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INSIDE THIS ISSUE:

Vietnam 1965	1
Indochina in the Year of the Snake - 1965	4
After We Get Out, Will There Be	5
USA 2017 - Flag of Communist Vietnam Banned in San Jose, CA	7
Tran Hung Dao Avenue in Westminster, CA	7
2017 Tet Dinh Dau Parade (Feb 4, 2017)	8
Repression of Residents Going to File Lawsuits Against Formosa	8

SAIGON ARTS, CULTURE & EDUCATION INSTITUTE



To Research, Document & Promote Vietnamese-American Culture

NEWSLETTER # 101

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Vietnam 1965: Escalation, Confusion, and Collaboration

Roger Canfield (excerpts)

1965 marked major escalations in the war in Vietnam with Viet Cong terror in the hamlets, North Vietnamese regulars in the South, US Marines landing in Da Nang, Ha Noi's declaration of victory at Ia Drang whatever the human cost notwithstanding.

The Peace Movement also escalated teach-ins, mass and militant protests, largely in support of the enemy in war with the United States. Students for a Democratic Society (SDS), the Vietnam Day Committee, the National Coordinating Committee to End the War in Vietnam and the Fifth Avenue Parade Committee in New York all welcomed communists into the peace movement. The SDS organized the first national war protest on April 17, 1965. The Vietnam Day Committee sponsored 40 protests in October. Hanoi officials met with American peace activists in Moscow, Jakarta and the North Vietnamese invited three Americans, Herbert Aptheker, Staughton Lynd, and Tom Hayden to come to Hanoi. By 1965, parts of the antiwar movement were closely tied into the North Vietnamese propaganda network.

The FBI, the President, and members of Congress, pacifists and social democrats complained about protestors giving aid and comfort to the enemy. The First Amendment and timidity trumped significant push back of any kind.

Viet Cong, Terror, and Assassinations in the Hamlets

In early 1965, the Radio Hanoi and clandestine (Viet Cong or VC) Radio Liberation inside South Vietnam proclaimed the VC aka the National Liberation Front, NLF, had destroyed not 7,559 persons, but 7,559 South Vietnamese hamlets (1). Hanoi had many deniers of communist atrocities and massacres. Frances Fitzgerald, highly esteemed author of *Fire in the Lake*, later vociferously declared that, unlike the USA which was later responsible of a massacre at My Lai, the communists had never massacred whole villages (2).

VC terror provided an effective means of gaining political control of small rural communities. Richard Nixon said terror was how the communists "won the hearts and minds" of the people of South Vietnam. A clearer of mine fields for General George Patton in WWII and military strategist Harold W. "Bill" Rood once said, "grab them by their short hairs and their hearts and minds will follow." The communists perfected the art of terror.

Frances Fitzgerald admits VC assassinations of undescribed individuals, but gives no details. Here are a few. The pregnant wife of a village chief became the object of the VC's tender mercies. They hacked her until both of her legs were dangling by ribbons of flesh...Her husband, a hamlet chief, [was]... strangled before her eyes, and...her three-year old child machine gunned to death...After her legs were amputated, she aborted the child she was carrying. But perhaps the worst thing that happened to her that day was that she survived (3).

In another instance, the VC disemboweled a new hamlet leader decapitated his child and disemboweled his surviving wife (4).

German reporter Uwe Siemon-Netto with "no dog in the fight" in the war accompanied an Army of the Republic of Vietnam (ARVN) regiment to a remote village after a VC "visit."

Dangling from the trees and poles in the village square were the village chief, his wife and their twelve children...including a baby...They [had] started with the baby and then slowly worked their way up to the elder children, to the wife and finally the chief himself...The VC had ordered everyone in the village to witness this family being tortured and then hanged... (A propaganda officer announced) "This will happen to you if you side with the Saigon puppet regime; remember that."

Continue on next page

1965...

Siemon-Netto observed, this “showed the true and horrific face of the Vietnam War, but a face the peace activists who paraded through the streets of the United States...chose to ignore (5).” Nor did the American press bother to write stories about such incidents so far away from the bars, cafes and hotels of Saigon. They were often lazy and biased.

American civilian leaders failed to fully understand the horrible realities of fighting war with totalitarian terrorists for whom politics and war were one and the same and mass death and destruction were legitimate means to victory.

Agent Ngo Vinh Long

Noam Chomsky and Marxist and posthumously identified Communist Howard Zinn (6) assisted and presumably helped Eaton and Lamont finance a Vietnamese student through Harvard (BA, MA, PhD) Ngo Vinh Long.

Somehow Long traveled nationwide and often stood up as the lone token Vietnamese student at teach-ins. Moreover, Long published a widely distributed student newsletter, *Thai Bao Ga*, for six years, wrote two books, (7) and directed a Vietnam Resources Center (8) following Hanoi line on all issues. (9)

By May 1965, many in the antiwar movement had accepted the legitimacy of the VC struggle in South Vietnam and some of the illegitimacy of America’s constitutional republic (10). The fictional Hanoi created and controlled National Liberation front was accepted as the sole representative of people of South Vietnam (11).

Thich Tri Quang

Not all these Buddhist personages were exactly as they seemed. Marguerite Higgins had called one, “Machiavelli with incense.”

In 1963, Thich Tri Quang had led a violent mob uprising of Buddhists to overthrow the Catholic dominated Diem government. In August 1963, Ngo Dinh Diem had declared martial law and raided previously “privileged sanctuaries of subversions”—Buddhist pagodas. After a tough fight with injuries, the government discovered weapons and VC documents in some pagodas (12).

Today one is given guided tours of the Marble Mountains where Buddhist shrines were commingled with VC fortifications and sniper locations in caves high overlooking former U.S. military bases on the coast at Danang. The VC held these easily detectable and prominent positions only because Americans did not choose to destroy the ancient pagodas there.

On January 2, 1965, Thich Tri Quang again led a mob of 5,000 assaulted the U.S. Information Service (USIS) building in Hue. Another South Vietnamese government fell, this time that of Tran Van Huong. Young reporters David Halberstam and Neil Sheehan again wrote stories saying the Buddhist agitators were a democratic alternative to the anticommunist Saigon regime. Two secret communists agents, Pham Ngoc Thao, a colonel in the South Vietnamese army and Pham Xuan An, a Reuters stringer, promoted this happy view of Buddhist dissent and multiple coups to receptive American newsmen.

Thus was spread a major distortion of actual religious practices in South Vietnam. When asked 70% or 80% of the South Vietnamese might identify themselves as Buddhists. Dr. Mai Tho Truyen, director of General Buddhist Association said Buddhists were actually about 29%, even counting those not formally aligned with a pagoda. The Thich Tri Quang Buddhists were one of the fourteen rival sects, a minority. Killing including suicide was condemned in Buddhism (13), but was promoted and propagandized by the Quang faction.

The communists targeted Buddhist leaders and organizations just as they did in the USA. A 1961 communist resolution instructed party cadre to plant VC agents in religious organizations. “Once our agents are planted, they then led these organizations to work for the cause of the people.” One history reported the NLF “quickly directed the people of all classes...to cooperate actively with the Buddhist monks and nuns in a resolute struggle... (12)” Accordingly, the NLF organized demonstrations denouncing the U.S. and Diem and demanded “freedom of religion” and “democracy” never made available to Buddhists in Hanoi.

Tri Quang, a Communist Agent of Influence?

Tri Quang topped these Buddhist leaders widely suspected of being agents of the Vietnamese communists. (14)

- The French had arrested Quang twice for his dealings with Ho Chi Minh
- Quang was puppet chairman of the Viet Minh controlled United Vietnamese Association, a worldwide front
- Quang’s brother directed Hanoi subversion in South Vietnam
- Former Prime Minister Tran Van Huong said Quang collaborated with communists

Continue on next page

1965...

-MG Do Cao Tri said captured VC documents named Quang as an agent. Quang's Buddhist banners "were remarkably similar to slogans used by the communists"

-Quang himself said communism was entirely compatible with Buddhism (15).

The North Vietnamese never revealed Thich Tri Quang as an agent, but Mark Moyer writes that Quang's sermons, propaganda, mob actions and political ambitions defined a communist, not a Buddhist (12). At a minimum, Mark Moyer argues that Quang was an agent of influence and a communist provocateur. (16)

So in 1963, the U.S. Embassy gave coup plotter and a highly probable communist collaborator Tri Quang three months asylum (September through November) before and after the Diem coup in 1963.

The CIA never judged Tri Quang to be a communist (17). In February 1965, the CIA opined in SNIE 53-65, Tri Quang "is probably not now deliberately working for a communist victory... [Yet] his disruptive actions... are serving these ends (18)." The CIA's source was possibly Pham Xuan An, spy extraordinaire (19).

A very few Vietnamese, like An and Thao, had outsized influence because they could communicate with Americans ignorant of Vietnam.

A Wikipedia article alleges, "A declassified French Sureté report showed that Quang joined the Indochinese Communist Party in 1949. Moreover, "SRV Deputy Prime Minister To Huu confirmed" this in 2000. If Quang was not a communist, he was cheating the party out of its dues.

It was an absurdity for the CIA or State Department to require Tri Quang to show his communist party card or be caught wearing a uniform on the battlefield to be able to discern that Quang was giving aid and comfort to the enemy in the middle of a war. It was a throwback to widespread liberal denial of communist infiltration of the U.S. government in the '30s, '40s, and '50s despite FBI, KGB, GRU, McCarthy, HCUA, and Verona evidence to the contrary.

By 1994 Quang's friend and AP reporter Malcolm Browne found Quang cleaning bathrooms in Saigon (20). Poetic justice.

Thich Nhat Hanh

As for Buddhist monk and activist Thich Nhat Hanh, in 1966 Alfred Hassler's Fellowship of Reconciliation (FOR) would finance Hanh's two-month tour of the United States and Europe, accompanied by FOR's Allen Brick. In 1967, Martin Luther King would nominate Thich Nhat Hanh for the Nobel Peace Prize for his antiwar activities. Hanh led a Buddhist delegation to the Paris Peace Accords in 1973. The VC had deceived Hanh about communist plans for Buddhists and he may have thought he could appease the communists. He was not welcome back to Vietnam after the war.

Communists were and remain the genuine persecutors of the Buddhists not Vietnamese Christians.

Viet Cong Assaults on Buddhists

The VC—like the Chinese communists' decade long assault upon Buddhist Tibet and the Dalai Lama—had a long standing and continuing practice of victimizing politically non-aligned Buddhists. On February 2, 1960 the VC pillaged and burned a Buddhist temple at Phuoc Thanh, Tay Ninh province and stabbed to death 17-year old Pham Van Ngoc who had tried to stop them. On December 12, 1965 terrorists killed 23 and wounded seven workers asleep in a Buddhist pagoda in Tan Huong, Dinh Tuong province. On July 6, 1967 an exploding VC antitank mine killed one child and wounded several while they were walking to their pagoda in Cam Pho hamlet, Quang Nam province. On April 4, 1969 VC dynamited a pagoda in Quang Nam province killing four people, wounding 14. On June 30, 1969, communist mortar shells devastated the Phuoc Long pagoda in Chanh Hiep, Binh Duong province killing a Buddhist monk and wounding ten (21).

Notes

1. "The Blood Red Hands of Ho Chi Minh," *Readers Digest*, November 1968; <http://www.paulbogdanor.com/ho-chi-minh.html>
2. Frances Fitzgerald, letter to editor of *Daily World* of May 11, 1979 reviewing the movie "Deer Hunter."
3. Dr. A. W. Wylie, an Australian physician serving in the Mekong delta hospital cited in "The Blood Red Hands of Ho Chi Minh," *Readers Digest*, November 1968; <http://www.paulbogdanor.com/ho-chi-minh.html>
4. Malcolm W. Browne. *The New Face of War*. Indianapolis, Bobbs-Merrill: 1965, 103.
5. Uwe Siemon-Netto. *DUC. A Reporter's Love for a Wounded People*. CreateSpace, 2013: 59-60.

Continue on next page

1965...

6. FBI, FOIA, Howard Zinn, report of Darrel B. Currie, Boston, March 7, 1966 and March 7, 1967 cites Zinn appearances Boston University, Harvard, Case Western Reserve, Chicago.
7. *Before the Revolution: The Vietnamese Peasants under the French*, MIT Press 1973. *Vietnamese Women in Society and Revolution: The French Colonial Period*. Cambridge, Vietnam Resource Center, 1974.
8. Chris Norlund. "The First Vietnamese to attend Harvard," *Migration Letter*, Volume 2, No 1: 78-79.
9. Bombed dikes, Agent Orange, Viet Cong.
10. Roger Canfield, *Democratic Legitimacy...* 1972 passim.
11. James Rothrock 45n31 cites Roger Swearingen, "The Vietnam Critics in Perspective," (reprinted from *Communist Affairs*, May-June 1966.
12. Guenther Lewy. "The War that could be won," *New York Sun*, Nov 24, 2006 <http://www.nysun.com/article/44100>
13. Marguerite Higgins. *Our Vietnam Nightmare*. New York, Harper and Row, 1965, 45-9, 51.
14. Mark Moyer. "Political Monks: The Militant Buddhist Movement during the Vietnam War." Cambridge University, *Modern Asian Studies*, Vol 38, No 4, Oct 2004.
15. Marguerite Higgins: 29-31.
16. Mackubin Thomas Owens. "A Winnable War. The Argument against the orthodox history of Vietnam." 01/15/2007, Vol 12, Issue 17 reviews Mark Moyer. *Triumph Forsaken. The Vietnam War. 1954-1965*. Cambridge, 2009.
17. CIA, "An analysis of Thich Tri Quang's Possible Communist Affiliations and Goals: Situation report as of 27 August 1964 (assessment is that Tri Quang is not a communist; he would like to establish a democracy in South Vietnam). Intelligence cable, TDCS 314/02342-64. Aug 28, 1964. 8 p. CONFIDENTIAL/NO FOREIGN DISSEM. SANITIZED copy. Released May 24, 1976. <http://library2.usask.ca/vietnam/index.php?state-view&id-64>
18. CIA, "Short Term Prospects in South Vietnam," SNIE 53-65, 4 February 1965, 5.
19. That Pham Xuan An may have been on the CIA payroll was raised by Peter Conaty (Col USA, Ret) in a letter to Larry Ber- man, author of *Perfect Spy*.
20. Malcolm Browne. "There was one coup after another," Christian Appy. *Patriots: The Vietnam War Remembered from all Sides*. New York, Penguin Books, 2003: 72.
21. Ted Sampley and Xuan Nhi, Vietnamese American Youth. "Vietnamese Communist Party's Crimes against Humanity," a petition to Mrs. May Robinson, UN High Commissioner for Human Rights and to all Human Rights Organizations, 2002.

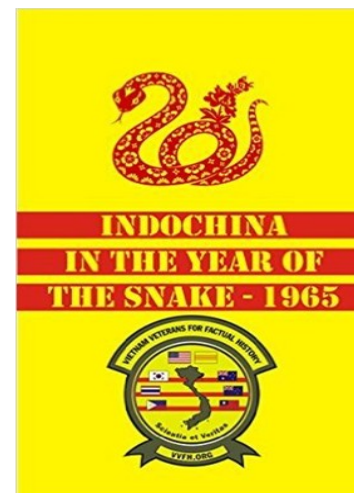
Indochina in the Year of the Snake - 1965

Indochina In the Year of the Snake--1965, is the third volume in a planned series looking at key events during the Second Indochina War. Each book of the multi-volume series will cover a single year and delve into political, military and cultural aspects of a war that still sharply divides America. Written primarily by historians, academics and Vietnam veterans, the series will challenge long held orthodox views of academia and show how myths, falsehoods and distortions have perpetuated the myth that Vietnam was unwinnable and without purpose.

Contents

The Situation at the Beginning of 1965
Escalation, Confusion and Collaboration
Nguyen Cao Ky
Air War
The War in II Corps Tactical Zone—1965
The Battle of Dong Xoai
The U.S. Navy in Vietnam 1965
The Marines Have Landed
VN Voices—1965
Life in South Vietnam 1965
Poison Gas, the Media and Agent Orange

MACV Command History
Roger Canfield
Geoffrey Shaw
John Guilmartin
Ted Mataxis
Bill Stokes, Jim Taylor
Stephen Kirby
Andrew Finlayson
Various
Nguyen Ngoc Bich
R. J. Del Vecchio



After We Get Out, Will There Be *By John S. Carroll*

October 15, 1972, Page 38. The New York Times Archives

What would happen if the United States cut off all the guns, bullets and bombs the Thieu regime needs to survive? George McGovern, who promises to do just that if given the chance, has a scenario.

First, President Thieu and his colleagues would dear out of Saigon. A coalition would emerge which would initially embrace all the major elements on South Vietnam's richly variegated political landscape and then negotiate a merger with the North. Yes, there would be bloodshed. Perhaps, McGovern says, several hundred people might be assassinated.

This opinion was not reached casually. It grounded in a number of current writings in the press, plus scholarly publications and memos from such authorities as Prof. George McT. Kahin, head of the Southeast Asia program at Cornell. Taken together, it is a fascinating body of literature, one which attempts to uproot much of what the Nixon Administration historians believed about what happened in a similar situation, the Communist victory in North Vietnam in 1954.

This revisionism has come as a response to President Nixon's strident warnings of a bloodbath in South Vietnam. It was, as we shall see, developed hastily, and then eagerly seized upon by well-meaning writers, lawyers and politicians who wanted to believe that pulling the plug on the Saigon Government would be morally inexpensive, if not free. Today at least one of the principal assumptions on which the revisionist history rests is not even believed by its own author. Others are demonstrably false. All this is interesting for the effect it could have on the election and, in turn, the effect on foreign policy. Perhaps the voters, after weighing the bloodbath of continued war against the probably smaller bloodbath of a Communist take-over, will choose the latter. But they should do so with eyes open. The choice should be painful.

As a pro- or anti-war issue, the bloodbath theory must naturally be considered along with other questions, such as the human cost of the bombing of North Vietnam and the possibility that the Saigon Government will ultimately crumble with or without our support. Taken alone, the bloodbath argument says something about the use of "history" in politics. Nixon uses the most extreme accounts of past killing to predict future mayhem. McGovern, in spite of his careers as historian and Vietnam spokesman, sweeps the whole problem under the rug by subscribing to shaky reinvestigations of the past designed to reach predetermined conclusions.

Before dealing with the revisionists, we should look quickly at what is being revised. Nixon argues that a Communist victory would bring death to "perhaps one million marked for assassination because they fought against North Vietnamese attempts to conquer South Vietnam." He bases his argument on captured Communist documents, broadcasts and publications which speak of "blood debtors," "tyrants" and "reactionaries" and on the belief that the Lao Dong (Communist) party of Vietnam has always consolidated power with the use of executions and terror. The Nixon Administration cites any number of incidents, such as the Vietminh's 1945 "43 "coalition" period, or current reports of atrocities in hamlets captured since the North Vietnamese offensive began last spring. But for the most part Nixon aides rest their case on two events: the "land reform" program in North Vietnam after the Communist victory in 1954 and the mass executions in the South Vietnamese city of Hue in 1968. What took place after the 1954 take-over depends on which expert one consults. Speaking last year to the American Society of Newspaper Editors, Nixon told of "half a million, by conservative estimates, in North Vietnam who were murdered or otherwise exterminated" (Nixon's estimates vary. His speeches suggest that he considers it bad luck, or perhaps bad politics, to use the same number twice. On the number of Catholics who fled the North in 1954, for example, he has used 1.5 million, 550,000 and 800,000, in that order. He is headed in the right direction; the correct number is generally believed to be 600,000 to 800,000.) The President's estimate of the number killed is higher than almost any to be found outside the White House. Yet there is, in support of his underlying point, an impressive body of writing which says there were, indeed, executions on a mass scale in which so-called "land " reform" tribunals administered death penalties, often on the basis of death quotas for each village. For example:

Robert Shaplen, the respected New Yorker correspondent and author of several books on Southeast Asia, including "The Lost Revolution," estimates that between 40,000 and 50,000 people were killed during the land reform period.

Hoang Van Chi, a North Vietnamese intellectual who fled in 1955 and is now in Washington with the Agency for International Development, has written that 100,000 died following a Central Committee order raising the death quota from one to five per village.

Prof. Gerard Tongas, a French Vietminh sympathizer who stayed in North Vietnam until 1959 and developed a loathing for the regime, wrote that 100,000 died under a formula of one execution per 500 inhabitants, "which meant easily an average of 5 or

Continue on next page

After We Get Out...

10 per village." P. T. Honey, a British authority, writes that "hundreds of thousands of patently guiltless people were done to death in the most cruel fashion."

Anita Lauve Nutt, now a Rand Corporation consultant, says that as an official in the United States Embassy in Saigon in the mid" nineteen" fifties she handled "stacks" of reports from Vietnamese families whose relatives were killed in the land reform. Similarly, Robert F. Turner, a researcher at Stanford's Hoover Institute, writes that as an American official in 1971 and 1972, he interviewed witnesses from "widely scattered parts" of North Vietnam, including two who had actually been judges in the tribunals. His conclusion: "Whether the actual bloodbath was 300,000 or 500,000" it is quite clear that a major purge did occur and that the casualties numbered in six digits."

The late Bernard B. Fall, one of the few scholars to be held in high regard by doves and hawks alike, wrote: "While it is obviously impossible to give precise figures, the best" educated guesses on the subject are that probably close to 50,000 North Vietnamese were executed in connection with the land reform and that at least twice as many were arrested and sent to forced labor camps."

What is the revisionist response to such a barrage of testimony? There are several counterarguments, the first of which is: Political reprisals after 1954 against those who had sided with the French simply never happened. This is the contention of an article published in 1969 in *Christian Century* and widely repeated. The authors, D. Gareth Porter (a junior colleague of Professor Kahin at Cornell) and Len E. Ackland, rely on the absence of evidence of a bloodbath in reports of the International Control Commission, the peacekeeping organization set up by the Geneva Conference in 1954. "International Control Commission (I.C.C.) reports," the authors begin, "while not definitive, give us a reasonable account of the situation in North Vietnam after the 1954 accords." On this slender reed, the authors base their conclusion that nothing resembling a bloodbath took place then.

The publication of the *Christian Century* article was a case of rare timing. On Nov. 3, 1969, only two days before, Nixon had given a hard line television speech in which he raised the bloodbath specter. (This time the figures were 50,000 "murdered" and "hundreds of thousands" dead in "slave labor camps.") Those who wanted to refute the President made enthusiastic use of the *Christian Century* findings. Reports of the I.C.C. were soon being hailed as authoritative accounts of the post" 1954 events in North Vietnam. The argument, couched in language almost identical to that in the *Christian Century*, was used in quick succession by Professor Kahin (*New York Times* Dec. 6, 1969), Tom Wicker (*The Times*, May 12, 1970), and Clark Clifford (*Life*, May 22, 1970). It also turned up in a book called "Atrocities in Vietnam: Myths and Realities" by Edward S. Herman. It was the lead-off argument in a study prepared by two Washington lawyers, Charles E. Hill and Frank W. Lloyd HI, and inserted into *The Congressional Record* on Aug. 28, 1970, by Senator McGovern. The argument was used as recently as Sept. 23 of this year, this time in a column by Clayton Fritchey on the op-ed page of *The Washington Post*.

Apart from the I.C.C.'s structural infirmities (it was the cold war in miniature with Canada on one side, Poland on the other and a nervous India at the fulcrum) there are several well-known reasons why the land-reform deaths never turned up in the I.C.C. reports. One is a legal end run the Hanoi regime made around the Geneva regulations. By early 1955, the regime had made a very significant change in its laws to allow political reprisals to be carried out in the land-reform tribunals, a part of the civil administration which the I.C.C. could not touch. Wilfred Burchett, the Hanoi Australian correspondent, who would certainly be the last journalist to fabricate unfavorable stories about North Vietnam, wrote that the legal changes were "partly made necessary by the "no reprisals" clause in the Geneva Agreements. "Accusation meetings were abolished and replaced by the People's Tribunals with judgments pronounced by the properly constituted provincial courts."

One needs only the most casual familiarity with the I.C.C. to appreciate the absurdity of considering its reports a "reasonable account." Bernard Fall provided two illustrations in an article in this Magazine ("How the French Got Out of Vietnam," May 2, 1965). In North Vietnam, the I.C.C. attempted to inspect Haiphong's Catbi airport, the largest airfield in the country, but permission was denied on grounds that Catbi "belongs to a private flying club."

That was the end of that investigation. In South Vietnam, Fall recalled asking an Indian I.C.C. official about a U.S. aircraft carrier which was clearly violating the rules by unloading warplanes"" within sight of Saigon's main thoroughfare. He was told that "officially [emphasis Fall's] we have not been informed of the presence of the aircraft carrier."

Recently I spoke by telephone with Gareth Porter, coauthor of the *Christian Century* article which popularized the I.C.C. argument. He said then he was soon coming out with another article to prove Nixon wrong, but this one would be based on different evidence. He acknowledged that the original I.C.C. approach is weak: "I don't think I'd want to base the argument on the I.C.C. reports at this point."

USA 2017

Flag of Communist Vietnam Banned in San Jose, CA

<http://www.sfgate.com/bayarea/article/San-Jose-City-Council-bans-Socialist-Republic-of-10883984.php#photo-12254261> 01/25/2017

<http://www.nguoi-viet.com/nguoi-viet-english/san-jose-council-unanimously-approves-banning-communist-vietnamese-flag/>



Another victory for the Vietnamese refugees: a huge yellow flag was unfurled in San Jose.

Nguyen, who spearheaded the controversial resolution.

Instead, the city continued to formally recognize the South Vietnam flag, a yellow flag with red stripes also known as the Vietnamese Heritage and Freedom Flag, as the official flag of Vietnamese Americans in San Jose.

The flag of the communist Socialist Republic of Vietnam will not be welcome on city property in San Jose after council members voted to ban the emblem Tuesday night.

The red flag with a gold star often labeled offensive by Vietnamese immigrants who fled the Communist regime can still fly in the city, but not on city property following a unanimous decision from the council members.

"It is a symbol of the atrocity of communism," said Councilman Tam



Tran Hung Dao Avenue in Westminster, CA

https://www.youtube.com/watch?v=T1eOaUlt3_s

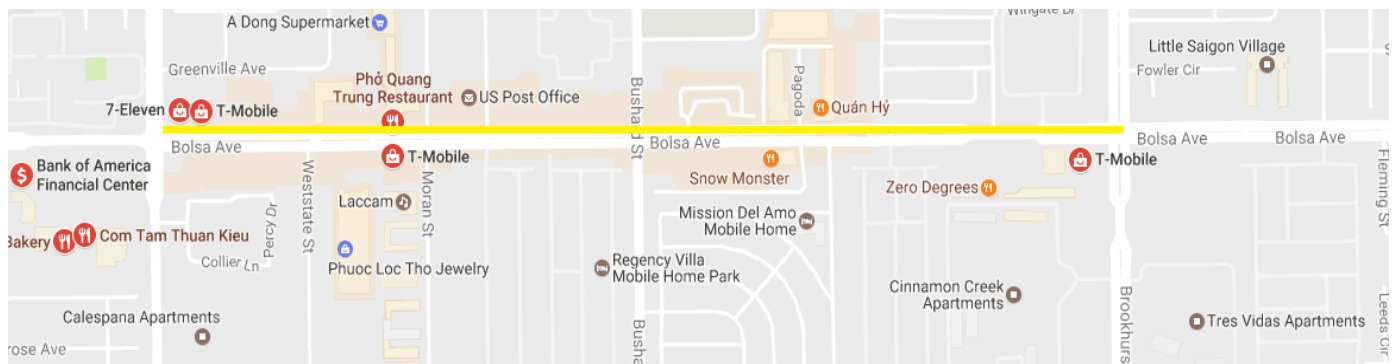
<http://www.nguoi-viet.com/hoa-ky/westminster-chap-thuan-ten-dai-lo/>

The city council of Westminster, CA on January 25, 2017 approved by 5-0 the renaming of the section of Bolsa Ave from Magnolia to Brookhurst as Tran Hung Dao Ave. The proposal was suggested by deputy mayor Tyler Diệp.

It also approved the permanent flying of the Vietnamese yellow-red flag along that stretch of the avenue. The proposal was suggested by Mayor Trí Tạ and councilman Sergio Contreras.

A view of Bolsa Ave.

<https://www.youtube.com/watch?v=Vkx1bzaZPFA>



2017 Tet Dinh Dau Parade (Feb 4, 2017)



Photos Ngui Viet

The 2017 Tet Dinh Dau Parade on Bolsa Ave, Westminster CA took place on a sunny Feb 4, 2017.

Repression of Residents Going to File Lawsuits Against Formosa

<http://www.sbtn.tv/mau-da-do-sung-da-no-cong-an-dan-ap-doan-giao-dan-di-kien-formosa-tan-nhan/>
<http://www.bbc.com/vietnamese/vietnam-38997158>

On 14 February 2017, about 2,000 residents from the diocese of Song Ngoc (Quynh Luu commune, Nghe An Province) under the leadership of Fr. Nguyen Dinh Thuc headed to the township of Ky Anh to file lawsuits against Formosa Co. The latter had caused a severe ecological maritime damage by discharging toxic materials into the South China Sea and killing all maritime life along the Nghe An coastline.



The Cong An (secret police) first pressured private buses to prevent them from transporting the residents to Ky Anh, Ha Tinh Province.

Without transportation, the residents decided to walk the 100 miles separating their community to Ky Anh in order to file their lawsuits. Along the way, the Cong An harassed them and threatened to block their march toward Ky An. As they approached the Dien Hong industrial complex, the Nghe An police and the Cong An blocked the marching crowd, beating, dispersing, then arresting them. They then towed away the trucks that carried the marchers' water and food.

They even beat up Fr. Nguyen Dinh Thuc. Injured people were taken to local hospitals. The protesters are Vietnamese-Canadians on February 19, 2017 demonstrated in Ottawa, Canada against the brutal beating of the Vietnamese protesters in Nghe An, Vietnam.



<https://www.youtube.com/watch?v=H5Jlyj-ql5o>