

ASIAN AMERICAN ACTIVIST

Organ of the Asian Americans for Action

43 West 28th Street

New York, New York 10001

Telephone:
725-2120

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Authoritarian tactics within the Segregation Center from YEARS OF INFAMY By Michi Weglyn with an Introduction by James A. Michener



Hsinhua News Agency

Studying for struggle against Confucius in Kazakh autonomous chou [administrative region] in China's Sinkiang province.

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The next Ochanokai will be held on Sunday, March 14th, 2 P.M. at the United Asian Communities Center, 43 West 28th St. It will feature a color-slide presentation and rap by Alan and Beverly Feigenberg about how drug addiction is handled in the Peoples Republic of China, and the care and education of their young children. All are welcome! Come sip some tea (or wine, if you prefer) with us, nibble on light snack-goodies and join in on our very informal free-for-all discussion!

Asian Americans for Action initiated a series of "Ochanokai's" ("tea-klotches") in October of last year and the topic for discussion thus far has focussed on "Mental Health and the Community."

Featured guest speakers at the October 12th session were Dr. Willie Kai Yee and Dr. Maurice Green, psychiatrists, who presented personal and professional experiences, and together with those present, explored such questions as "What is good mental health? - Is survival enough?" "What is happening to the family today? What is the extended family?" "Can the present society be considered sane? - If not, how can we maintain sanity in an insane society?" and "What are the pressures we must learn to deal with?"

Psychologist Jiro Shimano at the December 7th session discussed at some length the psychological problems of Asians who have been subjected to racism. He also stressed the current and increasing practice of psychologists to treat not only the individual patient but members of his/her family as well.

A. A. A. EDITORIALS

A LOOK AT THE YEAR 1975

The New Year began with the media haranguing us with constant reminders that this is the year of the Bicentennial, the 200th year of "Democracy and Freedom" -- drenched with the blood of native Americans from whom the land was wrested, and of Black Americans brought here in chains to prop the economy of the South.

The decimation of human lives did not end with the early beginnings of this country but continued unabated throughout its bicentennial history -- not only the lives of those resident here (*multi-ethnic minorities and immigrants, working people fighting for their rights, etc.*), but of those abroad with the rapid rise of a ruthless industrial power elite which tightened its grip over this country and established worldwide hegemony as a superpower. It was only yesterday that the world reeled with the staggering toll of lives that marked the war in Vietnam, but even today, someone is dying with each passing minute somewhere on this earth as a result of the continuing covert and overt activities of the CIA and other Pentagon-affiliated organizations.

As we review the year just passed, however, it assumes historical proportions with the first defeat of a mighty and sophisticated technological power by a small undeveloped country in Southeast Asia. This pyrrhic victory of the Vietnamese people, and subsequently that of the Cambodians and Laotians, was a triumph and inspiration for all the peoples in the world struggling for freedom and self-determination, and will long be remembered as marking a turning point in the annals of man/womankind.

Meanwhile, back in the United States, the effect of the war's end was devastating to an economy geared to war. Inflation and unemployment reached an all-time high since the Great Depression years; educational, health and welfare needs of the people were slashed to the point of no return; cities like New York teetered on the edge of bankruptcy while the banks turned their backs to continue raking in their profits from interests; labor union mis-leaders scrambled to retain their power by compromising the rights of workers; city and state officials succumbed to corporate interests at the expense of the people. 1975 was also the year of the Great Oil Crisis Hoax where again, it was on the backs of the general public that the oil cartels escalated their profits.

To distract the American people from the crises at hand, the age-old ploy of exacerbating racial problems came to the fore -- raising the busing issue to pit white versus minority Americans (*when the basic focus should be the quality of education for all*); dangling the spectre of aliens taking jobs away from citizens (*when jobs for all is the problem at hand*); flaunting quotas and college-aid programs to embroil culturally-deprived ethnics vs. the whites and among themselves (*when a socially-responsible university education should be available to anyone desiring it*), and so on and so on. Not only racism but sexism -- the discrimination against women -- was on the rise, affecting all areas of our lives.

Elsewhere on the world scene, U.S. policies under the guise of "foreign aid," "military appropriations" and other hidden uses of money and power have shaped the events of countries in every continent on the globe -- Europe, the Middle East, South America, Africa and Asia -- always toward subverting the independence movements of those countries and pouring billions of dollars in support of brutal dictatorships such as in South Korea, the Philippines, Indonesia, Chile, the Salazar regime in Portugal, Spain, Brazil, the military junta in Greece, the Shah of Iran, to name just a few; and right-wing administrations such as in Italy, Lebanon and Japan.

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A.A.A. Editorial - continued

Just as Vietnam profoundly affected all of Southeast Asia, what happens in Angola is crucial to the liberation struggles of other African nations, particularly in South Africa -- and therein lies the climate of desperation that characterizes the Administration's exhortations to heed their "grave concern." For despite all the talk of "detente," the two superpowers, the U.S.A. and the Soviet Union, are vying for power and control -- the U.S. over the vast riches and resources (including oil) of Angola, and the S.U. to establish hegemony over its people. As for South Africa, the victory of the MPLA (Movement for the Liberation of Angola) is a direct threat not only to their rapidly declining white-minority rule-by-brute-force over the Black majority, but to their considerable investments made in Angola during Portuguese domination. Thus the bitter and desperate struggle at the expense of the Angolan people -- and a situation fraught with the danger of another world war.

Both the FNLA, whose head, Holden Robert was recently revealed to have been on the CIA payroll, and the UNITA have exposed themselves as collaborators with South Africa, the CIA and Western imperialists, and have thus forfeited their avowed claim to lead and "free" the people of Angola. The MPLA, on the other hand, has most clearly delineated their goals, calling for the establishment of an enlightened socialist form of society such as the one they have set up in the liberated territory of Luanda, the People's Republic of Angola, which most effectively meets the social, political and economic needs of their people and their country. It is the massive aid in arms and manpower funnelled by the U.S. to the FNLA and UNITA through South Africa and the U.S.-oriented government of Zaire, that is the primary factor leading to the MPLA's reliance on Soviet aid.

We in A.A.A. do not share the views of Dr. Agostinho Neto, leader of the MPLA -- as expressed in an interview reprinted in the *N.Y. Times* of 1/5/76 -- that the Soviet Union is today the great country of socialism that characterized its early glories, but rather, we hold that it has tragically degenerated into a mockery of the revolution that heralded its birth. In addition, there exists no doubt that one of the objectives of Soviet aid is to offset the high regard with which the Third World views the People's Republic of China. Nonetheless, in view of the 15-year armed struggle for freedom from Portuguese imperialism waged by the MPLA, we can well believe Dr. Neto's declaration in the same interview that "Just because the Soviet Union supplies us with weapons, it doesn't mean that we have become a satellite. We've never been one. We've never asked Moscow for advice on how to set up our state. All our major decisions in our country are taken by our movement, our government, and our people."

We support the determination of the Angolan people under the leadership of the MPLA to guard their hard-won independence, achieved with their blood and lives, by calling for the immediate cut-off of all U.S. aid to the FNLA and UNITA -- which in effect will drastically curtail the activities of racist South Africa and Zaire in Angola, and in turn will minimize the MPLA's dependence on Soviet aid. We can do no less. Long live a free and progressive People's Republic of Angola!

Editorial - cont'd.

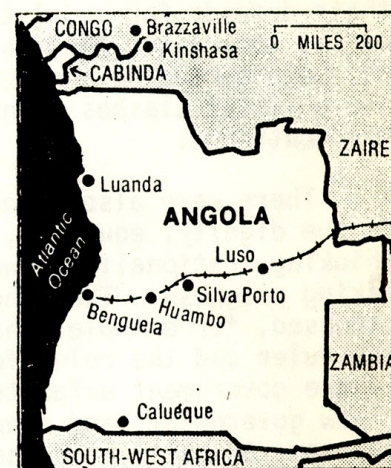
Despite this international and institutionalized lawlessness that characterize U.S. foreign policy, 1975 saw the ousting of the Salazar dictatorship by the Portuguese people

(although in the power struggle that followed, Portugal is turning sharply to the right, with suspected U.S. clandestine aid); and the Greek people's expulsion of the military junta.

The civil war in Lebanon that erupted last year is the struggle between an oppressive ruling minority, largely Christian (backed by the U.S. and Israel), over the majority masses of Moslems. An uneasy ceasefire now prevails over a volatile situation.

The Third World nations asserted their independence from U.S. manipulation with their resolution on "Zionism is racism," which condemned not Judaism as a religion but the Zionist concept of a permanent Jewish state of Israel founded on the displacement of the Palestinian people, the unequal treatment of the non-Jewish refugees in Israel propagated through statehood, and the Israeli policy of extending welcome to European and American but not Black African Jews.

The past year was thus filled with a multitude of issues and struggles of which these are just a few highlights. But it becomes evident that whatever happens in the remotest part of the globe will inextricably affect each and every one of us in the coming months and years, since the same corporate power structure that oppresses other nations is responsible for the myriad of ills that beset this country. But simply knowing this is not enough. The billions of our dollars being expended to protect the holdings and interests of multinational U.S. corporations must be redirected back to the critical needs existent here. Above all, then, it necessitates our organizing responsibly and effectively towards controlling our country's policies so that we ourselves may determine the quality and destiny of our own lives.



As the Ford-Kissinger Administration escalates pressure toward continued and deeper involvement in Angola, it is time that we, the people, make known our opposition to this unwarranted intervention in the affairs of the Angolan people in their struggle for self-determination and liberation. Despite Congress's refusal to pass the Administration-sponsored bill to include extensive aid to the U.S.-South-African-backed forces, the FNLA (National Front for the Liberation of Angola) and UNITA (National Union for the Total Independence of Angola), in the \$112.9 billion allocation for military appropriations, President Ford persists in seeking to reverse this action by twisting flabby Senate and Congressional arms. This, in the face of his turndown of merely \$2 million to save New York City!

Apropos 1976 - The Year of the Bicentennial:

HOW REVOLUTIONARY WAS THE 'AMERICAN REVOLUTION'?

By Majime Ningen

The bicentennial ballyhoo makes me pause to ask myself some questions. Was the "American Revolution" a revolution? If so, how can a nation born in revolution be such an anti-revolutionary force in the contemporary world? Was there, then, a counter-revolution somewhere between now and then? Why do the people in this country love to talk about the "American Revolution"? -- even the D.A.R. (Daughters of the Revolution) love to use the word "revolution." They do so, however, while they are very fearful of revolutionary movements in the world.

I suppose that most of us are not thinking much about the meaning of the word, and just repeating it as used in textbooks and by other people. Some people may be simply identifying the colonial rebellion against the mother country with a revolution, while some others may be referring to the social turmoil that was created in the colonial society during that period.

Seeds of revolution...

There were indeed some ingredients of a revolution. First, there was the Declaration of Independence, which appeared quite revolutionary by eighteenth-century standards. Just as the modern liberation movements in Africa and Asia were (and are) based on the twin pillars of a heightened sense of nationalism and revolutionary theories like Marxism, the American colonials in the 1770's had their equivalents, and used them as the tools for criticizing the government in England and then justifying their rebellion. By this time, the colonials had a keen awareness of their being a new, separate people from the British in England. It is true that they admired the British (unwritten) constitution, and were proud to be British subjects. They rebelled because they felt that their demands for equal treatment under the British constitution were rejected. Yet, at the same time, physical separation from the British Isles for the preceding 150 years had been nurturing a new culture in the American colonies among the colonials, and legal and physical clashes with London after 1763 had been giving rise to a new nationalism on the continent.

There were also revolutionary ideas. One was the Enlightenment idea which believed in the dignity, equality, and liberty of the human being, and based itself on scientific thinking, rationalism, and the assumption that man was good by nature and capable of making progress. The other was "natural law," particularly a concept of contract. This stressed, for example, that the government only existed as a result of a contract between the ruler and the ruled for the purpose of securing for the latter their best welfare. If the government defaulted in its obligation, then the people had the right to choose a new government, and even with violence if necessary. In other words, some colonials had come to believe in the "right of revolution."

"We hold these truths to be self-evident," it was declared on July 4, 1776, "that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." These words were the essence of this Enlightenment idea. These ideas were, of course, the product of a time when the new bourgeoisie was emerging in the feudal society of Europe. Particular emphasis was therefore on property rights. "Men" primarily meant propertied whites: blacks, native Americans, and even poor whites and women, for that matter, never entered the minds of the Founding Fathers like Thomas Jefferson, who once called the lower-class people "the swinish multitude." A newspaper article signed by "Vox



Africanorum" published about that time stated: "Thousands are yet groaning under their chains; slavery and oppression are not yet banished [from] the land." Despite all these deficiencies, however, these ideas were extraordinarily progressive at the time.

There was another revolutionary element. Among the ordinary people in the colonies there was something that could be called the logic of rebellion. By 1776 people had come to hate authority and its symbols. In the streets of Boston in March 1770, a young crowd shouted at a group of soldiers -- the symbol of the authority -- "Come on, you rascals, you bloody backs, you lobster scoundrels, fire if you dare, G[o]d damn you, fire and be damned, we know you dare not," and pelted them with snowballs. This touched off the "Boston Massacre."

Meanwhile, the people's energies began to be directed also at the colonial elites. Even in such a conservative stronghold as New York, there were signs of social turmoil. In Manhattan, for example, artisans, small merchants, and seamen fought for local political power during such occasions as the selection of representatives for the Continental Congress. In 1776, James Otis, a leader of the colonial rebellion, said, "When the pot boils, the scum will rise." Such a situation existed in every colony.

New constitution -- counter-revolution?

After the war was over, the "levelling" tendency became even stronger. People who experienced a revolutionary atmosphere continually demanded equal rights, democratization in various aspects of society, and greater participation in political power. In the midst of the postwar depression, debtors, farmers and soldiers held grievances and revolted against local governments.

The leaders of the new nation keenly felt the need for a stronger central government and rammed a new constitution through the Constitutional Convention. After this constitution was ratified in 1789, George Washington, the symbol of the heroic struggle, was elected President to give prestige to the new authority. The whole affair smacked of a counter-revolution.

Was there a revolution in '76?

Let's get back to the questions asked at the outset. Was the "American Revolution" a revolution? Maybe we had better define revolution. If it is defined as a drastic change in the social-political structures of a society, or an attempt (successful or abortive) to create such a condition, the answer to the question strongly points to the negative, because there was no noticeable change in the colonial class structure before and after the "American Revolution." It was quite different from the French and Russian Revolutions that followed it. In America, the same kind of people who had ruled the colonies led the colonial rebellion, and became the leaders of the new nation after the war. They were big merchants, big landowners, big planters, and professional people. They were colonial elites. John Hancock was a mercantile aristocrat; John Adams a lawyer; and George Washington and Thomas Jefferson big planters or agrarian aristocrats. They were the third or fourth generations of the colonial families, which had already accumulated a certain amount of wealth, status, and power in local politics.

To be sure, there were loyalists, the people whose interests were closely intertwined with those of the British ruling class. When the American colonies rebelled, these loyalists fled to Canada and England and their properties were confiscated. Among the other colonial elites there were divisions between radicals (or Patriots), neutrals, and conservatives.

But if the position of the colonial elite is seen as a whole, it experienced no change. Their position emerged from the war undiminished, and even strengthened.

"Revolution" of '76 - a colonial rebellion

What was the "American Revolution" then? In my opinion, it was basically a war of colonial liberation. This generalization, however, needs some modification because it was different in some ways from such modern counterparts as those in Algeria, Vietnam, Mozambique, and Angola. First, the American Revolution was a conflict between the whites, between a colony and a "mother country," whereas the 20th century liberations were fought between different races (with some exceptions like the Boer War and Ireland). Second, although the colonials were under British control, they were at the same time the conquerors of the native Americans. Third, modern wars of liberation were (and are) terribly long and the home control crueler.

Despite these differences, the "American Revolution" was basically a war of colonial liberation. And we should take some pride in the fact that the nation owes its birth to a six-year military struggle; that the Declaration of Independence expressed the finest ideas of the time; and that the new nation adopted a republican form of government at a time when absolute monarchy reigned in other parts of the world.

Unfinished revolution

If it was a war of colonial liberation, then why did the Americans play the role of the Redcoats in Vietnam, suppressing the Vietnamese people's aspirations for freedom so clearly expressed in their Declaration of Independence of September 2, 1776 and couched in words similar to America's Declaration 200 years ago?

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The reason seems to be that the "American Revolution" was only a colonial liberation which did not keep burning the revolutionary torch afterwards. In other words, the clock stopped ticking after 1776. The most progressive ideas in 1776 are not necessarily progressive in 1766 or even in 1876. Already in the early 1830's a keen French observer commented about the Americans: "They love change, but they dread revolution."

As it developed, "Liberty" and "pursuit of Happiness" had become synonymous with material aggrandizement of individuals and disregard for the interests of all the people in society. This tendency became even stronger when America entered the 20th century. Instead of celebrating the nation's birth mechanically, we should think about its meaning, and try to remake America in the true spirit of 1776.

FOR RENT: FILM, "SUBVERSION"

- and A.A.A. STATEMENT RE INSTITUTIONALIZED RACISM

("Subversion," the film about the wholesale internment of people of Japanese ancestry during World War II, is available for rental from Asian Americans for Action for a nominal fee. The following is the text of a statement on institutionalized racism which accompanies the loan of this film.)

The film, "Subversion," is about the forced removal of 110,000 people of Japanese ancestry from their homes on the West Coast (California, Washington and Oregon) to distant isolated concentration camps during World War II, enforced under the guise of 'military necessity.' But just as all of history should not be viewed in terms of singular events but in the context of the total scene, this, too, must be related to similar occurrences in the history of this country where whole ethnic groups were imprisoned or forcibly relocated as an official government policy.

Forced Removal - Early American

During the colonization of the United States, the government chained and force-marched the Choctaws, Cherokees, Chicasaws and Creeks who were inhabitants in the South long before the arrival of the white Europeans, to the desolate northwest and the east, to lands foreign to these tribes so that they perished (from the brutal treatment, malnutrition and extreme weather conditions) in such numbers as to decimate them almost in their entirety. This

genocide was inflicted as official government policy, also disguised as 'military necessity,' but which in actuality cloaked the economic need for new lands to support the growing population of European immigrants to this country.

Again, early in American history, the importation of African slaves to support Southern agriculture was not only tolerated but actively promoted with government sanction, because Southern agriculture was the economic backbone of Northern industrialization.

Internment of Japanese Americans

Prior to World War II, among the many racist legislation passed by state and federal legislative bodies was one restricting the ownership of land by aliens of Asian ancestry. The bombing of Pearl Harbor triggered further anti-Asian official agitation, climaxed by the proclamation of the Presidential Order 9066 to evacuate all people of Japanese ancestry, including American citizens, from the West Coast -- an edict which was in effect an

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official statement of institutionalized racism. Japanese farmers were enormously successful in farming unarable land in California and Washington, and the internment was a smokescreen to cover the intent of major corporations to control the agricultural and fishing industries on the West Coast.

The economic loss to the Japanese-Americans resulting from this internment and forced evacuation was astronomical, running into the hundreds of millions of dollars, and the psychological scars, immeasurable. Yet, in comparison to the damage inflicted by means of institutionalized racism on Native Americans, the Black people, Chicanos and Latinos, Chinese and Pilipinos, the Japanese-American experience is simply one link to the long chain of racist oppression that pervades the story of this country.

Institutionalized Racism

To each non-white minority group in America is attached a long history of racial antagonism in the form of prejudice and bigotry not only imposed by official government decrees but institutionalized through the American educational system and the media, wherein the white majority has assumed a mandated destiny to rule and dominate, and the liberal elements propagate a missionary attitude of helping underdeveloped minorities.

Thus, racism institutionalized through the educational system, housing practices and working conditions has effectively divided white working class people against non-white minorities so that the existing social and economic order may prevail. Institutionalized racism therefore has played a major role in the economic growth of American capitalism into world monopoly capitalism. Its perpetuation benefits only the ruling elite (the Rockefellers, Du Ponts, Fords, etc.) and their trusted aides (the President of the country and the elected officials of the states and cities) who are united in their determination to maintain the status quo at all cost.

It is our hope that the film will raise serious questions in the minds of the viewer about the source of such a policy -- that of institutionalized racism -- and its significance in terms of the present and for the future. The rap session of the young third-generation Japanese-Americans (Sansei) at the beginning and end of the film only opens the door to the problem of America. The re-education of the most technologically advanced country in the world is merely a beginning. The solutions lie in the restructuring of the social order and its values so that policies like institutionalized racism are eliminated at their core.

ASIAN AMERICANS FOR ACTION

COMING IN APRIL! - YEARS OF INFAMY
by Michi Weglyn (Wm. Morrow & Co.)



Early morning raids and removal to FBI camps from YEARS OF INFAMY
By Michi Weglyn with an Introduction by James A. Michener (Morrow,
April 1976) Photo by WRA.

WHITE SKIN PRIVILEGE — from a personal perspective

By Corrado il Rubia

Old habits die hard: the pervasive influence of racial stereotyping in America on me, my family and society has haunted my life. Physical appearance evokes discrimination. My life, too, is affected by physical appearance but the discrimination I experience is different. For I am not only a Caucasian but I look like an Anglo-Saxon. Yet I am of Italo-American origin and of Sicilian descent.

What then does "white-skin privilege" mean to me?

As far as I know, my family arrived in the U.S. in the 1870's, almost at the same time as the first Japanese immigrants. Though they did not find America's streets paved with gold, since in the old country many members had been city dwellers, they managed to adapt easily to the American way of life. Nevertheless, they felt the impact of discrimination against Southern Europeans. Still, they had faith in their new homeland, although they never abandoned cultural ties with the House of Savoy and fascist Italy.

However, a few relatives never liked it here and returned to Sicily.

Cut ties to Italy

World War II forced the family to make a decision: they severed all ties with Italy. Italian was not spoken any more. Sicily was never mentioned. Weddings and funerals were the only occasion for a sentimental display of "old country" customs.

Except for my younger sister and me, my family looks "Italian." What did this mean? If we spoke English improperly, were "bad," or just acted our age, we were told, "This is how 'guineas' behave." If we did not get good marks at school, we were told, "Do better or grow up 'wops,'" i.e., manual laborers. We were encouraged to play only with children who were not "ruffians"; to avoid Italo-American children of our age.

My parents and family were not deliberately harsh; they only wanted to spare us effects of the prejudice they had known as the children of immigrant parents. They did not want us to suffer economic hardships such as those they had known during the Great Depression. By purging us of "objectionable" traits, they wanted, subjectively perhaps, our fair skins the highest value possible for the U.S. market.

The H. Alger myth

My father believes in the Horatio Alger myth. Though he works with his hands and is an active trade unionist, he taught us that manual labor was degrading, that social mobility can be attained through hard work and soap-clean hands, respect for tradition and conventional values, honesty, truthfulness and clean living.

And education was the means by which one moves up the American social ladder.

The extended family was of the same opinion. I, the blond "Dutchman," was to scale the social heights of American society, and so vindicate this society which had imposed humiliation and class injury on them. Therefore, studying for a Ph.D. seemed natural to me. I was a good student. I went to a special New York City high school whose curriculum combined technical and academic subjects, manual and theoretical labor. There we were continually told that we belonged to an elite. There, too, we were encouraged to challenge ideas -- not radically, but cynically.

"WHITE-SKIN PRIVILEGE" ContinuedIdeals vs. reality

Accordingly, at college, I joined ROTC and a fraternity. Nevertheless, by the end of my freshman year, I was disturbed by the discrepancy between life and the ideals that the family and school alike were teaching; my fraternity refused to rush a Third World student, a Pilipino, although one of the fraternity rules was universal brotherhood. I resigned. I also decided not to complete ROTC training, because I could not conceive of fighting to save the lives of the officers and lifer NCO's who taught us military science. The university authorities threatened to withhold my diploma if I did not finish the first two-year segment of ROTC training. I did what was necessary. I did not engage in politics on or off campus, because I did not believe any person could act effectively for change unless destined for greatness.

Yet, during my last two years at undergraduate school, I became interested in history, in Arab history particularly. A research paper on Arab influence in Sicily spurred me to do wider reading about Sicily. That reading made me appreciate "my" background for the first time in my life. I no longer felt ashamed to tell people that I was of Italian ancestry when asked "Where does your family come from?" No longer did I feel it necessary to make my origin match my appearance, to claim an "acceptable" northern European background. Yet, nor did I feel the need to atone for the years of denying my cultural heritage, by becoming a fanatic Italophile. My education and training made me reject that idea. My family's wish was fulfilled: I appreciate Italian history as a North American who learns about cultures other than his own.

Beginnings of political consciousness

Thus, by the time I entered graduate school, I had become more cynical, more sensitive to my rights as an individual and more aware of the wrongs done to me or my family. Now, for the first time, I participated in political demonstrations. It seemed to me that the South was behind the times on racial issues and I joined picket lines. But when I saw white people spit at picketers in New York, I began to realize that, perhaps, racism was not confined to the South, as I had been taught, but was a national characteristic.

Then it seemed to me that diplomacy, not atomic bombs, should be used to resolve the Cuban missile crisis, and I joined a mass picket line opposite the U.N. This was the first time I signed a petition and marched with people whom I had been taught to look upon as un-American. But I still believed that any evils in the U.S. could be checked; by mere surface change: education, "understanding" and legislation could undo racism.

Leaves U.S.

While studying for the doctorate, I taught at the City University of New York, the history I had learned: Western bourgeois history. But, with the escalation of war in Vietnam and my friends drafted, and the Black insurrections in the cities, it seemed to me that the U.S. would go totalitarian. I decided to leave the U.S. for good and went to France and North Africa.

Needless to say, my family disapproved of my choice. (Ironically, when younger cousins were in danger of serving in Vietnam, my relatives pulled strings so their sons need not serve their country, as redblooded Americans should.)

Several months before I left New York, some darker-skinned relatives of mine moved into a respectable, Anglo-Saxon community in New Jersey. They were welcomed with garbage on their lawn. Their vegetable garden and fig trees were destroyed. Insulting telephone calls and racist remarks were standard procedure. The community wanted no "spiks" in their midst. That year my sister and I were constantly invited to visit.

Our fair-skinned faces were paraded through the neighborhood to show everyone that our relatives really were socially acceptable. Yet even now, a decade later, they are not fully accepted. Their fondest hope is to have my cousins marry North Europeans -- even though such marriages break with family tradition.

While studying in France, I ran out of money and had to work. I got a job as a helper cleaning floors, bed pans, etc., in a Paris hospital. There, I found out what it meant to be a foreign worker -- despised, looked down upon by French people, even by some among the more exploited members of the French working class. Solidarity grew among us foreign workers -- Algerian, Portuguese, Sengalese, West Indian and American. If we felt wronged, we fought back in a group, even though we could be thrown out of France if we proved to be too great a nuisance.

Life in Morocco

During school recess, I went to Morocco, where I married and applied for a teaching position.

What struck me most in Morocco, an independent country, was that I enjoyed a privileged position merely because I was an "European." Although I tried to refuse privileges, they were thrust on me. Anywhere I went, I was offered the better seat on a bus or in a restaurant; I was put in front of lines no matter how much I protested that other people had come before me; I was invited to homes, so that it could be said that they had entertained an American. In short, I tasted the aftereffects of colonialism.

My first year in Morocco was difficult; an administrative error held my salary to \$80/month. With a low income, I could not afford the accoutrements of a colonial. Because I was married to a Moroccan, Europeans snubbed me. Yet Moroccans taunted my wife for marrying a foreigner and therefore thinking that she was superior to her own people.

A couple of years later, an American oil company came to the town where I was living. They needed an interpreter/translator. Since I was the only American in town, I got the job. Our life-style changed radically, because I was earning more money. My wife and I could live comfortably. Suddenly, I was "socially" acceptable to Europeans. For the sake of my job, my wife encouraged me to accept invitations to places where she was not welcome. I protested but went. Gradually, I began to feel that I was tied to a social liability. My wife could not help knowing this and resenting it. In spite of our affection for one another, we were not able to overcome social pressure and prejudice. Ultimately, we were divorced.

Return to U.S.

I came back to the U.S. Upon my return, I was fortunate; I got a job by answering an ad in a French-American newspaper. Because of my fluent French, I was sent to work in Quebec, as a management consultant.

My fellow "consultants" were all from working-class backgrounds; they wanted "to make it big." The consulting firm so exploited them -- a 16-hour work day being common -- that they took their frustrations out on the workers, their families and themselves. Their racism, sexism, alcoholism, and proto-fascist thinking would have made the job intolerable even if the work had not required that I develop plans to eliminate workers' jobs and make more money for the company. The inherently evil nature of my job forced me to realize what capitalism was all about. I quit and returned to New York.

In conclusion, my relatives think that I have failed them. My refusal to "make it" on their terms, heightens their existential pain -- if well-educated people do not move up the social ladder, what can ordinary people hope for? We see very little of one another. Family ties are broken.

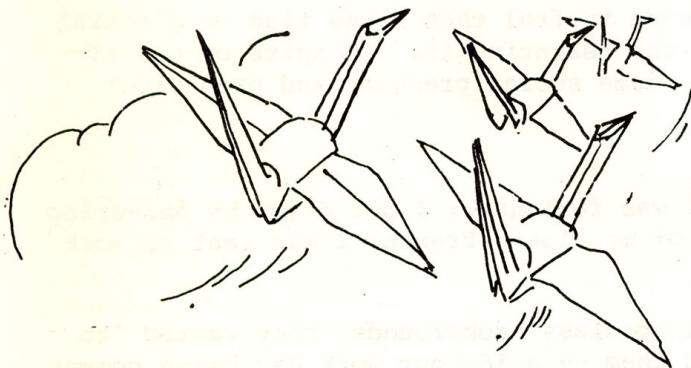
"White-Skin Privilege" - continued

I have learned that white-skin privilege is one of the weapons racist America uses to pit whites against whites, as well as against Asians, Blacks, Latinos and Native Americans.

I have learned, sometimes painfully, that one must unlearn the racist stereotypes in which one has been drilled at home, at school and by the mass media. This is decent, realistic and politically necessary.

Whites must recognize and fight their own chauvinist tendencies. They must struggle for equality on the basis of equality. Whites must do more than give active support to the demands of national minorities; they must subjectively realize the value of minority cultures and objectively defend the unity of the human race.

"If you don't like it here in America,
why don't you go back where
you came from?"



CRANES REACH THEIR DESTINATION!

Mayor Takeshi Araki of the City of Hiroshima, Japan, acknowledged receipt of the 1,200 paper cranes folded by Mrs. Haru Kishi and other Issei pioneer women, which were sent to the A-Bomb Children's Monument in the Peace Memorial Park at Hiroshima. Mayor Araki sent a personal letter of thanks and enclosed two color photos of the made-in-America cranes being held in front of the Children's Monu-

ment. He also sent along beautiful four-color pamphlets about the Park and Hiroshima rebuilt. This was the final outcome of the Hiroshima-Nagasaki Memorial held on August 10, 1975, sponsored by Asian Americans for Action. The cranes, symbolizing the hopes of the children of Japan that an atomic holocaust will never occur again, have now reached their nesting place!

SURPLUS VALUE

Beware the Myths of Politics '76

BY ALEXANDER COCKBURN
& JAMES RIDGEWAY

'Here is an interim compendium of myths that will propel political discussion in the year ahead . . . Wear a verbal smog mask.'

Over the next year every sensible American citizen should be wearing a stout verbal smog mask, for the noxious stench of political rhetoric has already risen to the danger level. American political discussion always has been propelled forward under the impulse of a number of myths. This year is no exception. Here is an interim compendium of some of them:

Big Government: Prime myth this season is the myth of big government. As most recently articulated in Newsweek, and by politicians from Ronald Reagan through Jimmy Carter to Jerry Brown, this myth portrays the country, strangled in red tape, dominated by bureaucrats. These bureaucrats are lazy, incompetent, stupid, straining every nerve to throttle the innate entrepreneurial genius of the American people. They shun no tactic in their Orwellian drive to 1984.

Politicians and businessmen, of course, demand less big government and less bureaucrats. What is all this code for? Basically, it means that business should be allowed to expand its freedom of action, and to more closely dominate the state.

A subsidiary myth is that the regulatory agencies are hampering free enterprise. Naturally, businesses dislike being forced to tell the SEC how they are bilking investors, the EPA how they are poisoning the populace, the Comptroller of the Currency how they have spirited money out of the country, the FPC how they have concocted a natural gas shortage, and so on. All this business calls big government. Their views are more or less shared by the regulatory agencies, which in no way have deflected the basic thrust of big business since they were created.



Jimmy Carter & the strangling red tape myth

Detente: This is the second big myth of the season, and it can be used in three different ways: 1.) there's been too much of it; 2.) too little of it; 3.) just about enough. The central fact is that the most important effect of true detente would be disarmament. And this, of course, has not occurred. U.S. munitions factories and defense contractors blast away at full capacity, turning out arms and material which now form the U.S.'s biggest export. Thanks to this industry small nations now boast highly sophisticated weapons systems. Detente is a code word for dealing with two things: defeat in Indochina and the future of Israel.

Energy Shortage: This is simple enough to deal with. There isn't an energy shortage and never has been. It is pure propaganda by the oil companies. The world is now awash with oil, and the much proclaimed shortage of natural gas turns out, if one can believe Congress, to be another myth.

Third World Cartels: This follows closely on the previous myth. All Third World cartels are in a state of total disarray, smashed by the world recession. Even OPEC struggles desperately to survive. The plain truth is that the only functioning cartel is the First World Cartel of the international oil companies.

World Food Shortage: There is no world food shortage. The crisis has always been one of food allocation, the mechanisms—trade, prices, etc.—which govern the world food business.

The Southern Rim: This is a saucy new arrival, much in vogue among the cultural Marxists. The myth proposes that there's been a power shift from the northeast to the southern states stretching from California to Florida. It blends together a stew of paranoia, stating that organized crime, Nixonian hammerheads, southern and southwestern businessmen, are taking over the political and economic direction of the country. In reality, power remains with the big banks in the Northeast, particularly in New York, with big business and its annex in big government, and with big labor. Certainly none of these are concentrated along the Southern Rim. What power the southern states have they have had for many years: agriculture and oil. And the power of the South in these two industries is, if anything, apt to decline as oil production reaches northward and southern agriculture steadily loses ground to the mid and far west. To tell the truth, the Southern Rim's biggest industry is death. More and more sick and dying Americans want to end their days in the sun.

The Capital Shortage: This myth says simply that in order to expand, American capitalism needs more of the capital now going into social welfare programs. It's a big business special, and in one form or another has been around since the 1920s. The point of this myth is to confront American capitalism's big problem: the poor. It suggests simply that they be starved.

Cont'd from previous page

Jerry Brown: With ill luck this myth may be with us for some years, unless the California voters come to their senses. The myth essentially proposes that Jerry Brown has discovered the sickness at the heart of the affluent society. He's a sort of toilet bowl for all other myths, i.e., big government, inefficient bureaucrats, and so forth. He is the ideal candidate for big business, in that he does nothing but attack the working poor and the programs that might help them. He is a major spokesman for the ideology of big business in that he argues for lowering expectations and making pain sound like a political virtue. His influence is such that candidates and incumbents across the country swarm to endorse blood, sweat, meditation, and tears.



Wide World

Jerry Brown: toilet bowl for all other myths

Small Is Beautiful: This is an offshoot of the Jerry Brown myth. There is a positive side to this one, though, in that regionalism and local initiatives are admirable demands. But that's not what the myth implies at the moment. Small is beautiful basically is aimed at the erosion of workable government. It leads directly to that old faithful.

Antitrust: This has provided huge employment for Justice Department and corporation lawyers across the country for decades. The expenses to these lawyers infinitely outweigh the savings from any actual or potential antitrust settlements. Antitrust enthusiasts dream of vigorous small businesses, battling to lower prices (through cheap labor) and thus benefiting the consumer. Unfortunately, this nonsense shows no sign of dying and fulfills the function of most political myths which is to distract attention from what is really important.

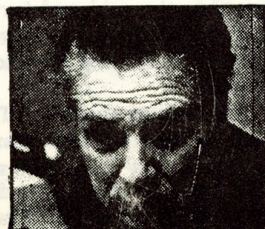
Environmentalism Is Hampering Industry: This is a truly ludicrous myth. The very notion of environmental control was concocted by business during its great formative period, the British Industrial Revolution. At that time, modern sanitation and pollution control systems were seen as a way to curb disease and prolong the working lives (and productivity) of factory employees. In the U.S. under President Theodore Roosevelt "conservation" was a code word for consolidating "inefficient" small business ventures in the extractive industries into more concentrated holdings, thereby speeding forward the drive toward giant business. And now, of course, environmental control is another way of jacking up prices because industry claims the controls are so expensive.



Culver Pictures

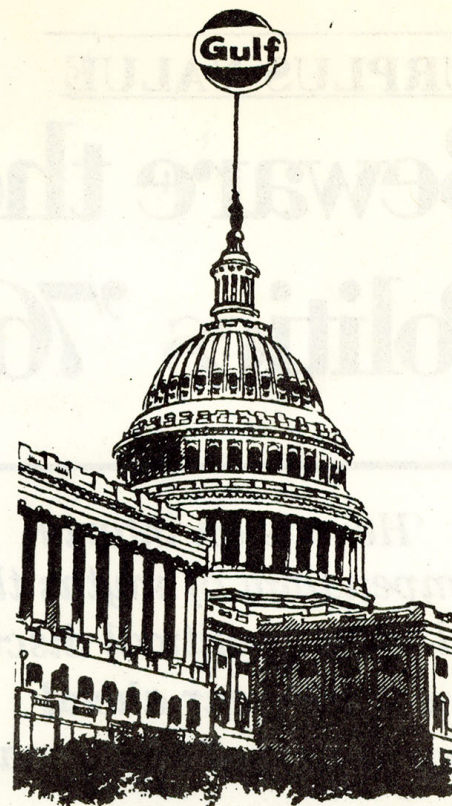
T.R.: conservation meant consolidation

Organized Crime: Jimmy Hoffa's demise has made this a hot Christmas item. The myth was concocted by J. Edgar Hoover in the 1930s during a period when the agency had nothing to do with itself, except worry about the Lindbergh kidnapping. Its discovery went hand in hand with the revival of another



James Hamilton

Jimmy Hoffa: crime and communism, myths from Hoover



Wright, Miami News

Hoover special, the Communist menace. Together they helped boost the FBI's appropriations. The only disadvantage to Hoover was that since organized crime never existed in the way he and his propagandists proclaimed, he could never satisfactorily proclaim that he had stamped it out. He still got more appropriations. None the less, it has been a durable myth, serving to advance the career of Robert Kennedy and a host of lesser judicial crusaders. It is a weapon to use against big labor and anyone unfortunate enough to have an Italian name.

Beneficial Tax Cuts: Everyone subscribes to this since no one likes taxes. Tax cuts are basically a device for lowering corporate taxes under the guise of general relief. Any consumer enjoying a temporary federal tax cut will rapidly be smashed in the face by higher local taxes and higher prices, too.

Full Employment: This is a special for liberal Democrats. The myth suggests that you can create full employment at the stroke of a pen without an increase in the reach of big government (i.e., price controls, increased planning, increased expenditures) which most liberal Democrats are also attacking.

There are, of course, countless other myths, perennial and temporary—that everyone in the U.S. has a fighting chance, that the country is a pluralistic democracy, that the CIA has been hurt by current revelations, and on and on and on. The truth is that most of them are code words for business's counter attack during and after the current recession. They are propaganda calculated to strengthen the hand of the corporation in American politics. They present a soothing language by which conservatives can maintain old prejudices and interests, liberals can cast aside the onerous baggage of the New Deal and rush to the right where, this year, they sense the votes will be. □

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BOOKS
'n' SUCH

....About Confucianism

By Liz Lee

Confucian thought is a philosophy that we cannot espouse word for word but a philosophy we feel deeply within us. It is part of our cultural heritage and at the same time it serves as a hindrance to our further development. It is also a hindrance to our capacity to initiate and follow up on change. For the essence of Confucian thought is to be satisfied with what we are and have, and not to go beyond. It designates what our role is in the family and in society. It designates the duties and expectations required in that role. In its time, it gave Chinese society a certain amount of stability and structure. However, Confucianism is a class ideology and does not account for change, but hangs on to the past, creating stagnation.

If we think about it, we are an embodiment of change from the day we are born to the day we die. We grow and develop physically, mentally, and emotionally. Our ideas are continuously being altered or reinforced through our life experiences. The feelings that we associate with a certain event, i.e., birthdays, holidays, or a death, cannot be recaptured once that event is over because we're at a different time and place in our lives. Because we are moving forward, we are attempting different approaches as solutions to the problems we encounter in life. Some approaches will be successful, while others may fail, but that's part of living and learning. Change will always cause conflict because it's a struggle between the old and the new. From the struggle something more vibrant and dynamic may evolve which will enhance us in some way.

As Asian Americans, it is important to understand Confucianism because it is understanding part of ourselves as Asians in America. We cannot begin to develop and to organize our people, or raise their political consciousness, unless we understand where we and our people are coming from.

The following readings are short and concise pamphlets, which deal with the historical development of China from the 5th century B.C. to 1911; the role Confucian thought played in that era; and the struggle between Marxist Lenin thought and the forces of Confucianism during China's transitional period from 1949-1964. My only criticism regarding the writings is that some of their terminology is biased. I have included a supplementary reading list so one may see the parallel between China's social development and the historical dialectical development of society as a whole. The pamphlets can be obtained at: Books New China, Inc., 53 East Broadway (tel: 233-6565) or China Books, 125 Fifth Ave. (tel: 677-2650). I suggest one call China Books to ask if it has the Confucian books available.

Confucius, "Sage" of the Reactionary
Classes by Yang Jung Kuo 35¢
Selected Articles Criticizing Lin Piao
and Confucius 75¢
On the Social Basis of the Lin Piao
Anti-Party Clique 25¢
Ghost of Confucius, Fond Dream of the
the Tsars 25¢
Peking Review #35, "Study Some History
of Social Development," "The Three
Major Struggles on China's Philosophi-
cal Front (1949-64) \$1.50

Suggested Supplementary Readings:
Origin of the Family, Private Property,
and State, Chap. 9, "Barbarism and
Civilization by Engels \$2.75
An Introduction to Marxism, Chap. 2,
"Laws of Social Development," by
Burns \$1.75
Dialectical and Historical Materialism
by Joseph Stalin 75¢



DR. WAH DOO AH KNOW B.A.K.A.

(Ed. note: - Father Time, alas, is taking its toll on the Venerable Doctor -- and as those of us in A.A.A. are so aware, it sometimes does strange things to the cranium. So we ask our readers' understanding and tolerance if he seems querulous and more discombobulated than usual at times.)

Dear Dr. Know:

This is our 200th Anniversary. What are you doing to celebrate our Bicentennial?

- Patriotic

Dear Pat:

The 200th Anniversary is a momentous achievement! In these troubled times of divorce and uncertainty it is truly remarkable. Personally, I don't believe it. Because that makes you and your husband over 200 years old. Besides, I don't know you. Are you pulling the good Doctor's leg?

Good naturedly,
Dr. Know

Dear Dr. Know:

Do you get excited over the primaries? Personally, I feel they're worthless.

- Not Voting

Dear Not:

I find your attitude disturbing. Of course they're not worthless. People need time to warm up. Too often sex is impersonal. The primaries allow two people to know each other and should never be overlooked. I find them very arousing.

Erotically,
Dr. Know

Dear Dr. Know:

What is M/L? I've often heard the term. Some people say it means Marxism-Leninism, the science of revolution. Is this true?

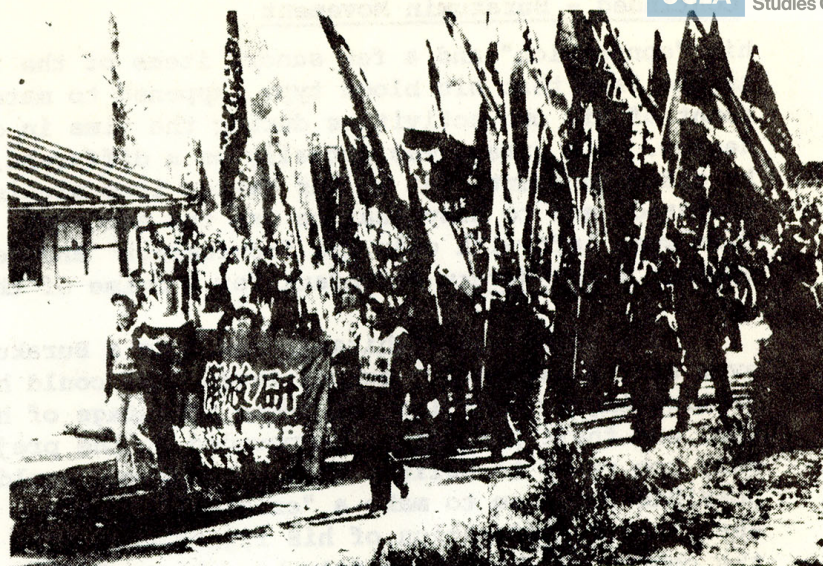
- Political

Dear Pol:

You are being misled. M/L has nothing to do with politics. It is the Seventh Avenue line. That is why people use the term in the context of political direction. Many people take the M/L on their way to meetings. Don't be so gullible.

Dr. Know

THE BURAKUMIN MOVEMENT OF JAPAN



The Postwar Movement

After the defeat of the Japanese imperialistic war of aggression, the urban Buraku ghettos were filled to overflowing with the unemployed. The immediate postwar period, of course, was a time of unspeakable hardship for the vast majority of the Japanese people, but it is safe to say that the Burakumin suffered worse than most. In the rural areas, too, the poverty-stricken Buraku people were on the losing end of what was euphemistically termed "land reform." As a result, the Movement then concentrated its energies on the securing of land and jobs through the help of the local and central governments. "Administrative Struggle" is the term commonly used to describe this activity.

During the last decade, the liberation movement has been spearheaded by the *Buraku Kaiho Domei*, or Buraku Liberation League, which is today regarded as the successor of *Suiheisha*. This organization has consolidated the Buraku people into a movement aimed at safeguarding their lives and dignity, as well as at enhancing their fundamental human rights. The League has been taking the lead in forwarding demands that the government and the local public organizations, which had too long treated the Buraku communities with neglect, thereby leaving them in a pitiable state both politically and economically, take administrative steps toward bettering their lot. As a result, a commission was set up within the government in 1965 to deliberate on the problem of assimilation of the Burakumin. For the first time in the nation's history, a report was drafted for the liberation of these people.

Part of the report reads: "In a modern society, discrimination against the Buraku communities is essentially a violation of such civil rights and freedoms as the right to choose one's occupation, an equal opportunity of education, the right to change one's place of residence at will, and the right to marry the person of one's choice. By discrimination against the Burakumin people is meant the absence of complete guarantees for such rights and freedoms." Further, the report calls for a deeper understanding of Buraku problems and greater efforts at applying the fruit of this understanding towards alleviation of the problem and its ultimate total eradication. "It is not only the government's responsibility to solve this problem, but it is at the same time a problem which requires the attention of all the people themselves."

Symbol of Discrimination - The Sayama Case

In 1963 a high school girl was murdered in Sayama City, Saitama Prefecture. A young man, Kazuo Ishikawa, was arrested on suspicion of having committed the crime, and the authorities, bungling at every turn in their investigation, tried to establish a hard case against him. In that they were unsuccessful and finally were left with nothing but

/more, next page

Continued - Burakumin Movement

his "confession" and a few sundry items of the flimsiest of circumstantial evidence, such as the fact that his blood type happened to match that of the criminal, or that his account of his own activities during the time in question lacked any corroboration by witnesses. His arrest was actually on a different, totally unrelated charge. He was later to claim in court that he was beaten into signing the "confession" that the police had prepared, and to deny that he was the murderer. In the end the investigating authorities were left with only his "confession" and "evidence" which would never pass as proof against a non-Buraku defendant for a crime of this gravity and punishable by death.

This young man, Ishikawa, was from a Buraku and had hardly received any education, even at the elementary school level. He could hardly even write his own name. The investigating authorities had taken advantage of his own ignorance in order to intimidate him, and their prejudice, compounded by the prejudice of the people of Sayama, who were only too ready to believe that a Burakumin would commit such a crime as murder, make it possible for them to make a "criminal" of him. With the utmost deliberation and with the least consideration of his rights to a fair defense, the case was pushed through the courts and he was swiftly brought to "justice," being found guilty of murder on the first verdict.

The Buraku Liberation League considers this plot against the youth to be a crime against the 3 million Burakumin, as well as a crime committed against all Japanese. So believing, it has been waging a nationwide campaign to educate the people about the facts of the case, the prejudicial treatment given Ishikawa, as a Burakumin, and the many questions about the case which yet remain unresolved and cast in doubt the fairness or justice of the judicial process in this case.

The Sayama Case is certainly not the first such case and it may not be the last, where Buraku victims have been put on trial and swiftly found guilty, ostensibly for having resorted to violence or using threats. Sometimes these cases involve the freedom of expression, and the courts are used against those who have been active in the struggle against discrimination. As these cases show, even the courts continue discrimination in the name of the law, hidden behind a veil of "justice."

Future Directions for the Movement

Though discrimination is still very much with us and a lot of ground has to be covered before we achieve its final elimination, it cannot be denied that steady progress is being made. Yet the stubborn persistence of the problem gives rise to a variety of questions about the directions that the movement should take in the future.

Many people are agreed that first priority should be given to the improvement of education. So as to eliminate discriminatory concepts, feelings and attitudes still remaining deeply embedded in our society, it is essential that we promote democratic education, that we firmly implant a strong sense of respect for human rights in our people, through schooling and social education. Also, administrative measures should be taken to eliminate poverty and the miserable living conditions prevailing in these communities, since these factors only contribute to the perpetuation of the concepts underlying discrimination in the first place. Both of these policies -- education and administrative measures -- should be undertaken jointly since they are, essentially, two faces of the same coin.

As mentioned earlier, discrimination may be traced, in part, to human weakness. We have a tendency to fight among ourselves, always to our own mutual disadvantage. As a result the movements of workers, farmers, women, as well as the movement of the Buraku people, may all be regarded as isolated problems, which, in fact, they are not. Therefore, we must work not merely for the emancipation of the Burakumin, but also as a part of the larger movement for an improved welfare and livelihood and enhanced human

Continued - Burakumin Movement

闘いを誓ってガンバローで閉会

rights of all people throughout the country. While the Japanese Constitution speaks in lofty terms of such civil rights as suffrage, the right to freedom and the right to a livelihood, these rights are not always fully guaranteed in actual life for all people. The various human rights movements in this country, then, are being conducted by a wide variety of democratic groups, including those representing the Burakumin, with a view to fully translating into reality the rights which are so clearly prescribed in the Constitution.

While working to promote the understanding that the Buraku problem is not an isolated problem and that disunity among the people only serves to lower the living standards and wages of the people as a whole, we must also strive to further fundamental awareness of the socio-politico-economic nature of the problem. We have come to realize that unless we change the basic social structure of present-day Japan, which is itself producing the institutional basis for discrimination, thereby keeping the Burakumin in chains, the workers and farmers exploited, we can have no hope of eradicating the discrimination against the Burakumin, or of emancipating the workers, peasants and all other Japanese people, who are working for the establishment of civil rights and democracy. To this end we have been working in close solidarity with the struggling workers and peasants in their efforts to change government policies. The Buraku liberation movement has learned the lessons of struggles by other discriminated peoples in Japan, such as Koreans, Ainus and Okinawans, as well as the crippled and disabled. Solidarity with them will be even further strengthened and together with them the movement will wipe out discrimination once and for all.

We have also come to realize that the struggle must not only be waged against domestic policies, but that the dangerous external policies of the present conservative government, in its attempt at political and economic invasion of other countries, must be opposed with all our strength. Our solidarity must be continually strengthened and even extended beyond Japan's borders, so that we may learn further the lessons of other minority struggles for emancipation in colonial areas and the struggles for independence all over the world, with Asians and Africans in the forefront.

(This concludes the 3-part reprint of the Burakumin Liberation Institute pamphlet. The Burakumin, an outcast class of farmers and workers in Japan, numbering 3 million people, together with the 1 million Koreans living there, constitute the most oppressed in that country. They are, however, one of the most militant and well-organized groups in Japan.)

NEW DAWN/ JANUARY 1976

LIBERATION OF ZIMBABWE

A most enlightening and stimulating evening was provided by Ms. Sarudzai Churucheminzwa of the Women's Detachment of the Zimbabwe African National Liberation Army (ZANLA) and two members of ZANU (Zimbabwe African National Union) on February 6th, held under the auspices of A.A.A. ZANU is the only organization engaged in armed struggle to regain Zimbabwe from the white minority (who call the country Rhodesia after the notorious colonialist Cecil Rhodes) which presently rules the Black majority. ZANU has liberated and controls 2/5ths of Zimbabwe, and so successfully have they established themselves among the people that they no longer need to seek recruits -- young, old, men and women in numbers are voluntarily joining the liberation movement. Ms. Churucheminzwa was only 18 when she enlisted.

The liberated territory practices full but disciplined democracy. Male chauvinism is forbidden and women are treated as full equals.

Before anyone is allowed to carry a gun, each must undergo a 3-months' intensive political study of Marx-Lenin-Maoism. ZANU cadres were sent to the Peoples Republic of China to receive their initial training during the early beginnings of the movement. They receive arms from other Socialist countries but rejected aid from the Soviet Union when they demanded that a Community Party be formed.



ZANU WOMAN FREEDOM FIGHTER,
COMMANDER OF LIBERATION ARMY.

ZANU supports the MPLA in Angola -- "What happens in Angola determines the fate of liberation movements elsewhere in Africa, and particularly those of us in South Africa," they declared. UNITA and the FLN both collaborate with South Africa -- and although China was at first supporting UNITA, she pulled out entirely when she came face-to-face with South Africans while helping UNITA, it was revealed. According to these ZANU representatives, the MPLA is the only movement of the three which has clearly defined a Socialist form of government for Angola, based on their particular needs and requirements.

Since ZANU receives no aid from rich superpowers, they are very much in need of many things, particularly medical supplies and clothing, for their people. Besides medical needs such as aspirin, quinine, penicillin, Anacin, etc., they list the following: sneakers (2,000 of them), blankets, children's clothing, fatigues, T-shirts, men's and women's shirts, pencils and notebooks. Contributions will be gratefully received. Please call 291-2164.

FRIENDSHIPMENT



FRIENDSHIPMENT
PEOPLE-TO-PEOPLE
AID TO VIETNAM
235 EAST 49TH STREET
NEW YORK, N.Y. 10017

A N.Y.C. Friendshipment Committee has been formed, with the aims of the national Friendship Campaign: 1) to raise money for reconstruction in Indochina; 2) to push the U.S. Government to recognize the governments of Vietnam, Laos and Cambodia; and 3) to make the U.S. government live up to its commitments (under Article 21 of the Paris Peace Accords) to heal the wounds of war.

With the end of the war, the U.S. government has tried to convince the American people to forget the war and the peoples of Indochina. The war did inconceivable damage to the peoples and land of Indochina; and despite the war's end, the U.S. government is continuing its hostile policies against Vietnam, Laos and Cambodia by imposing an economic and diplomatic blockade against them. In order to solidify the peace, we must hold the government to its responsibilities. GIVE GENEROUSLY!