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Gidra

The News Magazine of the Asian American Community



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25c

March, 1970



We will fight and fight from this generation to the next...

Senator Daniel K. Inouye, Democrat from Hawaii, is to be the keynote speaker at a dinner sponsored by the Yellow Brotherhood, launching its Community Fund Drive. The dinner will be held at the Biltmore Bowl on Sunday, March 15, at 7 p.m.

Tickets for the dinner are available at Japanese Newspaper offices located in Little Tokyo, from Brotherhood members, and at the Gidra office. Proceeds from this event, the first of a series of fund raising events, are to be used for the purchase of a much-needed headquarters building, and to finance many self-help programs.

The Advisory Board of the Yellow Brotherhood, recently announced that it had made tentative plans for the purchase of a house. Mike Yamaki, a spokesman for the self-help organization, pointed out the fact that the problems involved in dealing with drug abuse make the purchase of a house almost a necessity. He further stressed the point that total community involvement in the fund raising drive is essential

to the success of Yellow Brotherhood programs.

Ray Kaneko, a businessman and Board member, reported that the "interim plan" is to raise \$10,000 for the down-payment on the English style, four bedroom unit that has been found

Sen. Inouye To Speak For Brotherhood

to be ideal. The 150' by 150' lot is located on Gramercy Place near the Santa Monica Freeway and has a four vehicle garage.

Kaneko also stated that the Yellow Brotherhood hopes to make necessary arrangements toward procurement by summer, in view of the urgency of the problems arising from drug abuse.

The Yellow Brotherhood is a self-help organization, comprised of about sixty members between the ages of 13 and 24, which works with teenagers and young adults who are hooked on dangerous drugs. Their five-point pro-

gram is as follows:

1. To organize into a self-help community improvement groups;
2. To help addicted members of the organization stay off drugs;
3. To provide support and mutual assistance through the process of group involvement;
4. To secure any necessary community resource which will aid their members in adjustment;
5. To relate and work with other Asian community groups who are concerned about the problems of the Yellow Brotherhood.

In order to implement the program, it has become necessary to have a "community center" which will be opened 24 hours a day, where persons can come and relate their problems as follows:

1. Kick the habit of drugs;
2. Individual counseling;
3. Meeting place for members and interested groups in the community;
4. Central location for information and maintain a "hot-line" telephone service for overdoses and potential suicides.

NEW YEAR'S SAN FRANCISCO, 4668

By Siu

That overcrowded, poverty stricken, neglected section of San Francisco called Chinatown (also known as the glamorous, self-sufficient, problemless community)

represents, outside of Asia, the largest accumulation of Chinese people in the world. Being in the United States, it celebrates the Chinese New Year in a unique blend of American and Chinese

traditions.

It is Saturday, the climax of the long noisy week of celebration. 200,000 white people swarm into the tiny (about 80 square blocks) community of San Francisco Chinatown. The crowds make it difficult or nearly impossible to move anywhere. The sporadic outbursts of firecrackers and cherry bombs now become an incessant flow of explosions; it sounds like every firecracker and cherry bomb in the world has been brought to Chinatown.

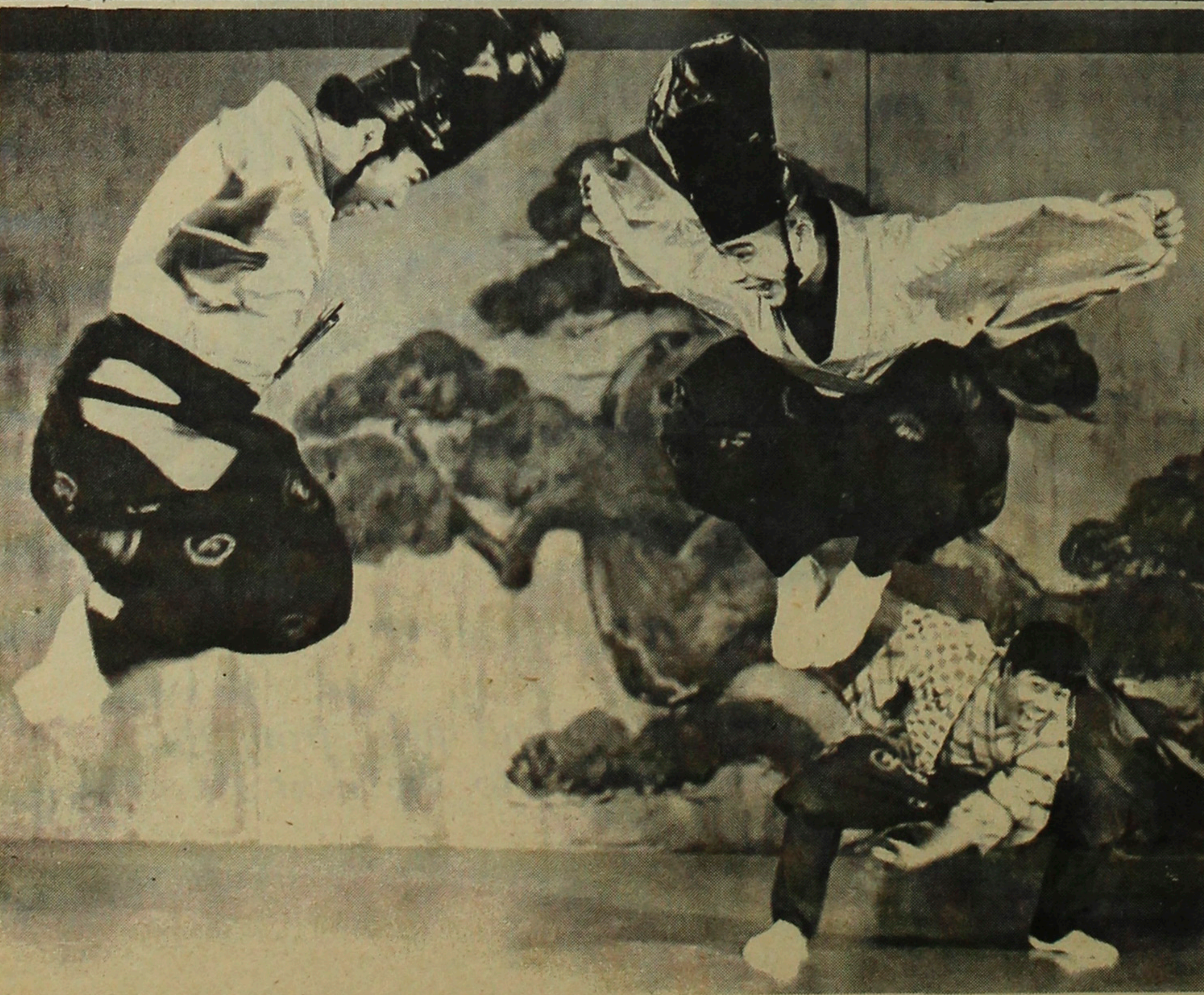
White people of all kinds—the families, the oldies, the hippies—swarm through the streets to try and catch a glimpse at how those Chinese people live. The mood is festive. The narrow streets and run-down buildings somehow provide an exotic showcase, a new trip, for the thousands of "Americans" that love to have fun and love to later talk about how beautiful the Chinese women are, how quaint the community is, how kind the inhabitants are.

But these one-night visitors are not completely removed from their culture. Already, a white-run amusement park composed of a ferris wheel, merry-go-round, and other rides has been set up in the little park (also the only park) in Chinatown. Already, the white-run parking lots have raised their

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Come Together—Right On!

The Asian brothers and sisters were doing their thing Saturday night, February 14, at Gardena Community Center. Valentine's seemed to be the right day, though any day could be right when people are giggling and carrying on! The bands there were Community groups, "Liberation" and "Hiroshima." "Liberation" has Warren on lead vocals, Alan on flute and vocals, Mark on drums, Barry on bass guitar, Richard on electric organ, and Paul on lead guitar. People heard alot of new stuff from "Liberation," so keep it coming, Brothers! "Hiroshima," formerly the New Moon, came on like C.T.A. Asian style. "Hiroshima" has Kathy on lead vocals, Dan on flute and vocals, John on saxophone and vocals, Big Bob on congo drums and vocals, Lowell on lead guitar, Larry on drums, and Warren on bass guitar. Combine these musical talents with an out of sight light show and you have instant Fillmore West. The light show is something new to a Community Dance and even the "Man" in blue DUG IT, so those of you who didn't make it, SHAME! Ray, Dave, David, and Beaver had the lights and films really going. The Boys say that the next dance and light show will be "HALLACIOUS" and you know that will be "Right On." So keep up to whats happening in your Asian community. Gardena "Come Together Family" extends their Ari-Gato-go-Zai-Masu to all the Beautiful people who helped make this Community Dance possible. We didn't have any hassles that the Community people couldn't handle, so it just goes to show you that a Community that works together can stay together and that is for REAL!



HIGH POTENTIAL RECRUITMENT

The Asian American High Potential Program at UCLA is seeking students for its Fall 1970 program. The Program, which now handles 25 students, will be expanded to 50 in the fall. Students of Asian ancestry with academic potential and motivation, but who lack the grades or financial resources needed to pursue a college education, are urged to apply. A high school diploma is not required.

The High Potential Program lasts for three quarters. Depending on the financial needs of the students, grants and loans will be given to them to cover the costs of housing, lodging, tuition, books, and minimum personal maintenance.

The educational goals of the program are:

- 1.) To provide students with the necessary skills in reading, writing, articulation, and mathematics to succeed at the university.
- 2.) To provide students with a relevant education which explores the socio-economic-political problems of Asians in America.
- 3.) To restore a positive self-image in Asian people by recognizing the value of their history, culture, and contributions.
- 4.) To demonstrate the need for effective and responsible leadership in making the necessary social changes.

Asian students who have the potential to benefit themselves and their society by completing a university education should apply. Applicants will be examined on March 15 between 9 a.m. and 2 p.m. in Haines Hall 39, UCLA. Candidates will be notified of their acceptance by the end of March 1970. They will be asked to fill in the necessary financial aid forms by April 30, 1970. The University will notify candidates about the financial support for which they qualify so that they may make their financial decision about entering the program.

Any further questions regarding this program should be addressed to:

The Asian American High Potential Program
University of California at Los Angeles
405 Hilgard Avenue
Los Angeles, California 90024
Campbell Hall Room 2209
Telephone: 825-4976 or 272-7490

High School Conference

The Organization of Southland Asian American Organizations (OSAAO), better known as the "Umbrella", will sponsor an experimental conference for high school students. The conference will be held on Monday, Tuesday, and Wednesday, March 23, 24 and 25, during the Easter Vacation.

The theme of the conference will be "Asian American Identity". It will focus on the problems and concerns of the Asian American community and the Asian American individual.

The conference will begin at 10 a.m., Monday, March 23 at Centenary Church, 3500 S. Normandie Ave. in Los Angeles. A car rally taking participants through the various Asian American communities is planned. Lunch will be served back at Centenary. After lunch, conferees will view "Movement" movies and discuss the day's events. A pot-luck dinner will be served around 6 p.m. An open dance will complete Monday's program.

The conference will resume at 10 a.m. Tuesday at Centenary. Jim Matsuoka, one of the organizers of the Asian American studies program at CSCLA, will be the guest speaker. His talk will be followed by a discussion of the problems of Asian American youth—drugs, sex, and the "generation gap", among others. After lunch a workshop for the creation of an organization among high school and young adult groups will be held. Tuesday evening will find conferees dyeing Easter eggs for the Wednesday frolic with the Tutorial Project.

At 10 a.m. Wednesday, participants will hide Easter eggs for the 200 tutees in the UCLA Tutorial Project at a nearby park. Food and frolic will follow.

The conference should be a rewarding experience for all young adults. Enrollment for the conference will be limited to 100. The cost to participants will be a modest \$2.50. For more information contact Karen Chomori, 21319 Garston Ave., Torrance Calif., 90502 (834-5719). The deadline for enrollment is March 18.

Pancake Breakfast

The "Umbrella" (Organization of Southland Asian American Organizations) is sponsoring a pancake breakfast to raise funds for current and future community projects.

The "Umbrella" is made up of nearly 100 individuals from JACL, the UCLA High Potential Program, UCLA Asian American Student Alliance, UCLA Asian American Studies Center, Yellow Brotherhood, Hard Core, Come Together Family of Gardena, CSCLB Asian American Student Association, GIDRA, Pioneer Project, Occidental College, Claremont College, Cal State LA, Cal State Dominguez Hills, LA City College, USC, Japanese American Community Services (JACS), and Asian Americans for Peace, among others.

The group came together informally to organize CINCIP, a massive pan-Asian community picnic held last July at Griffith Park. Perhaps the group's best known project was its Manzanar Pilgrimage held in December. Current and future projects include a high school conference, child care center, a leadership development program and an Asian American Community Center. Money raised from the pancake breakfast will be used to finance these projects.

The breakfast is tentatively scheduled for Sunday, April 19. A planning meeting will be held on Tuesday, March 3, 7:30 p.m., at the GIDRA office. Call 734-7838 for more information.

◆ This is a scene from "Three Kyogen" which will be presented by the East West Players at the UCLA Community Day, Sunday, March 1. Also featured will be the Chinese Opera Club of Los Angeles. This program is being sponsored by the Asian American Studies Center and a coalition of Asian organizations on campus.

EDITORIAL

ARM TRIAL

Twelve members of the Asian Radical Movement (ARM) and SDS at UCLA face trial for felony false imprisonment and felony conspiracy to commit false imprisonment. Student trials such as this, today, are becoming commonplace. In light of increasingly severe penalties meted out lately to students and others who question the order of society, it is crucial at this time to examine and understand the issues involved.

The ARM, SDS sit-in was staged to protest the firing of Charles Bargaineer, a black cafeteria worker at UCLA as well as the poor wages and working conditions of campus workers. Their action was clearly based not on personal gain but on a genuine and sincere concern for people, social injustices and a desire to effect positive social change.

It seems incredible that each of the twelve defendants will face the possibility of spending from two to twenty years in prison when policemen who beat and kill receive no more than a two-day suspension, and defense contractors who swindle the public of millions of dollars and who profit from the death of millions receive no more than verbal reprimand.

Their crime, it seems, is considered serious because it threatens to disturb the present structure of our society. But who are the threatened and who is the threat? Ostensibly, the threatened party are those who benefit from existing conditions and the threat is massive social change.

It seems as if groups such as ARM, SDS, and the Black Panthers who demand real, justifiable, and far reaching social change have been ear-marked for eradication. And the institutions of society—the police, the media, and the courts—are being marshalled to the effort.

GIDRA STAFF

Julia Aihara
Melvin Akazawa
Joanne Amano
Kati Aoki
Suzuko Aramaki
Glenn Bordenave
Kay Funakoshi
Warren Furutani
Mary Jane Galbiso
Carol Hatanaka
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Ron Wakabayashi
Colin Watanabe
Arnold Wong
Eddie Wong
Robert Wu
Mike Yamaki
Eric Yamamoto
Raymond Yanagita

It's better when you do it together

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LETTERS TO GIDRA

HI—POT

Dear Gidra:

What has happened to the ASIAN HIGH POTENTIAL PROGRAM??? The last I heard was that they started this quarter differently. What has happened to their financial standings with UCLA? Did they win their fight against the Administration? If their program has changed, in what ways have they changed?

It appears to me that there is no longer a need for concern or support from the community.

Do the students seem to be benefiting from this program? Some of the students that I have spoken to seem to think that the program is the same as last quarter. Same problems, etc. I also found out that a few students have dropped out. Is this true? If so, why?

I feel that there should be a publication about the progress or regress of the ASIAN HIGH POTENTIAL.

Lea Ishii

Editors' note:

Things are far from perfect, as we noted in the news brief in the February issue. We will have a longer report as soon as possible.

KING

Dear Gidra,

This letter is in response to the White King of the Orient. King, you have already proven to us that your "whiteness" is so much tofu. As an Asian woman, I have already met many of your counterparts who do more to perpetuate racial hatred by their immature image of themselves. It is quite obvious that you have dated "girls" and not women. Women cannot be demeaned, humiliated and emotionally castrated by so much "Whitewashed sentiment." Women of any race do not have to date a "male shadow" (note, I do not even think you are a man), especially an aborted breed.

Males like you may never transcend puberty and your own painfully hollow ego. May I remind you that an erected penis is not the sign of a man or a human being?

Marcia Lee

IMPRESSED

Dear Editors of Gidra:

I'm impressed by the illuminating presentation of reading material in GIDRA. Such a publication has been long in need as excepting Pacific Citizen and since the folding of Saburo Kido's New Japanese American News, in 1966, the English sections of the local Japanese press is just a little worse than a third-rate high school newspapers, at least for those, like me, who are unable to read the Japanese sections. I consequently consider GIDRA very promising and hope for its further development and expansion into a hard-hitting publication.

Very truly yours,
Peik Lindberg

COMMENTS

Dear Gidra,

I don't believe that letter! Was it real or did one of you dream it up? I am referring of course to that letter signed "Name Withheld" in your February issue. It's so filled with ignorance it's unbelievable! Does such a being exist?

Your centerfold was beautiful—this I'll put up on my wall. Seeing all those faces made me feel good inside and wish I were there. Truthfully though, are there really that many Orientals who care? I just wonder how many went to the march to have their pictures taken then left to get ready for a party. At least they heard some good speeches.

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The Nature of Racism

Frank Kofsky
Assistant Professor of History
Sacramento State College

As a (an?) hakuji, I know I shouldn't be sticking my nose in where it may not be wanted. On the other hand, as an historian, I feel I have some responsibility to prevent the utter misuse of my craft. Thus it is that I must object to the statement by David Ota (January 1970):

I admit that we are not a white ethnic group but that does not mean that the demonstration of Americanism will not accomplish anything. Polish, Italians, Greeks, and Irish were looked upon by Anglo-Saxon Americans in a way similar to that of the Nazi-German view of the Jews. It was their community expression of Americanism that changed that view. It worked for others and it will work for us.

There are several fallacies in the above line of reasoning, and since they touch on my specialization—history—I hope I may be permitted the opportunity to comment on them.

Fallacy 1 is the supposition that the prejudice against white European immigrants—which, admittedly, did exist—has ever been of the same order of magnitude as that directed against all peoples of color in the U.S. There is no denying that ethnic groups from southern or eastern Europe have been the object of discrimination. But—and this is crucial—such discrimination has rarely if ever been enacted into law. Thus there were no laws preventing Catholics and Jews from intermarrying with Protestants, no laws preventing Catholics and Jews from, say, owning land in the state of California; and of course no mass imprisonment of loyal white European aliens in World War II, regardless of their ethnicity, religion, or what have you. The school system in, for example, San Francisco was never segregated to keep out Poles, Irish, Jews—or any other white ethnic group. On the other hand, such segregation was instituted against Asian Americans (not to mention Blacks). Thus the historic precedent indicates that prejudices against all varieties of non-whites are qualitatively more severe than those aimed at whites.

WHITE SKIN

Related to Fallacy 1 is Fallacy 2, which asserts it was the "community expression" (whatever that is) "of Americanism" that won acceptance for the various white ethnic-religious groups. On the contrary—it was their white skin, and that alone. My own research in the papers of the United Mine Workers of America—the largest and most powerful single union in the country during the first two decades of this century—make this quite plain. For example, John Mitchell—the best-known UMW president prior to John L. Lewis—in 1904 wrote to *Slovak Amerike*, a New York foreign-language paper, that he was "firmly of the opinion that the very best men and the best women from every country, except China and Japan, should be welcomed to the United States" (United Mine Workers Journal, 3 March 1904; emphasis added). The UMW Constitution ostensibly prohibited the denial of membership because of a man's race, color, creed; but at the 1906 UMW National Convention, secretary-treasurer William B. Wilson, who was subsequently to become a Congressman and Secretary of Labor in the cabinet of Woodrow Wilson, "interpreted" the UMW constitution in the following jesuitical manner: "Our obligation requires us not to discriminate against a fellow working man because of race, color or creed. As I understand the Oriental question, we do not discriminate against the Chinese or Japanese because of their nationality; we discriminate against them because of their industrial conditions and because of the effect their standard of living has upon us when they are brought here to compete with us." In this way, the continued exclusion of Asian immigrants from the UMW was given a spurious legitimacy, in the face of a constitution that explicitly prohibited that same exclusion.

The ultimate illustration of the fact that the discrimination directed against white Europeans was not the same as that directed against all peoples of color lies in the fact that the way in which those European immigrants demonstrated their "community expression of Americanism" was by learning to be racist towards non-whites. Thus we find immigrant Polish miners such as Mike Wasisco, stuck in that bastion of Asian immigration Fort Smith, Arkansas, writing to the union newspaper in broken English in 1905 on the subject of (I quote) "Jap Fatalism": "It would be a good policy for us to get together and stay with union label, and not be like Jap." Mike Wasisco could barely express himself in English; but he knew what it was to be "Americanized", no doubt about that! (United Mine Workers Journal, 27 April 1905).

WASP

Fallacy 3 consists in asserting that "community expression of Americanism", to use David Ota's words, "worked for others" and "changed the view" that ruling class WASPs had of European immigrants. Not so. All you need do is pick up a book like Milton Cordon's *Assimilation in American Life* or, better yet, E. Digby Baltzell's *The Protestant Establishment* to see that the southern or eastern Europeans have yet to be fully accepted by the WASP ruling class. The Duquesne Club in Mellon—controlled Pittsburgh, for instance, allows no Jews to join. Since all the important business transacted in Pittsburgh is arranged at luncheon meetings at the Duquesne, companies with Jewish executives therefore have to rent special rooms in the name of the company—the Jewish executive cannot himself rent such a room—if they want to be in on the action. I could add numerous other such examples, but they're all in Baltzell; and this letter is already overly long.

What I am trying to suggest, however, is that "last time", all that "Americanism" achieved was a concentration camp; and there is still segregation today that prevents even wealthy Asian-Americans from integrating into the WASP ruling class. If such "Americanism" is what you want, so be it. But it would be better to make the choice with eyes open, disabused of all naive dreams about ultimately "making it" through becoming 200 per cent Americans.

OUTLOOK FROM AN OUTSIDER

By Thaddeus Carlton

In this article, I Thaddeus Carlton, who is definitely an outsider (from orientals) will attempt to summarize an explanation of society's past, present, and future outlooks upon the orientals.

Since the end of World War II (when Japanese were held captive in concentration camps), orientals have made great strides to improve their social status. While making these strides the oriental succeeded in making an image for themselves that was better than the images of practically any other ethnic group that had migrated to the United States. For the first time in U.S. history, there came a group of people who preserved their social and economic status in society by acting before they spoke. Yes, this was the oriental of the past.

In the past year or so, there had been many signs of oriental concern in dealing with immediate problems of the American society. After a

considerable long period of time, the Asian sector of our society is finally "waking up"...But what do orientals have to "bitch" about?

Even though there is a slight amount of prejudice exerted upon the average oriental, they may still be looked upon as the white man's equal, not in the sense of racial status but in terms of society's economic and intellectual aspects. The oriental is presently making a common mistake that practically all other ethnic groups have previously made...they are trying to seclude themselves from the rest of society in order to solve their own interracial problems. In turn, this will only make society's outlook upon the oriental an inferior one (as is presently upon the Black and Brown). At any rate, the oriental movement will not contain all orientals, but the efforts of a few individuals may ruin the reputation of an entire mass of the people... the orientals.

READERS REPLY

"White Male Qualities!"

Dear "Name Withheld",

I have just finished reading your article on "White Male Qualities" in the January issue of Gidra. I sincerely extend to you my best wishes on your coming marriage. It is obvious your man will fulfill all your needs. But while you have praised your man as being tall, handsome, self-confident, considerate, affectionate, domineering, aggressive and imaginative you have also condemned our Asian brothers. You have said they were short, ugly, unconfident, clumsy, arrogant men.

As another Asian woman, who has grown up with these same white ideals and white standards, I feel I am qualified to answer your letter as your equal. I feel I see things very similarly as you. I am aware of how I feel about Asian men but I will not denounce them as human beings. I have chosen to defend the Asian male because I believe he has gone through a lot of oppression and rejection in the White World for being what he is, Asian. I want to stand by my Asian man, and with this commitment hope he will stand by me, because I am Asian and because I know the feeling of being rejected too.

It appeared you were trying to rationalize and explain to the Asian community the reasons for your marriage. You probably felt you had to, but in the process you have hurt many of your brothers.

You are very fortunate that your man is as near to perfection as you seem to believe. But you may be a lot happier if you were able to see men (and women) as human beings and as unique individuals, rather than comparing them to a white ideal that even many white males could not meet.

Peace,
Your Asian Sister

I suggest two reasons why the "White Male Qualities" article met with so much hostility: the author's unequivocal rejection of the Oriental male, and her pending marriage to the white man. Intermarriage between a yellow and a white could be motivated by such things as the desire for increased social status, the desire to be white, to escape from the Oriental community, to disobey a parent's wishes. But it may also be motivated by an honest, sincere relationship where each partner loves and respects the other as an individual. Certainly, intermarriage is purely a matter of personal conviction which can be good or bad depending on the motivation behind it.

However, the author's wholesale rejection of the Oriental male is offensive, because it's hurtful to the male ego. Ethnicity as a basis of an adverse

opinion about a group of individuals is, unfair, arbitrary and prejudiced. Insofar as the letter reflects the opinion of one person; no one can object.

I suggest that subconsciously the author is acting as though she were a white girl since she is marrying a white boy, and socializing with his white friends. If I accept for a moment that she is psychologically, a white girl; then her rejection of all Oriental males strikes a different, perhaps more painful note. She's hitting where it hurts the most; that yellows are not socially equal to whites. The truth of the matter is that most white girls won't give an Oriental guy a second look, perhaps for the reasons she gave. I'm speculating of course, but perhaps this explains why the replies to her letter were so self-righteous. All the replies call her immature. If that is so, why should anyone be concerned. However the fact remains; the writers were upset and so am I. In my opinion, we are not angry at her but with the broader social phenomenon of bigotry and hate which her attitude seems to symbolize.

Why is she so down on Oriental boys? Maybe it is because one of them betrayed her, and the word got around; maybe his clique treated her like dirt. Maybe she couldn't conform to acting Sansei enough; maybe she's from Japan; maybe she doesn't have the right friends; maybe she's from Hawaii; maybe she's not with it; maybe she's ugly; maybe she's from Modesto. Maybe she's the hardest thing an Oriental can be: a non-conforming don't-give-a-damn individualist.

Perhaps another rationale for the aversion to attitude is a silent pact which Orientals have with each other. In effect it says whites won't fully accept yellow, therefore yellows will likewise refuse to accept them. Anyone who doesn't support the strike is a fink. I think every Oriental wants to be accepted as an equal with whites but not many Orientals want to risk the loss of their Oriental friends by being too chummy with whites. Besides, he feels that the whites, deep down, might not really accept him anyway.

Strict isolation can't be the solution, because yellows have to work and compete in a white society. Complete assimilation into white society is almost impossible without completely denigrating one's Oriental heritage, appearance, and character traits. Each of us must cope daily with the problem of a racist America, but let's not murder each other in the process, and let's not forget our third world cousins.

D. Morishita

More replies next month—Editor.

A Flip's Point of View

By Juan De La Cruz

Filipinos, in California, are finally being seriously recognized by Filipino-Americans themselves and by others, as an ethnic group with "hidden" and "developing" problems. Whether Filipino-Americans like it or not, a great majority of these Asian brothers and sisters are faced with the same problems facing other minorities, in the area of education, welfare, job misplacement, immigration, senior citizens, let alone, prejudice and the increase of juvenile-parental problems. Recently, in a 1965 report, "CALIFORNIANS: Of Japanese, Chinese and Filipino Ancestry" published by the Division of Fair Employment Practices, State of California, startling problems were identified. To the cry of denial of many Filipino-Americans, the report focuses on the enormous amount of unemployment, low income, low education and family composition. Obviously, the statistics, based on earlier census data gives questionable figures, but nonetheless, the information presented "covered up" areas of deep concern.

There are two interesting events worth noting at this time. One is the series of articles written by a non-Filipino no less, Mildred Hamilton, in the San Francisco Examiner, entitled, "FILIPINOS: Silent Minority on the Move." The title itself exemplifies where the Filipinos are within the greater community and the series indicates areas of concern. The articles contain worth-noting comments of various Filipinos who seem to be saying, "Filipinos have got it made". "don't rock the boat", "Let's maintain the status quo". On the other hand, others maintain forcefully, the attitude of objectively facing the problems of the Filipino-Americans and they unitedly want to work for solutions.

Secondly, it is more interesting to see that Governor Ronald Reagan of California takes time out to convene with a number of Filipino-American "leaders" at the Capital for an all-day conference held January 26, 1970; (1) to discuss the socio-economic problems of the Filipino community; (2) to discuss what the state government is now doing to assist Californians in fighting poverty and discrimination; (3) to gather from the conference participants, information and comments from them and the state's mutual benefit (Philippine News, January 22-28, 1970). There are numerous speculations why all of a sudden, the Governor and those responsible, call the conference, but, the \$64,000 question is, whether the event was a "sincere dialogue that will guarantee a lasting association" and start productive planning for the "ills" within the Filipino communities. Gathering from the comments about the Governor's conference, to the surprise of the conveners, the occasion was well attended by those "invited" and those "uninvited". This indicates the seriousness of those concerned. Commendations should go to the "uninvited" vocal brothers and sisters of the Bay Area who posed provocative questions and comments to the Non-Filipino "speakers" which brings the question of why wasn't there a Filipino-American included in the list of speakers? Undoubtedly, the actions and vocal confrontations disappointed some Filipinos who felt the "shame" (hiya) principle affecting their desire to go on looking at the Filipino-Americans at different levels and in different geographical areas. The direction will rest on the following question: What areas of concern are Filipino-Americans willing to face without shrinking, projecting and disbelieving? Are they ready to sit and discuss their plight and problems with a commitment to do something? Who will take on the "leadership," Who will select the participants? Is the state government and city government ready and willing to provide the impetus to serving the Filipino-Americans in terms of job opportunities, finance, and facilities never done before? And, last but not least, is there such a thing as "Filipino-Americans United" or "united in purpose?"

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.



"WHEW! THEY DIDN'T KILL ME"... ...BUT, HERE COME THE JUDGE

OGATA

Asians Make Waves

By Marlene Tanioka and Aileen Yamaguchi

"Japanese Americans Support Native Americans" were the words on a huge banner which expressed support by the Japanese American community of the brave Native Americans on Alcatraz. On February 14, about twenty of us of various ages, 15 to 60 sailed to Alcatraz to personalize the Japanese American Citizens League Committee to Repeal Title II's sincere concern for our Third World brothers.

JAPANESE AMERICANS BOAT THE ROCK

As we were gathering by the pier at Fisherman's Wharf, many curious tourists walked by asking us questions about our banner. George Uehara, chairman of the Alcatraz Project, Ko Ijichi, Joseph Morozumi, Steven and Greg Morozumi, Dennis Wong and Leroy Saunders arrived with many crates of fruits and vegetables. Clothes and food were brought by the other representatives. While we were waiting for our fishing boat, the following supporters joined the already waiting group: Fumi Ukai, Ron Kobata, Glenn Watanabe, Mary Ann Takagi, Rev. Lloyd Wake, Doreen Uehara, Mitsue Yashima, Sara Takashige, Isao Tanaka, and several others.

We hung the banner "Japanese Americans Support Native Americans" over the symbolic gifts. We explained to many curious passers-by the relationship between our Title II repeal campaign to the Indians' symbolic struggle to right the Great Wrong.

The first boat arrived and all the produce and supplies were taken over by the men in our group. When the boat returned for us, we scrambled down the perpendicular steps to the unsteady boat with mixed feelings.

THIS IS INDIAN PROPERTY

As we arrived at the Rock, we saw painted signs saying, "This is Indian Property," and "Red Power." We had to scramble up the large wooden logs of the dock. Several Indians gave us a warm welcome. After we introduced ourselves and chatted, we quickly taped our banner to an abandoned barge. Grace Thorpe, Young Raymond, Marilyn Miracle and Stella Leach enthusiastically took us for a tour of their new Home. We saw the abandoned halls now used for recreation and meeting purposes. Rusted barbed wire and rubble of stones. Further on, we saw the abandoned former living quarters of the prison guards being converted into classrooms for their children. Mrs. Leach described their curriculum stating that they will be teaching Sioux language and native arts and crafts. The prisoners' work-out room will be converted into a vocational workshop. Former residences for prison guards are now occupied by the new residents. Mrs. Leach described how unpredictable the electrical



to Alcatraz...

and water supply is and how they were looking forward to a union's promises to fix the generator. As we continued on our visit we sensed the feeling of anticipation and hope. A large magnificent teepee was set up on a point facing the City of San Francisco.

Next, we went into an abandoned prison block. We began to feel the irony of this total experience. The sight of hundreds of dismal, damp, dirty urine-smelling cells shocked us. We spent nearly an hour imagining the dehumanizing experience that each soul must have gone through.

"...SPIRITS ARE STILL HERE!"

We learned further that this symbolic take-over completed a long series of broken treaties and atrocities. Back in the middle 1800's when California joined this union, Indians who were fighting for their land were thrown into Spanish dungeons, deep under Alcatraz. All of us went into these completely dark dungeons yesterday. In order to see the cannon-mounts and the areas that once encased gallows, matches were lit. Mrs. Leach told us that one young man is spending every night in this dungeon. When asked if he was afraid, we were told that his response was — "No, of course not, because many Indian spirits are still here."

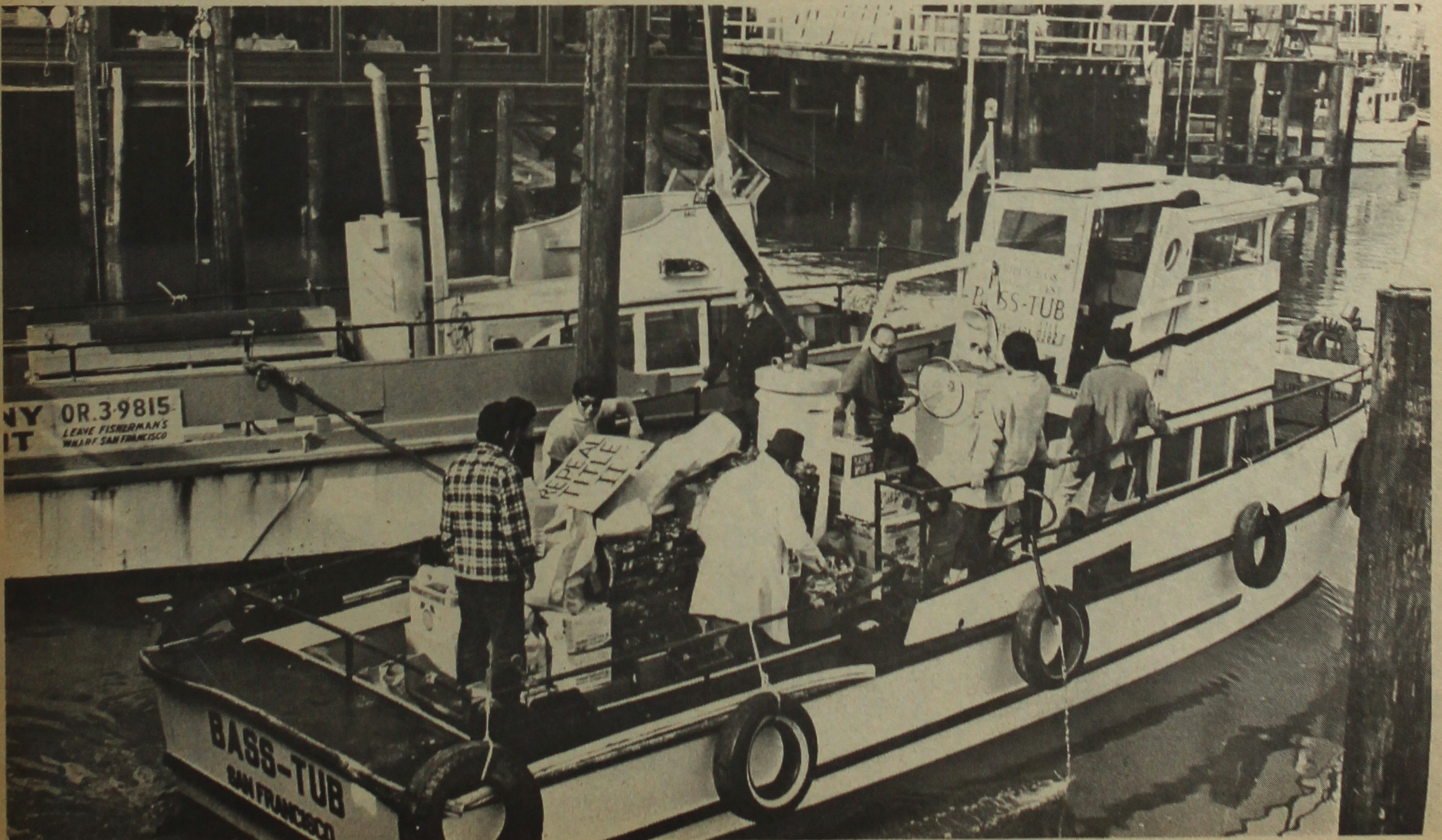
As we neared the end of our visit, we realized that we had met representatives of many tribes, e.g. Sioux, Piute, Apache, Mohawk, Navaho, and that this was their first time that they had all come together. They were of all ages. We talked with young men who had recently served in Vietnam and were now returning to fight their own real struggle. Also we spoke with an elderly couple who joined the others during the past cold holiday season who were convinced about their courageous decision.

NATIVE AMERICANS: THE FORGOTTEN AMERICANS

Now we are left with the memories of the young and old saying, "I'll never leave—I'll die first because we need to do this for our children!"

Some day, the courageous stand by the Alcatraz Indians will be part of history. Hopefully, their future will be as all other Americans. As persons of Japanese ancestry, we attempted to convey the concerns of many of our Nisei and Sansei who could not make the trip with us. As we watched the foam stream behind the blue waters of our boat, leaving Alcatraz in the damp fog, we thought to ourselves the tremendous courage of those Indians who were the original native Americans, but today are the forgotten Americans. As members of a minority the thought made us sensitive to what is an American? — to some it must mean very little.

Photographs by Isao Tanaka



TWO POEMS

by W.R. Morishita

I

A sailor sleeps
 hands clasped
 slouching in an airport chair
 looking without worries or fears.
 Donning a suit of black
 he is a funeral bearer though
 not wanting to carry
 the burden of self for country.

He sleeps
 in his knowledge
 that all men are fallible
 and mistakes can be made
 by an arrogant nation
 which makes no mistakes.

He wonders
 how a nation under god
 can commit his soul
 to the desires of a thing
 called the pentagon or how
 the men he calls "sir" can
 be superior to himself.

He sleeps
 restlessly through his dreams of reality:
 Maybe his life is a mistake

... he sleeps for tomorrow

II

Walking on a rocky shore
 searching for something
 which exists only in the waves.

Looking out
 I stare in empty hope
 for the sun to enlighten
 my blindness.

Seas of half-thoughts
 wash its remnant
 profundity in words
 which stumble in
 expression.

I see the seaweed
 thrashed violently
 against the cold rocky
 shore, and I wonder ...



ONE HEAVY BED

Sitting in Pauley on a Saturday night is strange.
 Mike's presence is getting more bearable. His
 remarks are shrugged off. The sight of him
 playing with his expensive toys is met with a
 sigh of resignation.
 Strange bedfellows.

People are shouting about seven people in Chi-
 cago. I couldn't help but think of those that
 first thought of the C.T.A. Many 'heads are in
 different places.
 Stranger bedfellows.

Dave Dellinger's daughter spoke in a tired mono-
 tone. *I could sit here and spout rhetoric and
 say 'Power to the People' and 'Right On.'* But
*sometimes there comes a point where you can't
 say things anymore - you have to start doing.*
 The mechanical girl behind me then shouted,
 "Right On!" I only smiled.
 Strangest bedfellows.

Alan Ota

February 14, 1970
 Chicago Seven Conspiracy Rally
 Pauley Pavilion, UCLA

The Red Book

*"The people, and the people alone, are the motive
 force in the making of world history."*

Mao Tse-Tung

*I can never be
 other than myself -
 That I was shaped
 in mind and fixed
 in thought by love,
 and made alive
 to die - a journey
 of the sun toward eclipse.*

*Motion of my limbs
 finds tomorrow waiting
 -still a destination
 to be found-*

*Is it a river bank?
 a sidewalk curves
 of currents draining*

*how much the vastness
 of the glacier
 is merely its reluctance*

*I am shape
 of your moulding;
 the figure/ground
 limits of your perception.
 It is through heart of hearts
 and many seeds - I am the budding
 perhaps of weeds -
 my beauty is unseen.
 This is my inheritance,
 this is still my deed
 that since I am the river
 of your blood,
 am I not the measure
 of your stride.*

*I have seen you
 swiping backhand
 at the ghosts of life
 (thrashing madly in your sleep
 the nightmares of my name).*

*I have felt your
 biting lips attack
 the back of memory.
 Recall within some history
 before the thought of me,
 was nothing there?
 ... was only empty ...*

*leave much but nothing
 still remains
 unless I know my name within the mirror.*

Tracy Okida



It is not an uncommon practice to chisel a tombstone or compose an epitaph for an individual prematurely, when all circumstances seem to be pointing toward imminent death. Current reports predict the maximum life-span of the Educational Opportunities Program (fondly referred to by friends as EOP), to be 18 months. EOP's inevitable death will come as a hard blow to friends and sympathizers because it will mean not just the loss of one body but approximately 8,500 students who are now enrolled in the program at the University and State College level.

A biography and eulogy, as a rule, is not delivered until the actual loss has occurred. But perhaps an exception to the rule may be appropriate at this time.

For those of you who are unfamiliar with EOP, it was conceived in 1967 and its first breath of life was recognized by the 1969 Budget Act which allocated \$2.35 million in support of the program. Out of the 19 State College campuses, 17 of them initiated this program.

THE GOAL OF EOP

In the most general sense, the goal of EOP programs is to bring the benefits of higher education to segments of our society who have heretofore been neglected. We speak here not only of the benefits accruing to the individual, but to those whose lives the individual will influence as well.

More specifically, EOP seeks to find students with the potential for college success who are overlooked in the traditional processes. Once identified, it seeks to assist them in overcoming social, economic, psychological and educational hardships. The results of this process are numerous: the poverty cycle is broken, costs for social services will be reduced, and subsequent generations will be motivated by those who have succeeded.

In essence, the Educational Opportunities Program was a brain-child of individuals who had hopes of seeing it eventually mature into an avenue for self-determination through the most important avenue for self-improvement—education.

The constant and enthusiastic influx of students who readily took advantage of the program provided a healthy life stream. Their success, once entering the program (61% of the students earned a "C" average or better, 9% withdrawal rate—both rates better than regular students), provided the ever necessary vitalizing elements. However, like the people the program represents, the fulfillment of its goals and aspirations had a predetermined ceiling. And also like the people it represents, it was to be afflicted by circumstances which would eventually completely stifle its livelihood.

MASTER PLAN

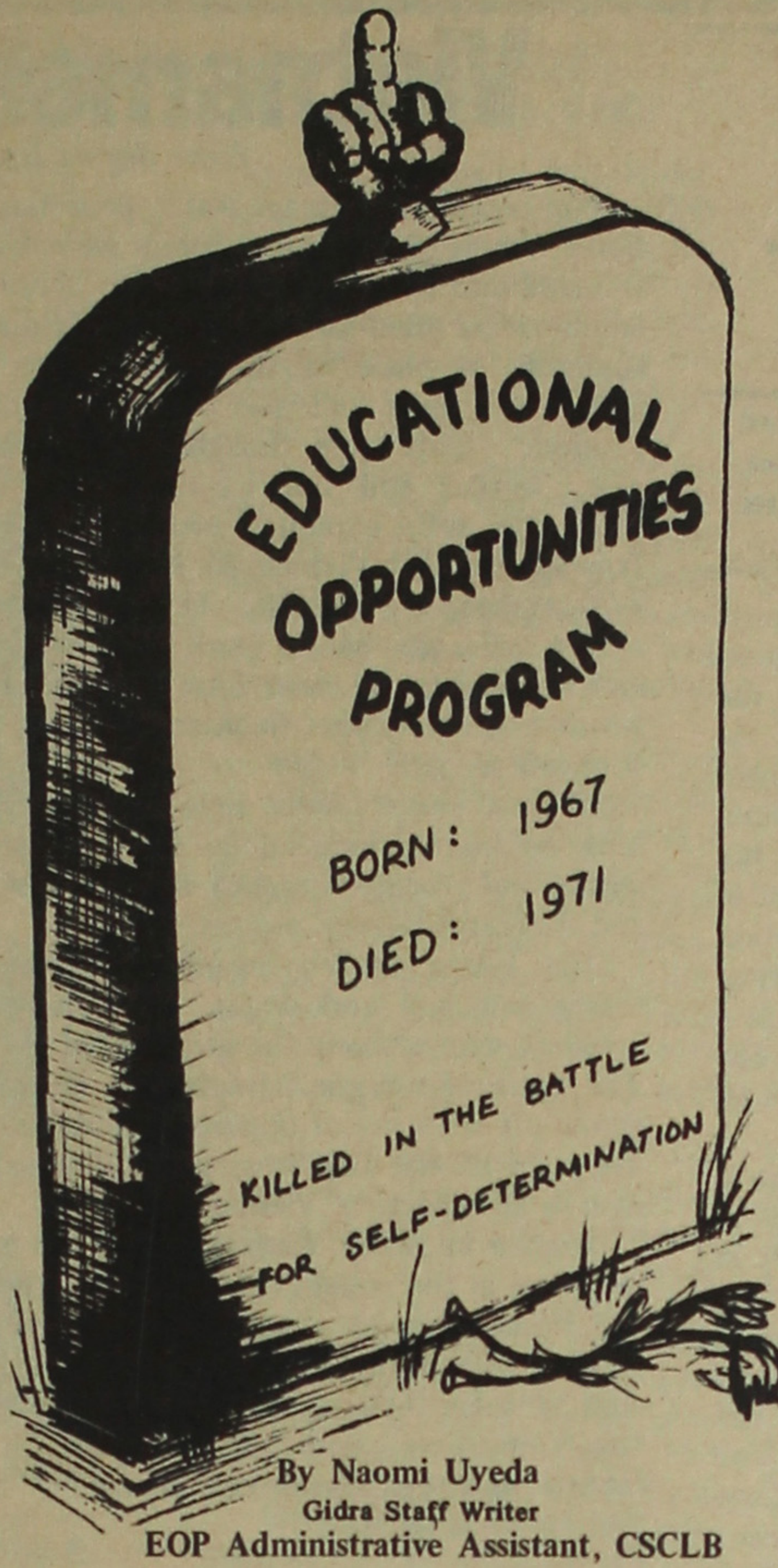
In 1960, seven years prior to the birth of EOP, a proposal, namely the Master Plan of Higher Education, was initiated and implemented by the Coordinating Council of Higher Education (CCHE). The long range goals of this Master Plan was to systematically stratify and control the student population in the various levels of higher education. In more specific terms, the plan, when completed by 1975, will insure that only 8% of the students will be in the universities; 33% in the State Colleges and the remainder or lesser worthy students in the community or Junior Colleges. In other words, only an elite percentile of students will have access to the universities. The "average" student will be limited to the State Colleges, and those who don't quite cut the mustard, will be given no other choice than to enter Junior Colleges, regardless of latent potential.

The negative implications of this "Plan" include the fact that students vying for a place in this strata, are competing not just among the students in his particular school, but with students in the entire state. This Plan is a direct act of discrimination; there is a direct correlation between students who represent the lower strata and students of minority backgrounds.

The establishment of the Educational Opportunities Program was in direct contradiction to the goals of the Master Plan. Any further expansion or success of EOP would definitely be a wrench thrown into the mechanisms of the Plan. Since EOP is a foot in the closing door of the Plan, it would have to be severed in order for the final steps of the Plan to be completed.

However, we must not overly discredit the CCHE. You must remember that the members themselves represent the elite of the administrative educators. While for the moment, they must coexist with EOP, their motto has changed to—"If you can't beat them, send them where they'll work for us."

On January 7, 1970, the preliminary phase of the Study of the California College and University Educational Opportunity and Community Development Programs was reviewed. Dr. Harry Kitano (Professor of Sociology at UCLA) was the chief researcher. Dr. Kitano was hired by a private corporation (Systems Analysis, Inc.) to evaluate the effectiveness of EOP on the State College and University level. Systems Analysis, by the



way, was hired by the CCHE. Through the recommendations of the report, the Alquist Bill was proposed. Effective February of this year, the Alquist Bill will allocate \$3 million to 33 Junior Colleges to initiate Educational Opportunities Programs.

There are several reasons why such a report is inappropriate and invalid at this time. The programs are relatively new and have not had the opportunity to produce evidence which clearly establishes the effectiveness of such an educational approach. More important, EOP is the issue under debate. It is the result and object of controversy as are most new programs which vie for a share of the short supply of educational dollars. Under these conditions, a study of EOP might yield nothing more than data which supports or opposes EOP, instead of information evaluating its educational value.

Needless to say, the report is a lengthy one and to determine its validity would become equally lengthy. But the important aspect that must be brought to the surface is that the transference of EOP to the Junior College falls right into the mechanisms of the Master Plan. Minorities, being the ones affected by EOP, will be limited to the JC's—EOP in the Junior Colleges would be a tremendous asset to the final phases of the Plan.

Furthermore, other implications and problems that arise with putting EOP into the Junior Colleges are:

- 1.) Junior Colleges have already shown to be ineffective in the area of higher education since their dropout rate is over half the freshman population.
- 2.) The main Junior Colleges of which a majority of minority students attend (LACC and Harbor) did not retain their full two year accreditation, which means that transferring to a four year college would mean a loss of credits.
- 3.) The programs offered by many of the Junior Colleges are terminating. In other words, the programs do not equip the student to continue on to a four year college.
- 4.) Although \$3 million has been allocated for the initiation of EOP at the Junior Colleges, the financial support would inevitably come from the community. Not only are the areas surrounding the JC's on the whole, low income areas, but school bonds have been repeatedly defeated in the past—will another burden on the tax payer change this?
- 5.) The tutoring and counseling staff of many of the EOP programs are composed of upper division students hired in their area of specialization. These are students who have already gone through at least three to four years of school, and the success of EOP students is largely credited to this student staff. The Junior Colleges cannot provide this kind of assistance.
- 6.) There is an ever increasing need for the blue-collar worker in California. Since California is one of the leaders in industry, this labor deficiency would definitely be a mark against its governor. Putting minority students into the Junior College would help alleviate the problem, but would also perpetuate the very situation they are trying to break out of.
- 7.) The Ethnic Studies programs on the State College levels will lose much manpower and support. Relevant education on this level will obviously suffer. The

development of Ethnic Studies at Junior Colleges is not very likely, since the establishment of these programs entail a great amount of time and work on the campus. Junior Colleges are commuter schools, where students remain on campus only as long as they have classes.

8.) Lastly, minority students more often than not want the opportunity to get away from a repressive home environment. As stated, Junior Colleges are commuter schools. These students will have no reason for living away from home and will be unable to remove themselves from a psychological burden.

HARMER BILL

Up until November 10, 1969, all those students who entered college through EOP were admitted through the evaluation and recommendations of the Director, the Dean of Admissions, and the President of the college. However, effective on and thereafter that date, Senate Bill No. 1072, better known as the Harmer Bill (John L. Harmer, 21st Senatorial District) specified that all students entering the program would have to be nominated by those State agencies as listed within the Bill. Among those listed as nominating agencies were California School Districts (high school principals and counselors), Department of Corrections, Department of Human Resource Development, Department of Parks and Recreation, Department of Veteran Affairs, etc. A total of 19 State agencies were named.

First of all, the purposes of this bill are in direct conflict with the purposes of the program. The program (EOP) encompasses students who would not ordinarily continue on to a four year school; those who did not exhibit success potential in past performances, and therefore would not be favorable to principals, counselors or heads of departments. Those people whom the bill designates as nominators are probably the very individuals who discouraged potential EOP students from continuing their education.

Secondly, most of the designated agencies are not familiar with any aspect or goals of the program. Most of the personnel named as nominators have had little or no personal contact with the students who seek nominations.

The Harmer Bill is advantageous only to those students who would probably have had support to go on to college anyway. Those students who cannot obtain a nomination will either discontinue hopes of entering college or will enter a Junior College where the academic atmosphere is not as conducive to futhering an education.

BUDGET CUT

Evidently, not convinced that the administrative and legislative procedures could prepare an adequate deathbed for the already crippled EOP, Governor Reagan kicked away the crutches by cutting the budget in the area of education.

Supposedly, the money that remained after all other priorities had been taken care of, was to be allocated according to a "priority" list made by various educators. The list consisted of some 30 items. EOP was 16th on the list, and the governor drew a line at about 25. All those falling beyond the 25th item would not receive additional funds. However, the governor went back up to EOP and BLUE PENCILED it completely off the list, thus EOP lost the \$1.6 million which would have assured support for new students. Now the \$2.3 million (Budget Act, 1969) being held by the Finance Department will only suffice for either continuing students and not new students. If the decision is to split the \$2.3 million, students on both sides of the fence will suffer.

MIRACLE DRUG

Death is closing in on EOP. Should we accept the fact, so that when the time comes it'll hurt less, or should we wait for the discovery of a new miracle drug. We do not have to or should not have to do either. The cure-all that programs preceding EOP and EOP have been needing is an age-old remedy called concern and action.

The 17 college campuses have already started EOP on the road to recovery. There has been a State-wide call for Third World unity. So far there have been two State-wide conferences called in which representatives from the respective minority organizations met to help set EOP back on its feet. They have started an awareness campaign on the various campuses and asked for moral as well as physical support from the presidents and student body officials. But this is only half the battle being fought by half the forces. The other half of the battle begins within the community, and the other half of the forces is the people.

The issue of EOP is no longer just a matter of an educational program on a college campus. EOP represents the goals of all minority people and their communities. Its life or death will set the precedence for all other battles of self-determination.

POWER TO THE PEOPLE!

MELLOW YELLOW

Forced Integration in L. A.

BY R. WU

R. Wu attends high school in Los Angeles. He was introduced to GIDRA when a member of the staff spoke at his school. "Mellow Yellow," as he is called by his friends, has since become a regular columnist.

The Supreme Court has ruled that all schools must integrate, because of the Constitutional clause which states that if education was separate...it was not equal. It was not until recently that the law has been put into effect, to enforce schools to integrate. As a result of this law, the Supreme Court judge, Albert Gitelson ruled that all schools in the Los Angeles district must integrate by September 1971. He based his decision on the fact that Los Angeles has "de jure" segregation in schools (segregation imposed by law, as in some Southern states) and not "de facto" segregation (segregation caused by neighborhood racial patterns.) He blamed jerrymandering, the manipulation of jurisdictional boundaries, which resulted in a non-random racial distribution—a case of de jure segregation. The present location of some of the schools in all Black areas and in all White areas illustrates this jerrymandering.

The purpose of the court ruling to integrate all schools was to help better the educational quality for the students in the predominantly Black areas. Because of the results of the recent tests in reading and I. Q. in the Los Angeles schools, it is evident that the quality of education in predominantly Black schools is not as good as it is in predominantly White schools. Some of the inner-city schools are unable to teach effectively. As a result of these bad conditions, the students going to such schools are cheated and deprived of the opportunity to obtain a good education. If, however, the students in Black areas were given a chance to attend a White school where there were better facilities and better teachers, they would probably get a better education.

The reason why the inner-city schools are so bad is because there is no White middle-class group to pressure the school board to improve the schools. In the Black area, the minority pressure groups have not been effective. The Whites hold all of the power to change things in the schools. This was clearly seen last year, during the school bond issues. Because the people in the San Fernando Valley, who comprise a strong voting bloc, voted against the school bonds, the bonds didn't pass. As a result of their vote, the inner-city schools lost a large amount of money that could have been used to better the schools.

But if the inner-city schools are of better quality, is there a need to integrate? I feel that there is no need to integrate and force Black students to go to White schools, because we don't need White students to show Black or other minority students how to learn. We minority students are not of inferior intelligence compared to the White students. We are just as intelligent, but we need better facilities and better teachers to aid us in our learning and our quest for knowledge. But because the school board won't better our schools, forced integration is the only other means of bettering education for the minorities.

Vietnamese Sisters

From *Sisters United*, No. 1, January, 1970.

For centuries Vietnam was a poor farming nation. Young girls and girl babies were kidnapped and sold into slavery to rich families. Poor peasant families were often forced to pay girl children to the landlords in place of the rent money. Landlords used them and also sold them into prostitution. Girls were thought to be less intelligent, weaker and not as important. In the cities they were exploited mercilessly. When the Japanese invaded Vietnam in 1918 the life of the working people got worse. In the silk, paper, and cotton mills, girls had to work for starvation wages and many dropped dead from exhaustion, malnutrition and epidemics. In these mills and factories Vietnamese girls began to organize. Back in 1920 these secret unions were started. These unions became a tremendous force in mobilizing strikes and rebellions against the Japanese, French and American factory owners.

The village women organized themselves into militia units and work teams. They know Vietnam couldn't win without the strength of its women. The years of struggle have helped the women to throw off centuries of oppression and enslavement. They are on the way to winning full equality with men in all aspects of Vietnamese life.

Women in North Vietnam and in the NLF hold positions in the people's government. The head of the North Vietnam negotiators at the Paris peace talks is Mrs. Binh, whom the Vietnamese people sent to show their confidence in the solidarity of the Vietnamese people, their respect for women leaders, and their unanimous demand: "U.S. Get Out Of Vietnam Now!!"

share

How do the women get through their day-to-day labor, like laundry, cooking, child-care? The main thing is that the people have organized to share everything. They share property, work and responsibility. There is an understanding that the future of the struggle is in the children. Men and women alike join in the care, education and protection of the children. Fewer and fewer jobs are thought of as "women's work." Women are free from the endless chores of home and kids. The cooking, laundry and other tasks are done by the village work teams.

In order to win liberation for Vietnam, all the peasant-farmers and working people have to unite. They couldn't build strength and unity if the men were going to force the women to remain in their traditional role. Men and women couldn't unite as long as the men believed they were smarter and superior to women. The NLF has adopted the fight for full equality for women.

This has enabled Vietnamese women to have experience they never had in history. Now they are leading the women of the world in showing that, in order to win, to defeat oppression and exploitation, we have to organize ourselves, share our work, and learn to defend our class from fascist attacks by the police. Men have to give up the practices of male supremacy and stop trying to keep women down. Men have to treat women with respect.

Women are responsible for the survival of the peasant villages. The women of the National Liberation Front in South Vietnam organized not only the women but everyone who hadn't gone off in the army. Women organize the military defense of the villages, and a woman, Mrs. Nguyen Thi Dinh, is the Deputy Commander in Chief of the Army of North Vietnam. With everyone fighting for the goal of national liberation, men have learned it is no disgrace to take orders from women.

raped


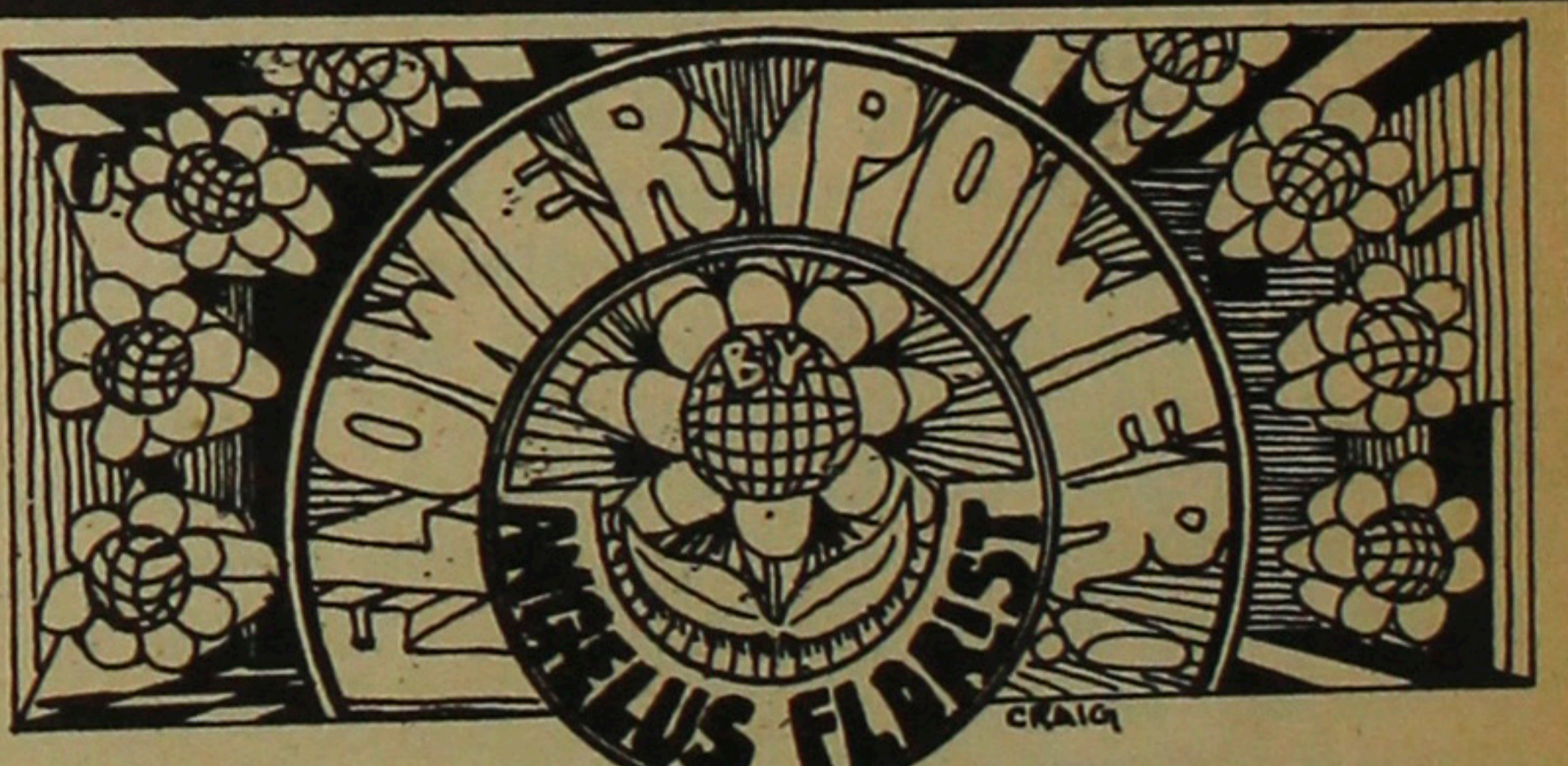
Vietnamese women have been subject to brutal attacks by the U.S. Army: they have been raped, and tortured, beaten and burned, seen their own children murdered, their homes destroyed.

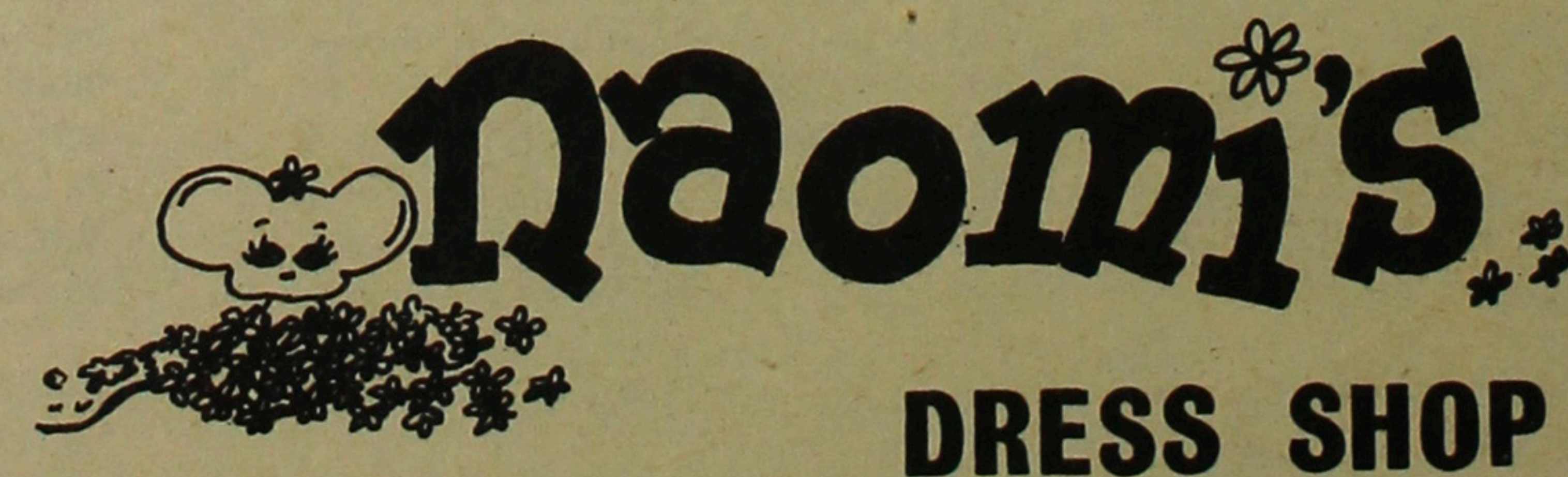
The rulers of the United States, the class of rich men in whose interests the Vietnam war is being fought, have tried to rob the women of Vietnam of the great advances they have made for all the women of the world. The U. S. Army generals in Vietnam have tried to promote prostitution, and in the U. S. newspapers they try to picture the women of Saigon as prostitutes. They have tried to undermine the new solidarity between Vietnamese men and women, and steal the dignity of the people. We should not be fooled by these racist attacks made by the U. S. ruling class on the women of Vietnam.

The people of Vietnam have been fighting bravely for over forty years to rid their country of foreign domination. First they kicked out the Japanese, then the French, and now they are close to kicking out the strongest military aggressor in the history of the world: The U. S. Army. The Vietnamese people have been able to go on fighting and winning their independence because they have built strong people's organizations led by the Vietnamese working men and women to unite all the people against the invading enemy. The united Vietnamese people will certainly defeat U.S. Imperialism.

U. S. OUT OF VIETNAM NOW!!!

"Sisters United"
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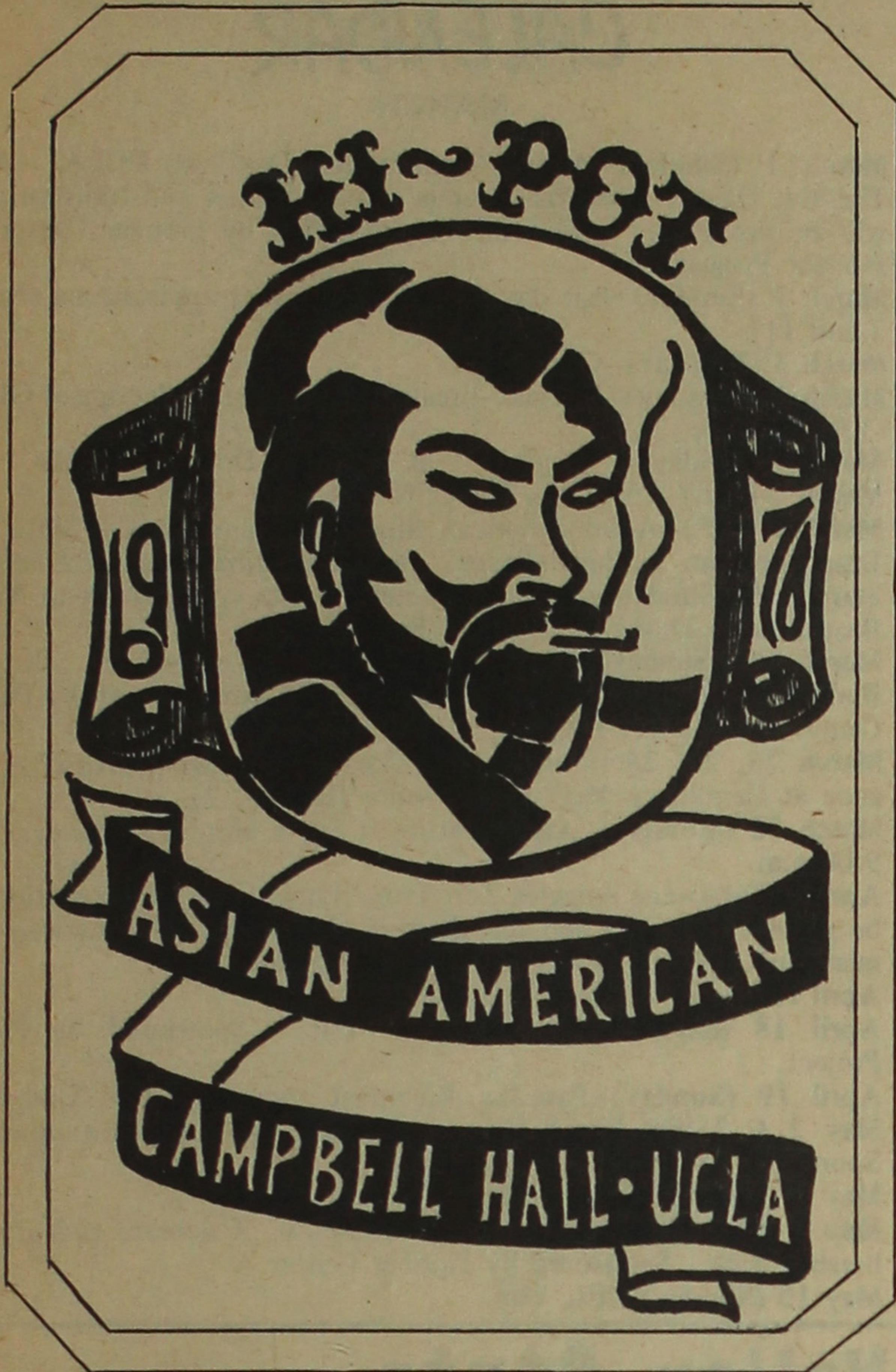
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Tutors Needed

The Asian-American High Potential Program needs part-time teaching assistants in English, History and Math. Teaching assistants help the instructors of the High Potential courses and tutor students who are enrolled in the regular University classes.

The enrollment for the Asian-American High Potential in the fall 1970 will be doubled. The program will then need additional instructors or counselors and T.A.'s. To apply for position, please send in a resume to Cynthia Ong, Administrator, Asian-American High Potential, Campbell Hall 2209, University Of California 405 Hilgard Avenue, Los Angeles, California 90024.

LAWYERS REJECT ANTI-GENOCIDE PACT

After 2½ hours of debate, delegates representing the 145,000 members of the American Bar Association voted 130 to 126 against recommending ratification of the World Convention on the Prevention and Punishment of the Crime of Genocide by the United States. Delegates, mainly from the South and West, argued that ratification of the convention would open American soldiers to prosecution by the North Vietnamese and would encourage African and Communist nations to intrude on American racial disputes.

Seventy-five nations, including all of the major Western European Communist bloc have ratified this pact which was adopted by a unanimous vote of the UN General Assembly on December 9, 1948. Of the original signatures, only the United States, Bolivia, Paraguay, the Dominican Republic, and New Zealand have not ratified it.

Among comments made by those opposing the ratification was one by Roy E. Willy of Sioux Falls, S.D., a former president of the House of Delegates. "We wouldn't have been in this country, if we didn't commit genocide. We had to get rid of the Indians. The Indians went down the drain." Col. Eberhard P. Deutsch, of New Orleans, a former chairman of the bar association's Committee of Peace and Law added, "Are we to be compelled to try our security officers on charges of the Black Panthers backed by such nations as Upper Volta and the Congo?"

The Bar Association's president, Bernard G. Segal in his talk said, "The bar is on trial. We and all members are against genocide. The question is whether this association can come together in support of an international commitment to rout out genocide." Speaking also for the proponents, Attorney General Nicholas D. Katzenbach said, "I really beg of

News Briefs

NEW YEAR WALK-OUT

San Francisco — Some 250 students from Galileo, a predominantly Chinese populated high school (55%) demonstrated at the Board of Education headquarters Thursday, February 5, asking school district officials to declare Chinese New Year's Day an official holiday.

The demonstration was the result of a noon rally spontaneously begun after discussion concerning the previous year's attempt—a petition gathering 1200 signatures—to declare Chinese New Year's Day an official holiday.

The reply to such a request was met, however, with a sharp denial by the school administration. Principal James Kearney then hinted of mass suspension of those involved in the demonstration and personally took it upon himself to impeach (Diane) Mei Lan Sam, 16 year-old student body secretary, for being among the leaders of the noontime rally.

Officials at the Board of Education told students to form a committee and, in effect, wait 'til next year.

WINNING PLAYS

The winning plays of the national East-West Players Playwriting Competition was announced today by Mako, artistic director of the company.

The prize of \$1,000 will be split by the two winners. Douglas Dong's *Those Who Are About to Die*, and Soon Taik Oh's *Tondemonai—Never Happen*. Honorable mention was awarded to Momoko Ito's drama *Rise of the Dead Sun*. The theme this year was "the contributions or problems of the Japanese in America".

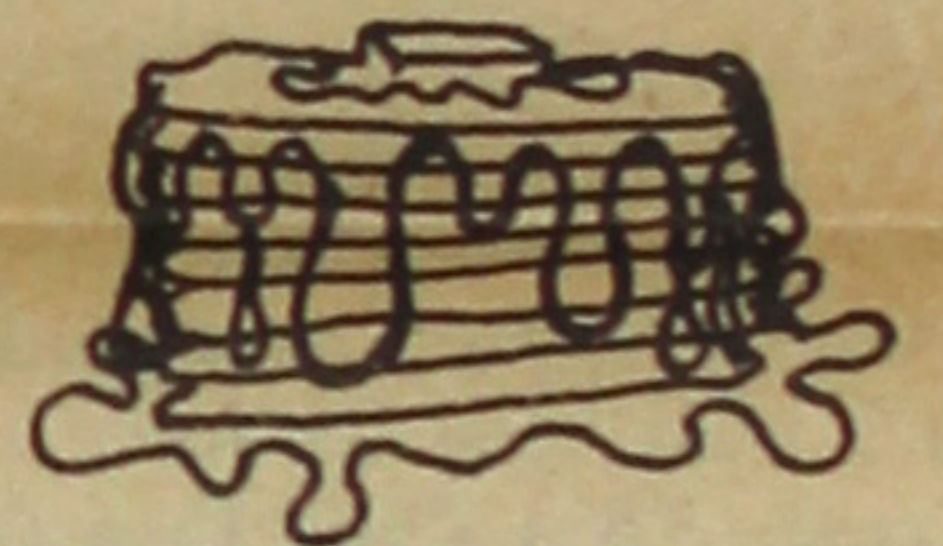
A commercial production of the two winning plays is scheduled for a May opening by the East-West Players Repertory Company.

Final judges for the contest were: Dr. George Savage of UCLA, C. Bernard Jackson, Executive Director of the Inner City Cultural Center and Kats Kunitsugu, noted journalist in the Japanese community.

TUTORIAL AT USC

Clayton Ikei, former co-director of the UCLA Tutorial Project has founded a tutorial project at USC. The program began in early February with 34 children at Solano Elementary School in North Chinatown. Because of enthusiastic community response, the project is now expanding from a weekday afternoon program to include a Saturday program. The project is located at the USC Center for Social Action at 681 W. 34 St. For further information, call 746-2538 (days).

this body to remember who is looking at you.....If this body refuses to change its position, it is going to be used by North Vietnam. They'll say, 'See, they know they're guilty of genocide.' Well....



Kokeshi-ya san.....

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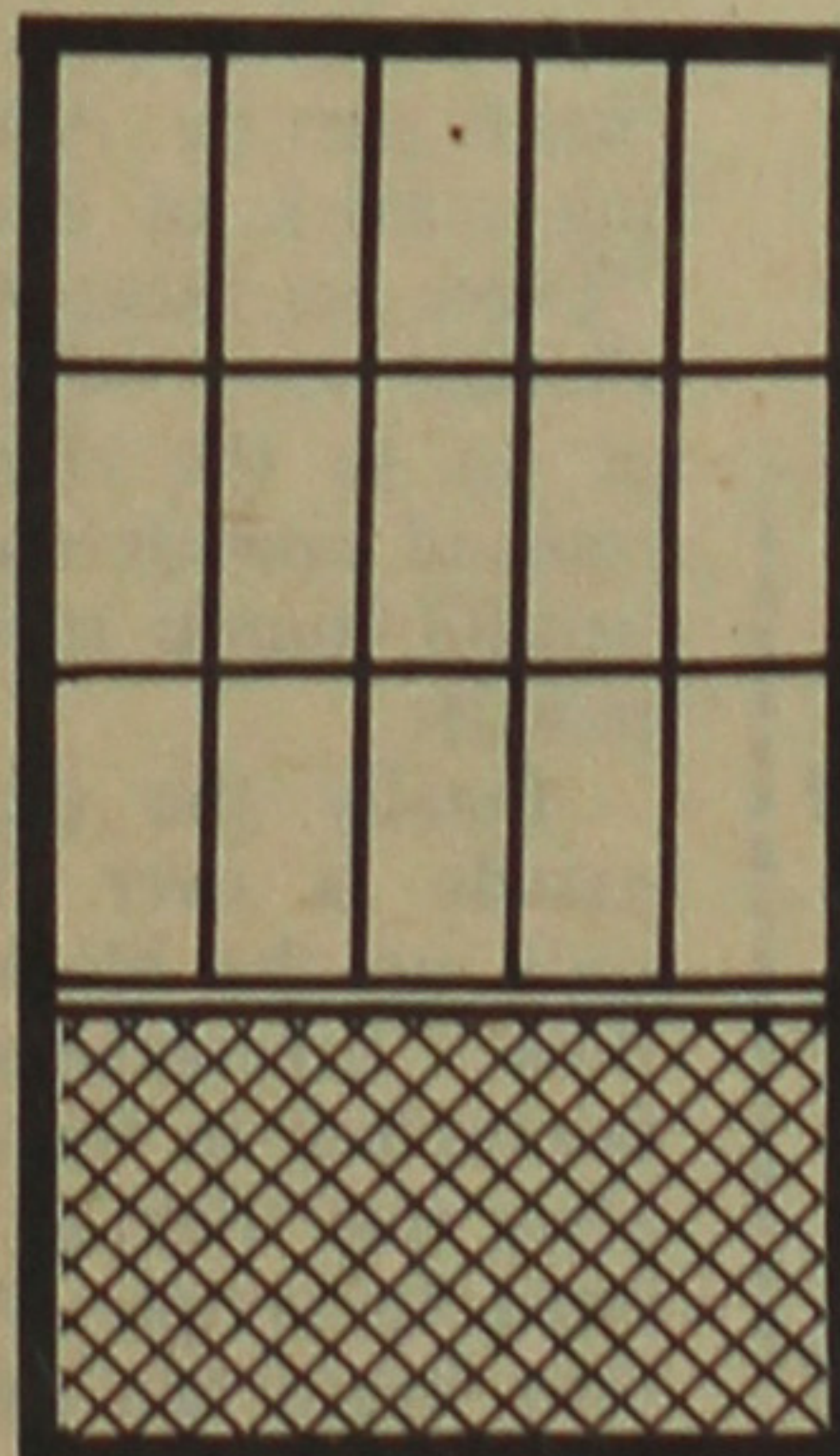
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THE WARREN REPORT

BY WARREN FURUTANI

Changes

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.

The key to understanding the goals of this move for social change is exactly that, change. You have to realize that the goals change with people's needs, so therefore we cannot have specific long range goals. But we can have specific short range goals, and as we accomplish these our long range goals constantly change.

In speaking of short range goals we deal with things like human needs. For example: hunger, comfort, understanding, mental and physical problems and to be more specific, we need to work on things like the ESL program (English as a Second Language) in Chinatown, the Pioneer Center in Little Tokyo, Okei Memorial Center (child care), the sashimi lunch program in Little Tokyo, Asian American Hard Core, Yellow Brotherhood, OSAAO, and other projects which will deal with problems that regular social service agencies have neglected. In order to effectively deal with the short range goals which are problems of the people and the community, we must search them out and then understand them. To do this, we cannot approach the communities (Black, Brown, Red, White or Asian) as outsiders or missionaries, we must develop an intimate relationship of trust in order to discover the possible deep psychological or physical deficiencies in individuals in the community.

RAPPORT

But how can we develop this rapport and trust with the people? My contention is that the first thing you must do is love the people. My second contention is that you must be one of the people. This means you live with the people and deal with the people everyday. You interact with them on all levels so you can understand them and they can understand you. Understanding is the foundation upon which you build trust, and after the people develop an understanding and trust, you reinforce it with worthwhile deeds like the Pioneer Center, Okei Child Care Center, Asian American Hard Core, Yellow Brotherhood, etc. This is the point where we are at now. We have developed some initial understanding and people are accepting our opinions and ideas, but yet we have not reached all the people in the Asian communities so there is still a lack of trust and understanding.

How do we deal with those persons who don't trust or understand us? I say we must first understand them because it is obvious that they won't make any attempt to figure us out. We must work effectively with these people so we can develop some sort of rapport. This does not mean to lie to them or to compromise our principles, this means we communicate honestly with them so there will be no unnecessary obstacles standing in the way of understanding. Granted, this is easier said than done, but it must be done.

DOGMATIC

I am not saying that we must be dogmatic about our points of view. If you feel the other party is totally prejudice then there is not much you can do. After you make the contact you can only meet them half way. In order to trust one another there must be a mutual understanding.

So, in order to accomplish our short range goals we must develop understanding so people can trust one another and communicate honestly. Then we can establish the true needs of the people and work together in satisfying them. As we accomplish short range goals, the long range goal changes because it comes closer. Work wherever you are to discover the needs of the people (street people, business people, professional people, students). And if you feel that there are no needs or if you have none, not necessarily talking about racism, facism, or contradiction, just go outside and take a deep breath of air.

More Letters...

continued from page 4

Then again, they couldn't have been there if they didn't care... right?

The editorial, "Commitment", put out a point that many Orientals fail to see. Too much lip service and little action will get us nowhere. But one must also remember that action with little or no direction will be of no use either. Before committing oneself to a cause, one should look into it and if that means being the black sheep remember...Black is Beautiful!

I missed out on the January issue but from reading "Replies to White Male Qualities", I gathered that that Oriental girl is really messed up. When you think about it, the opinion of that girl sadly expresses the feelings of many Orientals. Witness, for example, the Orientals in Japan who have their eyes "westernized" and those here in the U.S. who are proud of their daughters with white boyfriends. That's where assimilation gets us!

Warren Furutani had a good speech as usual. I wonder if he remembers Oriental Students Association at the College of San Mateo. Remember the hassle with Oriental Coalition, Warren? OSA's working on a Culture Week and is looking for speakers (hint, hint). The Warren Report was interesting (provocative, well seasoned... now the question is...).

I'm renewing my subscription and will be waiting for the next month's GIDRA...in the mean time....

Love and Peace,
Marie Ochi
San Mateo

Chinatown

Continued from page 2

rates in anticipation of the overflow crowds. Already the white concessionaires with their balloons and cotton candy are walking the streets.

Hundreds of special tac squad police (in riot attire) on horses, motorcycles, and on foot, in patrol cars and paddy wagons, do their thing. Those on horses push the surging masses of people back to the curb—the parade is about to begin. At the vanguard of the long awaited spectacle are four policemen on their motorcycles and shortly thereafter appear the color guard with their flags. A little later several military drill marching units (all white) appear. A special group of veterans of Far Eastern campaigns, two flashy, obviously expensive, floats (one by Bank of America, the other by some other bank) manned by Caucasians dressed and acting as Chinese, an assortment of politicians (mayors, city supervisors, State senators) waving their hands to the masses from their convertible Cadillacs, several Chinese marching groups playing standard American tunes on Chinese instruments pass by. Amidst the revealing remark of one white lady—"There are more Americans than Chinese here."—the parade marches on to the cheers of the entranced crowds and to the now painful sounds of exploding gunpowder.

Finally the dragon, and the parade is over. The celebrants walk up the block to get rid of those firecrackers and cherry bombs left in their pockets. And after this they go to the restaurants to sample the cuisine that they heard San Francisco Chinatown was all about. And many hours later in the early light of Sunday morning those who had come to celebrate have left satiated and content. The first real silence in a week dawns upon the garbage-covered streets and alleys of Chinatown...The invasion of the White Devils is over.

CALENDAR

MARCH

- March 1 (Sunday)—Asian "Community Day" at UCLA. Asian Theater, Dance, Arts and campus tours. Dinner and transportation will be provided. Community coordination by Pioneer Center and Pioneer Project.
- March 1 (Sunday)—last day for High Potential applications (See pg. 2 and 11).
- March 3 (Tuesday)—Girls' Day.
- March 3 (Tuesday)—Pancake Breakfast Committee Meeting at GIDRA Office. (See pg. 2)
- March 6 (Friday)—"Yojimbo" at Cal State Dominguez Hills.
- March 7 (Sat.)—"Yojimbo" at USC.
- March 7 (Sat.)—Asian American Student Alliance at Cal State Long Beach presents an open dance. Sound of *Hiroshima* and *Liberation*.
- March 15 (Sunday)—Senator Daniel K. Inouye to speak at Yellow Brotherhood Dinner. Biltmore Bowl.
- March 15 (Sunday)—Hanayagi Rokuka Dance Festival. Koyasan Buddhist Church. Community service and participation by Pioneer Center and Pioneer Project.
- March 23, 24, 25 (Mon.-Wed.)—"Asian American Identity" conference at Centenary Methodist Church (See pg. 2).
- March 30 (Monday)—ARM hearing at Santa Monica Superior Court, 9:00 p.m.
- April 4 (Sat.)—Los Angeles Zoo Trip. Lunch and transportation will be provided for 100 people. Sponsored by Japanese American Optimist Club, Pioneer Center and Pioneer Project.
- April 11 (Sat.)—Vietnam-Teach-In.
- April 18 (Sat.)—Desert Excursion Trip. Sponsored by Pioneer Project.
- April 19 (Sunday)—Pancake Breakfast sponsored by "Umbrella."
- May 2 & 3 (Sat.-Sun.)—Rummage Sale. Place to be announced. Sponsored by Pioneer Project.
- May 5 (Tuesday)—Boys' Day.
- May 9 (Sat.)—Pioneer Center Talent Show. Celebrate end of membership drive. Sponsored by Pioneer Center.
- May 10 (Sunday)—Kite Day.

Valley State

continued from page 3

had demanded prosecution of the undercover policeman.

The incidents surrounding the takeover of the fifth floor of the building which were seen in first accounts as merely dramatic and non-violent, later grew into events marked by vengeance and retribution toward the students. English professor Richard Abcarian stated that he and other professors and many students saw the administration and police action as part of a statewide attempt to break the power of the student movement. He added that charges against the BSU members were "incredibly severe." "It seemed that even before due process of law had been in motion, many people had prejudged the case."

In December, preceding the Grand Jury hearing, Mayor Samuel Yorty in a 17-page news release stated, "Action by members of the BSU at San Fernando Valley State College was part of a national and international Communist pattern seeking to promote urban violence and social turmoil." Such redbaiting dialog was echoed by Governor Reagan and Max Rafferty, the State Superintendent of Schools.

In their zealous issuance of felony arrest warrants, the district attorney's office has prompted a number of indiscriminate arrests. One of the arrested students was actually in class at Cal State College at Dominguez Hills during the incident and another was in jail on a traffic charge at the time.

During the trial, Morgan Moten, one of the defense attorneys, made a desperate plea to Judge Brandler. The defendants, he said, were guilty only of pressing their demands for rights that black students have been denied for years. "It was not a question of who was above the law," he declared, "but of having equal rights as blacks."

The attorneys notified Brandler that they would appeal the convictions, generally on the grounds of insufficient evidence.

Upon hearing of the harsh sentence in this unprecedented case, many observers have become aware of the fact that potential prison terms clearly shows the reality of politics of protest and dissent. Sacrifices must be made and direct threats should act not as a discouragement but a source of greater determination with the ability to face whatever comes.

YOJIMBO

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