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What should i
do now Joe?

kill that gook
you gook!



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ASIAN SISTERS — FOR CLARA

WITH:

A PORTRAIT OF OUR VIETNAMESE SISTERS
(centerfold)

Gidra Staff: Doug Aihara, Ivy Arashiro, Pam Eguchi, Linda Fujikawa, Jeff Furumura, Duckie Green, Ken Hamada, Merilynne Hamano, Clyde Higa, Adrienne Hokoda, Bruce Iwasaki, Joyce Iwasaki, Lori Iwasaki, Patti Iwataki, Minako Kawahira, Dennis Kuba, Duane Kubo, Jane Morimoto, Amy Murakami, Tanya Murakami, Mike Murase, Scott Nagatani, Jeanne Nishimura, Terri Nitta, Tom Okabe, Tracy Okida, Glenn Oshima, Alan Ota, Candi Ota, Kyoko Shibasaki, Julie Tajiri, Alan Takemoto, Steve Tatsukawa, Richard Tokunaga, Ron Wakabayashi, Evelyn Yoshimura, Lisa Yoshisato and others.

Rhetoric rushes in where analysis fears to tread. This happens a lot in the movement for basic social change; it's sometimes been true of *Gidra*, this issue too. Okay for short hand or spirit boosting, but this practice obscures both broader and deeper communication of ideas. To go beyond this and better serve our community, we once again began systematic political education within our staff. Besides examining office tasks and social interaction, we are attempting to understand the objective conditions that affect us as Asian Americans. Furthermore, we hope our research and discussions will generate alternatives and ways to achieve them.

Much of this issue reflects our striving for more precise political definition. But what we learn together is not all of our education; we need idea and information exchange from our readers too.

So.... Knowledge to the People!

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OKINAWA KAIHO!

"For us, there is no other way to liberation but rebellion against Japan and a confrontation with the military rule of American imperialism. We must achieve the strong unity of the Okinawan people and solidarity with the peoples of Asia. This is because the people of Okinawa and all the peoples of Asia have a common enemy — Japanese and American imperialism."

Okinawa Youth League Statement
AMPO No. 11

The people of Okinawa want back the farm lands that were once their homes. Okinawa, the Keystone of the imperialistic Pacific Rim Strategy and the stepping-stone to the wealth of Asia, is the stage for the revolutionary liberation struggle of the Okinawan people. Since 1951, according to the San Francisco Treaty and the U.S.-Japan Security Treaty (AMPO), Okinawa has been under almost unlimited control by the U.S. military authorities. Farm lands were seized to build U.S. air bases and the people were forced into the cities and factories that supplied the men and machinery of the U.S. military.

The people of Okinawa fought then to defend their land and homes; they have lost much but they have not lost their spirit. Their consciousness, and their determination to regain what once was theirs grows even under the might of the enemy. They want an end to the dehumanization of having to work on the American air bases and military factories to survive. They are fed-up with the racism and sexism that allow Americans to kill and rape Okinawans with impunity. They can no longer stand the incessant noise of the bombers flying daily to targets in Southeast Asia, and the deathly pollution of the factories and the nuclear weapons stashes. They seek an end to their forced complicity with the war waged against Southeast Asia from these U.S. bases. They now demand an end to the exploitation of their lives. Like most people they want peace and the right to individual and national self-determination.

While many people see the end of the Okinawan people's plight in the Reversion to Japan (which goes into effect on May 15, 1972), it must be understood that this reversion will not bring about the desired changes for the Okinawan people. It will merely be a reversion on

paper of the control of Okinawa from the United States to Japan. As it looks now, with the U.S. air war ever increasing in Southeast Asia, the air bases, the planes, the barracks, the factories, and the barbed wire will still remain. Added to this will be the presence of the Japanese Self-Defense Forces which will now take charge of defending the U.S. bases—something very similar to the Vietnamization program. With the Okinawan people's intensified struggle for liberation and self-determination, a situation where Asians would kill Asians to protect U.S. interests has again resulted.

The Okinawan people do not want reversion to Japan. After the U.S.-Japan Security Treaty was revised and prolonged in 1960, the Okinawan people realized Japan's imperialistic tendencies. Since that time Okinawa has been the site of many massive strikes and demonstrations by students, workers and farmers against U.S. and Japanese imperialism. The struggle of the Okinawan people against reversion is as much a resistance to enforced assimilation into the lowest rung of the Japanese social ladder as a revolutionary struggle for liberation. The Okinawan people realize the discrimination against minorities (the Korean, Chinese, Ainu, Eta, Okinawans) in Japan and do not want to be placed at the bottom of the social structure. One indication of Japanese discrimination is reflected in a statement by Japan's Minister of Home Affairs, Nemoto on June 17, 1971 in which he states: "Giving Okinawa the status of a prefecture in Japan proper is like spoiling a child by giving him too much candy and fattening him."

However, the movement for Okinawan liberation has gained strong support from many of the new left groups in Japan. These groups regard the Okinawan people's struggle as a vanguard struggle related to the revolutionary movements of other Third World peoples. The most serious question and the most important task facing these new left groups is in deciding what kinds of action they should take in solidarity with the Okinawan people.

With the realization that the liberation of Okinawa can be achieved only through the struggle for liberation of the Okinawan people themselves, the first principle behind any acts of solidarity by the people of any other country must be their desire and willingness to struggle for their own liberation against the very same powers that oppress them. For us here in the United States,

working with the people to provide for the basic human needs of all people is an act of solidarity as much as any form of mass action carried out against the huge institutional tools of imperialism. In the same way, to work with the people in establishing means to provide for low cost, accessible medical care and services for the elderly and children and other informational services, is to move toward our own self-determination through community self-reliance.

All people need education that provides the practical skills needed for survival in this society as well as an understanding of history and current events that raise the consciousness to the nature and source of our common oppression. To work in these areas against the ignorance that separates us from each other as individuals, nationalities, and races is as much, if not more, an act of solidarity with all oppressed peoples as students' strikes for peace and workers' strikes for better working conditions. The real struggle is in committing ourselves to the importance of our day to day work and activities; to keep in mind the nature of our oppression and the tasks needed to overcome it while taking inspiration from the daily struggles of the Okinawans, the Vietnamese, the peoples of Asia, Africa, South America and Europe who are also fighting for liberation.

To work daily in this way is to create alternative lifestyles based on human values, founded in the willingness to struggle for the benefit and growth of all the people. It is to try to be as ingenious in our situation as the Vietnamese people are in theirs and to use our talents and skills to serve the people, promote education, and act in solidarity against all forms of imperialism and chauvinism.

It is hard to think of struggle when we are relatively comfortable and our basic needs are met. It is hard to conceive of solidarity when we are so rooted in individualism and apathy. It is hard to think of self-determination when we are so often confused about what to do. It is hard to conceive of imperialism, racism, sexism, etc., if we haven't experienced them personally. But it is impossible to be free until all people are free, because as long as there is hunger we can become hungry; as long as there is disease we can fall ill; as long as there is exploitation we can be used; as long as there is war we can be killed; and as long as there is ignorance we will be the fools.

—Tracy Okida

OPPOSE THE REVERSION

MANZANAR PILGRIMAGE 1972





It was hot and dry, but the wind was strong, blowing tumbleweed and sand everywhere. The snow-capped mountains formed a picturesque background, encircling the desolate valley. One lonely road broke the otherwise natural setting. In the distance I could make out a white structure, stretching upward, alone in the middle of serenity. As I came closer, barbed wire became visible. This was Manzanar!

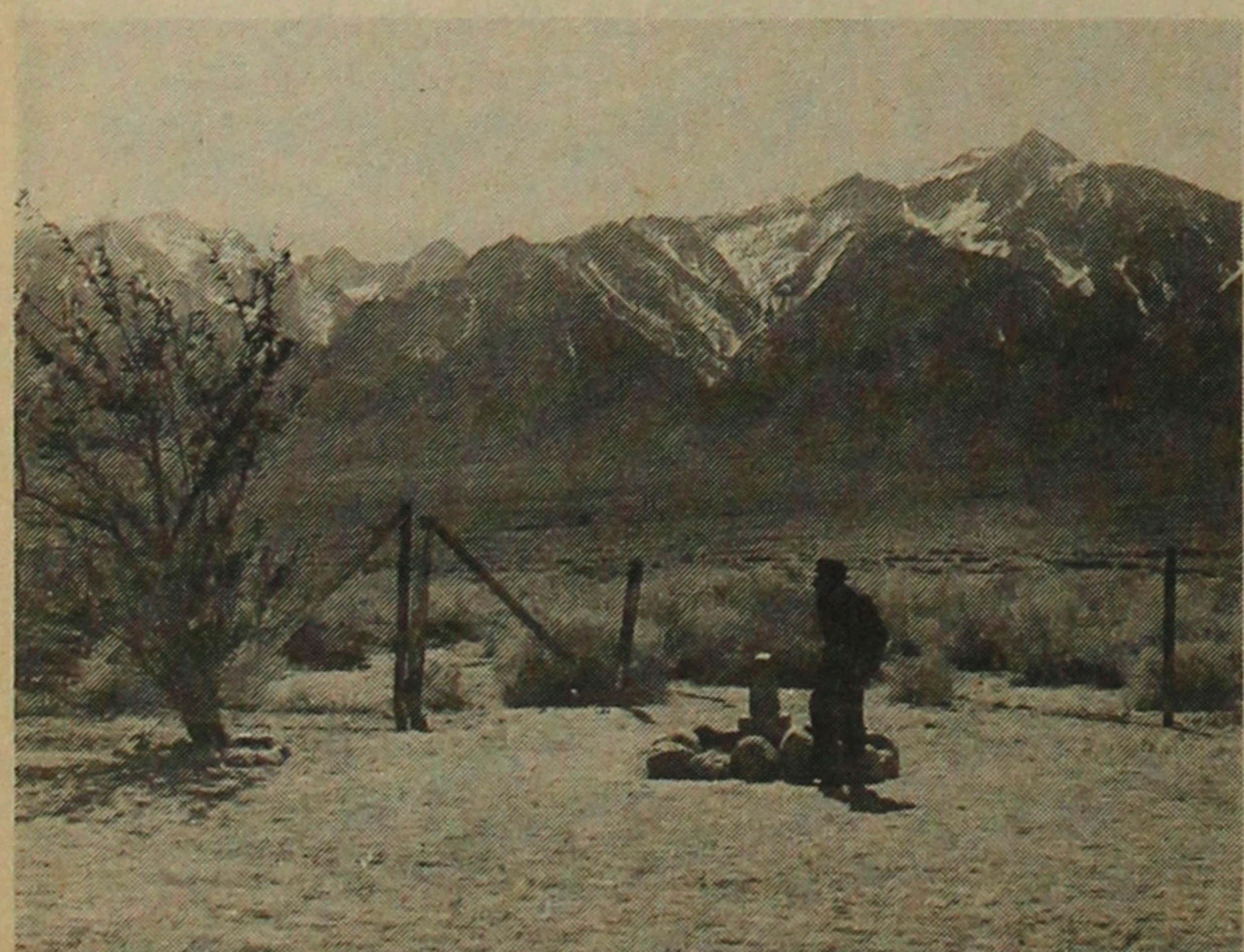
There were many there already—Issei, Nisei and Sansei. Some were cleaning up the area around the monument and the graves, while ABC-TV was busy filming and getting in everyone's way. Others were at the guard tower cleaning up. Two hundred brothers and sisters working together to clean up that area. What a show of solidarity!

Walking back from the guard tower, I found myself searching to experience the land where my grandmother, my parents, and my relatives lived for two years. I began to remember the stories my dad told me about the good and bad times here.

I started to cry. I was crying because Manzanar, the home of my parents during the war, finally became a reality to me. The stories and anecdotes had more meaning to my life. But I was also crying because I was angry at the system that put my folks in this camp for two years, taking away their home and their property, all in the name of "security for America." I vowed right then that I would keep on fighting to never let this happen to any people and to never give up in our struggle to change this racist, oppressive system.

—by Tom Okabe

... to experience the land where my grandmother, my parents, and my relatives lived for two years.



As I came closer, the barbed wire became visible.



Two hundred brothers and sisters working together . . . solidarity.



Sue Kunitomi Embrey, who lived in Manzanar during the war, was one of the organizers of the pilgrimage. The text of her speech which she gave that day follows.

It is not often in one's life that one is forced to analyze and critically evaluate personal experiences in terms of historical perspectives. On December 27, 1969 when I participated in the first pilgrimage, it was 26 years, 2 months and 21 days since I left the gates of Manzanar behind me. I looked forward to it as an adventure rather than a disaster, a full circling of events which would settle many questions which lay unanswered. I was not prepared for the traumatic after-effects of that visit, the realization that I knew very little about my own history which had led to the evacuation.

So I began to read and research the books that were available, of the period before and after 1942. And as I read of the 150 years of anti-Oriental agitation on the West Coast and particularly in California, I was amazed that our immigrant parents and the Chinese immigrants before them managed to survive at all. What happened in Manzanar was the culmination of that agitation in a nation panicked by war, fear and racism.

We are not here to argue with those who believe that the evacuation should be forgotten; that we are a "model minority" who has made the wall-to-wall middle class life style. Neither are we here to defend ourselves against those who hold our generation accountable for compliance with executive orders and military regulations which violated our civil rights, stripped us of human dignity and effectively destroyed half a century of contributions on the part of our immigrant parents and grandparents to America's strength and wealth.

There are those who say we speak only of the beauty that rose out of the desert and swamplands; that we boast of the exploits and heroism of the 442nd Combat Team — that we do not speak of the three years of confinement, the barbed-wire and the mounted machine guns which surrounded us. It is less painful to speak of the new friends we made in camp and the fond



memories connected with them. You may remember Sadao Munemori who sacrificed his life on an enemy grenade to save the lives of his buddies. Yet, how many people know that his mother spent three years in Manzanar before she journeyed to Washington to receive the Congressional Medal of Honor from the President of the United States.

With or without a landmark, Manzanar represents the ultimate negation of American democracy—that racism which today polarizes our country and its people and even as I speak, wings its message of destruction across the skies of Vietnam.

During the past two years that the Manzanar Committee has been functioning, we have attempted to bring out the truth about the evacuation and internment period and place it in historical context. With or without a landmark,

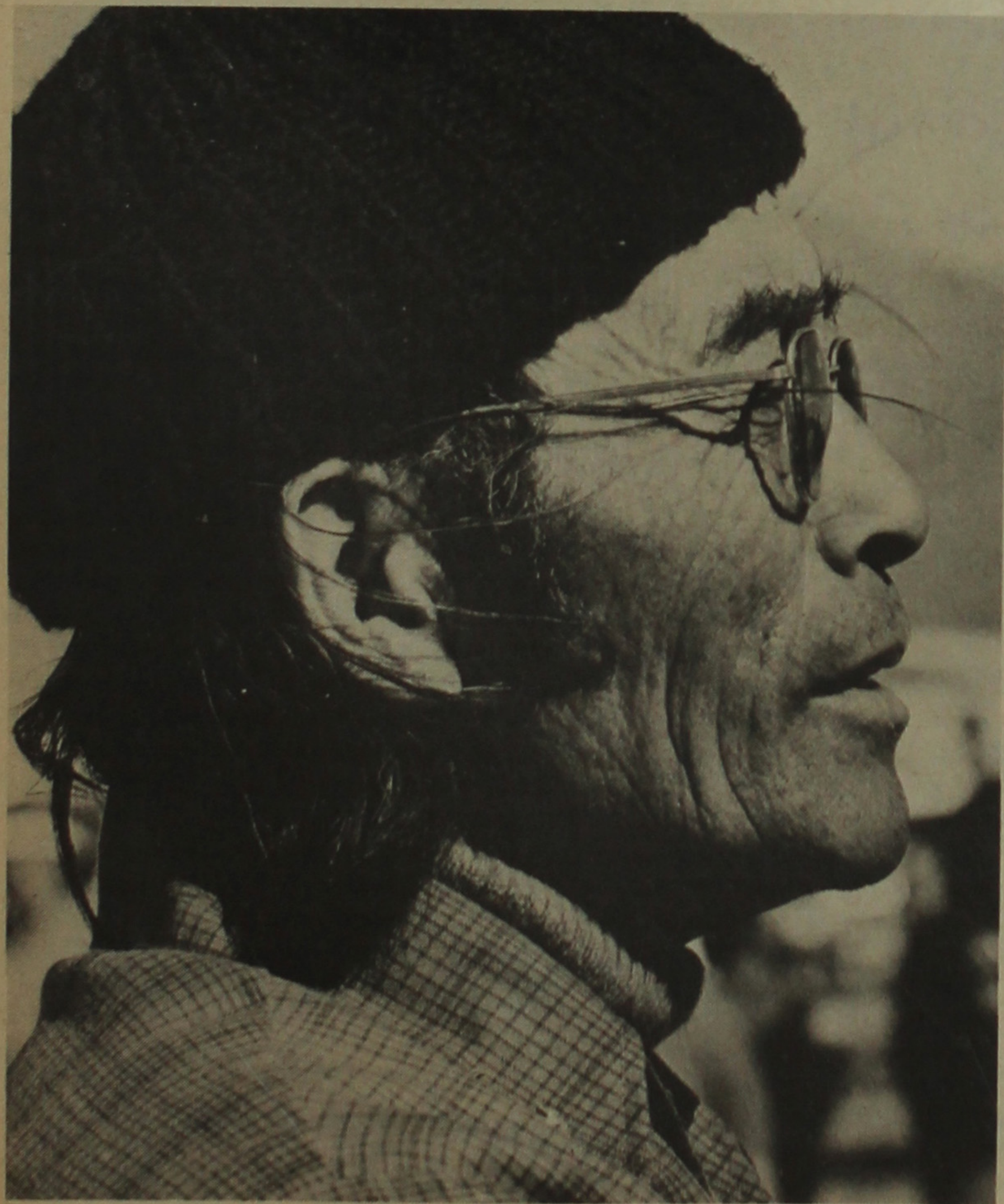
Manzanar represents the ultimate negation of American democracy—that racism which today polarizes our country and its people and even as I speak, wings its message of destruction across the skies of Vietnam.

On the positive side, let us celebrate the action of a state body acknowledging the existence of the camps — for that action alone is a giant progressive step away from a sordid past.

The Manzanar Committee thanks all of you for coming today, for the effort you put into driving several hundred miles to celebrate this event. You are making history just as the people who lived in Manzanar made history.

Your presence here makes this pilgrimage even more meaningful to the committee members who have worked to make this a reality. We are confident that each and every one of you will hold this day as a reminder to use every effort and make sure that what happened here 30 years ago never happens again, to anyone, anywhere.

MARCH 25, 1972



Karl Yoneda, a San Francisco longshoreman and a Manzanar evacuee, also spoke. Some excerpts from his speech:

"Coming back to Manzanar today strengthens my conviction that racism, jingoism, white chauvinism, and greedy profiteering, the basic structure of United States imperialism caused the incarceration into 10 concentration camps of more than 110,000 men, women and children of Japanese ancestry, citizen and non-citizen alike without any hearing or trial...

"Coming back to Manzanar today reminds me of what racist United States has done to minority people and militant organizers of trade unions, student and political groups throughout its existence...

"Manzanar is everywhere, wherever injustice rears its ugly head. It is the Indian reservations with close to 1½ million Native Americans still contained in them; it is the ghettos where thousands upon thousands of racial minorities are shunted; it is the prisons where thousands are confined because most of them are poor and of different color and race; it is the sweat shops and fields where countless numbers of people work under inhuman conditions; it is the strategic hamlets in Vietnam and in Ireland's internment camps.

"We must cry in unison: No more Manzanars! No more Soledads! No more San Quentins! No more Atticas! No more Hiroshimas and Nagasakis! No more war and finally no more exploitation of man by man."

As Japanese people growing up within racist America, many of us begin to look toward Japan for some of our roots—for some meaning to our lives. But more often than not, we, like most non-Japanese Americans, see Japanese society in terms of images and fantasy. Tired of the plastic culture of America, we idealize Japan as a place where rich eastern culture oozes out of everything and everyone. Tired of our images of impotence and passivity, we try to relate to the image of the super-macho Samurai in the flicks we see: the strong, spiritual stoic, who is also a bad motherfucker. But he is as out of place in urban, westernized Japanese society as he would be walking down Crenshaw Blvd. in L.A.

We must begin to look at Japan as a country of people who are experiencing oppression in many of the same ways other people do who live in industrialized capitalist countries. The

position of the Japanese government in the world today, as the third strongest capitalist power; as an imperialistic power center whose interests are closer to those of America than any other colored country, has a strong influence on the culture of Japan today.

Japanese people, especially in the cities, are being taught that western standards of beauty, art and culture are superior to traditional eastern values and culture. This cultural imperialism manifests itself in many ways. For example, it is a common sight to see Japanese women walking down the streets of the cities with bleached hair, and surgically rounded eyes and breasts. Young people in the cities feel this cultural imperialism in the forms of alienation, drugs and crime—sound familiar?

Japanese cities are becoming archetypes of American cities—complete with ghettos where national minorities, like the Koreans and Chinese are forced to live; many of whom are

second and third generation Japanese residents who are victims of the same kind of racism that Third World people in America are subjected to.

Along with the oppression of national minorities in Japan, there are other groups of people who reside in the ghettos, and who feel the brunt of capitalist exploitation. One of these groups are made up of young people who are growing up in the dying agricultural villages, who have no choice but to migrate to the cities by means of a subtle type of slavery called "group employment." The following message is about, by and for these young people, who number well into the millions.

Just as we Third World, and other oppressed people in America struggle for control over our lives, these young workers, too, are struggling for their self-determination.

—Evelyn Yoshimura

Who knows our names

We send this message to our brothers and sisters who came to the cities from the countryside. Let's think about our past, present and future. I came to Tokyo as one of the middle-school graduates brought here in a group as cheap labor. Now I am participating in the struggle of the Night High School Students' Joint Struggle Committee.

Everyone of us is now thinking about our history: where were we born? "We are from the countryside." Why did we come to the city? "Because we could not make a living in the countryside." Why don't we go back to the country? "Because we still cannot survive there." Are we going to return to reconstruct our villages?....

We have come to realize that we must examine our history and present status once again, more seriously. We found that we are forgetting our former life in the country and the experience of how we were taken to the city—"group employment"—how we were forced to come here as cheap labor. Actually, we were trying to forget all this.

'I tried to forget about my parents who took care of me so dearly, trying not to let me feel inferior because we were poor.'

I was one such youth. I realized that my past struggle for "liberation" was superficial for it was not rooted in my personal history and miserable experiences. For me, the experience of "group employment" and the life in the countryside were things that I did not want to recall or be asked about. It was something that I desperately wanted to forget: the sad departure from my parents, sisters and brothers; the agonized faces of my parents who were barely hanging on to a small portion of land; looked down upon by the rich farmers; the system of slavery called "group employment." Now, I remember riding on the bus, then the train with my friends, heading toward Tokyo. When we departed, mother was crying, father was looking down in silence, younger brother was just staring at me not knowing the reason why I had to leave, and my friends, who were there too, seeing me off—with the same destiny in store for them. And my friends who were leaving with me from the village were also crying. And the first day at the working place....

I tried to drive all those memories out of my mind, for if I recalled them, I felt that pain once again. As a result, I became indifferent to my parents. I tried to forget about my parents who took care of me so dearly, trying not to let me feel inferior because we were poor. All through my elementary school days, and through middle-school (from six to fifteen years old), they would borrow money to buy me things and let me go on school excursions with the other kids. Before I joined the NHSJSC, I had not realized the meaning of "being poor," nor did I consider the history of my parents; I had been very arrogant towards them.

None of us who went through the experience of "group employment" dared to speak much about it. Well, we couldn't. If we did, we

were afraid of being kicked out into the darkness of the city.

However, I now feel we cannot give up and say coolly, "Yes, I am poor, what can I do?" We cannot be cowards any longer—and close ourselves up. We must analyze ourselves and speak up. We must face our identity. We must acknowledge the universal law that "the present depends on the past, and the future is decided by the present." Unless we find our true identity, unless we are able to speak up about it, we would be oppressing our own parents, brothers, sisters and ourselves. As long as the past is something that we want to forget about, then the present and future will be out of our control. If there are things that we can learn from the past (our parents' lives, for example), we can make use of that knowledge for the present and for transformation, and we will be able to gain control and determine our own future.

We must not be ashamed to find our true identity. We must not be ashamed of being poor.

As long as we continue to be pretentious, we will continue to be as we are now. We don't dare speak much about ourselves because our dignity has been plundered. We must examine ourselves and our brothers and sisters who were also sold out to "group employment," and sweep our timidity away to restore our dignity. Otherwise, no one will know our real names and our real existences. For we don't even know ourselves that clearly right now.

From where were we forced to come to Tokyo? From the farming, fishing and mountain villages. We came to Tokyo as though we were being pushed from behind by someone. Whether child of a farmer, a fisherman, or a hill-billy, we have this same legacy of having been born and brought up poor.

'Unless we find our true identity, unless we are able to speak up about it, we would be oppressing our own parents, brothers, sisters and ourselves.'

At the time of our graduation from the middle-school, two things were happening among us: those from the better families went on to regular high schools; and we, the poor, came to the cities to work. Our teachers were paid to send groups of people to certain companies. So we were brought here to the city to produce wealth for someone else. This is the destiny common to all of us.

Some brothers and sisters might say it's not appropriate to use the phrase "brought here forcibly..." We ask such brothers and sisters to think for a while and try to figure out the reason we had to come here to find work.

It's true there was no gunfire or armed troops invading our villages to capture us. It is also true that the villages and the people were

not seized or killed; nor were our houses burned, as they were during the Meiji Restoration about a hundred years ago.

Then why did we come to the cities? Because our families were going bankrupt and we had no other way to work and survive. We had to come to where there was work, just as the poor people during the depression of the Meiji Era had to join the military without really having a choice.

Why was it that our families were suffering such devastation? The ruling class would say it's because our parents were unfortunate and dumb. This is the same excuse they make about our being paid low wages working in the cities. The capitalists say that we are incapable and know nothing; they say we have no sense of morality. This is not true. In the past, also, landowners would say they were feeding the peasants, and the boatowners would say they were feeding the fishermen. In short they are saying that we workers can live because there are capitalists to take care of us. But in fact, they can't continue their present existence without us workers. They live because of our existence. They reap the wealth that we produce for low wages. That is why we are feeding them.

'Teachers used chalk words as weapons, and taught us about the city, but not about how we can develop our villages in our interest.'

This is how I see the reasons for the suffering of our families. The traditional self-sufficiency of agricultural production was destroyed and rebuilt into a capitalistic system of production. That is, the state power ripped-off our traditional style of production. They forced us to use chemical fertilizer machines and to grow the crops that they needed. They even forced us to sell our crops only to the big companies. We were cheated because we had to sell at such low prices. We were made to buy city-style commodities; by teaching us that the city was 'progressive,' while the country was 'backward.'

In our schools, the only thing they taught us was how good the westernized cities were. They taught us nothing about surviving on our land. They made us believe that developments and improvements were possible only in the cities. And in terms of culture, they told us the city is advanced and has better food, better work, and better living.

Teachers used chalk words as weapons, and taught us about the city, but not about how we can develop our villages in our interest. They shot and killed our minds with such weapons. This propaganda of "a better life in the city" and "the backward villages" was the bombs they used on us.

Like invasion troops took the captives

Continued on page 17

and our existence

Who Serves The People?

The historical roots of JCC date back to the Japanese Association which was the Japanese community's governing body before the war. (See Jim Matsuoka's *Destruction of a Community*.) The Rafu Chuo Nihonjin Kai (Los Angeles Central Japanese Association) dates back to the turn of the century. This organization was composed of all the Kenjinkai's prefectural associations, church groups, both Buddhist and Christian, labor groups and other special interest groups, including a Japanese Chamber of Commerce.

This organization was not unique; the Japanese communities throughout the U.S. all had Japanese Associations representing their total communities. They acted as liaison organizations between the community and the U.S. government through the Japanese Consulate. The Japanese at this early date were denied citizenship due to the racist policies of "yellow peril" and the community had to have some body that could communicate our people's grievances to the U.S. government. The other large function of the Nihonjin Kai was to look after the welfare of the members of the community. The Association also adjudicated differences within the community.

Changes over time

In the first quarter of this century, the Association was labor-oriented due to the large influx of laborers into the country. It was kept afloat by the different services it rendered to the laborers. After the 1924 Exclusion Act, the Association slowly but surely became the organ of the Japanese business community.

In the depression days of the 30's the Association organized and helped many individuals through the participating organizations; the thoroughness speaks for itself. In fact the statement that "the Japanese take care of their own" dates from this period for both our community and the community at large. It should also be noted that the community was largely agricultural-based and was able to absorb a large proportion of our people onto the land, and produce was available to those left in the cities.

Japan's rise as a major imperialist and military power after the 1930's brought the Association under suspicion, because of its close ties with the Japanese government through the Japanese Consulate. In fact, the Japanese Association is still on the subversive list of organizations of which membership will keep you out of the military. Due to the Association's close relations with the Consulate, when the war broke out, its leaders were all arrested and sent to special concentration camps within 24 hours.

With the onset of WWII the Association was discredited in the eyes of the American-born Japanese and the power of this organization, in terms of its influence on the community was negated. The organization was then mainly an Issei leadership from the community and the emergence of Nisei who were citizens accounts for the JACL assumption of the reins of leadership in the community during and after evacuation.

After the war ended, the Japanese Association was reconstituted in 1947 with the name Nanka Nikkeijin Shogi (Southern Calif. Japanese American Business Ass.), however the organization was much smaller, more elitist and money-oriented. This time, there was Nisei participation. Directly after the war, welfare needs of the community were taken care of by the churches and trailer camps, until jobs and homes could be found.

This period of history (between 1945 and 1950) is confusing in that many organizations were in the process of development. In 1948, the Nanka Nikkeijin Shogi merged with the Little Tokyo Business Association formed during the same year. In 1949 the merger was complete. Both business associations then emerged as the Japanese Chamber of Commerce of Southern California. In 1959, members of the non-business sectors of the community complained that the organization was too business-oriented. This showed that the Issei community still viewed the organization as representing the total community; all classes and all groups as did the Japanese Association. Therefore, in response to this

criticism the organization renamed itself the Nanka Nikkeijin Kai (So. Calif. Japanese American Association) in 1950.

In the era of the Korean War, which coincides with the McCarthy era, the Association went through more changes. This is due to the atmosphere during this time which was primarily one of anti-foreign sentiments and red-baiting. In 1952 the Association split into the Japan-America Society and the JCC. It was also in this period (the early 1950's) that the JCC formally began their Social Welfare Department with one half-time social worker. The JCC in form and content was essentially unchanged until 1971, when the Chamber Social Service Dept. was incorporated.

This move was prompted by the fact that The JCC was acting as a social service institution, but was not incorporated as a non-profit organization. Therefore the donors were not getting tax write-offs.

JCC Leadership

In summary then, up until 1971, 72 the JCC had as a part of their work employed a half-time social worker for the past twenty years. The leadership of the JCC consisted of a handful of monied men. Their orientation was toward the Japanese Consulate rather than the root needs of the community, although with noted exceptions, such as Gongoro Nakamura, who all progressive and enlightened people admired for his skill in leadership and dedication to the community. The orientation of the JCC to the Japanese Consulate has long roots and the giving out of imperial medallions on recommendation from the Consulate may have much significance.

The fact that a few men controlled the JCC is not surprising, considering the age and cultural values of the Issei generation. It must be remembered that Japanese society and family are organized along strong patrilineal and authoritarian lines that are absolute. The father, or Emperor held absolute power with rankings based on age, money and status. Therefore the JCC today consists of "elder statesmen" (prominent leaders), elders (in their 70's and 80's), and younger men (in their 60's), who are struggling to rise in power and status. The condition that makes this rise of the younger men much easier today is that the age of the Issei elders keeps them from being overly active.

It is this background that the struggle that erupted between JCC and JACS-AI, JWRO and the individuals named in the JCC letter published in both Japanese and English in the L.A. vernacular press and the JACL organ, *Pacific Citizen*, must be viewed. The JCC with its "history of caring" for the needs of the community was being outdone by a bunch of young, hairy (long haired and with face hair) sansei who didn't wear suits, and were generally loud. These energetic women and men came out of nowhere and started raising hell about problems in the community. What was even worse, the young people found the areas and individuals that had problems.

This was evident in the number of cases that were being handled out of a combined counseling center. The organizations which composed this center were the JCC, Japanese Community Pioneer Center and Japanese American Community Services-Asian Involvement (JACS-AI). The case count at one time topped well over a thousand and threatened to expand. The then JCC social worker and activist community workers were appalled; the phrase, "the Japanese take care of their own" rang a hollow note. They then began to think of ways to persuade people to develop a much longer and relevant service component for the community.

Who Serves the People?

These services were to be people oriented. The community had too long lost sight of its own needs. A need to unite the community and to bring those who were neglected to relate their own needs was important. The need for self-help groups at all levels to articulate and work with the service delivery component was self-evi-

dent. The self-help nature would provide meaning and dignity to lives that had been neglected.

The development of the JWRO (Japanese Welfare Rights Organization) was a significant event to the community workers and community. Here at last was a group that could communicate and translate need areas that none who have not experienced could do. The same was felt when the Southern California Society of the Japanese Blind was organized. Both groups are self-help groups which are trying to help and serve the people of the community. It was in this light that the JWRO was also pushing for more and better integrated services in the community.

One other aspect must be looked at because of the heavy handed nature of the JCC letter. This deals with a "Teach-in" and rally held in Little Tokyo by the Asian Americans for Peace. This teach-in had as its focus the U.S.-Japan Security Treaty and the rise of Japanese Militarism and economic penetration (imperialism) in Taiwan, South Korea, and Southeast Asia. The teach-in pointed out the contradiction between Article nine (Peace or anti-war clause) of the Japanese constitution and Premier Sato's 1969 statement that Japan's "new" defense responsibilities now include Taiwan and South Korea. The teach-in also pointed out that Japan was again assuming the same World War Two position as a militarist-imperialist country and was assuming the stature of a junior partner to the U.S. with its economic and military aggression in Asia. It should also be noted that Japan's "self-defense" army is ranked the sixth most powerful armed force in the world.

The reason for the participation of many of the community activists was to point out that the Japanese American community was not the same as the large companies of the Japanese empire. The Japanese government and business monopolies did not represent or identify with the Japanese American community's interests or needs. If these distinctions were not made clear, the American public would again raise racist issues and lump all Japanese Americans and Japanese companies together. This has already been done to some extent. In Arizona, signs with captions such as, "Remember Pearl Harbor, Buy American" have been seen.

After the teach-in, a rally was held in front of the consulate. The rally had as its aims: the education of our community to the dangers inherent in the relationship between Japan and the U.S., and the expression of solidarity with all oppressed Asian peoples. Japanese militarism and imperialism had to be exposed to the large society as well. At approximately the same time, JCC officials were entertaining Premier Sato and were planning to bring him on a tour of Little Tokyo. The rally disrupted such plans and the proposed grand tour was called off. The reason for the tour was to get the Japanese Government to donate funds for the proposed community center in Little Tokyo. The JCC in essence, had "lost face." They could not control these youngsters.

In final summary then, the JCC was losing its hold as the "community social welfare" institution to a bunch of youthful upstarts. Furthermore, the young people had a rally that made the few power holders lose face to the premier of Japan. To top things off these activists and their many community minded friends are trying to get federal funds for a multi-service center that would totally eclipse anything that the community has had, past or present.

In a final note, the few who control the Japanese Chamber of Commerce cannot understand the democratic and participatory nature of the activist's organizations and therefore do not know how to deal with them. No authoritarian word can control these individuals or the organizations. It must also be stated that the activists want to work with the JCC, just as they want to work with all people and organizations that have the community's best interests at heart. They will not submit to playing down the community's needs for any purpose and demand respect due to them as human beings along democratic and equalitarian principles.

Keep in remembrance
The timeless solitude
of a fallen angel
who is now
irreclaimable...
There is no mediator
We can only yield to reality
And pray that our flight
is not hindered in the same manner
nor should we pacify
our anger and frustrations
for it can only result
in more wingless angels
like clara...

Pamela Eguchi

Clara

Her face,
Always smiling and happy,
I'll always remember her that way.
Laughing.
Always happy.
When you felt low,
She'd make you smile.
I just wish
I could've done the same
For her.

Lori

thoughts of remembrance for clara

The following article reflects some of the thoughts and feelings I had a few days after Clara died. . . on the first night when I felt secure enough with myself to be alone. . . to sit down in my apartment and write. Many of the feelings I had toward Clara and my relationship with her are very painful and deep and in many ways very hard to express. My grief, my sense of fear and helplessness, my feeling that I hadn't done enough, that I hadn't done the right things are feelings that are still with me and will probably always be a part of me. All I know is that for a time it hurt too much. . . I felt like giving up. So perhaps what I'm trying to say in the article is that somehow, somewhere along the line, I had to come to grips with myself, gain a perspective on her death—a perspective which helped me to survive, to go on, to keep on fighting and continue fighting. All I'm trying to do now is share with you some of the thoughts which are not pretty, but which I feel are for real and which I need to express.

Sometimes it's hard to integrate rhetoric with reality, to see how sexism, racism, and capitalism affect us. Too often they seem like words uttered from far away. But at times, we see how *much* they are a part of us, how they can destroy us.

A young Asian sister, 18 years old, had died taking an overdose of drugs. What would make a beautiful and bright girl take her own life? The only way something like this is comprehensible to most people is to put the responsibility totally on the individual ("she must have been sick") without seeing the context of trying to survive in this system, without seeing the forces which shaped her life.

Some say movement people blame everything on "society," "outside forces," as if "society" were some kind of abstract thing "out there." But society with all its values and pressures, is concentrated in each of us as individuals and is manifested in our everyday lives. It is manifested in the way we see ourselves and others and how we act according to these perceptions. Brothers and sisters in the community experience sexism, racism, and capitalism everyday, but have no words or labels for it. Sexism makes sisters believe that they are

weak, dependent, powerless. . . incomplete without a male figure—hate themselves for being this way. Sexism makes sisters feel passive, guilty, ashamed. Not being encouraged to let out their anger at others, they take out their frustrations on themselves. This is clearly shown in the fact that the drug overdose rate among Asian women runs 3:1 over Asian men; a ratio which parallels statistics from the Los Angeles Coroner's office on death from narcotics overdose for women of all ethnic groups.

But let's not just look at the oppression women experience because of sexism. Let's look at the role of men—having to play the macho trip—the provider, protector, the one who does not show emotion and can't be shown affection, the one who isn't supposed to be held and hugged. I recall seeing a brother crying and grieving over the death of his girlfriend. . . and yet, receiving not a hand reaching out to him to let him know people were with him. I saw how his parents would not reach out to him because he was a "man," he can "handle it." *Why can't we act and be treated like human beings?*

Sexism in the Japanese community means that the mother is responsible for raising the children while the father takes a distant and nonaffectionate role. This results in many Asian young people growing up feeling unloved or confused because Father rarely talked or played with them. How could they possibly know that men are taught by traditional Japanese culture that showing affection to wife and children is seen as a weakness? How could they possibly know that after the concentration camp experience, many Nisei men find it hard to spontaneously show affection because they are afraid to let out all the other emotions—frustrations, anger, bitterness—which they have *suppressed* for so long? Strict sex role divisions, which make fathers believe that they cannot "relate" with their daughters, *kills!* Asian fathers who beat up their daughters without understanding their own frustrations for not having male children is just a logical extreme of the way sexism affects us.

But here we must remember that the reactions and actions of parents, too, are products of what they have been taught. With no other learning and education, they see no other way open to them in terms of ways to respond.

We must remember that the sexism we know has been *taught* to us from the time we are born and reinforced by the institutions of family,

school, church, media, government. The sexism we experience has been handed down to us by both traditional Asian and American cultures—cultures based on the class and status hierarchies *inherent* in feudal and capitalist economic systems. Objective differences between men and women do not *have to* mean inequality and sex roles as they do in these systems.

Racism against Asians manifests itself in the fact that most Asians still live in minority communities and are subject to "ghetto drugs"—reds, paint, heroin; bad schools; the realities of the street. Clara used to talk about what it was like growing up in a ghetto environment—how she saw her girlfriend cut up with razor blades by a group of Chicanas at school; how she got into paint and reds at the age of 14; how she and her friends got loaded at a party, only to wake up and find one sister dead.

The young Asian girls who got raped during the racial tension between blacks and Asians at L.A. High were not isolated, autonomous individuals, but were innocent *victims* of a racist oppressive society which makes blacks, Chicanos and Asians fight among themselves—instead of attacking the real enemy: the capitalist system!

It is this capitalist system which makes us compete and set up hierarchies in our heads as to who is inferior/superior to us. It is this system which tells us to watch out for ourselves and turn our backs to sisters and brothers in need. It is a system which closes down five desperately needed state mental hospitals, (among them being one of the only facilities with a viable drug program), because of lack of funds—while a rocket is sent to Mars and the bombing of North Vietnam steps up! It is a system where Eli Lilly Co., the largest manufacturer of seco-barbital ("reds") is among the 200 largest multinational corporations in the world. It is a system where people die and no one cares.

Clara's death reflects the gross contradictions of sexism, racism, and capitalism which destroyed her and still affects all of us, individually and collectively. We must look at ourselves and the contradictions manifested within us and support each other to define and build real alternatives. We must heighten education in the community and work towards *destroying* the conditions which will continue to kill brothers and sisters in the community. Only in this way will we be able to live with Clara's memory.

—Merrilynne Hamano



The Love Clara Left Behind

I know your love,

your faithfulness,

your service,

your patience.

I know you are doing more now than you wanted before.

You have shown us that love comes in many ways.

It may even come in pain and heartbreak.

You have shown us love as it really is.

Duckie

real sadness
comes
only once
so often...
yet when it comes
it fills your body
until your tears
its sorrow
cry tears
upon themselves.
mere words
take shape
into painful
meaning
"she's overdosed?"
"no,
she's dead."

this is to you,
my sister,

and now i think
i'm sorry.
i found out
too late.

patti

It happened...
I wish it didn't
But it did.
She didn't seem to be the type.
I guess deep inside
She was hurting.
She had a cute smile
A cute face
She meant a lot to Kenny .
She was special to him.
And she was special to us ,
But in a different way.
To us she was friendly
To Kenny she was everything in the world
Now she is gone
But we will always remember her
The way she was.

Joyce Iwasaki

On remembering Clara Ueda...It was very strange for me to meet a sister like her. I first met her at Jimmy's (a dance). I saw her loaded and drunk. Something about her was different. She seemed to have a lot of good feelings toward people that she didn't know. She asked me my name and I told her. She told me hers. In some way, she was reaching out for some kind of understanding and support from other people around her at the dance. She was just walking alone. It didn't seem like anybody cared about her, or even bothered to ask her what was wrong. It hurt me to see her that way, but I didn't know her, or how she might react if I did try to talk to her. I know how helpless I felt in trying to reach her in some way.

The next time that I saw her was in the Neighborhood Youth Corps program. I was pretty glad to see her at the JACS office. That's when I got to know her. She would talk about how she felt about her condition at home, school, and etc.

I know that she wanted help and was reaching out too. But she was still getting loaded. During those times a lot of anger and frustration came out. When I saw her loaded, all the shit that she was holding in would come out.

I saw her one time when she was at the end of a rope, trying to off herself. She told me she was trying so hard to have her parents understand her. She wanted them to see that she was getting involved in school and "straightening up." She wanted them to see she was trying to help herself do something constructive. At that time, she wanted support and understanding that she was doing something. I know she tried hard to have people see that she was trying to change. We didn't recognize it until it was too late. She already had a negative self-image.

I guess that's why she offed herself. I guess some people didn't understand what she was going through, because they felt that she was beautiful physically and had a pleasant personality. I think deep down inside she felt hopeless and lost about herself. She told me she felt lost and hurt, that maybe she was not trying her best to change. I guess we didn't recognize it in time that, at any pace, she was still trying.

There was something missing that she wanted so much, like love, wanting, understanding, and support. Even until the day of the funeral, the things she wrote down were beautiful and righteous because they were thoughts she held in, things that she wanted to see and feel. They were ideas like trying to understand each other and support each other. She knew that drugs won't get you anywhere, that there was still hope, if we tried to reach out to each other.

Hearing about this tragic incident, I felt we shouldn't feel defeated or hopeless. We shouldn't give up believing or wanting self-determination, power for all people, and the fulfillment of our human needs... because we are people. We gotta struggle and fight no matter how fucked-up things are. We can't give up our human dignity.

All Power,

Ellyn

Clara,

Now, I sit and think quietly of you. Before, I sat and spoke loudly of you. Now, there is nobody there. I can just see you waiting for me at work. Even if I were depressed, I would look at your smile and it would make me feel good. I expect to see you there, but you won't be, and I'm sorry. I always thought of you as a lucky girl, no problems, just live life as it comes. I was wrong. I should have realized, everybody has problems.

Why did you have to do it? Why?

I wish I was there. I'm sorry I wasn't. Clara, don't you see? We loved you. I loved you. I cared about you. I wish you had more people to open up to. Maybe then some of it would have been alright. You had all of us, but it's too late. I wish you would have waited...

Why Clara...

Ivy

When things are bad,
down
Hope sinking
Think of them
feel their warmth
their love
Think of them noiselessly
organizing the jungle,
To defeat the monster's mighty thunder.
Think of them laughing, singing,
loving their people
And all people who put love
before power
then
put love with power
Which is necessary
to destroy power
without love.



Gidra, Inc.



Sending off their friend
to join the People's Army.
Artistic photo
by HONG CHI
(Giai Phong Press Agency)

APRIL

It was the night before the scheduled "peace march" in Los Angeles and the Gidra staff was involved in one of its political study group meetings. Somehow the talk strayed from the objective conditions produced by capitalism to the big march the next day. Tracy Okida produced a map of the march route and went on to explain how we should behave and what we should wear. Bruce Iwasaki, literary giant that he is, volunteered that the "Pentagon Papers" stated large demonstrations and the anti-war movement in general, did indeed, affect the tactics of the Southeast Asian war, if not the outcome. Many of the staff members (at least *this* staff member) went home with mixed feelings of anticipation and apprehension.

The next day produced one of those hazy and sunny skies which LA is infamous for. A sleepy Asian contingent met at Bronson and Eighth, then moved to Bronson and Wilshire where the march was to begin. Two-hundred Asians composed the contingent and I personally was dissatisfied by the turnout. Perhaps I had had semi-conscious fantasies of five thousand Asians marching down Wilshire Blvd., ranting and raving, shouting and chanting to end the "racist, imperialist war."

The Asian contingent was one of seventeen in the march and someone had worked it out so we would be third in line right behind the Chicanos and the GI Vets. The actual march was in the tradition of other marches dating back to the early sixties. Everyone had a picket sign. Everyone had a copy of march chants and there were almost as many monitors as there were marchers, or so it seemed. Thus, the 15,000 or so people who felt it necessary to protest the "racist, imperialist war" moved and grooved down the heartline of corporate Los Angeles toward MacArthur Park.

A rock band ushered the marchers into the park with some of the finest music I had heard in a long time, but still this gave me an uneasy feeling. Once at the park the crowd heard four hours of speakers which ranged from Anthony "Pentagon Papers" Russo to Sue Embry to Ralph Abernathy with the climax being Bobby Seale. All of the two dozen speakers in one way or another called for an immediate withdrawal and end to the war. The festive crowd responded with clenched fists and "right ons." Then it was over. The crowd slowly drifted away, off to do other things. And a question which probably stuck in everyone's mind was "...was that rock band really the Sons of Chaplin?"

I just don't know anymore... I just don't know... Demonstrations just don't do anything for me anymore. They're all hype with no results. What good are they? I lay awake in the early morning hours of the next day pondering over these ridiculously, cynical afterthoughts. Perhaps Los Angeles which has perverted so many other American institutions (drive-in banks, mass produced tacos, dog and cat cemeteries) has also affected anti-war demonstrations. Or perhaps the public in general is no longer considering the war as a serious problem. Is it insensitivity or is it just plain apathy?

To pursue the question we must look at demonstrations closer. Obviously, demonstrations are not a new tactic on the part of movement people. The Boston Tea Party in the early stages of the first American Revolution was a first class demonstration and to bring things even more up to date, Martin Luther King developed massive public demonstrations into an effective weapon in his struggle for civil rights. So I believe it can be said that large demonstrations, marches, pickets, etc. have become an institutionalized tool within the movement. When many of us experience certain malvolent situations, we immediately think, "Hey, let's demonstrate against that." Perhaps in these times of military-industrial controlled media, future shock

MARCH



and cultural revolution we, of the movement, must look for newer and more effective means by which we can protest and effect some change.

If we examine rallies and marches carefully we can understand that a lot of people-power goes into organizing and overseeing these events. This is a lot of time and energy which can be used and is needed in other less glorious situations, e.g. working at *Gidra*, at JACS, at the Storefront. The real struggle in America today manifests itself not so much in these huge rallies but in the day to day work being carried on in the community and on campuses.

I'm not saying that marches such as this last Moratorium march are a waste of time.

They do, as the "Pentagon Papers" say, affect the tactics of the war. But we must remember that the air war being waged now is just as destructive and deadly as the land war of 1966, if not more so.

What I'm trying to say is that marches and rallies of this sort are actually luxuries on our part. They are luxuries to those of us who can afford to take a day off from their real work and walk three miles through LA to listen to two dozen speakers tell us we must end the war. We know we must end the war. Just as we know we must fight against racism, sexism, poverty, and the whole list of American injustices. The question is HOW? —Steve Tatsukawa

Why an Asian Contingent?

by Mike Murase

On April 22, about 200 Asian Americans participated in the march and rally in order to demonstrate our opposition to the war. A little before ten o'clock, we met at Eighth and Bronson. Some of us were unfurling a large Vietcong flag and others were picking out placards from a stack lying on the curb. Monitors and legal advisors were receiving last minute instructions when an Asian brother strolled up and asked, "Why do you guys divide up into little contingents and separate yourselves from the rest of the people?"

In the half-orderly chaos and in anxiety to get on with the march, I was able to say only that... "it's because there are aspects of the war which affect Asian Americans uniquely and...." Before I could finish, the brother was strolling away.

Asian Americans must demonstrate our opposition to U.S. aggression in Southeast Asia not only as concerned human beings but as Asians living in America because: (1) American policy is a policy of genocide. (2) Genocide is racism because it justifies the extermination of an entire people, who are fighting to be free, with the lie that Asian people place less value on life. (3) The systematic dehumanization of "gooks" in the military affects Asians in America as well because it is to America that trained killers of Asians return.

In Southeast Asia, the lives of millions of Asian men, women and children have been destroyed so that the rich in America can rob and



Photos by Mike Murase

plunder the lands belonging to other peoples. The racism which results is not just an unfortunate by-product of any war as some contend. It is the result of a well calculated and institutionalized policy. Mike Nakayama, a Vietnam veteran, wrote, "...military training amplifies the brainwashing of public schools and mass media. With a calculated twelve week schedule, recruits are physically tortured to the point of exhaustion and mentally harrassed to destroy the will to question and resist." The Asian American ex-marine went on to say, "Their program is

designed to produce human killing machines by creating a fear of and hate toward Asian people, with blind and instant obedience to orders."

A product of such training and experience does not erase his hatred of Asians the minute he is discharged and returns to civilian life. G.I.'s simply do not wipe out the hatred and racism that they have internalized in the indoctrination process. Men return with warped states of mind, inculcated with violence and racism, as the following article which appeared in Time magazine documents:

TIME
THE WEEKLY NEWSMAGAZINE

TIME, MARCH 13, 1972



LEVY INTERVIEWING EX-G.I.
Hatred for the "gook."

The Violent Veterans

Like many a Texas barroom brawl, one fight between a Viet Nam veteran and a friend in the Panhandle town of Phillips was ostensibly over a girl. But by the time it ended, the friend lay dead of seven gunshot wounds. The veteran, a former Green Beret, glared and thinking he had just killed an attacking Viet Cong, was stripping the body so that it could not be rigged with booby traps.

For Harvard Sociologist Charles Levy, whose testimony saved the vet-

eran from a murder conviction (he was acquitted), the bizarre case underscored the kind of psychological disorientation suffered by many G.I.s long after returning from Southeast Asia. Over a two-year period, Levy has studied a randomly selected group of 60 ex-Marine combat veterans in an Irish working-class neighborhood of Boston. Through interviews, rap sessions and conversations in bars, he discovered a common tendency on the part of his subjects to carry into civilian life the unbridled violence that served them well in combat. "They have learned to react violently, spontaneously and without premeditation," says Levy. "It's a situation that keeps them alive over there, but gets them into prison back here."

Veterans of other U.S. wars were also trained to be killers, but the readjustment problem seems more pronounced among Viet Nam veterans. That may be, according to Levy, because of some G.I.s' inability to direct their hostility primarily against the enemy in Viet Nam. Instead, they often vent their anger against their South Vietnamese comrades, whom they see as inept, and against their own officers, sometimes brutally injuring or killing them.

Once back home, Levy discovered, some of the veterans still treated allies like enemies. Relatives and friends often took the place of officers and the South Vietnamese as targets for misdirected hostility. One ex-Marine

told the sociologist: "When I got back from Viet Nam, my sister yelled at me. I split her leg open with a lamp. Then my mother said something to me one night and I threw a portable TV at her. It makes you an animal. You can't reason." At times, the connection between the veteran's Viet Nam experience and the present is more explicit; at least twice a member of the group indulged his hatred for "gooks" by attacking a waiter in a Chinese restaurant. During the two-year study, two of the 60 subjects have been indicted for murder, and five have been charged with attempting it.

Levy concedes that many of the subjects of his Boston study group were probably violent long before going to war. "But the level of violence has now changed," he insists. "Now it has no boundaries." As a result, the veterans themselves are dominated by a fear of their own brutality, a fear that in turn discourages them from seeking employment or even normal social interaction.

Berries. Some of Levy's veterans are dropouts from society—drug-using "heads" or alcoholic "berries." But a number of them have managed to capitalize on their wartime experience. One typical ex-Marine whose service record helped him land a job in the police department explained that his reason for becoming a cop was "to get those hippies and niggers." Another who learned "staging"—which involves occupying enemy buildings—has put his skills to use as a burglar.

ESCALATION: bombs and deceptions

It is as if any new atrocity committed in Southeast Asia by the United States is to be expected. One falls easily into viewing Nixon's terror bombing of the Democratic Republic of Vietnam—including Haiphong and Hanoi—as the decisions of a psychopath. Indeed, even if we take into account the diplomatic point the bombing makes to Moscow, and the pre-election political considerations, the escalated air war still appears as irrational retaliation. Even the establishment press noted that the air raids were more acts of retribution than of military strategy. Bombing Haiphong has no effect now on the supply route to the South—the supposed military justification. Those supplies would only affect a Vietnamese offensive when the rainy season ends seven months from now.

Of course, moral justification is never sought by America. That Nixon has unleashed more bomb tonnage upon Asians in three years of "winding down" the war than Johnson as he was escalating it shows the incredible media deception that has been played upon the American people. That the U.S.—whose air fleet in Southeast Asia now numbers over 700 planes, including over 100 B-52's, each of which carries 30 tons of bombs—vindicates its attacks by claiming that Vietnamese are invading Vietnam, shows how government lies have not altered in twenty years.

But the bombings by the U.S. are not irrational. Especially after studying Nixon's proposed "peace plan" and considering the projected strategy of the United States in Southeast Asia, one sees how the bombing falls squarely into an overall picture. Which is, imperialism and genocide.

Those words are not mere rhetoric. The American corporate elite has and continues to use anti-Communist ideology to justify genocide in the process of maintaining and expanding their economic empire. So too, the Nixon administration fronts off its "Peace Plan" in order to justify new bombings to the American public. In turn, the technology of mechanized war is tactically necessary to achieve America's economic goals for Southeast Asia by breaking down the Vietnamese social structure and propping up the floundering Saigon army. The current decisions and actions centered around Indochina at this time are both classic illustration and climatic instance of all that the United States' foreign policy is and does.

The most important fact about Nixon's eight point proposal is that it is not really directed to Hanoi or the National Liberation Front, but at us. When the President summoned us around the television January 25, to tell of surprise secrets, he really unveiled a proposal vaguer than ones previously offered and found unacceptable by the Vietnamese. Nixon is demanding an all party, all Indochina cease fire before a political settlement, release of the P.O.W.s, the neutralization of all Southeast Asia, the end of all infiltration by foreign troops (foreign invaders here defined of course as all elements of resistance no matter where they live), and an election process which guarantees restoring, even consolidating, Thieu's power in Saigon. The only offer for total withdrawal begins six months after both an agreement in principles (something which has yet to be reached in three years of negotiating) and the negotiating and signing of the details of

a final agreement. Some "certain date."

The issue of a cease-fire is a crucial and, despite Kissinger's assertions, a highly contentious one. The U.S. plan calls for "withdrawal of all American forces in exchange for the release of all prisoners of war and a cease-fire." This indicates the intention that the present Saigon regime—full administrative, military, and police structure—will remain in power with American support after the cease-fire has gone into effect. No wonder that Hanoi and the NLF, noting the past his-

U.S. type cease-fire would freeze the NLF's favorable military position. All these factors show what Nixon has always known: that any plan whose political consequences strengthen the Thieu regime will be unacceptable to Hanoi and the NLF.

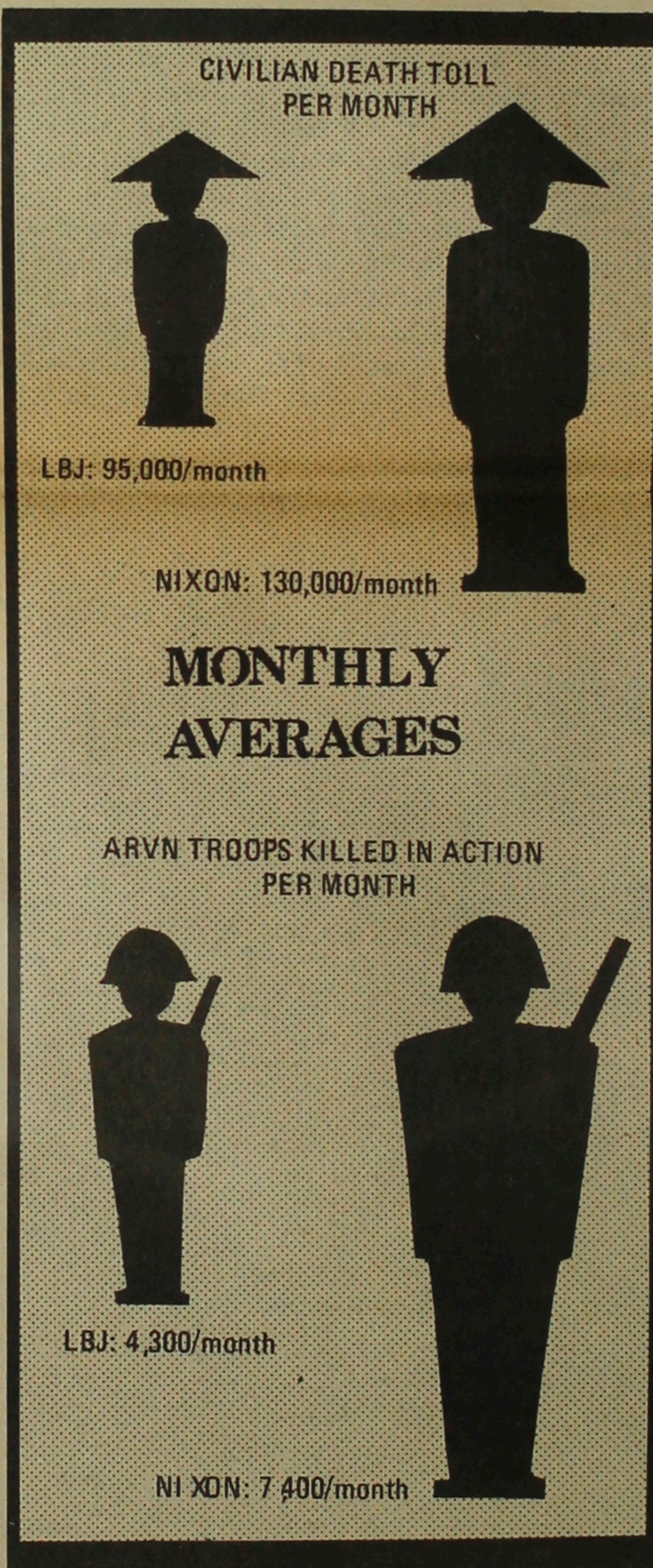
Another intricate part of the Nixon plan concerns the release of prisoners. The proposal cruelly raises the false hopes of American P.O.W.s. It has been refused because it requires Hanoi to release most of the prisoners before a final agreement has been negotiated and signed. Of course there would have to be troop withdrawals to match the P.O.W. releases, but since Nixon is committed to withdraw troops as a part of "Vietnamization" anyway, this is no real concession. As I.F. Stone has noted, "the likelihood that the other side would release prisoners in advance of a final settlement is nil, especially since they are almost all pilots and Laird himself has revealed that at least one released pilot has already been used to brief other pilots on Southeast Asia. Pilots, who cost as much as half a million dollars to train, are too valuable to expect their release until peace has finally been restored, especially when the air war is constantly being escalated."

Nixon asks the Vietnamese to accept conditions that add up to virtual military surrender and the NLF's political destruction. He knows this. The offers have been made and rejected before. Clearly he is addressing not those with whom he says he is negotiating, but the American public. The true purpose is to confuse and divide domestic opposition and to excuse the current escalation of the air war. Presidential promises are less indicative of real U.S. intentions as much as the fact that appropriations for munitions for the current fiscal year are higher than last year. This whole "peace plan" charade is meant to prepare the ground for further American aggression in Southeast Asia, which will be characterized as a response to North Vietnam's diplomatic intransigence and military invasion—whatever the facts may be.

U.S. Plans for Southeast Asia.

Thus the goal is to pursue the war to victory and establish a stable, non-Communist regime in Saigon. For this, it is necessary to separate the areas of population concentration from the guerilla forces, while preventing any organized social life in the areas ceded to the resistance. The instruments of mechanized war—the electronic battlefield, the ultra-modern and diabolical explosives, the massive B-52 raids—are assigned this task. In 1960, 85 percent of the South Vietnamese population was rural; now more than half live in urban ghettos. Noam Chomsky declares, "Nixon and Kissinger are gambling that the massive destruction and forced concentration in the South, with its devastating impact on the rural society, may create conditions under which the U.S. imposed regimes can survive." America calls this "nation building."

Saigon has grown from a 1946 estimate of four hundred thousand to a metropolitan area of more than four million. Once a gracious city, war has made it a "monstrous urban sprawl, full of ugly squalid slums, in which crime abounds." There is a more indirect form of genocide resulting from U.S. airplanes than the tons and tons of bombs. The rapidly forced migration to the cities has caused immense disease problems. In



tory of U.S.-controlled elections in Vietnam, insist on separating out a cease-fire with the U.S. on one hand, and with the Saigon forces on the other, until after a political agreement with Saigon has been secured. The formal resignation one month in advance by Thieu is meaningless. The subsequent elections will be administered by his lieutenants with the backing of his 125,000 man "police" force—which will remain armed. The history of deception in American controlled elections is well known to the Vietnamese people, dating from when the U.S. blocked the 1954 Geneva accords to when Thieu ran unopposed last October. Furthermore, in many ways the



1968, the Saigon "infant mortality rate was one in twenty; today, of twenty thousand recorded deaths each month, more than half are those of children under five." A large number of deaths go unrecorded. There are approximately five hundred registered M.D.s in Saigon. An aspect of cultural genocide to this grim statistic comes to light here. Robert Shaplen notes that "some Saigon surgeons, who had earlier been sent to the United States for training as Army doctors, were devoting much of their talent and time to cosmetic surgery on local women who wanted to look more Occidental."

This last point is related to the economic plans for Vietnam made by the United States. An upper class trained to Western tastes will be pushed up to manage society. Consumer goodies such as the thousands of Japanese-made motorcycles which infest Saigon are symbols—and lures—for those Vietnamese who will facilitate South Vietnam's integration into the web of Western economy. As entrepreneurs, they will manage the cheap urbanized labor force, and with the rich resources of Southeast Asia, manufacture components for the multi-national corporations who invest there. And as more oil is found off the coast, the U.S. commitment to control Southeast Asia will naturally strengthen.

The forcible management of one state's political economy by another's is imperialism. In the case of America's Asian involvement, the more prominent "managerial" force has been systematic biological and cultural extermination of Southeast Asian people: genocide. These tidily summed, are America's global ends and means.

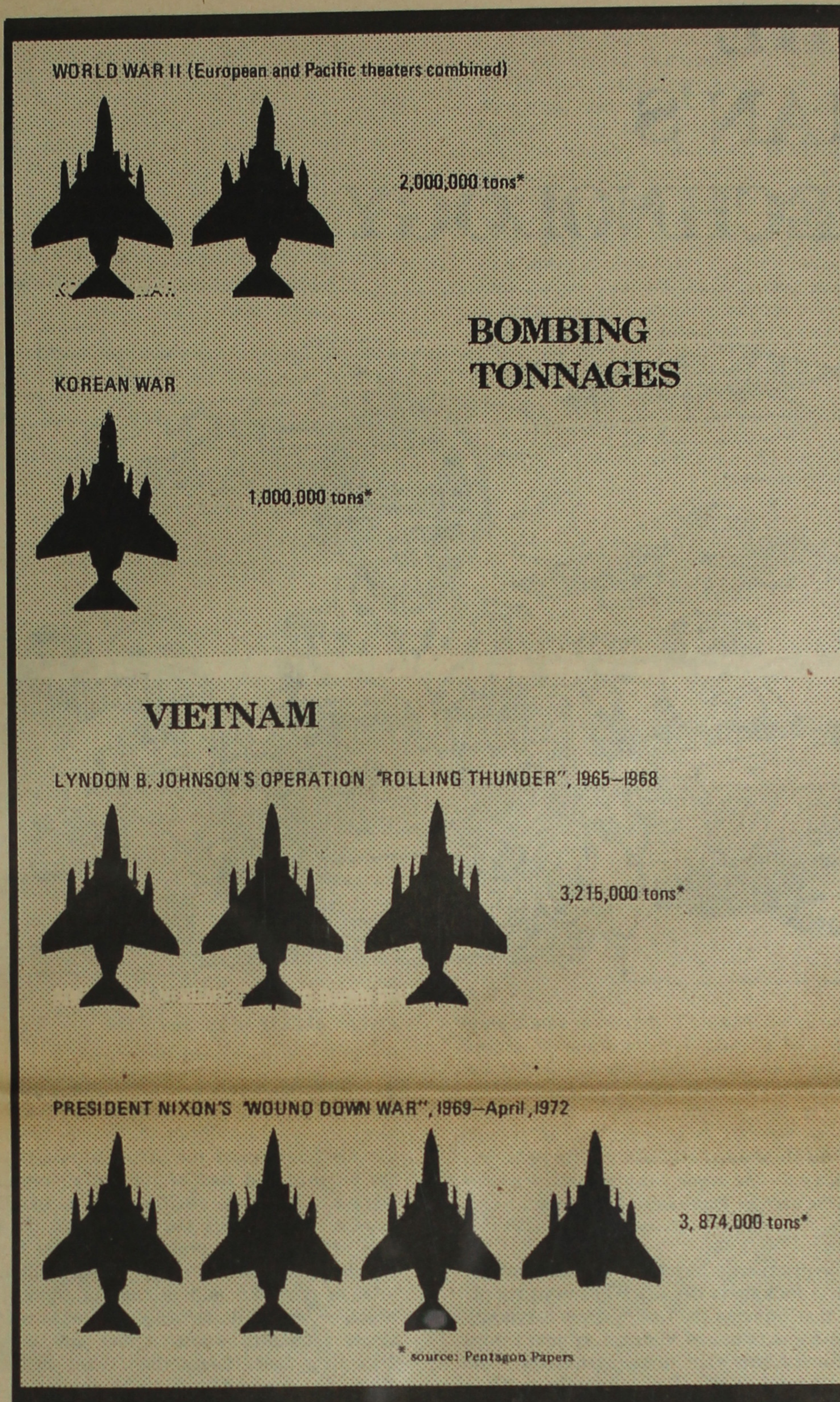
Vietnamese General Offensive

But those plans are no longer working in Vietnam. Even the most modern death dealers in America's arsenal cannot win a People's War. Vietnamization—Nixon's plan for having Asians kill Asians—is a shambles. The Saigon Army is collapsing.

The ARVN's, trained and armed by the U.S. and supported by U.S. air power, is an army of over one million soldiers, who are coming apart all over South Vietnam. The entire 3rd Division has disintegrated due to revolt and joining with liberation forces by much of the division's 56th regiment. This forced Thieu to dispatch 10,000 of his best remaining troops from the Saigon region to the northern front. He has even had to send half of his Presidential guard to join in the battle northwest of Saigon. What worries Nixon is that the crumbling of the "Vietnamized" army will reach a point where dissident forces will overthrow Thieu and reach agreement with liberation forces. "The only prop keeping Thieu in power is his army of main-force units," says Franz Schurmann. "If they collapse, Thieu is finished."



This is linked to the general offensive launched by the liberation forces these last weeks. Contrary to the American media and government reports, the attacks are not simply a "North Vietnamese invasion." The offenses in Quang Tri and Binh Long are the climax of a series of military activities dating back to December and January involving the various levels of NLF forces in South Vietnam. Jan Austin and Banning Garret report that the attacks have "decimated Thieu's system of control over the population in



the countryside, thus bringing about the collapse of the pacification program." This spells the "final defeat of Nixon's plan to Vietnamize the war." In what light does this put the massive U.S. air war against the North launched on April 6?

As in the past, these new raids against North Vietnamese population centers indicate that the ground war is going badly. Furthermore, the U.S. has admitted that the intensity of the anti-aircraft fire has forced it to concentrate most of its efforts in attacking defenses rather than troops and supplies. And when it is known that the liberation forces usually accumulate supplies for a long term offensive on the spot rather than depending on replacements from the North, the military justification—even from the U.S. point of view—is questionable.

What then are the real reasons for ordering the resumption of air raids against North Vietnam, particularly the B-52 saturation bombing raids? With the bombing of Hanoi and Haiphong, the message is clear: in response to a looming battlefield defeat for the United States, Nixon is launching a campaign of terror bombing which he is prepared to extend even farther in the North.

The *New Yorker* noted that our current bombing is something new in the history of warfare; never has a nation unleashed so much violence with so little risk to itself. The Fascist bombing support of Franco's forces in the Spanish Civil War is the only other instance of a power

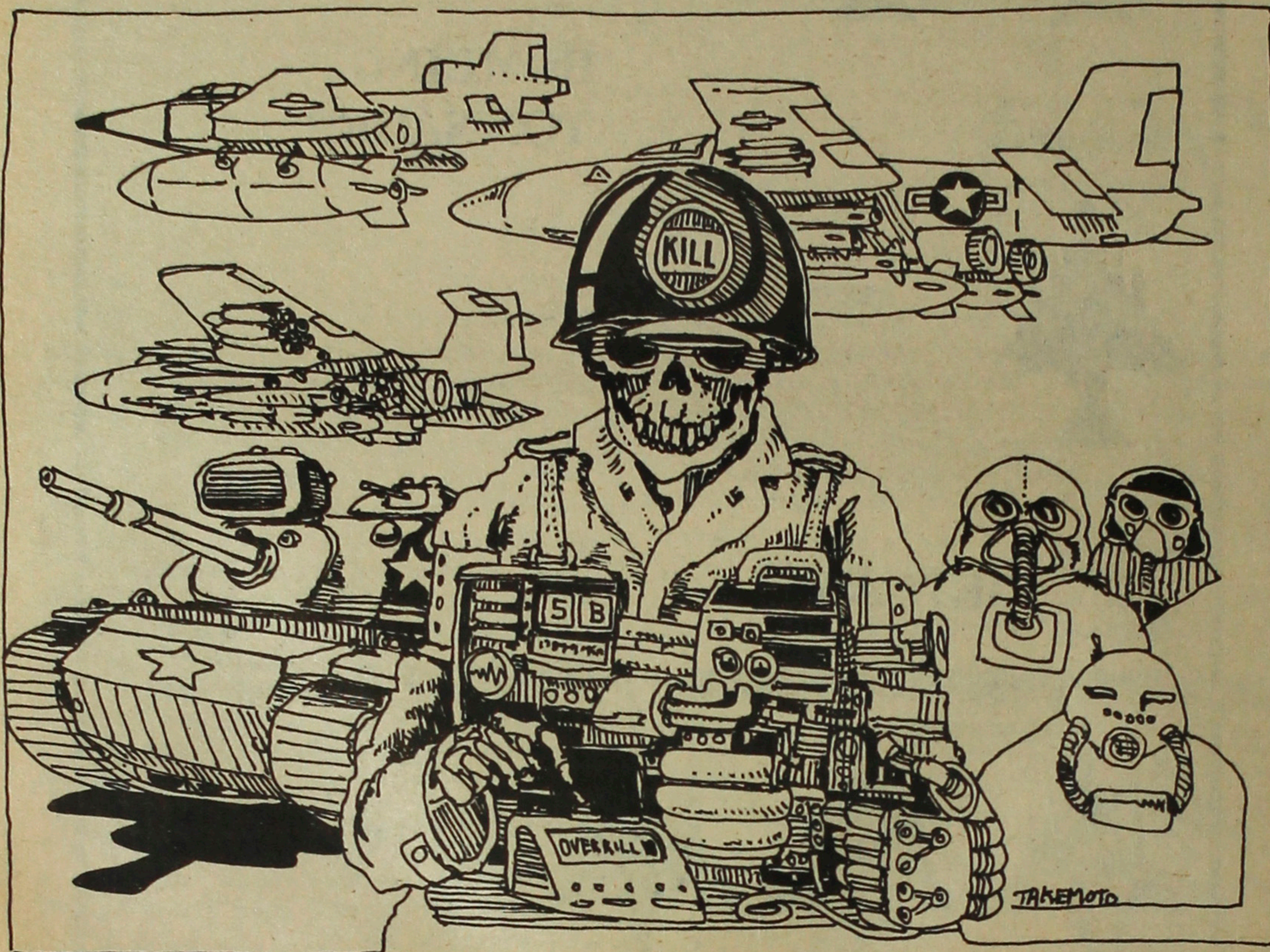
supporting one side of another country's internal struggle almost exclusively through bombing. But the American campaign is really in a class by itself. By sheer magnitude and mechanization, the raids are unparalleled: "In this campaign, the growing American official indifference to human life has come close to perfection."

Faced with the impending collapse of both the Saigon army and the whole Vietnamization program, and imminent thwarting of imperialist objectives, Nixon is reacting with even more genocide. Under the diversion of his "peace program" and by manipulation of the media, the President has tried to justify the new raids. In effect, Nixon is really saying that if Thieu is defeated at last, the price the Vietnamese people will pay is total destruction. If imperialism—which uses genocide to further its own ends—collapses there, America will try to discourage future liberation struggles elsewhere by an example of complete annihilation.

Although such tactics have been used unsuccessfully in the past, the need for all of us to educate ourselves and our communities to this new escalation is crucial. We must understand how all the administration's words and deeds are meant to further America's economic expansion. We must demand that the government cease the air war and accept the seven point peace proposal of the PRG. We must learn our lessons from the heroic revolutionaries of Vietnam.

—Bruce Iwasaki

THE MAN'S TECHNOLOGY



War is no longer the desperate annihilating struggle that it was...It is a warfare of limited aims. This is not to say that...the conduct of war...has become less bloodthirsty or more chivalrous. On the contrary... But in a physical sense war involves small numbers of peoples, mostly highly trained specialists. The fighting... takes place on the vague frontiers whose whereabouts the average man can only guess at...

—George Orwell, 1984

Americans who watch the war have not yet learned to look up in the air. While most people believe that bringing the troops home is synonymous with getting out of Vietnam, ground troops are becoming irrelevant to the war effort. The real war has taken off. The skies are being filled with American planes as the land is emptied of its foot soldiers.

The Nixon Administration has accomplished massive aerial escalation, more devastating than Johnson's troop build-ups of 1965, with minimum public notice or concern because the country still thinks it is fighting with the ground army of the 1960's. But the war of the 1970's is that of U.S. air power—several thousand feet above the grunts (infantry troops) climbing away from any American agony. With the developments of American air technology, Indochina is already becoming Orwell's battlefield of 1984.

Since Nixon took office, and as ground troops have been withdrawn, more than 3.8 million tons of bombs, by Pentagon estimate, have been dropped on Indochina. This is more American ordinance than was absorbed by both the European and Pacific theaters during World War II, plus the Korean war. We are dropping over six million pounds of bombs a day, over 4,000 pounds every minute.

When a flight of four Phantoms lands on the twin 10,000 ft. runways, the planes quickly taxi to rows of protective concrete revetments. Once a plane is safely parked, the pilot climbs out and is handed a cold can of Budweiser. While he sips the brew, a yellow forklift truck trundles up with armaments, and the ground crew hurriedly rearms the Phantom with an awesome array of weaponry—iron bombs, rockets and napalm canisters. Normally, the entire operation takes only 20 minutes. The beer never gets warm before the pilot climbs back into his Phan-

tom to take off on another sortie.

Time Magazine, April 10, 1972

In the last four weeks, the U.S. Air Force has been running over 500 sorties (bombing runs) per day. In addition, the average monthly tonnage levels under the Nixon Administration has far exceeded that of Johnson's: monthly average, LBJ years—59,704 tons vs. monthly average, Nixon years (to March, 72)—95,402 tons. If we add the projected tons that Nixon will drop until November 1972, there will be a total of over 4.5 million tons of bombs for Nixon's "wound down" war. In northern Laos alone, a country whose surface area is only 28 square miles larger than Great Britain's, Nixon has dropped over 6,000 pounds of explosives for every person living there.

These huge tonnage levels are deceptive, however, since the amount of heavy bombs dropped by Nixon has declined in favor of more fragmentation and napalm bombs (anti-personnel weapons). The killing power and the numbers of these horrible anti-personnel weapons have increased under Nixon. The round metal pellets of older fragmentation bombs have been exchanged for impossible-to-x-ray, fiberglass, sharp-edged fragments. Often a surgeon can only slit a victim's stomach from top to bottom, empty the contents, search for and remove what frags he can find, replace the entrails, and sew up the stomach like a football. One fiberglass sliver left in can be fatal. Weapons technicians have increased the adhesiveness of napalm, and the 'super' napalm and white phosphorus (which ignites on contact with air) bomb, or "willy-peter", now in wide use throughout Indochina, burns right through flesh and bone, and continues to burn until it burns itself out.

The air war involves a change in the tactics of battle. If a guerilla is a fish among the people, the objective of land war is to remove the fish. The air war, however, drains the sea. It has paralyzed the civilian populations. During L.B.J.'s Operation Rolling Thunder, the average monthly civilian death toll was estimated to be 95,000 (excluding those considered "Viet Cong"). Under Nixon, it has increased to 130,000. Each day since January 20, 1969, hundreds of millions of dollars of the world's most sophisticated aircraft have been hovering over Indochina: O1E, O2, and OV10 spotter

planes at 2,000 feet; A1E, A26, T26, prop bombers, AC47, AC54, AC130 gunships, flare ships, rescue and gunship helicopters at 5,000 feet; F4, F100, F105, A7, B57 jet bombers, jet reconnaissance, EC47 and EC119 electronic aircraft at 20,000 feet; B52's at 30,000 feet; EC130 command and control aircraft at 35,000; and SR71 reconnaissance aircraft at 70,000 feet. From a height of 30,000 feet, you cannot hear jet engines, and the bombs fall like rain.

I see battlefields or combat areas that are under 24-hour real or near-real-time surveillance of all types. I see battlefields on which we can destroy anything we can locate through instant communications and the almost instantaneous application of highly lethal firepower...Hundred of years were required to achieve the mobility of the armored division. A little over two decades later we had the air-mobile division. With cooperative effort, no more than ten years should separate us from the Automated Battlefield.

General William C. Westmoreland, at a meeting of the Asso. of the U.S. Army, October, 1969.

Because of the shift to the air war, the withdrawal of American ground troops, and the overwhelming defeat of Nixon's Vietnamization of the war by the courageous NLF forces, the full implementation of an "automated battlefield" is now being pursued. Since 1966, when Robert McNamara announced that the U.S. was beginning a high-priority program to establish a "fence (surrounded by mines and other 'area denial' devices)" across the DMZ, the development of an electronic battlefield has had top-priority with the war strategists in Washington.

Over 100 items are already part of a primitive Automated Battlefield in Vietnam and dozens more are undergoing development in the United States. These devices and operations have attracted some of the most colorful and obfuscating menageries of code words and project names since Captain Video went off the air—for example, Dual Blade, Tomcat, Duffle Bag, Tight Jaw, College Eye, Infant, Grasshopper, Pave Knife, Command Bolt, and Igloo White. The hardware that belongs to these names includes anti-personnel mines, laser-guided bombs, night vision devices, cluster bombs, "people sniffers" (or chemical detectors which react to enemy body odors), thermal imagers which react to seismic registers which pick up the thump of trucks or troops on the move. In Vietnam, commanders pick and choose items from this array to serve specific missions—a process not unlike putting together a hi-fi rig with off-the-shelf components. Generally, the more innocuous the code name, the more deadly the weapon.

A typical example is project Igloo White, which has played a key role in the air war in Laos. Acoustic and seismic sensors disguised as fallen branches (much like the plastic plants that line Los Angeles' freeways) are dropped near the sensors by a parachute that is designed to snag in a tree. Any or all of these devices can pick up sound or disturbances of troops or trucks moving nearby and transmit them to a surveillance plane flying in the area. The plane, in turn, relays the signals to a ground control station. Then the information is fed into a computer, and experts called "skilled target analysis" decide whether the electronic tracks were made by the enemy or by friendly forces or by buffalo. Should the computer printout conclude it was the enemy, an air strike would be ordered. Early in March, 1971, the Air Force claimed that Igloo White made it possible for U.S. aircraft to find and destroy some 80 per cent of the traffic coming down the Ho Chi Minh trail in Laos since October, 1970.

Other Igloo White weapons include Wapum and Dragontooth, anti-personnel devices that are dropped from the air, often disguised as first-aid kits, arming themselves as they drop to the ground. These weapons stop people but leave vehicles intact, as explained by Air Force Major Raymond D. Anderson: "If a person steps on it, it could blow his foot off. If a truck rolls over it, it won't [even] blow the tire."

Once the Automated Battlefield is completely established in a certain area—with listen-

THE MAN'S TECHNOLOGY

ing devices sprinkled in the trees and rockets poised to decimate the area with the first squawk of a sensor—the object of warfare will not be to engage the enemy, but to herd him, like sheep, into the electric circus.

All of the Igloo White weapons can be used together, in sequence: the sensors pick up traffic, then laser-guided bombs stream in to cut the trail, followed by a liberal scattering of anti-materiel mines and Wappums, and topped off with old-fashioned bombs, just in case anything gets through.

The biggest problem I had was to re-

strain my men's enthusiasm. If I asked for volunteers, all my men would argue to be the first chosen. "Let me do it, they killed my mother!" "No, let me go, they destroyed my village," they would say. Were we afraid of the planes? Oh, no. If they stayed up high, they couldn't hit us. If they came down low, we could shoot them down. We were very angry. The planes didn't come to bomb the soldiers, they tried to kill the villagers. The villagers are just rice farmers.

Pathet Lao captive, former captain.

Despite the massive air attacks, despite the "Automated Battlefield," despite the use of 'bee-hive' shells, Willy Peters, Igloo Whites, Wappums, and Dragon Tooth anti-personnel bombs—in the face of all the power of "the man's technology"—the people of Vietnam, led by the victorious forces of the NLF, have won the war. A common slogan of the Vietnamese people translates, "We will fight from this generation to the next," and, as their history shows, they mean exactly that. It is only a matter of time before the U.S. realizes that they have lost this war to a people who couple love, with power...to defeat power...without love."

The following is a partial list of corporations which have been, and are now currently, all under government defense contracts since 1965 valued in excess of \$10 million. Each of these corporations are "publicly owned."

CORPORATIONS	CONSUMER BRANDS/SERVICES	VALUE OF ANTI-PERSONNEL CONTRACTS	RESEARCH, DEVELOPMENT CENTERS
ALUMINUM CO. OF AMERICA (Alcoa) 1501 Alcoa Bldg. Pittsburg, PA (412) 553-4545	Alcoa Wrap, Wear-Ever utensils, Cutco cutlery and buffet services	\$11,400,000: for production of 2.75 inch rocket tubes	Chicago, IL; Cleveland, OH; East St. Louis, IL; Fort Wayne, IN; Marshall, TX; Massena, NY; Merwin, PA; New Kensington, PA; Richmond, IN
GENERAL TIRE AND RUBBER CO. 1708 Englewood Avenue Akron, OH (216) 798-3000 (also Aerojet General & Batesville Mfg., Co.)	Pennsylvania tennis equipment, General tires, RKO radio stations and theaters.	\$64,400,000: for production of Claymore mines, BLU-66/B Bomblets, dispensers/containers/warheads for 2.75 inch rockets, "Sadeye" cluster bombs/dispensers/containers	(Chem. Plastics Div.) Ashtabula Mogadore, Newcomerstown, & Toledo, OH; Columbus, MS; Jeanette, PA; Lawrence, MA; Marion, IN; Odessa, TX; Orange, CA
HONEYWELL, INC. 2701 4th Avenue Minneapolis, MN (612) 332-5200	Pentax, Rollei, and Stronobar cameras & photographic equipment; Minneapolis - Honeywell control devices; Takumar lenses; Elmo cameras and projectors.	\$268,900,000: for production of 'guava' bomblets, 'beehive' & flachette projectiles, White phosphorous mines, 'Sadeye' series cluster bombs.	(systems & Res. Div.) Minneapolis & Boston, MA (Ordnance Div.) Minneapolis, MN; Los Angeles, CA; Montgomeryville, FL
NORTHROP CORPORATION 9744 Wilshire Boulevard Beverly Hills, CA 90212 (213) 588-7111	Hallicrafters radios and components	\$11,700,000: for production of flachette warheads for 2.75 rockets, 'beehive' projectiles, flachette area neutralization gun (design, development, testing)	-principal plant sites are in Hawthorne, Palos Verdes Peninsula, Anaheim and Newbury Park, CA
SPERRY RAND CORPORATION 1290 Avenue of the Americas New York, NY 10019 (212) 956-2121	Remington office machines, shavers; Univac data processors	\$99,100,000: for assembly, loading and personnel bombs, 2.75 inch warheads, and munitions for use in S.E. Asia	-occupies 70 plants in 22 states, primary research labs. are in Philadelphia, PA; St. Paul, MN; Troy, MI; Subdury, MA; South Norwalk, CT; and Great Neck, NY
UNIROYAL, INC. 1230 Avenue of the Americas New York, NY 10020 (212) 247-5000	Uniroyal, Fisk tires, Royal golf equipment, Keds shoes, Sunfish & Eskimo clothing, Naugahyde	\$24,200,000: for loading, packing, assembling cluster bombs	-Middlebury, CT



WHO KNOWS OUR NAMES cont'd...

away in the past, now teachers are taking us away from our land in groups under the name "group employment." But why?

After the Korean War in 1950, the government and the capitalists formed an alliance and gave our land to the U.S. military for their supply bases. In return, the Japanese rulers got a whole lot of money. With this money, they built a strong economic base for heavy industrialization. They needed a large labor force to carry out the industrialization—a cheap labor force. They selected the villages in the countryside. In order to flush us into the cities, they destroyed our economy, leaving us no choice but to come up to the city.

We were brought here—a huge number of poor people—in order to satisfy the desire of a small number of rich people. So it was not our parents' 'misfortune' or 'incapability', after all.

The cities can only continue to thrive at

the sacrifice of our land and people. It is in their interest to call us 'backward' and the city people 'progressive.'

After being brought to the city, we have found that the values we acquired through living in nature, through production and through our communal way of life in the country, are considered subordinate to everything urban. This eventually destroys nature-oriented values. For the city—urban life—allows only those who can accept everything urban unconditionally and uncritically to survive there.

Instead of nature, the city has bowling alleys, movie theaters, illuminated amusement areas and concrete skyscrapers. This startling difference makes many of us think that the country is backwards.

The city has broken us apart and isolated us from each other. That's how we have become ghosts of this society. When our brothers get trapped into crime, the mass media makes the people despise us as losers and hoodlums.

They punish those of us determined to change our human condition, and label us "dangerous rioters..." We are called this by those who would do anything—even kill our people—in order to satisfy their interests. We are regarded as non-existent, except when they count us as objects for exploitation. We are allowed no voice, except when they want to make us praise our bosses and exploiters, saying we are satisfied with our present conditions.

It is a dirty myth that the city is the symbol of human development. Under this myth, the country is looked upon only to provide food for the people in the city.

We must join together and destroy this myth, because we know ...and all the rural people know that it is a big lie!

A member of the Night High School Students' Joint Struggle Committee.
Tokyo, Japan
February, 1972

Letters

To the *Gidra* staff:

I've looked at the past few issues of *Gidra* in hopes of finding cultural community events, i.e. Japanese dance recitals, plays, etc. Never happens.

Direct your attention to the recent play at the Inner City Cultural Center, "Gold Watch," written by Momoko Iko. It's a play about a Japanese family before the relocation camps. Mako, an Academy Award winning actor, gives a dynamic performance; it's a play worth seeing.

Have any of the *Gidra* staff even bothered to look beyond the dope and revolution bullshit? Give time or space to some cultural aspects that you so widely but ambiguously support. Your paper may succeed in reaching people in identifying themselves, or rather comfort people into realizing that other people have faced the same types of problems. What happens after that!

Use your paper. Expand it to the cultural events throughout the city. I just hate to see a paper so widely distributed limit itself to dances at Blarney's Castle.

Gail Konishi

Dear Sister Gail,

It is true that *Gidra* does not give enough "time or space" to Japanese dance recitals, plays, etc. as you so righteously pointed out. This is a sad fact and we are to be criticized.

I can only say that it's not easy to keep tabs on all community happenin's. Many of the staff have only a limited time to devote to the paper. It's obvious we need help and support from the community. That is why we encourage people to contribute whatever they can.

I would be very interested in hearing why you consider dope and revolution such a low priority that you can call it "bullshit." Also, your definition of culture for it can encompass entire lifestyles. I'm sure there are many people who harbor similar feelings, but have never bothered to write in. I hope you take the time out.

In Peace,
Doug Aihara,
Gidra staff

Dear Asian Brothers & Sisters,

First, with your permission, I introduce myself. My name is Lawrence (Lorry) Oson. I think the root of my last name is of Chinese or Japanese origin. And I think the pronunciation is O-san, or U-san. I am 30 years of age although the hellish reality of prison life makes me feel 2,000 years old.

My ancestral heritage is of two ancient blood lines. My father was born and raised in the Philippines, then emigrated to the U.S. via the U.S. Navy, that accounts for his pro-American thinking. I have traced my blood lines all the way into ancient South China. (That could account for my last name, huh?) The exact locale, I still can't find out. My mother being Chicana, I have traced my blood lines to ancient Mexico. But then again, didn't all Indians migrate from Asia thousands of years ago? So from the beginning, all early inhabitants of North America are of Asian origin.

In this day and time, my allegiance lies here in Aztlan, Asia, and to a Third World conception. However, being born and raised in the Barrios, I have devoted some of my efforts to La Cause.

It was not until I was imprisoned in 1962 and through involvement with the Black Muslims that I became aware of my Asianess. But at that time, most minorities were barely starting to awaken.

I can recall days when subtly, snide remarks were directed at me because I was part Filipino. And remarks were made of my slanted eyes. You can imagine the frustrating stages of inferior thinking I went through up until I met the Muslims. They made me aware of my identity, aware of the great ancient blood lines that course

through my veins, the beauty of Asian people, and the necessity for unity, organization, and revolution to cure the ills of this country, or any other country that suffers from Capitalism, Oppression, Exploitation, and Racism.

So when a revolutionary brother gave me your organization's paper, I devoured it like a hungry dinosaur, but with mucho pride. I hope I can have seconds. Do you think it at all possible to send me all the literature that your group puts out, and any other literature you might acquire through association with other groups? I am sorry to say that I have no money to buy them. For, in here, like in the streets, I'm mired in poverty.

I hope this letter leads to a continued correspondence. For I have no one that writes to me, nor do I have any one to write to. For the "joint" is a lonely place, in spite of, the sea of humanity that surrounds me.

I recognize my kinship with all living beings and I made up my mind that I was not one bit better than the meanest of earth. I say now, that while there is lower class, I am in it; while there is a criminal element, I am in it; while there is a soul in prison, I am not free.

I oppose a social order in which it is possible for one man who does absolutely nothing that is useful to amass a fortune of hundreds of millions of dollars, while millions of men and women who work all the days of their lives securing barely enough for an existence.

I am opposed to the form of our present government; I am opposed to the social system in which we live; I believe in the change of both—by perfectly peaceable and orderly means—and if that doesn't work—by perfectly revolutionary means. I belong to those who fight ruthlessly against the defilement of humanity. I close with anticipation

Sincerely yours,

Lorry

Gidra Readers:

I was amazed to find a Presidential candidate who publicly supports the efforts of Caesar Chavez and the United Farm Workers. This outspoken man is George McGovern.

McGovern has also publicly supported the Pitt River Indians in their fight against PG&E. And he has opposed the killing of Asians in Indo-china since 1963.

I believe that McGovern understands minority problems, rather than acting because it is politically expedient or to appease "the restless minorities." His voting record clearly shows that he is a man of integrity, and will not sell out once he is in office.

I am working for George McGovern and I hope that other Asians will too. Our brothers and sisters deserve more than Richard Nixon or Hubert Humphrey.

Gene Muramoto
Sacramento

Dear Brother Gene,

I feel compelled to reply to your letter on at least two grounds. First, even if we still have faith in our "democratic" way and its electoral system, your contention that, in the person of George McGovern, we are getting "more than a Richard Nixon or a Hubert Humphrey" must be questioned. Admittedly, McGovern has a long record of opposition to the American insanity in Indochina; that, however, is not to be equated with opposition to "the killing of Asians" as you state. Even in his statements as late as April, 1972, McGovern's overwhelming emphasis has been opposition to the war *because Americans are dying and American dollars are being spent*. He mentions only secondarily—if he mentions at all—that Asians are "also" being killed. Does he understand that Asians are fighting for their lives, their liberty and on their land? Does he understand that Asian Americans are uniquely affected by the racism perpetrated in an army which teaches the systematic genocide of "gooks"?

While McGovern's major issue has been the

Indochina War, he has also promised "to take steps to insure the survival and independence of Israel." Can a man who is opposed to the U.S. aggression in Southeast Asia on the grounds that it is "immoral" be in support of supplying guns to suppress the liberation struggle of Palestinian guerillas? "Men of integrity" must deal with such contradictions.

Secondly, and probably more significantly, the great historical tradition of capitalist democracy and its all-encompassing influence on us must be understood. Neither the time nor the space will allow me to go into depth, but the basic question is: do we really have a choice at the polls?

Adam Smith wrote: "Civil government, so far as it is instituted for the security of property, is in reality instituted for the defense of the rich against the poor, or of those who have some property against those who have none at all." Today, five percent of the country own forty-five percent of the resources, and that class of capitalists who rule over the means of production also rule politically. The choice of candidates we have in liberal or electoral politics is between Democrat X and a Republican Y. The choice however is not between a candidate who is on one side of a class war and a candidate who is on the other side. That is clearly reflected in the fundamental unwillingness or inability of politicians to achieve real objectives and effect meaningful changes.

In America, the main sources of information (press, radio, education, etc.) are controlled, directly or indirectly, by the capitalist ruling class. Thus, the people's minds are shaped and molded to suit the needs of the few that control. Indeed, there exists democracy, not of "one man, one vote," but of "one dollar, one vote." Therefore, the poor and the underclass cannot make use of their political rights. A more basic and fundamental change must come about so that the needs of all people are met.

I. Mike Murase,
Gidra staff

To G.F. (a high school brother)

I can appreciate your feelings of confusion and indecisions about the American society and the principles and values it espouses. I don't believe these concepts will alter much in coming years.

But you are a *product* of the American society and a *victim* of your views of this society. The desire for material things is *not* immoral, and neither is it immoral to accumulate these materials. What matters most of all is if you make the attainment of those material things the *end* in your life (that all you hope to achieve is material "wealth"). It is not the material which is evil or corrupt, for material is inanimate, but it is the *human* (not necessarily American) concept of valuing material more than other humans that is so distressing.

Remember also that the presence of material does not connote evil any more than its absence connotes lack of evil.

There is much reward in valuing your fellow humans above material things and in directing your life towards those ends. There is also much crap in all areas of life, but there is also value. I notice that you question what you see. This is good, but do not let those questions keep you from seeking out what is good and valuable and rewarding in your life. You will face those situations innumerable times between where you are now and even where I am, which is 23. I will try to find whatever is valuable and rewarding in coming years by facing what I must face (fatalism?). I will try not to avoid and drop out for this solves nothing either, in society or in your own mind, it is a cop-out. Will you please try also?

Jim Saiiki
San Francisco, Calif.

Address all letters to *Gidra*, P.O. Box 18046, Los Angeles, Ca. 90018.

Relevantly Sociable

An attractive woman in her forties comes on stage with a gentleman with a Fu Manchu moustache and a long pony-tail. They are of the *theatre* and here they are on stage. Asian Americans in the arts are a rare breed but tonight they have made an appearance for this gala occasion.

It is mid-February and the Inner City Cultural Center in Los Angeles is having a reception for thirty-one year old Momoko Iko who has written a play entitled *Gold Watch* that is soon to be performed by their theatrical group. Tonight's event is at the Center's theatre. Set up on stage is a banquet table fully stocked with tacos, sushi, celery and other delectable treats. A portable stereo is playing Malo's album for non-dancers who sit on wooden chairs and talk to one another while others off the stage watch this minor spectacle in the dark, comfortable recesses of the theatre seats. The stage lights are on as if to suggest some type of performance

for an audience.

The attractive woman in her forties is busy kissing friends on the cheek, telling them how marvelous they look, while half-expecting the compliment returned. She engages in a short conversation with Mako.

Mako is sitting silently in a chair. If he were compared favorably with another actor, it would probably be Charles Bronson. Both have lean, rugged faces with deep, penetrating eyes. No one in their right mind would accuse either of any type of bubbly effervescence. And now, predictably enough, Mako twists his face slightly and his mouth goes into a grimace as his hand reaches to the back of his head out of boredom. The attractive woman in her forties decides to talk with the guest of honor.

Momoko Iko is extremely friendly as they sit and chat. She talks about her brief study at the Writers' Workshop at the State University of Iowa; about her work on an Asian American publication in Chicago; about how many of her friends who are into writing are now deeply involved with projects of social relevance; and about how she had worked on the story of *Gold Watch* first as a short story, then as a novel and finally in the play format which, to her, seemed to work best. She has been writing since 1964 on that and other projects.

She is quite relaxed and open when two students from a nearby college, who somehow

got invited tonight, interrupt the conversation and start throwing bumbling questions at her. One student is wearing a J.C. Penney work-shirt with a large stain from the Secret Sauce of a Jack-In-The-Box Bonus Jack hamburger. His friend with black rim glasses immediately catches the attention of the attractive woman in her forties.

"Haven't I seen you before?" she asks.

The student with black rim glasses is silent while he combs his memory banks.

"I (pause) think so."

"I bet you don't know who I am," says the attractive woman in her forties. In the time it takes to answer, thoughts race through her mind. Perhaps he remembers the motion pictures in which she performed, or the plays or the modeling assignments. The answer breaks her fantasy and when it comes it is crushing.

"Aren't you Stephanie's mom?"

She feels despair for a second but quickly composes herself as the words come out.

"Oh, you darling, you," she says as she uses the finger from her hand with the thumb pulled back as if it were a gun and points it at him. The attractive woman, who is in her forties and the mother of a college graduate, smiles. She pulls in her tummy and thinks back to the time when she didn't have to do such things and how it shouldn't be all that important now.

—Alan Ota



Social Relevance

Gold Watch. Presented by the Inner City Cultural Center. Written by Momoko Iko. Directed by C. Bernard Jackson. Featuring Mako, Nobu McCarthy, Clyde Kusatsu, Irvin Paik, Mimosu Iwamatsu, Jesse Dizon, Elaine Kashiki, John Mamo and others. Lighting by Juan Lotero. Costumes by Terence Tam Soon. The action takes place on a 40-acre farm in the Pacific Northwest in late 1941 and early 1942. The production is being performed at the Inner City Theatre located at 1615 W. Washington Blvd., Los Angeles, and will run until May 28. For additional information, phone 735-1581.

One wonders just how to view artistic products of the Asian American community. We saw Momoko Iko's *Gold Watch* which played last month at the Inner City Cultural Center, and were confronted with questions and implications far more significant than our initial response to the drama. Issues more important than how we were moved and touched by the acting and the script. (The former consistently first rate; the latter at times expository and heavy handed, but more often warm, human, and economically

paced.) No, to understand the ramifications of such a play demands proposing certain assumptions: One, that there truly is an Asian American experience and that we are part of it. Secondly, that *Gold Watch* attempts to reflect this experience. And most subtly, that the scarcity of serious literary and theatrical endeavors which deal with Asian Americans is in itself a reflection of the Asian American experience.

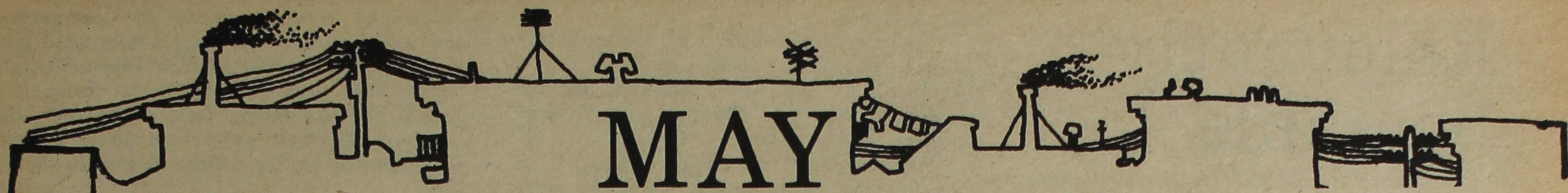
By virtue of our unique history and very existence, the first assumptions will be accepted as given (although the differences among national groups is also very real). It is the final two statements' interrelationship with this particular play that concerns us: how in a sense, Iko's drama creates our present experience as it records the past. How much of what the events of *Gold Watch* are about furthers our understanding of both *Gold Watch* the play and our community? The drama examines the social and psychological conflicts experienced by a rural Japanese American family just prior to the World War II relocation of 1942. What happened to the Murakami household was similarly experienced by almost all people of Japanese ancestry then living on the West Coast. What we must explore is how much of what we saw on stage is still with us today. The Murakami's awareness of past traditions and hopes for future achievement (both embodied in the heirloom pocket watch), peculiarly distanced and alien when staged, are familiar in our hearts. The shame, the obligations, the repression and fronting-off of emotions, the intermittent violent outbursts substituting for continued openness, and the resultant communi-

cation barriers over generations and loyalties still divide us today.

Let us also consider what elements in the Murakami's family situation explain why Japanese poets and playwrights like Ms. Iko are still a rarity a generation later. The racism and economic hardships of the relocation limited the educational and career aspirations of many of the Nisei generation. Denial of freedom prompted an emphasis on educational attainment for economic stability. The wisdom went: no matter what material wealth the authorities may take from you, education and knowledge are yours forever to be utilized when the time comes. The demands for survival made the relatively insecure role of the creative professional a lower priority.

The impact of relocation on Japanese Americans—a reflection of racism directed toward all Asians—can never be measured. One result, the limited self-image, part of the colonized mentality, must be exposed and changed: Challenging perceptions and raising consciousness—through art. Thus, in order to have our people sensitively portrayed and our story accurately told, we must encourage and support all Asian Americans in the arts. *Gold Watch* shows what this society has done to our people. The nagging awareness of empty seats around us also tells us this too. A valid piece of Asian American writing should give us insights into all aspects of our community—even into how and why the community responds to that writing. If more Asians went to see samurai films than *Gold Watch* last April, *Gold Watch* can help us find out why.

—Bruce Iwasaki & Linda Fujikawa



SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
CALENDAR ENTRIES Individuals, groups, etc. may submit notices of interest to the commu- nity by the third Tues- day of each month.....	1	2	3 Gidra staff meeting Call 738-7838 if you're interested in working on 'the best' Asian American News Monthly on the Westside!	4 Kent State Killings, 1970 Anti-War Moratorium today Medical Outreach Team Mtg. 7:30 pm. CRA Office. Call JACS for more info.....	5 San Diego State Fund Raiser for Delano/Filipino Worker's Village. Aztec Center, San Diego State College. Cinco De Mayo Marx's Birthday !!!!!!!!!!!!! Boy's Day in Japan.	6 St. Mary's Carnival 961 Mariposa Ave. 1-11 pm. Fun, games, food and a bunch of weird people.
7 Ethnomusic Festival, UCLA Sunset Rec. Center. 11 am. - sunset. Asian-Amer. Dental Clinic meeting, USC Student Lounge 2:30pm.	8 Lecture: "The Chinese Family Traditional & Modern" by Dr. L. Hirata. UCLA, 8:00 pm. Soc. Wel. 147	9 AMMO Meeting. 7:30pm JACS office, 125 Weller.	10	11 Women's Workshop-CSCLA 1:00pm.	12 Youth and Drugs Group Meeting every Friday. Yellow Brotherhood pad, 7:30pm-1227 Crenshaw.	13 Amerasian Youth Day. We're in a rush to meet a press deadline so you'll have to read the blurb at the bottom of this page for more info. Asian Culture Fair, UC Davis
14 Mother's Day	15 Asian Sisters Meeting 7:30pm every Monday. Call JACS for more info: 689-4413	16 Gidra Article Deadline	17	18 UCLA Asian-American Studies sponsors "The East is Red" UCLA Soc Wel. 147. 7:30pm	19 Malcolm X's Birthday	20 Asian Music Festival, Berkeley Boogie up north and hear good ol' rock'n roll..... Amerasian Basketball/ Volleyball Tournament. Blair High, Pasadena. 8am-5pm. More info: 682-2020, 798-6600, 255-2969
21 Filipino-American Commu- nity Beach Party/Pot Luck. Playa del Rey. More info: 824-1104, 478-7538	22 Last day of Pasadena Art Mu- seum Exhibit "Executive Order 9066"—Japanese American Relocation	23	24	25 JACS-AI Meeting every Thursday at 5:30pm JACS office, 125 Weller	26	27 Asian-American Dental Cli- nic Benefit. Sponsored by Students of UCLA/USC at International Students Center—1023 Hilgard, Westwood.
28 Mo Nishida & Kathy Nishi- moto are getting married at Elysian Park, Lot 6. 12 noon—? Last day of <i>The Gold Watch</i> at ICC	29 Memorial Day	30 Filipino band, "Society of Seven" playing at Latitude 20, Torrance	31			Community Creative Work- shop meeting. Marynoll school, 222 S. Hewitt, Every Saturday, 10am— 12:30pm

Thank you to the Community

We, Asian Joint Communications, would like to thank the community for their participation and support in our fund-raising event on March 11, 1972. The water-bed raffle - pot luck - jam session was successful due to you. "Thank you."

There was "Tons of Food" and a lot of people just having fun. The 'jam session' included the 'Heavy' sounds of Tracy Okida, Robert Narita, Tommy Chung, Danny Kwan and percussion effects from the people on the side lines. Also there was a preview of the Asian American Hard Core film, titled "The Home Coming Game," produced and directed by Kwan Chung Yen (alias Danny Kwan), which we highly encourage and recommend everyone to see.

The Grand Prize, an immaculate custom designed \$300 water bed (donated by David Takahashi) was to become the possession of Mrs. Kiku Uno (a right-on Nisei sister). Other prizes were: 2 \$10 gift certificates to the Amerasia Bookstore, 2 water-bed mattresses, 2 subscriptions for Gidra, a \$7.50 dinner, cooking utensils, an alarm clock, and 5 tickets for JACL's raffle.

We were able to distribute 909 tickets and after the overhead, we came out with a net profit of \$816.50 - Farr-Out!!! This money will aid us in continuing our program and setting the pace for the opening of the half way house, which (we hope) will be open this summer.

We feel the half way house is vitally important for the brothers and sisters upon release because of the difficulty entailed in making the transition back into the community. Because

the ex-offender has a criminal record, the community is unresponsive to his/her needs, whether it is financial, a job, housing, and so on. By having the half way house we will be able to facilitate the brother or sister with these basic needs necessary to make it on the streets, and more importantly, necessary to get out of the joint. The half way house in essence will be used as a vehicle to begin struggle for a new life-style. With your continuing support the people will be successful.

All power,
Joint Communications

In order to serve and love the people better, Mo and Kathy are getting "married"... a beginning to build a unity between two people. Come share and celebrate with us on May 28th, Sunday, 12 noon, at Elysian Park, lot 6 (where Cincip was held). Bring food, children, pets, music, and everything or everybody that you love. (oh yes, yourself)

Amerasian Youth Day will be held on Saturday, May 13, from 12 to 4 p.m., at Belmont High School, 1375 West Second Street, Los Angeles. This event will provide counseling in the areas of education, employment, and the cultural and social roles of Asian American youth. Asian American organizations from the community will participate in discussions of issues such as drug abuse, sexism, self-image, identity and institutional racism. Please take the time to check it out. For further information, contact Jerry Yamamoto or Robert Siu, at JACS/AI, 689-4413.

The Hawaiian students of USC are organizing themselves and are presently setting up programs and events to serve the needs of the Hawaiian communities in Los Angeles. Such current programs include: visiting the bruddas in the clink in coordination with JACS Joint Communications, a voter registration drive for Hawaii, hula classes for kanes and wahines, and one kanekapila good time luau on May 6. Future plans will involve: a weekly Hawaiian radio show on K-USC; coordinating movies, speakers, and information dissemination on campuses and Hawaiian communities; and basically, struggling to retain our culture, pride, and land.

This announcement was printed to inform "na keiki o ka aina" that we need your help. We need Hawaiian musicians to donate some time, artists to help make posters, and students to work. We need businessmen, cashiers, and the bruddas in the joint. We need solidarity and kokua because Hawaii needs solidarity and kokua.

HULI!

For Further Information:
Colin Kurata: 746-2538, 734-9315
Phyllis Minn: 747-7915

