

Twenty-five Cents

JULY, 1971

**GADRA**

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# TABLE OF CONTENTS

4-5	FREE NILO TAYAG — Philippine Front
6	PHILIPPINE WAR— By Pat Sumi
	KMT VS. TIAO-YU-TAI
7	POLITICAL PERSECUTION IN TAIWAN— a Taiwanese brother
8	FILIPINO NATIONALS & U.S.N. — By Tamio Iwado
9	SELF PERPETUATING SYSTEM— Introduces the need for many prison reforms. By Asakiri, Tehachapi.
10-11	COMMUNITY DAY— A pictorial account of the events of the day.
12	WINTER SOLDIERS, By Nick Nakatani and Mike Nakayama
	G.I. BLUES — By M.A. Uyematsu
13	LONG BEACH PIONEER PROJECT— A run down on its purposes and goals.
14	PEOPLE'S PAGE
15	MONITOR TRAINING SCHOOL
	ASIANS COME TOGETHER— Summary of a rap session involving Asian groups from North and Central California.
16	ASIAN AMERICAN STUDIES—What's in a Name, by Margorie Lee
17	COLD DRAFT— Aliens and the Draft Law by Asian Draft Aid
18	CYC— Struggles of a community center in Chinatown
	FOREIGN POLICY IN THE PAST— Vietnams of other wars by Pat Sumi
	ANNOUNCEMENTS
	ADS
19	LETTERS TO THE EDITOR
	CALENDER OF EVENTS
20	POEM

## EDITORIAL

We of the *Gidra Staff* firmly believe that an exchange of ideas among all segments of the Asian community as well as the community-at-large is essential to understanding the conditions that exist in our society. Further, we feel that communication of ideas and ideologies relevant to all people is the precursor to the resolution of problems and social change.

In the future, *Gidra* will reaffirm its goal of striving to bring people together by emphasizing issues of concern to ALL people. Also, *Gidra* will endeavor to report events, personalities, organizations, and social conditions interpretively and analytically. Editorial comments on pertinent issues of *Gidra*.

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And now, a sister is dead.

*It's too easy for articles like this to become statistical or abstract. It's too easy for all of us to be rational and uninvolved when we read that another sister is dead from an overdose. Unfortunately, it's much too easy to be distant and untouched by the news of another suicide in our community.*

*It has been estimated that within the past six months, approximately thirteen overdose cases have been known. Undoubtedly, numerous others have either not been reported or have been attributed to other causes. "Dope" is no longer a problem affecting unknown strangers, or the kid you used to know in high school. The problem is hitting your sister or brother, your friend or your cousin. The problem is here, staring you in the face, because now, another sister has died from an overdose.*

*Self-help groups have emerged throughout the L.A. area to attempt to deal with this growing problem. Started on the Westside, we have seen them appear in East L.A., Silverlake, and Gardena. For us, ones assumed to be healthy and strong, it would be too easy to assume these groups have failed. By believing that the drug problem is someone else's struggle, we have all failed.*

*Most of these people, these "dopers," have called out for help before. By attempted overdoses, notifying friends or other individuals that they are depressed and frustrated, these calls are often given little attention, and too many times, they are even ignored. Too late, it is realized something must have been terribly wrong. Even for self-help groups, analyses are often made that cannot help a sister or brother already dead.*

*The problem with drugs is a problem of this society. Self-help groups or drug users alone cannot eliminate it. We perpetrate the problem. If we forget that users are real and sensitive people, we allow the problem to grow. If we assume we are better, somehow more capable to deal with life because we do not take drugs or shoot heroin, we encourage other sisters and brothers to turn to drugs. Any action that tends to deny or deprive an individual of human dignity and pride creates an environment conducive to drug use.*

*We have all been insensitive and inhuman by allowing another sister to commit suicide. We cannot afford to wait until another sister or brother is gone before making a conscientious effort to confront our insensitivity. The drug problem is our problem. We cannot stand any longer and watch it kill our community. To remain untouched, to watch others slowly, silently suffer, we are witnessing our own dehumanization.*

*Another sister is dead. What did you do?*



# FREE NILO TAYAG



## RESOLUTELY CAMPAIGN TO FREE NILO TAYAG FILIPINO REVOLUTIONARY AND PATRIOT

The dark, serene young man now confined within the massive walls of the Philippine Constabulary stockade at Camp Crame may be little known outside his native land, but to his countrymen, he is among the two or three most familiar names in the resurgent worker-peasant-student revolutionary movement for national democracy. At the same time, he is one of the least known figures in the public eye, an elusive man who is the national chairman of the militant *Kabataang Makabayan* (Patriotic Youth), vanguard of the revolutionary youth organizations in the Philippines today.

Last June 11, 1970, his painstaking anonymity deserted Nilo Tayag, Filipino revolutionary and patriot, in a secluded barrio of Laguna Province. Elements of the despised Philippine Constabulary forcibly broke into the hut of a peasant friend and arrested Tayag on charges of violating the Anti-Subversion Act. Though no warrant was shown to him, the prisoner was nevertheless tightly blindfolded before his identification by a PC informer and hauled off to the Camp Crame stockade almost a hundred kilometers away. There, after "tactical interrogation" (the military euphemism for third degree), news of Tayag's arrest was leaked to a confounded public.

### THE THREE MOUNTAINS

The arrest of the KM national chairman climaxed the inexorable polarization of forces in Philippine society that had accompanied a series of violent demonstrations following two bloody riots in January of last year which, to one observer, "shook the society to its very foundations." Rallying to the battlecry, "Down with U.S. imperialism, domestic feudalism, and bureaucrat-capitalism!", revolutionary youths by the tens of thousands (a local newspaper, in a poll survey conducted among the university students in the greater Manila area, estimated that no less than 400,000 college students participated in the demonstrations) had spearheaded massive demonstrations against the historical exploitation and oppression of Filipino masses by the U.S. imperialists and their class lackeys.

Historically, the Philippines has always seethed with the suppressed anger of a frustrated and long suffering people chained to serfdom and inured to the miserable terms of their existence.

In the first quarter of the sixteenth century, Spanish colonialists invaded and conquered the Philippines. The new rulers set up a corrupt and centralized government under an autocratic Catholic Church and implanted a backward though profitable feudal system of land ownership. The colonial regime that was characterized by brutal exploitation of the Filipinos lasted over three hundred and fifty years.

In 1896, following an intensive propaganda movement for

Brothers and Sisters,

The Information Center for the Philippine Front has just been established here in 842 Kearney Street to disseminate information regarding the struggle of the Filipino revolutionary masses. Enclosed you will find a copy of an article we have drafted and mimeographed in order to achieve this purpose. Inasmuch as the *Gidra* is the paper of the Asian community, may we request your paper to publish the article in order to shed further light on the recent revolutionary developments in the Philippines.

There is a pressing need to crush the psy-war propaganda spread by the Amerikan imperialists that a People's War can be defeated by their continuous reference to the example of how they defeated the Huks. But their pointed example will blow in their faces when news of the rapid revolutionary currents in the Philippines are made public.

In the liberating spirit of proletarian internationalism and revolutionary intercommunalism, we call upon you to heed our call to expose the fascism and militarist suppression in our country as well as to demand the immediate freedom of Nilo Tayag and all Filipino political prisoners.

Should you desire further information on the Philippines, please feel free to write us.

In the struggle,  
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San Francisco, California

liberal reforms led by middle class intellectuals like Dr. Jose Rizal, the newborn working class rose up in arms under the leadership of a warehouse worker, Andres Bonifacio, and spearheaded an armed struggle of the broad Filipino masses for national liberation. Under the red banner of the *Katipunan* (Bonifacio's working class organization), the Filipino revolutionary masses succeeded in driving the panic-stricken Spanish colonialists to their last fortress in Intramuros City. However, just as the revolutionary *Katipuneros* were preparing for their final onslaught on the besieged fortress, the American naval fleet under Admiral George Dewey actively intervened to snatch ultimate victory from the grasp of the heroic Filipino revolutionaries.

Utilizing more than 120,000 troops at a cost of more than \$600-million, the American imperialists waged a protracted "pacification campaign" against stubborn local resistance resulting in the genocidal murder of a tenth of the whole population, 600,000 Filipino men, women, and children. Under the guise of U.S. President McKinley's policy of "benevolent assimilation" and "tutelage" for exploitation consistent with the greed of its over-extended monopoly-capitalism. The Philippines was reduced to a mere source of raw materials (sugar, copra, abaca, lumber, etc.) for American factories, a dumping ground for her surplus industrial products, an open field for the rapacious investment of surplus Amerikan capital, and a source of cheap though abundant labor. At the same time, an intellectual and cultural superstructure of economic exploitation was erected by means of an Amerikan-style public school system; laws and government were established in order to legalize plunder, stifle dissent and harmonize class conflict. Military bases (23) and the U.S. Seventh Fleet were mobilized against potential uprisings; and political leadership was drawn from the selfish ranks of their logical collaborators—the landlords (hacenderos), the export-import capitalists (compradores), and the corrupt bureaucrat-capitalists (politicos).

### EXISTENCE OF A REVOLUTIONARY SITUATION

Twenty-four years after the granting of "independence" by the United States and seventy-four years after the First Philippine Revolution, a revolutionary situation developed in the Philippines. Despite the sporadic labor-peasant uprisings and the sustained armed revolutionary movement from the thirties to the late fifties that ultimately collapsed due to its own internal weaknesses, the Filipino masses are still grovelling under the same wretched conditions of a hundred years ago.

Here is an excerpt from the manifesto of the Movement for a Democratic Philippines (MDP), the coordinating council of all progressive organizations, released on June 12, 1970 ("Independence Day") entitled "Expose Fake Independence and Fake Democracy! Finish the Unfinished Revolution!":



"A chain of unequal treaties imposed by the U.S. imperialists now binds us to obey the dictates and advance the interests of the U.S. imperialists in collaboration with their local ruling classes. We have the infamous Parity Amendment, the Laurel-Langley Agreement, the U.S. military Bases Agreement, the R.P.-U.S. Military Assistance Pact, the R.P.-U.S. Mutual Defense Pact, the SEATO, the Economic and Technical Cooperation Agreement, the Agricultural Commodities Agreement and a host of others. (Altogether 500 U.S.-imposed treaties were sucked down our throats.)

All these treaties and the asinine obedience of the local ruling classes to U.S. imperialism are responsible for the perpetuation of a raw-material-exporting and finished-product-importing economy. No wonder after 24 years of nominal independence, the people have not risen from the conditions of abject poverty, colonial education, poor health and living conditions. Many of them are deprived of their land, especially the Muslims in the South. (More than 2,000 Muslims have been killed by the PC in Surallah, Cotabato simply because they occupy land which the bureaucrat-capitalists have found to be rich in gold deposits). The government has an empty treasury, it has an external debt amounting to \$1.9-B to the International Monetary Fund, the World Bank, and a consortium of American private commercial banks. As the government sinks deeper into debt to the U.S. imperialists, more and more impositions are made by them to the reactionary government to exploit further the Filipino people, the latest being the "floating rate" exchange system or the de facto devaluation of the Philippine peso."

To strengthen further the established defenses of their exploitative rule against the growing revolutionary sentiment among the people, the Philippine government has clamped, in the words of one oppositionist senator, "de facto martial law". In a word, a fascist military rule has been established on the whole archipelago with the combined terror of the government fascist troops and the local warlords' licensed goons. (There is no difference.) In Manila, the MET-ROCOM storm troopers, the special gestapo unit of the fascist puppet Ferdinand Marcos, can be seen patrolling the whole city with their special \$10-M "crowd control" equipment provided them by the U.S. A.I.D. which also supervised their training.

Massacres, abuses and brutality by the fascist Armed Forces are daily occurrences in Central Luzon, the historic hotbed of peasant unrest in the country. Houses are ransacked, crops burned, innocent civilians kidnapped, raped and murdered in the military campaign against the New People's Army, based in Tarlac province. Formed by the revolutionary peasant guerilla, Commander Dante (Bernabe Buscayno), after he broke away from the banditry of the degenerated "Huk" dissidents, the NPA today is guided by the ideological and political leadership of the Communist Party headed by a dedicated Marxist-Leninist with the nom-de-guerre of Amado Guerrero (Beloved Warrior).

Nilo Tayag was arrested and charged in connection with his "links" to the New People's Army. Yet his arrest merely dramatizes the intensifying anti-national, anti-democratic, and anti-civil liberties campaign of the fascist regime of Marcos that has also seen the indiscriminate bombing and strafing of a suspected revolutionary base area in the Zambales mountains, the burning of two whole barrios in the north (Ilocos) and the bulldozing of another in the south (Negros), the brutal slaying of 35 demonstrators in the recent anti-government mass actions, and the severe injury to thousands others either by Armalite bullets or truncheon blows.

#### A TRUE REVOLUTIONARY

Nilo Tayag himself epitomizes the natural integration of revolutionary theory with revolutionary practice that has forced the oppressors to intensify their coercive counter-revolutionary actions.

Raised in Pampanga province during the height of the government's encirclement and suppression campaign against the National Liberation Army (HMB), more commonly referred to as the "Huks", Tayag had an early understanding of the oppressed peasants' plight under the heartless landlords as well as the true nature of the armed State in a class society.

At the University of the Philippines, where he entered to study political science, Tayag immediately found himself in the mainstream of the nationalist activities on the campus. He was among the charter members of the Student Cultural Association of U.P. (SCAUP) in 1961 which stormed the Congressional hearings of the House Committee on Un-Filipino Activities. Three years later, the *Kabataang Makabayan* was founded as a national organization of workers, peasants, students and youth. Tayag was admitted to the first KM National Council under the chairmanship of Jose Ma. Sison who is today alleged by the fascist government to be Amado Guerrero, chairman of the re-established Communist Party.

A conscientious propagandist and organization man, Tayag immediately gained the respect of his colleagues for his role in the rapid expansion of KM chapters in the provinces and in the cities. Following the resignation of Sison from the KM chairmanship in 1967, Tayag took over the leadership of the KM and built it into the potent force it is today. At the same time, he dropped out of sight, dedicating himself to the arduous tasks of supervising the political activities of the KM, occasionally dropping in at public symposia and demonstrations. He gradually acquired a legendary image even for the younger members of his organization.

But the reactionaries, for all of Tayag's inconspicuousness, grew more and more apprehensive of the effective organizations that sprang up in the wake of the increasing misery and corresponding State brutality. Early last year, two directives were issued — one from the Malacanang Presidential Palace to all government and armed

forces agencies, the other from the powerful Catholic Church hierarchy to the lowest parishes — both containing a brutally simple message: "Destroy the KM!!"

On the basis of this and other directives, the uniformed and armed goons of the State went to work with ruthless efficiency, first arresting Tayag, then KM Secretary-General Leoncio Co and his wife Linda Taruc, with KM member Francisco Portem, and finally implicating nine other activists in a trumped-up subversion charge. Due to the howl created in liberal circles by the arrest, which they averred might offset the delicate facade of "liberal democracy", the military modified its tactics and employed the services of the "Monkees", the para-military liquidation and terrorist squad of the PC, which immediately displayed its gruesome capacities by gunning down KM National Council member Eduardo Dasmariñas and his girl friend Benilda Macalde. The Manila Police then quickly arrested another KM officer, Alfonso Sabilano, for the murder. In the fastest court trial in Philippine judicial history, Sabilano was found guilty by a landlord judge and meted the death sentence. Recently, another officer, Carlos Del Rosario, was kidnapped and presumed slain by the same terror squad. No trace of Del Rosario has yet been found.



#### THE NEW PEOPLE'S ARMY STRIKES

With swift retaliation, the New People's Army engaged in a series of daring raids on the Philippine Military Academy in Baguio City and on the Voice of America compound in Capas, Tarlac. Without losing a single casualty, the NPA carted off 46 high-powered weapons and thousands of rounds of ammunition from the PMA armory. In the raid on the VOA compound, the NPA killed four army officers including Col. Jostito Lamayo. In the succeeding search-and-destroy campaign of the Tabak Division, two helicopters were shot down by the NPA guerillas. But what proved to be the ultimate embarrassment for the reactionary government was the much publicized defection to the New People's Army of Lt. Victor Corpuz who led the raid on the PMA armory. He was later followed by other idealistic officers like Lt. Crispin Tagamolila.

The organization and the whole national democratic movement which Tayag led and epitomized has always upheld proletarian internationalism as among its first duties as a revolutionary movement. Filipino revolutionaries are fully aware that the struggle in the Philippines assumes its broadest significance when correctly related to the international revolutionary movement. The triumph of the national democratic forces in the Philippines will enhance still further the favorable conditions for socialist revolution and other national revolutions in the world.

The revolutionary Filipino movement sounds an urgent call to its fraternal allies all over the world to launch an unremitting propaganda campaign to demand the release of Nilo Tayag and all Filipino political prisoners, as well as a vigorous campaign to expose militarism and fascist suppression in the Philippines. Once before world wide indignation was roused by the Koumintang-inspired deportation of progressive Manila newsmen Rizal and Quintin Yuyitung to Taiwan, an American military base ruled by the Chiang Kai-shek bandit gang. Now, in the same vein, Filipino revolutionaries invoke your internationalist duty to campaign resolutely for the immediate freedom of your fellow patriot, Nilo Tayag.

#### PHILIPPINE FRONT



# U.S. WAR



## CRIMES IN THE PHILIPPINES

A lot of people think that Vietnam is a "mistake," something shameful that has never happened before in American history. But if they taught us real history in high school, we would all know that Vietnam is just one in a long series of wars and atrocities the United States has brought to people all over the world in the name of "freedom" and "democracy." A good example of this is the so-called Philippine-American War about 70 years ago. Brave and patriotic Filipinos fought the Spanish for their freedom and independence, but the United States decided the Filipinos needed American "guidance" before they could become an independent country. So, after the Spanish had to leave, the Americans moved into Manila and told the Filipinos that they were now under American "protection."

The Filipinos fought back against these new colonizers. They waged a war of bolo knives and poor peasants against cannons and rifles. To defeat the Filipinos, the American troops resorted to the same racism and atrocities that American troops use today in Indochina. As a matter of fact, an interview in the *Los Angeles Times*, Tuesday, May 18, 1971, with a Marine who served in the Philippines suppression or "pacification" campaign, shows that the trial of Lieutenant Calley is not the first time a lower officer has been tried for atrocities and massacres committed at the order of a higher officer. Charles Barekman, a 96 year old retired pensioner from Modesto, California, recalled to a reporter the details of several massacres and atrocities against unarmed "guerilla suspects."

In one incident on the island of Samar, a General Smith gave an order to "kill everyone on sight" after Filipino villagers had killed occupying American troops. Following orders, unarmed women were shot and a baby was burned alive as the village was burned down. The lieutenant in charge, Lieutenant Waller, was tried for the atrocities, but he was acquitted because he was following orders from General Smith. The General was later retired at full pay.

An old newspaper, the *Philadelphia Ledger* of November 19, 1901, said, "Our men have been relentless, have killed to exterminate men, women, and children, prisoners and captives, active insurgents and suspected people from lads of ten and up, an idea prevailing that the Filipino was little better than a dog..." The same article then went on to describe how American soldiers tortured prisoners or executed prisoners who had surrendered.

Barekman also talked of the search and destroy missions he participated in. In one, his platoon massacred an entire fishing village. On another, Barekman himself killed a man who was merely traveling with his wife down a river. Barekman says, "They said My Lai was the first time American soldiers in a war had killed so many unarmed civilians, I knew that wasn't so. We did it in the Philippines over 70 years ago."

Historical sources say that somewhere between 600,000 and 1,000,000 Filipinos were killed and countless others wounded or made homeless by the American attempt to snatch Philippines independence from the people. Even today, over 70,000 U.S. troops occupy this beautiful and rich chain of islands in the Western Pacific. But now, instead of American troops, American *trained* and *equipped* Filipino troops are used to continually deny the Filipino people their right to control their land, lives, and resources for themselves.

If Vietnam is a "mistake," then what was the Philippine-American War? Another "mistake"? If we look to the real history of the world, we find that U.S. foreign policy has had no morals, no standards, and certainly no respect for the "peace" and "freedom" we find trumpeted in newspapers and on television. The so-called Free World is not free. It is a slave to the military, economic, and political policies of the American government—and the big business and the super-rich who control that government.

—Pat Sumi

## THE KMT & THE TIAO-YU T'AI MOVEMENT

The purpose of this article is to document the intensive effort by the KMT (abbreviation for Kuomintang) to suppress the Tiao-yu T'ai Movement. The KMT is the political party of the Nationalist government in Taiwan. Ever since the Tiao-yu T'ai Movement began in December, 1970, the KMT has tried to sabotage it. The tactics used by the KMT can be placed into four categories, and all these tactics have been used in attempts to destroy the Tiao-yu T'ai Movement both in the San Francisco Bay Area and in Los Angeles as well.

### Co-optation

The KMT has tried to co-opt the movement into one which not only offers no criticism of the Nationalist Chinese government, but actually supports every action of the Nationalist government. Particularly in the early part of the movement, various KMT officials and agents attended discussions and meetings on the Tiao-yu T'ai Incident to manipulate students into a position which would support the Nationalist government. However, their presence at the first meetings failed to intimidate increasing numbers of students who rejected the assertion that the Nationalist government had handled the Tiao-yu T'ai affair properly and even criticized openly and severely the KMT's attitudes and inaction regarding this incident. Thus, the initial attempts at co-optation failed.

### Divide-and-Conquer

The KMT has attempted to split the movement by encouraging the development of factions and disunity within Tiao-yu T'ai committees and between different campuses. In particular, Consul-General Chou Tung-hua of San Francisco excluded members of Berkeley's Tiao-yu T'ai Action Committee in a number of dinner invitations to students concerned about Tiao-yu T'ai. The message of these dinners, and similar ones in Los Angeles, was for each group to avoid "extremism," to soften the wording of certain position statements, and to develop its own position independent of other campuses. The nationalizing of the Tiao-yu T'ai movement successfully foiled this ploy.

### Intimidation

The KMT has tried to scare people away from the movement by sending agents to meetings to take pictures and notes, and by using the media in the Chinese communities (most of which are KMT-controlled) to slander certain outspoken leaders as "communists." Intimidation of Tiao-yu T'ai leaders and attempts to discredit the entire movement have even reached the level of physical violence. According to reliable sources, a group of about six street people in San Francisco were paid \$800 to disrupt the April protest rally; a fist fight left a few of the demonstrators physically wounded. In May, at a trade convention at the Biltmore Hotel in Los Angeles, the bodyguards of some Taiwanese businessmen and diplomats beat up three demonstrators (including one Chinese professor) who were distributing leaflets on the Tiao-yu T'ai issue. Once the word got out, this created an outrage—among students concerned over Tiao-yu T'ai, among people in the Chinese community, and even among some young businessmen attending the convention itself. A demonstration was held to demand an apology of the trade convention for such brutality, and once again the KMT failed to repress the movement's spirit and determination.

### Persecution

As a final resort, the KMT has harassed and will continue to threaten movement leaders and/or their families in Taiwan. Perhaps this is the most repressive and intimidating of the four tactics, but it is also the most explosive source of anger and frustration for those students who have developed a new political understanding of the nature of the Nationalist government from their involvement in the Tiao-yu T'ai Movement. This movement has become a lesson in resistance, a lesson not only to those directly involved in the Tiao-yu T'ai Movement but also to all sisters and brothers who cry for self-determination in the face of fascist oppression.



# POLITICAL PERSECUTION IN TAIWAN

Recently, China has been very much in the news. Television and newspapers have carried stories about easing relations with the United States. Ping pong diplomacy and reporters have entered China for the first time in twenty years. The news makes it sound like the Nixon Administration has, in a flash, discovered the existence of 800 million people and 10 million square miles.

Since the victory of the Chinese Communist Revolution on the mainland in 1949, the United States has referred to that part of the world as Red China, a sinister land behind a bamboo curtain. The United States government recognized the exiled regime of Chiang Kai-shek on the small island of Taiwan as China.

This small island, called part of the "free world" by the West, was my home for most of the first twenty-three years of my life. Until recently, Taiwan was held up as a successful example of Western style modernization. It was called a bastion of freedom in Red Asia. It is with bitter humor that I take a look at my homeland and try to understand the type of government that the United States endorses there because Taiwan is anything but free.

## Incidents of Political Persecution

In the past year, a series of tragic incidents of political persecution have taken place. Understanding them can be very important in helping people see what "freedom" means in the Free World.

In late January of 1970, Professor Peng Ming-min, a leader of the Taiwan Independence Movement (TIM), escaped from house arrest under the heavy guard of the secret police, and arrived in Sweden where he obtained political asylum. The TIM is an underground organization which seeks freedom for the Taiwanese people from the rule of Generalissimo Chiang Kai-shek and his refugee regime, which forced itself on the people of Taiwan after it had been kicked out of the mainland. Professor Peng, originally the chairman of the political science department of the National Taiwan University, was first arrested for his political activities in 1964. He and two of his students, Wei T'ing-Ch'ao and Hsieh Tsung-min, were arrested by the Taiwan Garrison Command (a powerful branch of the secret police) and placed in political prison.

While they were questioned, they were subjected to beatings and starvation. But since these men were relatively well known, they were not executed.

They joined the other 5,000 political prisoners who are faced with three options: execution, death by torture, or a lifetime behind bars. (Although people die everyday in jail, the secret police seem to have no problems keeping the number of prisoners at 5,000 all the time.)

In 1967, Chiang changed his policy toward Taiwan nationals and became more lenient. He released the three, but placed Professor Peng under house arrest, where he remained until his escape. He was confined to his home, and wherever he went he was followed by guards.

As soon as the secret police discovered that Peng Ming-min had reached safety, his close friends were placed under house arrest. Among those arrested were Wei T'ing-ch'ao, Hsien Tsung-min (again) and one of the most popular authors in Taiwan, Li Ao. Li was once editor-in-chief of Wen Hsing, the only independent periodical on the island. Since all mass media are under direct or indirect control of the government, Wen Hsing's staff was harassed for a year by the secret police and finally banned in 1965. Li Ao's house arrest in 1970 was only a culmination of many years of persecution, in which he was denied all possibility of employment, and was constantly under the surveillance of the police.

I received this news from an underground communication, since mail in Taiwan is regularly checked. Not only had my three friends been placed under house arrest, but Wei had been taken to Garrison Headquarters Command for twenty-four hours and then sent back home. It was clear to me that my friends' situation was extremely dangerous. I wanted to move to help them. Yet, if I called American attention to their plight, they might have been placed in even greater jeopardy.

## Smuggled Diary

Time passed as I hesitated. Finally, in April, 1970, I received a letter and a diary of three months confinement from Li Ao. The letter directed me to translate and publish the diary as soon as he was taken to jail. Li Ao wrote, "regardless of my life or death publish my diary as soon as I am arrested. I want to show the people that... (such things) happen in this so-called 'free world'! And anyway, I will be through if they get me into political prison."

I could tell from the letter that my friend was terrified, and with reason. Anyone with friends that have been taken to Chiang's

political jails knows what goes on there. Li Ao certainly had not forgotten the case of his good friend, the popular columnist, Po Yang. Po Yang was thrown into political prison in 1967 for drawing a very ambiguous cartoon in the newspaper. At night, several secret policemen from the Garrison Command Headquarters came to Po Yang's house. They took him quickly, without words to his family. Six months later, his wife was informed that she would be allowed to have a "brief visit" with her husband. She was led into a prison filled only with political prisoners. There she and her nine year old daughter saw Po Yang, trembling, as he stood behind bars. Her daughter could not recognize her father; he had changed so greatly. His body was so bent and shriveled that he seemed to his wife to be half his size. His hair had turned white. They had tortured him for three months, and had given him another three to "recover." Afterwards, the decision would be made, whether to execute him, or keep him locked in his cell for the rest of his life. Either way, it made little difference to Po Yang and his family.

These incidents are still fresh in the memory of my friends and me. Without illusions, Li Ao could figure out what was in store for him if they got him.

## Recent Repression

Things finally happened. On February 22, Li Ao, Wei T'ing-ch'ao, and Hsieh Tsung-min were simultaneously arrested. After twenty-four hours Li was released, but, Wei and Hsieh were kept in prison.

Consequently the Taiwanese students here in America held a demonstration in New York City, to protest this violation of human rights. Naturally, a few yellow people's lives thousands of miles away could hardly cause much attention in a "white dominated" American society while its own Government is killing Asians by thousands everyday in Indochina.

On April 13, I received a note saying that Li Ao had again been arrested, along with another friend, Meng Hsiang-ke. Meng was a professional translator and a nature lover, and had little to do with practical politics. He was arrested simply for his friendship with Li, Wei, and Hsieh. A *New York Times* article on April 18 indicated that this time, they all were in prison for good.

I knew that it was time to carry out Li Ao's request. But, I hesitated, partly because I still held on to some unrealistic hope that I could be of some help to him in this country. However, the main reason I still haven't published the diary is because the act might so enrage Chiang and his son Chiang Ching-kuo (head of the secret police), that my friends would immediately be killed. At this point, I have decided to wait for further news before taking action. However I know it's only a matter of time; sooner or later I will have to do it anyway, for the chances to save them are really small.

## If You Ask the Question, You Know the Answer

While trying to decide, I wrote this report, wanting to tell my Asian Brothers and Sisters about the kind of tragedies that are continually occurring in Taiwan.

I am not trying to convince anyone that Taiwan is in a state of terror under Chiang's secret police because that simply is a fact which is so evident that people have already begun to understand it. These kinds of tragedies only by themselves, are not significant enough—they are merely more unpleasant stories to add to this unsatisfactory world we live in, —unless a series of related questions are asked:

With almost 12 million angry native Taiwanese versus less than 2 million Mainland refugees and Chiang's regime, how could this kind of cruelty be tolerated? Taiwan is not a unique case. Let us take a look at other parts of the so-called "Free Asia". The "tiger cage" in South Vietnam is probably more frightening than Chiang's political jail. How can Ky and Thieu continue to be leaders of South Vietnam after supporting the genocide of their own people for years? How can Pak Jung Hi, the traitor of his nation, continue to rule the people of South Korea with an iron hand? How could Suharto take control of Indonesia by killing almost a million of his own people?

All these men are the butchers of their own people, but the fact is that they are still in power. Where does that power come from? Who gave them the power in the first place? Who has kept them in power ever since by supporting the modern weapons, technology, training, and helping them build up their military and secret police forces so they can put down any resistance from their people at any time? Who is, after all, behind all these evils?

—A Taiwanese Brother



# FILIPINO NATIONALS

## &

# U.S.N.

When the United States Navy and Coast Guard exploit Filipinos from their native home to serve in the American armed forces, the situation must be examined closely. Until last year for instance, Filipinos were enlisted strictly as stewards to wait hand and foot on officers. Being of Japanese descent, I was often mistaken for a Filipino (since the average white person could not tell us apart) during my two year tour in the Navy. I was subjected to, and witnessed a great deal of the injustice the Filipino Navymen received from boot camp on.

### ECONOMIC CHANNELLING INTO THE ARMED FORCES

With the help of General MacArthur, the U.S. and Philippine Governments joined in a treaty arrangement to protect the islands after World War II. The Philippine Independence treaty made it possible for Filipinos to join the U.S. Navy at this time.<sup>1</sup> The U.S. Navy established a recruitment center at Stangley Point Naval Air Station about the same time as the treaty. An advertisement to join the Navy appears in newspapers but this is unnecessary for as many as 100,000 young Filipinos apply for enlistment annually. Because the country has an estimated unemployment rate as high as thirty percent, Filipino Navymen are victims of both U.S. colonialism and a pitiful economic situation in the Philippines.

The basic pay for a Filipino enlistee is the same pay as a U.S. enlistee receives, approximately \$125.00 a month. In the Philippines this income would put him in the upper quarter of his country's wage earners.<sup>2</sup> With the unstable economic condition in the Philippines, the U.S. Navy appeals to a great many young males. This is no justification for the Navy to get cheap labor for the enjoyment of the officers. For the Filipinos, many of whom have a college education

### FIRSTHAND INTERVIEWS

During a recent visit to San Diego, I interviewed twenty-five Filipino Navymen and only two were non-stewards (these two Filipinos were fresh out of boot camp that day and had no rating yet). The value of the interviews may have been hindered by the fact that one-shot street interviews are not the best of circumstances, and only a limited sample of Filipinos frequent the site for the interviews (in front of the armed forces Y.M.C.A.). Even though twenty-five interviews is a relatively small amount, I feel that with my own Navy experience (speaking with stewards while I was in the Navy) the answers are very uniform among the Filipino Navymen.

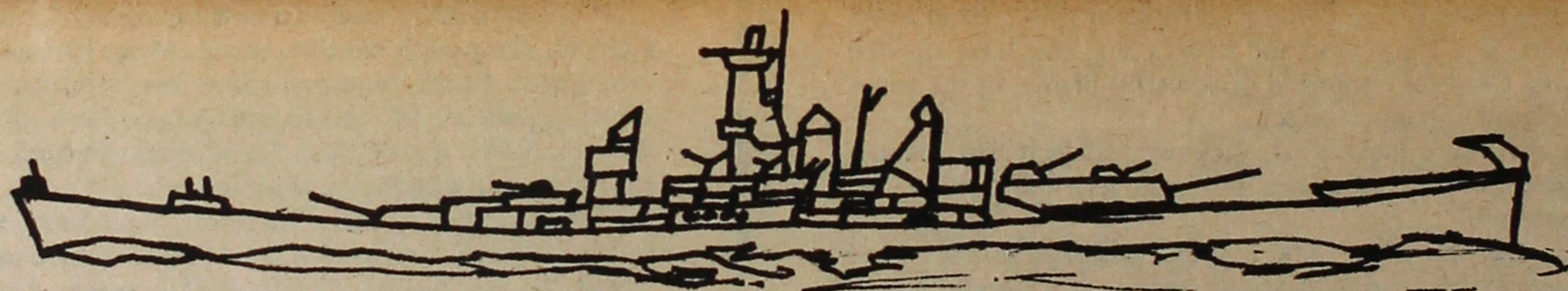
Filipinos coming straight from the Philippines into boot camp find themselves segregated from the white navymen and unified with each other because of fears, language problems, etc. Since they segregate themselves from other navymen because of their obvious differences, they become the victims and scapegoats of many blunders performed by non-Filipinos. I witnessed much of this discrimination when serving in the Navy. For example, along the chow line many white mess cooks deliberately throw food upon your tray and say, "You fuckin' *gook* or *flip* you should be back here serving me." Since English is the Filipino's second language, conflicts usually end up with the Filipinos at the losing end. They end up with jobs such as cleaning the heads, spit-shining shoes, laundry work, or guard duty during rough hours.

### LONELINESS OF THE LONG DISTANT SAILOR

Wondering how these young men find social life to escape the Navy's bullshit, I talked with a Filipino woman, who told me that Filipinos not connected with the Navy looked down on the sailors. She revealed secret nicknames used by Filipino girls for these sailors, such as "Blue Boy" or "Sea Food." She explained that many Filipino women desire to remain in the U.S. for economic reasons, but in order to obtain a permanent visa they would have to marry a U.S. citizen. However, though they would prefer to marry another Filipino, it is thought degrading to marry a Filipino Naval steward.

As for Filipino social life in San Diego, there are only a couple of Filipino restaurants for action. Needless to say, the road gets very lonely for the Filipino Navymen. This may account for the great unity among the Filipinos in the Navy. Even strangers will stop on streets to have a friendly conversation with each other.

According to my interviews, many inferior feelings exist among the Filipinos. One steward's philosophy to determine a good white



from the Philippines, the menial position as a steward is degrading to their character. This gives the majority of officers a sense of power having Filipinos instead of civilians or regular mess cooks serve them.

### ELEGANT RACISM

With recent defense budget cuts, the Navy is only accepting 300 to 450 Filipinos yearly, compared to 1000 to 2000 enlistments prior to 1970. In 1970, between 800 and 900 Filipinos were serving in the Coast Guard while a approximately 14,000 were serving in the Navy, which included 150 Filipinos assigned to duty in Washington—counting fifty-four at the White House and twenty-six at the Pentagon.<sup>3</sup> These stewards come in handy for all the elegant dinners the state department presents through the year. At Annapolis more than two-thirds of the 365 stewards are Filipinos; the remainder are blacks or lower class whites. Since the steward rate is considered the lowest job one can have in the Navy, it holds little if any prestige among fellow sailors.

Since stewardship is no longer mandatory, many Filipinos try to get into other rates. Being aliens, they are faced with a U.S. citizenship requirements for certain rates; furthermore, the Filipinos must compete against U.S. citizens on entrance tests in order to qualify for other rates. The Filipinos are at great disadvantage since the tests are designed for U.S. Navymen.

One must also take into consideration that once a Filipino makes it into another rate, he will always be under the supervision of career men who have known Filipinos only as stewards throughout their careers. With this attitude toward Filipinos, discriminatory action will determine who gets the dirty work.

man from a bad one was by whether or not he spoke friendly to the stewards on the ship. Some spoke of "white friends," but these superficial friendships exist only on ships and do not last during liberty in the city.

With such harsh treatment, I asked the Filipinos why so many wanted to join, and why so many stayed in the Navy. The surface answer was for the money and adventure. Every Filipino I talked with sends at least \$30, (average \$50) a month home to his family.

One man who had gone to engineering school for two years before joining the Navy and is now a steward said that many men do not realize what they are really getting into when they join the Navy. He explained that the recruiter was talking too fast and it was a confusing day (enlistment day in the Philippines) of testing and he never heard the recruiter mention the part about becoming a steward. Asking the same question to other men it was the same answer or "sure he (recruiter) told me I would become a steward, but at that time I did not know the duties or responsibilities of a steward." Navymen that come back to the Philippines after their Navy career or while on leave are reluctant to speak of their actual jobs. This way the word does not get around to the new enlistees.

Only one steward in all my interviews was satisfied with his job. All the rest wanted to get out and change their jobs to something else besides being a steward. The only one satisfied happened to be a fifteen year "lifer" who was drunk and told me, "Everything is just fine. Do you have an older sister?"

<sup>1</sup>Charles M. Teague, congressman, 13th dist., California, letter.

<sup>2</sup>"They Also Serve," *Newsweek*, 9 November 1970.

<sup>3</sup>Timothy H. Ingram, "The Floating Plantation," *The Washington Monthly*, October 1970.

by Tamio Iwado



# SELF - PERPETUATING SYSTEM

This article is an attempt to educate the reading public to the needs for immediate changes within the prison system. This has nothing to do with whether or not you are academically equipped. I am not a professional writer so this piece will probably leave something to be desired—but it will be factual.

I often sit back at my sewing machine and watch the visitors parade through the factory—usually either students or older people, mostly white middle class *citizens*. I wonder when someone will have the “nuts” to tell these people that what they are seeing and hearing is a *lie*. (For the most part the men who act as guides are screened quite well and not for the reason you might think.) I am thirty years old and have been part of the overall correctional system in California for some fifteen years (in and out), which at one time I thought was by choice. I started in 1956, at a county camp. I have since made the rounds, something I was told would happen. When I asked the counselor why he would not answer, and for the many years to come I wondered *why*. At the age of fifteen I had my first exposure to Grouping: group psychological counseling. This is really further indoctrination into the system, a system that makes one feel guilty for crimes committed (bread crimes). Crimes committed? Who really is the criminal? Who really is the guilty one?

## THE PROBLEM

I remember my “concerned” counselor telling me upon my arrival that I had a problem. A problem? Okay. Little did I know that *he* was my problem, by enforcing a system that has systematically killed off people of color for centuries. After some months of trying to work out my “problems,” I ran away, only to be caught hours later with a white companion and a head full of white dreams of success. What success can a black boy of fifteen have? He was stabbed with the knife of racism from the first breath he took! The only possible success, and it will not be to his advantage, is in reinforcing the system. If he attempts to succeed outside of the guidelines set by white society, he most assuredly will not grow to mature manhood. But that is another page and one might lose his life if he expounds too loud and long on the subject, “I am a man.”

## THE PROBLEM MAKERS

Can a member of a group which is powerless in the community grow to maturity without some trauma in his self-perception? If not, how can we eliminate that shadowy coalition of government officials, politicians, business and civic leaders who seem to make the crucial decisions, which bring about this exploitative situation?

Sooner or later you come into contact (like all lumpens) with the police (which is by design)—the man they taught you in school was there to help, but somehow you didn't believe it. At this point you really don't oppose it, sometimes you even think maybe you can even become a cop—a sign of power, something you may or may not see in your dad. As you enter your teens you become more aware of the things around you, resentment builds with the sight of the inequalities. In opposition to this, you move past the candy bar stage. This results most of the time in your coming into contact with the Man, which might result in your being locked up. While you are locked up, you will see and talk to many boys your age, and some of these boys will leave sooner than others, especially the white ones. They will be there for just about the same reasons you are, but where they differ is that white boys have that good ol' American spirit and aggressiveness to work themselves out. You and the other brothers of colors will stay there and you'll wonder about this, but you will justify it because you've always been taught by your parents to accept this.

## THE MADDENING PREDICTION

The next time you come into contact with the Man you may or may not go to jail. Whether you do or not, depends upon the situation. Here is where you see the foul attitudes of the policeman. You are a little older, a little more outspoken, but with little direction in your life. Like most people, you have heard about jails and prisons, but now you see the dehumanizing conditions and you tell yourself, “No, not again.” But you will be back, and the Man makes this prediction for you when you leave the jail. The jailer has no real idea of why he makes such statements, he merely says what he has been oriented to say. It does have a certain effect on you, however, one that further entrenches you into the madness.

As time goes by, you find one day you are back, and this time it's the pen. You ask yourself again, “Why me?” If you have any religious feelings, you say, “God help me, I want to do right.” But God doesn't hear you 'cause he isn't there, but the Man is there and he says, “Don't I know you?” You smile and say any number of things in reply in order to get this nut off your back. After completing the lopsided court scene you find yourself in one of the two Reception Guidance Center (RGC), wondering how you are going to make out in one of the fifteen state prison facilities. The RGC's are the beginning of your new identity, not one of being a man, but a convict. The “hook-up” is where much of the hassle comes from, in finding the group one can identify with. Too much of the time it's with a Nut or a group of Nuts that are scared because they are not

sure whether the new guy is a bad mother or not. He, too, has been doing it for a number of years, in and out of prison, not sure of why, but not really wanting to know why because the answer is too painful.

## PAROLE BOARD

After a year or so of reinforcing the convict code, “do your own time, trust no one, freeze your mind,” and working on some job that does not exist in the “free world,” you are ready to meet the California Adult Authority (CAA). This chimerical and antagonistic board in charge of paroles, is drawn from the ranks of law enforcement and correction institution—policemen, prosecutors, FBI and prison personnel. It's pure shit—the type of program the Classification Committee (impotent, effeminate, racist punks) offer and or force upon you when you first enter the joint. “If you take such and such a program, it will help you become a better man and the CAA Board will like it.” The system they use in California is self-perpetuating in that it creates the very problems it attempts to resolve. The most pathetic case is when you finally face the CAA: “Well, Jim, what have you been doing and what have you learned since you have been here?” You grope for some kind of answer that will make them happy, or give them an answer you have learned in your indoctrination that you know they want to hear. They fuck with your mind for ten to thirty minutes and tell you when they get tired, “We will let you know.” They know and you know, “nigger be you black, brown, red, yellow you ain't ready yet so you start to walk off another year.” One more year of contact with the world's most insignificant fools—the guy who watches you and the counselor who knows nothing about you and doesn't really care. Do you have any idea of how many blacks are confined to isolation blocks? Do you have any ideas of how long a period they are confined and under what conditions they must exist? Have you ever had the fork and spoon that you eat with rubbed on some bastard's dick? Well, the blacks who find themselves in isolation blocks have to endure this shit. The top officials when told of this shit, tell you, “when we find these bad eggs, they will have to go.” Well, if they have to go who will be there to watch the “criminals?”

## REHABILITATION

Rehabilitation: to restore to a former capacity. This is what they like because it supports the system. But this is where they fail to some degree and it drives the punks up, “How can we get this nigger back in line?” On the other hand, there are those who would like to work on the side of humanity, but one of the basic problems that these people fail to deal with, is that they refuse to take into consideration the ethnic groups and the problems particular to them as a group. The lack of qualified personnel, the lack of black and brown personnel to relate to the two main groups keep them in a stagnated state. Things are further complicated when you have to deal with the Classification Committee who demand respect for their authority. What dictates that a person can be put in an authoritative position over someone else? If it's experience, then respect should come from that, not authority. People should adhere to rules because they respect these rules and not because some position mandates that respect. The Classification Committees are really one concerned with running the joint from a custodial standpoint.

## CONTRADICTION

The Man (or should I say boy, or maybe even animal) is told by the Classification Committee, and later the board members, that he must learn responsibility, self-discipline and respect for property in order to succeed in the “free world”...but instead the man sees a glaring example of wanton evasion of responsibility by the very persons who told him he must learn it. I ask again who are the real criminals? Would we be right in saying that the criminals are those who belong to and participate (California law holds an accomplice to a crime as culpable as the perpetrator) in a correctional system that extorts taxpayers for funds for programs, such as CRC, CCI, “Q” and CTF) that don't work and never will because they are concerned about jobs only and don't deal with the fundamental problems?

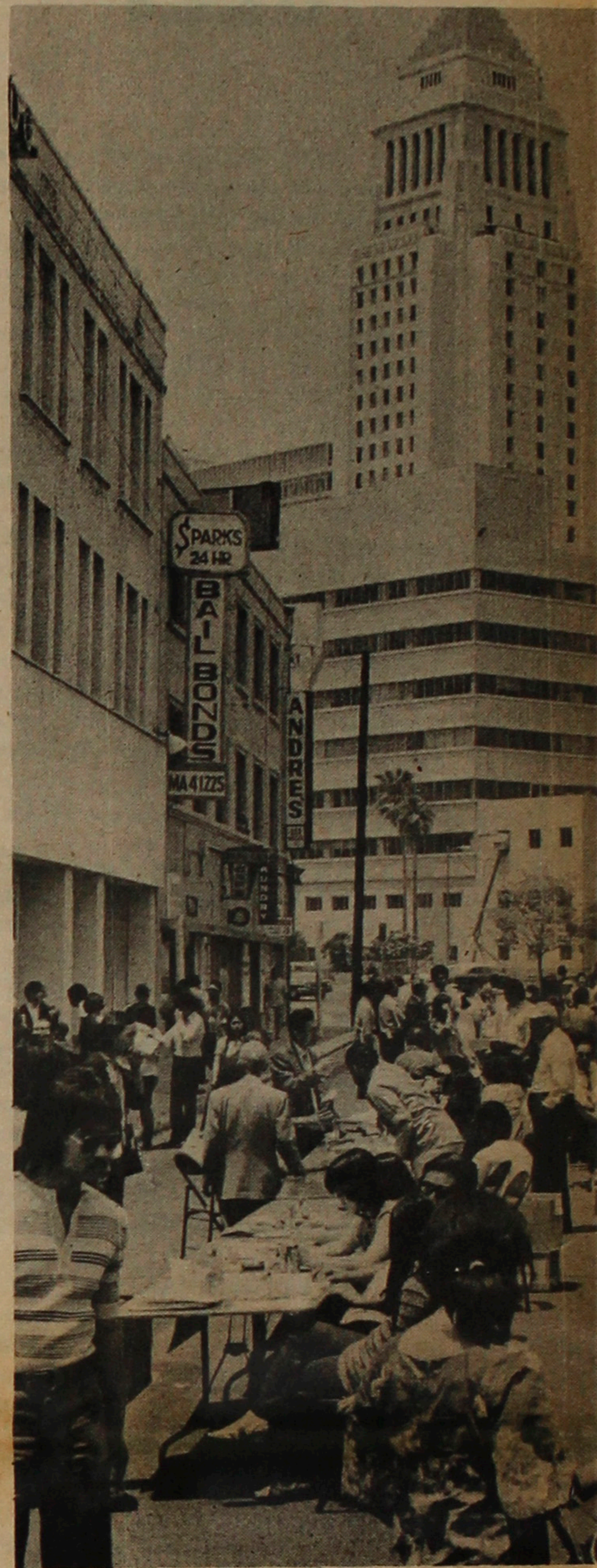
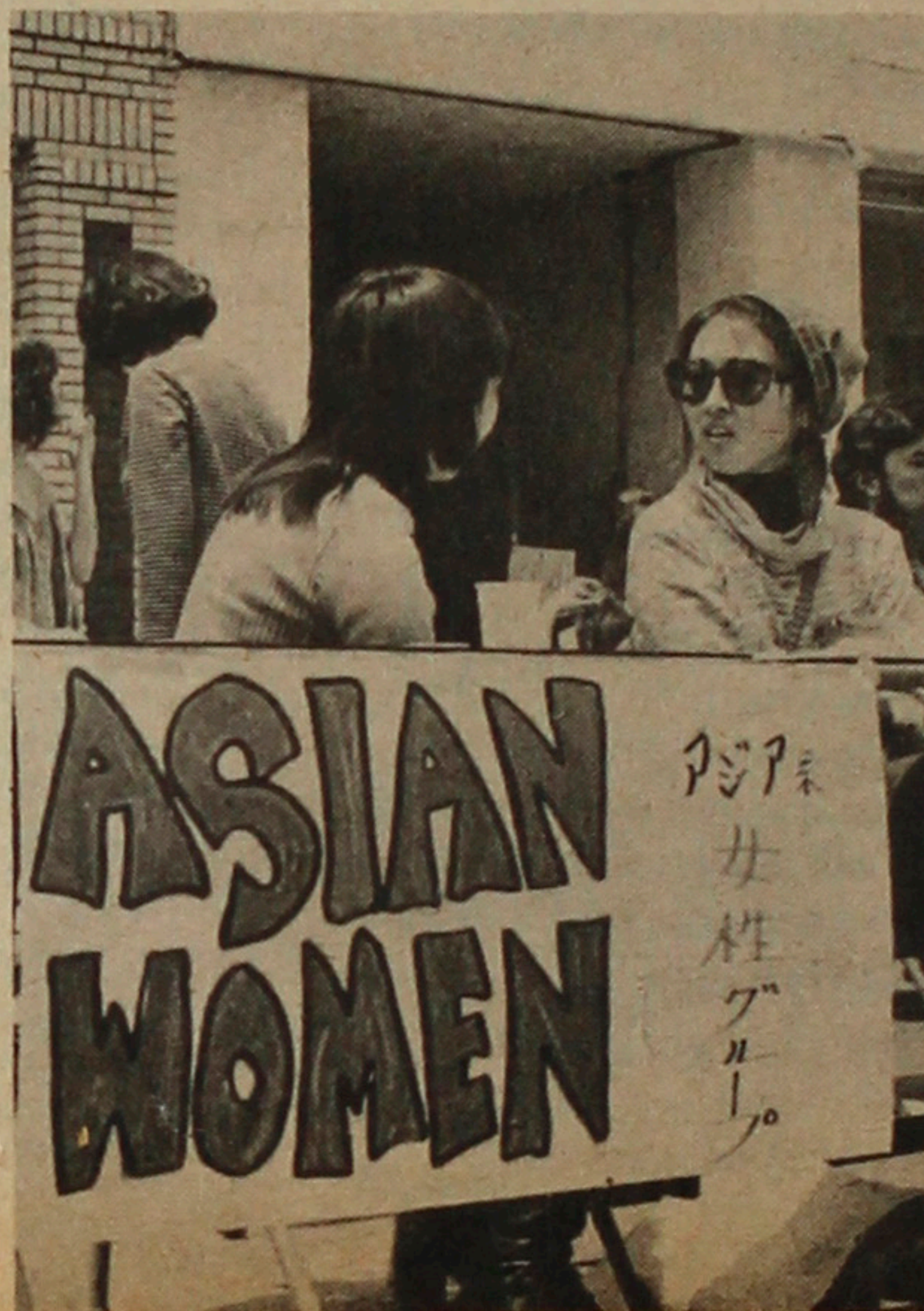
The game they play is very subtle. A good example would be group counseling. The groups are geared to middle class standards and run by white racists. Whenever you jam one of these jive punks, you're paranoid because it's not real. Well the suspiciousness and distrustfulness that the blacks and the rest of the people of color feel towards whites is real—it can't be put off as delusions of persecution, you see the racism and onsideness at work everyday. That is real!

Lies are the biggest factors that drive brothers into some other kind of shit—just total disrespect for one's intelligence. Parole conditions are geared to have you fail. “I ain't going to make it no way,” is always in the back of your mind.

In conclusion, all I can say is that the public contributes to the continuance of these conditions. The answer is in part with you and your ability to move to change the conditions.

ASAKIRI  
Tehachapi State Prison





# community day

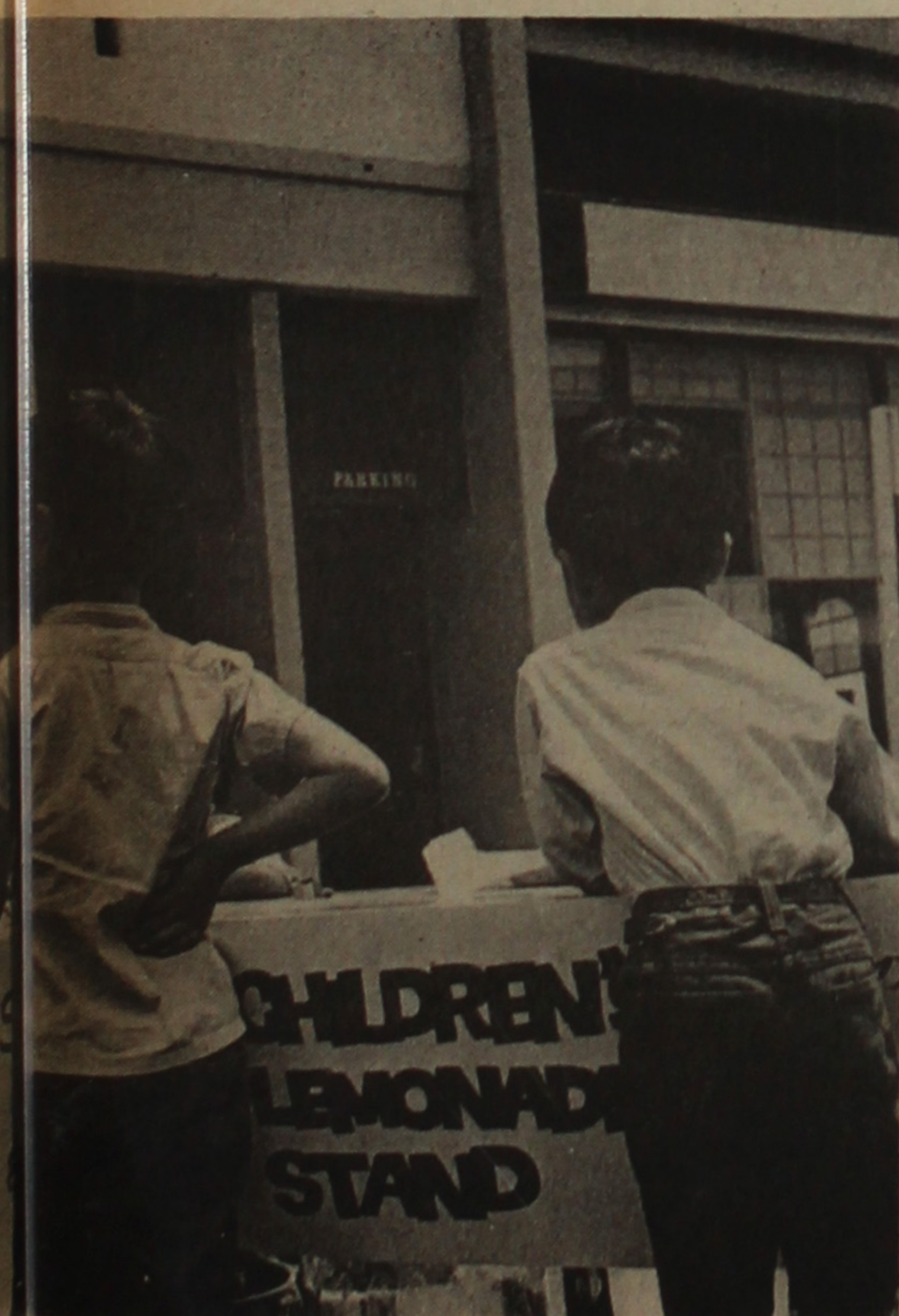
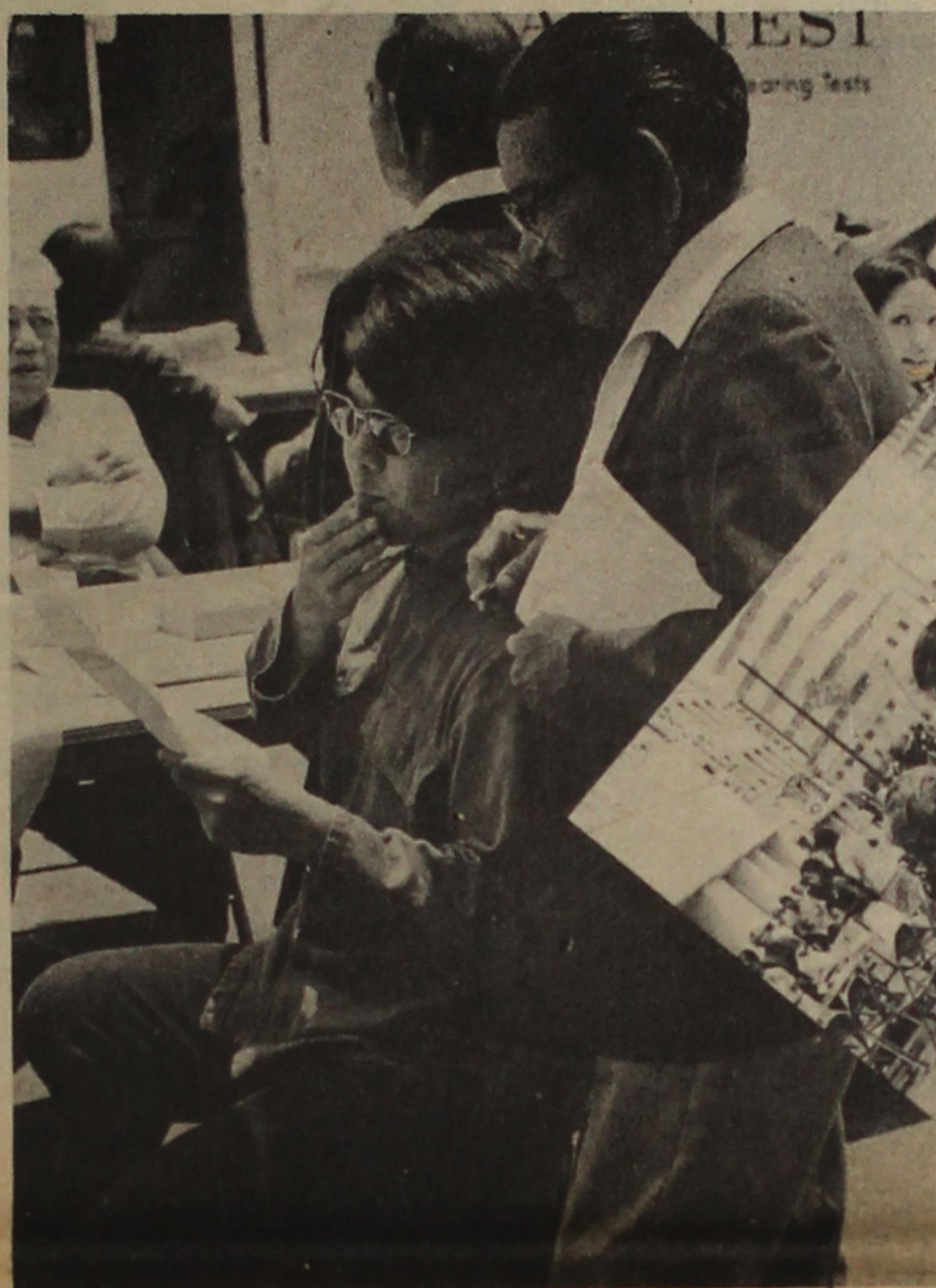
## SERVICE AND INFORMATION





CHEST X-RAY

COUNTRY



Photographs by Amy Murakami, Mike Murase,  
Jeanne Nishimura and Alan Ohashi.

Layout by Jeanne Nishimura.



# WINTER SOLDIERS

by Mike Nakayama

For the first time in history, veterans of a war being fought by America have returned from combat to protest against that war while it is still being fought. Vietnam-era veterans have learned about the Indochinese people's misery and the military's injustice the hard way. Despite the suffering and destruction to life and land of the people of Vietnam—despite the clouded consciences of the American facing the atrocious crimes committed by the military in the name of the people—the government continues its drive toward military victory, power, and world domination. As more and more of us begin to understand our experiences in the military, and as the government continues to tell lies to the American public, it becomes apparent that we must tell our people what we saw and what we did as members of the U.S. military. No one knows better than we do the policies established in Washington D.C. presented as “free fire zones” and “strategic hamlets,” in which over one and a half million Asian people have been killed since the U.S. first sent troops to Vietnam. This is cultural and physical genocide.

This is the basis behind the Winter Soldier Investigation, sponsored by the California Veterans Movement, a state-wide organization, held at the KPFK studios. It consisted of panels of veterans from duty stations in Vietnam, Japan, Korea, and Germany. It represents all branches of the service, and deals with topics such as: Vietnam combat, racism, sexism, Vietnamese POW's, and the problems of returning veterans.

The testimony presented by the panel began revealing racism perpetrated in military training. Name-calling by drill instructors presented one form of racism, used to single out Third World brothers from the rest of the company. This leads to a complete breakdown, mentally and physically, of the individual. The Asian brothers found themselves being called *gook*, *charlie chan*, *slant-eyes* etc., which continued after training.

In overseas duty stations, testimony stated that racism is perpetrated wherever the U.S. military goes. In Germany, it presented itself as *black-verses-white hatred*. Since Germany is a predominantly white society, the white GIs assumed territorial rights with white women. Blacks relating to white women, the Black Panther Party, afros etc., were victims of numerous forms of harassment and punishment from the white military command personnel.

Okinawa and Japan suffered other forms of racism. The lifestyles of the local people now cater to the GIs; supplying sex, booze, and dope. It is almost impossible to find a hotel in Okinawa because they are all used as prostitution houses and bars. Wherever the U.S. military goes, it spreads this sickness throughout the local population, instilling these material desires for the peoples' spiritual values.

In Vietnam, racism presented itself in the GIs' attitudes of Asian people as being less than human and as having no regard for human life. This reinforces the GIs' fear and hatred of the Vietnamese and Asian people in general. One example cited by an Asian brother was his hearing a Marine sniper complain of receiving credit for only one kill when he shot a pregnant woman.

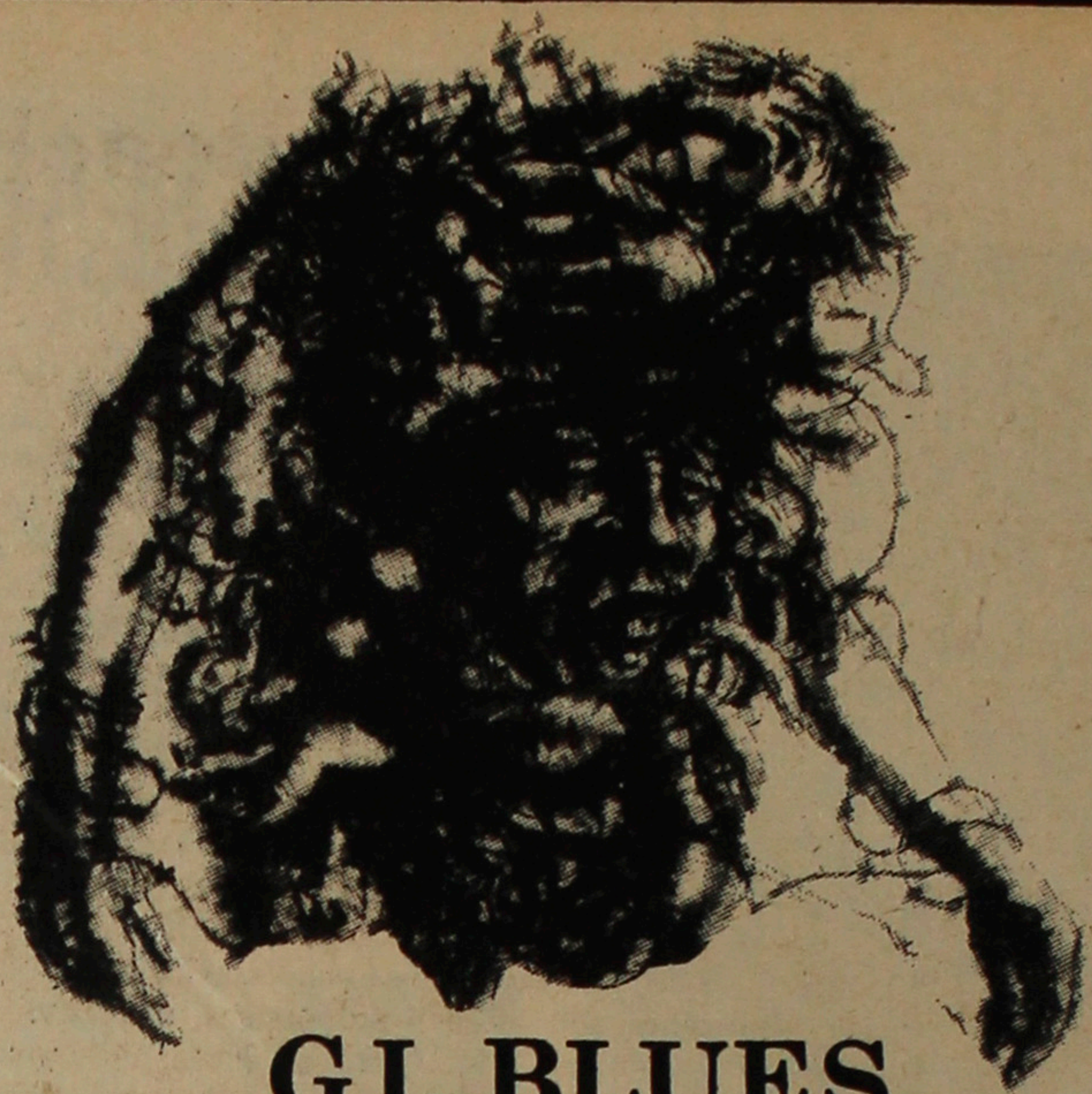
This racism involves all Asian people according to testimony of an Asian veteran who told of being advised to “watch your back.” One brother was taken to the hospital as an emergency case after being wounded with shrapnel. He was treated last because hospital personnel thought he was a ‘gook’! The U.S. military presents itself as the most overt racist tool used against all Asian people.

Our experiences are similar to those of our parents fighting for equality abroad while their families back home were incarcerated in concentration camps; similar to the experiences our Asian sisters who have been accosted and propositioned while walking down the streets of their communities; similar to the experience of trying to become 100% American and finding out the controlling element of society has set social and economic limitations on people of color. Those who disassociate themselves from the contradictions of society and become hippies, those who are confused with the contradictions and abuse drugs, those who ignore the contradictions and find escape in books: we all feel the presence of alienation and racism whether it be in the military or in our communities.

We have been taught and indoctrinated to overlook the contradictions of our own experiences and consider them to be normal. We realized that in relating our individual experiences with racism, our experiences themselves were different, but the roots perpetrating racist actions originated from a common base—society itself—which is in turn amplified through military training and lifestyle.



Nick Nakatani and Mike Nakayama at the Winter Soldier Investigation. Photograph by Blankfort



## G.I. BLUES

A short story

I woke up with a start; I could feel the scratchy army blanket against my cheek. As I looked down towards my body, I could see where the blanket was soaked with blood. The pain in my hips and legs was sending sharp stabs up through the rest of my body. People were walking back and forth—none of them stopping to look at my wounds. Everyone else must have been taken care of—I remembered being brought in with six other guys—and they were all gone. I tried to stop one of the medics passing by, but found my voice stop halfway up my throat, then turning into a wheeze. My attempts for help only ended in greater pain and I discovered it wasn't the hurt in my hips and legs that was causing the rest of my agony. The right side of my chest had been ripped open. The total pain was too great for me to be startled at my condition. In my mind I could only curse the fuckin' gook who had caused my misery.

My head was opening wide to everything that had happened. Short flashes of images kept shooting through my vision. The village we had come into—how was I to know I would meet my present situation in that decrepit looking Nameese. We all figured it would be another easy one since all the villages we had hit up to now were women and children and old people—that fuckin' gook.

Something kept coming back to me in my curses for that old man—the look on his face when I first focused on him. His eyes were stuck in my mind; they had looked straight into mine—those funny tight-eyes. His stare zeroed right through me and I found myself aiming straight for his eyes. Still, I couldn't fire. I just kept looking at his eyes. From behind I could hear my officer's familiar voice—

“Hey Gook, can't you kill one of your own? He ain't your grandpa!”

The old man bowed his head to me in such a familiar way that for a split second I imagined he was mine.

As I watched my bullet split open his forehead, I felt something hit me from the side and behind. We both fell at the same time.

I could hear the medics laughing. They were close enough that I could make out their conversation. They were joking about this gook killing off his own. One was laughing so hard he had to lean on the other one to hold himself up. I figured he was loaded.

“Fuckin' medics,” I thought. “Can't you see I'm one of yours?!”

The words trailed off into a haunting chant and I could see the old man's eyes again.

“Those eyes—those fuckin' tight slanted eyes. Why did they look at me like that?”

I tried again to get the medics' attention, but they were still busy talking. The effort was too painful to pursue. They were snickering about some young village chick they had put to “good use.”

My own thoughts were back; I remembered a movie I'd seen when I was a kid. This cat was a “rickshaw man” and right before he died he saw this kind of collage with faces of people he knew. He ended up frozen in the snow. I could feel the image of him lying there in the snow as familiar faces came to visit me too. My folks and kid brother, my girl, my old running partners—it was good to see them again.

The old man was among them—the old man I called “oji-san.” He had shaken his head when mom told him I joined the army and it pissed me off that he couldn't be proud that I'd enlisted. I hated him for that, among a lot of other things. He always had this knowing look that that gook had before I shot him. I flashed back one more time to the scene of the old man—his eyes still staring into my mind. It hit me then; I really did love oji-san. For the first time I knew that I loved him.

I could hear the medics laughing again. I tried once more to call them, then I stopped. That funny rickshaw man had come to take me to see grandpa.

by M. A. Uyematsu  
Drawing by S. Dali



# Long Beach Pioneer Project

The Long Beach-Harbor Pioneer Project was created out of the recognition of the common and unique needs of the Issei in our area. In mid-December, 1970, a group of students, enrolled in the Asian-American Community Analysis class at Cal State Long Beach, organized and presented the Kurosawa film, "Throne of Blood" and a program of entertainment and refreshments. Students interested in following up and expanding on the one day affair, met with a group of community people on January 3 of this year to discuss the possibility of initiating a local Pioneer Project. The result was a diverse and enthusiastic "core group" of fifteen to twenty committed brothers and sisters and the beginning of a Long Beach-Harbor Area Pioneer Project. As is common in undertaking a task of such significance and of such proportions, there were many doubts and anxieties raised around such questions as: Would the Community at-large lend their support? How actively would the Issei participate? Where would the funds be acquired to support activities? Nevertheless, we plunged in, began to recruit Isseis, Niseis, and Sanseis alike, and planned our initial event—a movie, "Ikiru," scheduled for March 13. Project members labored diligently in preparation: we publicized extensively, walked the streets of Westside Long Beach distributing leaflets, persuaded local merchants to donate door prizes and refreshments, and managed to "hustle" needed equipment. The event was a success; over 100 people attended, about seventy-five of them Isseis, who displayed enthusiasm over the prospect of a Long Beach-Harbor Pioneer Project. We proceeded to other activities—jointly packing sembei with Isseis for fund-raising and an open meeting on April 10, which presented the opportunity to sit down and rap with Isseis—exchanging ideas and learning much from each other.

On April 19, joining together with the Los Angeles, Gardena, Pasadena, and West L.A. Projects, about 70 people from Long Beach—Issei, Nisei, and Sansei—boarded two buses and travelled to Lancaster to take part in the annual Wildflower Trip. For all who took part, it was a day of Love—a beautiful and gratifying experience, neither hampered by cold, rain, snow, or reluctant blossoms.

Presently, Project members are preparing to meet with other Community groups such as the Long Beach Optomists, the Gardeners' Association, the Long Beach Buddhist Church, and the Grace Presbyterian Church to explain our purpose and goals and to ask for their support and participation. Along with our talks, we are screening a brief but meaningful film of the Wildflower Trip, prepared by two hard-working Project brothers, which vividly captures the positive spirit and festivities of that event. This concentrated effort to relate the real substance and meaning of Pioneer Project to the Community is the preliminary groundwork for the Membership Drive set for the month of June. In response to many Isseis who expressed a wish to establish membership, the Long Beach Pioneer Project will be following the examples of Los Angeles and Gardena. The yearly dues are \$6.00 per person, \$10.00 per couple and an undesignated amount for other community organizations wishing to express their support. The kick-off event for the Membership Drive will be a Potluck and Entertainment Night on June 12 from 5:30 at the Harbor Japanese Community Center; everyone in the Community is welcome to come and share the food, fun, and good feelings. We are also holding an Alien Information and Reg-



istration Day on May 22 at the Community Center, at which time, Social Service information will also be available to anyone interested.

In establishing our own identity and purpose, the general feeling was that, to truly and effectively serve the needs of the Issei in this Community, any programs and activities would have to be relevant to the total Long Beach Community—taking into consideration its unique and diverse features. As is frequently the case in other communities, there was a certain amount of isolation that our Issei were feeling even when residing with their own children and grandchildren. The Asian American Community in Long Beach is primarily concentrated on the Westside, however, there are no activity centers, programs, or facilities for the Issei to utilize. Transportation and language problems present added obstacles for senior citizens. Both churches serving the community offer some opportunities but only for those members of that church. The Long Beach community is rather small, closely-knit, and ties to the area date back many years; however, there seemed to be lacking a cohesive "Community Group" with involvement by all generations, particularly the Issei. At Pioneer Project activities, we find that we are side-by-side with grandparents, relatives, friends, and neighbors, and the feelings of warmth are enhanced by established relationships and kinship. One of the greatest sources of enjoyment and pleasure for Issei was to simply meet and exchange news with old and new acquaintances and to share experiences together.

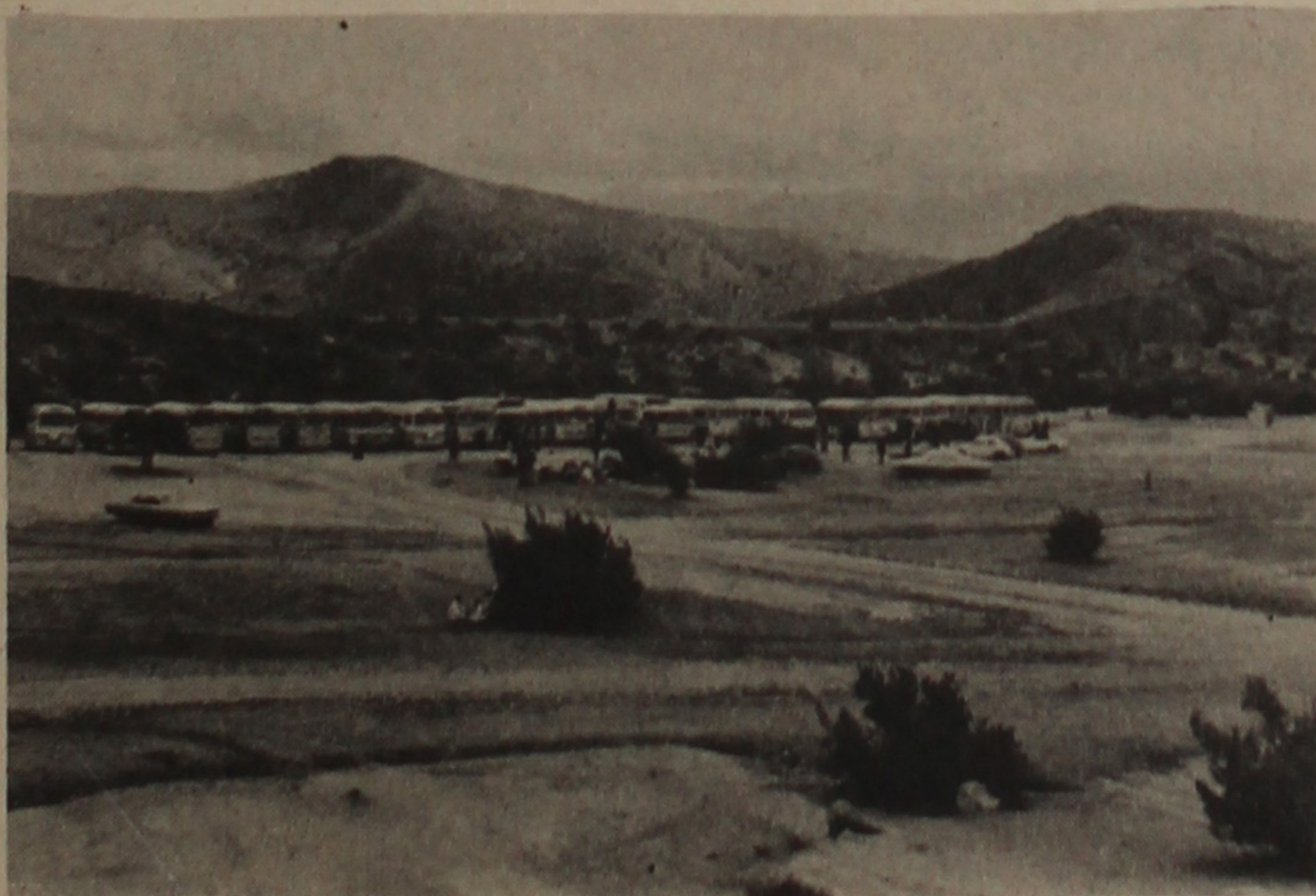
The goal and purpose of the Long Beach-Harbor Pioneer Project is not only to establish a program which would begin to fulfill the recreational, social, and educational interests and needs of the Issei, but also to revive and promote the Asian-American Community spirit in the Long Beach-Harbor area. Our hope is that, through cooperation of Issei, Nisei, and Sansei, a total Community feeling will emerge which will help to bridge the generation and language gaps as well as perpetuate and retain our cultural traditions and historical experiences in this country. Along these lines, the Project is initiating an Oral History Project to record and build our knowledge of our past through direct conversation with Issei. Our Isseis—all with rich and diverse life experiences—provide clues to the identity which most young people today are struggling so desperately to find and sustain in a society which threatens to engulf and destroy our cultural distinctiveness.

Thus far, our response from the Issei has been tremendous while the Community has generally been encouraging. We are, however, aware of the total commitment that such a project requires, and we are attempting to develop our strength to meet the challenge. For most of us, the Long Beach-Harbor area is our home and where our roots are—where we have grown up, attend school, work and play, and yes, grow old. How can commitment to a community and a people be more significant and meaningful than here? Pioneer Project offers an opportunity to express that commitment and a way to Serve the People! To anyone who shares our feeling and concern, we want and need your ideas and involvement.

For more information, call Gail at 498-4821 or Carolyn at 434-4960.

ALL POWER TO THE PEOPLE!

—Long Beach-Harbor Pioneer Project







i loved you  
 but you said i was trying to manipulate you.  
 i loved you  
 but you said i threatened your role.  
 i loved you  
     yet hesitant  
     i tried not to show it  
 you said it seemed i didn't care.  
 i loved you  
     and tried  
     not to manipulate  
     not to threaten  
     not to show  
 you said i was trying too hard to be strong  
     now scared  
     tired  
     afraid  
 i wonder  
 if i still love you  
     and if you'll ever know.

—from a sister

words of no sense  
 i care not to listen,  
     so i am not informed  
 i care not to speak,  
     so my opinions are not heard  
 i care not to love kathy,  
     so i lost her love  
 i care not to identify with people,  
     so i have not people to love  
 i care not to think,  
     so i belong to the non-existing  
 so, what am i? . . . just words of no sense  
     like many ones

noboru d. oshima

from a lotus blossom cunt

so you come to me for a spiritual piece  
 my eyes have the ol' epicanthic fold  
 my skin is the ideologically correct color  
 a legit lay for the revolutionary  
 well, let me tell you, brother  
 revolution must be total  
 and you're in its way  
 yeah, yeah, I'm all sympathy  
 your soul and your sexuality has  
 been fucked over by Amerika  
 well, so has mine  
 so has ours  
 we chronic smilers  
 asian women  
 we of the downcast almond eyes  
 are seeing each other  
 sisters now, people now  
 asian women  
 I'm still with you, brothers  
 Always  
 But I'm so damned tired  
 of being body first, head last  
 wanting to love you when all  
 you want is a solution to glandular discomfort  
 that I thought I'd better say my say  
 Think about it, brothers  
 We are women, we are Asian  
 We are freeing ourselves  
 Join us  
 Try to use us,  
 and you'll lose us  
 Join us.

Tomi Tanaka

my deares  
     litle sister  
 did u kno that i think of  
     & mis u vairy much  
 yeah wenever u r hapy  
     i feel this hapynes  
 & sort of smile a privit  
     smile 2 myself  
 & wenever u r sad  
     i also feel this sadnes  
 then agen thair r tymes  
     i bkum angree & disgusted  
 the vairy depths of me cri out  
     2 the dam n a y s h u n  
     of man  
 iz it realy sew hard  
     in this multikultral lann  
 kalled a-mare-e-ka  
     4 us 2 idena-f-eye with  
 it sadens me deeply  
     2 kno that sum of  
     hour bruthers & sisters  
 r runing aroun blinly  
     riding mery-go-rounds  
 see-king that thing  
     sum of us kall idena-tea  
 az if it wer sumthing  
     be-yon the reach  
     of u ore i  
 u may wunder jus y i  
     who am sew far away  
 impri-zen within this world  
     of konkreat & steel  
 should stil feel  
     this way  
 it iz bkuz i am  
     stil a part of u  
 look & u wil see  
     az u gayz  
     in2 yor mirer  
 black str8 hair  
     slanted i's  
     a litle pug no's  
 lips that make up  
     a part of yor mouth  
 yeah litle sister  
     i 2 am thair  
 4 u & i r  
     the yin & yang  
 that make up a part  
     of humankine  
 chibi  
 ru-d n-ree-kez  
 folsum pri-zen



# MONITOR TRAINING

The increasing involvement of all peoples, especially Asian Americans, in mass marches and demonstrations has created a need for an organized, trained and aware monitor-security system. Working actively to serve, protect and inform the people in mass gatherings is our goal.

The summer of 1967 marked the beginning of an escalated type of pig and right-wing attack against peace demonstrations across the nation. It should be noted that one of the first, if not *the* first of these attacks (pig riots) occurred in Los Angeles on June 23, 1967 at Century City. Since then, numerous and violent confrontations between the growing, more politically aware movement and reactionary forces have taken place. People's Park, San Francisco State, Cairo (Illinois), and the Chicago Convention serve as examples of street actions. Violence at mass people's gatherings have also increased. Malcolm X's assassination is the primary example.

Asian American group participation in people's demonstrations is a recent development. Thus far, no confrontation situations have developed. It cannot be assumed that this will continue. At the three major gatherings where Asian Americans were involved, hastily put together monitor-security units were organized. At the Biltmore Bowl, many people (over sixty) volunteered for security. Considering all things involved, they did a good job. It did become apparent, however, that much more time and more trained people were needed if adequate security was to be run. The Asian American movement has an advantage over many other movements in that it has time to prepare *before* trouble strikes. For this reason, Monitor Training School is being started.

Preparation comes in four major areas:

1. training in crowd control
2. training in legal and medical aid
3. discipline
4. political education

The first two points should be accepted at face value. They are absolutely necessary. Many people may question the need for discipline and political education. Without discipline, no organization, club, or other action-oriented group would last an effective length of time. Business meetings must take care of business. Experience has shown that such things as being late to, or missing meetings is one of the best ways to destroy any group's cohesiveness and effectiveness. Also, in an organization that depends upon strong, very aware individuals working together as a team, any crucial information missed may be disastrous for the group. For example, at a march all monitors are expected to know how to act, not react, in any number of situations. If *one person* makes an incorrect evaluation or acts without knowledge of the group's plans, that decision could lead to confusion, arrest and possible injury. At a gathering such as the one at the Biltmore, a monitor may be stationed in a remote area. The monitor may want to see the program or feel that he is in such an unimportant position that he would leave that area. That may be the very door through which trouble may come. Security-monitoring is based on team work and team work is based on disciplined individuals.

## ASIANS COME TOGETHER

ASIANS ORGANIZE FOR ACTION  
(from Soledad Star News)

**NORTH:** The Asian Awareness Groups from Central and North came together to host a rap session with sixteen brothers and sisters representing the Yellow communities from all parts of the state. The visiting group was welcomed by officers of the North Facility chapter of Asian Awareness, which included Mike Lee, chairman, Glen Emoto, and Tommy Chung.

The discussion was opened by Mr. H. Gee, sponsor of Asian Awareness who was followed by Jerry Sakata representative of the Yellow Seed, in the Stockton San Jose area. Sakata's opening statements concerning the development of the youth and concern for the aged set the theme for the evening. Following Yellow Seed were brothers and sisters from Manila Town in San Francisco, Asians for Community Action, who are directing their actions towards Yellow brothers and sisters in prisons, state hospitals, in order that they might "...come out of the institutions and join the struggle...."

The Japanese Community Youth Council of San Francisco was very well represented, and emphasized the salvaging and development of run-away youth. This area seemed to be of great concern to all of the groups, and it was this subject which seemingly galvanized the groups into one concentrated force of energy...and action. Lee-Ways of San Francisco, a street youth oriented program, has developed a "Drop-in Center" which they explained is attracting the undirected youth off the street, and motivating them in a positive constructive direction.

Chauvinism, liberalism and elitism are three dangers which MTS must not allow itself to accept. The only way to combat these tendencies is through constant political education, criticism and self-criticism. In an organization which deals in security-monitoring, male chauvinism has been and is a major enemy. Positions of leadership must not be delegated on the basis of sexist roles and stereotypes. Decision-making and strategy planning must also follow this rule, especially since MTS hopes to recruit many sisters. Liberalism is a problem and it is necessary that people follow guidelines written in Mao's *Combat Liberalism*. Another type of chauvinism that must be dealt with we will call "elitist chauvinism." This is the tendency of monitors to feel detached and/or superior to the people they are serving. The principles of *serve the people* must be observed at all times. Always remember that we are part of the masses. Another type of elitism deals with the dissemination of information. Many times groups will gather information and will not get it out to the rest of the movement, thus creating an elite within the very group of people who should be working together. The more people are aware of MTS information, the more valuable that information will be, and the greater the chances of preventing panic and confusion at critical moments. Strong people and strong movements depend on good, widespread information.

A monitor-security person is usually very visible and is always in a position of responsibility; that person is looked to for leadership especially in highly charged confrontation situations. If the monitors do not understand the political aspects of demonstrations, they have failed half their responsibility to the people and to themselves. Always be aware!

Since security people are very visible they are almost always asked the reason for their presence and what the demonstration is all about. Those sisters and brothers who helped monitor the demonstration late last year against Nguyen Cao Ky will remember this. This makes it doubly important for monitors to be politically aware and educated. Since many of the people who question monitors are not in the demonstration, this is an opportunity to involve them.

The Monitor Training School was formed in Los Angeles after the demonstration at the Biltmore Bowl. History shows that the pigs cannot be looked to for protection, and furthermore, they are in fact serving the interests of the government by trying to intimidate and brutalize the people's movement. MTS was founded on several basic principles:

1. that all people should have the right to protest without fear of physical attack;
2. that all people have the right to protest and demonstrate in the manner they deem proper, as long as they do not prevent others from doing the same;
3. that monitors who help coordinate and protect demonstrators must be trained and be in an organized body;
4. that MTS, as a body, will develop internal political education to help themselves and the people;
5. that MTS is to actively serve the movement, not to police it, and
6. that MTS is not to set policy for a demonstration, nor is it to impose itself on any group not desiring MTS participation.

Needless to say, MTS cannot work miracles; we cannot guarantee protection for every demonstration we monitor. All we can promise is that we will prepare ourselves for any possible violence, and help others to do the same.

As the groups broke-up into smaller groups, the rapport and good vibrations seemed to intensify as each small gathering of people made in-depth probes into the problems confronting them as Asians. Wandering from group to group, I picked up a variety of ideas and proposals to deal with the problems and issues at hand. In addition to the development of the youth, there was the ever present issue of "more communications."

As a Third World people, there exist communication gaps between other Third World peoples. Steve Louie, of the Asian News Service, explained some of the reasons for the mild political involvement of the infant Asian activist movement. "At present, we are in a stage of interpretation. Before we are able to politically educate our people, we must be able to define and interpret such simple acts as buying groceries into political policy..." "This can only be done by organizing, motivating, being concerned for and taking care of our own people." "We must win the confidence of the youth and the good will of the old. And the only way we can do this is to reach out with programs and services for both the young pleasure oriented youth; and the old security minded forefathers and mothers of we who represent the Asian peoples of the Third World movement..."

In this search for solutions, (which this meeting seemed to somehow represent) a very penetrating contribution was made by the members of the Asian Awareness of this prison. In one statement, that proposal could be summed up as: A search for some means of overcoming fear... Freedom from fear. The fear of loneliness; the fear of rejection; the fear of oppression. And on this issue did the meeting come to an end.

Organization, communication, services, motivation and awareness. These were the issues discussed. And understanding of the importance of these vital issues seemed to be the results of this rap session--the precept of Asian unity, and Asian Awareness.



# ASIAN-AMERICAN STUDIES

## WHAT'S IN A NAME?

by Margorie Lee  
University of Oregon

### Background

After attending the National Conference for Asian-American Studies at UCLA and participating in various workshops there, I realized that there was no clear conception of the role of Asian-American studies within the university community. One goal clearly stated was that of cultural self-awareness and identity as Asians, be it Chinese, Japanese, Filipino, or Korean; but beyond that identification and historical perspective little else was conceptualized. In an attempt to reflect upon the issues raised at the conference and to develop a rationale to promote and to defend the institution of Asian-American studies on campuses across this nation I share the following thoughts.

During the conference I heard an oft quoted statement that "Asian-American studies would change the nature of the university." Why? How? And for whom? The mere existence of a program in name does not ensure change, and if change is desired what change is being proposed? But even before changes are discussed you must first state the problem. Colleges and universities have historically been a home for the elite, and only those sufficiently white and middle class were allowed in. Schools of education talk incessantly of individual differences, yet these very schools draw from a narrow, university-oriented, white and middle class; the trickling of minorities who have gone through this process unsurprisingly possess a similarity of outlook, narrow and lacking in the sensitivity towards different cultures and life styles.

In C. Wright Mills' article, *The Professional Ideology of Social Pathologists*, he discusses an issue relevant to this discussion. He points out the similarity of background, education, and of subsequent life affiliations of some twenty-four sociologists who have had a strong hand in shaping American sociological thought (via the textbooks they write and in turn require for classroom usage). Consider the enormity of this statement and the applicability to all disciplines and one can clearly see the need to bring in people of divergent backgrounds who think and conceptualize problems from different perspectives.

If schools are to prepare people to work with culturally diverse groups the colleges and universities must open its enrollment to all people and indeed actively recruit those who reflect differences in life style. Only by involving a representative cross section of peoples on campuses will we be able to even explore the critical issues facing our society; otherwise schools will continue to search for solutions to non-problems.

Minorities, specifically Blacks, Chicanos, Native-Americans and poor whites are drastically over-represented in non-college curricula in high schools. Thus far the good Asian has enjoyed the college bound track with the affluent white, and even when sorted into the other tracks Asians have made it by being the quiet, and submissive student. Many Asians today are not assuming this role—instead they question the dictatorial behavior of school officials, they question this country's practice of genocide against fellow Asians, they question the decay of their communities, and they further question their restricted access to decent paying jobs. In return they incur not only the wrath of the white community but that of their own, i.e., the Chinatown Six Companies. This organization seems to think that they can resolve the problems afflicting their young people, but the truth of the situation is simply this: the power structures within the Asian communities have learned one lesson well, they see the problem as internal, just appear neat, learn to speak English, and be polite. But turning in and focusing the problem inward is not the answer. Such an approach is analogous to the behavior of the traditional school counselors who help their counselees. The list of demeaning outrages against students requires no elaboration here, but in the midst of problems created by others is generally the counselor's advice for the student to *shape up* and to go through changes in favor of the *system*; very seldom is the problem put to the teachers and administrators with an accompanying charge that they alter their practices.

Edith Lederer's recent AP article about San Francisco's Chinatown revealed many divergent views about the delinquency problem, but one view expressed by the director of the city's bilingual program stands out sharply; this educational leader gave the impression that learning the English language would lessen the problem of delinquency. He somehow equated the learning of English to the improvement of one's life situation. A rather dangerous leap! With unemployment beyond six percent nationwide and higher in certain locales—will learning the English language lead to a job? There are now thousands out of work who have no difficulty with the English language. Given the economic condition of our country and the historic adage, last hired and first fired and even more prevalent today for Asians is the rebuff from employers that Asians are not

high in priority for hiring, one must look realistically at our social conditions to see that jobs are not now available in a depressed economy, and when such conditions exist, minorities are even more pitted against one another for those few available jobs. Therefore, the faulty premise contained in the director's comments only distorts the problem. Learning of English is important, but let's put it in its proper perspective!

Our government chooses to spend billions of dollars for war materials and war related activities, while reducing domestic spending for human services, i.e., health, education, and welfare. As the war continues in S.E. Asia so, too, continues the increasing racism—the many heretofore unreported *My Lais*; the military parlance of *oriental human beings*, the media reportage of *gooks-slopes-slants*, and the rising racial animosity amongst Blacks and Whites. These problems permeate our social institutions, and no one community will resolve these problems.

In every way (media—books, films, educational institutions, politics) we are given to believe that America is white, and to be an American you must conform to a certain mold. America has always demanded conformity of its peoples, and Asian-Americans have learned a lesson well and behave accordingly, but through this bleaching process we may have lost a part of ourselves. Jawaharlal Nehru speaks to this point in his autobiography:

I have become a queer mixture of the East and the West out of place everywhere, at home nowhere...I am a stranger and alien in the West...but in my own country also, sometimes I have an exile's feeling.

Lee Kuan Yew, the Prime Minister of Singapore once said:

I cry with Nehru when I think I cannot speak my mother tongue as well as I speak English.

These feelings were those of men born into an Eastern culture but educated in the West; they both shared the experience of Cambridge University in England and returned to their native land. What then do those of us whose parents left the mother country to settle in a foreign land feel as minorities in a country whose basic policy has been that of rejection and denial?

A personal experience exemplifying identity crisis and dissonance was a series of events that occurred while on a research project in Taiwan several years ago. While there, I along with some fellow researchers, white and male, visited the U.S. Military compound on numerous occasions. Before entering the grounds I had to prove to the Chinese guards that I was not a Chinese citizen, and once past those gates I had to prove that I was a U.S. citizen; but it's time to make some structural changes to promote the concept of pluralism; we do not live in a vacuum—other minorities in this country are equally naive about us, so too are our people equally naive about others.

You who attended the workshop about the psyche of the Asian-American recall that Mr. Sue of UC Berkeley shared some research findings about Asians served by the counseling center;

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There is a continual need to question the prolonging of war, racism and poverty...but questioning and analyzing is not enough in itself.

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those Asians tended to score higher than their white peers in anxiety and introversion as revealed by the TAT. It is highly probable after testing a large number of Asian students on this Thematic Apperception Test you may find that such high scores are the norm—that a high anxiety level is part of living as a minority in the United States. Certainly a number of questions could be raised about the instrument itself. It was probably written by a homogeneous group of white psychologists and no doubt normed on a white middle class population; in any event such findings may contribute to what Mills called *scientism* but surely adds little to the understanding of peoples and the manner in which institutional structures impinge on their lives.

Our basic institutions have systematically denied to a large portion of its people the opportunity to participate in meaningful roles—to have access to educational institutions—and to become a more truly integrated person, inter and intra psychically. Our institutions have created a mystique about government and education; we are told constantly that we do not have the ability nor the information to understand presidential action, and we are continually baffled by government advisors who maintain that our economy is improving and that we can regain "normalcy," 3 percent nation-

cont.



wide unemployment, if only people would go out and buy more of the material goods available which demands further wasteful use of the earth's non-replenishable supplies and further contributes to our growing garbage heaps. Now into this sea of inconsistencies I pose the creation of Asian-American studies with some philosophical assumptions for direction.

#### Projection:

Through media and mis-education, China has, over the last twenty years been portrayed as a communist dictatorship bent on aggressive action against the United States. In that period of time China has had to divert much needed brain power toward military purposes, ensuring their own territorial integrity against Western powers already exceeding the production of military hardware capable of eliminating man from earth. In spite of these difficulties, China's leaders have succeeded in uniting an expansive country which contains over a fifth of the world's population and have succeeded in developing its natural resources for the benefit of its people, something Chiang Kai Shek and the Kuo Min Tang party could not be accused of during its governance. Even with a biased eye one can see that China's military preparedness has simply been a realistic response to world conditions. In the final analysis, which country has military bases around the globe within striking distance of China?

After these many years of non-recognition, the United States is beginning to take some positive action toward mainland China. There is no doubt that China will play a commanding role in world affairs in the years ahead, and the peaceful nature of China's existence is dependent to some degree upon the United State's posture toward China and other Third World countries; but indications are that many American people are not prepared to move into the future. The ominous portrayal of Asians in mass media and education must now take a sweeping turn—just as those "Russian Commies" really aren't that evil, so possibly will the pendulum swing vis a vis mainland China, but only if we actively push for a world view, and that begins at home.

An intelligent analysis of our educational institutions as presently structured reveals a tremendous lack of appreciation, understanding, and promotion of cultural diversity. We have in our public systems an overwhelming drive for uniformity of behavior and thinking with an attendant gross disregard for cultural pluralism. A.T. Steele's book published in 1966, *The American People and China*, describes the sparsity of information regarding China in our curriculum and texts. The curriculum and texts of 1971 differ little. If you were to take a survey of textbooks (history, literature and modern problems) now in use in public schools you would find a limited discussion of China, but even more severely limited is a discussion of the Chinese in America. Dr. Chitoshi Yanaga, a Yale scholar, points to the fact that it was the tea imported from China that played a significant role in the events

leading to the American Revolution and further that it was the China trade that impelled the United States to build a transcontinental railroad; paradoxically build with the backs of Chinese laborers. It is not merely through omission in textbooks that Asian-Americans are denied recognition; the educational institutions of ranks.

It is therefore of utmost priority that educational institutions take the lead in providing a more realistic educational experience for its participants. If we are to develop and to promote international understanding and cooperation it must be built into our institutions. Asian-American studies provide a means toward attaining that goal. More inclusively Asian-American studies should be a part of a larger department—that of Ethnic studies which would include Blacks, Chicanos, and Native Americans. The creation of such studies on campuses would be but the first step in changing the face of the university.

Each group must be allotted the resources and time to develop their individual programs, time must be devoted to research their history and to analyze their findings, the arts and literature for each group must be explored and developed. In short, time must be taken to "get it together" within each group. Their research and findings must be incorporated into our educational system by way of curriculum and materials; translated into action that involves re-writing curriculum and textbooks and other related materials necessary to provide a realistic coverage of Third World peoples in this country and abroad. Educators have the responsibility to see that the realities in light of today's knowledge be transmitted from the university to the secondary and elementary levels.

The Third World groups have the responsibility to share their findings and to maintain a reciprocal exchange of ideas within their community and must also engage in discourse with the broader community. These studies should be devoted to the continual questioning of our social institutions, part of which today requires the active questioning of our governmental policies which allow industrial waste and pollution along with the ecological raping of the earth. There is a continual need to question the prolonging of war, racism and poverty by one of the world's richest nations, but questioning and analyzing is not enough in itself; the third component is that of suggesting viable alternatives to these destructive and dehumanizing practices. Universities provide a haven for the luxury of acquiring knowledge and testing ideas, but it is the students and teachers who must bring to that experience the spark of imagination to move toward problem solving. As part of the university, Ethnic studies has not only the responsibility to provide that additional educational dimension for its own people, it must share those ideas and experiences by actively engaging in dialogue with others who have been systematically mis-educated.

# COLD DRAFT:

## Aliens & the Draft Law

Complicated by immigration laws, State Department agreements, and confusing definitions, the regulations involving aliens and the draft are wearisome indeed. Furthermore, the administration has requested Congress to liberalize exemptions for aliens, and it is not known what the final draft law will be like. First, some definitions: Aliens who intend to settle in this country are admitted on permanent resident visas. The Immigration and Naturalization Service (INS) refers to a permanent resident alien as an *immigrant*. Aliens can also be admitted on temporary visas, which allow them to stay in the U.S. for specified reasons. The INS calls an alien who is not a permanent resident a *non-immigrant* alien. Some aliens are not required to register with Selective Service; some who are required to register may still be eligible for exemption by virtue of facts arising from their alienage; and some aliens have the same oppression as U.S. citizens.

#### Aliens Who Need Not Register for the Draft

A non-immigrant alien (admitted to the U.S. on a temporary visa) is not required to register with the draft if he is a member of one of the following:

1. *Students* in full-time programs approved by the Attorney General and the Office of Education (F visas).
2. *Exchange program participants* as long as they continue in such a program (J visas). Alien doctors here as exchange visitors also need not register.
3. *Temporary or seasonal workers* who have entered the U.S. under an agreement with a foreign government, as long as they continue on the job (H visas).
4. *Foreign press representatives* in the U.S. temporarily for media activities (I visas).
5. *Officials* and other full-time employees of foreign governments and of international public organizations (A or G visas).
6. *Treaty aliens*. An alien from a country holding a treaty with the U.S. exempting aliens from military duty need not register regardless of what kind of status he has—so long as it is not *permanent resident* status. At this date there are fifteen such countries; the only Asian one is Nationalist China.

#### Non-Immigrant Aliens Selective Service Obligations

Any male alien admitted to the U.S. in temporary status (not for permanent residence) who is not in one of the exempt groups above must register. Examples include visitors and tourists (B visas), aliens in transit (C visas), and others.

An alien who enters the U.S. when over 18 has six months to

register with the draft. If under eighteen when entering, the regulations require him to register within five days after he turns 18.

**Exemptions.** A non-immigrant alien is entitled to a IV-C exemption if his total stay in the U.S. computed by cumulating successive trips, is one year or less.

A non-immigrant alien can apply for exemption from U.S. military service by filling SSS Form 130. He is then classified IV-C and is exempt from service; but he can then never be granted U.S. citizenship. Continued residence in the U.S. would depend on renewal of his non-immigrant visa. Once he signs away his eligibility for citizenship, he is also ineligible for admission or re-entry to the U.S. as an immigrant.

#### Immigrants

An immigrant (living within the United States as a permanent resident) is required to register with the draft.

If an alien entered the U.S. as a non-immigrant, and then applies for permanent resident status, the INS usually requires him to register with the draft before the change of status is finally approved.

Permanent resident aliens (immigrants) are subject to almost the same rules regarding deferment and induction into the U.S. armed forces as U.S. citizens. Permanent resident aliens are not eligible for IV-C exemption for their first year in the U.S. unlike non-immigrants.

#### Some Other Deferments and Exemptions for Aliens

A IV-A exemption for veterans is available to any alien who has served at least 18 months in the armed forces in one of forty-four countries. He should get a certificate of proof from his country's embassy to send to his draft board. The Asian countries are, Nationalist China, Japan, South Korea, Pakistan, Philippines, Thailand, Vietnam. (*Which army in Vietnam is not specified.*)

An alien who has registered, and then changes his status to one which does not require registration, is classified IV-C and is exempt from service.

Any registered alien is entitled to a IV-C exemption while outside the U.S., even if he has been issued an induction order. But those of permanent status who depart "to avoid or evade training or service in the armed forces in time of war or...national emergency" can later be barred from entry in the U.S., or can be deported. Since we are now in a presidentially declared "national emergency," caution is advised. The burden is on the government to prove evasion was intended.

Plan ahead and consult a reliable draft counselor.

*Note:* Asian Draft Aid's modified summer counseling hours:

Mondays, Wednesdays, Thursdays; 7:30 to 10:00 p.m.  
3222 W. Jefferson Blvd; Suite 1.  
Telephone: 735-0833.

—Asian Draft Aid



# FOREIGN POLICY and Vietnams of the past

The following is an excerpt of a speech by Major General Smedley Butler, former Commandant of the United States Marine Corps. The speech, delivered in 1933, shows that U.S. foreign policy has created many Vietnams in the past. Vietnam is no mistake, not any more than the horrors and atrocities reported during the recent Winter Soldiers Investigation were mistakes. War is not hell, U.S. foreign policy is...

"...War is just a racket. A racket is best described, I believe, as something that is not what it seems to the majority of the people. Only a small inside group knows what it is about. It is conducted for the benefit of the very few at the expense of the masses.

"I believe in adequate defense at the coastline and in nothing less. If a nation comes over here to fight, then we'll fight. The trouble with America is that when the dollar only earns 6 percent over here, then it gets restless and goes overseas to get 100 percent. Then the flag follows the dollar and the soldiers follow the flag.

"I wouldn't go to war again as I have done to defend some lousy investment of the bankers. There are only two things that we should fight for. One is defense of our homes and the other is the Bill of Rights. War for any other reason is simply a racket.

"There isn't a trick in the racketeering bag that the military gang is blind to. It has its 'finger men' to point out enemies, its 'muscle men' to destroy enemies, its 'brain guys' to plan war preparations, and a 'Big Boss'—Supernationalistic Capitalism.

"It may seem odd for me, a military man to adopt such a comparison. Truthfulness compels me to do so. I spent thirty-

three years and four months in active military service as a member of our country's most agile military force—the Marine Corps. I served in all commissioned ranks from a Second Lieutenant to Major-General. And during that period, I spent most of my time being a high class muscle man for Big Business, for Wall Street and for the Bankers. In short, I was a racketeer, a gangster for capitalism.

"I suspected I was just a part of a racket at the time. Now I am sure of it. Like all members of the military profession, I never had an original thought until I left the service. My mental faculties remained in suspended animation while I obeyed the orders of higher-ups. This is typical with everyone in the military service.

"I helped make Mexico—and especially Tampico—safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street. The record of racketeering is long. I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-1912. I brought light to the Dominican Republic for American sugar interests in 1916. In China I helped see to it that Standard Oil went its way unmolested.

"During those years, I had, as the boys in the back room would say, a swell racket. I was rewarded with honors, medals, and promotions. Looking back on it, I feel that I might have given Al Capone a few hints. The best he could do was to operate his racket in three districts. I operated on three continents."

## CYC

After a nine-month struggle, the Chinatown Youth Council has officially established a youth and community center in Chinatown. In the month or two of building, remodeling, painting and getting organized, we have met and learned about situations and problems in the community that show us the tremendous potential and need for such a center in Chinatown.

Every day, despite hammers, power saws, and debris, children gravitate to the center and stay (past their bedtimes). The storefronts surrounding the center are sewing factories, and the center provides an informal child-care service for those working mothers. The grocery storekeeper across the way calls us "rascals," and criticizes our long hair and disarray, but her child keeps coming with several other children, and this need is beating us over the head for attention and organization.

Chicano and Chinese youth come to the center, often at the same time, and meet over ping-pong tables and a collage-graffiti wall in the basement art workshop.

Parents bring their teen-agers to apply in for work through the Neighborhood Youth Corps for the summer, and somewhere in the midst of boxes full of gifts (the youth center used to be a Chinese gift store) and miscellaneous office supplies, there are pens, applications, and table space for taking care of business. Somehow, non-existent (?) bilingual skills surface to deal with students and parents who don't speak English.

Out-of-town guests, local contractors, workers, people off the street volunteer labor and supplies for the construction of a library and offices. On a hot, smoggy day, an old plumber watches our paint job with a critical eye, while telling the "construction team" how lazy they are to waste so much time just sitting around. People move, hammer it together, pull it apart, do it again.... The sink is pulled out of the wall, so we wash our paintbrushes in the toilet!

This is "getting together." It's slow sometimes; it requires manpower. There are many problems, signs of oppression, conflicts, but this is only our beginning.

CYC  
971 Chungking Road  
Los Angeles 90012  
(213) 680-0876

## i pledge allegiance. . .

### FOR THOSE WHO NEED A "PLEDGE OF ALLEGIANCE"

*"I pledge allegiance to the people of the whole world, who are trying to make this planet a better place in which to live. One world of people, under the same sun, indivisible by hate-mongers, working together to eliminate war and poverty, and bring true liberty and justice to all."*

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## ANNOUNCEMENTS

### JAPANESE COMMUNITY WEEK IN GARDENA

The idea of having a Japanese Community Week of entertainment, education, and information has been tossed around by various groups and individuals in Gardena. A variety of events have been discussed such as picnics, photo exhibits, youth days, martial arts, sports, speakers, etc. Such a week would provide the opportunity for the various organizations and people in the Japanese Community to work together in developing a good understanding of the community. All those interested in participating in planning, organizing, or taking any part in Community Week are invited to join. An open meeting for planning will be scheduled for July. For further information, call 324-2245.

### PLANNING TOGETHER

On June 30 at seven-thirty, an open meeting of all those interested in planning the upcoming Asian adult issue will be held. Those persons of second generation age are urged to attend in purpose of sharing ideas, stories or personal backgrounds with Asian youth. The Bank of Tokyo conference room has been set as the tentative location. For further information, call 734-7838.

971  
Chungking  
Road



Editor's note: The following letter is a reply to the "Spill the Beans" letter which appeared in the May, 1971 issue of *Gidra*.

To: An Asian-American student,  
University of California, Santa Barbara

I am very sorry that you didn't have the commitment to put your name down. You say "our reasons" to do this and that; don't you really mean "my reasons"? You project your reasons for being in the movement onto the rest of the movement, and that, my brother or sister, is wrong.

Let me inform you of the different faces in the movement. There are the movement people in the movement, but there are non-movement people in it, too. There are also "movement people" that are not working in the movement itself.

The movement people within the movement are dedicated, committed people who really care, who really get down to what they must do for their cause. They keep the movement going; but they are a minority. Then, there are the non-movement people in the movement: people like yourself who have not committed themselves to anything yet. These are people who say, as you do, "...the movement means friends you can get stoned with, where you can bullshit, where you can get professional help, a tie-line, get to play organization man, good-time charlie, dirty hippie, or red-hot student, to shine on in a new way, to impress, to perform — all in the name of a cause." There are a lot of people in this category within the movement (which is one reason that keeps me from becoming directly involved with it).

You are generalizing Asian brothers and sisters as a whole and not treating them as individuals. We all go through our changes. And with the brothers and sisters in the movement, these changes can be in a positive direction.

Patricia Maruya

## LETTERS TO THE EDITOR

Dear *Gidra*,

Sorry to trouble you, but I would like to know why your mailing department is avoiding me. When I didn't receive your November/70 issue I held back the tears and took its absence in stride. But since then I have also been overlooked during the months of February and April of this year by your cold-hearted circulation department. I know my two-year subscription was purchased at a reduced rate but does this fact justify the absence of my *Gidras*?

Please *Gidra* drain the ice-water from your circulation department's veins and make it warm again—send the back-copies (Nov/70, Feb/71, Apr/71) to me as soon as possible—I miss them very much. Thank you and waiting with finger on lip for you to come through, I am,

Yours truly,  
Reimi Chiba

## WHAT'S HAPPENIN'?

June 25–July 27 – International month of solidarity with the struggle of the Korean people. June 25 is the day the U.S. launched a Vietnam-type war of aggression against North Korea in 1950.

July 2 – Oriental Racing Association of Southern California presents "Hot Pants Dance" at General Lee's in New Chinatown, featuring the Sounds of "Carry On," and "Cold Duck." Rated "X".

July 10 (2–11 pm)–July 11 (1–10 pm) – Rafu Dai-Ichi Gakuen Carnival, 3411 12th Avenue, Los Angeles.

July 10–11 – Nishi Horowanjii Carnival. 815 East First St., L.A.

July 13 – "Asian American Women's Role," a teach-in sponsored by the Progressive Westside JACL at Senshin Church, 7:30 pm.

July 17 – Pot Luck Dinner at the Community Center (Branford and Laurel Canyon in Sunland) in the Valley. Around six. Sponsored by Asian students and community people of the entire San Fernando Valley. Call 353-2375 or 343-0986.

July 17 – Miss Teen of Crenshaw Square Coronation Ball. Airport Marina Hotel. 8601 Lincoln Blvd. Tom Matsuda Orchestra. \$7.50 per person.

July 17 – San Francisco Buddhist Church "Bon Odori" on Octavia between Pine and Bush, 7 pm.

July 17 – Nisei Singles presents their Anniversary Dinner-Dance at the Cockatoo Inn, 4334 W. Imperial Highway, Inglewood.

July 17–18 – Asian Festival at Oakland Museum featuring demonstrations and exhibits of the Asian life style. Participants and contributors to the theme of Asian influences in contemporary life welcomed. For further information, call Ernest Chann at the Oakland Museum.

July 18 –Drug Information Seminar. Call 689-4413 for details.

July 21 – "The Trial of the Catonsville Nine" by Father Daniel Berrigan at the Mark Taper Forum, Music Center, Los Angeles. Curtain Call at 8 p.m. Special Asian Americans for Peace admission: \$5.50 For ticket information, contact:

Downtown LA: Marj Shinno – 664-1534 or Linda Iwataki – 689-4413.

East LA: Mable Yoshizaki – 263-8469.

Silverlake Area: Pat Li – 665-0774 or Beulah Kwoh – 664-5769.

West LA/Santa Monica: Mitsu Sonoda – 472-4361.

Venice/Culver City: Frances Kitagawa – 821-7739.

Pasadena: Rei Osaki – 256-3335.

San Fernando Valley: Mie Yoshida – 894-7968.

Long Beach/Harbor Area: Barbara Miura – 431-0404.

Orange County: Helen Kato – (714) 846-6911.

July 22–July 25 – Twelfth Annual Oriental Summer Festival Crenshaw Square; 3800 Crenshaw, Los Angeles. July 22: Sports Exhibition. July 23: Variety Show. July 24–25: Ondo Carnival. Sponsored by Nisei VFW Post 9938.

July 23–25 – SIPA Conference. Location to be announced. Call 464-2343 for further information.

July 26 – International day of solidarity with the Cuban Revolution.

July 30–31 – San Fernando Valley Obon Festival at the Sun Valley Community Center at Branford and Laurel Canyon.

Odori–Good Food–Exhibitions–Demonstrations–Games. Plenty of very nice people and yellow faces. Join in the fun with Valley brothers and sisters. For further information: Call 353-2375 or 664-0026.

August 6–7 – Hiroshima/Nagasaki Memorial Service and demonstration in Los Angeles. Details to follow.

August 13–15 – The National JACL Planning Commission Meeting. Hyatt House in Burlingame.

August 26–29 – Jr. JACL Tri-District Youth Conference at Bannockburn in Riverside, Ca. Hosted by the Pacific Southwest DYC. For information, call 626-4471.

August 29–September 4 – Community Week in Gardena featuring exhibits and displays of Asian American heritage. Highlights include a photo exhibit, film festival, "youth day," and a dance/concert. For further information, call Kerry at 324-2245 or Karen at 689-4413 or Steve at 734-7838. Any photographs to be considered for the photo exhibit must be submitted to South Bay Asian Involvement at 16408 S. Western Ave., Gardena.





Little hands, shaping playdough and sharing tools—such simple ingredients: white flour, plain and pure, held together by salt and water with a shake of color (whatever) and lots of free-flowing energy, guided by nothing except the amazing minds of children intent on creating a form both beautiful to others and part of themselves. A long rambling thought simply suggesting that we take some clues or cues from children or, perhaps get back into the children in ourselves.

'Cause with our middle-sized hands we got into so many things and were shaky in handling the playdough of Community Day—Not experts enough to do things by feel and not sure if there was some secret recipe to follow—after all, for many, it was a first.

The old hands, confident and comfortable in recreating shapes and taste familiar to us, steadied and stabled our stomachs and our minds for theirs is a learned art—moving effortlessly and naturally. So how did all these hands fit together? Without chains and without grappling and groping for links, Community Day covered all our hands with its flour.

Kathy Nishimoto/Los Angeles

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