

GIDRA

MONTHLY OF THE ASIAN AMERICAN EXPERIENCE
May, 1973



April 14, 1973 - RETURN

Once only a name attached to a hidden, empty, feeling
now a memory encased in a ray of light...
warm, pure, strong, endless...

Stone entrances reflecting an attitude void of feeling,
yet an Asian roof to remind one of the need to create amidst tragedy...
Red faces calling forth timeless spirits...
beckoning, encouraging, reinforcing...

A traditional time to hear talk,
words, words...
Political letters of regret for absence and congratulations,
souls worth an 8¢ stamp...
souls forwarded on paper...
Victory is not for those who feel sorry...
Victory is not for those who couldn't be here...
Victory is not for those who talk shit...
Victory is for those who struggle...
Ya, rap on sister, rap on...

It's always a long, lonely walk to a cemetery,
miles across alienation, hate, sweat, shifting sand...
infinite nails left as a reminder of false shelters...
a rusted door handle with no door,
What good is a handle without a door?
What good is a man with a broken dream?
A door to nowhere...

Services blessing souls far away,
comforting those still bound to this reality...
Misbegotten words spoken in a forked language fronted as a prayer,
mumbles of loyalty...
somehow disrupted by a force in the wind,
giving static,
making pause...
Batchi, yo...

A pilgrimage from a cemetery returns those involved to another place...
time and space intact...
yet still another place...

A feeling of oneness,
together, bound hearts...
everyone facing the wind head on...

Faded barbed wire, old, yet still practical catches someone,
a broken piece, separated from its total link,
grasping at her leg, refusing to release its grip,
it's all here
here and now
then and there...

Upon leaving, thoughts carried to stop at the guardhouse as if checking out...
Wind, dust-covered faces huddled close to keep warm...
curious minds with curious questions...

Answers from the past, from the experience...
Sansei confronting Nisei to answer
third to second
Issei confronting Nisei to leave
first to second
Sansei react to Issei's plea
third to first
Issei having suffered enough
Nisei eager to reveal forgotten secrets
Sansei eager to be enlightened

full circle,
one, two, three...
Three...
a triangle...
no strength without all three sides...
three sides constitutes the most stable figure
one to one to one,
a return to the one...
one...

—Cary Tagawa

MANZANAR '73

story on
page 4

NOTE TO OUR READERS: Our post box number is now 18649 instead of 18046 because our old post office vanished mysteriously....

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Gidra is made up of different individuals with different political perspectives—reflecting, perhaps, one aspect of the range in direction and thought in what we call the Asian movement. But whoever we are as individuals, we at *Gidra* are dedicated to putting time and effort into creating a vehicle.

A vehicle which is part of a political process—a process toward change. One spark that is opening up, within all of us, thoughts and feelings, questions and answers, about what it means to be Asians in America. Part of the process is the growth we experience through working on the paper—in learning from our readers and the community, in gaining skills in media and communication, in learning from each other, in participating in the making of change.

But times are getting hard. And *Gidra* needs to respond. But how do we reach people who, feeling no real alternatives, want to escape?

Alternatives. Do we need an alternative culture, a cultural revolution among and within us as Asians in America? Do we need to feel each others' strength and power as a people through militant mass actions—fighting back against a cruel, degenerate State? Do we need to feel and experience positive real alternatives in our day to day relationships with people? Do we need all of this and more to liberate ourselves from a fucked up system?

The pages of this paper can only express groping, beginnings in the search for some answers. *Gidra* is only a vehicle, controlled by us, that can reach, touch many people—and more, with your help.... Help in writing articles, distributing, giving *Gidra* to a friend, giving us constructive criticism, working with us to put out the paper.

Gidra is only a vehicle.

People make it move.

Help us.

Together we can make it happen.

Gidra Staff: Doug Aihara, Linda Fujikawa, Marilynne Hamano, Bruce Iwasaki, Glen Kazahaya, Duane Kubo, Mitchell Matsu-mura, Mike Murase, Teri Nitta, Tracy Okida, Alan Ota, Alan Takemoto, Steve Tatsukawa, Dean Toji, Evelyn Yoshimura.
Contributors: David Cho, Michael Hiranuma, Patti Iwataki, David Monkawa, Amy Murakami, Chris Murakami, Tom Oka-be, H. K. Omori, Mike Nakayama, Candice Ota, Cary Tagawa.

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May 1973. Volume V, number 5. Cover photo taken in the People's Republic of China by Corky Lee.

GIDRA ON THE SCENE

Chicagoans Plan Rohwer Pilgrimage

Chicago—The Memorial Day week-end of May 25 and 26 has been set for a pilgrimage to Rohwer (Ark.) War Relocation Center to reflect upon what happened there and to understand better how local residents have arrived at the present.

Present plans call for departure from Chicago on the evening of May 25.

A meeting was held at the Japanese American Services Committee, April 11, to discuss plans. The round trip fare will be about \$35.

Rohwer is the site of camp-made monuments to Nisei WWII war dead.

Without any Bite

The attempt to dismantle the Office of Economic Opportunity (OEO) is Nixon's most dramatic act in his war on the poor. One can expect any war to have its numerous casualties; this is one we found in the March 1973 *Washington Monthly*. There was a modest program in Houston, Texas to provide dentures for elderly Chicanos. The program was cut. But the money ran out just after all the participants had had their teeth removed to make the plates.

Jefferson Food Buyer's Club

With the cost of food on the rise, it is becoming increasingly difficult to get quality foods at reasonable prices. Discount stores such as Alpha Beta and Safeway offer no relief to the forlorn, hungry shoppers and their little kids. Especially in lower economic communities, rising prices loom before the helpless consumer. It's often the case where a person living in Beverly Hills can buy groceries at a lower cost with better quality than his counterpart in the Crenshaw-Jefferson area.

In order to protect the consumer against rising food costs, concerned community members have organized a Food Buyer's Club. An initial investment of \$5 per household for a lifetime membership offers the buyer the rare opportunity to obtain quality produce and eggs at wholesale cost. Members are able to obtain goods at lower costs because the middle-man is eliminated. The members themselves must take an active part in the operating of the Food Buyer's Club. On Saturdays the food is distributed to members at the Storefront between 11a.m. and 1 p.m. If you're interested in joining or want to learn more about it, the Food Buyer's Club meets on Wednesday evenings at 7:30 p.m. at the Storefront, 2828 W. Jefferson Blvd. or call 734-2666.

Tax Loopholes

With taxes on everybody's mind, Project Loophole today released a few Terrible Tales for Tormented Taxpayers showing the huge tax breaks that businesses receive when they engage in fraud, misrepresentation or other questionable activities. The tax study group, sponsored by the Senator Mervyn Dymally pointed out that:

W.T. Grant Co. recently agreed to a Sacramento court settlement to refund \$118,000 to customers, after state and local authorities charged the variety chain with misrepresenting credit charges and overcharging several thousand low-income credit customers.

The \$118,000—plus Grant's court costs and attorney fees in fighting the case—are all deductible when the company fills out its income tax forms.

The State Supreme Court last month ordered Park, Davis and Co., the big drug firm, to pay \$400,000 to the family of a Los Angeles woman who died following treatment with one of the firm's antibiotics, Chloromycetin. The \$400,000 is tax deductible both state and federally even though the Court said Park, Davis had for years pushed the drug's sales and consistently failed to warn doctors of its known dangers and previous resultant deaths, and in spite of orders to do so by the Food and Drug Administration.

The \$400,000 is deductible as a necessary business expense.

Shastina Properties Inc., a huge land development firm, was sued last month for \$100 million in a class action charging fraud. This came after State Att. Gen. Evelle Younger filed a complaint accusing the firm of tricking thousands of persons into making homesite purchases through false and misleading sales methods. But if Shastina loses and has to pay, the millions in settlements will be tax deductible.

"With several million California taxpayers searching today for all those deductible items, we thought they might like to know about some of the really startling deductibles that the big boys get," explained Suzi Isaacs, Sacramento state grad student in economics and a member of Project Loophole. (1107 9th St., Sac.)

Both state and federal law permit companies to deduct such settlements "even if the settlement stems from a case in which the business engaged in fraud or misrepresentation or negligence. We have checked these cases with tax accountants, with the State Franchise Tax Board and with the Internal Revenue Service," she said. One more:

After the big San Francisco Bay oil spill, Standard Oil was allowed to settle several suits against it by donating \$100,000 to several charities—all tax deductible.

ITA Film Series

The recent incidents at Wounded Knee, South Dakota and the incarceration of Japanese American citizens are both illustrations of the oppression which people of color in America have encountered. The ITA, Involve Together Asians, Community Film Series for the month of May will present a film *Subversion*, a film on the concentration camp experience. The many parallels between the concentration camp and the situation at Wounded Knee will be presented in a presentation of Wounded Knee and the American Indian.

The film and presentation will be on May 11th at the West Los Angeles Buddhist Church, 2003 Corinth. The presentation will begin at 7:30 pm. For more information contact ITA, 2002 Purdue, WLA, 477-0357.

P.O.W. Plan for Company Told

While still prisoners of war in North Vietnam, some senior American pilots decided to set up a corporation to manage their money, including income from publishing and personal appearances, the New York Times reported Tuesday.

"These people had their feet on the ground while in prison," one military official was quoted by the newspaper as saying. "They heard enough and knew enough" to realize there would be a demand for books, speeches, and endorsements, the officer said.

A senior Pentagon official confirmed that the pilots had discussed the idea, patterned after the corporation the first astronauts used to manage their income. But he said no corporate papers had been drawn up yet, the newspaper said. [L.A. Times, 7 March 1973]

P.O.W. Benefits

Tired of more P.O.W. news? These men, most of them volunteer flyers, who helped the U.S. drop six million pounds of bombs per day 4,000 pounds per minute—over Vietnam alone, have another story.

Not only was the average P.O.W. earning approximately \$20,000 per year while he was held in captivity, but he is now being bombarded by gifts. Every one of the 592 prisoners will get a gold life-time pass to all major and minor league baseball games from commissioner Bowie Kuhn. Each one also gets to choose a Ford LTD, Mustang or Torino from the Ford Dealers Association. The P.O.W. or his family members will drive the car free for a year with free auto service. In addition, there are trips to Disney World, the Virgin Islands, or Hawaii—all expenses paid. A brewer has offered a free year's supply of beer for each P.O.W.

Besides these immediate gifts, there are several bills pending in the U.S. Congress, promising anything from special P.O.W. tax breaks to \$200 per month income for life to some ex-prisoners. In Maryland, the American Legion has already set up a \$100,000 fund to pay for the college education of the state's P.O.W. children.

This carnival treatment stands in sharp contrast to the realities for other Vietnam veterans. For those men who were not career officers, who were usually drafted from poor or Third World communities, who suffered the major burden of fighting, the heroes' welcome given the P.O.W.s must be bitter to watch. These more typical veterans are not so apt to bless America or the president for their return. In New York City alone, the Human Rights Commission announced that there were at least 4000 Vietnam veterans on welfare. (Liberation)

Watergate

The dizzying amount of news over the Watergate scandal leads one to a white hat/black hat perspective of American politics. But what Time magazine called "the most pervasive instance of top-level misconduct in the nation's history" has another side: why Congress didn't investigate until after the election.

The House Banking and Currency Committee began preliminary investigations of Watergate in August 1972. But a majority of the committee had to approve the subpoena power needed to conduct hearings. When the committee met more than a month before elections, the 14 Republicans voted to block investigation as expected. But six of the 21 Democrats joined them—against their own party's interests—so the request for subpoena power was defeated 20 to

15. Any congressional probe of Watergate was thus postponed until after the election.

The six Democrats claim they rose above partisan politics in their decision. But closer scrutiny reveals that they were motivated more by personal interests than lofty ideals. For example the senior Southern Democrat on the committee is Congressman Robert Stephens of Georgia. At a time when other areas face spending cutbacks, Stephens' district has enjoyed very generous government treatment in recent months. Three days after the committee vote, a \$2 million senior citizen housing project in his home town was worked out. The federal ante for a Clark County sewage project was also raised, while plans for a \$6.8 million federal office building were recently announced. Stephens was only the first Democratic defector, but his influence probably delivered up the votes of two other Southern Congressmen, Gettys (S.C.) and Griffin (Miss.) also.

Richard Hanna, a Southern California lawyer-businessman was another Democrat who voted to block the investigation. He is frequently absent from important House votes, and has attracted attention for his record breaking number of overseas trips at taxpayers' expense. This doesn't explain his vote of course. But his record—a habitual absentee, junketter, and dabbler in outside business interest, indicates he is no zealot for enforcing ethics in government.

Up to a point it seems, both parties agree to keep the other's campaign irregularities out of the public eye so as not to undermine government credibility. The Watergate affair, in short, illustrates not the moral depravity of one party over the other, but the dynamics of a system which concentrates so much power in so few hands. (Washington Monthly)

"Transfers" East West Players

In response to its enthusiastic reception by numerous full-house audiences, the current East-West Players' production of Conrad Bromberg's "Transfers" has been extended through May 13. The evening of two one-act plays, which stars Nobu McCarthy and Mako and is directed by Rick Edelstein opened March 21 to highly favorable reviews.

The presentation of "Transfers" marks the eighth year of existence of the East-West Players, the only Asian American theater company of its kind in the United States. The East-West Players has received funding from the Ford Foundation and most recently from the National Endowment of the Arts.

"Transfers" runs Fridays through Sundays at 8:30 p.m. Tickets are \$3.50 per person, with \$1 discounts for students, senior citizens, and community workers. Group rates are also available. For ticket reservations and further information, call 6600366.

Radical Asian elected to Berkeley Council

BERKELEY, 18 April—Ying Lee Kelley today became the first Asian American elected to the Berkeley City Council, polling some 21,022 votes. She was the only member of the radical-oriented April Coalition to be elected.

Ms. Kelley was the front-runner most of the evening, but was overtaken by the incumbent council members as the late precincts from the conservative hill areas were counted after midnight. She was able to hold on and win the 4th and last seat elected.

African Liberation Day—May 26

In South Africa where the majority of the country is black and makes up 80 % of the labor force, a growing opposition to the white racist regime is becoming more intense. Demanding wage increases (which were 50% below poverty level), the black workers united by staging strikes in January and February in Durban, Johannesburg, Pretoria and Capetown. The strikes, though illegal, were successful and are an indication of the strength of the workers.

Another confrontation that is taking place is between the students and the government. The National Union of South African Students (NUSAS) represents over 20,000 English-speaking white students who oppose the government's racial segregation policy of apartheid. They have organized demonstrations and mass meetings since last June to fight against the institutionalized oppression of the African majority.

Both workers and students have been attacked by the police since the government's "get tough" policy went into effect. On February 27, eight NUSAS leaders were banned from attending school or participating in political activities under the Suppression of Communism Act.

Along with the struggle in South Africa, against foreign imperialism in Africa are the struggles taking place in Mozambique, Guinea-Bissau, Angola, and Rhodesia. Because of the imperialist nature of the problem which means exploitation and oppression of millions of Black people, the African Liberation Support Committee is organizing an African Liberation Day on May 26. What is happening in Africa should be seen as part of the Third World struggle and it is important to give our support. Demonstrations are to take place in most major cities across the nation like New York, Chicago, Detroit, Washington, D.C., Atlanta, Los Angeles, San Francisco, St. Paul, Newark, Houston, Kansas City, Raleigh, Boston, Philadelphia and Jackson. For more information contact African Liberation Support Committee, P.O. Box 21304, Greensboro, North Carolina 27420 (919) 275-0930.

"Boogie" thanks

The "Let's Boogie" Dance committee wishes to thank Windfield Summit, Barkada, and Carry On; Steve and the SBAI light show, Mary Uyematsu, June Coghill, and the People, for making "Let's Boogie" the super gig of the year.

Seale in Oakland Run-off

The recent election for Oakland mayor resulted in a run-off between incumbent Mayor John H. Reading and Bobby Seale, Black Panther leader. Reading, 84 votes short of a majority, said he "ran to help keep Oakland from becoming another Berkeley." In his reelection campaign he cited statistics to show that reported major crimes has declined for the past three years, that he has helped bring new jobs to the city, and he has tried to bring "stability" to Oakland.

Seale has concentrated on an effective voter registration campaign and has pushed for an ambitious revenue sharing plan for the city. He feels that he could raise an extra \$22 million annually for the city by taxing privately owned stocks and bonds, placing a 5% capital gains tax on transfers of ownership of large corporations, increasing rental payments on the Oakland Coliseum, just to name a few.

Seale criticized his opponents for a failure to be "conscious of the needs of the community. People promise this and promise that but they never get around to things that will really settle the problems of the community." A councilman, also running for mayor, criticized Reading for being a "businessman" running city hall for the business interests downtown.



Photos by Ed Ikuta and Manzanar Committee

MANZANAR

In the early part of World War II, 110,000 persons of Japanese ancestry were interned in relocation centers by Executive Order No. 9066, issued on February 19, 1942.

Manzanar, the first of ten such concentration camps, was bounded by barbed wire and guard towers, confining 10,000 persons, the majority being American citizens.

May the injustices and humiliation suffered here as a result of hysteria, racism and economic exploitation never emerge again.

California Registered Historical Landmark No. 850.
Plaque placed by the State Department of Parks and Recreation in cooperation with the Manzanar Committee and the Japanese American Citizens League, April 14, 1973.

April 14.

The sun had been up for an hour by the time we turned off of Highway 395 onto a narrow, dusty, unmarked road that snaked its way toward the base of the snow-capped Sierras. As I climbed out of the car at Manzanar—half way between Lone Pine and Independence in California's Owens Valley—the sharp, cold, early-morning air bit into the exposed parts of my neck and face. The relentless wind sliced through me, past the tall white monument standing watch over the broad, empty stretches of desert sand.

Some thirty or forty people had braved the elements and spent the previous night at a campsite nearby. The heartiest of that bunch took on the task of painting and restoring the monument at the old graveyard while other well-bundled figures looked on with approval. The monument itself, an imposing geometric figure in stark white with bold *kanji* characters in black, was originally built by Mr. Ryoza F. Kaddo, an 83-year old Issei who was interned at Manzanar some thirty years ago. The three characters on it spell out *ireito* which means the Tower of Memory.

Mr. Kado and his seven-man volunteer crew returned to Manzanar "to complete the task" of leaving a fitting memorial to what happened there during World War II: the plaque (with the inscription above) was installed on the side of the guard house.

By mid-morning, rows of cars sprawled over the clean desert view belying the desolation there. Over 1500 people, most of them from the greater Los Angeles area, had made the four-hour drive to take part in the fourth annual Manzanar Pilgrimage. This year's pilgrimage was significant in that it represented the culmination of years of negotiations with the State Department of Recreation and Parks. These involved torrid controversies over whether such terms as "concentration camps" and "racism" ought to be engraved on the plaque which was to make Manzanar a California Historical Landmark.

The sun made its steady climb and shone brilliantly, though without warmth, as the brisk wind buffeted the faces of those that gathered around the make-shift platform near the guardhouse. Groups of threes and fours huddled around, renewing old friendships and getting acquainted with others. Ubiquitous Nikons repeatedly clicked their shutters for posterity. Monitors with armbands and walkie-talkies circled the perimeter to corral the 1500. Others stood in strategic areas, holding signs of nine other concentration camps: Rohwer and Jerome, Arkansas; Heart Mountain, Wyoming; Topaz, Utah; Minidoka, Idaho; Granada, Colorado; Gila and Poston, Arizona; and Tule Lake, California. For many, it was a "return" to the place where they had been confined behind barbed wire as virtual prisoners of war. For others, it was a first-time experience.

The program began with the introduction of dignitaries, followed by reading of letters of support from a potpourri of assemblymen, congressmen, and other government officials all of whom sent regrets for not being able to be at Manzanar in person. The final letter to be read was delivered by Manzanar Committee co-chairperson Ms. Sue Embrey, a former Manzanar internee. The statement was prepared by the Committee to express support for the struggle now being waged at Wounded Knee.

"We have read letters from various people supporting the efforts of you here and the Manzanar Committee. Now, we would like to read a statement from the Manzanar Committee supporting the efforts and struggle of our native American sisters and brothers in Wounded Knee:

We the members of the Manzanar Committee, recognize that the struggle in Wounded Knee is today the focal point of the native American movement. We also recognize that the historical oppression that took place at both Wounded Knee and Manzanar speaks to the necessity of the struggle there and also what is happening here today. These two places are symbols of what happened then and also of what is happening now in terms of the many forms of continued oppression of native American, Asian American, Black American, Chicano, Latino

women and other oppressed people here and around the world.

Today, the person in charge of the Bureau of Indian Affairs is the same person who was in charge of the relocation centers for Japanese during World War II. He must know as we do, that it doesn't matter whether you call it a reservation or a relocation center, it is in reality a concentration camp.*

And today, we must realize that Manzanar is right now, this minute, our Wounded Knee. If we support one, we must support the other. It's the same struggle with many fronts."

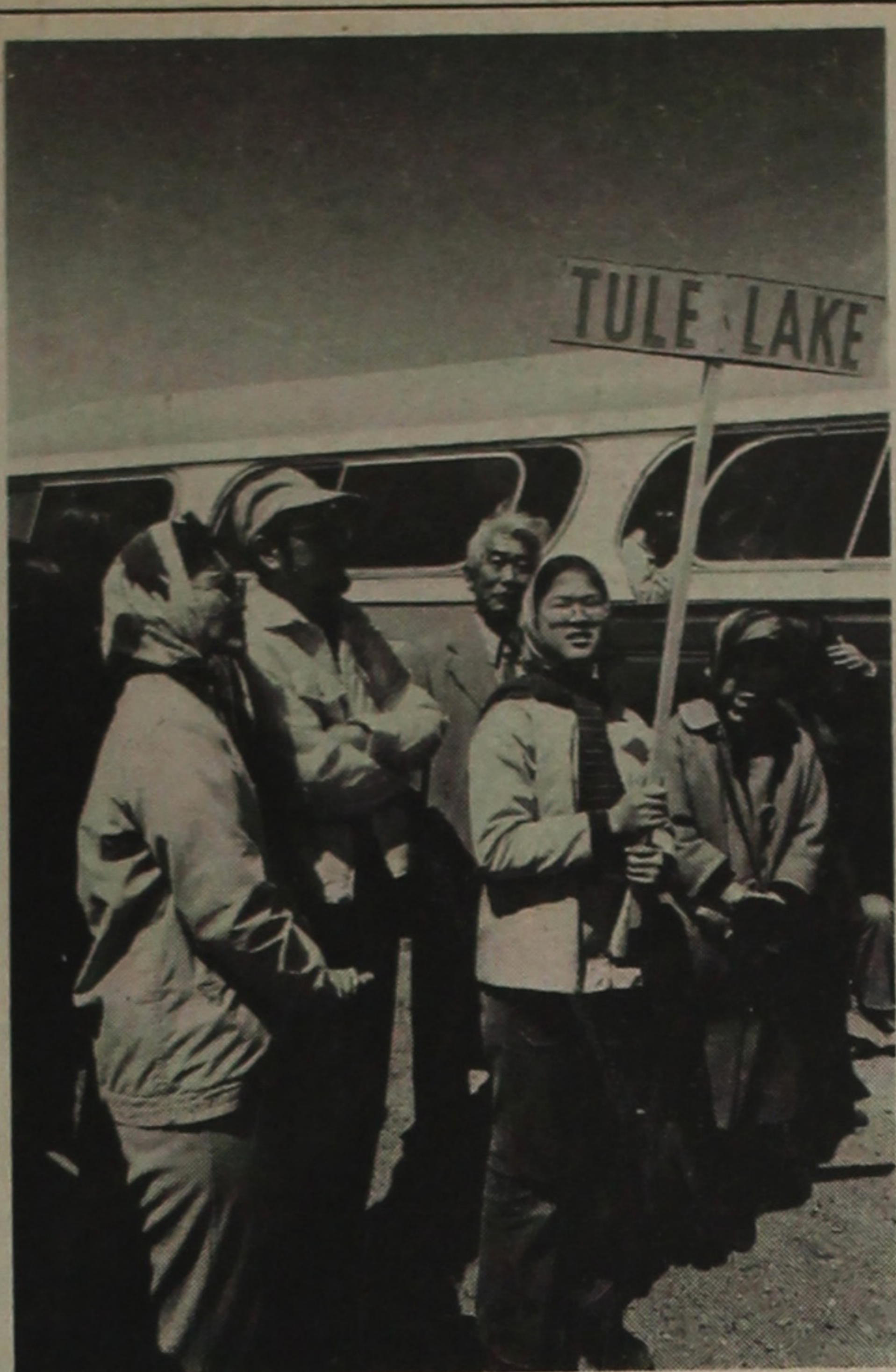
The Manzanar Committee began in Los Angeles several years ago and has now expanded, with chapters in New York, Chicago and San Francisco. Representing the New York chapter and the Asian Americans for Action, Ms. Mary Kochiyama, a Nisei who has been actively involved in Third World and Asian movements for a number of years, addressed the gathering. Ms. Diane Kayano, whose parents were interned at Manzanar, represented the Chicago chapter while Ms. Pat Sumi spoke for the San Francisco chapter.

As the program at the guardhouse came to a close, people walked around the guardhouse to view the newly installed bronze plaque, then the group sauntered through the orchards back to the cemetery and monument. The fluffy white clouds hovering over the Sierras in the early morning hours began to transform into a threatening gray. People sat in their cars, sheltered from the cold noontime grayness, sharing *onigiri* and *teriyaki* chicken.

Following the lunch hour, a religious ceremony was held in front of the monument, at which time Isseis and children placed flowers at the foot of the Tower in remembrance and honor of those who died at Manzanar. Thus the 1973 Manzanar Pilgrimage came to a close in a visible aura of serenity and calm...

Precedent Set

The "evacuation" of the people of Japanese blood, citizen and non-citizen, from the West Coast was not a one-of-a-kind event in American history. It had an unsavory precedent, as well as modern day parallels. In the 1830's, the United States government moved another group of Third World people out of their homes.



Long before the first white man ever set foot on this continent, the native American tribes of Choctaws, Cherokees, Chickasaws, and Creeks had lived in the South. Under treaties made with the United States, they were granted the right to maintain a system of tribal governments, but the states of Georgia, Alabama, and Mississippi outlawed such governments and put the Indian nations under state jurisdiction. When the Indians appealed to President Andrew Jackson, his response was to ignore the old treaties and to begin to negotiate new treaties under which the four tribes would consent to relocate west of the Mississippi River.

As a result, Congress passed the Indian Removal Bill in 1830. The Nations did not want to leave their homes to go west of the Mississippi, or anywhere else, but the three southern states passed laws preventing courts from accepting the testimony of an Indian against whites. This measure virtually sanctioned fraudulent certification of land titles and crooked dealings among squatters, land speculators and bootleggers.

By November, 1831, the conditions for the Choctaws had deteriorated so much that they were forced to relocate in western Arkansas. The Creeks who resisted in the beginning were forced to relocate as a "military measure" and were escorted by the U.S. Army in handcuffs and chains. By 1838 and 1839, the Cherokees met a similar fate: fifty-thousand people were driven from their homes, and in the hard journey to the "Cherokee Strip" in Indian land, one out of four died.

The Eviction, Evacuation, Relocation, Removal—and the racism and greed were to be repeated more than a hundred years later...with the internment of 110,000 Japanese Americans. Not only are the Third World peoples within the borders of the United States always in danger of being relocated without cause or due process; similar events have taken place throughout the world, wherever America chooses to intervene.

In Okinawa, twenty to forty percent of the land suitable for plowing has been seized by the American authorities for military use. Over 250,000 islanders, most of them farmers, have been displaced as a result. Mr. Ahagon, one of the farmers, retraced the haunting memories:

"We were glad when America won the war because we thought it would mean the end of all hostilities. At first, when the Americans asked

continued on next page



for four of my neighbors to *relocate*, they cooperated and asked no questions. Then in October of that year, they asked 154 more families to move. We wanted nothing more than to live on our lands and produce crops for our people. When we refused to lease the land, the encroachers from the bases moved in at night, removed us at bayonet-point, and burned down every one of our houses. The land where our homes used to be is now a bombing range."

In Vietnam, the U.S. government waged the longest war in the history of this country in an effort to establish a stable, non-Communist regime in Saigon. For this, the U.S. found it necessary to separate the areas of population concentration from the liberation forces, while preventing any organized social life in the areas ceded to the resistance. They found it necessary to *relocate* masses of the population into urban centers where the population can be more easily controlled. Over 100 B-52's, each carrying 30 tons of bombs, were deployed for this task of laying waste the countryside. In 1960, 85 percent of the South Vietnamese population was rural; now more than half live in urban ghettos. Saigon is today the largest concentration camp in the world with more than four million people.

Much closer to home, the Little Tokyo Re-development and urban renewal are plans to *relocate* low income and Third World peoples out of the inner city so that the city can rebuild the deteriorated areas, thus attracting more business and tourism as well as attracting higher income people to high-rise living in order to secure greater tax revenues. But where do the Third World peoples go? Can they afford or be welcomed in Canoga Park or Palisades?

There are much more subtle and insidious ways in which people in this country are *relocated*. Here, I am speaking of the relocation of values and the concentration camp of the mind. In every aspect of the media and formal education, we are exposed to repeated conditioning techniques telling us that competition is healthy, that individualism makes one strong, that money will make one happy.

For Japanese Americans, and for other Third World peoples, Manzanar should serve as the most concrete example of the various ways in which the American government has *relocated* people to fulfill its own selfish ends. Manzanar has no geographic boundaries and is not bound by time. Manzanar exists today...in many forms, in many places. And in each, the people must work together to insure that it will not go unnoticed and unchanged. We must destroy all the Manzanars and make sure that it will never happen again.

—Mike Murase



Home Movies: a Surface Look

Over 1,000 persons attended the showing of home movies made in the concentration camps by internees. The program was presented by the Manzanar Committee as a prelude to the Manzanar Pilgrimage on April 14. The films were shown in Los Angeles, Gardena and Long Beach.

In the Los Angeles area, Senshin Buddhist Church and Union Church drew approximately 300 people who saw films on Topaz, Utah and Amache, Colorado. At the Gardena Youth Center, more than 500 persons were treated to an additional film on Heart Mountain, Wyoming. The majority of persons at the Los Angeles showing were Issei and Sansei. Whereas, in the Gardena showing more Nisei were noticeable in the audience.

A Manzanar Committee representative spoke of the history of the committee and their struggle over the wording of the plaque. The spokesman explained that the purpose of the committee was two-fold, education and establishing Manzanar as a state historical landmark.

The initial struggle centered around the words "concentration camps" in the proposed text. This was later shifted to other words that the state found objectionable (i.e., 'hysteria,' 'racism,' and 'greed'). At a crucial point in the negotiations, community support was enlisted in the form of letters and petitions which led to a confrontation with William Penn Mott, the Director of Recreation and Parks. The outcome of this meeting was a complete and total victory for the people over the State of California.

The importance of the camp films as historical documents cannot be overstressed because no cameras were allowed to internees in the Western Defense Command (WDC) of the United States. The Topaz film which was shot by Dave Tatsuno in the WDC was done secretly and without the authorities' knowledge.

Mr. Tatsuno explained how the movie camera was smuggled into camp by a minister friend and how he was able to buy color film when he went outside the camp as a co-op buyer. He also stressed that the film did not reflect the true conditions of the camp and that color film appeared to make camp life more pleasant than it actually was.

Accompanying Mr. Tatsuno from San Jose was Eichi Sakauye who was responsible for filming the Heart Mountain film. Mr. Sakauye's

film differed from Mr. Tatsuno's in that Heart Mountain was outside of the WDC and that he had obtained prior approval of the camp administrators in making the movie.

In reviewing the films, it is apparent that the Topaz film was a history of the Tatsuno family from their forced evacuation to their eventual return to their home in San Francisco. The availability of color film during the war came as a surprise. Color does tend to present the camp in a more favorable light and does not reflect the hardships of internment. Scenes of a grandfather sweeping snow and a lone girl skating are quaint but don't relay the monotony of camp life and the many things that people had to do without.

If one were unaware that the people being filmed were in camps, the impression projected is one of normalcy. Although people were doing the same things they had done prior to evacuation, many appeared to be oblivious of their surroundings. No doubt, people placed in a hostile environment that is isolated from the larger society will eventually adapt or perish.

Two alternatives were suggested by the films. One was complete support of the United States government which was manifested in Boy Scout troops, pom-pom girls, and a Japanese American war hero. The other was a return to a more traditional Japanese culture in the form of *ondo*, *mochitsuki*, and *Noh* plays.

Many of the scenes of camp activities appeared to be highlights and special events not the daily struggles that the internees faced. A typical scene was the New Years celebration which brought out many incongruous feelings towards the films. *Ondo* dancers in full kimonos performing in front of tar-paper barracks was difficult to put in perspective. Similarly, the pounding of mochi seemed strangely out of place behind barbed wired fences.

Unfortunately the films played on the singular "happy" occasions and glossed over the "true" conditions of the camps. There were no scenes of barbed wire fences, guard towers, and armed sentries. The dehumanizing aspects of communal mess halls, showers, and toilets were avoided. The films only captured the surface activities of the internees. They did not or could not touch on the inner feelings of frustration, rejection, and isolation that prevailed within the concentration camps.

—Ken Honji

FROM MANZANAR TO WOUNDED KNEE



The federal government is conspiring once again to annihilate native people at Wounded Knee. Co-conspirator in this attack has been the press. The two, together, are working overtime at gearing the public for an atrocious act by producing nothing but one-sided, slanted news coverage. They have done the job at trying and convicting the people who have at last stood up in defense of a beautiful way of life. A way of life that does not produce locks or keys, prisons, orphanages or old folks homes, alcohols or drugs.

We, as Oglala Lakotas and other native people, are only saying that we must be allowed to live as Lakotas or Chippewas or Shawnee or Ponca, etc.

We have tried your system as a way of life and have found that it does not work for us. This federal government has a responsibility to uphold and this is all we ask. We have always kept our part of the agreement since Plymouth Rock. Now it is time the Americans kept their part of the agreement for once.

A man is dead. What else must we say?

—Ted Means, Oglala Lakota

Press Conference, Rapid City, 21 April 1972

The struggle continues at Wounded Knee and those of us on the "outside" have had a hard time getting accurate information through established sources of media about the actual events going on there. Conflicting and contradictory statements by the press and other news media have only served to confuse and consequently dampen public support and awareness for what is happening at Wounded Knee.

For example, just as the last issue of *Gidra* was going to press, statements began to flash on the radio that Dennis Banks and Russell Means—leaders of the American Indian Movement (AIM), and chief negotiators with the U.S. government—had mysteriously disappeared from Wounded Knee in the middle of the night and were being replaced by new negotiators. Implications and rumors flew that they had been beaten and kicked out of the new nation and/or that they had deserted the struggle. The truth is that Russell Means and Dennis Banks did not desert and are still very much in the leadership at Wounded Knee. In fact, it was Russell Means, representing AIM and the Oglala Sioux Nation, who signed a six-point pact on April 15, with Assistant U.S. Attorney General Kent Frizzell, in an effort to end the hostilities. What the news media tried to play up as a "rift" in the leadership at Wounded Knee was in actuality, a move by the Native Americans to broaden the leadership base of the Oglala Sioux nation by strengthening and respecting the more traditional leaders of the Sioux nation—it was in this spirit that more Native Americans were designated to negotiate with

the U.S. government.

Frank Clearwater is Dead: War and Survival at Wounded Knee.

For a picture of the latest events at Wounded Knee, then, we must turn to our own sources. In our most recent reports from Wounded Knee supporters in Rapid City, South Dakota (April 21) we learn that:

—The U.S. forces have opened up indiscriminate firing from machine guns on all persons, including women and children, in Wounded Knee. Approximately 20,000 rounds of ammunition have been sprayed on Wounded Knee. During one shooting spree by federal marshalls *on a church inside Wounded Knee*, a 50 year old Apache, named Frank Clearwater was shot and killed.

—Approximately one-third of the 400 to 500 people inside Wounded Knee are reported to be infected by pneumonia, colds and other illnesses. Food and medical supplies have been virtually blockaded from the onset of the action in the U.S. government's hopes to starve out the Indians and force settlement. The only way supplies have been brought in is through lawyers, backpack, and other means through the back country. Last Wednesday, it was reported a one ton air-drop was successfully made, which should last the population approximately one week. However, this resulted in four men being wounded by U.S. government helicopter fire while trying to pick up the supplies. Since then it has been outlawed for any non-military

plane to be flying in that area.

—More troops have been flown in. There are approximately 300 to 500 troops now at Wounded Knee. There has also been an increase of military helicopters.

—The same kind of equipment used in Vietnam such as electronic sensors is being used on the "Ho Chi Minh Trail" of Wounded Knee.

—Reservations in the surrounding area of Wounded Knee are being harassed by BIA Indian police who are paid with U.S. government poverty funds. (One program which was not cut back.) BIA police have burned homes, raped women, and beaten people, including older Indian people.

—The government has cut off all electricity to Wounded Knee.

On the National Level

Across the country, other incidents have been reported. A few:

North Carolina—Last week in North Carolina, 150 Native Americans were busted and one of the pregnant women was beaten and raped. As a result, her baby died.

San Francisco—Two people were busted by police officers next to Glide Memorial Church. One was beaten badly and hit in the face by a flashlight. The other was beaten also, but not as badly. Both were thrown into jail without any medical treatment.

Rapid City, S.D.—A Chicano-Indian was killed by Rapid City police during a supposed tire burglary. The brother was shot while on

Continued



the ground and left to bleed to death.

Denver—5,000 people demonstrated in Denver to show anger at the murder of the Chicano brother in Rapid City. The police attacked the office of the Crusade for Justice, a Chicano organization. Luis Martinez was beaten, shot in the back by Denver police, then left in an alley to die.

Canada—Funds have been cut off for Indian programs.

Furthermore, it was recently brought to public attention that as of April 19, 1973, the Nixon administration issued new legislation calling for an extension of the anti-riot laws. The new legislation would extend wire tapping, legalize the death penalty, and allow a judge to have information that a defendant and his lawyer cannot see. All of this, of course, being applicable to participants and supporters of Wounded Knee.

These most recent events are only testimony to the fact that there is a war going on at Wounded Knee; that there is a war going on wherever there are Third World people in this country. The U.S. government and local law enforcement authorities are geared toward violent repression of any force which may stand up, in the interest of self-determination and true freedom, against all that this government and system stand for.

Sincere attempts to end the hostilities have only been met with U.S. government rigidity and lack of good faith. The six-point agreement signed between the U.S. government and the Oglala Sioux nation on April 5, 1973 is yet to be upheld.

Pact Between U.S. and Oglala Nation Stalemated

In looking for the terms of the six point agreement by the U.S. government and the Oglala Sioux nation, one has to be a bit wary when reading sources like the *Los Angeles Times*. One has only to recall the differences between the North Vietnamese and the U.S. government texts on the content and progress of the talks in Paris. For the terms of the agreement, then, we again turn to sources who have been inside Wounded Knee and to alternative media.

In a recent article by Ron Ridenour of the *Los Angeles Free Press*, the terms of the agreement were specified as follows:

POINT ONE:

Point one states that "the parties agree to effect meetings between representatives of the White House and the traditional chiefs and headmen of the Teton Sioux tribes, bands, or different reservations so that these Sioux representatives may outline the need of and workings of the presidential treaty commission which they propose as a method of re-examination of the 1869 Sioux treaty. These meetings will be held during the third week of May." (Preliminary meetings are to be held in Washington D.C., to set up the agenda for these May meetings).

This point is the key to the agreement for the Indians. It allows them to bypass the hated Department of Interior and Bureau of Indian Affairs. It establishes their traditional leaders, the chiefs, as the authority rather than Richard Wilson, a half-white man who heads the BIA tribal council.

POINT TWO:

Calls for arrests of those who have warrants out for them, after the Washington meeting and the dispossession of weapons.

POINT THREE:

Calls for a government investigation on the Pine Ridge reservation into violations of criminal law including abuse by the governing authority, i.e. BIA.

POINT FOUR:

The fourth agreement calls for the U.S. to audit Title funds, federal program funding, and police financing on the reservation. (Richard Wilson is alleged to have used \$56,000 in federal program monies for his "goon squad," whose repressive actions are widespread.

POINT FIVE:

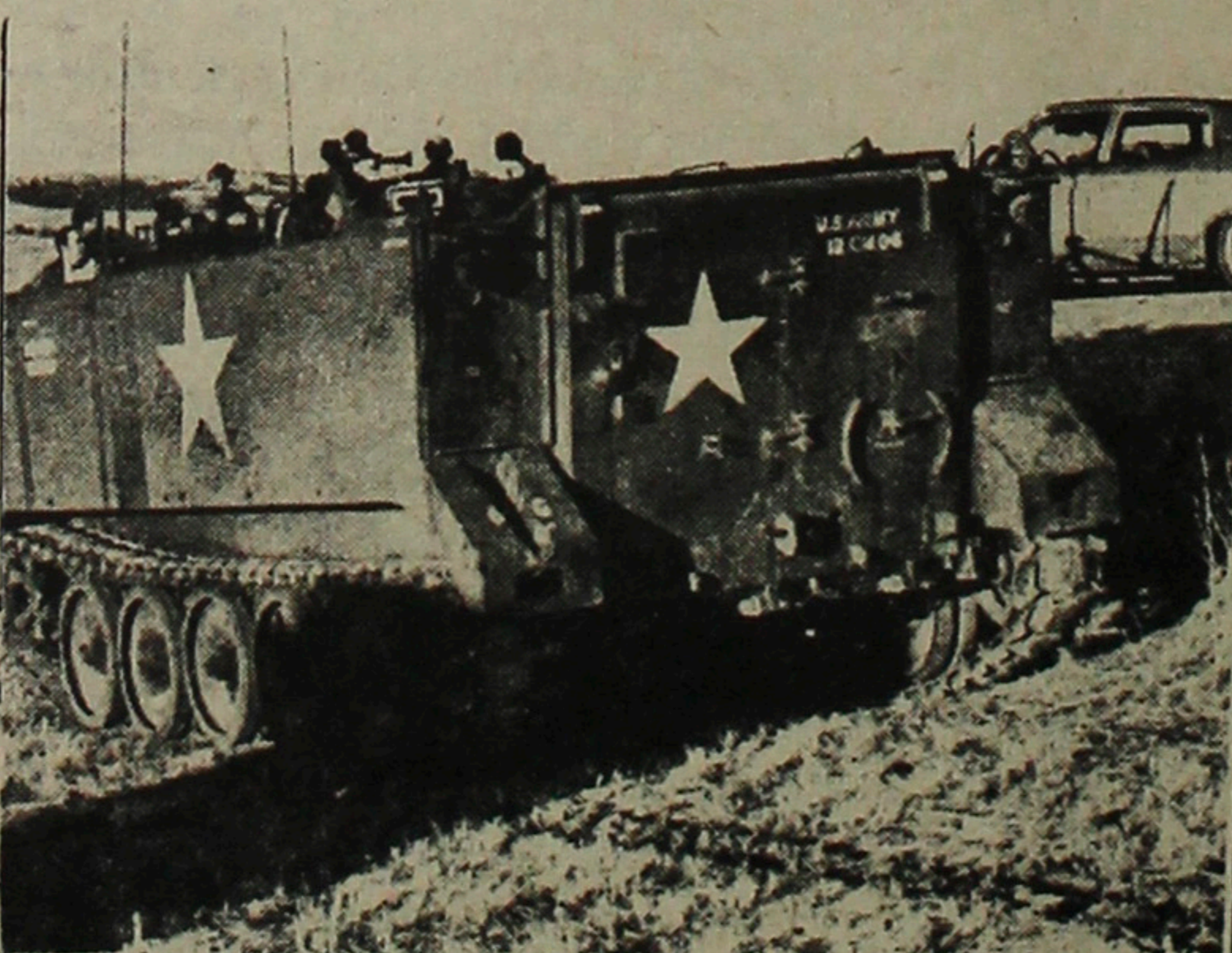
Point five states that the Department of Justice shall prepare civil suits to protect people against abuses by tribal governing officials.

POINT SIX:

The last point says that "the above paragraph representing the agreements between the parties as to the substantive issues arising out of the Wounded Knee confrontation will serve as the basis for dispossession of unlawful arms by the occupants of Wounded Knee, the evacuation of bunkers by persons on both sides of the confrontation and the elimination of existing road blocks. The details of the dispossession of unlawful arms and the accomplishing of the above objectives shall be implemented by the government law enforcement personnel and the AIM leadership.

(The agreement left vague what specific time the guns would be laid down and it also only applied to illegal weapons and dangerous devices. It said that while the preliminary meeting was being conducted in Washington D.C., "details of dispossession of arms" will be worked out.) [Los Angeles Free Press]

Following through with this six-point agreement then, Russell Means (after being arrested and released on a \$25,000 bond), Crow Dog (the nation's spiritual leader), and Oglala Chief Tom Bad Cob departed for Washington D.C. to



Armored Personnel Carrier (type used in Vietnam). This type of machinery is the U.S. government's proposal for "Peace." There are fifteen of these vehicles surrounding Wounded Knee.

begin talks with White House Aid Leonard Garment.

In the meantime, the Native Americans proposed to, "place all the arms in Wounded Knee in a big teepee at Wounded Knee where they would be guarded by Civil Rights Service agents (part of the Justice Department), and by a peace pipe. The government would move its army back and no one would shoot while the preliminary Washington meetings took place.

"The government has already indicated it has no faith in religious ceremonies of the Indians' religion. It doesn't believe that the sacred peace pipe would prevent anyone from taking the guns back and it apparently has no more faith in its agents. It proposes that 185 armed U.S. marshals come into Wounded Knee and disarm the hundreds of people there."

[Los Angeles Free Press]

When the Native Americans refused to be disarmed in this manner, the U.S. government postponed the scheduled talks between Russell Means and Leonard Garment. Government officials contend that the meeting would not occur while the Indians are still armed. The Indians said they will not lay down their arms until this meeting has been held satisfactorily—when they can believe the U.S. is serious about the treaty commission.

The U.S. government's refusal to negotiate with the Sioux nation unless that nation is fully unarmed—that is, surrendered—is an indication of the government's lack of good faith in dealing with the Native Americans at Wounded Knee, and it raises some serious questions as to whether or not the government ever intended to follow through with the provisions of the six point agreement. Until there is clear evidence of the other side's good intentions, no nation in war can be expected to lay down its arms.

In the midst of this stalemate, the reality is that a federal blockade remains around Wounded Knee, preventing the entry of desperately needed food and medical supplies. In the face of this crisis, the leaders within Wounded Knee issued a nationwide call to all supporters of the Native American struggle to converge upon Wounded Knee on Easter Sunday in an effort to break the blockade.

Asian Americans Go to Wounded Knee

At one in the morning, Easter Sunday, a contingent of Asians from the Los Angeles area reported that they arrived safely in Rapid City, S.D., to join the pilgrimage to break the blockade of Wounded Knee.

This contingent is only one of many groups gathering in Rapid City in order to show support for the Indians who have now been holding Wounded Knee for some sixty days. They are participating in a peaceful march which began Monday, April 23, from Rosebud Reservation into Wounded Knee. The purpose of the march is to take in food and medical supplies and is expected to take five days.

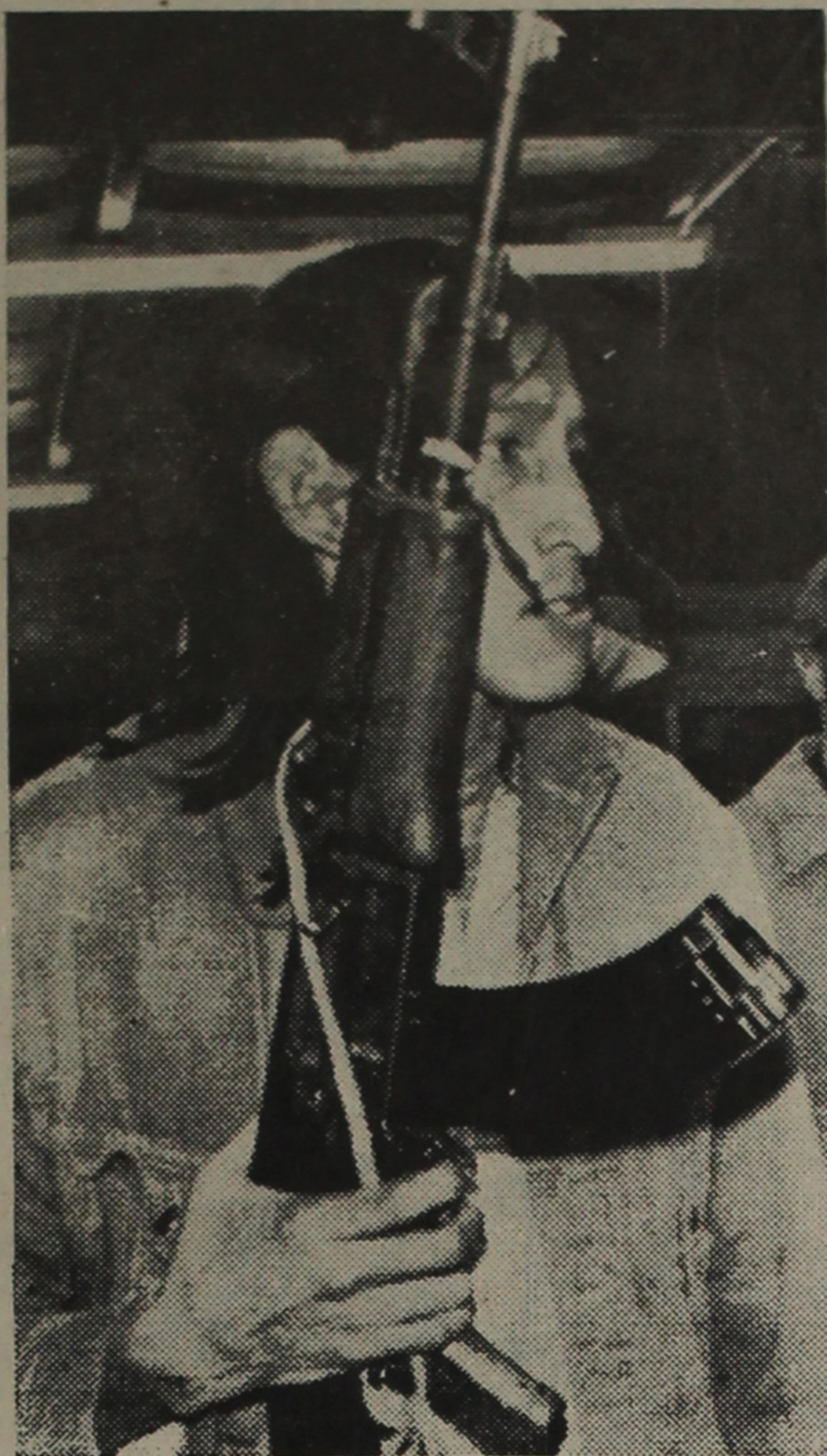
The groups of Asians said they decided to take the precarious journey (fifty people have already been reported arrested trying to reach

Rapid City) to show the Indian people physically the solidarity and concern of the Asian people in America. One spokesman said, "You can see that news of Wounded Knee is hardly being covered by television, and is pushed to page 16 in the L.A. Times—that is if they cover it at all. We feel this is a deliberate blackout to curb the interest and sympathy of the public. Therefore, it's important for us to go and see first-hand what is happening at Wounded Knee and bring the news back to our communities. That's the only way we'll get to the truth."

The group says they will stay as long as necessary to complete their mission and will be making periodic reports while they are there. The Asian brothers and sisters at Wounded Knee are representing all of us who feel the growing unity between the Native American and Asian struggle in America. Growing community support and awareness can be seen in the resolutions from the Manzanar Committee and the Metropolitan Los Angeles chapter of the Japanese American Citizens League; the joint educational event between Native Americans and Asians sponsored by the Metropolitan L.A. JACL; the presentation by a Native American sister during Asian American Week at Long Beach State; and a turnout of two hundred Asians at a film showing on Wounded Knee at Senshin Buddhist Church.

We cannot allow the kind of isolation and lack of support experienced by the Japanese Americans when they were "relocated" into concentration camps happen to us or to any other people again. This act of support in body as well as in spirit by the Asians representing us at Wounded Knee is one of the first times that we are coming together with other Third World people to fight, to stand up against a common enemy. And this is just the beginning.

—Marilynne Hamano



To: AIM Delegates, Officials and Chapters
From: D.J. Banks, National Field Director, Carter Camp, State Coordinator of Oklahoma.
April 16, 1973

On February 27, 1973, AIM organization accepted the responsibility of providing all necessary strength and protection needed by the Oglala Sioux in their efforts to rid themselves of corrupt tribal president, Dick Wilson.

Because this degenerated humanbeing is financed and wholly supported by the FBI, CIA, BIA, U.S. Dept. of Justice, and the U.S. Marshals, it is virtually impossible for any Oglala to voice any kind of opinion which may run contrary to this puppet government without being arrested or beate up by the Federal deputized illegitimate. It appears now that the U.S. government is determined to allow any person or persons to commit acts of war against the Oglala Sioux and AIM, a policy which cannot go unchallenged or unanswered.

We, the Independent Oglala Nation and AIM, have agreed to jointly accept that challenge and answer fire with fire.

We have further agreed that there can be no real freedom for Indian people until all acts of war committed against us by the U.S. forces cease.

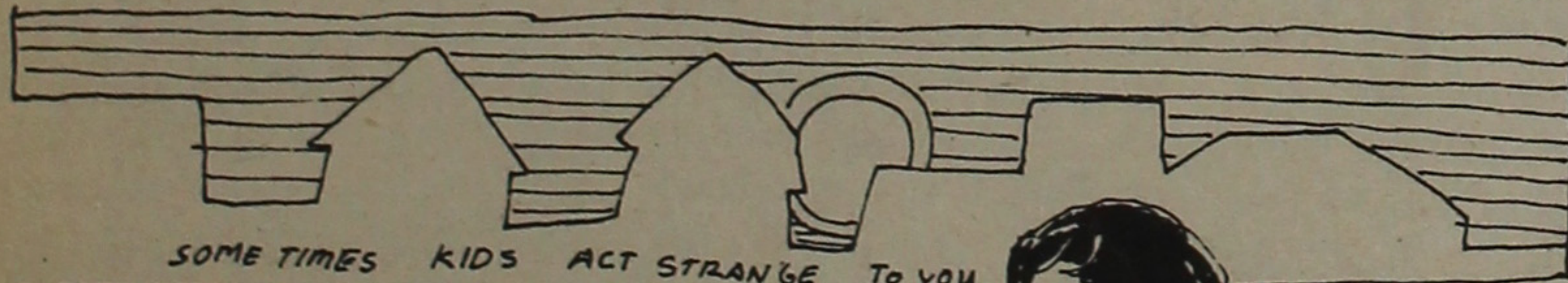
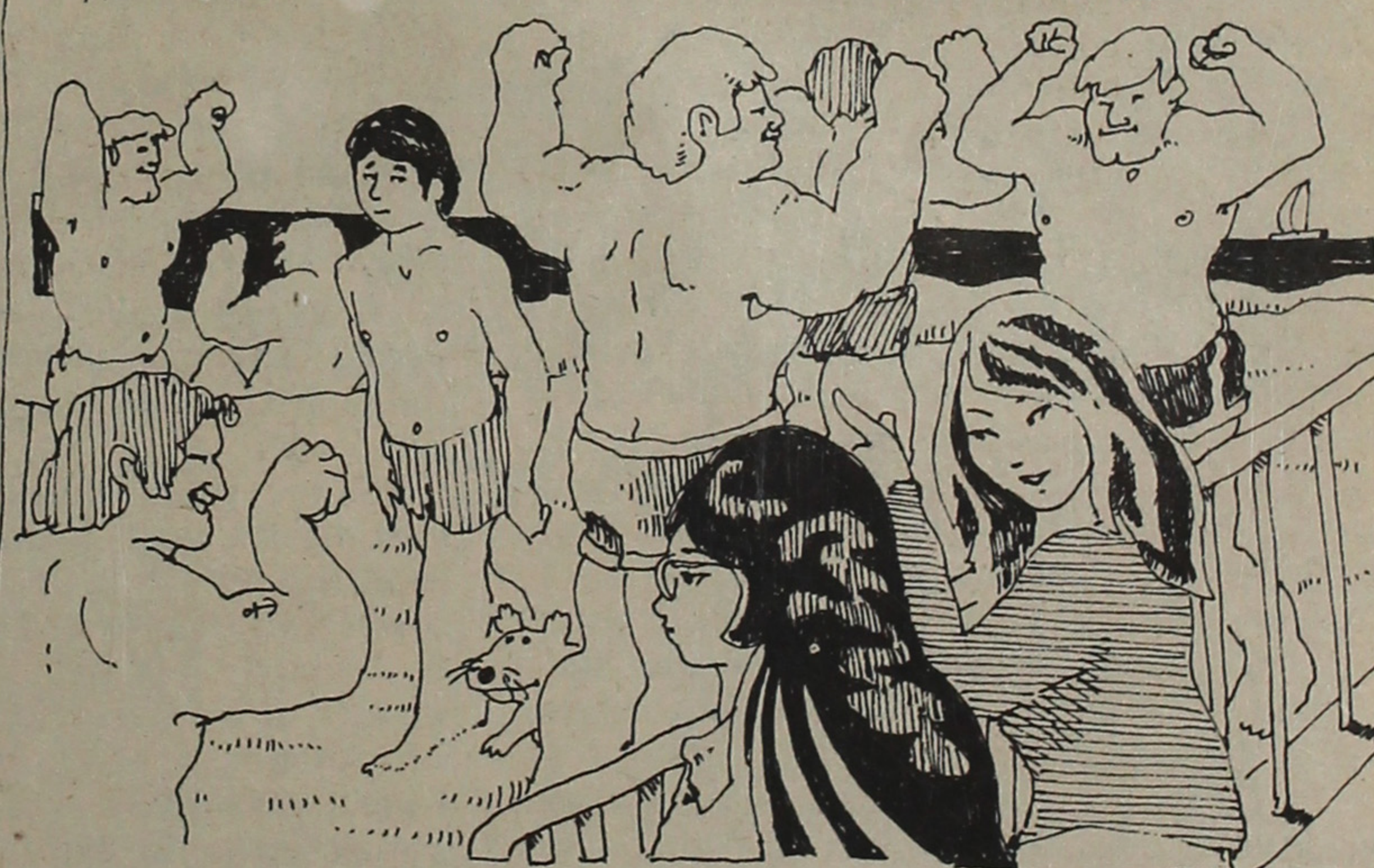
We are therefore laying aside, temporarily, the Pawnee Oklahoma Convention originally scheduled for May 1-May 7 and urging all AIM chapters to converge on Wounded Knee for a national convention with other Indian and Chicano organizations, during that same week. All delegates are reminded of road blocks in the way, and to report to Wounded Knee with your hunting and camping equipment. You are further reminded not to come in caravans, but to come in planes, horseback, hiking or in any way you see fit.

We regret the last minute change but we just know that you would want a piece of the action.

Discovering the American Dream (or being Asian in America) means:



THEM OTHER GUYS SEEM TO BE MORE MASCULINE AND MATURE.





HANAMI

A Little Bit Of Everything

The bus was already in front of Maryknoll (Creative Workshop's meeting place) as I drove down the street and parked. Kids everywhere were carrying kites that they had made the week before. The weather didn't look too promising though. In fact it didn't look like a very nice day at all. But the bus had started, and I still hadn't found out if I was supposed to be driving. I didn't even know where we were going! It wasn't long before I found a ride.

We were to stop at a park in Newhall (wasn't that the center of a big earthquake?) where all the participating organizations were to meet and eat lunch. Yup, the bus-loads of young and old were getting together for the annual *Hanami* (wildflower viewing). Too bad it was such a bad day.

An hour passed very quickly when the sun flashed sharply off of the white van before us. How the weather changed so magnificently was beyond me. It was something that I just had to sit back and ponder over. It wasn't long after that that my 'concentration' was broken by a sharp left-hand turn. We had arrived at the park and were instantly surrounded by hoards of people already walking towards the picnic area. There was energy everywhere and it was rubbing off quickly. Kids running and playing, others talking and taking pictures and still others setting up their *goza* (bamboo mats) and preparing for lunch. Ah, yes, things were on the uppity-up, so with one big stretch, we were off.

It was a pretty big park (at least by L.A. standards) with huge chunks of wide open space, though it was being filled quickly as the buses continued to unload. The turn out was fantastic.

Walking around, you had to be careful of getting in the way of someone taking pictures. There were cameras everywhere. But there was something else you felt more than you noticed and that was all the smiling and happy faces. People getting together renewing old acquaintances of years past; forming new ones for years to come; people sharing; people giving; young helping old; old helping young. And as the sun bore down on all those happy faces, I felt a true warmth, one of friendship and joy just flowing all around the park. You might think this is kinda corny, but something very beautiful was happening here.

It wasn't long before most of the people began settling down and getting into some good

eating. Checking out some of the picnic tables that some of the old folks were seated around reminded me of New Years. They had everything out on that table! There were dishes in that park that no restaurant could ever hope to equal. In the words of a friend, "Those Issei sure don't fool around when it comes down to going on a picnic." I agreed, then went in search of my lunch.

It was after all this good food had been consumed that people's attention was drawn towards the other side of the park where preparations had been made for *odori* (dancing). A huge circle of dancers, initiated by some Issei women, some good and some not so good (but that was cool) formed instantly when the hot tune *Tanko Bushi* was played...and played...and played. No one seemed too anxious about dancing to any other dance so *Tanko Bushi* was repeated. No one seemed to mind though, and the circle kept getting bigger. Everything seemed pretty cool.

Time passed quickly and it was time to leave for the wildflowers (almost didn't want to leave the park, but the thought of rolling hills covered with wildflowers was convincing enough.) So we were off with high expectations of a wonder of mother nature. As the miles passed and patches of wildflowers dotted the hillsides, I wondered if we were going to the same place as we did last year. With all the rain and sunshine it probably would be ten times better! Oh, well, we could do nothing but sit tight.

Well, when we got here, it was something of a let down. Most of the flowers had not yet bloomed in the area and as a result, there really wasn't too much to see. I barely noticed the three or so Cadillacs off to the side. What were they doing there anyway? I didn't bother to find out, for everyone was scrambling for their kites to see if the home-made contraptions would fly. They couldn't. The wind was much too strong and kept sending them smashing to the ground. It was fun to watch, though.

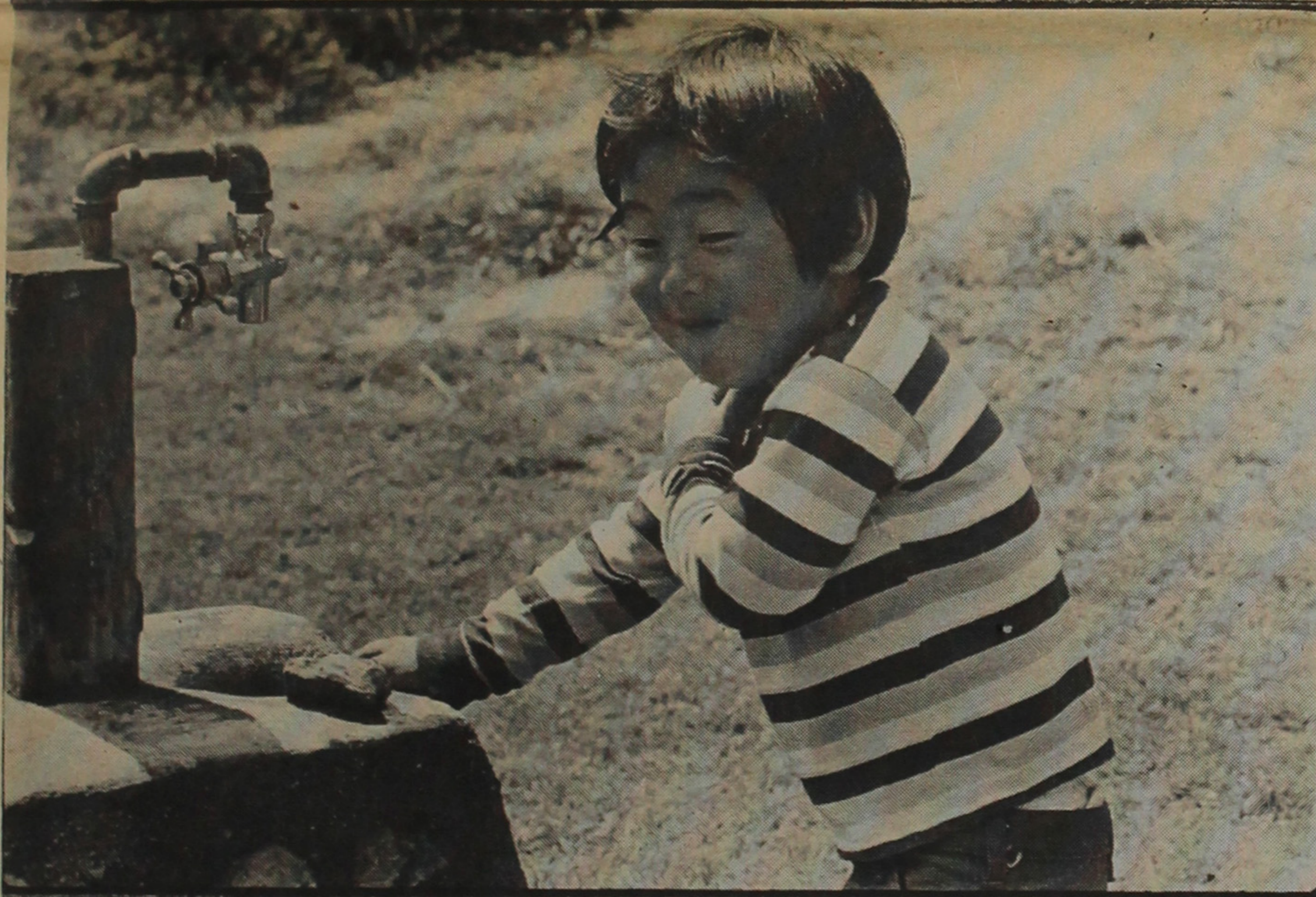
While some of us were fooling with the kites trying to get them up, word was getting around that there were some real estate men on the other side of the buses. They were armed with maps and brochures, free sodas and even cameras to take your pictures, to be sent to you at a later date. I thought about going over there to grab some of that soda but I didn't drive all the way out here just to be bombarded by some

two-bit salesman. How'd they know we were going to be out here anyway? (The answer came out a few days later in one of the local Japanese newspapers. They were only supposed to provide toilet facilities, and nothing else. A case of a trust agreement broken for the almighty dollar.)

As I write this some people I talked to felt this incident shouldn't be treated lightly for plenty of people's heads went spinning...down. Also because I didn't actually witness the con talk (they even had signs in Japanese) or the sweet smiles or the 'friendly' handshakes, I couldn't possibly relate to you the feelings of shock, anxiety, hate/dismay that were passing through people's heads at the time. And it's not often that the system raises its ugly head in such a blatant, tactless, direct and isolated effort. So how should I deal with it? Should I try and relate it to the millions of similar incidents that go on every second of the day all around this nation, or around the world, for that matter? Or should I say that the incident ain't shit compared to what's going on in Indochina and that's something all of us should really get pissed off about and stay pissed off about? Or should I just avoid the whole thing by suggesting that whoever felt strongly about what happened channel that energy into something constructive, and therefore make the experience a productive one for everybody? It's a tuffy.

All in all it was a very beautiful day. Despite the lack of flowers, despite the salesmen and their Cad's, it was a day blessed with many more good happenings than bad. (Some people probably won't agree with me here but that's cool) And I'd like to believe that most people went home with happy thoughts about the whole day, which brings me to my last tid-bit of the day. Viv locked the keys in her new car and it looked like we were going to have to bust a window or something like that. And in keeping with the good vibes of the day, all kinds of people that she didn't even know volunteered to try and help out. There were people all around the car trying to figure a way to get in, when yours truly popped the lock open with a coat hanger. Very lucky. There were cheers and sighs of relief. I had found my real reason for being way out in the sticks of Lancaster—I used a skill I didn't learn in school. End of tid-bit. End of article.

—Doug Aihara



MARCH 31,
1973

PIONEER PROJECT HANAMI



A SEPARATE PEACE: WAR

Maybe nobody believed Nixon anyway. What else explains the general absence of outrage at the lies of the government? He says we're at peace, while anyone paying the least attention can see that for the people of Indochina, the war—and the American presence—are still a reality, and that the war's widening destruction remains an American threat. Who ever believed Nixon to be a man of either peace or honor?

But no. More likely, the lies of the government are not being exposed. (The domestic scandal of Watergate no doubt taxing the public's comprehension of government duplicity to the limit). The people believe the war really is over because they're told nothing else. Instead, the headlines only repeat the endless pulp fiction tales of the P.O.W.s and the droning blather of Pentagon spokesmen.

The truth is that the government, which little over four months ago was raining the heaviest saturation bombing ever onto Hanoi and Haiphong, is now daily bombarding Cambodia with B-52s. This same government, which now has its prisoners back, is raising ever more bellicose threats to the Democratic Republic of Vietnam and the Provisional Revolutionary Government. This same government, which is ending its "military" occupation, is leaving over 20,000 "civilian" U.S. advisors and technicians. This same government, which has presided over a decade of executive deceit, drives any sane observer to conclude that there are really two versions of the Paris Agreements—one being the ratified text itself, the other a peculiar interpretation which the Nixon administration is trying to sell the public. We have to spread these facts.

Cambodia

Article 20 of the Peace Agreement says that "Foreign countries shall put an end to all military activities in Cambodia and Laos..." Yet on the day after signing a separate agreement with Laos on February 21, the U.S. continued to bomb that country. And a full scale war continues in Cambodia. For over a month, U.S. B-52s have engaged in massive saturation bombings there.

Today, the corrupt Lon Nol regime is in serious trouble, with liberation forces controlling up to 85 percent of the country. According to Phillipe Pons in *Le Monde* (13 December 1972), "The most striking feature of the military situation is the constant shrinking of the territory controlled by Marshal Lon Nol's troops" who now hold only the area circumscribed by a circle with a radius of about 40 miles around the capital of Phnom Penh.

The American news blackout in Cambodia has been total. Since no bomb damage assessment is given, one cannot verify reports such as NBC-TV's report (9 October 1972) that eighty-eight civilians were mistakenly killed by B-52s in a northeast Cambodia bombing error. Details on the massive U.S. shipment of weapons, ammunition and supplies to the Lon Nol regime prior to the anticipated truce are also unavailable. Americans have no way of knowing the facts here. The tight security indicates however, the shakiness of the Phnom Penh government, a regime which U.S. taxpayers are now paying a million dollars a day to save from collapse.

In seeking to defend the bombings, Defense Secretary Elliot Richardson said it would be "very difficult" for the Lon Nol clique to survive in the face of "a massive threat of well-armed, well-organized guerilla forces which include forces from North Vietnam itself." Correspondents report though, that most of the fighting is not being done by Vietnamese forces, but by anti-Lon Nol Cambodians. Even the U.S. embassy admitted there was no evidence of DRV or PRG troops involved in the Cambodian fighting. (*L.A. Times*, 21 April 1973). At the time of Sihanouk's (the popular leader of the Cambodian people) ouster by Lon Nol, the liberation forces in the countryside totaled 3,000. In the past two and a half years, the United National Front of Cambodia army has swelled to 50,000. As in other resistance movements, these forces live among the people.

Nixon's Threats

The attacks on Cambodia are the concrete embodiment of threats Nixon is making now against the DRV and the PRG. He is threatening new attacks on the North while undermining the South's stability by supporting Thieu. Furthermore, he is manipulating domestic public opinion to accept the likelihood of continued U.S. intervention in Southeast Asia. The U.S. has suspended mine-clearing operations and has warned the DRV that it might not receive any postwar economic assistance. (*L.A. Times*, 20 April 1973). On April 1, Richardson hinted that the military consequences of alleged truce violations by the DRV "could include any of the things that have been done in the past."

Nixon's explanation for such sword-rattling is that the DRV has not abided by the Agreements while the U.S., of course, has. If, after its chronic lying, you trust any U.S. government statements on the war now, at least examine them twice. For example, all the war reports come from one source—anonymous U.S. govern-

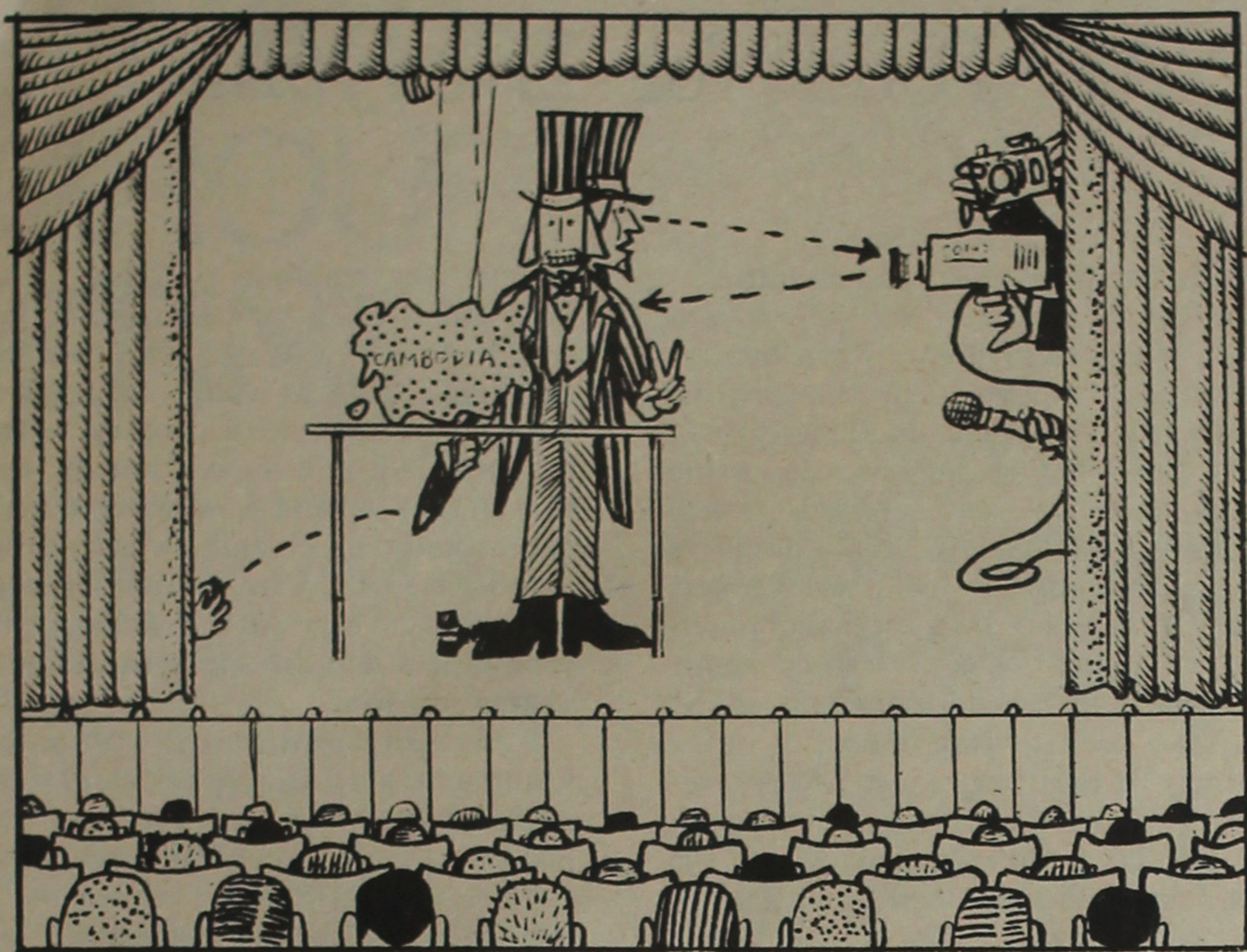
ment "intelligence analysts." There has been no outside confirmation, and no inspection or report from the International Control Commission or Joint Military Commission—the two bodies charged with supervising the ceasefire. Secondly, virtually every independent source says the responsibility for truce violations rests heavily upon Saigon. Daniel Southerland of the *Christian Science Monitor* (30 March) reports: "Both sides have been guilty of ceasefire violations. But this reporter's own impression after traveling extensively in three provinces has been that the Saigon government has been guilty in by far the greatest number of cases of launching offensive operations into territory held by the other side." He also reported that "none of the democratic liberties, such as freedom of movement, which were supposed to be immediately ensured under the peace agreement have been respected." The *New York Times* reported that the Saigon government "has continued to fight to regain positions it had lost just before the ceasefire, and that it has continued to seek and attack communist units whenever it could find them." (28 Feb.) The Vietnamese have stated that Saigon has committed nearly 70,000 violations of the ceasefire, including 19,700 serious actions.

Thieu has indicated his lack of respect for the Peace Agreement many times. He continues to refer to it as a "ceasefire" agreement rather than what it is, an "Agreement and Protocols on Ending the War and Restoring Peace in Vietnam." Two days before it was signed he announced to his elite police cadre that, "We cannot rely too much on international treaties." (*Washington Post*, 26 Jan.) And the next day, *Le Monde* quoted him: "If the communists dare put a foot in our zones, we will kill them."

Nixon and Thieu continue their threats. As Anthony Lewis of the *New York Times* (3 March) points out: "General Thieu relies entirely on American supplies of ammunition and weapons. His government budget consists in good part of U.S. funds, and the economy could not function without massive U.S. aid.... If the U.S. Government really wants the truce terms observed, it can do more than anyone else to see that Nguyen Van Thieu observes them."

Prisoners

All one reads these days are press agents' stories for the 592 returned U.S. prisoners of war. Yet nearly nothing is said about the 300,000 political prisoners in Thieu's jails. According to the Agreements, by April 27, Saigon and the PRG are to, "do the utmost to



Graphics; David Monkawa

resolve the question of political prisoners." Thieu has been quite open about his plans to keep them since they are such an obvious political threat to him. Publicly in fact, Thieu claims to hold only two political prisoners! The others have been re-classified "common criminals" so they cannot be released as "political."

Two French school teachers recently released from Saigon jails have given ample testimony on how captives are treated in the over 1000 jails operated by Thieu's regime. The complaints of American P.O.W.s seem ludicrous by comparison.

In 1970, Con Son prison gained notoriety for its "tiger cages." The two Frenchmen reported that there are new "improved" cages. "We have seen prisoners coming back from the tiger cages. None of them could walk; they had to crawl." The new cages, "are smaller so the prisoners cannot stand up, and they are kept dark, so that people go blind. Water is rationed—many of our friends told us they had to drink their own urine to survive."

Americans, the two teachers testified, supervise every prison. Furthermore, new tiger cages have been built by the American construction company RMK-BRJ. (This is a giant combine formed by Raymond International, Morrison-Knudsen, Brown & Root, and J.A. Jones Construction). It was financed by a \$400,000 grant from the U.S. Agency for International Development. "Foreign Aid" money.

Civilianization

The U.S. has done even more to violate the Peace Agreement. Ever since the Agreement looked imminent, the United States has been laying plans to continue its force in South Vietnam—this time by putting civilian clothes on 20,000 U.S. advisors.

Even the Pentagon admits that the function of the new "civilian" advisors will be military—including flying combat missions in Saigon air force planes. Most of the advisors will go to Saigon as employees of ITT, Sperry-Rand, Lear-Siegler, Northrop, and NHA, Inc. Others, however, will actually remain on the Pentagon payroll. The *Washington Post* (9 Dec 72) reported that the Defense Department has awarded \$150 million to twenty-three U.S. corporations to

keep the Saigon air force in the air.

Article Four of the Peace Agreement says, "The United States will not continue its military involvement or intervene in the internal affairs of South Vietnam." But American personnel will remain in the following capacities:

1. "Civilian" technicians for maintenance and training of Vietnamese Air Force—up to 10,000 in number (*N.Y. Times*, 27 Nov 1972).

2. "Civilian" advisors under U.S. AID to the Saigon bureaucracy at all levels, including economic advisors to oversee "reconstruction."

3. "Civilian" advisors to "public safety" (police) programs (*Washington Post*, 8 Jan 73).

4. Foreign Service Officers under the State Department to serve presumably as an independent surveillance to "monitor the ceasefire"—at least 100 in number (*N.Y. Times*, 8 Dec 72).

5. CIA's Air America, which in Laos has customarily used "active duty personnel who merely shed their uniforms for the duty" (*Aerospace Daily*, 6 Nov 1972).

6. "Armaments technicians" to assist the Saigon Army and Air Force ("Help wanted" ad for U.S. civilians in *Saigon Post*, 7 Nov 72).

7. Military teams of "green berets" to move in the jungle with the official mission of searching for American personnel "missing in action." (*Newsweek*, 15 Jan 1973).

8. U.S. Marines stationed at the U.S. Embassy and the three proposed U.S. consulates to be established (*N.Y. Times*, 27 Jan 1973).

[Cited from the pamphlet of the Indochinese Resource Center, Washington, D.C.]

The Agreements

So who's breaking the peace? The overwhelming evidence points to U.S. complicity—and participation—in undermining the Agreements. In the liberated zones of Vietnam, copies of the Agreements are widely circulated and education sessions are conducted everywhere about each article. The Agreement is a great victory for the Vietnamese people since it fulfills the fundamental objectives for which they have so long been fighting. Contrast this with the U.S. media: More coverage is given to some P.O.W.'s dog than any protocol of the Agreements. Classrooms dwell more on tales of torture than on the issues for attaining peace.

There is already a smokescreen of official lies regarding the treaty. One example: The U.S. refers to Thieu as the only sovereign authority in the South. That is, Kissinger and Nixon try to confuse the issue of Vietnamese self-determination with the issue of sovereignty within South Vietnam. Therefore the Nixon administration tries to twist history by recognizing Thieu as the "sole legitimate government" in the South. The Agreements, however, speak only of "two parties" in the South (i.e., Thieu and the PRG), which are quite parallel and must reach agreement as to sovereignty within South Vietnam. The Administration's charade will continue to be gulped down by the press and the people until we understand and publicize the Agreements and demand that the U.S. strictly abide by them.

Thieu may have already decided that he has to break the Agreement in order to survive. Whether, and how far, Nixon will back him up on this remains a question. The evidence cited above is not encouraging. A dangerous new situation is now developing in Indochina.

Naturally there will be charges and countercharges of truce violations. Instead of accepting the Saigon or Administration line so often repeated in the press, we should probe the matter further. The most objective analysis therefore, will study in whose interest it is to keep the Agreement, and in whose interest to have them break down. The Agreements, if they are carried out, provide two things favorable to the PRG: (1) A visible PRG presence will move into the cities; and (2) masses of refugees will be returning to their homes in the countryside. In short, increased political communication between the general population and the PRG. Thieu understands that his strength is in the U.S.-backed military and that a straight political contest between his regime in Saigon and the Provisional Revolutionary Government will put him in serious jeopardy. Therefore, it is in the interest of the PRG that the Agreements are kept. By the same token, Thieu's survival is enhanced if he can provoke ceasefire violations (always blaming the communists, of course), thereby inducing Nixon to threaten—and possibly use—the bombers again. These are the possibilities we need to make public and prepare against now.

—Bruce Iwasaki

FOOD PRICES: Let them eat less

or CHINA: Food for Everyone

In 1941-43 over one million people died in a famine that hit northern China. An American reporter gave a first-hand account of the extent of human degradation in the areas held by the reactionary forces of Chiang Kai Shek's Kuomintang:

"Women exchanged their babies, saying 'You eat mine, I'll eat yours.' When a man was going to die, he dug a pit and sat inside and asked neighbors to fill in the earth when he was dead. Afterwards, however, no one could be found to fill in the pits for all were either dead or too weak to shovel earth. Men sold their children first, then their wives." (*China Shakes the World* Beldon, M.R. Press, 1971)

For centuries the Chinese people lived in misery and horror under the domination of foreign troops, businessmen and missionaries; under the greedy landlords; under the corrupt rule of Chiang Kai Shek and his KMT; and at the mercy of natural disasters. Chairman Mao once said something about "Where there is oppression, there is also resistance." This resistance in China took the forms of peasant uprisings, workers' rebellions and strikes, and eventually an all-out people's war that united the Chinese people and led to their victory with the birth of the People's Republic of China in 1949.

In the twenty-three years since 1949, the Chinese people have built a country based on a social and economic system that serves the needs of the people of that country.

During the five weeks that we traveled through China last summer, we saw concretely, what is meant by "serving the needs of the people." In the thirty years from the time of the famine that the American reporter described earlier, everywhere we went—even in the rural villages and mountainous regions—we saw that all the people had enough to eat. Most people we saw were healthier than the average American. This was especially evident in the rosy-cheeked children. Food is readily available, everywhere.

Communes—Chinese Style

Farming has been collectivized, so that villages in a given area make up a people's commune. A commune shares machinery, expertise, facilities of schooling and health, as well as people-power. With this pooling of resources and people the commune as a whole can advance much faster. We saw this to be true when we visited the Chang Ch'en (Long March) People's Commune near Shanghai. With the national land reform in 1958, the commune came together. Before liberation in 1949, there was no machinery in the area. The heavy rains and long droughts made life impossible for the peasants. But since liberation, and since the organization of the commune, the inhabitants (around 25,000 people) were able to irrigate ninety percent of their land against drought and have devised effective flood-control systems—all from their own ingenuity. With the organization of the commune system and its division of labor, some people were freed to concentrate their energies on ways to combat these natural disasters.

Also, since liberation, production all over China has advanced greatly. The commune we visited was able to feed everyone on it, plus supply vegetables to the nearby cities. In 1949, right after the people seized power, the average income per family in the area was 280 yuan a year. By 1971 it had risen to 779 yuan per year (approximately the national average).

Everywhere we went we saw signs with slogans encouraging the peasants to increase production. We learned that because the government is not based on profit for a few, the peasants are never paid *not* to grow food in order to

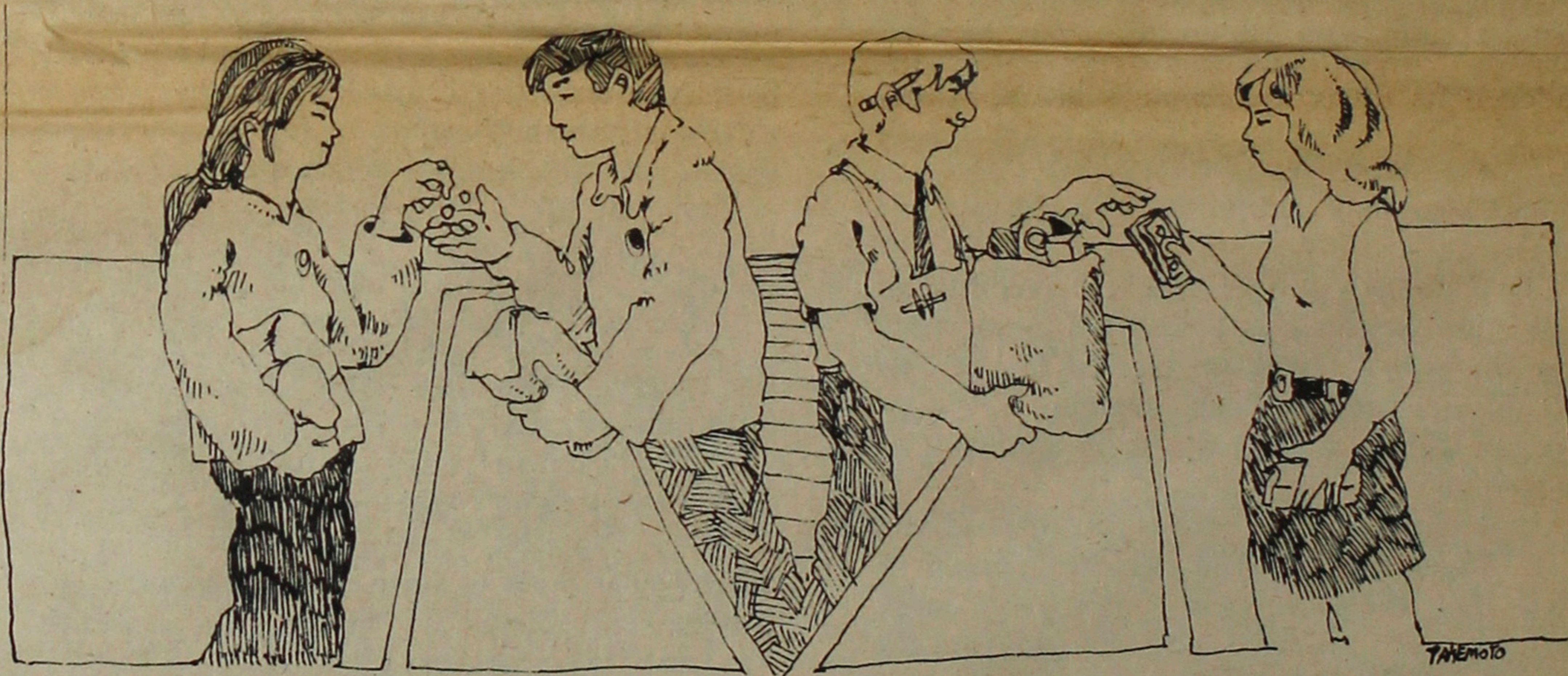
make the prices go up as in capitalist countries.

Around Peking last summer there was a bumper harvest of watermelons. When there is a bumper harvest, the people reap the benefits. We saw watermelons stacked up three high in rows against the buildings up and down the streets of Peking. They were selling for a few cents a pound. You could tell that the prices were reasonable because at night the vendors would throw a bamboo mat over the watermelons and go home. When we asked about theft, they smiled and said the melons are so cheap there's no need to steal them.

The supply of meat, eggs, fish, poultry, vegetables and fruits has risen to nearly a dozen times over that of pre-liberation days, yet the price of food has remained stable, and has not risen in the last ten years. This is a result of a planned economy based on people, not on profits.

Food for Profit—American Style

While writing this, I can't help flashing on what's happening to the price of food here in America. I was reading this article in *Time* magazine about how consumer prices rose 2.3% as of January of this year, then 2.4% as of February. This was the fastest rate of gain in prices since the Korean War. It goes on to say that unless something is done to stop it, the rate should



continue to climb until at least July.

The price of meat, alone has risen like crazy: beef and pork have gone up from twenty to sixty cents a pound in the last year; ground beef is up at least thirty cents a pound, and bacon is up from eighty-nine cents to \$1.19 a pound. It's no wonder that the recent week-long meat boycott gained massive support across the nation. What was that about "Where there is oppression there is also resistance"?

It seems that the main reason for the rise in food prices are as follows: first, during the last election, Nixon poured on the subsidies and payments to farmers not to grow in hopes of capturing the farm vote. It worked, but this action, coupled with 'natural disasters' such as a corn blight and an upset in the complex cycle of raising cattle and hogs created a drop in food production (federal payments to farmers rose from \$3.1 billion to \$4.1 billion, while food production dropped by more than 2%). Another factor in the price rise is a heavier demand for farm products from abroad also due to natural disasters.

But let's pause here and think about the facts above. It's interesting to note that the most technically advanced nation in the world—able to send people to the moon and back, able to build computers that can wage a very deadly ground war on the other side of the earth—is unable to compensate for 'natural disasters' that have been hitting the farms of this

country for hundreds of years. It's especially interesting, when you compare it to a country that less than thirty years ago was in the midst of famine, and is still, today self-admittedly weak in technology; a country where much of its farming is still done manually, with the help of waterbuffalo and bamboo shoulder poles with two baskets on each end; a country that has been able to feed its 7 to 800 million people in less than thirty years with a stable economy, low food prices and an upper hand on 'natural disasters' to boot.

But perhaps it's unfair to try and compare China and America. After all, one is a socialist country, the other is capitalist. Yes, and the histories of the two countries is very different. But the vital difference between the two makes it all the more necessary to make a comparison: China is a country based on serving the needs of a vast majority of its people; America is based on serving the profit of a select few. Rhetoric? Judge for yourself.

So then, as Americans, what can we do? I mean, democracy means that we have the right to choose, doesn't it? So what's the answer? Well, on a real general level, of course, to make some kind of change. But the hard part comes in the specific. And that has to be determined by you. Whether you begin on a personal level, trying to change yourself and the people around you to break down the alienation that we all

feel; or on a community level, of getting together with other people and figuring out ways of dealing with things that affect you all—like the schools you or your kids go to, medical care, or food prices.

And since food prices are one way that most of us are beginning to feel, concretely, the squeeze of capitalism, the Jefferson Food Buyer's Club—a food cooperative based in the Westside of L.A.—is particularly relevant. This group came together (made up of about forty families and individuals) to deal with a problem that affects them in a pretty concrete way (see story on page 3). There are other groups forming around other problems that affect them—like drug self-help groups, Pioneer Projects, to name just a few.

The great changes and advances forward that China has made in the past twenty-three years since liberation are becoming common fact. You can read about them or see them on TV specials all the time now. But the important thing to remember about China is that it didn't just happen that all 7 to 800 million people are clothed, well-fed, healthy in mind and body, and still progressing. The Chinese people waged struggle in many different forms and fronts to make China the country it is today.

As it was in China, any great change begins and ends with the people deciding to come together and make a change. It begins with you.

—Evelyn Yoshimura

PARENTS GROUP DEFINED

What do we know about Japanese-American mental health? The stereotype of Japanese-Americans as being an exception to generalizations regarding the "problem minority" has probably contributed to the lack of a concerted effort by mental health professionals to assess their mental health needs. Coupled with this are cultural attitudes and practices, for example the dependance upon the family unit to handle problems that further tend to minimize the usage of professional mental health facilities. The result has been a very misleading picture of the mental health problems in the Japanese community. A more accurate source of information comes from community based organizations e.g. "self help" groups that have attempted to deal with some of the mental health related problems of young people and adults. A particular example of self help efforts has been in the area of drug abuse among Japanese-American youth.

In June of 1971, Japanese American Community Services-Asian Involvement initiated a program called the Parents Group. Originally the program was created to help fight the growing problem of drug abuse in the Asian community. Since that time, however, Parents Group has broadened its focus to include a host of other problems now facing many Asian-American families with teen-age children. These difficulties would include such areas as school problems, curfew problems, family conflict, and delinquency. Although the program is called Parents Group, the underlying philosophy is based on the need for improving the relationship between parents and their own young people. The active participation of both young people and their parents is an essential part of the program.

Parents Group relies primarily on a format of weekly small group meetings or "rap" sessions. These sessions are coordinated by two leaders or "facilitators" whose primary goal is to help promote communications and mutual understanding between parents and young people. In addition to promoting communication between young and old, another very valuable aspect of Parents Group is the opportunity given to parents to talk with one another about their common concerns and problems. The past year has shown that many Asian-American families feel terribly isolated with their problems. This need not be so. Since 1971, over 200 people, parents and young people alike, have been able to share through Parents Group their feelings, concerns, experiences, and problems.



Parents Group is unique in many ways. The program is a community-based effort which relies solely on the concern and dedication of individuals in the Asian-American community. It is not supported financially by any public or private agency. Among the various community efforts created to work on family and youth problems, Parents Group is unique in its primary objective of bringing parents and their young people closer together. Although there are no clear-cut answers or solutions to problems facing families today, improved communication and understanding between parents and young people is definitely a first step with any construction effort. Perhaps the most unique aspect of Parents Group is the fact that it represents a coalition of concerned individuals from the Asian American community that combines the efforts of community people and professionals trained in the field of social services. Mental health workers, social workers, community workers, religious leaders, and parents have all been deeply involved with the Parents Group.

Some Insights Gained from the Parents Group

The concept of *haji* (shame to the family or the community) still operates powerfully in the lives of Japanese-American families. The occurrence of problems create feelings of shame in the individual and the family, even when a problem is created by causes beyond one's control, such as natural disasters, blindness or mental retardation. No matter what happens, fault is placed on the individual or the family, and no "excuse" or outside historical and/or natural factors are taken into account. This may in part be traced to the Buddhist-Confucian heritage, and to the remaining influences of the extended family and semi-feudal tradition.

Difficulties in expressing affection verbally and physically (in modes that are considered appropriate and natural to white middle-class Americans) are experienced by many second-generation Nisei parents, and even by some of the youth. The parents' affection is often perceived by the youth as "nagging," giving material benefits, and *doing* concrete acts and gestures of caring, rather than saying, for example, "I love you" or by hugging the child.

There appears to be a non-verbal language the specific content of which is unique to the Japanese that the third generation Sansei youth most often do not recognize, but one that has definite affectionate components involved. (Even most Nisei parents are not aware of the cultural-historical roots of this non-verbal language).

My mother started going to the group sessions first. I really didn't think I needed to go, but I finally decided to find out what it was all about. On my first visit, I must admit, I was bored. But I liked the people in the group so I decided to continue for a while. As the weeks went by, the participants started to talk about things that I myself went through so I began to speak up when I disagreed. The people in the group seemed "cool-headed" so I found it was getting easier to talk.

I learned that other people have problems. I don't have a drug problem, but I am learning from their experiences. They tell it like it is. The parents all seem like they really want to make their homes a better place to live.

This program is helping at home. My mother's beginning to realize that I am growing up and sees my point of view more open-mindedly.

K. Shimabukuro

The mother typically is held responsible for the care, guidance and emotional support within the family to the degree which goes beyond the "norm" in white American families. And the father, who until the economic mobility of the 50s, most often was able to develop trust and support relationships with the children through working together (in farming, gardening, small shops), now tends to relate to the family mainly as the bread-winner and the provider of ultimate discipline. That is, they have lost the old modes of developing day-to-day ties with their children, and are having difficulties in developing new modes appropriate to their present situation.

Parents Group's Programs

1. Ten week sessions involving weekly small group meetings every Wednesday night. Each meeting lasts 1½ hours and involve both parents and young people. There are two facilitators in each group.

2. Opportunities to get involved in a wider range of community activities, programs, and groups are shared, and concrete ways of hooking up with these are learned.

3. Out-reach teams have been created to help meet the needs of individual families. These efforts may include such activities as individual counseling or home calls with families or young people. The team can also help out families with specialized professional services during times of crisis (e.g., psychiatrists, or family counselors).

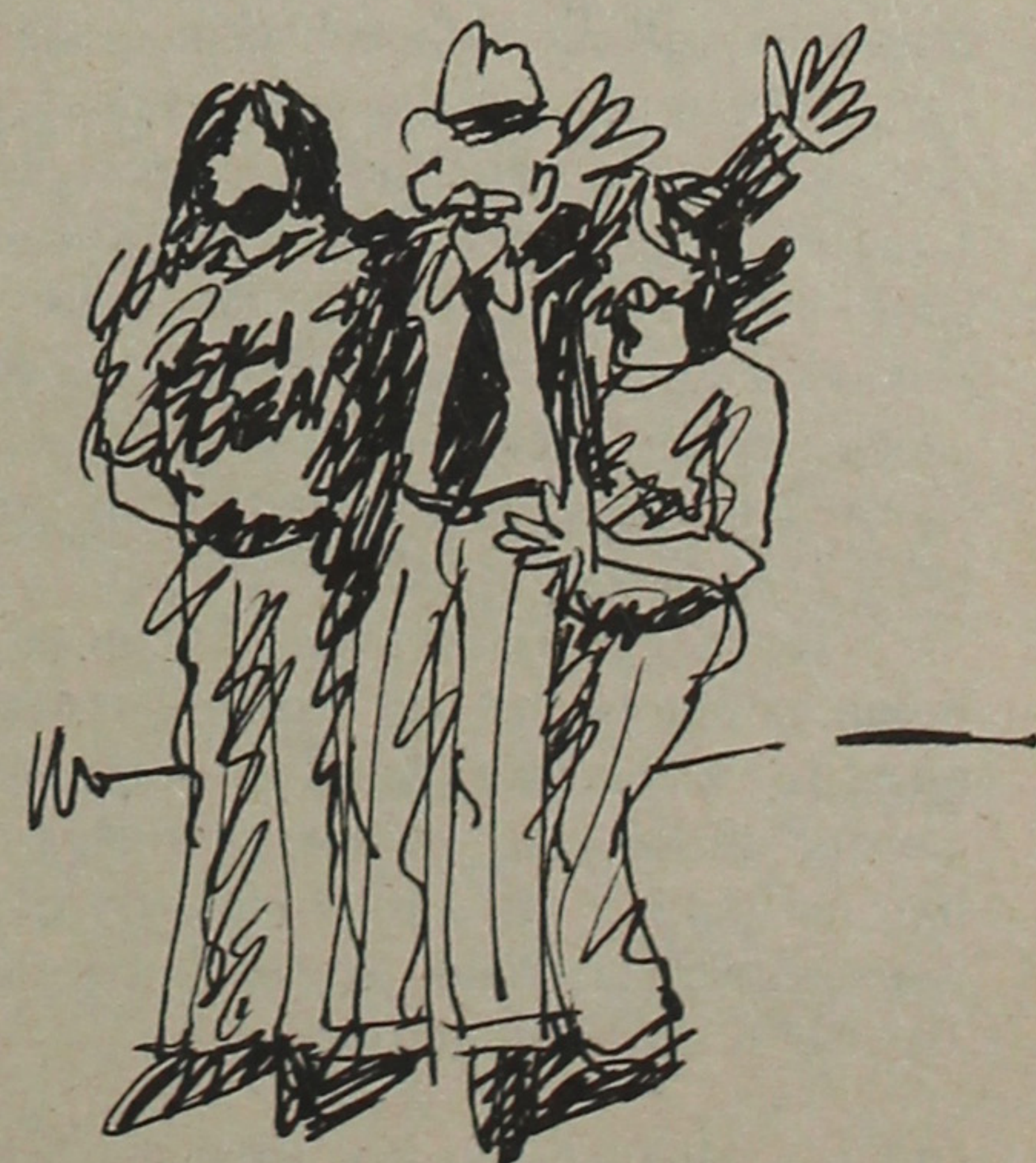
4. Occasional "pot luck" dinners to give people an opportunity to get to know one another on a more informal basis.

For specific details about the Parents Group call: Kathy Nishimoto Nishida at 689-4413 or Shin'ya Ono/Herb Hatanaka at 626-8241.

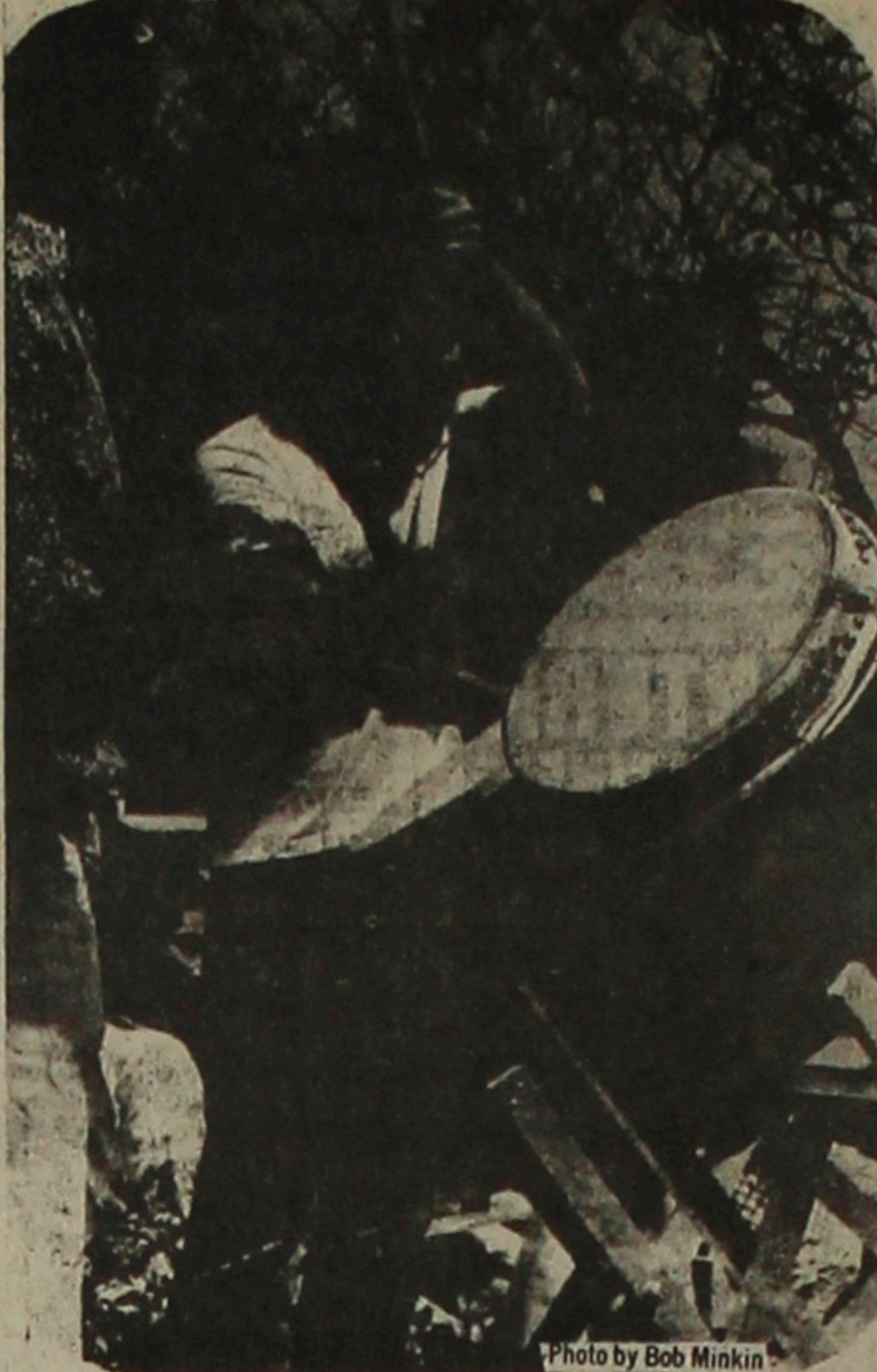
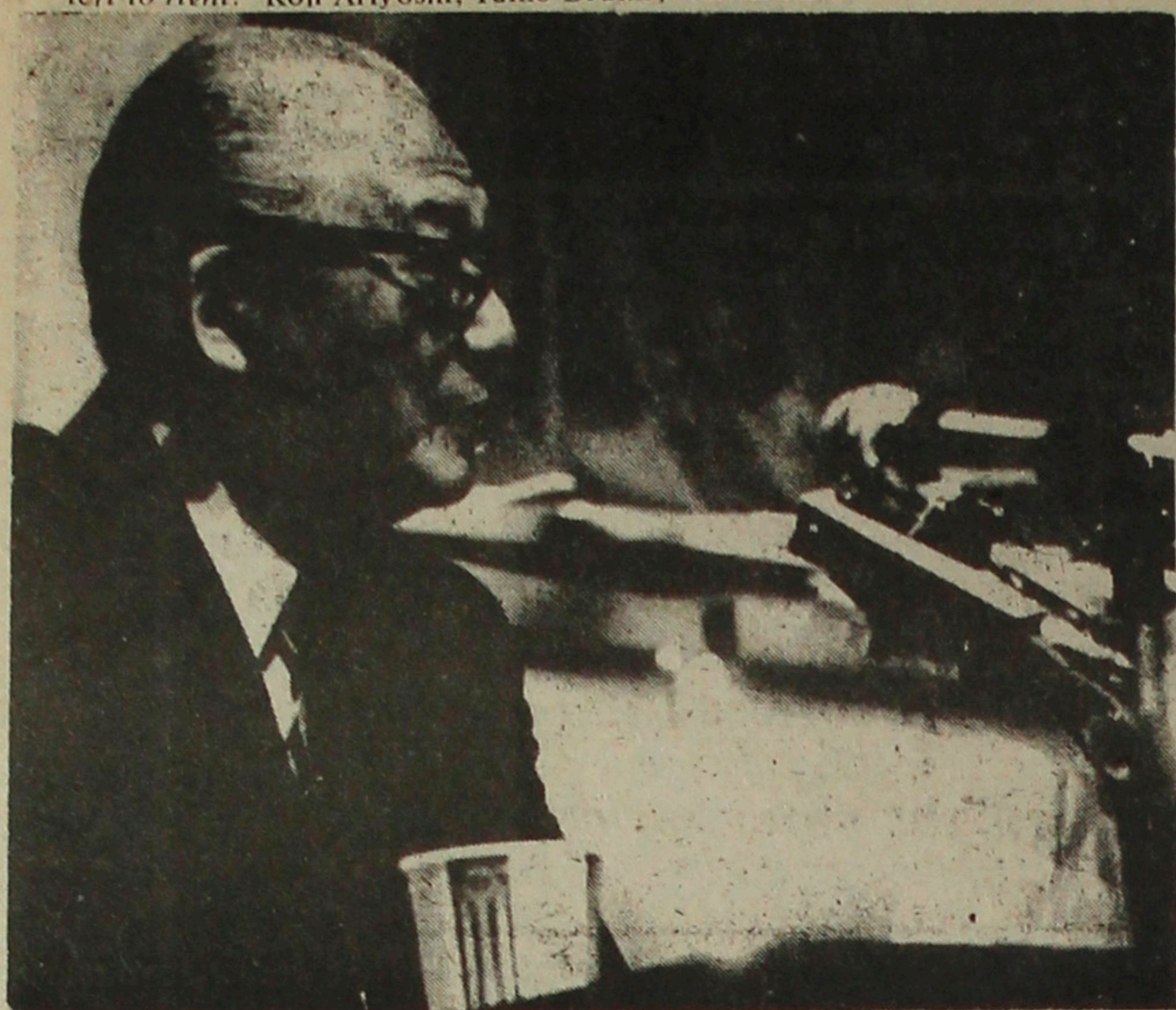
-Parents Group



*They say write.
So I write something.
The Group. About what?
Don't know...
Only been here two weeks.
But then...
There's something here.
Good feelings.
People talking with each other.
Understanding.
Some growing and learning.
Helping each other.
Yeah.
Feels fine being people.
Glad I came.
Maybe I'll come again next week.
Ellen Hamada*



Graphics by: David Cho



Photos by Jack Crow

THE LONG WEEK

Quick Zooms and Savage Flashbacks Of Asian American Week

I just knew I would be late; and I had no excuse. It's just that in the morning hours, especially on Mondays, getting out of bed can be a real chore. You know how it is, lying there between the sheets, feeling the warmth of the blankets soak into your body. Aaaahhhhh, now that's comfort. So I kept punching the "ten-minute-delay" button on my alarm clock and somehow managed to slip in an extra two hours of sleep. And now I just knew I would be late.

I dodged my tuxedo car in and out and through on the San Diego Freeway heading south from L.A. to the campus of California State University, Long Beach. Playing rock music at top volume. I assumed would give me a psychological assist in reaching the campus faster. "Goin' down the road, feelin' bad..." crooned the Greatful Dead into my ears as I rubbed the remnants of sleep from my eyes.

Fade-lap dissolve: Flashback to winter, 1968. "Long Beach State"; Inside the Oriental Concern Trailer.

Only a few of the many names still stick in my mind. There was Dan Kuramoto, Carrie Furuya, Evelyn Yoshimura, Robert Taramoto and Timmy Murakami. The rest are just fuzzy faces in time. But in 1968 "the movement" is just beginning to pull itself together. The talk in the air pointed the way into the future, Asian American awareness, Asian identity, Asian American Studies. As the realities of Asians in America came under close investigation their needs also became apparent.

At Long Beach State, like many other campuses, the curriculum became a main "striking" point to many. It was a real need, the need for Asian American Studies, especially on the Long Beach campus which has always had a large number of Asians in the student body. Yet until now all these Orientals, as they were called, never vocalized any grievances, never shouted any complaints and in all probability never missed any classes.

Yet change was in the air. Oriental students began calling themselves Asian Americans in the quest for a concrete identity. Awareness and identity, those were the cornerstones in this embryonic period. It is to these early days which Asian American Week, staged between April 9-14, 1973 can be directly traced.

Cut to: Monday April 9, 1973, Cal State Long Beach....

When I came to this campus I always feel as

though I am in the heart of suburbia (maybe because I am.) Anyway there are still plenty of Asians around. All different types; serious bookworms (fewer and fewer of these are to be found), mini-skirted coeds, energetic jocks, freaky mind-blowing artists (seems like 50% of the school falls into that category) and, of course, "the movement people." I guess you can say these Asians pretty well represent the cross section of what is student culture today.

Walking toward the speaker's platform in what I assumed to be a free speech area (no charge), I could see Warren Furutani holding down a crowd of about 300 with his usual charismatic stage manner. The topic of Warren's talk was "The Need for Change: the Asian American Movement." Not exactly an easy topic but Warren plunges into it like the veteran he is. Through the use of anecdotes and historical references he explains why there is a need to change the present condition of Asians in America and what a movement of united Asian Americans could do to facilitate this change.

Fade: Flashback one week. Pan shot of the interior of the Asian American Students conference room. A group of students are seated around a large conference table.

"We have to mail out all these announcements by tomorrow."

"Did the posters get distributed in L.A.?"

"Yeah, and after the announcements are mailed out we have to find places for the guest speakers to crash while they're down here."

"Oh and don't forget we gotta get a list of people who can go to the airport and pick up the guests as they fly in."

Around the table like fixed features are various students (a whole new generation from 1968) and around them other students run in and out preparing for the up coming Asian American Week. There's plenty of work for anyone who is empty handed; flyers to draw, letters to write, places to go, promises to keep. The tempo of Asian American Week began picking up about a month before it was to happen. By the week before "the week" the activity in the studies center was truly feverish (or maybe fiendish).

Cut to: Multi-purpose room, Cal State Long Beach Student Union, Wednesday night, April 11....

Lawson Inada lays a heavy trip on people. Good vibes but still a heavy trip. He pulls the audience into his work. He works the words, the syllables, the timing all so it adds to the rhythm and the mood of his poetry. He is

poetry in motion. And the audience is spell-bound by it all.

Frank Chin steps up to the stage to join Lawson. Earlier in the day Frank had addressed the Long Beach State student body (or a portion thereof) and amused and amazed them by passing on little stories about the Asian stereotype in the establishment media.



Frank Chin

Now Lawson and Frank and a female who's name was "Linda Chin but no relation to Frank" play out one scene from an off-Broadway play which Frank penned: *The Chicken-coop Chinaman's Pregnant Pause*. The three on stage key off of each other well. Frank Chin's vibrant energy is balanced by Lawson Inada's hip coolness and Linda Chin adds an aloof innocence to the drama. So, together they dance through a parody on the Lone Ranger which is an extract from the play... "High-yo Sill-var; ahh-weigh."

Lap Dissolve To: Interior of the Asian American Student lounge Cal State L.B., February, 1973

The Long Beach campus is a huge mother. I mean, it's so big, a person could dehydrate by just walking across one of its monstrous parking lots. That's why if I don't want to get lost, I'll just sit here and watch these students do whatever it is that they're doing.

Then I noticed a fairly attractive "asian sister" drawing out some sort of poster of something on the floor. She spelled out words in great sweeping motions. A-S-I-A-N, Asian; must

be something about an Asian something or other; A-M-E- (pause to sweep hair from eyes) R-I-C-A-N, American; Asian American. I'll bet she's making a poster for some Asian American Studies class. She continues...W-E-E-K, week; week? Huh? Asian American Week! Wotsa Asian American Week? With the speed of a snail in molasses I decided I should quell my curiosity and find out more about this "Asian American Week."

So under the guise of the "sleeping reporter" I lay hidden under a copy of the campus newspaper as my ever so perceptive ears picked out the valuable information.

"I know...I know," spoke a female voice, "we can divide the people helping out into committees and each committee will be responsible for organizing and carrying out activities for a day."

I ventured a peek from under the newspaper and saw a giant calendar being laid out across one wall. Asian American Week. Then I heard another voice.

"There's no reason why the Asian American Week can't be something really educational...especially with all the money which the administration has set aside for us."

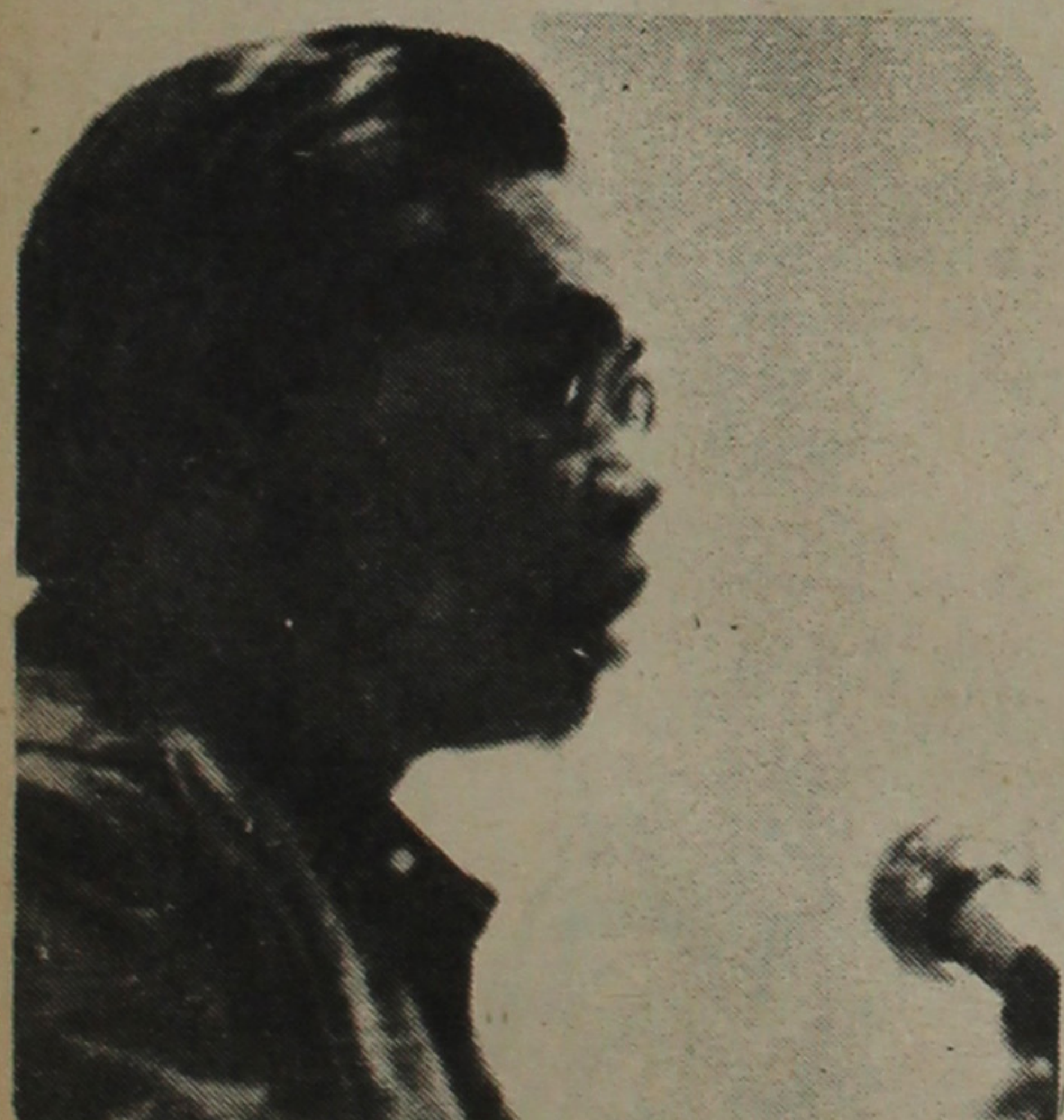
All the money? What money? My thoughts were dim as I struggled off on-coming sleep. Sleep. Sleep...

Later I was to find out that there was \$7500 at the disposal of the Asian American Student Association courtesy of the Associated Students of California State University, Long Beach. This money was to be used to pay guest speakers, to provide transportation, carry out publicity and a multitude of other expenses which rapidly depleted the budget.

As "the week" was finally organized each day had a theme or focus. From Monday to Friday the topics fell into: "Alternatives," "Domestic Perspectives," "Images and Expression," "Overseas Perspectives," and "Community day." Everything which was anything was supposedly represented by one day. In reality this broad cross-section of themes did, indeed, touch upon many of the aspects of what has become the Asian American lifestyle.

Within each day, speakers, panel discussions, films and cultural events were lined up. Slowly the giant calendar on the wall in the student lounge became filled. Mary Kochiyama here. Put Warren Furutani over there. Ask the band Hiroshima if they can play there. Get the Pilipino panel here, show films here. Ask the women's panel to do their thing there. Yes, slowly but surely "the week" began to fall in place.

Cut To: Interior of the multi-purpose room, Tuesday afternoon April 10, frontal pan shot of Philip Vera Cruz as he steps up to the podium. A small crowd settles down throughout the room.



Philip Vera Cruz

Perhaps one of the sensitive spots in "the movement" is the relations between the different ethnic groups within the broad category we call Asian Americans. And perhaps the largest gap in relations lies between the "yellow Asians" (Japanese, Chinese, Koreans) and the "brown Asians" (Pilipinos, Samoans, Malaysians and Polynesians).

Thus, at the beginning of Mr. Vera Cruz's talk, he makes a plea for a greater understanding and cooperation to take place between "the Japanese and Chinese with the Pilipino." Heads nod in agreement. Then he plunges into the plight of the Pilipino farmworker and the strug-

gle they are waging. He points out how many of the small farms in California are owned by Japanese and Chinese families, yet they are siding with the large corporate farms instead of the Pilipino and Chicano farmworkers. He continues by telling the audience that the large corporate farms are killing off the small family farms so the alliance between the small farms and the corporations doesn't make sense. Heads nod in agreement. Another plea follows. Addressing the predominately Japanese and Chinese audience Philip says it is up to us to reason with the people in our own ethnic groups so that all Asians can be united in the battle against the large inhuman corporations. It is an economic battle which is before us.

By the end of Philip's talk it is apparent to everyone in the small crowd of fifty or so that he has a whole lot of information to share. The pitiful thing about this is that the general Asian populace in America outside the Pilipino community never or hardly ever has the chance to interact with people like Philip. The criticism is two way. One, the Pilipino community is very tightly knit; sometimes to the point where, to outsiders, it may seem very closed. Yet, the latter viewpoint is not the case; tightly knit perhaps; but not closed, in fact it is very open to support from the rest of the Asian American culture. Philip verified this.

The second criticism, and probably the most important is that the movement as a whole does not closely identify with or work to combat the problems which the Pilipino community experience unto itself. Sadly, there seems to be no rectification of the criticism looming in the near future.

Fade-to: Multi-purpose room Cal State L.B. April 12, early evening, the East West Players are setting up for their performance of SPOOS.

Somehow I wandered into the multi-purpose room dazed and confused about three hours before the East West Players were to perform. Furthermore, strangely enough, I somehow got involved in helping "set-up" with some students. Nevertheless, it wasn't too painful. In fact it was rather enjoyable. Gotta test the mikes, gotta dim the lights, gotta close the curtains, gotta raise the lights, gotta set up the P.A. system, gotta hook up the recording unit, gotta position the video cameras, gotta move some chairs, gotta smoke, gotta lower the lights, gotta test the mikes, gotta take a break. During the break, I had the fortunate opportunity to meet a few of the East West Players, as they mingled with the students who were helping set up. Mako offers me an egg sandwich, then disappears to change into his part. I'm sitting near the foot of the stage watching Beverly Kushida and Penny Lee move around the rear of the stage when Clyde Kusatsu comes swaggering up to me and say, "Didn't you go to school in Hawaii?" His index finger is about an inch away from my nose.

I answer, "Nope..."

He replies, "You sure?"

I answer, "Yup...I went to school...but not in Hawaii."

Then Clyde draws back and says, "You really remind me of a dude I went to school with," then he changes his voice to a John Wayne accent and says, "But ya all look same ta me, so ship up or shape out."

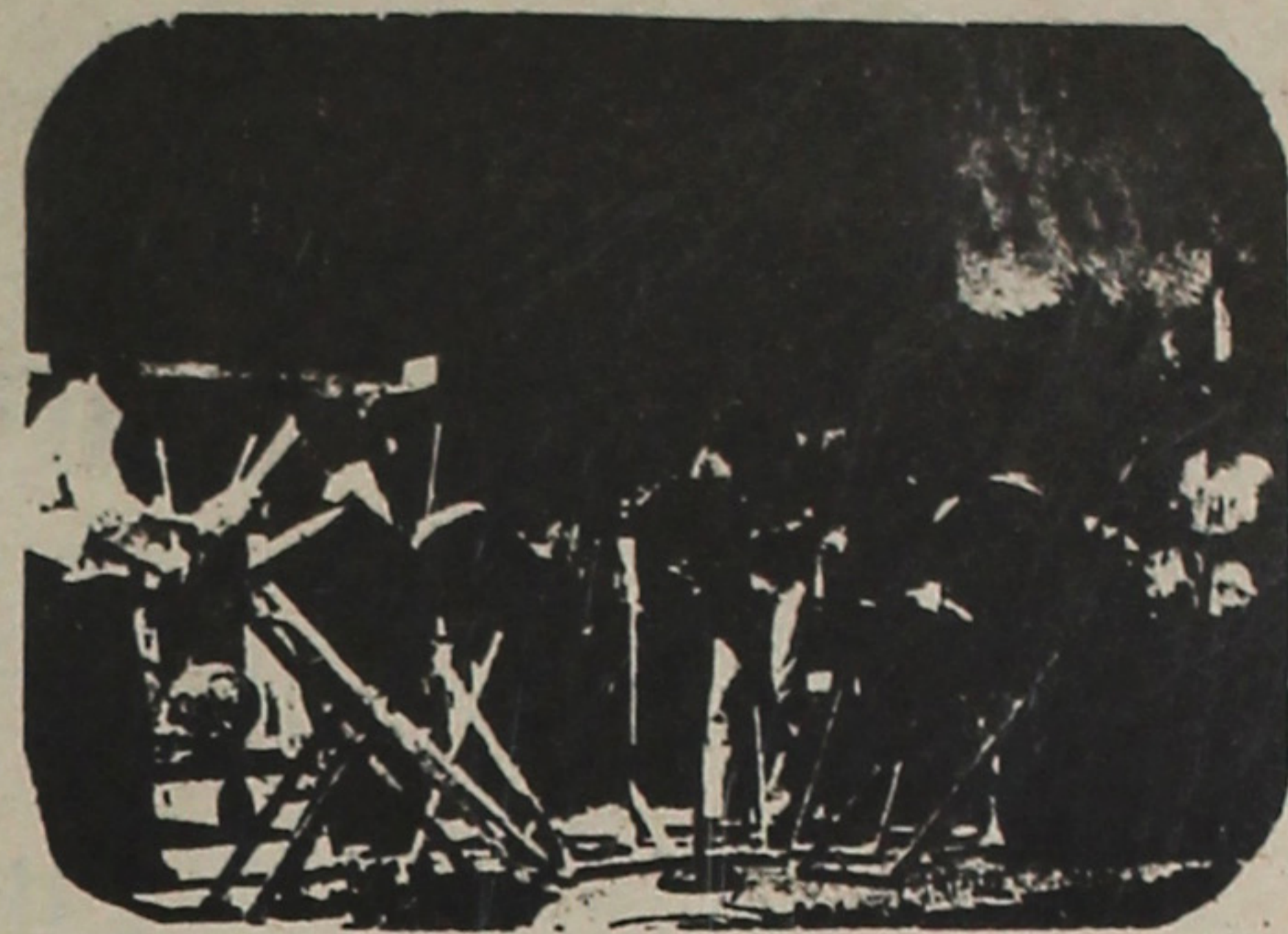
A student next to me laughs then says to Clyde, "Do you mean light up and space out?" Clyde swaggers away.

Later that night the East West Players perform an abridged version of S.P.O.O.S. a comedy farce about Asian American stereotypes and it is very well received from the audience. The professionalism of the theater group combined with their real concern to reach out to the Asian American community gives the whole performance an added warmth and personality thus bringing them that much closer to the audience. Good show.

Cut to: The Speaker's Platform, April 13.

It's the last day of Asian American Week and the last major speaker is Mary Kochiyama from Asian Americans for Action in New York. The week thus far has been a success even though it experienced a few ups and downs. Some of the panel discussions which included topics such

as: "Asian Americans in the Prison System," "China," "Martial Law & U.S. Imperialism" and "Post war Vietnam" were sparsely attended yet very informative. Some of the film screenings passed by almost unnoticed. Yet among the disappointments there were many bright spots. The Taiko drummers and Rev. Mas Kodami from Senshin Church were a pleasant surprise. Koji Ariyoshi proved to be a very captivating speaker and the martial arts demonstrations were very well received. Then of course "the week" had more than its share of blazing successes. The Asian Women's presentation, the Manzanar committee presentation, S.P.O.O.S., the Hiroshima concert, the Inada-Chin conspiracy, and Warren Furutani's kick off were extreme examples of the phrase "well-done."



Senshin Taiko Drummers

Now it was Mary Kochiyama's turn. She stood on the speaker's platform as a noontime crowd of students slowly gathered until their numbers were well above two hundred. Then with eloquent words of encouragement and pleas for unity among all Third world people she explained how the struggle which Asians in America are facing is not solely an Asian American struggle for the same conditions and problems which face us also plague other people of color in this nation and through out the world. So it was with inner feelings of strength and unity that Asian American Week at California State University, Long Beach came to a close. Well done Mary.

Cut to: Interior of the Asian American Studies Conference room. It is late at night, Asian American Week is in its waning hours. A final meeting of "all those responsible" is taking place.

I have never in my life seen "meetings" like the ones which happen at Long Beach state. May be everyone on this particular night was just totally spaced out by the high level of activity which had been building up since the beginning of the year. Or. Maybe everyone at Long Beach is just spaced out. Period. Everyone is talking at the same time. But the important thing is that everyone is also trying to listen to everyone else. Energy, pure blinding energy just pours from the group. Yet I know this is a very tired group of people that I am sitting in the midst of. When I think about it, what these people did is unheard of. What they did, was present to the public, in capsule form "The Asian American Movement." And it wasn't a small capsule either. The meeting buzzes and humms around me.

"You know...we gotta write a whole lotta thank-you cards to everyone who participated."

"Yeah so everyone here who has time or anything should help out writing the cards."

"Don't you people think we should have some type of evaluation meeting so we can go over what we did wrong during the week?"

"Man, not only what you did wrong but..."

"Whadda ya mean 'what I did wrong'?"

"...but we should also go over what WE did right."

"You wanna do that now?"

"Naw...it's getting too late. Let's just get the short stuff outta the way."

"Okay, whadda ya wanna talk 'bout?"

Silence fell over the room. I looked around and saw blank faces staring at the walls. Then the inspiration struck me.

"You wanna talk about next year's Asian American Week?"

Fade out: The End

—Steven Tatsukawa

The Golden Apple or a Real Lemon?

Counterinsurgency against oppressed peoples in the U.S. through calculated use of the federal dollar is a game which has been carefully mastered by the government during the past several decades. The Great Society, the Welfare State, and the War Against Poverty all represent variations on the same theme—to create the illusion of economic, political, and social opportunity for the have nots while, in fact, monitoring, controlling, and co-opting potential threatening forces among them. It is only recently that Asian American communities have been included among other Third World groups who have had to cope with this kind of tactic. The introduction to The Game came this past Spring when the National Institute of Mental Health, the major federal agency which subsidizes the mental health enterprise, provided funds for a conference on Asian American Mental Health. Our vulnerability to the federal dollar became apparent at that conference (in November of 1971) and should be reason enough to begin a close examination of the actual contribution government funds can make to the liberation of our people.

Perhaps most conspicuous is the divisiveness which results when seemingly large amounts of money are flashed before economically impoverished communities. The question of who will receive funds, both within communities and between them, can lead to such intense internal conflict that the work of organizing against a common enemy is undermined. In the South Bronx, N.Y.C., during the late 1960's, over 12 million dollars of Model Cities funds became the focus of internecine warfare among blacks and Puerto Ricans while the schools continued to propagandize children, the hospitals to care for the privileged, and local government to solidify political patronage. The dollar, like racism, performed the function of driving a wedge between brothers and sisters in oppression.

Somewhat more indirect in effect is the pervasive mood of dependency that is created when the nation turns to funding programs as a pacification measure. Those who directly receive funds are not the only ones steered toward reliance on outsiders to accomplish their objectives (often subtly subverted by the necessity to "fit" one's program to the guidelines and requirements for support). Once funding becomes the golden carrot, it is extremely difficult even for those suspicious of a hand-out to totally escape the pull towards looking outside the community for financial assistance. The community at large also begins to see its salvation as directly linked to its ability to master the art of grantsmanship. How

many programs whose strength lay in *self-reliance* have been set aside because the contradictions in seeking government aid have been blurred and confidence in the people eroded?

Very much related to the dependency created by the government through its careful spending of the domestic relief dollar is the tendency which is encouraged to put a price tag on one's participation in struggle by those who buy into the funding game. Serving the people becomes a 9-5 commitment. Revolution is transformed into rhetoric and takes on a curious capitalistic mentality cushioned with wall to wall carpets, laid out on IBM typewriters and financed on credit. This picture is obviously overdrawn but the reality is that funding tends to dictate certain ways of doing things. Whether or not those with revolutionary consciousness are seduced by the funding game, the fact remains that many potential allies have been, creating an additional obstacle within our communities to broad and sweeping change.

Two additional problems accompanying domestic pacification through "grants-in-aid" are the co-optation of community leadership and the monitoring of dissidents. The Anti-Poverty Program as well as other city, state, and federal money packages require new levels of bureaucracy, in particular, phony administrative offices to serve as buffers between granting agency and recipient community. Prime targets for these slots are those who are most likely to agitate for change. Ability to rip off community leadership obviously implies that one is able to identify that leadership and, therefore, must have a means for tracking community activity. A five million dollar daycare package is certainly one way to flush a lot of people into the open. And the less organized a community is against this kind of tactic, the most likely it is that it is hooked into a massive federal surveillance system. In an expose of OEO (the umbrella agency for the Anti-Poverty Program), Samuel Yette writes "the Community Action Program, a billion dollar con game about 'involvement', pledged 'maximum feasible participation' of the black and poor in local decision-making but actually became a name-taking web that helped identify and isolate the natural leaders of every black community in America, each leader's name ultimately fixed to a massive pick-up list at the Pentagon awaiting the moment when the order is given."

The fact that federal funding programs have had these and most likely other damaging effects on oppressed communities cannot be taken as the accidents of good intentions. A brief review of the major participants on OEO's initial task force reveals the presence of such key government figures as the Labor Assistant Secretary, Daniel Moynihan, Department Under Secretary of Agriculture, James Sundquist, Peace Corps Latin America Regional Director, Frank Mankiewicz, and Special Assistant to Defense Secretary, Robert McNamara. Corporate industry was also well represented by high level bureaucrats from such businesses as Carson, Pirie, Scott, and Co., Avis Rent A Car, and Litton Industries. This inclusion of big business in the design of OEO is not surprising in that huge OEO contracts in such areas as manpower and training (Job Corps) and education (Elementary and Secondary Education Act) were awarded to private industry. A brief list of those companies receiving contracts totaling in the billions includes IBM, Xerox, Litton Industries, and R.C.A.

Clearly, one of the difficult tasks for those of us working in Asian American communities is to further study the issues related to government funding in our own communities. It is necessary to observe the pattern of financial allocations and and to gauge the intent and effect accompanying it. Whether or not we will be able to find an effective means to combat this kind of domestic pacification certainly rests with our ability to see through its facade to the core.

—Ramsey Liem

Two Readings:

The Money Tree Bears Strange Fruit

Federal Funds in the Asian Community



Dancing to a Sour Tune

Every community of people needs *leadership* in order to survive. The Japanese community in L.A. in the prewar days was led by Issei leaders organized as *Nihonjin-kai* (Central Japanese Association) which served as the political, economic, cultural structure of authority and leadership of the entire community—almost a government. This leadership was all but destroyed during World War Two, when more than two thousand Issei leaders were suddenly rounded up by the FBI and placed under detention.

A new Nisei leadership, nurtured in America, was installed in its place—fully backed by the awesome power of the U.S. government. In the following decade and a half (1941-1950s) then, the active leadership was provided by the JACL: during the war years in order to survive the best ways that we could, and in the postwar years, in order to facilitate our return from the camp, to win back some of the 500 million dollars worth of property lost or confiscated in the "evacuation," and finally, to wage civil rights struggles for Japanese Americans.

This Nisei leadership, however, was poorly prepared to deal with two sets of problems that came into focus in the mid-sixties: first, the survival problems of the Isseis and other "pushed out" segments of the Japanese community; and second, the sense of loss, alienation, and the search for identity felt by the Sansei and some older people as well.

The Asian American movement, which originated largely on the campus, soon began to address itself to these two needs, and, in doing so, emerged as an alternative leadership for the community. By early 1971, there were some indications that the more conservative elements in the established leadership (the old guard in the Japanese Chamber of Commerce and that of the national JACL) began to feel disturbed and even threatened by the increasing influence exerted by the community movement.

HEW-NIMH-CSWE moves in. Sc. 1.

In November 1971, a national conference of Asian American Social Workers is called, with the Council of Social Work Education (CSWE) and National Institute of Mental Health (NIMH) in a supportive role. The conference is attended by 200-plus professionals, future professionals, aspiring professionals, agency people, and heavy representation from the establishment (Mo Marumoto, NIMH and CSWE leaders). A fairly consistent theme flows through the presentations by the people from Washington. And the theme is repeated with a greater force at the larger NIMH-Asian American Social Workers (AASW) conference on Asian American Mental Health, which was convened in San Francisco at the end of April 1972. The message, as I understood it, went like this:

1. *They* (the HEW-NIMH establishment) *like the Asian Americans*. O.K., so we do have some problems, but we're still the model com-

munity, compared to the blacks, Chicanos, Puerto Ricans, and the Native Americans. We are well-mannered, and we know how to write good proposals.

2. *They like the AASW and AASW-type people*—professional, civil, realistic ("pragmatic"), and yet also have some creditability as community oriented persons. They want to see AASW or some organization like it to mature into an umbrella-type national organization to represent the interests of Asian American communities to the federal government, especially in the HEW-NIMH field. (A kind of funnel, or, in other situations, a buffer).

3. They want to give some amount of money to the Asian American communities for "constructive" community service; in other words, we were being invited to join in the "grantsmanship" competition game among ourselves, and against blacks, browns, and Native Americans.

4. They want to separate the "constructive" community people (professionals, community workers, and grassroots people) from the "destructive" or "non-pragmatic" ones.

5. They are vitally interested in the training of future Asian professionals, not only to serve the Asian American communities, but possibly also, to serve as properly non-white agency personnel in other, less pliable and less "educated" minority communities.

"Wow, where'd all this money come from?" Sc. 2

In less than one year, suddenly large amounts of money start to pour into the L.A. Asian community service scene. Almost effortlessly—mostly through bureaucratic contacts, certainly without any sustained or mass struggle.

—**Demonstration Project for Asian Americans got \$210,000.**

—**Asian American Mental Health Drug Center got \$120,000.**

—**Asian American Sightless Institute got \$60,000.**

—**Asian Women's Center got \$110,000.**

—**Asian Joint Communications got \$10 000.**

This all totals out to almost a half-million dollars for this first year, just for L.A.

Money for whom? Sc. 3

Many righteous, and some not-so righteous people start getting well-paying, high decision-making jobs to serve the needs of the community. The American promise seems to come true for (some of) us. Hard work plus good behavior plus community involvement equals rapid upward social mobility. The list of people is becoming longer and longer as the game of grantsmanship and the newly-found federal interest and Asian welfare continues.

There is nothing wrong with our people getting good money, or with people moving into decision-making positions. In fact, we need many more of our people getting into decision-making jobs in all the key social institutions so that the decisions that do affect our lives and those of the people of the community are made judiciously. So the question is: with what purpose and under what conditions do our people move into these positions?

Good intentions are important; but when you are up against a gigantic machine with all those think-tanks, system analysts, organizational theorists, social engineers, administrative specialists with a clear ideological and strategic direction—that of the federal bureaucracy and power structure; and if you, the well intentioned Asian professional try to serve the needs of the community all by yourself—it's pretty tough.

To be in these positions and not get absorbed, integrated, trapped, used and then, at some appropriate time, find yourself being disposed of as a worn-out dish towel, you need to have a clear analysis and strategy of your own, independent of, and even counter to their strategy of pacification (they meaning HEW-NIMH-OEO). And most of us cannot have such a wide

perspective without being a part of an organization with some group process, as well as a power base of your own. All of us need to be a part of the grass-roots, community-based movement to keep our work, our heads and our hearts true to the interests of our community.

So then, what?

Fragmentary evidence accumulates. They indicate that we may be faced with a sophisticated pacification-counter-insurgency plan, with the following parts: using the push-pull force of federal funds, programs, and resources...

1. To create a new, relevant leadership within Asian American communities. In the Japanese community, this might include: the conservative segment of the JACL national leadership, plus community-conscious engineers, and some movement people, as well.

2. To isolate the movement by coopting some of the most capable people, by having movement cadres and activists absorbed in funded programs geared towards direct services, thus making a large segment of the movement lose its long-term, over-all, grass-roots perspective.

3. To create and maintain a leverage to pit one Asian community against another, one region against another, one social stratum against another by being in the position to allocate the limited funds.

4. To make a segment of Asian people in America into a neo-colonialist (or "House Nigger Position") service stratum to administrate and oversee other less 'manageable' minorities (like what has happened to Jewish professionals in the black communities; or Asians and Indians in African countries also used as buffers; the result of this is these people now being the focus of hostility of the masses, while the really powerful and rich folks watch and lament...).

5. To maintain an elitist, male-dominated, paternalistic attitude in community service and programs.

One might ask, understandably, how much of this is real; and if real, how much of it is a consciously-worked out plan, and how much of it is unintended consequences of social and political process. I, for one, believe that the 'think-tank' process at the highest level of social policy making is very conscious and systematic. The chances are that somewhere up there is a fairly rigorously-worked out document with a title like: "A Preliminary Concept Paper on Integrating the Disenfranchised Segments of Japanese Communities to the Majority Culture," with rough stages of implementation spelled out, the variables for evaluation identified, etc. And also an inventory file of potential recruits for various levels and areas of work.

All the system analysis, forced-field techniques, cost-benefit analysis, etc. etc. ad nauseum do not get developed for nothing.

So we must face the possibility that we are confronted with a full-blown neo-colonialist strategy to keep Asian American communities tamed, divided, controlled and useful to the dominant society and its beneficiaries. (Tell me if I am being a victim of "schizophrenia, paranoid-type.").

Our counter-breeze:

Such was the conclusion of some of the community workers in Japanese and other Asian communities a year ago.

All our efforts to counter this perceived trend have been based on the philosophy to: unify—different Asian communities; professionals, community workers and community people; not separate Asian from other communities and peoples; different regions, etc.; democratize and collectivize where appropriate and possible, information, decision-making, and at times, even resources; and "going down"—down to the grass roots, down to the most "deprived" and oppressed segments of our own and other communities as the foundation of our work.

—Shin'ya Ono

THE PEOPLE'S PAGE

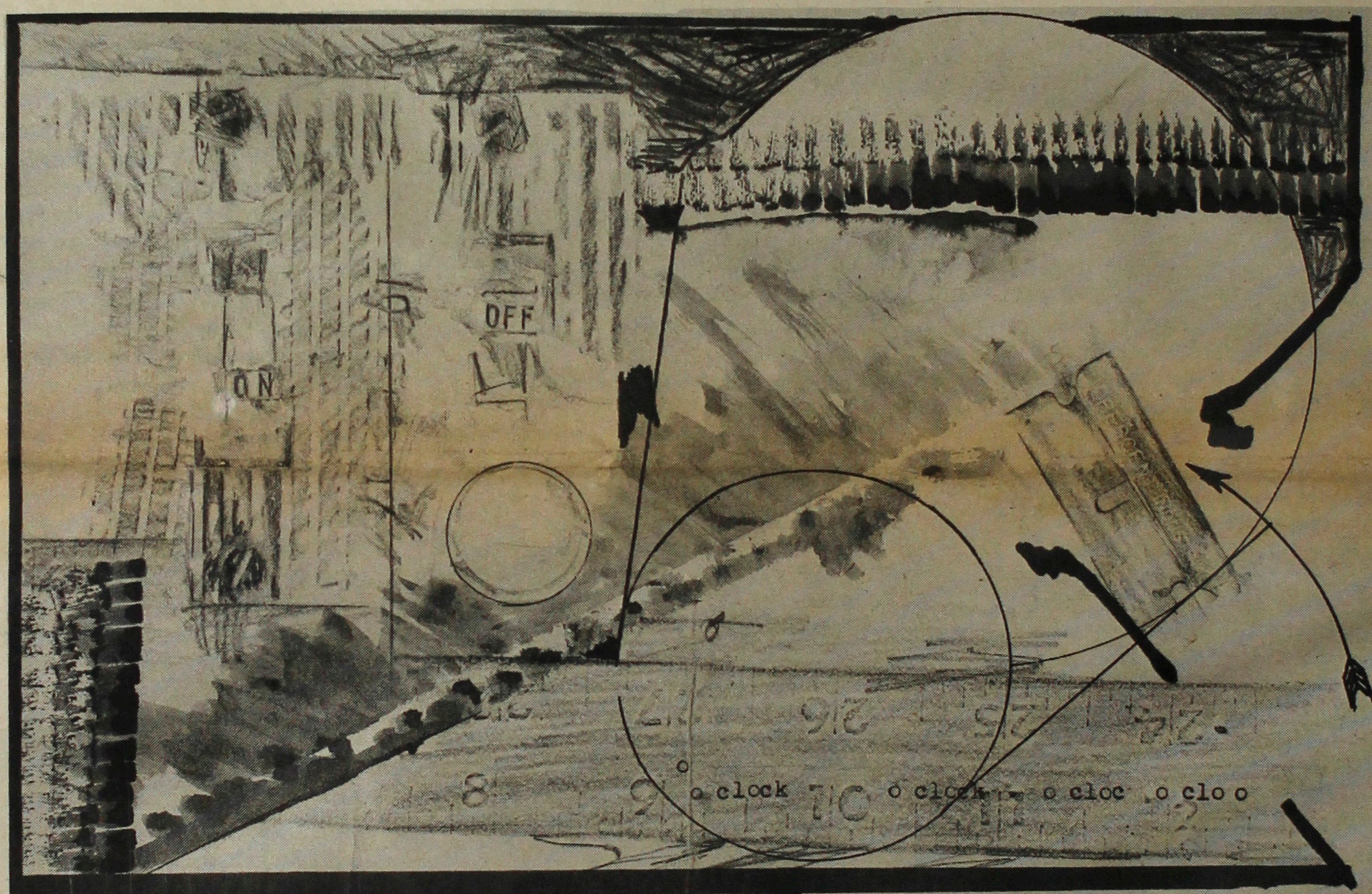
DOODLE: AN AUTO-BIOGRAPHY

a surname for me . . . Ticonderoga will do.
i live on cave walls of Chaffaud-Vienne, with spear
aimed at a deer jumping . . . on gas station walls
with fingerless arms of grease - three four
on occasions ten. legs
soft strokes of cordite and lead
head displayed too often as an uncompleted circle.

a secretary moves towards me
wielding a pink blunt cone
rubbing the lines drawn moments before
in hasty zig-zag motion.

my legs turn into vague grey smears
now, my one-line torso and arms are quickly dissappearing
now, my one-li

D. Monkawa 1970



CRUSTIN ON MENHAD

We kept running our heads into different objects mainliney walls that make your eyes bug and your stomach twist and your mind to detriment what you was, were, and/or will be searching for—which is in the very last place youd suspect to find such a thing—such a monstrosity as Menhad—butnon theless, we lost it and then found it again but thanks to parental guidance it was put away with other of the menhaddenning regressions and we were libberally allowed to see and aspidr these things once a nite—but only until nine maybe ten oclock on weeksdaze and maybe till eleven on saturday—projections, electric visions conveniently being seen by any ill-fated dork who happened to be insight of this tube which allways maze me because in fact, if not in theory, davisions came from two (2) slits in the wall and meself couldnt know who controlled them cepting for our walls were exceptional anyways because my bedroom walls had drawers where I kept my Secrets and even my

prents couldnt see em—

And then, I realized, on a sunny-side-uppity day, that I was missing this menhaddeadenning thing which I knew that all Men must have since Johnny Wayne, Jow Namath, Spiro, and even Nixon—they all had it—yes, lefts and rites, yes, all the boozewah had it—so, I must be depraved or at least a puzzlepart in the degeneration gap—then one nite I was asked “How would jufel reckconsidering yerself n all?” by Vernon who wrote poetry and picked dandelions for salads but who usually got drunk on cheap wine that be and me are both so found of—and when wreckconsidered his inquiry I implied that maybe we should go to the store and get som wine—the kine the probely made him ask sosuch of a crestion—after the store we legged down to the beach and on the way Vernon was telling me how his welfare was being cut off and since poets dont make money and sometimes not even cents I worried about Vernons present circumcission

since he was starry old cat and kinda wize n all but he told me not to worry and watch the chicks on the beach and enjoy the sun—so we finished wot was left of the bottle and with bloodblistered head, I closed my eyes—

The sun was getting down by the time I aweakened and I could see Vernon was yelling and jumpin up and down with the groupies of six and seven years old kids in which I quickly joined—but still being complexed over Menhad I asked him wot he thought of It and he said “Awww, yer full of schitt” which I thanked him for and asked him if he was hungry but he said he wanted to write but if I wanted I could come around tomorrow to discrust the probelem on Menhad since I was foolish enough to ask again—

But I knew Vernon wouldnt answer mine crustion of Menhad since he always told me I was full of schitt-haaaaaaaaa, well—maybe hell answer tomorrow—

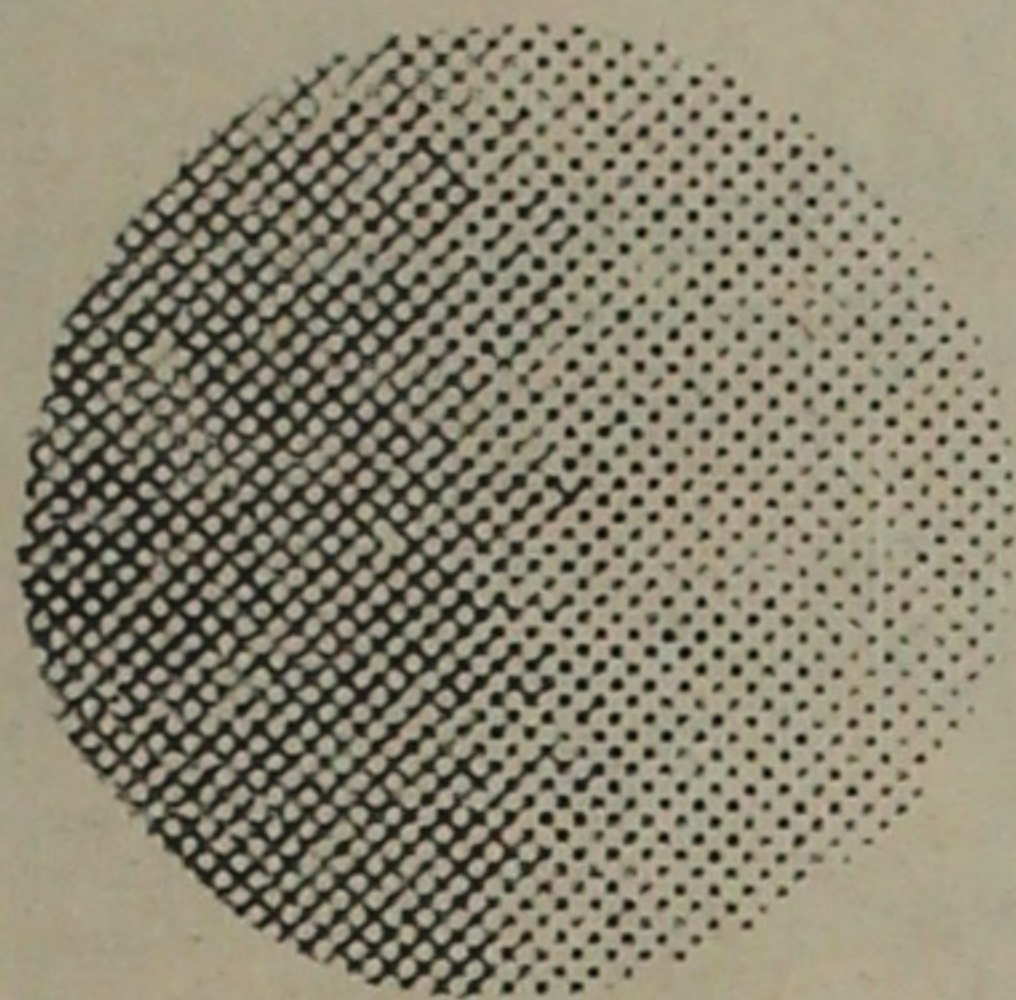
—L. Kuni Miyake

Grabbing at truth
and experiencing it in
small handfulls
only burdens your mind later
as a shaming guilt,
because you live in two worlds,
yes and no
will either conquer the other?
or is the plaguing thought
of the contradiction just another
world all together?
Another passing, transient,
reality placed in your mind
to create an unbalanced madness?
Is your world shaken to make
you grasp desperately at
truth or creating it within
yourself?
Do you possess strength?
Can you feel it now?
can you feel it
now...
can you feel it now...
can you...

--Cary Tagawa

Everytime I see you
something reaches out
and caresses softly, ever so gently,
something beckons the truth to flow
from my simple gaze
and I cup my hands
to hold fragile
childhood dreams,
with the innocence of a child's first
promise.
Offering smiles and receiving
warmth,
Let's share for this solitary moment
separate from yesterday or
tomorrow,
Believing in dragons,
snails and puppy dog
tails,
thought and tears,
change and experience...
Experiencing maybe with
hurt, falling
but never denying experience
for fear
because flowers do grow in
the rain.

--Hiroyuki

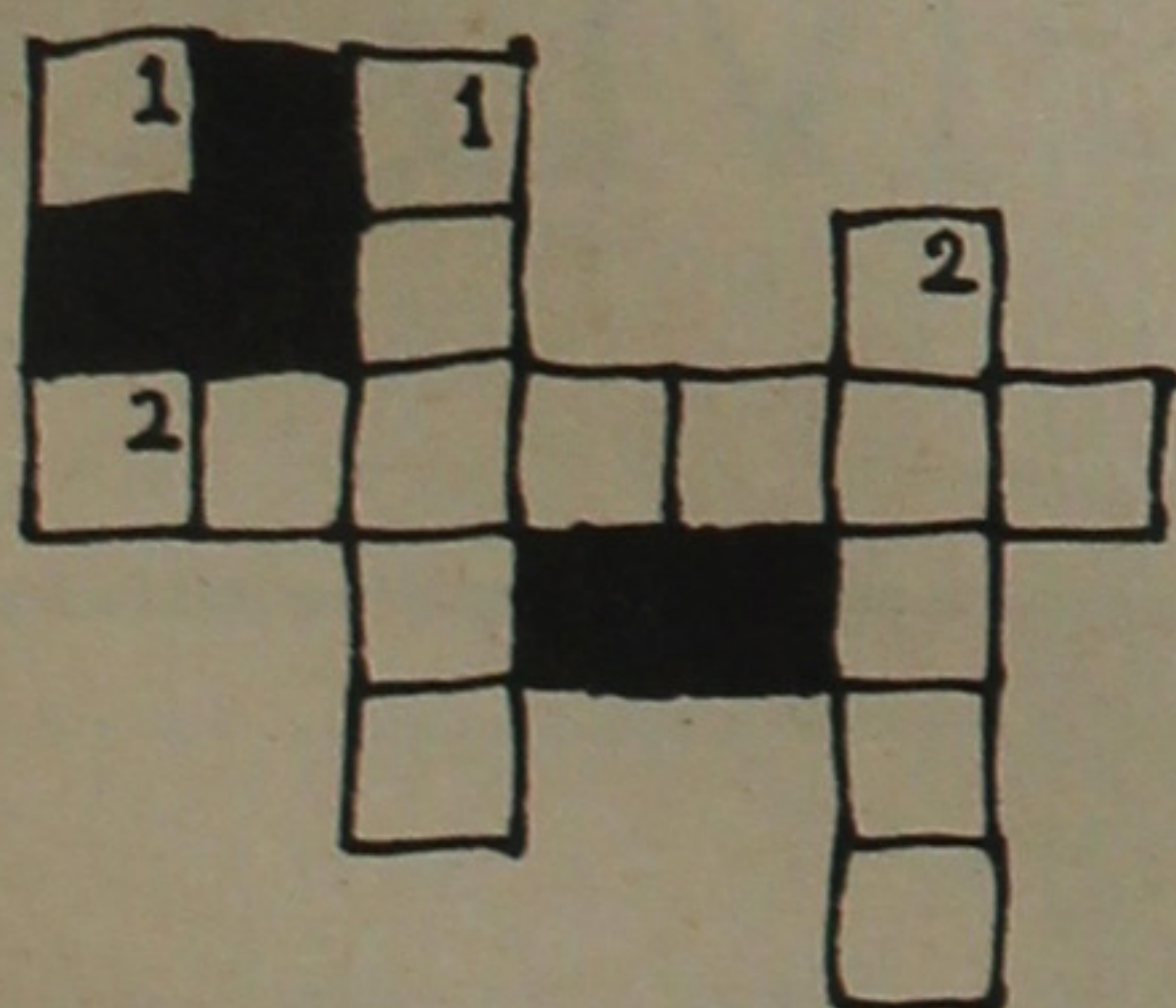


CROSSWORD PUZZLES ARE FUN

A PRESENTATION BY D. CHO

I'M BACK AGAIN
FRIEND,
WITH READY-TALK
MUZZLE...
GOOD TIMES LIE
WITHIN
CROSSWORD PUZZLES.

LET US DANCE, PRANCE,
MAKE ROMANCE!!

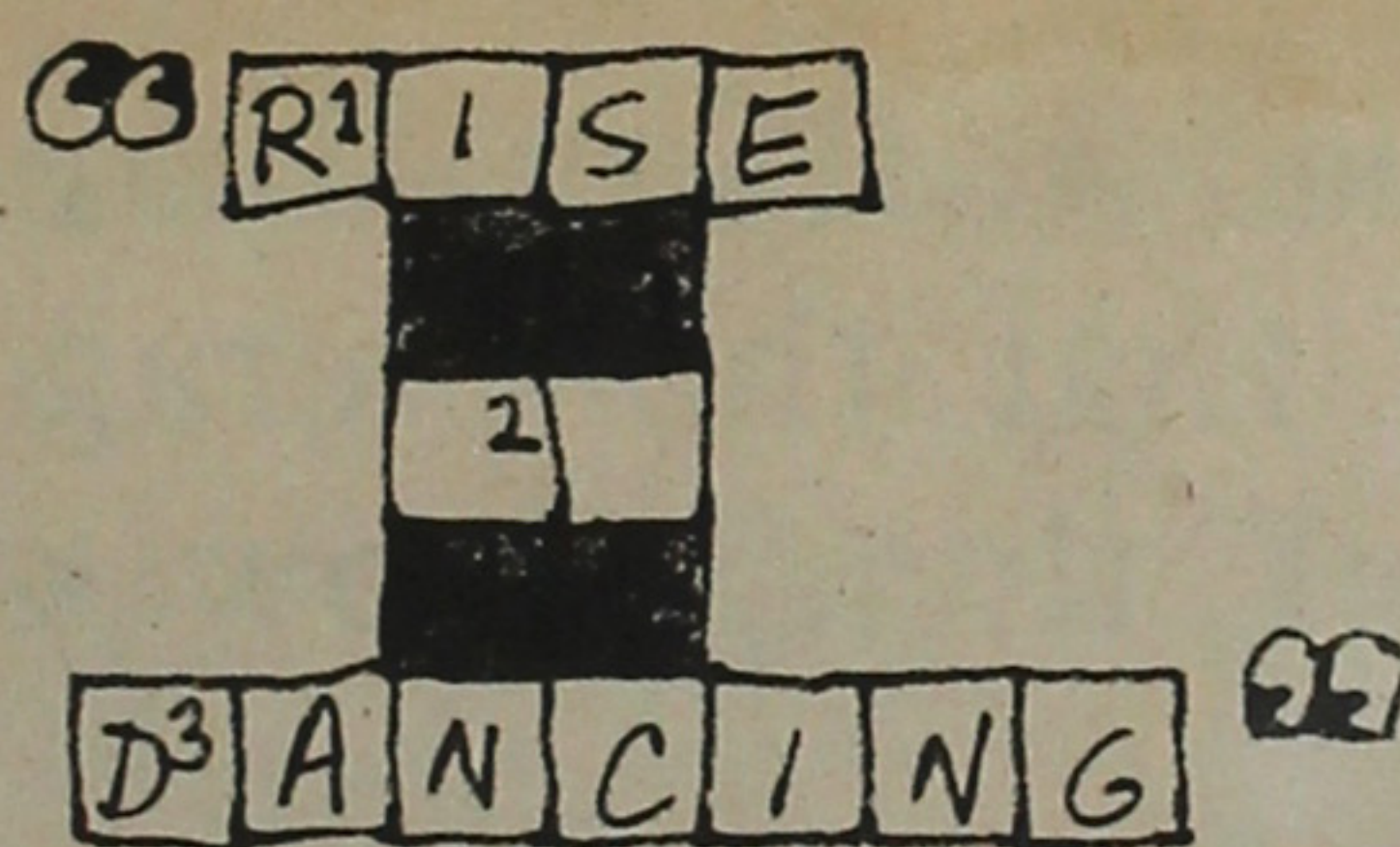


ACROSS

1. FIRST LETTER OF ALPHABET.
2. A KINDLY, CHARITABLE ACT.

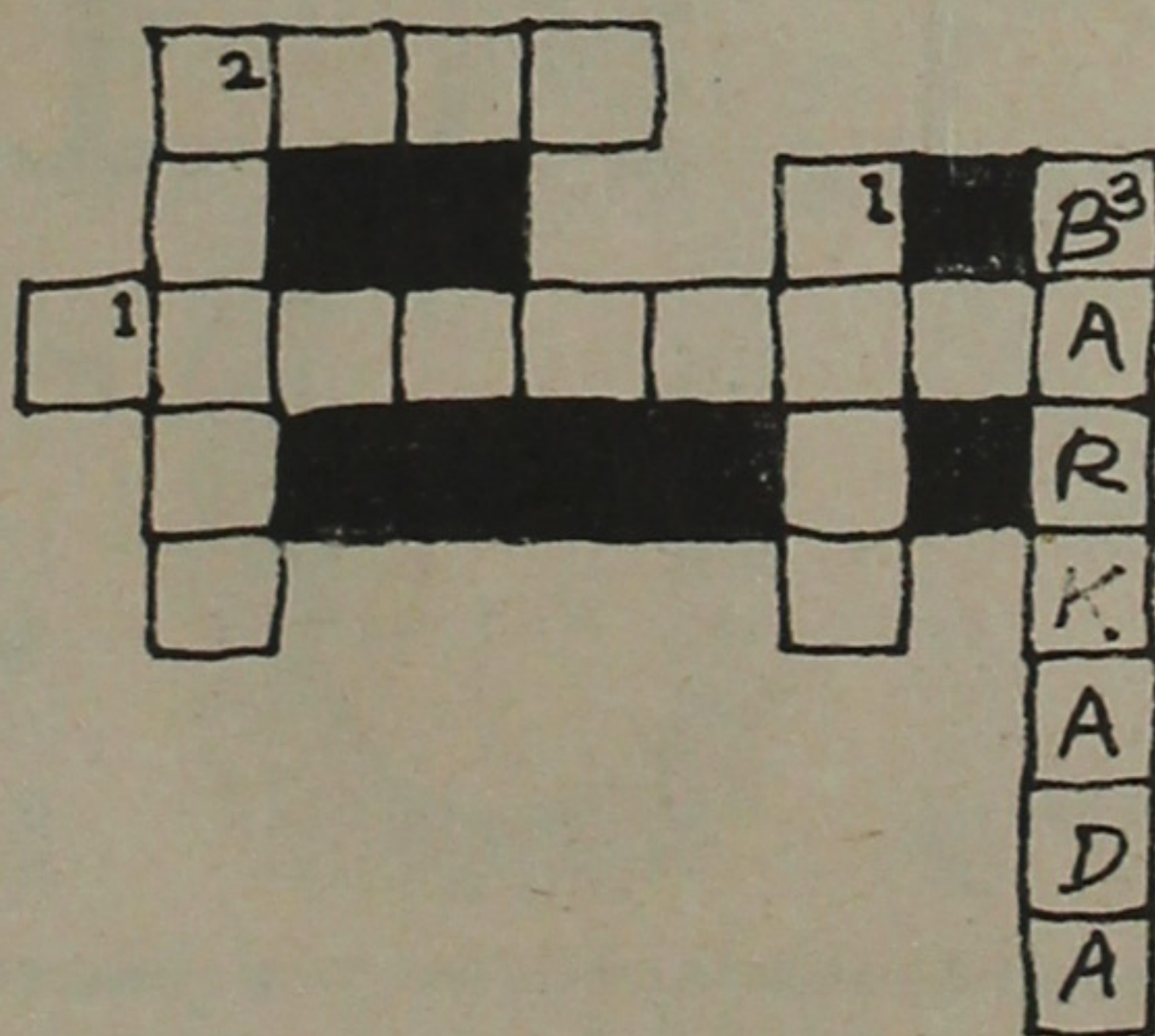
DOWN

1. RITUAL OF MOVING ONE'S BODY TO MUSIC.
2. MONTHLY OF ASIAN AMERICAN EXPERIENCE.



ACROSS

1. TO STAND, REBEL OR REVOLT.
2. OPPOSITE OF DOWN.
3. DANCING (A FREEBEE).



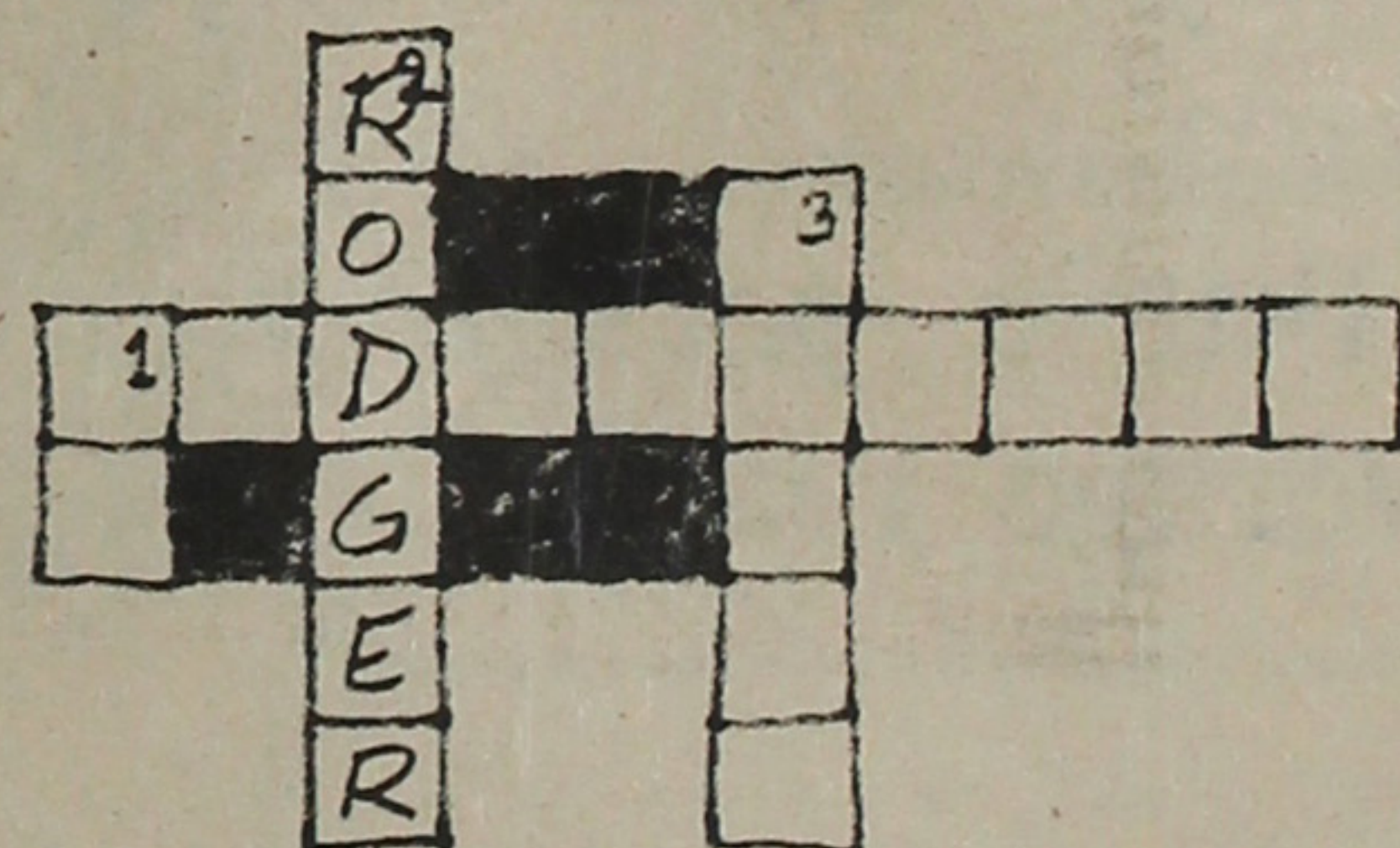
ACROSS

1. NOT NAGASAKI.
2. AT NO COST.

DOWN

1. MEANING ACCOMPANY.
2. A TRIP BY AIRPLANE.
3. BARI'ADA (SECOND AND LAST FREEBEE).

ONE MORE PUZZLE



ACROSS

1. A BUILDING FOR SPEECHES, CONCERTS, DANCES, ETC.

DOWN

1. PREPOSITION MEANING TO OR TOWARDS.
2. RODGER (VERY LAST FREEBEE).
3. OPPOSITE, OLD.

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MAY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
29 "CHUNG HWA" CHINA NIGHT AT UCLA GRAND BALLROOM STUDENT 7-9pm "VIETNAMESE WOMEN" ASIAN WOMEN'S CENTER 7:30pm	30 MONTEREY 4/30/70 - U.S. INVADES CAMBODIA 4/30/70 - U.S. INAD	1 "ASIAN AWARENESE WEEK" - FURTHER INFO INTERNAT'L LABOR DAY MAY DAY	2 	3 CALL MARTY OMOTO "YOUNGER ASIAN WOMEN TODAY" AUC	4 372-0430 - BE THERE! "GREEN WALL" MOST HONORED LATIN-AMER. FILM MADE - CAL. ST. UNIV. LONG BEACH 4, 8, 10:30 STUDENT UNION GAMMAS DANCE ELK'S BLDG. 607 J. PARKVIEW	5 FRIDAY & SATURDAY - EYE FILM SERIES - FREE CASTELAR AUDITORIUM 7:30pm. TITLES TO BE ANNOUNCED
6 CAR WASH - ELA DUREES JAYS (CRESENT & ATLANTIC) BERKELEY BUDDHIST TEMPLE ANNUAL BAZAAR 1-11pm	7 5/7/54 - DIEN BIEN PHU	8	9	10 "SEXUALIZATION OF ASIAN WOMEN" CALL UCLA ASIAN STUDIES CENTER	11 ITA SPONSORS A FILM ABOUT CONCENTRATION CAMPS - "SUBVERSIVA" W.L.A. BUDDHIST CHURCH 2003 COCAINTA - CONTACT ITA 477-0357 "RIGHT ON" ORIGINAL LAST POETS - CAL. ST. UNIV. LONG BEACH STUDENT UNION 4, 8, 10:30pm	12
13	14	15	16	17	18	19 FUJI MATSURI RALLY TO FREE LOS TREES - HOLLEN-BECK PARK - 12 NOON VIETNAMESE STUDENTS' ALLIANCE DINNER HO CHI MINH'S BIRTHDAY
20 GARDENA BUDDHIST CHURCH BAZAAR COMMUNITY DRUG TEACH-IN - VENICE-CULVER JACL VENICE JAPANESE COMMUNITY CENTER	21	22	23	24 "ALTERNATIVE COMMUNITY PROGRAMS FOR ASIAN WOMEN" AUC	25 PILGRIMAGE TO ROHWER, ARK. - WAR RELOCATION CAMP	26
POLITICS & ASIAN WOMEN - ISSUES & APPROACHES" AUC 7:30pm 1ST ANNUAL PYS-PYC BKTBL TOURNEY - MARSHALL HIGH 10:30AM-8PM. AFTER GAME DANCE FILIPINO COMM. CENTER 323 N. HARR VISTA WILMINGTON 8pm (403-2215)	28	29	30	31 "ASIAN WOMEN AS LEADERS" AUC		GIDRA DANCE

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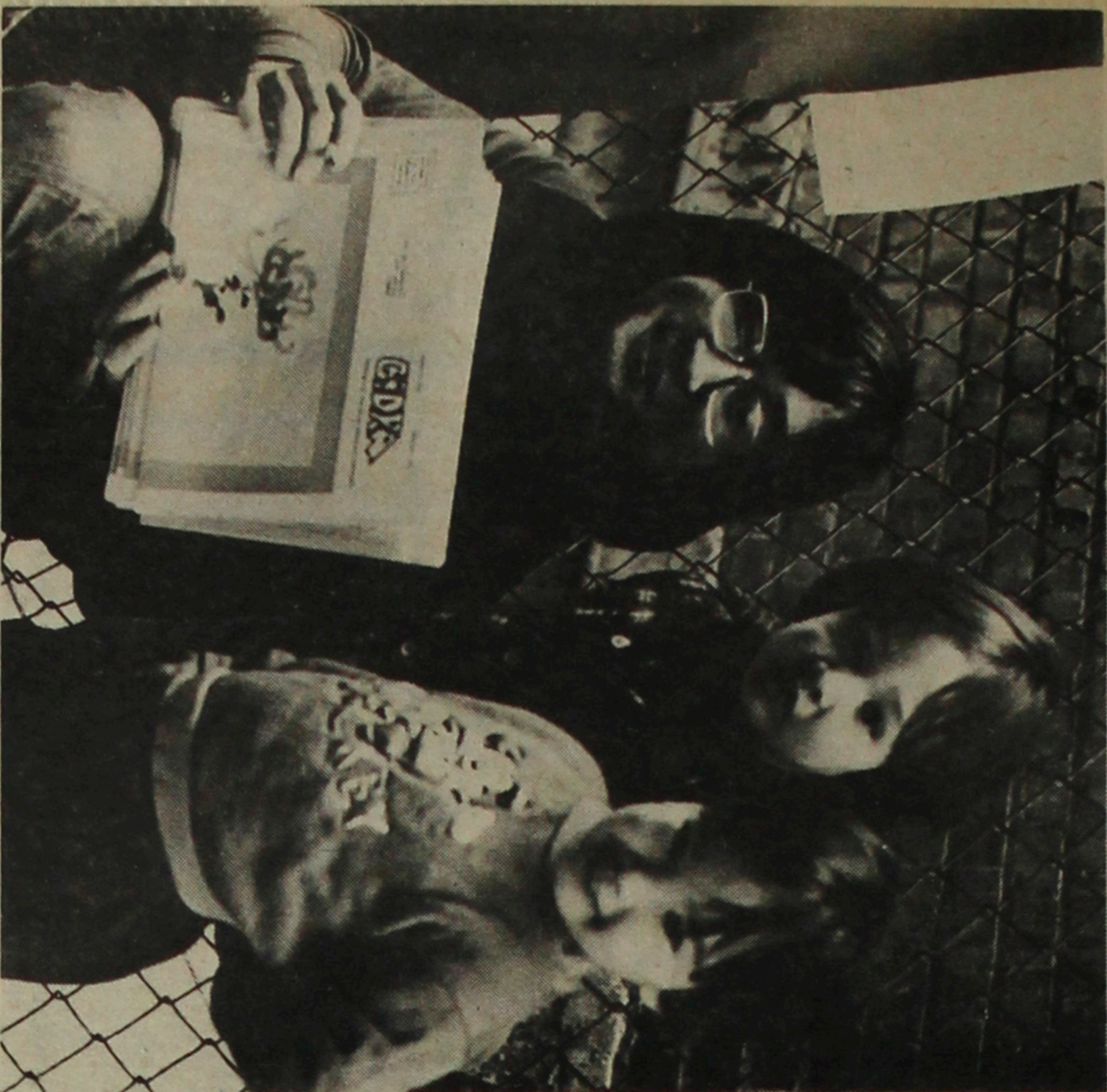
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Pictured here is Tracy Okida, a longtime *GIDRA* staffer. Needless to say, he is a fine fellow of strong moral fiber. Here he is about to hand two prospective readers free copies of *GIDRA*. (Tracy is on the left.) He does this quite often. **BUT HE CAN'T DO IT ALONE!** You can help Tracy pass out *GIDRA*s to your friends, lovers, relatives and neighbors, **ABSOLUTELY FREE!!!** Simply fill in the form below and return it to us.

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