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Gidra



The News Magazine of the Asian American Community

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Volume II, Number 2

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25c

February, 1970



GONG HAY FOT CHOY

RAY
1970

The silence of the "quiet Americans" was broken on January 17 when over two hundred Asian Americans participated in a march through the business district of Little Tokyo (Los Angeles) and assembled on Weller Street to petition the government "to cease the illegal and immoral military action in Vietnam immediately."

As the demonstrators paraded past gift shops, restaurants and other businesses on First Street and San Pedro Street, they carried various placards reading, *Asia for Asians, No Vietnamese Ever Called Me a Fat Jap, No Chiquitas Are We, Remember Manzanar, We Are All Brothers Under the Sun*, and an assortment of signs in Chinese and Japanese characters.

The participants of the rally which was sponsored by the Asian Americans for Peace, heard several speakers including Yuji Ichioka, the associate director of the Asian American Studies Center at

UCLA, who set the tone of the rally and pointed out the uniqueness of the Asian American perspective on the war in Vietnam by quoting an Iowa housewife who wrote of the recent My Lai

ASIANS MARCH FOR PEACE

By Mike Murase
Gidra Staff Writer

massacre, "Bunch of worthless Asians in a part of the world that's already over-populated anyway. It's no real loss."

Ichioka explained, "And so, somehow in this person's mind,

and in a lot of other American minds, life is cheap in Asia, and that Asians somehow do not value life equally as Americans. A lot of people felt that way when the bomb was dropped on Hiroshima, and thereafter, on Nagasaki."

The Reverend Richard Wong, a Methodist minister, pointed out that many of the GI's who return from Vietnam have internalized feelings of hatred, racism, and dehumanization of Asians.

"Already, too many of our young men come home in warped states of mind," he said, "We ought to support our boys in Vietnam. We can support them best by withdrawing them now."

Although many of the demonstrators were young, the Reverend Sozaburo Watanabe, a retired Issei minister, spoke in Japanese and

continued on page 11

EDITOR'S NOTE: The complete text of the speech by Warren Furutani is reprinted on page 5 of this issue.

Community Day at U.C.L.A.

By Kay Funakoshi
Gidra Staff Writer

UCLA's Asian-American Studies Center (in conjunction with the UCLA Committee on Fine Arts Productions) will sponsor a weekend of Asian entertainment and enlightenment Saturday, February 28, and Sunday, March 1. Schoenberg Hall will be the site of two evening performances of the East-West Players and the Chinese Opera Club with Sunday being named, "Community Day", offering an afternoon of activities to "bring together" the Asian-American community.

According to the Center's Community Project Coordinator Alan Nishio, assistant Emma Gee and Student Research Assistant Merylynne Hamano, this project was conceived to bring together all age groups and segments of the Asian community thereby establishing links between the University and the people. "We also feel this will be a good chance to get students from the high potential program, GIDRA staff, tutorial project, Asian Radical Movement, the sororities, and the foreign students as well, all together to work on this one common project," they explained.

Tentatively on tap for Community Day are tours of the UCLA campus, a political education forum, speakers from the various Center-sponsored organizations, and members from the East-West Players and the Chinese Opera Club giving brief backgrounds and explanations of the classical works they will perform. Dinner will be served, preceding the evening representation, providing the guests with time to relax, socialize and 'fill-up'. A transportation system is presently being planned in Little Tokyo and Chinatown to encourage participation from the Issei Pioneer Project and parents

of the Tutorial Project's tutees.

The East-West Players will perform in English three Kyo-Gen under the direction of Shizuko Iwamatsu. Two will be performed in the Noh tradition, "The Mushrooms" and "Two Lords"; and the other, "The Substitute" in the more flamboyant style of the Kabuki theater. Kyo-Gen are farcical interludes of the classical Japanese drama, often times biting satires on the follies of men and the miseries of the feudal system. The only Asian repertory theater group in the nation, the East-West players is comprised of professional actors and actresses of all Asian backgrounds. They formed primarily to produce and perform plays of their choosing and discourage the stereo-typecasting they had fallen victim to.

The Chinese Opera Club will perform "The Romance of the Jade Bracelet" featuring renown Chinese actress Lisa Lu, who recently starred in the critically acclaimed film, "The Arch". She will be accompanied by an eight-

piece ensemble of classical Chinese instruments. Performing in the ensemble is the noted Chinese concert artist, Lui Tsun-Yuen, who currently heads the Chinese Music Department of UCLA's Institute of Ethnomusicology.

"We feel a need for Asian students and the community to relate both culturally as well as politically," said Alan, "And through this cultural presentation and the Community Day activities we are hoping to create dialogue and communication among the participants. Therefore we are anxious to gain strong support and the participation of the Asian community."

Tickets and further information for the two evening performances of the East-West Players and the Chinese Opera Club are available at the UCLA CONCERT TICKET OFFICE, 10851 Le Conte, L.A. 90024 (tel. 825-2953) or by contacting the Asian American Studies Center UCLA, 3235 Campbell Hall, L.A. 90024 (tel. 825-2974).

Cal State LA Asian Studies Class

By Hat and Vivian
Gidra Staff Writers

Asian American History (History 485), a new class initiated at Cal State Los Angeles (CSCLA) held its first session on January 5. Although CSCLA has over 1000 Asian American students, the course was limited to an enrollment of 21 upper division students. The class was placed in special category thus requiring students to register by a special procedure; approval from the History Department and the instructor for enrollment.

At the first class meeting, approximately 45 students were present. Instructor Bill Tsuji open-

ed enrollment to all those present despite the History Department's limitation of 21. Students felt that the class was mere tokenism and that the purpose of the stipulations set by the Administration was to discourage students from attempting to enroll in the course.

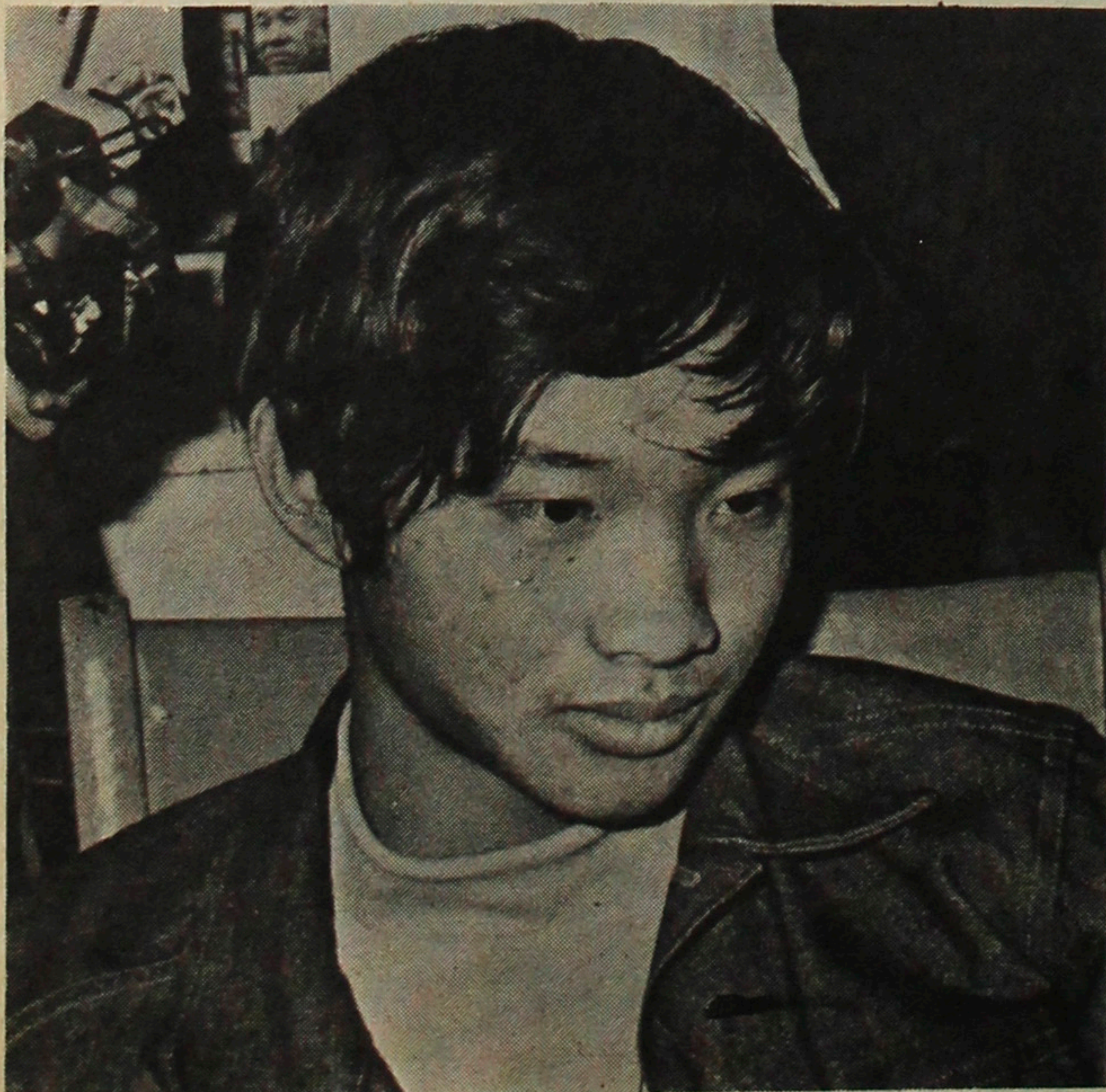
Students attempting to open another section for the class were told that the School of Letters and Science was short of faculty for the quarter and that the opening of another section was not possible.

Instructor Tsuji requested a meeting with Dean Kully of Letters and Science for reconsideration. Simultaneously, a petition insisting on the opening of a new section was being circulated throughout the campus (over 500 signatures were obtained).

Prior to the meeting, however, a statement issued from the Dean's office allowed for the opening of a new section provided that the students obtain an instructor within one day. Alfred Estrella, director of the High Potential Program at UCLA was recruited as the instructor and CSCLA now has two History 485 classes.

Student organizers, Ruth Wakabayashi and Sandy Wong felt that the petition and possibly community pressure made Dean Kully realize the importance of Asian Studies to students and the Asian community.

Students are now working on a proposal for an Asian Studies Department completely autonomous from the History Department. Any students wishing to help in planning can contact: Ruth Wakabayashi, 261-7996 or Sandy Wong, 221-6040.



GIDRA columnist Robert Wu, alias R. Wu, alias Mellow Yellow has been elected Student Body President of Los Angeles High School. Photo by Flea

ARM

By an ARM member

On January 22, 28 students and workers, including six members of the Asian Radical Movement appeared for preliminary hearings on two counts of felonies: conspiracy and felony false imprisonment. They were arrested last November for their participation in a sit-in challenging the bad working conditions, racist hiring practices, and lack of job security for UCLA cafeteria workers. 16 students (ARM members, Dinora Gil, Eddie Wong, and Darryl Suzukawa) were given the opportunity to plead guilty to the misdemeanor charge of false imprisonment. They will appear for sentencing on Feb. 13, in Division 40, Municipal Court Annex. Charges were not lowered for the remaining 12 defendants, who will appear in Santa Monica Superior Court to enter pleas on the two felony charges and to start the trial proceedings.

The Asian Radical Movement wishes to thank our friends in the community. Among the groups that have given us much-needed financial and moral support are: Chinatown Democratic Club, the Asian American Social Workers, the "Umbrella" organization, and the brothers and sisters at Long Beach State. But with trials coming up, things are just beginning to get heavy. Future activities include:

1. The ARM Defense Committee meeting Sat., Feb. 7 at 1 p.m. at 11163 Idaho, Apt. 6, WLA. Phone: 473-9790.
2. Benefit Dance for Northern and Southern California Legal Defense Committee, Mills College, Oakland, Student Union. Friday, Jan. 30, 8 or 9 p.m. Three Bands: Liberation, Hiroshima, and Navarum.

ARM welcomes the opportunity to meet other Asian-American organizations and classes. For speakers, call 663-5950 or 473-9790, eves. Of course, individual contributions to legal defense may be sent to: ARM Defense Fund, P.O. 18046. Los Angeles, California 90018. Happy New Year, Gidra!

News Briefs

GONG HAY FOT CHOY!!

Echoes of "GONG HAY FOT CHOY" will be heard as the First Moon rises and the Chinese community celebrate their major holiday of the year, Chinese New Year 4668, "The Year of the Dog," on February 6, 7 and 8 in Chinatown.

The "Honorable Dog," which occupies the eleventh house of the duodenary cycle, symbolizes loyalty and persistence in adversity, and is not easily diverted from a chosen course. Being a domesticated animal, the year signifies domestic tranquility. The elders of the Chinese society indicate that a child born in "The Year of the Dog" will be a pillar of the community, devoted and honest; he will be oblivious to money and never in need of it.

A ritual observed by many families takes place in the homes on New Year's Eve. The head of the family places candies, flowers, and the choicest dishes before the portrait of his ancestors, and incense is burned and this offering is made to the Ancient Ones. On New Year's Day, the children will receive good-luck money wrapped in red paper from their elders. Chinese New Year is like Christmas all over again for the little children.

Thousands of firecrackers will sound off the start of the weekend festivities in Chinatown on February 6th. The Golden Dragon Parade on Friday will feature Grand Marshall Bob Cummings, Disneyland's Pluto, as well as marching bands, floats, the ceremonial lion and the dancing, twisting, 100-foot dragon.

A continuous program of cultural demonstrations and entertainment is scheduled in the Chinatown Plaza. In the Carnival Corner on North Hill and College Streets, the Parents Auxiliary of the L.A. Chinese Drum and Bugle Corps, a nonprofit organization, is sponsoring the event to aid the youth program among oriental young people of the community.

Join "The Year of the Dog" celebration to bring in a year of good fortune and prosperity to all.

GIG!!

On January 30th in the Mills's College Ballroom you can hear the sounds of the new hit Movement Bands. Lights will be flashing as well as minds. I'll be there, you'll be there, we'll be there and the gig will definitely not be square. (What was the last line? I don't know I heard something like that on one of the radio stations).

The environment of Mills College will provide one of the hippest backdrops for any halacious happening. The hills will be alive with music. (Where in the hell did you get that line? I made it up myself). People will be swarming in from all over the state. You better get your tickets while they last.

Actually this will be the first coordinated statewide effort to establish a greatly needed Legal Defense Fund. The bands from Southern California are *Hiroshima*, *Liberation*, and possibly the debut of the first *Amerasian Rock Blues Soul Pop Orchestra*. The dance will start about 8:00 or 9:00 at Mills Women's College. Mills is located in the Hills of Oakland. So like the Man said, "Be there or be a Pig, I mean, be Square."

TITLE II BANQUET

LOS ANGELES: Plans are well underway for a special fund-raising banquet sponsored by the Japanese American Citizens League to help finance their nationwide campaign to repeal Title II, the so-called emergency detention camp provisions, of the 1950 Internal Security Act. It is being held on the evening of Saturday, February 14, in the Royal Crest Room of the Pickwick Recreation Center in Burbank. The featured keynote speaker will be Congressman Spark Matsunaga (D-Hawaii), co-author of the Matsunaga-Holifield bill to repeal Title II which is presently pending in the U.S. House of Representatives.

These plans were announced by Dr. Bob Suzuki, chairman of the Southern California JACL Committee to Repeal Title II. He also commented that the JACL has been trying for over a year to repeal this detention camp law, which he said effectively legalizes and facilitates procedures similar to those used to incarcerate over 110,000 Japanese Americans in concentration camps during World War II.

According to Suzuki, Matsunaga was instrumental in leading

continued on page 12

**so many years
we've been around,
...better get
ourselves together-
better make this
year the one!**

A drop of water by
the grace of surface tension
hung at the tip of the
barren twig
It caught the sun and held
it captive like diamond fire
within its glassy walls
But the sun just keeps gettin hotter
and finally the last thing
of beauty
on earth
evaporates.

564802327

I know an old man, his face and hands are lined with numerous wrinkles and his skin is weathered away by time and hard work. When you first take a good look at him you would probably say to yourself, man, that cat's ancient and weak. Brother, that's the biggest mistake you can make. He may not have great physical strength, but he's got loads of inner strength, and I believe that's the most important of all. He's been through all kinds of changes and numerous hassles that would break any man, or should I say any normal man. I love and respect this man, and I have finally found that out. I regret all the shit that I've caused him because this old man has been keeping his cool all the way through. You can color this man father.

By Nick Shiroma

Is Long Beach really long:
is there an ultimate answer?

Is Long Beach really long
Is yellow the color of sun
and tiny the size of sand

Is 14 days too long a life for a fly
and three years--to have an elephant baby

Do you always say "it's a pleasure"
when you only meant good-bye
and doubt the praise given
for want of it again

Does gossip ever say I love you

Do 100 lb midgets have 50 lb balls
and drunk blonds have more fun--with
100 lb midgets

Did we become too distant
when we tried to understand
and too close when we
really didn't know

Did Superman become
too old to show his face
and have we forgotten Zorro so soon
or did he get misplaced
in East L.A.

But, wait, tell me is Long Beach really long?
Is there an ultimate answer?

And the ultimate answer is
Maybe.

But then, of course,
it could be (E): none of the above.

By Glenn Hayashi

little (makes for better meter)
There once was a field mouse
Who was gray or yellow, who's to say?
He'd been to many pastures and gardens (so much for standard meters)
And lived both night and day.
He'd had many adventures - escaped with his life
Like the time he got bumped by a rabbit...
He survived I C U, and the Gray Brotherhood
Which he joined, made him kick the old habit
of chewing on illegal onions. (which is enough to kill anybody)

One day this field mouse, in the course of the day,
Met a pack-rat, who had good things, and junk...
And the pack-rat was scared of the field mouse's soul
Just by judging, "He looks like a punk." (sorry, but it rhymed)
But the field mouse persisted, with unanswerable whys,
To befriend the pack-rat, who became more at ease...
And soon they were "hi" friends upon the wide field
Exchanging, as friends, little trinkets and cheese.

After some time of here-and-there conversation
The pack-rat came to the conclusion
That the mouse, though he gives an air of the onion
Just gives off a false illusion.
For the mouse would discourse on the nature of things...
Just by concluding from all of his bumpings
From his friends, false and true, catty enemies too...
"To avoid hurt requires strategic jumpings."

"Ah," thought the rat, "he's an owl in disguise,
Neither scarecrow nor tin man nor Bert Lahr
And, what's more, seems quite sincere so that I
Will take out my favorite treasure-filled jar...
And once in a while, when I feel in the mood
Or if I should happen to see him sometime,
In a manner, not really common for me,
Will show him some of these treasures of mine."

And the mouse and the rat went their separate ways
After talking of bumpings and treasures.
But no one knows truly if the feelings of each
Of these rodents was of equal measure.
But, nevertheless, though the field is a mess
And the sky seems too often falling...
At least one pack-rat knows there is more to a field mouse
Than gray fur and stories appalling.

-a pack rat-

Got anything to say?

Send it to: Gidra
P.O. Box 18046
L.A. 90018

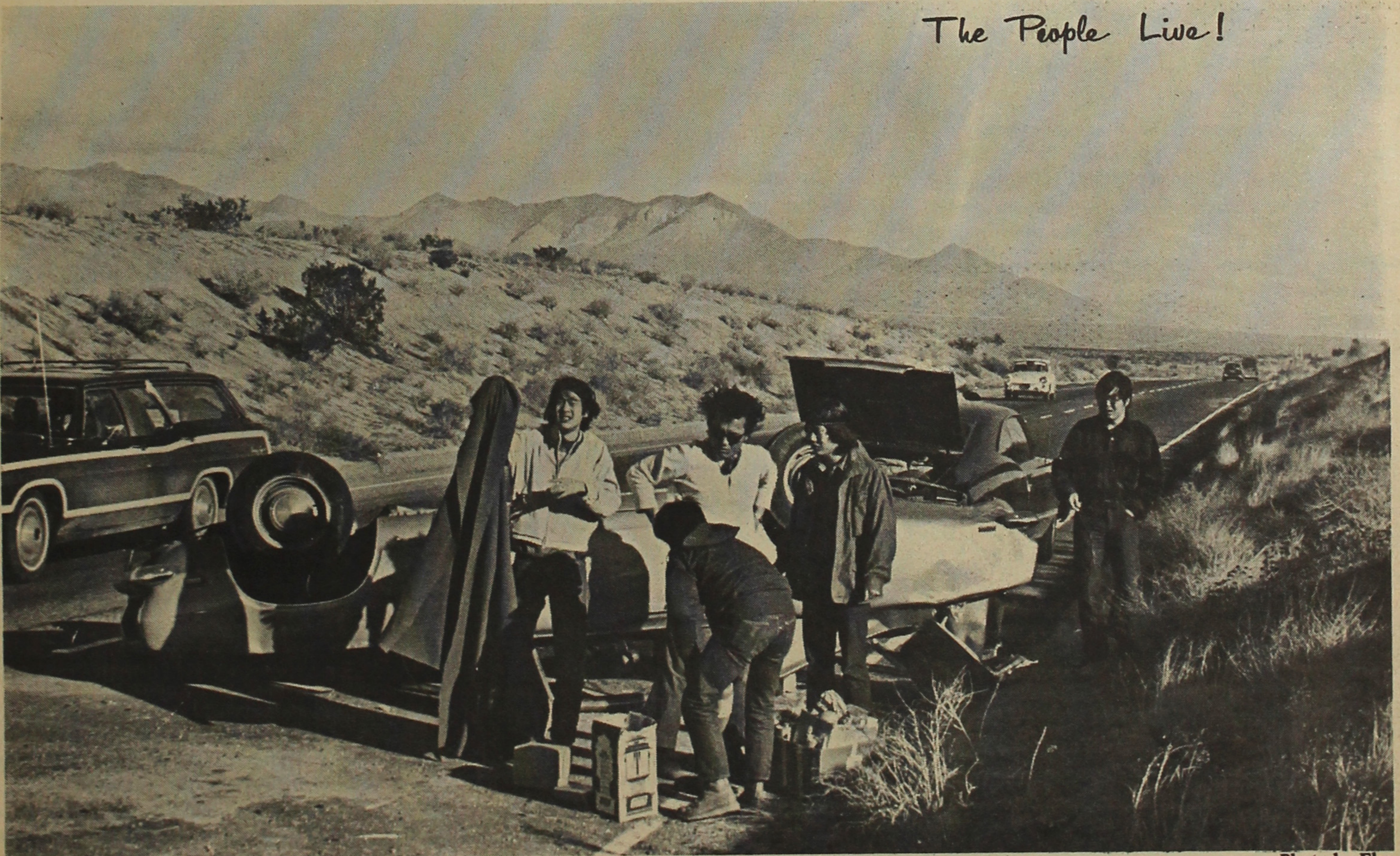


Photo by Flea

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EDITORIAL COMMITMENT...

The people of both the Asian-American Movement and the New Left are deeply rooted in academic tradition. The result of an average of over twelve years of "education" has led to vast amounts of rhetoric or artificial eloquence and sophisticated intellectualizing. Rhetoric and an insistence on ideological exactness rather than action has restrained progress as much as repression by outside forces of resistance.

The concept of "self-determination" is often misconstrued to the point of contradiction. Too often people disavowing rhetoric have become self-centered and selfishly individualistic under the guise of "finding themselves" or "doing their thing." Often the plight of others is met with relative indifference. This is apparent in an unwillingness to make any great sacrifice for the benefit of others.

While many are still mired in academia, striving to reach higher levels of both political and sociological consciousness, or else being wrapped up in themselves, there are some that have finally acted on their convictions.

One such case is that of the members of the Asian Radical Movement. We have three people being persecuted for their strong belief in creating meaningful change in this country. Suzi Wong, Laura Ho and Michael Fong are facing felony convictions which can mean five to fifteen years imprisonment.

In attempting to put the plight of others above themselves these people have put their futures on the line. Such a courageous act must not be met with indifference, people must show these students that they have support and they are not alone "when the shit hits the fan."

PLEDGE OF ALLEGIANCE BROTHER IN GESTAPO

Dear Brothers and Sisters,

I noted, with interest, the "pledge of allegiance" printed on page 16 of the January issue of GIDRA.

Some time ago, I formulated what I think is a non-hypocritical and meaningful "pledge of allegiance" that anyone should be able to say without reservation or shame. I submit it to you for criticism, change, or maybe adoption.

"I pledge allegiance to the people of the whole world, who are trying to make this planet a better place in which to live. One world of people indivisible by hate-mongers, working together to eliminate war and poverty, and bring true liberty and justice to all."

I am glad the Asian community is now active and demanding immediate withdrawal of the troops from Vietnam. Keep up the good work.

Peace now,
L.U. Keppinger

Dear Gidra:

I have been to your office and I must add that it is very quaint. I like the colors of your wall, your refrigerator and clock, the billboards and curtains are cute and "something else", the members are courteous and dressed the part of students involved in politics.

I wish I had a room as large as your office.

I help as much as possible whenever I am in the mood. I am not journalisticly (sic) inclined so maybe that is why I don't hang around. My younger brother hangs around your office and helps out. He is politically inclined. I am culturalistically (sic) inclined. But, all this does not make me want to take out a subscription to your paper. My brother thinks he's in the Gestapo so he persecutes me to subscribe... please make him stop, or else I'll have to slug him one.

K. F. Ohta
Los Angeles

LETTERS TO GIDRA

Dear GIDRA,

After reading an issue of your magazine, I almost died laughing. It's even more ridiculous than the trash written by the Black Panthers. But then, you and the rest of the losers have to bitch about something.

I am sick and tired of hearing from your kind of abuse and injustice. What you people should realize is that this is the white man's world. In the final analysis, we will run the world as we see fit. And this will not be done entirely by the use of force. Let's face it: we set the standards of the world. I am not bragging or advocating racial superiority; I am merely telling it like it really is.

Although I am just an average white man in America, I was king in the Orient. I always had a hard time trying to go with white girls, but I didn't have to try to get the prettiest Oriental girls in Los Angeles, Tokyo, Hong Kong, Saigon, Singapore, etc. (I have traveled all through the Orient.) It wasn't the money that influenced the situation. Take UCLA. The Japanese girls are just trying to get dates with us white guys. Now what I'm trying to say here is that the white race and the Oriental race get along pretty well, and people like you are trying to upset the boat. This will lead to racial hatred (sic) and violence. I don't know what you people are trying to prove.

A bit of advice to you: DON'T BITE THE HAND THAT FEEDS YOU! Love America or Leave America. After being in the Orient, I can assure you that your people never had it so good in America. And I like your people very much. I think America has been good for them, and they have been good for America. Therefore, rather than indulge in hatred (sic), write somethings which are positive (sic).

PS. If you plan to put this writing in your magazine, please withhold my name.

Name Withheld

Ed: Yeah, but a King?

SHIELDS, A MAN...

Dear Gidra Staff,

As a regular reader of your excellent newspaper I am very disturbed by a statement on page 18 of your January issue where in reviewing a pamphlet you say, "Walter Lippman, a Jew, wrote a column that urged evacuation and suggested how to bypass the constitution in order to do it."

What is the point of this religious identification? Even if Walter Lippman were a Jew (a fact that I have been unable to verify—if he is he isn't a practicing Jew) what point are you trying to make? Were Jews in favor of the evacuation? Hardly. The ACLU's lawyer, A.L. Wiring, a Jew, has been the most prominent attorney in winning from the government compensation for the tragic internment. The same issue of the paper on the back page thanks attorney Howard Berman for helping with GIDRA's incorporated. Thankfully it did not say Howard Berman, a Jew.

I think we Jews are most sensitive and sympathetic to your campaign to repeal Title II of the Internal Security Act because we are the only other group who know the meaning of concentration camp. To imply, if you meant to, that Jews in any number favored the 1942 evacuation of Japanese-Americans is misleading and false.

Stephen M. Shields
Instructor, ELAC

Ed.: The article was merely a condensed restatement of the pamphlet. App, the author, is the man to see.

Ford Foundation

Ed. note: Don Nakanishi, a student at Yale University, inquired about Ford Foundation Doctorial Fellowships for Asian Americans. He received the following reply. His rebuttal follows the Ford Foundation reply.

January 12, 1970

Dear Mr. Nakanishi:

This is in response to your letter of December 26.

You asked whether Asians (I assume you mean Orientals) are eligible to apply for the Ford Foundation Doctorial Fellowships to Negroes, Mexican Americans, Puerto Ricans, and American Indians. I regret to say that they are not. The reason is that the higher educational opportunities of the Orientals are far greater than they are for the other four minority groups.

Of the Oriental students who graduate from high school, approximately 90 per cent go on to college. Comparable figures for the other minority groups are: Blacks—less than 30 per cent; Puerto Ricans—less than 35 per cent; Mexican Americans—less than 20 per cent; and Indians—less than 10 per cent.

Since the resources of the Foundation are limited, it seemed most reasonable for us to give priority to those ethnic groups which have fared least well in higher education.

Sincerely,

Mark C. Ebersole
Program Advisor
Division of Education and Research
Ford Foundation

★ ★

Dear Mr. Ebersole,

This is in response to your letter of January 12.

In my letter to you on December 26, I asked whether Asian Americans (I did not mean Orientals) were eligible to apply for the Ford Foundation Fellowships to Negroes (I assume you mean Blacks), Mexican Americans (I assume again you meant Chicanos), Puerto Ricans, and American Indians (I further assume you meant Native Americans). You regrettably said that they were not. The rationale by which you based this decision followed the following scheme:

1. Of the Asian American students who graduate from high school, approximately 90 per cent go on to college.
2. Comparable figures for the other minority groups are: Blacks (I assume you meant Negroes)—less than 30 per cent; Puerto Ricans—less than 35 per cent; Chicanos—less than 20 per cent; and Native Americans—less than 10 per cent.
3. Therefore, this shows that "the higher educational opportunities of the Orientals are far greater than they are for the other four minority groups."

The rationale is open to many questions which I fail to see answers to at this time. First, how did you discern the percentages for the five minority groups? The figure quoted for Asian Americans seems extremely high when one considers that the Chinese Americans, Korean Americans and Filipino Americans. As a check to my hypothesis, you might examine the percentage of Chinese American students at Seward Park High School (where most students from New York Chinatown gain a "higher education") that eventually attend college. This percentage, I believe, would not be any different than that of Asian American high school students in San Francisco Chinatown, the Filipino communities of Central California, the Japanese ghettos of Los Angeles, or that of Hawaii. Yes, Mr. Ebersole, Asian Americans do have problems that are qualitatively and quantitatively similar, as well as different than the four other minority groups; i.e. we should never be elevated to the position of a "model" minority group.

A second question which is posed by your rationale is: What is the purpose in encouraging minority group students to pursue a doctoral degree? Is it to produce "models" by which members of these four groups can in some way follow? By creating models, will younger members of these four groups gain incentive to pursue some form of "higher education"? Or, is the purpose to encourage these groups to take a greater analytic interest into the problems affecting their groups through future research, writing, and teaching? If the rationale behind the Doctorial Fellowship program is for any of these reasons, then Asian Americans would seem just as "qualified" as the other groups to be encouraged to undertake a program leading to the Ph.D. degree. Assuming, that the rationale behind the program is to create "models" to follow, then what? You failed to mention what percentage of the population that is not categorized under the five groups attends college. It would seem logical that you do have some figure by which to judge the "far greater" opportunities of this group, as well as Asian Americans, which would serve as your "target" percentage to bring the four privileged groups from their "fared least well" status. When this percentage is reached, then what?

The final question which I will pose to you is: Do Asian Americans really have greater opportunities for higher education than their other non-white counterparts? Did we ever? If you reviewed some important chapters in the history of this nation (from the beginning of immigration of Chinese to the present), you will find that the Asian American experience has been continuously filled with the acts of discrimination, segregation, and bloodshed by a dominant society toward a minority group. What was behind the "evacuation" of Japanese Americans during World War II? Why were "exclusion acts" passed against Asian people? Why do we still have Chinatowns and

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All signed articles represent the opinion of the author, and do not necessarily reflect the opinion 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, Dept. A, P. O. Box 18046, Los Angeles, California, 90018.

The March

TEXT OF SPEECH BY WARREN FURUTANI
Asian Americans for Peace Rally, Little Tokyo
January 17, 1970

Now that I'm the last speaker, I have hardly anything left to say. Dewey [Ajioka] put it well. Madison Avenue talks about a generation gap and, as you can see right up here on the stage, there is no generation gap. People realize that something is wrong. And it's a hard realization to come to because you have to understand that all of us here have gone through quite a bit of school in the United States, and that for 12 years of our lives we have been saying, "I pledge allegiance to the flag" and we have been listening to either the "Star Spangled Banner" or "My Country Tis of Thee." And if you remember back in grammar school, you would get there, we'd stand up together and we'd all put our hands on our hearts, we'd all say the Pledge of Allegiance and it went really well. But if you ever try to say it by yourself, you could never remember the damn thing. How about the songs. Same thing. We'd be singing "My Country Tis of Thee" and be cookin', you know, getting it on. But you try to do it by yourself and I could never remember it.

And what this brings about is the fact that we take a lot of things for granted and at those times and at that year of our life we took many things for granted, like for example, that the United States is right in whatever they do. And perhaps a lot of people now even think that the United States is right in whatever we do. But as we all grow up and we become more educated and much more sophisticated, we learn different things and we start reading books that aren't on the recommended reading list at school, right? We start finding out facts that don't quite jive with what the government is telling us today and what you call this very simply is a contradiction.

And so you start dealing with these contradictions by first asking questions—WHY? And of course you start seeking the answers. And when you find them, you come to a very harsh realization.

You deal with small contradictions at first, you know. "Ah, how come I'm always playing the bad guy when we play army?" And then you progress from there and go, "You

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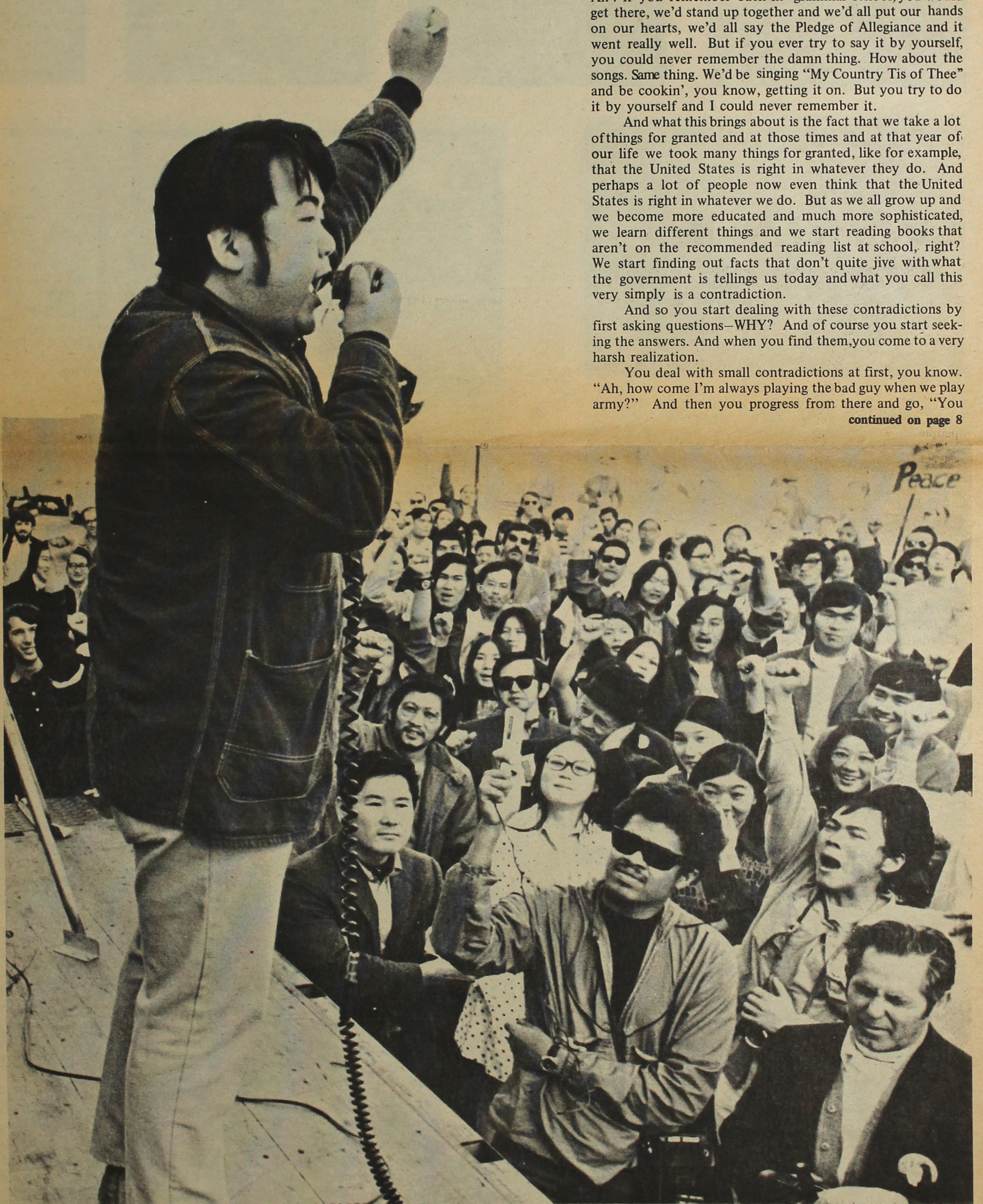
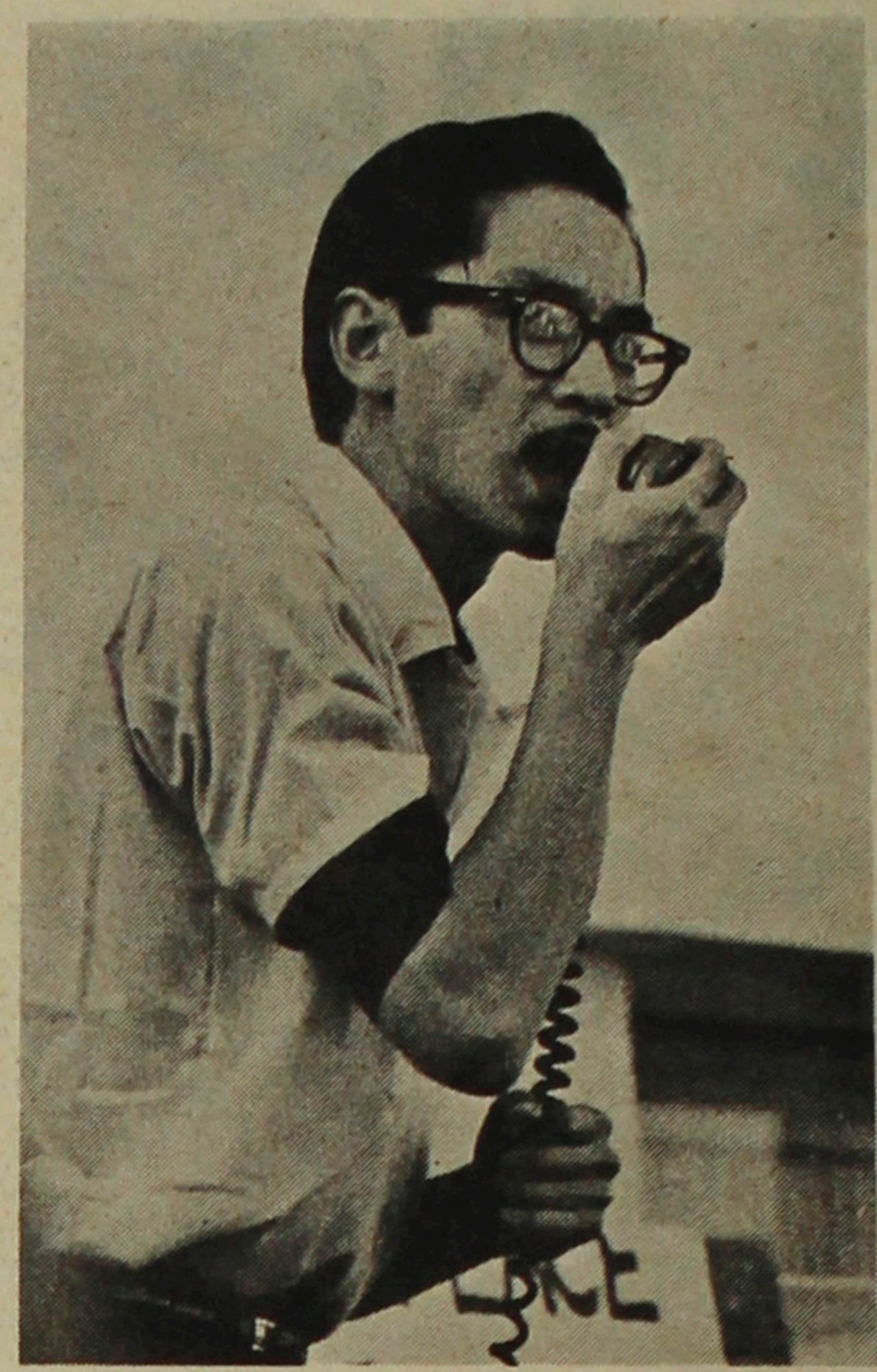
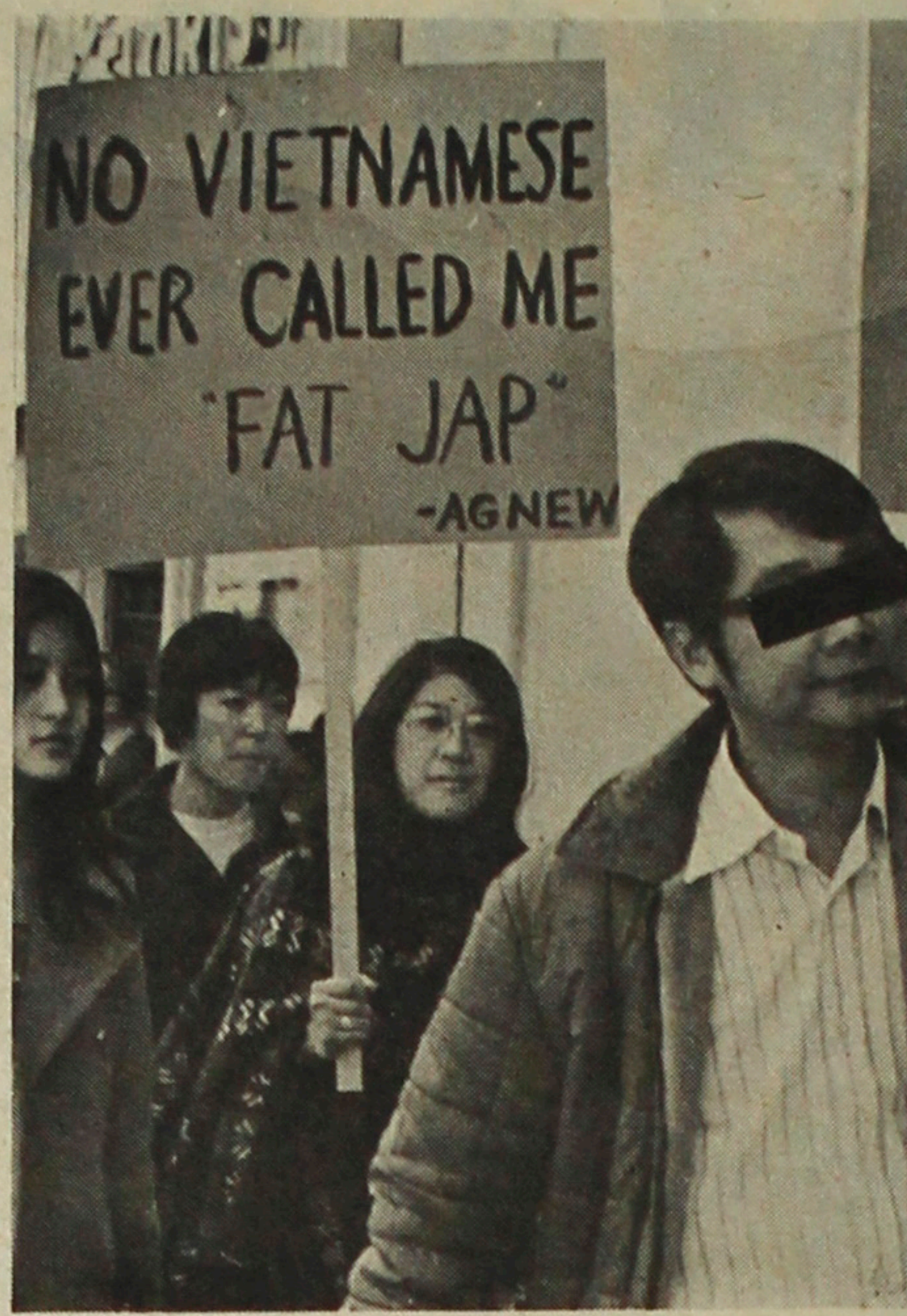
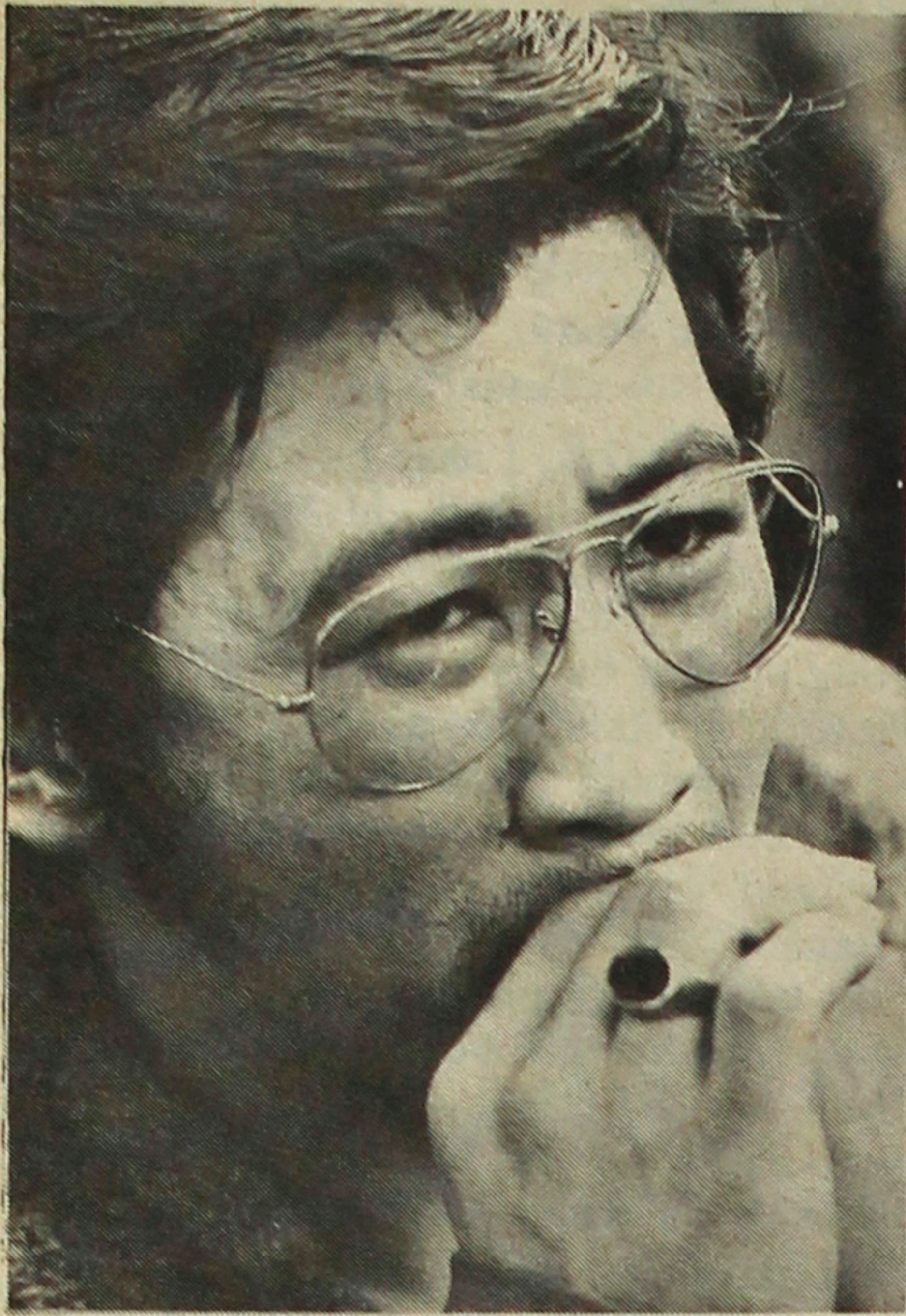
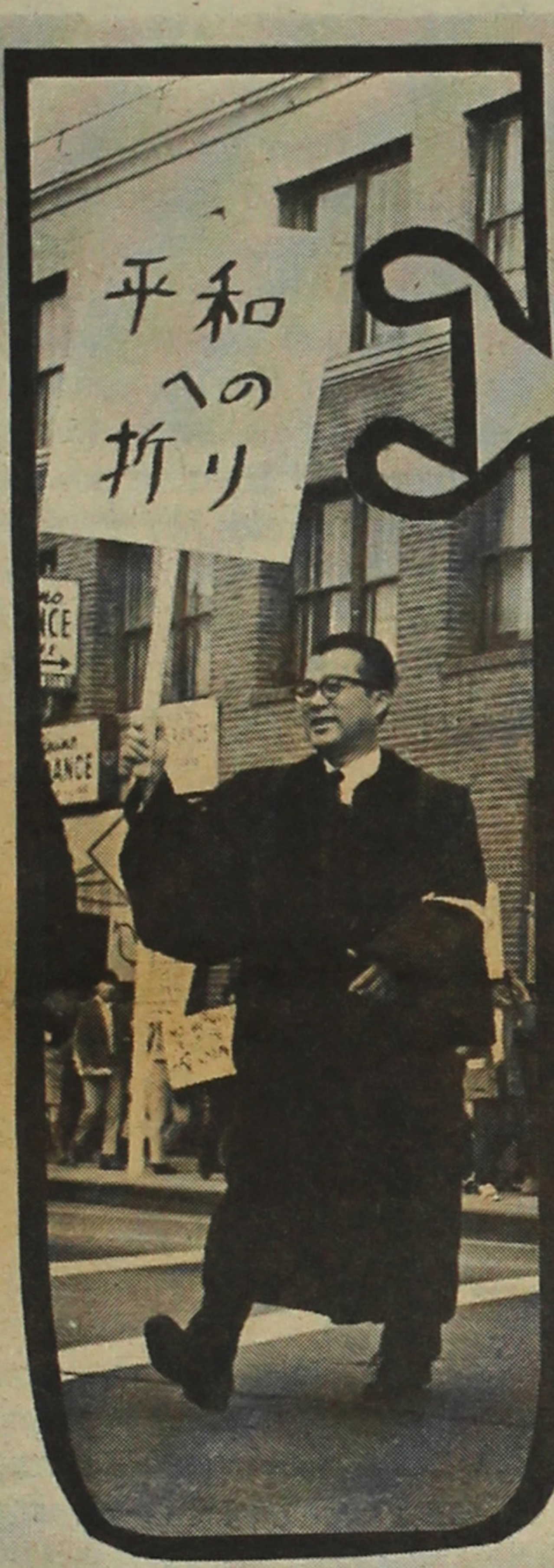
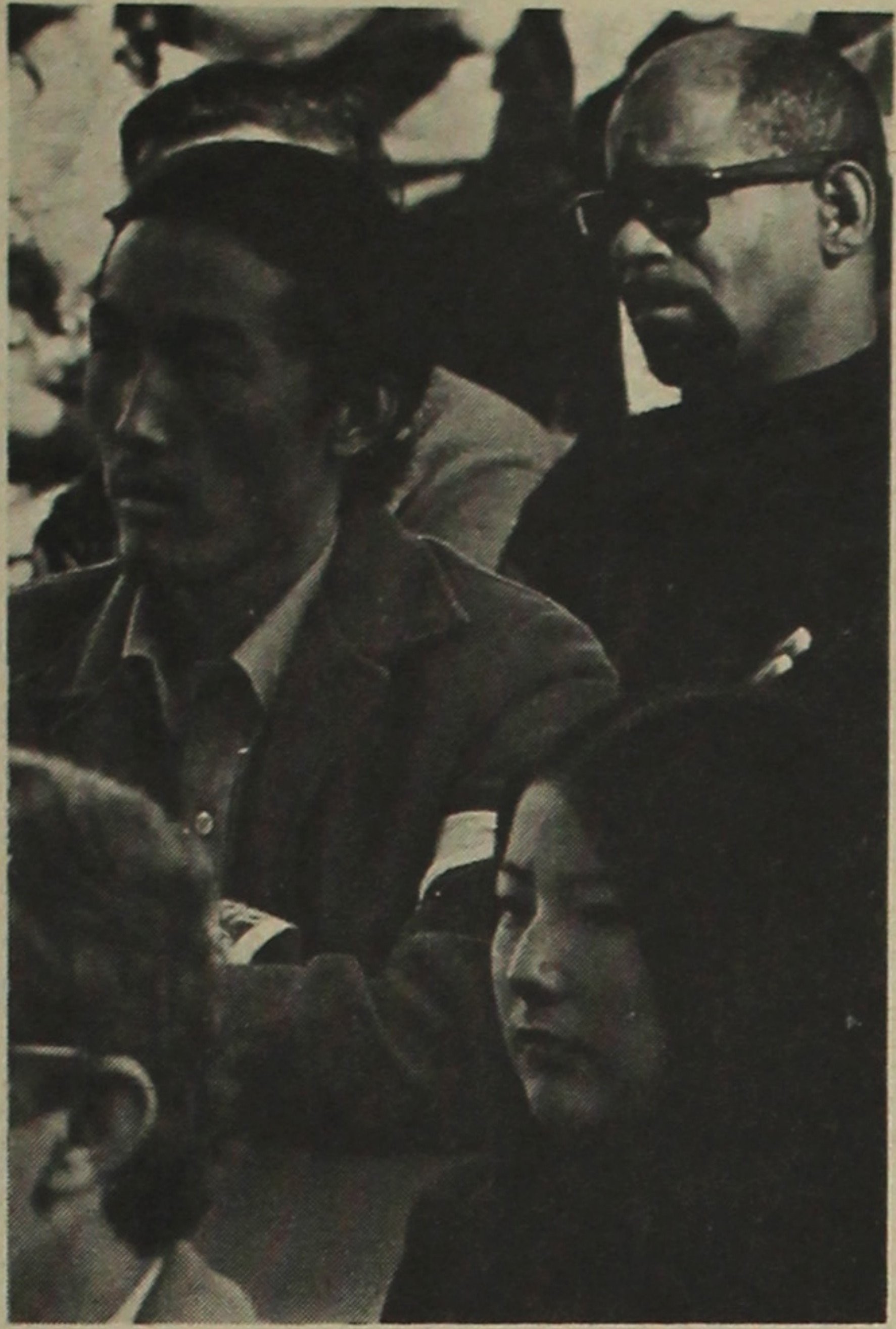


Photo by Dave Kuroda





Photographs and layout by Gidra Photography Staff

A COMMENTARY

The Asian American March

By Alan Ota, *Gidra Staff Writer*

On January 17, the Asian Americans for Peace finally had their long-awaited march and rally in Little Tokyo. This was the culmination of four months of organizing, meetings, and preparation.

The crowd approached two hundred. Significant was the fact that approximately one-fourth of those in attendance were photographers. In what had to be the most-photographed event in history, an estimated total of four-thousand pictures were taken in a span of sixty minutes.

Circumstances prompted march organizer Alan Nishio to comment, "It wouldn't be an Asian event without cameras."

Above the staccato burst of shutter releases, a significant shift in the theme was noted which differed from previous nation-wide Vietnam Moratorium activities. This was evident in the emphasis of the speakers on Vietnamese casualties. The true crime of the terrifying policy of genocide and fire-war is not the loss of "our boys over there" but of others whose bodies many did not bother to count.

The United States has destroyed the better part of an Asian nation, its history and large numbers of its people—intentionally and systematically. The involvement of this country in Vietnam and its support of the governments of the south can never be worth the life of a single man, woman, or child. That the war may end will not erase the fact that the United States has destroyed these Asian people

and cursed the lives of those who have survived.

Warren Furutani, Field Operations Director of the Japanese American Citizens League, elaborating on this theme, credited the crowd of Asians with breaking out of the "quiet American" image. This point, so very true, was greeted by much fist-waving and shouts of "Power to the People" and "Right On."

Going further, probably to the dismay of the JACL, Warren was perhaps too generous in his compliments to the people. Being loud and noisy is one thing, but taking credit for being "some of the baddest mother-fuckers around" is something entirely different.

Carrying placards, wearing armbands and shouting in outrage against a racist system and policy is impressive in terms of shock value and enjoyable in a self-indulging way. While this is true, one can see the total overall effect as negligible in stopping the murder of Asian people. The War machine continues to grind while people continue to address and photograph themselves.

After four months of activities of the now defunct National Moratorium, Local Selective Service Boards and the Army Induction Center at 1031 South Broadway continue their operations.

When these areas are directly confronted and the war is stopped for just one minute by a truly determined group of people, one can then say proudly, "We are some of the baddest mother-fuckers around and everybody knows it."

WARREN FURUTANI continued from page 5

know, how come I'm a little different because of the way I look?" And then you start dealing with contradictions on a higher level when you find out on your own, 'cause it's not taught in schools, that your parents were brought up in an internment camp but they were American citizens. What is that, you ask. WHY? That is the contradiction!

So what we are dealing with today, brothers and sisters, is contradiction. And we have all heard the story that has been professed and propagated by the U.S. government and it goes sorta like this. We are gathered here to give a plea for peace. And it's a very noble cause. But the story we have been told is a very false one. It's like, why do we need peace? Man because there's a war. Why is there a war? Because we have to stop communism. But why should we stop communism? Because communism is BAD!

So that is the story we have been told. That is the story we have lived through all our lives. But as you can see, there's another story to be told—and these brothers and sisters behind me have profoundly told that story today.

So what I would like to ask, since they've left me nothing else to say, is that all of you out there just sorta look around. Look at the person standing next to you and the vast majority, dig, are Asians. And, you know, we have a lot of things in common.

Like me for example. I have a little brother, he's about ten years old now. And when he laughs, his cheeks sorta push his eyes up and it accentuates the tightness in his eyes which accentuates the Asian in my American brother.

And then I look at my mother. She has gone on her 40's and I'll be in trouble for telling that story. She has lines developing around her eyes which tell a very profound story—that she was brought up in the camps and she has lived through Asian American history and she has raised four sons in this America and she must face the fact that every one of us, every four of us, should have to go over in Vietnam and fight in a war. That's why my mother has wrinkles around her eyes.

And I have a grandmother, a "bachan," to be very intimate. She stands about that tall but when I look at her, I remember as a kid, I could've sworn bachan was around six feet tall. But now, in reality, she's only around 3½ feet tall and her face has more lines than a book and her face tells a story of our people—the Asian American people.

I look at my family and I know my last name is Furutani and I know I was brought up in Gardena. But what, what if, you know, like my last name wasn't Furutani? What if my last name was like, ah, Wa or Lo or Pa or Minh or Nuyen or some other common Vietnamese name? And what if we didn't live in Gardena or Monterey Park or Crenshaw Square or Little Tokyo or Chinatown? What if we lived in a little village in Vietnam? What if we lived in a village like My Lai? Then what about my little brothers, my mother, and my grandmother? What future would they have? They would have none because they would be dead!

And the reason they are dead is because they are Asian. And what about me and my three brothers? If we weren't dead, we would be fighting for the NLF. We would be fighting for the self-determination of the Vietnamese people!

POWER TO THE PEOPLE!
POWER TO THE PEOPLE!
POWER TO THE PEOPLE!

You know what this shows, brothers and sisters. That Asian American people are not "quiet" people, but we are some of the baddest mother-fuckers that walk this land!

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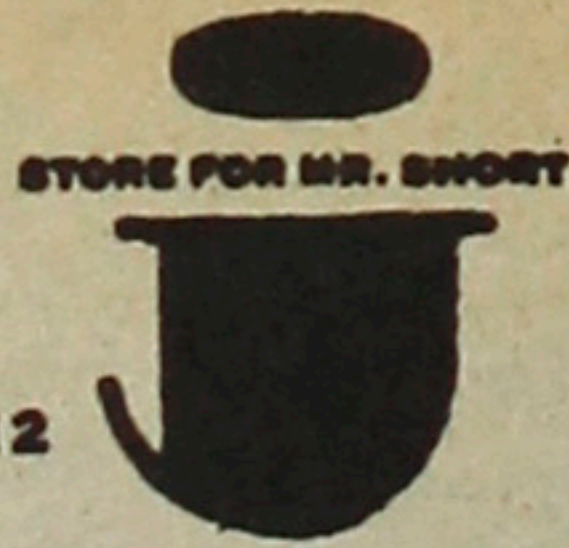


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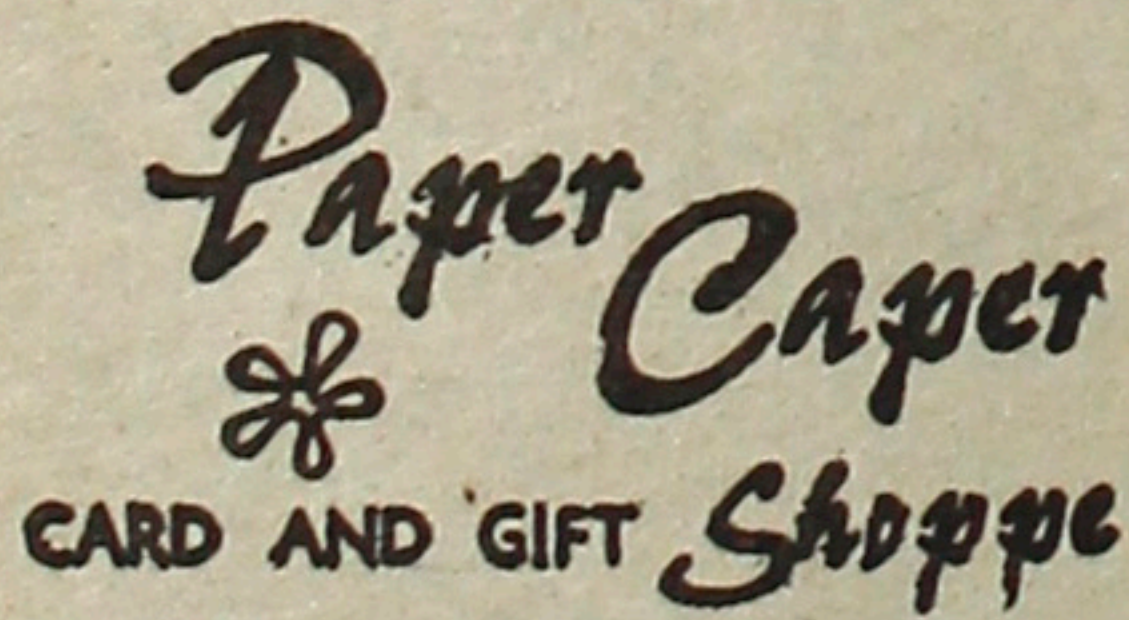
WOMAN ATTACKS GIDRA CAMERAMAN AT PEACE RALLY IN LITTLE TOKYO

The Asian Americans for Peace rally, held on January 17 in Little Tokyo, was marred by a single incident of violence that erupted when Yasu Osawa, a *Gidra* staff photographer, was assaulted by a middle-aged Oriental woman while he was taking pictures of her. The unidentified assailant clubbed Osawa repeatedly with a loaded purse, according to witnesses.

He was felled to the pavement, but Osawa maneuvered on one knee to elude the vehement protest adversary's deadly blows momentarily. Seconds later, the hapless photographer was seized again and overwhelmed before "peace officers" were summoned. With the assistance of two policemen, Osawa escaped the ordeal, sustaining only minor injuries to the frontal and anterior regions of his ego. The two policemen, however, suffered multiple abrasions and lacerations.

Osawa is believed to be recuperating in his suburban dark-room. The madwoman was not apprehended.

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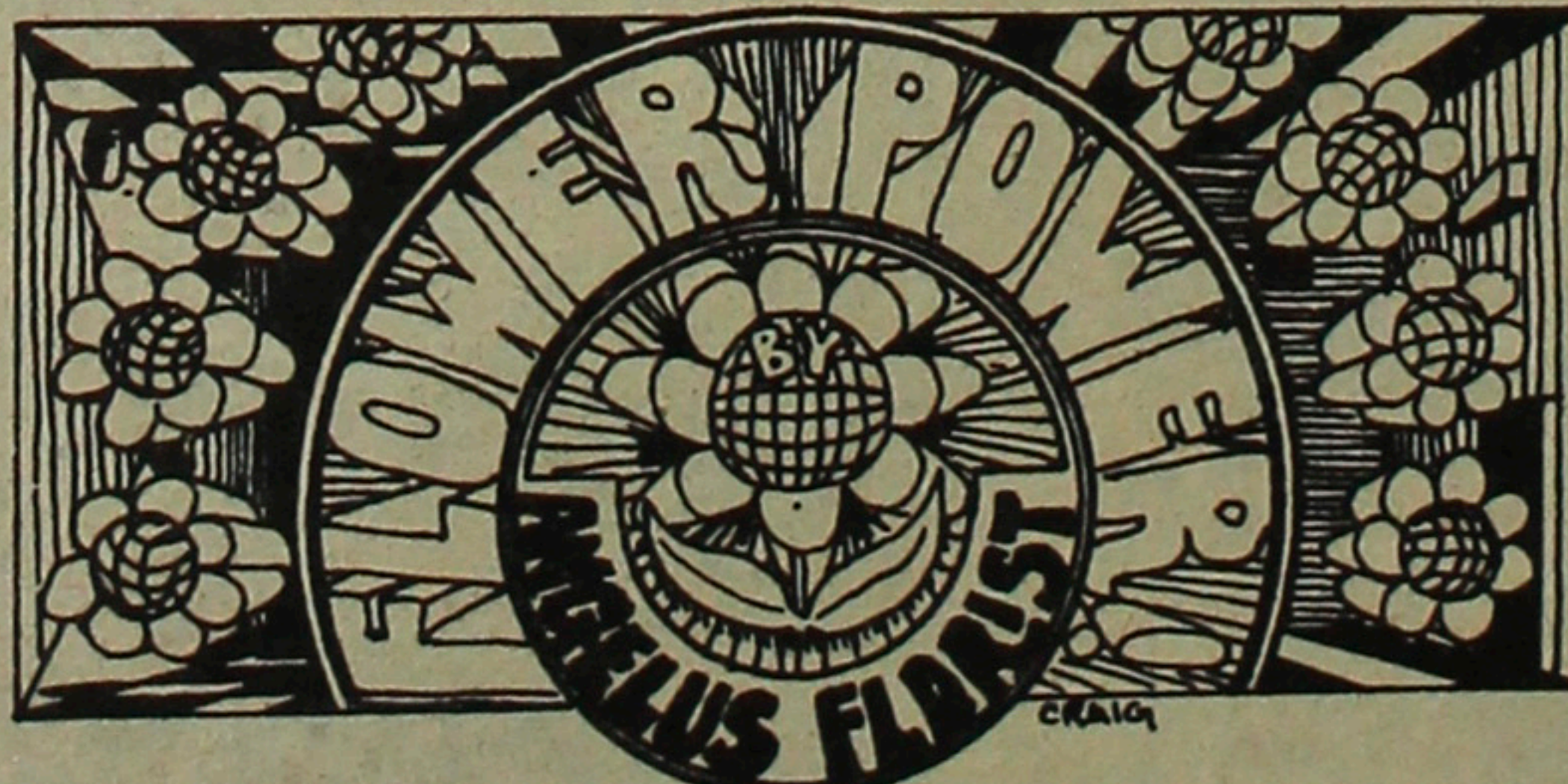
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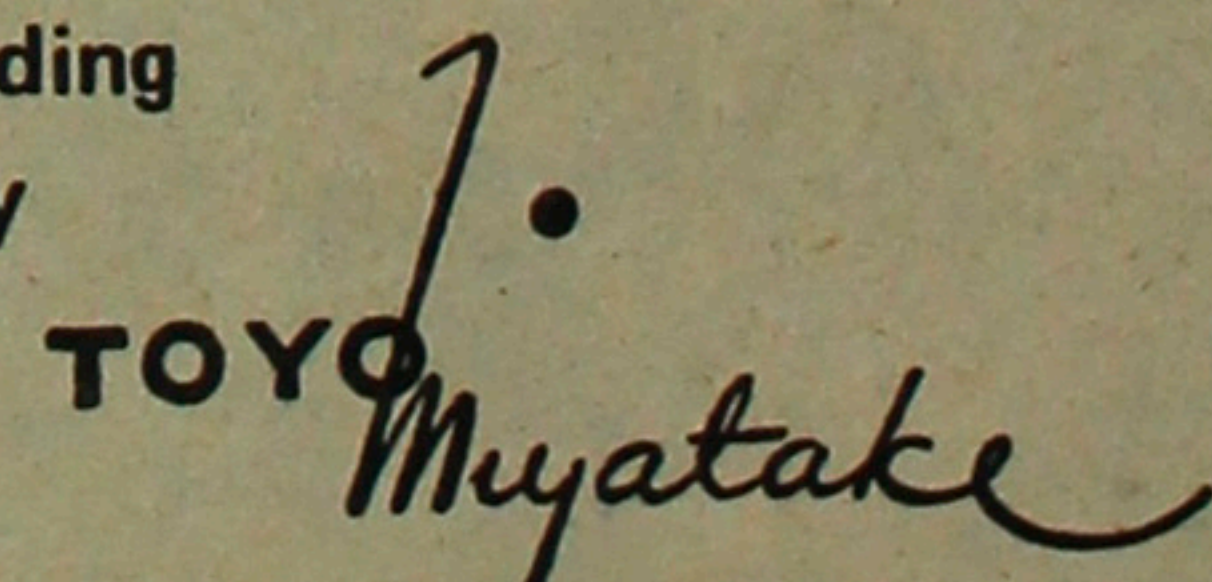
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"White Male Qualities!" ORIENTAL MALES REPLY

The following are replies to "White Male Qualities," written by an anonymous Oriental female, which appeared in the January GIDRA

Miss Half-White Oriental Girl,

Reading over your pathetic plight as a misguided, mistreated, and misconceived Oriental girl, I reacted to your ignorant, opinionated, insidious, and dogmatic statements concerning the Oriental male's stereotype with disgust and pity for such a neurotic, vindictive little "Girl."

It is apparent that you have had a very limited perspective and experience with different male Oriental personalities. How else could you, a self-proclaimed expert on all male Orientals, draw such ridiculous conclusions and hasty generalizations concerning male-female relationships.

The generalizations and stereotypes you make of Oriental males' abusive mistreatment of Oriental girls, their callous indulgence in premarital sex to prove his masculinity, and their shame of their ethnic race and culture are misleading, fabricated, and fallacious.

Unfortunately, you had an Oriental Half-breed "little boy" who was an emphatic loser. Any male homo sapiens who has to prove his masculinity by his sexual prowess is truly not a MAN. Any male homo sapiens who takes his woman for granted and mistreats her is truly not a mature gentleman who is respectful, considerate, and thoughtful of her welfare and happiness. Lastly, any male homo sapiens that is shameful of his ethnic race has not matured enough to realize his true self-identity, self esteem, and self respect. I blame this sickening obsession on the mass media and the White environmental indoctrination.

Do you seek revenge against your little Oriental 'Boy' because you might have been DUMPED by him? Is that the reason that you shout such vindictive abuse and trash about your frustrated sexual relationship and mistreatment by him? Or perhaps could it be that you feel guilty and inferior about your obviously poor sexual abilities that you over-compensate by justifying that only white is right? Don't make comparative judgements about two ethnic groups unless both males were men—not immature little boys. I guess you've proven to yourself that you are truly a woman now that you have achieved a true sexual satisfaction in your nymphomaniacal premarital orgies. The "turn-on" cheap sensationalism of doing your thing and advertising before God and Country only further explains what a sex-suppressing little Girl you are.

Note please, Miss, that I refer to a Gentleman as a male Homo Sapiens. I don't make distinctions of ethnic background, race, creed, color or physical attributes because a Gentleman is not individualized, specific or unique to any one race, creed, or color of male Homo Sapiens.

Dear White Qualities:

I have read the article you have written in GIDRA. It is very well written by a young girl with limited knowledge.

Your generalization of a white male as tall, handsome, manly, self-confident, well-poised, protective, domineering, affectionate, and imaginative, shows that you have limited knowledge. How many white males have you met and got acquainted with? Ten, a hundred, or five hundred? Out of all, how many of them are like your generalization?

Also you have stated that your fiance seems to possess such qualities. What do you mean by "seems"? Don't you know for sure? If you don't, I suggest you find out before you marry him. You might find out later that he does not possess such qualities. He may be putting on an act to please you.

Furthermore, you have generalized the Oriental man as short, ugly, unconfident, clumsy, and arrogant. Have you looked more carefully? You might be surprised to know that not all Oriental men are like that.

Such generalizations show that you are too immature to make a logical evaluation.

I can write more, but the conclusion will remain the same. Your immaturity prevents you from making a valid conclusion. So, Oriental girl with white qualities, you'd better think twice before you yourself decide on a mixed marriage.

Nobutaka Taniguchi

Unfortunately, Orientals don't possess the physical attributes of the White Prince Charming prototype that you're so hung up on. But that is a genetic gift. Blame our creator, not us.

Fortunately, you found a mature, confident manly, thoughtful male who just happens to be white. But for every Oriental loser, I'll match you, one for one, with a white loser, black loser, brown loser, etc.

I hope this reply will enlighten you to your limited experiences and acquaintances with Oriental males and the shortcomings and fallacies of your stupid belief that only a white male can be thoughtful, considerate of your welfare and happiness and ethnic pride, tall and handsome, a good lover and provider.

Don't qualify or limit your criticism to any one race, creed, or color. Level it at all males, for all races have their losers.

It is truly a shame that not all Oriental women are gentle, obedient, loving, quiet, beautiful, and possess the class of a true woman. There are always exceptions to the rule, like you.

A Six-foot Oriental Male

ASIAN JOB WORKSHOP

People, we are starting a Job Workshop in Lil' Tokyo. It will be held in the Japanese American Community Service (JACS) office, which is situated in the Sun Building. The Program is as follows:

1. Job Openings
2. Job Counseling
3. Job Applications
4. Guest speakers from different companies.

For further information concerning this community function, please call Linda Iwataki, or Richard Toguchi at 688-7450.

JACS Office, Room 305, 125 Weller Street, Los Angeles, California, 90012.



**3730 Crenshaw Boulevard
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From Another Asian Female

Dear "Name Withheld,"

It's tragic that stereotypes must be projected by the very people who are imprisoned by them. Your letter "White Male Qualities!" had, at first, enraged me, after which I could not help but feel a bit of sadness and pity. If you must rationalize for yourself, may I offer a bit of help in your rationalization.

First of all, you say you want to think much more about being a woman, without the racial qualities involved. You say marrying this man will enable you to do so. I think you're wrong, and I think in trying not to preserve the blood, you have gone to another extreme... of preserving a stereotype. Which offense is worse?

Perhaps I'm idealistic, but if you want so much to appreciate someone for just "being a man," why would all the physical qualities you've set for your ideal mate be so important? Would your husband-to-be be less a man without them? Ah, you say he has other qualities, intrinsic qualities, that other Asian males do not possess. Miss "Name Withheld," I fear you have lived a very sheltered life... and your own stereotype of Asians and Asian males is coming out. Shame on you!

Fortunately, for yourself, you are very complimentary to Asian females. Their qualities, "small, long black hair, gentle, obedient, loving, soft, very womanly, quiet, and beautiful," can also be looked at in another perspective — squatty, flat-chested, weak, insecure, over-emotional, without brains, and perhaps... ugly — But Miss "Name Withheld" REMEMBER these descriptions only depend on how you look at the picture. They are all derogatory and no woman would want to be looked upon in this way. Let's switch the picture and look at your perspective of the Asian male — "short, ugly, unconfident, clumsy, arrogant..." — do you think any of them would want to be pictured in this perspective? And if this description of the Asian male is all that you've seen, you have been blinded from a lot of beautiful, masculine, Asian males!

You say, once an Asian male knows he has a girlfriend and has "seduced" her, "he begins to take her for granted. He has proved his masculinity, and for once, she feels truly loved." You say an Asian male has "a very distorted picture of masculinity." I think perhaps you had better look again, isn't your picture a bit distorted also?

PRETENSION

You keep saying how insecure and clumsy the Asian male is, how he must prove his masculinity. I think perhaps any Asian male, just existing as a human being, would appear to you the way you have projected him to be. Obviously you haven't met any Asian males whom you've looked at with respect. You've kept that respect for a White man. I don't think the Asian male is any less a man than the White male, but it seems you've made it appear that way for your own satisfaction.

You say your old boyfriend wanted "to pretend he was White." Perhaps, he did, in some ways I don't blame him. It's sad that he would have to try to be this way, but it's also sad that you couldn't help him find his head. But I really don't know whether to feel more sorry for him or for you, because, aren't you pretending as much as he is. Or is it that you enjoy too much the benefits of being "unique" stereotype of white males and Asian females to recognize you've been bagging yourself, bagging Asian males, and much worse, kidding yourself as to what a Japanese American is in today's society.

Are you sure you're more of an Oriental by marrying him? Why do you think your girlfriends are better adjusted not dating Orientals? Are you sure it's because they're appreciated more, or is it because they're more of a novelty and less than just a human being?

You say, "Sanseis marrying Sanseis will grow up to be exactly like their parents, not better, not worse." I hope and I believe you're wrong, dear. I have much greater aspirations for my life and for my family too. I want my children to be free of hangups too, free of people's stereotypes, free of oppression, free to think objectively. I hope someday, if I happen to have a young boy, that he will not be degraded as you have degraded all Asian males. I hope he can act freely as a man, and not have his actions interpreted as being "unconfident, clumsy, arrogant." You say you and your husband want to "think much more about being a man and woman." I think you'd better. Think about the fact that the two of you are of different cultural backgrounds, that in American society you must evaluate what it means to be of Japanese descent, as he must evaluate what it means to be White, if either of you expects to be a responsible citizen.

TIMES ARE CHANGING

Perhaps what you say about Asians having hangups about sex is true. But, you fail to go further in your observations than a mere glance. Times are changing. There are a number of Asians engaging in sex, but not under the conditions you so described. Most are rational individuals, aware of contraceptive devices, and realistic toward the subject of marriage with Whites, whereas they expect to take the marriage step with Asians. Do they realize the topic of marriage affects both males the same...only their perspective of the relationship changes?

If you believe Asian females have two forms of behavior — one for Asian males and one for White males — are you being really honest with yourself? I would hope that I find a man that can accept one behavior... the behavior which I could exhibit freely to either types of people.

By this time I realize you've probably already married your man. I also realize that you're right, you have been raised with White ideals. But, I hope that with this marriage you realize that your children will reflect all the prejudices and attitudes you possess toward your own people. And that when they mature and go out to look for

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Ford Foundation

continued from page 4

Little Tokyos? Why can't we ever foresee the possibilities of an Asian American as the President of the United States, the dream of all schoolboys? The subtle forms of racism which I speak of in these examples transcends to the basic admissions policies of our institutions for higher education. The existence of quotas for Asian Americans at our colleges is an accepted reality. There has always been an effort to "limit" the number of "hard-working, quiet, and studious" Asian Americans. Now, the liberal traditions of our colleges feel a need to bring "culturally disadvantaged" students to their institutions. They seek Blacks and to a lesser degree Chicanos, Puerto Ricans, and Native Americans. The reason Blacks are sought out and encouraged more than the other groups is because these institutions feel that they pose the greatest threat to their very existence. Only through violence can the eyes of liberal administrators open up and take action against the possible threat. If and when, Asian Americans resort to mass-scale violence will these liberal eyes ever take notice of their condition. So, Asian Americans find themselves in the position of already "had the chance to prove" and are further discriminated when attempting to matriculate at institutions of higher learning. The fact is we never had the chance to prove anything. Consequently, we never had nor do we now have these "far greater" higher educational opportunities.

One subject which I did not address myself to was the consideration of financial need, but obviously this is not one of your criteria for judgment. As a case in point I will use myself in this area. My father is a produce clerk, my mother a seamstress. Their income would classify them as lower middle-class. If I were not fortunate enough to matriculate to a substantially endowed university such as Yale, I never would have been able to go to college. My family simply could not afford it. My case is not unique. The vast majority of Asian Americans would have conditions as favorable or less favorable than mine, the latter being the usual case.

I would appreciate it if you would reconsider your present discriminatory policy toward Asian Americans in your Doctoral Fellowship program and inform me of your decision.

/s/ Don Nakanishi
Yale University

the umbrella

There is a Movement. Because of the many organizations within the Movement, the need for improved communication is apparent. By combining their manpower and resources, higher efficiency can be achieved.

The Organization of Southland Asian American Organizations (OSAAO) or "Umbrella" has been created to meet this need for greater communication between organizations and to give the Movement greater force and stability. It is the goal of the "Umbrella" to: (1) Unite everyone in the Movement, (2) Act as a catalyst for new projects, (3) Sponsor programs for the whole community, (4) Offer specialized services to all of the groups in the Movement, and (5) Offer an opportunity for leadership development.

In order to accomplish these aims, committees have been established within the "Umbrella."

(A) The Communication, Information, and Public Relations Committee will set up intra-organizational communication in the form of integrated project calendars and act as a "clearing house" for informations relevant to the Movement. It will also coordinate extra-organizational communication by sending out news releases to the mass media and act as a spokesman for the "Umbrella" to the general public.

(B) The Community Committee will develop programs for the Asian community, study the problems and the needs of the community, and attempt to close the gap between campus and community. Its purpose is to establish a better understanding of the community in order to help all Asian people in all walks of life.

(C) Leadership Program will provide a forum for the exchange of ideas between individuals in the development of future leaders. The committee will deal with those aspects of education often overlooked or not emphasized by academic institutions: public speaking, political education, Asian American history, martial arts and other vital areas.

The Leadership Program is open to all people interested in developing qualities of leadership. It will offer the opportunity and freedom to develop or teach as one feels is necessary.

(D) Asian American Studies Committee will coordinate the efforts of the Asian American Stud-

ies Programs at various colleges; set up visiting speaker itineraries for local campuses; and support all campuses in establishing and strengthening Asian American Programs.

(E) Women's Group will analyze the women's roles in both society and Movement.

(F) Youth Committee will work with the involvement of high school and junior high school people. Realizing their potential and unlimited abilities, the importance of this group is monumental. With the involvement of younger people, better communication and mutual exchange of ideas can develop. This committee will eventually be run autonomously by the younger members who will have an equal level of decision making within the "Umbrella."

(G) Finance Committee will establish a financial base for the Organization, set up a legal aid program, and provide financial assistance to new and existing organizations in the Movement.

(H) Special Projects Committee will set up conferences, special field trips, and other projects. This committee organized the Manzanar Pilgrimage on December 27, 1969.

The "Umbrella" has been in existence since October of 1969 and has met six times. The members of the Organization represent a large portion of the various groups, communities, and campuses in the Asian community. One of its most significant projects to date has been the Manzanar Pilgrimage in which over 150 persons from Northern and Southern California participated. Similar pilgrimages to other "Camps" are planned. A conference for high school students is tentatively scheduled for Easter vacation. Details will be forthcoming.

The meetings of the "Umbrella" are held at Centenary Methodist Church, 3500 S. Normandie Ave., every other Sunday. The next scheduled meeting will be on February 8th. Meetings begin promptly at 7:30 pm. Committee meetings are held as scheduled by the various chairmen.

For further information regarding the "Umbrella," write to: UMBRELLA c/o GIDRA INC. P. O. Box 18046, Los Angeles, CA 90018; or call Warren at (213) 626-4471 during the day or call James at (213) 734-7838 at night.

UCLA News Briefs

ASIAN AMERICAN STUDIES CENTER

GRADUATE RESEARCH ASSISTANTSHIPS in the area of Asian American studies will be available through the Asian American Studies Center at UCLA.

The assistantships will carry a stipend of \$305 per month for half-time (20 hours per week) for the nine months of the normal academic year. Applications for 1970-71 must be on file at the Center by March 20, 1970. Award recipients will be announced by April 1. For further information and application forms, write to:

The Director
Asian American Studies Center
University of California, Los Angeles
Los Angeles, California 90024

COURSES AT UCLA. Yuji Ichioka will teach an undergraduate lecture course, "The History of Asians in America", during the spring quarter, 1970. Alexander Saxton will teach "Labor and the Asian Americans in the U.S., 1850-1914, during the same quarter.

By 1971-72 academic year, two undergraduate courses taught by Harry H.L. Kitano and Gene Levine will be offered in the Sociology Department at UCLA as part of regular sociology course offerings.

MASTERS IN ASIAN STUDIES. Philip Huang, acting director of the Asian American Studies Center at UCLA, reports that by 1971 there is an "excellent chance" that an interdisciplinary MA program with a focus on Asian American Studies will be offered at UCLA.

ASIAN AMERICAN LIBRARY. A full time bibliographer, yet unnamed, will be hired by the UCLA Asian Studies Center to develop a collection of materials to support scholarly research in the area of Asian American Studies.

"I feel that there is no doubt that this will be the major collection in the country," stated acting director Philip Huang. The collection will incorporate materials collected by the UCLA Japanese American Research Project over the past seven years.

CONVERSATIONAL CANTONESE COURSE. The Asian American Studies Center, in conjunction with UCLA Extension, is currently giving an extension course in spoken Cantonese. Thirty students and community people are enrolled. The course is being taught by Lillian Yeh, a graduate student in Oriental Languages at UCLA who also has a MA from Hong Kong University.

Yuji Ichioka says that he intends to take Professor Ensho Ashikaga, chairman of the UCLA Oriental Languages department, "out for a bout of drinking," to persuade him to introduce spoken Cantonese into the regular curriculum of his department.

CHINATOWN ESL. A class in English As a Second Language is being offered on Monday, Tuesday and Thursday, 6:30-9:00, at the Chinese American Citizens Alliance building on Bamboo Lane. Instructor will be Carol Waymire, a professionally trained ESL instructor with much experience. Her assistants will include Helen Wong, Emma Ichioka, Yvonne Nishio, Robert Huang and perhaps Suzi Wong.

TUTORIAL PROJECT

TUTORING. Members of the UCLA, L.A. City College and Cal State L.A. components of Tutorial Project are tutoring at the following schools: Cambria Adult School where tutors supplement existing adult English as a Second Language classes and Castellar Elementary School, where very young students are tutored. Persons interested in helping should call 825-3881.

UNI-CAMP. For 30 years many children from disadvantaged areas have enjoyed 10 days of camping and fun through the UCLA Uni-Camp program. But this year, for the first time, 80 Asian American children will make the trip—thanks to the efforts of the UCLA component of Tutorial Project. Asian American counselors will provide the campers with guidance and advice on problems unique to Asian American children.

A meeting to organize the project will be held on Wednesday, February 4, in Campbell Hall 3128 on the UCLA campus at 3:30 p.m. Community support for the project is sorely needed. Special community meetings can be arranged. Call 825-3881.

COLLEGE COUNSELING. On Wednesday, January 21, 75 Belmont High School students toured UCLA and talked with members of the UCLA Tutorial Project about college life. Stanton Mu, a teacher at Belmont and Gary Yung, Tutorial Project member, organized the tour.

ALIEN REGISTRATION. Students from UCLA, Cal State L.A. and L.A. City College manned tables in Chinatown and Little Tokyo to help persons fill out Alien Registration forms, which must be filed every January by people who are not yet U.S. citizens. James Constantio and James Hishanuma of UCLA and Lena and Helen Yee of UCLA coordinated the registration program.

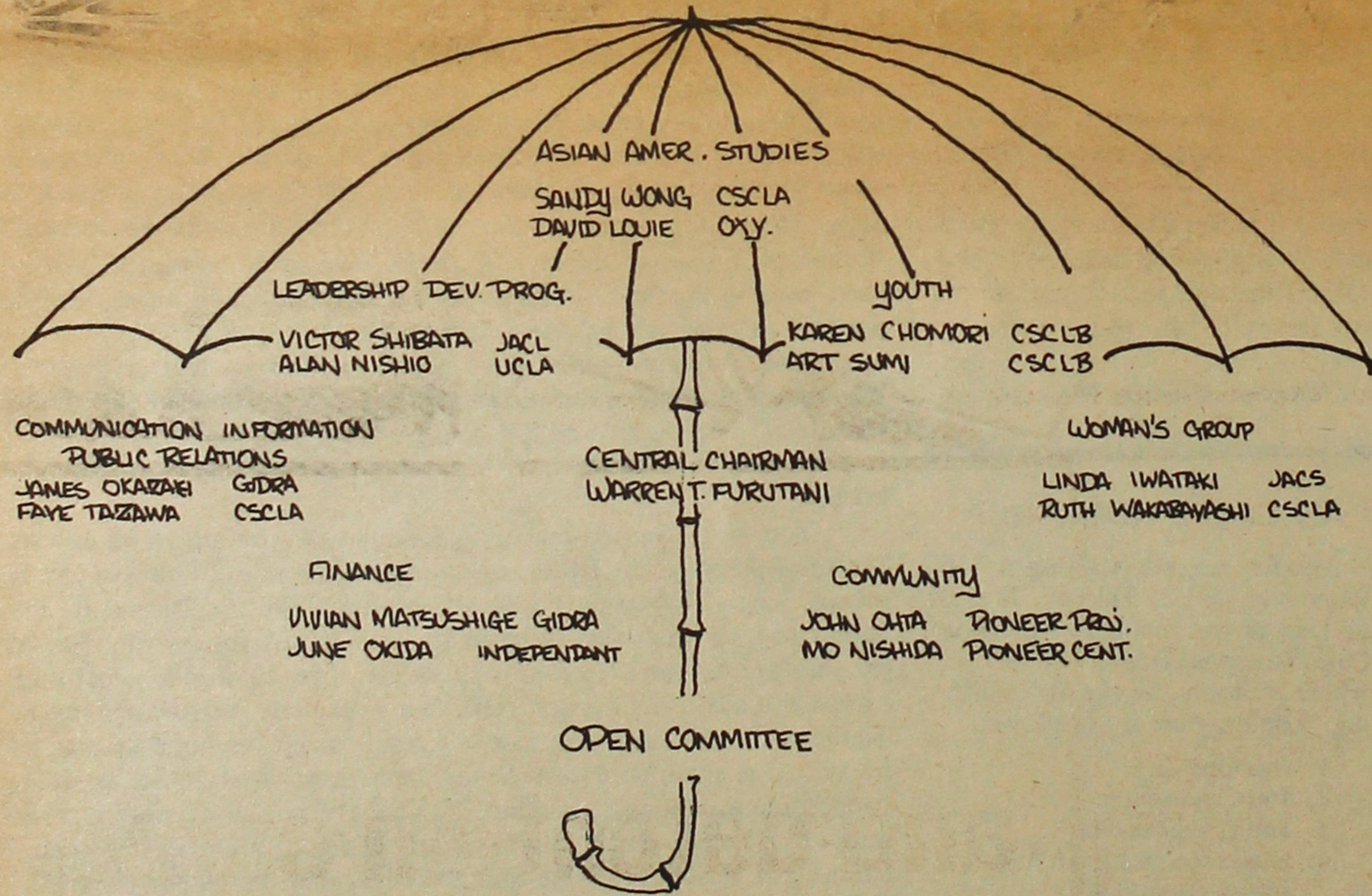
HIGH POTENTIAL PROGRAM

Cynthia Ong, newly hired administrative coordinator of the High Potential Program (HPP) reports that the program is making progress, despite many problems.

Two courses, Asian American History and Development of mathematical Skills, will strengthen HPP's curriculum this quarter. Tom Takenouchi and Alfred Estrella are responsible for organizing the course in Asian American history. This course will develop communication skill, verbal and written, and provide an introduction to Asian American history. Howard is conducting a course to develop basic math skill.

Many of the students in the program are enrolled in regular University courses this quarter. Volunteer student tutors are needed to assist the High Potential students.

Students are still beset by financial problems, though concessions by the Financial Aids office have somewhat diminished their magnitude. Program administrators are currently seeking funds for immediate needs as well as funds for students who pass through the program into the University proper.



UCLA ASIAN AMERICAN STUDIES CENTER
RESEARCH ASSISTANTSHIPS
 in
ASIAN AMERICAN STUDIES
1970-71

Systematic study of the experiences of Asian minorities in this country is long overdue. The ASIAN AMERICAN STUDIES CENTER at UCLA, recently established for this purpose, will offer a number of research assistantships on a competitive basis to encourage graduate study in this new field.

UCLA has the nation's largest collection of materials on Japanese Americans and is especially well-staffed in the areas of the history and sociology of Japanese Americans. The Center has made efforts to develop faculty and library resources for the study of the Chinese, Filipino, and Korean minorities.

The assistantships will carry a stipend of \$305 per month for half-time (20 hours per week) for the nine months of the normal academic year. Applications for 1970-71 must be on file at the Center by March 20, 1970. Awards will be announced by April 1. For further information and application forms, write to:

The Director
Asian American Studies Center
University of California, Los Angeles
Los Angeles, California 90024

MELLOW YELLOW

New Year Traditions

BY R. WU

On February 6, the Chinese people will celebrate their 4668th New Year, the "year of the Dog." They'll offer special dishes of food, pretty flowers, and candies to their ancestors. They might even attend the festival celebrations in Chinatown where there will be lion and dragon dances and displays of fireworks.

But what does all of this mean? What was the original purpose behind Chinese New Year? How was it originally celebrated?

During the second Century A.D. in China, the New Year celebration started about one month before the actual new year began. There were several celebrations during this month. The first one was the "no festival." In this celebration, sorcerers would perform a ceremony to evoke and drive away the evil spirits. This ceremony served to give the people spiritual relief and a reassurance that the coming year would be better than the last one. As sorcerers began to die off, the ceremony changed. Actors dressed as the twelve animals of the Chinese zodiac (the rat, cow, tiger, hare, dragon, serpent, horse, sheep, monkey, cock, dog, and pig) went around to the people's houses. The animals were supposed to eat the evil spirits in the people's houses and make the coming year safe. As pay for their services, the actors received rice, wine, or even money.

Even after the evil spirits were driven away, good luck was still not insured for the gods still had to make their yearly report. Thus, between the 24th of the last month of the year and New Year's Day, the Chinese people had to celebrate the "sacrifice to the hearth god." During the last days before the New Year, all of the gods (the earth god, city god, god of the doors and walls) has to go to heaven to see Yu Huangti, the "emperor of the gods." They had to make a special report on the activities of the people. The hearth god was the special god who lived in the house of a family and made a report specifically on them. It was vitally necessary to have the hearth god give a good report to Yu Huangti so that the family would have good luck and prosperity during the new year. To insure a good report, the man of the house would give the hearth god a farewell dinner consisting of only sweet things so that the hearth god would say only sweet things when reporting. When this sacrifice was completed, it was followed by a display of fireworks which frightened away any evil spirits that might be in the way of the hearth god as he made his trip to heaven.

Finally the New Year would arrive. On New Year's day the Chinese youngsters awake in the morning to greet their relatives and to make conventional prostrations in front of their parents. One must not forget to take care because every word uttered, every action, must have a lucky meaning. In return, the parents would give their children envelopes filled with lucky money. Then they would all sit at the table in complete solitude to have tea.

Although I have touched very lightly on the historical tradition and reasoning behind Chinese New Year, I hope you have gathered a better understanding of this festival because it is definitely a beautiful one.

ASIAN MARCH from page 2 English, "There is one language that I can understand very clearly. This language was uttered by a young Vietnamese girl, an infant. Confronted by marching American soldiers, she pleaded, 'No...no...no...' I leave with you just one word—NO! Say, NO! to war." An ex-marine who was in Vietnam, Scott Shimabukuro, informed the rally, "I'm here today to speak against the United States government policy of imperialism and genocide against the Vietnamese people. The enemy is the U.S. government, and the example of this is the My Lai massacre, which is an everyday experience in Vietnam and is not an isolated incident."

Monique Truong, the daughter of Truong Dinh Dzu, the leading South Vietnamese political prisoner of the Thieu government, spoke of the corruption of the present Thieu-Ky regime.

"There are more political prisoners in South Vietnam than in North Vietnam, or in the United States. The American people are being manipulated by the Thieu clique," she said.

Dewey Ajioka, an English instructor at LACC, declared, "To some people, to criticize the American government is to betray it. But I say, to remain silent now is the greatest betrayal of all. To remain silent now is to betray the hard-pressed Vietnamese people, North as well as South, who have been the hapless victims of French and American occupation and military aggression. To remain silent now is to betray our fighting men over there, who daily die in a war that is both illegal and morally bankrupt. To remain silent now is to betray all of humanity."

Throughout the rally, the demonstrators shouted out in unison in spontaneous shouts of "PEACE NOW, PEACE NOW!" and "Power to the People!"

As the last speaker, Warren

Furutani, the chairman of Organization of Asian American Southland Organizations, spoke out for the self-determination of the Vietnamese people. "POWER TO THE PEOPLE!!" he shouted repeatedly as he was joined by the demonstrators.

Furutani said in closing, "You know what this shows, brothers and sisters? That Asian American people are not 'quiet' people, but we are some of the *baddest* mother-fuckers that walk this land."

GONG HAY FOT CHOY!

FRIDAY, FEBRUARY 6, 1970 - NIGHT OF THE GOLDEN DRAGON

Carnival: L. A. Drum & Bugle Corps (College & No. Hill St.) 6:00 - 12:00
Firecracker Displan - - - 150,000 Firecrackers! !! 7:00
GOLDEN DRAGON PARADE: BOB CUMMINGS, GRAND MARSHAL 7:30
Presentation of Miss Chinese New Year & Miss Teenage Chinatown 8:30 - 9:00
Ceremonial Lion Dancing - Jeff Chan, Director 9:00
Karate (Okinawa-Te) - Gordon Doversola, Instructor 9:15 - 9:30
Hashiro Sisters - Deborah & Corinne 9:30 - 9:45
Pride of Polynesian - Tamiilo Leiato, Director 10:00 - 10:45

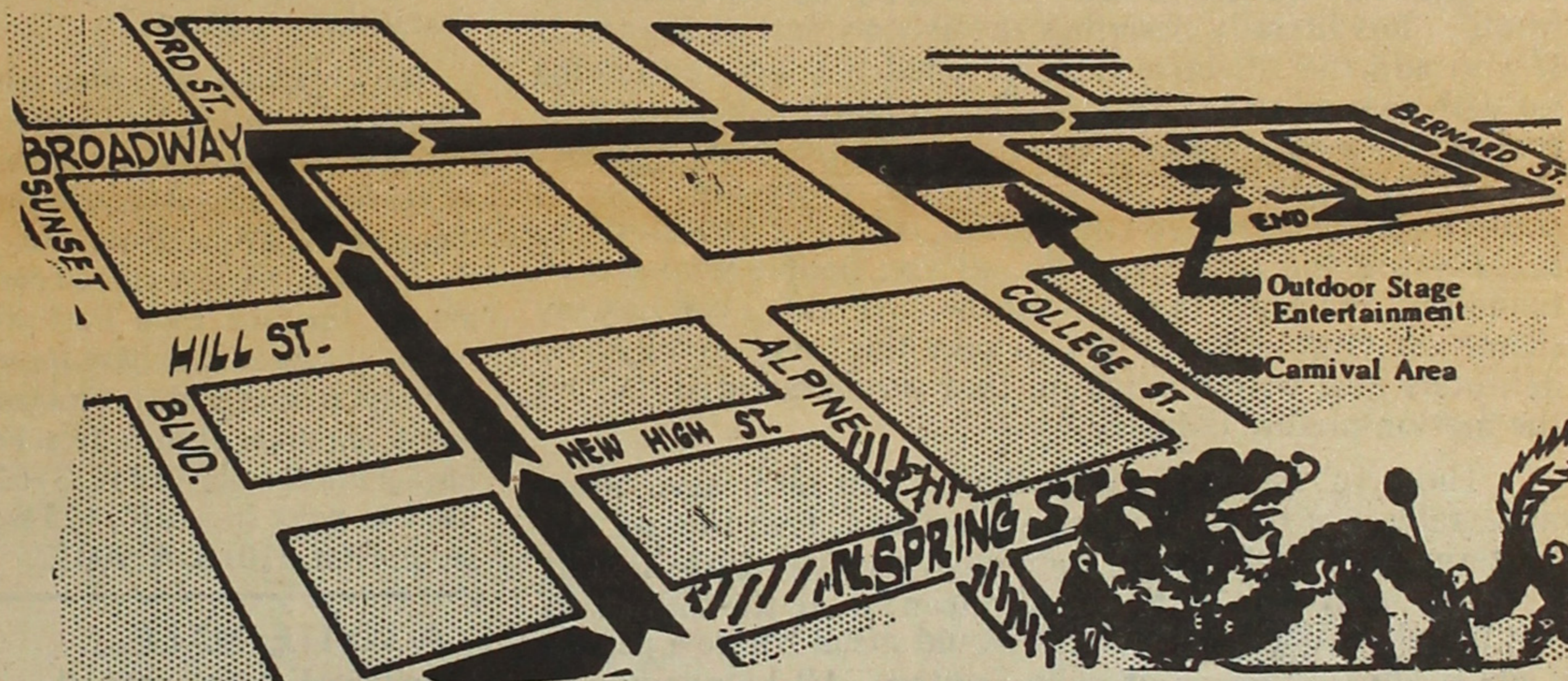
SATURDAY, FEBRUARY 7, 1970 - A NIGHT IN CHINATOWN

Carnival Noon to Midnight
Art Show, Los Angeles Women's Club Jrs. (Cach Bldg., Bamboo Lane, Chinatown) 12:30 - 5:30
Camera Day Winner will be on Display
Chinese Cooking Demonstration - Madame Wang 5:00 - 5:30
Karate Kung-Fu - Jimmy H. Woo, Instructor 5:30 - 6:30
L. A. Chinese Drum & Bugle Corps 6:30 - 7:00
Firecracker Display - 150,000 Firecrackers! !! 7:00 - 7:15
Presentation of Miss Chinese New Year & Miss Teenage Chinatown 7:15 - 7:30
GOLDEN DRAGON & LION DANCING THROUGH CHINATOWN 7:30 - 7:45
Cor-Vic Variety Show - Jewel Morrison, Director 7:45 - 8:30
Magic Act 8:30 - 9:00
Yet Sing Music Club 9:00 - 10:00
Variety Dance Revue (McKenzie Studio) 10:00 - 10:30
Kung-Fu - James Wing Woo, Instructor 10:30 - 11:00

SUNDAY, FEBRUARY 8, 1970 - CHINATOWN MY CHINATOWN

Carnival Noon to 10:00
Art Show (Caca Bldg., Bamboo Lane, Chinatown) 12:30 - 5:30
Tap Solo - Alexander Woo 5:00 - 5:15
Korean Karate 5:30 - 6:00
Judo & Karate - Hayward Nishiyoka, Instructor 6:00 - 6:30
Kendo 6:30 - 7:00
Firecracker Display - - - 150,000 Firecrackers! !! 7:00 - 7:15
GOLDEN DRAGON THROUGH CHINATOWN 7:30 - 7:45
Linda Lani Dancers - Linda Kaya, Director 7:45 - 8:15
Devi Dja Dancers - Devi Dja, Director 8:15 - 9:00

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ROYAL CREST ROOM 1001 RIVERSIDE DRIVE, BURBANK, CALIF. 91506
NO-HOST SOCIAL HOUR 6:00-7:30 DINNER 7:30
Tickets DONATION \$8.00 per person-\$6.00 student FOR TICKETS AND FURTHER INFORMANTION Japanese American Citizens League Office 125 Weller Street, Los Angeles, California 90012 Telephone: (213) 626-4471



THE WARREN REPORT

BY WARREN FURUTANI

"# @ ! ! & *"

Warren Furutani is well known to many in the Asian community both in Northern and Southern California. He was active in the College Readiness Program at the College of San Mateo and was one of the organizers of CINCIP. Warren was recently appointed the Field Operations Director of the Japanese American Citizens' League.

As I ended my speech at the Peace Rally on Saturday, I used a contemporary slang term which refers to people who are taking care of business. The term I used is a very flexible one and it depends on the context of the sentence to determine its actual meaning. In the context I used it in, it was a very positive compliment to the Asian people.

I have been getting feedback from people who don't particularly care for the term. I'm sure it's only a coincidence, but it has been older people who have been making reference to its vulgarity. I know when I said it, the people at the rally (mostly young Asians) immediately responded positively to the term, but some of the older people developed an instant case of convulsions.

I have wondered why there is such a difference in opinion as to the good or the bad of this modern term. When looking at the term through the eyes of the people who were offended I can see their point. These people don't seem to have very much imagination so they take things literally. Now, if you take this term literally you get a very provocative picture. It deals with sex so it depends on your morality as to whether sex is vulgar or not. Now if we look at this term literally it describes two things. One, it could describe our fathers, because they are the ones who conceived us (of course with the help of mom). Two, it could describe a roguish fellow, sort of like the Tom Jones type, who goes around the country side raping all the mothers around. This literally describes the second part of the term. If you add the adjective that preceded the term you come up with two more definitions. One, it could mean that a father wasn't very capable or familiar with the more intimate arts of marriage and he doesn't do a satisfying job. Two, it could mean that the person is mean, rotten or "baddest" to actually use the adjective. So, all you people who are offended by the term "baddest motherfuckers", I can just say shame on you. Because if you take the term literally you definitely deal with a situation that would be rated "X" by the motion picture industry.

Those of us who innocently use this term have never made reference to the act of fornication. The way we use the term deals with not an individual's sexual prowess, but where an individual is at. I don't mean where the individual is at literally. Because if I did, it would mean where a person is physically and geographically located. All I am trying to say is being a "Bad Motherfucker" is determined by how hip you are. I don't mean the size of your hips, but how much a brother or sister can dig what's happening. I don't mean dig literally with a shovel, but dig, like understand. Oh doggone it. Shucks, Gee whiz, Darn, Oh pooh pooh, Son of a gun, etc.

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HARD CORE

In the summer of 1969, a dope-fiend with a three-year 'run' finally reached the point where he could not inject anymore heroin into his system and a group of his friends helped him to kick his habit without the benefit of medications or medical help. When other addict-friends of his heard about this hard-core addict kicking the gorilla off his back, they in turn came to this group for help. And from this beginning a group was formed to help people get off the daily dependence of drugs and help them relate back to the world around them.

The name ASIAN AMERICAN HARD CORE was selected, for it best described the people and area that this group was to function in. Primarily, the objectives of this self-help group is to have a house from which this group will implement its program of drug rehabilitation, drug information, a 'hot line' telephone service for drug overdoses and potential suicides, a temporary home for hard-core cases and a community involvement center.

It is a conservative estimate that there are over 50,000 drug abusers in the Los Angeles county area and the problem is growing rampant each year. The government is spending millions upon millions of dollars to combat this problem but it still grows, affecting all strata of society and at all levels of schools, even down to the elementary schools.

The only successful drug rehabilitation has either been personal initiative or self-help groups such as Synanon, Bridge Back, Narcotic Symposium, Crisis House, etc. It is within the Asian American community that the Hard Core will try to aid those that have turned to drugs to escape their problems or the emptiness of their lives. For further information call (213) 626-4471 or write to AAHC, 125 Weller St. (Rm. 310), L.A. 90012.

A WHITE MALE...

continued from page 9
a mate, these stereotypes will remain in their minds too. I hope you can free them of these hang-ups. I hope you and your husband can confront each other realistically as individuals, as human beings that are of different racial backgrounds. But, only in dealing with each other honestly can either of you truly contribute anything to the community. I'm glad that you didn't marry for the preservation of the blood, I only hope it wasn't because of disgust or embarrassment of it either. Rather than wish you luck with your marriage, I hope the best for your future children. With your help, they will be the ones to stop these stereotypes, that have affected you, from perpetuating themselves.

Another Asian Female

CALENDAR FOR FEBRUARY

- Jan. 19-Feb. 20—Photographic Exhibit, "The Japanese in Los Angeles, 1904-1910," Cal State Dominguez Hills, Foyer of library, 7:30-9 p.m.
- Jan. 30 (Sat.)—Benefit Dance for Legal Defense Fund. Bands include *Hiroshima, Navarum, and Liberation*. *The First Amerasian Roc Blues Soul Pop Orchestra* will make its debut. Mills College Ballroom, Oakland, 8:00 p.m.
- Feb. 3 (Tues.)—Lecture by Edison Uno, "The Japanese American Indifference to the Civil Rights Movement: The Lack of Leadership and the Fear of Involvement." Cal State Dominguez Hills, noon, Little Theater.
- Feb. 4 (Wed.)—Meeting to organize Uni-Camp Project at UCLA, Campbell Hall 3128, 3:30 p.m. See story, page 10.
- Feb. 5-6 (Thurs., Fri.)—*Yojimbo*, 145 Dwinelle, Berkeley Campus, 7:00 and 9:00 p.m.
- Feb. 6 (Fri.)—ARM arraignments, 9 a.m. Santa Monica Superior Court. Persons still charged with felonies will be arraigned.
- Feb. 6-8 (Fri.-Sun.)—CHINESE NEW YEAR. See page 11.
- Feb. 10 (Tues.)—Talk by Warren Furutani, "The Sansei Activist Movement: To what extent and for what end?" Cal State Dominguez Hill, noon, Little Theater.
- Feb. 8-20—Membership Drive for Pioneer Center. See ad, this page.
- Feb. 13 (Fri.)—ARM sentencing hearings for persons charged with misdemeanors. Division 40, L.A. Municipal Court Annex.
- Feb. 14 (Sat.)—Anti-detention Camp Banquet. See page 2 and 11.
- Feb. 14 (Sat.)—The Come Together Family (of Gardena) presents *Only the Beginning* featuring movement bands. Gardena Community Center, 162nd near Western, 9 p.m. 'til ? Donation.
- Feb. 17 (Tues.)—Lecture by Harry Kitano, "The Past—A History of Accomodation, The Future—Confrontation or...?" Cal State Dominguez Hills, noon, Little Theater.
- Feb. 28 (Sat.)—Evening performance of the East-West Players and the Chinese Opera Club. See page 2. UCLA, Schoenberg Hall.
- March 1 (Sun.)—COMMUNITY DAY at UCLA. See page 2.

NEWS BRIEFS continued from page 2

a legislature drive in Congress which resulted in over one-fourth of the membership of that body co-sponsoring bills to repeal Title II. "Congressman Matsunaga will be speaking on a timely and urgent matter," he said, "as public hearings on the repeal are expected to be held in the House about the time of the banquet." On December 22, 1969, the Senate passed a bill to repeal Title II introduced by Senator Daniel Inouye of Hawaii and thus interest is now focused on the Matsunaga-Holifield bill currently in the House Internal Security Committee.

The banquet is scheduled to begin at 7:30 p.m., preceded by a no-host social hour commencing at 6:00 p.m. at the restaurant located at: 1001 Riverside Drive in Burbank. Following the banquet, the Progressive Westside Chapter will be hosting a dance.

Since only 500 tickets are available, banquet chairman Robert Shimazaki urged that reservations be made early. Tickets at \$8.00 per person (\$6.00 for students) may be obtained through the JAACL regional office, 125 Weller Street, Suite 310, Los Angeles 90012 (626-4471), with checks payable to the JAACL Anti-Detention Camp Fund. Tickets may also be purchased directly from any of the various Southern California chapters of the JAACL.

CLASSES AT CAL STATE LONG BEACH

The pre-enrollment for the Asian American Studies classes of Spring 1970 was successful at Cal State Long Beach. But for those still interested in enrolling in any of the six classes (including closed classes), class cards will be available in the library during registration. For further information, come to the Asian American Studies office at FO 5-210 or phone 433-0951, ext. 165. The six classes are:

- 1) *(Intro) The Asian American* 12:30-2:00 TTh
- 2) *Asian American History* 2:00-3:00 MWF
- 3) *Asian Man & Woman in America* 2:00-3:30 TTh
- 4) *Asian American Family* 6:30-9:30 W
- 5) *Martial Arts* 7:00-9:00 TTh
- 6) *Asian American Cinematography* 6:30-9:30 M

CONFERENCE

The 28th Annual Western Young Buddhist League Conference will be held at the Hilton Hotel, San Francisco, California on March 27, 28, 29, 1970. This year's conference is hosted by the Bay District Young Buddhist Association and its theme is "REACH OUT".

The keynote speaker will be Dr. Taitetsu Unno from the University of Illinois. Dr. Unno is an assistant professor of history and Asian studies at the university, teaching courses on the history and philosophy of Buddhism.

Pre-registration fee for National Young Buddhist Association is \$15; non-YBA cardholders must pay a pre-registration fee of \$16. Late registration is \$18. Pre-registration deadline is March 2, 1970.

Accommodations are set at \$24 for each room and will be divided equally among those sharing rooms. Room fees will be paid by the delegates at the time of check out. Reservations will be held only until 6 p.m. unless previous notification is made.

For those delegates flying in, the Hilton is adjacent to the downtown air terminal, with an airport limousine traveling to and from the airport to the Hilton. A fee of \$1.10 per person is required for those using this limousine. (If you take a cab, it will cost you approximately \$9).

TOGETHER WITH THE PEOPLE...

In order to further and continue the success of the Pioneer Center, an intense membership drive will be started during the second week of February. The dues, \$6.00 per year, are the only source of income for the Center. We urge all brothers and sisters of all ages to support this worthwhile membership drive.

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Additional Info for Pioneer Applicants

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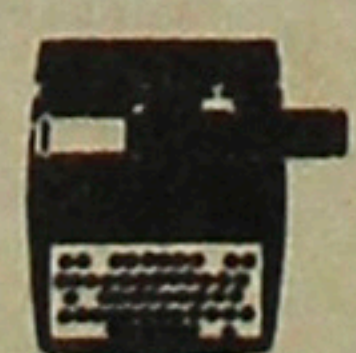
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GIDRA

Gidra is a monthly newspaper/magazine produced by students from universities, colleges, and high schools in Southern California and around the country. We began publishing in April of last year and currently have a press run of 7000 to 8000 copies per month.

The students on the staff donate all the labor and, when times are hard, they supply the money to keep the publication going. On June 6, 1969, Gidra became a registered non-profit corporation. The staff can supply blood, sweat, and tears, but we are dependent upon community support in the form of subscriptions and advertisements for funds to pay the rent, telephone bill, and the printer.

-The Gidra Staff