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NISEI WEEK

Part One: Nisei Week Was Fun!

I remember when Nisei Week was fun. I remember when I used to look forward to going to the carnival. But that was in the early sixties when "everybody else" used to go down there too. The parade was pretty good, too... I guess. My sister and her friends went to Ondo practice once a week in an empty parking lot near Second Street for what seemed like two months prior to the actual date of the parade. I went along because they gave out free sodas there. I never knew for sure if my sister really wanted to be in the parade or just did it halfassed because my mom said it's good to try to retain some of the Japanese culture. And to us, Ondo and judo and eating rice were the extent of Japanese culture then. On the day of the parade, my sister and her friends would be dancing somewhere near the tail end of the parade and a bunch of families would get together and go sit out on First Street with goza about three hours before the parade started. Once it got started, everybody would be looking for people they knew and my dad would be craning to see if my sister and her friends were coming down the Street so he could take pictures of them.

Finally, when we saw my sister and her friends, everybody in our group would be pointing and telling each other, "There they are. There they are," as if no one else could spot them. Right when they got up close, my dad would dash half way out into the street and snap some pictures of them and dash back into the crowd. Parades were all right; but I don't remember too much about them. After awhile, I stopped going to the parade until I started getting interested in seeing what the Nisei Week queens looked like, but that was years and years later. Like I said, the parades were all right, but what we used to look forward to most was the carnival. We could count on seeing everybody else there. Usually people went in big groups.

A lot of the dudes took the bus all the way down there but some of us used to get a ride from one of the fathers and have him drop us off about two blocks away because we didn't wanna be seen getting dropped off by our parents. So we would pimp on down the street for a couple of blocks to get to the carnival.

Once we got to the gate of the carnival lot, we would have to start walking sideways because it was always packed with people. All kinds of people were aimlessly moving around the crowded parking lot, looking into the booths and checking out the fine babes. We'd be wearing our Sir Guy shirts with half the buttons open so the chest was partially exposed, and definitely with our tails hanging out over our Khaki pants that were starched and pressed like we were wearing cardboard pants. The bottoms of the Khakis would be dragging on the ground and covering most of the pointed black suedes. All the dudes would have a thick coat of Murray's or Dep or some greasy kids' stuff so our sweeps, ducktails and fronts would stay in place even when we were trying to win some stuffed animals for some girls we dug. Actually, people ended up giving stuffed animals to total strangers sometimes because some summers, you just wouldn't be digging on anybody special or be going around or anything.

When Nisei Week carnival came around, we spent money like there was no tomorrow, and used up all of our meager allowances and earnings from chicken-shit part-time jobs.

One year, we had to be really careful not to carry anything white or black in our hands because the word was out that there was gonna be a rumble between Eastside and Westside. And Westside was supposed to have their fist wrapped in white hankerchief while the Eastside did the same with black hankerchief. The dudes I went to the carnival with didn't want their asses shot or stabbed so we were all very careful. Sometimes it was pretty hard to look cool when you're scared to death inside. When we'd walk through the crowd and see some faces we vaguely recognized, we would just nod our heads up once at them and walk on. I swear, we wouldn't smile or stop for some casual conversation with them or nothing like that. At the same time, we'd be glaring at cops and checking out babes and looking out for some crazy fool who was ready to call you out right there and then for looking at him the wrong way. It was hectic and tense, but it was exciting and fun.

Part Two: Transition: A Slow Death

Yes, it was fun, but in some ways, it's more delightful to reminisce about those bygone days... days which will never again be because I grew up; perhaps unwittingly, but nevertheless most of us grew out of the adolescent frolicking and fucking around. People change, styles change and surely the times change. But Nisei Week couldn't keep up with those changes and contracted a severe case of chronic irrelevancy.

Year after year, the condition worsened as throngs fled from Nisei Week, the ailing pageant. Where once hordes numbering 50,000 swarmed in on Little Tokyo, now only the most faithful of oldtimers and the most innocent of newcomers assemble to see the plastic show that is passed off as a festival of Japanese culture.

In short, the diagnostic charts read:

Patient: Nisei Week

Malady: Chronic avarice and terminal irrelevancy.

Condition: Critical and worsening. Recommended treatment: Regular dosages of participation by relevant community

groups as antidote.

Prognosis: Follow Recommended treatment carefully or prepare the coffin.

Part Three: Nisei Week, 1972

In the 1972 version of the Nisei Week parade, the Van Troi Anti-Imperialist Youth Brigade, a hundred-fifty strong, marched through the heart of Little Tokyo to demonstrate their opposition to the American aggression in Southeast Asia, and to show support for the Vietnamese people.

Its fraternal organization, the Thai Binh Brigade, leafletted, hung banners and chanted revolutionary slogans from a third floor balcony of the Kajima Building at First and San Pedro Streets while the Youth Brigade set fire to the Japanese militarist "Rising Sun" flag in the intersection below.

The Van Troi Anti-Imperialist Youth Brigade and the Thai Binh Brigade were organized by those who were concerned about the atrocities committed against the Vietnamese people by the U.S. government. (For a detailed explanation, see the Statement from the Van Troi Anti-Imperialist Youth Brigade on page 4. A statement of position of the Thai Binh Brigade is printed on page 5.) According to its organizers, the Youth Brigade had prepared to participate in the Nisei Week parade for weeks in advance. Banners, leaflets and props for the parade were constructed and internal education sessions were held to insure that every member understood the principles for which the group was to demonstrate. The leadership of the Youth Brigade contacted Nisei Week parade officials in advance and had obtained permission to participate in the community event as a community group. According to the organizers of the Youth Brigade, it was made abundantly clear that the Brigade was anti-drugs and anti-war.

The Youth Brigade was to be the last unit in the parade because, according to Nisei Week officials, the group had applied for a position too late and because it doesn't "fit" into any other portion of the parade.

On the day of the parade, the sidewalks of Little Tokyo began to fill with people several hours before the scheduled time of the parade. The parade started a few minutes past five o'clock with the Los Angeles Police Department motorcycle drill team roaring its sirens and slaloming up and down First Street. (What possible

Too Far To Walk

On August 21, an article entitled "Anti-War Protesters Disrupt Festival Parade" written by Ellen Endo Kayano appeared in the Rafu Shimpo (a Los Angeles Japanese vernacular daily) purporting to describe the events that took place during the Nisei Week parade on August 20.

Ellen Endo, the editor-in-chief of the English section of Rafu, must again be severely reprimanded by Rafu readership and the community at large for her irresponsible and prejudicial reporting of events that take place in our community.

Those who were present at the parade and later read her account of it can only conclude that her vivid imagination was aroused by sinister and baneful motives. Her description of the actions of the Van Troi Anti-Imperialist Youth Brigade and the Thai Binh Brigade was not only deceptive and misleading, but was filled with gross fabrications and blatant lies.

Not one of the several dozens of witnesses and participants who were interviewed had seen Ellen Endo, a familiar tace to many in the community, at the parade. Further, it was stated by some reliable sources that the journalist was definitely not in the vicinity of the incidents she claims to report.

In early summer, 1969, we noted that Ellen Endo reported the county hearing against Dr. Thomas T. Noguchi without being present at most of the proceedings which were taking place less than a mile from her editorial offices. What we asked of her three years ago, we ask again: Is three blocks too far to walk for the truth?

To overemphasize the particular article in

question or to personally attack the writer for her faulty perceptions and lack of diligence in her work, however, is missing the point.

In the cut-throat business of headlines and deadlines, writers, editors and publishers never approach "stories" objectively, but approach them subjectively and interpretively. Misrepresentations occur daily in the written media (as well as in other forms of establishment media). It is precisely because the business of informing the public is a business, and not, as many are led to believe, a service. Therefore, it is important that the public read critically and analytically the words that are written subjectively and interpretively.

So, in this wanton breach of her professional responsibility and utter disregard of ethical standards of reporting, there is a lesson, both for Ellen Endo Kayano and for her readership. For the writer, the lesson is that the community will not passively digest the written word just because it is in black and white, but will impugn with fervor the lies that are printed. And the lesson for the readership: While the lies that are printed in the distorted narrative become clear when one actually witnesses the event being described, the contradictions and distortions that are reported about events that occur daily throughout the world are more difficult to fathom. Nevertheless, we must begin to understand the relationship of establishment media to those very events and personalities the media covers.

-Mike Murase

relationship the LAPD motorcyclists has to Japanese culture or community is beyond my comprehension.)

Mike Masaoka, the Grand Marshal of the parade, followed soon after in a luxury convertible. Interspersed among floats were other "dignitarities" such as Consul General Yamato of Japan, the representative of the Sato-Tanaka government, and Kenji Ito, president of the Japanese Chamber of Commerce.

After the parade marshals and floats with queens perched on them passed, various assortment of drill teams and Ondo units paraded in a seemingly endless stream out of the parking structure adjacent to Union Church on to San Pedro Street. The parade route was such that the participants circled completely the block bordered by First, Central, Second and San Pedro Streets. Consequently, each unit passed through the intersection twice, once appraching from the north and the other time approaching from the south, and both times turning left onto First Street. At this crossroads, parade officials monitored the dance units so that those approaching from opposite directions would alternate the use of the intersection.

Finally, two hours after the parade had begun, four hours after the Youth Brigade had been asked to be ready, a hundred and fifty youth marched out of the parking lot in a disciplined formation and revealed a banner which spanned the entire width of San Pedro Street and read, "VAN TROI Anti-Imperialist YOUTH BRIGADE".

Upon reaching the intersection, they were halted by the Nisei Week officials and held up there while the dancing units passed by the corner. Unlike with other units that had alternated in passing the intersection, the Youth Brigade was detained by the officials so that they became isolated from the remainder of the parade.

After considerable heated discussion between Youth Brigade spokesmen and parade chairman Bob Hayamizu, they were allowed to pass. By that time, however, the crowd on First Street had begun to disperse in the apparent belief that the parade had ended.

The Youth Brigade chanted slogans and stepped in unison onto First Street, then made an "about face" to face in the direction of the intersection they had just left. In order to march into the parade again, after being cut off from the other units, the Youth Brigade began to march toward the intersection but was stopped by Nisei Week officials and LA policemen.

The Youth Brigade began to clap in unison and chant while some onlookers joined them.

At this moment, the attention of the thousands at the intersection was drawn to the popping of fire-crackers from the third floor balcony of the Kajima-Sumitomo Bank Building. A dozen or so brothers and sisters were standing on the balcony throwing out leaflets and chanting and hanging banners. Some were standing on a ledge outside of the railing with their clenched fists raised high above the crowd. Two banners were dropped that read, "One Battle, Many Fronts. Support the Victorious Struggle of the Vietnamese People."

In a seemingly coordinated action, the Van Troi Anti-Imperialist Youth Brigade unfurled a gigantic Japanese militarist "Rising Sun" flag and set it on fire as a symbolic gesture to show its opposition to the remilitarization of Japan as a part of Nixon's Asianization program.

Moments later, a Kajima Building security officer pushed up to the balcony and began to motion the demonstrators to get off. It was reported that he was yelling, "All right, you guys. You can't do that. You can't be up here." The demonstrators kept chanting and leastetting. The security shouted, "Now, I mean it," more out of frustration than a sense of authority about his orders. The demonstrators calmly walked off one by one onto the top level of the parking structure next to the balcony and disappeared into the crowd.

Meanwhile, the Youth Brigade marched around Little Tokyo to Second Street where they were surrounded by the police whose assistance the Nisei Week officials requested. The Brigade, although previously given permission to participate in the parade, was then declared an illegal assembly and ordered to disperse.

Later, an antiwar rally was held on Second

and Weller Streets where several speeches were made.

Part Four: Epilogue

The Thirty-second Annual Nisei Week is over. But the full implications of what took place there has yet to be placed in perspective. The Van Troi Anti-Imperialist Youth Brigade and the Thai Binh Brigade presented a point of view, admittedly political in nature, that has not been expressed in years past. Nisei Week officials reacted to their participation by resorting to what is tantamount to strong arm tactics of repression against youth in their own community by calling on the police to disperse them. They reasoned that whatever is "objectionable or political" (descriptions attributed to Ed Matsuda, general chairman of Nisei Week, 1972) to them had no place in their parade.

The Nisei Week officials reacted in a reprehensible manner; such an over-reaction by Hayamizu and Matsuda cannot help but give the Youth Brigade the will to express their views with more resolve and more conviction.

Not only did the officials of the parade react in such a way as to disrupt the parade, but the reaction of the press that followed is even more destructive and harmful. It's true, no one really expected Ellen Endo to launch a written assault on the Nisei Week officials for not allowing the Youth Brigade to continue their planned route, but some still had hoped against hope that she would take her professional responsibility and a sense of justice to heart and report the events that occurred by observing in person, or at the very least, by investigating fully what went on.

I can't wait 'til Nisei Week 1973.

-Mike Murase







Photos by Alan Ohashi, Visual Communications

STATEMENT FROM THE



Photo by Alan Ohashi, Visual Communications

We are a group of young Asian brothers and sisters who have un ted to show our opposition to the genocidal war being waged by the U.S. government against the Southeast Asian people, and to show our love and support to the just struggle of our Vietnamese cousins.

We see the U.S. government killing countless numbers of Vietnamese. The U.S. is also destroying Vietnam's crops, forest, mountains and lakes. We support the Vietnamese struggle for self-determination because they are only fighting for their basic fundamental human rights to live in peace without foreign intervention.

We name ourselves the Van Troi Anti-Imperialist Youth Brigade in honor of a heroic Asian brother, Nguyen Van Troi. Van Troi is symbolic of the Vietnamese's people's fight or freedom and peace. He was a Vietnamese brother who tried to assassinate then U.S. Secretary of Defense, Robert McNamara. He attempted this not because he was a crazy murderer, but because McNamara played a key role in the deaths of countless innocent Vietnamese. Van Troi took this courageous action in order to show his love for his people and his motherland.

By Anti-Imperialist we mean that we oppose any nation using another nation for its own benefit through social, political, economic or military force such as the U.S. is doing in Vietnam.

Our schools have miseducated us about U.S. involvement in Vietnam. They say we are in Vietnam to prevent the "disease" of communism, yet the government is there only to support the investments of large corporations such as Standard Oil, I.T.&T., and Honeywell. These are the same corporations that are killing and destroying our people here at home in the Chinatowns, J-towns, barrios, and other Third World communities. The Lilly Co. and other drug corporations have killed over sixty Asian youth in Southern California within the last two years. Meanwhile, the imperialist foreign policy of the U.S. government has continually sent our brothers to Vietnam to protect and die for the interest of these corporations.

Not only U.S. investments are in Vietnam, but Japan has her hands there too. Japan has the third largest gross national product in the world, therefore she has considerable economic interests in Southeast Asia. For example, investments and raw materials for large corporations such as Honda and Sony. Japan has worked hand in hand with the U.S. in perpetuating the war. Furthermore, Japan is currently expanding her own armed forces and is expected to actively aid in construction, technology and manpower needed for the war. We oppose this Japanese militarism just as we oppose U.S. imperialism.

Right now, the Vietnamese people are waging their final offensive; the result will be total victory and freedom for their motherland. The Vietnamese are winning this war. We must see that their struggle for freedom has been long, their cause for fighting is righteous, and their spirit for self-determination will never be de-

feated. As Asian people, we must wholeheartedly support their struggle for we both have a common enemy.

As a solution to the war that respects both the American and Vietnamese peoples, we the Van Troi Anti-Imperialist Youth Brigade demand that the U.S. government recognize the Provisional Revolutionary Government's Seven Point Peace Proposal. The P.R.G. is the legitimate government recognized by the Vietnamese people.

The P.R.G. Seven Point Peace Proposal basically says:

1. The immediate and total withdrawal of all U.S. troops from Vietnam.

2. The U.S. government stop gacking the corrupt puppet Thieu regime.

We see the Vietnamese people's struggle as a just struggle, for they are fighting for their basic fundamental rights as human beings—to



live in peace without foreign intervention and to be able to determine their own lives. With their spirit of freedom, peace, and love for the people, it is inevitable that Vietnam is winning and will soon win her final victory!

Victory to the Vietnamese People!

The above is a policy statement from the Van Troi Anti-Imperialist Youth Brigade. It was incorporated in the leaflet that was distributed at the Nisei Week parade, August 20, 1972. This statement was an extension of our political line, with which we hoped to educate the community (particularly youth). We feel that this statement would clarify the Brigade's anti-imperialist demonstration in the parade.

Our main purpose in participating in the annual Nisei Week parade was to educate the community (again, particularly the youth) and to show our solidarity with the Vietnamese people. However, the parade organizers had a poli-

cy of "no politics," in terms of supporting or slandering a presidential nominee. We agreed to this. But we were still prevented from marching (after they had promised us a slot) on the grounds that we represented a political view. However, we were not supporting any presidential candidate, We were stopped because of the contradiction we brought forth in relation to figures like Mike Masaoka and Consul General Yamato. They themselves push a political line of corporate interest both at home and abroad. The Van Troi Anti-Imperialist Youth Brigade merely pushed the other side of this political line, which we see as correct.

The anti-imperialist action on August 20th was definitely a victory for the community and the L.A. movement. It showed that strong radical action can be successfully implemented in organizing young people. As the Van Troi Anti-Imperialist Youth Brigade, we are focusing ourselves most directly towards the youth in our community. We see our sisters and brothers of high school age young and confused, channeling all their energy into escapes, such as dope, expensive cars, Holiday Bowl, the beach, etc., and not really dealing with the meaning of their lives.

We see the need to educate our sisters and brothers on one of the main contradictions that affect our lives. By this, we mean U.S. and Japanese corporate involvement in Southeast Asia. At the same time that corporations like Sony, Honda, Standard Oil, Honeywell, etc., are killing Asian people for profit in Vietnam, we here in America must understand how these same corporate interests are controlling Third World people here at home. This system that survives through the exploitation of others can be seen when we examine the facts a little closer. For example, this corporate system maintains itself by controlling the means of production and distribution in this country. It economically controls us and uses racism to divide Third World people. In short, the corporate structure exploits Third World and Vietnamese people for the sake of the ruling class. And since the U.S. and Japan both share common interest and both need each other to continue this exploitation of the Vietnamese people, they have joined together to fulfill their economic means. If it means sending military force to murder the people, then they still do it

At this point, we see the struggle being intensified through the action we staged, for the young people are beginning to question, and the Nisei and Issei are beginning to react. With a strong mass-base focused primarily on youth and a clear-cut direction against U.S. and Japanese imperialistic interests, we have endless potential as a youth organization. In the final analysis, we, the Van Troi Anti-Imperialist Youth Brigade, and an action oriented mass-base of youth, will continue our parallel struggle for liberation with our Vietnamese comrades.

Long Live Vietnam!

-Van Troi Anti-Imperialist Youth Brigade

STATEMENT FROM THE THAI BINH BRIGADE

On August 20, 1972, an anti-imperialist action in solidarity with the Vietnamese people took place during the Nisei Week Parade. We in the Thai Binh Brigade share with many others (especially those in the Van Troi Youth Brigade) the honor of being able to respond in a small way to the urgent call issued by our fellow Asian

revolutionary fighter, Thai Binh.

The Vietnamese people, after fighting without cease for 31 years, are nearing their complete victory. In April this year, the Liberation armed forces and the people of South Vietnam launched a massive final offensive which has been, and will continue to be, fought in wave after wave until every inch of their land is cleared of American aggressors, and until their country is completely liberated.

Vietnam Will Win

Whether or not the ultimate victory belongs

to the Vietnamese people is not in doubt. Our sisters and brothers in Vietnam will win. But, how long must this final offensive last, and how costly to both the Vietnamese and American people must this last phase of a quarter century of people's war be? Much of the answer to these questions will depend on how quickly we inside the American imperialist war machine can compel the ruling class to recognize the Provisional Revolutionary Government's Seven Point Peace Proposal, and get out totally and unconditionally.

Movement Response to the War

Unfortunately, the U.S. antiwar movement has so far not been able to respond in a power-

ful way, either to the Vietnamese people's offensive, or to Nixon's massive escalation of the war. The once powerful white antiwar movement is going through a difficult period of confusion, complacency, as well as co-optation by the Mc-Govern campaign. (The confusion and complacency probably result in part from the recent tactical moves made by China and Korea vis-a-vis the United States, which on the surface appear to isolate the Vietnamese people's struggle.) The black and Latino movements are also in a difficult period of regrouping after systematic repression by the ruling class. As of now, we see no coherent force anywhere that is pushing the antiwar offensive here in America to support the Vietnamese struggle at this extremely critical point.

We in the Asian movement have so far been spared the kind of full-scale repression experienced by the black and Latino liberation movements. Yet as Asians in America, we in the movement and in the community can strongly identify with the suffering and the strength of the Vietnamese people once we begin to achieve a true awareness of what this momentous struggle for liberation is all about. Consequently, we have a special responsibility to do our utmost in the next several months to seize all initiatives to help generate the needed political force against this war, and against imperialism. We must dare to act, and dare to organize all the motions and forces we generate through our actions so that we can fight and organize on a wider scale. In this way, not only will we more quickly help to

end the war, but also be able to respond effectively should the U.S. destroy the dikes massively or use tactical nuclear weapons.

Internationalism

The internationalism and the solidarity that guide us must not be understood solely in moral or emotional terms. The world revolutionary forces today are linked up with each other by numerous visible and invisible threads. The struggle waged by the Vietnamese people has been the focal point of the world-wide revolutionary process in the past decade. The outcome of this crucial, strategic struggle will decisively affect the progress of the international struggle for years and years to come, especially here in the U.S. The more complete and quicker the final victory of the Vietnamese people, the weaker the ruling class will be here at home. So to hit hard against U.S. imperialism (and their powerful ally and

Photo by Duane Kubo, Visual Communications

the designated successor in Asia, Japanese militarism), and to educate and organize our people into a powerful movement against them is strictly in the interest of "our own" movement. In fact, it is a necessity. For without the victory of the people in Vietnam and elsewhere in Asia, Africa, and Latin America, U.S. imperialism would have too strong and stable a hold on the oppressed people here at home economically, politically, and militarily, and the revolutionary movement would not have the necessary space and fluidity to move in, organize and achieve ultimate victory.

Heighten contradictions

With a greater international perspective and consciousness we will see the interrelationship between our own individual existences-driving on superfreeways, credit cards, moon trips, alienation, isolation, unemployment, drugs, cultural genocide, death—and the existences of Third World people all over the world. We will see that our relatively comfortable economic position as Asians in America is a part of the post-World War Two prosperity of the U.S.—a prosperity which is built on the suppression, subjugation, and expropriation of the wealth of Third World countries by the United States. We must recognize the Third World revolutions all over the world mean that the United States, kicked out of countries that once supplied raw materials and markets basic for our technological environment, will fall in economic status...a fall which will first hit Asians and other Third World people within this country, thus heightening the class contradictions and quickening the confrontation between the oppressed and oppressors.

Intensify the struggle

We will see the necessity to respond not only to events on the local level but events which are happening on a national and international level as well. Seeing our struggle as part of a world revolutionary process, we will feel the need to intensify the level of struggle: to begin to act, to fight back, to attack the enemy. We need to develop a fighting spirit-there is a need to be on the offensive. We will have to look at the total scope of objective conditions around us to determine what types of actions are correct and necessary. We will see that some actions must be weighed not only in terms of their immediate impact on our community, but in

> terms of their impact on the society and world as a whole.

We see the necessity however, to make these actions understandable to our community - to raise the level of consciousness in the community through these actions. Actions serve as concrete tangible events around which to focus further education, debate, and dialogue in the community.

Qualitative Change

We understand that militant mass and cadre-level actions must not be isolated from our continued work in serving and educating the people. We have seen that the strength of the L.A. Asian movement has been its ability to reach out wide touch and segof the ments com-

munity through our work in the development of mass based programs and groups which deal with the needs of the people, i.e. self help drug abuse groups, pioneer projects for Isseis, Asian American studies, etc. Through our work in these various projects, we have gained, through concrete experience, an understanding that it is this racist, capitalist system which is the cause of these problems which exist in the community. But so far we have not been able to righteously show, through our programs, that the next logical step is not merely filling the gap, offering an alternative where the system fails, but destroying the system and building a new one. These programs should not only be concrete examples and realities of what a new society would look like and be based on, but vehicles for mobilizing masses of people toward revolutionary changea change which is felt as that much more real because of the existence of these programs. Our fear of being narrow and dogmatic has kept us from being able to analyze and formulate a clear direction and strategy in terms of identifying the enemy and how to fight against it. We must now make a qualitative change in our projects to push out our politics and let the community know where we are coming from and vhat we stand for. Through this process we vill find that people in the community will begin to question why it is that the same people who are righteously serving the community are the same people who hold a radical analysis of the conditions in this country and the world and

(Continued on next page)

STATEMENT FROM THE

THAI BINH BRIGADE ...

are willing to act on that analysis. The community will begin to see that there is a real alternative to passively accepting the conditions that oppress us—that the building of a strong community requires not only alternative institutions, but experience in actively fighting the system.

Oppose Re-militarization of Japan

Why did we choose to attack Japanese militarism to express our support to the Vietnamese people? And, why did we choose the Nisei Week parade as the forum through which to intensify the struggle?

Because we are Asian Americans, and because we believe in the necessity and possibility of uniting broadest segments and classes within the Japanese-American community as an internal colony, all the more do we see the necessity to hit hard against the primary enemy of all Asian people both in our home continent and here in America, namely Japanese militarism and imperialism, and to struggle with the Japanese chauvinism within our community and the movement.

But to burn the imperial-military flag that murdered well over 30 million Asian people (including three million Japanese) is not to disown our ties with the people of Japan, nor is it to sever our link with those that our struggling people developed over thousand of years of having to survive in the small, barren island of Japan. We identify with that culture and with the struggles of the oppressed people of Sanrizuka and Okinawa as sources of inspiration and strength for our own struggles here in America.

Right politics leave room for no others

Nisei Week has been said to be a "non-political" community event that represents the "cultural contributions" of Japanese people in America. Yet the inclusion of the 442nd Battalion as honor guards; parade marshals Mike Masaoka, Kenji Ito and Consul General Yamato; (not to mention Councilmen Debs, Lindsay, and the Administrative Assistant to the Mayor); and the macho display of force by the LAPD bikers; are significantly "political" in nature.

The 442nd reflects only one side of the responses to the crisis that our people faced in the 40s during the concentration camp experience. They represent that segment of the Japanese Americans who, in order to survive, joined the U.S. military to prove their patriotism to America. No mention is made of others who refused to serve the U.S. military during the incarceration of our people, or who were torn between loyalty to the people of Japan (not necessarily the militarist government) and their shaky status in America.

Mike Masaoka, Kenji Ito and Consul General Yamato are clearly aligned with the imperialistic and military powers in Japan.

Consul General Yamato is a representative of the Tanaka-Sato government, and his office has come to symbolize the re-emergence of Japanese militarism, the economic incursion of Japanese big business into our community, and the use of our community as a buffer in gaining greater inroads into the U.S. market.

Behind the massive U.S. military presence in Asia, Japan has once again emerged as a dominant economic and military force. U.S. bombers leave Japan daily carrying bombs, napalm, munitions and supplies manufactured hand in hand with the U.S. in perpetuating the war in Asia.

Parade Marshal brings home the Nixon Doctrine instead of the war

Mike Masaoka, JACL lobbyist in Washington, manipulated Japanese Americans to support the U.S.-Japan imperialist role in Asia as well as the Japan-U.S. Mutual Security Pact and Okinawa Reversion (the cornerstone for Japan's involvement with the Nixon Doctrine in Asia). Today, Masaoka's salary comes from numerous Japanese

corporations for whom he lobbies in Washington.

Kenji Ito, president of the Japanese Chamber of Commerce, acts as a chairman for Orientals for Nixon and has wholeheartedly welcomed and hosted Japanese military forces as well as Prime Minister Sato's visits to Los Angeles.

The presentation of Mike Masaoka, Kenji Ito and Consul General Yamato as "community leaders" is not representative of the feelings of the people and is clearly political in that it is an attempt to show the tacit support of our community for Japan's posture of economic and military expansion.

Sexism on Floats

The Nisei Week Queen contest has, since its beginning in the 1930s, been the focus of many questions. Today we see charges of "sexism" even in the vernacular press. That sexism is a tool of capitalism is demonstrated by the origin of the Queen contest. Since Nisei Week first originated as a gimmick to drum up more business in Little Tokyo, the first queens were appropriately awarded according to the number of votes they had. "Votes" were coupons given according to the item purchased at your local Nihonmachi store (i.e., one refrigerator = 300 "votes," a pair of slippers = 3

"votes").

Although the Queen Contest has matured and become more sophisticated and therefore more subtle, the contradictions of sexism still exist. For example, is it human and dignified to have those of the opposite sex and of different race judge our sisters according to standards and values that are not our own? Is it relevant to judge our women/people by white standards of "beauty" when we recognize that real "beauty" is self-determination, self-reliance, self-defense, and serving the people?

We chose the Nisei Week parade because, with thousands of our people gathering in one place to re-affirm our community roots and collective spirits, we deemed the Nisei Week an appropriate forum for bringing the reality of Vietnamese peoples struggle and Japanese militarism home.

Finally, we chose the Nisei Week parade to offer strength, support and our solidarity with our brothers and sisters in the Van Troi Anti-Imperialist Youth Brigade.

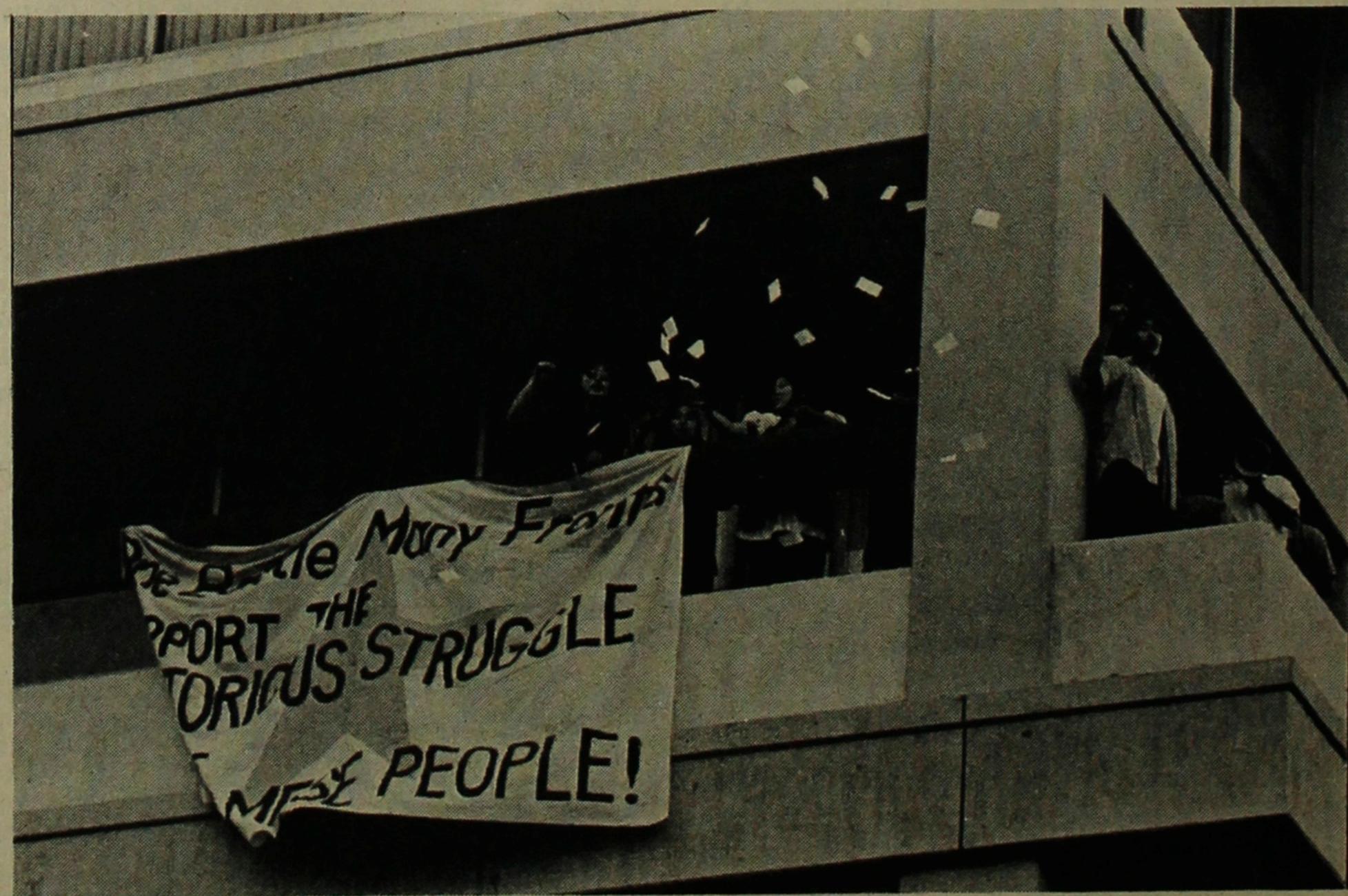
Same struggle, same fight All the people must unite. Thai Binh, live like him Dare to Struggle Dare to Win

-Thai Binh Brigade









Photos by Visual Communications



The following is a letter written by a sister involved in a heroic struggle:

Dear X, Today, the police stopped us in the streets again. They demanded our I.D.'s for the one hundreth time. They searched us again for no reason. They called us humiliating names. They accused us of being members of a suspected outlaw group. They told us that if they ever saw us again, they would shoot us. Then, they hand-cuffed Nguyen and led him away. I haven't seen him since then....

This letter was actually written by a righteous sister in South Vietnam, describing the harassment of civilians by the U.S. Military Police. But the irony of this letter written two years ago, is that it could easily have been authored by any young person in Chinatown during the escalation of Los Angeles police action during the past three weeks. Only this time the flimsy excuse is that the police are after the Wah Ching instead of the Viet Cong. And the analogy between Vietnam and L.A. Chinatown goes even further.

INCIDENT ONE: Almost one month ago, a squad of fifteen additional "Metro" police swooped down on Chinatown in retaliation for the shooting of a visiting youth in a local restaurant. The police have since stayed on, even after six youths were rounded up and charged with the killing. The police have stayed on supposedly in response to invitations from businessmen professing to speak for the community.

Ironically, the origin of U.S. involvement in Vietnam started in almost the same way. Former President Eisenhower claims that the U.S. intervened in Vietnam in response to a plea for help from puppet dictator Ngo Dinh Diem, who it later turned out, only represented business interests in Vietnam while the people strangled in poverty. The infamous Tonkin Bay incident, where B-52 bombers conducted round-the-clock

bombing sorties in retaliation for two shots allegedly fired at U.S. cruisers, is strikingly similar to L.A. police using the one restaurant incident to hold Chinatown as a virtual armed fortress.

INCIDENT TWO: A police officer in charge of harassing Chinatown youths, recently said over the radio that police were in Chinatown to get rid of a "gang" composed of "thieves, thugs, and extortionists" (his words). He said that police would remain in Chinatown until it was a safe place to live and do business.

Similarly, in Vietnam, we are told that America is in Vietnam to make Asia a "safe place for democracy." In reality, we know that one of the reasons for this involvement is to protect or procure valuable business and economic benefits, such as oil. But business interests in Vietnam as well as Chinatown are only interested in profits, not the real needs of the people. Production and distribution of resources is based on how much profit businessmen can make, and not how much people suffer or how they need food, clothing, education, decent housing, and employment.

In fact, the destruction of a viable economy leads to a high "crime" rate. In South Vietnam, the economy of the farming areas has been gravely disrupted. Vietnamese are forced to become prostitute, shoe shine boys, gambling sharks, and black market dealers. There is numerous murder, rape, arson, and theft. Similarly in Chinatown, youths are forced to become "gang" members to survive. As in Vietnam, wages are low, the jobs are all service-oriented (kissing the tourists' ass), menial and degrading. with no chance of higher wages or advancement.

INCIDENT THREE: The day was August 10, late afternoon. The location was an ice cream parlour across the street from a Chinatown playground. Six youths had just eaten dinner, paid the bill, and were leaving the restaurant. Suddenly out of nowhere a LAPD patrol car made an abrupt U-turn on Yale Street, and

swooped down on the unsuspecting youths. Another police car arrived, and four police ordered the youths "up against the wall." While over one hundred Chinatown Neighborhood Youth Corps workers watched in anger, the six youths were searched, questioned, and ordered to present suitable identification. Before the day was over, one of the youths was arrested for not carrying his green immigration card, and another was given a citation for not carrying a driver's license even though he was not driving a car at the time.

The presence of U.S. police action always leads to mass alienation of the people from the government. In Vietnam, the peasants are divided into strategic hamlets. They are given identification numbers and are constantly stopped, searched, and accused either of being the enemy or aiding the "enemy." They are stopped countless times during the day, searched for documents, and led falsely to jail. Similarly in Chinatown, youths are stopped, searched, and demanded that they identify themselves. If they protest, they too are led off to jail.

INCIDENT FOUR: The date: August 1. The time: 6 p.m. The place: Broadway at Alpine, L.A. Chinatown. The dialogue:

COP: "Hey chink, I told you to get out of Chinatown."

YOUTH: "I'm just going home."

(The cop took the youth's wallet and found a legal rights leaflet telling the youth to take down the cop's badge number if stopped on the street.)

COP: "If you want my badge number, I'll give it to you....right in the mouth!"

(The cop took out his pen and wrote his badge number on the youth's chest.)

COP: "I don't want to see your fucking face in front of me again."

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CHINATOWN/VIETNAM

Continued from last page.

SECOND COP: "I don't want to see you in Chinatown anymore....Chinaman!"

The presence of white troops in AsianCommunities always provokes violent racism. In Vietnam, the people are belittled into thinking that they can't solve their own problems. Hence, foreign American troops are called in to defend "law and order." These are white-racist troops who kill, torture, and call the Asians names like: "gook, slopehead, slant-eyed bastards, etc."

Similarly in Chinatown, there is the presence of foreign aggressors. These aggressors do not know our language, our culture, our history. They call us Chink, Chinaman, Asshole. The My Lai mentality has returned home with the troops.

INCIDENT FIVE: In response to the police atrocities, Chinatown Youth Council sent press releases to the major media in Los Angeles. One week later, a media committee tried to contact local radio, television, and press to publish the *real* story. Initially, the Establishment Press only interviewed police captains and city coun-

cilmen who supported the police action. There was no substantial attempt to get our side of the story.

Similarly, when the Vietnam escalation first broke on the news, when the My Lai and Song My massacres first broke, when the bombing of the dikes in North Vietnam first broke; the Establishment Media interviewed generals and politicians who denied that anything was amiss. But we would hope that as in Vietnam, the *true* story of the Chinatown atrocities will soon be told.

8:30 p.m. in Los Angeles Chinatown. A 20 year old Chinese youth was stopped for the fifth time. This is what happened:

COP: "If I ever see you in Teen Post, I'll get rid of you. Don't let me bump into you in Chinatown again."
YOUTH: "But I work in Teen Post."
COP: "I don't care. You better shut up!"
(The cop took the youth's picture and

began searching the youth's coat.)
YOUTH: "Show me a warrant. Do
you have one?"

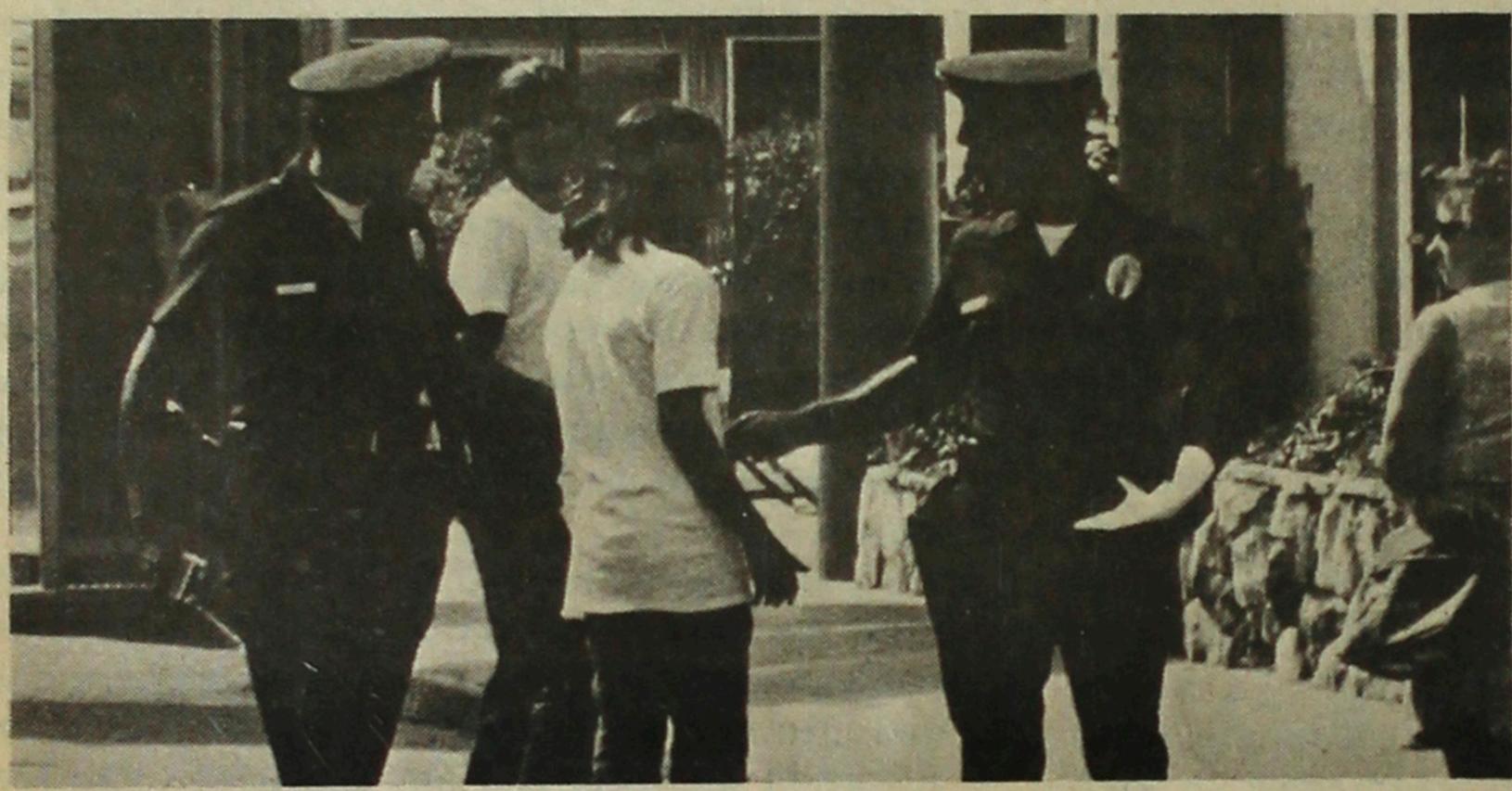
COP: "Yes."

YOUTH: "May I see it?"
COP: "Shut up! You better watch out."

Currently, martial law reigns in South Vietnam. "Suspects" may be stopped, searched, and arrested without any safeguard of "due process" or "probable cause." During World War II, Japanese-Americans were rounded up and put into concentration camps in much the same way. And now American "justice" has reached L.A. Chinatown, and the scenario we always dreamed about but dared not mention is unveiled with cold, calculating precision: the midnight knock on the door, the guns, the handcuffs, the cruel separation of brothers and sisters from loved ones.

IN CONCLUSION, we cite one more similarity between Vietnam and L.A. Chinatown. THE ASIANS WILL WIN! Just as the Vietnamese are winning their heroic struggle for independence, so will the residents in Chinatown win their just demand for freedom from outside harassment. Long live Vietnam! Long live the people's struggle in Chinatown!

-Mike Eng





POLICE IN CHINATOWN

—Chinatown Youths—

The young people of Chinatown have successfully begun to unite by standing up against racist police harrassment in our community. We are tired of being called "chink," threatened, or arrested on false charges. In the process of fighting for our rights, we have learned some important political facts.

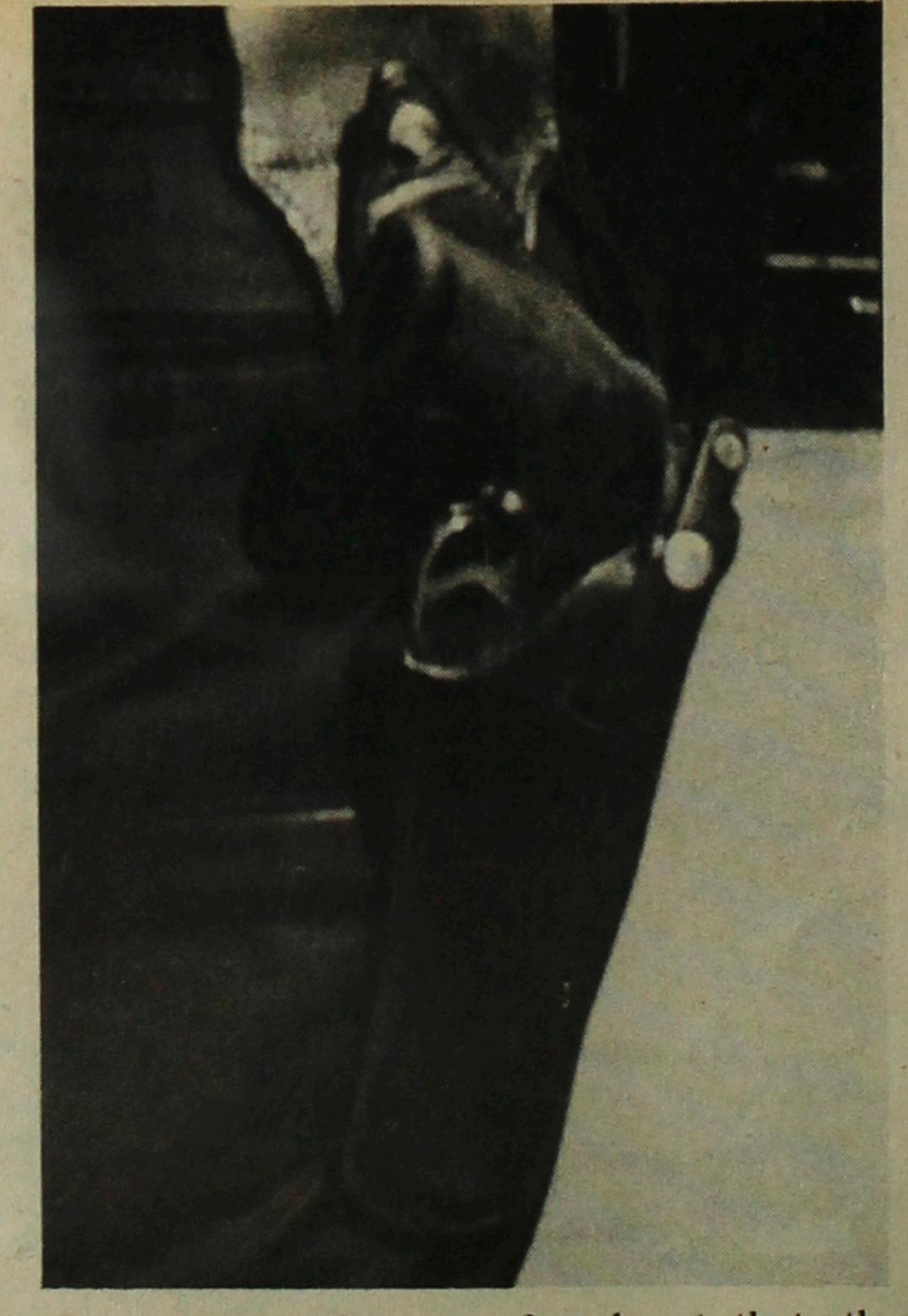
No More Deals

We learned that backroom deals and closed meetings will not solve our immediate or longterm problems. At a closed meeting between city, police, and Teen Post representatives with a select group of youth spokesmen, an ad hoc committee was proposed to work out youth problems in Chinatown. This committee would be set up to "look into" the police situation and respond to other needs of the youth in Chinatown. Later, we heard that in this committee of six or seven, only one youth representative would be allowed. The officials laughed at our situation. Captain Dotson, Chief Davis, and other police heads refused to attend our planned open community meeting. The Chinese businessmen refused to make any public statements.

The open community meeting was called after a consensus was reached by a meeting of ninety young people that a public forum with community members, police, and public forum with community members, police, and public officials would be a constructive step toward stopping police harrassment and initiating some solutions for youth problems in Chinatown. The main purpose of the open meeting was to educate and mobilize the community to oppose the misuse of police power in Chinatown.

Who are our enemies? Who are our friends?

As we worked to build support for our community meeting, we began to see more clearly who "are our enemies" and "who are our friends." On the very day that we sent teams of leafletters all over Chinatown to publicize our



community meetings, we found out that the staff of Alpine Playground (where the meeting was to be held) had been strongly advised by their superiors not to allow the meeting to take place at this public facility. Certain of our elected representatives appeared not only unconcerned but even potentially threatened by the voices of "their people." Was this democracy in action?

The police still insist that they were called in by certain Chinese businessmen to kick the Wah Ching our of Chinatown. When we ask the police which businessmen called them in, they reply that the information is confidential. Most businessmen are apathetic—they neither confirm nor deny the police claims. Their apathy is reflected in a general unconcern about youth pro-

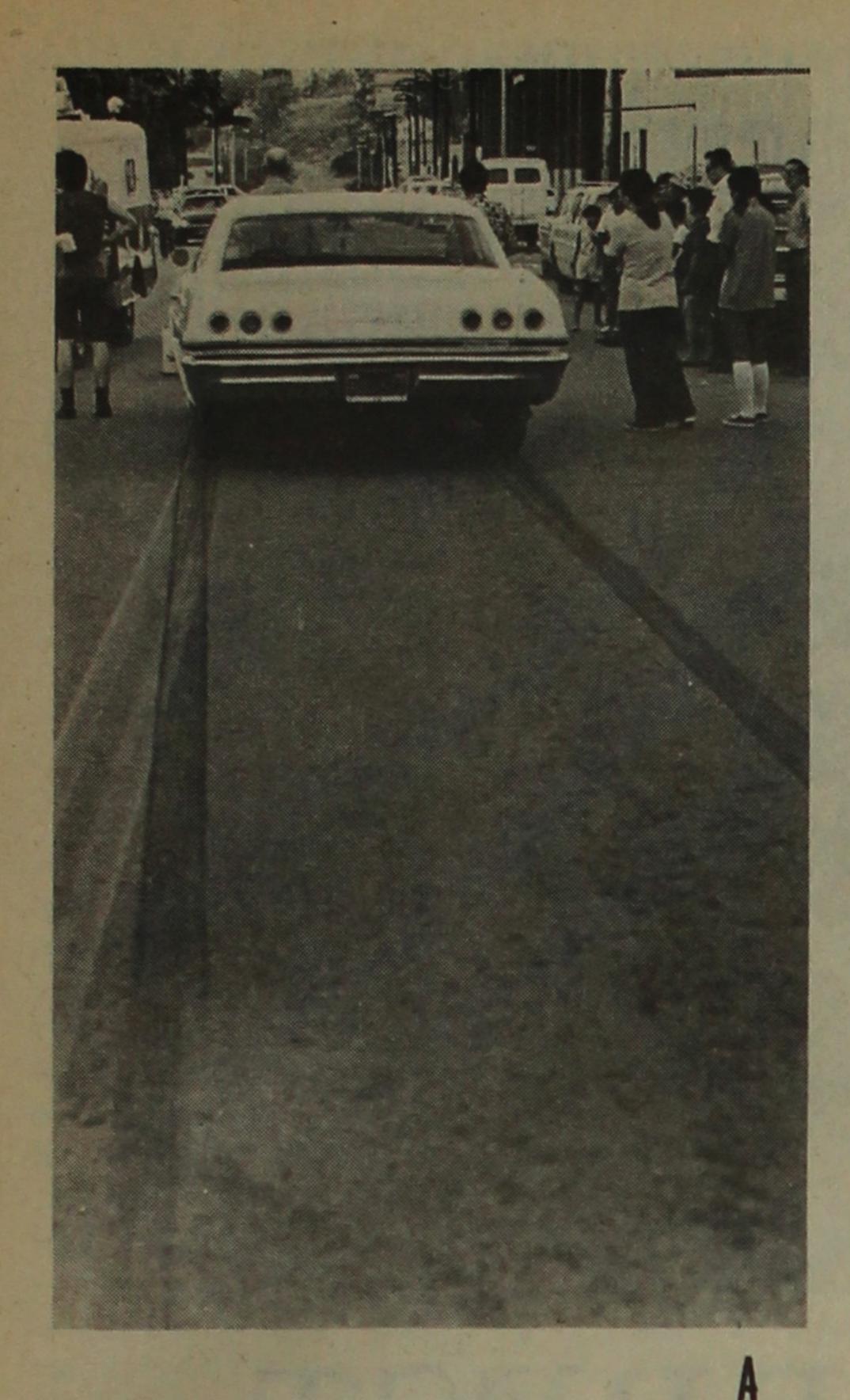
blems, because they are only concerned about how many tourists will patronize their shops. Most of these businessmen live outside of the community and do not care about the youth in Chinatown. What they fail to realize is that this general apathy about the real causes of youth problems may someday result in the loss of their businesses. What makes them think that a burning riot can't happen in Chinatown? The youth live in Chinatown, and they face real problems every day. If the businessmen continue to think that police force is the answer, they only need to look at the Watts riots to realize that police force is not a solution.

Police as Pigs

On Thursday, August 10, about one hundred people witnessed the harrassment of nine youths in Chinatown. Four police officers had stopped four young men just as they were leaving a restaurant. They checked ID's, frisked, and photographed them. Bystanders whom the police recognized were pulled into the line-up, including a young Asian who was just taking pictures. One youth was then given a traffic citation for not having his driver's license, even though he wasn't driving. Another was handcuffed, put in the police car and arrested for failing to have a proper ID and for loitering, even though he had just stepped out of the restaurant when he was stopped. Other incidents of harrassment have included arrests for such criminal acts as smoking in a theater.

A week or so later, unrelated but very relevant to our protest, a small Chinese girl was hit by a car. The driver of the car was a white tourist, probably late for a banquet dinner in Chinatown. The girl's face was cut and bleeding, and an ambulance was called to take her to the hospital. The skid mark was forty-six feet long. A police squad car came to report the accident, but after measuring the skid, they did not even give the driver a ticket. Though this particular street winds into a dead end, the police conclu-

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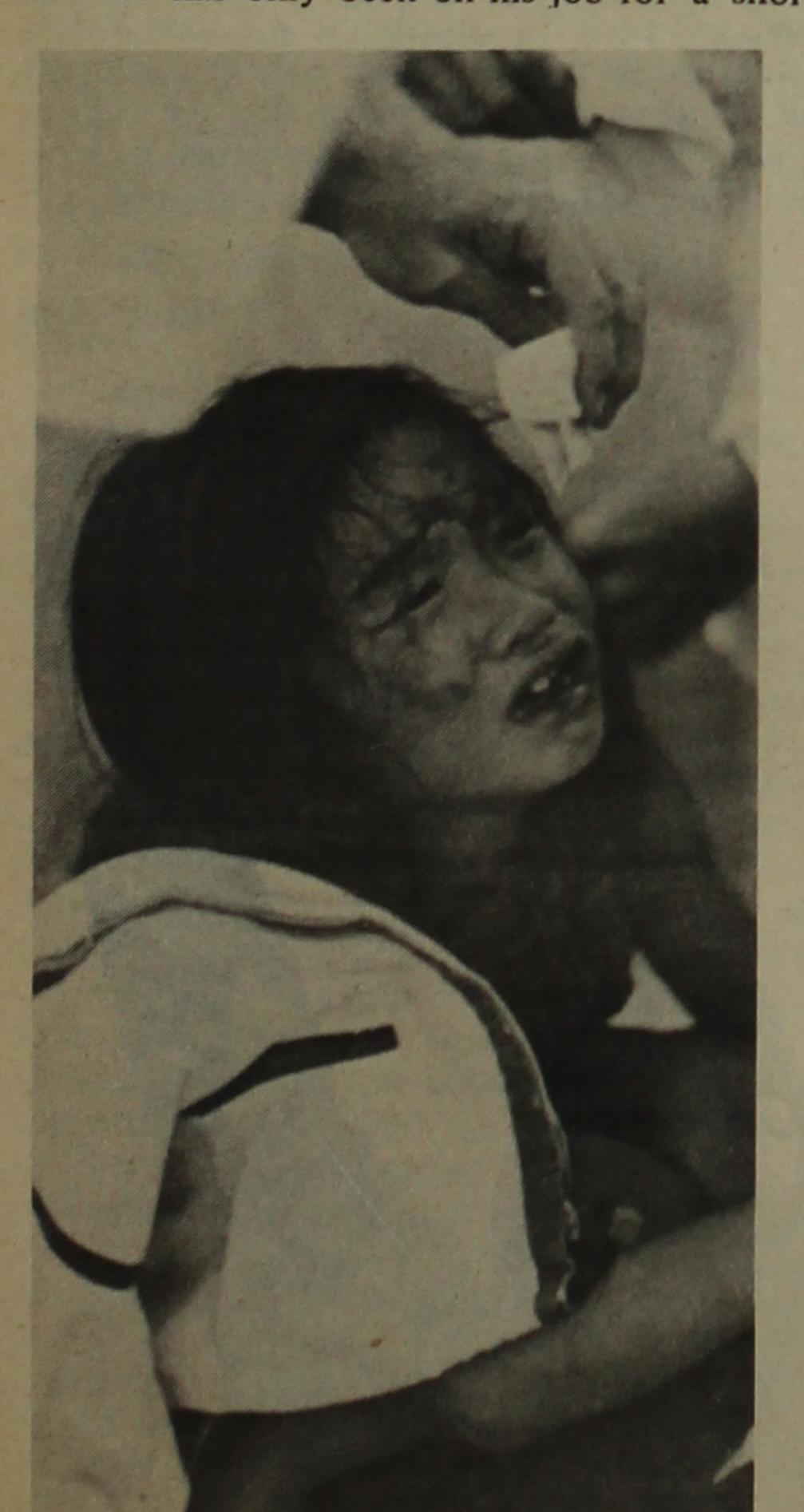
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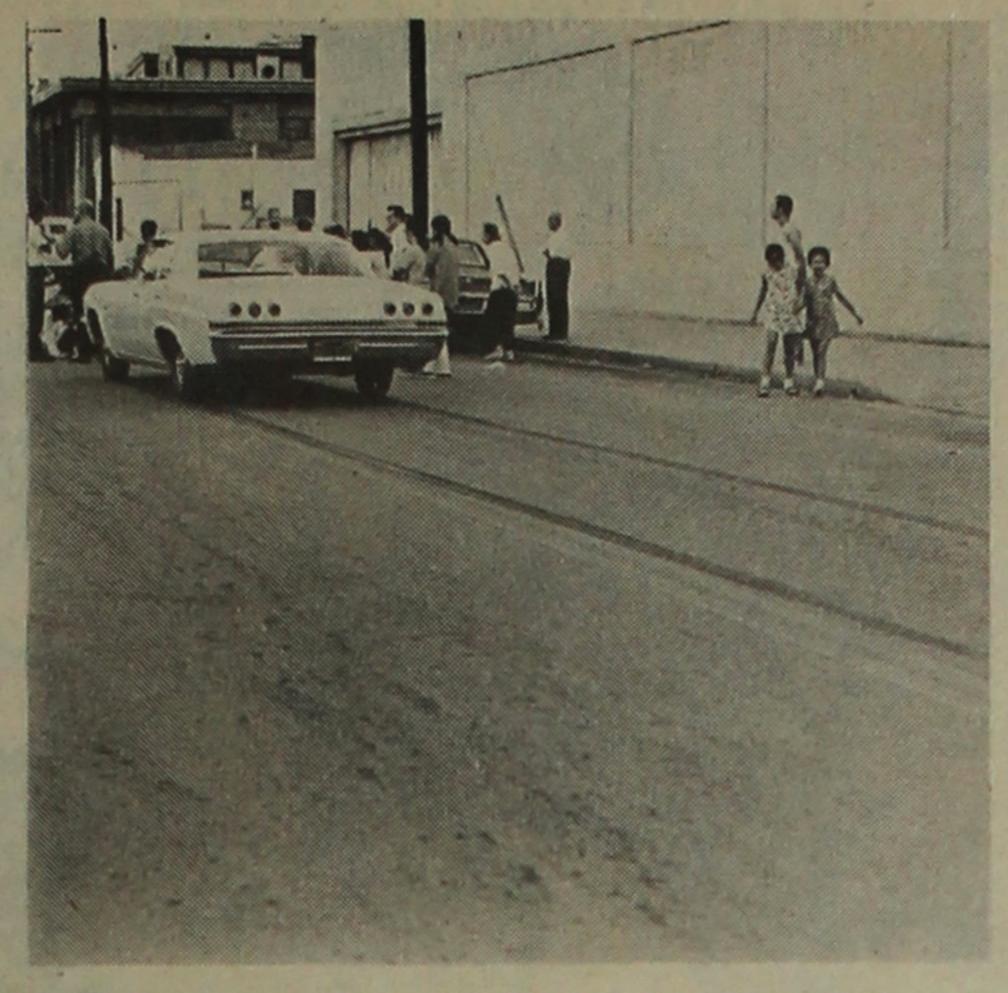
ded that Chinatown is a business area and 30 mph is no violation of the law. The girl went to the hospital. The driver went to his dinner before the ambulance came. The police resumed their patrol. Is this "to protect and to serve?"

Almost every day there has been some incident or event. These events only increase our awareness and determination to fight. These incidents only confirm even more strongly our view of police as pigs.

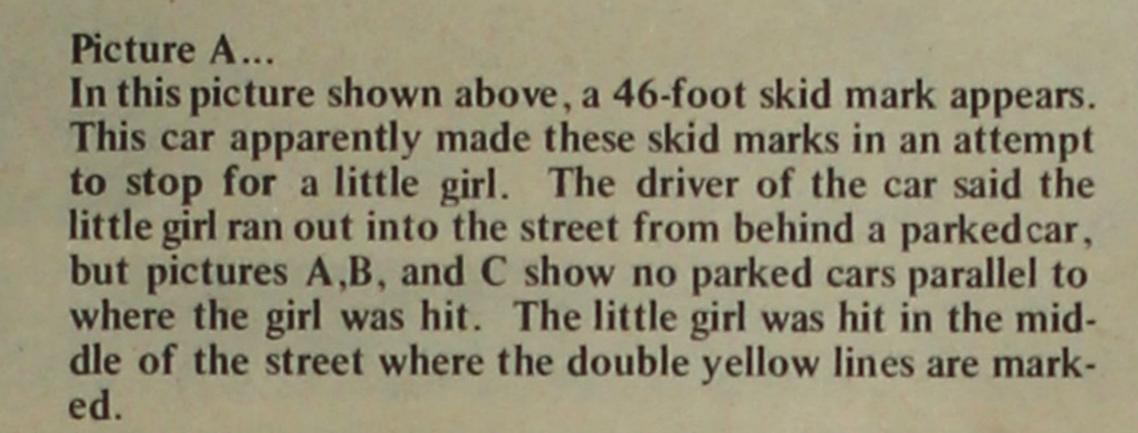
Mass meeting

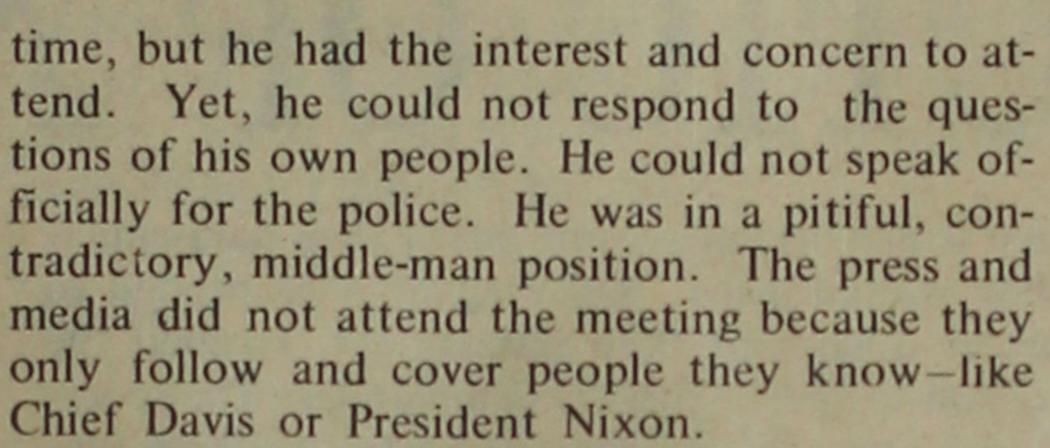
Finally, the community meeting at Alpine Playground came through. But police and media did not attend. Captain Dotson said that he felt an open community meeting would be non-productive, so he had his men keep an eye on the meeting from patrol cars rather than engage in establishing direct communication with the youth. Even though the officials of the police department refused to hear what we had to say, Sam Matsuda from the Community Relations Division of LAPD volunteered to listen in on the meeting and report to Chief Davis. Sam is Asian. He has only been on his job for a short





B





Three young people spoke before an audience of friends and some parents. The speeches reflected our feelings and understanding of the situation in Chinatown. By their presence and actions in Chinatown, the police have actually created and provoked more problems. They have shown us that the laws and our "legal rights" in America are not self-evident, but actually up to the whim of any police officer who will most likely be both racist and insensitive. Some of us are in the streets because we lack jobs, recreational facilities, and educational opportunities. Many of us have menial jobs in restaurants and markets. By keeping us out of Chinatown, the police deny us even this effort to survive and work in our own community. Those who have committed crimes should be punished, but will police patrols and force constructively change the conditions that lead to crime? Force can only make us more angry, bitter, and desperate.



C

Picture B...

There are no parked cars to the right of the driver's car where the little girl could have possibly run out from behind.

Picture C...

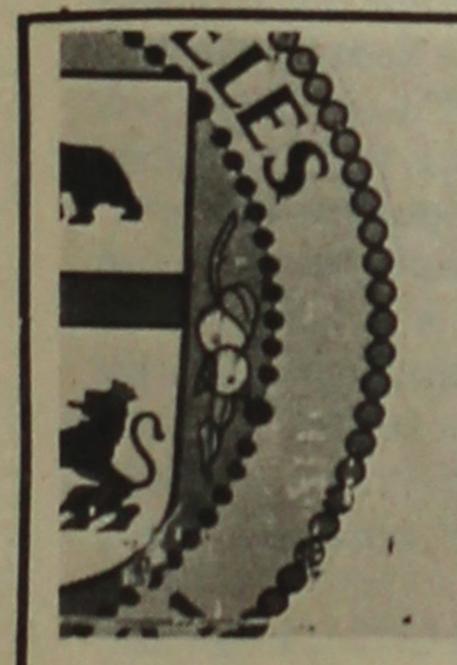
To the left of the driver's car, there are no parked cars parallel to the spot where the girl was hit. There is only a three car driveway.

Unity is Strength

What were the results of the open community meeting? The people present were united in the spirit to support each other to confront the contradictory relationship between the police and our youth. Community members, including parents and adults, shared their ideas and views. Two hundred people signed petitions in support of efforts to stop the police harrassment. With a common purpose, we felt united. Since the meeting, the press has begun to listen to our story, police actions have subsided a little, and the ad hoc committee on youth problems has opened up for more youth representation. These are victories for our people, and this is the first step in our struggle.

What does the future hold? The most important things are to stay together and to stay organized. Only through this unity can we ultimately defend ourselves from this and future harassment. When we are educated and aware of the conditions and contradictions affecting our lives, when we are working and struggling together, then we will be moving forward. Then we will have the unity and power to win.

All Power to the People!



to protect and to serve"

When I was younger, I used to always wave at police cars. They were the good guys in the movies, always catching or killing the bad guys. They came when my brother's bike was stolen and I had great faith in them, even though my brother never got his bike back.

Lately, they've been called "pigs" and I used to ask myself why. Weren't they out there to protect and to serve? Weren't they risking their lives? When I first heard of harassment in Chinatown I said, "Well, they're just tightening up so the trouble will stay down." But stopping, searching, using profanity, taking pictures, calling names, and threatening youths is not stopping trouble but provoking it.

Somehow, we seem to gotten a lot of the "tough guys" patroling Chinatown. I have a feeling though that they're professional tough guys and they were assigned here just for that reason. Not all of them, of course, are really as bad as Rozman but he really gives the police a bad name. He's the rotten apple in the barrel. What do you do with rotten apples? You get

rid of them, for the sake of the other apples in the barrel.

In many people's eyes, all police have become the bad guys. They probably aren't all bad but frankly, I can't tell them apart any more. Maybe that's the problem: a lack of communication. We asked the police to be here but they aren't.

On Thursday, right across the street, the police stopped youths and searched and photographed. When Philip took photographs they objected and made him stand against the wall. There were well over 100 people witnessing the event. I don't doubt that if there weren't so many witnesses, the police would have maybe "accidently" dropped the camera or taken the film.

The only way to stop harassment is to unite and fight for what is right.

Daniel Chen
President
Chinatown Teen Post Teen Council



THE TACTIC OF ARREST

On Monday, July 31, I was arrested by two members of the LAPD for supposedly "interfering with" the duties of a police officer. At this time, I would like to give all the details of the circumstances which are connected with my case.

The LAPD had been in Chinatown with its "metro squad" for a week prior to July 31. Together with members from the Central Division, the Chinatown squad totaled a force of nineteen police officers. Their duties, according to Captain Dotson, head of this squad, were to "harass Wah Ching and their associates". Several officers have said, "...any Chinese youth can possibly be Wah Ching", and are subject to "normal" questioning. The police used this excuse to detain, question, intimidate, brutalize, and arrest many young people in Chinatown. To do their "duty" they utilized revolvers, racist questioning procedures, profanity, and flase charges. Their tactics of enforcing "respect" for law and order through fear only instilled disrespect and anger in many youths.

On Sunday, July 30, six policemen congregated in front of the Chinatown Teen Post to intimidate Chinatown Youth Council (CYC) members from holding a general meeting. Four police circled one member, who was a new face around CYC. They asked for his I.D. and detained him while they filled out an F.I. (Field Investigation report) for their own files. I approached the officers to witness the harassment of this brother. Some police who knew me started asking me questions. For example, they asked, "What is your Chinese name?" "Are you still associated with Wah Ching?" "Is this chink your friend?" I then asked them why they were harassing my friend and why they were harassing all Chinese youths. They claimed that they were not harassing youths, yet they could not explain what they were doing with this brother. Finally, they came to realize they could not intimidate us with so many people around, so they left.

The next day, Monday, I was again at the Teen Post. At 5:00 P.M. I had a meeting to attend elsewhere so I left. As I walked out, an old Chinese told me to walk in another direction because the police were over there. Officers, Ayers and Beharry, appeared. As I passed, Beharry said, "Hello, Gilbert," in an intimidating way. I just ignored him and kept on walking.

I turned around to see the two police enter Teen Post. I decided to go back, although I knew there were plenty of witnesses in the history class going on at the Post. When I got there, Beharry was looking into the bathroom and the library while Ayers was sitting in the history class. The Teen Post assistant director asked the police to leave because they were disrupting the class. The police refused to leave. We then told the police

that if they had no reasons other than harassment they should leave. Knowing that we needed to better document their harassment, I called the station to speak with the commander. The reception officer needed the division each officer was from. They told me to get Beharry on the phone. Beharry said, "I don't want to speak to nobody." Then the officer on the line said to tell Beharry that he was an officer. Beharry replied, "I didn't call anyone." The officer on the phone then asked if I wanted to be connected with metro division. Just then the police left. I told the officer on the phone that they were leaving and things were cool (that's so they would not send more police with "legitimate" reasons for entering Teen Post).

I then discussed the police intimidation tactics with the Teen Post staff so that they would not be intimidated. I wrote down the badge numbers, the names, and the time of the incident

and then left Teen Post.

Ayers and Beharry had just walked to the south end of Chungking Road and were returning. Ayers was on the far left of me as we approached each other. He then walked behind Beharry and to my side of the walk way. I went further to the right and Ayers did too. Then, to avoid Ayers, I stepped to the left. Ayers then tried to interfere with my path by sticking out his leg as to trip me. Ayers told me to stop so they could question me. I walked to them so that I'd be right in front of witnesses sitting on a nearby bench, but Ayers told me to go to the side of a building. I no sooner replied, "Here is fine," when Ayers grabbed me by the arm and pushed me to the side of the building.

They asked for my I.D. which I'm legally supposed to give to the officers. Then they informed me of my "rights": "You are to shut up and only speak when we ask you questions, or we will arrest you for disturbing the peace."

They asked me several questions which went into their F.I.'s. When they asked for my social security number, I told them I didn't know and that I didn't carry my social security card. Ayers asked by what I had left in my wallet, and I replied, "My personal papers." He replied, "Give them to the other officer."

"Am I under arrest?"

"You are if you don't follow our orders."

"I will not give you my papers."

"You're under arrest."

When I got to the station, I was confronted with racist remarks such as, "You've caught a live Wah Ching," "Ohno, not another Chinaman." In the room they call their headquarters, Beharry said to me as I was being booked, "I saw you at the show at Lee Terrace (a topless bar in Chinatown) last night. Did you like those (white) girls?"

I told him that if he wanted a fight, that he could make the first move. He then shut up.

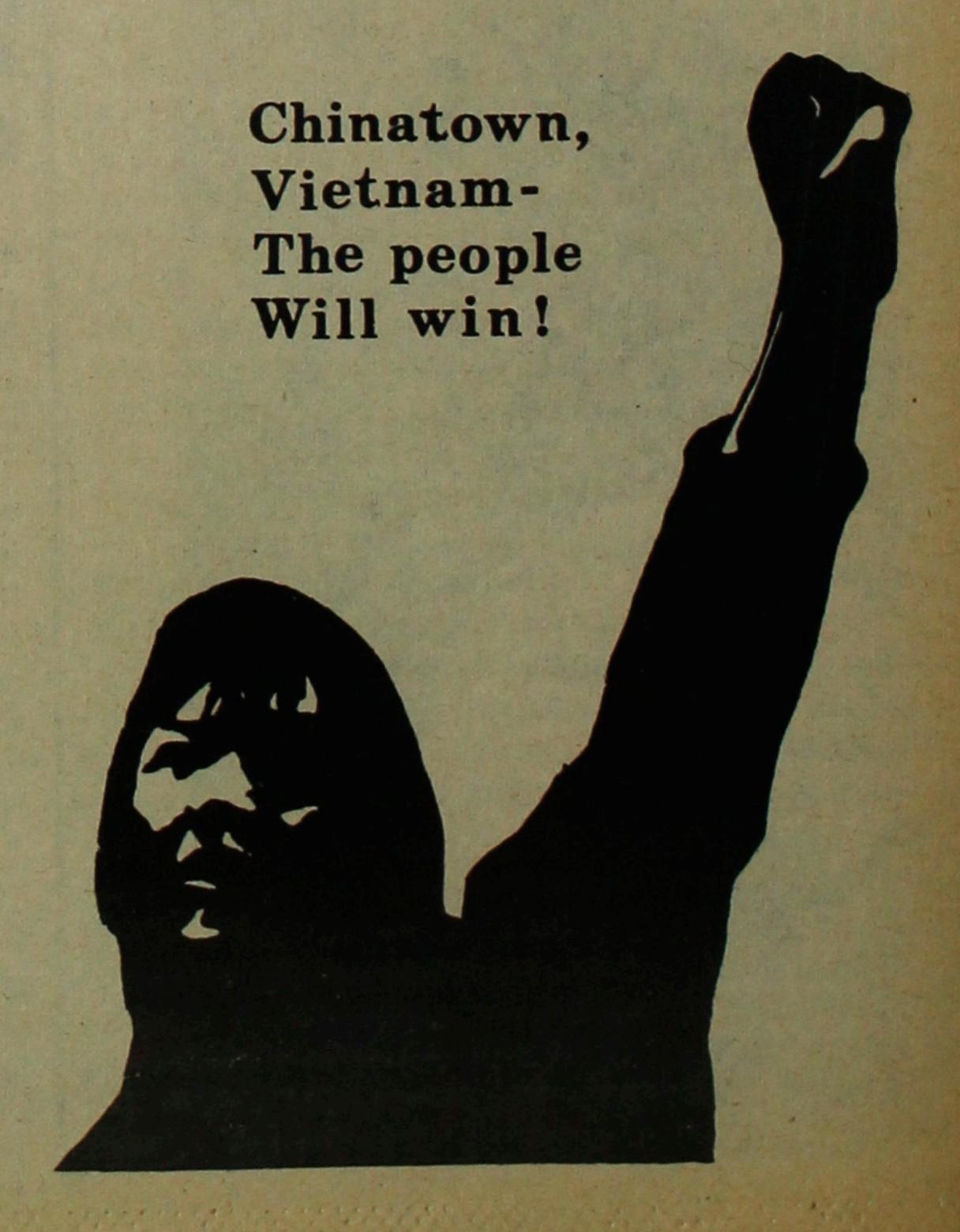
I was released after six hours on \$500 bail, which the brothers and sisters of CYC pooled together.

Then on Thursday, August 10, these same two policemen picked me out of a crowd and ordered me to stand up against the wall with eight other youths. Again they filled out another F.I. on me. But in this case, rather than feeling harassed, I was very happy. To see over a hundred Chinese brothers and sisters watching this whole harassment and bringing sweat onto those police

was very inspiring.

My trial will be on August 31, at 8:00 a.m. in Division 20, Room 723, County Courthouse, 110 N. Grand Ave. It is important that I do not cop a plea or make a deal. First, I am innocent of all charges brought against me. Second, the events of the trial will clearly show that the police are insensitive to our communities by using tactics of fear and repression. The police serve the interests of businessmen and do not protect or serve the people. The many people who, we hope, will pack the courthouse will have a clear picture of the police. Third, a show of support will demonstrate to the police that we will not be intimidated, that we are determined to serve the people, and that we will not be stopped.

Gilbert Hom



COPPIN' TO STOPPIN'

About eight months ago, I took reds. I really wasn't a red-freak or a pill-head, but just a frequent user of reds. I didn't start out as a frequent user because nobody starts out like that. People become frequent users when they like the stuff a whole lot, or it becomes habit-forming. I guess it's really a matter of opinion of who's a pill-head because I didn't feel like one. I never used to stumble all over the place and fall all over everything. It really does look bad when people start to stumble around and look like they really don't know what they're doing. It looks especially bad when a sister is totally out-of-it and people have to hold her up. I've seen a lot of that at dances, parties, and even at school.

Poppin'

The first time I ever took a red was when I was at home. One of my friends copped a roll from school and came over. She pulled out the two reds, which is a roll, at least around here, and she suggested that we try one just for fun. I kind of hesitated because every time I thought about all the other people who took reds, it got me sick. I didn't want to look like the other sisters who took reds. I thought for a long time if I should take it or not. Finally, I decided to take it, since I was at home and it was just about the safest place. So I took my first red devil and started to feel different in about fifteen minutes. My friend didn't feel anything for half an hour, and we both took a red at the same time. I swear, it was a funny feeling, but I felt good. I was kind of getting sleepy, but I was really happy. It didn't make me act differently, but my eyes were extraordinarily sparkly. I finally came down in about three hours. I felt really sleepy again, but I didn't want to sleep because I wanted to talk to my friend. I asked her what she thought about the reds and she said they were all right. That was just how I felt about reds too. Then she asked me if I would ever take another red. I told her it depended on where I was and who I was with. I've seen a lot of busts and many of them were Asian brothers. and sisters too. So it all depended on if I was in a safe place and with people I could trust.

Coppin'

After I took my first red devil, I never thought about taking another one, because people never brought it up, at least none of the people I stayed around with. Most of the people I hung around with smoked weed or drank, which I couldn't stand. I hated to drink, because the smell was so awful, and I didn't like to smoke because it made me feel really weird, like I couldn't relate to hardly anything. I would know what was going on but when someone would talk to me, it seemed like all the words weren't there. I guess that's what everyone calls "tripping." Anyway, one day at school, all my friends and I were talking during nutrition when this black brother came up to us and asked us if we wanted to cop a roll or two. The brothers I was with each copped a roll for themselves. The sisters just watched and didn't say anything because we were scared to cop anything from anyone. I finally decided to cop a roll anyway to give one to my friend who first gave me one. But the brothers wouldn't let me cop anything, so I didn't. I thought that was really unfair because they had always let me get my way in the past. Then I found out that they only cared because we were all very close. As time passed on, most of the brothers took more and more reds and

began acting really different. I knew them as really nice guys, but the reds made them totally different. This was really depressing to see, and I even cried once to a brother telling him to quit. This brother told me he couldn't quit, but he told me to be good and never take any reds. This made me really sad, because they were corrupting themselves and yet cared about me. I was like their little sister, but we weren't all that close anymore because we could no longer talk and they would always ditch and get high. After awhile, I didn't stay with those brothers anymore and my friends and I moved on. It seemed like all the brothers in our school were taking reds and getting busted and getting sent up to camp and getting sent to Hawaii or other places. So all of us sisters were left all alone in school and it really got boring.

Hoppin'

A lot of sisters began to take reds too, and their personalities changed also. I really got sick and tired of preventing them from getting busted by taking them out of school and stuff like that. Most of the sisters were taking reds everyday except me and this other girl. She was my only true friend left. We weren't always the best of friends, but we became very close in no time. We used to go all over the place together and we still do. One day we wanted to get our driver's permit, but we couldn't go because we didn't have a ride. One of our friends said he would take us because he had to renew his license, so we ditched and went down to the Inglewood DMV. This friend of ours was on reds too. He talked to us all the way to the DMV about his problems with his wife. I guess it was really hard for the guy because he was only nineteen and that's still young. Anyway, after we ditched that day, we felt like ditching all the time.

My friends and I were talking one day, and we really felt like taking reds because there wasn't anything else to do. All of our friends had either dropped out of school or they were in Juvi or camp. It was really bad to see all or most of our friends like that. One day we copped and took an ace each, which is one red. We were feeling pretty good and we started to talk about all sorts of things. It was fun. Pretty soon we used to cop almost everyday, even getting high in school. We only took one or two so we were okay. We never got to a point where we would be stumbling or talking really funny. We just felt righteously good

felt righteously good. This went on for a pretty long time. Many times we would go to our married friend's apartment. We just used to sit around and talk, watch TV, or play cards, which was fun at first. After awhile it got pretty bad, because I always would get into this belligerent mood when I would argue with this one particular guy. He was the guy that was married and I knew him for about two years. We always fought when we were high, but we remained good friends anyways, because after we argued, everything was still cool. The fights and arguments weren't all that bad, but when the married couple used to fight it used to get everyone mad. When this brother was high, well, feeling overly righteous, he started to throw things at his wife and he used to talk about how we could help them out since they were righteous enough to let us come over when we were high. We soon made their problem into ours, and we actually got depressed. Normally, I would have just shined it on and I wouldn't let it bother me too much, but something kept us around to try to help them out.

I think that reds make people very emotional, and that's what they did to us. My friend and I used to drop, then go over to their apartment. We used to just sit outside and decide what to do next. It was getting pretty bad because we got high every day. My school work went down, and we didn't want to go to school anymore, but we did, because we didn't want to get busted for ditching.

Stoppin'

At school, things were really looking bad. One day at school, I got sent to the nurse's office for falling asleep in class. The V.P. called my mom and she had to come and pick me up. I was really embarrassed after that. My people didn't trust me anymore and I had to be at home by twelve and stuff like that. I guess they did that for my own good though because they cared. Sometimes you may think that no one cares, but your parents really do, and that's for reals. But life was kind of messed up at home and I hated to go home but I knew I had to. That's the first time I thought that home was a really shitty place. Reds were really causing a lot of trouble and I should have listened to the brother who told me to be good and not take any reds. My friend was also having problems with her boyfriend. She had plenty of problems at home already. Everything seemed so messed up. We were thinking about going to Chicago or Hawaii or anywhere. We were so confused. My friend even split the pad for about two days. Yes, things were pretty bad.

One night we went to the apartment and I had a real high fever. I only had a cold with a temperature but I thought I had some aftereffects from taking reds. I really felt terrible though because my whole head was hot and it was spinning too. It was a feeling I can't explain. That's what made me quit taking reds. My friend quit too because she saw that I was really sick and she felt sick too because she took whites for the first time in a long time. We talked after I took a couple of aspirins which made me feel much better. We sincerely promised that we would quit and we weren't jiving either.

It's cool now, because we quit taking reds and we are still good friends. We really tried to quit so many times before, but we never did. Now that we really quit, for reals, I'm really proud of myself and my friend too. We finally made it!

If you are reading this, I hope you know who you are! Believe me, reds are cool at first, but it's hell if you keep on taking it. It's not worth it. It feels good to be straight and life can be wonderful without reds.

Love,

a sister who used to take reds

-COMMUNITY DRUG OFFENSIVE-

August-September: Petition campaign

October 7: Community Teach-In
(1-8 p.m.)
Mid October: Community delegation

to the Lilly Corporation

For further information, call: JACS-AI at 689-4413

Senshin at 731-4617.



In Old China, the subservience of women started at birth. An old woman in Sian told us that the newborn female, as a mark of the parents' shame, was first hidden under the bed. Her early training was devoted to fitting her for service to her menfolk. The thought of complaining was never to be allowed to pass through her head. The secret of acquiring such humility was to regard herself as always being wrong in any dispute, and to feel herself lucky if she avoided severe punishment. Another comrade cited an old Chinese saying: A man treats his wife like the water he uses to wash his feet; he can throw it out anytime.

We were a group of young Chinese-American Overseas Nationals visiting China this past June and July. We had read about the position of women in Old China, and we had experienced forms of male dominance in our families that maintained many of the Chinese patriarchal patterns.

In New China we saw women working side by side with men in the fields and in the factories. The officials and leaders who welcomed us in each city always included women. In meetings and discussions the women comrades were outspoken about their opinions. Young and old women alike seemed politically aware and involved in building a new socialist society.

The liberation and transformation of women in China is the most remarkable accomplishment of the Chinese revolution. As we travelled from city to city we wanted to find out how this change took place. We wanted to know if there remained any unresolved contradictions between men and women. And we wanted to see if there were any lessons applicable to us as Asian American women.

History of liberation.

In Yenan we were given a historical perspective by Comrade Wong, who helped organize the Women's Defense Corps of the Eighth Route Army. She described how the women planted and harvested by day, and did sentry duty and hid land mines by night. In liberated areas, the Communist Party gave full emancipation to wo-

men, and the women responded by becoming an active force in the proletarian revolution. It demonstrated that revolution without the liberation of women would have been impossible. At the same time, personal liberation for women could not have been attained without a revolution amongst the people. Comrade Wong recalled the many women who laid down their lives; who hid members of the Red Army among the people and were often tortured by the enemy who thought they could easily extract information from the "weaker sex."

Earlier in the 20th Century, there had been declarations of equality for women from Sun Yat-sen's newly established Republic of China. But centuries of severe oppression had created such a stupor among Chinese women that they remained immobilized. We asked Comrade Wong what gave these peasant women the confidence to step out of the domain of their homes, to organize women's associations, and to speak out in public meetings. She answered that the women had no choice but to struggle with their traditional roles and become active in resisting the invading Japanese militarists and Chiang Kai-Shek's Kuo Min Tang. The Japanese war policy was to burn, loot, and kill all; the KMT's policy was to exterminate the Communists and to restore the powers of the landlords. Many millions of Chinese died before it was realized that traditional passivity meant personal and national suicide.

herefore it was largely historical circumstance that pushed the Chinese women over the threshold of subservient woman onto the road towards liberated woman. The Chinese word for "crisis" is the combination of the characters for "danger" and "opportunity." After talking to many people who made modern Chinese hisstory, we began to see that the Chinese people have learned to struggle with the dialectics of danger and opportunity in the time of crisis. Many of us had mistakenly thought that the revolution was over in 1949, and that China entered an era of Socialist Utopia, but the people admit that the road to socialism continues to be a series of crises. However, the people's revolutionary spirit turns each crisis into victory by struggling

with the dangers and seizing the opportunities.

For example, during the food shortage crises in the 1950's, there was a real danger of starvation from the traditional Chinese problems of limited food supply and over-population. Women seized this opportunity to struggle with their husbands on the issue of birth control. In peasant culture, the family was the peasant's security, i.e., the more boy children, the greater the security. Women's associations first educated the masses that the birth control campaign was a matter of women's rights and public health and national welfare. Of course women were much more willing to practice birth control than their husbands. They often would have to struggle collectively with disagreeable husbands daily:

"Look after the children you have. Your wife looks after the household and takes care of the children. She must cook and wash and make shoes and clothes for both you and the children, but you never think of all she has to do or of her health. You just thoughtlessly make her with child again and again...."

If women were freed from household chores and child care to be part of the production process, they would not be considered economic liabilities. A major struggle was to involve all Chinese women in the economic process. When the people's communes began to provide child care facilities and cafeteria services to all workers for just the cost of the food consumed, women were able to get out from under their traditional subservience to men. In a countryside commune, we were told all the women were fulltime workers. Even old women with bound feet who had very limited working ability held jobs in the nurseries. It is an absolute in China that there is equal pay for equal work, so women have the same earning power as their fellow workers.

We noticed that women assumed equal status outside their economic relationship with men. Women express themselves vocally as individuals and carry responsibility for participating in community decisions. Everyone is expected to be political, to express her views publically by speaking up at meetings, to assume active roles by criticizing as well as praising the be-

havior of others and herself.

Only a generation ago, women had no individual worth and were strictly socially and economically defined by the families to which they belonged. Now men and women call each other "comrade"; husband and wives call each other "lover." The women do not wear wedding rings, and they keep their own surnames when married. We never knew which women were married or single unless we asked them.

Women usually married in their mid-twenties. It seems that the effect of these late marriages was more than just a population controling device. The young Chinese woman had had the opportunity to persue all the education she could get and to become a productive worker independent of whomever she married. She has had time to establish an independent identity before she marries. We noticed that before marriage, women develop many meaningful relationships, especially with other women. Women openly show their affection and friendship by holding hands and putting their arms around each other without embarrassment.

The development of Chinese society from a familial base to a more social framework brought to our minds some of the anti-Communist propaganda we've heard about doing away with the family so that men, women, and children would have no other loyalties than to the state. We talked to one of our guides who left her family in another city so that she could spend a few days with us at Tachai. We asked her how she felt about being separated from her

family:

"Oh, I don't mind. I find my job very exciting, and I don't have to worry about home while I'm away. My husband looks after the older children and the youngest stays at the nursery overnight. The neighbors will help in case difficulties arise. I go where I am needed, and I don't feel any hardships....."

Other women talked enthusiastically about how they are more independent from their family's needs. In the past, women were expected to sacrifice their opportunities and themselves to provide for their extended family. Now the community makes arrangements for the welfare of the elderly, the sick and the children.

We asked women to be more specific about how their family relationship has changed. Older women gave examples of how, prior to liberation, families had to sell their children to other poor

"Girl for sale" in Old China.

families because they could not feed them. Under the old feudal-capitalist system men often had families only to exploit their labor. There was rarely participation or emotional exchange within the family. The familial ties were that of the oppressor to the oppressed; this kind of relationship couldn't produce happiness for any member of the family.

Therefore the family in New China has been strengthened, not weakened. The collective care

of what used to be individual family problems (old age, sickness, child care, education) has freed both men and women. Now that women work too, they contribute to the responsibility of providing for the family. In addition, men are more responsible for the emotional support of the family, a role traditionally relegated to women. The family has more leisure time together, and the relationships need not be oppressive.

The major contraditions between men and women have been struggled with in China. The role and the status of women have changed so greatly and so rapidly that most of the Chinese seem unaware of the few inequalities which we saw and pointed out. For example, men continue to play dominant roles in the leadership of revolutionary committees of every local gov-

make-up to look provocative, if women dress for convenience rather than to attract men.

We think Chinese women are truly beautiful. Their radiance comes from good health, self-confidence, and pride in their collective accomplishments. We found the women to be very much like those idealized in *China Pictorial*; they really are rosy-cheeked, determined, and quick to smile!

Lessons from our sisters.

The most important thing we learned from our sisters in China is a view of history that one must struggle with the dangers in order to seize the opportunities. The Chinese people are sustaining a revolutionary momentum in their continual struggle for social change. The history



"Their radiance comes
from good health,
self-confidence,
and pride in
their collective
accomplishments."

ernment and enrollment in universities is about 25 to 35 percent.

The Chinese also retain the concept that "biology is destiny." Peasant women have told us "women by nature are more neat and clean so they have a greater need to wash laundry and tidy up the house. Women are also more patient and affectionate, so women enjoy caring for younger children. Husbands often help do the chores, but it's mainly the wife's responsibilities."

We argued that if a woman spent just ten hours per week doing housework instead of attending political meetings or studying issues like her husband, she will be that much more behind the menfolk in her political awareness and work. We also argued that child care is socially necessary work, so that women working in child care should not be paid less than men and women working in the factories and fields. The contradictions we saw were not now apparent to the Chinese people. We were assured that when these and other contradictions arise among the people, they will be continually struggled with.

On the whole, many of us who visited China consider the Chinese women an appropriate model for our own lives. We admire how she has an established identity independent of her family. At the same time, she is able to maintain a stable and emotionally satisfying relationship with her husband and children. On the societal and political level, she expresses her concern for others by serving the people.

When we returned to America, we read some comments that reflected the American view of Chinese women. A group of American technicians (all men, of course) spent a month in Peking setting up communications facilities for Nixon's visit. This is an excerpt from their interview:

"Chinese women do everything men do. They dig ditches, they drive trucks, they do farm labor, they are surgeons. There is a total lack of femininity. They wear the same baggy pants as men wear. There is no sign of curves, and no makeup."

In American culture, young women are seen as objects for the pleasure of men, and American men have always considered it their right to eyeball women in the streets of any country. They use the male chauvinist ploy of calling women "unfeminine" if women make no effort to be flirtatious, if women use no

of Chinese women provides sufficient warning of what happens when women relax their struggle attitude: traditional passivity overtakes them, and the traditional order of stratification remerges with the traditional position of women at the bottom of the oppressed.

In Peking we met a scholarly woman who was a participant of the May 4th Movement in 1919. She taught Chinese history in the United States in the 1940s and was the first woman instructor at Tokyo University. She is now also well known for writing children's books. Her sense of history and her positive attitude about life in China reflects the victories of the women's struggle in China:

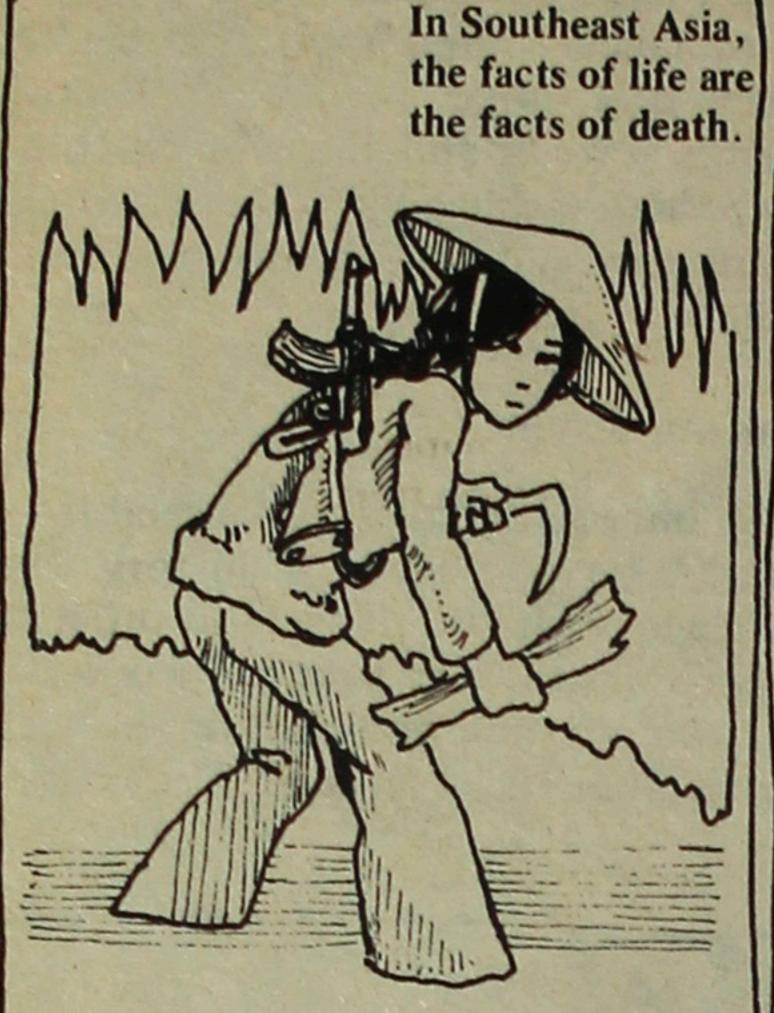
"In 1949 I could have stayed in Japan or the United States and lived a comfortable life of a respected scholar. But



Day-care center at Sian textile factory greet visitors.

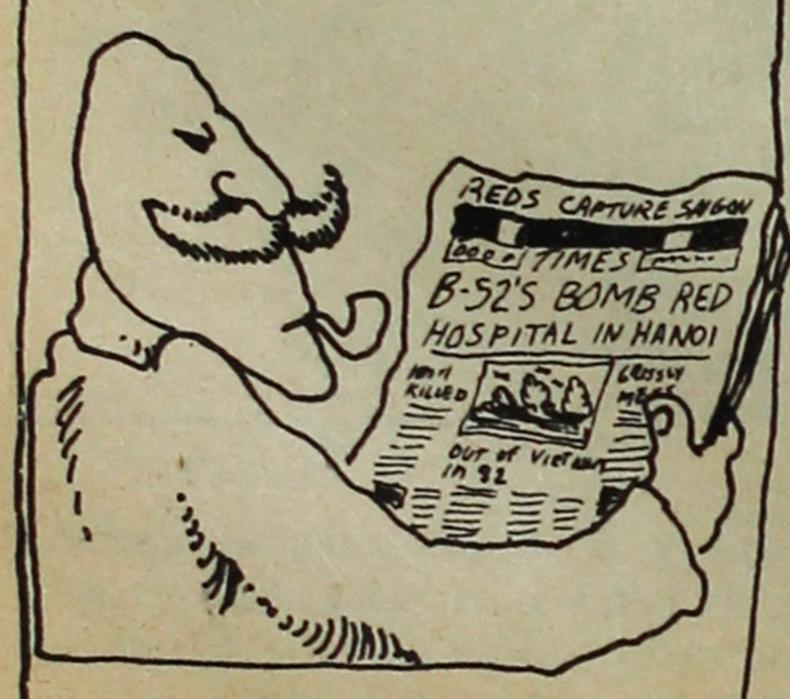
I was farsighted enough to return to liberated China then, because I knew that China offered unlimited opportunities to those who were not afraid to struggle. I am very old now, but I'm not ready to settle down. There are still many exciting changes to be made in China. You young people should not be afraid of revolution. I've lived through many revolutions, and all of them have changed things for the better for the people."

SISTER, BROTHER, THERE'S FAR TOO MANY OF YOU DYING. U.S. IMPERIALISM



1.2 million Vietnamese military personnel killed on both sides; over 10 million Asian civilians killed, wounded or made refugees since 1964; some 14 million tons of munitions detonated in Southeast Asia; the land scarred by twenty million craters; 45,000 American deaths; \$120 billion of our tax money spent.

Headlines on the war inform us of the death and destruction....

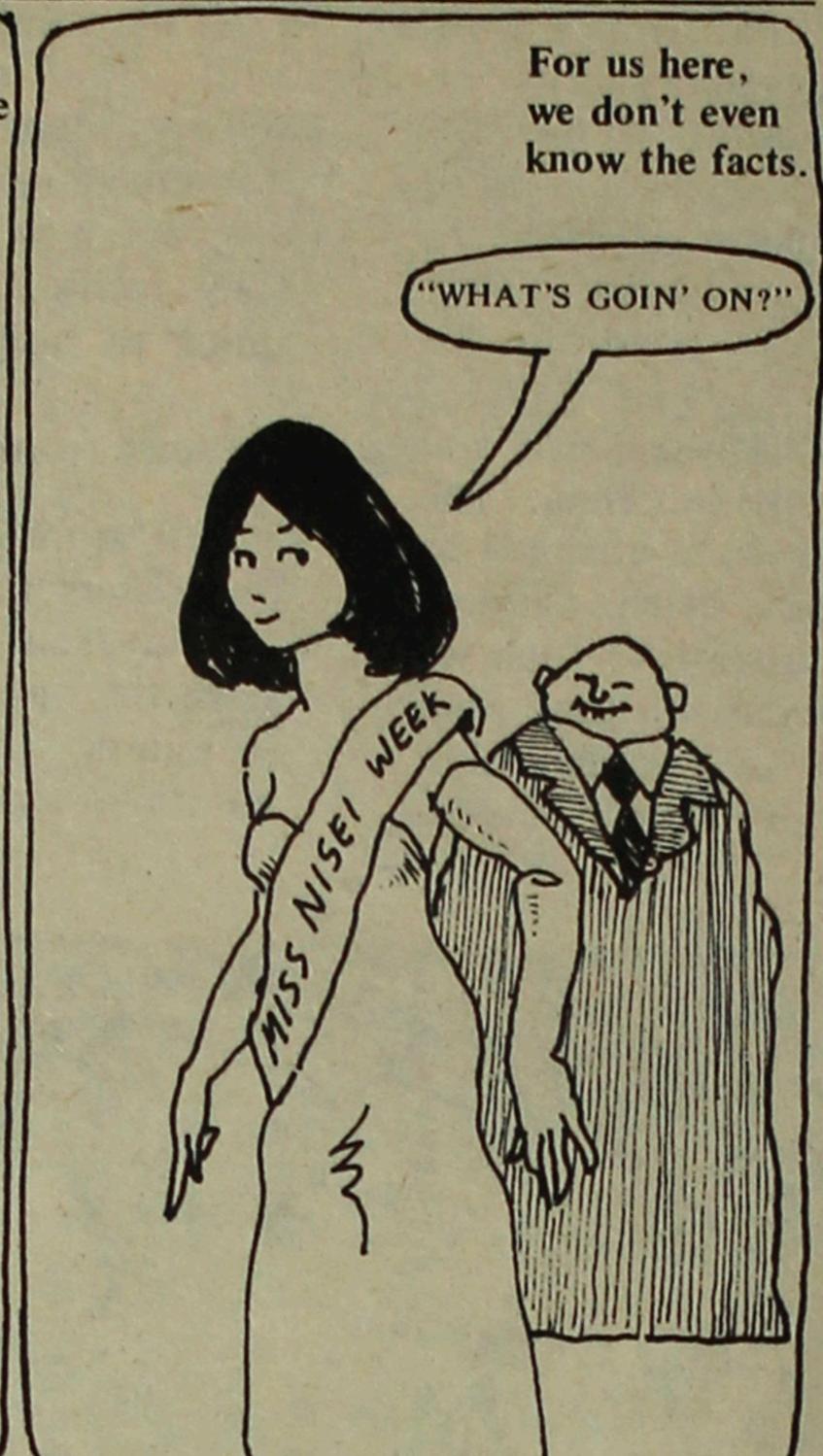


But they can also numb and deceive us to the realities behind the scenes.

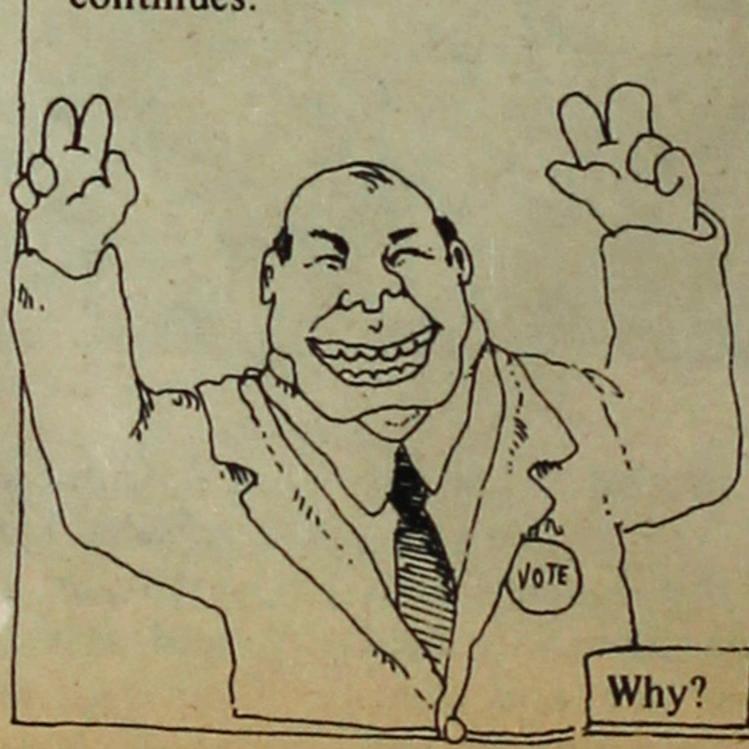
If the U.S. were not at war, or not producing for a war economy, the American economic system would face a depression. This isn't to say that war is good—it means our economy runs on an economy of death.

It is a militarized economy. People complain about the cost of welfare or education, but for 25 years, 61% of our tax money has gone directly to the war machine.

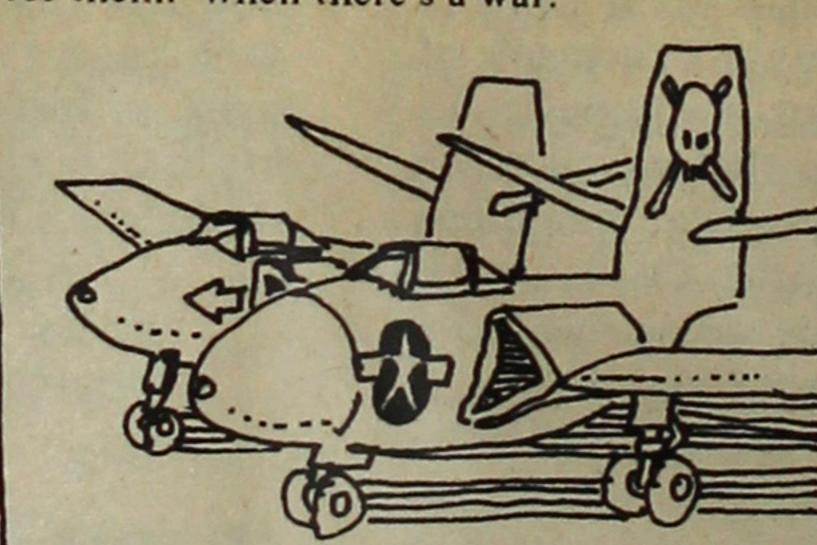
The economy is addicted to military subsidy.



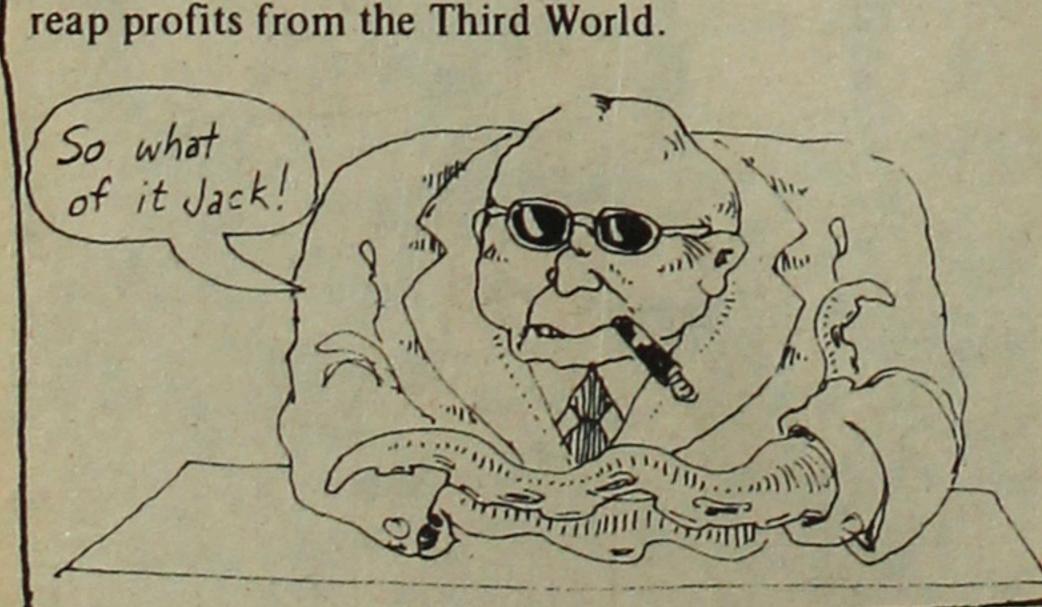
Despite politicians who try to win votes by playing the war issue, the death and destruction in Vietnam continues.



There stand all the bright weapons in a row. They have to be sold. And they're easier to sell (it's easier for Lockheed and McDonnel-Douglas to make a profit) when there's a use for them. When there's a war.



But there's a more important reason. The economy of death is an expansionist economy. The huge corporate structures that make up the system of monopoly capital must expand to invest, trade, extract raw materials, and



How the American economic system functions:

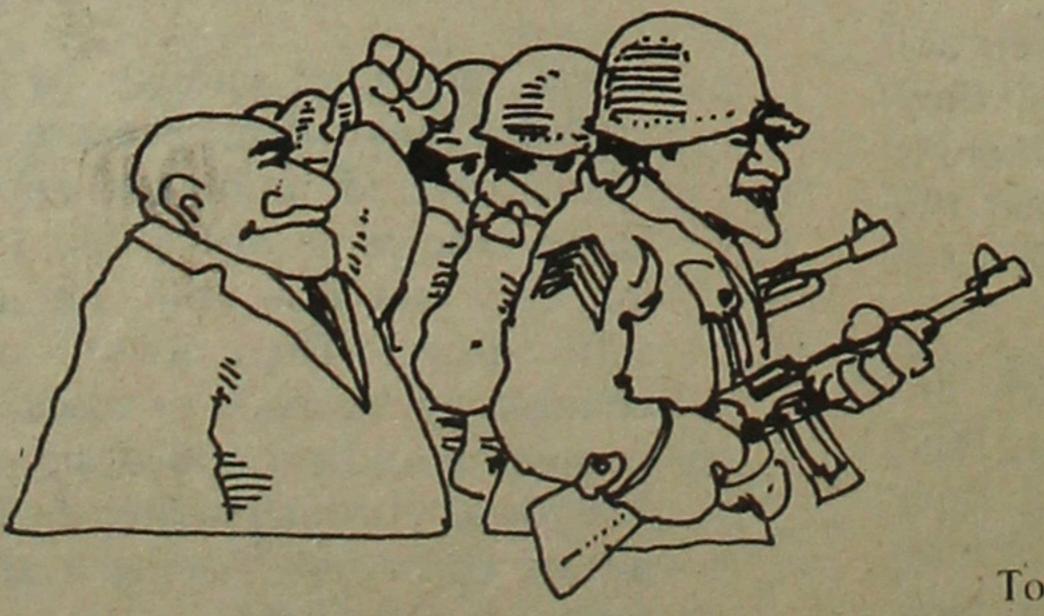
The more profit for the corporations, the more the system produces.

The more it produces, the greater the surplus.

The greater its surplus, the greater its need for foreign markets.

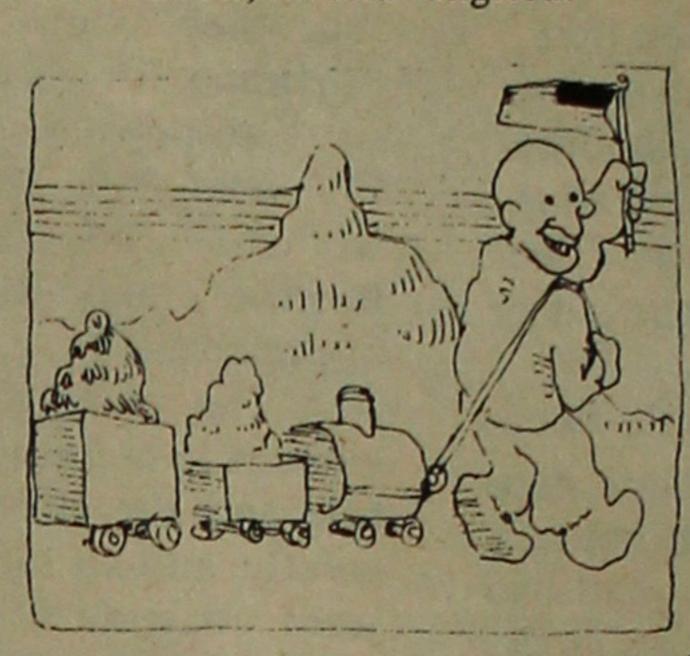
The greater its foreign markets, the more profit for the corporations. Some circle, huh?

If the U.S. lost control over the foreign resources, open markets, and labor supply, the monopoly corporations, which depend on them, would crumble.

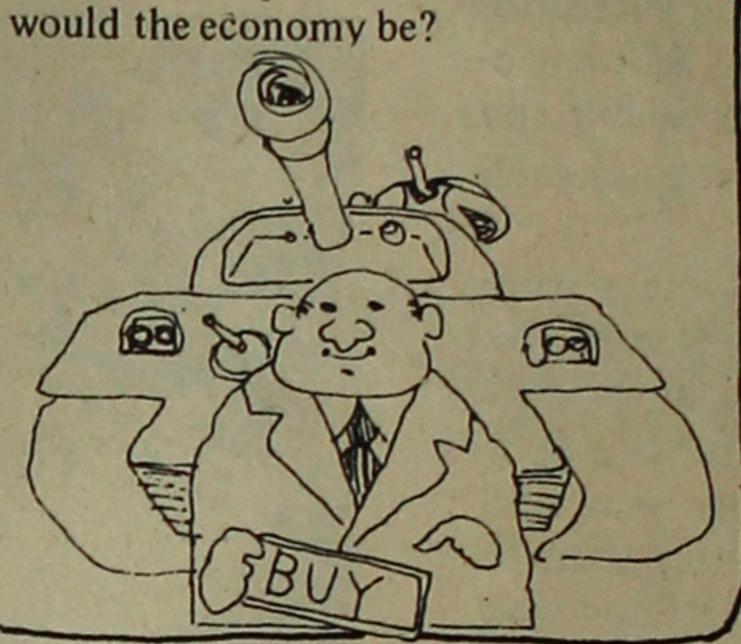


losing control, they exert economic, political and military pressure. Which is whycomplete the circle—the government spends 61% of our tax money on military muscle.

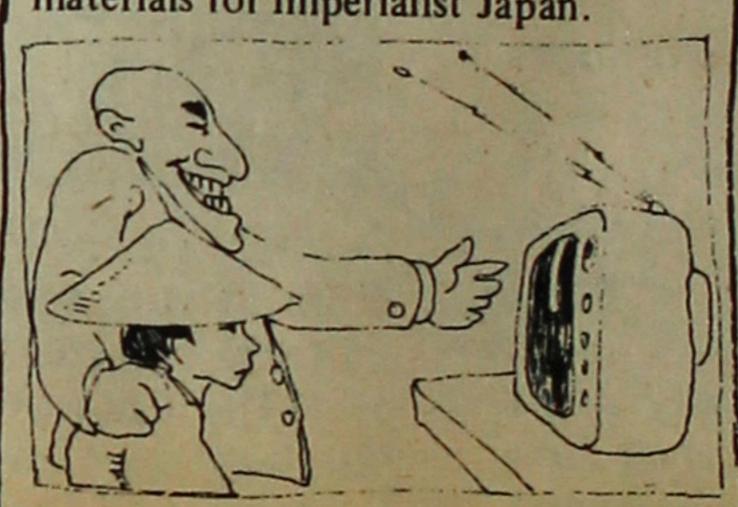
To the specific: The Vietnam case. Southeast Asia is rich in raw materials such as oil, tin and tungsten.



The conflict in Vietnam maintains and justifies the militarized economy. For American capitalism, if it were not for the tanks, the planes, the missiles—where would the economy be?



Finally, the war is fought to prevent an independent Asian economy. According to American planners, Vietnam's projected role is as a market for U.S. goods and a source of raw materials for imperialist Japan.



All for the profit of the rulers

of this country—the power elite—

the large corporations like Stan-

dard Oil, Shell, TRW, and Bank

of America. For the Mellons, the

These powers have presided, yes-

terday and now, over the most

barbaric war in history. U.S. im-

perialism means death and de-

struction to people, countries,

Rockefellers, the Kennedys.

We shouldn't be surprised though. In Hirishima and Nagasaki, 400,000 innocent people were slaughtered so the U.S. could

Because of the massive U.S. bomb-

roundups, people pour into the cities

The war is also being fought to dis-

YOUR ASS

courage other national liberation

struggles which will threaten U.S.

For these reasons, Vietnam has been

a focal point of U.S. aggression since

1954, when America already was

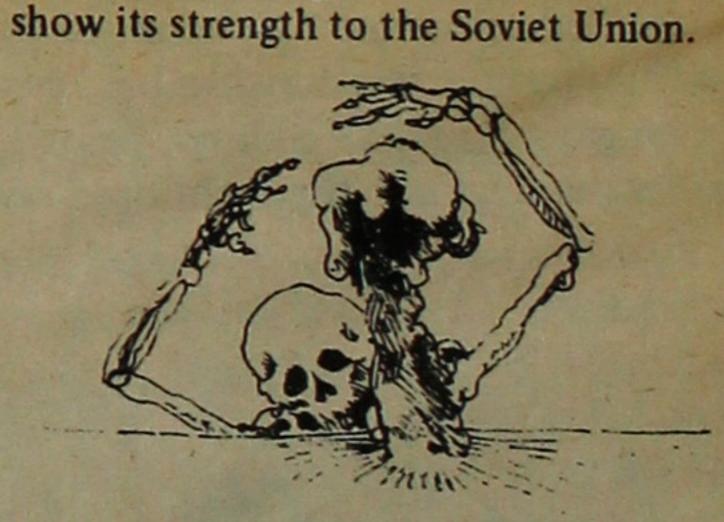
the war for the French.

covering 80 percent of the costs of

businesses elsewhere.

and become a cheap labor supply.

ings, defoliation, and gun-point



Today, Vietnamization means Asians killing Asians. As one U.S. official said, it means "changing the color of the corpses."

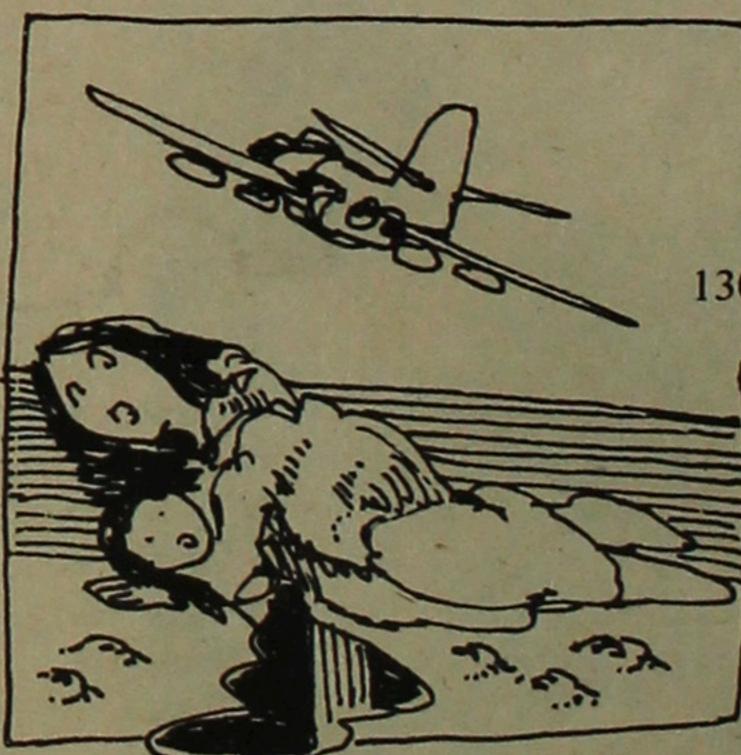
With this racist policy, the U.S. unleashes the most intensive

and cultures.

history of aerial warfare.

130,000 tons a month—two Hiroshimas a week.

bombing in the



The worst bombing ever in the history of the war came August 11.

130 B-52 strikes dropping
3000 tons of bombs.

In addition, smaller jets flew 200 strikes against the North and
280 over the South.

Nixon has bombed more "winding down" the war than Johnson when he was escalating.

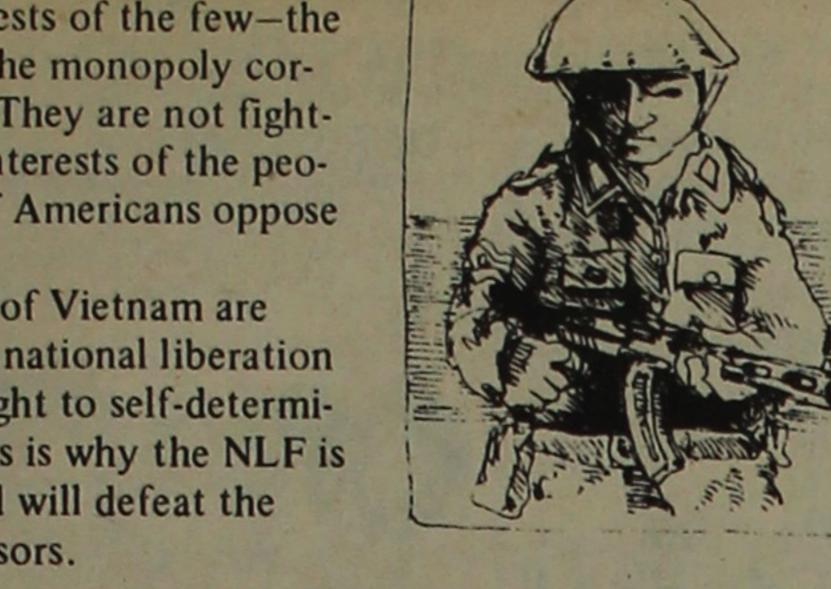
Other sinister new weapons. Antipersonnel bombs that defy x-rays for treatment.
Napalm that cannot be extinguished.
Defoliants with a birth defect potency six times worse than the nuclear effects of Hiroshima and Nagasaki.

Yet, despite Nixon's deceptive political maneuvers and the U.S. military's vast technology, imperialist capital is being defeated by the People's Liberation Armed Forces. By the people of Vietnam.



The U.S. government is fighting in the interests of the few-the owners of the monopoly corporations. They are not fighting in the interests of the people-70% of Americans oppose the war.

The people of Vietnam are fighting for national liberation and their right to self-determination. This is why the NLF is winning and will defeat the U.S. aggressors.



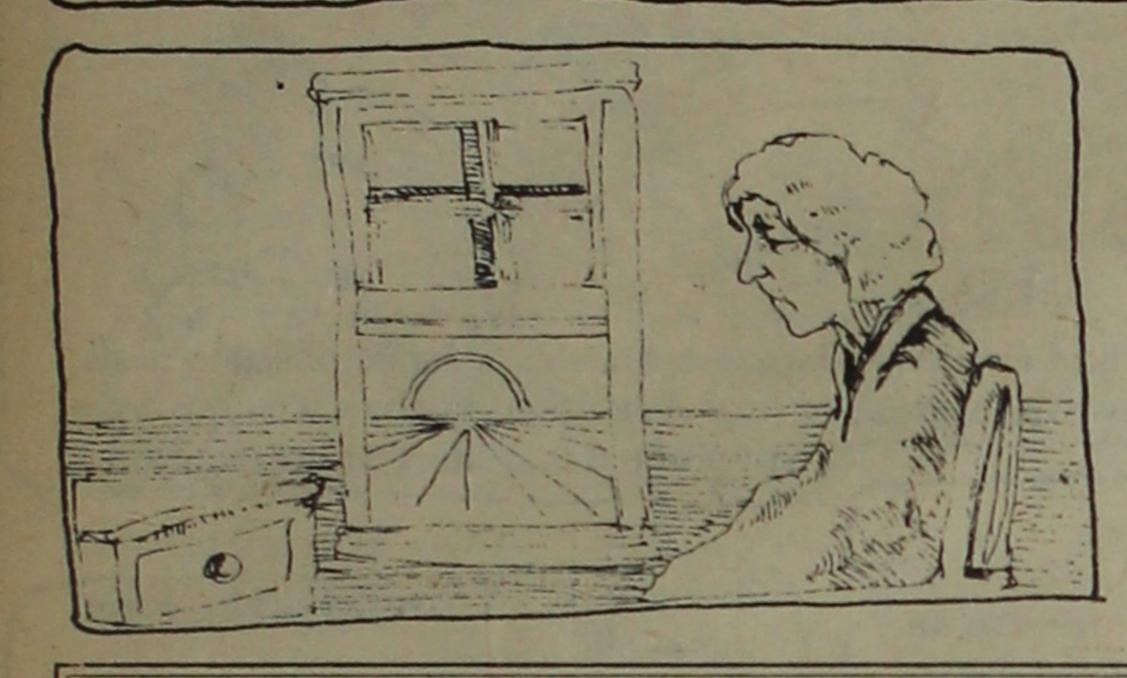
Like the people of Southeast Asia, we too need to fight for selfdetermination. When so many citizens are against the war, we must question whose interests Nixon is serving.

These corporate interests become obvious when we examine the drug problem in our communities. Look around. Billions for a moon ride, hundreds of millions to keep the NLF out of Saigon. Where are the crash programs to end the drug problem?

Well over half of the drugs produced legally in this country find their way into illegal markets and into the hands of youth.



Drug control laws are inadequate and poorly enforced in order to benefit the huge pharmaceutical industry. Meanwhile, our young people's lives are ruined or destroyed.

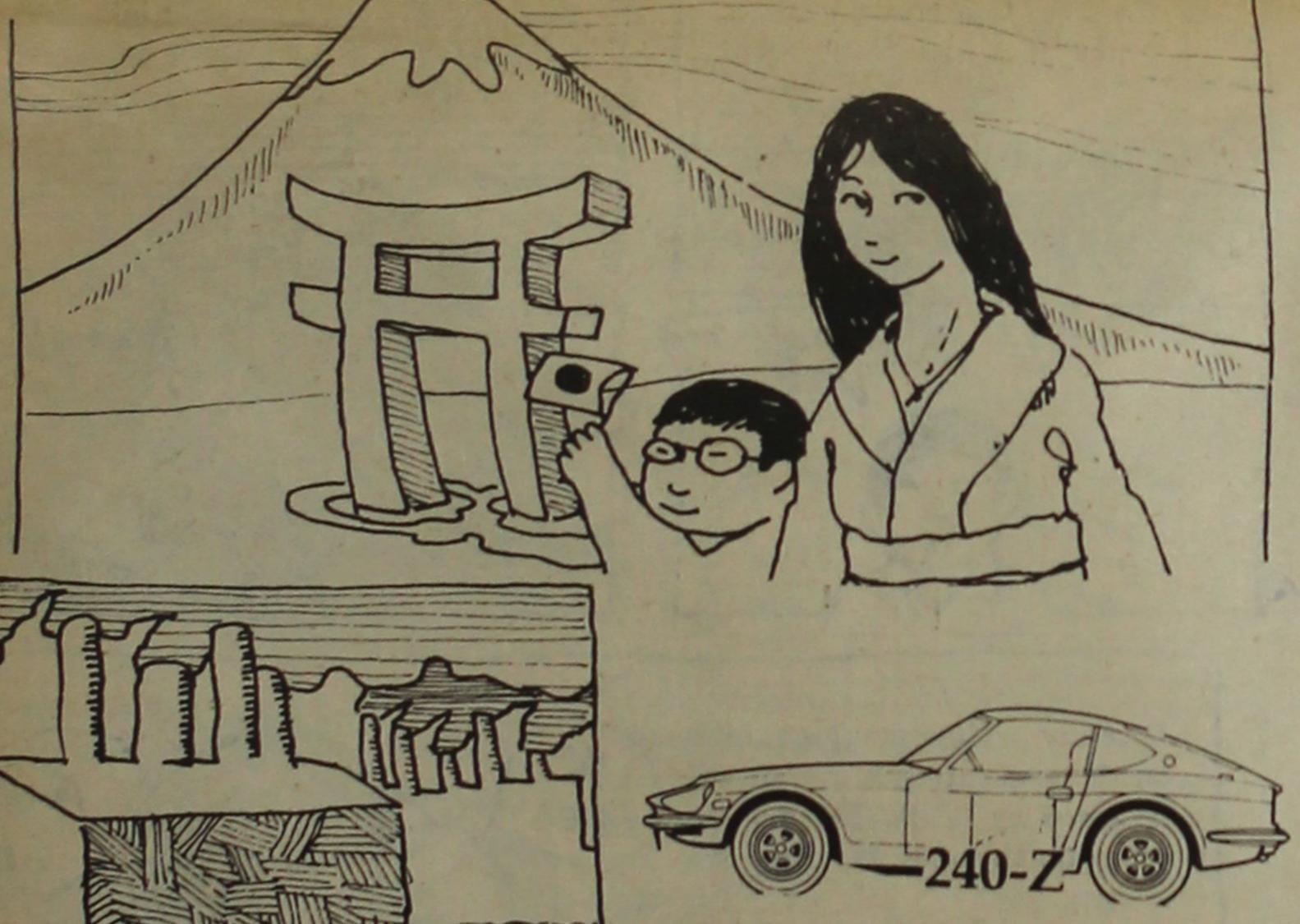


It's not just youth who suffer from this system. The needs of senior citizens for health care, housing, and social services are not met by a government whose finances go to protecting its international interests.

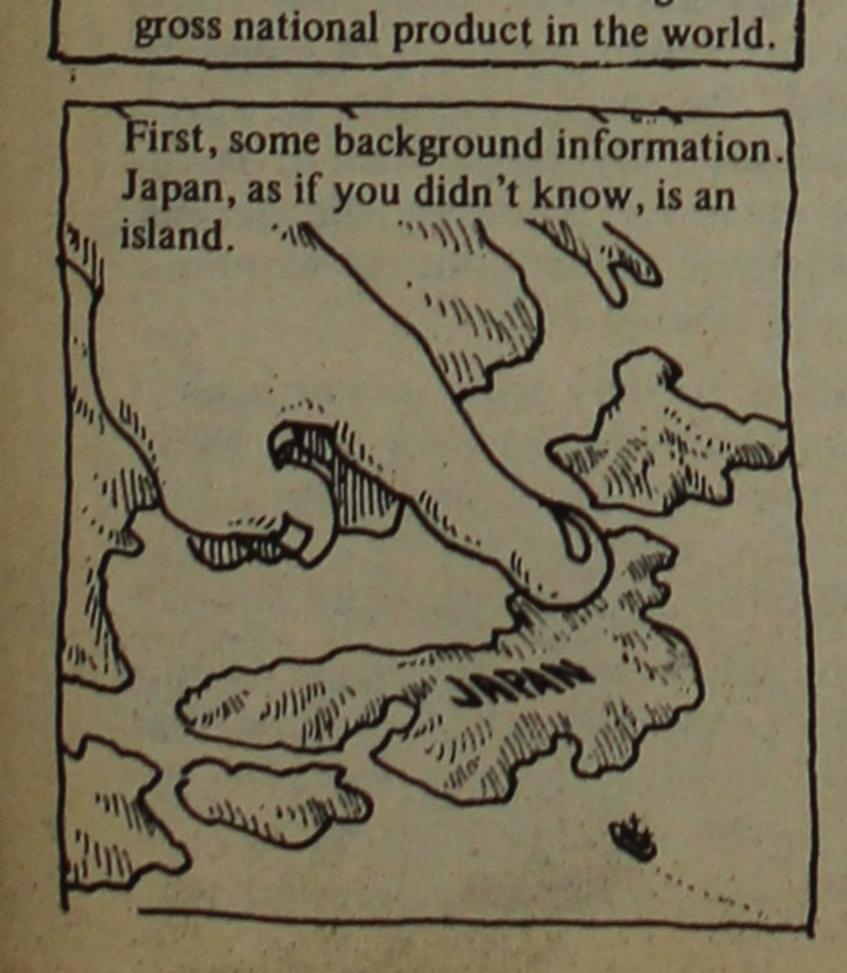
he problems that exist in our communities and the problems that exist internationally in Asia, Latin America and Africa are not isolated. The factor that links all of these together is U.S. political, economic and military aggression, and the problems we face domestically are manifestations of the same system. We have no real voice in dealing with these problems any more than we can control the rising taxes we pay, the inflated prices we must budget, or the stabilized wages we earn. The people of our communities, and all Third World and oppressed sisters and brothers must unite to free ourselves from the source of our common problems to determine our common destiny.

RISING SUNS, RISING GUNS JAPANESE MILITARISM: AN INTRODUCTION

A lot of us see Japan like this:



BUT we must begin to understand Japan in reality, not in myth. Japan's role in the world, particularly in Southeast Asia has a real effect not just on people there but on you and me.



Or like this, today a modern indus-

trial nation with the third largest

And since Japan has a lot of people but not much land, a lot of its food and raw materials with which to build things must come from abroad.

> In 1970, 44% of Japan's imports were raw materials. For 5 years Japan has been the world's largest raw material importer By 1980 Japan will absorb 30% of the world's export of raw materials.

What does Japan do with all those raw materials? A lot of big companies-Mitsubishi, Mitsui, Sony, Toyota, Honda-depend on them to make a lot of things.

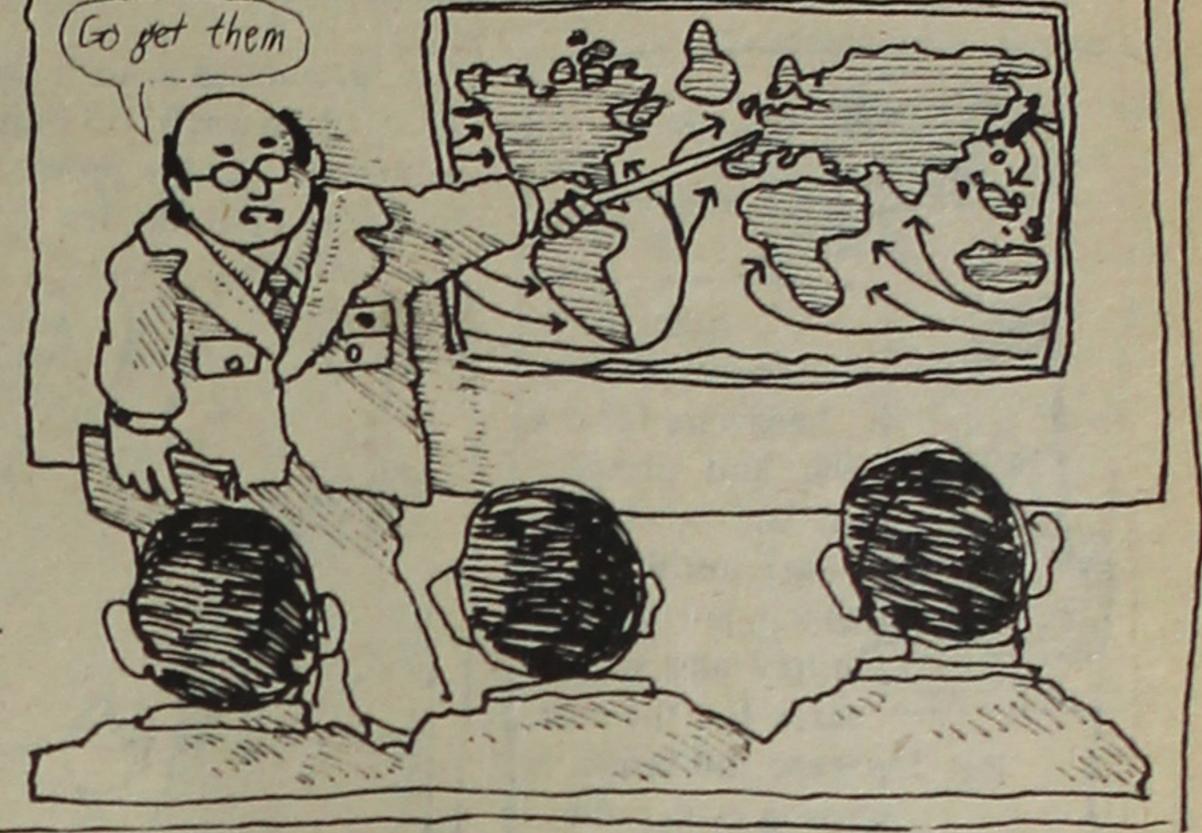


Meanwhile, a few big banks loan -and profit-big money to see that those raw materials are transformed into products ready for cargo ships. Banks like Sumitomo, B. of Tokyo...

But even with all of the people in Japan, the big businesses want so much in profits that they make even more than they can sell in Japan. They have to export to sell it all. Which is why "Made in Japan" is all over the place.

> Of Japan's exports, 28.2% went to the Far East in By 1975, 35% 1967. of Southeast Asia's imports will be from Japan.

So far then there are two things Japanese business interests need which they cannot find in Japan: resources, and some place that will buy what she makes with those resources. These are called markets.



A third thing Japan MONEY needs are places in which to invest. Although Japanese workers are paid very poorly, other places in Asia pay even less.

Other ways the huge Japanese corprations cut costs ind increase profits by going to other countries is through tax advantages and favorable tarriffs.



Summarize. Japanese businessmen need places to get raw materials, to sell goods, and to invest. Without them, they wouldn't profit any more. BUT that doesn't mean that all the people benefit. Even though it has the fastest growing economy, Japan is 20th in standard of living. (Japanese govt. expenditures for social services per capita are less than Turkey's) The only people who make it are the owners of the big corporations (zaibatsu) and the conservative poli-

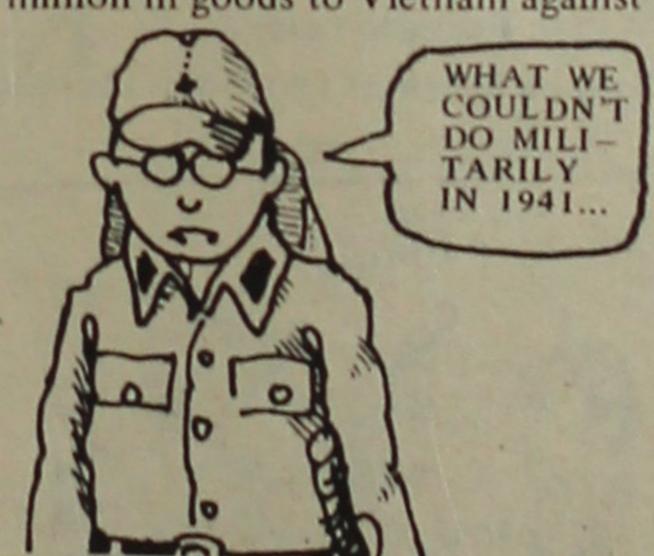
These people want to be sure they keep their profits. Where is the best place for them to go? The U.S. already has its fingers all over the place. But in Asia, American corporate interests have let the Japanese businessmen become junior partners.

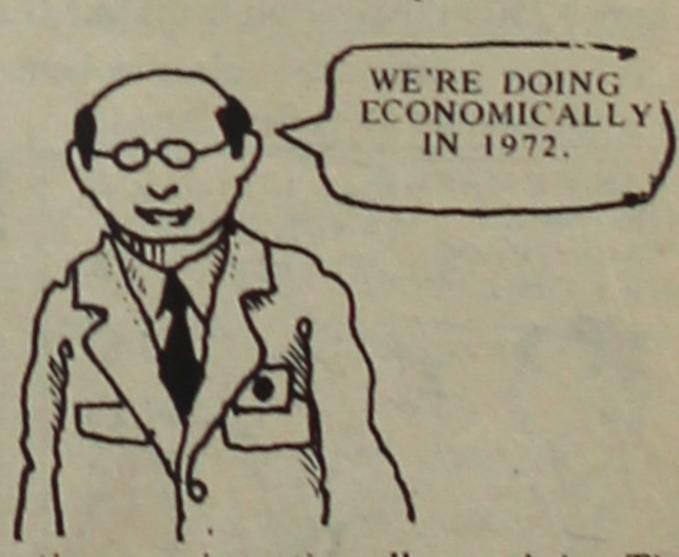


Why?

One reason is because the United States capitalists who also wanted resources, markets and investments in Vietnam-and as we know, were more than willing to kill for it-have been defeated. They know they've lost and they need help. So the U.S. wants Japan to help control the area. Just like Vietnamization, the U.S. wants Asians to tight Asians.

Second, the Japanese corporate giants, who have profited from the wars America makes on the rest of Asia, also seek to fill their pockets. In 1967 alone, Japan exported over \$200 million in goods to Vietnam against less than \$3 million in imports.



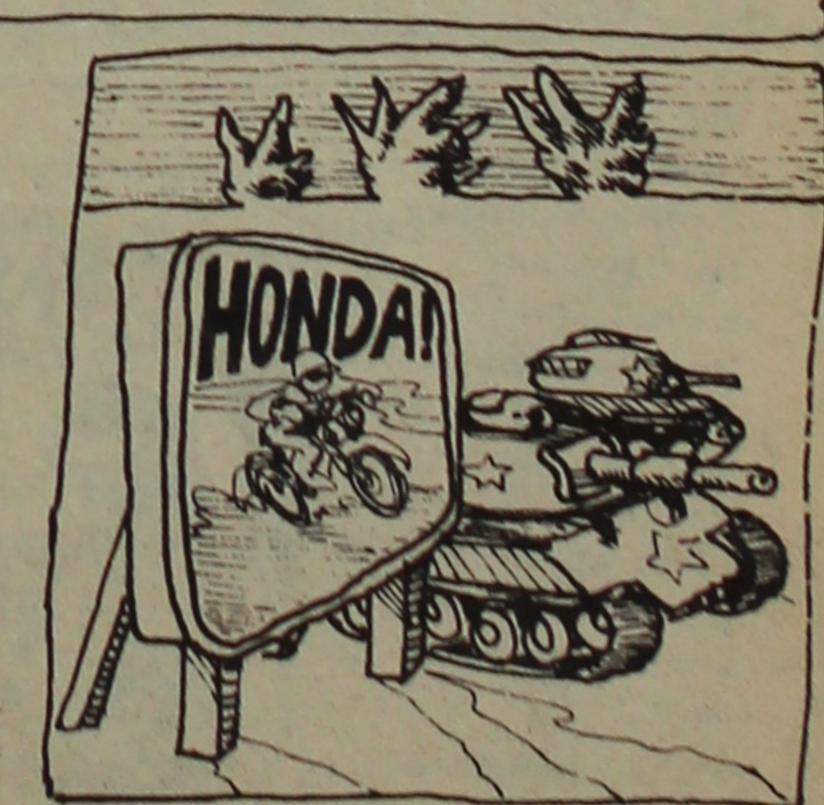


Anxious for the easy money, Japanese corporations are investing all over Asia. They're the leading trader with Thailand, Taiwan, and Hong Kong, and second with the Philippines, South Korea and Singapore. Notice these are the most reactionary regimes in the Far East.

From 1960-69, Japanese business investment in Saigon was only \$4 million. Since the Nixon doctrine however Japanese investment leaped to \$32 million.

In South Vietnam's cities, "Honda" means Japan. A million have been imported in the last four years. Toyota, Datsun, Mitsubishi, Sony, Panasonic and others have plants and money tied up in Vietnam.

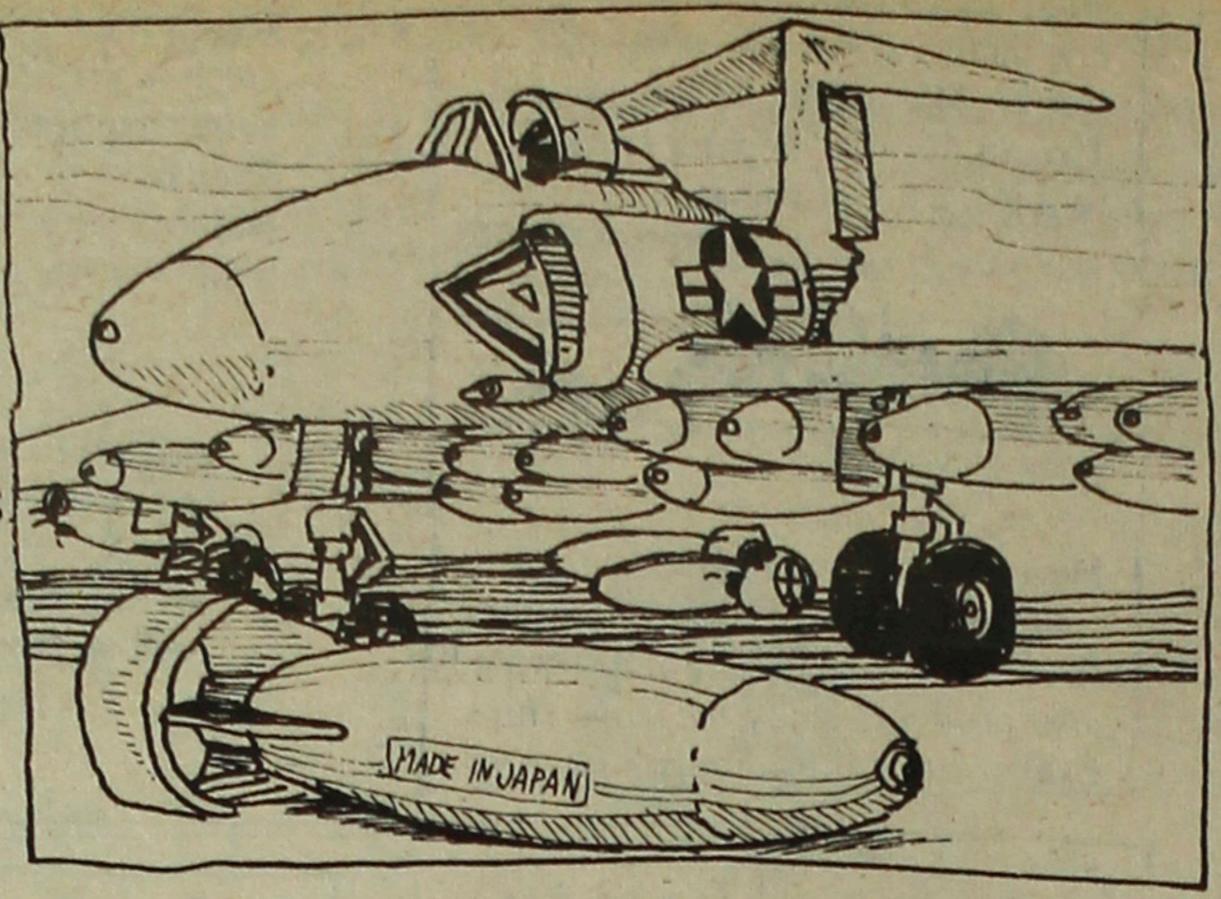
The reason Japanese business leaders aid the U.S. war on Southeast Asia is because they make money from it.

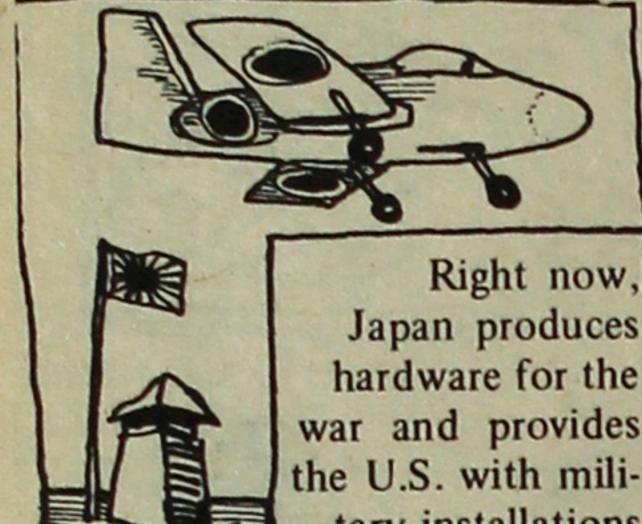


They also want to keep it that way. September 1972

What both Japan and the U.S. are trying in Asia is the forcible management of another country's political economy. This is called imperialism.

And just as the U.S. is using all its military might in Vietnam, the Japanese militarists are also re-arming to protect their purses.





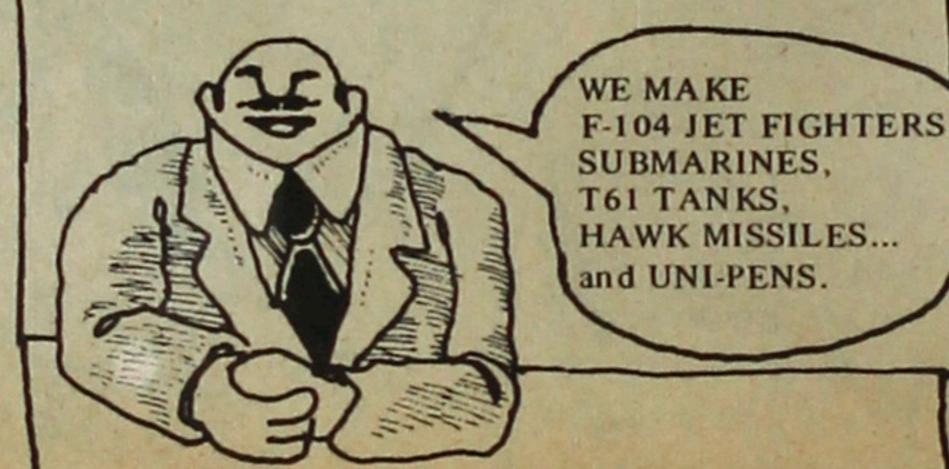
Japan produces hardware for the war and provides the U.S. with military installations which are used as supply and staging bases for the war. But Japanese militarism is growing even more...

The announced Fourth Defense Build-up budget for 1972-76 was \$16.1 billion. This is more than double that of the previous program and \$5 billion more than the first three combined.



BY 1976 WE SHOULD POSSESS: RETALIATORY NUCLEAR WEAPONS, AIRCRAFT CARRIERS, SUBMARINES, ABOUT 100 LONG RANGE BOMBERS, and MORE MEN. WE ALREADY HAVE 180,000, IT WOULD BE EASY TO DRAFT MORE.

Who is behind this? For one, Mitsubishi Heavy Industries and Mitsubishi Electric have cornered the armaments market in Japan. Together they have over 50% of the defense contracts. (The largest Pentagon contractor, Lockheed, gets only 4.5% of the orders).



Japan is most vulnerable in the area of oil. Because of its expanding economy, Japan's oil needs have risen more rapidly than any other country's. Today it consumes 180 million tons per year. In less than 8 years this will reach 750 million tons.

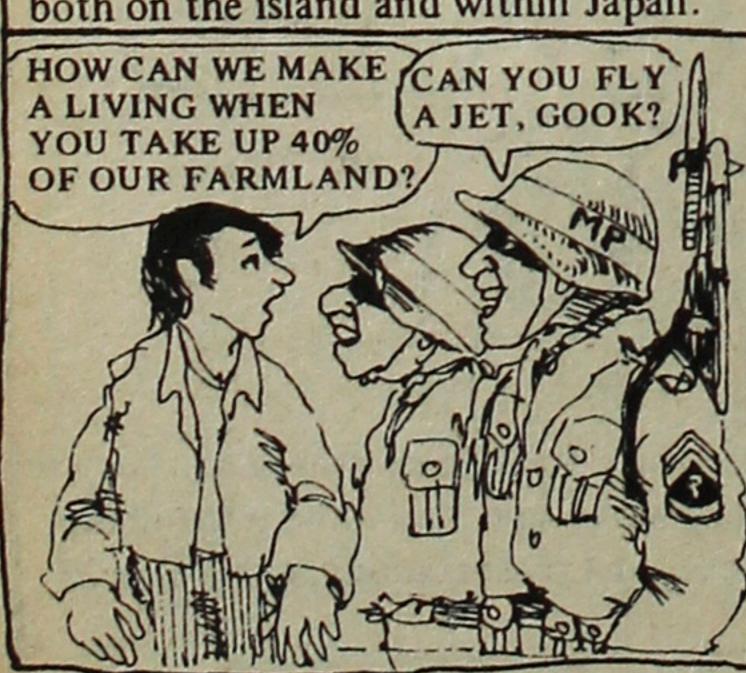
So desperate are the Japanese rulers is that they have laid claims to the oil rich Tiao Yu-Tai islands, which have always belonged to China.

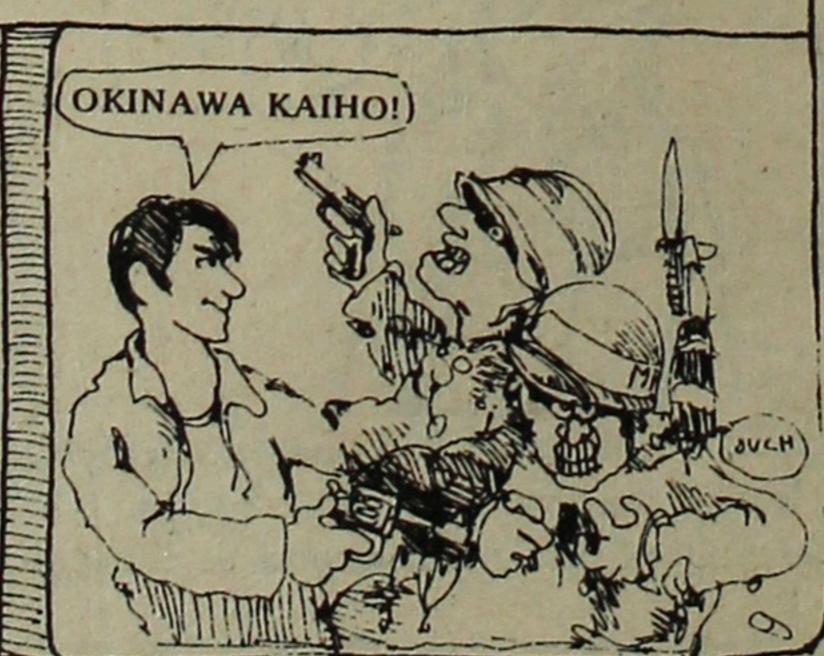


U.S. imperialism and Japanese militarism have worked hand in hand in several places. One is in Okinawa. This is the socalled "Keystone of the Pacific" which the U.S. has used for military training, storage, and as a base for bombers bound for Vietnam. It has now been placed under Japanese rule, but the U.S. military still remains.

By the way, in 1965, U.S. companies had \$10 million invested in Okinawa. Now they have \$250 million from firms like Gulf, Kaiser, Esso and Caltex.

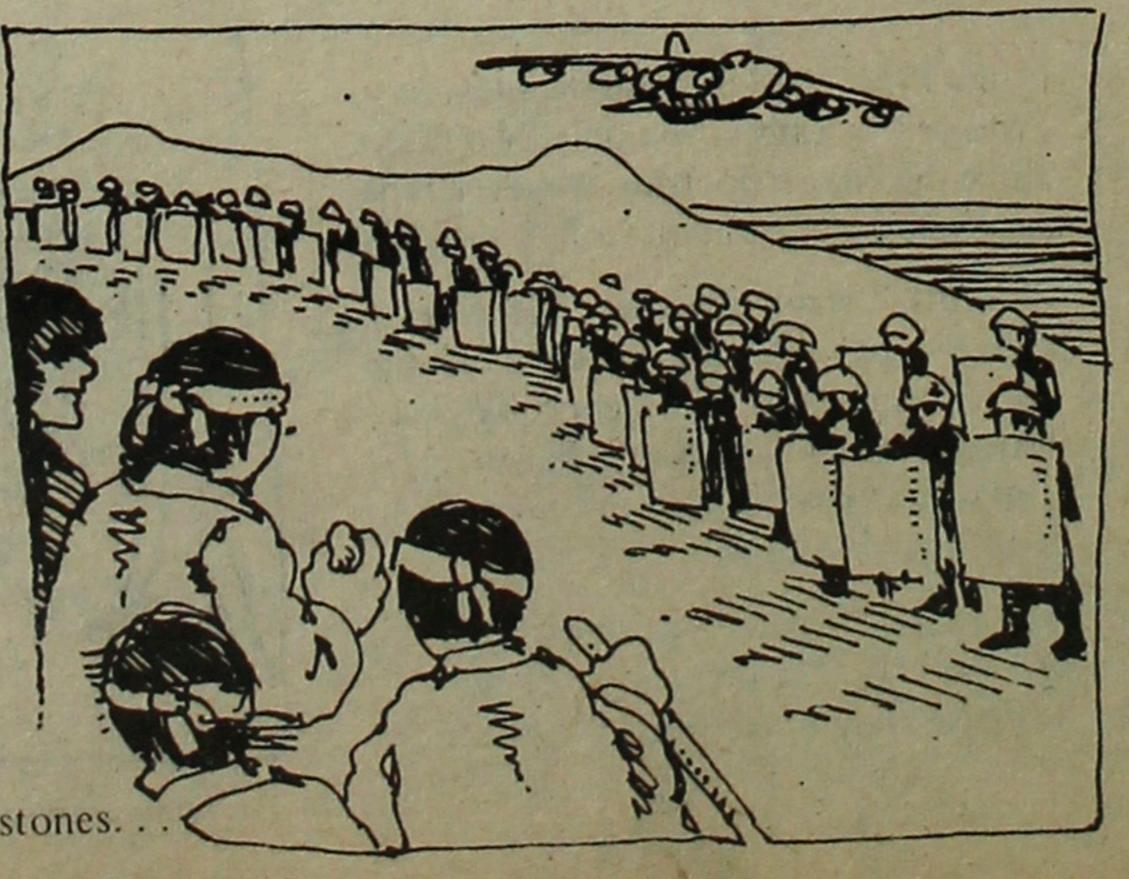
There is a very militant struggle now being waged on behalf of Okinawan liberation both on the island and within Japan.



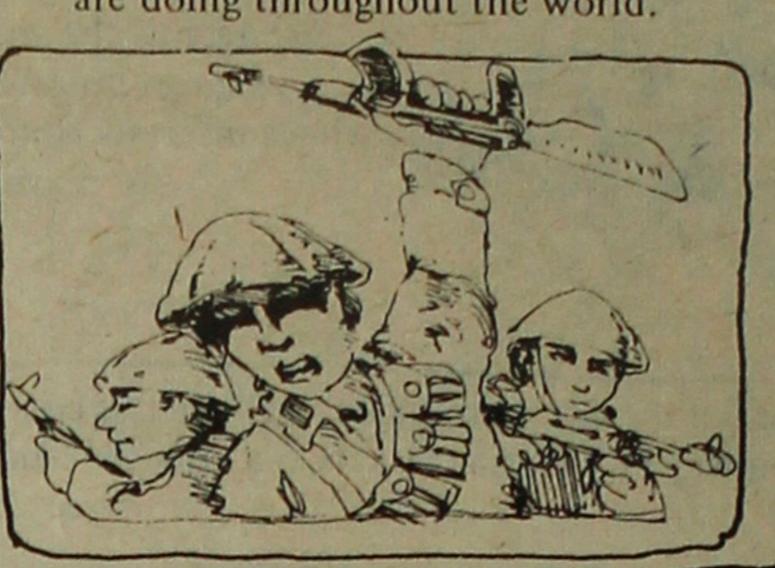


The struggle over land continues in Japan at Sanrizuka. Here, peasants are being evicted from their farm communities to make way for a giant new airport, which will accommodate the increased military air traffic.

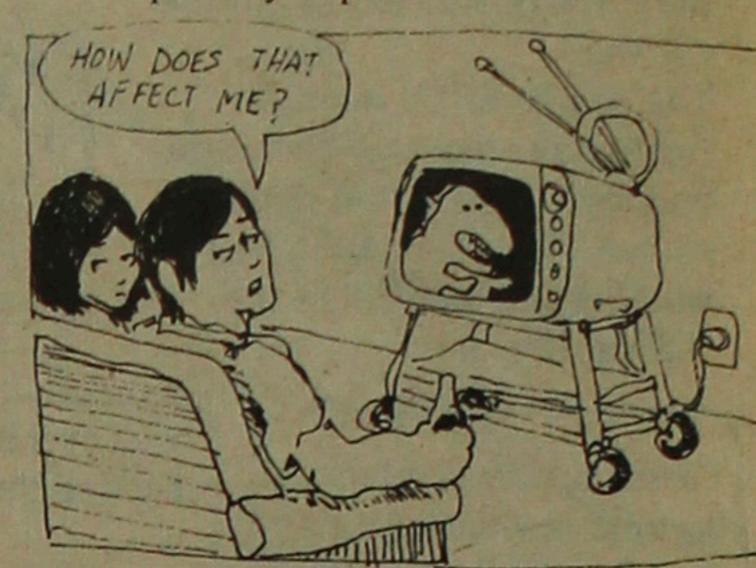
There the peasants have fought off the police with sticks and stones.



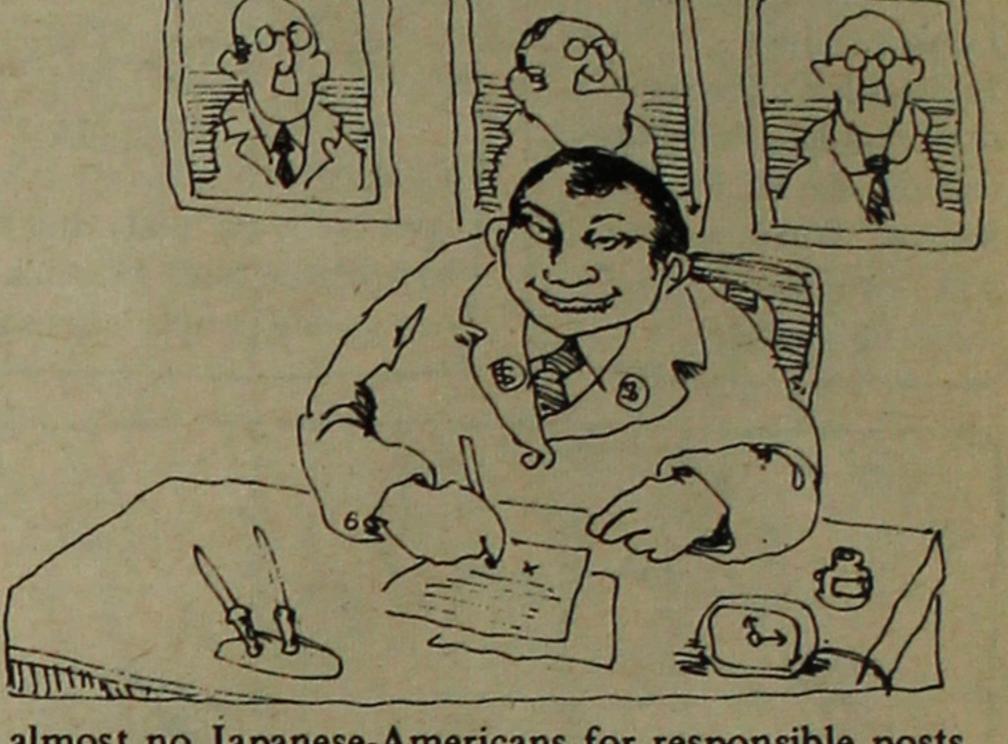
We've got to understand the nature of both Japanese militarism and U.S. imperialism in the world situation. Then we can rise up to fight neo-colonial domination as other freedom fighters are doing throughout the world.



But first we must see how Japanese corporate expansion—the roots of Japanese militarism-affects you and me in the Asian American communities. Especially Japanese Americans. HOW DOES THAT AFFECT ME?



One way is how Japanbased corporations, (you know, all those banks, car manufacturers, and electronics firms) use the Japanese American communities for their own profit. Their major clientele are often Asian Americans, but they don't contribute to the communities. The Wall Street Journal (who should know) reported that



Japanese companies "hire almost no Japanese-Americans for responsible posts, preferring to employ native Japanese or 'real Americans' as show window types better suited to dealing with Americans."

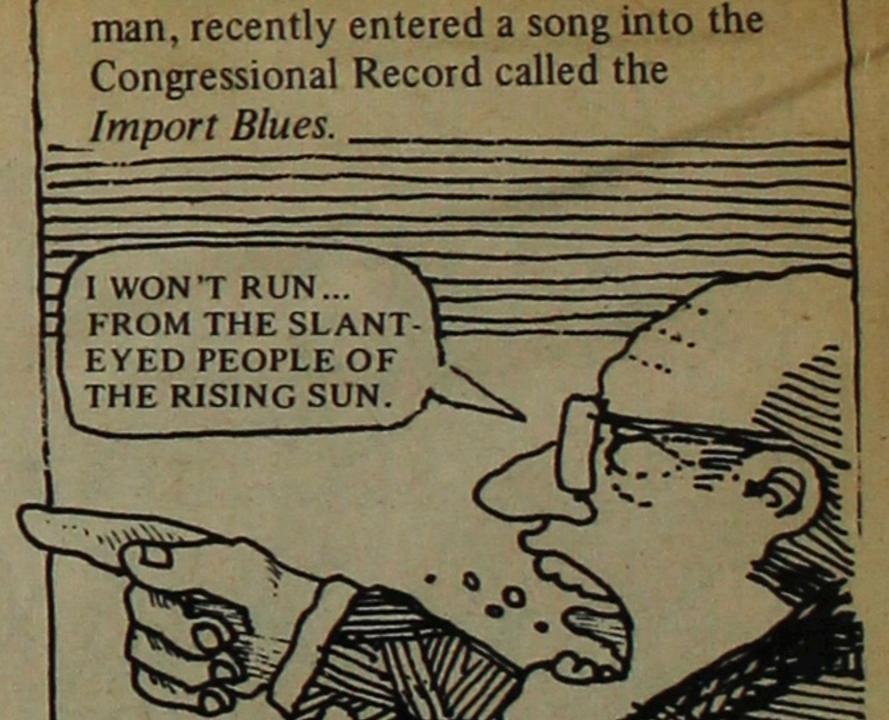
MORE IMPORTANT, the racism so prevalent in America equates Asians Americans with Asians in Asia. During World War Two, U.S. citizens of Japanese descent were thrown into concentration camps because of the war with Japan. Today, because of increasing U.S.-Japan business competition in certain areas, the racist images are coming back.

In Phoenix, a Chevrolet dealer warns the public in ads: Remember Pearl Harbor when they tried to take your coun-H try from you? They are back = with cheap imports to take your jobs, pensions and social security.

In Fontana, California, workers on strike at Kaiser Steel Corp. cry, "Jap steel! Jap steel!"

The American Immigration Committee issues a report calling for an end to immigration of "aggressive Japanese."





James Mann, South Carolina Congress-

Recently a photographic exhibit on the concentration camps was 7 reviewed by KNBC-TV and was 1 LOVER: sympathetic to the Japanese Americans.

"In ten minutes we got 55 calls cursing us for implying that the roundup was a mistake."

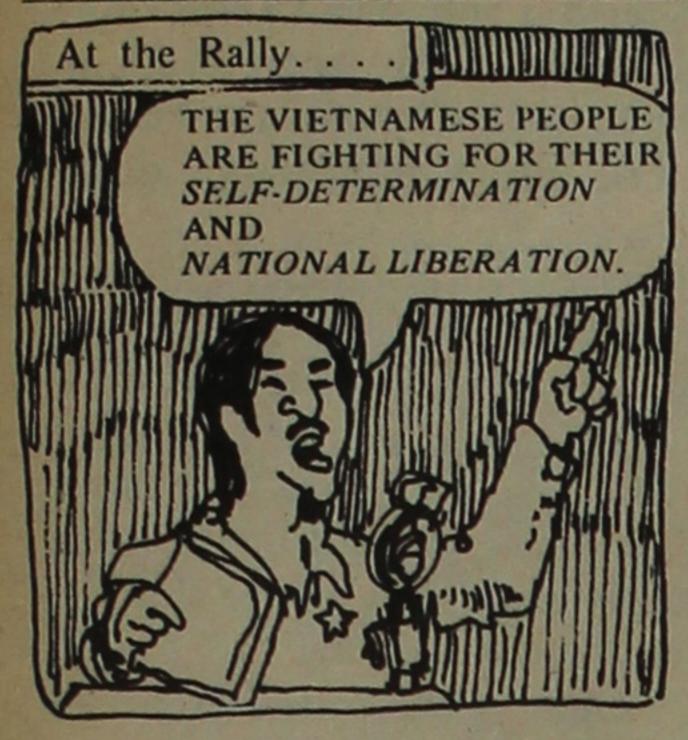


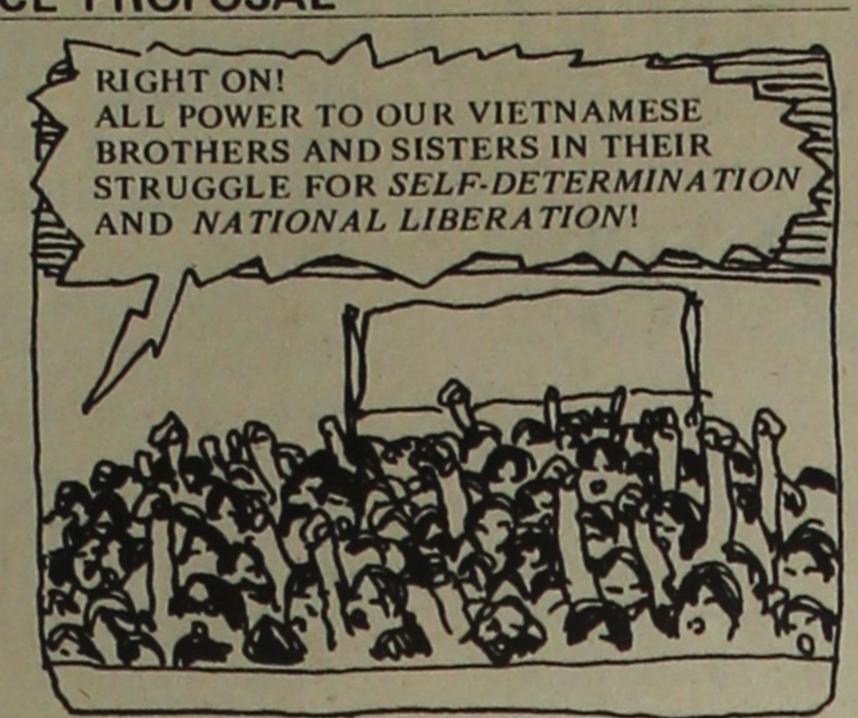
elearly, the direction of Japan has an impact on all of our lives. The imperialist role that the rulers of the United States and Japan have taken must be understood and attacked. We must remember however, that it is not the Japanese people, any more than it is the American people who are the enemies. They are the victims. The enemy is an expanding, wasteful, unjust political-economic system which must be radically changed.

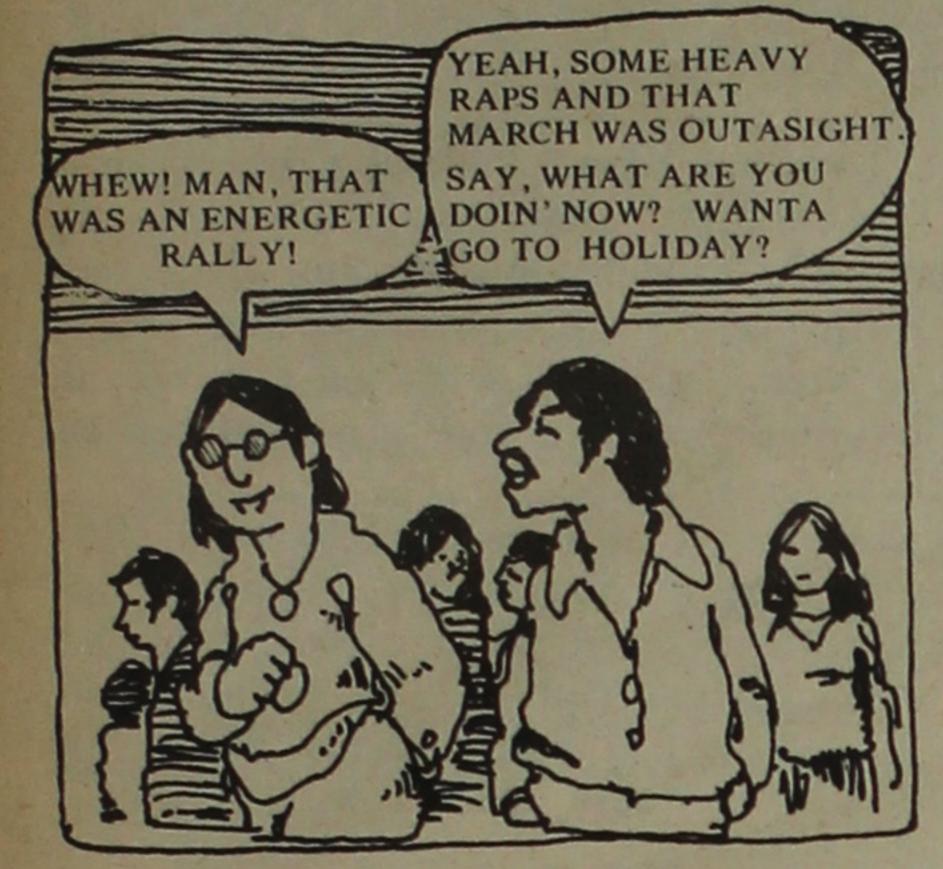
To do this we need UNITY to deal with racism against Asians and to defend our communities. And we need EDU-CATION to understand the roots of these problems. You are affected by the problem. But you can effect a solution. All of us can. All of us must. All of us will.

This summer offensive is just a beginning-wars do not. take a summer vacation. Help us with all the work that needs doing here. Help us to build. Help us to seize the time in the name of human dignity and human hope.

WORDS TO ACTIONS THE PRG SEVEN POINT PEACE PROPOSAL



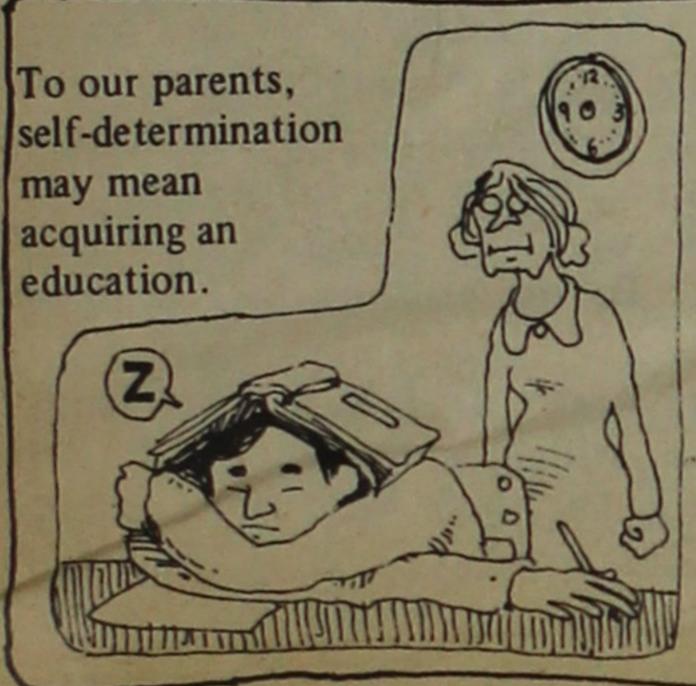




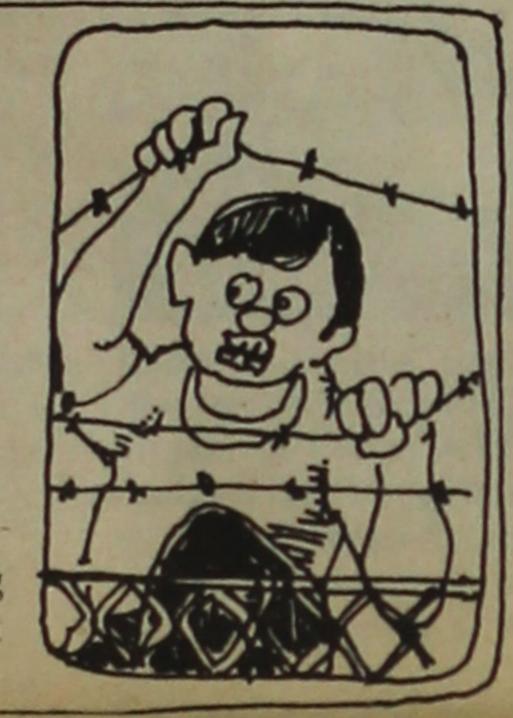
WE USE WORDS to express how we see all those conditions affecting our lives. Words communicate how we feel about our homes, schools, communities, the world, and, given our interpretations of these conditions, what we plan to do about them.

Our actions follow from our interpretations of the meanings for words. Therefore, different people may have a different understanding for the same words.

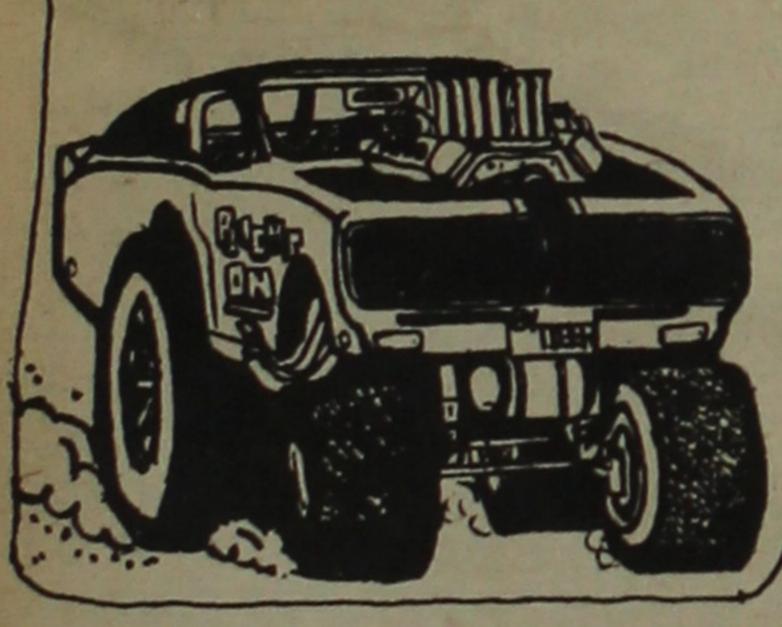
For example, the words "self-determination" and "liberation" may have very different meanings for us than they do for the people of Vietnam.



For many young people however, who have no voice in school administration, policy, curriculum, textbooks, or teachers, self-determination may be expressed in escaping rigid and irrelevant education.



Some of us gain a feeling of self-determination through owning a particular object.



Others feel liberated when they can finally get up the nerve to ask out that "special person."



More seriously, self-determination and liberation may come from dealing with a male chauvinist pig.



Taken to extremes, self-determination and personal liberation may be expressed by dropping a few "downers" and escaping from the conditions which denied us our self-determination and liberation from the

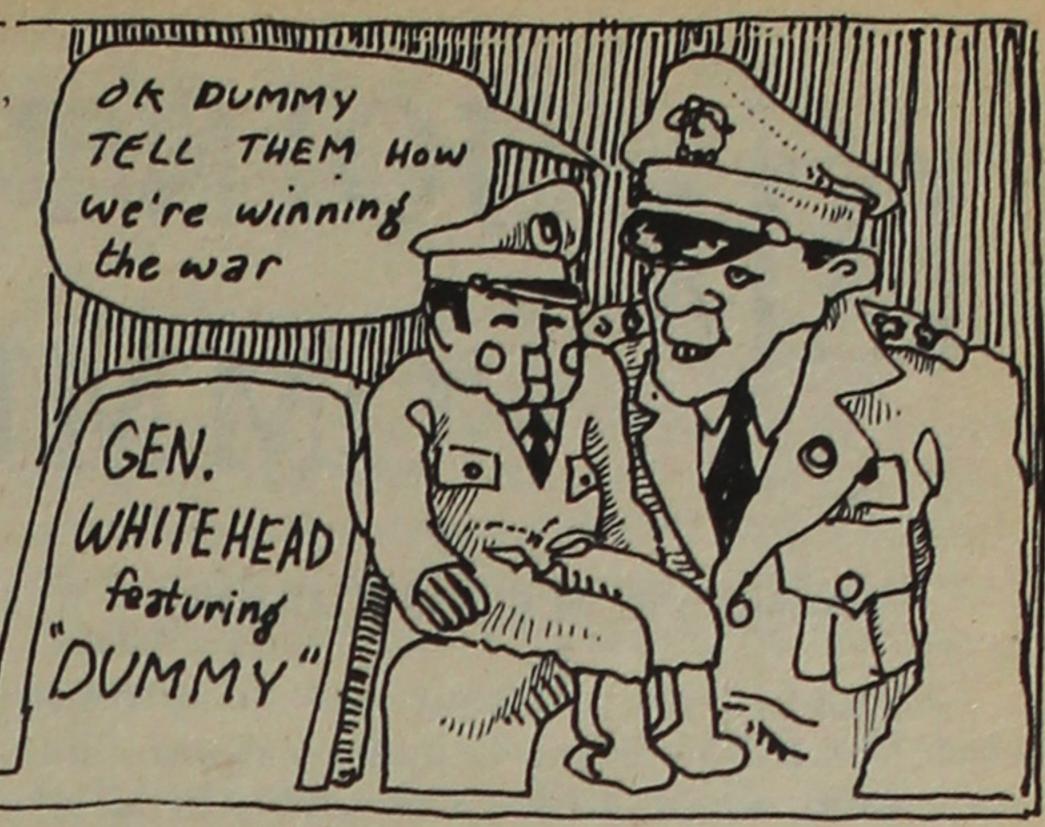


THE VIETNAMESE PEOPLE ARE FIGHTING FOR THEIR SELF-DETERMINATION AND NATIONAL LIBERATION.

The Vietnamese have been struggling against foreign domination from generation to generation for 2000 years. They have fought and defeated the feudal Chinese, the colonialist French, the fascist Japanese, and are now defeating imperialist America.

The Vietnamese people have not fought for so long because they have nothing else to do, or because they're a bad street gang. They are fighting for control over their destiny. They are fighting for SELF-DE-TERMINATION and NATIONAL LIBER-ATION.

For the Vietnamese people, self-determination and national liberation mean fighting to establish a government which represents the people and to destroy the existing puppet regime which represents the interests of an elite few.





National liberation mean building a planned economy in which people's needs become people's reality.

A system where the people have control in determining their needs, in how they will be met through production, and who will benefit from their labor—the people—not an elite few.

Having self-determination and gaining national liberation mean having power over one's own destiny. The Vietnamese see righteous education as part of that process. Therefore, education must face the conditions and serve the needs of the people—once again, not just an elite few.





First, by waging a united people's war, they have defeated the American invaders. However, in the pursuit of peace, the only valid foundation for any genuine settlement is the,

Seven Point Peace Proposal of the Provisional Revolutionary Government of South Vietnam.

The two basic points of this proposal are:

- 1. Regarding the military situation: The U.S. must set a date for the total withdrawal of all U.S. troops, military personnel, weapons and war materials and those of its allies.
- 2. Regarding the political situation in South Vietnam: The U.S. must end its intervention in the internal affairs of South Vietnam and stop backing the regime of Nguyen Van Thieu.

s we can clearly see, self-determination and national liberation to our Vietnamese brothers and sisters goes beyond rhetorical words or a material object—the struggle for self-determination and national liberation can only be interpreted as A WAY OF LIFE. Support the Vietnamese Seven Point Peace Proposal. Unite in OUR struggle for self-determination and liberation.

可大 JOINT COMMUNICATIONS

YOUNG PEOPLE VISIT CHINO

I recently visited Chino with many other people invited by Joint Communications. Before I went on this trip I was told a little bit about Chino. Chino is a minimum security prison and a model prison for foreign dignitaries and other so called "important" people to see. I was also told that Chino doesn't look like a real prison and not to get the idea that all prisons are like that. The ride there wasn't too long because I had a nice nap on the way. I woke up a few minutes before we arrived there to see nothing but barren land.

When we arrived in Chino, the place, like they said, didn't look like a prison at all. The scenery was filled with open areas of green grass with many trees and flowers. There weren't any brick walls with barbed wire, high towers with guards, or things like that. The place almost looked like a college campus with students walking to classes. We had to stop before entering the grounds and everyone over 21 had to register their names. Five Asian brothers that are in Chino then accompanied us on our tour to explain and to show us around.

We stayed on the bus and rode to different areas in the prison. One thing that I thought was pretty weird was that there were little streets with names on them just like the ones in your neighborhood. Our first stop was the "classrooms" and the "administration office". They hold regular sessions there and this is one place where the brothers could express their feelings through art and other crafts. We then stopped to see the "dorms". Nothing spectacular, the beds were just lined up with each individual having a cabinet to keep his things in. There was also another part of the prison where there were cells but we weren't allowed to see them. (Why not?) Next we were off to see the place where they train people for deep sea diving. This is one of the classes that is pretty well known. Many of the brothers take this course because when they are released, they have something to do to make a living. After they ran down to us the different kinds of equipment and how they go about training people for this field, we went to have our lunch. After lunch, each brother gave us a short rap about their past life before prison and a little on how they feel about prison itself.

After touring the prison and listening to what the brothers had to say, I began to think of questions that puzzled me.

To any visitor, foreign or otherwise, Chino looks like a nice cozy place to live. It's something you'd see in Disneyland, with almost all the luxeries of community living. This is just what "the man" wants people to believe. All this is just a big front that they put on to show our foreign friends that this is what all our prisons look like. But why should they be worried about what other people think? Many of the brothers still feel isolated from the outside. It doesn't matter to them whether or not the place looks like a campus or home with street names and all that. They still feel that they are caged in. What you feel, your thoughts and ideas of different things are even limited. No one can stop you from thinking or having your own ideas, but putting them to work, whether it is physical or verbal, is limited. You get frustrated because your mind is being held back from growing. This frustration builds up inside and you begin to hate the people who are holding you back. Who is there that you can turn to to let out your emotions? These people become belligerent and hostile or they begin to hold their thoughts in and become shy and withdrawn. This is enough punishment for anyone to experience, because if your mind can't think freely and you can't make decisions for yourself, then what can you do? When brothers and sisters are freed, many are alone and on their own to find jobs. Eventually, they face the same situation of other people telling them what to do. Their hostilities build up and many end up in

prison to face the same thing over again.

All this is hidden behind the open fields of green grass, and the cozy little "dorms". And when it was time for us to leave, we left the gates free to go wherever we pleased while the brothers had to stay there, day after day after day.......

-Sister C.K.



For many of us who have run the "streets," messed with dope and lived much of our lives in and out of jail, patterns and habits formed that directed our lives straight to nowhere. This cycle is never ending, and rarely does a time come when this cycle is broken. Brother Jeff Kinoshita was one of those that had the strength to fight back; to say to society that he would not be a puppet and that he was proud to be an Asian. For many of us that have been prisoners of the system—victims too—Jeff opened doors that we hadn't even thought about. These doors are the doors that lead back to the communities, back to our people.

Some people that read this may say that it is pretty subjective. Well it is! Without people like Jeff (who was in Asian American Hard Core, Joint Communications, Japanese American Community Services—Asian Involvement), people working in indigenous community programs would not have known where to gain the strength that was/is necessary to break away from the traps that we were in. It would be wrong for me to say that Jeff was the sole inspiration, but he was the one that turned many of us on to the people in the movement, people that shared ideas, life-styles and human feelings.

Sometimes things get rough and sometimes people slip and fall back to old escape trips. But because of the struggle that we are learning, we are finding out what it means when we talk of freedom and how personal liberation is integrated into our struggles. These things are new to us and we are going to make mistakes. But we don't have to put ourselves down if we make a slip as long as we struggle together to gain the needed strength not to fall anymore.

This is the kind of spirit that Jeff has given many of us, and this is the kind of spirit that the people will continue to share. What Jeff has done, and the things that he wanted to see changed are the things that many of us want too. And everytime one of us passes on because this system will not meet the needs of the people, we will push and fight that much harder, harder so the count won't get higher.

The spirit lives in the people. -A.J.C.

HAWAIIAN JOINT COMMUNICATIONS

Hawaiian Joint Communications is a component of Asian Joint Communications. We strive to educate, involve and work with the Hawaiian community (ohana) and prisoners (pa'ahao). We felt the need to organize a separate component because we have our own unique culture, history and fatherland which have been denied us ever since we were "discovered" by colonial explorers. Such a background cannot be adequately represented by anyone other than people from Hawaii. We also believe that a united effort is necessary in our struggle and that Hawaiians working with mainland Asians is our first step towards solidarity with all Cosmic People.

Hawaiian JC is manned by its parent organization, Holokahiki (which means "Hawaiian sailors in a foreign land") and Asian Joint Communications. Holokahiki is presently student-based, and is trying to unite (lokahi) the Hawaiian communities throughout Southern California.

Currently, we visit the Hawaiiana Club in Terminal Island and Hawaii's Sons in Lompoc with AJC at UCSB. We provide literature, movvies, speakers and news of our people's struggles throughout the Pacific. We recognize that this is not enough; that our work will not be done until our brothers and sisters are no longer shipped to the mainland nor incarcerated by the American Penal System. Ours is the initial effort to build communications and unity between our Hawaiian communities and its members in the joint.

At Terminal Island Federal Corrections—Men's Division, the Hawaiiana Club seeks to learn our rich Hawaiian history and share our culture with everyone in the institution. Such authentic aloha spirit has attracted a group of some 50 inmates with a core group of ten to twelve local boys.

In celebration of King Kamehameha Day, in June, the brothers coordinated one terrific luau. The brothers carved ice statuettes, designed floral arrangements, painted tiki posters, and cooked some ono kaukau (delicious food). We supported the brothers' efforts with Hawaiian music and hula.

Since the luau, we have lacked the manpower and time to be present at all the meetings. Nevertheless, we relate to each other and desire to learn together. That is the important thing at this time. We are working together to design a Hawaiian history course in the institution and are in the process of being recognized as their outside sponsor. To the brothers in T.I., imua (forward).

Three hours north of L.A. is the sleepy town of Lompoe which is known for flower seeds, Vandenberg Air Force Base and Lompoc Federal Corrections Institute. It is here that some twenty brothers from Hawaii and California have organized Hawaii's Sons. The purpose of their unity is to prepare themselves to return and serve their respective communities. We serve their need to understand ourselves, our communities, the critical issues today and what we can do about it. Our format this past month has included a seminar on tourism and the plantation system, one on Hawaiian history and the land struggle with two sisters from Kokua Hawaii, and a discussion where we met in small rap groups to struggle with racism, sexism and chauvinism.

Two events at Lompoc must be mentioned: our tour of the institution on July 12th and our brotherhood baseball game on July 21st, which the Hawaii's Sons won 10 to 6. During the tour we tasted some of the original institutional cuisine which produced stomach pains for everyone. After that, we visited the various work areas which the brothers are obliged to sweat in. These included: the government print shop, furniture restoration for the state bureaucracy, electrical wiring for rocket systems, and a vocational training program which is worthless on the outside. The brothers earn from 17 to 51 cents an hour, which is a lot compared to \$3.00 a month in state institutions. I thought my grandmother was oppressed working for one cent a thread in a sweat shop, but these brothers don't even have a chance there.

There is still much work to be done. Our sisters and brothers, who are incarcerated, live with arbitrary authority, indigestible American food, living quarters measuring 5x7 feet, "sweat shop" working conditions for 40 hours a week, psychological genocide so overt that drugs and violence flourish.

Sisters and brothers should not be treated as less than human, but nothing will change without community understanding of the truths of the penal system and public indignation. Everyone of us on the outside has broken the law at one time or other, yet we lack the sensitivity to support those who were caught doing the same things. Until we resolve such contradictions, our communities will not be united or realize our full potential. Huli kaou (turn about together), Ho'oku'u Na Makaainana (free the people).

Hawaiian JC

COMMUNITY FEEDBACK

To the staff of Gidra.

By way of introduction let me explain that I am Asian (Chinese), live in Southern California, however, I attended U.C. Berkeley. I will be a junior in journalism next year. In the two years that I have been at Cal I have become interested and involved in the Asian movement there. I was a reader in the Asian Studies 3 (intro) course at Berkeley and generally try to help out as much as possible.

For the past four summers I have worked at Japanese Village and Deer Park in Buena Park. Yet, only this summer at the Park has the reality of the situation there really begun to bother me. The situation is pathetic! Here in Southern California in the midst of the largest Japanese community in the country, we have a white corporation exploiting the Japanese culture for white profit. The management and ownership is all white. Not only are the Asians there hired to work for minimum wages but they are exploited for their appearance. They add "atmosphere." Doubly, they are being exploited and "rippedoff." By suffering low wages and the use of their race, they are victims of both white capitalism and racism. (Please excuse the rhetorical sound; ing phrase.)

But let me get to the "trigger" that has prompted me to write this letter. This summer the Japanese Village has introduced a new publicity push. It has created cartoon creatures (Fuji Folk) as the central theme of its campaign. It has brought these repulsive creatures to life by making costumes and having people wear them around the Park like Disney characters in Disneyland. I have enclosed samples of the patches that are given away free to customers. The name of the creature is Oto Moto. (How stereotyped can you get?) One look at the green-skinned monster should offend and outrage any Asian with any pride. How can the Asian community (both Chinese and Japanese) stand by and allow this to continue?

Our Chicano brothers and sisters fought the Frito Bandito and won! And yet, we have heard no Asian voices raised to protest this gross caricature. There are upwards of four thousand visitors to the Japanese Village each day. Most of them leave with the impression that Japanese people are like Oto Moto and that all they know is karate. If the Asian Movement is going to try to eliminate the stereotyped picture of Asians in this country, shouldn't we focus our attention upon this situation rather than ignore it and let it damage our cause? We cannot reverse stereotypes unless we strike at the sources that propogate them.

Very often we have people who will talk and not act. We have Asian Studies courses and departments on many campuses. We now have a target. We have a chance to practice the theory we have learned. We have something to focus on. We have a situation that cannot be allowed to continue.

But what to do? If I knew the status of the movement in Southern California I might be able to offer suggestions. If there is enough organization and "consciousness," there should be protests. The height of the tourist season is the month of August. A protest campaign now would be most damaging. Realistically, this is not possible. Even if a large scale offensive is not possible I urge you to encourage Asians to write to the management and express their disgust with this racist situation.

Ideally, the Japanese Village should not be allowed to exist. It is clearly a microcosm of the exploitation and oppression we face today. Reality always gets in the way of our idealism. The job market is tight and the level of political "consciousness" of Asians is not ready for offensive action.

Personally I am faced with a dilemma. I am guilty as anyone in that I work for this racist corporation. I actually contribute to the situation. Perhaps it is this guilt that has also motivated me to write this. I work because I need money for school. It becomes a matter of priorities. I have resolved it in my mind by rationalizing that I will be more useful if I can go to school than if I cannot. At the same time, however, I see the need for action. If nothing else, please publish this letter or excerpts of it. We must begin sometime to oppose those forces which oppress us mentally as well as physically!

Unite and Act!

Dave Young

Dear Mr. Iwasaki,

SHAME SHAME SHAME SHAME SHAME The past Nisei Week Festival was marred by demonstration, leaflet passing and flag burning by a group of Asian Americans calling themselves the Youth Brigade.

People are wondering who they were and where they came from.

I am familiar with the newspaper GHIDRA and the excerpts and the sentiments of the leaflets indicate that GHIDRA and YOU are primarily responsible. It seems that the newspaper is operating primarily because of Japanese support and yet the Sanseis calling themselves Asian Americans are unwitting dupes of the Chinese, Korean, and Filipino youths.

Read that Thai Binh Brigade demands. Bullshit! You Sanseis are really mouthing the words of the Chinese radical youths. In case you didn't know the name of the Tiao Yu Tai Island is Senkaku Island.

Next time before you and your group burn a US or a Japanese flag, corner a Filipino or a Korean (heavy influx of immigration in recent years) and ask why he came to the US. A Filipino will tell you he came to the US to escape the corruption at home and will unashamedly tell you he wished PI had never gained independence from the US (Recent polls show 50% of the people in PI hope PI would become a state of the US). There has been a marked reduction of university student unrest in So. Korea because so many of her students are leaving the country soon after graduation.

If these Asians are so concerned about Japanese imperialism perhaps they should apply some of the deadly Japanese 3D (determination, dedication, and discipline) on themselves. Look around and you will find many Korean and Chinese (Taiwan) students and Filipino workers who don't give a damn about their homeland and who would just as soon settle here because the "livin' is easy."

Also a word about the presence of Japanese businesses in Lil' Tokyo.....Take away the Bank of Tokyo, Sumitomo Bank, Kajima Associates, Horikawa Restaurant, etc. etc. etc. and you will have a dead dead town. The fact of the matter

is that the local Japanese have neither the capital nor the talent to keep Lil' Tokyo alive. The Niseis are leaving. Perhaps the 'Sanseis could show us the way with their newly acquired ethnic consciousness combined with education, organizational skill, professional skill, aggressive capitalism and above all, meaningful community service.

frustrated rage expressed in leaflet passing, jibberish utterances, profanity, flag burning and property destruction.

PLEASE GET OUT OF FANTASYLAND WITH YOUR ROMANTIC IDEALISM AND BE MORE REALISTIC AND CONSTRUCTIVE.

Iam

An Asian-American, Second

P/S You use the word GENOCIDE quite a lot in your newspaper. What do you call the killing of 30,000,000 Chinese by the Chinese Communists? A suicide?

Dear "I am"

Your letter: there is less here than meets the eye. After going through those jibberish utterances, people are wondering who you are and where you're coming from.

I don't know whether to feel sorrow or anger at your letter. Am I to view you as someone manipulated-til-blind to this world's terrors—someone we should have educated, but still have not reached? Or are you the smug ethnocentric I take you for—someone willing to do nothing before the evil you are too cowardly to face? Tears of rage, tears of grief.

Where to begin with you anyway? Actually, you're a big help. By pointing out the Japanese name for the Tiao Yu Tai islands, you kick off discussion of Japan's imperialism. Japan's rapidly growing need for oil force her to seize upon land over which the Chinese people, both historically and geographically, have by no means the lesser claim. When you mention the misery of people in puppet U.S. fifedoms like the Philippines or South Korea, very little more need be said about what American interests do around the world. Little more except what is implied in your arrogant, self-righteous bigotry against other Asian people. When you say that Little Tokyo would be a dead town because Niseis have neither talent nor capital, you make concrete the racist oppression historically dumped upon all Third World people and all Asians as well as any Marxist could.

In short, I think there is potential for you to see the truth. You just leave the room when the fighting starts. You would do well to learn from the very determined, very dedicated, and very disciplined young Asian Americans of the Van Troi Anti-Imperialist Youth Brigade. These people worked night and day to plan this action—an action organized by no single person over no single problem. These people made Nisei Week the local focus of the international struggle for human control over human destiny, and were not out to save it for crypto-fascists like Kenji Ito, Mike Masaoka, or yourself. These are people who not only look the horse in the mouth, but are willing to ride it. Don't get dusted man, 'cause there's a stampede coming.

-B.I.

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SUBSCRIPTION RATES: One year, \$2.50. (Additional postage-Canada, Latin America and Spain \$2.00; other foreign countries \$4.00 per year.) LIBRARIES AND INSTITUTIONS: \$5.00. BACK VOLUMES: Volume One, \$15.00. Volume Two, \$10.00. Volume Three, \$3.50.					

IN MEMORY

TO KEN "SENATOR" AKASHI

About the only time Gardena is ever mentioned in any conversation is when it is pointed out as an example of a middle-class, Asian community or as "the heart" of the drug problem among Asian youth. Yet, the real Gardena and its problems lie between, or perhaps beyond these two generalizations. It is true, to an extent, that Gardena is a middle-class Asian community where many think they have it made. It is also true that Gardena has a very large "drug culture." But, in actuality, these are only two symptoms of a problem which is much more abstract and much more difficult to approach. The situation which the Asian population in Gardena now finds itself confronting is that of the values and lifestyles of one generation pitted against those of another. Many of Gardena's Asian youth have rejected the middle-class values of their parents; the very values which have created today's Gardena. And in rejecting these values, many youths have turned to one another for support. A sense of brotherhood and sisterhood has been created, often reinforced by heavy drug use, rock music and other symbols of the counterculture in America. Yet, in the end, this provides at best a little comfort, but no escape from the psychological ghetto that is Gardena, and no answers to any questions confronting Gardena youth.

Ken Akashi could be called a typical Gardena youth and has been called a brother by many of those who knew him. Ken sought routes by which he could solve or even escape the problems of Gardena. He had been a part of Gardena's immense drug scene, a founder of Come Together (the mother group to South Bay Asian Involvement), a member of the Asian American Student Alliance at Long Beach State, and finally a member of South Bay Asian Involvement. Yet, none of these alternatives provided Ken with any real answers to questions confronting him, perhaps the questions themselves were unanswerable. The route of escape he finally selected was that of self-destruction by way of a three-inch blade.

So now, a brother is gone—and where does that leave us? Gardena is still Gardena, and in the words of one other Gardena brother who knew Ken, "Man, all I know is that wherever Ken is now, it's gotta be better than Gardena."

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Somewhere between where the sky and sea meets there is a tunnel.

The tunnel to the twi-light zone.

To see the tunnel you must see yourself so clearly that you will dissappear if you look in a

Somewhere in the sky there is a gate.
The gate is guarded by a man with the head of a dog.

Inside the gate is the realization of all of your sweet dreams.

To get inside the gate you must fight the dog-headed man until he quits by yelling "Uncle," or should I say barks "Uncle." In order to be strong enough to defeat the dog-headed man you must be strong enough to climb a moon-beam on a star-less night all the way to the dark side of the moon, Run around the moon three times, wait for a comet coming back to earth, hop on the comet and jump off so you will land exactly where you first started, without running out of breath. If you are not this strong and you attempt to fight the dog-headed man, he will shove you through the back gatewhere you will live forever with your night-mares.

In order to bring the sun you must be

In order to bring the sun you must be a warrior.

You must be a samurai, a Geronimo, a Black Panther, a Brown Beret, a Viet Cong, and a U.S. Marine all rolled up in one, and more, much more.

You cannot be afraid of anything because you have no time.

You love yourself but you know everyone else is worth more love than you can possibly afford yourself. So you give for them, you live for them, you die for them. Your brothers, your sisters, your children, your parents all over the world. In order to be a warrior, you must see so clearly that you see thousands

of tunnels to the twi-light zone.
You are so strong that the dog-headed
man will gladly step aside and open the
gate for you.

You bring the sun, the senator brings the sun.

- Mickey Nozawa, Gardena

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Much as we believe deep in our bones that the revolution happening now portends the Revolution coming up, there'd be no gladness found if we were waiting for "contradictions to heighten" until the Empire crumbles. We know we must act. But even understanding that faith or fate will not pull us through, we can still get bewildered. Our political lives so often seem to be imposed upon by historical forces we can barely comprehend, much less control. It appears if we're ever going to achieve the idea of an intended politics—willed, as we say, by the people—we'd better soon invent some organizational forms to gether up, energize, and set to work all those out-of-contact folks who want to see a radically different world.

Chronic to organizations-between them or within them, intentioned or avoided-are divisions. One such divergence in view we're thinking of concerns how one relates the

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war and the community.

No answers for now, but a hasty overview suggests the following: There are those who tend to see the war as the leading issue to push forth to the community, and those who see the community as the primary focus when pointing to issues like the war that affect community people. All this is certainly less an ideological difference than a difference in experiences and perceptions—perceptions that need not be exclusive, contradictory or antagonistic. The friction of emphasis embodies perhaps a nationalist vs. an internationalist consciousness. Some of us tend to view our people mainly as victims, while others of us see them as criminal accomplices (albeit passive ones) of the ruling class. People should thus be educated either to their manipulation by the system, or to their silence in the face of it.

The victim-executioner dialectic is only one hard question. How do we go about drawing strategic lines in the community without succumbing to an elitism in which we end up without the people-another way of being against them? How do we swell the mass base-pick up two or three friends now to get a thousand later-without getting bogged down? How do we make all those decisions about long term projects and short term actions? How will the various Asian communities unite on a political level? How do we analyze and execute national, Third World, and geographic organizing? How do we create a political instrument that won't shatter

either itself or us, or turn back upon us with all of the same boredom and dispair of the institutions we want to remove?

How can Gidra ask and provide a vehicle for answering such questions without alienating most of our readers? Will we decide, or will the decisions be forced upon us? Late summer blues.

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