

a quarter

AUGUST, 1972



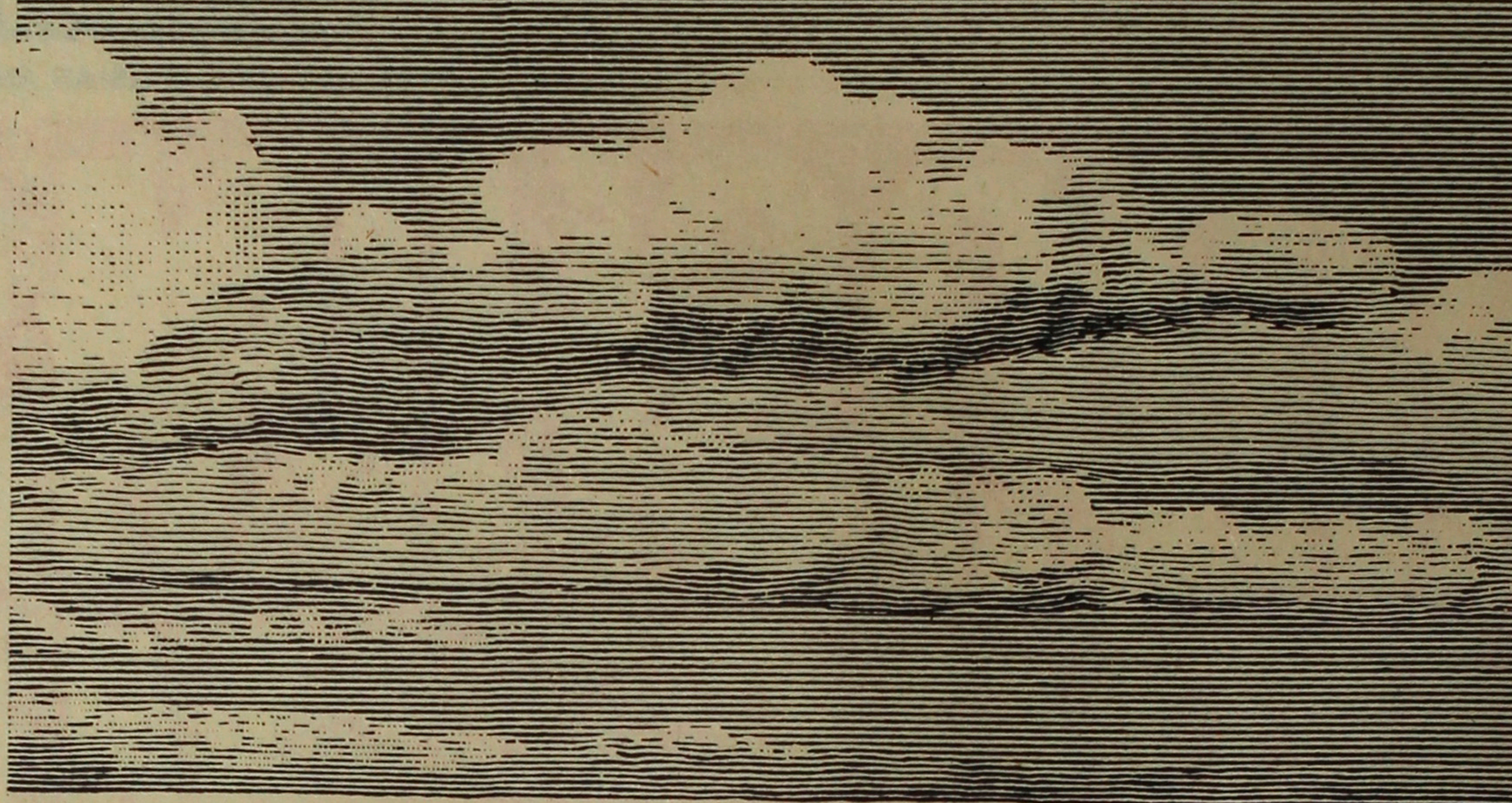
MONTHLY OF THE ASIAN AMERICAN EXPERIENCE

HIROSHIMA HIROSHIMA

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DEATH of PEACE



On July 2, Nguyen Thai Binh was killed as he sought to direct the flight of a Saigon-bound jetliner to Hanoi. How did it happen that this man whose very name meant "peace" should die in such a violent way?

Binh had been in this country attending the University of Washington, from which he graduated with honors just last month. But Binh had been doing more than just studying in those years. He had become an active participant in the anti-war movement.

Last February, he was arrested during a takeover by Vietnamese students of the Saigon Consulate in New York City. In fact, his activities had reached such a level that the Saigon government had requested that Binh's U.S.-sponsored scholarship be revoked and he be denied a visa renewal and ordered home, which he was (Thieu has threatened to "beat to death" anyone asking for peace). This happened despite an immigration policy to delay deportation of anyone placed in jeopardy by returning home. Thus, Binh's deportation was a death sentence.

That sentence has been carried out.

—Dennis Kuba

Dear friends, I am Vietnamese. My name is Thai-Binh, which means "Peace". My parents name it to me to express the deepest aspiration of the Vietnamese people. A "leadership" scholarship of the Agency for "International Development" brought me to the United States four years ago. As a Vietnamese student in Vietnamese Affairs, I have studied the massive social, economic and cultural damage caused by the U.S. war of aggression in Vietnam.

During the 1970 summer, I had a chance to travel all over South Vietnam in order to strengthen my viewpoint, to face directly, to understand deeply the real situation of the war, and to witness the magnitude of war crimes being committed by the U.S. government against the people of Vietnam.

For the Vietnamese people, so long as the U.S. aggressive force remains on our soil, we resolutely fight against it. We would rather sacrifice everything than lose our independence and be enslaved.

In response to the sacred call of the Fatherland and aware of the honour and responsibility of being the intellectual of the heroic Vietna-

mese people, I strongly declare that, I am resolved to struggle by all means against any foreign aggressors who invade Vietnam, that is now American Imperialists.

Going home to stand in the line of the Vietnamese people in the struggle of national salvation, to take part in the resistance against the U.S. aggression, to confirm the justness of our cause, to dedicate to the freedom fighters of Vietnam, living and dead, to strengthen the confidence in the elucud victory of our people, I direct PanAm 841 to Hanoi.

I promise myself I shall not hurt any innocent person.

While the U.S. Administrations have been using the most sophisticated, murderous weapons to destroy the landscape, to kill people, to bomb, to mine indiscriminately all over Vietnam, in my fighting for peace, love and justice, I only arm with my unshakeable iron will, my indomitable spirit. No weapons, no threats can make me shrink. The same for the Vietnamese people.

I know my voice for peace cannot be heard, cannot defeat the roared sound of B-52, of the U.S. bombings unless I take this dramatic action. This struggle is full of hardship. However, my only bomb is my human heart which can explode to call for love, faith and hope, to wake up the conscience of the Vietnamese enemies. If I fail, a million Vietnamese will replace me to fight until the war ends.

Peace and justice loving people in the world:

Raise your voice more powerfully and multiply your actions to stop the U.S. Imperialists in their war of aggression in Vietnam.

Demand that the U.S. Government respect the fundamental national rights of the Vietnamese people.

Together with the entire Vietnamese people, we warmly acclaim and sincerely thank you all for your solidarity with and support to the Vietnamese people.

Thai Binh

Thai Binh

Many *Gidra* articles have been written in strong opposition to war—to the waste of lives and resources, the atrocities, and the weaponry. We say that we want peace, and we say that we are willing to fight for it. Many of our articles have also reflected serious skepticisms about the effectiveness of rallies and demonstrations, not only against the war, but also concerning other social/political injustices. Many of us have participated in these demonstrations, and at those times have stressed nonviolence although we have often felt the urge to take more militant actions. But most of the work done in the name of "the movement" is aimed at positive alternatives, meaningful changes, and not alienating the community. We often confuse our understanding of the need for a "fighting spirit" to carry out a protracted struggle with our feelings of wanting quick action and fast changes. We often feel frustrated and begin to have doubts about our effectiveness in bringing about the desired changes, or in reaching the community with our intentions.

Meanwhile, back in the streets, many brothers and sisters are busily, energetically, and resolutely going about fighting

among themselves, or carrying on with some other forms of self-destruction. Beginning with negative self-images, sisters and brothers become apathetic and unproductive, drop reds and take other drugs, slash their own wrists, and attempt many other forms of suicide. If only the energy spent by these sisters and brothers could be turned from negative, self-destructive violence into a positive fighting spirit directed at the sources of our common problems.

What we see in the streets of our community is often a grim reality seemingly unreached and unaffected by our movement. When sisters and brothers get fucked up on drugs, fight each other, steal from each other, and slander each other uncaringly—all of this happening in an environment of community apathy—what we are seeing is community self-destruction. What we are seeing is a force, in and of itself, that is counter to the movement, counter to the revolution, as well as problems and symptoms stemming from this society and its values which we oppose. This problem can no longer be shined on to be dealt with in reactionary fashions, or to be dealt with by the "human-

ism" of the movement (our sensitivity, openness, and warmth) when it is so often overshadowed by our frustrations and confusions. This problem requires heavy thought and courage to be solved within the framework of building the aims of the movement.

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August, 1972. Volume IV, Number 8.

Letters from China

Hi Everybody,

We've been riding this plane now for 15 hours! (sigh!) I feel pretty dazed....Richard looks kinda dazed too. *I don't feel dazed—R.Q.* Oh well.

We're gonna land in Seoul in about a half hour and we've eaten 3 times already! I'm not hungry, anymore.

We stopped for about an hour in Honolulu. But we weren't allowed to leave the waiting terminal. Sure were a lot of American GI's around. But we know all about that, right?

I'm not sure what day or time it is. That's a pretty weird feeling—specially when you're in a completely different place, and don't know too many people. Most of the people on the plane are Korean. Feeling a little out-of-it. I sure am glad Richard's here, too. No one is very friendly—I think 'cuz of the language thing.

Wow! I just looked out the window and the sun is a pure bright light! All I can see below are clouds and clouds and CLOUDS and clouds! Well, on this note, I'm running out of room, so I'll end here.

Tights Always,
E.Y.

Hi Everybody!

Spent our first day in Hong Kong...this place is so unreal! It's like a total O.D.—too many people, too hot and humid, too many cars (crazy drivers...you have to run for your life everytime you wanna cross the street), pollution, etc., etc., etc.

The contradictions are so intense—between people dressed in Chinese peasant clothing with baskets on poles across their shoulders walking by JEANS EAST (you know, like in JEANS WEST!) and the "newly colonized" or the national bourgeoisie—young Chinese women and men who are righteously styling in polyester bell-bottoms, body shirts, tinted shades, false eyelashes, those 2–4 inch cork-soled shoes, hot pants, etc.

You see 15–20 story buildings with about 8–10 families per floor, with clothes hanging out windows on poles—the streets are filthy, yet you look past the tall buildings to Victoria Peak and see huge mansions and greenery—or within 1 mile of these jam-packed, fucked-up living situations there's a HK cricket club...a ½ of an acre of lawn area for the bourgeois to play cricket on! I could go on and on.

The average worker here gets about \$500–700 (HK money) a month. But housing is really expensive and hard to find; the cost of living is relatively low because HK is a duty-free port; but it's a struggle on \$500–700. For example, last night's dinner for us was \$9 a person (HK money). But a few people are able to work their way up to having a T.V. (It's just like American T.V., except they speak Chinese—some American commercials are dubbed.), a car, and fancy western clothes. So many people (particularly workers) are pretty sold on those middle class aspirations. Sound familiar?

The level of political awareness is surprisingly not low, but void (according to people we've met here). The colonized mentality: all the material stuff, discotheques, etc. keep the young people pretty occupied, satisfied,...colonized. There are a lot of progressive bookstores and 2 (?) department stores that sell China stuff, but people are either too busy trying to survive or too busy trying to be western and hip, so not much is happening. Also, the colonial government is instrumental in keeping it that way. A couple of progressive papers, but on the whole, all those contradictions just seem to co-exist! Oh-oh...running out of room. Better end. Sorry this was kinda preachy, but this place is mind-boggling. I'll write again soon. I'm going in on the 10th. Pretty sneaky, huh? See you all.

Love,
E.Y.

Hi Everybody,

Well, here we are in the Peoples' Republic of China. We arrived on the 10th, and have been on the rim ever since. We took a train from Hong Kong to Canton. The border crossing was really far out...the British flag on one side and the PRC flag on the other. We had to walk our baggage across the border, and 4 PLA men stood there to check our passports!

The ride on the train through the countryside was really beautiful. This country is really a big mothuh! And it felt so good to breathe clean air, and be out of the mess that was Hong Kong.

But slowly, I began to realize how idealized my conception of China had been—and still is, in many ways. In the last 2 days, and probably for the remainder of the trip, it's been a pretty consistent struggle with myself, and also for others on the delegation to try to look at China in terms of its own historical development...and not as the utopia we wish it to be.

For instance, it's still a poor country, materially. In Canton, there are still slums and (yes, sisters and bros.) flies. But no one starves

here. And the streets, no matter what section of the city we've been to, are unbelievably clean. Jefferson Blvd. has a lot more trash and litter than *any* streets I've seen.

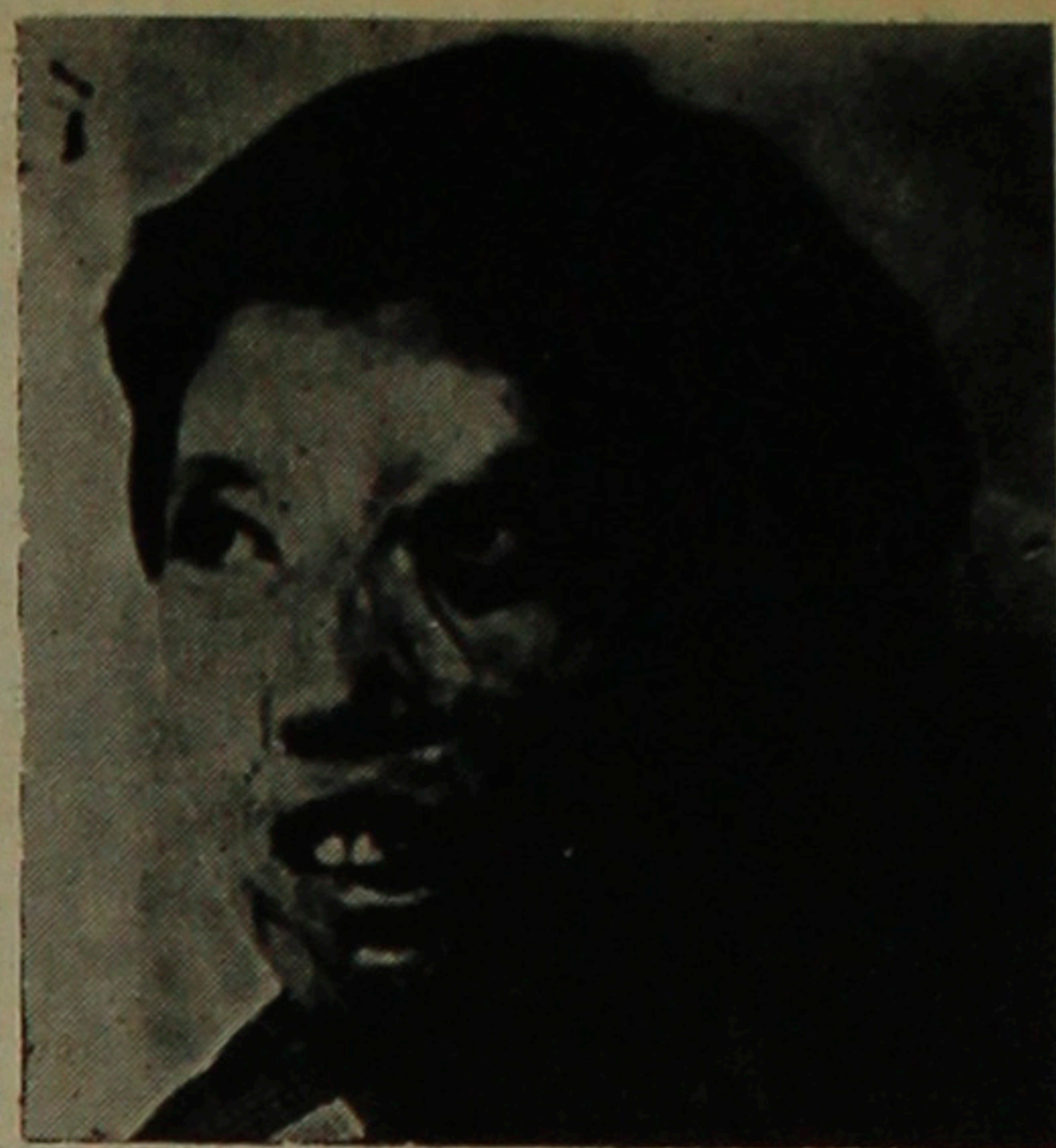
One thing, tho',...for the first time since leaving L.A.—maybe for the first time in my life, I feel really safe. People on the streets, etc. stare at us, but it's not at all threatening; no bad vibes. And when we go out for the day, we leave our hotel room open—with cameras, purses, whatever, 'cuz you know no one's gonna rip you off! When we get off the bus to visit a place, we can even leave our purses, cameras etc. there 'cuz it's safe! It's unreal!

There's also a definite feeling of people moving here. Not a frantic, desperate kind of movement, but slow, rational, and calm, but definitely moving. That's kind of abstract, I know. So far these are perceptual and pretty superficial impressions. I have to investigate a lot more. And I'm running out of room. I'll write more coherently and in more depth as soon as I can. Till then, I *really* miss everyone and everything. It's lame but I'm pretty homesick.

Love,
E.Y.



At the National Farm Implements Exhibition, Peking, China



HIROSHIMA-NAGASAKI—Words cannot describe the totality of pain and suffering experienced by the victims of the dropping of the atomic bomb. Neither can these photographs alone capture the meaning of the bomb. But

if we can understand this historic reality of using 300,000 Asian lives as guinea pigs for a mere scientific experiment, we cannot help but be outraged by it.

HIROSHIMA-

Let me share a nightmare I had with you. The scene was an unusually warm August morning. The weather was fine and the sky cloudless. It was at about 8:15 a.m. when, three B-29's approached the city from the north-eastern direction. One of them then stopped its engines and as it glided over across the central part of the city, it discharged a single bomb, and making an abrupt right-angled turn, darted away at full speed. At the time I was almost blinded by the flash of light created by the bomb explosion: the B-29's had flown to the northwest into the horizon by then.

The bomb fell rapidly with a trail of thick, red column of flame in its wake and minutes later, at the height of about 1800 feet above the ground level, it exploded in a fireball 200 feet in diameter. This "miniature sun" gave off tremendous heat and sent reddish-blue and dark-brown flames shooting out against the ground at an astounding velocity, spreading radioactive radiation over half of the city. Simultaneously a cluster of white smoke became visible, which, centering around a mass of dark-red cloud and enveloped in a yellowish mass of cloud, mushroomed upward, topped with a crest of white cloud. This cumulus-like "atomic cloud" rose to a height of about 10,000 feet in 48 seconds and in eight and a half minutes it had reached 30,000 feet, just below the stratosphere.

About fifteen minutes after the atomic cloud surged upward, carrying with it radioactive particles, rain began to fall. For the next six hours it rained muddy black rain. Even in the rain, fires broke out all over the city and rapidly devoured all the buildings. Heat rays that hit the granite surfaces created new rough surfaces. Most of the roof tiles had melted under the heat rays and had formed a vitreous film of olive and brown. Streets were cluttered with debris and bridges were collapsing.

What I saw under the bridge was shocking: hundreds of people were squirming in the river. I could not tell if they were men or women. They all looked alike. Their faces were swollen and gray, their hair was standing up. Holding their hands high, groaning, people were rushing to the river.

The line of people who were staggering in the streets looked just like a procession of ghosts—their faces burnt black, clothes tattered, bodies covered by a red mud of blood. Skin hung in peels from their outstretched arms as they moved aimlessly.

There were others who had not made it to the river; their skin had peeled off from the shoulder to the back. The fire was raging even more than before, sucking up the river's water and sand for hundreds of feet and scattering it around.

A herd of people desperately crept along up the hill to escape the fire, some helping wounded people and others dragging friends, children carrying their dead parents, and parents holding the bodies of their dead children. All were naked, their skin torn and blood-stained. I could not recognize any of the masses of people before my eyes—I did not know them. It was the sight of the oft-told end of the world or a scene of Hell.

The attack came in an instant. Although the apocalyptic nightmare is over, the suffering and agony continue without end.

Yes the nightmare for me is over, and I must face reality. But the reality is that my nightmare was lived 200,000 times over in Hiroshima and 100,000 times over in Nagasaki. The reality is that tens of thousands of *hibakusha* (victim-survivors) and *hibaku-nisei* (second generation sufferers) continue to suffer today, almost thirty years after the bombings.

Many physical injuries and psychic wounds have been etched indelibly on countless number of human beings. The physical scars are depicted in numerous photographs taken during the past twenty-seven years. The psychological and emotional sufferings have manifested themselves in less direct ways but are just as severe. Many *hibakusha* who lost their teeth and developed bloody pus on their gums and others who lost their hair and got rashes all over their bodies also were forced to cope with emotional strains caused by deaths of relatives and friends, as well as the general uncertainty about their health and welfare.

One of the most conspicuous signs of the

horror is the children whose mothers were hit while carrying them. Most of them perished before birth, but of those who survived some were born with heads abnormally small and are severely mentally retarded.

Many *hibaku-nisei* have been struck, almost unpredictably, by leukemia. Although others are said to be living "normal" lives, many live under the constant fear of being stricken with strange diseases. It is now well known that many *hibaku-nisei* cover up their own history because they are many times shunned as marital partners for fear of having abnormal offsprings. All the ugly details of the suffering will be spared; it is sufficient to say that the magnitude of their suffering is tremendous and their agony endless.

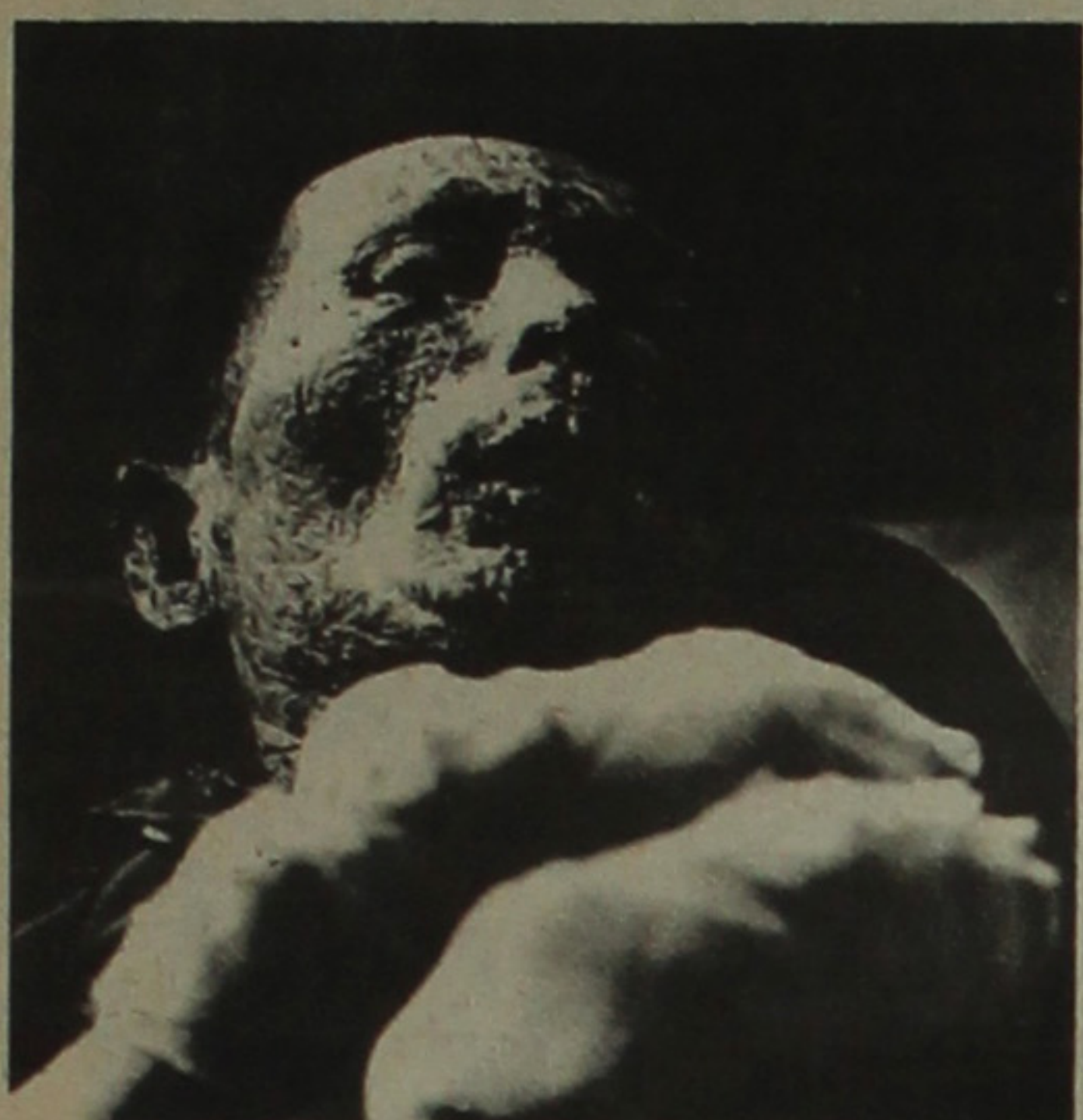
That is reality. And that is now.

Throughout the post-war period the peace movement in Japan advocated scrapping the nation's military partnership with the United States. Without Japan's cooperation, the American imperialists could not have effectively maintained its Asian policy that ultimately led to the military aggression in Vietnam. Now, in the process of Asianization of the Asian war and the reversion of Okinawa, the "Keystone of the Pacific," to Japan, the military partnership is undergoing a significant change. Japan will replace America in Asia, and Okinawa will become a stepping stone for Japan to control Asia militarily—when ever Japanese militarists deem it necessary.

What the bombing of Hiroshima and Nagasaki twenty-seven years ago has given us is the message of the nuclear age. If we cannot comprehend it today, we shall all perish.

A young woman who was a Nagasaki *hibakusha* expresses her resolve to get this message across to the younger generation who are to inherit the earth:

"There I sat staring at a photograph—a picture of corpses of the massacred Vietnamese people which have drifted ashore in the Mekong River. I felt like covering my face with my hands, but dared to rivet my eyes on that photo which reminded me vividly of the current Vietnam War. Millions of innocent



VIETNAM—The decision to drop bombs on Hiroshima and Nagasaki was made by a government who view Asians as less than human. We do not have to dwell in the past to look for constant reminders of this because Vietnam is now, Vietnam is today, and the American policy of racism and

genocide where profit is valued more than Asian lives continues. Whether by nuclear bomb or napalm, the result on human lives is the same, and past history and present reality cannot be separated.

NAGASAKI . . .

Vietnamese people have been killed by means of chemical and biochemical weapons—napalm, gas shells and bacteria—by the American soldiers. The death of one human being causes heart-break and distress to one's family.

All my feelings go to the people of Vietnam whose lives and lands have been mercilessly destroyed by the American intervention. I can share with them in their infinite despair and distress because I am also a war victim.

Just when I was looking at the photo, the TV telecast news of the crude oil spilled from a broken hull of a huge tanker near the Pacific Coast of California, where some Americans were trying to save sea-birds from death by washing off oil, giving them medical care until they could fly high into the air. I cannot help but feel righteous indignation on seeing Americans have compassion for hundreds of sea-birds in jeopardy while the same Americans could continue in Vietnam a war that ultimately led to such an unforgivable massacre. I felt even more deeply the vice and crime of war!...

I was not killed with my hands tied behind my back and then thrown into the Mekong River in the same way as the Vietnam people, but my youth was completely snatched away with the dropping of the A-bomb in Nagasaki twenty-seven years ago. I was only in my teens when all my future hopes and possibilities were in a flash taken away from me and my life began as an A-bomb victim strictly confined to bed.

My mother shared with me in this tragic fate, devoting herself to looking after me, just as Vietnamese mothers would go to care for their sons who were shot and injured.

I can clearly hear the wails of the Vietnamese people. The people of Vietnam have arisen to save themselves,

their families, their homes and villages and the country which they love. So did I rise from the life of misery and distress and determine to go on as a witness against war and A-bombs by actively joining with many others in a campaign against A- and H-bombs. I am fully convinced that participation in this movement is the only life goal for me to achieve as my life was nearly destroyed twenty-seven years ago.

Luckily enough, the people of Vietnam or Cambodia have not suffered A-bombs so far. Nevertheless, they are constantly exposed to the menace of nuclear weapons today. In this sense, they, as well as the rest of the world, are close to suffering the same fate as I did. It was the world-wide public opinion against nuclear weapons that prevented their use by America which wanted badly to use them. I am thoroughly convinced that my voice, though small, does contribute to the great power of the world against nuclear weapons.

The campaign is important, especially now, twenty-seven years later, when there are many who will not know about the damage by the A-bombs unless we tell them. In spite of this need, some factual illustrations such as those of atomic clouds have been censored from textbooks, and scenes of disastrous conditions, miseries and lamentation of the victims have also been cut out from the documentary film of the bombing. We have to continue without faltering to appeal for truth.

I personally do not like going around telling about my miserable life and appealing to people. But if we keep silent, who would convey our feelings to others? As a witness of the bombing, I must talk to the younger generation and by so doing bring forth a new force for peace and help develop the campaign against nuclear weapons. I firmly believe

that, as a human being, this is the least I should do as long as I live."

That is the essence of the reality of today. Asian people in Hiroshima and Vietnam, as well as many other parts of Asia and in our communities in America are suffering. Therefore, it becomes important to realize that each incident that occurs and each condition that exists is not an isolated quirk of history, but that Hiroshima and Vietnam and Asian American communities are integrally tied to each other because American history is that of racism and genocide motivated by a belief that capital profits are more valuable than Asian human lives. The Okinawa reversion and remilitarization by Japan is part and parcel of the Nixon Doctrine of Asianization of the war. The American commitment to the ruthless Thieu regime is linked to big American corporate interests in natural resources and markets in Southeast Asia. Those are the realities.

Now let me share a dream of mine with you—a dream, not of empty hopes and fantasies but based on resolute commitment to bring about change in the misplaced priorities of the capitalist ruling class in America; a dream which can only come true through a united struggle by people who seek a world in which human needs are met. This struggle must be waged on all fronts in order to educate ourselves and others in the community, so that the nightmare of Hiroshima and Nagasaki will never again occur and the atrocities in Vietnam will forever be ceased.

—by Mike Murase

Writer's note: Much of the description has been excerpted from "Give Me Water," a pamphlet distributed by the Citizens' Group to Convey Testimonies of Hiroshima and Nagasaki; Hiroshima Under Atomic Bomb Attack, by Shogo Nagaoka; and Hiroshima-Nagasaki.

The dates of August 6 and 9, 1945 are etched in history as the atomic bombings of Hiroshima and Nagasaki by the United States. In the mushrooming clouds of the bombs, the lives of hundreds of thousands of people were demolished in a single moment. It is the purpose of the Hiroshima-Nagasaki Memorial Observances to remember those innocent people who were killed or injured as a result of this tragic event. However, at the same time, one must recognize that Asia is once again the scene of death and carnage on a mass scale.

In both cases, thousands of Asians have been killed as a result of a systematic policy of destruction by the U.S. government. And as happens in most wars, the civilians are the hardest hit. In Vietnam, the U.S. has pulled out ground troops, but has increased the number of naval and air forces. The war has grown to be automated and impersonal, with pilots releasing bombs electronically tens of thousands of feet above the ground, experiencing no emotion over the destruction they have created.

The same is true of the A-bombings of



...TO VIETNAM

Japan. Both military men and scientists, for the most part, have shown little remorse that such events occurred. On the contrary, they have repeated their assertions that the bombings saved thousands of lives of both U.S. and Japanese people. Closer examination of history does not bear out this point.

The major arguments made by many is that the atomic bombings shortened the war and made it unnecessary to invade the Japanese mainland. However, the United States Strategic Bombing Survey reported that "...Japan would have surrendered even if the atomic bombs had not been dropped...[or Russia had not entered the war and even if no invasion had been planned or contemplated]." The people in charge did not consider whether or not to use the bomb or how many to use. It was a foregone conclusion that they would be used and they would use more than one.

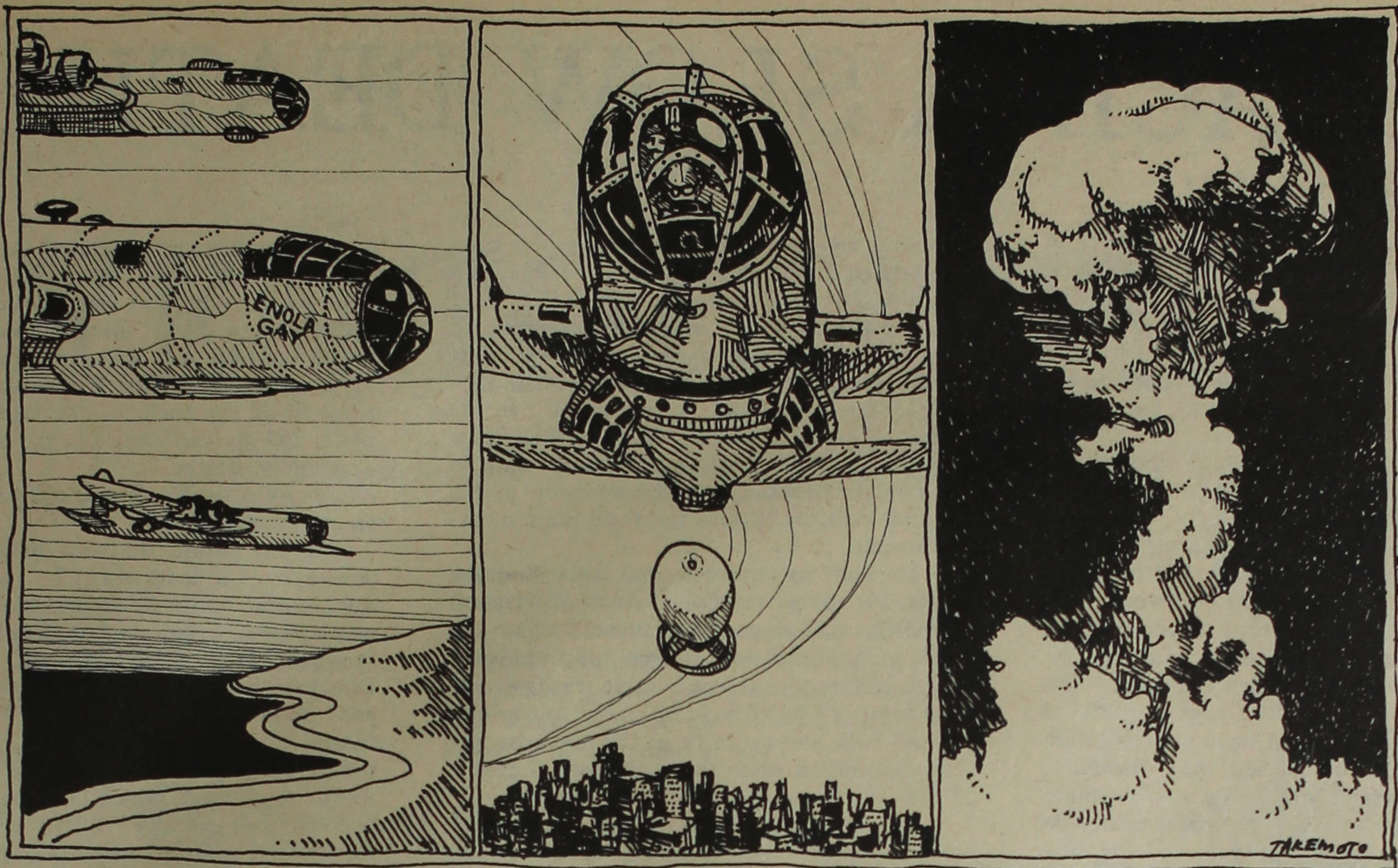
One of the factors which makes it easier to drop A-bombs on the Japanese or drop tons of bombs upon the civilian population in Vietnam is racism. The long history of antagonism directed towards Asians in America, including the incarceration of the Japanese during WW II, lead to the conclusion that the destruction of people of color, will produce less of an uproar than would happen if a country in Western Europe were bombed. The cry of "yellow peril" has always aroused fear in America.

Though the possible use of nuclear weapons in Indochina has declined, the threat still exists. The U.S. has never denied that it would use them, in fact, during the fall of Dien Bien Phu there was thought of using tactical nuclear weapons. As recently as the mid-60's, people were advocating the use of radioactive cobalt barriers across the DMZ.

It is important for Asians to understand that there is a connection between the bombing of Hiroshima and Nagasaki and the killing that is going on in Indochina. On this occasion when people take time out to remember the victims of the A-bombs, we should realize other Asians are now in a similar position. An event like this should never be allowed to occur again.

"It is important for Asians to understand that there is a connection between the bombing of Hiroshima and Nagasaki (above), and the killing that is going on in Indochina (below)."





THIRD WORLD COALITION

In the many years of the anti-war movement, Third World communities (those of us trace roots to Asia, Africa, and Latin America) have faced such numerous problems that we have not been among the vanguard of the anti-war struggle. Racism, unemployment, poor education, inadequate medical care and the related problems of poverty: crime, drug abuse, alienation have been the main concern of minority people in America. But as the war continues, while Nixon continues to spend seventy percent of the national budget on War, while GIs from our communities continue to die in greater proportion than white GIs in a senseless war that Nixon has promised to end; we can see more clearly that the insolvability of our community problems is directly related to the cost of the war in Asia.

From 1965 to 1971 the cost of the air war alone has cost \$31.4 billion. On B-1 bomber costing \$25 million could pay of fifteen fully equipped fifty-bed hospitals. One aircraft carrier costing \$1 billion could pay for 67,000 low cost housing units. Seventeen machine guns costing \$9026 is the salary of an experienced school teacher. One tank costing \$600,000 would pay for psychotherapy treatments for 170 drug addicts a year. But our struggles and protests against racism, economic exploitation, standard education, poor housing and inadequate medical care are being met with repression. The tactics of the CIA, Green Berets, and military abroad inspire the tactics of the police, FBI, and national guards at home. Police trained in Vietnam patrol our neighborhoods, FBI agents collect jackets on all our leaders, and national guards are used to smash our demonstrations against racism. The weapons, strategy, and mentality of the military in Asia are being reimported from the war to be used on us at home.

But let us not forget what the real cost of the war is Asian lives and Asian misery. The United States is responsible for the deaths of over one million Vietnamese every year (60% are children). Up until 1971 we have caused 8,695,000 S.E. Asians to become refugees forced into unspeakable confinements to starve and dies of diseases like bubonic plague and polio—diseases that the civilized world have supposedly conquered. For what? To Secure these people their Freedom?

Third World Countries in The Free World

By the admission of our own United States High Officials, we are in S.E. Asia and other Third World countries for two reasons: To

ensure that they remain within the economic and political control of the "Free World" (the international capitalistic system led by the U.S.) and to suppress national revolutionary movements in the Third World nations because these anti-imperialists liberation struggles are not in the economic interests of Western Powers.

The U.S. Department announced in 1953 when we entered Vietnam:

"The loss of Indochina would be critical to the security of the U. S. Communist control of Indochina would endanger vital raw material sources...it would make more difficult and more expensive the defense of Japan, Formosa and the Philippines; and would complicate the creation of a viable Japanese economy."

Thus U.S. top officials launched a fear campaign in the U.S. to:

"Make clear to American people the importance of S.E. Asia to the security of the U.S. so that they may be prepared for any courses of action proposed herein."

We support the Vietnamese 7 point peace proposal.

The Vietnamese have struggled against Japanese, French, and United States imperialism. They are determined to free themselves from Foreign domination. The seven point peace

proposal offered on July 1, 1971 has never been given publicity in this country even though it asks for no more than the democratic right to self-determination.

Nixon instead has blockaded the country, intensified the bombings to the point of saturation, and has put forth an ultimatum to the Vietnamese to submit to U.S. terms or get wiped out. To the Vietnamese requests to continue the peace talks, Nixon has claimed that they (suffering as no other nation ever has in history) were "not being serious about negotiations" and were using the Paris Peace Talks for "mere propaganda."

THIRD WORLD CONCERN

Recognizing that the U.S. is responsible for a brutal racist and imperialist war in Asia and recognizing that the problems in our communities can never be solved with the drains of our tax dollars and resources into the war, the Third World Peoples' Coalition was formed to unite and strengthen the vice of the people against the war. Out of this unity we hope to be able to wage a continuing struggle against racism in this country.

To join us contact the Third World Peoples' Coalition at 2828 West Jefferson Blvd., Los Angeles.

July 28: Third World People's Coalition: Forum on Imperialism

Place: Storefront, 2826 W. Jefferson Blvd.

Time: 8:00 p.m.

August 4: La Raza Unida Labor Committee's Forum on Imperialism in Latin America

Place: Euclid Heights Center, 3045 Whittier (at Euclid)

Time: 7:00 p.m.

August 6: Hiroshima-Nagasaki Day

Place: Maryknoll Church, 222 S. Hewitt

Time: 7:00 p.m. - Assembly panel discussion and film

9:00 p.m. - Candlelight procession to the Federal Building

August 11: Asian Contingent Forum: Imperialism in Asia

Place: Alpine Playground (gymnasium) in Chinatown

Time: 7:00 p.m.

August 18: Black Workers Congress Forum: Imperialism in Africa

Place: Harriet Tubman Bookstore, 6561 S. Normandie

Time:

August 19: THIRD WORLD SOLIDARITY DAY

JACL: A SLOW DEATH

LIBERATED WARREN REPORT

When I first joined Japanese American Citizens League as a staff person there was quite a bit of controversy on both the right and left. One side was complaining about radicalism and the other thought I sold out. It seems appropriate that I should briefly explain why I joined JACL at a time three years later when I'm leaving JACL.

The basic strategy did not revolve around the hope of taking over JACL, it was based upon using JACL as a forum, a vehicle to provide a different point of view in the Japanese American community specifically and the Asian American community generally. It would provide us with a legitimate front to get into the JACL and community where we could air the views of the more progressive elements. This we hope would counter the head in the sand philosophy and bring about open confrontation with the problems and issues of the community. This we hoped would progress to a point where larger issues of politics and other concerns could be dealt with. (i.e. war, racism, and the contradiction within the American society)

As our work (the staff) progressed over the years, our critics on the left began to understand the necessity of it, and the critics on the right became silent because our work overshadowed any petty controversies of political posters, swear words, or how we dressed. Through this period of work, along with the other groups throughout the nation some quantitative steps were made by the Asian American communities everywhere. As staff members of JACL we have undoubtedly contributed to this social movement in awareness, and consequently we feel our work speaks for the validity of joining the JACL staff.

Now, the entire staff based in Southern California has turned in their resignations. No longer can the National JACL serve as a vehicle for progressive change, and this became adamantly apparent at the JACL Convention in Washington D.C. this year. What happened was that the leadership of JACL decided on a definite direction for the organization and the staff openly *differs* with the directions and philosophy. The reason why these differences can't be resolved is because they are opposites, they go in different directions. One being an emphasis on the organization as an isolated unity whose main purpose is membership services. The other point of view treats JACL as part and parcel of the Japanese American community specifically and the Asian American community generally.

JACL, during the past 3½ years, was beginning to awaken to what's happening in the Japanese American and the other Asian American communities across the country. It recently stood behind Doctor Thomas Noguchi, Los Angeles County Coroner, when the City of Los Angeles tried to take his job from him on the basis of racism. The Pacific Southwest District began to involve itself with the needs of the Asian American community by first listening to the needs of those that could not afford to continue their education. The Student Aid program started from that concern—scholarships for the first time were given on the basis of need instead of academic accomplishment. Manzanar, one of the ten concentration camps in America during the war, is becoming a State monument. The drug abuse problem on the west coast is a magnified image of middle America. Educational materials concerning Asian American History and the Visual Aid committee projects were all designed to serve and educate the people. All these things and many more have affected the level of consciousness of Asians across the land. JACL was heading into a direction that would serve the needs of the communities by active participation of its new membership, which began to take interest in JACL because it was finally, after years, heading in a direction—a people-oriented direction.

Therefore, any programs would serve the community first and then service JACL membership as part of that community.

These differences were the beginning of the fork in the road so to speak, but other circumstances and incidents widened the gap. One of the key things at this point was the breach of trust between David Ushio (new national director) and the staff. I don't want to get into personalities, but the selection of the National Director became the focal point of the controversy.

The staff had heard second hand about the results and goings on of the Personnel selection committee. What we heard astonished us and shook some foundations of friendship and trust. At the convention, things became clarified, and some things we heard were taken out of context, but the bulk and majority of the nonsense was true and verified when the staff heard the tapes of the Personnel Committee interview.

For example the staff was continually referred to as non-professional, unskilled—and what David Ushio sought was a skilled professional staff. The irony of this is that Mr. Ushio's rap and knowledge of the Japanese American community, its problems, experience, youth, and other things was derived from picking the minds of the JACL unskilled staff and others. Previous to Mr. Ushio's appointment the JACL staff naively (and very brotherly) rapped and answered innumerable questions for the benefit of Mr. Ushio's curiosity and desire to learn. Little did we know then that this brain picking would be used against us when we were to be "fired" because we did not fit the mold of the JACL. Also, this emphasis on the difference between professional and non-professional has traditionally been the way JACL has separated itself from the rest of the Japanese American community. JACL has been for the professionals and not the common people of the Japanese American community.

This developing emphasis on who you are (professional etc.), who you know, and what kind of influence you have typifies the growing philosophy in JACL. There is a growing attitude in getting things done by calling a few of the "right people" to get things done. This "favor" system starts developing a very unsavory situation where no longer are the people the object of concern, but the desires of the "right people" becomes the influencing factor.

With these things coming out into the open the staff had no alternative but to quit. Some

At the recent bi-ennial convention in Washington D.C. the JACL had to choose a new National Director and plot the course for the next two years. The National staff met and collectively put their experiences together to develop a program and direction for JACL, based on the needs of the communities. But because the leadership of the organization decided that JACL should go in a direction which will alienate itself from the people, we found that the interests of the leadership was not with the total community.

JACL has reached a fork in the road and by the decision of the leadership not to reach out to those in greatest need—the oppressed people—it has taken a giant step backward. This fork in the road is the two opposing forces that are present in any organization. The contradiction is between the old and the new. Not old in the sense of age but old in the way of thought. JACL needed vitality 3½ years ago when Warren Furutani was hired by the keen intuition and recommendation of Jeffrey Matsui, a deeply concerned individual of the Asian American community and Associate National Director of JACL. The leadership of the organization at that time was well aware that it would have to get involved with the enigmas of our communities and society or slowly deteriorate into nothing or become a social elite club for Japanese Americans.

people may have interpreted this is a political move or threat, but it was neither. The actions of the JACL staff was a fact. We could not work with the new JACL direction because as Jeff Matsui (ex-National Associate director) put it, "The events of the last five weeks have sucked away all of my trust for the leadership of the JACL and my confidence in the organization is completely drained."

The quote from Mr. Matsui reflects exactly how the whole staff feels.

In the future the staff has no erroneous thoughts of the death of JACL. The organization will continue on in its same static identity. The new leadership, National President Henry Tanaka, President Elect Shig Sugiyama, and National Director David Ushio will and have used words and phrases like "action oriented, relevant, tangible, etc." to describe JACL. Their actions reflect none of these words, but show a backward complacency which in many ways borders on "opportunism."

What I mean by opportunism is that many individuals in JACL are using it as a vehicle. True, I stated that we, the staff used JACL as a vehicle, but the difference lies in the fact that we used JACL to benefit the community, while these other individuals are using JACL for the benefit of themselves. They are using it as a means of making business contacts and as a way of meeting and wooing the "right people." JACL will become another item on their resume's and the community will be the main stepping stone.

I'm sure these above statements seem harsh, and they are meant to be. We, the ex-staff, have been working too long in the community and JACL to let the events of the JACL convention go unheard or un-contested. And what we are saying is that if the organization has decided to just serve the interest of its membership, so be it. But what should be understood is that JACL does not represent the interest of the Japanese in America. It does not represent the interest of the people.

ALL POWER TO THE PEOPLE
Warren Furutani

Staff members resigning: Jeff Matsui (National Associate Director), Ron Hirano (Ed. Director), Victor Shibata (Jr. JACL Director), Ron Wakabayashi (Youth Services), Bob Nakamura and staff (Visual Communications), Warren Furutani, Jeff Mori, Diane Marumoto, Jerry Sakata (Community Involvement Program)

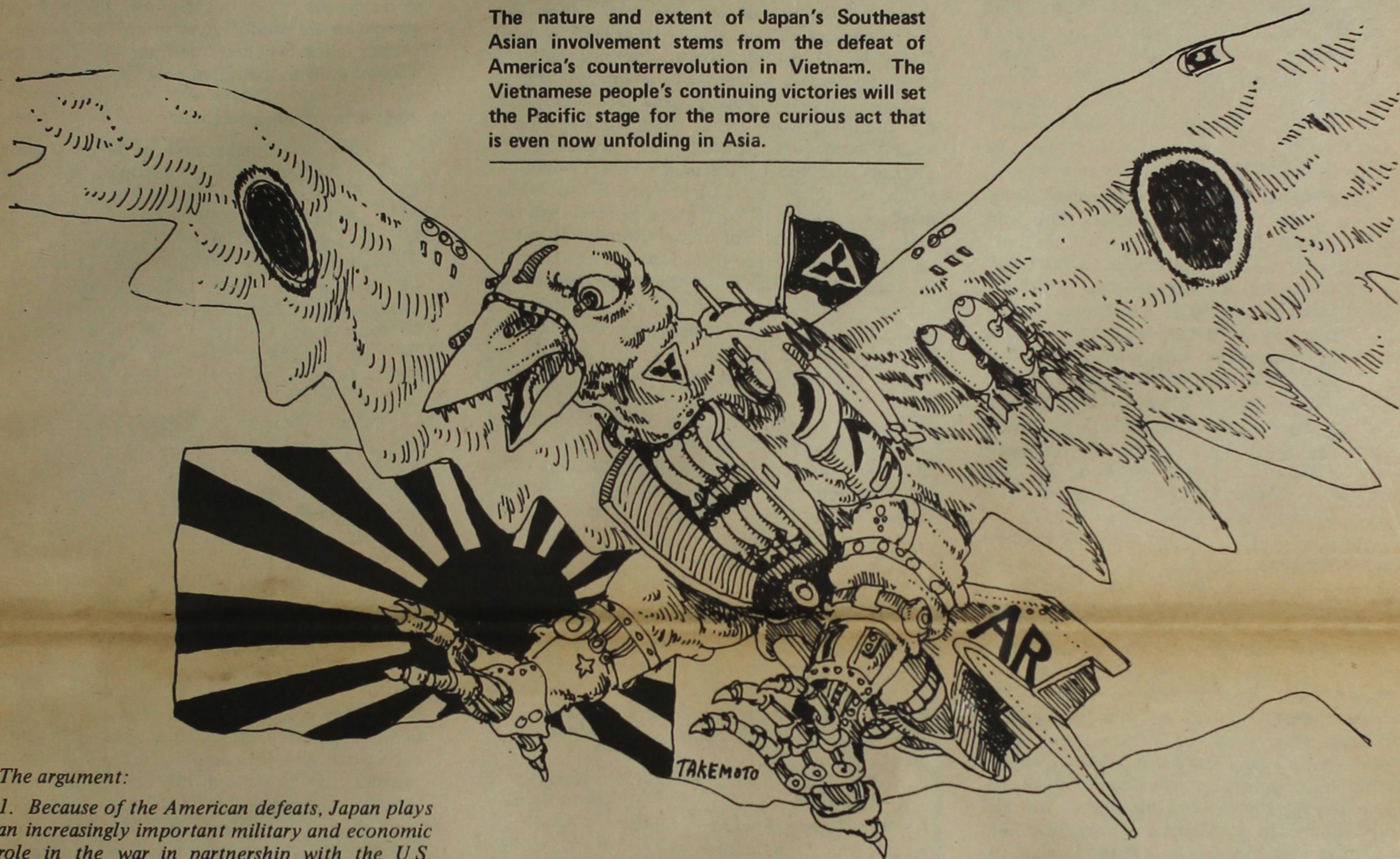
During the past 3½ years JACL was beginning to reach out to the youth—the most active and vital force in society—by offering an intangible thing called identity. In the racist society we live in where people of color are stripped of their dignity, forced to submit to second class citizenship and made to feel inferior through psychological and physical oppression, they lost their humanism and sensitivity towards people, especially themselves. Identity—the knowledge of our true history—gives us the tools to understand what conditions existed and exist for an individual to lose self dignity and respect. The complexity of our society and its enigmas have created a void or generation gap between the old and the young. The older generation, which grew up in a totally different environment and circumstances, try to apply their values of 1941 to a 1972 situation, while the new are discovering themselves and breaking the shackles of stereotypes and getting actively involved in correcting the grave injustices done to people. Without the youth JACL has no future. Without youth, JACL loses contact with the community—and if you have no contact with the community the purpose of the organization needs to be examined. The community will always exist with its problems and needs. Will JACL be there?

ALL POWER TO THE PEOPLE!
Victor Shibata

YEN TO CONTROL

JAPAN'S ROLE IN VIETNAM AND SPECULATION ON THE FUTURE OF ASIA

The nature and extent of Japan's Southeast Asian involvement stems from the defeat of America's counterrevolution in Vietnam. The Vietnamese people's continuing victories will set the Pacific stage for the more curious act that is even now unfolding in Asia.



The argument:

1. Because of the American defeats, Japan plays an increasingly important military and economic role in the war in partnership with the U.S.
2. Japan as pivotal place, Vietnam as crucial event—mix them well—they set the stage for two options in Japan's global destiny.
3. One is cooperation with the U.S., integrated into the pro-West, Atlantic political economy. The other, in competition with the U.S., places Japan into an Asian economic system in de facto coalition with China.
4. The second choice, despite drawbacks, is the likely result.
5. Asians in Asia and Asians in America have cause for worry and call to action when they ponder the U.S. response to those events.

As of 1970, raw materials accounted for 44 percent of total Japanese imports; for five years she has been the world's largest raw material importer. It is estimated that by 1980, Japan will absorb 30 percent of the world's export of raw materials

It seems so abstract and distant; we'd prefer to ignore it. But the unfolding circumstances of American and Japanese involvement in Southeast Asia appear to point toward either (a) the integration of an independent, liberated Asia, or (b) a nuclear attack on Asia by the United States. One hopes the direction of either would merit our attention and our action.

Last month we described America's Vietnam policy as both illustration of imperialism and climactic instance of it. So too, Japan's role in the war. Her profitable military and economic

support for (once again) destruction of Asian land and Asian lives reveals as specific example, the complex past and uncertain future of Japan's overall global activity. Understanding an imperialistic system equips us to change it, but aren't there more immediate relationships for us? What good is digging for facts if you can't climb out to run around? A rapidly shifting Asian situation will have effects on Asian American communities which we should anticipate and prepare for. If in some ways now our only power is either to trust or doubt, we should show why it pays to be as suspicious as possible. And in naming the suspects, expose the crimes.

The Military Contribution

Japanese re-militarization is not a threat, not an event in process, but an accomplished fact. Furthermore, with Japanese businesses reaping huge profits in investments and resources from Southeast Asia, it is natural that the *zaibatsu*, (interlocking super-corporations) should direct the country toward an important military role there. Working closely together, the ruling Liberal-Democrats and the business leaders have, with U.S. support, converted Japan into a virtual aircraft carrier floating in the Pacific. Japan's defense industries produce hardware for use in the war. More importantly, under the Security Treaty (AMPO), the United

States maintains 138 military installations in Japan. The bases have been used for war supplies, repair, and staging operations against Vietnam. In addition, under the Nixon doctrine, the Japanese military is to play a central role in Asia by contributing her:

- (1) ship building ability to replace the Seventh fleet;
- (2) technological development ability to provide an arsenal for Asia;
- (3) "potential" to supply manpower;
- (4) ability to admit nuclear warhead installations in Japan;
- (5) ability to deploy war vessels with nuclear missiles and ABMs on board. (*Ampo*, no. 12)

War is Good Business

More important than the military is the economic support—and profit—in East Asia by Mitsubishi, Mitsui, Sumitomo, and other *zaibatsu*. Mechanisms for this exploitation are acquiring resources, trade, investments, and dispensing aid.

What Japan Needs is What She Takes

Who else should know more about economic imperialism than the U.S. State Department? They're the pros. And they note that Japan, as

an island nation, "must have access to dependable sources of raw materials at reasonable prices and have the opportunity to develop expanding and reliable markets for its exports which are essential to economic expansion and domestic political stability." Japan is dependent on Southeast Asia alone for 39 percent of its iron ore imports, nearly all its crude rubber purchases, and 53 percent of its timber. Even this heavy dependency on a foreign supply for raw materials is increasing rapidly. From 1966 through 1970, Japan's average annual increase in demand for major raw materials was the highest in the world—even higher than the average yearly rise of the GNP which stood at 12.2 percent. The annual rates of increase in demand for oil and iron ore, for example, were 18.8 percent and 19.1 percent, respectively. As of 1970, raw materials accounted for 44 percent of total Japanese imports; for five years she has been the world's largest raw material importer. And (are you listening?) it is estimated that by 1980, Japan will absorb 30 percent of the world's export of raw materials. (Ministry of International Trade and Industry, October 1971).

Trade: Both Sides Now

Importing is but half of the overall mechanism of trade. American leaders have long recognized that Japan's critical need for both resources and markets will center on Southeast Asia. Eisenhower called Indochina the region which, "Japan must have as a trading area, or it would force Japan to turn toward China...or toward the communist areas in order to live. The possible consequences of the loss of Japan to the free world are just incalculable." Japanese exports to the Far East comprised 28.2 percent of all her exports in 1967. On the receiving end—Southeast Asia—it is predicted that by 1975, as much as 35 percent of total Southeast Asian imports will be supplied by Japan.

Japan is deeply involved with the most reactionary regimes in Asia, being the leading trader with Thailand, Taiwan and Hong Kong; second with the Philippines, South Korea and Malaysia; and third with Singapore. After dissipating these countries' raw materials, Japan exports back vast amounts of manufactured consumer and capital goods. This dooms the underdeveloped countries to economic stagnation since their small local industries cannot compete with Japanese exports. The result is a chronic trade deficit for the smaller Asian nations. During 1966-1970, this deficit was \$15 billion for Southeast Asian countries; \$2 billion for South Vietnam alone. With foreign exchange thus drained, it is impossible for Southeast Asian countries to import goods needed to

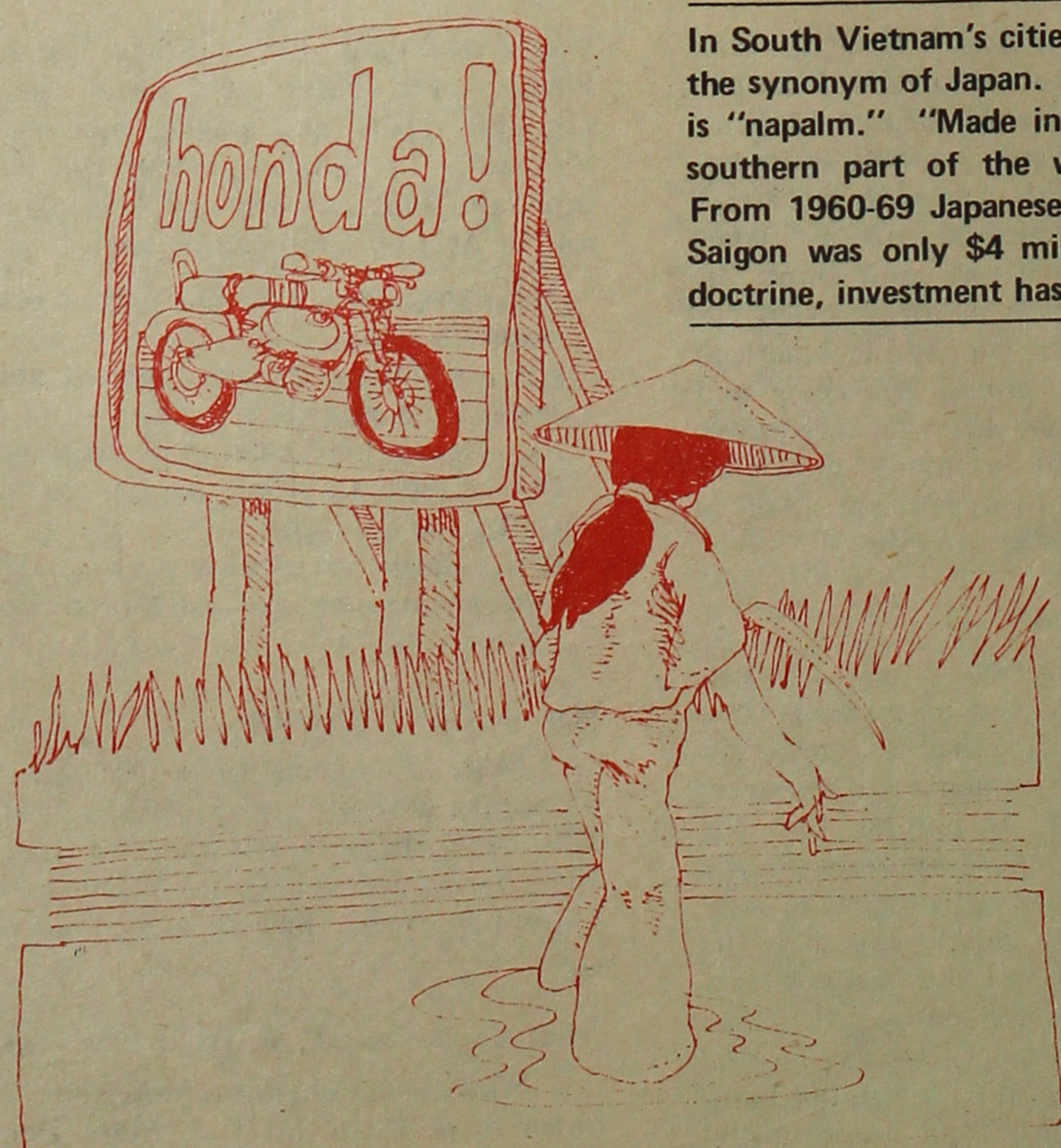
improve the standard of living of their people. Japanese business has a profitable interest in maintaining this status quo. The president of Mitsubishi Shoji Kaisha said in 1969, "For Japan, the future of Southeast Asia is expected to become a major factor in the Japanese economy."

For the U.S. there is irony—and a hint of conflict—in this trade imbalance. This deficit is met by these countries only through the infusion of U.S. economic and military assistance. "Japan's enormous trade profits, in short, were being paid for by U.S. funds." (*Ramparts*, January 1972).

Investors Without Risks

Just as U.S. corporations have begun investing in Vietnam, Japanese capitalists see in Southeast Asia more than just resources and markets. The conditions are open for widespread investment, and the Japanese are wasting no time. South Vietnam is really only the most dramatic example. Throughout Southeast Asia, Japanese and American businessmen—encouraged by favorable tariffs, tax incentives, and cheap labor—invest in primary industries to secure raw materials, and in manufacturing operations to exploit the abundant work force. With the traditional society bombed or defoliated into urbanization, a steady supply of underpaid workers assemble goods which can then be shipped on to other markets. Almost all of these enterprises are assembly operations which use component parts and materials imported from Japan. Consequently, there is little benefit to the local economies in which they operate save for the miniscule wages they generate. Furthermore, since required capital goods must be imported with local capital, there is a drain on foreign exchange reserves. In this way, Japanese businessmen are leading the way toward using South Vietnam as they have Taiwan, South Korea, and Indonesia. Preview: Taiwan's industrial wage rates are 10½ cents an hour with absolute worker productivity higher than in the United States. Thus, the Taiwan economics minister is probably understating his case when he says that, "Taiwan's workers produce fifteen television sets for the wages Americans get for making one." The lesson is also in the product. These factories produce electrical appliances, cars, clothing and other consumer goods for the upper class—the only ones able to purchase them in countries where the income distribution is extremely concentrated. The needs of the vast majority of the people go unsatisfied.

Ampo reports that in South Vietnam's cities, "Honda" has become the synonym of Japan. In the villages the word is "napalm." "Made in Japan" is flooding the southern part of the war-devastated country. From 1960-69 Japanese business investment in Saigon was only \$4 million. Since the Nixon doctrine, investment has jumped to \$32 million.



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southern part of the war-devastated country." Toyota has assembly lines there and Nissan (Datsun) will soon. Mitsubishi is involved in the manufacture of farm equipment; two other Japanese companies also have plans for farm machinery factories. 100 percent of the motorcycles in Saigon are Japanese made; 90 percent by Honda. Electronics firms such as Sony and National-Panasonic have invested heavily. The former has an assembly plant; National, among other projects, publishes a magazine in Japanese and English entitled "PHP"—Peace, Happiness and Prosperity. There are also Japanese plans for a thermal power station, irrigation projects, expansion of Saigon telephone and water works, timber and grazing land, and a hydroelectric project. This expanding investment by Japanese business comes not by chance. From 1960-69 Japanese business investment in Saigon was only \$4 million. Since the Nixon doctrine however, Japanese investment has jumped to \$32 million. A difference? Yes, but then too, for the hungry people in the unliberated zones of Vietnam, it matters little whether their sorrow stems from foreign dollars or foreign yen.

Aid to Imperialism

There is a final source of Japanese profit, "aid." 87 percent of all Japanese foreign aid goes to Asia—half of that going to Southeast Asia. Aid has a very nice liberal ring to it. But let us suspect. When Finance Minister Takeo Fukuda announces that Japanese aid to Southeast Asia would be doubled from 1969 to 1973, eventually reaching \$1 billion—something must be examined. One may smile, and smile, and be a villain. As it turns out, Japanese foreign aid is designed to benefit Japanese business in various ways.

If you thought the foregoing was a bit tedious, the gray science of aid is even more so. We must be bald and brief. Foreign economic assistance is really nothing but internal aid to help Japanese corporate capital earn more profit. First, Japanese loans and export credits come with high interest rates; banks which back them eventually profit handsomely. Second, aid creates immediate markets for Japanese exports. For example, in 1969 Japan's \$40 million allocation for Vietnamese reconstruction was used to develop infrastructure such as roads, bridges, ports, and communication networks. Profits from these ventures are long delayed, so instead of making direct investments, corporations have them financed by the Japanese taxpayers. Fourth, Japanese aid is poured into agricultural or extractive enterprises, not into industries which could eventually compete with Japanese exports. Furthermore, those loans which go toward productive projects are invariably to private companies (frequently even, to Japanese firms). This strengthens the capitalist hold on the local economy, creating a favorable environment for Japanese businessmen. Finally, foreign aid can promote a stable economic and political situation. Indeed, a minimal level of economic growth can head off social unrest without significantly altering the social structure at the root of the unrest in the first place.

As we know by looking at the Vietnamization program, the focus of the Nixon doctrine is for the U.S. to enjoy the fruits of economic exploitation without so many of those messy corpses coming home. Let Asian blood flow instead. Now, besides the military role, even the economic burden will be shared.

Japan gives economic assistance to help stabilize Asia while providing the United States with bases. By contributing economic counterinsurgency to the military dictatorships of Asia, the Japanese rules become partners in the defense of empire.

What Sort of Partners?

All those statistics and dates are important, but how are you going to convert people if you bore them to death? That is the hazard when speculating upon (let alone figuring out what to do about) nothing less than the political and economic destiny of Asia. Revolutions do not come with a musical sound track.

Enough for apologies: So what?

Vietnam—small political site—is the crucial, definitive, fateful event of this generation. Japan

—large, economic event—is the emergent, pivotal, portentous sight of that hemisphere. What shall be born of—and borne from—that fusion of instance and distance?

All of the foregoing—the nature and extent of Japan's Southeast Asian involvement—stems from the defeat of America's counterrevolution in Vietnam. We propose that the Vietnamese people's continuing victories will set the Pacific stage for the more curious act that is even now unfolding in Asia. Either Japan will be Far West branch associate in the Western, North Atlantic political economy dominated by the United States. Or, rising U.S.-Japan competition will eventually force Japan into an Asian economic coalition in de facto partnership (economic, not diplomatic) with China and liberated Vietnam.

Fingers and Backs

Up until recently under the postwar division of labor, Japan centered on economic development while American held responsibility for military violence against other Asian peoples. Now the relationship is for Japan and America to share both functions between them.

The increasing importance of Japan's current role is the effective result of American corporations' attempts to integrate and extend the East Asian economy: development of a Pacific Rim strategy. (Wiley, *Leviathan*, June 1969). Various factors are at work in this orientation of Japan. Overall, the U.S. defeat to the Vietnamese revolution signals a weakened position of American imperialism and pushes Japan to the fore of counterrevolution in Asia. Then there is the viewpoint of Japanese imperialists. As an island economy worth a small resource base, rapidly growing population, and a limited domestic market in comparison to expanding production, it must control overseas markets and resources to continue its present economic growth. Finally from the U.S. corporate perspective, the strategy binds America and Japan together as the controlling apex in the hierarchy of the Pacific economic system. The Pacific Rim strategy hopes to integrate Southeast Asia and Japan toward the Western market system dominated by the U.S.

This is the option of U.S.-Japan cooperation. Japanese economic health is tied to U.S. military adventures. Her famed economic "miracle" was due in large part to blood shed by the Korean people; as former Prime Minister Yoshida put it in his memoirs: "The Korean War was a god-send for our country." U.S. military expenditures in Japan have contributed significantly to the GNP, and from 1945 to 1962, paid for almost 20 percent of Japanese imports. As elaborated earlier, U.S. involvement in Southeast Asia has provided Japan with markets to South Korea, Vietnam, Thailand and other American outposts. In a more complex relationship, the wars upon Korea and Vietnam have caused upswings in the U.S. domestic economy. Since this is the largest market for Japanese goods, it has stimulated the Japanese economy also.

On the other hand, Japanese militarism is good for U.S. business. In violation of the will of the Japanese people, (not to say their constitution), the Japanese rulers have pushed for re-arming the island nation. With 180,000 men under arms, a high proportion of officers, and concentrated expenditures in technological weapons, Japan now has the seventh largest armed force in the world. In the past, the U.S. has provided for Japan's defense, allowing her to vigorously expand her export sector to compete and surpass the U.S. itself. As Japan re-arms, she must shift capital and industrial savings into defense expenditures. This would reduce those Japanese exports in competition with U.S. goods. All of which would be beneficial for U.S. business.

The epitome of U.S. and Japanese collusion in militaristic means for imperialistic ends—for state power and profit over people and principles—is the struggle over Sanrizuka. (Page 12). Itchy fingers, scratchy backs.

Two Roads Diverged in a Yellow Wood

The Pacific Rim's success is far from a foregone conclusion; strategy is as strategy does. That force which ushered in the realization of

its need—the victory of the Vietnamese people—may well contribute to the strategy's downfall too. Continued capitalist expansion in Asia as formulated by the Pacific Rim strategy is generating precisely those conditions which lead to revolution. A map of guerilla operations in Southeast Asia more than bears this out.

Besides such outside pressures, the new U.S.-Japan co-prosperity sphere is threatened from within by the complex relations between the two countries. "While the United States had fought in Southeast Asia in part to secure the area for Japan, Japan still remains a serious competitor." (Wiley). In 1967 alone, Japan exported over \$200 million in goods to Vietnam as opposed to less than \$3 million in imports. As explained earlier, since such deficits have to be made up by U.S. aid, American economic leaders are naturally upset.

This is the second option: that of U.S.-Japan competition. The seeds of this conflict exist, and we guess, will prevail. Much of it centers around the issue of China. The future of Sino-Japanese relations is very unsure at this point. Despite political and economic pressure from the U.S., trade between China and Japan increased rapidly up until the cultural Revolution. Some observers feel that the extent of this relationship in a long term perspective is limited. This assumes that Japan's economic integration with the West will replace the trade commodities from the People's Republic, and

The people of Vietnam continue to fight against U.S. imperialism and aggression.

Now Japan is playing an increasingly important military and economic role in the war in partnership with the U.S.

We as Asian Americans view our struggle in our communities and the struggles of the Vietnamese and Japanese peoples against U.S. and Japanese imperialism as one and the same.

Therefore, in order to show solidarity with the peoples of Vietnam and Japan, we hereby demand that the Japanese government:

- 1. recognize the PRG Seven Point Peace Proposal.**
- 2. renounce any role assigned to it by the Nixon Doctrine to police other countries in Asia.**
- 3. stop using Okinawa to advance the goals of U.S. imperialism and Japanese militarism in Southeast Asia. And to return the land back to the Okinawan people.**
- 4. stop collaborating with U.S. ruling class in producing war materials which are used to commit acts of aggression and genocide against Asian peoples.**
- 5. send public apologies to peoples of China, Korea, the Philippines, Thailand and Vietnam for past war atrocities committed in the name of Japanese imperialism.**
- 6. renounce claims on Tiao Yu Tai Island which both historically and geographically belongs to China.**

Thai Binh Brigade

furthermore, that as the mainland becomes industrialized, the two economies will become increasingly competitive rather than complementary. This is a long way off though, and neglects how both Japan's future political apprehensions and commercial prospects would seem to bring her—naturally, almost inevitably—back into a rapidly reorganizing Pacific economy. In other words, as Oglesby says, Japan "will not make the mistake of regarding China with Napoleon's eyes." (*Ramparts*, October 1971).

The United States is clearly wary that Japan could alter its trade policy now, to take a more independent political stance later. Faced by U.S. pressure though, she might decide, now that she is re-armed, that she could live well enough outside America's nuclear umbrella, especially if she were to have more amicable trade relations with China. This should not be taken lightly. Japan, which has its imperialism without paying for its militarism, would lose much in expenditures. The time is in balance. Watch for the new

Japanese Prime Minister's overtures to the People's Republic; Kakuei Tanaka, after all, is from the powerful Ministry of International Trade and industry.

What is worrisome—yes, in nuclear terms—is that although America would like a strong Western oriented Japan to contain China, it wants not at all a strong, prosperous, independent, Asian Japan. Japan in cooperation plays the middleman against China and the rest of liberated Asia. Japan in competition would be a barrier to markets and co-manager of a Pacific economy the U.S. could no longer control.

The second possibility appears the more likely. Several Japanese firms have cut trade with Taiwan, a vital first step in establishing

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mainland relations. "Shigeo Nagano, head of Japan's Chamber of Commerce, and chairman of Nippon steel which had close ties with both Taiwan and Korea," recently said his company would follow Chou En-Lai's four trade principles. (*Ramparts*, January 1972).

The conflict—and stakes—are apocalyptic. Japan is a capitalist country. Some would say, given the tremendous rate of exploitation, that it is a state verging on fascism. (With the third largest GNP in the world, it is twentieth in standard of living. The government's per capita expenditure on social services is less than Turkey's). But pushed by U.S. competition; its own economic logic (transportation costs, economic specialization); and the foresight of realizing its own political survival route—the likelihood is that Japan will rejoin a now-socialist Asia. No long an island just off of New York City, but and island of the Pacific.

So What So What So What?

What would happen if Great Britain, West Germany and France all realized one day that revolution was indeed that main trend in the world today and decided to throw in with Peking? If we are right, what does the U.S. face in Asia but the dissolution of her Western Europe in the Far East. Vietnam has won. Taiwan is impotent. Japan will know from whom she buys her rice and to whom she hopes to sell her computer components. But. What price such a victory when a nuclear gunslinger rides into Miami with a grin?

Vietnam has suffered the most intensive bombing in the history of aerial warfare because G.I.s have been removed. What tempting vulnerability would an organized, liberated Asian bloc—with less American interests and more American antagonism—present? What sightless thrashings from this North American leviathan when it finds its Pacific channels blocked?

We do not inflate our importance by suggesting that in our suspicious-hopeful, fearful-bold, disciplined-crazy way, that we think of everything we can to head off another more ominous Asian nuclear tragedy. Bring a national-international perspective too. The American people are not the accomplices (even passive ones) to a system which makes war and genocide in their name. They are the victims of it. Therefore our international concern is directly related to our concern for our local communities. The Asian communities will have to confront these new world shifts even closer. We know what happens to Asian Americans when Asians are perceived as enemies of the United States. A need for a lot of self-defense here. However, the communities, especially the Japanese American communities, must be educated to see that those Japanese corporations doing busy trade in Little Tokyo are in no way their friends or allies. They would as soon capitalize on a war in Asia as a Nisei Week in Los Angeles. A lot of self-education needed too.

I guess we should keep on digging to understand and solve. We should win more to our form of excavation while inventing new shovels.

Bruce Iwasaki

SANRIZUKA: SMASH AMPO SAVE THE LAND

Sanrizuka lies within the farm area of Narita, some 42 miles east of the center of Tokyo. Until the beginning of the Meiji Era (1868) the district was relatively undeveloped. This was due partly to the low productivity of the soft, volcanic soil, and due partly to the fact that much of the land was kept as a range for wild horses, which were captured and used by the feudal lords. Reclamation began after the Meiji Restoration. In response to the new agricultural needs of the expanding capital, after a long struggle, the farmers managed to make barren soil fertile. Today they produce a variety of crops grown in sequence throughout the year: wheat, peanuts, taro, ginger and watermelons.

Most of the farmers of Sanrizuka came to this land after World War II, to cultivate new land which had been opened for use by the post-war land reform. The whole village slept in a stable after each hard day of felling trees, burning grass, and clearing roots. They worked in the day on neighboring land in exchange for something to eat, and worked on their own land late at night under the moonlight or early in the morning, borrowing carts and tools and returning them to the owners in the morning when the normal work day began. Through this kind of hardship Sanrizuka was transformed into a rich farmland.

On June 22, 1966, the Japanese government suddenly announced that Sanrizuka had been chosen as the site for the new Tokyo International Airport. This was due to a significant change of plans: the farmers of Tomisato, the area which had been previously chosen, had been putting up a strong resistance. Tomisato has had a long history of peasant struggles dating back to the Meiji Era. Sanrizuka was a recommended alternative for several reasons. First of all, the Imperial Pasture Estate and prefecture-owned forests occupied one-third of the proposed airport site and thus could easily be confiscated. Secondly, the majority of the remaining lands

WE MIGHT NOT BE ABLE TO DEFEND THE LAND, BUT WE ARE CONVINCED THAT WE CAN DEFEND THE SOIL

had been reclaimed since World War II and as a result the farmers had not yet developed the kind of communal solidarity that is found in older rural areas. In contrast to most hamlets where farmers' homes are clustered together, most of the farmhouses in Sanrizuka are separated from each other in a symmetrical pattern formed by the land distribution plan. Thus the Sato government calculated that the farmers could be easily divided and easily bought off.

The government, of course, tried to present the airport plan as a part of a natural evolution of the industrial progress of Japan. However the matter is not so simple. In actuality, the plan contains a number of political realities which are facing Japan today. First of all, the plan is tightly bound with the Japan-U.S. Security Treaty (Ampo). One of the reasons given for the new airport is the overcrowding of the present International Airport at Haneda, but the major reason for the overcrowding is the greatly increased use of Haneda by U.S. military charter flights following the escalation of the war in Indochina. Free use of Haneda is guaranteed to the U.S. military by Ampo, and the same right would, of course, extend to the new airport at Sanrizuka. Another factor determining the choice of the Sanrizuka site is the existence of the "Blue 14" air route which, as stipulated in Ampo, is reserved

for the exclusive use of U.S. Military Aircraft, and which makes it impossible to put the airport west of Tokyo.

However, it is not only the military aspects of the airport plan to which the farmers are opposed. Rather, it is that the construction aims at the destruction of agriculture in Japan. The struggle began as a defense of private land and deepened into one to defend the soil itself. The farmers say, "We might not be able to defend the land, but we are convinced that we can defend the soil." The farmers know this soil—they know its differing degrees of richness, and which fertilizer is suited to each, and they insist that the soil is destined to die if it is separated from them just as they are destined to die if they are separated from it. To them the asphalt of the proposed airport is a great artificial monster which will suffocate the soil. Asphalt is abnormal and monstrous compared with a green shoot of wheat. And a green shoot of wheat will never grow on the runway of an airport.

What does the future have for these people?

The Sanrizuka International Airport is one of the main pillars of a redevelopment plan for the entire Hokusio plateau on which Sanrizuka stands, which in turn is to be a test for a vast plan for the reorganization of the entire economic structure of the nation. This plan involves the transformation of present agricultural areas into industrial areas and the destruction of farmland and the uprooting of peasants from their life and culture to be transformed into an industrial labor force. This is not a "decentralization" plan for it involved the expansion, not the dissolution, of the metropolis. Thus the airport is part of a general plan to urbanize the entire Hokusio area, to bring in machine and metal industries to be tied in with the Kashima and Keiyo industrial areas along the coast. Narita New City is to be built on 48,700 acres of Sanrizuka land, to accommodate the labor force associated with the airport. A new transportation network is to be built both within the area and between the area and the capital. Most important is a plan to alter the rivers in the area so as to divert the waters from agriculture to industry, which will mean the final death of the farmlands.

The airport plan split the Sanrizuka community into several parts—supporters of the plan, those who gave it conditional support, and the Opposition League. In the midst of this process of dissolution the solidarity of the Opposition League has grown up firm and strong. To fight was to organize, and this meant for each member to first organize himself—to organize his sadness, resentment, hatred, and other inexpressible feelings lurking deep in his soul. The process of the struggle has been a process of self-affirmation and uniting together in a new way. Thus separate brigades have been formed for children, youth, women, parents, and old people, and each has conceived and created its own activities—school boycotts, study programs, propaganda activities in both near and distant villages, the 500-day sit-in, barricade construction, managing the common farmland, continuous protests against the expropriation Committee, raising money by hiring out as laborers and raising money for relief. All these activities are carried on daily with tremendous energy.

This degree of organization gives their struggle great depth, and makes it possible in cases of emergency to confront state power with many fronts. Each hamlet can take care of the farms of those who are arrested. The questions of direction, course and strategy of the struggle are discussed in regular meetings, in an atmosphere that calls for the independence and responsibility of

each member.

The resistance of the Opposition League has succeeded in exposing the intention of Japanese Imperialism to disembody the farming villages and place them at the lowest level of the society. But their resistance does more than just reveal the truth about the other side; it has also de-

IT IS THE STATE—NOT THEY—THAT SHOULD DIE

veloped into a sharp attack and a serious challenge against this state which seeks to produce a new breed of farmers who will indifferently sell their farms for money, in the end producing crowds of isolated people as lonely as grains of sand, to be molded by the hands of power.

The farmers of Sanrizuka would no longer consider it a satisfactory victory just to stop the airport plan. They would not imitate the farmers of Tomisato, who presented eight bales of watermelons to the mayor of the prefecture when the airport site was transferred from Tomisato to Sanrizuka. Their struggle has taken them further into an unknown realm which is yet to be conquered.

It's not a "Decentralization" plan.

The idea the farmers had at the beginning—only to keep their land—has changed in the process of the struggle. They came face to face with state power and grasped its substance—a state which would not allow them the minimum condition for their lives as farmers—to live and die with the soil. A state which needs a new airfield because of the increases in U.S. military air traffic at Haneda; a state which needs a new airfield to strengthen its economic aggression and to prepare for its coming military aggression; a state which, to clear a space for this airport, beat farm women with truncheons, pushed children into ditches, cut off the fingers of a child who had tied himself to a tree, dragged away bleeding women who had tied themselves to posts with barbed wire, cut down a tree with people sitting in its branches, trampled students underfoot, dug out tunnels filled with people with power shovels, ignoring the danger of cave-in and disaster. What is this state to them? They are coming to think that it is the state—not they—that should die.

All the state's violence has not succeeded in destroying the resistance of the farmers, but has only solidified their resolution. This is a resolution not to accept as history the history that is being written by the state, a history that would sacrifice their lives to the image of the "Progress of the Age." They say that *history is what they themselves are creating now* in their struggle. The force and energy with which they created farmland out of the virgin soil of Sanrizuka will continue to propel history forward. They will continue their life, cultivate the land, build their farmers' life into a struggle, and out of the corpse of the old dissolved community their hamlets and villages will be reborn in the midst of their community, directly in front of the state power. If the state razes their environment with bulldozers, buries and suffocates life under concrete, they will grow and thrive in their new form of unity until they smash through the nation from the inside, like a tough young tree breaking out from under the concrete.

This is their struggle. They stand at the very forefront of the class struggle in Japan, serving as an example and leader for the entire movement.

Kitazawa
Yoko
From AMPO

CHINO BANQUET

On July 16, 1972, the Asian prisoners within the walls of C.I.M. (California Institution for Men) complex had the opportunity to meet with a segment of the Asian community. Planned for the evening was a banquet and entertainment organized by the members of the Asian Involvement Culture group (of the prison) and Asian Joint Communications.

Transportation was provided by buses on which members of Asian Joint Communications gave raps of what to expect and what the participants could do to make the evening more meaningful and educational.

The prison at Chino is the first and largest minimum security prison. We hope that the lightweight walls and lax security of the prison did not make people think this was a typical example of a penal institution. Chino is used as a showground for important foreign dignitaries as an example of California's progressive correctional institutions. In a sense, C.I.M. is farce, but the psychological games played on

the brothers are extremely heavy, most of the brothers have dates for release and anything they do wrong could cause them to lose that date.

Regardless of the conditions and the games played, Chino is still a prison where brothers and sisters are incarcerated, exploited and isolated to an extreme degree. This was one of the reasons for the banquet: to establish lines of communication from the inside out and vice-versa. We hope they will continue because word from the outside is one of the methods to help alleviate the isolation felt by a prisoner.

The banquet itself consisted of a nine course meal, an educational program and entertainment. The L.A. Women's group did a series of skits; some of the brothers spoke about their feelings and experiences while being incarcerated; and Jo Ann and Warren, Barkada, and Hiroshima relayed messages to the brothers through their music.

Very few complications were encountered. Those that were, were directed to the people by the administration and staff. For example, dancing was stopped immediately and on the spot

while Barkada was playing, Hiroshima was told they could do at least three selections, but at ten p.m. a halt was ordered and the evening was ended. Aside from these incidents and despite the fact that some people were cliquing and isolating themselves, the evening went well.

The Asian brothers and inmate population present really enjoyed the entertainment. Asian Joint Communications would like to *Thank* everybody at this point for performances, participation, and support of our efforts. The banquet was a very meaningful experience for the brothers, Asian Joint Communications and the Community.

Asian Joint Communications would like to extend an invitation to those people interested and willing to participate and become part of our efforts within the prisons. We are a statewide organization in Santa Barbara, San Jose, San Francisco and Los Angeles. Feel free to phone or write us regarding program, participation and chapters:

Asian Joint Communications
125 Weller Street, Room 305
Los Angeles, California 90012



WOMANS GROUP AT CHINO

'Initially, I felt hesitant about what to say to these brothers feeling afraid that they would misunderstand my words and wanting so much to say the right things to them. But working with the other sisters in the group, especially on the presentation, I felt more confident or just freer in rapping to them. And I found that I wasn't the 'lone ranger' and that some of the brothers were just as hesitant to talk to us as we were. Assumptions can really fuck things up sometimes.'

'I saw the presentation as a tool to raise the political consciousness of both brothers and sisters to the womans question.'

'I was never into running the streets, and only interacted with people from pretty straight backgrounds.....so when asked to go to Chino, the first thing I realized was that I was plain scared of the images I had of men in prison. After talking to the brothers at Chino, though, I found that I created an unnecessary fear in my head. Those images of brothers in the joint are as oppressive as the stereotypes and roles I'm faced with as a Asian woman.'

'I was afraid to go to Chino because of my own feeling of insecurity about my strength and ability to deal with situations when brothers would see me purely as a member of the opposite sex-woman - and not treat me as a person.'

'I felt good about the presentation that we gave because the brothers were able to see the solidarity that sisters felt with each other. Especially at the end of the presentation when sisters

came up from the audience to sing with us'

'Actually, I really didn't think about the whole thing and how it would affect me to go to Chino a prison. Maybe that's possibly why I felt insensitive to the men there. Since there was no feedback from the brothers after our presentation, there was a difference or a gap - a very impersonal feeling about the whole thing.'

'I think it was a positive visit to our brothers at Chino. It brought a strong sense of reality to the community people because we were able to see clearly the contradictions of this system which are really blatant in penal institutions.'

'I hope that through our effort in giving this presentation that the brothers at Chino can feel the same solidarity we share and possibly that they can interact among themselves.'

The quotes above represent some of the concrete changes a few of us in the Asian Women's Group experienced in giving the Women's pre-

sentation at Chino. The different perspectives shown here reflect the diversity in the Women's group - a diversity, however, which is held together by a common goal and particular experience as Asian Women. Going to Chino reaffirmed our belief that we as individuals can change and can break down barriers that are created between people in this society.

In essence, the experience of going to Chino represented an expression of solidarity from one oppressed segment of the community; women, to another; prisoners. We found that in sharing with each other our particular forms of oppression we gained not only a deeper understanding of each others' struggles but a feeling that they are interrelated and part of one struggle against this racist, sexist, imperialist system. We feel that this was another step toward building mutual understanding, support and unity among all people of the community.



Asian Joint Communications

We, Asian Joint Communications, hope that this manifesto will help inform the community as to what we are about. We welcome criticism and can dig on rapping with you or any group (organization) about the penal system and the conditions within the various 'Joints'. We would like to stress the necessity for feedback from the community. This we feel is important in order to grow and to be more effective in our work.

MANIFESTO

The history of Asians in this country has been one of a progressive loss of identity and ties to cultural roots. We have adopted the values of the larger white society as a means of survival, resulting in a contradiction between who we really are and what society wants and even forces us to be. Because of this contradiction many people have turned to drugs and crime which often leads to incarceration.

The Asian prisoner is a victim of a unique set of circumstances. He/she faces a dual oppression from both the penal institution and his family and community. By being arrested he brings shame upon his family, whose prime concern is saving face thus rejecting him. His community considers him a disgrace and shuns him as an outcast. While in prison he is controlled by a prison staff whose racist attitudes are based upon stereotypes and the belief that Asians are less than human. The Asian prisoner feels these rejections very deeply and upon his release often times continues to alienate himself from his family and community.

There are over 1,000 Asian brothers and sisters presently serving time in California's prisons (most are in for drug-related offenses). They are a minority lost within a minority. Asian prisoners are considered too small in number, too insignificant to warrant programs that they, as Asians, can relate to. Therefore many reject their Asian identity in order to be assimilated into prison life.

We Asian Joint Communications feel that we must educate our community about the realities of prisons so that they can become more sensitive to our people inside. We must also educate our brothers and sisters inside about what it means to be Asian Americans, what it means to be a person of color in this country, and we must begin to understand the real nature of this country. This awareness is the first step in redefining ourselves and building a new consciousness.

Asian Joint Communications is comprised of students, workers, professionals, ex-offenders, and people with lumpen background of the community. We are a state-wide skeletal organization serving brothers and sisters in many of the major institutions of California's penal system. We work to serve the needs of Asian prisoners, and attempt to educate them so they will be socially responsible and politically conscious.

As a community based organization we direct our energies to:

establishing and maintaining communications between our community and the brothers and sisters incarcerated

educating the community and brothers and sisters incarcerated about the effects of imperialism, capitalism, racism, sexism, and to expose insensitive attitudes, brutalities, injustices, and the dehumanizing processes of the penal system.

combat cultural and psychological genocide, and further, to develop ethnic and human pride to those incarcerated.

implement and support a United Front on a third world level based on key issues which directly effect our work and our objectives

organize and mobilize the community for social change specifically to aid in the initiation and

support of prison reform geared towards Abolishment;

provide the services necessary to enable a brother or sister to pursue an alternative lifestyle by directing their energies to the community, thus cutting down the recidivism rate (return rate);

to continue to be an integral part of the Asian American movement for change (Revolution) and to Serve the People (S.T.P.).

As a community based organization we hope to:

Immediate goals:

relate to and educate brothers and sisters to establish a basis for struggle;

develop a network of communications with the community for the purpose of education and development of resources;

we strive to get community intervention of court level to prevent people from having to go to prison to face and experience these oppressive conditions.

Long range goals:

abolish institutional racism and the inhumane practices of the penal system;

establish sensitive community based programs as alternative institutions to prisons;

expose the truths of capitalism, imperialism, racism, sexism, and the oppression on third world and poor people by the ruling class;

establish legitimacy in the community and in institutions so we may tear down the walls of insensitivity, injustice, racism, oppression, human degradation, and sexism perpetuated by a system that holds monetary worth high above the lives of oppressed peoples of this nation.

Our Program:

Educational

Participation and initiation of program by inmates is an important aspect of our work. We merely lay the ground work for the development of political consciousness in the following areas:

1. cultural enrichment - Identity as Asian Americans

2. political education - Understanding the contradictions of the capitalist and imperialist systems and being able to relate them to oppression, exploitation, and sexism.

implementation—Through taking relevant literature for study into the institutions; current films and newspapers for analysis, discussion and general raps. Also continuous visitations from different elements of the community to breakdown isolation and to keep prisoners aware of what is happening on the outside.

Education of the community as to prison conditions, both physical and psychological, and the general points mentioned above.

implementation—by seminars, visits to the penal institutions, write-ups of Asian Joint Communications as to what we are doing, and by speaking engagements by prisoners in the community.

Services

We work to meet the needs of the brothers and sisters to help them get out of the prisons and to stay out. We work to provide:

1. Incarcerated survival aid, which is financial assistance for a brother or sister to enable them to situate themselves as far as personal needs not provided by the insti-

tutions (such things as soap, toothpaste, and grooming aids).

2. Communications with the inmates relatives to break down barriers of shame and pride within the families, and to establish a line of communications.

3. Job interviews and placement, arranging housing, running warrant checks, and checking on drivers licenses while a brother or sister is incarcerated waiting for parole. These things are basic but necessary for a prisoner needs more than the time he's done before he will be paroled.

4. Re-entry survival aid, which if financial assistance for a brother or sister upon parole to enable them to meet their basic needs of food, transportation, clothing, medical and dental care, housing and tools for work.

We define ourselves as a political (mass based) and educational organization. We are not a service agency, our main emphasis is on education and communications. Because of this we work to provide those services necessary to enable a brother or sister the opportunity of pursuing an alternative lifestyle.

In Conclusion

Because established departments and institutions have disregarded and remain insensitive to the needs of our communities, it is necessary for indigenous community based organizations to serve these needs.

The contradictions faced by an Asian prisoner are the same contradictions faced by the community but on a more intense level.

On the immediate level Asian Joint Communications works to alleviate the oppressive conditions in the prisons (i.e. prison reform) just as other community organizations work to serve the immediate needs of the community (food, clothing, employment, education and medical needs). This is a matter of survival. But we recognize that to advocate reform of a system that will always need reforming is to operate on a reactionary level and does not address the root causes of the contradictions. Therefore, all our work is done in the context and goal of changing, not reforming, the political, economic, and social systems of this country. We further recognize that Asians alone cannot accomplish this goal, nor can any one people or group working alone. Therefore, all our work is done with the spirit and belief of education and unifying Asian people, Third World people, and working class people of this country and the world.



Struggling for Unity
Asian Joint Communications



Hey, check out the manifesto!

MANIFESTO DEFINITIONS

Contradiction—That which is contrary, opposite or opposed to; completely different in theory or practice; practice can be contradictory to theory and vice-versa. A capitalist can steal land and be called a tycoon, while a poor person can steal food and be called a criminal.

Oppression—the subjugation or persecution by unjust or tyrannical use of force or authority.

Lumpen—Making a living by surviving—stealing, prostitution, dope, etc. "street people".

Socially Responsible—To work not only to solve one's own problems, but also the problems that face our communities.

Politically Conscious—Development of an understanding of the social, political, and economic aspects of society affecting our lives and the way we live. i.e. Understanding the oppression we live under and the contradictions of Capitalism, Imperialism, sexism, and racism.

Imperialism—Highest form of Capitalism in which one country controls another economically, militarily, and culturally to exploit 'cheap' labor, untapped natural resources, and undeveloped markets for finished goods. Capitalists will make you an offer you can't refuse in order to exploit you. Imperialists won't even make you the offer, they will either force obedience—or kill you... whichever is cheaper.

Capitalism—Economic system based on private ownership of the means of production (manufacturing, agriculture, transportation, and utilities) by a select few for profit, which theoretically encourages competition but has developed

into a system of oppression in which few control the wealth and the majority must work for their basic survival needs. Capitalists accumulate profit by any means necessary.

Racism—An accessive and irrational belief and the advocacy of the superiority of one race over others. Attitudes that cause people to relate to others as niggers, japs, chinks, gooks, flips, spics, beaners and feel comfortable about doing it.

Sexism—The notion that one's own sex is superior; particularly in reference to the stereotypes of male and female roles and relationships. Either sex can be considered sexist.

Psychological and Cultural Genocide—Both are the results of assimilation. Psychological genocide is the active process of alienation from one's ethnic/class identity and cultural genocide is the end result. A people forces its values and beliefs upon another people defining itself as superior (aka colonizer) and the other as inferior (aka colonized). This forces the latter to believe itself inferior and to feel ashamed of its ethnic/class physical characteristics and background. This results in the actual loss of language, culture, and heritage to gain token tolerance in society. i.e. for people of color to make it in America, he/she must take on white society's values, goals, and culture at the expense of his/her own. In order to maintain this superior position the colonizer uses divide and conquer techniques such as racism, sexism, and class distinction.

United Front—that people of different backgrounds form an alliance for strength on a common goal.

Third World—All people of color uniting to build

a society in the interest of all people. People of color are Blacks, Browns, Asians, and the Red Race.

Asian American Movement—Asians in America from all backgrounds, all generations, and all classes using whatever means (may they be Asian Studies, Social Services, Recreational, Religious etc.) towards obtaining the ends of building a unified base as Asians, politically, culturally, economically and possible militarily.

Revolution—Overthrow or renunciation of a government and substitution of another by the governed. A revolutionary is dedicated to the liberation of the people and works entirely in the people's interests.

Serve The People—spirit of absolute selflessness, the utter devotion to others without any thought of self in a boundless warm-heartedness toward all comrades and the people.

Struggle—ongoing process defined by a flexible ideology (explanation of how things operate in the world) which operates through love, trust, cooperation, and self-criticism to prepare people for an alternative lifestyle and to correct contradictions.

Asian American Culture—(as opposed to Asian culture and American culture) The Asian in America has developed a culture different from Asian culture (Asian culture is nationalistically based; Japan, China, Korea, the Philippines etc.) Asian American Culture is derived from the root culture and is combined with the culture he/she is faced within the United States. It is an expression of the Asian's experience in America e.g. dress, music, poetry, food, etc.



— Lompoc, Hawaii Sons in struggle —

LOMPOC FEDERAL PENITENTIARY

Inside the Federal Correctional Institution of Lompoc, California, the Hawaii's Sons, a prison organization, is struggling to free one of their members from the intensive treatment unit—rehabilitation language for 'the Hole'. He is being held there in solitary confinement. The facts behind his punishment, prison within prison, anger many of them and have created a situation which they must protest.

Brother 'Y', an inmate of this prison, was forced into a homosexual act by another inmate over the matter of a debt. Later, to prevent further pressuring from the same inmate and on the advice of another inmate, Brother 'Y' shanked the inmate in an incident in the main corridor. This happened November 19, 1971.

Both inmates were taken to the hole. No formal charges were brought against either inmate. A month or so later, the inmate who had done the pressuring was transferred to another institution. Eight months after the incident our brother is still in the hole in solitary confinement. The Hawaii's Sons feel that the amount of solitary confinement is unjust, cruel and unjust punishment when in fact there was no crime and no charges were brought against him. He has spent eight months in solitary in a state of limbo, not knowing when or if ever he would be released to the compound again or transferred. We feel he should either be released to the compound again or transferred to another institution. Such action is long overdue.

Brother 'Y' himself cannot read or write,

though he is twenty-one years old. For the first ten years of his life he was classified by the school system as a 'slow learner'. He was put in the 'slow learners' classes. Nobody could understand why he could not learn. It was not discovered until he was ten years old that his eyesight was extremely poor and he needed glasses. By this time it was assumed that Brother 'Y' had a learning disability. Bullshit! The fact that he could not see the blackboards for ten years seemed to be overlooked. And under such negative attitudes and a delayed start, Brother 'Y' never learned to read. But in the hole, Brother 'Y' began to learn the alphabet, taught to him by another inmate.

Efforts have been made by supporters of Brother 'Y' to free him to the compound or obtain a transfer to another institution for him but to no avail. The administration has so far hemmed and hawed and conjured up excuses of delay. Members of Hawaii's Sons have talked to and petitioned the administration on behalf of Brother 'Y' but have met with little response. Brother 'Y's mother has written to his parole officer and the administration but that has had little effect.

Brother 'Y's treatment has been grossly unfair. Our brothers, the Hawaii's Sons, feel that if the administration thinks it can treat one of our brothers in such a manner, and nobody objects, then it can do likewise to anyone of them caught in similar circumstances in the hole. We object to such treatment for Brother 'Y' and for ourselves. Eight months in solitary is too long. We, of Asian Joint Communications and Hawaii's Sons, will continue to work and struggle for his release.

(editor's note)

The proceeding report describes an actual case of insensitivity and cruelty in Lompoc Federal Correction Institution. Such acts as shanking and homosexuality are common occurrences in institutions. The inmate that this article is about was referred to as Brother 'Y' to protect his interests. The latest promise by the administration (new assistant warden Tom Keohane) is to review the brother's file within the next two weeks. This brother probably needs psychiatric care, but instead is serving an indefinite term in total isolation. How much longer will our community ignore our brothers and children who are being treated like this?

A MESSAGE

June 27, 1971

Tommy and Gary,

What are you brothers up to? We, (Wayne and myself) are okay, thank you.

Last Monday I went to So. CC (Southern Conservation Camp) for my board appearance and while I was there, I heard that brother Rudy was busted again. This is bad news and it makes me think that a lot of our brothers are jiving when they go to the meetings and talk about how they will try hard to stay out and help the rest of us who are busted. I can understand Rudy's thing. He has been down a long time and I know for a fact how hard it is outside for someone in Rudy's position. I don't mean to be getting out of line writing like this, but I feel that I have to write it, mainly because Jack N. and Bobby Y. just got out and I would hate like hell to see them busted again. If just



one of these two brothers gets busted for anything, then that will show our percentage mighty low. If two out of three stay out, then sooner or later we'll all be out. I know Bobby can make it....Jack, he can make it with a little help. I feel very bad about Rudy because I've known him for 16 years and he is a brother.

My board was postponed until next month. If I should get a date, then I'll see you brothers at J.A.C.S.

Stay Loose,
Brother Tony

P.S. Hello to all my Brothers and Sisters.

A NIGHT WITH... THE NIXON KIDS

We cannot afford to ignore or ridicule them as someone else's problem because they embrace someone else's madness. Their purpose is too ominous, their growth too impressive for that. Oriental Youth for the President claims recruiting 200 volunteer workers for Nixon in six to eight weeks. They began with four individuals, and after affiliating with the Young Voters for the President program of the Nixon campaign, they have solicited support at the beach, at carnivals, and over the phone. After we heard that they met on Wednesday evenings at the Nixon headquarters, the curious *Gidra* staff decided to pay them a visit. An anonymous welcome wagon, as it were, to the political vineyards.

Fourteen of us arrived at the Wilshire Blvd. office some forty-five minutes after the meeting was to have begun. Eight of the members were already present; four more walked in after us. Actually, the confrontation of *Gidra* freaks and Nixon freaks was no *Titanic* making acquaintance with any iceberg. It was their turf so our purpose was to observe.

We observed. After signing in with the security guard, we walked into the spacious office. Campaign literature flowed over tables, and red, white and blue streamers hung from the ceiling. Paintings of Reagan and Nixon dominated one wall.

Our presence seemed to have caused some surprise and curiosity. We tried, fairly vainly, to neutralize the shock by pretending not to know each other. When asked by them if we supported "The President," (Nixon's name is rarely mentioned) we replied that we were just curious. We were seated and Gary Shiyohama, one of the original members, spoke. Gary is of medium size: he has black-frame glasses, Republican length hair, and a silver P.O.W. bracelet. He is enthusiastic about the group, but does not bubble over with it—perhaps he was a bit wary that we might be spies from McGovern. His voice has a tone of someone coaxing a child whom he knows does not speak English of the

fun time he is really having at a fucked birthday party. "We wear *hapi* coats—do you know what *hapi* coats are?" Gary seems to have been interested in "politics" for some time. He feels that Japanese Republicans have to do something to get anywhere; their group, he says, reaches the apathetic by providing a vehicle for their involvement. He doesn't see the Young Orientals as a "racial" group but as an "identification" group, and he sincerely invited any criticism of it. The main problem for the organization right now is publicity, so they plan to get the word out more to the vernacular press. On more substantive matters, he basically feels that Nixon "has done a good job."

Most of the talk however, was controlled by a sandy-haired young man named Tony, the L.A. County Campus Director for Nixon's campaign. He explained how "you Orientals" are quiet and need a group like this. Outlining how the Oriental group fits in with the larger Young Voters program, he also explained how the two were independent. Finally he asked if any of us lived in the Sawtelle area. When no one responded he wistfully recalled the many Orientals who seemed to have lived around him when he was at University High.

It may seem spiteful to say, but these people don't know what they're supporting. It would have been refreshing to deal with a William Buckley-type. But no. Both Gary and another of the founders, Greg, a student at Cal State L.A., both admitted that they don't know Nixon's stand on everything. They're not sure of all his programs or the administration's record. But they do read his campaign literature, which they handed out to us. These pamphlets are not to be tossed aside lightly. They are to be thrown with great force. It's nice the Young Orientals' numbers have swelled so, but it is with no envy that we observe that they proceed with all the spontaneity and knowledge of one lemming.

Which is why, paradoxically, Oriental Youth for the President should be taken seriously. This

anguished bunch who look neither out far nor in deep is not unlike so many in our communities. The omnipresent socializing instruments of media and education have successfully trained them to old dogmas and new tricks. And after all, the need for re-education around these contradictions is a primary reason for the movement's existence.

What do we learn from them? Not as one might first conclude after learning of their rapid growth, about how to organize around a mass base. People definitely have the potential to understand more than the Dagwood banalities of these clowns. But we do learn about the political level of much of the community and of how at least a linguistic elitism on the part of the Asian American Left has prevented us from providing a convincing alternative. Just as they embrace Nixon/Agnew with adolescent religiosity, much of the movement throws around rhetoric without fear and without understanding. We also learn, after observing this group, how organizing along national lines must be strategically formulated. Banding together as Asians—or Orientals—simply for convenience or security becomes a sterile endeavor. For example, these Nixon kids express no commonality of an Asian American experience: no collective response to racism, not even a group advocacy in policy for the administration of the campaign. Sometimes the movement does this. In our frustration we occasionally are satisfied to rouse people from their slumber into anything. Which often doesn't lead to anywhere.

In a way the visit to this bizarre group was both dream and awakening. We saw the results of those aspects in the society which we hope to counter. At the same time, we saw the remnants of these same negative aspects still contaminating the very manner we've taken to counter them.

Can't have hope without hard times.

—Bruce Iwasaki

DRUGS... AND YOU

An eighteen year old girl from the Crenshaw area recently relayed the following story to this writer: "I knew this guy who was a very heavy drug user; very heavy. He quit for a little while but he had a lot of problems that built up. So he used that as an excuse to start taking reds again. Reds was his favorite drug. He thought that one particular problem was so heavy that he and two of his friends decided to actually O.D. (overdose). One night his friends and himself went to a motel, where he dropped around thirty reds. That's because he had such a high tolerance to reds. He had to drop more and more each time. Anyway, the guy that died took his reds first. The other two just watched. Pretty soon they recognized that he was having a hard time breathing and was turning very pale. His friends got scared so they were going to call a hospital. It was too late because he died right there."

The preceding story was just one example of the drug abuse problem which affects thousands of youths in the Japanese-American community. In 1970 alone, 31 Sansei died due to drug overdoses.

One important cause of the problem is the easy availability of dangerous drugs in our community. This holds true especially for the barbiturates, commonly called "downers" or "reds." A U.S. Senate Investigation of 1968 revealed that leading drug companies like the Lily Cor-

poration produced 12 to 15 billion barbiturate pills annually, 40% of which entered the illegal market.

In order to combat the drug abuse problem the Southern California Buddhist-Christian Clergy Fellowship co-chaired by Reverend Sasaki and Reverend Nozaki has appointed a Committee on Dangerous Drugs. This committee is composed of Buddhist and Christian clergymen. This committee, in conjunction with the Drug Offensive Group, (working out of J.A.C.S.), has launched a petition program against drug abuse. This petition campaign to have stricter government controls placed upon the production and sale of barbiturates will be the first in a continuing series of programs combating drug abuse. The months of July and August have been set for the distribution of petitions and information sheets to all churches and temples in the Japanese-American community. The petitions will be sent to the Senate Subcommittee for greater control of the production and sale of barbiturates will also be sent to city, county and state authorities.

In an effort to obtain the support of the entire community, the following points will be emphasized:

1. Drug information, the petition program, and requests for support will be sent to all

Japanese-American community organizations.

2. Petitions will be circulated during Nisei Week.

3. Stores and businesses will be asked to carry the petitions.

4. Endorsement and sponsorship of this program by community organizations will be earnestly sought.

5. Drug education workshops, training programs, etc. will be offered to any and all groups (women's groups, churches, gardeners' associations, and other civic groups).

6. Media coverage of drug programs will be sought.

Drug abuse in the Japanese-American community is, to say the least, serious. Drug abuse and deaths due to drug overdoses are on the increase, especially during the summer vacation months. This drug-abuse prevention program has been launched in order to inform the community of this serious problem and to seek the help of the entire community in establishing programs to combat it.

Petitions may be signed at Senshin Church, 1336 W. 36th Pl. or at the J.A.C.S. office, 125 Weller St. We urge the community to support this petition and the groups working to combat drug abuse.

COMMUNITY FEEDBACK

Reply to Laura and Takashi:
(see *Gidra*, July, 1972, page 17)

My immediate reaction upon reading your letter was to heartily deny that my self-concept is propinquitous to perfection. Despite our differences—and there is a vast area of differences—I appreciate your letter. One of the very important goals of *Gidra* is the expression and exchange of ideas, concepts and opinions about relevant and sometimes controversial issues.

After receiving your criticism, I reread my own letter regarding McGovern, and saw that the position of the Democratic candidate as stated focused on too narrow an issue. I saw, too, how vulnerable my reply is to accusations of “concentration camp” mentality.

This letter, however, is not to be construed as an apologetic attempt to soothe enraged tempers, but as clarification.

I believe that in whatever course of action we may choose to take concerning the leadership of this country, it is important that we do not leave a question unanswered: Do we really have a “choice” at the polls? As I have stated before, democracy American-style is that of “one dollar-one vote” and not “one man-one vote.” That is clearly exemplified by the result of recent California primaries where Proposition Nine (Environmental Initiative) was defeated by a margin of two to one. The opponents of that bill waged a campaign full of scare tactics including television commercials depicting malaria infested pools of water and power blackouts. Campaign contributions totalling \$1.3 million for the opponents can be, as a matter of public record, attributed to big business and the oil industry. At the same time, the many proponents of this Environmental Initiative were able to raise only one fifth that amount or \$250,000. Thus, the people’s minds were shaped and molded to suit the needs of the few that control. Under such conditions, can we say that voters are called upon to make a fair and honest assessment of the merits of the bill? I don’t think so.

This concept of dollar-politics can be applied to presidential candidates as well. One of the issues in the primaries concerned itself with the disclosure of various contributions. Nothing was resolved as between candidates, but it is clear that the candidate who can raise more money for his campaign is placed at distinct advantage in terms of media exposure. In short, the public consciously or subconsciously sells out to the highest bidder.

One may place Nixon and McGovern side by side and evaluate their achievements and promises, and finally come to the conclusion that McGovern is the “better” man. We cannot be lulled into complacency by conclusions we draw from such tests, however, because we must still ask: Is the “better” man capable of or prepared to make significant changes in this country to improve the objective social conditions which surround masses of people in America and throughout the world? At best, it is doubtful; as evidenced by the apparent shift in McGovern’s position on various issues, vaguely calling to mind statements and promises made by the incumbent.

Therefore, if some of us choose to participate in electoral politics, it is crucial that we develop a sense of critical appraisal of that system in which we engage, and to seek alternatives to liberal politics.

Mike Murase

Dear *Gidra*,

I just wanted to respond to the recent letters in your paper about Mike Murase and his response to McGovern. (See *Gidra*: May, 1972, Page 18 and July, 1971, Page 17.) I too felt Mike should be criticized for his position but not because of what T. Matsuoka and L. Tokunaga refer to as “concentration camp mentality.” I felt Mike did not differentiate between a McGovern and Nixon, even though they represent the same class interest and political positions. I intend to vote for McGovern at the polls not because he will end imperialist involvement in Indochina but because Nixon must be defeated and his policy of genocide must not be allowed to continue. However, I feel that the lowest form of “camp mentality” is the kind that hopes for some Great White Father to come down and deliver us from all evils. The Great White Hope who will come and save us. We must understand that McGovern is a product of basically two things. One, the historic struggle being waged by the Indochinese people and the defeat they are causing to American imperialism. And two, the growing consciousness in America and the radicalization of the masses of people who are determined to obtain their just dues. We must understand that a McGovern, who ten months ago was a nothing at the polls, came to power not because of his shining philosophy or Democratic machine (that opposes his election), but by the power of the people in their demands to accept nothing less. And if we have this concept in mind, we would not fail to see the need for a solid, independent, unified, anti-war, anti-imperialist movement to insure the promises made by McGovern. If I can give you an example: Suppose the president of ITT asked President George to send out the Marines to protect his company interests abroad from the local indigenous people. If George McGovern cannot say he has a hundred million people outside who will take the White House apart brick by brick he’ll have to send the Marines. So what I am trying to say is that the ruling class in this country is so well organized, they would not let a George McGovern stand in their way to protect their self-interest. The only thing that can stop the organized ruling class in this country is the organizing of many people who are opposed to that ruling class and who want to build a new world of peace. Now a McGovern fits into the picture but I happen to think that he is one of the last people we can rely on. After his ad in the *Wall Street Journal* promising the business community he would not do anything to hurt their interest and his non-support for the Gravel motion that would stop bombing of the North, we should really keep an eye on him and be able to make sure that once he is in office that he will stop the war and end all imperialist involvement in Indochina. In the mean time, the Indochinese people are fighting a cruel war and they cannot wait till November to stop the war. They have a long history of struggle and we should learn from their past. Though they have allies like Russia and China, they know (and they have proven) that the only thing that can free their country is an independent movement with all peoples participating in the struggle. Consequently, they don’t rely on Great Powers to come in and save them. Theirs is a strength that is not from above but belongs to them.

If we don’t learn from their past, we should learn from our own. I remember when Kennedy was assassinated. I felt saddened and many people shed tears. But for all his talk of peace, democracy and freedom, little did I know then, that

the murder of JFK was nothing compared to the countless hundreds of women, men, and children that was done by his authority. That I could feel so much for this one Great White Hope who would bring peace to us, and not realize how he, in the name of the American people, murdered my brothers and sisters in Asia was a great shock to me. It woke me up and made me realize that the only thing that can save us is ourselves—together, and not one individual Politician.

POWER TO THE PEOPLE
John Keone Young

P.S. I would like to see an article printed on the 7-point peace proposal. I found out that many people in our community are not aware that it exists. Thanks for your great paper.

Editor's note: The 7-Point Peace Proposal was presented in the June, 1972 issue.

Hi. My name is Young Greene. People call me Duckie. I am of mixed racial background. Some people say I have myself together. They’ve got it all wrong. Being half Black and half Asian ain’t easy to cope with. I’m thirteen and therefore considered too young to think for myself. My mom and dad being divorced has really given me a kind of empty feeling. Seeing so many kids my age having both mother and father, I get very lonesome. Trying to make my mom and older sister understand, it’s hard. It’s very hard. My mother and sister can choose their way of living, both being over twenty-one. But I cannot. They being entirely Oriental can be accepted by Asians almost completely. I cannot. There is always some remark from parents and kids about my hair, the color of my skin, the way I dress. Most of all, why my mom married my dad. It being a disgrace for an Asian woman to marry a man of a different racial background. And the end result, me and my little sister. I have a feeling of loneliness I cannot share. Sometimes I wonder if all people might not feel this way because, whether they be Asian, Black, Chicano, or White, most have the same problems but can’t or won’t face up to reality. Maybe falling apart will help. All the racism, exploitation, oppression, and capitalism isn’t and it’s coming from the people. Because people make the laws. We can’t blame the honkies. They can’t blame us. What we did, we did together. We all try to off ourselves. Whether by drugs, suicide, fighting, or just not facing up, we’re doing it.

Like our present form of government. It’s a white class society thing. They cannot comply with the fact of minorities helping themselves. They, (the governmental people) come down on us so hard we can’t fight for ourselves. We find ourselves locked up in a solidarity battle for freedom. And in many ways it’s entirely useless. What’s the cause of it? Will we ever really know? I ask because I do not completely understand the policy which completely holds our mouths from speaking. Some people believe in God. Others believe in other religions. I believe in no one. I use to have complete belief in humanity. Is there such a thing anymore? We look for freedom. Freedom comes only with love, patience, and blood. There seems to be no more love and patience. Only blood. Can’t there be another way? There must be. And we must keep looking for it. Because we’re lost without it.

Duckie



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As it goes, rock bands are constantly being subjected to 'qualitative generalizing; if not by the public, then by so-called "rock critics." What often separates a "good band" from a "hack band" can be as dependent upon the quality of dope in the audience or the acoustics of the concert hall as it is upon the band itself.

Anyway, all generalizing aside...Hiroshima is a good rock band. You ask why? Well, first of all, they fulfill several rock 'n roll value system criteria. They present new, exciting, fresh sounding material; an Asian American sound perhaps. Also, they have attained a level of showmanship which can be described as dynamic, penetrating and "far out." But all these adjectives probably sound too familiar to those of us who are used to reading the 'qualitative generalizing' of the rock world. Listening is the true test. And, by the way, Hiroshima will be playing at the Fox Theater on Aug. 15 for those of you who just have to listen before they can make any qualitative generalization.

Hiroshima also has another attribute which we at Gidra and many others in the Los Angeles area feel is just as important as their superb musical ability. The attribute is their constant striving to please audiences, communities...people. If that sounds too intangible, maybe a further explanation is called for.

Hiroshima does a lot of benefit performances. Chino State Prison, the Amerasia Book Store, South Bay Asian Involvement and the list of those they've played goes on and on. And in most cases, they've played for free. They do this because they understand how music can bring out the best in people and situations.

So, good dope or bad dope, good acoustics or not, Hiroshima retains those qualities which sets them above the average "better-than-average" band. If Hiroshima's music can succeed in making people happier, freer and even closer than perhaps they are not only musicians, perhaps they are magicians. But then we've already set all the "qualitative generalizing" aside, didn't we?

CORRECTIONS OF THE ARTICLE ON INTERNATIONAL HOTEL (July, 1972):

60% Pilipino
30% Chinese
10% Caucasians, Latins & Blacks

EVENTS IN THE PILIPINO COMMUNITY

4,5,6 August - Pilipino San Francisco Conference

9, 10, 11, 12 August - Second Annual Pilipino People's Far West Convention, Stockton Pre Reg. — \$15

For information, write Pilipino Convention Committee, P.O. Box 4636 Stockton, California 95204

25 August - Pilipino dance featuring Barkada at the Pilipino Community Center.. Wilmington, for info/bids, call Marie at 328-4436.

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To Our Own

Like a pale yellow stream
 Asians flowed over the new country
 Only to be damned.
 Irrigated into the desert lands
 Channeled into a hurting sea
 But the yellow tide
 Nurtured life,
 Grew green where green had never been
 Caught silver from the sea
 To feed the damners
 Raise them healthy, kept them clean
 And the yellow tide
 Had life of its own
 It settled out
 Sent roots

down

deep into O'Canada
 Rule Britannia, and God Save the Queen
 And the Earth was tough
 But the Issei were tougher
 Though bruised and abused
 Maligned and victimized,

They brought forth Nisei
 The Jews, for North American Hitlers
 But the Nisei were of Issei:
 They endured.

And so we were
 Children of the children of the sun
 Raised on the rooster flakes
 Superman and Lone Ranger
 Mickey Mouse and the Friendly Giant

And I never knew
 I never knew
 And it never rained
 They are that way
 Always with umbrellas
 over our heads
 And we are such children
 Knowing that it would never rain,
 They would always stop it

And only now

Can we begin to read
 Into the lines,
 The permanent scars
 For the parasol hands are beginning to shake
 And some of us are finding that
 All it does is rain.

And if it never begins
 The epitaph will read
 The Issei survived
 The Nisei endured
 The Sansei just faded away.

Glenn Nagano



Maybe Tomorrow

The sun goes up, the sun goes down
 could it be it's been here all the time?
 Maybe tomorrow all living will rhyme.

Look up look down it's all the same
 Blue oceans reflect the skies,
 Maybe tomorrow will open your eyes.

Search for something, you may find nothing
 Can you feel what is here and now?
 Listen from within and you will know how.

Where does a circle start or finish
 Some live to begin some live to end,
 Maybe tomorrow is today my friend.

Glen Hiranuma

people's poetry

asia-baby

forgive me
 asia-baby
 beautiful asia baby
 woman-mother of my image

but i was that asian-asshole
 who shitted all over you
 in hot flushes down
 after his elusive little breck-bitch

deceiving himself at times
 thinking he was so cock-sure
 not knowing
 that he was only fucking himself
 not knowing
 that he was only fucking you
 not knowing
 that he really wanted to know you

forgive me
 asia-baby and try not to shit on me
 because i love you

Sean Gunn

*I don't
 understand you
 and you
 don't understand me.*

*We stand
 at opposite poles
 staring at each other
 afraid to move.*

*If I reach out
 will you
 extend your hand
 too?*

gail leong

*Feel a bird
 winging a path
 across a blue sky .*

*soaring
 diving
 floating on the wind
 doing what
 feels good
 being one with
 being part of
 the sky.*

gail leong

on the slow boat to amerikanada

when you get fucked over
 I get fucked over
 when I get fucked over
 you get fucked over

for you
 I would attempt to walk on water
 but let's not rock the boat.

Sean Gunn

You and Me

She told me:

Shikataganai

Not hopelessness, but facing the winds;
 There were many of them,
 In many places.....

In the free land of pineapples,
 bending, picking, rising;
 pennies per crate and wolfing o-cha-zu-ke;
 hardship?

Shikataganai——

In the free land of potatoes,
 bending, picking, rising;
 spit and shattered windows;
 prejudice?

Shikataganai——

In the free land of strawberries,
 bending, picking, rising;
 hakujin curses and buck-toothed slogans;
 prejudice?

Shikataganai——

In the free land of barbed-wire gardens,
 bending, picking, rising;
 dust and sand, heat and cold;
 hardship?

Shikataganai——

In the free land of orchids and lilies of the valley,
 bending, picking, rising;
 a "fresh start" in the flower shop business;
 hardship?

Shikataganai——

She told me: -It cannot be helped,
 One cannot stop the wind——

Never swaying,
 Bending, picking, rising;

Bending but not.....breaking?
 Proud.

Glen Furumura

VIETNAM
VIETNAM

