health, labor and welfare programs, housing and community development."

—J.W. Fulbright, "The Great Society Is a Sick Society," *The New York Times Magazine*, August 20, 1967

"The Pentagon is from \$20 to \$80 billion short in financing its current requirements. This is a pretty sizeable deficit even for the biggest business in the world. It is pretty grim news for the taxpayers whose tattered shirts must be wrung further to plug the gap."

—Robert Hotz, editor, *Aviation Week and Space Technology*, February 24, 1969

Continued on next page

"The war is a major contributor to the inflation that is hurting every citizen in our nation. We are also in the midst of a serious setback as far as business is concerned. The effect of the war on our economy is dramatic. Almost immediately after our foolhardy entry into Cambodia, the Dow-Jones industrial average declined over 19 points.

—Clark Clifford, Secretary of Defense, 1968-69, Special Counsel to the President, 1946-50, and an adviser to Presidents Kennedy and Johnson, in *LIFE*, May 22, 1970, pp. 34-38

"We have more than adequate data to demonstrate that the escalation of the war has seriously distorted the American economy, has inflamed inflationary pressures, has drained resources that are desperately needed...and has dampened the rate of growth in profits on both the before and after tax basis."

—Louis B. Lundborg, chairman of the Board, Bank of America, in testimony before the Senate Foreign Relations Committee hearings, April 15, 1970

"The Tax Foundation estimates that in 1970 the average tax burden per American family for defense will be \$1,250 a year."

—*I.F. Stone's Weekly*, January 12, 1970

"That empire in Southeast Asia is the last major resource area outside the control of any one of the major powers on the globe....I believe that the conditions of the Vietnamese people, and the direction in which their future may be going, are at this stage secondary, not primary."

—Senator Gale McGee, speech before U.S. Senate, February 17, 1965

"Let us assume we lose Indochina.... The tin and tungsten that we value so greatly from that area would cease coming.... So when the United States votes 400 million dollars to help that war, we are not voting a give-away program. We are voting for the cheapest way that we can prevent the occurrence of something that would be of a most terrible significance to the United States of America, our security, our power and ability to get certain things we need from the riches of the Indochinese territory and from Southeast Asia."

Statement of President Dwight D. Eisenhower at a conference of State governors held on August 4, 1953, in Seattle. (*North Vietnam: A Documentary*, John Gerassi, p. 24)

"At the moment the United States uses well over half of all the raw materials consumed each year. Think of it. Less than 1/15th of the population of the world requires more than all the rest to maintain its inflated position. If present trends continue, in 20 years we will be much less than 1/15th of the population, and yet we may use some 80% of the resources consumed."

—Dr. Paul R. Ehrlich, *The Population Bomb*, p. 133

"One of the world's richest areas is open to the winner in Indochina. That's behind the growing US concern.... Tin, rubber, rice, key strategic raw materials are what the war is really about. The United States sees it as a place to hold—at any cost."

—"It's the Key to Control of all Asia," *U.S. News and World Report*, April 4, 1954

"The whole concept of Vietnamization is wrong. What we have to be aiming for is to get the fighting stopped. I have very little patience with the people who talk about the massacre that may happen at some future date if we withdrew, because there's a massacre going on now."

—Averell Harriman (former ambassador and chief negotiator at the Paris Peace Talks under President Johnson), speech at Johns Hopkins University, November 14, 1969

"I have only one [hero]: Hitler."

—Premier Nguyen Cao Ky of South Vietnam, *London Daily Mirror*, July 4, 1965

"In March 1966, President Johnson, talking about Vietnam with Columbia University historian Henry

Graff, said 'proudly' (as Graff reported it): 'I want to leave the footprints of America there.'"

—Howard Zinn, *Vietnam: The Logic of Withdrawal*, p. 2

"B-52 bombing is having considerable ecological effect.... in 1968, some 2.6 million craters, approximately 30 feet deep by 45 feet in diameter, will have been created."

—*The Nation*, April 21, 1969

3,900 square miles of South Vietnam has been completely destroyed by bombings and herbicides.

—*New York Times*, December 6, 1969

"In another delta province there is a woman who has both arms burned off by napalm and her eyelids so badly burned that she cannot close them. When it is time for her to sleep her family puts a blanket over her head. The woman had two of her children killed in the air strike that maimed her."

"Few Americans appreciate what their nation is doing to South Vietnam with airpower...this is strategic bombing in a friendly allied country... innocent civilians are dying every day in South Vietnam."

—Charles Mohr (from Saigon), *The New York Times*, September 5, 1965

"A Chicago newspaper, asked by a reader if it were true that for every enemy soldier it killed in Vietnam the United States was killing six civilians, replied that this was not true; we were killing only four civilians for every soldier."

—Howard Zinn, *Vietnam: The Logic of Withdrawal*, p. 2

"The Pentagon disclosed in 1966 that it had paid to relatives an average of \$34 in condolence money for each Vietnamese killed accidentally in American air strikes during that summer. At the same time, according to reports from Saigon, the Air Force was paying \$87 for each rubber tree destroyed accidentally by bombs."

—Howard Zinn, *Vietnam: The Logic of Withdrawal*, p. 1

"In South Vietnam—a nation we are attempting to save—for seven full years the American military has sprayed or dumped this biological warfare material on the countryside, on villages, and on South Vietnamese men and women in staggering amounts. In that time, the military has sprayed or dumped on Vietnam fifty thousand tons of herbicide, of which twenty thousand tons have apparently been straight 2,4,5-T. In addition, the American military had apparently made incursions into a neutral country, Cambodia, and rained down on an area inhabited by thirty thousand civilians a vast quantity of 2,4,5-T."

—Thomas Whiteside, *Defoliation*, p. 41

"At least four newspapers in South Vietnam printed stories—and pictures—in the summer of 1969 of deformed babies born in villages sprayed with 2,4,5-T and the newspapers were promptly closed down by the Thieu government for "interfering with the war effort."

—Steven H. Wodka
"Pesticides since silent spring,"
The Environmental Handbook, p. 80

"The CIA has employed some South Vietnamese and they have been instructed to claim they are Viet Cong and to work accordingly....Several of these executed two village leaders and raped some women."

—Senator Stephen Young of Ohio in the *New York Herald Tribune*, November 21, 1965

"Associated Press reports that since 1960 the nation has spent \$2.5 billion on awesome gases and germs; and that some 5,000 technicians and scientists are engaged in testing and developing poison chemicals ranging from the CS gas used in Vietnam to GA, GB and V nerve agents that are odorless, tasteless, invisible, and can kill a human being in a matter of seconds. Some of these are stocked in Okinawa... and one or two other places ready for immediate use."

—*Chicago Daily News*, August 24, 1969.

"...as of March 1969 we had sprayed an area of 7,271 square miles, more than 10 percent of the whole of South Vietnam and the equivalent of more than half the arable land. This had been done at a cost of \$96.5 million for the years 1964 through 1969, according to the Air Force."

—Congressman Richard D. McCarthy (D-N.Y.)
CBW: The Ultimate Folly, p. 78

"He who holds or has influence in Vietnam can affect the future of the Philippines and Formosa to the east, Thailand and Burma with their rubber, ore and tin to the south. Vietnam thus does not exist in a geographical vacuum—from it large storehouses of wealth and population can be influenced and undermined."

—Henry Cabot Lodge (Chief US negotiator at the Paris Peace talks and former US ambassador to South Vietnam, *Boston Globe*, February 28, 1965

"...America is today the leader of a world-wide anti-revolutionary movement in defense of vested interests. She now stands for what Rome stood for. Rome consistently supported the rich against the poor in all foreign communities that fell under her sway; and, since the poor have always and everywhere been far more numerous than the rich, Rome's policy made for inequality, for injustice, and for the least happiness of the greatest number. America's decision to adopt Rome's role has been deliberate, if I have gauged it right."

Arnold Toynbee, *America and the World Revolution*, from *Free World Colossus* by David Horowitz, p. 15

"In early December 1969, President Thieu was reported to have known about the My Lai case for more than a year. He was said to have believed there was a good deal of truth to it, but did not want to acknowledge the incident publicly, telling associates at the time that it would only increase the anti-American feeling in South Vietnam."

"A favorite joke heard repeatedly among the Marines in Quang Ngai went something like this: The loyal Vietnamese should all be taken and put out to sea in a raft. Everybody left in the country should then be killed, and the nation paved over with concrete like a parking lot. Then the raft should be sunk."

"To me," the ex-GI said, "the war was being ambushed every three to five days, being left with scores of wounded GIs, and then coming right back at the enemy by going into an innocent village, destroying and killing the people..."

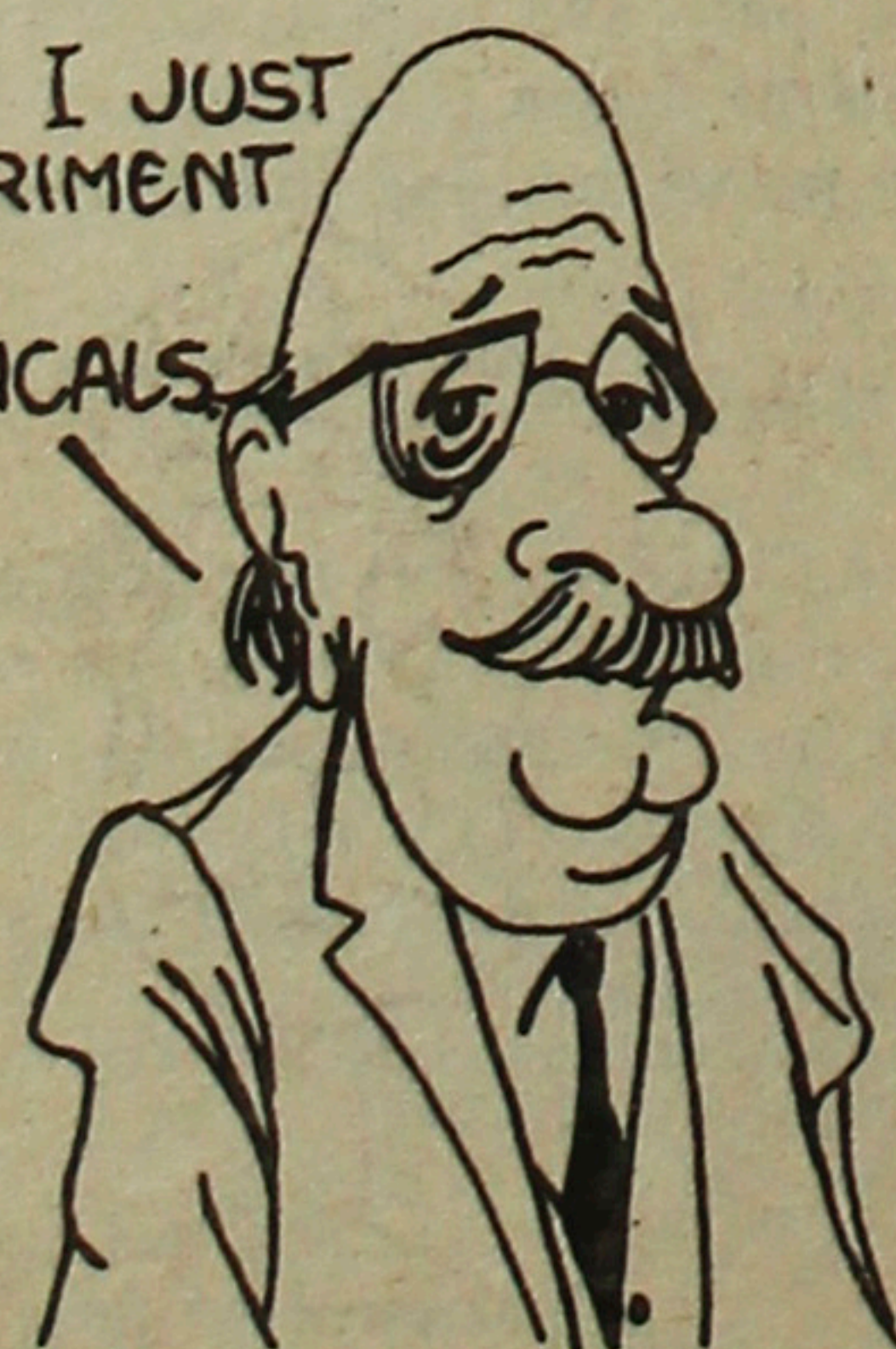
"Herbert Carter [a GI] got fed up with the war and the people... 'I used to like kids—but I can't stand them anymore...kinks and slant-eyed people. I didn't like them—and the CO didn't either...'"

"When Army investigators reached the barren area in November, 1969, in connection with the My Lai probe in the United States, they found mass graves at three sites, as well as a ditch full of bodies. It was estimated that between 450 and 500 people—most of them women, children, and old men—had been slain and buried there..."

"If there was any general consensus among the members of Charlie Company, it was perhaps best expressed by William Doherty, who thought that 'it was pretty disgusting, but it was a different feeling. If they had been Americans,' he said of the dead Vietnamese, 'I might have felt different. I never really understood these people...'"

"The AID [Agency for International Development] guarantees American investors up to 100 percent against losses through war, expropriation, insurrection and currency inconvertibility, and up to 75 percent against all other risks, including commercial risks. So far the boys have been doing fine. Both the *Monitor* and *Newsweek* (January 31) report 20 to 30 percent

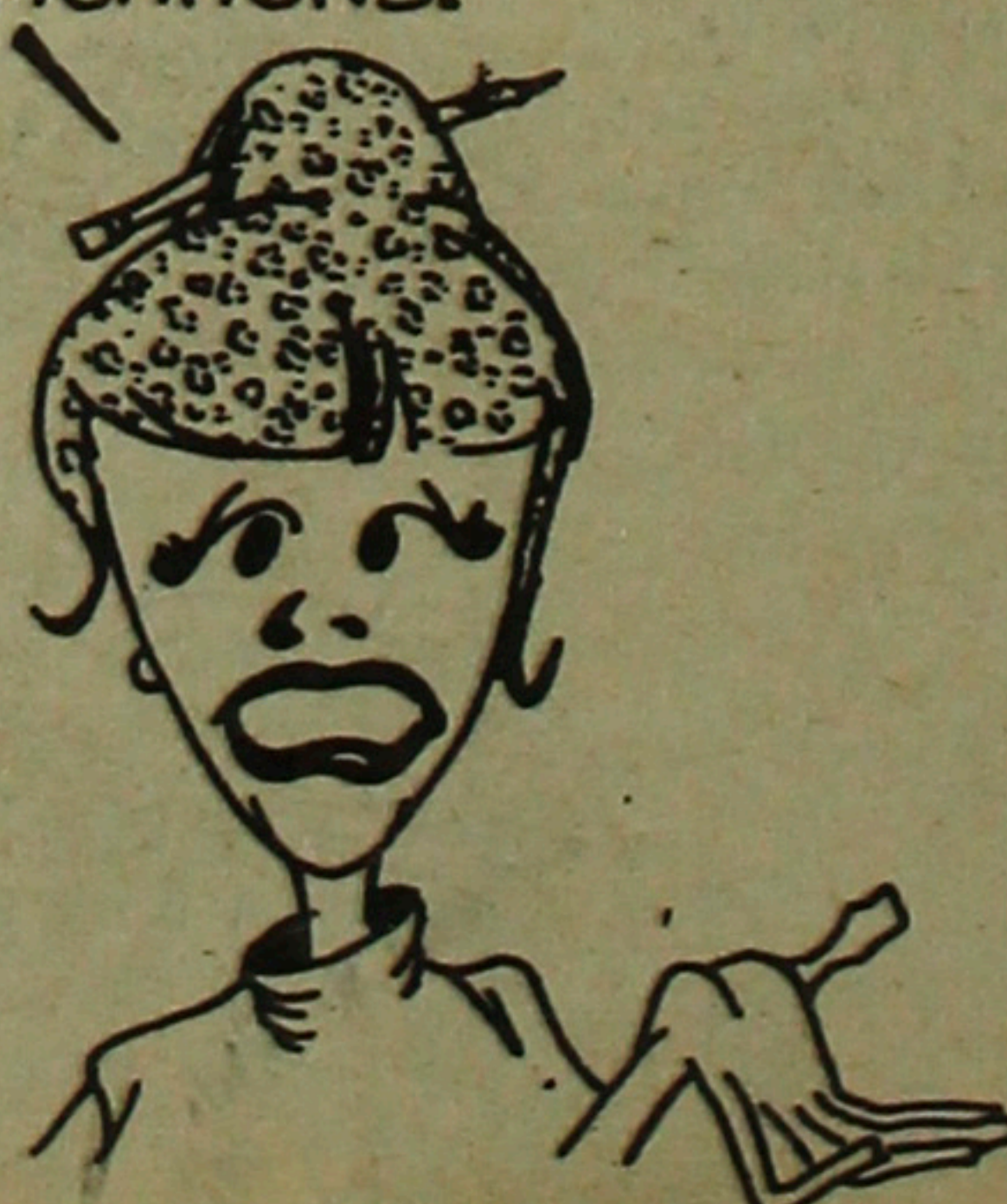
ME? I JUST
EXPERIMENT
WITH
CHEMICALS.



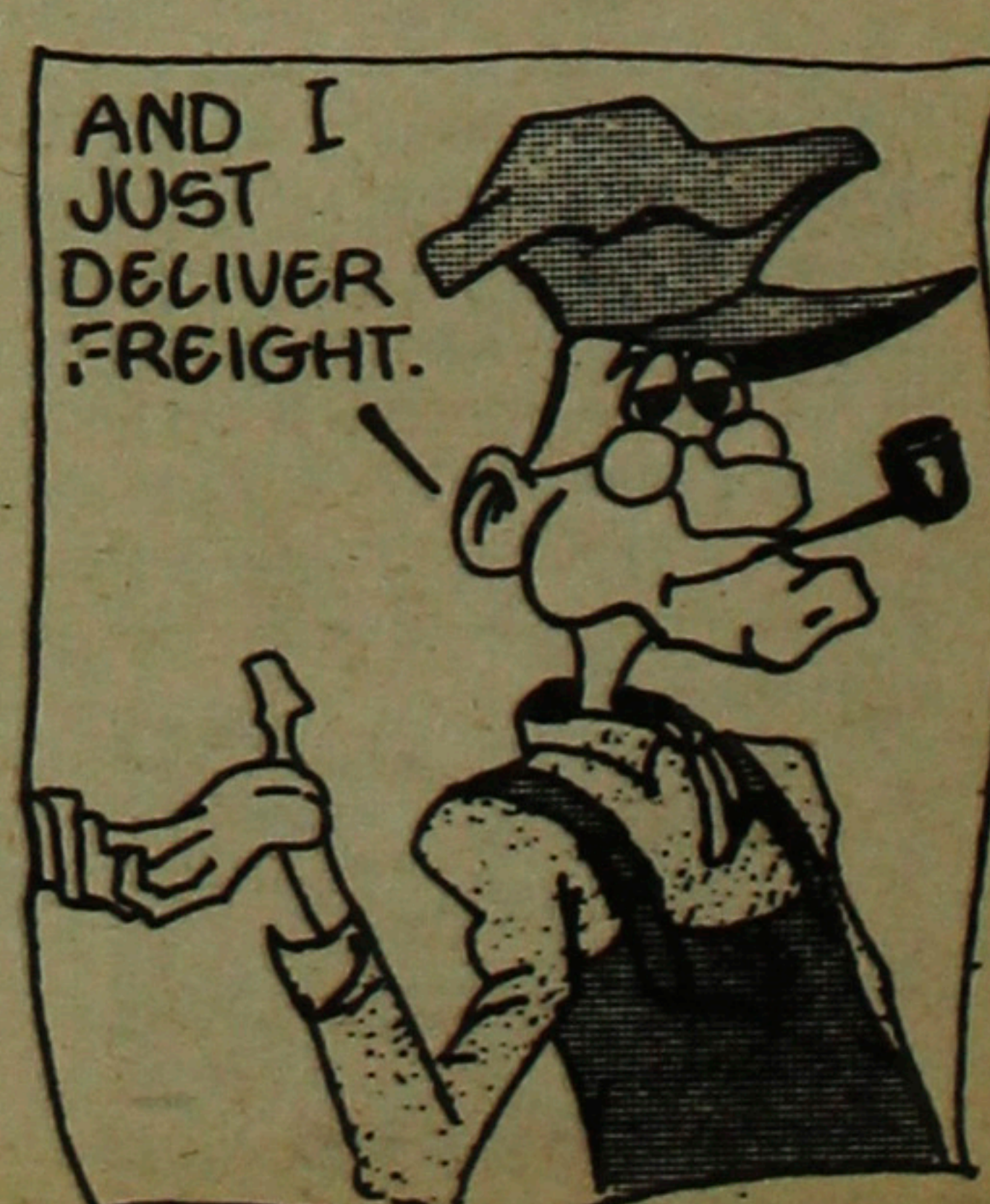
AND I JUST
CONTRACT
ORDERS.



I JUST TYPE
SPECIFICATIONS.



AND I
JUST
DELIVER
FREIGHT.



"To the Editor:

"Here are portions of a letter I have just received from my son, who is now stationed in Vietnam.

"My son enlisted in the Army, asked to be sent to Vietnam and backed the government's strong policy toward the war in Vietnam—at least he did when he left this country last November. I believe what he has to say will be of interest to you and to your readers:

"Dear Mom and Dad:

"Today we went on a mission and I'm not very proud of myself, my friends, or my country. We burned every hut in sight!

"It was a small rural network of villages and the people were *incredibly* poor. My unit burned and plundered their meagre possessions. Let me try to explain the situation to you.

"The huts here are thatched palm leaves. Each one has a dried mud bunker inside. These bunkers are to *protect* the families. Kind of like air raid shelters.

"My unit commanders, however, chose to think that these bunkers are offensive. So every hut we find that has a bunker, we are ordered to burn to the ground!

"When the ten helicopters landed this morning, in the midst of these huts, and six men jumped out of each 'chopper', we were firing the moment we hit the ground. We fired into all the huts we could. Then we got 'on line' and swept the area.

"It is then that we burn these huts and take all men old enough to carry a weapon and the 'choppers' come and get them (they take them to a collection point a few miles away for interrogation). The Viet Cong fill their minds with tales saying the GIs kill all their men.

"So, everyone is crying, begging and praying that we don't separate them and take their husbands and fathers, sons and grandfathers. The women wail and moan.

"Then they watch in terror as we burn their homes, personal possession and food. Yes, we burn all rice and shoot all livestock.

"Some of the guys are so careless! Today a buddy of mine called 'La Dai' ('Come here') into a hut and an old man came out of the bomb shelter. My buddy told the old man to get away from the hut and since we have to move quickly on a sweep, just threw a hand grenade into the shelter.

"As he pulled the pin the old man got excited and started jabbering and running toward my buddy and the hut. A GI, not understanding, stopped the old man with a football tackle, just as my buddy threw the grenade into the shelter. (There is a four-second delay on a hand grenade.)

"After he threw it, and was running for cover, (during this four-second delay), we all heard a *baby* crying from inside the shelter!

"There was nothing we could do...

"After the explosion we found the mother, two children (ages about six and twelve, boy and girl) and an almost newborn baby. That is what the old man was trying to tell us!

"The shelter was small and narrow. They were all huddled together. The three of us dragged out the bodies onto the floor of the hut.

"IT WAS HORRIBLE!!

"The children's fragile bodies were torn apart, literally mutilated. We looked at each other and burned the hut.

"The old man was just whimpering in disbelief outside the burning hut. We walked away and left him there.

"My last look was: an old, old man in ragged, torn, dirty clothes on his knees outside the burning hut, praying to Buddha. His white hair was blowing in the wind and tears were rolling down...

"We kept on walking, then the three of us separated. There was a hut at a distance and my squad leader told me to go over and destroy it. An oldish

man came out of the hut.

"I checked and made sure *no one* was in it, then, got out my matches. The old man came up to me then, and bowed with his hands in a praying motion over and over.

"He looked so sad! He didn't say anything, just kept bowing, begging me not to burn his home.

"We were both there, alone, and he was about your age, Dad. With a heavy heart, I hesitatingly put the match to the straw and started to walk away.

"Dad, it was so hard for me to turn and look at him in the eyes but I did.

"I wish I could have cried but I just can't anymore.

"I threw down my rifle and ran into the now blazing hut and took out everything I could save—food, clothes, etc.

"Afterwards, he took my hand, still saying nothing and bowed down touching the back of my hand to his forehead.

"Machine gun fire is coming into our village (Base Camp). We are being attacked, NOW as I am writing I must go.

"Next day: Everything's OK. It was just harassing fire. I was up for the better part of the night, though.

"Well, Dad, you wanted to know what it's like here. Does this give you an idea?

"Excuse the poor writing but I was pretty emotional, I guess, even a little shook.

"Your Son"

"The rest of my son's letter goes on to describe what the routines of his life in Vietnam are like. He described an uneventful ambush he participated in, and he got excited about a new-type rifle he had been issued. Beyond that, there are personal matters which he discussed.

"Needless to say, I was very much disturbed to read this letter. My 16-year-old daughter had read it before I did and when I went to her room to ask her if I could read the letter, I found her crying. I asked her the reason, and she replied by handing me the letter.

"I have not been a dove as far as the Vietnamese war is concerned, though I have not been a strong hawk either. But I think that the American people should understand what they mean when they advocate a continuation and even an escalation of our war effort in Vietnam.

"They should understand that war doesn't consist only of two armies made up of young men in uniform, armed and firing at each other across open fields, with bugles blowing and flags waving. The American people should understand what a war such as this does to our young men whom we send overseas to carry out our government's foreign policy.

"I guess what I am saying is that whatever course American public opinion backs should be supported by knowledge and understanding of the concrete results of that course and not by illusions.

"A GI'S DAD"

—Editorial, Akron (Ohio) Beacon Journal
Monday, March 27, 1967

Salamanca, New York (AP)—

"When Army Spec. 4 Keith K. Franklin, 19, was home on furlough last winter, he handed his parents a sealed envelope and told them not to open it until after his death.

His mother, Mrs. Charles Franklin, later recalled having joked about it. "You'll be back after two years in service," she told her son, "and will open the letter, read it then, and have a good laugh about it.

Franklin, a hospital corpsman, went on to Seattle and from there to Vietnam.

Saturday, the Army notified the Charles Franklins that their son had been killed in action in Vietnam.

They opened the envelope and found a letter addressed to "Dear Mom and Dad."

"The war that has taken my life, and many thousands of others before me, is immoral, unlawful and an atrocity unlike any misfit of good sense and judgement known to man...

"So, as I lie dead, please grant my last request. Help me to inform the American people—the silent majority who have not yet voiced their opinions.

"Help me let them know that their silence is permitting this atrocity to go on and that my death will not be in vain if by prompting them to act I can in some way help to bring an end to the war that brought an end to my life."

—Los Angeles Times, May 20, 1970

"Asian Americans who are sent to fight in Vietnam should take certain precautionary measures to avoid being mistaken for the 'enemy.' To the American GI in general, 'all Orientals look alike' and are considered 'gooks,' a derogatory term for Asians. In the chaos and confusion of direct combat, an Asian American faces the chance of being accidentally shot by his own men, or perhaps mistakenly sent to a Vietnamese hospital where there are poorly trained Vietnamese doctors and nurses, inadequate and unsanitary facilities, and a high mortality rate.

"One case of mistaken identity occurred when a Chinese American airman was riding a military bus in Saigon. The bus was suddenly stopped by the military police, who then dashed on board and pointed a gun at his head? They thought he was a Viet Cong attempting to infiltrate a nearby Air Force base.

"Another case involved a Chinese American who was on a patrol that was suddenly ambushed. He was accidentally shot in the back by a new man in the company, someone he had never seen before. Later, in an American field hospital, he was almost mistakenly sent to a Vietnamese hospital. Fortunately, he was conscious and was able to inform them that he was an American."

—Hokubei Mainichi (San Francisco), May 23, 1970

"A couple of days after the Viet Cong started shelling us, the other GIs started making comments about me looking like the Viet Cong.... They asked me what I was doing on their side.... Right after the GIs got back from patrol, they really gave it to me. They started asking me where I was born, where my parents were born, if I was a Communist. They even asked me what I thought about [Red] China. They thought I could turn traitor any time."

—Sam Choy (an ex-GI), Getting Together (New York), May 1970

"...According to most estimates, only about 20 percent of all Chinese-Americans may be pro-Communist. But one knowledgeable insider believes that as many as half the 55 directors of the Six Companies are becoming disenchanted with Chiang [Kai-shek]. When the weekly newspaper *Chinese Voice* hit the stands with a special edition on Mao's programs, it sold out within a day and a half. Some think that pro-Mao sentiments would be even stronger were it not for a fear that the U.S. Government would begin intern-ing" the Chinese as it did the Japanese during World War II...."

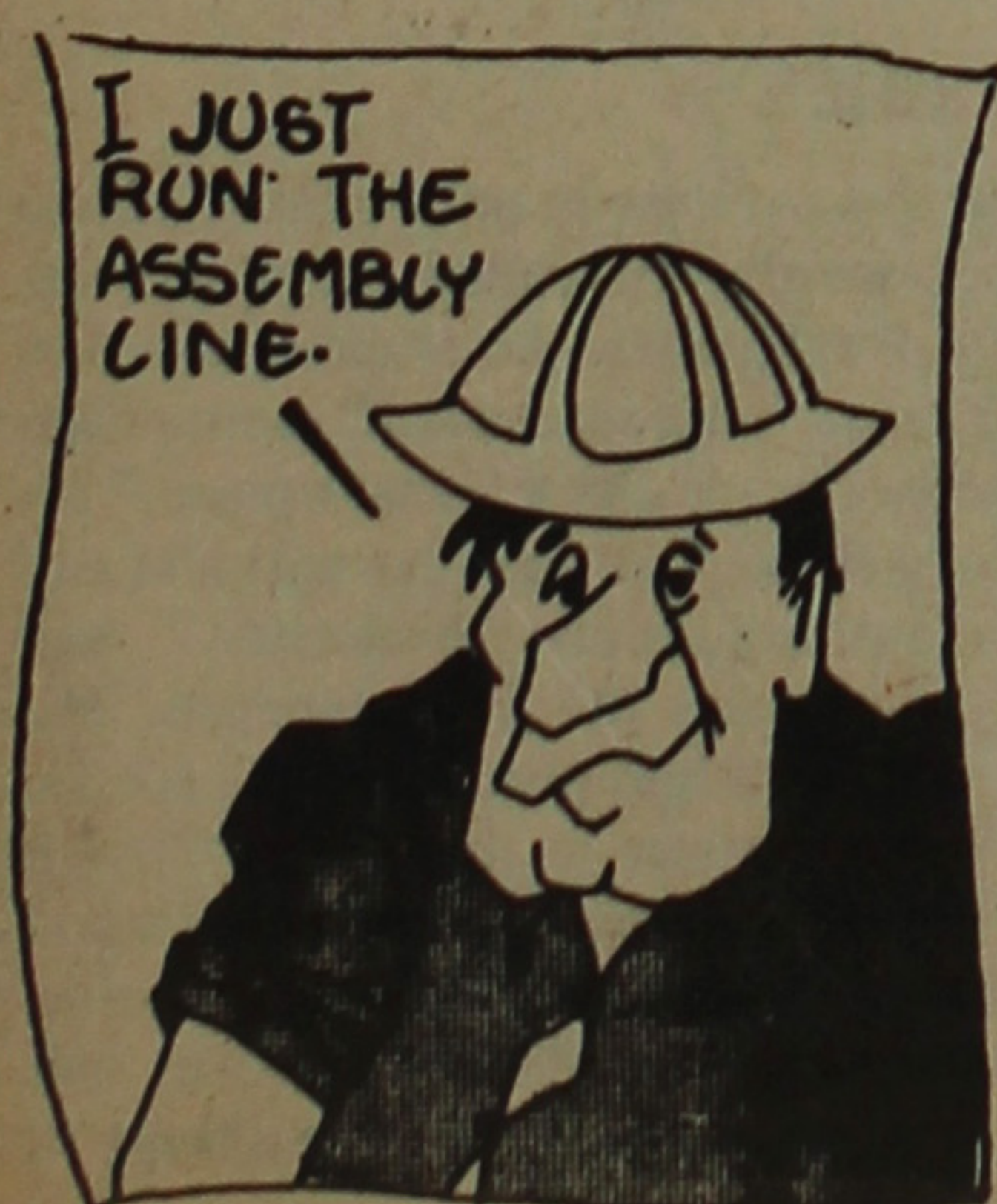
—Newsweek, February 23, 1970, p. 58

"Red China has been flooding the country with its propaganda and there are three hundred thousand Chinese in the U.S., some of whom could be susceptible to recruitment either through ethnic ties or hostage situations because of relatives in Communist China. In addition, up to 20,000 Chinese immigrants can come here each year and this provides a means to send agents into our nation..."

—J. Edgar Hoover, Head of the FBI testifying before the House Appropriations Subcommittee April 17, 1969

"America is a bound and throttled giant, impotent and easy prey to any yellow dwarf with a pocket knife."

—Congressman Lyndon B. Johnson, Congressional Record, 80th Congress, 2nd session, March 15, 1948, Vol. 94, Part 2, p. 2,883



Relations between American and Japan historically have been replete with controversial issues. And many times the status and treatment of the Japanese in America were at the center of them. The early anti-Japanese exclusion movements, the 1906 San Francisco school question, the problem of dual nationality, the alien land laws—these and other issues concerning Japanese Americans all adversely influenced U.S.-Japan relations. But whether we were at the center of conflicts or not, we have always been faced by controversial issues between the two nations which had to be tackled or evaded. The recent activities of the JACL, particularly those of Mr. Mike Masaoka, the JACL Washington Representative, provide a disturbing example of Japanese Americans addressing themselves to a contemporary issue in a highly questionable manner.

CONTROVERSIAL

In 1969 the JACL took a stand on a controversial international issue for the first time in its 39-year old history through its International Relations Committee and Mr. Masaoka. In a 6 1/2-page report, prepared by Dr. Mary I. Watanabe, the Chairman of the Committee, and issued in its name, the JACL adopted a position on the reversion of Okinawa. Before its issuance, Mr. Masaoka wrote that this Committee would not "automatically" rubber stamp either Japan's or the United States' position on Okinawa, but would arrive at recommendations which "it believes to be correct and most advantageous to the country and to mankind" (*Pacific Citizen*, 6/27/69). Laudable as these lofty aims may have been, the Committee did no such sublime thing. Instead the Committee, and by extension the JACL, adopted a foregone position which agreed in form as well as in substance with the Sato government.

To understand this report, it is important to relate it to the political situation in Japan in 1968. That year was a strategic one for the Japanese government in its relations with the United States. Prime Minister Sato and President Johnson had met in Washington in November, 1967 and had reached an agreement that "the two Governments should keep under joint and continuous review the status of the Ryukyu Islands, guided by the aim of returning administrative rights over these islands to Japan." As 1968 progressed, the Okinawa issue, both in Japan proper and Okinawa, became increasingly prominent, culminating in the election of Mr. Chogyo Yara as the first popular elected Chief Executive of the government of the Ryukyu Islands on November 10th. Mr. Yara had run on a platform which advocated "immediate, unconditional and complete reversion." Okinawa hence was a pressing issue which had to be solved.

PROBLEM

Moreover, the Sato government had the related problem of coping with the expected domestic opposition to its plan to continue the Treaty of Mutual Cooperation and Security (popularly known as the Mutual Security Pact) beyond 1970. Both Prime Minister Sato and President Johnson had declared, also in November, 1967, that it was "the fundamental policy of both countries to maintain firmly the Treaty of Mutual Cooperation and Security between the United States and Japan." This latter issue was interwoven with the reversion of Okinawa, involving the question of American military bases there and the status of nuclear weapons and B-52 strategic bombers. From the military point of view, Okinawa played a pivotal role in U.S. policy in Asia, and the question remained as to whether the bases would come under the preview of the Mutual Security Pact. In recognizing the essential role of the Pact "to insure the security of Japan and the peace of the Far East," the Sato government had also acknowledged the need to contain China and had supported the Vietnam policy of the United States, including the bombing of North Vietnam.

The foregoing then was the political background in Japan. In mid-November, 1968, subsequent to the American Presidential election, Prime Minister Sato stated that he would visit Washington again in late 1969 to work out a definite timetable for the reversion of Okinawa. On November 27th he was reelected for the third time as the President of the Liberal-Democratic Party, placing him in a position to stake his political career on how he handled these two crucial issues.

CENTENNIAL

The Meiji Centennial, commemorating the 100th Anniversary of the Meiji Restoration, was celebrated in October, 1968, and the Sato government skillfully incorporated it into its overall strategy. As part of the Centennial, fifty-seven Americans were granted various medals by the Japanese government on October 23, 1968. The highest honor was conferred upon John D. Rockefeller III (the First Class Order of the Rising Sun); ten Japanese-Americans, including Saburo Kido, were among the recipients. Ostensibly the medals were granted in recognition of the contributions made by the individual recipients either in promoting good relations between Japan and the United States or in developing the fields of education, industry, economics, social welfare, and others in Japan. The length of service was also an important factor. Americans who met these qualifications and who moreover were around 60-years old were selected to receive appropriate medals. But in the context of the two major political problems which faced the Sato government, it would appear that these awards were intended to gain American support for the Japanese government's position on them.

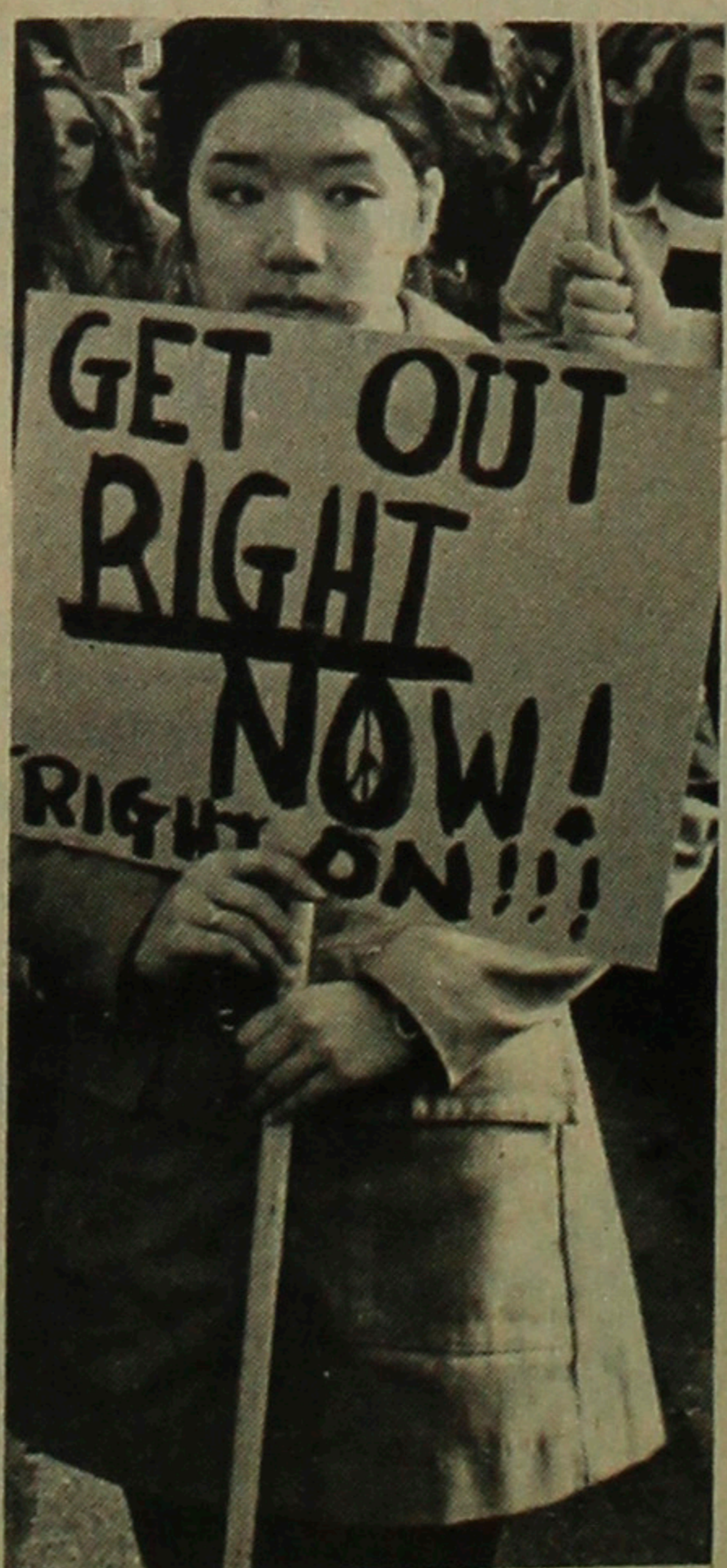
The conferral of a medal upon Mr. Masaoka strongly suggests such a political motive. Mr. Masaoka was invited to participate in the Meiji Centennial, and he received the Third Class Order of the Rising Sun on October 31, 1968, said to be the highest medal ever granted to an American Nisei (rumor has it that he was offered a lesser award, but he refused it which may explain why he did not receive his medal on October 23rd along with the other Americans). The "*Pacific Citizen*", in reporting this event, featured a front page article by Tamotsu Murayama in Japan entitled: "A Great Day for Mike and American Nisei" (11/15/68). The article reported that "the Japanese were flabbergasted by the fact that 53-year old Mike



Photos by Ray Okamura/Superimposition by Warren Furutani

by: Yuji Ichioka

JACL AND THE US-JAPAN SECURITY PACT



Masaoka was conferred the highest decoration for a non-official in spite of his age..." Continuing it said: "Mike witnessed the Communist-inspired student riots while here and sensed the upcoming political struggles when conferring in political, industrial, and financial circles" and that he repeated "his appeal that the United States and Japan must preserve peace and harmony in the Pacific for the sake of humanity." And then in the November 29th issue of the *Pacific Citizen*, there appeared a picture of Prime Minister Sato himself presenting the medal to Mr. Masaoka at his private residence.

The political meaning of this event becomes more suggestive in the light of his later activities. Upon his return to America, he began writing articles concerning U.S.-Japan relations in his regular column in the *Pacific Citizen*. His very first article indeed started with the following explanation of the International Relations Committee:

Recognizing that U.S.-Japan relations are entering into a new and sensitive era, JACL at its National Convention in San Jose this past August reconstituted its International Relations Committee and directed that it assume an active and constructive role in helping Japanese Americans understand those problems that cause tensions between the land of our ancestry and the country of our citizenship, and to advise the United States Government as to how Americans of Japanese ancestry feel about these same problems (12-6-'68).

INTRODUCED

To introduce his readers to the problems which "cause tensions," he wrote that "the two gravest challenges...are the reversion of Okinawa and the continuance beyond 1970 of the Treaty of Mutual Cooperation and Security." He then elaborated upon these "challenges," with the same assumptions as the Committee would, giving more than a glimpse of what was forthcoming:

The problem of Okinawa's return to Japan is complicated not only by America's security requirements in the Far East, especially as long as the Viet Nam war continues, but also by Japanese reluctance to permit nuclear weapons on any all-Japanese territory. Then, there is the question of Okinawa's ability to survive and progress economically without vast American aid.

As for the Mutual Cooperation Treaty, it is known that the Communists, Socialists, the militant students, and others will vigorously protest its continuance beyond 1970, even though its termination may well leave Japan defenseless in a troubled Asia.

"JACL's International Relations Committee," he concluded, "should soon begin to provide concerned Japanese-Americans with information about these issues, for as 1970 nears, more and more Americans are going to ask them about their thinking and suggestions." At this point a curious question comes to mind: Why did the JACL conveniently reconstitute this committee in 1968, a few months before the Meiji Centennial? And what role did Mr. Masaoka himself play in the reconstitution? The sequence of these events may have been coincidental. Upon sober reflection, however, it is too striking to dismiss as a mere coincidence, for other interesting events ensued in rapid succession.

DRAFTED

The Committee report presumably was drafted up during the first half of 1969. Just before it was submitted to the JACL National Board for its approval, Mr. Masaoka again wrote: "We confidently look forward to the Committee recommendations on the reversion of Okinawa, for we know that it will reflect solid research, unemotional judgement, and constructive insight" (*Pacific Citizen*, 6-27-69). The report was "unanimously" approved by a July meeting and made public in the November 21st issue of the *Pacific Citizen* which carried the headline: "JACL Favors Reversion of Okinawa to Japan by 1972." As previously scheduled, Prime Minister Sato came to Washington in November—his three day conference with President Nixon commenced on November 19th and ended on November 21st. Prior to his arrival on November 14th the Committee report was forwarded to President Nixon with the cover letter written by Mr. Masaoka. Copies were also sent to Prime Minister Sato himself and other government officials on both sides.

To culminate these series of events, a ceremonial White House meeting was held between Mr. Masaoka and Mr. Enomoto, the National President of the JACL, on the one hand and President Nixon and Prime Minister Sato on the other. At this meeting, which occurred on November 19th, Mr. Enomoto presented Wakamatsu Centennial gold medallions to the President and Prime Minister, while Mr. Masaoka in turn presented special leather-bound editions of Bill Hosokawa's book, *Nisei: The Quiet Americans* (the book was not released for public sale yet). At the same time, the White House press office is reported to have released a story on the JACL, Hosokawa's book, the Japanese Immigration Centennial and the gold medallions. Later that evening both individuals attended a state dinner for Prime Minister Sato and his entourage.

TOUCHES

As the finishing touches on this exercise in public relations la Masaoka, we have his own written words. He called the week "momentous and historic," especially for Japanese-Americans, and described the White House meeting as an "unprecedented" event (*Pacific Citizen*, 11-28-69). The Hosokawa book was a "masterpiece," according to his opinion, "that may well become the first national and perhaps even internationally Nisei-authored literary bestseller." And as if to emphasize the "masterpiece" and the importance of Mr. Masaoka, there again appeared a picture of him presenting the special editions to the President and Prime Minister in the *Pacific Citizen* (Mr. Enomoto is significantly out of the picture). Commenting upon the evening state dinner, he modestly stated: "...the President introduced the Masaokas and Enomoto to Prime Minister Sato as 'my friends from California.' The Prime Minister told the President

continued on page 16

On the warming afternoon
one can barely notice,
slowly breathing,
breasts
beneath the blue sweater.
And one wonders, if those are
her nipples there
or just lumps in her bra.

Bruce Iwasaki

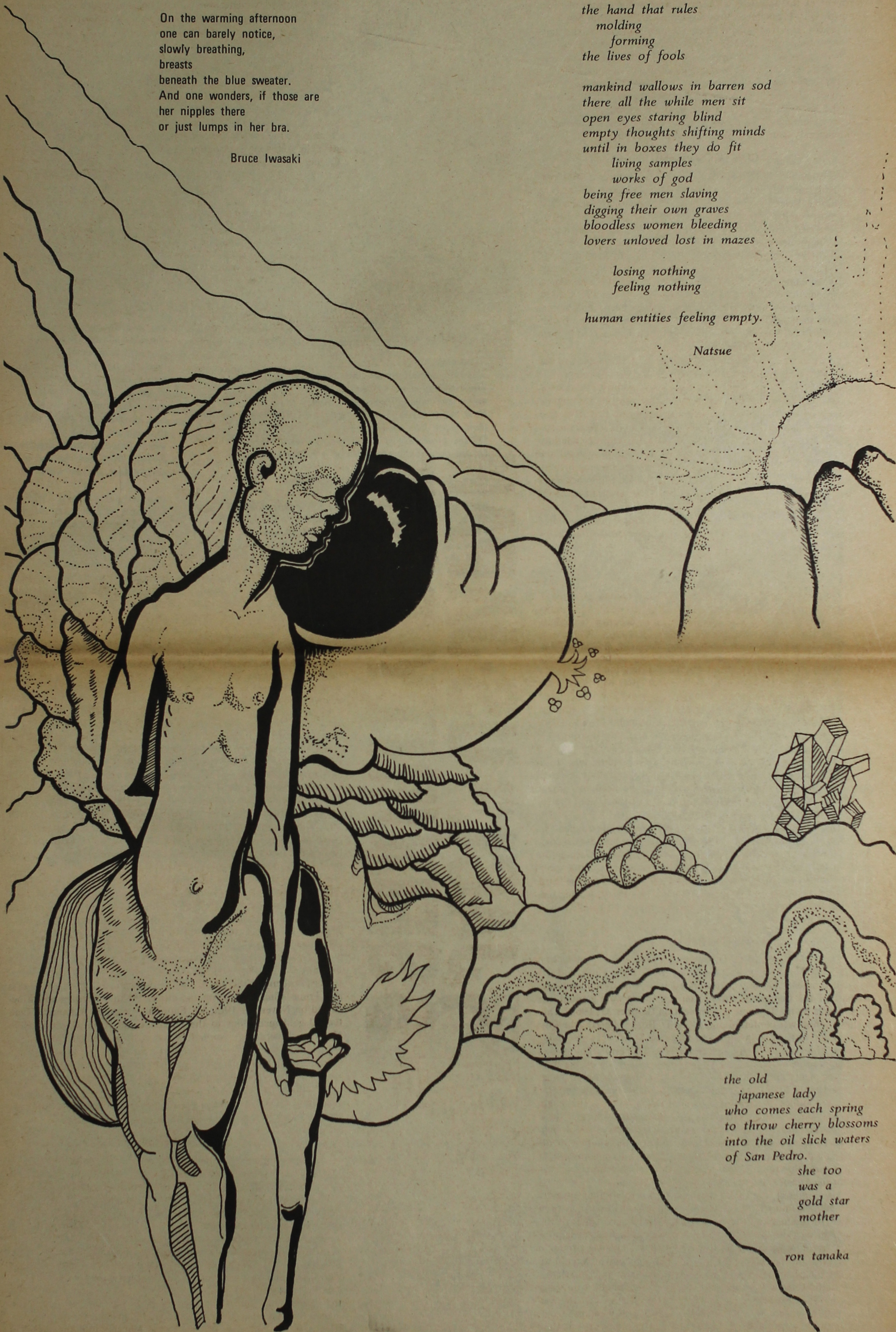
the hand that rules
molding
forming
the lives of fools

mankind wallows in barren sod
there all the while men sit
open eyes staring blind
empty thoughts shifting minds
until in boxes they do fit
living samples
works of god
being free men slaving
digging their own graves
bloodless women bleeding
lovers unloved lost in mazes

losing nothing
feeling nothing

human entities feeling empty.

Natsue



the old
japanese lady
who comes each spring
to throw cherry blossoms
into the oil slick waters
of San Pedro.

she too
was a
gold star
mother

ron tanaka

The loneliness of desert winds makes them cold
like lonesome people far away
from the warmth that companionship brings.
With memories that grow short with the on rush of years,
people and wind and all things alone
it is a trial some want for themselves.
It is a home which their misery brings.
And the stabbing winds were especially lonely at Manzanar.

To look halfway in a man's heart
is to look full in his desperate eyes.
To wonder at his suffering and to imagine his recourse.
To be amazed by the spirit that made us stay.
Brother Ray! Brother Ray! The fire was lit by Brother Ray.
Look past the crackling vines,
Look past the purple challenge of the mountains,
Look past the white tracks of the delicate deer,
and beyond the ocean.
From there the yellow people came.

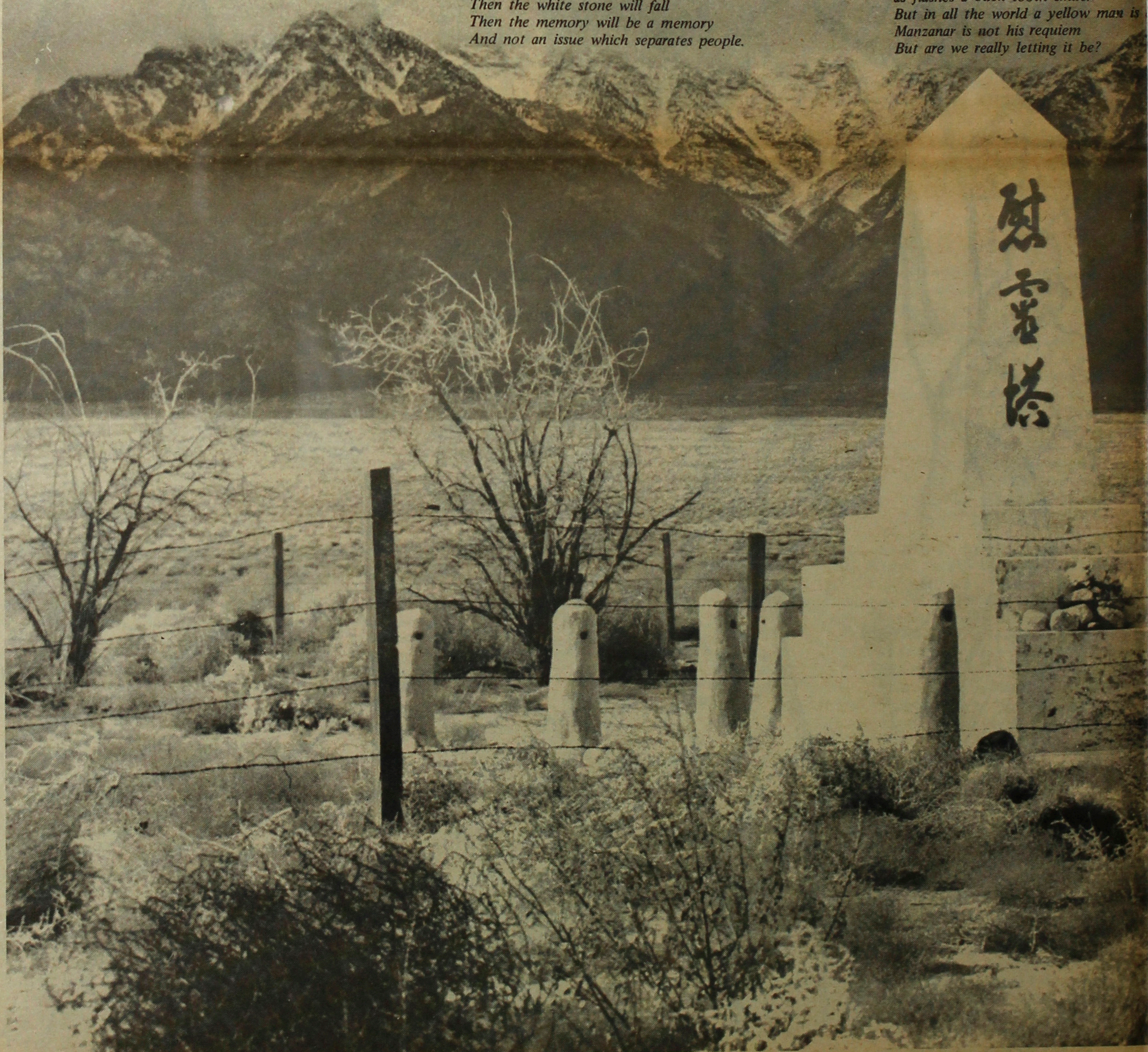
The white educated stone, alone with a message
A note on a wall, a gift from death to life
A personal thanks from us all
I feel the awakening of a new age
but I cannot view it alone, I cannot do it alone.
So I will learn the White Man's ways.
He is a cruel and arrogant teacher
Who has taken for himself what he does not want to pay.

A portion withers as others stand fast.
Sparkling sensations are easy at twenty degrees.
The clankety-clank of camera men
makes me wonder how much money is in Manzanar?
How many tubes of tooth paste will yellow identity sell?
How many bars of soap?
Do the producers of the magic eye want more?
Or are they really the spies of a higher spirit?

When the chemicals of pilgrimage become
elements counted in people.
When we've shorn our own lust for destruction.
When the personage is in ourselves.
When the lonesome trial becomes all of ours.
Then the white stone will fall
Then the memory will be a memory
And not an issue which separates people.

But since man's heart was destroyed
when he discovered his mind.
When he alluded to rational thought
as a criterion for human endeavor and
When he felt the real cold that even
winter could never bring.
These he could not stand,
and so he went with others
two hundred and thirty miles from his
to stand on a land
where blood nurtures sagebrush and tea
Perhaps from here he can see,
he can feel, he can want.

But without a base a Yellow American
He looks so much like an enigma.
He purchases his wants with green money
as flashes a buck tooth smile.
But in all the world a yellow man is
Manzanar is not his requiem
But are we really letting it be?



Perhaps another notion, another farce
perhaps a ploy to kill two thirds of the world.
The machines feed on death
and the paranoia that the Yellow Peril
does exist.

I cannot say for sure.
I can only see with yellow eyes.
And the despair I see
is the only proof of my uncertain future.

Many brothers and sisters fight today
They fight under Panther Flags and Brown Berets
Are we to be proud of their efforts
or the paling of our skins?
Are the yellow people really yellow?
Is it the shadow of Manzanar
that makes us seek the warmth of the white man's promise?

Hollow eyes looking with the solid determination
that comes from a desparateness beyond the imaginable.
These are the eyes that came
to pay homage to a memory of a people lost.
A people who long ago wanted an indecision
as their answer.
A people who cast aside their brothers
to be on the "right" side.

Are we so insensitive?
Are we so short-sighted
that we forget only short years ago
our fathers navigated the muddy banks of the Yellow
and picked rice from villages like My Lai?
Are Hiroshima and Nagasaki just words
we forget as we turn the pages of American History?

The world halfway around shudders not
to the thudding beat of factories.
They do not blacken their air with toxins.
The world stands in time
with the beautiful lives of a people who look like me.
Why do I so much want to be white?
Why do I stand so aloof
and criticize their backwardness
with eyes shaped like theirs?
If I cannot find myself here
do I have to pretend to be
something I can never be?

Must the Japanese people dwell forever
under the lonely shadow of the white monument
If he cannot stand as tall as the white man
must he then learn to crawl?
Was his tongue paralyzed or frozen
in the internment he endured?

When one accepts forever a consciousness
that was never his own,
he will believe his own brother is evil,
he will believe his father a traitor.
But if he can reason for himself
he will want to see the real bars in which he dwells.
Manzanar happened.
The loneliness that they knew cannot
be perpetrated into the apathy we know today.
It cannot become a legacy for a youth
who cries for a new light.
If it does
the white stone will forever lengthen
and we should tear out our tongues forever.

Mickey Nozawa

A Place Along the Road

Poem by Mickey Nozawa / Photo by Bob Nakamura



A revolutionary willing to confront the ugliness of what he may have to do

The following is an exclusive interview of Bobby Seale, the National Chairman of the Black Panther Party. While Seale was then in the San Francisco County Jail, he was awaiting extradition to Connecticut to face charges that he had a part in the murder of a Black Panther member who was supposedly a police informer. During that time DeAnna Lee, a free-lance writer and a close personal friend, was able to visit Seale frequently and record his remarks on a variety of topics. Through his reflections on a variety of questions is revealed the isolation this remarkable man must now endure and the spirit that must sustain him.

QUESTION: Bobby, what do you have to say in terms of what is happening to you?

BOBBY: Well, altogether, I think that what is happening to me is very important in terms of what is happening to the people. The people are oppressed in America; the United States Government is the most hypocritical in world history. Black people, Latin people, (that is Chicano, Mexican-American people); Puerto Rican; Chinese people, and all Asian people; American Indians; poor whites, progressives and liberal White people; and Eskimo people are all oppressed and are being subjected to fascist oppression by the United States Government.

What is happening to me is an attempt on the part of the avaricious demagogic United States Government to stop the Party's program (the Party's basic revolutionary philosophy for changing the oppressive situation) and to stop the program for community control of police. This is related to what is happening to me, Huey, all the brothers and sisters, the Free Breakfast for Children and free clothing programs for the poor. It wants to stop the economic programs that we are trying to get off the ground: cooperative markets and cooperative housing. We are also having a hard struggle trying to get low-income people and Black people on the juries in courts. Overall our program runs from community control of police all the way down to the freeing of political prisoners, of which we have over a hundred from the Black Panther Party alone. There are also many others who are political prisoners but are not Black Panther Party members.

In general, what is happening to me is an attempt on the part of the United States Government to stop the basic revolutionary programs that we are trying to implement in the community to combat the rising tide of fascism that exists in America today.

QUESTION: What about the community centers?

BOBBY: The community centers which are spreading across the country, contain programs that are part and parcel of the national committee's attempt to combat fascism.

We have a number of community centers that are coming up now. The members who set up the centers are people who are working in the national committees to combat fascism. In fact, they are working with the Black Panther Party, who are setting up the centers, because the national committee to combat fascism is an organizing bureau of the Party.

The community centers have a 3-level program in which they employ literature, information, and community meetings for the educating of people at that level.

The central function of the program is, to be consistently established within the community and in turn to change the oppressive fascist system by combating it with the programs being implemented on a for-real level.

The programs are primarily concerned with: community control of police; Free Breakfast for Children; free clothing for poor people; workers' unity for full employment of all the people; cooperative housing; cooperative marketing; freedom for all political prisoners; working with the total registration drive not only to get people to vote for community control of police, but also to get more low-income people on juries.

These basic programs are the real programs of the community centers, which are established in working and information centers to implement the power of the people.

The community centers are not in the avenues. We try to put the community centers in the community, in the residential

areas, where most of the people are found.

Setting up the community centers is a means and organizing operation to go forth and educate the masses. In fact, implementing the program is a way to begin to change and combat the rampant fascism and oppression here in America.

QUESTION: What do you have to say to Asian people?

BOBBY: I think that the Vanguard organizations and groups that are in existence now, not only Asian peoples but Latino American peoples, Indian American peoples—or what have you—can all see that the rampant fascism and repression upon the Black Panther Party is affecting them too. If the power structure is able to repress and eliminate the Black Panther Party, then it has the power to crush any other organization.

Of course, the attempts by fascists to violate all the constitutional rights of the people is first manifested in the violation of the constitutional rights of progressive revolutionary organizations that are moving for change.

I think that the Asian peoples could also set up a community center and function with the Black Panther Party in alliance as the Asian, Latino, Afro-American, and Poor peoples' block against fascist oppression. In the Asian communities, the Asian people must see that they are categorized as a second-class citizen and in some cases third-class. Black people largely live on the third class citizenship level which is more descriptive of the past oppression and present oppression that Black people are subjected to.

In general, I see the struggle moving with all the people and not just with Black people alone. I see the Asian people playing a very significant part in solving the problems of their own community in coalition, unity, and alliance with Black people because the problems are basically the same as they are for Brown, Red, and poor White Americans—the basic problem of poverty and oppression that we are all subjected to.

If one considers this outlook in perspective one can see the necessity even more, especially when revolutionary principals are placed into everyday practice of educating the people. One can see this is very positive in combating the overall fascist oppression that exists here in America.

QUESTION: Will the Black Panther Party ever go underground?

BOBBY: As to whether or not the Black Panther Party will go underground...the Black Panther Party is not a phoney organization. In the past, Huey and I, Huey especially, set this forth and understood it very well—that is an organization that goes underground initially really has no contact with the people. People will not support a program unless they know what it is all about—unless they know whether it is positive for them.

I think that we can understand more, when we look at other revolutionary struggles in history. One thing is for sure—the organization was originally on top of the ground, educating the masses of people and they were only forced underground by the fascist moves of a ruling class elite and their pig forces. So ultimately, if we go underground, hopefully, the people will be educated first as to the Party's revolutionary ideology whereby the revolution will have manifested itself in the masses of the people and not only in some leaders.

I don't think it is necessary at this point to go underground. If we did go underground right now, the masses of Black people would have the basic message of the Black Panther Party and the basic revolutionary goals of the Party. At the same time, we see that it is necessary to stand and educate more people and to move the struggle to a higher level.

QUESTION: Bobby, what would you like to say to students?

BOBBY: I think that students are going to have to participate more in the community, on the community level of educating the people in the same fashion that the Black Panther Party has done. I think that we have educated the people and that students must realize that some degree of timid resistance is existent on campuses. But at the same time, when there is some kind of major resistance on a particular campus they must realize the effects of masses of students

BOBBY

BOBBY

BOBBY

BOBBY

BOBBY

bringing the issue to the forefront.

Many times the students have had a tendency to separate the college campus from the community. What they have to see is that they are actually members of that community and cannot allow the people in the community to be separated from the struggles that go on at the campus level. In fact, students are going to have to be so much a part of the community that when the struggles do go on in the campuses, the people simultaneously are one-and-one with the struggle on the campus.

After the long and arduous task of educating and working with the people, the community will be more attached to the campus and will realize that the campus is not some separate entity, but rather that it is of the community, by the community. It is necessary that the people realize this and support the student struggle.

It is up to the students themselves to go out and work in the community with revolutionary programs and to serve the people in the community. That in itself is the basis for the kind of education that the people need in the community, which will alternately allow them to see that their struggles, and the overall struggle is not separate from the campus but are actually one-and-one with the struggles on the campus.

QUESTION: *Bobby, what happened to you in Chicago?*

BOBBY: Chicago was just a fascist railroad of course. I was gagged in the courtroom after approximately five weeks of the trial. A mistrial was declared for me alone. I was given four years in prison because of so-called contempt of court.

In essence, what happened was this: because I demanded my constitutional rights to have my lawyer, or to defend myself, I was put into prison for four years. Because I didn't have my lawyer and was denied my right to defend myself, a mistrial was declared. That was the basis of everything that happened. Hoffman tried to say that I was trying to sabotage his courtroom or some shit like that, which is not the case at all. But after getting four years and looking back on it, it should have been sabotaged. There's no two words about it; it was a fascist railroad.

Before I arrived in Chicago at Cook County Jail, I was held for seven days incommunicado away from my lawyer, family, friends and party members. A week later, I was taken to the trial and I presented written motions, which I had composed in the jail cell. I gave them to the court clerk every morning before court convened as they brought me out. It got to the point that after the third written motion that I made, Hoffman wouldn't even recognize them. He threw them off to the side, told me that I had to sit down and that he didn't want to hear me. This kind of activity on the part of Judge Hoffman to suppress and to stop a Black man, or anybody, from exercising his constitutional rights, is part and parcel of the overall fascist operation.

Fascism makes its appearance when the people make an attempt to use their constitutional rights as a means to change the system, and that's what happened. Hoffman and the pig police occupy the community, brutalize, murder, and intimidate the people at the orders of the avaricious, demagogic, ruling class elite, who has infested the system—This is all an attempt to move against people's basic constitutional and human rights; and the courtroom with its racism and fascist operations is nothing more than part of the government.

It's not new. It's very old as far as Black people are concerned because our experience show this in the past, from the time of the Dred Scott Decision in 1857, when a Black man stood up in court and argued for Black people's constitutional rights, and of the Black people being human beings—not second class or third class citizens. History has shown that the country has not changed, that the so-called Emancipation Proclamation was a lie and that the avaricious, demagogic ruling class elite who are exploitive Capitalists, oppressive dogs, and war-mongers have to be removed by the masses. When you stand up and say, "I object", or "I demand to have my constitutional rights", or "I demand to have my lawyer", or "I demand the right to defend myself", a low-lifted, scurvy, reprobative pig-headed judge will tell you to "shut-up and sit down, you don't have anything to say, I run this courtroom, you already have a lawyer—I chose a lawyer for you". Then the judge will tell you that if you don't shut-up he is going to gag you, and then does just that, gagging and shackling you to a chair inside a courtroom. After all this, they will try to say that you "sabotaged" the courtroom when that wasn't the case at all. If I had been sabotaging the courtroom, I'd have probably picked up a chair and beaten him upon his head; but I didn't do that. I would have probably kicked the two DAs, Foran and Schultz, asses. I would have jumped on them and beat their butts. I'd have probably taken one of the guns from the marshalls and blasted at the judge and the marshalls all the way, if I were trying to sabotage the courtroom. But this wasn't my intention. My intention was to demand or persuade this fool on the bench to see that I had basic constitutional rights that he was denying. I also tried to show him what the law stated, that there were other laws besides the constitutional law that guaranteed my rights: laws such as the United States Government Code, Section 1941, Title 42, an old reconstruction law which states clearly that a Black man is not to be discriminated against in any court in America. All this backs up the constitutional rights of a Black man in America. My case just shows you that the court doesn't pay attention to rights.

The type of shackling and gagging that was used, stopped blood circulation in my hands and legs and also my head where they used the elastic, medical type bandages (the type that basketball players might use on their knees) so that when I moved, they became tighter. They attempted to gag me by shoving wads of rag down my mouth, which I refused to let them do. These activities on the part of a judge and his marshalls were outrageous. The marshalls were ordered by the judge to attack me in court whenever I tried to move and get blood circulation in my hands, whereby I was struck in the testes and mid-section. People say to themselves,

"They can't do that." I want to let the people know they did do that!

In essence, this piggish operation that happened in a Chicago courtroom was just another lesson to the people of fascism that exist. Of course, I am being unjustly hit with four years and we are appealing these things, but political prisoners aren't freed by just appealing. The people aren't free, and when we try to do something for them, we become political prisoners. There are some lawyers who are supposed to be trying to have Judge Hoffman removed from the bench. But the power structure can only be moved, and fascism can only be stopped with the power in the masses.

When I was brought to Chicago, I was actually kidnapped. Sometimes the government tries to hide its operations and its illegal activities, but it came out this time. What most people don't know and don't understand is that it was a for-real kidnap. Most people thought that the Black Panther Party paper was lying or exaggerating just because I was taken and nobody knew where I was.

On a Friday morning at about 9:25 a.m., I was taken out of the San Francisco County jail and brought over to the basement of the Federal building. We drove out of the Federal building at close to ten o'clock and proceeded on highway 40 towards Sacramento. At about 9:45 a.m., a judge upstairs ruled that I was not to be removed from the county jail or his district, by the United States government or by the United States Federal Marshall. Though I was right downstairs in the basement when the judge made his ruling, I was removed anyway. At about the time we reached Sacramento, the judge was informed that I was out of his jurisdiction and that nothing could be done. So you see, it was an outright kidnap.

Of the wretched jails that I was kept in, 4 or 5 of them were dirty, such as the Springfield, Missouri jail. It had dirt, filth, scum kicked up in the corners and it looked like it had been there for 2 or 3 years. The small 2 foot wide bunks and mattresses on the walls looked like they had been there since the jail was first built. The mattresses had bugs crawling all over them. I even caught the crabs and when I arrived at Cook county; I was itching and scratching, and didn't know what it was. Finally I was taken to the hospital where they put a light on me and I saw all these crabs. They drenched me from head to foot in this DDT that they sprayed. Then I went and took a shower. They let me stay in there for about an hour, until I was able to rinse it out. One of the guys told me that when it really burns your skin after about five or ten minutes you know you're getting rid of it. So I let it sit on my skin ten more minutes to let it burn. My hair was soaking wet with this DDT; it was running down my face and body.

This is the kind of thing that happens in some of those rotten jails. I was isolated; the food was filthy. In one or two of the small town county jails, I did get some good food. This was a seven day trip and each night they dropped us off at one of the local jails. In the small town jails, the sheriff and his wife usually had their headquarters right in the jail, so when they cooked breakfast for themselves, they also cooked for the prisoners. Naturally, they weren't going to eat messy food; but only two jails did this. The rest of the jails were very dirty and the worst one of all was the Springfield County Jail. I have never seen a jail so filthy, so cramped, and with such bug infested food.

When traveling, I was shackled with a chain around my waist and two sets of hand cuffs on my wrists. Those particular sets of hand cuffs were attached to the links of the chain which went around my waist. I had about eight or ten inches moving room for my hands, so I was able to eat. I was travelling with three other prisoners. We all had leg irons and were attached to each other. Every morning after the sloppy breakfasts in jails, the marshalls would come and pick us up and we would drive a few hundred miles at a time. This went on for seven days until we covered about 2000 miles.

QUESTION: *Bobby, did they beat you at any time during your trip to Chicago or at Cook County Jail?*

BOBBY: No, no. If they had beaten me, you would have known about it a long time before this. Quite a long time.

QUESTION: *Would you like to say something about Connecticut?*

BOBBY: The thing that has to be said about Connecticut to all the people is that this is a fascist operation to move against the Party in such a way that large numbers of Party members are taken. There are some eight other brothers and sisters who are caught up on these trumped-up charges. I heard that the cops are trying to put pressure on some of them to make them admit guilt to something they are not.

The so-called George Sams, as everyone knows by now, was kicked out of the Party by me and the Central Committee over a year and a half ago. It seems that he is a Black racist, and in one form or another is working with the CIA, a mission impossible. Maybe it should be pronounced a mission imperialistic operation, on a domestic level. The government has tried to move against the Party in such a way that the Party would factionalize. Most people don't know about this, but at that time, there were numerous attempts by certain Black racists to try to factionalize the party. The attempts on the part of the United States Government to try to mess over the party and arrest party members was all part of the overall plan.

We are going to have a tough time trying to get his evidence out in court. One of the things we have found out about the Connecticut situation is three or four days prior to my arrest, the United States Attorney General was in Connecticut working with the state fascists and pigs there to trump-up the charges they have brought against me.

We see the raiding of Panther Party offices and the picking up of Party members and leaders all over the country, as a move to really suppress the Party. These eight people are being erroneously charged with conspiracy to commit murder, conspiracy to plan kid-

continued on page 18

that Masaoka was awarded the Order of the Rising Sun last October and was the youngest person to ever be so honored." Regarding the Committee report itself, it too was a "masterful statement," in his considered judgement, that "high-ranking officials, including the Chairman of the Senate Foreign Relations Committee, acknowledged." So much for these coincidental series of events.

The International Relations Committee report agreed in form as well as in substance with the Sato government's position. It contained the following recommendations:

- 1) The United States and Japan should agree this year to a reversion of Okinawa to Japan by the end of 1972;
- 2) American military bases in Okinawa should be subject to the same restrictions that apply to the main islands of Japan, i.e., there should be prior consultation before introducing nuclear weapons or before using the bases for direct military combat elsewhere;
- 3) Japan should actively seek the early return from Soviet Russia of the northern islands of Habomai, Shikotan, Kunashiri, and Etorofu.

The first two originated with Dr. Mary I. Watanabe; the last one, according to the text, was added by the National Board in its July meeting.

The reasons for these recommendations can be summarized rather easily. As to the reversion of Okinawa, despite military reasons for the continued unrestricted usage of Okinawa bases, the political ones for the return of administrative rights were more compelling. Among the latter there were: 1) the "untenability" of continued American occupation; 2) the growing Okinawan nationalism and desire to return to Japan proper; 3) the vulnerability of America to the charge of "racism"; and 4) the resultant frictions in U.S. Japan relations which might lead to irreparable breaches. The year 1972 was recommended because it was "practical and realistic" and "by that year there will be a substantial disengagement of United States forces in Vietnam." With reference to the second recommendation, there were basically three: 1) because of technological developments, there is some evidence to support the reduction of base usage; 2) the Japanese are most sensitive about nuclear weapons, being the only victims of them; and 3) prior consultation, in any case, would be between "partners" and "that without Japanese cooperation and support we could not operate bases in Japan anyway." The reason for the third and last recommendation was simple: If Okinawa involves a principle of sovereignty, then Japan should also seek the return of the Northern Islands from the Soviet Union.

CLAUSE

Here an explanation about the "prior consultation" clause of the Mutual Security Pact should be given. This requirement is covered by an exchange of notes between Japan and the United States which are appended to it. The notes stipulate that the two governments must engage in prior consultation under three circumstances: "major changes in the deployment in Japan of United States armed forces, major changes in their equipment, and the use of facilities and areas in Japan as bases for military combat operations to be undertaken from Japan other than those conducted" for the defense of Japan. Now the second instance—"major changes in their equipment"—was intended to prevent the U.S. from bringing nuclear weapons into Japan proper. Under Article 3 of the Peace Treaty of 1951, the United States secured a free hand in Okinawa from Japan. Upon this basis, in spite of the prior consultation clause of the Mutual Security Pact and Japan's Peace Constitution, Okinawa remained outside their jurisdiction, permitting America to use the bases to conduct the Vietnam war and even to bring in nuclear weapons. If the bases there came under the terms of the Mutual Security Pact, so the Committee recommendation assumed, then the prior consultation clause would hold, thereby preventing such American activities in the future.

For the Sato government, there were two interrelated problems: the political one of reversion and the military one of the future status of the bases. In accord with its assessment of the military value of these bases and the Mutual Security Pact, the government's intent was to guarantee the former, while minimizing the domestic conflicts which would arise from the settlement of the latter. Prime Minister Sato himself had advocated the return of Okinawa before 1967. "As long as Okinawa has not reverted to the motherland," he said in August, 1965 in an oft-quoted statement, "we cannot speak of Japan's postwar period as having come to an end." In 1968 the national consensus was clearly in favor of reversion. On the other hand, Prime Minister Sato had also recognized the role which the Okinawa bases and the Mutual Security Pact played in maintaining the "security of Japan and the peace of the Far East." Thus the crux of the problem was to seek a formula which assured reversion by no later than 1972 and satisfactorily determined the status of military bases. The chosen formula was identical to the position adopted by the JACL.

RECOMMENDATIONS

This formula was not openly spelled out in detail in 1968. Prior to the American Presidential election of 1968, the Sato government took a wait-and-see attitude, preferring not to reveal its hand too early, and simply said that the question of bases was an open matter or "carte blanche" (hakushi). After the election, Prime Minister Sato stated, in December, that their status could no longer be left "carte blanche." He did not, however, elaborate upon the exact terms, except to say that they should be determined by the timing of reversion, the international situation, and the state of military technology—in short, he committed himself to no more than general statements at this time.

In early 1969, the Council on Okinawa Problems, a private advisory body on Okinawa to Prime Minister Sato, sponsored the 4-day Japan-U.S. Kyoto Conference on Okinawa and related problems from January 28 to February 1, 1969. The participants were composed of 4 Okinawans, 23 Japanese, and 9 Americans, including one of the authorities cited by the Committee report.

All participants agreed on the principle of reversion by 1972 and the need to redefine the status of bases. Mr. Tadao Kusumi, the Chairman of the Okinawan Base Problems Study Committee, a sub-organ of the Council on Okinawa Problems, issued recommendations similar to those of the JACL:

1) The governments of Japan and the United States should come to an agreement during 1969 concerning the exact date for administrative rights in toto to be returned. While it would be desirable to time the reversion for as early a date possible, it should be no later than March, 1972.

2) After administrative rights are returned in toto, Japan as a matter of course will assume primary responsibility for the defense of Okinawa in time of emergency. Also, the provisions of the U.S.-Japan Security Treaty will automatically apply to this area; and the U.S. bases in Okinawa will become subject to the status agreement based on the said treaty. Items on prior consultation stipulated in the appended official documents will also be applicable.

On February 12, the Asia-Africa Study Group of the Liberal-Democratic Party adopted the same position.

NEGOTIATION

Prime Minister Sato then followed suit in March. In a question-and-answer Diet session with his opposition, he stated, on March 10th, that he would begin negotiations with the United States for a nuclear-free reversion of Okinawa by 1972 with the bases there coming under the terms of the Mutual Security Pact. It was at this point, as far as Prime Minister Sato is concerned, that the slogan embodying this position "Without Nuclear Weapons, Bases Like Those in Japan Proper" (Kaku Nuki, Hondo Nami) became applicable. And in spite of the disturbing doubts and questions raised by the opposition, he adhered to it up until his visit with President Nixon. The International Relations Committee position, therefore, differed in no way from that of the Sato government.

The Committee report can be criticized from different perspectives. Let me begin by focusing upon what it conspicuously omitted. First, it did not deal with the question of the role which Okinawa has played in the Vietnam War—now officially the Indo-China War with President Nixon's orders to invade Cambodia. Not a word is mentioned about Vietnam-bound B-52's flying daily bombing missions from Okinawa. B-52's were moved into Kadena Airbase in Okinawa on February 5, 1968 after the Pueblo Incident. The Japanese public—the Okinawans in particular after the crash of a B-52 on November 19, 1968—had vehemently opposed them because of their use in the war and the public hazard they presented. The report mentions Vietnam only in passing reference to the recommended timetable for reversion which assumes there will be a "substantial disengagement of United States forces" by 1972. No more.

In addition, it neglected to discuss the controversy surrounding the "prior consultation" clause. In a purely theoretical sense, Japan has the right to say "no" to all three instances in which consultation is required. Nonetheless, when badgered by the opposition parties in 1968, Prime Minister Sato had refused categorically to commit himself to a "no" answer in every future case, saying that "consultations are consultations" and that he could envisage a situation where a "yes" might be appropriate. Even in regard to his Three Non-Nuclear Principles (Hikaku San-Gensoku), which advocates that Japan will not produce, possess, nor allow the entry of nuclear weapons into Japan, he took a similar ambiguous stand. According to his response, the first two principles were in line with the Peace Constitution, but the third one did not concern it because it was a matter of policy. So critics of the Sato government were left with real suspicions about the future application of the prior consultation in the event the Okinawa bases came under the terms of the Mutual Security Pact.

MISSILES

Nor did the report discuss the related problem of tactical nuclear weapons upon reversion. The Mace B and the Nike-Hercules Missiles, both of which are deployed in Okinawa, can be utilized with either nuclear or conventional warheads. The second instance on "major changes in equipment" which requires prior consultation has been defined as "nuclear explosives or weapons armed with nuclear warheads." But it states nothing about these weapons when their nuclear warheads have been removed. Presumably they would continue to be deployed in Okinawa, and if the United States decided to rearm them with nuclear weapons, then it would only need an affirmative answer upon prior consultation. Finally, the report said nothing about reducing and/or consolidating bases to lessen the daily tensions and aggravations experienced by the Okinawans.

All of the above omissions point to the underlying assumptions of the report. It assumes prior consultation guarantees to the Japanese people that they have an absolute veto power over the introduction of nuclear weapons and the use of facilities and areas in Japan for military combat operations other than the defense of Japan. On this matter, as we have seen, serious doubts have been raised. Moreover, the report assumes the necessity of the Mutual Security Pact and hence the American bases in Japan proper as well as Okinawa (though admittedly in a somewhat modified form in Okinawa). Behind this assumption there is the unstated premise for the need to contain "communist aggression," in particular that of Communist China (which incidentally led America to intervene in what at the beginning was a civil conflict in Vietnam). And the cant about the role of the Mutual Security Pact as being essential for maintaining the security of the United States and Japan and preserving the international peace of the Far East is the reverse side of this premise. To top everything off, the report assumes that the Sato government's position—and the conservative Liberal-Democratic Party's view at that—is the correct Japanese one for continuing U.S.-Japan concord. But then this is not surprising, for the Sato regime has been subservient to and operates within the framework of these American foreign policy assumptions which have been and continue to be the

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Security Pact

basis of this so-called concord. And it is precisely because of this salient fact that the Committee report agreed with the substance of the Sato government's position on the reversion of Okinawa.

A close scrutiny of the joint communique issued by President Nixon and Prime Minister Sato on November 21 upon completion of their 3-day talks exemplifies these assumptions. As a result of the talks, the reversion of Okinawa was set for sometime in 1972 with the agreement that the "United States would retain, under the terms of the Treaty of Mutual Cooperation and Security, such military facilities and areas in Okinawa as required in the mutual security of both countries." Similar to the 1967 joint communique, this one also "recognized the vital role played by the United States forces in Okinawa in the present situation in the Far East." Notwithstanding its pretense and assertions to strike out on an independent foreign policy, the Sato government once again expressed its intent to operate within the framework of American foreign policy.

This intent is evident in a number of crucial agreements contained in the joint communique. In regard to a nuclear-free Okinawa the joint communique read:

The Prime Minister described in detail the particular sentiment of the Japanese people against nuclear weapons and the policy of the Japanese Government reflecting such sentiment. The President expressed his deep understanding and assured the Prime Minister that without prejudice to the position of the United States Government, with respect to the prior consultation system under the Treaty of Mutual Cooperation and Security, the reversion of Okinawa would be carried out in a manner consistent with the policy of the Japanese Government as described by the Prime Minister.

Here the key phrase is "without prejudice to the position of the United States Government" with reference to prior consultation. Given the nature of this language, there is no absolute guarantee that the United States will not consult with the Japanese government to reintroduce nuclear weapons into Okinawa. Note has already been taken of Prime Minister Sato's own interpretation that the third Non-Nuclear Principle—the entry of nuclear weapons—is a matter of policy. The language evades the call for a guaranteed nuclear-free Okinawa, with the United States retaining the implicit option to reintroduce nuclear weapons upon consultation.

SECURITY

The communique also expanded the scope of the Mutual Security Pact. Prime Minister Sato recognized that "the security of the Republic of Korea was essential to Japan's own security" and that "the maintenance of peace and security in the Taiwan area was also a most important factor for the security of Japan." The text of the Mutual Security Pact makes no specific mention of either South Korea or Taiwan as involving the security of Japan. While stating "that an armed attack against either party in the territories under the administration of Japan would be dangerous to its own peace and security," the Pact only stipulates that it is for "maintenance of international peace and security in the Far East." In a speech before the National Press Club, on the same day as the joint communique was issued, Prime Minister Sato made explicit remarks about the meaning of the communique in this connection:

If an armed attack against the Republic of Korea were to occur, the security of Japan would be seriously affected. Therefore, should an occasion arise for United States forces in such an eventuality to use facilities and areas within Japan as bases for military combat operations to meet the armed attack, the policy of the Government of Japan toward prior consultation would be to decide its position positively and promptly.

Americans measure cultural level by the quality and quantity of material goods and technology also reinforces this viewpoint. Rather than see a non-technological culture, many GIs see the Vietnamese as people who are too dumb to ever be technological.

The sum total of this ethnocentric and racist negative stereotype is summarized in the term 'Gook'. The ugly sound of this word indicates the feeling of many GIs that the people and culture of Vietnam are ugly. The word is impersonal and does not connote human beings, which goes along with the fact that many GIs do not consider the Vietnamese to be human beings but animals. Furthermore, it makes the people seem so impersonal that one could commit barbarous acts upon them from malice or military expediency without feeling guilty of committing crimes against human beings. The word 'Gook', which is used by most GIs instead of the word 'Vietnamese', is definitely a racist term in Vietnam.

The GI in Vietnam is a frustrated individual and takes out his frustrations upon the Vietnamese either in derogatory words or in malicious acts. Many GIs have used this physically, culturally, and linguistically distinct group to take out their frustrations upon since the Vietnamese have been negatively stereotyped in an impersonal manner by the GI.

The GI feels culturally and physically superior to the Vietnamese, yet they are being killed or wounded by some of these people. Since the enemy does not fight out in the open but plants mines and boobytraps, fires rockets or mortar rounds into the base camps, and usually does most of his fighting under the cover of darkness, the GI is frustrated at not being able to see or distinguish his enemy. Since the enemy is all around him and not isolated to a certain area of the country with marked lines of battle, the GI is always in danger of his life, which is quite a frustrating thing to have on one's mind. Since he cannot easily strike out at the enemy to rid himself of this frustration, the GI strikes out at the Vietnamese civilians, which are the closest thing to the enemy that is readily available.

Just being under military discipline with all its restrictions and silliness is frustrating enough, but to be in the military far away from home in Vietnam creates further frustrations. Marriages and love relationships can suffer while one is far away from

He was less specific about Taiwan, but nonetheless the message was clear: the Japanese government would consent to the use of facilities and areas in Japan for American combat operations in both South Korea and Taiwan in the event their respective security became threatened.

The scope of the Mutual Security Pact was extended even further to include Vietnam. The communique stated:

... Should peace in Vietnam not have been realized by the time reversion of Okinawa is scheduled to take place, the two Governments would fully consent with each other in the light of the situation at that time so that reversion would be accomplished without affecting the United States efforts to assure the South Vietnamese people the opportunity to determine their own political future without outside interference.

Again the implication is that, if the Vietnam war is prolonged into 1972, American Vietnam-bound combat operations from Okinawa will be allowed to continue—as they have up to now with the unrestricted use of the bases. Interestingly enough, the communique remained silent about the status of B-52's and tactical missiles disarmed of nuclear warheads. In any case, by such an agreement, the scope of the Mutual Security Pact was extended well beyond the Far East and now includes Southeast Asia, making prior consultation, at least with regards to Vietnam, an empty ritual.

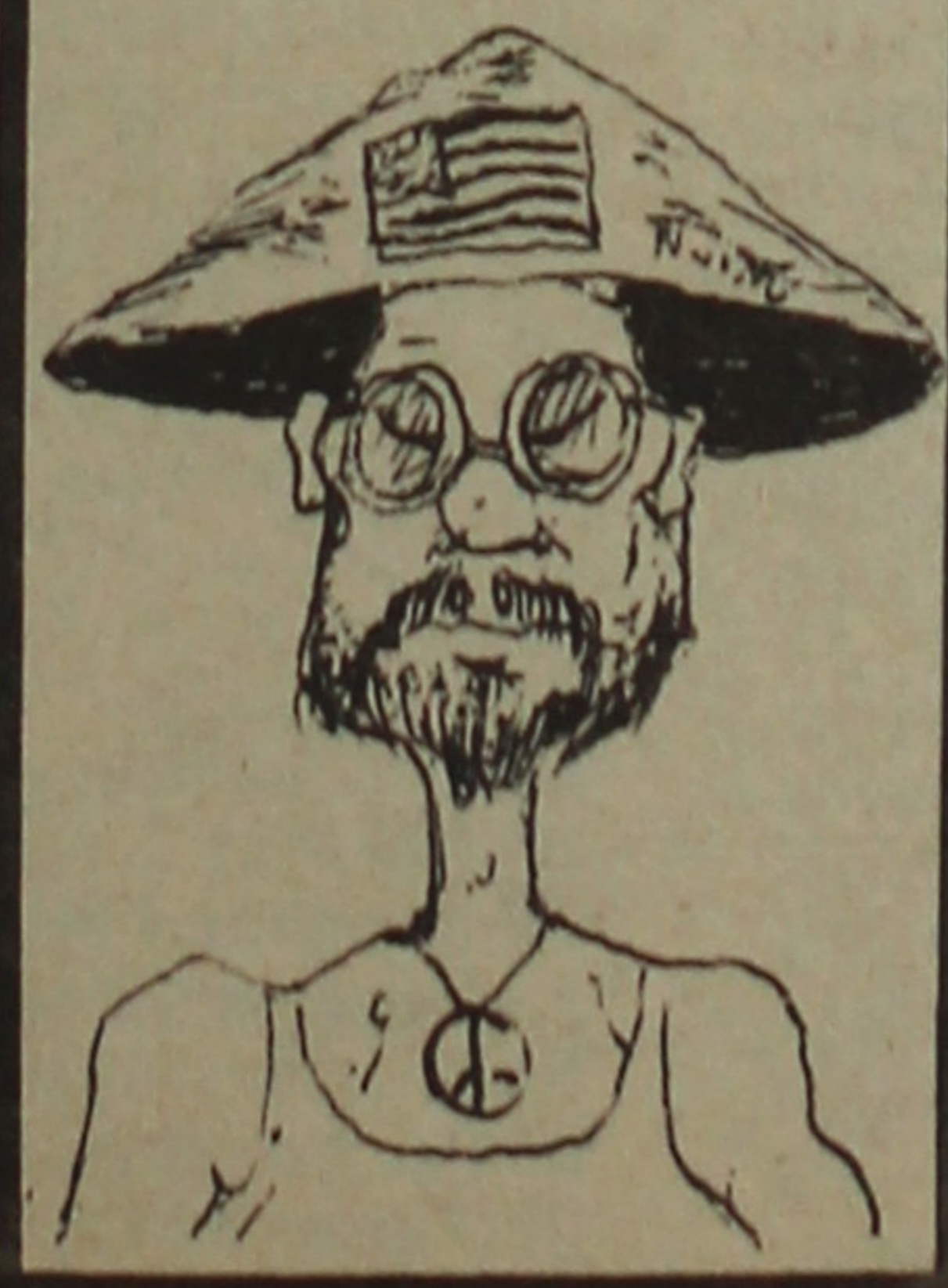
DISSERVICE

Mr. Masaoka's response to the Nixon-Sato agreements brings this narrative of JACL activities to a close. "Friday, November 21, will be a historic date in United States-Japan relations," he remarked, "for on that day agreement was reached...that Okinawa will be allowed to revert to its Japanese homeland in 1972..." (*Pacific Citizen*, 12-5-69). Noting that the "two governments agreed on the essentials of the JACL proposal," he went on to say, "to most observers, while the agreement would theoretically reduce American military operations from Okinawa after reversion..., the freedom of the United States to use its bases in Japan (including Okinawa) would be considerably enlarged." Aside from a passing reference to South Korea and Taiwan, he neither discussed the communique in detail nor delved into its implications. He simply ended his remarks by quoting excerpts from Prime Minister Sato's speech before the National Press Club "that the maintenance and promotion of...mutual friendship and trust are indispensable conditions for the peace and stability of the Asian-Pacific region." But one should not be taken aback by Mr. Masaoka's response. Agreements in accord with the International Relations Committee report having been reached, it is not surprising that he skirted the thorny problems raised by the joint communique—since that is exactly what the report itself did before the Nixon-Sato negotiations began.

The JACL did a great disservice to Japanese Americans. If the report was intended to inform Japanese Americans about the Okinawa issue, as Mr. Masaoka asserted, it failed miserably. At the very least, prior to and concurrent with making its recommendations, the Committee was obligated to present opposition views, especially those expressed in Japan. Beyond that, in my personal opinion, JACL should have made recommendations contrary to the Sato government's position and, in a more fundamental sense, at odds with the American government, contesting the basic assumptions of American foreign policy, the framework under which the Sato government operates. But the old guard JACL leaders obviously were not up to this task, insisting upon supporting the fearful collaboration between Japan and America designed to maintain and expand American power in Asia at the expense of popular, indigenous nationalist movements.

continued from page 4

RACISM RACISM



home. In the company that I was in, which numbered around 150, one GI's wife stopped writing. Two GIs had their wives move to an unknown location, and two other GIs were sued for divorce by their wives. Some of the guys in my company received 'Dear John' letters or letters of illness in the family. Some were even notified of deaths in their family. Those who were so adversely affected were frustrated over their inability to do anything about it since they were in Vietnam and not at home, and those who were not so affected worried about these things possibly happening to them.

The GI in Vietnam is also sexually frustrated due to a lack of meaningful female companionship and sex. For those who needed prostitutes, many GIs found the Vietnamese to be frustrating prostitutes, for many of them would only spread their legs and lie limp. Since there is a great barrier in language, the GI has a frustrating time trying to develop a meaningful relationship with any Vietnamese girl even if he has an opportunity to meet some Vietnamese girls. Furthermore, there is a cultural and a racial barrier to overcome.

Many GIs try to escape from their frustrations by drinking heavily or taking drugs, marijuana or even narcotics. However, this is usually done at night after work, which leaves the daytime free for antagonisms against the Vietnamese.

Frustration and racism have made racist bullies out of many GIs in Vietnam, but will it end in Vietnam or will it color a negative stereotype toward all Asians? For some GIs this is the first contact with Asian peoples, so it is highly unlikely that this experience would not affect them. Some GIs would only go to Australia on their rest and recuperation leave from Vietnam, excluding various Asian nations and Hawaii, because they wanted to get away from people with 'slanted eyes.'

Since guerilla warfare depends upon the support of the people and since many GIs are antagonizing the people, it seems that the presence of such GIs in Vietnam is perpetuating the war. It seems ridiculous and hypocritical to be antagonizing the very people who you are supposed to be aiding if such is the case. There can only be a military victory in Vietnam, for rather than bringing civilization to Vietnam the American GI has brought syphilization and racism to the Vietnamese people.

BOBBY BOBBY

nap, actual murder, and kidnapping. And the one person who was posing as a Black Panther Party member, who jumped up and said that he was guilty in front for the United States Government, they promised him something. The power structure, the present pig administration might say he is getting "life imprisonment"--not many people knew how these operations really work. When pigs like this get life imprisonment, they can easily get out of jail in seven years. We don't put anything past the CIA because they can work in many different ways to get him out easily.

I think one thing to recognize is that many things are happening in the world, and many things are happening in America. The killing of union leaders, of Black Panther members, and of Black People, are not the least of the fascist operations.

In 1936, Charles Poole, who worked in a union organization was found outside of Detroit in a river, murdered. It was later found that Charles Poole was murdered by the Black Legion, an organization which was organized by the ex-members of the Klu Klux Klan, a supremacist, racist organization named the Black Legion. At that time the Black Legion members infested the Police Department, Government offices and the Republican Party.

So you see that the murder by the pigs, by the CIA, by the Black racists, is an operation by those in government today, to do the same kind of things. The CIA, FBI, and the Police forces are infested with Minutemen, Birchers, and ex-Klu Klux Klanners.

Brother Alex Rackley was murdered by these very pigs; and the Black racists working with them. They use the atrocious pig police forces and murderous tactics to try to split the Black Panther Party so that they can take over with Black racists: objectives, which are directly related to exploitive Capitalism. This is what Black racism is related to.

A lot of Black people have a tendency not to see that other peoples of smaller numbers are oppressed too. Black people number over 30 million in the United States and 90% of the people are in oppressive conditions and subjected to fascist exploitation

and oppression.

What Black people have got to see is that this suppression is quite common. Of course, Black people catch more hell and are at the "bottom of the totem pole" and are the largest minority in this country. The thing is that there are more numerous forms of pig activity to intimidate, murder, and brutalize Black people because there is generally ten, twenty times more Black people than there are of the other brothers and sisters--other peoples of color.

Because we don't hear about as many cases that might happen among the Chinese-American peoples, we have a tendency to think they are not oppressed when in fact they are. When you see a Chinese man in the Black community who has a store, what you have to understand is that the Black Capitalist is no different from the Chinese Capitalist and you can't assume that all Chinese have stores in the Black communities.

You have to understand that a lot of the Chinese people are regular everyday working people who are struggling to get jobs, many working below the necessary wages to maintain a decent living. In many cases, especially in the garment industries, the wages are very, very low, below \$1.25; so Chinese people are also being exploited and oppressed.

I think that what some Black people have to understand is that this is a struggle involving all the people, working together against the main oppressor who is the avaricious businessmen, who actually control this country the government, and all the means of production.

I think the people have to understand that the avaricious businessmen and lying demagogic politician are the ones who are infecting this government from the local city level, to the state governor, to the federal level. These are the real enemies of the people. Black people have to relate more to the fact, that we Black people want an end to the oppression, so we must stand in alliance with all the other people who are oppressed in the country, in opposition to the pig power structure.

You Don't Have To Go!

by: Ken Akashi

"You don't have to go."

The draft is the only means by which the United States government can force you into its army. To enlist, be drafted, or enter through any other way means you will become part of the economically controlled military industrial complex which is currently enforcing U.S. policy in Southeast Asia.

If you, as an Asian American, will look at the world situation with an open mind, you will see the many contradictions that do exist and that these contradictions can and do mean life or death for many people, including yourself.

First, we must discuss the reason for U.S. military involvement in Southeast Asia. Under the guise of liberty, the United States has unleashed the awesome arsenal of the greatest military power in the world on a small agricultural nation. The United States' rationale for being in Southeast Asia, is that we must contain Communist China, which is operating from instruments in Hanoi and that the U.S. is determined to stand by its commitment to the anti-Communist people of South Vietnam. This excuse, so readily accepted by Americans, finds little acceptance elsewhere in the world: The people we are supposed to be 'saving', hate and despise the United States for what we are doing in Vietnam.

The war in Asia is basically an economic war. Raw materials vital to the perpetuation of our present economic system abound in Asia. Take for example the production of steel; the U.S. is first in steel production in the world. The manufacture of steel requires iron ore and other minerals for alloys. In 1963, over 22% of America's iron production was imported with resources mostly from Third World countries (Latin America, Africa, and Asia): Manganese, 94% (absolutely necessary for the strengthening of steel); tungsten, 43%; nickel, 86%; chromite, 100%; and cobalt, 98%. Former President Eisenhower in 1953 stated that the vital need for the U.S. to retain control over Southeast Asia was for its tin and tungsten. His statement was based partly on the 1953 U.S. President's Materials Policy Commission Report which saw the role of the Third World to produce and the United States to consume. This is what is basically known as the Pacific Rim Strategy.

To obtain and secure these scarce economic resources, the United States established a puppet government in South Vietnam through the C.I.A. With this government in power, all land was ex-propriated and the control of this land was given to the large American industries with interests in Vietnam. In securing these scarce resources, the United States, through its military, is committing genocide against Asian peoples. This country obviously cannot exploit the raw materials with peon peasants occupying the land, so logically they must kill off the owners to get their land. Slaughtering and mass murders of Vietnamese people such as My Lai are known by U.S. soldiers to be common everyday occurrences.

These genocidal forces are made up of U.S. soldiers who have been systematically and specifically conditioned to kill Viet Cong; YELLOW PEOPLE. These soldiers witness their fellow Yankees being shot at and sometimes killed by "the Gooks" and they retaliate by brutally murdering these YELLOW PEOPLE. After their term of duty, they return to the United States and having been so finely conditioned to killing and hating people with yellow skin, can do nothing else but to perpetuate their hate on YELLOW PEOPLE here in America. Take, for example, the Pigs.

ASIAN BROTHERS.....Where does this leave YOU? Think about it..... United States involvement in Asia and throughout the Third World must cease, not only for our sake but for our Asian Brothers and Sisters on the other side of the Pacific Rim. The Vietnamese people have fought Japanese imperialism during W. W. II and French imperialism after the war. Now they are fighting U.S. imperialism. 80% of the notorious Viet Cong the U.S. must eradicate in order to insure freedom against the Red Menace are in actuality people born and raised in South Vietnam. Self-determination of the Vietnamese people as well as all Third World people must not be in the hands of racist pigs.

We, as Asians in America, must act to stop this madness. Join with the Asian American Student Alliance of Long Beach State in starting a draft counseling and resistance center.

SILENCE IS BETRAYAL!

For free draft information which is now available on Thursday nights from 7:00-10:00 pm at the Come Together Center, 16408 Western Ave., Gardena, contact Stan Tsukahira or Ken Akashi of the Asian American Student Alliance, CSCLB (433-0951, ext. 127), or Mike Nakayama (295-4654), or Jeri Ishimoto (371-5176 or 370-6641).

asian uni-camp

by: AATP

For 35 years UCLA has conducted a summer camp program for underprivileged children called Uni-camp. In the 35 years, there has never been an Asian-American session. There has never been a large percentage of Asians in the Uni-camp program, either as campers or as counselors. It was previously thought that a camping program for Asian-American children was not needed. Now the need is realized and now there is an entire session for Asians through the efforts of the UCLA Asian-American Tutorial Project (AATP) and Studies Center.

During the work weekend of May 1-3, at the University campsite in the San Bernardino Mountains, perspective counselors met to familiarize themselves with the camp and to discuss the purposes and program of their session. They concluded that their session should be geared toward giving the kids a chance to have fun and to

run free in a totally different environment uninhibited by concrete walls and wire fences. An awareness and appreciation of nature as well as an awareness of Asian identity, their role in society, and the development of close relationships by both campers and counselors are also hoped for.

In the past, there were many reasons for the low number of Asian campers at Uni-camp. One of the most prominent was the idea that Asian-Americans did not need help in sending their kids to summer camps. It was thought that all Asian-Americans had made it in society. And so efforts were not made to find families who wanted to send their kids to camp. There was a lack of referral agencies through which these families could be reached. As yet, the Oriental Service Center is the only one serving the central Los Angeles area. Through the work of the AATP, many families have now

come in contact with their communities and UCLA, and have become aware of Uni-camp and its opportunities. The bilingual tutors have helped tremendously to inform the families of Uni-camp and the other programs provided by AATP, EYOA and the Chinese Youth Center.

The program for the session has not been completed. Suggestions and help are welcomed. Applications are still available for campers and counselors from the Head Counselors Janet Lim (479-8154) or William Loo (Ri 87001) of the AATP or from Nancy Jones (474-1531) at the University Religious Conference.

The camper does not need to speak English. The counselor does not need to speak a language other than English. With open minds and arms, the hearts will understand.

"you what?"

by: Warren Furutani

Ya mean I have to get my hair cut?-- Man, I'm not going to wear no monkey suit. If I have to wear a tie, you all do! Ah, it ain't no big thing. It's just another day.

Up until that morning everything was cool. I slept good the night before, but that morning I went to pieces, I started by wiping my sweaty palms on my white shirt, so of course I had to change. I picked a gray one with French cuffs (Hi Tone, ne?) but my partner had to put my cuff links on because I developed a mysterious case of the shakes (I thought a revolutionary was supposed to have nerves of steel. Well--). Finally I dropped my suit coat in the dirt, but after some brushing I was all ready to go.

I endured many days of scoffing and laughing. Some people approached me with surprised looks in their eyes, and when I answered their question with an affirmative, they walked off shaking their heads. "Is it true?", they would ask. I would say, "Right on!" or a positive "yes!". Yes, it's true that I, Warren T. Furutani, am getting married.

"Why?", "Man, you're crazy", "Ah, is she pregnant?", or "You better check out that stuff you're smoking..." These were some of the words of encouragement I got. Other words were "...Right On!", "Name your first kid after Malcolm", "All power to you and Rhoda." One brother just hugged me and blinked the

tears out of his eyes.

Perhaps some people view marriage as an end, but I see it as a means. We hope, Rhoda and I, to develop a relationship that will enhance and compliment what we are doing now. We also realize that now is an ever-changing thing, as time will be the ultimate judge of the success or failure of our relationship.

I went through the whole "grass is greener" thing, and mind you, my vision hasn't failed. But to see what I love in Rhoda you don't need eyes, you need the sixth sense that makes you utter "Wooper," "Rhotunda," or "Rodan," through the smile that she has brought to my lips.

Understand me, I'm not viewing things through rose colored glasses. As a matter of fact at times she tends to be a bitch (and me a bastard). We didn't have to get married, but we did. There are so many people, brothers and sisters, who I genuinely love, but there's only one Rhoda, and there are many kinds of love.

I have heard people say that they would never get married nor have children. The rationale is something about how they wouldn't want to bring a child into this "fucked-up" world. My answer to that is: it warms my heart and soul to see Ryan and Ian with their fathers as they learn how to clench their still growing fists.

MELLOW YELLOW

telling it like it is

by: Robert Wu

Being Student Body President at Los Angeles High School this semester has been a good experience. It has made me more aware of the problems existing not only at L.A. High, but at most inner city schools. In my last and final appearance before the Student Body, I tried to enlighten them on their school problems. The following speech is my farewell speech.

"Brothers and sisters of Rome, and I am addressing myself to all the races present at L.A. High School. The goal of this semester's leadership class was to unify the different ethnic groups at L.A. High, and in that respect, we have failed. We were unable to unify the different ethnic groups, because of the segregated problem we faced. One only has to look at our lunch areas to notice that right next to the cafeteria we have most of our black students, in the far corner of our hash lines we have our Asian students, strung out along side of the fence we have our Chicano brothers, and way out there in the corner we have most of our white students. But why? Why do we eat separately and away from our other brothers and sisters? Is it because we are afraid that some of their skin color will contaminate our food? Or are we just prejudice and afraid to admit it?

I walk through the halls, and not too often do I see people of different ethnic backgrounds walking together.

It is very important that we learn to work and live together with our fellowman, regardless of his race, because it is only by doing this that we'll be able to help in the struggle for freedom and equality for all mankind. As it stands now in this country, if you are of a minority race, you are not that equal or that free. Thus, we should all join hands in the fight for human rights...but we can't do anything if we're high, and one-third of our student body get high.

We, the leadership class tried to cope with this problem by establishing a Student Drug Counseling Program. In this program, a professional counselor came to L.A. High once a week to help those students indulging into drugs.

We even established a student union to help solve our racial disunity at L.A. High. I felt that we were making progress in our student union, that we were getting down to the basic problems and causes of racism and prejudice. I felt that the participating students were beginning to see that we are all basically human beings and

that we have many similarities. But we couldn't do too much with only 30 students, while the whole student union was structured for 3000 students. And I think this shows the apathy of our school. The apathy that crippled many of our school activities.

You, people, constantly ask for more dances, but how can we have more dances if you don't come to them. We had to cancel two dances and we barely sold enough tickets for the others.

You, people, constantly ask for more assemblies, because to you, the number of assemblies determines the success of your leadership class. But how can we have more and better assemblies, if some of you act like dumb fools during the assemblies?

We can't have school activities if you don't support them on your school. There's no school pride or student unity. There's no such thing, because you don't care about your school anymore, you don't even care about yourselves.

Because if you did, you would realize that assemblies and dances aren't what's happening. That your future and your education is what's really happening. Because a good education is going to help you make it in this world, not a bunch of shuck and jive.

As it stands now, your education is going down the drain. We have brothers and sisters graduating who can't even read, and next semester it'll be even worse. Because next semester there will be no school athletics, a loss of one school period, lesser textbooks, and the firing of 20 of our teachers and our school nurse.

And what are you doing about this? Not a damn thing! You're just sitting down on your behind and watching your future go down the drain. But you had an opportunity to do something during the teacher strike, the strike for better schools. But most of you didn't even bother to show your support for your concerned teachers.

We constantly hear that change is going to come. And the only change I see is a change for the worst. We won't see a change for the better until we change ourselves and our attitude about school, people, and life in general.

So when you judge whether this semester has been a successful one, judge yourselves, because you are the ones on trial—not us. Thank you brothers and sisters."

to love we must survive

Red Guard

The invasion of Cambodia by the United States Armed Forces has shown the people of Amerika that the Nixon Administration is bent on starting a Third World War. Before the invasion, many people believed that the war in Vietnam would soon be over and the government would begin to take care of some of our problems here at home. Instead, the war has spread throughout all of Southeast Asia and the United States is provoking a war with North Korea and China on almost a daily basis.

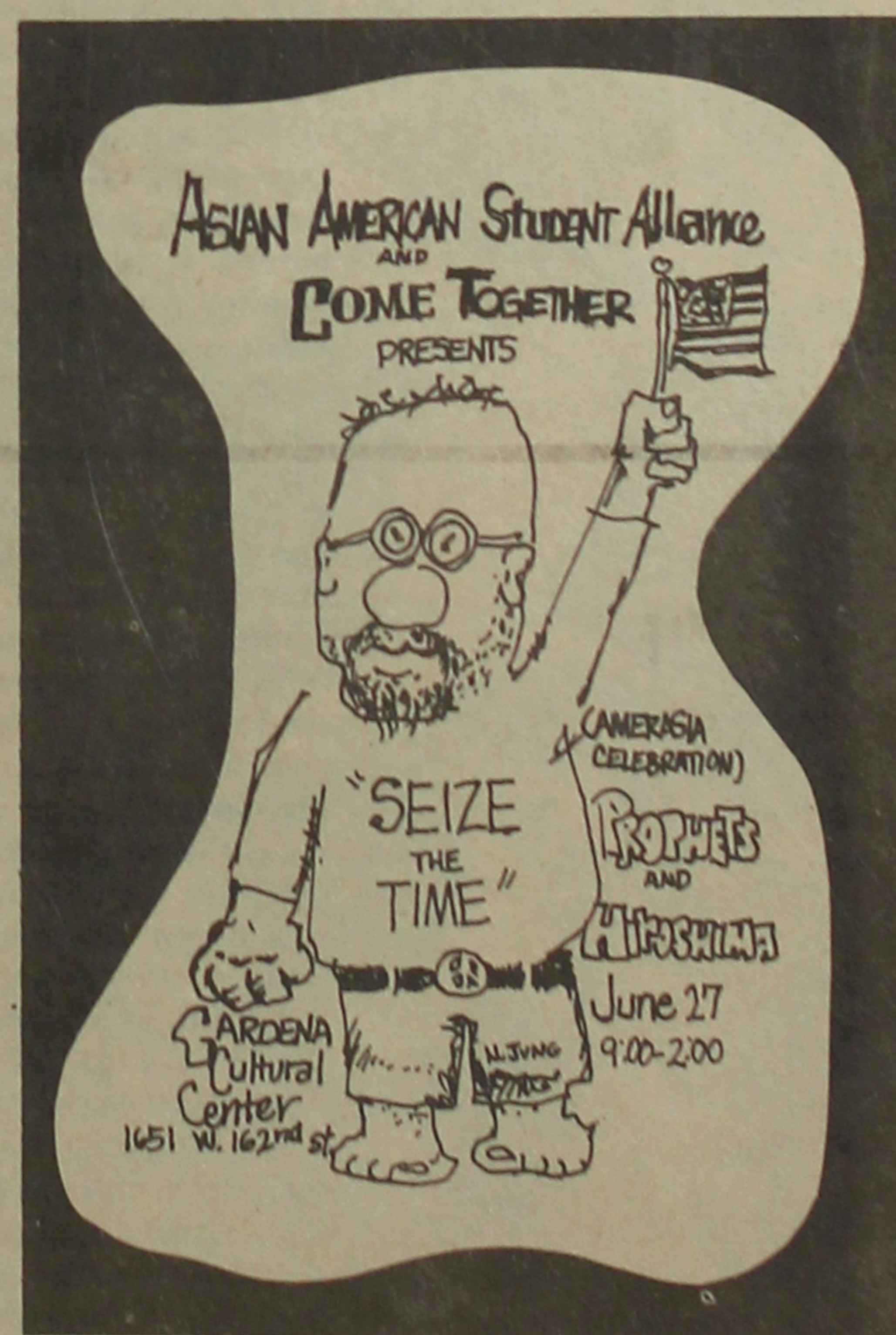
The war in Cambodia began on March 23, 1970 when the CIA staged an overthrow which illegally replaced Prince Sihanouk's neutralist constitutional government with a fascist government headed by General Lon Nol. Almost immediately afterwards the new government started the mass slaughter (genocide) of all Vietnamese living in Cambodia regardless of their political beliefs. The people of Cambodia, shocked by the actions of the new government, are staging uprising throughout the country.

Meanwhile, Prince Sihanouk has established a government-in-exile in Peking which is recognized by China, North Korea, North Vietnam, Palestine and Cuba. China has also stated that she will support Cambodia with "all our forces" if necessary.

If and when the Chinese come to the aid of the Khmers (Cambodians), no Chinese living here in Amerika will be safe to walk the streets. This is a lesson that Asian Americans draw from history—the Japanese-Americans were ordered into the concentration camps on as little as twenty-four hours notice and the McCarran Act is still on the books. J. Edgar Hoover, director of the FBI stated, last April, that every Chinese living in Amerika could be looked upon as a potential spy for China. In other words, regardless of what your political views may be, if the United States engages China in war, we, as Chinese-Americans, will all become Red Guards in this government's eyes and subject to imprisonment and very possibly death.

The task today for all Asian-Americans is to prepare our people for survival. We must educate ourselves and our people to the threat which exists and that we have precious little time to prepare for our survival here in Amerika. We must become involved!

CAST AWAY ILLUSIONS, PREPARE TO STRUGGLE



"Everybody knows this is nowhere"

by Dale Minami, Boalt Hall

Our Honorable President, Mistah Richard Milhaus Nixon and his Pentagon Playmates have again appeased the God of War by sending their human sacrifices to Cambodia. The reason for such escalation, the Man says, is to protect the investment of American lives, money, and prestige, but that order is actually reversed in importance. A neurotic concern for prestige is the primary reason we are there; secondarily we're in it for the money, and of no great importance at all are the lives that have been, are, and will be lost.

Mistah Milhaus is scared that America will become a "second-rate power" appearing to other nations as a "pitiful, helpless giant". Like most of the American people, he is too wrapped up in the importance of the image we project to others; he is altogether too willing to swap lives for the sake of pride—a very bad deal, I would think. Prestige is the whole thing. We have been conditioned to accept America as the greatest nation in the world—a Goliath—and it is difficult to reconcile our defeat at the hands of a puny, undernourished David. When we understand that the "tradition of not losing a war in 190 years" (as Mistah Nixon puts it) is a tradition of unnecessary violence, of dubious causes, of outright murder, then the tradition does not seem so important. Yet it is that same "tradition" the Prez invokes to rally support, to try to make us a part of the American ego-trip that measures prestige by the number of enemy deaths. It is dangerous to be too concerned with prestige, for when pride becomes obsession, the value of human life dims, and it is time for a change.

Money is the second reason we are still kicking around in Indochina. The Honorable Mister Milhaus talks about the *investment* of money we must protect—the money spent on arms, weapons, napalm, and General Thieu's house in Europe. Having spent so much and having done so little worthwhile, we haven't been good businessmen because there's been no return on the investment unless they pay dividends in dead bodies. Indochina is a bad buy all around, for we've destroyed and ruined great portions of the area to save it from Communism. Destroy a country to save it. Can't quite dig the logic in that. We're in it

for the money in a different sense. The Pentagon gets 40% of our national budget which works out to about 82,000,000,000 (82 billion) dollars per year. You don't have to be a mathematician to know that some people are making a hell of a living out of the military. The war is damn good business. Even the generals know this, for as long as the war continues, the more money they command, the more power they wield, and the better they are living. They tell us it's in the "national self-interest" to continue the war, but the "self-interest" part of it is more aptly descriptive of their position. The money and power the Pentagon command leave no doubt that we are becoming and maybe are a militaristic society, and this trend is irreversible as long as people still believe that only through war can we reach peace.

The last investment we are supposed to protect hardly need mention. Obviously, so the argument goes, we must do honor to those who have died so gloriously for their country. So we kill more and permit more to be killed, filling more graves in "honor" of those who have died. Tell ya a secret. I ain't gonna honor the dead in Viet Nam by giving my body and soul to the war machine. Tell ya another secret. Mr. Milhaus needs a mathematician to tell him how well he is "protecting" lives in Viet Nam. As for the troops sent to Cambodia, purportedly to protect those lives in Nam, who the hell is gonna protect those sent to Cambodia? One more small point—Mr. Man talks of protecting the lives of Americans, and this may be picayunish but aren't lives to be protected be they American or Vietnamese? Even Viet Cong lives are supposedly worth as much as our own. Sounds blasphemous and seditious, but I learned that one from the Declaration of Independence—"All men are created equal," but some are more equal, I guess.

I think, above all, I disagree with violence, especially violence perpetrated under a flag of "truth", "right", religion, or other ideology, and that is why the Viet Cong are no more right in invading Cambodia than we are in invading both Viet Nam or Cambodia—but they are no worse. War, like gravity, sucks, but tell me something, brother, what can you do about it?

san diego state

There is a new organization seeking recognition at San Diego State, the "Asian-American Student Alliance". The reasons for such an organization are numerous. Perhaps the most important one will be to establish, or at least help to establish a self identity for the Asian-American student. Education is the most important factor in achieving this and therefore the AASA is currently working on the formation of an Asian-American studies class. There will be at least one section listed under the history department as History 180 next spring. The class will be open to all San Diego State students. The students will decide what they want to learn and the class itself will not follow a rigid guideline. But don't look for an easy grade, there will be some work, and some effort on the part of the students.

In addition to the class, AASA will sponsor a series of films and lectures during the next term. They will deal mainly with Asian-history, past and present. Specific topics will include the relocation of the Japanese during World War II, and current problems of racism, drugs, delinquency, and crime which confront the Asian communities.

This organization is not a "me too" type of operation. A number of Asian-Americans feel that this organization is needed at State where there are several hundred Asian-American students enrolled. Up to now, we have been relatively inactive on campus because we were not united. As a group, we can change this and at the same time break the stereotyped image of the Oriental. We can prove to society that our race can act intelligently and perform other tasks besides gardening or ironing clothes or serving food to servicemen.

There have been several meetings in the last few weeks with the attendance varying from 28 to 50 persons. These have been organizational meetings with the purpose of selecting committees to draft a constitution, form the Asian-American Studies class, meet with other organizations on campus, and others to act when need arises.

Although attendance has been satisfactory, we are still seeking members to participate. We are not radicals seeking unattainable goals, we preach awareness in the individual. Like the BSU and Mecha, we hope to help our people as best as we can. If you would like to get involved, contact Ken Himaka or David Takashima at 422-7737.

POWER TO THE PEOPLE

LETTERS

Dear Editor,

Received my first issue of *Gidra*, the anniversary issue of the paper, and I know it will give me more insight of the "sansei feeling". As an older nisei, I'll have to admit that most of my life has been spent in ignorance, apathy, comfort in conformity, pretending acceptance and walking with the crowd. But I resent Mr. Nakawatases' letter which stated, "For the Japanese who are in their 40's and over, political and social consciousness seemed to have ended with the Second World War. The suffering for them is over." As a nisei who is much over 40, I would like to say, my life is really beginning, although I admit to have been existing. Ignorance is bliss, and as I become more aware and more involved with feelings, not only activities, it is not so comfortable. This is surely having growing pains at old age. But I have found a more meaningful life by being able to confront issues and dissent without "fear" which cripples an individual's mind to conformity. And when one has never experienced the taste of freedom of thought or vocalizing one's feelings before, it gives you a feeling of pain. This certainly means that some of us over 40 have not passed our suffering yet, and to be considered "different" among the nisei society almost takes more guts than being different among the sanseis or Caucasians, because we just are not supposed to be so different from each other. I am still struggling for values yet foreign to me but by becoming more involved in politics, the peace movements, by listening, I hope to make use of every chance I have to "tell it like it is" for our sanseis.

Humbly, to the sanseis

Mrs. Violet Masuda
Livingston, California

Dear Editor:

A basis for your caustic remarks against "Whitey" is the fact that he forced our parents into relocation camps, etc. However, you seem to forget that it was the Chinese that turned our parents over to the White officials, or pointed them out so they could take over our parents' prosperous farms. My question is: Why do you not Discriminate against these low-down, con-niving Chinks?

Karen
Los Angeles

why?

On May 13, a troubled, Asian brother committed suicide while in jail in Los Angeles.

Money and materialism, the profit motive, has sickened our minds and souls, and dehumanized our relationship with our fellow brothers and sisters.

We have forgotten, or we have never thought of, the emotions, feelings and problems that confront others. We have simply taken others for granted—we are all guilty of this.

Some people call it human nature. Can you buy that? It isn't human nature to watch a brother or sister "off" himself—either through the slow agonizing process of drug abuse, not being able to relate because of the "hang-ups" society has given him, or by an overdose or suicide.

What is it, when the pressures of society make an individual take his life or even think of taking his life? Obviously, happiness is far from being attained in this inhuman society which is motivated by profit.

Death is something we can't even imagine. It becomes a painful process in the minds of many when death becomes a reality. Does it take death to understand the sickness of our society and the insensitivity of each of us to others?

Why should we care if others kill themselves? We don't know them. Well, we all belong to the human race, and remember we can't live without each other. The individual that killed himself could be your mother, father, brother, sister, or friend.

If we think in those terms, we could begin to relate and humanize ourselves and our society. Don't think you can't help—each of us has a responsibility to ourselves and to our brothers and sisters—In the name of humanity—DIG YOURSELF!

A brother is dead!



Asian American conference at Yale University, New Haven, Connecticut

Photo by Asian American Students at Yale

The unification of our country, the
unity of our people and the unity of our
various nationalities—these are the basic
guarantees of the sure triumph of our cause.

—Chairman Mao



Asian American rally at UCLA

Photo by Mike Murase

BEGINNING

Continued from page 3

The police, realizing their error, moved quickly to protect the administration building. More confusion. Another order to disperse was given although by this time people were scattered over most of the northeastern end of the campus.

Some members of the crowd tried to reason with police; others hurled epithets. Many were confused. Almost everyone was shocked and indignant. Tempers flared. Suddenly from the back of the crowd someone hurled a bottle at the police. A sudden hush fell over the crowd. Then screaming, the air was filled with screaming, as police moved to punish guilty and innocent alike in a brutal club-swing assault.

This scene was replayed over and over. Sometimes a rock or bottle would trigger the sweep; sometimes it was an unkind word; sometimes there was no apparent provocation. The effect was always the same. People who just happened to be at the wrong place at the wrong time were shoved and clubbed. Many of the injured were not arrested.

Small bands of police roamed through North campus. Some excerpts from signed affidavits from eyewitnesses described what happened:

*Five faculty members conducting a doctoral examination and the student under examination described this incident during a police sweep. As one of the officers ran past a young black woman, "he struck her with his baton in the side, apparently in the area of her kidney. This he did twice. She fell backwards, and as she struggled to get up, a second officer ran past her and speared her directly in the chest. Finally, and immediately after the second assault, a third police officer struck her a wholly gratuitous blow with his truncheon on the side of her head as she rolled to her side, as he charged by toward some observers who were fleeing the grassy area."

*The following incident took place in the Research Library. "At that point I became aware that the police had accosted a student, an innocent bystander who had been in the building setting up the new library display. These officers began 'subduing' the student, though he did not appear to be struggling.

Two officers were wrenching his arms behind his back, the student off his feet, while another officer had his nightstick at the student's throat, one hand on each side. Someone was saying, 'You're choking him.' His glasses and pipe fell to the floor, and he was crying by now, 'Get Vosper (the University Librarian),' and, 'You're breaking my arm...' The librarian who was setting up the display was shouting, 'He didn't do anything.' At this point I heard a crack and the student yelled, 'You broke my arm...' I was told later that the student was released that same afternoon. His left arm was broken."

*The following incident took place just in front of the research library. "I recall vividly one young man being pushed backwards by one officer with his hand in the man's face until the man fell over a six to eight foot ledge backwards, landing so hard that he just lay there, unable to move. He then moved slowly but painfully to get up. The police moved away."

Police swept through Campbell Hall, home of minority student programs including the various ethnic studies centers and high potential programs. Several students were beaten and arrested. A member of the Indian High Potential Program was severely beaten and narrowly escaped death from a police bullet. A bullet hole and spots of blood on the wall still mark the scene of the assault.

Undercover and plainclothes police were used extensively. Several pictures showing plainclothes officers grabbing students or leading them to booking areas were published in the campus newspaper, the *Daily Bruin*. One officer, Ted Kozak, was enrolled as a student and was attending several history classes. History professor Geoffrey Symcox and two other faculty members saw Kozak and another plainclothes officer in an unmarked car. They were talking to the two officers about appearing before a departmental committee to discuss Kozak's activities. The car suddenly lurched forward and Symcox was thrown headfirst into the curb. He suffered a fractured skull.

A total of 77 persons were arrested, including 3 faculty members, 3 teaching assistants, and the principal of Poway Grade School (who was attending a class on campus).

student aid

Last September, a number of Sansei students were given grants ranging from \$100.00 to \$300.00 by the Student Aid Committee of the Japanese American Citizens League. JACL has for a number of years provided scholarship awards for high achieving Sansei students. The Student Aid Program differs from the scholarship program in many ways. It is not primarily directed toward the high achieving student, though achievement is not a criteria for disqualification. The program is designed for those students who desire to further their education but lacked the resources to continue their education.

The initial impetus for the program came from Dr. Roy Nishikawa, who is now the chairman of the Student Aid Program. Dr. Nishikawa had some dealings with members of the Yellow Brotherhood, who had just begun to organize at that time. It became apparent that a very real need for such a program existed. A proposal for the program went to the Pacific Southwest District of the JACL to fund such a program. The District picked up the proposal and Dr. Nishikawa and his committee began to implement it. Additional monetary support came from the National JACL, Progressive Westside JACL, and Dr. Morris B. Freedland.

Aid was granted to ten students in the initial phase of the

program. The students came from varied backgrounds. A few were members of the Yellow Brotherhood, who entered the Asian American component of UCLA's High Potential Program. Another was a student at Dartmouth University. All were interested in furthering their education.

Most of the grantees have remained in school and have done well in their academic career. The Student Aid Program was designed to play a supportive role in helping needy students pursue their educational objectives. To the limited extent that the awards have helped students maintain their educational performance, the program has been a success.

The Student Aid Committee is adamant about the need for this program to continue and to grow. Many educational institutions have programs designed to meet the need of students who lack the financial resources to continue in school. This is especially true in the area of minority students. However, in many cases, Japanese American students have failed to participate in these programs because they are geared for Black and Chicano students. The needs of Japanese American students are very often ignored because the educational administrators of various institutions fail to realize that the problems of poverty and deprivation affect Sansei students.

Calendar

July 11-12 (Sat.-Sun.)—"Four Generation Japanese American Art Show" presented by the Long Beach Community and Kyodai (Long Beach Youth Club). On Saturday from 7 pm-10pm and on Sunday from 12 pm-7 pm at Long Beach Community Center—1766 Seabright, Long Beach.

July 11 (Sat.)—Asian American Community College applications deadline.

July 14-18 (Tues.-Sat.)—JACL Convention in Chicago.

July 16 (Thurs.)—The following Community College classes open:

- 1) Asian Adult Awareness
- 2) General Political Awareness Forum
- 3) Intensive Workshop in Film
- 4) Draft Counselor's Workshop

July 17 (Fri.)—Another Community College class open:

- 1) The Creative Culture—A New Life Style

July 18 (Sat.)—"A Change Is Coming" presented by Cal State Asian American Student Alliance at Surfrider Inn; 1700 Ocean Ave., Santa Monica featuring Hiroshima and the Zig-Zags, 9:30-2:00, donation.

July 19 (Sun.)—Community Day in the Bay Area.

July 20 (Mon.)—More Community College classes open:

- 1) Asian American Movement Seminar
- 2) The Creative Culture—New Life Styles, Part II

July 21 (Tues.)—Still more Community College classes:

- 1) Asian American Women and the Movement
- 2) Draft Counselor's Workshop, Part II

July 22 (Wed.)—And still one more Community College class:

- 1) Group Dynamics and Interpersonal Relations

Letter

Editor:

You perhaps receive vast quantities of letters concerning your newspaper for it obviously represents news of considerably high quality. It also shows imagination in its versatility of articles and is undoubtedly one of the relatively few newspapers in this country which consistently allows its readers to confront the realities which characterize this society.

Since all efforts by *Gidra* to present the political situation analytically can be thought of as a move towards a humani-

tarian society, it has been rewarding to see such articles as "Chicken Corner Gang", by Geraldine Kutaka in the May issue of *Gidra*. The relevant facts about the Asian American community have long been denied to most of us, outside of and within this community, and Kutaka's statement clearly summarizes the need for spreading awareness at all levels of what the system has mistakenly termed education.

It was also rewarding to read such articles as "Remember 1942" by Carol, James, Seigo, and Victor in the January issue. Too little has been revealed about the concen-

tration camps used during World War II and their impact upon Japanese American citizens. It is not easy within our "educational" system to hear of or find much information about the conditions, etc., which characterized these camps, and any future articles in *Gidra* would be most welcome.

Also, it would be invaluable to recognize a wider circulation of your newspaper and, if possible, more frequent publication in the future.

Deborah Schevill
Berkeley, California

“TONDEMONAI” — NEVER SHOULD HAVE HAPPENED!!!

Editor's note: This is a review of the latest East-West Players production, "Tondemonai-Never Happened". The language used and the opinions expressed are solely of the author and does not necessarily reflect the opinions of the Gidra staff.

I wouldn't say this play was heavy—it's all right when you're sleeping. Reminding the passive audience of Third World stereotypes like "Chinks" and "Japs", the principals were babbling their dialogue and trying very hard to be dynamic. There were alot of symbolic skits, providing you've been enrolled in the Evelyn Woods Dynamic Reading School or a memory school—you'd grasp the whole show with an "A".

The setting is today. Koji was freaking out. He must have dropped a tab of "L" because there were flash backs, nightmares and psychedelic experiences.

I'll have to hand it to Mako, he played a beautiful "Asian Joe Buck". As for Fred, I didn't know where he was coming from.

It takes true-grit to understand the diarrhea process of the East-West Players'

manipulation of a far-out relocation camp enactment. The cast all deserve a dubble-bubble gum for chewing their jaws to perfection. The whole story was unreal, alot of fried ice cream—hard to eat up. The destiny of the script featuring improbable hara-kiri, whites visiting camps and the options of free goodies is definitely heading for one direction, the sink of eternity—known as the "ben-jo".

There's not much to blow on if the show was a bummer. But for those who can afford to splurge his cash, get it on to see a banana oriented Asian Mime Troupe.

CHICAGO LIBERATION CHAPTER IN "SOLIDARITY MARCH"

The Chicago Liberation Chapter of JACL is sponsoring a "solidarity march" and peace rally to be held at the Civic Center Plaza in downtown Chicago, July 17 at 3:00 p.m. All Asians are asked to show America the unity and strength of yellow people. Every group and individual will be allowed to do his won thing, protest his hang-up, carry or display an issue worth publicizing. Anyone wanting to address the rally is invited to do so on any topic.

Housing, food, and some funds are available from the Chapter's brothers and sisters as long as the capital holds out. Come together in peace and brotherhood, to show this country that war conscription, and racism must end now, that yellow people are not gooks to be shot but human beings.

Write for information to: John Yanagisawa, 7516 So. Indiana Avenue; Chicago, Illinois, 60619.

JAPANESE LANGUAGE PROGRAM AT DORSEY JEOPARDIZED

The Japanese Language Program at Dorsey High School is in the process of being cut by the Board of Education. The deletion of this program will result in the penalization of sixty students who are now enrolled in first-year Japanese. Unless a second year course in Japanese is offered, the two year language requirement needed for admittance to the University will not be satisfied.

Reasons given to justify such action were the non-permanent status of the instructor, Miss June Hatanaka, and the experimental status of the Japanese Language Program.

Japanese, however, has been taught

continuously and with great success since 1963. Miss Hatanaka, a qualified instructor with superior recommendation from several colleges and universities has asked the Board a number of times to administer a school district proficiency examination which must be passed in order to gain permanent status. No such examination has been offered.

That the study of Japanese language and culture is important to the cultural heritage of this city is unquestioned. The Dorsey area, with its high concentration of persons of Asian ancestry, cannot accept such a cut passively for it affects the development of meaningful and relevant programs which meet the needs of the community.

For more information call: The Committee to Save Asian Studies at Dorsey High School, Maureen O'Donnell, 321-9128; June Hatanaka, 751-7357.

SELECTIVE SERVICE COUNSELING

Group and/or individual counseling. Know your rights in dealing with the Selective Service System. Wednesday evenings from 8 to 10 p.m. 3222 West Jefferson Blvd., room 1. Call 734-7838 during those hours.

asian american community college

As Asians in America we are a community in more ways than just a physical sense. As a people we share a common heritage, a common condition and possibly a common fate. And all this is the Asian American community.

Over the past several months concerned community members have developed a college to serve our people. It is being called the Asian American Community College. It arose from the assumption that education is not restricted to the ivory tower classroom, but is an on-going process just as living is an on-going process. The college belongs to the community. It can be molded to fit the needs of the community.

For this summer there are nine classes planned. The courses offered are: 1) Group Dynamics and Interpersonal Relations, 2) The Creative Culture — New Life Styles, 3) Asian American Movement Seminar, 4) Workshop in Film, 5) Asian Adult Awareness, 6) Asian American Women and the Movement, 7) Cantonese Language, 8) General Political Awareness Forum, 9) Draft Counselor's Workshop and possibly a class in First Aid and Legal Aid.

Of particular interest to adults is the Asian Adult Awareness which will discuss and analyze current social and political trends with a view to bridging the communication gap between the generations.

The classes are open to everyone and will be held on weekday evenings. Brochures are being distributed throughout the Los Angeles area. If you would like one or any additional information write:

Asian American Community College c/o Asian American Studies Center
Campbell Hall 3235, University of California, Los Angeles, California 90024

or call: Steve Tatsukawa at 321-2165/734-7838 or Alan Ota at 734-7838.

KODAK MOVIE OUTFIT

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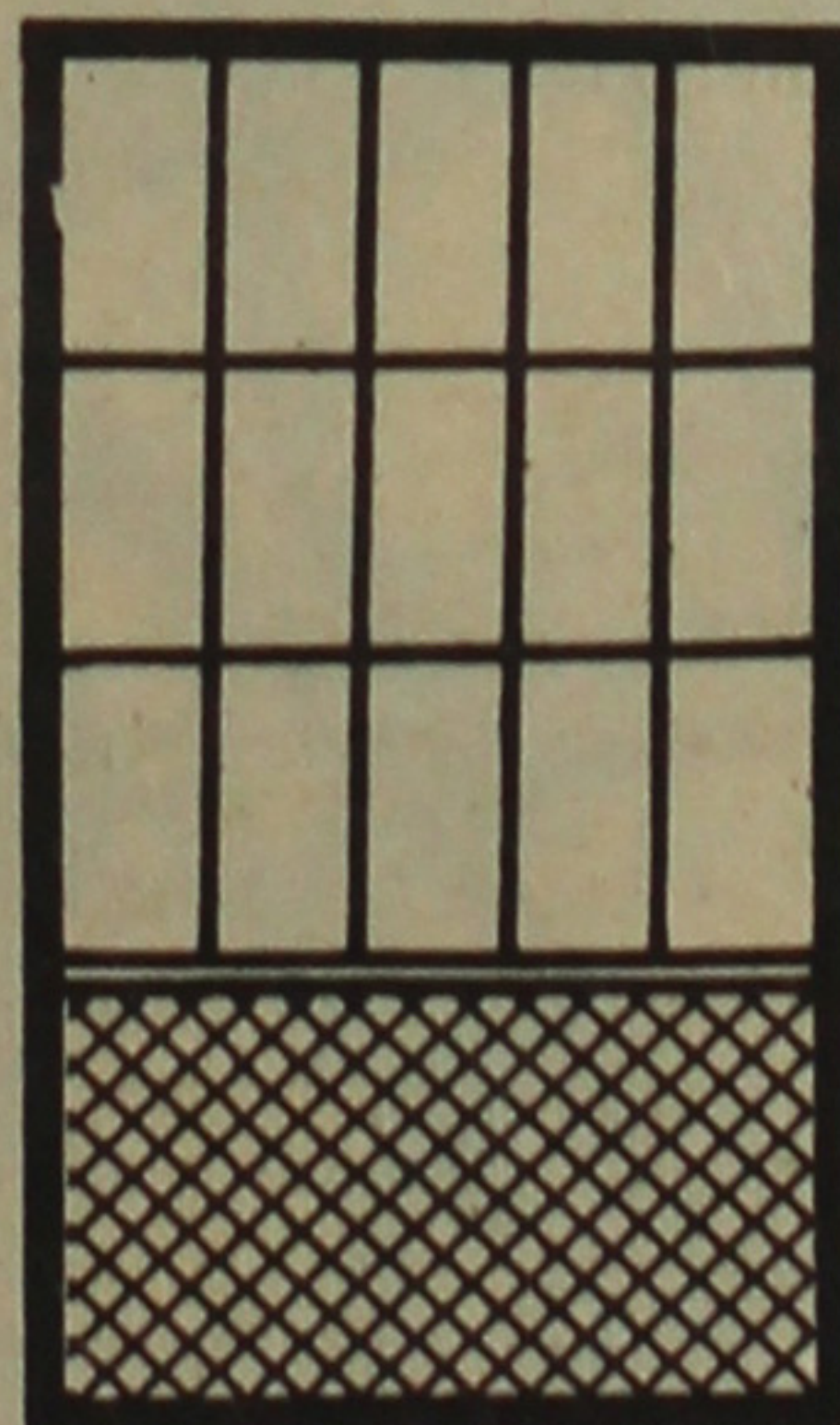


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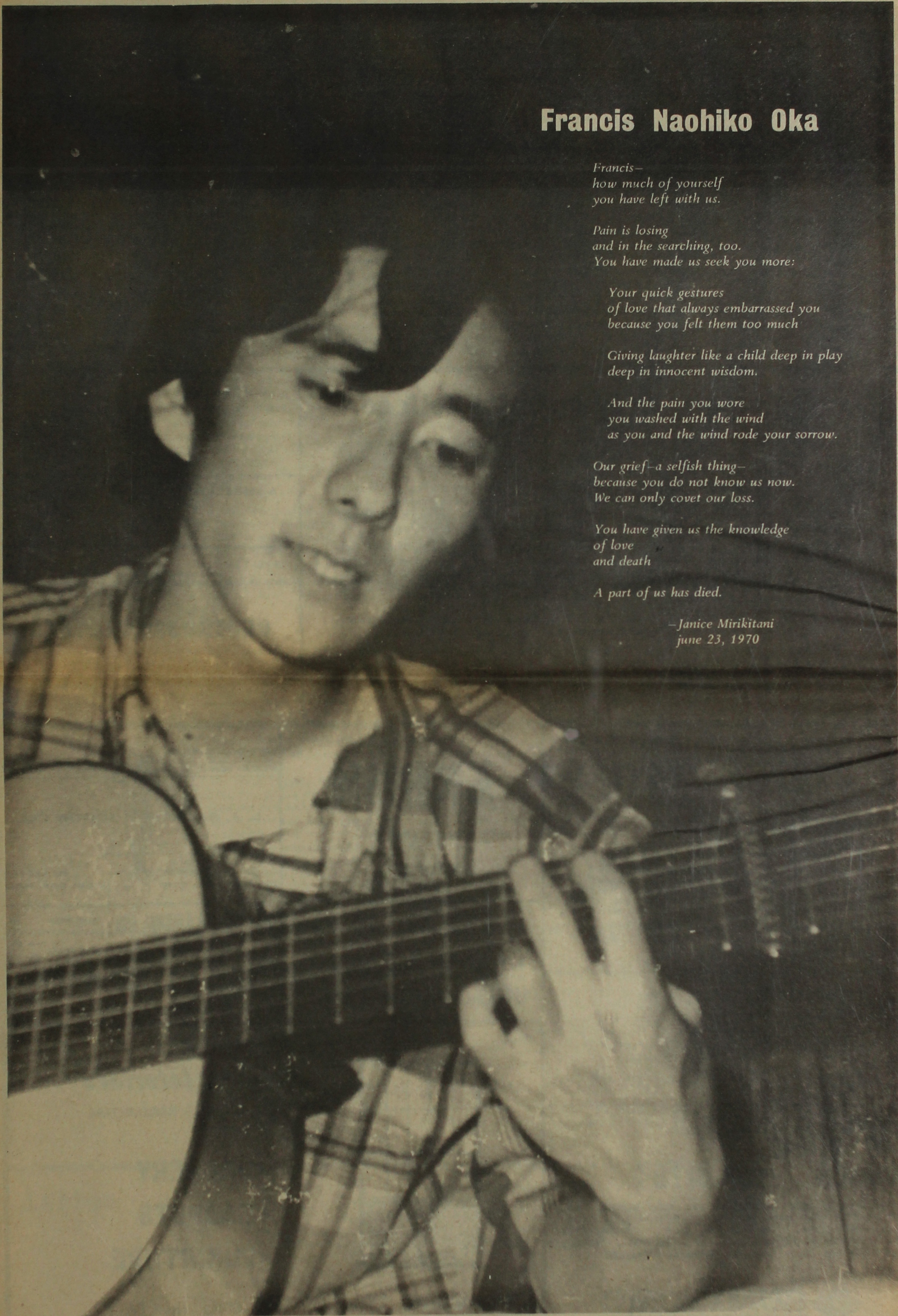
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Francis Naohiko Oka

Francis—
how much of yourself
you have left with us.

Pain is losing
and in the searching, too.
You have made us seek you more:

Your quick gestures
of love that always embarrassed you
because you felt them too much

Giving laughter like a child deep in play
deep in innocent wisdom.

And the pain you wore
you washed with the wind
as you and the wind rode your sorrow.

Our grief—a selfish thing—
because you do not know us now.
We can only covet our loss.

You have given us the knowledge
of love
and death

A part of us has died.

—Janice Mirikitani
June 23, 1970

Photo by Evelyn Yoshimura

This issue of GIDRA is dedicated to the memory of Francis Naohiko Oka of San Francisco who was co-editor of AION, the Asian American quarterly. Francis was killed on Sunday, June 21, when his motorcycle was struck by a car.