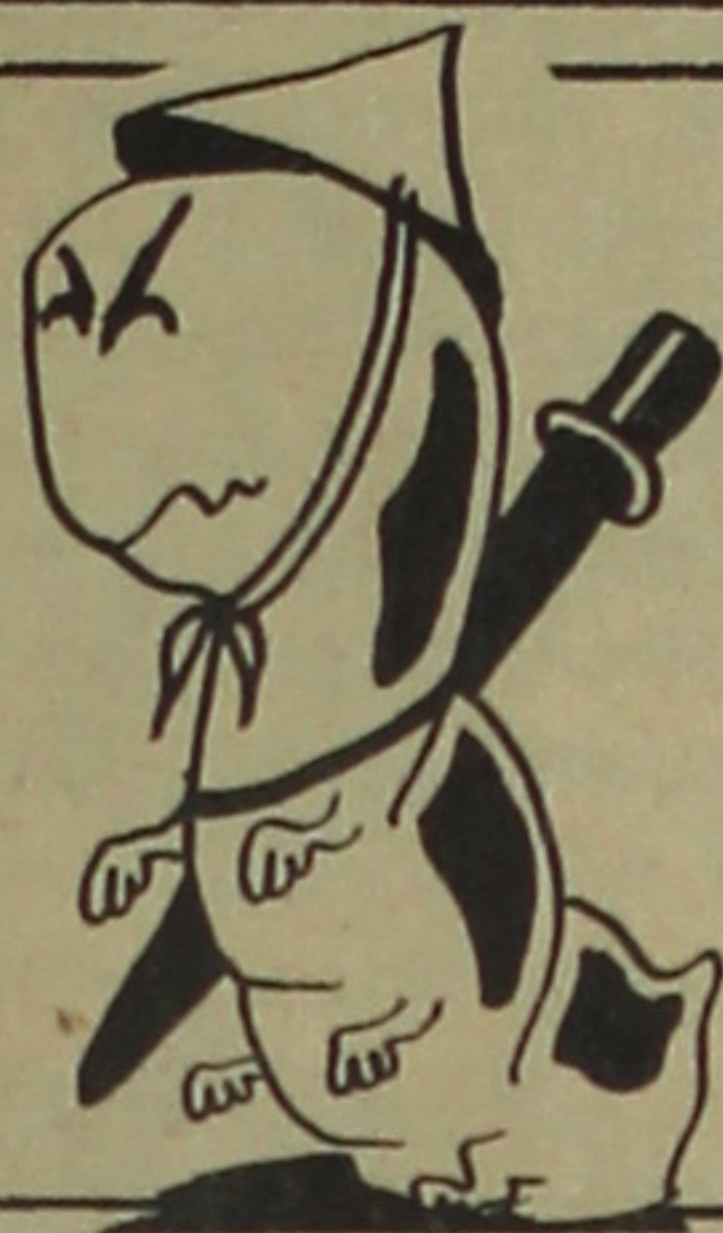




"What is my crime?"

Gidra



Vol. 1 No. 1

Los Angeles, Calif.

April, 1969

A COMMENTARY ON THE NOGUCHI FIRING

By S. Hayashi

In the wake of the recent firing of Dr. Thomas Noguchi as county coroner, many of the inadequacies of county government have come to light.

Editorials by the Long Beach Press Telegram and radio station KFWB have come out against the unorthodox and overbearing manner in which Dr. Noguchi was ousted.

Racial bias has been charged by Noguchi's wife and Bill Mayer of the Press Telegram writes that racial discrimination permeates the county promotional system.

Unusual to Say the Least

The handling of the Noguchi case has been unusual to say the least. He was suspended upon withdrawing his resignation, with no chance to answer the charges. The suspension was based almost entirely on the accusations of L.S. Hollinger, county chief administrative officer.

So, who does the County Board of Supervisors appoint to investigate, report, and recommend action? Mr. Hollinger—the very man who lodged the accusations in the first place.

We wonder why Hollinger can exert such influence on the Board of Supervisors; how can he accuse on the one hand and then be expected to conduct an unbiased investigation, and recommend appropriate action?

The county supervisors unanimously suspended Noguchi, and later unanimously fired him. All of this was done on the basis of accusations, investigations, reports, and recommendations of one man—Lindon S. Hollinger.

The charges are mental instability and excessive use of pills. The former will be difficult to prove and the latter does not appear to be a justification for the firing.

These things are compounded by the fact that the Board offered another county position at an equal salary to this mentally unstable pill addict.

Racism?

Bill Mayer, writing in the Long Beach Press Telegram, points out that the only other non-caucasian is head of a county office. Robert Z. Hardon, a black man, is chief of building services, that is, he is in charge of the janitors. In Mayer's words:

"The county brass can be expected to deny that prejudice had anything to do with the case. Most of them insist that they despise bigots. But it is a fact that, aside from the head janitor, no non-caucasian, black or yellow, not even one with Spanish speaking forebears, holds any important post in the hierarchy."

Ellen Endo of the Rafu Shimpō and Hiro Hishiki of the Kashi

Mainichi have chosen to ignore the racial issue in the case of Dr. Noguchi. But how can one ignore it when it appears to permeate the entire system?

Dr. Noguchi has good credentials; his office has been praised for an outstanding job in Senator Robert Kennedy's assassination; he passed the county's six-month probationary period without objection. He has worked extra hours, and even aided the county by taking his own equipment and library to the laboratory. But he was fired.

No Enryo!!

The dispute appears to be a personality conflict between Noguchi and Hollinger, with Hollinger obviously the more influential. Overtones of racial discrimination are evident and cannot be ignored.

Noguchi has chosen not to "enryo." He has decided to fight for what he thinks is right. And in taking this stand he has bolstered the Asian community by showing that yellow people do not always roll over and play dead.

With the implications of racial discrimination and the influence of L.S. Hollinger, the county supervisors must know they are on the spot. They are the accuser and the burden of proof rests with them.

THE THIRD WORLD

A Response to Oppression

"Those who make peaceful revolution impossible make violent revolution inevitable."

—John F. Kennedy

By Kanji

Recently a different kind of organization has appeared on many college campuses. Afro-Americans, Mexican-Americans, Asian-Americans, American Indians, and other people of color have come together to form what have come to be called "Third World" organizations.

At Berkeley and at San Francisco State, an organization known as the Third World Liberation Front (TWLF) is trying to "create programs that are responsive to the needs of people of color." Student strikes, violence, both by police and striking students, and mass arrests have marked this struggle for "self-determination."

What is the Third World Liberation Front and what does it hope to accomplish?

The Right of Self Determination

The late Frantz Fanon, whose writings have been the source of much of the ideology of the Third World movement, used the term to describe the economically oppressed, colonial countries of Africa, Latin America, and Asia. This concept of oppressed and exploited peoples is echoed by TWLF.

"Essentially the TWLF is saying that oppressed peoples repudiate the military-industrial complex," writes Dr. Juan Martinez in the Peninsula Observer, a Palo Alto newspaper. "We will not be educated and trained to sustain, rationalize, or justify an expansionist, capitalist, imperialist society. The TWLF identifies with the economically, politically, and militarily exploited and oppressed peoples throughout the world, whom the U.S. uses and from whom American 'minorities' descend. The peoples of Africa, Asia, and America are our relatives. They want and need their economic independence."

The focus of the TWLF struggle is the eradication of institutionalized racism. The "Third World College," a program to be administered by Third World people, is a major demand of the TWLF at both campuses. The exercise of self-determination in this case, the administration of the Third World College is viewed as a necessary step in ending institutionalized racism. An editorial in the TWLF newspaper states, "It is most obvious that we should control all programs which will affect the lives of people in our communities. We do not need non-Third World people to do it for us; we are capable of doing it ourselves. We reject the paternalism of the condescending, patronizing non-Third World people who would control the destinies of the Third World people."

End Racism and Exploitation

TWLF believes that basic changes in the socio-economic structure of this country will have to take place if racism is to be totally eliminated. "Individual or institutional racism flows from a system, capitalism, which profits and perpetrates it," states a TWLF editorial. It goes on to say that the right to self-determination in all aspects of our lives is the principle which can 'smash' not only racism but the system itself.

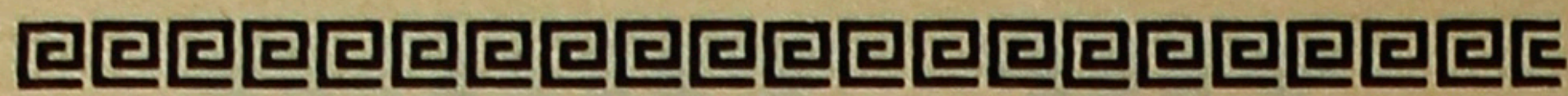
Another immediate goal is the elimination of existing situations where Third World people are "exploited," exploitation being defined as the practice of profiting at the expense of another. The Third World believes that all forms of exploitation, whether perpetrated by whites or non-whites, must be dealt with. As one Asian member explained, "when we find people in our own community exploiting their own people, we will come down hard on these people."

Whites in the Third World

"Ideally, the Third World includes all oppressed peoples of the world," declared a member of Berkeley TWLF. "Third World is a state of mind, an attitude toward oppression, rather than a color of skin."

Richard Aoki of the TWLF Central Committee, Berkeley, used the following incident to describe the "Third World mentality." "The pigs (police) charged. I saw a Chicano brother go down. His head was split open by a pig baton. A white medic jumped

(Continued on page 4)

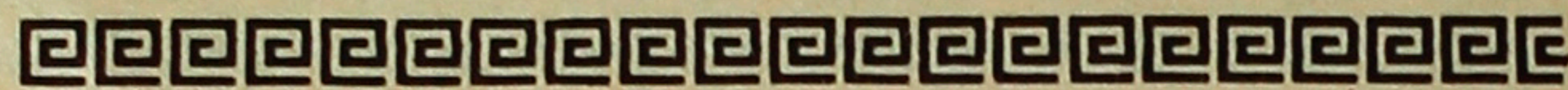


★ GIDRA STAFF

CHESTER.....Room Barfer
 COLIN.....Caterpillar
 DINORA.....Human Being
 JAMES.....Immigrant
 LAURA.....Apprentice Revolutionary
 MIKE.....Aquarius Dawning
 SEIGO.....Everyday Person
 TRACY.....Kidwhoain'tdumb

HAT, MO, MOCH & TASH.....Cudgels

Published monthly by the Gidra Staff, 1157
 Muirfield Road, Los Angeles, California 90019



GIDRA

Truth is not always pretty, not in this world.

We try hard to keep from hearing about the feelings, concerns, and problems of fellow human beings when it disturbs us, when it makes us feel uneasy.

And too often it is position and power that determine who is heard.

This is why GIDRA was created.

GIDRA is dedicated to truth. The honest expression of feeling or opinion, be it profound or profane, innocuous or insulting, from wretched or well-off -- that is GIDRA.

GIDRA is TRUTH.



ADVERTIZE IN GIDRA

DISPLAY ADVERTIZING RATES:

Less than 10 column inches \$ 3.50 per column inch
 Between 10 and 35 column inches \$ 3.00 per column inch
 More than 35 column inches \$ 2.50 per column inch

Columns are 1 7/8 inches wide and 14 inches deep. There are five columns per page.

10 per cent discount for 6 consecutive insertions.
 25 per cent discount for 12 consecutive insertions.
 Guaranteed position: 25 per cent extra.

CLASSIFIED ADVERTIZING RATES:

\$.60 per line, 40 letters per line [spaces between words and punctuation marks count as one letter].



YELLOW PROSTITUTION

By Dinora Gil

At a time when people of color are getting together to free themselves from oppressive attitudes and institutions, it is particularly paradoxical and ludicrous that we should be blind to, and subsequently accept an even more sinister form of oppression existing in our own beds.

It is sinister because neither the oppressor nor the oppressed seem to be aware of it, nor do they seem to care. To get right to the point, I am speaking of the subjugation of the female of the species. This is obvious to those who care to look at the divorce laws (which are based on the need to protect the helpless female). Job opportunities, pay scales, and educational expectations for women also reflect this subjugation.

The role of women in this society is that of a subservient supporter of the fragile male ego. The derisive male laugh in response to this only serves to support my contention. Isn't it bad enough to have Black stereotypes, Brown stereotypes, and Oriental stereotypes? Must we also have female stereotypes? We are told that we are emotional and adle-brained. Is our place only in the home?

Boxes

In particular, I would like to address the Yellow female. This paragon of "femininity" has excelled in being sweet, docile, servile, and vacuous. It is not enough that we must "kow tow" to the Yellow male ego, but we must do this by aping the Madison Avenue and Hollywood version of White femininity. All the peroxide, foam rubber, and scotch-tape will not transform you into what you are not. If Revlon came out with a rack to stretch legs--guess who would be the first to use it? You will always be inferior if you strive to become that which you can never be.

Whether this is a conditioned desire to be white, or a desperate

(Continued on page 4)

My Sad People

How sad Yellow Brother
 you must be,
 born so small and loving—
 tiny hands reaching...
 Just to grasp... just to have a warmth
 ... just to hear, "I love you, you are mine."
 And who will love you, sad Yellow Brother...
 ... sad little brother of mine.

How sad Yellow Sister
 you will be,
 to learn that you are mute—
 pretty voice longing...
 Just to speak... just to sing a song
 ... just to say, "I love you, you are mine."
 And who will love you, sad Yellow Sister...
 ... sad little sister of mine.

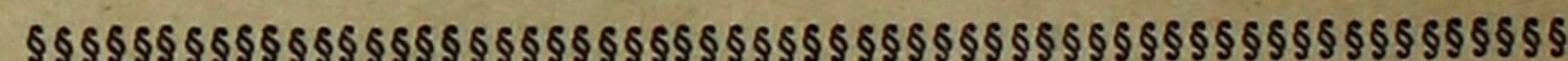
How sad my family
 we should be,
 to be so short in thinking
 young men dying...
 Just to free... just to give us life
 ... just to prove, "I love you, you are mine."
 And who will love them my Yellow Family...
 ... sad Yellow Family of mine.

How sad my people...
 we needn't be!
 be strong and join the marching
 we all are fighting...
 Just to BE... just to have our way
 ... just to be proud of our heritage
 To be together and love all mankind—
 And who will love you, my Yellow People
 ... sad Yellow People of mine...

Who will love you, my sad Yellow People?
 "I love you, you are mine."

Harumi

P.S. ...but you piss me off one Hell of a lot...!



YELLOW BROTHERHOOD PLANS CAR WASH...

Los Angeles -
 "Dope, fighting, and drop-outs! These are the very real problems that face a significant portion of Oriental youth today," stated a member of the Yellow Brotherhood, an organization of young men that is actively doing its part to alleviate the problem of delinquency and crime. He continued, "We find most Oriental adults refuse to believe that

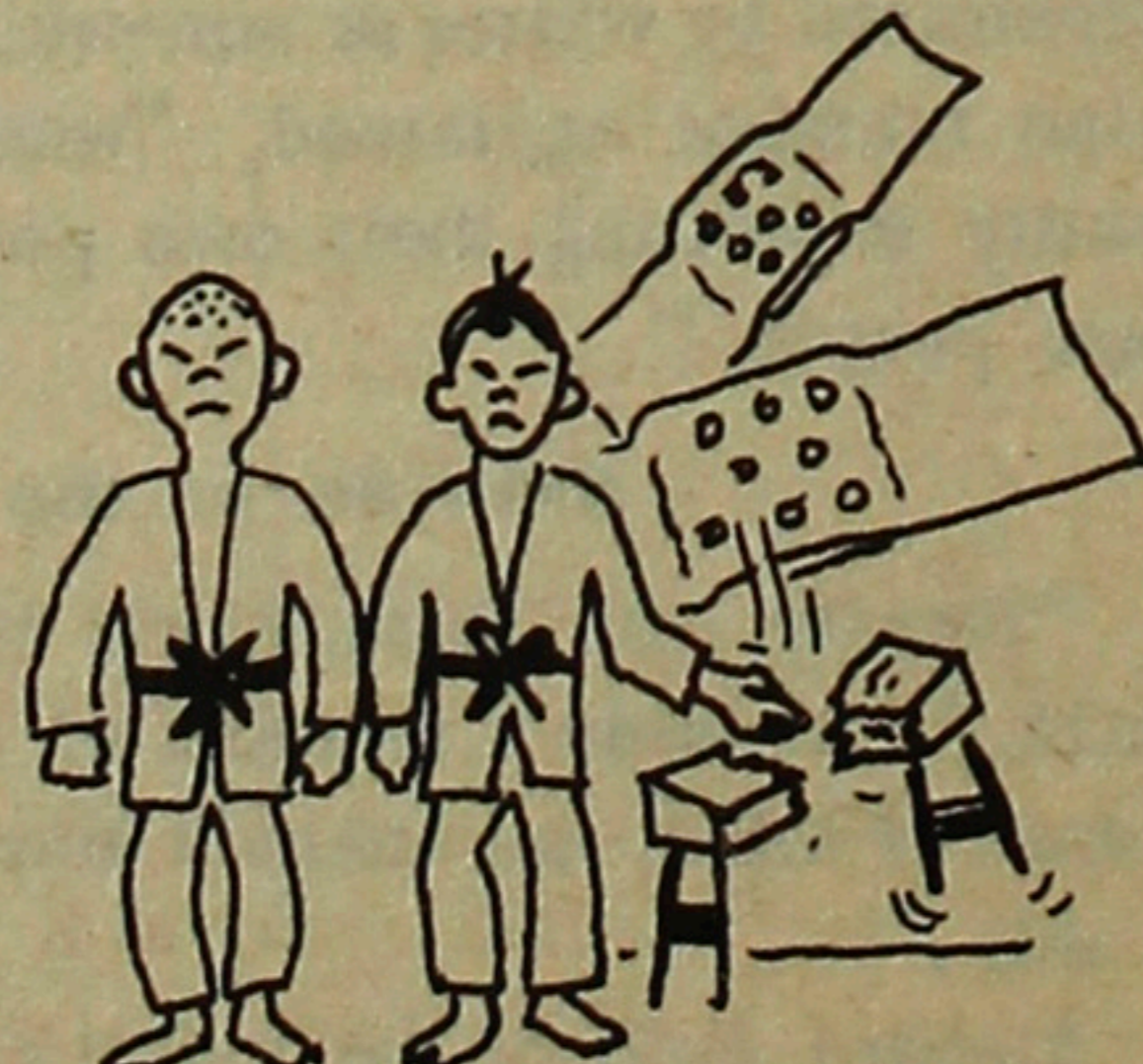
these anti-social behaviors exist in their sons and daughters. Our conservative estimate is that 75 per cent of high school and junior high school boys are using or have used marijuana or drugs at one time or another. And fighting is wide-spread. We are not talking of the normal fighting of every youth but of gang fights. How many of you remember the big clash between Eastside gangs and Westside gangs that took place several years ago? How many of you remember the guys that got busted for dropping pills, getting

(Continued on page 4)

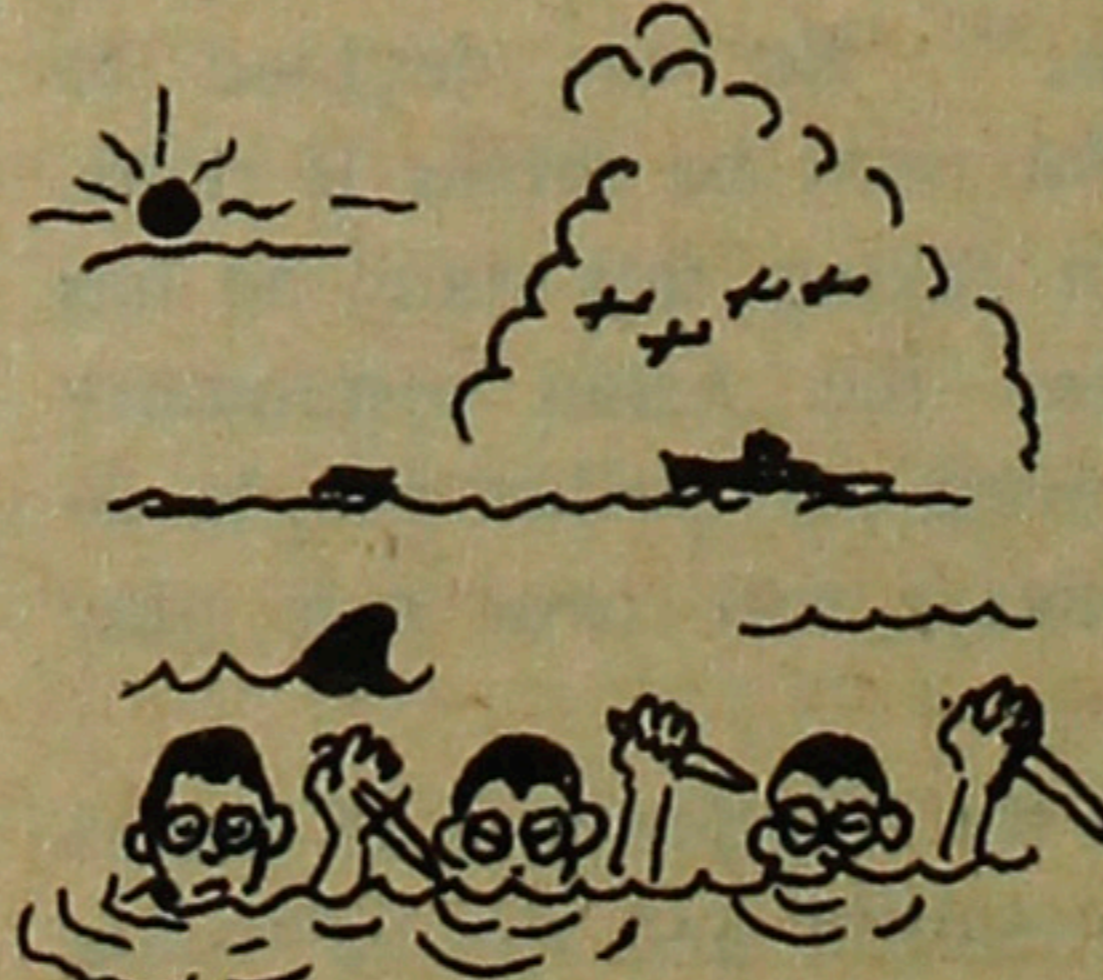
Stereotypes....



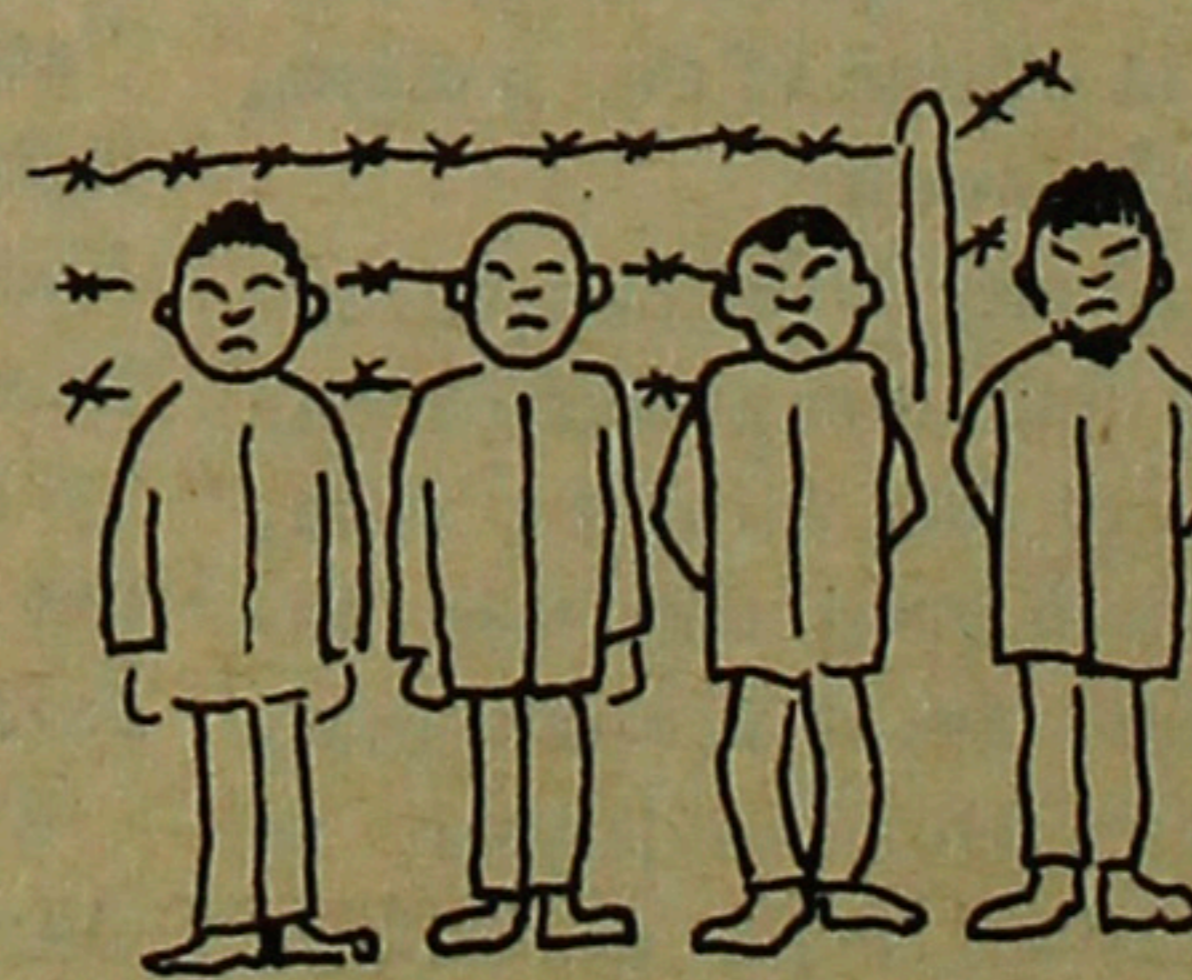
ONE JAPANESE IS A GARDENER



TWO JAPANESE IS A KARATE MATCH



THREE JAPANESE IS A SNEAK ATTACK



FOUR JAPANESE IS A RELOCATION CAMP

Mark

All signed articles represent the opinion of the author. All unsigned articles reflect the opinions of the GIDRA staff. All letters and articles sent to GIDRA must be signed. However, your name will be withheld, if you so request. Send all correspondence to GIDRA, 1157 Muirfield Road, Los Angeles, California, 90019.

Necessary But Not Sufficient

YELLOW POWER!

By Larry Kubota

"Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blow, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress."

Frederick Douglas

In Los Angeles in 1871, a mob of a thousand persons marched into the Chinese section, seized victims, overpowered the officers of the law and hanged at least 22 Chinese men, women, and children. No attempt was made to bring these people to justice.

Asian American history is filled with innumerable racist incidents. Some are overt, such as the one given above. Others are covert—psychological oppression, educational deprivation, and economic exploitation—and are equally destructive.

Looking back into the past, it is incredible that we have taken so long to confront this problem of racism. We are relegated to second-class citizenship, and adding insult upon injury, we are told to be thankful for our blessings.

We tried only the tactic of adaptation. We responded to our treatment with an "Oriental" smile and a polite "thank you."

Asian Pride

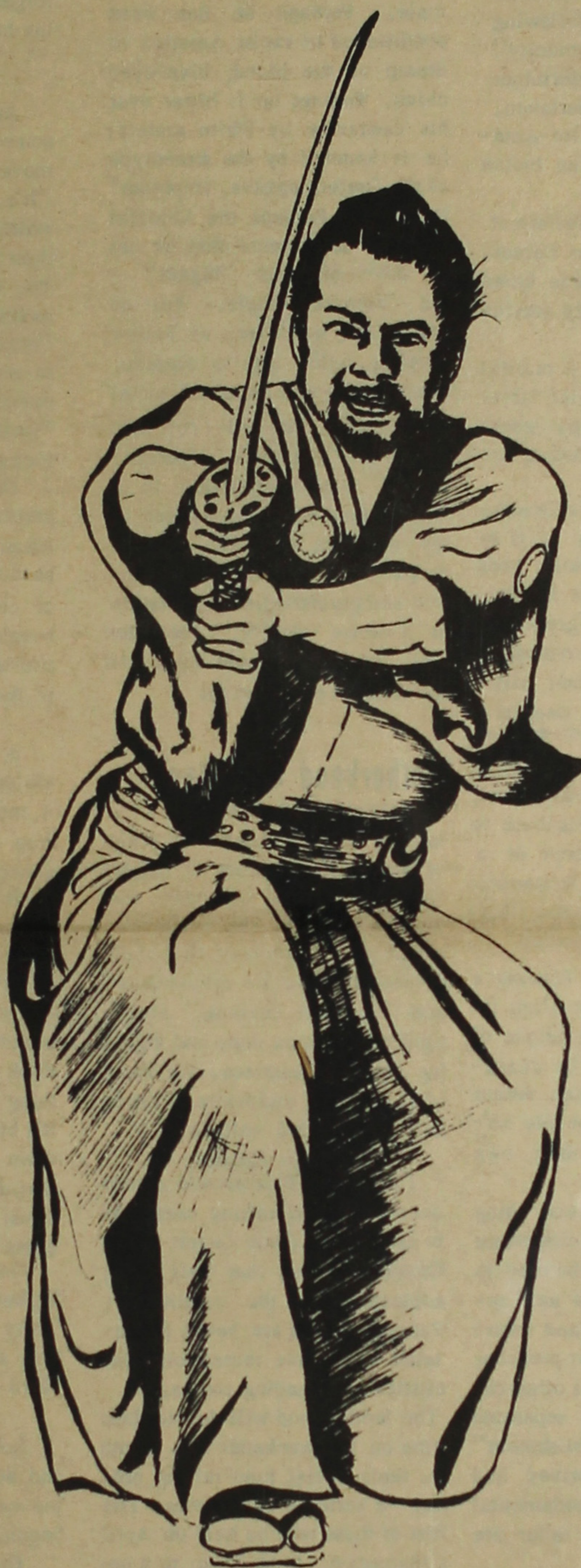
Today, however, is the dawn of a new era. We have finally reached the limits of our tolerance and have begun to explore a new alternative. Asian Americans have rediscovered their spirit and pride and are becoming a force to be reckoned with. In San Francisco, San Mateo, Los Angeles, and elsewhere, yellow people are fighting side by side with other Third World people for reform in society, and in particular, the educational system.

This is a new role for the Asian American. It is a rejection of the passive Oriental stereotype and symbolizes the birth of a new Asian—one who will recognize and deal with injustices. The shout of Yellow Power, symbolic of our new direction, is reverberating in the quiet corridors of the Asian community.

"Asian parents push their children to 'make it,' not realizing that when the process is complete, children may reject their parents."

Yellow Power is symbolic of the type of rapid social change occurring today which no group or individual can ignore. It is apparent, however, that many of us do not understand the meaning of Yellow Power and its relationship to the changes currently taking place in American Society.

Yellow Power means that we as Asian Americans are seeking greater control over the direction of our lives. It also expresses a determination to effect constructive changes in the larger society. It is not a call for Asians to move out of the mainstream of American life, but instead it says that we should be able to dictate some of the terms of entry into that mainstream.



Some have asked why do we need Yellow Power? There are three basic reasons. First, Yellow Power must develop for the self-preservation of yellow people in America. Second, it must develop so that we can determine our own destiny. And third, it must develop so that Asian Americans can contribute to the creation of a truly humanistic society.

To answer the question regarding the necessity of Yellow Power for our self-preservation, let us review a few events in our history, some of which are cited by Dr. Harry H. L. Kitano in his book, The Japanese in the United States:

- * Rock Springs, Wyoming, 1885: 29 Chinese are murdered, their homes destroyed and their belongings scattered, because the Chinese were perceived as economic threats.

"Yellow Power is a call for Asian Americans to end the silence that has condemned us to suffer in this racist society."

- * U.S.A., 1942: 110,000 Japanese-Americans are imprisoned in concentration camps without trial.
- * U. S. Congress, 1945: Oklahoma Congressman Jed Johnson proposes mass sterilization of the Japanese in the concentration camps.
- * Los Angeles, 1969: The Council of Oriental Organizations is ousted from a meeting of the Concerned Citizens for Community Colleges—the Los Angeles version of the White Citizen's Council. The reason given for the ouster is that the Oriental community is "politically irrelevant."

The foregoing clearly illustrates the outrageous and frequently violent acts perpetrated against Asian-Americans by this so-called democratic society. It should be remembered that in America, all people of color have suffered as much or more. The condition of people of color in America is one of helplessness and powerlessness.

Yellow Power is a call to reject our past and present condition of powerlessness. When we attain a position of power in this society, we can have more control over our lives and begin to determine our own destiny. This is the second reason for Yellow Power.

White-washed Asians

Traditionally, yellow people have spent a great deal of time observing the behavior and mannerisms of white people. We have tried to act like them, speak like them, look like them, and be like them in every way. We have even been willing to sacrifice family relationships to emulate whites. For example, Asian parents push their children to "make it," not realizing that when the process is complete, children may reject their parents. The children feel ashamed of their parents because their parents do not measure up to the white standards that they have been told to hold supreme.

It is time we understood that white people cannot be taken as models. More than anyone else, it is they who are in dire need of reevaluating their standards and values. It is they who have been guilty of bigotry and hypocrisy. It is they who have created a country where racism is rampant.

The white youth of today are learning that George Washington, the father of our country, was a slave owner. They are ashamed as they watch the heroes of their fathers on television killing Indians, enslaving Black men, colonializing Brown men, and demeaning Yellow men, all in an effort to sustain the myth of White supremacy.

We must recognize, as Eldridge Cleaver suggests, that it is among the White youth of the world that the greatest change is taking place. It is they who feel the pain of finding their inherited heroes turned into villains. In the world revolution now under way, the heroes are no longer people who are white. Today the heroes are Eldridge Cleaver, Martin Luther King, Jr., Malcolm X, Mao Tse Tung, Che Guevara.

(Continued on page 4)

GENTER AT UCLA

Chancellor Charles E. Young is establishing an institute for the study of American Cultures at UCLA. Joaquin Acosta, assistant to Vice Chancellor of University Relations and Public Programs Paul O. Proehl, who is coordinating the project, agreed that this is being done because of the demands of Third World students for programs at San Francisco State, Berkeley, and at other colleges in California.

"Institute" and "Center" are terms used by the University for programs to facilitate faculty research. According to Chancellor Young, the American Cultures Institute will differ in the following ways: Students can also do research, student and "community" people sit on the Executive Steering Committee, which determines center policy, and community action programs will be undertaken.

At this time there are four centers in the Institute--the Afro-American, Asian-American, Mexican-American, and American Indian centers.

Dr. Harry H. L. Kitano, associate professor of Social Welfare at UCLA, is serving as the acting interim director of the Asian Center. According to Dr. Kitano the Center will direct itself to three broad areas of interest--faculty and student research, community service programs, and curriculum reform and development.

Two projects are already underway in the Asian Center. A tutorial project, staffed by student volunteers, is operating at Castelar Street Elementary School in Chinatown and at Nora Sterry Elementary School in West Los Angeles. A survey of existing courses and student attitudes toward Asian American studies is planned.

Many problems lie ahead for the Asian American Studies Center. The Executive Steering Committee, whose responsibility it is to "determine policy and establish priorities," has only recently been constituted. The final composition of eight students, four faculty, and four "community" people was arrived at only with "great difficulty," according to a student who wishes to remain anonymous.

One thing is certain. The Asian American Studies Center will ultimately serve the interests of that group that makes the deepest commitment to it.

CALENDAR april

Apr. 2&4-UCLA OMEGA SIGMA TAU Spring rush events.

Apr. 4, 5, 6-EASTER SYMPOSIUM AT SAN JOSE. Third World Conference sponsored by San Jose AAPA. Bring sleeping bags, \$3.

Apr. 5-BROTHERHOOD CARWASH 8-5pm. Centenary Methodist Church, Normandie & 35th.

Thru Apr. 6-ORIENTAL AMERICAN EXHIBIT, 4334 Degnan Blvd. 294-3766 Wed-Sun 1-7.

Apr. 9-ASIAN WOMEN'S WORKSHOP, 7:30pm. 11263 Mississippi Ave. 477-3397.

Apr. 12-PIONEER PROJECT RUMMAGE SALE to raise funds for Issai field trips. Radium Drive-In, Redondo Beach Blvd btwn Van Ness & Crenshaw, 8 am to 4 pm

Apr. 14-Los Angeles AAPA Mtg. 7:30 pm at Center for Social Action, 681 34th Street, LA.

Apr. 24-Japanese American Volleyball Association: Meeting of team captains; 7 pm, Rm 2412, Student Union, UCLA.

Apr. 27-"The Image of the Oriental American from Within and Without," a workshop, sponsored by Oriental Concern Race Relations Committee, at International Institute, 453 So Boyle Ave, LA, 1 pm.

Calendar entries must be submitted by 20th of each month for inclusion in the Calendar for the following month.

4 • GIDRA • April, 1969

Prostitution

(Continued from page 2)

attempt to attain male approval, it is nothing more than Yellow Prostitution.

Dildoes

This is not to ignore the oppressive role of the Oriental male. Perhaps he has been conditioned by racist America to dream of the blond, blue-eyed chick. Perhaps he is bitter over his castration by White society; he is haunted by the stereotype of the "quiet, passive, impotent" Oriental. Perhaps the Oriental male is so insecure that he has to have his own "nigger" -- the Oriental female. Yet no matter how much we, as Yellow females, allow him to degrade, discriminate and mold our social expectations, it will not help him fight prejudice, discrimination, and degradation in a White society. Being sweet or shy will not help you or your people find freedom from economic and psychological oppression in a white society. Peroxided hair and scotch-taped eyes will not make Yellow pride.

Brotherhood Car Wash

(Continued from page 2)

loaded, and stealing? How many of you find it easier to forget? Well, it still goes on today, and we can't forget. We came from the same environment that these so-called "juvenile delinquents" and "societal deviants" are in right now, where dope and fighting are commonplace. We know what it's like, and we're trying to help because we believe!

Youth Center

The Yellow Brotherhood is conducting a fund raising campaign to establish a Youth Center in the Crenshaw Area that will serve adolescents in the community. Tentative plans are being formulated to include recreational facilities and reading rooms.

The Brotherhood will devote their time on the weekends this month for their initial fund raising project—a series of car washes. The first of these will be held on April 5 (Saturday), from 8 am to 5 pm at Centenary Methodist Church at Normandie Avenue and 35th Street in Los Angeles. Subsequent days will be announced in the future.

A spokesman of the Brotherhood stated, "Your money is helping us build a center that we can call our own. It will be a center that we will be responsible for, and can have pride in. It will be free from the authority that so many youths fight. Discipline and control will be every individual's responsibility. We need the financial and moral support of the entire community to realize our goals," he appealed.

For tickets or more information about the car washes, contact GIDRA by mail.

THE THIRD WORLD

(Continued from page 1)

in. He kept the pigs from beating on the brother and stopped them from dragging him by the legs to the wagon. He stayed until help arrived. That white medic has the Third World mentality."

However, many Third World people realize that the situation facing a white person is considerably different from that facing a person of color. A member of TWLF explains, "White radicals can afford to play the game...they always have the option of leaving. Colorful people have no such choice. They can never forget their color... The white radical can cut his hair and shave his beard off. What can the colorful person do?"

"White is Right"

Another factor makes close cooperation between whites and non-whites difficult. Many people involved in the Third World movement feel that whites suffer from a "white is right" complex. "It's a natural consequence of living in a society that favors whites," explained an Asian American professor at Berkeley. "All their lives whites are told that they are superior in every way. The colorful person is constantly pictured as not being as good or as smart or as capable," added a young lady. The results of this "conditioning" are evident when whites and non-whites attempt to work together. White strikers have been known to ignore the orders of non-white strike monitors. A condescending attitude of "well, it's your show, but I think I could do it better" sometimes seems to pervade meetings where whites are present.

Despite the difficulties, there is optimism about eventual white participation in the Third World movement. A member of Berkeley Asian American Political Alliance sums it up, "Colorful people, because of their obvious oppression, have reached a certain level of consciousness. Later, when white people, who are slower because they suffer less severe and obvious oppression, reach a similar level of consciousness, there should be a place for them in the Third World."

On Violence

A striking white faculty member at Berkeley said about violence, "Physical violence is the mildest form of violence." A member of TWLF added, "40 per cent more black students drop out or are kicked out of our schools. The average life expectancy for American Indians is 44 years. That is real violence.

It is unfortunate that violence is sometimes the only course open, for many of the institutions of this country do not seem to respond to certain segments of our society. As Warren Furutani, formerly a student at the College of San Mateo, now attending San Jose State, explained, "When we righteously go out and do something wrong or when the administration or the people in power think that we are doing something wrong, what can they do? First thing they do, they pick up the phone and call the police, or if it's bigger than that, they call the national guard and they come down and oppress us and stomp us. But what can we do if we feel that the administration and the people in power are doing injustices to us. Have you ever tried to call the police and tell them to come and take away the administrator of your school?"

Our society seems to use a double standard when judging the 'rightness' or 'wrongness' of violence. As a young man asked, "Why do people in this country condone the violence of the police and the army in Viet Nam but condemn the violence of Third World peoples who have no recourse?"

"The Struggle has just begun..."

Now, at San Francisco State, approximately 600 arrests later, and at Berkeley, after 166 arrests, relative calm has returned to the campuses. But TWLF leaders warn that the struggle has just begun.

The commitment to the struggle runs deep. Many individuals have put their careers and their lives on the line for a cause that should concern all of us. In the words of an arrested College of San Mateo student, "The reason we're in jail, the reason we have made a stand, is because we have made a commitment--not only to our own people, but to Third World peoples, and we are willing to stand up against the injustices and the indignities that have been shown to all people of color throughout the history of America... (and perhaps someday) what those hypocritical slave owners in the beginning of this nation wrote on that scrawled parchment will someday come true--that all of us will be equal, that all of us can walk this land with our heads high."

SUBSCRIBE TO **GIDRA**

Send your NAME and ADDRESS, including ZIP, to

| | | |
|-----------|---------|-----------------------|
| 6 months | \$ 1.50 | GIDRA |
| One year | \$ 2.50 | 1157 Muirfield Road |
| Two years | \$ 4.00 | Los Angeles, CA 90019 |