

APRIL 1971

GIDRA®

Monthly of the Asian American Community



JIM KAWASIZAWA 1971



MONTHLY OF THE ASIAN AMERICAN COMMUNITY

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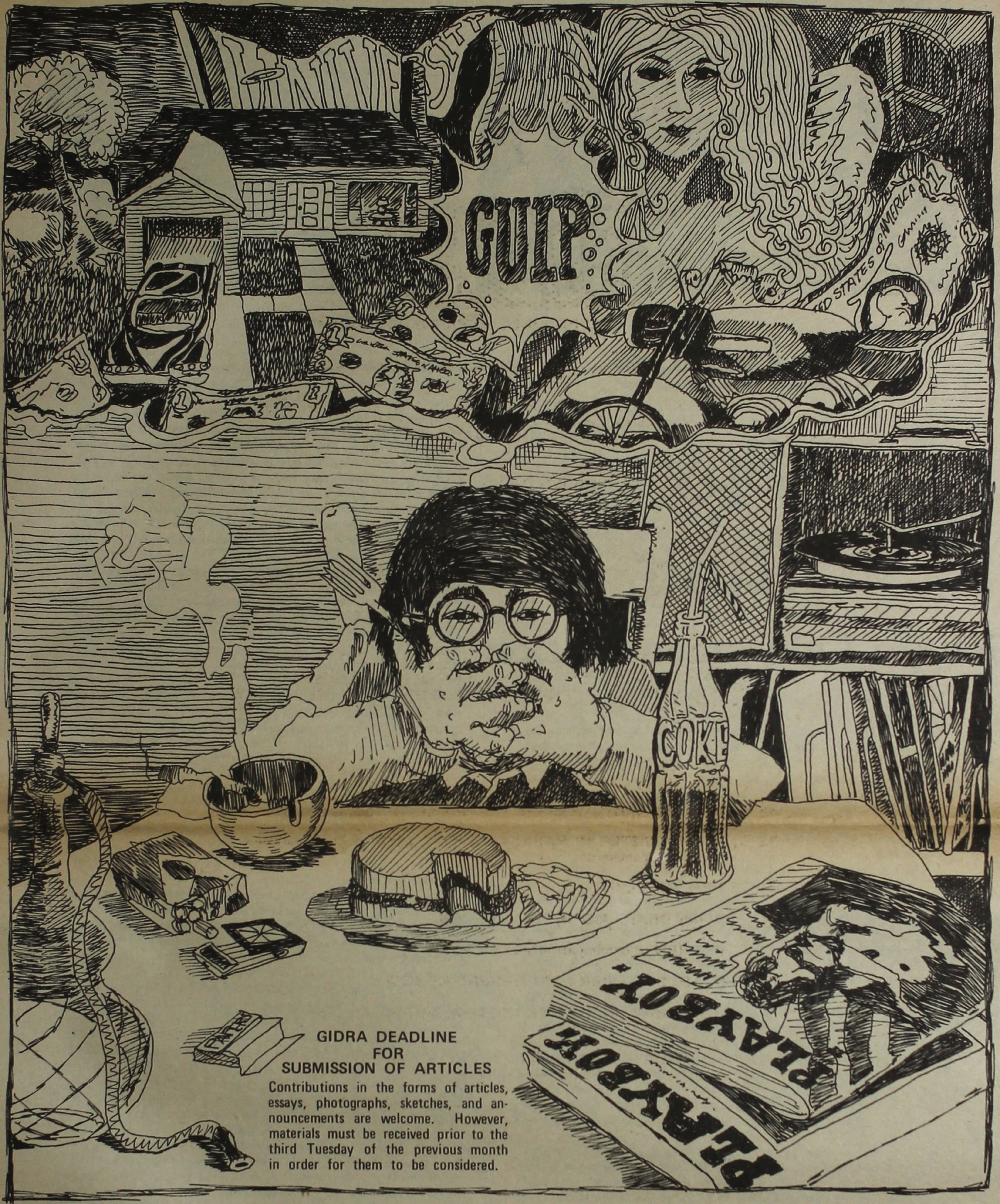
This issue marks the beginning of the third year of publication of GIDRA.

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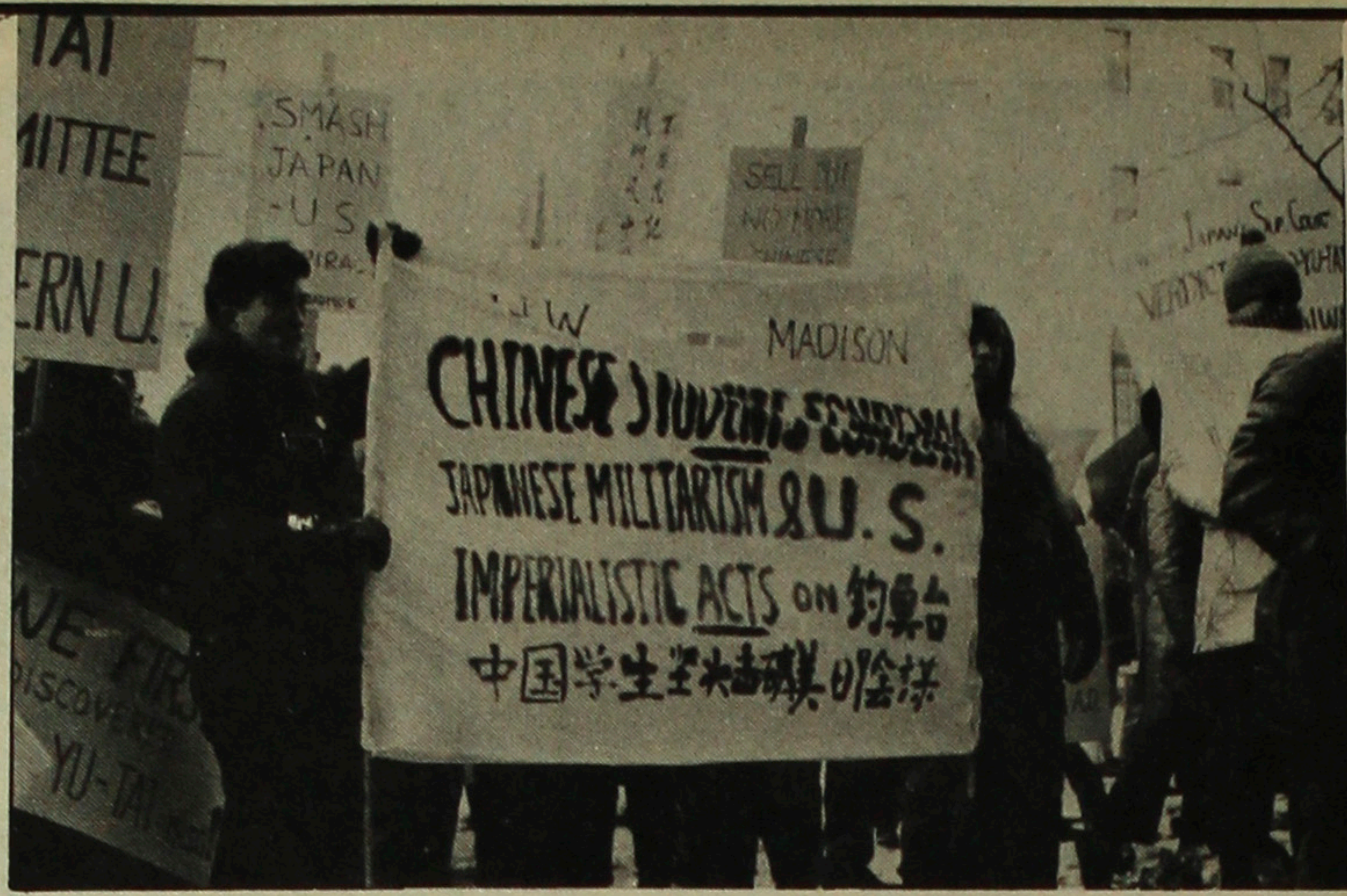


**GIDRA DEADLINE
FOR
SUBMISSION OF ARTICLES**

Contributions in the forms of articles, essays, photographs, sketches, and announcements are welcome. However, materials must be received prior to the third Tuesday of the previous month in order for them to be considered.

TOOTHACHE or everybody's got
to learn sometime...

Drawing by Jim Yanagisawa



Chinese Spy Ring

Tiao-yu T'ai Demonstration

Yes, there really is a Chinese spy ring right here in the U.S. But unlike what J. Edgar Hoover would have you believe, its members don't carry little red books clutched in their hands. Nor are these spies busy seeking details of the newest weapons in the U.S. arsenal. Their surveillance activities are directed, instead, toward Chinese people living in the United States. These Chinese informers are agents of the Kuomintang—the only political party of the Nationalist Chinese government on Taiwan. Since Chiang Kai-shek and his Kuomintang cohorts are officially recognized by the U.S. government as the only legitimate leaders of the Chinese people, they have free rein to harass and intimidate Chinese in the United States.

One of the most recent incidents of KMT harassment took place in Chicago on January 30, 1971. On that day, 300 Chinese students from several Big Ten universities braved sub-zero weather to stage a protest march through downtown Chicago. The reason for the march involved disputed ownership of Tiao-yu T'ai, a cluster of islands north of Taiwan. Gulf Oil Company has recently expressed interest in drilling for oil in the ocean floor near Tiao-yu T'ai. With the discovery of oil a definite possibility, ownership of this previously uninhabited region has suddenly become important. Japan claims that Tiao-yu T'ai is part of the Ryukyu Islands, presently a U.S. trust territory but scheduled to revert to Japan in 1972. The Chinese students were protesting Japan's claim to what they consider Chinese territory. They were also angered by Japan's use of gunboats to chase Chinese fishermen away from Tiao-yu T'ai, and the mutilation of the Nationalist Chinese flag which had been planted on the islands.

No one knows for sure what the Kuomintang would have done if the protest had gone no further than this. But the students also carried signs condemning the Taiwan regime for its weakness and inaction in protesting Tiao-yu T'ai. They also attacked the U.S. government for supporting the Japanese claim, and criticized the U.S. oil companies for robbery of Chinese mineral resources. As one of the students said: "How would Americans feel if a Chinese company pumped millions of dollars of oil in Oklahoma, then carted it away after paying only a fraction of that worth to the U.S.?"

This was more than enough to arouse the anger of the KMT which is heavily dependent on the U.S. for military support. The night before the march, those whom the KMT identified as the leaders of the protest were threatened with "trouble when you return to Taiwan." This seems to be a vague threat, but to overseas Chinese, it recalls the all-too-common experiences of Chen Yu-hsi and Huang Ch'i-ming. Chen was sentenced in Taiwan in August of 1968 for apparently having read "Thoughts of Mao" at the University of Hawaii's East-West Center Library. Huang, a graduate student at the University of Wisconsin, returned to Taiwan in 1966 for what was supposed to be a brief family visit. He was met at the Taipei airport by KMT henchmen, arrested and convicted of attending meetings in Madison where "the problem of Formosa" was discussed.

The presence of the Kuomintang during the Chicago march was deliberately obvious, as a scare tactic. One portly gentleman with a telephoto lens on his camera (See photo) cruised beside the marchers in a large sedan. Every once in a while he got out and methodically snapped close-up photos of their faces, one by one.

The KMT's bag of repressive measures doesn't end here. They make threats against students' families back in Taiwan, and promise trouble for vocal stateside Chinese who try to renew their visas and passports. The KMT maintains a network of informers who pose as students on campuses where substantial numbers of Chinese are enrolled. In their efforts to control and subdue Chinese in this country, the Taiwan government has probably contributed more to the American stereotype of the meak, shy Chinese student than anything or anyone else in the U.S.

Why is it so important for the Kuomintang to silence Chinese who come to the States? Most Americans, including many Asian Americans, know very little about Chiang Kai-shek, his son and heir-apparent, Chiang Ching-kuo, or their oppressive style of government. The Chiangs would like to keep things just that way. If Chinese were permitted to talk freely about Taiwan, American people would learn that Taiwan has been under martial law for more than twenty years, ever since Chiang Kai-shek was forced to retreat from the mainland to Taiwan. The government decrees that every business with more than ten employees must have at least one secret policeman on the premises. The Chiang regime maintains a household registry which requires landlords to report to the police whenever their tenants move in or out. The purpose of this regulation is to keep close watch on movements of the population to inhibit underground political activity. Although supposedly illegal acts such as smuggling are frequently overlooked, any political offender faces certain imprisonment, a secret military trial, and an indefinitely renewable sentence. A "political offense" can be a minor act such as reading banned literature, expressing dissatisfaction with the Nationalist Chinese government, or failing to report a political "rebel," even if that "rebel" is a member of your own family. Persons have been convicted of "crimes" allegedly committed over two decades ago, often when they were less than fourteen years old.

A typical means of torture for the 10,000 to 20,000 political prisoners in Taiwan is to hang a person upside down from a rafter and put gasoline in his nose drop by drop. One of Taiwan's most feared detention centers is Green Island, where those facing life sentences are stripped of their clothing and herded nude into outdoor pens. After years of exposure to sun and salty ocean winds, their skin hardens to a fish-like covering of scales.

And still, the Nixon Administration, like its predecessors on Capitol Hill, maintains the fiction that Chiang Kai-shek, Chiang Ching-kuo, and the other gangster-leaders of the KMT are the "legitimate government" of China. The U.S. continues to support this military dictatorship as long as its leaders smile and nod when they are referred to as "bastions of freedom against Communism."

Playing along with the U.S. has brought more to the Chiangs than words of praise. It has meant the regular delivery of American jet fighters and bombers, submarines, tanks and helicopters. For all its lip-service to "self-determination for Asian people," the U.S. government continues to send instruments of terror to a despotic regime whose main political tool is fear. But is that so surprising, considering that the Vietnamese, Thais, Cambodians and Laotians have learned that "self-determination" American-style means having Asians kill Asians, instead of making Americans kill Asians.

—Gail Katagiri/Chicago



High Schoolers Busted

On Friday, March 26, at approximately 7:48 a.m., officers of the Wilshire division of the L.A.P.D. ambushed students waiting to enter Dorsey High School. Thirty-seven students were arrested on charges ranging from the sale and possession of narcotics to "being in the presence of and having knowledge of the use of narcotics." Most of the students, including seven Asians, were arrested on the steps directly in front of the auditorium, as the school administration helpfully locked the nearest entrance to the school, and allowed officers to hide in the auditorium prior to the raid. Students disembarking from busses were arrested, as well as those waiting in parked cars. Two students, while witnessing the arrest in front of the school, decided to drive to the opposite side of the school to avoid trouble; they were then apprehended by a squad car, frisked and booked along with the other students. Two students were arrested for loitering, despite the fact that they are students.

Captain Eberhardt of the Wilshire division of the L.A.P.D., at a meeting on April 2nd of the Concerned Parents of Dorsey, gave a good indication of the scope of the operation as well as its basic contradictions. The raid was a full tactical operation, including twelve officers and infiltrators, one photolab technician to take still photos and movies, six squad cars and two paddywagons.

The police have charged thirty-one of the students, including the seven Asians with violation of Health and Safety section 11556: "in the presence of and having knowledge of the use of narcotics." In the same breath, this section states: "there could be no conviction of a criminal of conspiracy to violate this statute, one would be in violation even though he entered for a lawful purpose innocently, and not knowing its character."

Here is where the use of intimidation and insensitivity have been applied: even though these students may be proven innocent or the section thrown-out, the students still carry a record of arrest. These students, who were arrested within an arbitrary boundary of 500 feet, now must attempt to have their record sealed through court processes which involve time and money. This record has very little chance of being completely erased, and will never be sealed or erased from their school records.

Two students were arrested on charges of the possession and sale of narcotics. One student, who was told to take his shoes off wrote: "The officers went outside and came back to me, reached down beside my shoe and make it appear as though he picked up a marijuana cigarette beside my shoe."

Each of the students claims that he or she was not given their rights, nor were they charged with any specific crime at the time of their arrest. Captain Eberhardt said: "Yes, they were advised. I don't expect people who were personally involved to admit anything. Every arrest report I saw, and I saw them all, included that (giving of constitutional rights) information."

The pockets and wallets of male students were searched, and the girls were searched both in their pockets and purses, without a matron or policewoman present. Captain Eberhardt mentioned that two such policewoman were at the station, but not used and also mentioned that an officer may take the clothes off of a girl in order to search for narcotics or weapons.

Each one of the students claim that at least three officers drew their guns during the arrests. Captain Eberhardt's reply was: "They're lying to you when they say that guns were drawn. That's an out and out lie."

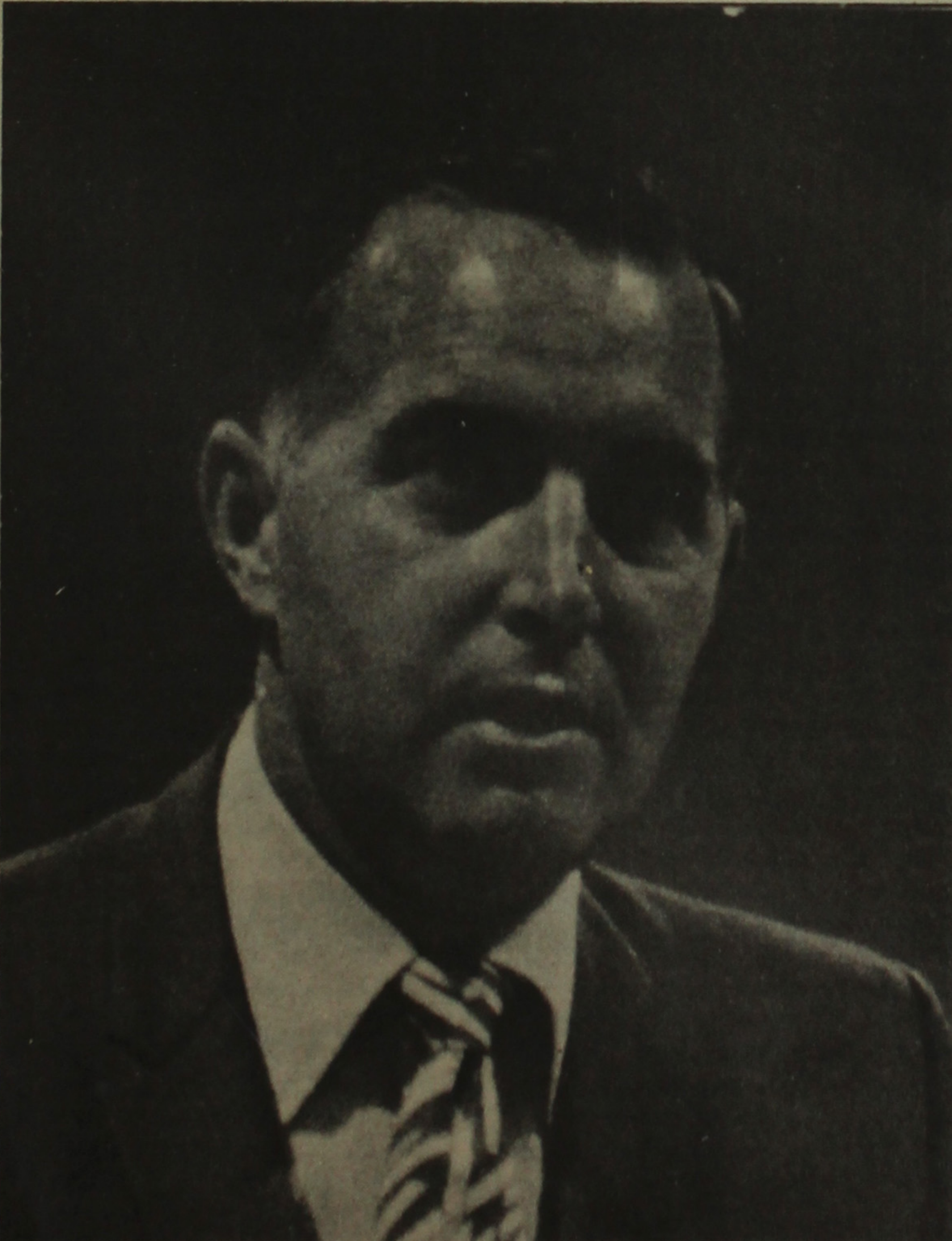
During the wait before booking the students, one Asian student wrote that he had his ears boxed in by a whip-carrying plainclothesman who said: "If you fuck with me again I'm gonna kill you." The student had said "What?" to a command muttered by the plainclothesman. Another Asian student was addressed as "Hey slant-eyes, come here," when an officer couldn't pronounce his name.

Captain Eberhardt also stated that the arrest occurred at 7:55 a.m., after the 7:50 ten-minute warning bell had rung, but again this is contradictory to what the students say. The students all say that the raid came at 7:48 or thereabouts, before the ten-minute bell. Eberhardt stated the reason for striking after the bell as: "We waited because we didn't want a panic arrest, we didn't want to arrest everyone at Dorsey High School."

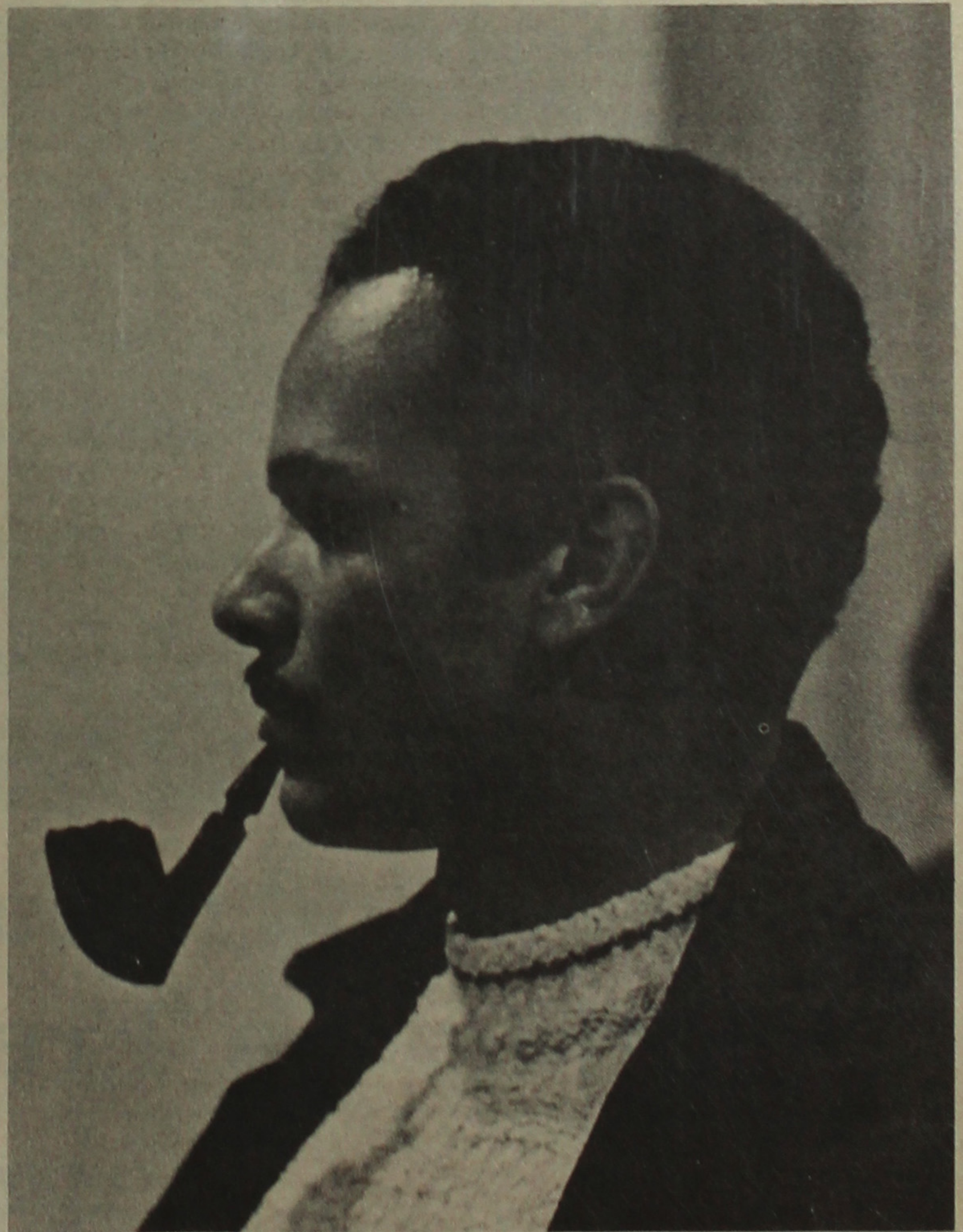
If in fact these students are guilty and now must prove their innocence, then both the school and the police must also prove their innocence to the charges of insensitivity and brutality. The police are the attack-dogs of the school administration who were unable to cope with the drug problem within the school. Now, in attempting to eradicate the problem, they have driven it further and deeper underground, and have solidified student and community support against them. We urge support for the students in their struggle, and we urge support for those groups attempting to find a solution among the people to the problem of drug abuse.

-Alan Ohashi

Photography: Alan Ohashi/Los Angeles



Captain Eberhardt: "We didn't want to arrest everyone at Dorsey High School."



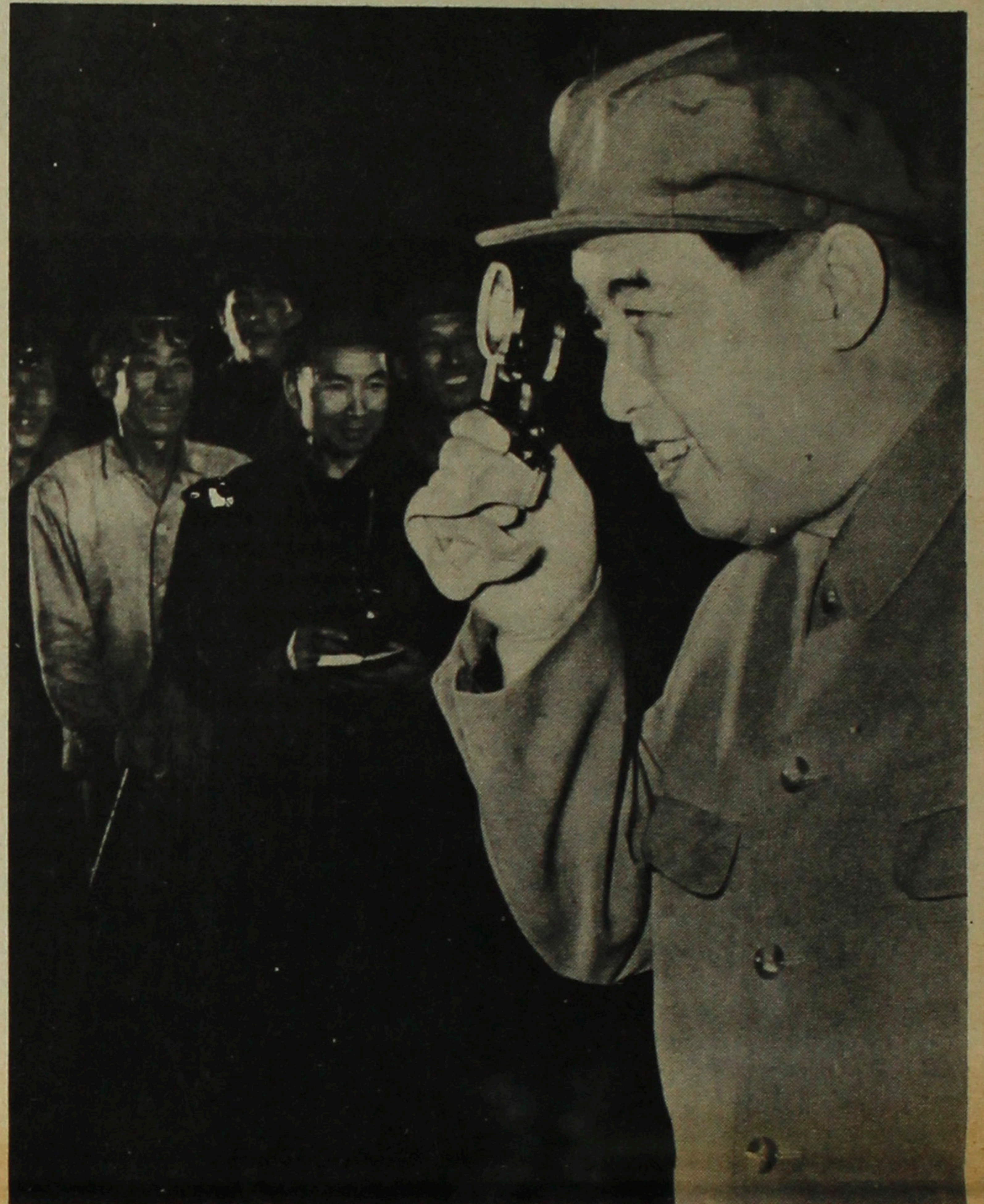
Undercover Pig: Attack-dog of the school administration.

WHO IS THE TRUE LEADER OF THE PEOPLE OF KOREA?



(above) Johnson's pet dog and Pak Jung Hi ('president' of South Korea) in a White House garden. Pak Jung Hi is a faithful dog of Johnson and all the U.S. imperialists who would even go to the nether world if the latter orders him to. Does not this picture show two pet dogs trying to please their master Johnson at their side?

(right) Premier Kim Il Sung of the Democratic People's Republic of Korea (North Korea) is greeted by factory workers as he inspects a piece of equipment.



(below) The students of the Seoul University who have risen up in the struggle against the U.S. imperialists and their stooges with the placard of "independent national unity" in front of them.



**We stand in support of those
fighting the 'Free Election Proxy'
—April 27.**

Photographs courtesy of the KOREAN PEOPLE

In the Belly of the MONSTER...

Message to the US anti-war movement:

"Facing the serious situation now presented, I call upon the progressive American people and all anti-war organizations in the United States to unite closely, to associate all force and strata of the population irrespective of their skin color, religion and political trend, thus making a wide and strong movement so as to curb in time new military adventures by the US Administration, to demand an end to their war of aggression in South Vietnam, Laos and Cambodia, to demand the withdrawal of all American troops from Indochina, and let the Indochinese people settle their own internal affairs. Such is the way beneficial to the peoples of Vietnam and Indochina, beneficial to the American people, beneficial to peace in the world."

Xuan Thuy, DRV delegation in Paris
February, 1970

We reprint the above message in the hope our Asian brothers and sisters will reread and take it truly to heart, to understand what it is that the incredible, remarkable peoples whom Xuan Thuy represents, plead for in their Asian way, from us who reside in the belly of the Monster. They ask us not to die, as they are doing; not to be imprisoned, as they are (and being brutally tortured); not to strain our entire efforts and time until the war ends, as they are forced to do, in organizing to support them—but simply to unite in a massive mobilization of the American people "of all strata" in the hope once again that this might stay, for even a moment's respite, the ruthless madness of the Monster. Can we do less?

(For the Monster is killing our brothers and sisters in Vietnam, Laos and Cambodia.)

The message served to help galvanize a winter-long dormant peace movement out of its hibernation, caused in part by an immobilizing split within its ranks—a hiatus which was deliberately utilized by the Nixon gang to launch their invasion of Laos. The response to the message of the best of the American people was to bring together, at last, for at least one day, the two major disparate peace groups in this country—the People's Coalition for Peace and Justice, and the National Peace Action Coalition—in a call for a gigantic *mass march and rally on April 24th in Washington, D.C.* (and in *San Francisco*), a massive outpouring "of all strata of the population, irrespective of their skin color, religion and political trend," truly a united popular front against the Monster.

Yet, within the belly of the Monster, even among those of us who are kin to its victims, we hear rumblings that must sound to those who are dying in Southeast Asia like the regurgitations of an overly-rich diet which offers the luxury of choices.

(And the Monster merely belches as it continues to pillage, murder, plunder, scorch and destroy Vietnam, Laos and Cambodia.)

But how does one explain to a Vietnamese mother who has lost her husband and her sons, whose daughters have been raped and maimed, who tenderly attends the scorched limbs of her infant as she nurses her own wounds: "We are sorry, we know how much this means to your morale, but we are tired of marching and demonstrating—it's a drag...we just want to do our own thing...we feel bad about what is happening to you brothers and sisters, but we are too busy...we have too much to do in our own community...we know what you would like us to do but we cannot stand marching with peaceniks who are racist...please understand that you must endure all this agony for a while until we have our own revolution..."

And the Vietnamese mother who has endured 200 years of unimaginable horror and agony, has thus transcended bitterness and anger, who is fortified by the ancient wisdom of the East—whose compassion was forged from untold suffering—will probably understand.

Because she knows too well the nature of her enemy. She must know how we have been mobilizing and marching and demonstrating for a decade now, and have accomplished the defeat of a president and a widening of the anti-war sentiment in this country to 73 percent; but that war continues. She knows, as no one else knows so well, having borne the brunt of a racist war, that racism is an integral part of the Monster and that therefore the Third World communities are

most ravaged and exploited, that even the peace movement is infected with the disease of racism. And how well aware she must be, that only by removing the causes that created the Monster can there truly be an elimination of racism, of war, of oppression, of exploitation. Yes, our Vietnamese mother will surely understand.

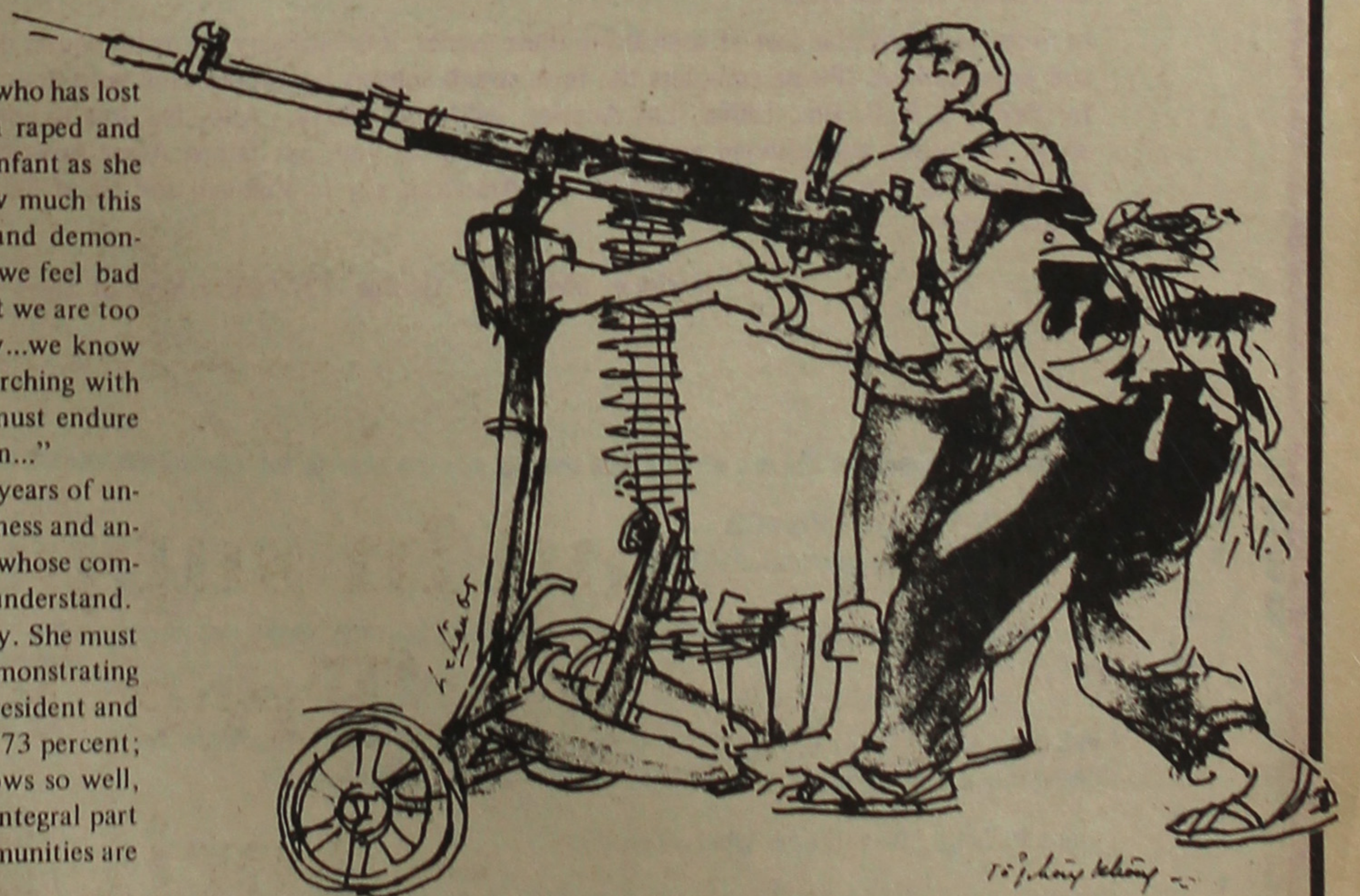
(But in the meantime, her people, her children, her parents are being killed, maimed and tortured.)

And in her rare spare moments, she must wonder at the luxury of American people who can afford to be divided—for in her native land, in embattled Laos and Cambodia, a united popular front, comprised of all elements of the population, is a matter of life and death. How deeply etched in her body and soul is the knowledge that only by the united strength of all the people against a common enemy, the Monster, can it be defeated—not simply with arms, of which the Monster has a monopoly; not simply with words, over which the Monster has a clear command, but with the total unity of all the peoples—and that internal problems can only be viewed in the context of the real enemy, to be resolved only after the Monster is defeated.

We in the Asian Americans for Action pledge our full support of the April 24th Mass Rally and March, and specifically the Asian Coalition. This is not to say we do not support all the other events in the Spring Offensive—for any and all actions directed towards increasing and deepening the inherent contradictions that make up the schizoid character of the Monster are instrumental towards its downfall. But in our view, the April 24th action is the very least that we can do, yet has the most potential political significance, and with consideration of our limited time and energy, we shall concentrate our efforts in mobilizing as many Asian sisters and brothers as is possible, of all strata, "irrespective of religion and political trend," to participate. If "such is the way beneficial to the people of Vietnam and Indochina," then that is reason enough for us. But we further share the conviction that for such a united front to be a way "beneficial to the American people, beneficial to peace in the world," we must continue to organize, to go beyond a one-day demonstration by unifying our Asian brothers and sisters on a 365-day basis, to utilize the mobilization towards this end.

Let us march together then, yes, once again, to demand an immediate end to the racist war of aggression in Indochina. Let us march in support of self-determination for our brothers and sisters in Indochina. Let us march on behalf of our own humanity.

—Kazu Iijima/New York



Drawing courtesy of the Tenth Anniversary Committee

peace sunday

May 16; 7 pm

Biltmore Bowl, 515 S Olive

Speakers

and

Entertainment

Asian Americans for Peace is an organization composed of concerned individuals from diverse backgrounds who are united in our political and moral opposition to the American war in Asia.

We invite the participation of all who share our concerns in opposing the war in Southeast Asia. Many say that this war must end, yet the killing goes on. Are you, through your silence, giving your support to the continued killing of Asian and American people in Southeast Asia?

Asian Americans for Peace is planning to organize mass peace action by inviting individuals and organizations in the Asian American community to endorse the statement (Preamble) which appears at right; the statement and a list of its endorsers will be placed as advertisements in local ethnic newspapers in the near future.

Secondly, we will be sponsoring PEACE SUNDAY, an evening of entertainment and speakers at the Biltmore Bowl on May 16 at 7 p.m. [The list of speakers and the entire program will appear in the May issue of *Gidra* and other ethnic newspapers.]

Asian Americans for Peace will also be sponsoring a series of lectures and teach-ins on the war in Southeast Asia and the Pacific Rim Strategy.

In order to defray the cost of sponsoring these events, it is necessary for us to request donations from concerned individuals and organizations. Please complete the form which appears below and send with your contributions to: Asian Americans for Peace, % P. O. Box 18046, Los Angeles, California 90018. Also, feel free to contact us for any further information about our group and planned activities. We appeal to you, our fellow Asian Americans who are concerned with justice and peace, to join in our opposition to the American war in Vietnam and all of Southeast Asia at this critical juncture in our history.

Marjorie-664-1534 / George-737-4658 / Mike or Steve- 825-2974 (day) or 734-7838 (eve.)

asian americans for peace

sponsored by the

ASIAN AMERICANS FOR PEACE
P. O. Box 18046, Los Angeles, Ca. 90018

- Add my name to the list of signers of the statement. You may make my endorsement public.
- I enclose a donation of \$_____ to support the work of Asian Americans for Peace. (Please make checks payable to ASIAN AMERICANS FOR PEACE.)
- I want to help; let me know what I can do.
- I enclose a list of friends who may be interested in participating.
- My organization _____ endorses the statement.

signature _____
my name _____
address _____
city & ZIP _____ telephone _____
occupation _____



Joint Treaty of Peace Between the U.S. and Vietnamese People

PREAMBLE

Be it known that the American and Vietnamese people are not enemies. The war is carried out in the names of the people of the United States and South Vietnam but without our consent. It destroys the land and people of Vietnam. It drains America of its resources, its youth and its honor. We hereby agree to end the war on the following terms so that both peoples can live under the joy of independence and can devote themselves to building a society based on human equality and respect for the earth. In rejecting the war we also reject all forms of racism and discrimination against people based on color, class, sex, national origin, and ethnic grouping which form the basis of the war policies, past and present, of the United States government.

terms of peace treaty

1. The Americans agree to immediate and total withdrawal from Vietnam and publicly to set the date by which all American forces will be removed.
2. The Vietnamese pledge that as soon as the U.S. government publicly sets a date for total withdrawal: They will enter discussions to secure the release of all American prisoners, including pilots captured while bombing North Vietnam.
3. There will be an immediate cease-fire between U.S. forces and those led by the Provisional Revolutionary Government of South Vietnam.
4. They will enter discussions of the procedures to guarantee the safety of all withdrawing troops.
5. The Americans pledge to end the imposition of Thieu-Ky-Khiem on the people of South Vietnam in order to insure their right to self-determination and so that all political prisoners can be released.
6. The Vietnamese pledge to form a provisional coalition government to organize democratic elections. All parties agree to respect the results of elections in which all South Vietnamese can participate freely without the presence of any foreign troops.
7. The South Vietnamese pledge to enter discussion of procedures to guarantee the safety and political freedom of those South Vietnamese who have collaborated with the U.S. or with the U.S.-supported regime.
8. The Americans and Vietnamese agree to respect the independence, peace and neutrality of Laos and Cambodia in accord with the 1954 and 1962 Geneva conventions and not to interfere in the internal affairs of these two countries.
9. Upon these points of agreement, we pledge to end the war and resolve all other questions in the spirit of self-determination and mutual respect for the independence and political freedom of the people of Vietnam and the United States.

By ratifying the agreement, we pledge to take whatever actions are appropriate to implement the terms of this joint Treaty and to insure its acceptance by the government of the United States.

In ratifying this Treaty, I declare that I have made peace with the people of Indochina, and pledge to do everything possible to implement the Treaty.

Signature _____ Phone _____

Address _____ City _____ Zip _____

Occupation/School _____ Organization _____



OKINAWA

A

PEOPLE'S STRUGGLE

On December 20, 1970, more than 100 automobiles with yellow number plates (those belonging to the U.S. military) were turned over and burned by several thousand furious people of Koza city, Okinawa, Japan. The people occupied the central part of the city, crashed into the Kadena Air Base through its gate number 2 and burned down the watch boxes. This action of the people of Okinawa clearly embodied the dawn of a new age, with revolutionary significance equal to the occupation of Shinjuku area (central part of Tokyo) in October, 1968, and the rebellion in Watts.

The "riot" in Koza city started spontaneously when one Okinawan worker was run over by a car driven by a U.S. soldier. When this accident happened, a military policeman left the injured victim lying in the street and tried to bring the car and the soldier to the military-controlled area—this was the beginning of the whole "riot." The people in the neighborhood protested against this attempt by the police. Then the police began shooting at random. This made the people furious, and they started turning over and burning as many yellow-plated cars as they could see around, throwing rocks and molotov cocktails at the U.S. soldiers who were sent to suppress this action. They also turned over and burned the car that injured the Okinawan and the car of the Military Police.

In September, 1970, a 51 year-old Okinawan woman named Toyo Kinjo was killed by a drunken U.S. soldier driving a car. In this case, the soldier was found not-guilty by the military court in early December; the reason for the judgement was not announced at all. In May of the same year, an Okinawan high school girl was stabbed by a U.S. soldier, but since he was later stationed outside Okinawa, no one has heard of what happened to him as to the punishment for the crime.

The Koza "riot" of this time has been the consequence of U.S. military control over the island that has let such brutal cases happen. And the result was the people's determination for self-defense and resistance. It was nothing like what the U.S. and the Japanese governments attempted to call a "happening." Though it had occurred spontaneously, it signified and entailed a new political direction and energy:

1) Contrary to what the Japanese government claims (that the most important task of the government through the 70's is to free Okinawa from U.S. military control and turn it into a peaceful island), the strategic importance of Okinawa has increased since the U.S. started its further invasion into Cambodia. Since actuality clearly shows that "the solution to the problem of Okinawa" advocated by the Japanese and Okinawan government is an illusion, and that the reversion movement by the nationalist "peace-loving" forces is not effective. What matters to the people of Okinawa is not a solution to the very problems and suffering that they themselves are facing each day. It is not a question of just reversion to Japan, for the facts clearly show that "Japan" is also going to force the Okinawan people to live in a similar imperialist and militarist framework even after the prospective reversion. What is Japan for then? Is it a free and desirable motherland for the people of Okinawa, and of the Mainland?

2) The people of Okinawa have learned there is no other way for them to free themselves than to arm themselves and overthrow the enemies with violence.

3) There has been growing a group among Okinawans to help the people arm and organize themselves; the group which has by now rooted itself among the people is the revolutionary "Anti-War Youth Committees," a group of young workers. Such new political waves were clearly embodied in the Koza "riot."

Struggle Against Military Control by U.S. Imperialism

The history of Okinawan people's struggle against its military control by U.S. imperialism began in 1951 when the island was put under almost unlimited control by U.S. military authorities according to the San Francisco Treaty and the U.S.—Japan Security Treaty. In the early days of their resistance, their struggle was mainly for the defense of their lands.

In 1960 they organized the Reversion Council and unified the movements for the return of the administrative right over Okinawa to Japan. These movements have been coordinated with other movements on the mainland of Japan, as under the leadership of the Japan Communist Party and the Japan Socialist Party.

Now the U.S. holds, under the Security Treaty (Ampo), 117 military bases on the islands which occupies 13.9 percent of the main island's surface, and there are 50 to 60 thousand U.S. soldiers stationed there. They have transformed the whole island into a fort—the keystone for U.S. military strategy in the Far East. With the beginning of the Vietnam War, its importance to the U.S. imperialists increased tremendously. On the other hand, forced with the fact that Okinawa had actually been made into a part of the battlefield of the imperialists' counter-revolutionary war in this area, complete abolition of all American bases, not to mention the nuclear bases, became an important task for all the Okinawan people who desired peace and freedom.

The Okinawan people's desire for reversion to Japan was based on their belief that Japan was a "democratic nation" with a "peaceful constitution." However, the imperialistic tendencies of Japan was rapidly revealed after 1960 when the U.S.—Japan Security Treaty was revised and prolonged. Also, through militant struggles against U.S. and Japanese imperialists by students, young workers and farmers, the Okinawans have come to realize that their "motherland," Japan was not really their motherland, and that a democratic Japan" was just an illusion.

Thus the core of the resistance struggle of the Okinawan people gradually moved to student and young workers who fought militantly against U.S. invasions into Vietnam, and for abolition of all U.S. bases in Okinawa. The first of such struggles was the one against U.S. military vessels going to Vietnam in 1966. In 1968, the All Okinawa Military Workers' Union went on strike for 24 hours despite the fact that it had been banned by the authorities; their anti-war struggle was reinforced rapidly. But at the same time, an attempted general strike, planned for February 4, 1969 to protest the permanent presence of B52s in Okinawa and the flight of bomb-loaded fighters from there to Vietnam, was suspended under pressure from the United States and Japanese governments, and the Socialist and Communist Parties of mainland Japan. The S.P. and C.P. regarded it more important to preserve the newly established "progressive" Okinawa civil government. This clearly indicated the limitation of the leadership of the Okinawa Reversion Council.

On June 5th of the same year the strike staged by the All Okinawa Military Workers' Union was so successful that it completely paralyzed the function of the bases. On that occasion they militantly confronted U.S. soldiers and many Okinawans were injured. This made the Reversion Council move ahead and take a stronger anti-war direction and fight for abolition of bases.

Young students and workers of Okinawa had by then come to adopt clearly anti-war and anti-imperialist slogans, breaking through the framework of conventional syndicalism. They also severely criticized the Communist Party in November, 1969 when the C.P. did not oppose Prime Minister Sato's visit to the U.S. Through their criticism, these young workers took the leadership of a truly revolutionary struggle for the solution of the suffering of the Okinawan people, which is directly connected with the struggles of all oppressed people of the world. They organized themselves into the "Okinawa Anti-War Youth Committee" on October 5, 1969.

This new leadership regarded the revolutionary struggle of the people of Okinawa to be the keystone of all revolutionary struggles by the people of mainland Japan, for liberation of Okinawa, against the United States' counter-revolutionary invasion into Indochina and against the U.S.—Japan Security Treaty. They have to realize that the only way to unite the people of Okinawa and mainland Japan is to destroy U.S. and Japanese imperialism, both in Okinawa and in Japan—and that is *Revolution*.

Japanese Imperialism and the Struggle of Revolutionary Organizations

In November, 1969, more than 20 thousand people of Japan staged an armed struggle to stop Prime Minister Sato's visit to the United States, and so did the people of Okinawa. On November 13th Okinawan workers staged a general strike and a small armed group of



Photographs courtesy of *Liberated Guardian*

militants broke into the U.S. military base. This revolutionary action brought about a demonstration and sit-in of 50,000 workers and students in front of Kadena Air Base.

In January, 1970, U.S. military authorities announced that they would fire the activists of All Okinawa Military Workers' Union. Against this announcement, the workers staged a 24-hour strike on the 8th, and a 5-day strike from the 19th. The third strike to fight the arbitrary decision of the military authorities was planned for April 8th, but it was suspended by a compromise of the leadership of the Union without smashing the decision. It was the young workers organized around the Anti-War Youth Committee that planned and tried to execute the strike action. The recent Koza "riot" was the consequence of such developments in the struggles of the Okinawan people—which clearly proved the radicalization and determination for armament of the people of Okinawa.

What the Okinawans now question so radically is "What kind of a nation is Japan, that has been coming ever closer to Okinawa under the name of preparation for reversion?" Were the "political changes" for unification of Okinawa such as the revision of the Education Law, reorganization of the police system, unification of Okinawa and mainland labor unions for the benefit of the people? No. It was only a forced change with the same oppressive imperialist mechanism of mainland Japan. For us inside mainland Japan, it is urgently necessary to reveal the nature of the government's policy of "reversion of Okinawa to Japan."

Now that Japanese imperialism has won second place in the Gross National Product race, overtaking West Germany, it cannot go backwards. Being in the midst of world economic war, Japan is competing hard with U.S. imperialism (textile negotiation, for example). For the continuation of its economic growth, Japan must re-establish its Southeastern Economic Sphere of domination. One of the indispensable conditions for its establishment is a stronger military power. The second, is hostile policies against the People's Republic of China and the Democratic People's Republic of Korea (the basis of revolutionary movement in Asia), and the establishment of a counter-revolutionary alliance with the U.S. Concretely, what is now necessary for Japan is the reinforcement and preservation of the U.S.—Japan Security Treaty and the fourth reinforcement plan of the Self Defense Forces.

Despite its "pacifist" constitution, Japan has now revived its imperialistic and militaristic tendencies. Japanese imperialism is desperately trying to complete the establishment of the Self-Defense Forces as Imperialist Forces, and as the Emperor's Army, and to justify its existence so that they can even send it abroad. They are also trying to propagate nationalism and chauvinism and to revive the ideology of the "pure Japanese race under the patronage of the Emperor."

For the establishment of the Emperor's Army they are now aiming at the consolidation of the Ground Army with 180,000 soldiers and reinforcement of the Air Force. As a common feature of the population by reinforcing laws against abortion. They have already legislated a system in which one receives financial support for raising children from the third child. This "Reproduction Propaganda" is a discreet preparation for another imperialist war.

For the agitation of chauvinism the imperialist government is trying to divide the 600,000 Koreans in Japan with the ratification of the Immigration—Emigration Control Law by forcing them to accept South Korean nationality. The imperialists are also organizing rightists to attack and lynch Chinese and Korean residents in Japan.

It is "Mishima" Kishi (former Prime Minister who revised and prolonged U.S.—Japan Security Treaty in 1960, a heavy war criminal of World War II, and elder brother to Prime Minister Sato) and have been leading such fascist propaganda.

However, more than anything else, the phoney illusion of "reversion of Okinawa" has been the most effective tool of the imperialists to inspire nationalism among the Japanese. By gaining the direct administrative right over Okinawa and the military bases there, Japanese imperialism will be able to complete the preparation for its military control of Southeast Asia, which also will enable Japan to double its military power. And by using the reversion movement which has long existed among Okinawans and mainland Japanese as a part of their nationalist movement. Japanese imperialism is trying to regain Japan's lost pre-war territory—such as Amami Oshima Island, Ogasawara (Bonin) Islands (these two have been returned). After Okinawa they will definitely try to get the northern islands now under U.S.S.R. control, then, Korea, and

Taiwan. Okinawa should not be manipulated for such a vicious ambition! For Japanese imperialists, "reversion of Okinawa to Japan" would only mean their direct control over the people and the land of Okinawa with its strong military facilities. They are exploiting Okinawan people's dissatisfaction with their present condition for this purpose.

This is why it is so important for all revolutionary people of Japan and Okinawa to fight Japanese imperialism. During the 25 years after the war, Japanese capitalists separated Okinawa from Japan, put it under U.S. military control, made Okinawa fulfill all the humiliating demands of U.S. imperialists to Japanese capitalists, and enjoyed the benefit from this deal. And now they are shamelessly trying to again become "masters" of Okinawa. Also, all the mainland Japanese, who are substantially cooperating with the capitalists, still exercise discrimination against Okinawans, and yet, they say "we feel pity for them, so why don't we let the Okinawans join us." This is the attitude of the mainland Japanese toward the reversion of Okinawa.

In December 1969, just after Sato's visit to the U.S., his Liberal Democratic Party won a great victory in the general election. Sato's platform, "reversion of Okinawa" took advantage of the nationalism of the Communist and Socialist Parties. However, this victory merely meant a slight delay of the explosion of revolution in Japan.

International Anti-Imperialist Struggle and Self-Determination of the People of Okinawa

The people of Okinawa have come to realize that after they get rid of the Stars and Stripes, the next thing that is waiting for them is the Rising Sun of the Japanese imperialists. They have also realized that many of the "bosses" in the reversion movement were, in actuality, just tools of the mainland government who have been working for them with the expectation, in vain, that they might receive some mercy from the mainland rulers.

The Okinawan people's struggle should be directed toward overthrowing Japanese imperialism—the mainland government. At the same time, their everyday enemy is still U.S. the military government and U.S. military bases.

Consequently, Okinawans, especially the military workers while cooperating with U.S. imperialists' war of invasion because of their need for bread, are, in reality, in solidarity with the revolutionary Vietnamese and all other revolutionary peoples of the world. U.S. and Japanese imperialism constitutes a part of the struggle of all Third World people against American imperialism.

However, it would be wrong to regard the struggle for the liberation of Okinawa just as a nationalist struggle of Okinawan oppressed and Japanese people as a mere anti-American struggle, for they would then not be able to really understand what the Japanese imperialists have in mind. By letting the spontaneous reaction of Okinawans find its way, that is, giving them the gift of "reversion to Japan," the C.P. would help Japanese racism and chauvinism to grow. They might even call the revolutionary young workers and students "provocateurs" and repress them.

Our struggle for true liberation of Okinawa is aimed at destroying not only U.S., but also the growing Japanese imperialism. We reject letting our struggle be manipulated as a tool for the expansion of a counter-revolutionary war by Japanese and American imperialists. It must be aimed at destroying the mechanism of all imperialist wars—it must be a revolutionary war in the truest sense of the word.

Unless they grasp the reality of the ambition of the Japanese imperialism and its policy concerning Okinawa, the people of Okinawa and mainland Japan would not be able to take a responsible part in international revolutionary struggle in solidarity with the peoples of Vietnam, Palestine, Latin America, China, Korea and so on. Self-determination of the people of Okinawa is basically connected with Japanese revolution and its aim is nothing but the liberation of Vietnamese and all Asian people and the destruction of Japanese imperialism.

It is the struggles of such revolutionary peoples of the world that urge us to become internationalists and fighters for World Revolution. Their daily struggle urges us to make our struggle on the same level of militancy and consciousness as those of the Third World—they teach the people inside imperialist nations to realize the fact that we, with our very existence inside racist and chauvinist imperialist nations, are their oppressors unless we make it our eternal task to turn our existence into a truly revolutionary force.

—Terumasa Hatano/Tokyo

Charlie Chan — Take Two

Act One, scene one: the *Gidra* office. Early morning hours. Three staffers: Nala, Shark and Bosco are present. Nala is reading an Asian community newspaper. Shark is working at a desk (drawing in his coloring book). Bosco is softly singing along with the radio in a corner.

Nala: What's this bullshit?

Nala crumbles the newspaper he was reading and throws it down in disgust. He then folds his arms and scowls at the floor. Shark looks up from the desk at which he was 'working.'

Shark: Say, what's bugging you, man?

Nala: This bullshit is bugging me!

Nala stands and waves his arms about wildly.

Nala: Them TV network pigs are going to produce another Charlie Chan show.

Shark: (in wild-eyed disbelief) Oh, shit! Are you kidding me?

Nala: (scowling like crazy) Hell no! And the worst part of it is that they're using some honkie to play Charlie Chan!

Shark: You mean a... a... a national TV network is going to use a white actor to play an Asian character?

Nala: That's right, an actor by the name of Ross Martin has been signed to do the series.

Bosco turns down the radio and looks across the room toward Shark and Nala.

Bosco: Man, what are you guys yelling about? I can't even hear the stupid radio, and they were playing the new Chicago album.

Shark: Look, this is more important than hearing the radio.

Shark tosses Bosco the crumbled newspaper.

Shark: Read the article on Charlie Chan.

Bosco reads it and his face turns grim (for a short instant).

Bosco: You mean NBC and Universal Studios are going to revive Charlie Chan, by using a white dude in make-up to play the lead role?

Shark: That's right, Charlie Chan is white, baby white.

Nala: It's the same old story, the network pigs think they can get away with using a white man to play an Asian complete with stereotype actions and appearance.

Shark: Yeah, they think they can get away with it because Asians don't speak up in situations like this. They just go ahead and get some white cat in make-up and scotch tape his eyes then call him Asian. Then they give him some funky lines like, "No tickee, no washee," and that's supposed to complete the image, but all it does is add to a racist stereotype.

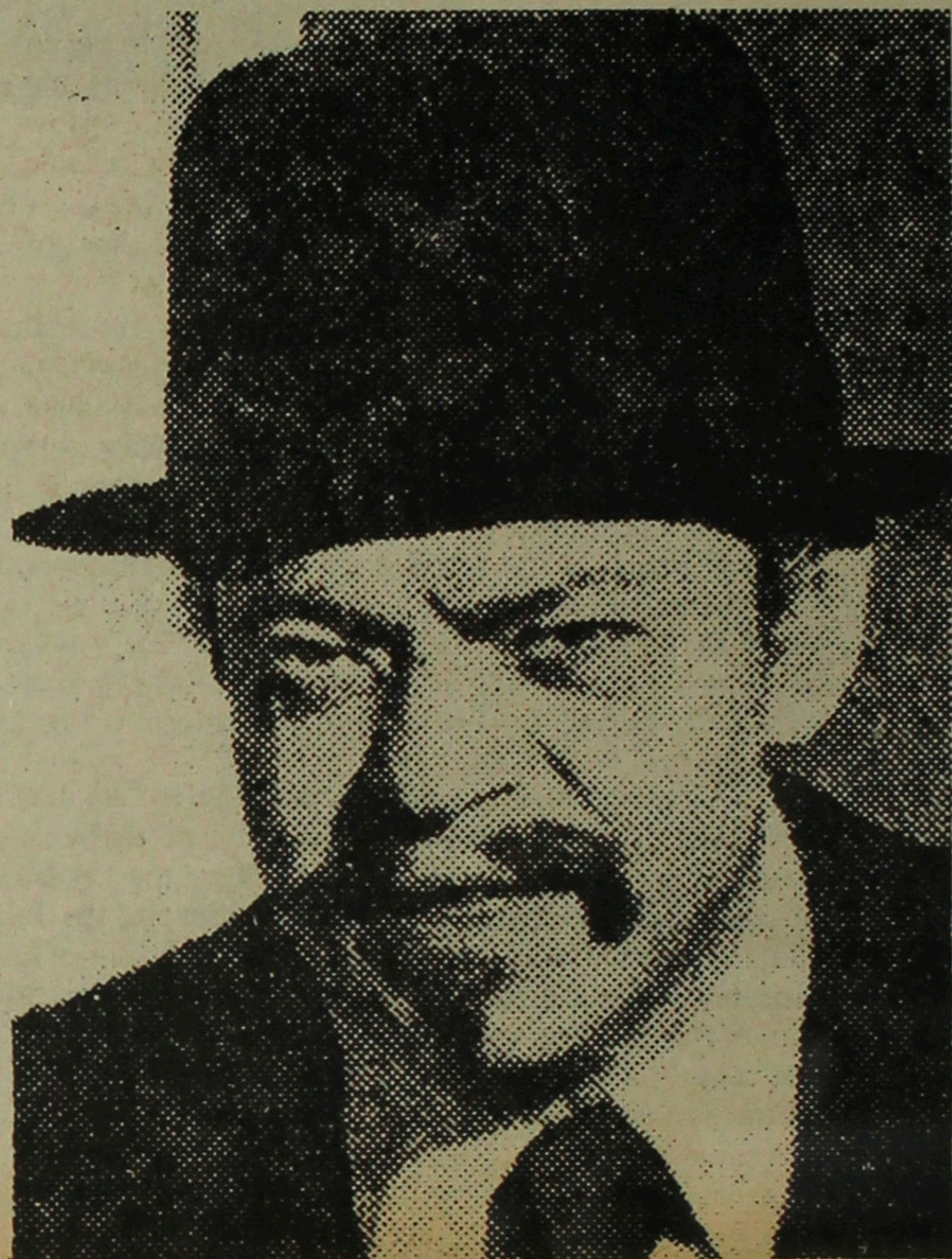
Bosco: That's another thing...who is writing the script for the program, an Asian or a white? If it's a non-Asian, then the stories will probably be full of stereotypical errors and inaccuracies.

Shark: Right on. If the show is about Asians, then Asians themselves should play a large part in the production of the show.

Bosco: Well, what can we do to prevent the show coming off like the original series and also what can we do to get Asians in the lead roles?

Nala: I don't know about you dudes, but I'm going to write a protest letter to the network management!

-Steve Tatsukawa



Photographs courtesy of New Bridge / Vancouver

The above was a fictional, but possible reaction to a very real situation. As mentioned in the "conversation" above, Universal Studios and the National Broadcasting Co. have recently started working on television program based on the revival of the old character, Charlie Chan.

There are several points of protest involved with this seemingly innocent action taken by the TV studios.

First of all is the fact that the lead role of Charlie Chan has been given to a white actor—Ross Martin. According to officials at Universal "several Asian actors" were tested for the role of the 'oriental lawman.' After the tests, all of the Asian applicants were judged lacking in "magnetism, presence and charisma." Therefore, according to the studio, the role was given to a caucasian actor.

There has been controversy raised over the conditions under which the Asians were tested but the main point remains that Asians were not considered able to portray themselves. This value judgment was placed upon them by the white management of the studios. This is but a microcosm of the same situation which exists in the United States as a whole. Asians are told by the power elite, which is white dominated, that they are better than blacks and browns but not quite as good as whites.

And why does society at large believe and perpetuate this? Because of conditioning they receive from the mass media. In America, the mass media is controlled by aristocracy because it plays such an important part in maintaining the status quo.

Television and films continually portray Asians as either the diabolical enemy or as comic-relief characters that have trouble pronouncing L's and R's. Never are Asians shown as normal humans who live normal lives. A television series which shows Asian Americans in realistic situations could have great social importance. It could be the first step in destroying age-old stereotypes.

But perhaps asking for an accurate series is asking for too much of the television industry, for this industry does not make money by doing social service. And perhaps asking for a realistic portrayal of Asians is asking for too much from the same industry that produced such 'Negro shows' as "Amos n' Andy" and "Julia." Perhaps we can't stop the television network from showing Charlie Chan, but at least we can try to have some say in the production of the program.

The television industry is sensitive to advertisers, and advertisers are sensitive to consumers. We at *Gidra* urge the television viewing public to write letters of protest to:

Mr. Lou Wasserman,
President, Universal Studios
100 Universal City Plaza
Universal City, California
and
NBC Programming
3000 W. Alameda
Burbank, California

Soledad Brother Meets the People

It was to begin Monday morning, but it had really begun weeks ahead. There were many questions that kept entering my mind. Questions like: "What is going on out there now?", "How much of the news, TV and radio, can be believed?", "How reliable has the 'grapevine' been?" and "How together are the people?"

Asian American Hard Core (AAHC) maintains a line of communications between the Brothers and Sisters on the streets (outside the penitentiary) and the Brothers inside the Joint, Soledad. Many of the Brothers here at Soledad were wondering whether or not the Brothers and Sisters out there were in a position to help us get on our feet when we got out. We were wondering if the people who said that they were in the movement were really involved with constructive projects, or were they just the old street gangs with a new front. Just how real were these Brothers and Sisters?

Over a thousand days finally brought about Monday, a day with a name and time no longer endless. I was to begin seventy-two hours of freedom. As I headed for Los Angeles, I wondered what I was going to do when the bus arrived at the Big City. At the first layover I got off the bus and called AAHC, not really sure if anyone would be there or if they could help me. I felt much better when I heard the voice of a "home-boy." I told him my situation and he assured me that there would be someone there to meet me at the bus depot.

And there they were, someone whom I had known years back (and had not seen since my incarceration), and his lady, a beautiful sister. They took me to the AAHC office and showed me around and introduced me to the Brothers and Sisters who were there. The greetings of each were so different from what I have been accustomed to—they were warm and sincere. The Brothers and Sisters offered me a place to stay, help in transportation and many other means of assistance.

Although I knew I had little time before my return to the world of concrete and iron, something else pressed on my mind. Even though I wanted to know more about how things were with the people in the movement, I had to see my family and so the Brothers saw to it that I made it to the house of my father. Here I spent the first night, and was without worry as to how I was going to get necessary business taken care of before the seventy-two hours were exhausted. I am sure I do not have to tell you how good it was to be with my family.

The next morning I went to the AAHC office to wait for someone who was going to help me get around town to the different places that I had to go. While I was there at the office I was able to witness the many activities that the Brothers and Sisters had involved themselves with. There were people setting up job opportunities, people working to find housing for the Asian families that were hurt by the earthquake. There were people busy working on legal assistance, getting fact sheets out, helping others get out of and stay away from the world of drugs.

With the help of the Brothers and Sisters, I was able to complete all the business that I had to take care of. I was able to visit Gidra, Yellow Brotherhood and Progressive Westside, where I was fortunate to hear Shinya Ono speak.

Throughout the seventy-two hours, I felt a warmth and caring vibration emit from all the Brothers and Sisters with whom I came into contact. Their sincerity showed in the way they looked out for each other. We shared rice, ginger-beef and many more soul food dishes that I had long been denied. We laughed and talked together, and all the time I felt a togetherness inside of me that I knew should have been there but hadn't been for so many years.

The seventy-two hours ended, but the freedom has continued and will go on. Being able to relate this experience to the rest of the Brothers here at Soledad has helped feed the fuel for our inner strength. We will continue getting it together while we are separated physically from our Asian Brothers and Sisters.

Throughout the penal system there are Asians who are aware of the ways of society and how our people are oppressed. We on the inside need to know that there are Brothers and Sisters outside who care and not only want something to be done, but are doing something.

To all of you who are doing something and feel the meaning of "Right On," we, the Brothers at Soledad say to you "Right On!!"

A Brother,
Tommy Chung (TC)

FROM A SISTER IN MARIN COUNTY...

Brothers and Sisters:

About a month ago, I was confronted by a blatant example of the constant harassment perpetrated upon Third World people. For over a month I had a live-in job in Marin County with an elderly couple. In my possession were several pieces of literature regarding Angela Davis (i.e. leaflets and newspaper clippings), back issues of *Gidra*, etc. While I was out, a man who was supposedly an appraiser came to my room. (The couple plan to sell the house). I was later informed that he was also a police commissioner and that he had searched my room. I had a calendar with marked dates to keep chronological order of the Angela Davis case. (I had intended to relate her case to history classes at the college which I attend). This calendar was taken to the police department in order to verify the dates (or so I was told).

The couple told me that the commissioner intended to report me to the federal government in Washington D.C., run an investigation over my family, and place my father's job in jeopardy. The commissioner also told the couple to change the locks on the doors.

Whether or not this police commissioner existed is unknown to me. When asked, the couple claimed that they "did not know" his name. One of the many statements made to me by the owner of the house was that "we didn't have to let you people into this country you know."

This is just one minor incident of the everyday occurrences of harassment inherent in Amerika. Apparently the mere possession of "subversive" literature which could even include an Eldridge Cleaver poster is sufficient evidence for harassment. It becomes more and more evident that we must work collectively in the struggle in order to achieve our Liberation.

ALL POWER TO THE PEOPLE!
FREE ALL POLITICAL PRISONERS!

Ginger Yamamoto

FREE CALLEY?

The nation-wide Newsweek poll revealed the overwhelming support of First Lt. William Calley's 1968 murder of at least 22 unarmed civilians at My Lai. According to the poll, 83% approved of Nixon's decision to release Calley pending an appeal of his conviction. It also revealed the prevailing sentiment that Calley was made a public scapegoat since similar war atrocities were not uncommon and therefore his case should not be isolated.

When over 100,000 Japanese-Americans were forced into concentration camps by court decree, the American tradition of sympathizing with the underdog or scapegoat made a peculiar disappearance. Now the nation's sleeping conscience suddenly rouses to her present "victim of injustice." Identifying the murderer of innocent women and children as an apathetic "scapegoat" is clearly an attempt to alleviate massive guilt and a classic example of white racism. Human sensitivity is confined to the single criminal because he is white. That over 22 human beings were killed is of little concern to America since they were 22 Asian lives which are presumed to be worthless and sub-human. To many, Calley is a mythic symbol of America's "military heroism" in Southeast Asia and her countless atrocities committed against the Asian people. Had there been a massacre of Europeans, public pressure would not allow the criminal released as the major issue would rest on the guilt of the criminal with respect to charges and not responsibility shared by others or his alleged status of scapegoat. Nixon's fascistic support of Calley's actions is a blatant racist attack on Asians and puts us on the line with our Vietnamese brothers and sisters.

—Dyan Nakaji

RUMORS ABOUT SSS

ASIAN

DRAFT AID

Don't hold your breath about an end to the draft in the near future. The following bills on conscription are before Congress: S. 427, the Administration bill for a two year extension of the draft and limited reforms; S. 483, Sen. Kennedy's bill for a two-year extension with extensive reforms, including a limit on the number of men the President could induct without further Congressional approval; S.J. Res. 20, Sen. Hatfield's measure to completely abolish the Selective Service System effective December 31, 1971; S. 392, the Hatfield-Goldwater-McGovern bill to forbid inductions after June 30, 1971, without the approval of the President and Congress. Only the third of the four proposals is truly a "draft repeal" plan. If you have opinions on this subject, now is the time to express them to your Congressman, and to encourage others to do so.

Selective Objectors.

On March 8, 1971, the Supreme Court upheld decisions of lower courts in two Selective Service Cases: *Gillette vs U.S.* and *Negre vs Larsen*. The Court's opinion states clearly that a man, though religiously motivated and sincere, cannot get a I-O or I-A-O (conscientious objector) classification if he objects to taking part in the Vietnam war or some other specific war but believes he should fight in some other wars.

However, the Supreme Court recognized that a I-O or I-A-O may be uncertain as to what he might do in a hypothetical future war. A registrant may recognize the possibility of changing his mind, without "casting doubt on his present sincerity of belief."

Rumors from Selective Service: The I-H Plan

There is talk that Selective Service plans, after Congress has extended the draft act, to create a new unappealable I-H status. All 18-year-old registrants would be placed in I-H, and those 19-year-olds

who received high lottery numbers, beyond a "ceiling" number announced when the numbers are drawn, would remain I-H indefinitely. I-H men would probably not get Form 100, (the Classification Questionnaire) would have no files, and presumably would not trouble Selective Service with appeals, personal appearances, requests for deferments: CO claims, physicals, etc. The plan seems designed to lighten Selective Service's load of paperwork and to decrease resentment and protest over the draft, since far fewer men would be I-A. It would also give many men a false sense of security, since presumably one could be reclassified out of I-H if draft calls were higher than planned, and would suddenly need to get information and make decisions on the draft.

Northern California Sentences

Refusing induction in Northern California isn't as good as it used to be. Two of Nixon's most recent appointees to the Northern District, Judges Conti and Schnacke, have handed out heavy sentences. Conti has sentenced four draft refusers to two years each, denying bail pending sentencing and again pending appeal. Judge Schnacke has since sentenced one draft refuser to two and a half years, denying bail.

New Order Stops Transferred Refusals

Executive Order 11586, filed on March 11, 1971, but not yet in effect as of March 23, aims at making it impossible to transfer refusal of induction. Under the new order, a man can transfer induction by reported to the AFEES nearest him at least three days before his scheduled induction elsewhere. But unless his is inducted, or fails the physical, the original order stands. If he does not show up there, he will be charged with refusing to report and will be tried where his local board is located.

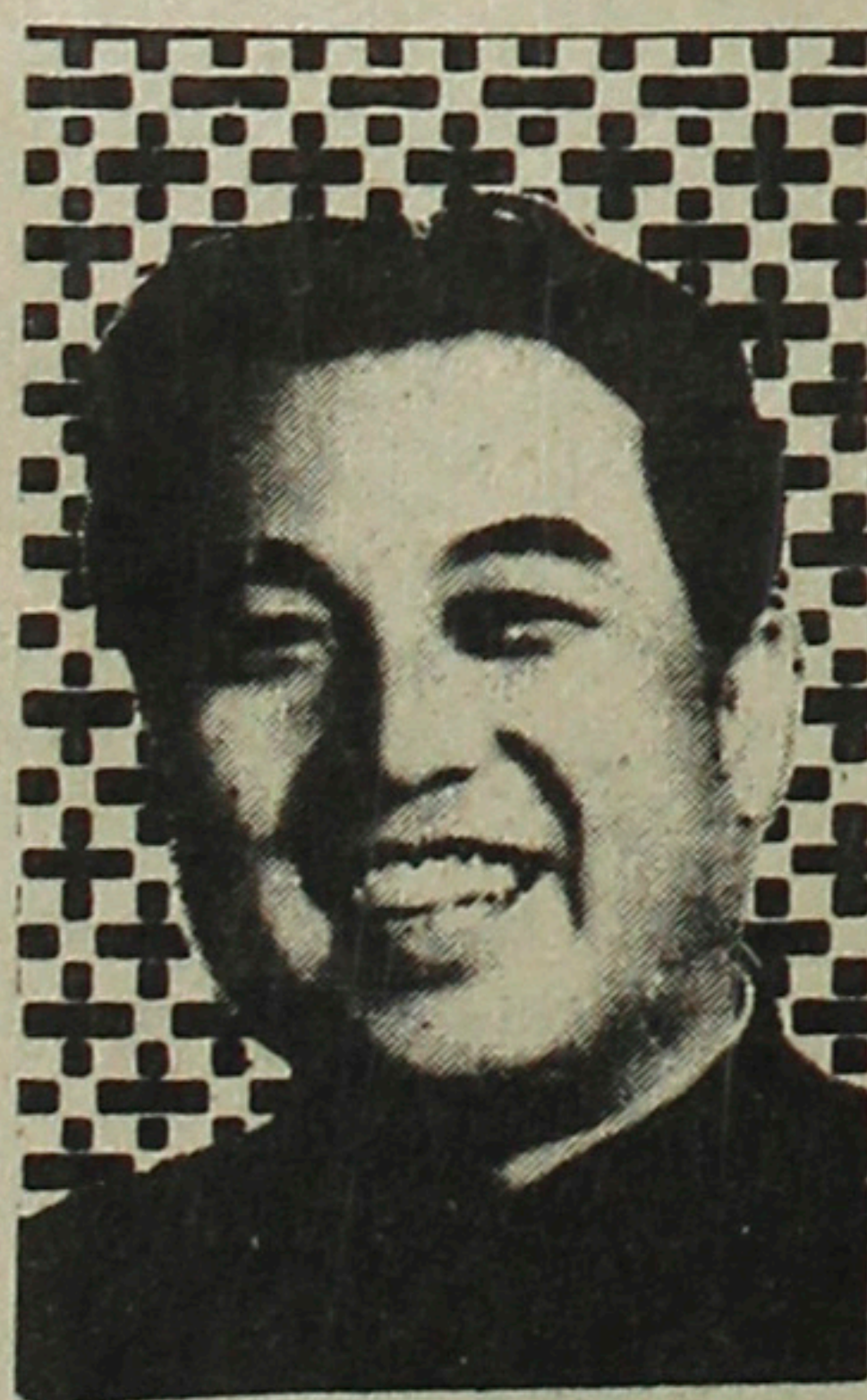
New Draft Counselors Wanted

Because some staff members will be leaving soon (for Law School, Med School, the streets) Asian Draft Aid has begun accepting inquiries from those interested in working as Draft Counselors. Experience in counseling is not a prerequisite, nor are there any other requirements save a sincere desire to work and study in order to help your brother. Queries should be made by post, or by phone during counseling hours:

Asian Draft Aid
Suite 1
3222 West Jefferson Blvd.
Los Angeles, California 90018
Monday through Friday evenings, 7:30—10:30 p.m.
735-0833

Close to all the material above was culled from the March, 1971 issue of *Draft Counselors' Newsletter*. A subscription to the *News* is \$3.00 a year and available through CCCO, 437 Market Street, San Francisco, California 94105.

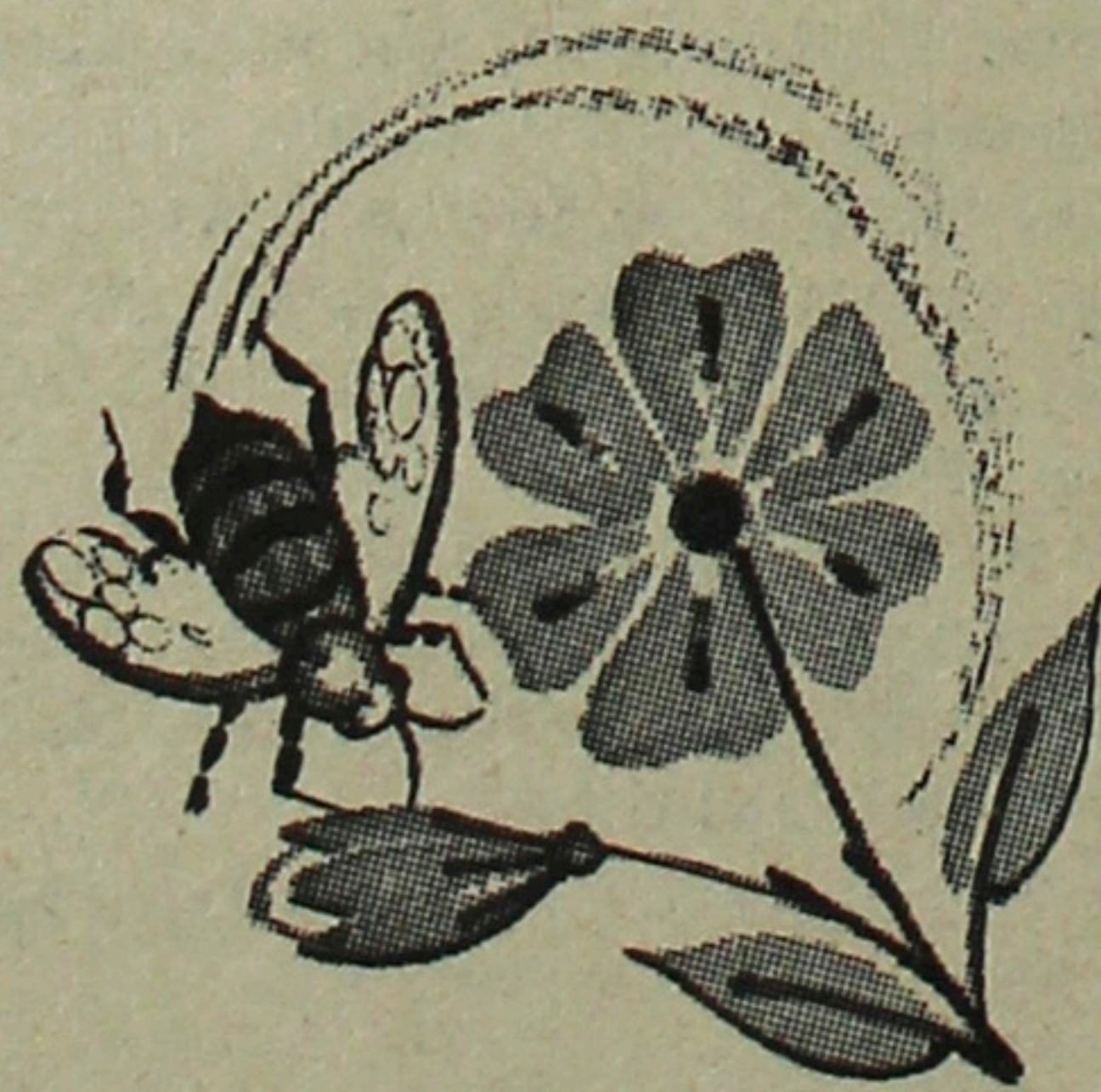
Next Month:



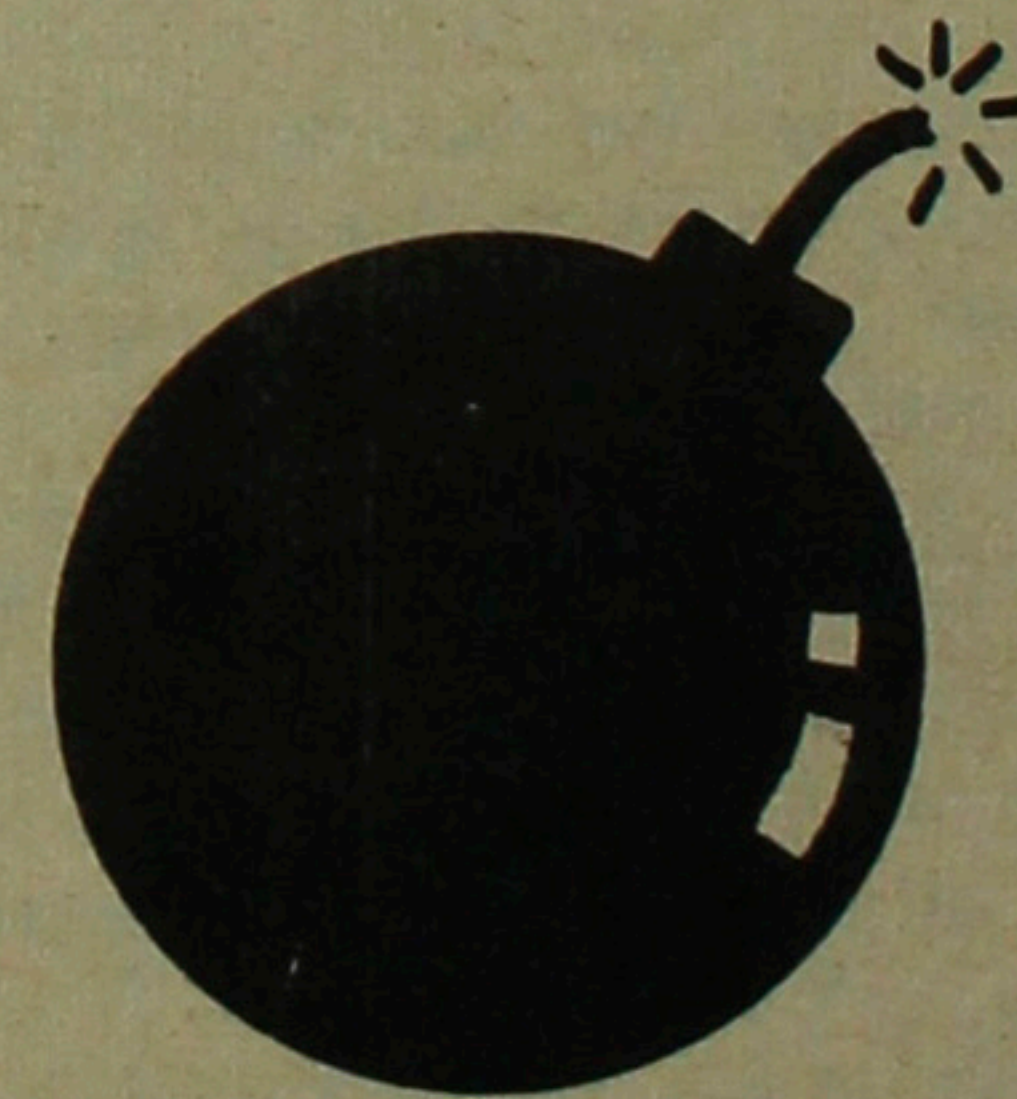
A political biography of North Korea's revolutionary leader Kim Il Sung, and the South Korean puppet-dog Pak Jung Hi, written by our sister, Pat Sumi.



An insightful account and analysis of the massive Tiao-yo Tai demonstrations held across the nation (by sister May Chen).



A report on the organization, Involve Together Asians, alias "Saw-tell Bombers," their history, their frustration, and their struggle.



Pioneer Project Wildflower Trip: ...The rain, the mud, the cold, the sun; Together, it was beautiful... (Tracy Okida)

SOUTH BAY ASIAN INVOLVEMENT

Ex-drug addicts, social workers, parents, students, and interested community members of Gardena joined together in September of 1970 to discuss some of the conditions of the community. Disturbed by the drug situation, increasing numbers of high school drop-outs, and the lack of communication between parents and children, they formed the South Bay Asian Involvement (SBAI).

Their initial program included three community drug classes which were followed by monthly rap sessions with the Sanga Teens of the Gardena Buddhist Church. Programs in the development stages include a drop-in center with adequate facilities to offer alternatives for using drugs. Among these alternatives are craft and cultural workshops, adult and youth awareness seminars, and service projects to improve communications throughout the community. Since past emphasis has been in the Gardena area, new programs and channels of communications are being planned for neighboring South Bay areas.

An organization of this nature, sensitive to the needs of the community, cannot function without new ideas and growing support. With facilities already available, SBAI now needs people interested in their community to help. Meetings are held every Tuesday evening at 7:30 pm, at 1601 Redondo Beach Boulevard, Room 209. Please come down to rap and share your ideas. For more information, contact Kerry at 324-2245 or Karen at 689-4413.

COMMUNITY DENTAL PROJECT

The Japanese American Dental Society and the Medical Committee of the Asian Involvement office have joined together to form the Japanese Community Dental Project. This project is geared towards those people in our community who are unable to pay the full cost of private dental care.

The project is structured around three main phases:

- 1) *Dental Screening*, which consists of a registration period, and the filing of a financial questionnaire,
- 2) *Examination and Evaluation*, which includes X-ray, oral examination and diagnosis and
- 3) *Actual dental work*.

If you are interested, or if you are in need of these services, come to the Japanese Chamber of Commerce, room 206 at 125 Weller Street on Tuesday April 20, 1971 at 7:30p.m., or to the Japanese Community Pioneer Center at 125 Weller Street on Sunday, April 25, 1971 from 11:00a.m. to 4:00p.m. For further information, call the Asian Involvement Medical Committee at 689-4413.

ASIAN AMERICAN FILM-MAKERS

Los Angeles—

The West Los Angeles JACL Womens' Auxiliary announced this week that they have granted \$1000 to an Asian American film group towards the making of a documentary film on the Issei.

The film group, consisting of young Asian Americans from UCLA's highly successful Ethno-Communications Program, was first contacted by the Issei Pioneer Project to produce a short film on the annual Issei wildflower trip.

Later the scope of the film was altered to include the individual history and life styles of the Issei, although the *hanami* itself will serve as the central theme throughout the film. Many reasons, including lack of financial support, prevent the film from being a diffuse history-documentary, but the thrust of the film will try to capture the Issei's pioneer spirit.

Besides the West Los Angeles JACL Womens' Auxiliary, the group has received financial support from the Pioneer Project and the National JACL Visual Communications Committee. This budget, now in the area of \$1500 is not enough to complete the film, so the film group is seeking an additional \$1500. Any individual or group wishing to undertake further sponsorship can contact the group through Bob Nakamura at the Visual Communications Office at 3222 W. Jefferson Blvd. or phone 733-5941 —Bob Nakamura

LECTURES ON ECOLOGY

A National Educational Television produced film entitled "What Harvest the Reaper?" will be screened on Monday, April 26 at 3:30 p.m. at the JACS-Asian Involvement Office. The office is located at 125 Weller Street in Los Angeles.

A discussion of the farm workers' situation lead by Warren Furumoto, professor of biology at Valley State will follow.

A lecture and discussion of the "Population Explosion" will be held at the JACS-Asian Involvement Office on Monday, May 3 at 3:30 p.m. The speaker will be Warren Furumoto, professor of biology from Valley State.

CALIFORNIA REHABILITATION CENTER

Brothers and Sisters:

This article is directed towards Asian youths all over the state. We here at the California Rehabilitation Center in Corona through long deliberation, came up with this idea. Because of the many years of pain and anguish resulting from our drug problems that Asian youths of today face.

In our group, as small as it is, we tallied up almost forty years in various institutions throughout our lives, stemming from our involvement with drugs. It may be all fun and kicks experimenting with drugs right now, but believe us for that little bit of fun and kicks, our lives are now nightmares. We all gambled our lives and lost. Only now that we realize this, do we have a chance to live normal lives again, and to stop being slaves to drugs. We know that there are a few of you that may have not tried drugs, and we plead with you that you don't. Many of these drugs, no matter how mild, will take their toll on your life. So don't gamble your lives—fun and games against life—the odds are all against you and the price you pay as an individual is heavy. So if you are in a clique and they start experimenting with drugs, don't play follow the leader. Think about your future, being a slave to drugs—and life behind bars is no carnival. Just take it from us, we have all been through it already, and we don't wish to go through it again.

We here at C.R.C. would like to express our thanks to the *Gidra* staff for giving us this opportunity to contribute what we can to our sisters and brothers who are not only facing the problem, but who are living it. We would also like to thank the Asian American Hard Core and students from the Asian American Studies program at Long Beach State for all the help and support we are getting from them. To the AAHC for the assistance they are rendering us in finding employment and residence and for their moral support. Many of us have failed time and time again and they haven't turned their back on us. To Asian American Studies at Long Beach State for taking our minds out of the drug culture and placing it back into our own culture, where there is love and feeling for one another, not hate and turmoil. The drug habit is a hard one to quit. Even now some of us wonder if it is possible to quit ourselves. These chains are heavy, brother—all we can do is try.

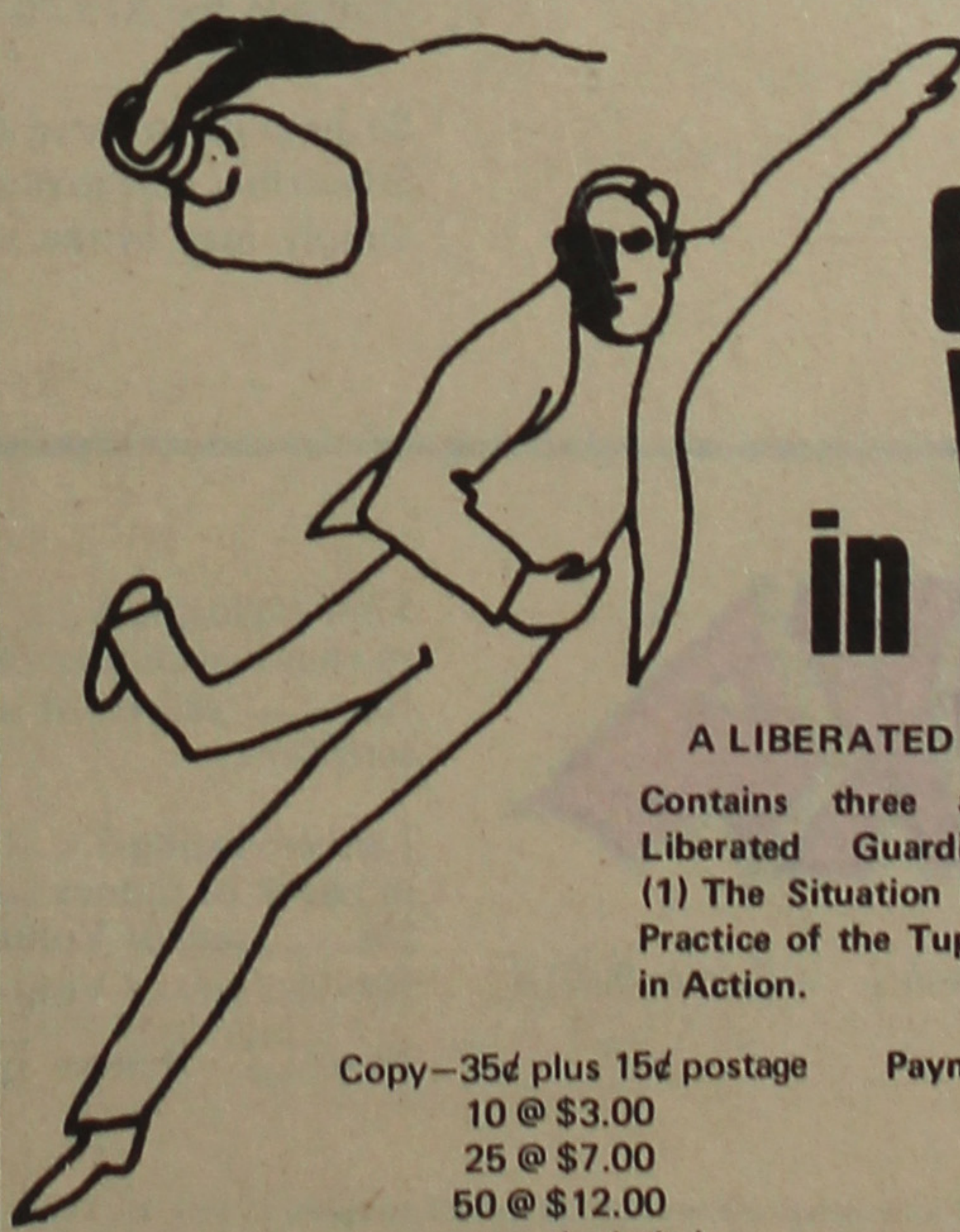
Here is a list of our names if any of you would like to write to any of us for advice concerning drugs, or just to communicate—please feel free to do so. All of us here want to be given our opportunity to help stop the drug problem in our community. So, brothers and sisters, don't scar your lives; think about the future. We need all the help we can muster to fight for the cause. A sister or brother living a life of fantasies and dreams could only hamper the fight for a better life for all Asians. And when the time comes, we are going to need all of you!

All Power to the People
All the Brothers C.R.C. Chapter

Louis Yamashiro N-29747
Cliff Ryono N-29957
Jerry Horito N-31740
Lonnie Hashimoto N-24545

Lonnie Sahagon N-30612
Leo Palacios N-
Monty Cole N-24907
Cary Dent N-28939

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Where were you at two years ago?

Twenty-four months ago, *Gidra* was starting and, with the rest of the Asian American community, has since gone through a lot of changes.

Yet some things remain the same. The volunteer staff still expends considerable effort every month in publishing what we believe to be a journal of improving quality. Since *Gidra* is no longer a novelty, it should become even more sensitive to the needs of the community. We sincerely invite feedback from our readers regarding our effectiveness.

One area where *Gidra* has come into criticism is in its business operations. Because editorial considerations are our first priority, distribution and subscriptions have suffered from relative neglect. We realize that there have been lapses of inefficiency in our subscription department, but we are moving to correct them. Your patience and cooperation would be appreciated. If you, or an acquaintance have not been receiving your subscription regularly, it would be helpful indeed, if we were notified.

It would be equally helpful if you would subscribe and encourage others to do so. To further this, we are putting forth a rare special offer.

It is becoming evident that the first three issues of 1971 *Gidra* are destined to be collector's items. In January, we ran the highly acclaimed "Women's Issue," the February edition had 24 pages of interesting features, and last month saw "The Street People's Issue" with a special five-pagereport on Laos by Pat Sumi.

If you send \$3.00 to *Gidra* before May 31, 1971, we will send you a year's subscription *plus* these three special copies of *Gidra*.

Incidentally, those with a historical bent can trace the beginnings and development of the Amerasian movement recorded in the early issues of *Gidra*. A limited quantity of complete sets of 1969 (volume I) and 1970 (volume II) are available for \$15.00 and \$10.00 respectively.

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