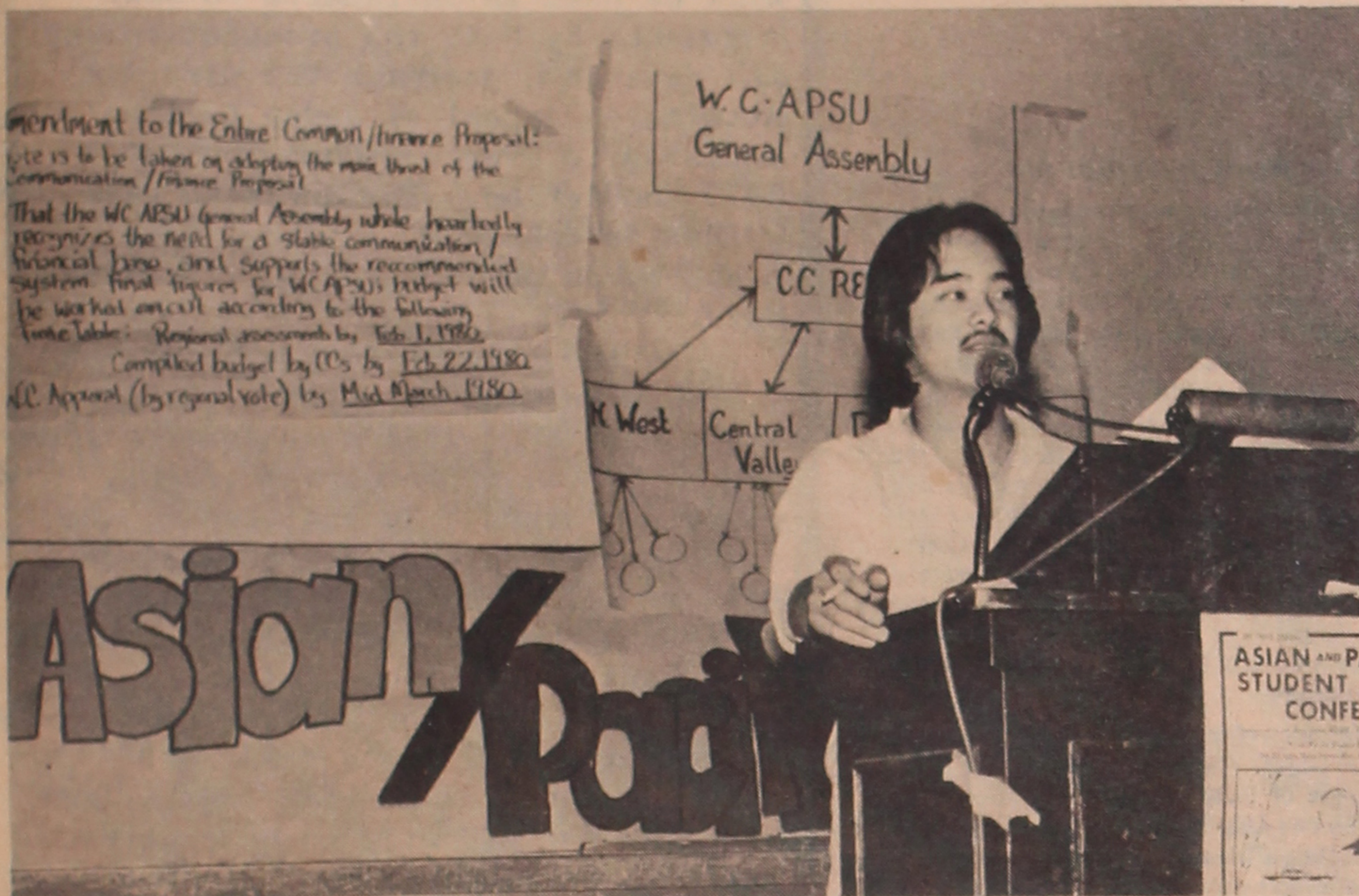


# ASIAN STUDENTS UNITE!

VOL. 8 NO. 1

Berkeley Asian Student Union Newsletter

WTR 1980



## APSU ONE STRUGGLE MANY FRONTS

The West Coast Asian and Pacific Islander Student Union, (APSU), is an organization linking together Asian student groups across the West Coast and Hawaii to discuss and help meet the many needs of our Asian communities. Founded in April of '78, the APSU began as a small communications network of 15 to 20 schools and has grown to a body of over 50 student organizations. The APSU brings together concerned Asian students in an effort to collectively fight against the social and economic oppression of Asian people in America and the suppression of our language and culture. We do this through education and outreach around issues facing Asians and in actively taking up struggles of Asian people on school campuses as well as in the urban communities.

Concretely, the APSU has taken up work in many areas such as educational programs and fundraising for Chol Soo Lee. Chol Soo is a Korean born immigrant who, because of a lack of quality education in this country, was not prepared to deal with the bigotry and oppression in American society. He ultimately fell victim to the blind and racist justice system in this country. Chol Soo Lee was framed for a Chinatown murder in 1973, "railroaded" through the courts and now sits on death row for a murder he did not commit.

APSU has also helped sponsor trips to historical sites such as the Japanese concentration camp at Tule Lake, and the site of an early Asian immigration detention center, Angel Island. There have been cultural performances and workshops put on by APSU in an effort to develop our artistic expressions of the hardships and struggles we have faced in the past. In this spirit, there is now an L.A. APSU art collective which created a mural in L.A. Chinatown and produced an Asian American calendar featuring art work by various Asian American artists.

To express the experiences and concerns of Asian Americans we must gain an understanding of our diverse communities. To get this idea going, the APSU has developed a Pilipino History Project to promote Pilipino history, art and culture, to support community struggles, and to provide community services. In addition, the APSU has actively supported community organizations, organizations dealing with community art and culture, housing and labor struggles, bilingual and bicultural education as well as senior citizens services.

(CONT. ON P.4)

### What's in Store with the ASU Newsletter?

It's been about one year since we came out with our last newsletter--1979 was a busy year, the end of a decade of trying times and many struggles. We want to greet all our returning readers and introduce ourselves to our new readers.

A few weeks ago, a number of us who were working on this publication got together to discuss our ideas on it--its purpose, content, and message. We felt that this was a good exercise; we did not want to get caught up in expediency and allow it to be the judge of what we were to print. Out of our discussion came a feeling that what we were to print was not just news, but it was also an expression of the individual and group character of the contributors. We had the chance to hear each other out, to assert our needs as Asian and Pacific Islander people, to express our experiences, and to achieve some sort of integration of ideas.

In our discussion on the purpose of our newsletter, a number of important ideas came out. All of us felt that the newsletter's basic purpose was to address the unique concerns of Asian and Pacific Islander students. Yet, this concept at times seems quite nebulous. What does this really mean? We wanted to share our thoughts with you.

Through the newsletter, we hope to express the Asian Student Union's views on issues on campus and in our communities. We hope to provide a perspective on how we see building the Asian and Pacific Islander student movement in conjunction with other Third World and progressive student groups and the larger Progressive Movement.

We want our coverage to inform

readers of events, people and perspectives that aren't usually covered in the everyday press. Examples of this include the stories on numerous campus and community issues concerning Asian and Pacific Islander people.

The newsletter can also serve as a forum for exchange of feelings, ideas, and information between groups and individuals. We want our paper to address and reflect the concerns and sentiment of Asian and Pacific Islander students here!

In terms of the content and message of the newsletter, our discussion yielded a desire to deal with a wide variety and diversity of issues, events, and concerns. We expressed this desire, however, not without qualification--that we strive to be fair and progressive in our attitudes towards our subject matter. Thus, we agreed to explore as many aspects of the Asian/Pacific experience as possible, as well as those of other Third World and progressive people--with an emphasis on students of course! We are determined to explore our subject matter with as much sensitivity, understanding, and truth as we can muster.

So what's in store with the ASU Newsletter? In this issue we have included articles on community and campus issues, as well as those of national and international significance. There is also a section of poetry written by some of our own fellow students! We hope that this section will encourage others to express themselves through this medium.

In all, we hope this issue will provide reading that is enjoyable, informative, and provocative--that our readers will learn something new; think about the ideas, thoughts, and information presented; and consider contributing to future editions of the paper.

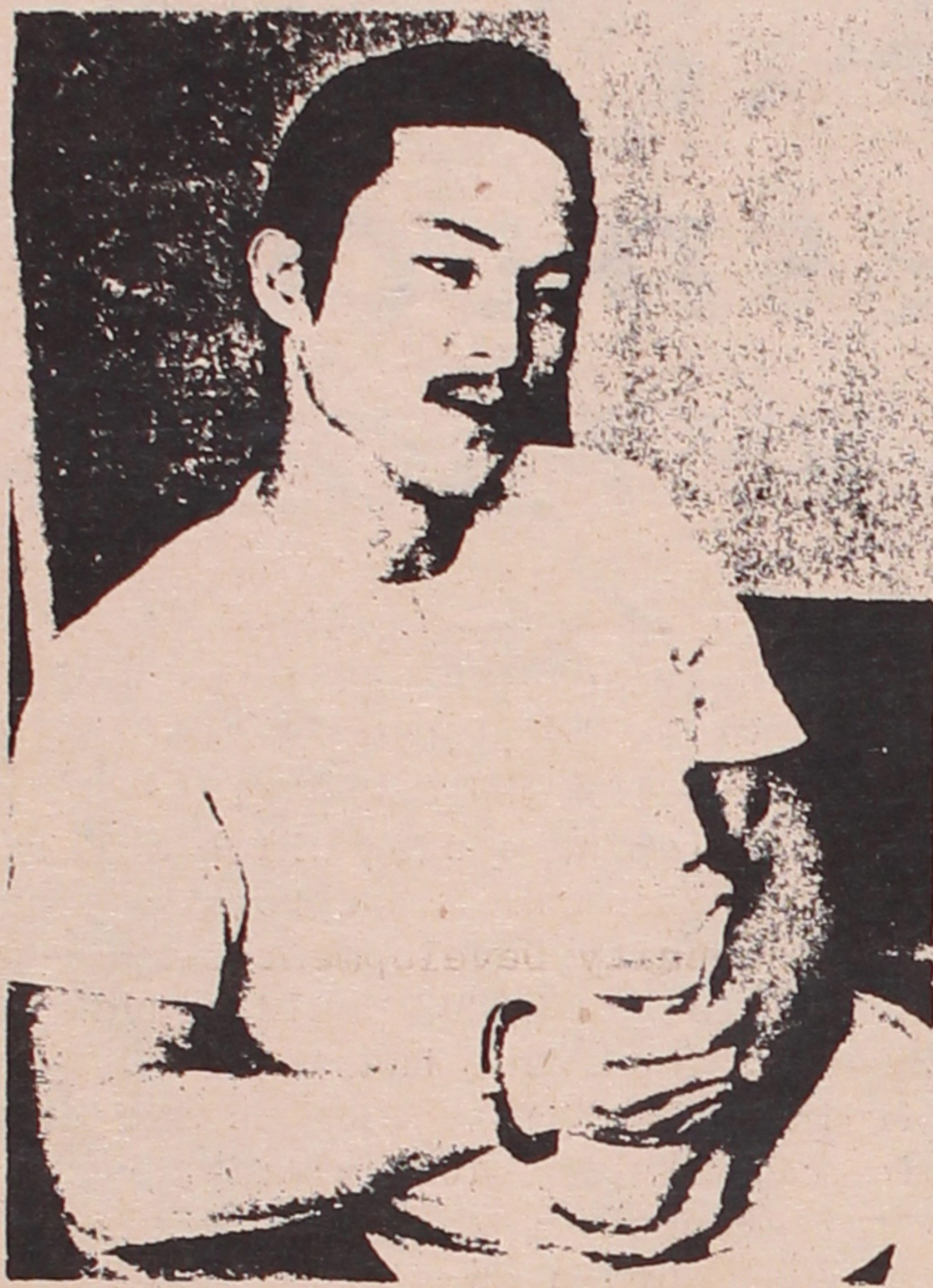
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# Free Chol Soo Lee!!



(The following information is reprinted from an informational pamphlet produced by the Committee to Free Chol Soo Lee.)

Chol Soo Lee is a 27 year old Korean immigrant on death row at San Quentin Penitentiary as a result of a murder he did not commit.

Chol Soo immigrated to this country in 1964, a time when there were very few Koreans in America. Not understanding American society or the English language made it very difficult for 12 year old Chol Soo to adjust to his new environment and communicate with others. He was ridiculed by his peers for being different and was misunderstood and labeled a "problem student" by school officials. This led to Chol Soo's eventual transfer to juvenile hall, a state mental hospital and then to the California Youth Authority.

Chol Soo's case involves two murder convictions: one for a Chinatown killing he did not commit and the other for a prison killing committed in self-defense. This has resulted in Chol Soo unjustly spending six years of his life in prison. Furthermore, had he not been in prison, he would not have been forced to kill another prisoner in self-defense.

## THE FIRST CASE

*"I too am a human being, and like other people I want to see my life worthwhile to live and enjoy . . . but I have been framed for a murder I didn't commit and the court has placed me where I live like a dead person in a living body . . ."* (from a letter from Chol Soo)

In 1973, San Francisco's Chinatown had become a hotspot of violence: twelve unsolved gang murders had occurred within a two year period. The mayor, concerned about the adverse effect on the tourist trade, publicly claimed the police would clean up Chinatown.

On June 3, 1973, Yip Yee Tak, a reported Chinatown gang advisor, was shot and killed in a busy Chinatown intersection, the thirteenth in this string of murders. Although more than 60 persons witnessed the killing, only six white tourists cooperated with the police. They described the killer as being a young Asian male, 18-25 years old, about 145 pounds, 5'6" to 5'10" in height.

Those six witnesses then looked at mugbook photos and were advised to select those which in any way resembled the killer. Several photos were selected. Three witnesses chose a five year old photo of Chol Soo.

The police then focused their investigation on Chol Soo: a line-up was conducted in which Chol Soo was the only person out of the several individuals whose photos were selected to appear in the line-up. Accordingly, three witnesses again chose Chol Soo, who was then held in San Francisco for the murder. At the time of his arrest, he was 21 years old, 5'2" in height and weighed 120 pounds.

The police, intent upon closing the case, at this point stopped all further investigations of other suspects. This decision was based on a description of the killer that Chol Soo did not match, three tentative photo identifications, and a biased line-up which singled-out Chol Soo.

The trial was moved to Sacramento against Chol Soo's wishes just two months before the trial date. With this change of venue, his case was turned over to a new court-appointed attorney who had little time to prepare. The only witnesses called were the three who had identified Chol Soo by photos and in the line-up—the witnesses who chose others were not called by either the prosecution or the defense.

## A WRIT OF HABEAS CORPUS

In October 1978, Chol Soo was granted hearings to reopen his Chinatown conviction, legally called a "petition for a writ of habeas corpus." A final judgment in favor of a writ means that a person has been incarcerated illegally due to violations of constitutional rights. It was during these hearings that a seventh witness, who had contacted the police the morning after the shooting, was revealed for the first time. This witness had never been asked to participate in any identification process during the original investigation, yet he had had the closest and longest view of the killing. He not only provided the most detailed description of the killer, but he also had seen the killer prior to the shooting. The existence of this witness and his information attesting to Chol Soo's innocence had been withheld from the defense attorneys. It was this material information which was the basis for overturning Chol Soo's Chinatown murder conviction in February 1979, three weeks after the second trial began.

Therefore a final disposition of the first case was not reached when the second trial began. The prosecution and the judge knew that the outcome of these writ hearings could substantially alter the second trial by knocking out the death penalty and by eliminating a "death qualified" jury (a special jury comprised only of people not against capital punishment). Still, the prosecution pushed to begin the second trial rather than waiting for a final decision on the writ.

## THE SECOND CASE

After his first conviction, Chol Soo was incarcerated at Deuel Vocation Institute (DVI) in Tracy, California. He was housed in the same wing with many Nuestra Familia (NF) members, a Latino prison gang, and was erroneously linked with them by prison authorities. Chol Soo challenged this linkage, and after an official investigation, the Superior Court held that Chol Soo was not a member of the NF or any other prison gang. At the same time, however, according to entries in his prison record, Chol Soo's life was threatened by inmates who believed he was an NF member.

In DVI, as in any other prison, stabbings and other acts of violence are common occurrences. Mere survival includes struggling with gangs and individuals who are continually warring with each other. Chol Soo had been warned by prison guards that someone was out to get him, so he lived in a constant state of fear.

In the spring of 1977, Morrison Needham, a member of the Aryan Brotherhood, described by prison authorities as a "white supremacist, neo-Nazi prison gang," was transferred to DVI. Needham's own prison record described him as being violent and unpredictable. Twice he "assisted in suicides" of other inmates and was known for homosexual assaults. Just prior to his transfer to DVI, he told his prison psychiatrist that at DVI he would "kill someone or be killed."

On October 8, 1977, while walking across the prison yard to play handball, Chol Soo crossed Needham's path. Needham grabbed Chol Soo, tearing his shirt. As Chol Soo was pulled towards Needham, he felt a knife under Needham's shirt. Terrified and in desperate fear for his life, Chol Soo grabbed the knife and fatally wounded Needham. He did not intend to kill Needham, only to protect himself.

Nevertheless, Chol Soo was charged with first degree murder, the prosecution contending that Chol Soo was a "hit man" for the NF. Because of Chol Soo's previous murder conviction, the second trial carried either a sentence of life imprisonment without possibility of parole or the death penalty. The prosecution chose to press for the death penalty, which had been reinstated in California that summer.

The second trial was one-sided in favor of the prosecution from the start. When the defense investigator died the morning the trial was scheduled to begin, the judge refused a postponement for the defense to recoup. Furthermore, the judge also refused to hear the critically important evidence gathered by the investigator as second-hand evidence (i.e. from someone else other than the investigator himself). Yet in complete contradiction, the judge admitted the testimony of ex-NF members who had heard second-hand of supposed gang plans involving Chol Soo. The main witness for the prosecution was an NF member who turned state's evidence—a self-admitted perjurer who was granted immunity for nine murders, released from prison and given a new name and money for a new life in return for his testimony. Additionally, this witness had never even met or spoken with Chol Soo.

The prosecution portrayed Chol Soo to the jury as a vicious Asian execution-style hit man. The jurors were made to feel that their lives were in constant danger from Chol Soo and his supporters by the severe security measures that were taken in the courthouse: Chol Soo's supporters were searched and photographed before entering the courtroom; Chol Soo was heavily guarded and, until protested by the defense, heavily chained; and the jurors were escorted everywhere by guards. The jury, void of any Asian faces, could not help but be influenced by the climate of fear that was created.

However, the most glaring example of injustice was when the defense was **not** allowed to tell the jury that Chol Soo's Chinatown conviction had been overturned by the Superior Court in February 1979. All the jury was told was that Chol Soo was a convicted murderer. The judge even went so far as to permit a prosecution witness to testify that Chol Soo was the killer in the Chinatown murder, while not allowing the testimony of witnesses who had seen someone else kill Tak that day.

On May 14, 1979, Chol Soo was convicted of first degree murder for the fatal stabbing of Morrison Needham and sentenced to death.

## CHOL SOO LEE UPDATE

On February 20, an open hearing will be held in Sacramento to hear arguments by both the prosecution and the defense concerning the District Attorney's appeal of Judge Karlton's decision to overturn Chol Soo Lee's 1973 conviction. The decision will either be upheld or reversed within a six month period from this hearing date.

As the role of mass support has proven essential throughout the case, there will be a full mobilization from the Bay Area, Sacramento-Stockton, and other areas. In addition to the 1:30 pm hearing, a press conference will be held from 11:30-12 noon. A rally and program will follow on the courthouse steps from 12-1 pm.

Please come out and show your support for Chol Soo's freedom!

Prior to the hearing itself, on Feb. 14, the ASU will sponsor an Educational Workshop on Chol Soo Lee. There will be a slideshow on the case, speakers, and questions and answers. ASU is also planning to help raise funds for Chol Soo's defense; we invite all to participate.

For more information on the case, what you can do to help, and rides to the hearing, contact ASU in 505 Eshleman Hall or call 642-6728.

FREE CHOL SOO LEE!



Fundraisers, such as selling Chol Soo Lee T-shirts, have helped to build a broad movement to free Chol Soo Lee.

## PRESENT STATUS OF THE CASE

The prosecution appealed the granting of the writ of habeas corpus in the first case and a decision is expected from the District Court of Appeals in Sacramento in early 1980. If the court rules in favor of Chol Soo by upholding the writ, charges for the Chinatown murder could be refiled against him by the prosecution and he could be retried. IF the court rules against Chol Soo by reinstating the conviction, the defense will appeal the decision to the California Supreme Court.

The second case, as a death penalty conviction, was automatically appealed to the California Supreme Court. The Supreme Court should postpone considering the case until the first case is completely resolved.

Chol Soo's case stands as a clear indictment against a society and a criminal justice system which victimizes an innocent man because of racism, oppression of ethnic minorities and discrimination against the poor. Meanwhile, Chol Soo is still in prison, wondering when the injustice will come to an end, so that he can begin living his life again.

## HISTORY OF THE SUPPORT MOVEMENT FOR CHOL SOO

Organized efforts for Chol Soo's defense began in early 1978 after a series of articles in a Sacramento newspaper publicized the incredible facts surrounding Chol Soo's Chinatown murder conviction.



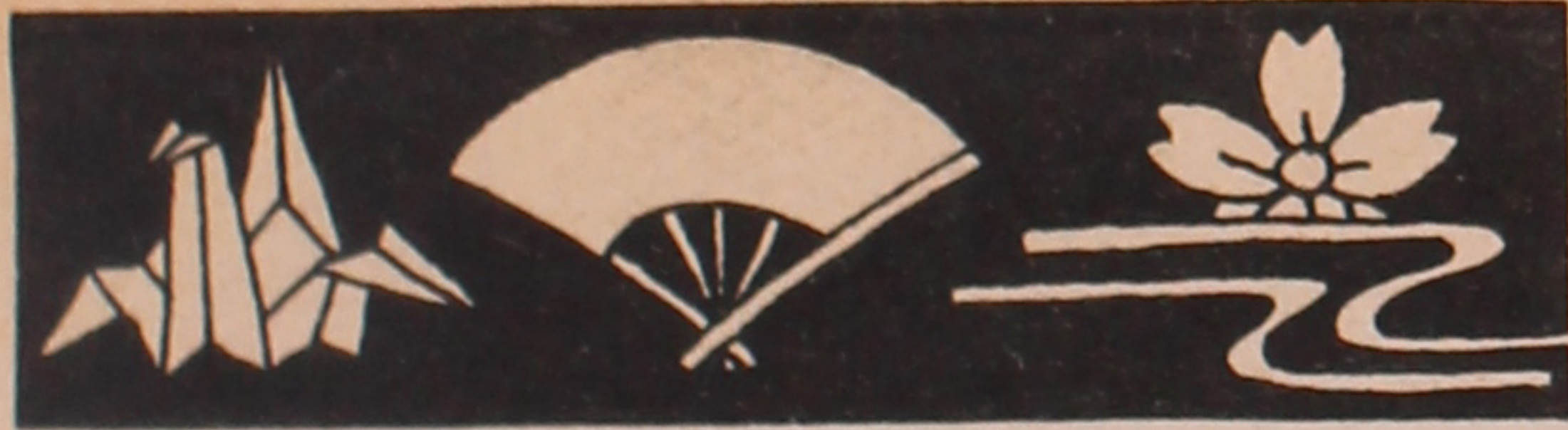
# COMMUNITY

## CHINESE PROGRESSIVE ASSOCIATION

Colorful flags billowed outside the Chinese Community Center on December 29, as the Chinese Progressive Association (CPA) held its seventh Anniversary Celebration. Over 450 People representing a diverse sector of the Chinese community attended--high school students, elderly tenants from the Good World Hotel, other Chinatown residents, garment workers, social service agency workers, Asian American activists and students, and longtime supporters of China.

The growing membership of CPA and the large turnout for the anniversary celebration was a reflection of the long history of CPA's progressive work within the Chinatown community. CPA works for the betterment of the Chinese community through "serve the people" programs, such as: Tutorial Services, a Housing Committee, a Dinner Program, Para-Legal Assistance and Referrals, Summer Picnics, a Youth Program, and films. CPA has long been witness to the potential and strength of youth and strives to contribute what the Association can to be available to students, groups, classes, who want to discuss or participate in community work.

CPA, 434 Broadway St., San Francisco, (415) 956-9055.



A committee was formed to raise money for Chol Soo's legal defense and to gather public support for his case. Publicity was undertaken in the Korean media and his case was picked up by such newspapers as the San Francisco Examiner and the Los Angeles Times.

The committee brought together varied segments of the Korean community--church groups, students, professionals--as well as non-Koreans, all concerned about the victimization of an innocent man. The original committee has since grown into a nationwide campaign network composed of chapters in Atlanta, Chicago, Los Angeles, Honolulu, New York, Sacramento, and the San Francisco Bay Area. Chol Soo's plight has also been recognized by human rights organizations in Korea and Japan.

Over \$65,000 has been raised thus far from donations for Chol Soo's defense. This money was used to hire noted attorney, Leonard Weinglass, in 1978 to work in conjunction with Chol Soo's public defender, Leonard Tauman. However, this money is almost depleted and thousands more need to be raised so that Chol Soo can gain his freedom.

Public support and pressure is fundamental in winning Chol Soo's freedom. In continuing his struggle, we can all learn from Chol Soo's spirit:

♦♦♦

### SUPPORT THE EFFORTS IN GAINING CHOL SOO'S FREEDOM:

For more information  
Committee to Free Chol Soo Lee  
P.O. Box 15504  
San Francisco, California 94115

Donate Money  
Chol Soo Lee Defense Committee  
1235 H Street  
Sacramento, California 95814

Write to Chol Soo  
Chol Soo Lee  
P.O. Box B-51845  
Tamal, California 94964

## CAAMP

Following a burst of firecrackers the Community Asian Art and Media Project officially opened its doors on Saturday, October 20, in Oakland's Chinatown. Friends and well-wishers from all over the Bay Area, and some coming from as far away as Los Angeles, gathered at CAAMP to enjoy a program of music, poetry, and dance by Bay Area Asian American artists. A good time was had by all.

The primary purpose of CAAMP is to serve as an art resource center and focal point for the cultural life of the East Bay Asian community. By making art available to the people and encouraging participation in the arts, CAAMP hopes to strengthen Asian American culture as well as cultivate new art forms that reflect the struggles and experiences of the Asian American community.

At present CAAMP offers several workshops, such as silkscreen and life drawing. A mural project is also in the works. CAAMP also provides graphic services to other community agencies at cost of materials only. Currently CAAMP is seeking new members so that more people can contribute to serving the community.

For more information regarding workshops, services, and membership, please call CAAMP at 763-7116, or drop in at 700 Franklin St., Oakland. Hours are 10am to 5pm, Monday through Friday.

## FORUM ON ASIAN AMERICAN ART AND LITERATURE

What is Asian American art? Is there an Asian American art movement? Should there be one? If so what should be its philosophical basis?

In the late Sixties and early Seventies there was a definite, conscious movement to define, or redefine, an art and culture that more truly reflected the history and experiences of Asian Americans. The question of identity was paramount. Many Asian artists and activists were involved in an exciting, sometimes painful, search for art forms that linked the past to the present, that combat racist stereotypes of Asians, and promoted certain values that nurtured a sense of pride and belonging in being Asian American. It was a period of heightened awareness.

What has become of this movement? Has it disappeared, taken a "low profile", or simply taken new directions? Are the same issues that fueled the earlier movement still relevant? Opinions differ -- but differences of this type are healthy. CAAMP would like to initiate a Forum on Asian American Art & Literature to address these very important questions. As yet the Forum is still in its initial planning stage pending feedback from the Community.

(The above article first appeared in the Dec. Newsletter of the Community Asian Art and Media Project, a non-profit community-service organization serving Oakland/East Bay Asians.)



CANE

In trying to reverse the negative impacts of redevelopment, the Committee Against Nihonmachi Evictions (CANE) is initiating a campaign to "REBUILD OUR COMMUNITY!" CANE is developing a plan which calls for the formation of a nonprofit Housing/Community Development Corporation (H/CDC). A H/CDC could serve a number of important functions in rebuilding Nihonmachi, such as to: obtain and rehabilitate existing residential structures which currently are vacant; obtain currently vacant property and sponsoring new development on those sites; investigate the acquisition of sites which could be used as space for community organizations; investigate the acquisition of sites for commercial space at rates affordable to small shopkeepers.

The work of the H/CDC would be geared to both ensuring that current residents of Nihonmachi can remain in the community, and allowing former residents who have been dispersed by the redevelopment process to return to live and work.

The formation and development of an H/CDC would require the broadest possible community support. Its success greatly depends on the participation of community people and organizations in handling the many aspects of work, such as legal and technical research, community outreach, proposal writing, plain physical labor, and the like.

Over the past two years, CANE has broadened its work to include teaching English to Japanese newcomers, sponsoring pilgrimages to Tule Lake, labor and immigration work, and participating in community coalitions.

CANE is committed to ensuring that the Japanese community grows and prospers for many generations to come. To that end CANE works to build the community as the center for the social, educational, cultural, political, and religious life of Japanese people throughout the Bay Area and Northern California.

Committee Against Nihonmachi Evictions, 1858 Sutter St., San Francisco 94115, (415) 921-8841.

REBUILD OUR COMMUNITY!!

KEEP THE SPIRIT OF NIHONMACHI ALIVE!!





(APSU FROM P.1)

Important to this work is the outreach that the APSU does. The organization does numerous educational presentations to individual campuses and sponsors joint orientations and activities to inform people about the APSU and its work. However, the most important activity pulling together all this work and outreach is an annual conference which, this year, was held in November at Stanford University.

Every year at these conferences a theme is picked to express Asian student spirit and sentiment for APSU work in the coming year. This year the theme was "Asian Pacific Student Movement: One Struggle Many Fronts, Past, Present and Future". This theme brings out the fact that Asian People face many issues in all our communities, many fronts, but that this is all part of one struggle, that of the fight against racism and national oppression. To discuss all this, to plan out future work and to build unity as a broad Asian/Pacific student community, cultural programs, workshops and social events were held at the two day conference.

The discussion workshops, an important part of every conference, covered seven areas of concern for Asian/Pacific Americans. They were: International support for Third World people; Asian American Studies--how to start and maintain them; Asian American Art and Culture--what it is and how to promote it; Community and Labor support--how can we work with existing community groups and where can we plug in to help; Asian American Women and the "triple oppression" that they face; Asian American youth--what are the problems facing them and how can APSU work together with them; and Asian American student organizing--why we should organize students and how.

Out of these workshops came plans for APSU's development and community participation. Some things we're looking forward to are APSU publications and journals displaying the talents and expressing the feelings of our people, as well as the development of more community support groups; internationally for Third World people such as the Kampuchean refugees and other Asian people, and right here at home to provide services to immigrants, elderly, and students. Further work will be done in sponsoring workshops about Asian American women and their struggles, promoting strong participation in ethnic studies departments on all campuses to support and maintain them. Of course, we will always be having general APSU events to give people a chance to "check us out" and to meet other folks from around the West Coast.

Specifically, APSU is taking up two major campaigns. One is a communications/finance campaign designed to develop APSU's communications and resources. This campaign calls for setting up solid regional and West coast budgets to be able to finance APSU's on-going work as well as special projects. It also sets up a strong communications network for outreach and coordination of campus activities. This network will be based at Berkeley, where work is al-



Brothers and sisters throughout the Asian/Pacific Student Movement build unity at the APSU Conference.

ways being done on APSU leaflets, slide shows and publications. Hopefully, the proceedings from this past conference will be coming out soon.

The second campaign is three-fold; fund-raising for, general education about and mobilization in support of Chol Soo Lee. The mobilization consists of petition drives targeting 10,000 signatures as a goal and getting people out to Chol Soo's February 20th court hearing, (see article on Chol Soo Lee's case and update). Intensive fund-raising and education will be happening throughout the West Coast between February 10th and 24th.

APSU sees both these campaigns as major events, the communications/finance proposal shows that APSU is growing, and the Chol Soo work strengthens our community work in addressing not just the injustice of the legal system but many of the problems facing Asian/Pacific peoples in our communities.

However, just as important a facet of our communities is the expression and relating of our culture and ethnic heritage. With this, a highlight of the conference was a spirited cultural program featuring Asian/Pacific American poetry and music, traditional dances and some inspiring prose read by Lawson Inada and six students from the conference audience. The program was a huge success, met by numerous standing ovations.

Overall, the conference was a great event uniting brothers and sisters from all over the West coast. The support of Chicano, Black and progressive student groups form around California was demonstrated through support statements and active conference participation. Further support was given by networks similar to APSU from the East coast and the Mid-west. Numerous community organizations were out soliciting help and were met by ready and willing students. The conference marked the end of a strong year of struggle and the beginning of a year of movement to build and arouse our Asian/Pacific communities.

The coming year promises to be just as exciting as the conference with community support work, cultural programs, art workshops and displays, trips to historic sites, broad education and active work in building

the unity we so intensely need as a Third World people.

So if you're looking for "where it's at" or how to get involved, check us out. We will be publicizing all our events through leafleting, mail outs and posting, but to be sure you get it all, send us a letter. Or better yet, drop by our communications center at U.C. Berkeley:

Asian Student Union

505 Eshleman

U.C. Berkeley, CA 94720

If you're too far, check out your local ASU--chances are they know who we are.

## Open Letter to

Perspective on Iran

The recent events in Iran and the manner in which the U.S. Government, media and segments of the American public have whipped up a racist campaign directed at Iranians in the United States follow a familiar and disturbing pattern that is re-emerging in this country. The recent anti-Iranian violence and government harassment is the latest example of the American experience in which a small group of people identified by color, religion, or nationality has been singled out as a scapegoat for larger domestic and international problems confronting the United States.

As Asian Americans, we are especially sensitive to the current anti-Iranian situation and the mob violence, threats of deportation or "protective custody," and government harassment directed at a small minority in the name of "patriotism." The similarity between the current situation and the anti-Japanese campaign of the early 1940's bears more than just a passing resemblance. Forty years ago, many Americans stood idly by while Japanese Americans were



# ASIANS GETTING TOGETHER

ASIAN INVOLVEMENT PROJECT

## ASIAN AMERICAN DISCUSSION GROUP

This quarter the Counseling Center is sponsoring a discussion group for Asian Americans on "Balancing Personal Relationships & Studies".

This discussion group will focus on how to successfully balance school, social, family and work aspects of one's life. Asian-Americans, both native-born and foreign-born, will be able to share experiences and discuss such expectations and

such issues as: male/female roles; dating and marriage; family expectations and responsibilities; effective communication in and out of class; academic achievement and career choice; and future plans.

Attention will be given to how Asian-American cultural values are involved in balancing different parts of one's life.

The group will meet on Mondays from 3-4:30 PM in the Counseling Center, Bldg. T-5, Room 120. Those interested should drop by or contact Linda Hee or Wanda Lee at 642-2366. All are welcome!

## the Asian Community

stripped of their constitutional rights, subjected to racist harassment, and forced into concentration camps "for their own protection." The recent events have shown that the lessons drawn from this act have still not deeply penetrated the American consciousness.

As concerned Americans, we cannot stand by as Iranians in the United States are harassed and threatened with mass deportations. We protest the massive and wholesale harassment directed against Iranians living and studying in this country and call on all fair minded people to defend the constitutional and democratic rights of Iranians in the U.S.

Los Angeles  
Community  
Coalition On  
Redress and  
Reparations

(This public letter was circulated by the LACCRR at the end of last year. The ASU wholeheartedly supports this position, for we feel that constitutional and democratic rights must be upheld at all times. We cannot stand by and let a tragic tide of history repeat itself.)

**Expressions:** An evening of Asian and Pacific Song, Dance, Theatre and Poetry

While we may identify ourselves with specific Asian/Pacific organizations on campus such as the Asian Student Union, Students for a Better Understanding of China, and the Filipino American Alliance, we must realize that we, as Asian/Pacific students, share a common history of institutional racism and national oppression. Intergroup support is not only necessary for challenging and eliminating the stereotypes that have hindered and denied Asian/Pacific people equal status and respect, but is also essential for the success of future endeavors such as organizing Asian/Pacific Heritage Week (scheduled for May).

In recognizing the need for Asian/Pacific students to unite, Asian/Pacific organizations on campus have come together and planned a cultural night entitled, "Expressions: An evening of Asian/Pacific Song, Dance, Theatre, and Poetry." The program, scheduled for 7:30 p.m. Friday, February 1 at St. Mark's Episcopal Church, 2300 Bancroft Way, offers a broad representation of traditional and contemporary art forms that make up our Asian/Pacific American culture and heritage. We invite you and/or your organization to join us for "Expressions" and in preparing for Asian/Pacific Heritage Week. There is strength in unity; we need each other's support!

## ASIAN AMERICAN OPTOMETRY GROUP

The Asian American Optometry Group (AAOG) was formed recently to meet the needs of the optometry school and the Asian community.

There are three main committees in the AAOG--Resources, Education, and Outreach/Community.

The Resource committee handles the AAOG's function as a source of information for the optometry school's academic activities. For example, the committee maintains files of old National Board Exams and course notes. In the future, this group may expand to a major referral source for optometry students and others interested in optometry courses and related items.

The Education committee serves as the organizer of educational activities in the AAOG and optometry school. This includes speaker series and other related activities about Asian American issues (eg., investigation into health care needs, practice management).

Finally, the Outreach/Community committee deals with communications and works with the rest of the AAOG and groups external to it. This includes working in community health

Asian Involvement Project, AIP, is a new program sponsored by Unitas, a Protestant ministry at the Berkeley campus. AIP is concerned with helping to develop an awareness of the Asian community and its heritage in America and to provide a means of involvement.

This concern is one common to the many already existing Asian and Pacific Islander student groups on campus. AIP fully supports the efforts of these groups and recognizes the importance of working together and developing good ties among the organizations.

AIP will strive to provide services and programs which complement the work done by existing organizations. The Asian community today is complex and diverse, thus presenting many aspects which must be continually explored and approached in different ways. AIP wishes to join the efforts of the other Asian groups in striving to promote issues of the Asian community, as well as address the needs of Asians on this campus.

## Activities

This quarter AIP will be sponsoring topical workshops, an Asian Media Series and fundraising for Cambodian relief efforts and for the Chol Soo Lee defense fund.

The first workshop is on Asian American Resources. Judy Yung from the Asian Community Library in Oakland and Wei-chi Poon from the UCB Asian American Studies library will be talking about the 2 collections.

Find out how the libraries got started; discover the diversity of materials available! The workshop addresses both academic research, as well as personal interest. All are invited to Unitas, 2700 Bancroft/College, on Wednesday, February 6th at 12 noon.

clinics, keeping in touch with issues concerning health care in the community, and communications with other student health organizations.

Some of the activities which we have participated in are sponsoring a speaker from NEMS (Northeast Medical Services in San Francisco Chinatown) on public health optometry in the Asian community, sponsoring speakers on practice management, participation in vision/health screening at University Village (married student housing) and initiating practice sessions on optometric instrumentation.

Some of the activities in store for the future are health screenings in conjunction with the Asian Health Caucus of UC San Francisco, Minority Day at the optometry school, vision screening at Lincoln Day Care Center in Oakland, and various health fairs in the community.

For more information, suggestions and questions can be directed to:

Hoover Chan  
Dept. of Physiological Optics  
425 Minor Hall  
University of California  
Berkeley, CA 94720

ph. 415-848-6477 or 415-642-1077.



## Students Build Asian American Studies

### Student Participation

Taking language or history classes in Asian American Studies has always been a popular way to learn about Asians in America, make new friends, and fulfill requirements. Asian American Studies offers classes on a wide range of topics from community and community languages to history, Asian Woman, and Asian American Art and Culture.

Classes constitute a broad form of involvement in AAS for a large number of students. However, students have and can participate in a number of other ways. Students are hired as tutors and teaching assistants to help discuss the material in smaller groups and provide additional instruction. Historically, a major role of students has been to organize against cutbacks of classes and to support student participation in developing a progressive orientation for Asian American Studies, Ethnic Studies and its transformation into the Third World College.

Through the Third World Strikes of the late 60's and early 70's, students demanded that the true history, culture and language of Third World people in America be recognized and taught in the universities. Students wanted Ethnic Studies and Third World Colleges to serve the communities by helping students to become aware of the problems and to gain the abilities to help bring about the needed changes, e.g. in housing, health, employment, education.

Today, students carry on the spirit of the Third World Strikes by continuing to help Ethnic Studies classes and departments. At UCB last spring, the ASU joined with other groups and individuals in the Committee to Recertify History and Institutions Courses and Defend the Third World College. This committee, with the backing of many students, staff and faculty, helped to win back certification of most of the ES classes through rallies, petitions, pickets and other mass actions.

In Asian American Studies, 20A -- Introduction to Asian American Experience and 145 -- Social Institutions and the Asian American were recertified through these efforts.

### Steering Committee

Student organizations can also participate in the development of Asian American Studies. Organizations can apply for seats on the Steering Committee of the Asian American Studies.

At the Steering Committee's first meeting, November 14, 1979, Ron Takaki stated that the purpose of the Steering Committee was "to bring together representatives from workgroups and student organizations to discuss the direction of AAS and to provide a forum for the transmittal of information and concerns."

Five student organizations are presently represented: Asian Student Union, Asian American Women's Group,

Chinese Students Association, Asian Caucus of the School of Social Welfare and the Unitas Asian Involvement Project.

### Fall Quarter Meeting

Three topics were covered in the November meeting: American History and Institutions (H & I), review of Ethnic Studies Department and developments towards the Third World College.

Regarding H&I, the committee on Educational Policy, CEP, is considering the possibility of discontinuing the H&I requirements in the future. Through January 15, CEP is reviewing commentaries on this proposal to do away with the requirements.

Since a large number of students are drawn to the department because classes can also fulfill H&I requirement, abolishing the requirement may discourage students from taking Asian American Studies classes. A decrease in enrollment could have a negative effect on AAS attempts to achieve department status and stable funding.

At the meeting, it was pointed out that it would be important to the department's growth for all its courses to gain inclusion on the L & S breadth list.

In terms of the review of the ES department, the Council of Ethnic Studies Curricula is aware that Provost Park has already initiated this process. At the November meeting, there was insufficient information to determine how the review would be conducted.

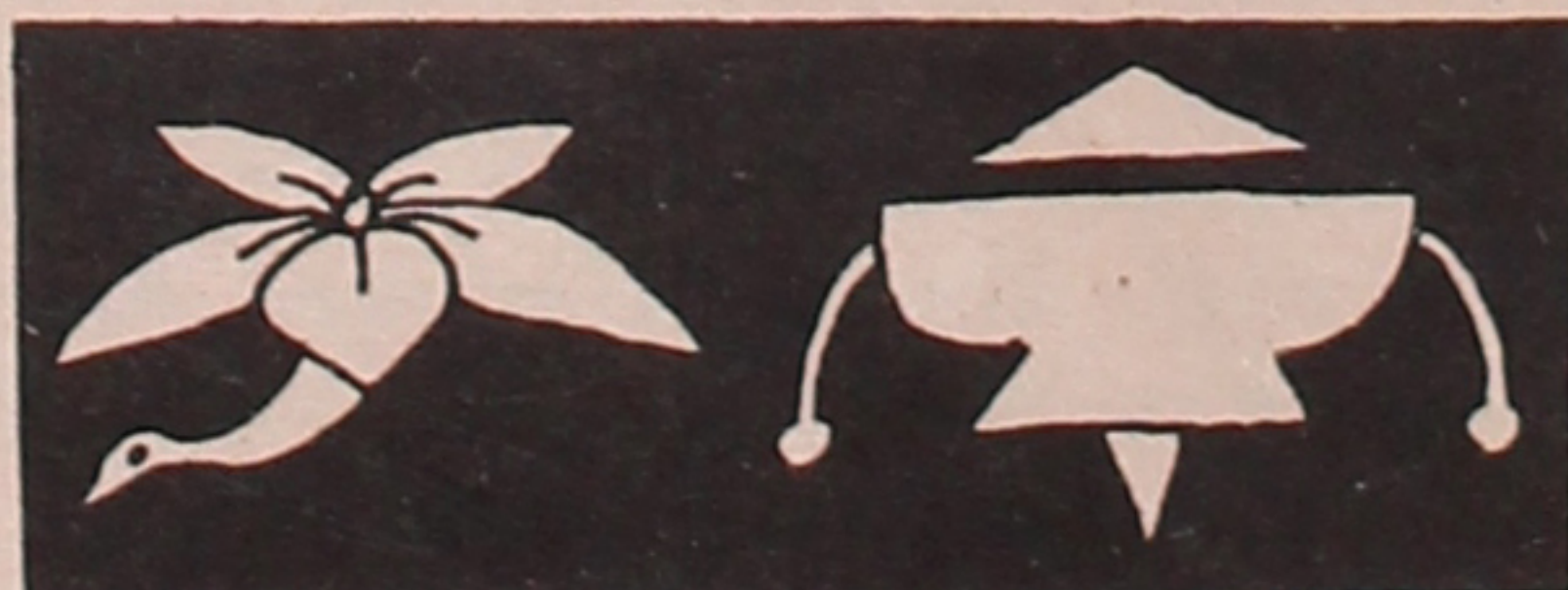
The latest developments towards establishing the Third World college involve the agreement for the 3 ES programs to move towards departmental status within the next 2 years. Departmental status is viewed as a procedural prerequisite to forming the college.

### Future Meetings

ASU sees its participation, as well as that of other student organizations, as important opportunities for healthy dialogue, especially regarding the direction of AAS and the establishment of the Third World College. We feel that more frequent meetings would increase communications and input as to the improvement of AAS and help build the Asian community at Berkeley.

ASU urges other organizations and individuals to become involved in building AAS and the TWC. Programs do not develop by themselves. Good classes, as well as the overall department, require the input of many different people in order to be responsive and reflective of the concerns of Asians today.

ASU would like to express its firm commitment in this effort. We hope to see more representation and participation in the future. Asian American Studies is what all of us make it!



## Personal Perspective

### The Applications of Asian Unity and Strength

As a freshman at a university known for having a high percentage of Asian students, I was pleasantly surprised to observe such a close-knit sense of unity among members of the Asian student community. The various Asian groups on campus, such as the Asian Student Union and the Chinese Students Association, appear to serve the needs of students in various ways. For the foreign-born, they are a means of transition to a new social and academic environment; for others, they serve as "learning centers" where one can acquaint himself with Asian history, culture, and craft. The organizations are excellent ways to meet people with whom past experiences can be exchanged and new adventures warmly shared.

In this sense, then, campus Asian groups are immensely valuable. However, the mere formulation of such groups to foster Asian unity can only serve as a modest beginning. In the past, such organizations have lobbied for reversal of the Bakke decision, ethnic studies, the International Hotel tenants, and the release of Chol Soo Lee. Each organization has been quick to rise when minority rights have been trampled upon or violated. Minority rights are thus protected; their preservation is essential not only for today's Asians, but for future generations as well.

But, while the protection of minority rights should be a priority, the protection of these interests must not be the only concern. There are certain basic rights which are inalienable in all individuals as well as in minorities. These rights, although more general in nature, should not be ignored. Thus, such issues as rent control, additional student housing, sexual harassment and discrimination, and student government should be actively investigated and pursued. As an Asian American, I have seen little or no work in these areas by any of the Asian groups; yet, these are issues which should be of deep concern for all of us. The Asian population at Berkeley is composed of a significant number of students; such a combined force is no small opposition. The application of this strength towards the protection and preservation of minority interests and rights is a significant step. If the Asian force can expand this strength, reaching out to protect all inalienable rights for other individuals as well as minorities, then the full basic needs of each of its members can truly be met.

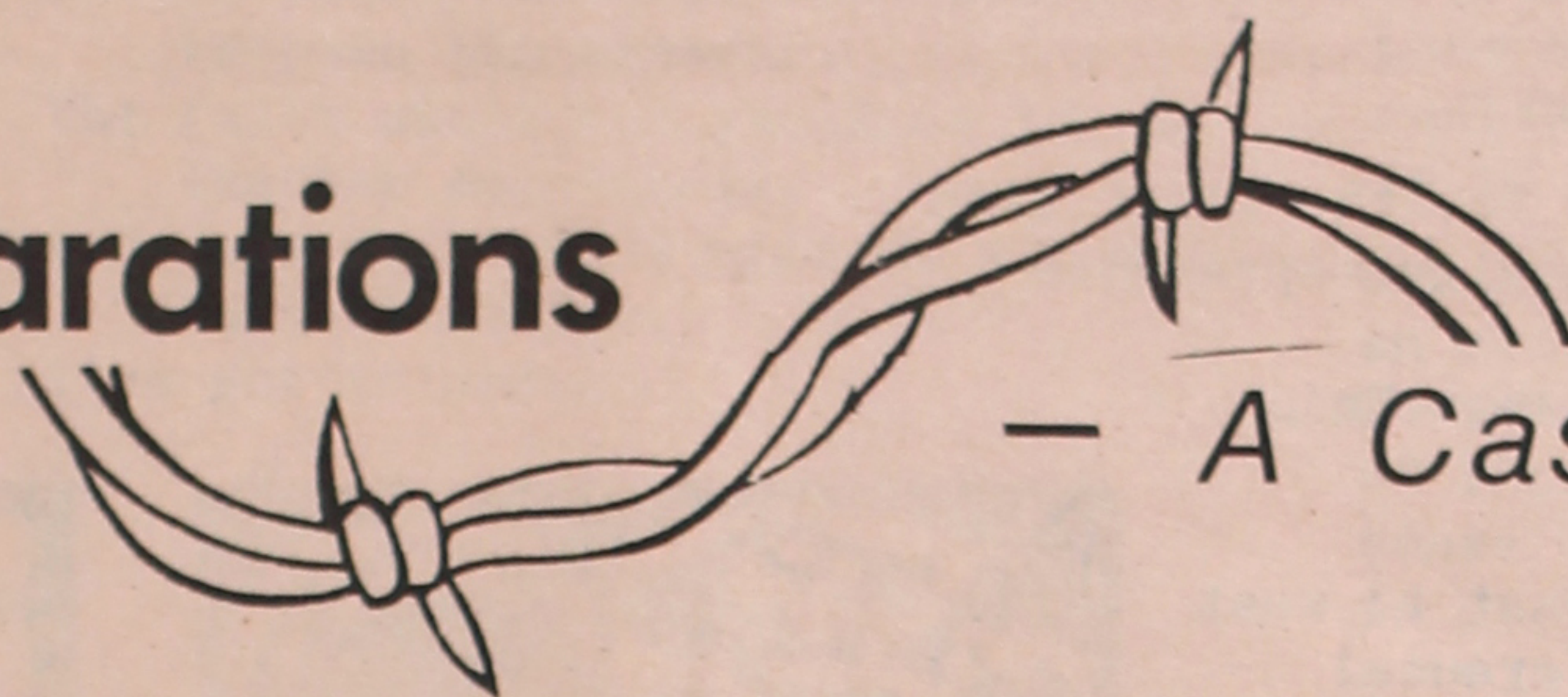
by Catherine Lew

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# Redress / Reparations

— A Case for Justice



In the spring of 1942, over 120,000 persons of Japanese ancestry -- the vast majority of whom were native-born American citizens -- were abruptly and forcibly evicted from their homes in the Western United States and herded into camps surrounded by barbed wire, watchtowers, searchlights, and armed guards. Many of those placed in camps were incarcerated for more than 3½ years. Lives were disrupted; jobs, property, and educational opportunities lost; and communities were destroyed.

Yet, no charges were ever brought against Japanese Americans in court and no wrongdoings were ever proven. They were found guilty solely because of their race. Thus, the incarceration of the Japanese Americans during World War II stands out as one of the most blatant acts of racism against an entire people in the history of this nation. In the 35 years since the closing of the camps, the United States Government has never formally acknowledged its wrongdoing -- nor has it provided any significant restitution to the victims of this tragedy.

Thus, in recent years, a campaign for redress/reparations has developed within the Nikkei (Japanese American) community. Redress/reparations represents the movement to seek compensation from the U.S. Government for losses suffered and rights violated from the unjust incarceration of the Japanese in camps during the war. The term "redress" represents a general approach to seek restitution. It may, but does not necessarily include monetary compensation. The term "reparations" represents a specific form of redress which involves monetary compensation.

The basis for seeking redress/reparations for Japanese Americans includes the following:

- property losses, conservatively estimated by the Federal Reserve bank in 1941 at \$400 million;
- lost wages and other employment benefits and opportunities;
- false eviction and false imprisonment for an average of 3 years;
- psychological, emotional, and cultural damage on Japanese Americans as individuals, families, and as a community.

The movement for redress/reparations seeks to obtain justice for a people who were innocent victims of the economic greed and racial hysteria of the time. Individuals who have been injured by false accusations have the right to seek and obtain a judgement against the accusing party. The purpose is to clear the individual of the accusations and to obtain a just settlement for the damages caused by the false accusations. This simple fact is a basic premise of the American legal system.

In the case of Japanese Americans, the demand for the guilty party (the U.S. Government) to make monetary restitution is not asking for a handout or a reward. Rather, it represents justly deserved compensation. As mentioned before, the Federal Reserve bank in San Francisco conservatively estimated that the property losses of Japanese Americans in 1942 amounted to some \$400 million. This figure did not include loss of earnings by those incarcerated, nor does it measure the psychological and emotional trauma suffered by Japanese Americans.

The Evacuation Claims Act of 1948 provided for a payment of 8½ cents for each dollar of loss to those Japanese Americans who claimed property losses. This payment could not hope to cover the thousands of frozen bank accounts, stolen and vandalized property, and other types of property loss. At the time, the Claims act was celebrated by many Americans as another example of the United States' concern for human dignity and rights.

The monetary aspect of the redress/reparations issue is a vital and important one. The demand for monetary compensation helps to insure that the government will not simply make a meaningless "paper" resolution or other token gestures without making serious attempts at restitution. In a society where

"money talks," payment by the government is one act which shows that it was clearly the guilty party in the incarceration issue.

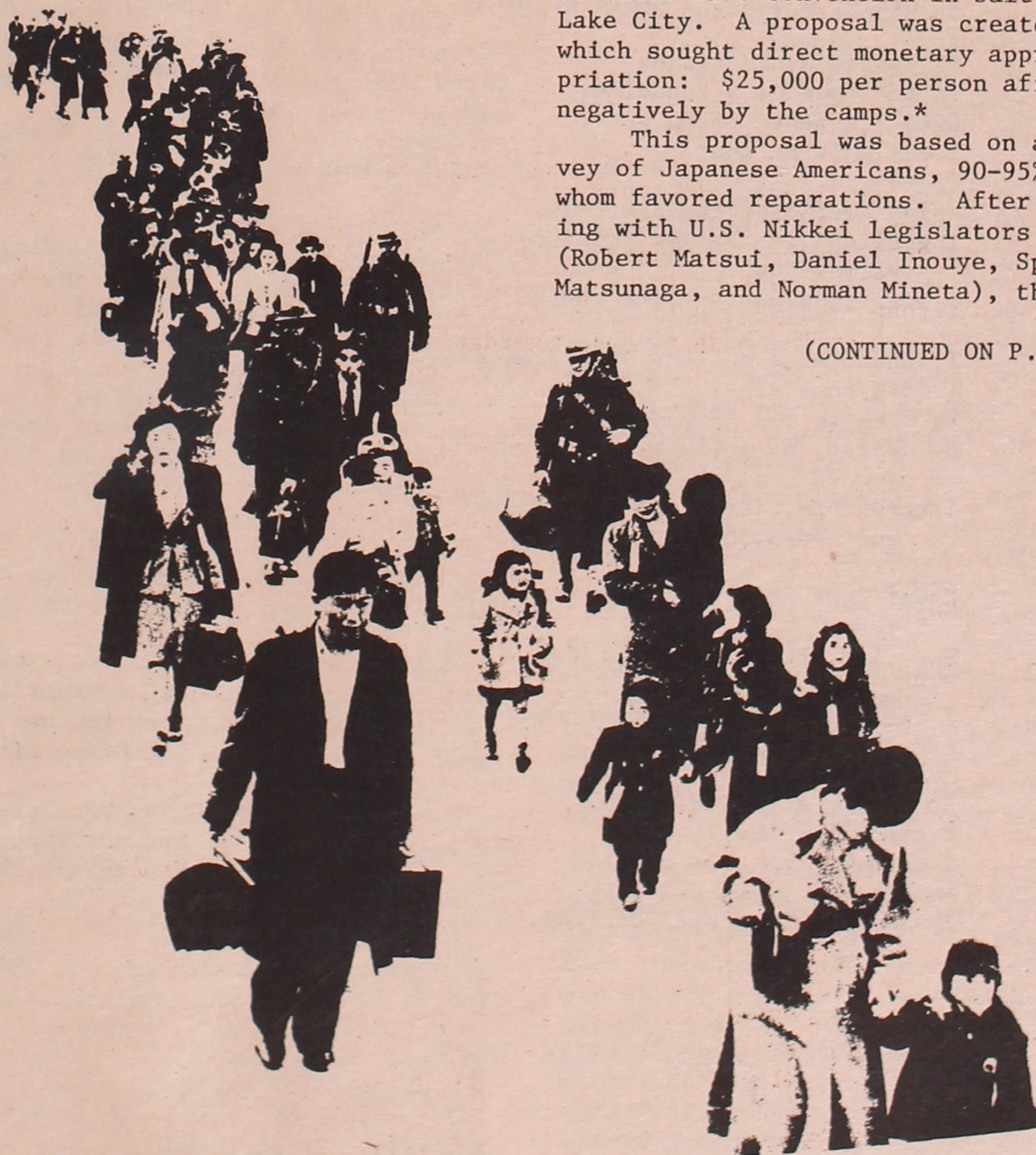
The issue of redress/reparations is also not merely one of concern to the Nikkei community. Basic constitutional and civil rights were violated against an entire people. Seeking redress for the violation of democratic rights is a right that must be defended by all. If the government is allowed to violate the constitution at any given time, every American citizen has something to worry about. Thus, the movement for redress/reparations seeks to create public awareness of the violation committed and to work to insure that similar blatant acts of racism do not occur in the future.

As for concrete legislation aiming to seek redress/reparations, there are presently two basic proposals before the Nikkei community: the Japanese American Citizen League's proposal seeking redress/reparation in a two phase process, and the National Council on Japanese American Redress proposal seeking reparation by a direct one-phase bill.

At first glance, the mere existence of two different bills seems to signal some problems within the community as to how to pursue redress/reparations. This is, to an extent, the case. The development of legislation for redress/reparations first arose from the efforts of the JAACL at their 1978 convention in Salt Lake City. A proposal was created which sought direct monetary appropriation: \$25,000 per person affected negatively by the camps.\*

This proposal was based on a survey of Japanese Americans, 90-95% of whom favored reparations. After meeting with U.S. Nikkei legislators (Robert Matsui, Daniel Inouye, Spark Matsunaga, and Norman Mineta), the

(CONTINUED ON P. 9)





Going to an APSU conference for the first time  
 Not knowing what it actually represents  
 except that it is an  
 Asian Pacific Students Union  
 from North to South

&  
 east to west  
 It is their 3rd Annual Conference!  
 As I settled down, I realized the importance of  
 this organization  
 It is a combination of many types & many kinds  
 of talented & concerned people  
 With their main focus on

Community/Labor  
 Art & Culture  
 International support  
 Asian American Studies/Educational Support Services  
 Women/Youth

As more & more people get involved & united  
 together from near & far  
 APSU will become stronger & more powerful  
 to help one another with open hearts  
 for the society we live in  
 As we share each others' experiences & knowledge  
 to enter a future of togetherness

Pauline Cheung  
 18 November 1979

"Asian Americans are For Real"

So you're into being Asian?  
 Once I was asked by another.

Asian Americans, I suppose  
 Have to be "into" what  
 They are (like being into drugs),  
 As if we hold no place, have no roots  
 Floating yellow bodies  
 Who must step into  
 A spirit, a soul, a state of mind.

My yellow soul cringes  
 In the face of a genocide,  
 Life's moments often hurt.  
 I can only be what  
 I am--  
 Asian Americans are somebody,  
 I grew up with yellow pain and  
 yellow joy,  
 I will continue to live these.

I inherited a culture of oppression  
 I know none else,  
**It lies** in the depths of  
 My spirit, my soul, my state of  
 mind--  
 Irremovable, irreplaceable feelings  
 and sensations.

Cover your soul with dust and time,  
 I say  
 Even let others tell you what  
 "It" is,  
 I feel I cannot change my shadow  
 And I have no desire.

So to the question posed  
 Proudly and deeply  
 I answer, "no, not really"  
 My history knows who I am.  
 Asian Americans are for real.

Randall H. Higa

# POETRY



## DISCO BLUES

Disco, the music of this age.  
 People say it's all the rage.  
 Buddy Holly, Dylan are gone  
 But Donna Summer at the Disco lives on.

I've been to Discos a few times before  
 But don't really know if I'll go back for more.  
 'Cause I've got the Disco blues.

Sure, the music's nice to dance to.  
 And it may be even great to chant to.  
 To get on the floor and move your feet  
 A pastime some think just can't be beat.

But I miss the times when words made sense.  
 "Hey Jude: had meaning. Does "Dance, Dance, Dance?"  
 Well, I've got those Disco blues.

I used to like that Disco sound  
 Until I heard it all around.  
 They now all seem the same to me.  
 Heaven knows it's sheer monotony.

Yet the music is not what I abhor,  
 It's the crowded club with the small dance floor  
 Where I got the Disco blues.

People moving to the beat.  
 Bodies swaying, I can feel the heat.  
 I'm getting dizzy. Is it a Disco high?  
 No, it's just too stuffy here inside.

An elbow here, a hipbone there.  
 Is there peace and quiet anywhere?  
 Excuse me Miss, can I get through?  
 Well, I'd rather not dance this one with you.

No, I don't smoke and I don't drink.  
 The problem may be that I still think  
 Here about those Disco blues.

It's two o'clock. I've stayed alive.  
 But another night, I could not survive.  
 Such fun and frolic I must let be  
 The Disco life is not for me.

When you like the "Ooh, la-la" of Smokey  
 But not that "Boogie, oogie, oogie,"  
 You've got the Disco blues.

Mark Moriguchi  
 April, 1979



## "Success"

It was light years ago it seems,  
That a starry-eyed boy once lived.  
He pranced about full of visions  
and dreams.  
Life flowed through him like a pulsating  
stream,  
And like a prism the life forces  
converged within him,  
And emerged once again in permutations  
never beheld.  
Each of his days were full of wonder  
and delight,  
Batman one day, a spaceman the next.  
A poet and a vagabond at heart,  
He knew little of the trappings of  
an approaching adulthood.  
The years whisk by, the Bat-Rope  
is replaced by schoolbooks,  
And instead of outer-space to be  
conquered,  
There is a slide rule to master.  
Then one day, not too much later,  
He enters that citadel of learning  
known as the University  
That once bubbling and carefree  
mind is filled with anxiety,  
The words work, job and grades  
reverberate with nagging  
persistence.  
When it seemed like the next paper  
would do him in,  
Those nagging words drove him on.

As the years roll by, the future  
becomes the present.  
The fully adult-man reclines in his  
leather easy-chair,  
And says to himself with an air of  
false finality,  
I've got it made.



This poem was written when I was a sophomore at Berkeley. For several years, I had many doubts about the "achievement ethic" which had dominated my life, my sophomore year was the first time that these thoughts were verbalized. I came to realize that the carrot and stick theory worked so well that I was being lead into making decisions that I otherwise would not make (i.e. majoring in business to get

a good job). Over the years the poem has taken on new meaning, I realize now that values change slowly if at all. But in order to adjust our views and values to deal with an ever-changing world we must try to resolve our conflicts. Suppression of these conflicts brings a false sense of security. A security which is detached from the world around us.

It is tough to be a human being. We must change when it is time to change and we must persist when it is time to persist. The problem is that it is difficult to tell the two situations apart. It takes a lot of courage and desire to seek out the knowledge and the experiences that will help us differentiate between the two situations. As middle-class Asians we are all handed a blueprint, be hard-working and mind your own business. This formula worked in the past and is being handed down to our generation. However, conditions are materially different for our generation. There is already a large core of middle-class Asians, perhaps our generation has another purpose? This is definitely not a simple question to answer. . . it is clear though that the questions will not be answered unless we stop babying ourselves with fairy tales.

Peter Chao

## (REPARATIONS FROM P. 7)

proposal was changed to what was considered to be a more "politically astute" one. In view of the current state of inflation in the country, the four Nikkei legislators felt that it would be impossible to get a direct appropriation bill through Congress. Thus, their alternative was the proposal for a presidential study commission.

Basically, the components of the bill include:

1) The establishment of a "Commission on Wartime Relocation and Internment of Civilians Act," to study whether or not there were injustices suffered by the Japanese Americans/Japanese, and whether or not redress/reparation action should be taken. The commission would be expected to come forth with recommendations for redress/reparations after an 18 month period.  
2) The 15 member commission would be appointed by the President. It would hopefully include congresspersons and civic leaders with good records on human rights issues (though, this is no guarantee).

The JACL bill was introduced in the Senate as SB 1647 on August 2, 1979 by Senators Inouye (D-HI), Matsunaga (D-HI), Hayakawa (R-CA), Cranston (D-CA), McClure (R-Idaho), and Church (D-Idaho). Its counterpart was introduced in the House of Representatives as HR 5499 on September 28, 1979, with 114 sponsors, including Mineta, Matsui, House Majority leader James Wright, Peter Rodino, John Brademar, Philip Burton, Sidney Yates, Glenn Aderson and Paul Simon. At the present, the bills are in committee and are expected out some time soon.

Supporters of the JACL bill have emphasized their "realistic" approach, and their desire to get "something" out of legislative effort for the

sake of the former internees. Critics, however, have expressed concern that the 18 month period would not begin until after the bill for the commission had been passed by Congress and the commission members had been selected by the President -- which may mean more than a few years before the commission would finish its findings. They insist that there is no need to waste time because the facts of the injustice are already available. Other critics have expressed resentment at the fact that the JACL would be allowing members of the white majority (who allowed the internment in the first place) to determine justice again.

Thus, the change in proposal by the JACL seems not to have received the same support as the original proposal (the JACL was to conduct an opinion survey of its chapters) within the whole Japanese community. In seeming response to the JACL bill, the alternate proposal, that of direct appropriation, has been introduced by NCJAR, a Seattle based group. The basic components of the bill initiated by NCJAR include:

1) A basic monetary compensation of \$10,000 and \$15 per day for all people of Japanese ancestry who were interned in the camps, or forced to move because of the internment areas.  
2) An INS special trust fund would be set up so that any Japanese Americans who wished to allocate their taxes for reparations could do so.  
3) That a Nikkei Trust Fund be set up as a means to aid in educational, humanitarian, cultural, or legal purposes -- this would include any unclaimed reparations and payment for those who have died and have no surviving heirs. The NCJAR bill, authored by Congressman Mike Lowry (D-WA), was introduced in Congress on November 28, 1979. The future of the bill at this time is uncertain.

The presence of the 2 bills reflects the urgent need for redress/reparation action on one hand. On the other hand, the two bills express the difficulty of approaching such action. The approach to redress/reparation action is no simple matter, and it has made the Japanese community look a little ambivalent. It seems at this point, however, that those concerned with the issue should not get disillusioned or bitter. It is certainly clear that for any type of redress legislation to make progress, much more education has to be done on the basic facts of the camp experience.

Many Americans are still unaware about what actually happened to the Japanese Americans, and what the camp issue means to every citizen concerned with justice. The movement for reparations is a strong and well-founded movement -- every citizen of this country has something at stake with this issue. Those of us who are concerned must continue to educate others who are ignorant of this event -- so that Americans can come to grips with their past, and forge ahead with a better understanding for the future. \* The sum of \$25,000 compensation was arrived at by taking the Reserve Board's figure of \$400 million for estimated property losses, and subtracting \$38 million paid in evacuation claims, adding 36 years of interest, making it equal to about 3 billion. The 3 billion was then divided

by 120,313, the exact number of Japanese evacuated. The \$25,000 does not fully compensate for all that was lost in property and personal effects, and that was suffered emotionally and psychologically. But many feel that it is a respectable amount of compensation, and will perhaps have enough impact so that the government does not create a similar situation in the future.



# Kampuchea: The Struggle to Survive

Kampuchea is a small country in Southeast Asia formerly known as Cambodia. Once a peaceful, rice-exporting nation, Kampuchea today is a country of war, starvation and refugees.

Since the Vietnamese Army invaded in December of 1978, possibly 500,000 Kampucheans have died of starvation and disease, while another 2,000,000 may face the same fate in the coming months. Hundreds of thousands of Kampuchean refugees have crossed the border into neighboring Thailand to seek food, medicine and refuge from the war. Hundreds of thousands more are expected to cross when the Vietnamese forces launch their dry season offensive to wipe out Kampuchean resistance to foreign military occupation.

## PATRIOTIC FORCES

Many forces, both internal and external, are at work in Kampuchea today. Among the patriotic forces are:

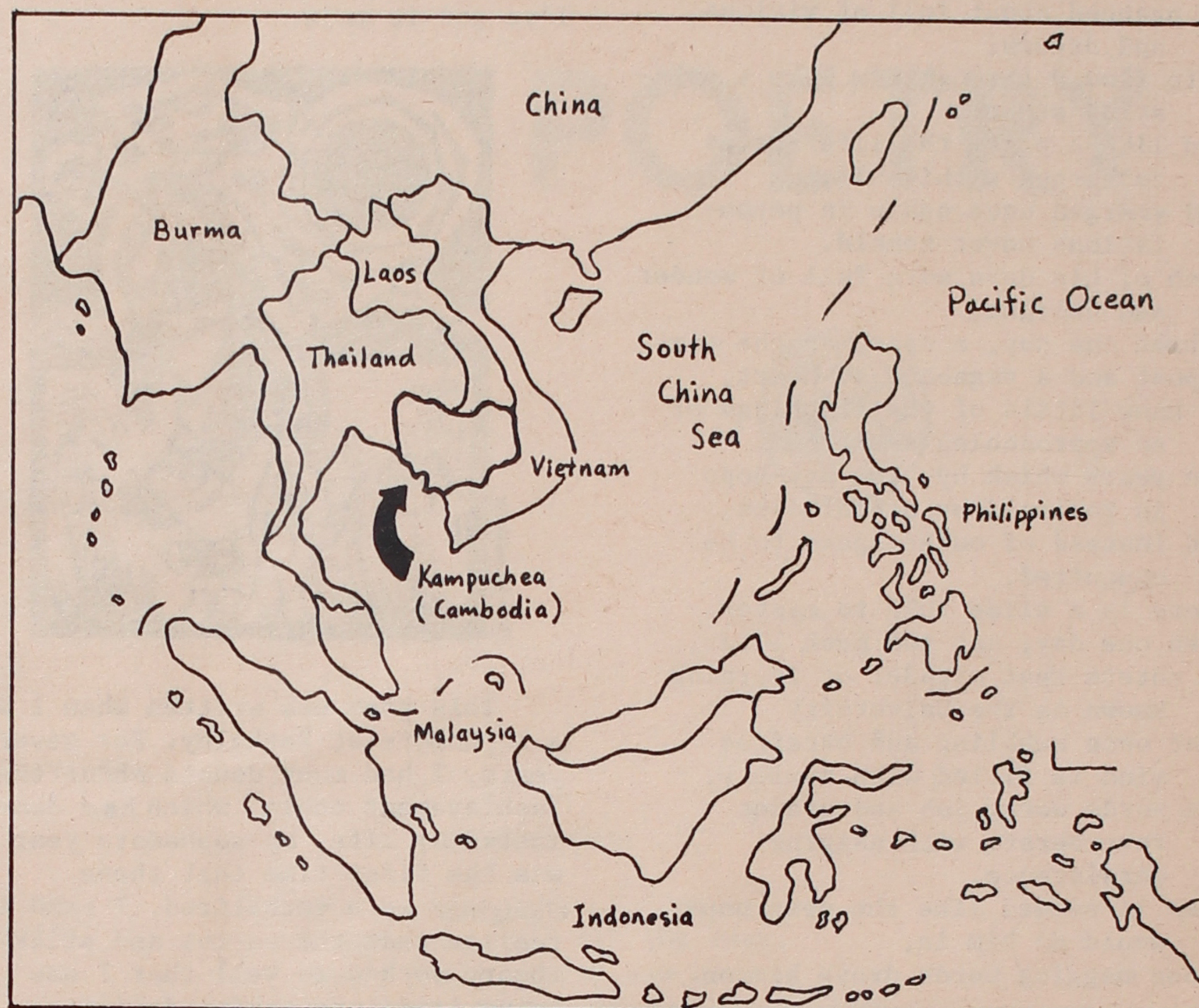
- Prince Sihanouk--the former monarch retains some measure of support among his former subjects. He is currently travelling through Europe and North America, where he hopes to enlist the aid of fellow exiles in the struggle against the Vietnamese invaders. He is probably the best known and most favored of any Kampuchean among the Western powers.

- Khmer Serai--the "free Khmers" (the Khmers are the predominant ethnic group, comprising over 85% of the population). Originally organized by the CIA in the late 1950's as an "anti-Communist" guerrilla group opposing Sihanouk, today a number of factions exist under this same name along the Thai-Kampuchean border. Together, they may command some 6,000 troops, and they have declared their intention to resist the Vietnamese occupation.

- Lon Nol--head of the former US-backed regime in Kampuchea, he now resides in Southern California. He reportedly retains influence in certain segments of Kampuchea's population, primarily among businessmen and merchants. Some forces have taken up arms under his name.

- Khmer Rouge--leaders of the lawful government of Kampuchea and still the largest force operating inside the country. Since the invasion, they have retreated to jungle/mountain strongholds to carry on a guerrilla war and still field 30,000 troops in many areas of Kampuchea. They are undoubtedly the only serious opposition the Vietnamese face inside Kampuchea at this time.

All the above groups vehemently oppose Viet Nam's invasion and occupation of their country, but none alone has the men or equipment to force a withdrawal. A strong United Front effort of all Kampucheans, coupled with continuing international pressure on Viet Nam seems to offer the best hope of peace and independence for the Kampuchean people.



## GENOCIDE?

The government of Democratic Kampuchea, led first by Pol Pot and currently by Khieu Samphan, has been much maligned in the Western media. News reports of the last six months have confidently reported that the Khmer Rouge killed 1, 2, 3, or 4.5 million people. Journalist Richard Dudman attempted to verify the Vietnamese figure of 3 million. He concluded that "it was right off the wall... as far as numbers go it's a pure guess."

In the eyes of the media, however, the Khmer Rouge are responsible for ALL deaths since 1975. After-effects of a devastating US-run war are not considered. Viet Nam's role is also ignored.

UN statistics show that Democratic Kampuchea was a net exporter of rice in 1978. In 1979 there was undeniable starvation. One might therefore suspect that the intervening invasion, occupation and continued warfare by over 150,000 foreign troops could be a significant factor in the current tragedy. This relation seems to have escaped most Western journalists.

An unfortunate effect of this unbridled hostility towards Pol Pot and the Khmer Rouge has been the muffling of support for the legal government in its fight to save the country. Viet Nam's leaders have exploited this fact, using alleged human rights violations as a justification for their aggression.

Viet Nam, repeating and expanding charges first levelled by the Western press, maintains that the government of Democratic Kampuchea has engaged in acts of genocide against its own people. The picture painted of life under the Khmer Rouge is one of continual hardship, starvation, torture and unending toil. Evidence to support these

claims is generally not forthcoming, however, and sources of such reports remain unspecified. Certainly some basis in fact underlies many of the stories, but overall, Viet Nam's charges appear founded upon exaggerations and distortions of the truth.

(For a well-documented study of what is known, and presumed to be known, of Democratic Kampuchea, read Chomsky & Herman's *After the Cataclysm*, 1979.)

This confusion of the issues may well have disastrous consequences for the Kampuchean people if it dampens support for their cause in international circles.

## DEMOCRATIC KAMPUCHEA

Judging from numerous refugee reports in 1975-76, the first year of life in Democratic Kampuchea was, indeed, a time of hardships for many, if not most, of the Kampuchean people.

The country had just emerged from five years of devastating and bloody (and US sponsored) civil war. Society had been uprooted, literally, by the US bombing, and the economy lay in shambles. Half the peasantry had been driven from the land and into the cities. Food was scarce and the transportation networks nearly non-functional.

Faced with this situation, the country's new leaders took drastic measures. A peasant revolution, quite bloody in many regions, was rushed to completion. Society was radically restructured along the principles of independence, collectivity and self-reliance.

Given the material conditions of Kampuchea in 1975, the new government saw their most urgent task to be re-establishment of the country's agricultural base. Simultaneously, they



had to consolidate their position both within the country and in regard to their more powerful neighbors to east and west. Once these goals were realized, they hoped to rebuild the industrial sector. Until then, only cottage industry could be maintained.

Tremendous strides were made in the next three years, and by 1978 Kampuchea began opening up to the outside world. Kampuchea joined the non-aligned movement, pursuing a policy of neutrality and independence. Diplomatic ties were established with an increasing number of nations, trade relations were established with Japan, and rice and rubber were once again available for export.

Domestically, extensive irrigation and other water conservancy projects had made double and triple-cropping of rice a reality throughout much of the country for the first time in centuries. Journalists were invited to tour the country, including Richard Dudman and Elizabeth Becker from the US.

Dudman reported that a massive housing program was underway, stating that the "physical conditions of life" for the majority--perhaps "the vast majority"--was improving. Both reporters remarked on the lack of evidence of any malnutrition or signs of starvation in the people they saw and visited.

In three years, Democratic Kampuchea had made amazing progress in agriculture and housing. Industry was being rebuilt. This was possible only because the peasant masses had been effectively mobilized to work together for their common benefit--something neither the French, Sihanouk, Lon Nol, nor the US had been able to accomplish in the past. All this halted abruptly following the invasion by Viet Nam.

REFUGEES

On Christmas Day, 1978, Viet Nam invaded Kampuchea with 150,000 troops. By January 7, they were in the capital of Phnom Penh. As summer ended here, reports of mass starvation within Kampuchea began to filter out. Satellite photos and accounts of an Oxfam (relief) official confirmed that only 5-10% of the rice fields were planted in 1979.

Refugees first trickled and then streamed across the Thai border. Relief officials stated that all children under the age of five had become a generation lost to starvation and disease. Further warnings stated that those between the ages of five and nine would succumb next if aid did not arrive soon. Journalists foreshadow this as "the death of a people"--genocide. Meanwhile, Viet Nam boosted its occupation force to 200,000 troops.

Volunteer agencies, international organizations, many nations, and innumerable individuals responded to the emergency call with food, medicine, personnel and money. Today the Thai refugee camps are caring for over 400,000 people, and their situation seems somewhat stabilized for now.

Relief supplies finally appear to be getting through Phnom Penh to those inside the country and out of reach of help from the border, though delays at warehouses continues to be a problem. Overall, the situation is much improved

from even two months ago, thanks to international concern and efforts.

These are fragile gains, however, for many within Kampuchea still lie beyond the reach of all relief programs. And if the Vietnamese Army launches another dry-season offensive (as expected within the month) the refugee population could easily double, rice fields will be left unplanted and untended, and starvation can again be expected to haunt the land.

HENG SAMRIN REGIME

When the Vietnamese captured Phnom Penh, they installed a "friendly" regime headed by Heng Samrin. His government has thus far failed to generate any popular support. Charges of Khmer Rouge "genocide" notwithstanding, neither Heng Samrin nor the Vietnamese Army were greeted by the people as "liberators". No significant numbers of Kampuchean have enlisted to fight against the Khmer Rouge.

Heng Samrin's government refused to acknowledge any problem of malnutrition or starvation within Kampuchea until early November--two or three months after such reports first appeared in the press. It severely restricted relief agencies' access to the country and their operations within it. Both the UN General Assembly and the Non-Aligned Conference have refused to recognize or seat Samrin delegates.

The UN has also voted to condemn the invasion, and to demand the withdrawal of all foreign troops from Kampuchea. Yet any mention of impartial elections to end the war, use of neutral observers and monitors, or of emergency aid to contested areas where the need is most acute is denounced as attempts to "intervene into the internal affairs of Kampuchea."

KHMER ROUGE POSITION

In marked contrast, the Khmer Rouge have called for a United Front to oppose the occupation of their land. They have invited the Khmer Serai, Sihanouk, Lon Nol forces, and any other Kampuchean who supports the right to national independence to join with them in the struggle.

The Khmer Rouge have called for food and medicine to go to all Kampuchean in all parts of the country, as well as in the refugee camps. They

have opposed giving of any and all aid to the occupation army. They admit to certain errors and excesses during their time in power and accept full responsibility for them. Finally they have stated that they will accept and abide by UN sponsored elections in Kampuchea if Viet Nam withdraws its troops.

Who, then, is acting in the best interests of the Kampuchean people at this time?

VIET NAM

Viet Nam had more than humanitarian concerns in mind when it invaded Kampuchea.

Democratic Kampuchea has long accused Viet Nam of seeking regional hegemony through formation of an "Indochina Federation" wherein Kampuchea and Laos would follow the lead of a dominant Viet Nam. Such a Federation was first mentioned in the 1930's by the Indochina Communist Party, later renamed the Vietnamese Workers' Party. More recently it was referred to at the signing of the treaty of special friendship between Laos and Viet Nam.

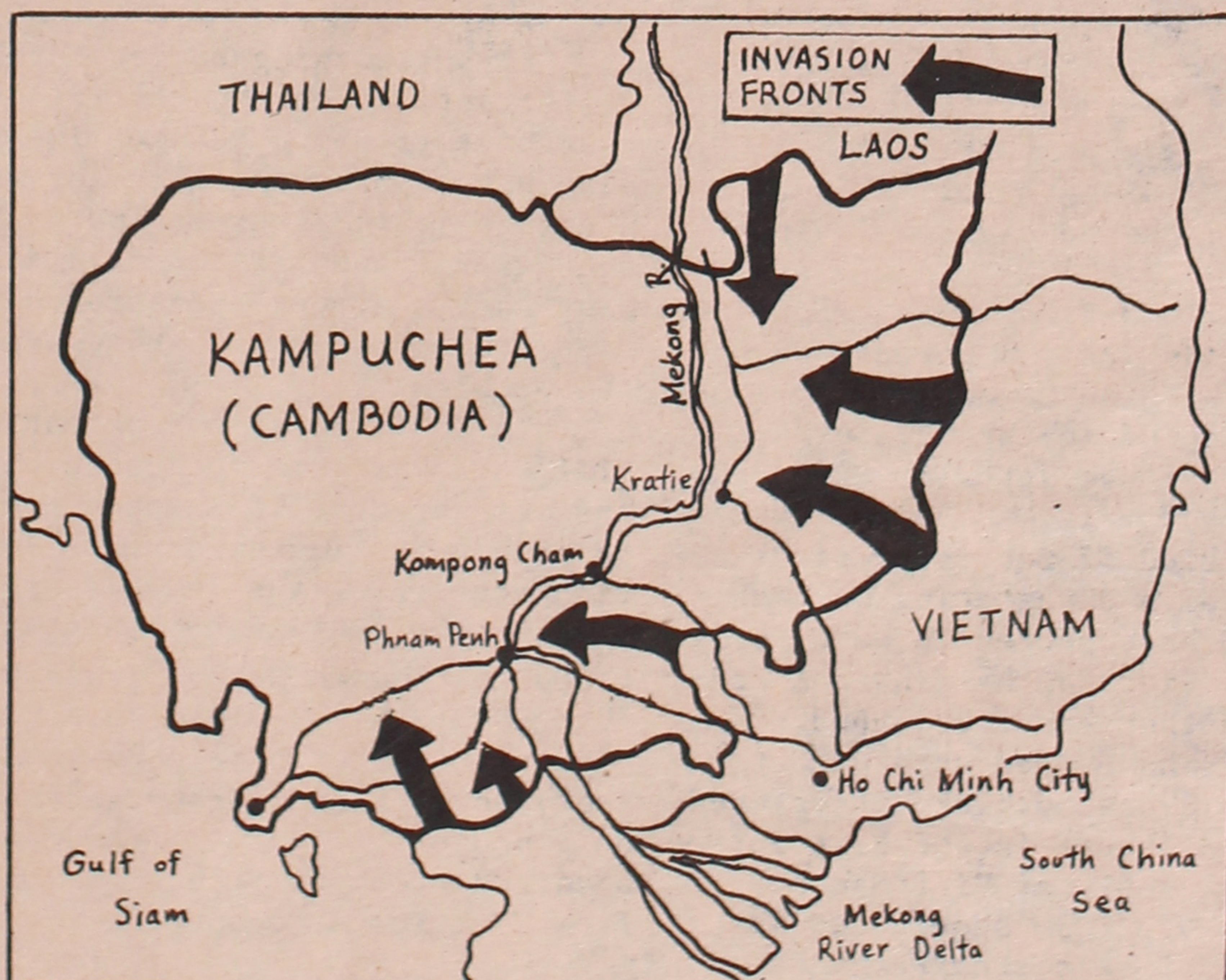
Problems in expanding farmland, increasing food production, and controlling population growth have prompted the leaders in Hanoi to cast a covetous eye towards Kampuchea's relatively abundant and under-populated rice-lands.

Failures in economic policies--exacerbated by US vindictiveness in trade relations--resulted in social and political unrest in the south of Viet Nam. This unrest was sorely aggravated by the constant border tensions between the two countries.

Viet Nam sorely needs the oil lying just offshore in the Gulf of Thailand for its industry. No company will come in to drill for it, however, so long as the sea border with Kampuchea remains in dispute. As of 1978, border negotiations had broken down completely.

The Mekong River Project is an ambitious plan to provide badly needed hydro-electric power to Bangkok and Ho Chi Minh City, as well as flood control along the lower Mekong. The drawback is that the dam would be built inside Kampuchea, flooding millions of acres of farmland and displacing hundreds of thousands of peasants. Once

(CONTINUED ON PAGE 12)





# OPPOSE THE DRAFT!

"An attempt by any outside force to gain control of the Persian Gulf region will be regarded as an assault on the vital interests of the United States. It will be repelled by use of any means necessary, including military force." "...I have determined that the selective service system must now be revitalized."

President Carter  
January 1980

With these words Carter announced the return of registration for the "peacetime" draft. This proclamation provoked immediate protest and debate across the country. Rallies, workshops and coalitions sprang up in opposition here at Berkeley as well. ASU members have shown great interest in the issue, and much discussion around registration and the draft, as well as the world situation that prompted its return, has taken place in our general meetings. Consensus was achieved around the following points:

1) We oppose registration for the draft because we see it as the first step in a new U.S. militarism which could lead to serious conflicts between the U.S. and the Soviet Union. ("Conflicts" refers to military confrontations between the two, whether direct or by proxy, regional or global in nature: this may even include World War. "Registration" means registration for both men and women.)

2) We believe such conflicts would not be in the best interests of the people of the U.S. or the people of the world, and could only benefit the military-industrial complex. ("Military-industrial complex" refers to the governments and corporations/industries that could expect to benefit from a war, even a World War; they are to be found in both the United States and the Soviet Union; the captains of industry and government could lead us into a war, but it would be the masses of people that would have to pay the price)

3) We support the different struggles around the world for national sovereignty and independence, and oppose intervention by either the U.S. or the U.S.S.R. in these countries.

("Intervention" refers to all use of military and economic force, whether overt or covert in nature, that the U.S. or the U.S.S.R. might bring to bear upon a weaker country to force, coerce, or otherwise intimidate them into following policies laid down by one of the two superpowers; this would include any "aid" that came with strings attached)

4) As national minorities in the U.S., we are daily faced with instances of racism discrimination and national oppression: our people need jobs, housing and education; our culture and native tongues are suppressed; our communities are being destroyed; we are harrassed by the police and the INS; we are killed in disproportionate numbers in ghettos and on battlefields. In short, our war is here at home, not overseas, and we oppose attempts to divert the American public's attention from this fact.

5) We oppose compliance by any educational institution with military recruiters or with efforts to register students for the draft. (Specifically, we oppose the release of student files by UC Berkeley to be used by the selective service in registering students for the draft.)

## (KAMPUCHEA FROM P. 11)

completed, of course, control of the power plants and flood gates could not readily be surrendered to an uncooperative or hostile government. Viet Nam would have to maintain a presence permanently--a path totally unacceptable to Democratic Kampuchea.

International relations also played a major role. As Sino-Viet Nam relations deteriorated throughout 1978, Kampuchea's friendship with Viet Nam's powerful northern neighbor took on more threatening overtones. Finally, closer ties with the Soviet Union and increasing dependence on Soviet aid only served to isolate Viet Nam from other sources. It was only through massive Soviet military and economic aid that the invasion and occupation became possible.

For many who supported Viet Nam in its heroic struggle against US imperialism in Southeast Asia, it is difficult to accept that Viet Nam could now be an aggressor nation. Nonetheless, the conclusion is inescapable.

Viet Nam today has more troops stationed outside its own borders than any nation but the US and USSR. Since reunification of north and south in 1975, Viet Nam has actually expanded her military forces.

In a period of reconstruction and recovery from a devastating war, when peace could be expected to be of prime importance, Viet Nam has invaded and occupied another country. Hundreds of thousands have died as a direct result and millions more are threatened. Clearly this is not in the best interests of the people of Viet Nam or Kampuchea. Viet Nam should and must withdraw its forces from Kampuchea.

## CURRENT RELIEF EFFORTS

Today people and nations around the world are gathering resources and pooling their efforts in a campaign to save the Kampuchean people. Such efforts are absolutely vital at this time, and it is heartening to see such great public concern for our brothers and sisters in Southeast Asia.

All major relief efforts are currently being channeled through one of a number of volunteer and international agencies. Included are the International Committee of the Red Cross, Catholic Relief Services, International Rescue Committee, American Friends Service Committee, and others. Locally in the Bay Area the Starvation Relief Drive for Cambodia and the Cambodia Emergency Relief Fund have both sponsored fundraising events and solicited donations from the public. The response has been gratifying.

Anyone wishing to get involved in relief activities can contact one of the above groups. Refugee immigrants also have a pressing need for sponsors, housing, jobs, language instruction, and general support and friendship. Many church groups and service agencies are involved with this aspect of the problem.

In addition to the essential relief work, there is much more that can and must be done if Kampuchea is ever to regain its independence. Information concerning the invasion and occupation, the continuing resistance, and the urgent human needs within Kampuchea should be provided to all who can aid or support the Kampuchean's cause. Every support and encouragement should be given to the growing movement for a United Front to free the country from Viet Nam's occupation.

People everywhere can write to the UN, urging them to increase international pressure on Viet Nam to allow distribution of aid to all the people. Most important, world opinion must be used to insure a full withdrawal of troops and a lasting peace.

## SUPPORT THE KAMPUCHEAN PEOPLE

One organization that has sought to do all the above is the Kampuchea Support Committee. As a people-to-people friendship organization, the KSC has consistently supported the Kampuchean people and their just struggle for national independence. Since its formation in February, 1979, the KSC has sponsored numerous programs on Kampuchea and its struggles. In recent months the KSC has also been active in direct fundraising for the relief drives. Many ASU members have participated in these, and new people are always welcome.

For many activists in the Asian/Pacific Movement in the US, the Kampuchea issue is especially important. Not only does it coincide with our principle of supporting Third World and national liberation struggles, it also carries great significance for other concerns here at home: immigration problems, racist media stereotypes, and the need for community services to name a few. Many refugees will be immigrating to the US to join the substantial number already here. What goes on in Southeast Asia thus has a direct impact on those here.

Starvation in Kampuchea and the struggle for national independence are both long-term problems. Neither has a simple solution. The Kampuchean people deserve our whole-hearted support in the period ahead, and with it, perhaps they will once again live in peace in their own land.