

★ ANNIVERSARY ISSUE ★

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gidra

The News Magazine of the Asian American Community



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APRIL, 1970



ARM AND ORDER

by Alan Ota and Carol Hatanaka
GIDRA staff writers

On Monday, March 30, twelve persons appeared in Santa Monica Superior Court for a hearing attended by an overflowing crowd of approximately 150 supporters. The twelve include nine UCLA students, an associate professor in sociology and two former cafeteria employees at UCLA. Three of the students are members of the Asian Radical Movement (ARM) and others are from the Students for a Democratic Society. All have been indicted on felony counts of false imprisonment and conspiracy to commit false imprisonment and consequently face two to twenty years in prison for events at UCLA on November 19.

The charges stem from an eight hour sit-in in the office of Adolf Brugger, the UCLA Associated Students Executive Director of Food Services. The students were protesting the firing of Charles Bargaineer, a black cafeteria worker who was dismissed on October 7 for speaking against intolerable working conditions.

Of the others that participated in the sit-in, sixteen pleaded guilty to misdemeanor false imprisonment charges and were sentenced on February 13. Of the two given jail sentences, Daryl Suzukawa and Barbara Hertz received six and two months in jail, respectively. Others received six month suspended sentences, were fined up to \$200, and placed on probation for periods up to two years.

Legal Maneuvering

The hearing on March 30 proved to be a scene of complex, legal maneuvering. Five defendants, Suzi Wong, Michael Fong, Amy Hollander, Jane Hefner, and Michael Schwartz, asked for and were granted a severance of proceedings from that of the seven other defendants. In addition, the five waived their rights to a jury trial and also consented to accept the verdict of the presiding judge, Lawrence J. Rittenband. The verdict will be based primarily on testimony as appearing in transcripts of the preliminary hearing. The court set April 6 for arguments and a decision on these cases. It will be held in Santa Monica Superior Court, 1725 Main Street, at 9:00 A.M.

This maneuver was to avoid a lengthy trial which could last as long as six months and unfortunately lead to excessive court expense. In throwing themselves at the mercy of the court, the five defendants hope for less severe penalties.

Six others in the case stated that they would

stand trial acting as their own attorneys. Speaking for herself and the others, Laura Ho of ARM addressed the court and explained of irreconcilable differences with Harry Mock and Ken Foley, their former attorneys, about the best way to conduct the defense.

"We feel that we are in a better position to represent our case than any attorney because we are profoundly aware of the particular situation surrounding the sit-in. I worked in the cafeteria at UCLA until I was fired for fighting for better wages and working conditions. I have many friends among the workers there. I know and have myself experienced the racist harassment of Third World workers by the ASUCLA Food Services management headed by Adolf Brugger. I know that the \$1.75 wage we got is not a decent living wage. I know that these starvation wages forced some workers to seek welfare and others to work an 80 hour week.

We believe in the right and necessity of workers and students to organize and fight to change these conditions - and our attorneys do not.

We think that this is a political trial. We think that the crucial issues to be explored are the racist and anti-working class nature of the University of California - not who was in what part of Brugger's office, when.

We want to defend ourselves as students and workers who fought the illegal firing of a black worker, and stood alongside cafeteria workers demanding a living wage, job security, and better working conditions."

Postponement Granted

Linda Arbanitas, Kay Taus, Roger Taus, Jim Prickett and Frank Coffman presented the same arguments as Miss Ho. All were deemed qualified by Judge Rittenband to represent themselves. The trial date for these six defendants was set for May 4 after a postponement was granted.

Peter Glasner, the twelfth defendant, kept the services of a public defender and refused any postponement in his trial. His separate trial date has yet to be set.

ADDENDUM: On Monday, April 6, Suzi Wong, Michael Fong, Amy Hollander, Jane Hefner, and Michael Schwartz were found innocent of conspiracy and guilty of misdemeanor false imprisonment charges. Sentencing will be on Thursday, April 30, pending reports of the probation department.

RED TAPE OR RACISM

Strange Case of Mr. Ching

by Colin Watanabe
GIDRA staff writer

The appointment of Francis Ching, top-ranking candidate for the position of Director of Arboreta and Botanical Gardens for Los Angeles County, was delayed again as the County Board of Supervisors granted a request made by the 25-man Board of Governors for the Arboreta and Botanical Gardens for additional time to assess the "public relations and social abilities" of candidates for the position.

It was the second time in less than three months that Ching, a Hawaiian of Chinese descent, topped the civil service list, only to have his appointment denied. The latest delay was granted on March 11, after Maurice Machris, president of the Board of Governors, claimed that he learned of the results of the latest civil service examination for the position only a few days earlier. The examination results had been public knowledge for more than a week.

Machris, when requesting the delay, stated, "It is an important job that involves the image of the people of Los Angeles County. We just can't go by some pieces of paper concerning a man's qualifications."

A few days after the delay was granted, the Board of Governors scheduled a luncheon for March 26. Candidates for the directorship were invited to give 15-minute talks on any subject of their choice. The luncheon was to be followed by cocktails at the home of one of the Governors.

"It was all very social," Ching told GIDRA reporters after the luncheon. He added that candidates were never questioned about their views concerning the position of director.

The job, which pays from \$18,628 to \$25,704 a year, became vacant on January 1, when Dr. William Stewart left to take a position with the Pacific Tropical Botanical Gardens in Hawaii.

Ching Places First

The selection of a new director is in the hands of the 25-man Board of Governors of the Arboreta and Botanical Gardens, which is composed of citizens appointed by members of the County Board of Supervisors. The Board of Supervisors acts on recommendations submitted to it by the Board of Governors. (Two Asian Americans, Kay Iizuka of Gardena and John Fukushima of Los Angeles, are members of the Board of Governors.)

The first civil service examination was given on September 19. Aside from Ching, the only other person to pass the exam was Dr. John Beard, director of Kings Botanic Gardens in Perth, Australia, who was highly regarded by several of the Governors. He was so highly regarded, in fact, that he was allowed to take the examination a week before the publicly announced date.

Ching placed first, followed by Beard. However, the Board of Governors passed over Ching and nominated Beard for the position. Beard was ultimately rejected by the Board of Supervisors because he did not possess U.S. citizenship.

In selecting Beard over Ching, the Board of Governors, in contrast with its latest stand, felt that personal interviews with the candidates were unnecessary. Ching wrote personal letters to all 25 governors expressing a desire to meet personally with them to discuss the job and his qualifications. He received no replies. Board president Machris denied ever receiving such a letter.

After Beard's rejection, the Board of Governors decided to scrap the results of the first examination, arguing that the examination failed to produce the three candidates customarily required.

A second examination was scheduled for February 13 with requirements on administrative experience that were eased somewhat to attract more candidates. Machris also requested that this examination include questions relating to "the public relations and social aspects of the candidates."

Ching again finished atop the list, only to have his appointment delayed to enable the Governors to evaluate his "public relations and social abilities" at the March 26 luncheon.

Racial Prejudice Charged

The situation is complicated by charges made by Dr. H. Hamilton Williams, a Negro biologist in turfgrass research and education, that Ching is racially prejudiced. Williams, himself a candidate for the directorship until he failed to make the civil service list after the first examination, also accused the Civil Service Commission of "ineptness in examination procedures which resulted in severe breaches of professionalism."

Ching responded to Williams' accusations of racial prejudice by stating that of the top six supervisory positions he has filled in the last year, two went to Negroes, two to Mexican-Americans, and two to whites. He also chided the Board of Governors for not granting him an opportunity to answer the charges brought by Williams. "I am very disappointed," says Ching, "but I have been fighting for a year and I am not going to quit now. I think I am fully capable of doing the job. I am the only one who has gone through two examinations. I am not bitter at anyone. I intend to keep cool and do my job."

Things are rapidly coming to a head. Some members of the Board of Governors have said loudly and publicly that they won't appoint Ching "if he is the last candidate in the world."

Many people in the Asian American community, including more than a dozen members of JUST (Japanese United in Search of Truth) Committee of Naguchi-case fame, are following the case closely. "We won't stand idly by...if the situation arises, we'll move," stated a member of the group.

And so the stage is set for the April 7 meeting of the Board of Governors, when the Board may decide its own fate, along with that of Francis Ching.

Late Bulletin: The County Board of Supervisors appointed Francis Ching after transferring the power of appointment from the Board of Governors to themselves. The Governors selected Henry Hellmers who placed second to Ching in the latest examination, but were overruled by the Board of Supervisors. Maurice Machris, president of the Board of Governors, resigned in protest.

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Amerasian Pancakes

Amerasia, sponsors of last year's CINCIP and Manzanar Pilgrimage, is staging its first annual Amerasian Community Pancake Breakfast. Money raised during the breakfast, to be held on Sunday, April 19, in the Crenshaw Square Food Giant Market parking lot (3780 Crenshaw Blvd.), from 8 a.m. to noon, will help support the group's current and future community-service projects.

Amerasia is an organization composed of individuals from many Asian American community and campus groups in the southland. Included among its membership are people from such community organizations as JA CL, JACS (Japanese American

Community Services), the Council of Oriental Organizations, American Hard Core, Yellow Brotherhood, Come Together Family of Gardena, Pioneer Project, and Gidra. Students from over a dozen universities, colleges, and high schools have also joined the group.

Amerasia was created to improve communication and cooperation among the many community and student organizations active in the areas of Asian awareness and community service. But as the group grew in size, it began to develop its own program of community service projects.

CINCIP, a massive pan-Asian community picnic held last July

in Griffith Park, was the group's first project. In December, Amerasia organized a pilgrimage to the Manzanar Relocation Center where 9,000 Japanese Americans were incarcerated during World War II.

"We have been operating for almost a year and we have yet to approach our people for help," stated Ray Tasaki, a spokesman for the organization. "The Pancake Breakfast will be the first time we have tried to solicit support on a large scale from people in the community. The Breakfast will not only give us the funding we need, it will also give us a chance to tell the community about our programs. We will be able to find out how the community feels about what we are doing."

The group is currently setting up the Okei Memorial Child Care Center. The Okei Center will provide day-care services for children whose parents must work or attend school. It will be located near Little Tokyo and will serve the Boyle Heights area.

Several other projects are in varying stages of development. Asian American Legal Services will soon be providing legal advice to people in the community. An artists' cooperative and a bookstore are being set up. Future programs include the development of a health services center, possible initiation of a sashimi lunch program for the elderly, the organization of an Asian American community college,

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first annual AMERASIAN PANCAKE BREAKFAST

Pancakes (all you want),
sausage, juice, coffee

Sunday, April 19, 8 am-noon
FOOD GIANT Parking Lot
3780 Crenshaw Blvd., L.A.

music by
Liberation, Hiroshima, Navarum

PRIZES*PRIZES*PRIZES

First prize: Portable Color TV
Second prize: Motorized Mini-bike
Third prize: AM/FM Cas 'te Player
[Winner need not be present.]

\$1 donation to AMERASIA'S community projects fund



ASIANS FOR PEACE

By Henry Hayase
Yale University, New Haven

The month of April will see many activities that will allow Asian citizens and Asian Americans to make a stand against the continuing tragedy in Vietnam. This protest of yellow people will hopefully point out that the suffering of the Vietnamese people should be of as much concern as U.S. casualties and "bringing the boys home". The popular protest movement has at times overlooked the plight of the war stricken yellow people.

On the East coast, a group called "Asians Against the Vietnam War", comprised of concerned Asian students and professionals in the U.S. and Canada, placed a full page ad in the Sunday, March 22, 1970 edition of the New York Times. This ad called for the immediate, unconditional, and total withdrawal of U.S. troops from Vietnam." The basic point made was the conviction that "American intervention in Vietnam violates the right of self-determination of the Vietnamese people, and simul-

taneously threatens the liberty of all Asians". This statement in the New York Times was a very expensive venture, costing \$9,500. Contributions are still badly needed to cover the cost of publication. Any individuals or organizations who wish to give to this effort are invited to donate what they can. (P.O. Box 642, East Setauket, New York, 11733—checks payable to "Asians Against the Vietnam War")

On the weekend of April 11 and 12, an Asian anti-war teach-in (Saturday) and a march (Sunday) in Washington D.C. will take place, again under the auspice of Asians Against the Vietnam War.

On the West Coast, teach-ins will be held on the weekends of April 4 and 11 in San Francisco and Los Angeles. The Los Angeles protest will culminate on Wednesday the 15th at 6:00 p.m. at the City Hall.

For more accurate and up to date information of these Asian and Asian American protest activities, the following individuals may be contacted: Washington D.C.—

ANTI-ASIAN WAR TEACH-INS PLANNED

Several Asian Americans are planning study-groups on the Asian (particularly the Vietnam) War for the Asian Community. Individual and personal investigations will be relied upon in order to try and develop some common perspectives.

One such study group was held on February 21 at Stanford University and another (a massive Vietnam Teach-In) will be planned for April 11 in

San Francisco.

All those interested in working with such study groups should contact: San Francisco, Glenn Watanabe, 548-1029; Berkeley, UC Berkeley, Division of Asian Studies, 3405 Dwinelle, 642-6555; Oakland, Electa Sam, 632-2700 ext. 221; Hayward, Pam Tau, 582-5334 or Louie R. Lee, 538-8000 ext. 707; Palo Alto, Vernon T. Oi, 327-0753.

JACS Promotes AI

Los Angeles—

The Japanese American Community Services (JACS) has opened a new office in the Sun Building, 125 Weller Street, Suite 305, Los Angeles, 90012. This pilot program will relate to social

service to the community in the areas of program development, information gathering, and communications. The office has two staff positions—Ray Tasaki, the Field Organizer, and Linda Iwataki, Office Administrator. Also

presently working out of the office are Reverend Kogi Sayama, a social worker for the Japanese Chamber of Commerce; Mori Nishida (Pioneer Project); Richard Toguchi (Asian American Hard Core); and various other community people.

The JACS cabinet decided to concentrate its efforts in the area of community service program development because of the limited amount of social services available to the community. This program is called Asian Involvement (or AI, pronounced "I", which means "love" in Japanese.) AI will be working with a number of organizations in this area including Oriental Service Center, Asian American Social Workers, Yellow Brotherhood, and organizations from various southland college campuses.

From consultation with the various organizations and individuals involved in the development of this office, the following program development areas have been proposed.

Development of community services to youth will include programs dealing with job development and placement, narcotics information and rehabilitation, communication with Asian Americans in penal institutions, and a summer camp to bring together the various self-help groups.

Another area of concern, social service efforts, will involve work with the Pioneer Community Center (a recreation facility for the first generation Japanese), Little Tokyo Redevelopment Agency, Oriental Service Center, and development of human resources (i.e., social work field placements out of the JACS office for college unit credit.)

AI will also work toward building more effective communications in the community by issuing information releases in the form of newsletters, press releases, telephone chains, etc. In addition to disseminating information within the Asian community, communications will be continued as well as initiated with the Black, Chicano, and White communities.

Any persons interested in utilizing the services offered or in volunteering some time to the office, may contact Ray or Linda at 689-4413.



PEACE, OR ELSE

BY YUJI ICHIOKA

Spring has come with its fragrance of new life, yet the smell of death still hovers over Vietnam—the war continues and men die. And so the anti-war movement too continues until the U. S. government ceases its military actions and immediately withdraws from Vietnam.

Asian Americans for Peace will be involved in two activities during the month of April. First, it will sponsor a talk by Dr. Hideo Hashimoto on "Militarism in Japan and the U. S." His talk will be presented at the Union Church, 120 North San Pedro Street, on April 2nd at 7:30 p.m. Dr. Hashimoto is a Professor of Religion at Lewis and Clark College in Portland, Oregon. A graduate of the University of California, the Union Theological Seminary in New York City, and the Pacific School of Religion in Berkeley, he has been the Special Quaker International Affairs Representative for the American Friends Service for the past year. While his roots are in the United States, he has had extensive contacts with Japan. He will touch upon both the Japanese attitudes toward the Vietnam War and past and current Japanese-American relations.

April 15th has been designated as another National Day. The Peace Action Council of Southern California will hold a rally at City Hall on that date, Wednesday, at 6:00 p.m. to continue the anti-war movement. Because this Moratorium will focus upon the interrelationships between the Vietnam War, taxation, and poverty, the last day to file income tax returns was selected as a symbolic date—Los Angeles and Long Beach taxpayers alone have paid out \$1,035,000,000 for the war.

As a member of the Peace Action Council, Asian Americans for Peace will join in this rally. Among the many prominent national and local speakers slated to speak, Mr. Warren Furutani will address the rally on behalf of Asian Americans for Peace. As the Director of Field Programs for the JACL, he has been very active in the Southern California area and was one of the key speakers at the Little Tokyo anti-war rally on January 17th.

Asian Americans for Peace urges everyone to turn out for these events. For April 15th, members of the organization will assemble in front of the Sun Building, 125 Weller Street, in Little Tokyo at 5:30. From there they will proceed to City Hall where the rally will be held. For further information call 824-2974 or 459-2181.



Rummage Sale

People,

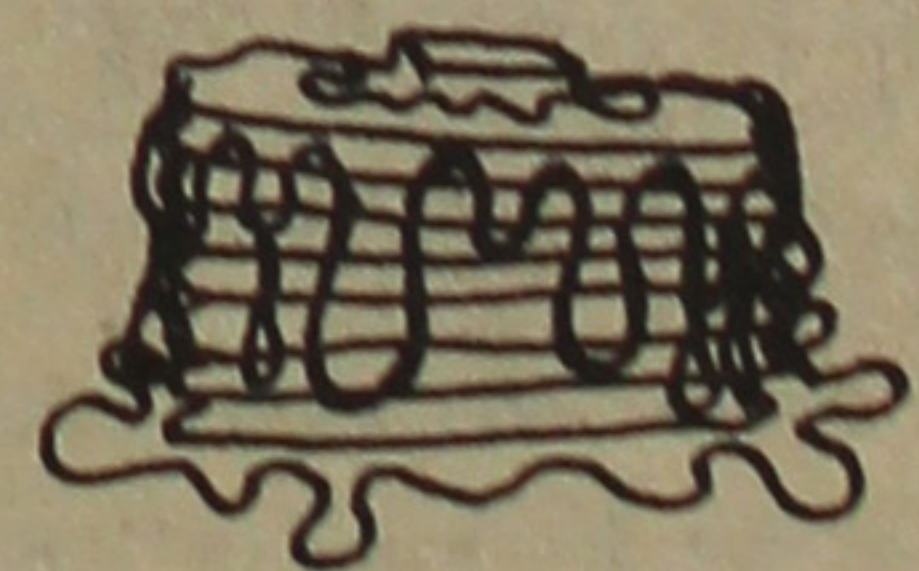
We want to express our appreciation for the great support the community has given us, the Pioneer Project. Last year's rummage sale enabled us to take six bus loads of Pioneer citizens on a wildflower outing—desert excursion trip. These outings are rare opportunities for most of our people.

In expectation of continued support from the total community, we plan not only to finance a desert excursion this year, but also to collect toys and equipment for the Okei Memorial Child Care Center soon to be established. In addition we also plan to send clothes to Alcatraz in support of the goals our Native American friends are trying to realize.

If you have anything around that is in disuse or not needed and would like to donate it to us for the above stated purposes,

please call the following numbers for drop-off locations or for us to pick it up: Mrs. Fujimori, 935-4292 and/or Herb Wakamatsu at 836-4943 after 6 p.m.

For further information contact: John Ohta/Mori Nishida Pioneer Project 125 Weller Street, Room 305 Los Angeles, California, 90012 689-4413



APRIL 19 APRIL 19

EDITORIAL

GIDRA is one year old this month and it seems appropriate, on this occasion, to critically review and evaluate the accomplishments of the past year and to restate the goals and purposes of GIDRA in light of the experience gained.

Our initial objective was to bring about understanding through the exchange of ideas. We felt that any idea or opinion deserved to be heard, regardless of the language used. We soon found, however, that people got hung-up on the language and would consequently ignore the ideas expressed. The furor created by the use of "profanity" during the recent Asian Americans for Peace rally in Little Tokyo, Los Angeles, is an example of how people react so strongly to the language that they forget the ideas being expressed.

We found ourselves in a quandry. On one hand, we felt that people should be able to accept each other's language as well as ideas. On the other hand, we found that our continued use of strong language and rhetoric caused some uptight readers to dismiss everything, including the message.

UNDERSTANDING AND CHANGE

We had to re-examine our goals and priorities. We wanted to bring about understanding and change, but to do this, there had to be effective communication between all parties. Communication being the precursor of understanding and change, it was decided that the establishment of effective communication has highest priority.

Communication is a give and take process. Each party must be considerate of the other's viewpoint as well as the prevailing customs that govern the communication process. For GIDRA, this meant that four-letter words were to be eliminated whenever it was judged that the message remained essentially unaltered by their deletion. "Movement rhetoric," words like 'exploitation,' 'oppression,' 'imperialism,' and the like, were not to be used unless accompanied by explanations and examples that made their meaning clear. Inflammatory words like 'pig,' 'honky,' were eliminated whenever their use seemed to hinder rather than promote good communication and understanding.

TOLERANCE AND COMPROMISE

Readers, too, must bear in mind that communication demands tolerance and compromise. Strong language cannot invalidate the idea being expressed. In fact, strong language tends to be used in those situations when communication and understanding must be quickly established in order to prevent more serious, and often violent, consequences. Strong language, when not used flippantly, usually indicates an urgency that should not be ignored.

During the past year, GIDRA emphasized the Asian American perspective, almost to the point of being guilty of reverse racism. Instead of stressing the pan-ethnic nature of events, or reporting on events outside the ethnic community, GIDRA chose to limit itself almost exclusively to those things that directly affected Asian Americans.

It was easy to thoughtlessly justify and defend this ethnocentric policy: The "establishment" media ignores the Asian American, Asian Americans have got to get themselves together first, ad nauseam. These were the flimsy excuses offered when this point was raised.

BRING PEOPLE TOGETHER

GIDRA found itself in the awkward position of being guilty of the very same things that prompted its creation. Two wrongs do not make a right and to ignore or demean is not the way to build communication, understanding, and harmony among people. In the future, GIDRA will reaffirm its goal of striving to bring people together by emphasizing issues of concern to all people.

We have a category of story known as "straight news." As its name implies, it is a story containing facts and very little, if any, interpretation or analysis of the significance of an event. Many events, however, require supplementary information to enable the reader to put events into proper perspective. A mere statement of facts is sometimes not sufficient to build an understanding of what's really happening. An analysis or interpretation of the significance of a particular event will help to tie together seemingly unconnected events and help to establish cause and effect relationships which will hopefully lead to a clearer understanding.

Of course, the presence of interpretation and analysis makes it incumbent upon the reader to read with a critical eye, but this practice would be useful for there are many things that should be read critically.

GIDRA - AN ESTABLISHMENT?

GIDRA, despite claims to the contrary, has become an establishment, complete with a hierarchy and an inertia that inhibits growth and change. Again we find ourselves

continued on next page

LETTERS TO GIDRA

Dear GIDRA:

Could you have Naomi Uyeda check her facts before writing about EOP? She has made a number of inaccurate remarks—it's tough enough to try to work through Governor Reagan and his Coordinating Council without a brother or sister zinging one from the rear.

Peace,
Harry H. L. Kitano

Dr. Kitano,

My deepest apologies for the inaccuracies in my article in reference to your report on the Educational Opportunities Program. My information was based on materials mailed to our office and personal discussions held with people whom I felt had the accurate information. However, information that has been disseminated from irate mouths have a tendency to become exaggerated and distorted. Nevertheless, there is no excuse for my not getting all the facts from all sides.

May I also add that I attended the coordinating council's public meeting at Sacramento where you personally reviewed the final draft of your report to the council. The report told it like it was and very much in support of EOP. Your answers to the council's questions were direct and substantial.

I hope I will never be guilty of "zinging" any brother or sister from the rear again.

Peace and Power
to the People,

Naomi

ASIANS AGAINST THE VIETNAM WAR MARCH

Dear Brothers and Sisters,

Recently a statement was issued to me by Truong Buu Lam concerning some proposed actions by Asians Against the Vietnam War which will include a *New York Times* ad and a teach-in and march in Washington. They are very much concerned with establishing solidarity with Asian American brothers and sisters and actively seek our participation in the Washington teach-in and march and the *New York Times* ad.

Members from the Asian American Students Association at Yale, Asian Americans for Action in New York, and the Asian Radical Alliance in Boston will be contributing to the *New York Times* ad and will be marching with our brothers and sisters in Washington.

Perhaps some kind of teach-in, rally, or march could also be organized for West Coast Asians in either Los Angeles or San Francisco (or both) on April 12 to truly make that day a time when all of us united can speak out against the war in Vietnam and U. S. imperialism.

Power and Peace to the People!
/s/ Glenn Omatsu
Yale, New Haven, Conn.

ASIAN AMERICAN STUDIES AT CSCLA

People,

We would like to take this opportunity to thank you for your support of our endeavors to establish an Asian American Studies Center on the Cal State, L.A. campus.

Asian American community representatives, students, faculty, and the Asian American Studies Group met with President John Greenlee on Friday, February 28. We presented our proposal for a Studies Center and requested office space.

On March 3, 1970, we received a memorandum from Vice-President Kopp confirming the assignment of Room 76 in the basement of the Music Building. He assured us that we could occupy the room on March 16 and that it would be at our disposal for the duration of the Spring and Summer Quarters of 1970. Vice-President Kopp assured us that his office "hoped to

GIDRA BANNED FROM UCLA

Gentlemen:

In order to place all newspaper vending on the UCLA Campus on an equal and impartial basis, a new policy has been established which sets forth insurance and financial requirements which must be met.

University facilities shall not be used for any commercial purpose except with written approval. This includes the operation of all types of vending machines where a profit gain to the owner of the equipment is concerned. Such installation however, can be made when it is determined that there is a need for this type of service and where it would be beneficial for the University to permit vending installations on a profit sharing basis.

In the case of newspaper vending, such services shall be limited to the following four locations on the UCLA campus either within the building or in an outside approved sheltered location:

1. Student Union
2. Health Science Center
3. Residence Halls
4. Bus Stop on Hilgard Avenue

Any legitimate newspaper sold for general public use may be distributed by vending machine equipment in the above locations providing the following procedures, terms and conditions are following and approved:

1. A request for permission to locate a newspaper vending piece of equipment in any of the four above named areas shall be submitted in writing to the Office of the UCLA Business Manager, Room 1331 Administration Building.

2. The requests shall (1) state the name and address of the person or firm desiring to distribute a named paper, (2) indicate the campus location desired and (3) agree to pay \$24.00 per year for each newspaper stand or dispensing unit.

3. The vendor will maintain his assigned area in a satisfactory manner and remove unused papers from the campus.

4. The vendor will pay all applicable state and local taxes.

5. In order to protect the University against third party liability, the vendor will provide a certificate of insurance naming The Regents of the University of California as co-insured in the amount of \$100,000 for bodily injury per person, \$300,000 for each accident and \$25,000 for property damage.

6. Each application will be accompanied by a certificate of insurance as specified in paragraph 5 above as well as a check in the amount of \$24.00 for each stand requested.

7. Any stands or dispensing units remaining on campus after May 1, 1970 who have not complied with paragraph 6 will be picked up by the Campus Police and held until claimed by the owner.

Thank you,
/s/ Gilbert E. Goodman
Administrator, Business Services

provide reasonable assistance so as to facilitate the development of your curricular proposal."

The Asian American Studies Group hopes to further our relationship with the Asian American community by working together in establishing the Studies Center. We hope this will make for meaningful educational curriculum to meet the needs of our community. Once again, thank you for your support.

Please address all questions pertaining to the status of the Center to President John Greenlee.

Respectfully,
Asian American
Studies Group
Cal State Los Angeles

FREEP EXCHANGE

Greeting:

The Los Angeles Free Press has been publishing weekly now for six years, and we have yet to miss an issue. Now that we know that we're going to be in business for awhile, we'd like to begin an exchange of publications with you.

In order to show good faith, we are beginning your complimentary subscription to the Free Press with this week's issue, and we hope that you'll put us on your comp list as soon as possible. It is only by exchanging information and ideas as thoroughly and regularly as possible that underground publications will be able to effectively supplement the propaganda network of the established press.

Revolutionarily,
/s/ Paul Eberle
Managing Editor
L. A. Free Press

SEABROOK MIDDLEMAN

Dear GIDRA:

Greetings from the Far East! Of course, I mean New Jersey where the deer and the buffalo do not roam, but where the Mafia, the polluters and American corporate imperialists do. (These

last three mentioned menaces are no doubt visible in Los Angeles on a clear day.)

My sister and I are enthusiastic readers of GIDRA; so I thought I'd send along a few words from our part of the country. There is a small Japanese community here in Seabrook and the surrounding areas numbering about 600-800. The area itself is rural (one of the few rural spots in the state, which is the most densely populated and urbanized in the Union.) The Japanese community came here at the tail end of World War II to help relieve a labor shortage at Seabrook Farms, then as now, the world's largest frozen food producer. Seabrook Farms, which has run into considerable financial trouble in the intervening years, is still the largest employer of Japanese in the area, though many either left the area (to return to the West Coast) or have taken other jobs in the area.

The surrounding community is Middle America with a vengeance; white, conservative and unbelievably smug. It goes without saying that the area is racist, also. Periodically, community leaders get together and congratulate themselves that we Japanese weren't lynched when we got here. Needless to say, they will humbly admit that relations between the races has always been good. Blacks tell a different story. Blacks make up 40% of Bridgeton which is the nearest town of any size to us (23,000). Many came up from the South in the migrant stream, most are poor and most aren't militant.

The Japanese community, caught in the middle, has firmly stayed there. The Japanese community, for the most part, has "made it." We're clean, hard working, education-oriented, and most importantly, we do not question the status quo at all. The relationship between the white

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A "STUDENT GHETTO" EXPLODES

REVOLUTION AT ISLA VISTA

BY JIM MARS

UC Santa Barbara

Having read the newspapers of California concerning the recent "riot" at UC Santa Barbara, I came to a realization that perhaps the people of California weren't getting the truth. After reading these papers the better part of my life, I wonder if they know what truth is. Well, that's their business. But, through the Gidra, perhaps I can give a better interpretation of what went down in the streets of Isla Vista to my people.

Isla Vista is a student community. Because it is a student community it is very transient. It also happens to be a ghetto. It is a ghetto because services are highly priced, shopping facilities are inadequate, recreational facilities are lacking, sanitary facilities are lacking, streets are garbage lined, street lighting and sidewalks are lacking, emergency services are lacking and overpriced, cheaply constructed, run-down apartments, and absentee landlords are prevalent. Another factor is that students have no power to change their own community, resulting in feelings of frustration and hopelessness. That is our community. But to say that this is a viable enough issue to warrant a "revolution" in the streets is not good enough. Students have been living here in the same conditions since the school began and no violence occurred. So, other factors had to be present.

NEW GENERATION

The college campus is drawing a new generation of people. This new generation is more aware of the influences surrounding them than the previous generation. Combine this with the usual number of political radicals that exist in every generation along with the recent influx of Third World radicals and you have a more political atmosphere on the college campus, as evidenced by the rising tide of student activism. This has happened here at the "quiet campus by the sea". Another factor has been the lack of communication and responsiveness on the part of the establishment here. Dis-

satisfaction against the real estate companies, the Isla Vista merchants, Santa Barbara city and county concerning the prevalent ghetto conditions. Dissatisfaction against the Administration concerning the issue of Bill Allen, fired Anthropology professor, student power, dissension on campus, the educational process, national politics, and other issues concerning the campus community at large. Thus, the powder keg was filled and set up, and it took very little to set it off.

THE REST IS HISTORY

The rest is history, starting innocently with the harassment of two radicals with subsequent arrests of them, to the burning of the Bank of America, and violence against the realty companies and other bandits, to the arrival of the National Guard. I do not condone the violence, yet I feel I can sympathize with the people, understanding their feelings of frustration and hopelessness. Feelings that had built up over a frustrating Winter quarter in negotiations with the Administration, until the inevitable lighting of the fuse.

I do not condemn the people, but I do condemn the establishment for allowing this to happen by their inflexible attitude towards change. I condemn the Santa Barbara Pig Department for starting and prolonging the violence. I condemn the United States of America for allowing the conditions leading to violence to breed. I condemn again the country for allowing the police states of Fillmore, Hunter's Point, Chinatown San Francisco, Oakland, Watts, Crenshaw, Harlem, Detroit, and now Isla Vista, robbing men, women, and children of these communities their right to self-determination of their own lives.

But, what has come out of the rubble of Watts, Detroit, Isla Vista? A new awareness of the brothers and sisters. I'm talking about repression, facism, the Pig Nation.

"People. Can You Hear Me?"

BY KOUJI NAKATA

Johnston College, University of Redlands
Redlands, California

I am a Japanese-American student at Johnston College. I hope I have something very important to say to those of you who are considering continuing school after graduation from your present high school.

What are you looking for in an education? Are you seeking an educational institution that will help

you to prepare for the "systematized" society? Are you wondering what the hell you're doing? Do you realize what's going down? Do you want to learn about ways in doing it?

Things are happening so fast with the aid of computers and super this and that that we fail to see that some conditions have not

changed. People are dying, the war continues, the air is growing scarce, famine is around the corner, prejudice hangs over our heads, injustice raids the streets, money no longer is something you can hold in your hand, and soon each individual will perish. Can you hear me?

Commitment is one word that I have learned the true meaning of. All my life I have been afraid to live. By this I mean making a commitment to myself. When you make such a commitment, you are bonding your life to the purpose of evolution. The evolution of our society has been quick and violent. But in order to survive, one must be able to cope with many realities, one must be able to realize how minute one's existence is in comparison to time, one must become aware, one must commit oneself.

Are you willing to commit yourself for life? Can you hear me? I am searching for people who will commit themselves, who will sacrifice a bit of themselves. Johnston College is in need of young Asian American students who will work for the evolution of our society.

We speak of liberation, equality, and freedom. But we only speak of it. In actuality it lies in our hands, but we are too blind, too deaf, too senseless to close our hands to contain it. Can you see it? Can you hear it? Can you feel it? Then do it! DO IT! Close your hands, clench a fist.

There are many doors open for students who will commit themselves. There is a place for those of you who can and will DO IT. There is a place for you at Johnston College. Will you come and stand with us?

For more information concerning Johnston College write: Kouji Nakata or Eimie Okida; Johnston College, University of Redlands; Redlands, California, 92373.

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Community Day
Dream

BY TRACY OKIDA

Gidra Staff Writer

Community Day pictures on page 20-21

I had a dream one night that I was on trial for some crime that I was sure I did not commit. Despite my protestations, no one took the trouble to explain the nature of the crime or the specific charges that were being placed against me. I stood before the court pleading my innocence and babbling my alibis. I was in a state of extreme anxiety wondering why it was that I had been busted. I was completely uptight and put-off by the whole thing, but I hoped that I wouldn't have to be subjected to a lie detector test. This is how the trial proceeded.

JUDGE: Where were you on the afternoon of Saturday, March 1?

ME: Judge, what's my crime? With what am I charged? Why am I being held here against my will?

J: Never mind those things, boy. Just answer the question.

ME: Well, it's a long story...

J: Skip that stuff and get to the point!

ME: I was at UCLA all afternoon!

J: What were you doing there?

ME: I was just helping out. You see, there was this event sponsored by the Asian American Studies Center called Community Day...

J: Communist Day?! What was that, boy? You aren't subversive too, are you? Never mind that, it may all be just a phony alibi. Cut your hair by tomorrow, boy. Go on with the story.

ME: Well, I got down to Campbell Hall around 1 o'clock to help put up a photographic display of the histories of the Japanese and Chinese people in America. They were to be displayed in the Studies Center offices and the classroom of the Asian American High Potential Program.

J: Why? What was the occasion? One o'clock, did you say? Sure you weren't somewhere else at the time?

ME: No, judge, I mean, yes...I mean I was at UCLA at 1 o'clock putting up the photographs for the tour.

J: Tour? I thought you said it was a Communist Day?

ME: Community Day, Judge, not Communist Day. The tour was part of Community Day. It was to show the people from the Chinese and Japanese communities what UCLA looked like. It was intended for people from the Japanese Town and Chinatown areas who never get the chance to leave that area to see other parts of the city. Many of them, due to financial and linguistic handicaps, are trapped in those ghettos for their entire lives. Some never see anything else until they die.

J: That's nice son, real nice. By the way, are you Japanese or Chinese? Never could tell the difference. Had a houseboy once, but I never could understand him, had to fire him...are you looking for a job, boy?

ME: Hell no!

J: Watch your tongue, punk. What were you doing around 2 o'clock, then?

ME: At 2, I was on my way to help set up for dinner at the Sunset Rec Center. I have witnesses, you know.

J: (Addressing himself to the bailiff) Bailiff, where are the young man's witnesses?

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ENVIRONMENTAL CRISIS

BY ELLEN HIGA

Los Angeles High School

As man aspires for the "good life" blindly upholding the scientific faith and frantically channeling himself into some mode of hard work that will, in turn, bring about the progress which he so feverishly praises, he finds himself faced with the prospect of extinction. A remote thought? Surely, a fantastic invention of a fertile, sensationally bent mind.

One can look about him for proof of the absurdity of such an idea. Aren't we all reasonably fed, decently clothed and comfortably sheltered? And don't we have enough money for enough diversions to make us at least reasonably happy? Perhaps smog hurts our eyes on "bad days"; perhaps we are aroused to momentarily pity an avian victim of an oil slick; perhaps we cringe a little when we hear about malnourished Biafran babies. But we are well insulated by our middle class mentality and detached from the ecological horrors to which we are occasionally subjected. But we delude ourselves.

The former Secretary of the Interior, Stuart Udall, in the *Quiet Crisis* wrote that "...the decay of our environment is a direct result of two myths. These are the myth of superabundance: that is, our resources are unlimited and free for the taking...and the myth of scientific supremacy: that is, no matter how poorly we manage our surroundings, somehow, science will be able to offer us a panacea that will 'set things straight' once more." The earth is big enough for us all, we cry, and we can plunder, pollute, and abandon without qualm.

The whole notion of progress being the only worthwhile product of human energies and the continuing demand for bigger, better, faster things (e.g. the "proposed SST jets which would operate at about 125-130 decibels, just ten or so units before instantaneous deafness occurs") will, if unchecked, inevitably prove disastrous to man's existence.

According to William Shirer, the reports indicate that by the year 2000 this planet will no longer be habitable by any form of life

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EDITORIAL

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in the strange position of being guilty of those things that we criticize in others.

Such a serious and fundamental defect as institutional unresponsiveness requires drastic action to correct. Next month the hierarchy of GIDRA will come tumbling down as the entrenched decision makers will be stripped of their powers. The May issue of GIDRA will be entirely in the hands of new people with new ideas. We hope that this policy of periodically throwing out the "establishment" can be repeated many times during the year so that GIDRA can remain fresh and responsive and avoid the stagnation that claims many of the institutions within our society.

COMMUNITY BOOKSTORE/ART SHOP

Experiences of the past year have shown that true self-determination cannot exist without financial independence from institutions and groups that would try to control or limit freedom. Thus, GIDRA continually sought to build a base of support within the community it serves.

In order to build a strong financial base for the "Movement," a number of community organizations, including GIDRA and Amerasia, are planning to establish a community bookstore/art shop. Books, particularly those dealing with the Asian American, prints, silk screen works, and other articles handcrafted by local artists will be sold. The proceeds from the sales will be used to finance community projects, including the Okei Memorial Child Care Center, Asian American Legal Services, and perhaps someday, a multi-service community center, to name just a few.

Financial independence would insure that needed services would not be cut off at the whim of those who neither understand or are sympathetic with the needs of the community, as so often has happened in this day of reduced state and federal domestic spending. Financial independence would also be a big step toward realizing our goal of

POWER TO THE PEOPLE!

Diary

I

Spring gathered around your lips
as we gathered honey and friendship
from the turf of hair you call your haven

you are the trees caught in a windy morn
waiting for the children to pass you by

then we gathered the wind, the fever, the fire
and placed them in your turf of hair you call
your haven

II

You covered my lips, my body
with red like pistachios leave

We played for awhile
not games

but like warm summer days
used to be

We meet, first, hand by hand
perspiration

like dews of warning
to be ready

(we meet 1½ winters ago)
It got harder

The journey was a pleasure
(the tour, i'm glad, i'm
still not familiar with)

your fever circled me
brought me closer and tighter

It got harder

then it all bursted open
like frantic colors of a
violet cherry tree

We waited for the cool breeze to come

It came.

Glenn Hayashi

A State of Mind

When I die cremate me,
Throw my ashes to the wind and sea.
Nirvana is just a state of mind,
Of all the goodness and badness I left behind.

My bodily remains do not care,
If I was good or bad when I was here.
Don't waste money on burying me,
But, keep me alive in your memory.

Juzu T. Jifu

Who am I?
I am an entity
Which takes up this much life space

Sometimes even this much
()
And sometimes I can even reach out
and touch your nose
I can stare into your eyes
even as you read this 'WORD'

I am a part of God
And God is a part of Me
We are One
And the River flows gently to the Sea

I have cried a lot
and laughed a lot
and lived a little
There's more sorrow to come
and better times too, I hope
but if worse comes to worse
I only hope that I can die Laughing
at the folly of Men.
But the River will keep on flowing to the Sea

By Hashi

Drive it on in
Tense with the feeling of sin.
Into the flesh mountain. . .
you'll find a rippling red stream
Drive it on in, let it flow slow
and the vibration will come so quick
your head gets so tight
your body loose.
Now you've made it let it fall.
And the blood runs slow once again.
Tell me how does it feel?
You can float in the sky
while I watch you die
How does it feel?

Carol
Come Together
Gardena

THE RED BOOK

In times of difficulty we must not lose sight of our
achievements, must see the bright future and must
pluck up our courage.

Even if we achieve gigantic successes in our work, there
is no reason whatsoever to feel conceited and arrogant.
Modesty helps one to go forward, whereas conceit makes
one lag behind. This is a truth we must always bear in
mind.

MAO TSE-TUNG

And when spring comes once again, I will be free.

Don't call me brother (hear that)
Until you're "color" blind.
And don't call me brother,
Just cause you're a friend of mine.

And when spring has gone, I'll stand and walk tall.

Don't call me brother (feel that)
While you still talk behind my back.
And don't call me brother,
Just because that's where it's at.

And summer shall come again, you and I will work hand in hand.

Don't call me brother (see that)
For you still control the power.
And don't call me brother,
As you stand in your ivory tower.

And winter is still here, and it looks as if it will never leave.

By Lloyd Kajikawa

"America"
The name ideal; lost. . . .
the reality . . . decadence, oppression
Speak "America", we ask:
are you truth, justice, brotherhood. . . .
or
"politics," "white" justice,
where Brothers are hoods. . . .
are you food, shelter, joy
for all. . . .
or
Hunger, fear, a life w/out hope
for many. . . . too many
are you charity from heart
or
mouth
"America!" you are the ideal,
you are me, you are my Brothers and Sisters;
you are - all of us. . . .
Together in Love, and Peace
or are you?
we wait "America". . . . until you answer
if
you answer.
"America"

Ronnie Ohata

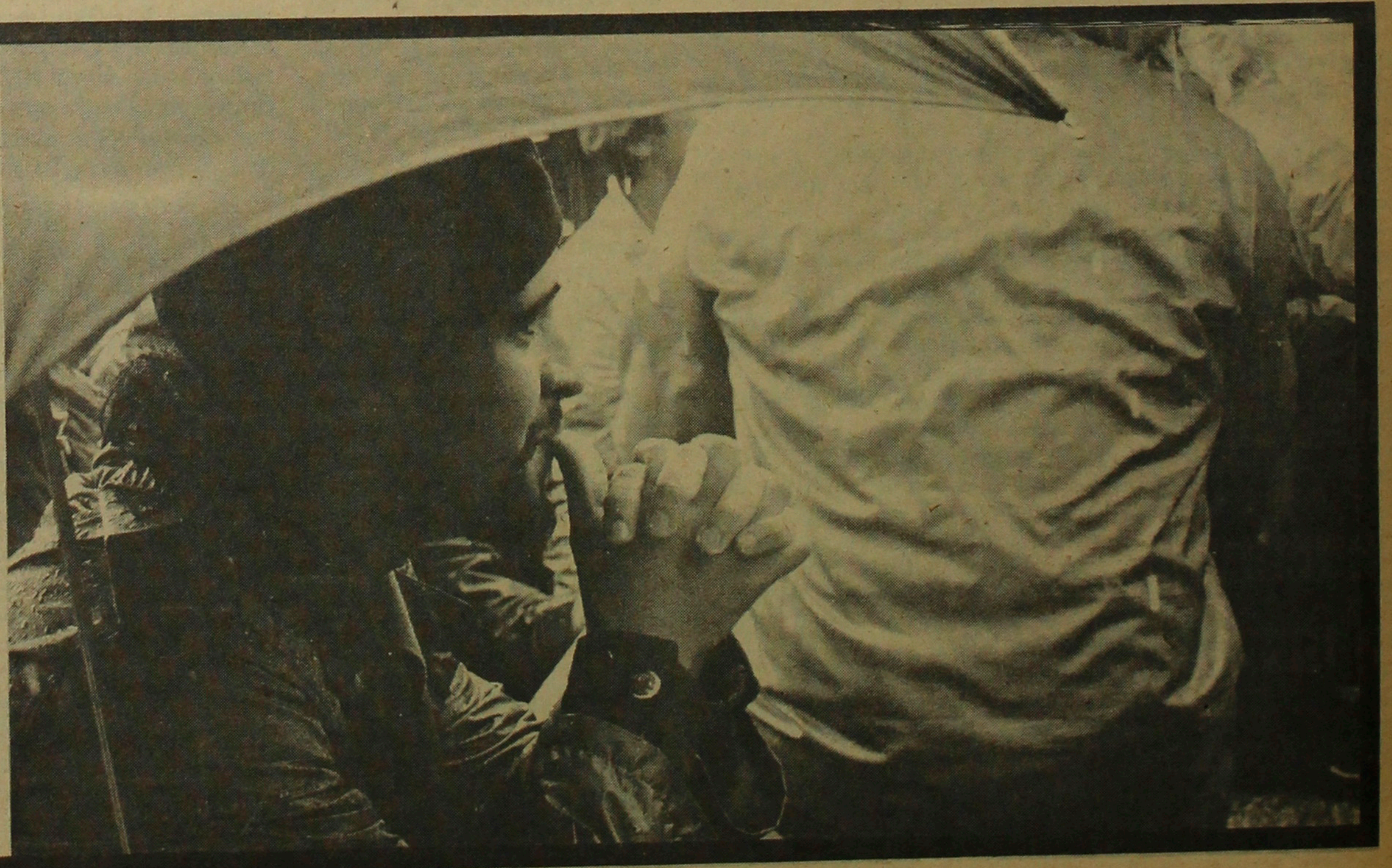
Take hands,
and part with laughter.
Touch lips,
and part with tears.

Becky Asato
Come Together,
Gardena

My brothers . . .
My people . . .
My god . . .
Please give me strength.
Please give me help
for La Raza.

Name withheld
by request
Chicano Moratorium
February 28, 1970

Glenn Hayashi



changes

by Jo

PACIFISM: The principle or policy of establishing and maintaining universal peace; settlement of all differences between nations by peaceful means; opposition to war.

This is a story of a metamorphosis;...from pacifist to radical as taught by the Richard J. Daley school of law and order. This is the story of Craig as he learned each lesson thoroughly.

Craig? Beg pardon. Physically, there isn't much to distinguish him from thousand of other Asian-American brothers. Black hair, long...slight of build...not too tall, not very short...ancestry, Japanese. At present, he's 22, married...has a child. Last name, Shimabukuro.

"I was a stone pacifist," Craig says. That was before his conscience and convictions took him to Chicago, when he thought of injustice and illegal wars as applying to other people and other places. But he wanted to do something. So he went to Chicago in August, 1968, to the national Democratic Convention, to lend his young voice and support to those other citizens who cared. This was his right, he knew. Was there...IS there anyone who could dispute it?

He, and some friends, arrived early in Chicago. Convention Week hadn't begun, yet. He met pacifists, long hairs, yippies, college kids, people, and listened warily, skiddishly to talk of bombing, revolution, and violence. It troubled him. Why should they talk like that? But, there were others and they felt as he did. Non-violent. Liberal pacifist. Change the system, don't destroy it.

So he regained his sense of balance, his convictions that peaceful negotiation was the only way. Confident that the "establishment" was, after all, reasonable. There was a certain excitement too, over the prospect of a new experience.

He became a monitor, with others. He, and they, learned crowd control techniques--how to isolate a disruptive individual during a tense situation; how to form barriers with their bodies for the protection of the people (in case...a very remote possibility...a riot situation should occur). There were meetings too, with the National Mobilization group and others. Plans had to be made, and last minute solutions to problems concerning sleeping places, food, and medical facilities for the thousands expected to participate.

Craig met Tom Hayden, one of the Chicago Seven defendants, and became a body guard. "I had not heard too much about Tom Hayden, then," he admits. But, sitting there, in a Chinese restaurant, impressive words were spoken. Dire predictions. The "pigs" were out for trouble. The mayor, Daley refused permission to use Lincoln Park after 12 o'clock. The people, some of them, were determined to sleep there. Resistance, violence.

Craig, uneasy, thought exaggeration. It...this whole thing...is a demonstration for peace. Only a few trouble spots. Someone out for trouble. Nothing to it...

Yet, unease. Police. Police everywhere. In the streets, the parks, mingling, some in long hair and beards. Overhead. Helicopters hovering. Police. Why? So many. And there...National Guard. Soldiers in khaki. Soldiers? Why? Why!

And then...shock! A warning, indirectly, through an acquaintance. Police knew of him. Only two days after his arrival. Other incidents. Hayden's arrests...his and other leaders'...constantly.

August 24, Saturday. It began. The nightmare week. Gas! Tears and mucous, smeared; gasping, choking. Ran. Running, running out of the park. Away into the streets. Craig saw it. Line on line...police. Charging panicky crowds.

Confused. Afraid, he watched. His beliefs, his faith in non-violence. It faltered, seeing gas clouds; cringed beneath swinging police batons; retreat, bleeding, before bayonets and jeeps carrying barbed-wire barriers. Ran and saw...tanks and machine guns. Died.

Fear and rage flared up. His words: "...Because with 300 pigs charging them...knowing there was an armored division there, we felt very alone, very paranoid..."

"It's anarchy from now on. We're going to battle pigs whenever we see them. We weren't going to let them put us out of the park and if they did, we were going back in again and again...until this thing was over!"

Shock. Others, the "McCarthy kids," some were nearby, sick with shock. They told of an invasion...invasion...into the Hilton Hotel itself. Stormed their rooms. Beating and arrests.

Others, too, were shocked and angered. An alternate delegate from Washington State...in Grant Park. 26 years old shaken to the core. He held a club, bloody, in one hand. A camera and delegate's pass in the other. Disillusionment. A vow. He'd show the pictures and the club. He'd tell them...in Washington...tell what happened.

The rage spread and Craig was filled with it. It filled the void left by "nonviolence." The parks at night. Gas...into the streets... screams and broken windows.

In front of the Hilton, TV cameras. Cries of "The whole world is watching!" On the side streets, action scenes and only still cameras to record them. Scenes of horror. Reporters, photographers held up press credentials, pursued, maced, beaten. Photographic proof...survivors of camera smashings, illegal film confiscation. Walker Report. Read it.

Apologists say, provocation. Individuals went against orders. Craig again: "...I don't know how well people watched the tactics of the police there...but there is no way you can tell me those police were acting on their own...because they lined up everytime before they charged. They never moved out without another line of pigs behind them and a line of National Guard behind them. Every unit of National Guard was carrying a .30 caliber machine gun on the ground...they had them in the street."

Three years gone...almost. Chicago is "normal." The Chicago Seven (or Eight) trial over. Conspiracy...innocent, but there are other charges. Contempt of court. Guilty of incitement to riot.

Craig. Older now, and married. Dinosaurs (Daley, Nixon, Hoffman), dying. People...the Craigs, the Washington delegates. THE people...we are surviving, winning.



LOVE IT OR LEAVE IT

Editors' note: The following is a series of letters between Neil Chan of the UCLA Tutorial Project and a housewife from Encino. The first of which appeared in the January 18, 1970 issue of *West Magazine*, the Sunday supplement magazine of the *Los Angeles Times*.

WEST MAGAZINE - JANUARY 18, 1970

Dear Sirs:

I would like to commend Mr. Lamott and Mr. Chan on their fine jobs of presenting a realistic view of Chinatown and its problems. I believe that it has been too long that Chinatown's problems have been hidden from the general public. I would like to point out, however, that one does not have to go to San Francisco to find these problems. Los Angeles' Chinatown has exactly these same problems. Though these problems may be proportionately smaller, they threaten to mushroom if nothing is done about them. For the past year our organization, the Asian American Tutorial Project, has been involved with helping the people overcome the language barrier. Even more people are needed to become involved. We hope that we Asians will not have to contradict our stereotype, as being meek and mild, and become militant so we won't be overlooked.

Neil Chan, Director
Asian-American Tutorial Project, UCLA

A REPLY

Dear Mr. Chan,

Your last sentence sounds suspiciously like a threat to me, and Americans do not take threats lightly!

I do not recall Americans having invited or begged Asians to immigrate to their country. Asians fled their native land to escape tyranny and threats for the better life America offered them. All that is asked of them in return is that they become contributors to the generous society that took them in, respect of the laws of that society, and not infringe upon the individual rights of that society.

Their original culture and heritage is now secondary as they are assimilated into the American culture and heritage, the country of their choice!

AMERICANS - ALL FOR ONE AND ONE FOR ALL!

If this concept is not agreeable to Asians—and you feel you cannot abide this assimilation—then you are free to return to the country from which you fled.

Mrs. G.A. Delisle
Encino, California

FROM A DIFFERENT SIDE

Dear Mrs. Delisle:

Your letter is the type of response I expected from the many of the people who read my letter and who are members of the white majority of this nation. Understandably, it is an emotional response made by a number of factors from your own background. One of these factors is probably that as a part of the white majority you undoubtedly have instilled in your personality a feeling of white superiority, not of your own doing, but as a product of the society you live in. You may deny this, but you probably know it is true. Another factor is the narrowness of your experiences and your naivety of the history of the minorities of this country and the problems they are confronted with as residents of this land. Because you are a product of the white majority, I can understand your initial reaction; and from the sentence structure of your letter, I can infer that you are an intelligent person with whom I can communicate on an intelligent, objective level. Therefore, I will try to show you how your letter is correct but only some of your concepts are misrepresented.

The foundation of all your concepts seems to be that there is a discrete American culture and that there is a population with distinct physical characteristics that distinguish them as Americans aside from the minority of ethnic groups that live here too. I differ with you on that point. There is no such American people and I'm sure that you do not mean that the white population is the American people. Every person here, except for the American Indian, is a product of immigrant heritage. True, you stated that some Asians fled their country because of tyranny or to find a better way of life, but this is true of all immigrants including your heritage whatever that might be. To be truthful, this is even more true of the white immigrants of the United States. It is the majority of these people who have fled from tyranny or have come here to find a better way of life. The minorities, however, were forced to come here mainly as a source of cheap labor. If you remember or might begin to read in detail some of the real facts of history of this country, you might discover that we Asians did not come to this country of our own accord. Our Chinese forefathers were "shanghaied" to come work as coolies on the railroads. Various books have documented their immigration to this country. They have documented the reasons they came, the way they were coerced to come, and the treatment extended during their stay here. (e.g. Gunther Barth. *Bitter Strength: A History of the Chinese in the United States*). For more books, I can give you a complete bibliography about the Chinese and all Asians in the history of the United States. These books depict in detail the indignities put upon the Asians here: the massacre of thousands by "vigilante groups" during the gold rush and railroad days; the Exclusion Acts which kept new immigrants like the coolies' wives and children from coming to live with them; laws which prevented Chinese children from going to "public" schools; laws which prohibited either sex from marrying a Chinese person; laws which kept the Chinese from ever becoming citizens; and many other indignities. Most recent of these indignities is the rounding up of the Japanese and "relocating" them into concentration camps during World War II. No, you're right we were never invited or begged to immigrate here, and neither were any other immigrants of any nationality. We didn't beg for this, just like the Indians never begged to be thrown off their lands.

Your concept of this society is ideally correct, but your concept

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Long Beach Asian Studies

Jay Shaheen

Cal State Long Beach

The Fall semester of 1968 saw the formulation and disintegration of one of the first organized Asian American groups on the campus of Cal State at Long Beach. This group, known as "Oriental Concern", had as its slogan — "Awareness-Involvement-Action". According to one of its organizers, "They tried to develop a social consciousness among Asian American students and the community. We felt that this was lacking in the Asian American and we wanted to dispel the myth that Orientals don't have any problems."

Although it failed, it marked the beginning of a building awareness within the Asian American students at CSCLB and the establishment of the Asian American Studies Program.

PROVE A NEED

The first attempt to establish the Studies Program was approximately a year ago. Dan Kuramoto, then a student, now an Assistant Professor and Acting Chairman of the Studies Program, along with a few others approached the Administration with their desires and were met with a totally negative attitude. They were asked to prove a need, to prove a desire within other Asian American Students for the program, and faced many other "red tape" barriers.

In the Fall of 1969, the Administration of CSCLB allowed the establishment of one Asian American class in the Ethnic Studies program. This was an Asian-American Conflict and Identity course and was allowed only as a pacifying agent of the Administration to prove that the need for a complete studies program at CSCLB was unnecessary. However, the tremendous success of this initial class sparked new enthusiasm within the students and showed an overwhelming desire for other classes dealing specifically with Asian American Students and the establishment of an Asian American Studies Program.

THROW A BRICK

Even when all Administrative questions were answered adequately, Dan and his group were slapped down with the familiar college administrative phrase, "...Wait!...not enough funds." After almost a year of frustration and community effort, things were brought to a boiling point during a meeting involving Academic Vice President, Leo Goodman Malamoth, Dean of Students Jack Shainline, Dean of Curriculum for the School of Letters and Science, Richard Wilde, Dean of Finance for the School of Letters and Science, Robert Henderson, the members of the Asian American Student Alliance at CSCLB, students from other campuses in the southland and various community leaders. During this meeting, Dean Shainline actually admitted to the group that one of the basic reasons for the priority given to establishment of the Black and Brown Study Programs was because of the substantial threat they posed to the administration. Asian American students evidently didn't rate because we had not demonstrated any threat. Warren Furutani, Field Director for JACL, reacted for the majority of the group when he stood and offered to throw a brick right there and then.

For some unknown reason, after this meeting, the Administration bent over backwards to satisfy the Asian American Student demands. (If you've noticed, I've stopped using the term "desires" and have substituted "demands").

The Asian American Studies Program was formally established and "recognized" by the Administration just prior to the end of the Fall semester of 1969.

There are two basic ideals behind the Studies Program and many objectives to be reached. Among these objectives were the establishment of courses within the Program that would enable the Asian American Student to rationally define who he is and in what manner he, as an individual, and the group as a whole, fit into the American Society in which he lives.

SIX COURSES OFFERED

This semester, the Asian American Studies Program has offered six courses:

(1). Conflict and Identity: The Asian American "...intended to arouse our awareness of the problems of bicultural traditions through sharing and experiencing together, with the help of experimental techniques, we hope to understand the basis of identity and conflicts..."

(2). Asian-American History: "...an attempt to infuse us with not only an intellectual appreciation of, but also a feeling for, the process of Asian peoples coming, entering, and responding to the United States..."

(3). Asian American Family: "...will allow individuals to break from the traditional methods of class instruction and create a greater feeling of freedom to consider the contemporary problems and concerns confronting the Asian American Family..."

(4). Asian Man and Woman in America: "...an exploration of the influences which shape our sexual roles as an Asian American man or woman in the United States. We shall be concerned with our relationships to each other and, as a group, to the majority culture..."

(5). Martial Arts: "...will be divided into several phases. The first phase will deal with personality, values, and meditation. The second deals with exercise and a general overview of the different Martial Arts with appropriate aids. Finally a start in the training of the art of your choice. With this sequence we hope to achieve an understanding of the roots of the arts..."

(6). Asian American Cinematography: "...visual experience. Our individual perspective of ourselves and our environment. We shall work together, making our own movies and learning the basic techniques in lighting, filming and editing.

The relevancy of the Studies Program was best expressed by Evelyn Yoshimura when she said, "Asian American Studies has offered me the first relevant educational experience in my life. For the first time I am learning about myself, my family, and about the people from whom I came, Asian Americans. It's like taking classes in Evelyn Yoshimura Studies."

DEPARTMENTALIZATION

Another objective of the Asian American Studies Program at CSCLB is for eventual departmentalization. With departmentalization will come greater funds, more classes, greater control of classes, and the development of courses to satisfy state General Education requirements, resulting in growth of relevancy in virtually every aspect of life for Asian American Students, both on the campus and in the community.

However, departmentalization has met just as many, if not more, barriers than the establishment of the Studies Program itself.

As of the writing of this article, a formal request for departmentalization is being readied for presentation within the next 30 days. Dan Kuramoto, acting chairman of the Studies Program is optimistic that the justification requested by the Administration cannot be compromised. The undeniable success of the first class last semester, and the over capacity enrollment in all of this semester's classes is proof of the students desires, and the need for such courses. This, when coupled with the overwhelming support received from the Asian American communities, constitutes more than justification, it constitutes a mandate for the relevant education being offered now by the Studies Program and a mandate for still further development of the Program.

DUAL PURPOSE EDUCATION

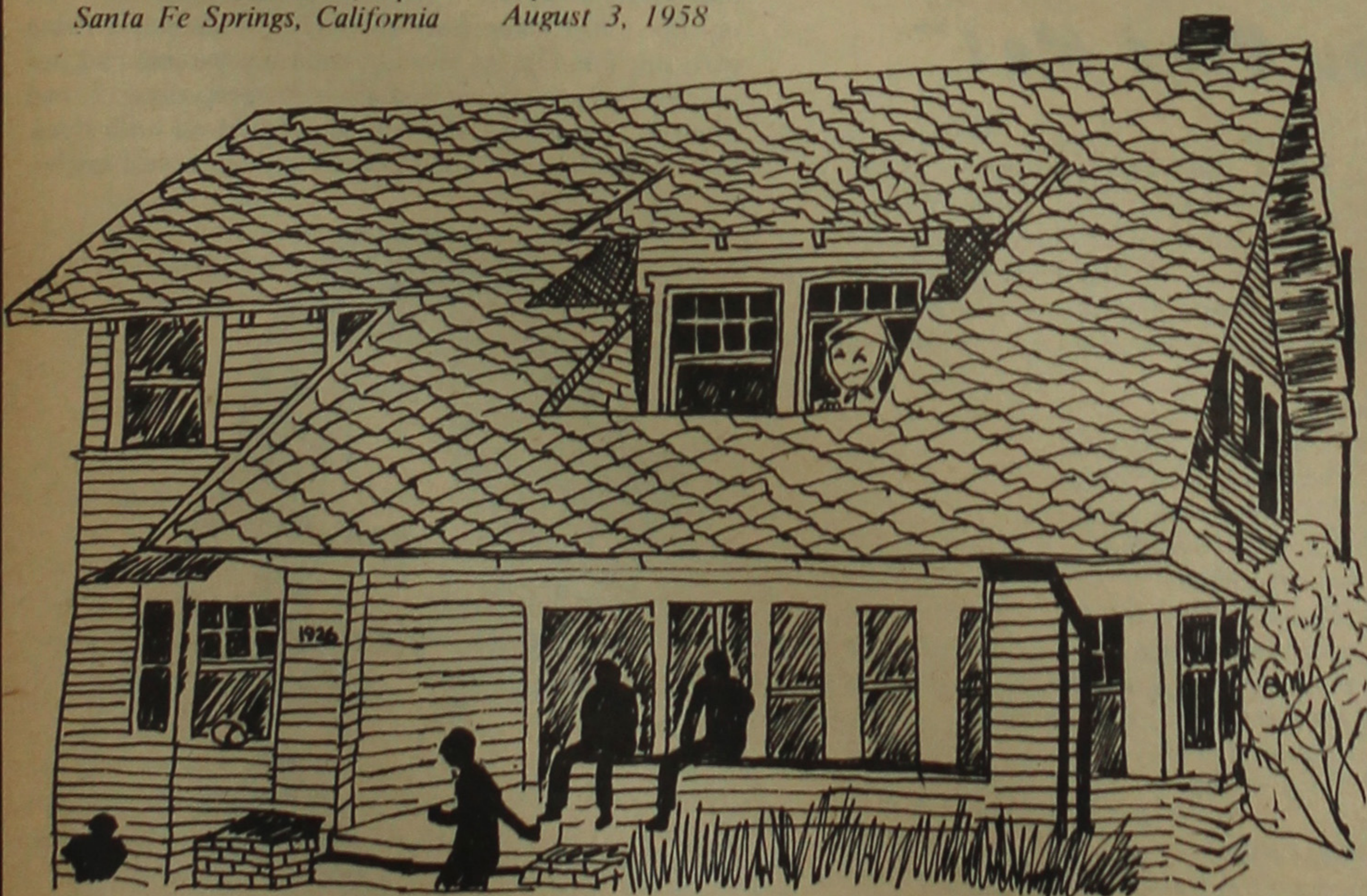
Education, as I see it, has a dual purpose. First, to enhance man's knowledge of his environment, his self, and his brother, throughout the world. Second, to instill in him the desire and the ability to "act" in such a way, as to better the world in which he lives. Better for himself and mankind, not for the few who today, dictate in their own economic self interest.

Earlier, I mentioned that there were two basic ideals behind the development of the Program. One ideal is the offering of a more "relevant" education" as opposed to the "mass production of so-called educated robots" occurring today in "institutions of higher learning". Today's students are being trained, or should I say "programmed" like computers to react in a pre-set manner, directed toward the perpetuation of an already deeply embedded, passiveness towards enhancing the development of our society. Education, as it is today, serves only to increase the control of big businesses, increase man's craving to "be better than the Joneses," and to justify its failure to the individual.

In a recent interview with this reporter, Assistant Professor Dan Kuramoto said, "The Asian American Studies Program can be a vehicle for translating the way we live into an altogether new life style; something more relevant than the way we live now. Studies has the greatest potential of getting people to realize who they are...to really have a chance to live their life the way they see it."

THE BEGINNINGS OF GIDRA...

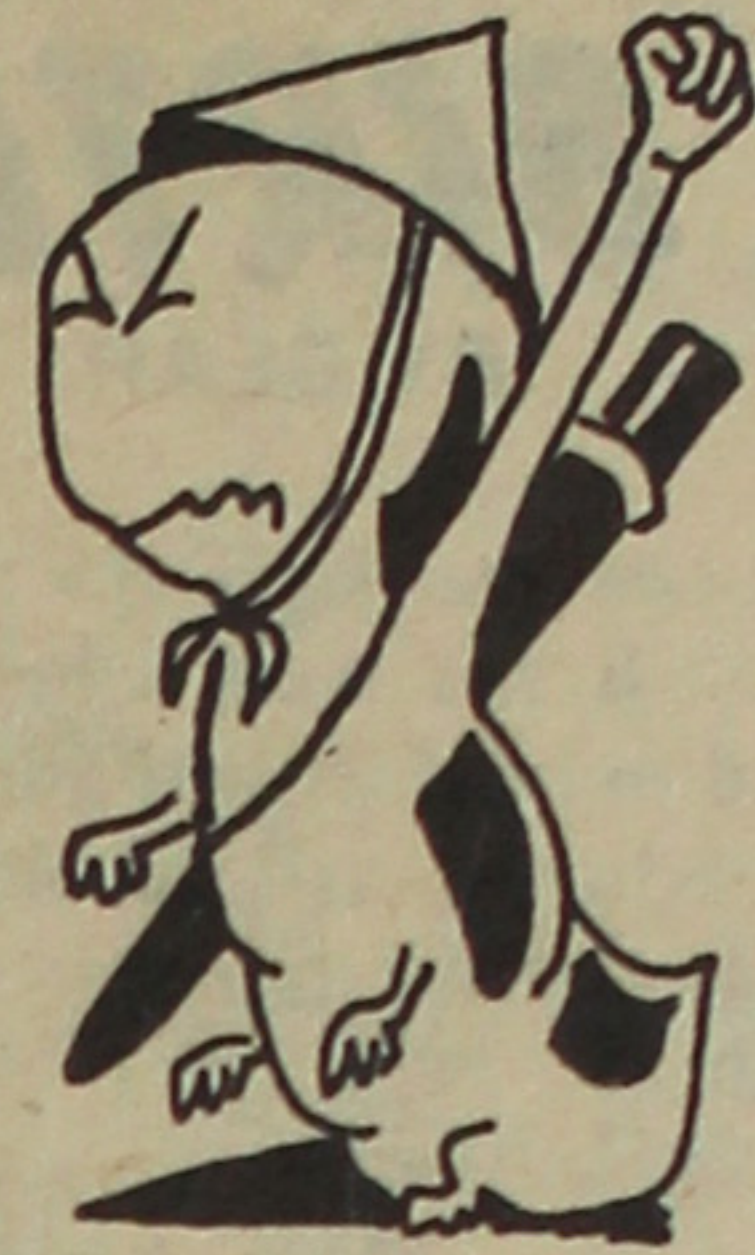
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|--|--------------------|
| Dillon, Montana | December 24, 1918 |
| Los Angeles, California | July 27, 1935 |
| Portsmouth, Virginia | June 17, 1940 |
| Los Angeles, California | August 13, 1940 |
| French Camp, California | April 29, 1942 |
| Amache Concentration Camp, Colorado | April 21, 1943 |
| Gila Concentration Camp, Arizona | November 3, 1943 |
| Topaz Concentration Camp, Utah | November 14, 1943 |
| Poston Concentration Camp, Arizona | May 22, 1944 |
| Little Rock, Arkansas | May 22, 1944 |
| Poston Concentration Camp, Arizona | July 12, 1944 |
| Detroit, Michigan | October 24, 1944 |
| Reno, Nevada | November 13, 1944 |
| Tule Lake Concentration Camp, California | November 15, 1944 |
| Heart Mountain Concentration Camp, Wyoming | November 23, 1944 |
| Ogden, Utah | January 25, 1945 |
| Los Angeles, California | July 12, 1945 |
| Manzanar Concentration Camp, California | August 9, 1945 |
| Rowhr Concentration Camp, Arkansas | August 13, 1945 |
| Bakersfield, California | November 29, 1945 |
| Honolulu, Hawaii | February 2, 1946 |
| Chicago, Illinois | February 22, 1946 |
| Ogden, Utah | April 16, 1946 |
| Long Beach, California | May 7, 1946 |
| Hiroshima, Japan | November 13, 1946 |
| Okayama, Japan | January 25, 1947 |
| Saitama, Japan | March 3, 1947 |
| Wakayama, Japan | March 14, 1947 |
| Los Angeles, California | April 21, 1947 |
| Chicago, Illinois | May 6, 1947 |
| Los Angeles, California | July 9, 1947 |
| Osaka, Japan | July 22, 1947 |
| Newark, New Jersey | July 24, 1947 |
| Honolulu, Hawaii | October 16, 1947 |
| San Pedro, California | October 16, 1947 |
| Los Angeles, California | November 18, 1947 |
| New York, New York | January 9, 1948 |
| Osaka, Japan | January 30, 1948 |
| Fukuoka, Japan | February 9, 1948 |
| Los Angeles, California | March 25, 1948 |
| Sacramento, California | May 2, 1948 |
| Peking, China | May 9, 1948 |
| Hong Kong | June 2, 1948 |
| Hong Kong | July 21, 1948 |
| Hiroshima, Japan | August 8, 1948 |
| Cleveland, Ohio | August 14, 1948 |
| Wakayama, Japan | October 18, 1948 |
| Los Angeles, California | October 22, 1948 |
| Fukuoka, Japan | October 23, 1948 |
| Detroit, Michigan | October 25, 1948 |
| Los Angeles, California | November 11, 1948 |
| Los Angeles, California | December 26, 1948 |
| Los Angeles, California | January 17, 1949 |
| Los Angeles, California | January 23, 1949 |
| Honolulu, Hawaii | February 6, 1949 |
| Los Angeles, California | April 17, 1949 |
| Hilo, Hawaii | May 5, 1949 |
| Los Angeles, California | June 21, 1949 |
| Los Angeles, California | September 22, 1949 |
| Brawlev, California | March 26, 1950 |
| Chicago, Illinois | April 3, 1950 |
| Los Angeles, California | June 22, 1950 |
| Los Angeles, California | June 27, 1950 |
| Los Angeles, California | November 12, 1950 |
| Wailuku, Maui, Hawaii | March 26, 1951 |
| St. Louis, Missouri | April 16, 1951 |
| Kumamoto, Japan | June 23, 1951 |
| Los Angeles, California | August 25, 1951 |
| Los Angeles, California | November 30, 1951 |
| Honolulu, Hawaii | August 28, 1952 |
| Los Angeles, California | November 1, 1952 |
| Hong Kong | January 2, 1953 |
| Culver City, California | December 10, 1953 |
| Bixby Knolls, California | January 18, 1954 |
| Honolulu, Hawaii | January 23, 1955 |
| Los Angeles, California | May 9, 1955 |
| Yokohama, Japan | September 1, 1956 |
| Santa Fe Springs, California | August 3, 1958 |



The Gidra House on South La Salle near Rosedale Cemetery
May-June, 1969

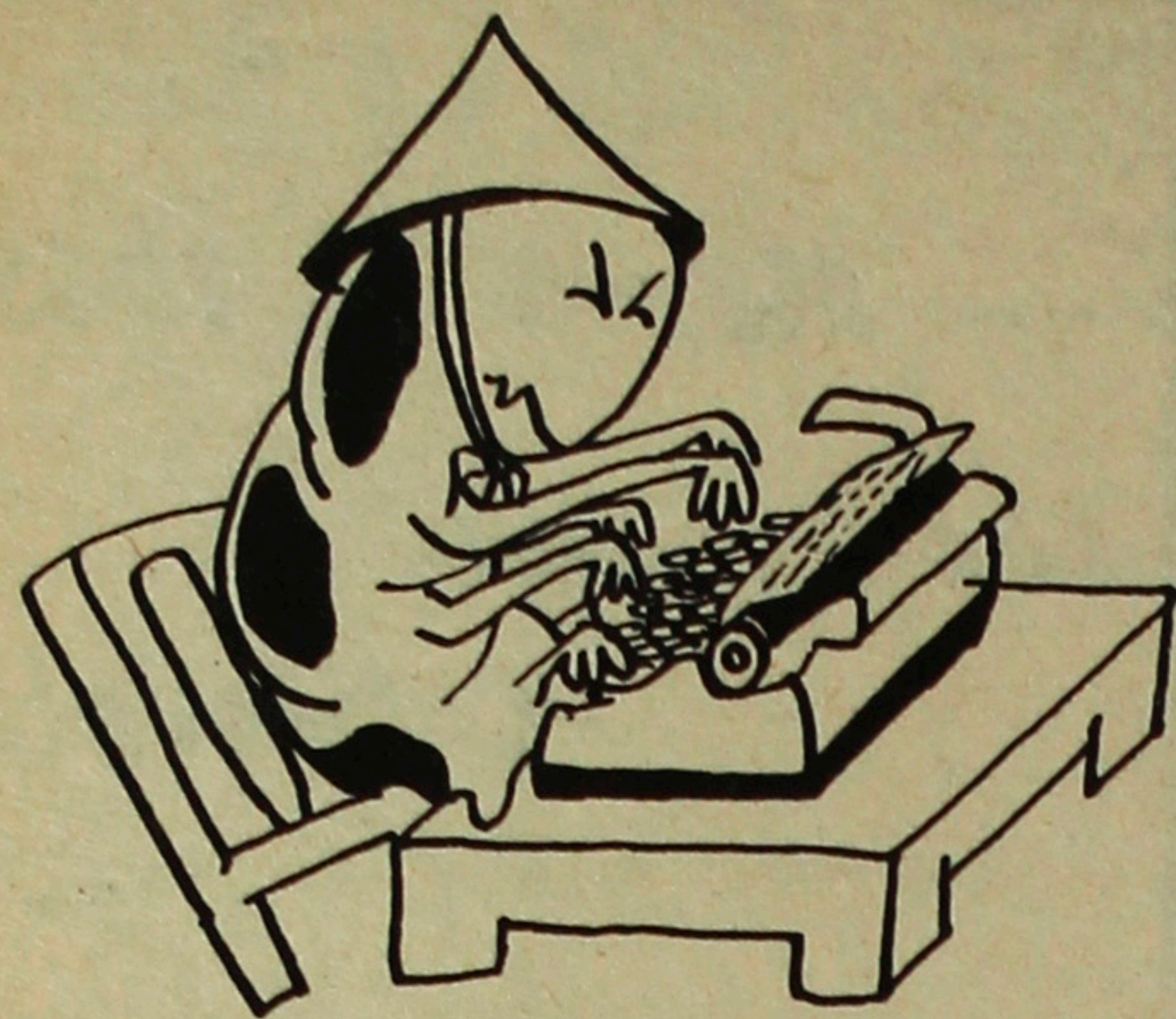
T H E G I D R A S T O R Y

... **March 31, 1969**
Los Angeles,
California



— THE STAFF —

- DIANNE JUE — CHRISTINE MURAKAMI
— MIKE MURASE — VICTOR SHIBATA
— NAOMI UYEDA — GAIL SAITO —
THALIA TAOMAE — SUZUKO ARA-
MAKI — ALAN OTA — TRACY OKIDA
— JAMES OKAZAKI — CAROL MOCHI-
ZUKI — MARY JANE GALBISO — GER-
ALDINE KUTAKA — ELAINE TANI —
WILLIE FUJINAMI — KRISTINE TASHI-
MA — DAVE KURODA — RUTH WAKA-
BAYASHI — JOANNE AMANO — YURI
KURAHASHI — CAROL HATANAKA —
MELVIN AKAZAWA — LYNN CLARK —
LAURA HO — AUDRE MIURA — LINDA
IWATAKI — GLENN HAYASHI — SUZI
WONG — MARSHA BRYANT — KAY
FUNAKOSHI — SUSIE NAKAMOTO —
WENDY SAHARA — EDDIE WONG —
JULIA AIHARA — RICHARD TOGUCHI
— EUGENE OBA — DINORA GIL —
KATY AOKI — JANET KANEKO — JIM
MATSUOKA — TANYA MURAKAMI —
ALAN NISHIO — RAY TASAKI — ERNIE
HIROSHIGE — EVELYN MONKAWA —
TOYOKO MASUDA — SUZANNE TO-
TSUBO — ALAN LEE — PATTI IWATA-
KI — IVAN OHTA — AMY MURAKAMI
— WARREN FURUTANI — LAURA SHI-
OZAKI — CRAIG MATSUMOTO — MA-
SAKO KUMAMOTO — MICKEY NOZA-
WA — LOIS MORI — DANNY MATSU-
MURA — SEIGO HAYASHI — SUSAN
SHIRAHAMA — JOANNE HAYASHI —
RON WAKABAYASHI — FRANK OGA-
TA — COLIN WATANABE — JUNE SA-
KAUYE — MIKE YAMAKI — VIVIAN
MATSUSHIGE — NATHAN JUNG —
GLENN BORDENAVE — MARK TORA-
BAYASHI — MARY TANI — GLENN
ISHIMOTO — BOB NAKAMURA — YASU
OSAWA — RAY OYAKAWA — VALERY
MONK — IRENE MIYAGAWA — SHER-
RIE OGATA — NORMAN ORIDA — AR-
NOLD WONG — ERIC YAMAMOTO —
RAYMOND YANAGITA — YUKI KITA-
HARA — LINDA SHINTAKU — ROBERT
WU — CRAIG SHIMABUKURO — STEVE
TATSUKAWA — PHYLISS MIURA —



BIRTH

BY BEAR

It is now one year since the first issue of GIDRA hit the streets. It has been a hectic year of conflict and change—and of conflict without change. There have been clashes, technical and ideological, resolved and unresolved. There have been periods of growth and periods of decline.

GIDRA has suffered the growing pains of any infant organization. There have been many crises, financially, technically, and functionally. Financial and technical problems have been solved primarily through the aid of UCLA's Asian American Studies Center which has provided typesetting equipment and much-needed financial backing. Functional problems such as under-staffing, individual inadequacies, personality conflict and ideology have been dealt with within the staff—sometimes effectively and sometimes not.

One can easily tell that it would be ludicrous to label any story short of a novel, "The Gidra Story." There is no way that one can cover the myriad nuances that explain personalities and their interaction, or the variances in ideologies. GIDRA is the product of many personalities, organizations, and ideologies interacting with a focus on communication, concern and action. There are still many problems within the organization and because of this, it cannot as yet be labeled the "success story."

Perhaps the best introduction to this story would be a short introduction to certain key members of the staff, most of whom have worked with GIDRA since its inception, and have them explain in their own words why they became involved with GIDRA and why they remain today.

A Zoo

Tracy is a 23 year old graduate of UCLA in Psychology. He has been a member of the Student Steering Committee for the Asian American Studies Center, instructor (creative writing) for the Asian American Experimental College, and president of the UCLA chapter of Oriental Concern. A talented poet and artist, Tracy edits the poetry page for Gidra and has done so since the first issue.

I first became acquainted with Gidra when, as a young man of a year or so ago, I happened to see him on T.V. There was no doubt in my mind, at the time, that the giant little caterpillar I saw in the movie on T.V. was who he claimed he was, in fact, to be. But then again I could be wrong, and I was. And so it was that I walked around for a period of many months with this illusion in my head that didn't do anybody any good at all. It was the kind of thing that wasn't worth mentioning to people about, and so it remained unchallenged and unchecked until it grew with the mere passing of time to grotesque, yet unseen, proportions that craved manifestation of other dimensions.

Under the inducement of alcohol, the hidden society, the anonymous family of all these facts and illusions that live inside the head, come out. It is a cir-



cus, a small carnival, a zoo that in whatever form still vaguely resembles the order of an encyclopedia. It may be only a page, that in the flutter of an open window breeze, tore free and fled in the invisible cloak of the wind, travelling its fill upon the semblance of emotion—yet it is only random motion and unrefined aeronautics. It floats as if it was completely loose, flexible, and free. But it is bound to be a tattered, misplaced part of some other thing by the legacy printed on the skin of it which anyone who sees can read.

And that is how it probably happened for me, unless it happened the same way elsewhere. That is how I became involved with it and that is why I stay. I'm glad you asked me this, because this is a very tricky question and one that is intimately connected with the answer in more ways than I can truthfully say I know about. After all, it started over a year ago and it's pretty hard to judge distances; it could be really close.

Now that I think about it, I would never have known Gidra if I were someone else instead of me, or even just someone else with better ears, too. I would even go as far as to say that I am positive that such would have been the case if it happened. And it did, which is better than nothing at all, and I think we all want something better with all the different kinds of ways that we ask and search for it.

High Sounding

Colin ("Flea") is a 26 year old Ph.D. candidate in Chemical Engineering at UCLA. He is the former president of Oriental Concern, a member of the Student Steering Committee for the Asian American Studies Center, Amerasia, and the Ethnic Concern Committee of the Japanese American Citizens League (JACL). He is one of Gidra's originators and has played a key role in almost every aspect of Gidra.

For me, Gidra is an opportunity to show that people, when they put their minds to it, can do just about anything.

Sure, the abstract, high-sounding reasons are there too. But I've found that many people have great ideas, but that's about all. When it comes down to acting out their convictions, something seems to happen.

Gidra, as a radical (not in the political sense) departure from what's been done by Asian American youth in the past, may help to break the mental hang-ups that prevent more people from really doing the things they believe in. It's a tribute to the determination, not the ability, of people.

Maybe this is the thing that keeps me going. I'm tired as hell of the whole thing, but I know that if I quit, it'll be like admitting defeat. It'll be like saying that convictions are not strong enough to overcome the temptations to let things take care of themselves and lead an easy, comfortable life.

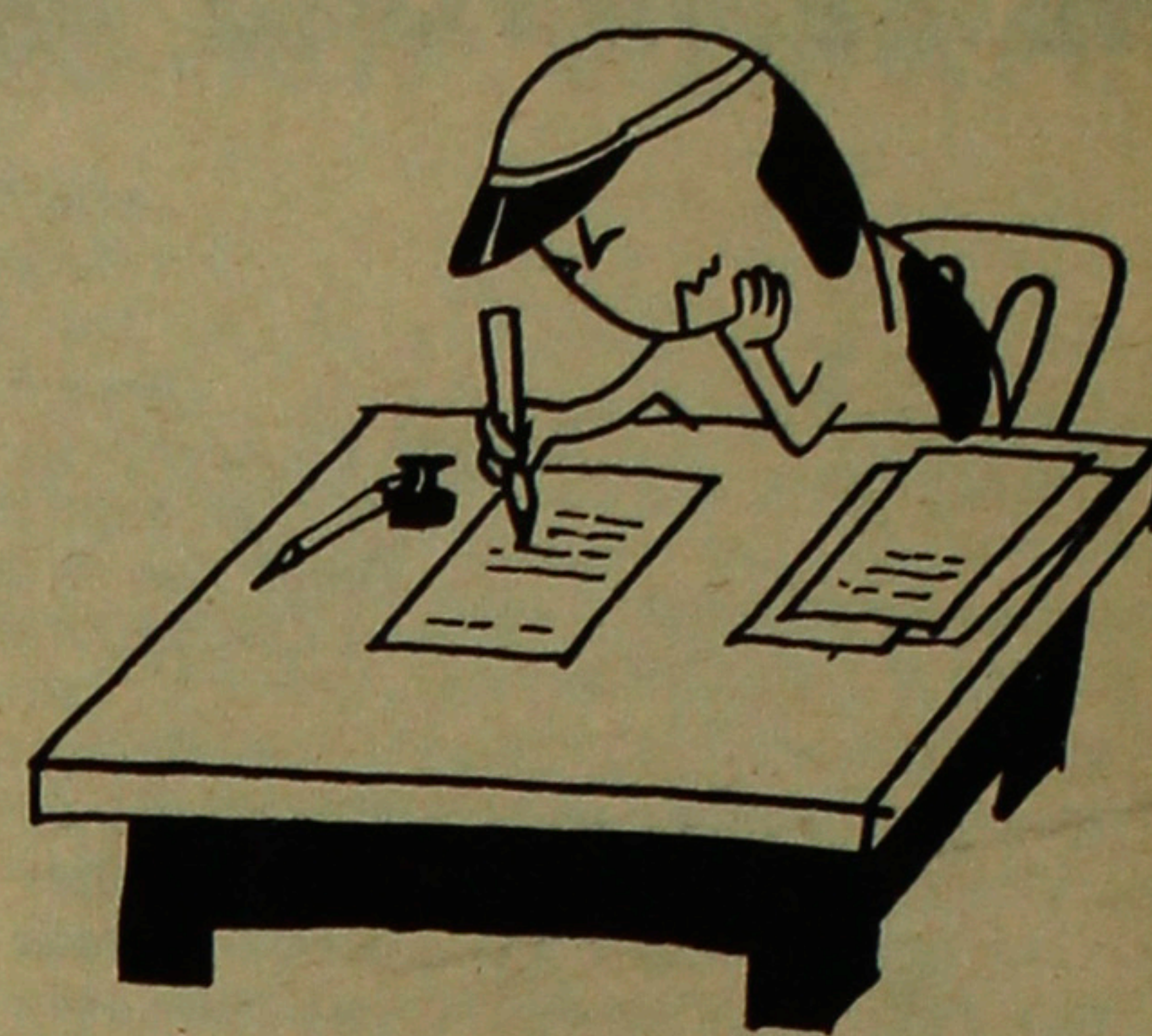
I'm really not sure of the ideology of the Movement anymore. Too many books are yet unread, too many trains of thought unpursued for me to state clearly and unequivocally my vision of the ideal world. I do know, though, that once I figure things out, it's just the beginning. That's when the work really begins. I won't be able to do it alone. But I know that if the people around me don't get the silly notion out of their minds that they are incapable of doing their thing, anything, no matter how much 'training,' 'experience,' or certification is required, it won't make any difference what grand ideas spring forth. They will never be carried out.

P.S. I like the people, too.

"You Used Me!"

Carol, or "Moch," is a 22 year old senior in Microbiology at UCLA. She has been a member of the Student Steering Committee for the Asian American Center, of the Asian American Tutorial Project, and of Oriental Concern. She is currently active in Amerasia. Carol has been with Gidra since the first issue. She started as a typist but now also does some editing and writing.

Dear Gidra,
 Why am I still friends with you?
 From the beginning we've been
 not here nor there, so-so, neutral.
 I used you and you used me,
 Maybe that's the bond.
 We've really not become one.
 We're growing similar ties
 but our paths have not yet merged.
 There is a separateness that I'm not sure
 will or can be overcome.
 But I'm not giving up.
 Why not?
 Maybe out of habit.
 Maybe because I'm trying
 to do something or prove something
 and I think that you might show me
 What that is.
 Your friend always,
 Carol



She Said, "Yes..."

Seigo ("Bear") is a 26 year old graduate of UCLA in Psychology who is currently working towards a Master's degree in Rehabilitation Counseling at CSCLA. Raised in Watts and a black belt (ni-dan) in Judo, he helped initiate the Asian American High Potential Program at UCLA. He has been with Gidra since the first issue with his chief functions being writing and editing.

Colin bugged me for a long time about helping him put out a newspaper. I got so that I almost wanted to hide when I saw him coming. I didn't want to get involved because I thought my life was beautiful—parties, girls, booze.

I was concerned though. And then one day, I chanced to ask my mother if she would go back to the concentration camps if the government decided to do it again. She said, "Yes," and out of the fog that my mind floated into the phrases, "goodness of the American people," and, "knows what's best." I almost cried. I decided then that I should do something to prevent the oppression of innocent people.

The next day, I sought out Colin at the Asian American Studies Center at UCLA. I talked to Mike and Tracy for a while, but what really hooked me was the dart board in the office. I went back to throw darts and got fished into working for GIDRA. I didn't do much in the beginning but every time I did do something, I felt like I should have done more. So the next time I did do more...and more...and more. Now GIDRA is an integral part of my life.

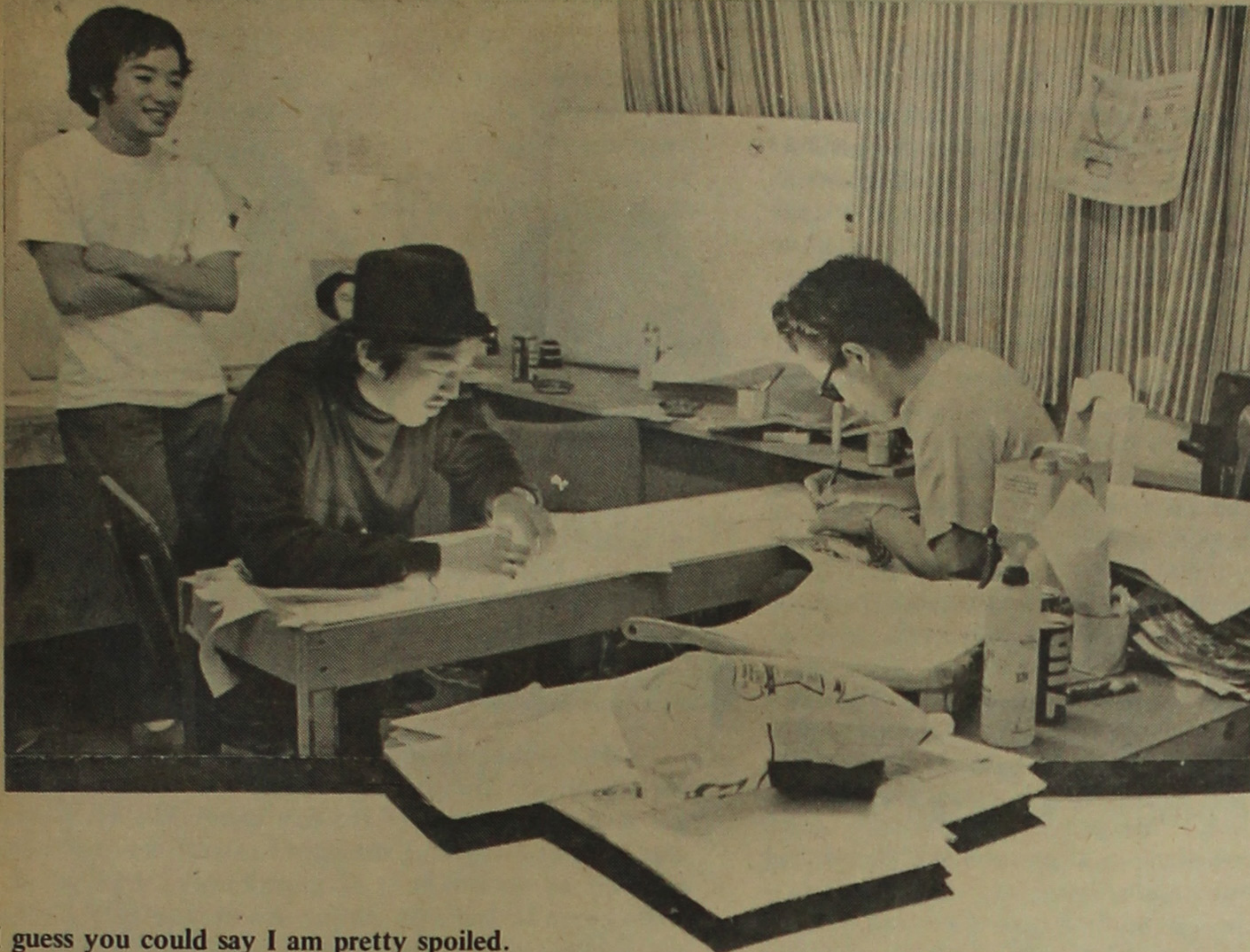
Why do I stay? I guess there are a lot of reasons. There is a degree of satisfaction in the knowledge that you are working towards something good. I feel the obligation not to let down my good friends on the GIDRA staff. And, I guess most of all, it makes me feel like a worthwhile human being.

A Reservationist

Vivian is a 25 year old graduate of UCLA in Spanish and is currently working as a reservationist for Pan American Airlines. She is the past Treasurer of Oriental Concern, a member of Amerasia, and has been actively involved with Asian Americans for Peace, the Yellow Brotherhood, and Asian American Studies at CSCLA. She joined the staff in June and her current functions are typing, writing, and editing.

After graduating from UCLA, I gave myself what I considered a well earned vacation—just lay around and do nothing. Things were beautiful for a while, but after a time I began looking at my life, what it has meant and what I wanted it to mean for the years to come. More important, how does it relate to those around me? All my life I had taken from everywhere. I was still living with my family. As an only child my parents had put me through school and had given me everything I had wanted. I was also the only grandchild on both sides, not to mention the only niece of my aunts and uncles.





I guess you could say I am pretty spoiled.

During high school and college, I was what I labeled a "nonaffiliate"—never joining anything. I attended church for a while, but even there I participated very little. When I considered all the things I hadn't done, I thought, "Now it's time to start giving back some or else your existence will mean very little and when you're about to die, it would be very sad to have to say, 'What was the whole fucking thing for anyway?'"

I started to think then about some of the things I could get involved with, like perhaps working with young kids since I knew adolescence could be a pretty bum trip. At this same time a friend, Mary Ann Ito, began telling me about an organization called Oriental Concern and then Asian American Political Alliance. Many of the people in these organizations were friends I had known before and they too were attempting to become involved. Mary Ann and I started to go to a few meetings where we talked to people about identity crises, being proud of being Asian-American and letting your voice be heard in those things that affect your life, and I could definitely relate to all of it. During a series of meetings while working on projects such as CINCIP, I walked into the GIDRA office many times. One of these times someone said, "We need someone"—that was last June and here I am still typing.

Why am I still here? Perhaps it's because I feel I am contributing to a paper that is desperately needed in the Asian community. Perhaps it's because it's a vehicle with which I can express myself in a way I would never be able to do otherwise. Maybe it's because I think it's fun sitting up until 5:00 A.M. writing stupid articles about why I do things. Maybe it's relating to all the people I work with who are concerned about other people. Maybe it's all of these things.

"I Won't Do It..."

James ("Crazy Horse") is a 23 year old graduate of UCLA in Traffic Engineering and is currently employed by the City of Los Angeles. He has been active in Oriental Concern, Asian Americans for Peace, and Amerasia. He has been with Gidra since the first issue and is currently in charge of subscriptions.

James lists his reasons:

1. I like to work and do things.
2. I like what I'm doing otherwise I won't do it.
3. I want to finish what I start, whatever it may be.
4. I'm learning.
5. I have a commitment to the Movement—to help keep it alive.
6. I have a commitment to other people and the staff.
7. I'm egotistical.
8. I want to be doing something worthwhile.

Lovely

Mike ("Shark") is a 23 year old graduate of UCLA in Sociology. He has worked both as a member of the Student Steering Committee and in curriculum development for the Asian American Studies Center at UCLA. He is an ex-president of the Nisei Bruin Club, past co-ordinator for the Japanese American Volleyball Association, student initiator for the Asian American Studies course, "The Orientals in America," and is actively involved with the Asian Americans for Peace. Mike is also the Student and Community Projects Coordinator for the Asian American Studies Center. He is one of the originators of Gidra and has played a vital role in almost every aspect of the paper—especially photography, artwork, and layout.

The year was lovely and is done forever. A year has past since Gidra was established. Thinking back, I discover that I have learned immensely more while

working on Gidra than I have been able to contribute --and that I have learned particularly from my brothers and sisters with whom I worked. They have instructed me in humility and pride, hopes and aspiration, perseverance and faith, and socialism and revolution. I have had the privilege of warming myself before the hearth of a generation of people who care about people, who held high for me the chalice of my early hopes—hopes of creating a medium for free expression and communication that embodies a new life-style. Yet my dreams remain unfulfilled. The year was lovely and is done forever. And what comes now?

Nine Months

Alan ("Weasel") is a 24 year old senior in Psychology at CSCLA who has been to a number of colleges. He is an ex-president of the Nisei Trojan Club at USC, a former Teamster, and a member of the Asian Americans for Peace. He started out with Gidra by getting ads, became Advertising Manager in August, and currently is a key writer and editor.

It was in February and I had told Dinora that I'd like to help. I can remember running around in the rain on a Sunday looking for Campbell Hall and then sitting in their small office. While describing some grandiose plans of starting a newspaper, Colin was trying to con me into doing some fantastically terrible shit-work. In an obviously affected manner, I backed down and I can still remember Tracy throwing darts at a board inches from my head.

In the months that followed, I had always felt guilty about not helping out. When I happened over to the old Gidra House, I saw the pathetic sight of people trying to work while walking around in their sleep. Craziest suckers. That wasn't for me. There were too many things to do and too much fun to have.

Now after over nine months of not doing things I wanted to do and not having the fun I might have had, pathetic is a kind description and perhaps, less affected. Things will get better. Tracy's darts haven't been flying lately and I'm glad.

It Is Too Cruel

Carol ("Hat") is a 20 year old junior in Physical Therapy at UCLA and a former Student Body President and Homecoming Queen at Washington High. She is a member of the student Steering Committee for the Asian American Studies Center, a member of the Chi Alpha Delta sorority, and is actively involved with the Asian American High Potential Program and the Asian American Tutorial Project. She has been with GIDRA since the first issue where she started as a typist. She now handles a major portion of the news editing.

GIDRA is a year old now—time has passed quickly since the first issue. Reflecting back in time, it is really difficult to convey adequately the reasons for joining and remaining with GIDRA because it deals with hopes, dreams and emotions: the hope for a better world, a Third World, where poverty, hunger and racism are no longer permitted to exist and where children untouched by the ugliness of this present world can run free and beautiful. That these and much more will exist is my dream...Perhaps one day?

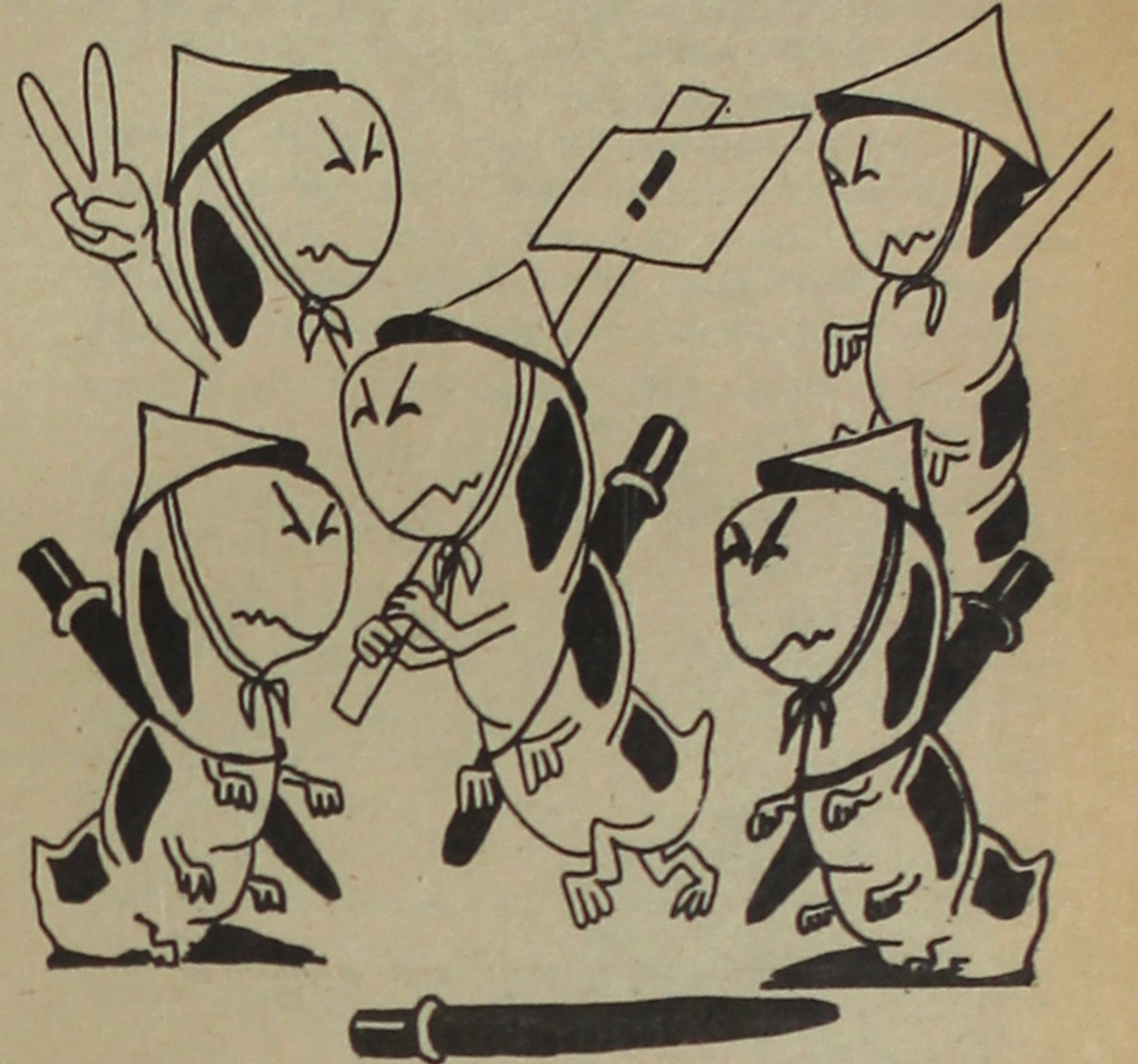
GIDRA, for me, was one method of reaching for this new world, of trying to make it a reality. By writing, by informing, by communicating all that was happening and all that is present as well as the varied opinions of others, some type of awareness had to emerge be it empathy, disgust, distrust, I don't know, I felt that people no longer would be able to ignore the conditions and situations surrounding and engulfing us

once confronted with them.

The reason I've remained on GIDRA is mostly emotional. The GIDRA office for me is many times a haven from the oftentimes ugliness of the outside world where people no longer care, where people so often hurt one another, and where children cry in hunger. Truthfully, if I had no contact with those people who come to the office, who care about others, who are trying so hard to construct a beautiful world, in other words if I had no contact with these beautiful people, there would really be no purpose in life, at least for me. I could not see existing in a country or world where violence and hate will be ever present.

For me, there has got to be a Third World, there is no other way. Children cannot be and must not be subjected to its present ugliness—it is too cruel.

I know I'm idealistic and I guess I'll always be, I have to be. Sometimes, though, it gets pretty rough.



The story begins on the UCLA campus on the afternoon of February 5, 1969. It was just an ordinary day. The sun was shining through a few scattered clouds and a gentle breeze drifted through the campus. In a small third floor office in Campbell Hall, five members of the Oriental American Cultural Project sat around and contemplated the events of the day.

These students, Dinora Gil, Laura Ho, Tracy Okida, Mike Murase and Colin Watanabe had just returned from a meeting with Paul O. Proehl, Vice Chancellor in charge of University-Community relations. They had met to discuss a student proposal emphasizing the need for a community oriented publication which could aid in the bringing about of social change. The students felt that such a publication would spur individuals to reflect on current social problems and hopefully to act towards alleviating them. They felt that a gentle barb was needed to prod Asian Americans into articulating their usually suppressed views and further aid communication by providing an open forum for the discussion of ideas and opinions on key issues. Their hopes came crashing when Proehl presented the University's position. The administration had already decided that they wanted a scholarly journal presenting research in Ethnic Studies. When Proehl added, "We must take care that a University-sponsored publication does not hurt the image of the University," the students realized that the gap between the University's needs and the community's needs would not be breached on this issue. They left in disgust.

Minutes later, the five students had gathered at the



Oriental American Cultural Project (OACP) office in Campbell Hall. They were joined by a bond of disillusionment with the University, by a need to serve society through their own ethnic community, and by a realization that an improved media for communication was vitally necessary.

In the conversation which took place there, someone exclaimed, "Say, why don't we just start our own paper!" The idea immediately caught fire. Dejection transformed into enthusiasm. Quick calculation revealed that if each person in the room contributed \$100, they could get the paper started. And so it was, five UCLA students without journalism experience or technical knowledge gave birth to the idea that was to be GIDRA.

YELLOWSTONE VS. EPICANTHUS

Ron Wakabayashi, student at Cal State L.A. and a leader in Oriental Concern, was called and agreed to come to the Westwood campus to help formulate the idea. Now there were six.

The task was now to name this creation. They went through dozens of names, rejecting those with nationalistic connotations such as "Banzai" or "China Youth." This was to be a truly pan-Asian newspaper and they wanted a name without previous connotation—a name to build a new meaning around. The field was narrowed to two: "Yellowstone" and "Epicanthus." Here the group was deadlocked with Laura, Dinora, and Tracy favoring the former and Mike, Colin, and Ron favoring the latter.

A couple of hours later, the deadlock still remained. Then Tracy suggested that "GIDRA" be considered, more out of increasing fatigue and desperation than anything else. He proceeded to explain how Gidra, a giant caterpillar, was a "good monster" and that in the movie he helped to battle both Godzilla and Rodan. At long last both factions agreed to compromise and on the basis of Tracy's convincing story, GIDRA became the name of the paper and the caterpillar became the mascot.

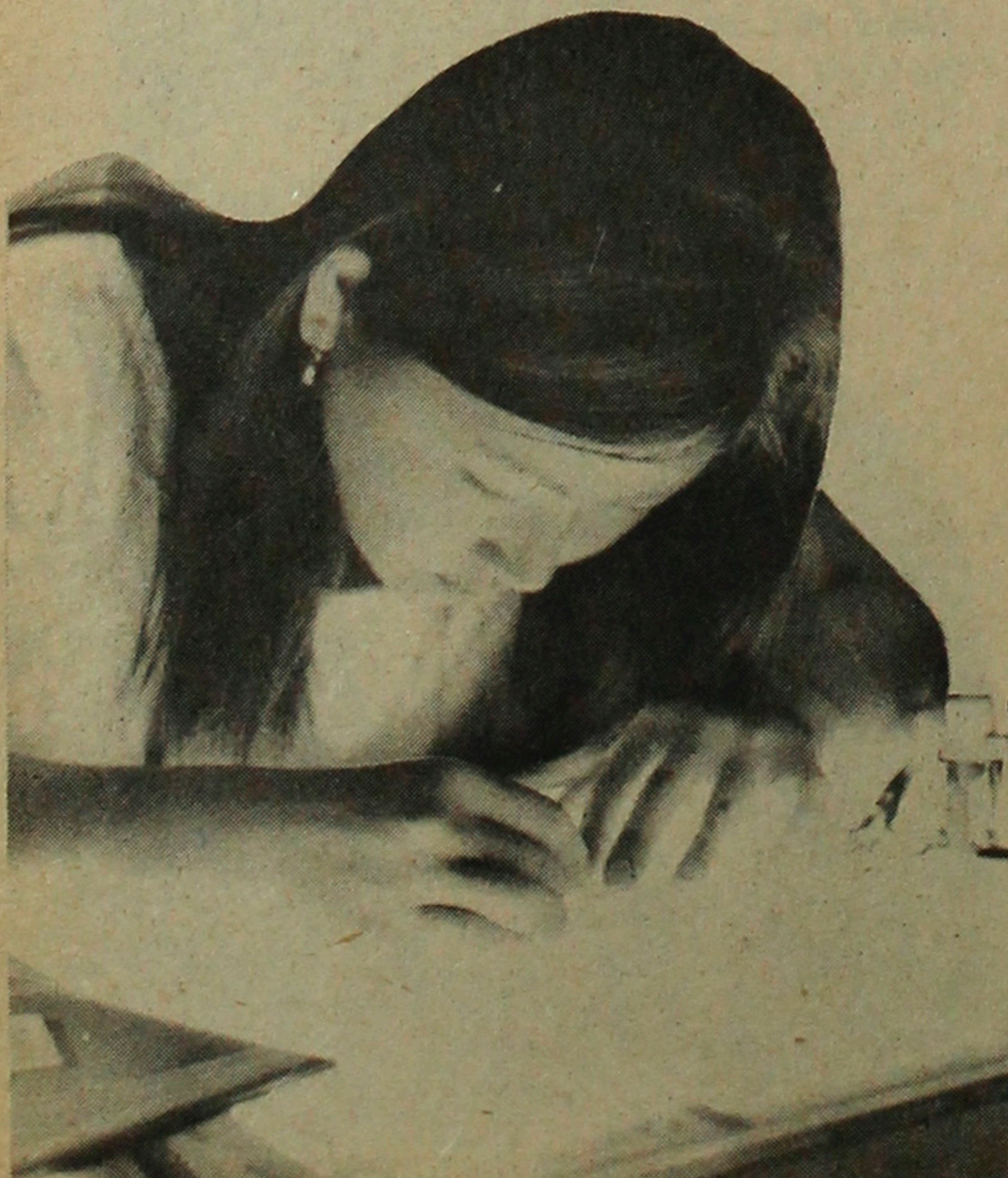
(It was discovered almost two months later that Gidra—actually Ghidorah—was in reality a three headed monster and was the villain of the movie. The real hero was a caterpillar named Mothra who convinced both Godzilla and Rodan to unite against the invader from Mars. Oops!)

Within days after the decision, the Asian American Studies Center (OACP) office had been converted into a small production room for the first issue of Gidra. New members joined the staff—Seigo Hayashi, James Okazaki, Carol Hatanaka, Lois Mori, Carol Mochizuki, Kristine Tashima, and a sick dog named Chester who wreaked havoc on the floors of Campbell Hall.

TO THE ORIENTAL MECCA

As articles filtered in, heated arguments arose as to how contributions should be edited, if at all. The conflict arose again in the choosing of an appropriate first editor. These were indications of an ideological dispute that was to eventually result in a permanent split in the original group. However, work went on throughout days and nights despite classes, grades, or health. And on the night of March 31, 1969, went the first issue of Gidra rolled off the presses, there were eight eager people on hand to greet their creation.

Clutching the precious papers, they drove immediately to Holiday Bowl, the Oriental mecca of Los Angeles. Unsuspecting patrons were cornered and the freshly minted copies were pressed into their hands. The eager students were unprepared for some of the reactions they encountered. Surprisingly, some would not take them. A few physically retreated as though a stick of smeared with dung were offered. "How do you know it's bad if you haven't even read it?" the incredulous students asked. "I don't care, I don't want to read it," came the reply. It was a reaction that the students were to see many more times in the months ahead.



But for now, the first issue was out. It was a modest four-page effort but it took the full energy of ten people working at least 8 hours a day (sometimes as many as 20 or 24 hours) for four days—almost 400 man-hours of work! As they left Holiday Bowl, their ringed eyes and slumped shoulders betrayed the signs of fatigue. But there was something more—perhaps a haughty air projecting a sense of pride that comes from knowing the difficulty of the accomplishment.

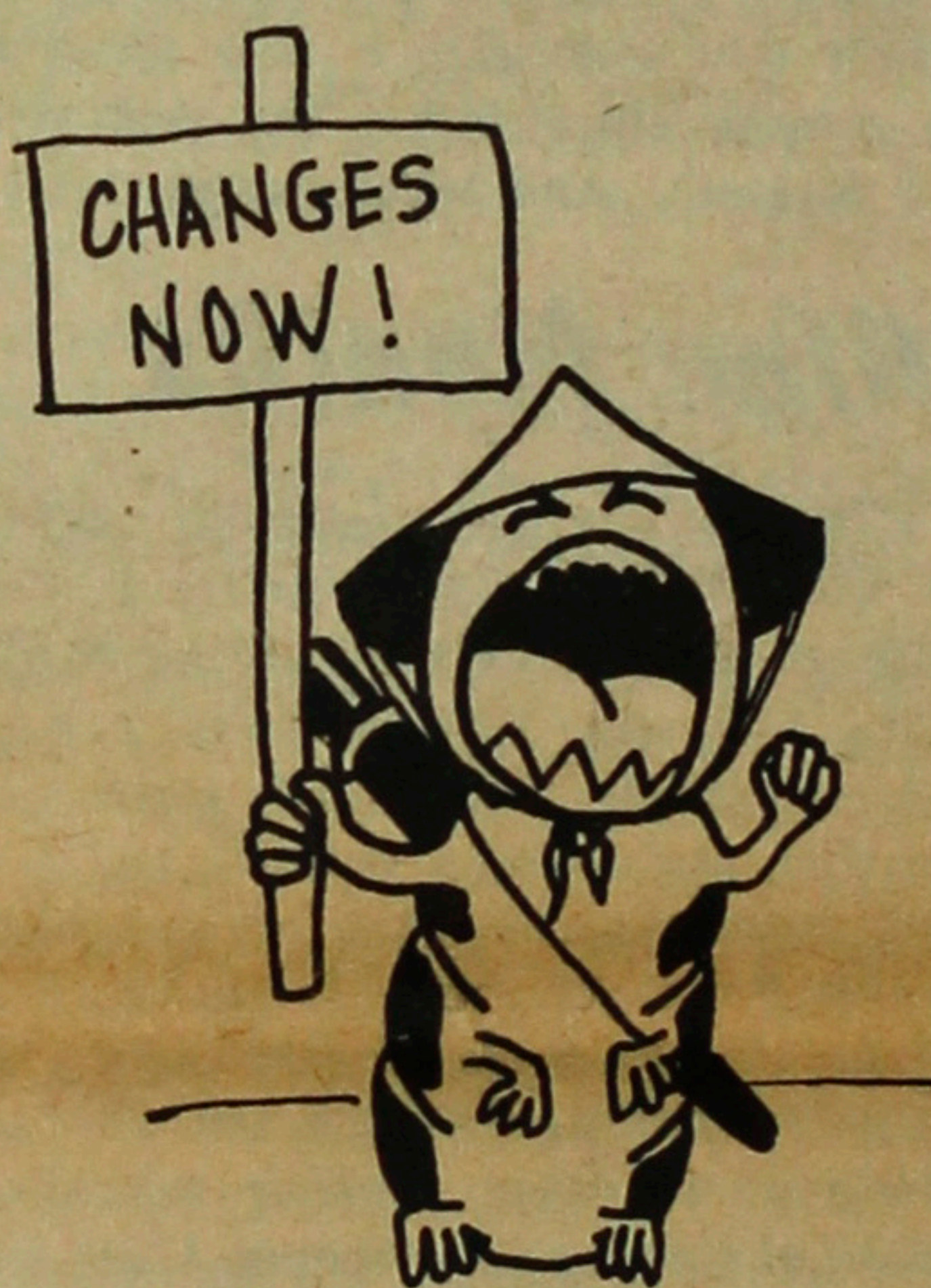
Within two weeks after the printing of the first issue, the need for more space prompted the moving of Gidra Headquarters to a spacious two story house on South La Salle near Rosedale Cemetery in Los Angeles. The new headquarters, quickly labelled the "Gidra House," was to be an attempt at communal living as well as the production site for Gidra.

They moved in—Tracy, Dinora, Laura, James and Suzi Wong, a newcomer to the Gidra staff. With them came a cortege of two dogs, two cats, a turtle, and a bird. Everyone, including the animals, soon made themselves at home. The Gidra staff was soon to learn the lesson that freedom and self-determination for animals had many serious drawbacks.

BROTHERHOOD CLEANS HOUSE

Gidra was installed in a large upstairs bedroom and the shortage of production space was no longer a problem. Equipment was moved from Campbell Hall to the new home and furniture was either donated by friends or built from scratch. Members of the Yellow Brotherhood helped clean the building for habitation, and were later to play a vital role in the distribution and circulation of Gidra's.

The deadline for the May issue approaches and the events of the month insured enough material to cover four pages—in fact, the mark was so far overshot that



the paper expanded to eight pages. Dr. S.I. Hayakawa appeared at a JACL convention in Disneyland, there was a demonstration rejecting his leadership, and the good doctor had labelled Gidra as "errant nonsense" and the "work of a sansei child." The Noguchi case was beginning to gather momentum as the stink of racial discrimination and personal vendetta permeated the charges. A month earlier, Gidra had been the first of the ethnic press to point out contradictions in the country's charges and to give him support in his fight against city hall. These were the key issues of that month.

It was also during this time that the infant Gidra was being welcomed as a vital force by local ethnic vernaculars. Reviews of the initial issue were published in "Crossroads," The Kashu Mainichi, and the Pacific Citizen.

IDEOLOGY IS BULLSHIT

In the new household, however, things were not going so well. Gidra House had become a gathering place for the Asian Movement. People came and went continuously. Meetings were held, sometimes without prior warning to the occupants of the house. And the animals were indeed making themselves at home. Perhaps the large number of the doors confused them for they could never seem to find their way outside the house, prompting Yuji Ichioka, newly hired member of the OACP staff who was temporarily residing at Gidra House, to remark, "This is the only place I've ever been where you wipe your feet when you go outside."

But there were many good times, too. There was the ping-pong table, featuring the game of wine-pong, (or beer-pong). It was a game where both sides won—one because of skill and the other because of the euphoria of alcohol. There were parties, "rap sessions"; there was a feeling of togetherness that went beyond ideology. But in the end, it was the ideological cracks that were to prevail.

The split came with the demise of Gidra House. There were the undisciplined animals and the constant stream of visitors, night and day. As the demand of Gidra and the Asian American Studies Center drained energy from the inhabitants, dishes began to pile high in the sink, bedrooms, bathrooms, and the whole house suffered similarly. At a house meeting, many declared their intention to leave the household. The few that might have remained could not manage the rent. The only alternative was to leave.



The culmination of the ideological split came shortly after. The first sign of this split became apparent in the preparation of the first issue. The initial idea was to print everything submitted regardless of language attitude or viewpoint. As contributions trickled in, some began to feel that editing was necessary to clarify the message or to make it more acceptable to the potential readership. Others argued that editing was a form of censorship and could perhaps inhibit creativity and invalidate the message of the author. This rift went relatively unresolved as the anti-censorship group allowed editing to be done, perhaps for the sake of compatibility.

As the paper demanded more and more attention, some questioned whether Gidra was becoming an end in itself rather than a means to an end. They argued that community involvement and organization was more important than the production of Gidra. Others felt that Gidra could become an effective means of promoting community involvement. The time came for a choice to be made. Each individual had to decide whether to cast his lot with the paper or to move into other areas. The outcome was that Dinora, Laura, and Suzi decided to work on organizing students at UCLA.

ARM CRUNCHED

In the months that followed, the efforts of these three culminated in the formation of the Asian Radical Movement (ARM) at UCLA. In November of last year, all three were arrested during a sit-in demonstration to back demands for the rehiring of a black cafeteria worker and for an improvement in working conditions for all campus workers. As a result of the arrests, Dinora received a six-month suspended sentence and two years probation. Suzi was granted a belated disposition, the charges against her were reduced from felonies to misdemeanors. In return, she had to waive her rights to a jury trial. Sentence has not yet been passed. Laura, with five other defendants, elected to dismiss their attorneys and act as their own counsel. Their trial will begin on May 4.

The tragic consequences which befell these three members of Gidra evoke a certain anguish and feeling of helpless frustration among those who are still within the organization. Though there were often ideological and tactical disagreements, they shared a common goal—that of trying to insure a better life for all people regardless of race, sex, or economic background.

In the history of Gidra, the departure of these three marked its lowest ebb. They had represented the more politically oriented or "radical" element of the staff, and their absence is clearly evident in all subsequent issues. Gidra became more moderate and less bold. It had lost some of its "guts."

There was much work to be done for those who remained with Gidra. New offices in the Crenshaw area of Los Angeles were rented and refurbished. Gidra was incorporated as a non-profit, charitable, educational institution. However, one vitally important task was neglected—the recruitment of new people to restock the depleted staff. The penalty for this oversight was paid during June. Six people put out the July issue. That this skeleton crew was completely exhausted is reflected in that issue.

PEOPLE CAME & WENT

After the July low point, Gidra grew rapidly. July marked the beginning of Gidra's association with a group now known as Amerasia. It had no name then; just a lot of people with lots of ideas. CINCIP, the first pan-Asian community picnic, was one such idea. Gidra and Amerasia worked closely to create CINCIP and the massive August issue of the paper marked the beginning of Gidra's active participation in community events.

July also marked the beginning of formal staff organization as various duties were delegated for the first time. Although this method of defining areas of responsibility worked for a while, it was to prove detrimental in the long-run. The people who were held responsible grew tired and no provision was made for the development of new people. In fact, the existence of the hierarchy tended to inhibit the development of new leadership.

Since July the ideology and structure of Gidra remained relatively unchanged. The paper continued to grow in size, necessitating another move to larger quarters. Gidra's moderate stance brought community acceptance. The readership grows, though slowly, because little time is spent on the distribution of the finished product. The staff has just enough energy left after a press-run to mail out copies to subscribers. Gidra's financial future is bright, thanks largely to financial aid from the Asian American Studies Center at UCLA and greater community support in the form of subscriptions and advertisements.

Again, it must be repeated that the history presented in this article is entirely inadequate. It is just a glimpse of the total picture. At one time or another, over 90 people, representing the gamut of community organizations, have participated in Gidra. It is all of these people with their different backgrounds, personalities, and ideologies, that provide the fabric of this thing called Gidra.

EPILOGUE



The history and problems of Gidra are closely related to those of the Asian Movement. Two problems have plagued Gidra since its inception. The first is that of arriving at a consistent ideology. The second problem

is that of bringing new people into the organization.

The problem of arriving at a comprehensive and consistent statement of goals and priorities has become so frustrating that few people in Gidra still speculate about ideology. We can state our long-range goal very simply: We want to make this world a better place for all people to live. It is a very broad statement of policy and as such, is almost useless as a guide for making day-to-day decisions.

Many attempts have been made to formulate a more detailed set of goals, with limited success. The difficulty lies in the fact that we have insufficient knowledge. In order to formulate cures to the problems of the world, one must understand clearly just what troubles the world. We must be careful to determine the true causes of social ills and not make the mistake of treating only the symptoms. We cannot make the mistake of putting a band-aid over a festering wound.

At this stage in Gidra's and the Movement's development, much more time must be spent on listening and learning. Rather than "running things down" to others, we must spend more time listening, questioning, learning, and understanding. Slowly, as we gain understanding, goals will suggest themselves. They may change, of course, as new knowledge is gained. We must always have the courage to admit that we must revise our ways of thinking in light of new information. And we must always take care that our information is correct.

CLOSED CIRCLE

The history of Gidra clearly shows a problem that plagues not just Gidra but the entire Asian Movement—a shortage of manpower. The blame for this problem is usually placed upon people outside the Movement. They are too lazy or apathetic to get involved, so the argument runs.

Lazy and indifferent people may be part of the reason for the shortage of manpower within organizations like Gidra. However, there are definite indications that certain policies within an organization will inhibit growth and development of people within that organization.

Gidra has a definite hierarchy. Certain people have come to assume decision-making powers. Members of this hierarchy use various ploys to maintain their power. These ploys prevent the development of new leadership. Strangely, the members of the hierarchy, while doing many things that discourage potential leaders, complain that they are overburdened with work.

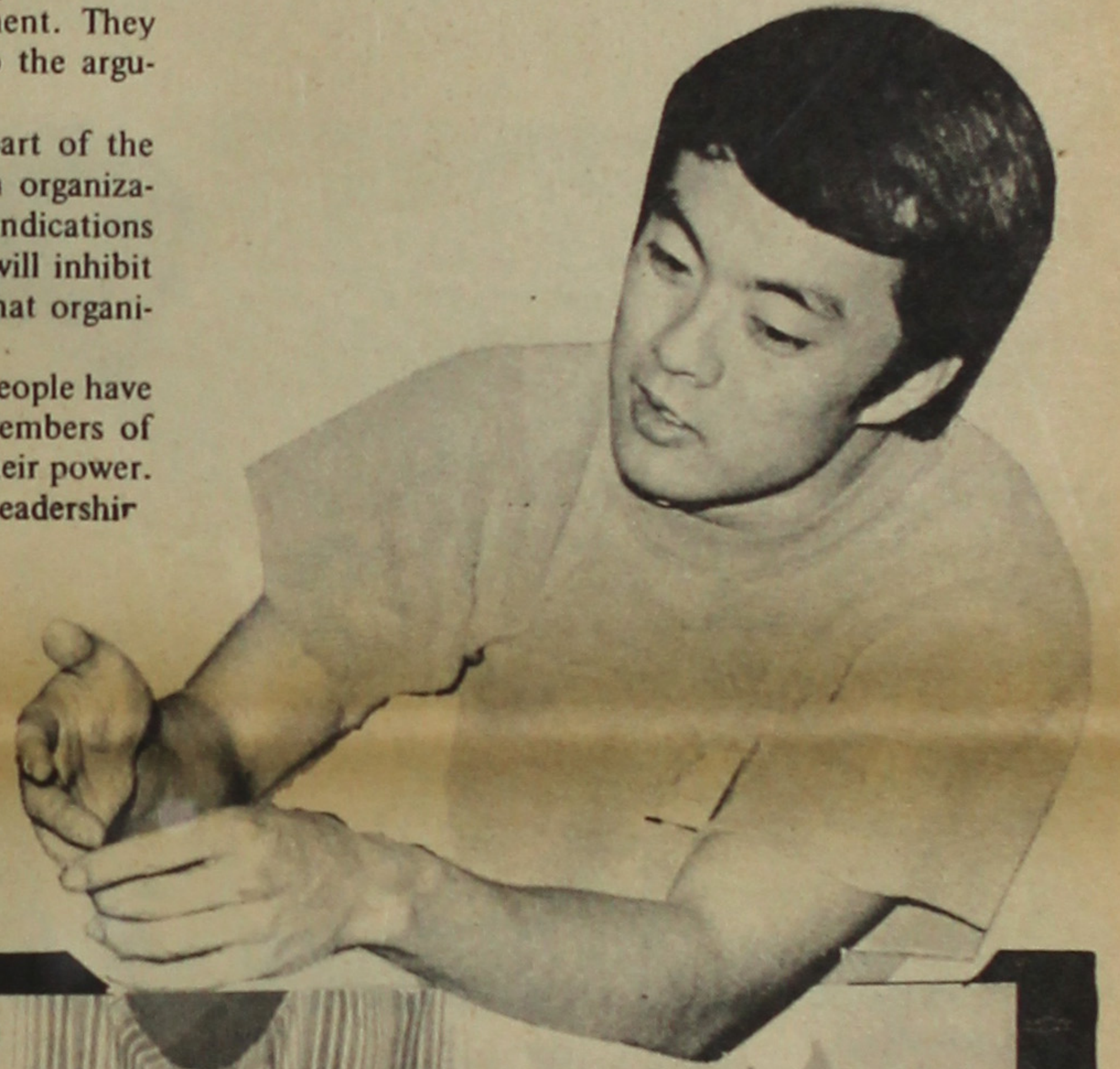
One ploy, very commonly employed by Gidra leaders, is the projection of an air of competence. A novice, sensing this "I know everything" attitude, finds himself doubting that he can ever become so knowledgeable.

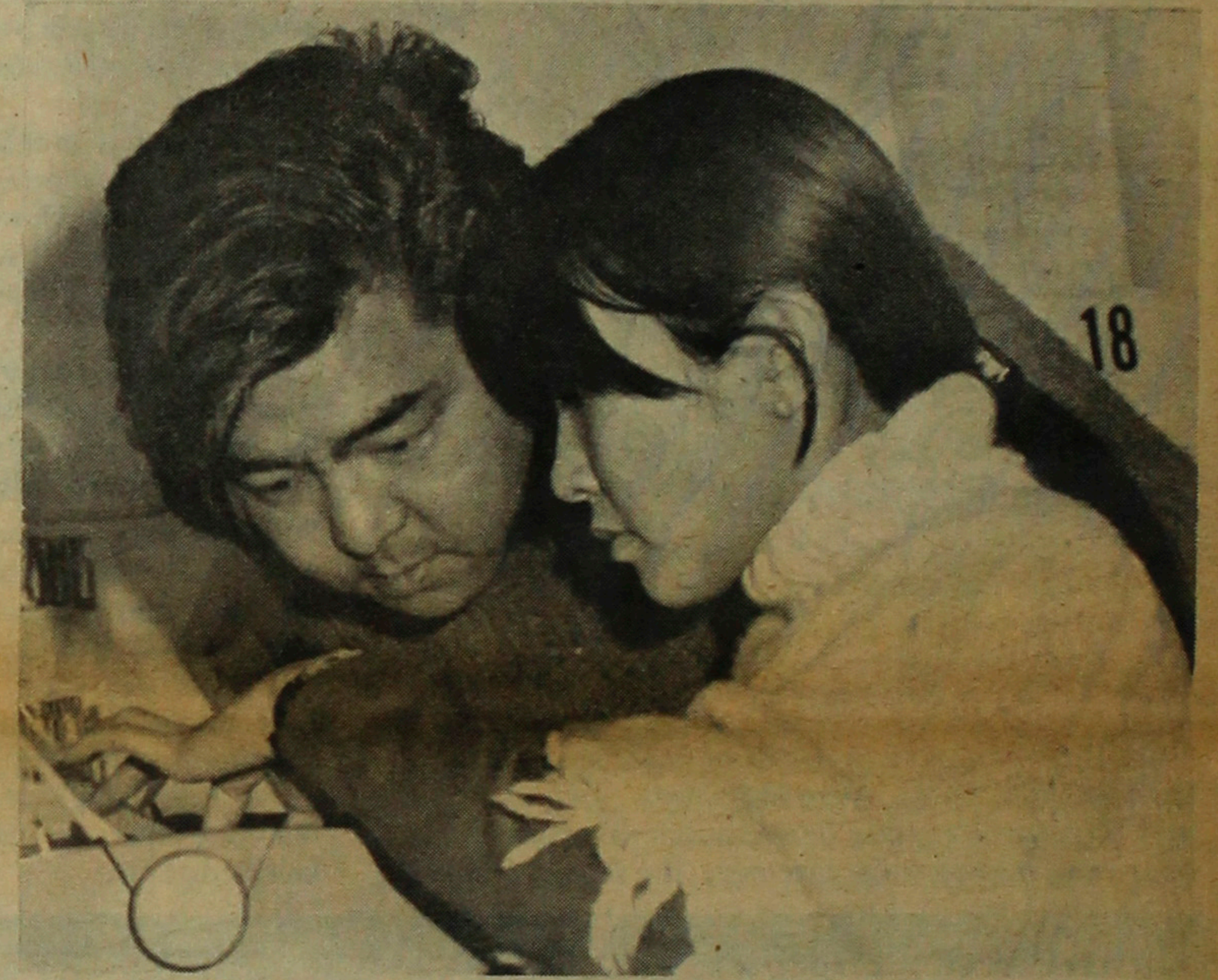
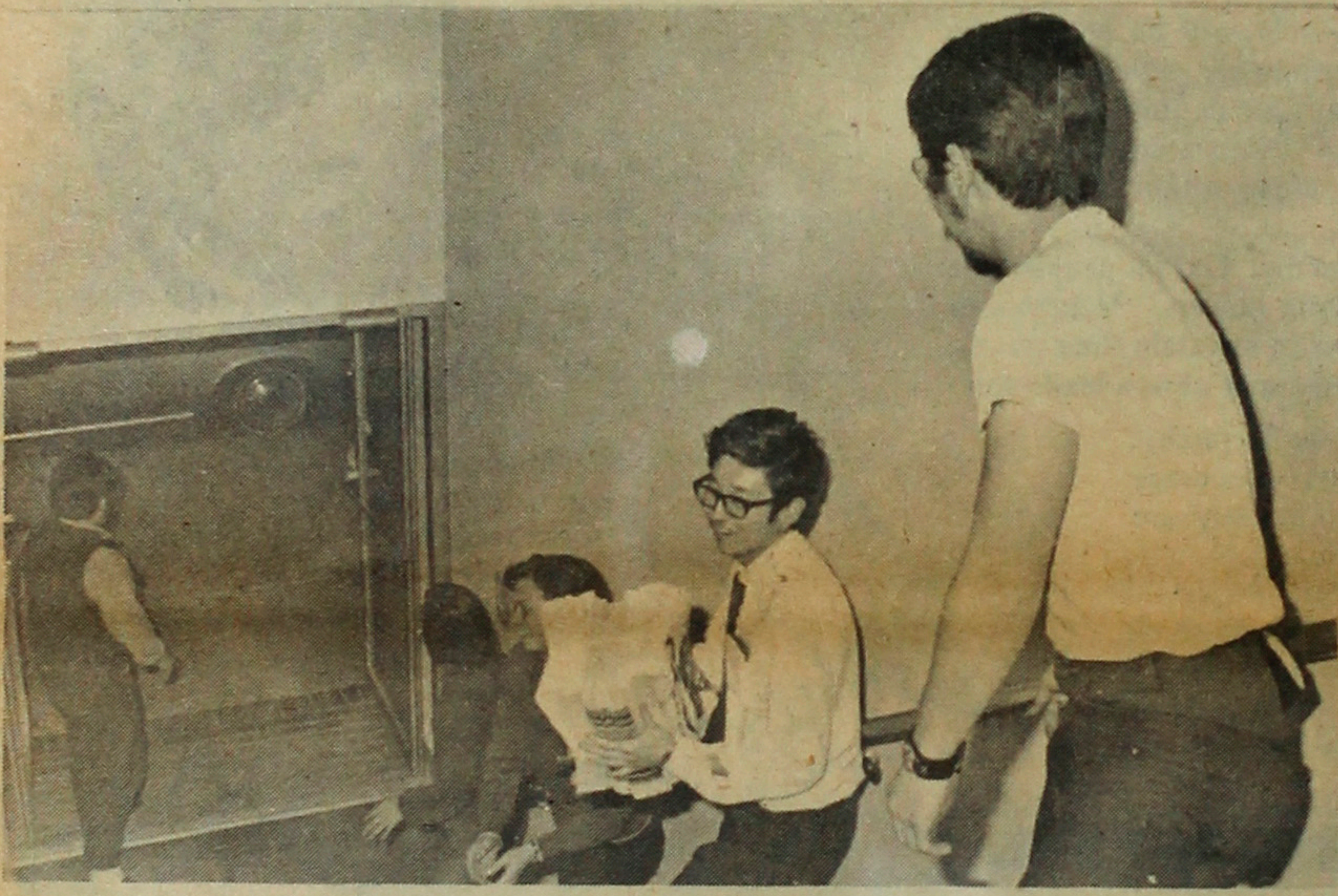
Another gimmick, also frequently seen around the Gidra office, is to talk about hardships that have been endured—all night press-runs, days without sleep, etc. A newcomer, because he has not yet endured such hardship, is not an equal. The newcomer may feel compelled to prove himself by enduring the same hardship. Then again he may say to himself, "I could never be so dedicated," and turn around and walk out the door.

However, while the blame for employing devious means to protect positions of power and prestige must fall on the shoulders of members of the Gidra Hierarchy, there may be other reasons why the hierarchy maintains itself. Gidra's hierarchy may be a by-product of Gidra's phenomenal growth. The amount of work constantly increased as Gidra grew. Those who had the knowledge and experience to do the additional work, the hierarchy, felt compelled to do it. In Gidra this work is so demanding that upon completion, the people are wiped out. There is no energy left to devote to the training and development of new people, etc. It is a vicious cycle that consumes the energies of a few while others, who may desperately want to help, stand by helplessly because of lack of training and guidance.

DISASTER?

Next month Gidra will take drastic measures to break this cycle. The exhausted few will not be permitted to work or make any decisions regarding the paper. Their sole duty will be that of advising those who seek their assistance. Maybe the May issue of Gidra will never come out. But then again it may be the beginning of a whole new chapter of the Gidra story.







he lives



Other End-©

By Warren Furutani

Warren Out

The other day a student came to the office to do interviews with people on the Gidra staff. The topic was the "ethnic press" and what future it had. While there, she made a very interesting comment that, with the coming of the third and fourth generations, the need for the ethnic press was extinct. So this is the topic of this column for the special anniversary issue of GIDRA.

Looking at the largest Japanese paper in Los Angeles, the Rafu Shimpo, I have made some very interesting observations. One, my Obachan has been reading it for as long as I can remember. Two, she only reads the Japanese section. Three, my mother has started to read the English section to keep up with what the young people are doing today.

The first and second points reinforce the need for the Japanese section of the Rafu. It prints current news and happenings which the Japanese speaking and reading are definitely interested in. News from Japan and other topics show the essence of communication, relevance. But what will happen when the first and second generation pass on? Will the need for an ethnic press go with them? I say, "yes and no".

Yes, because the relevance of today will not be relevant tomorrow. Understand me, I'm not making reference to a dying language in America, I am making reference to dead attitudes and philosophies.

Dead attitudes in the sense that the English portion of the Rafu is already behind the times. The sports section in my opinion is a positive way of communicating info that a segment of the community is interested in. As a matter of fact, the local news is very important because it publicizes relevant happenings, but the attitudes of some of the editorials, columns and the slant of some of the reporting is what I'm referring to as dead. These people are so busy attacking other people's positions and defending their own that they never have time to initiate any positive or creative communication. There's a cure for this type of writing and reporting. No, youth doesn't have anything to do with creativity as well as age doesn't have anything to do with stagnation, the cure is time. Because as time passes on these old guard attitudes will turn to dust. Understand, the need for a community or ethnic press does have to pass on if it progresses with the needs of the people in said community or ethnic group. This thing about language has nothing to do with a communication tool becoming extinct.

In my opinion, the Japanese language in America will live on because the young people are developing a pride in their culture and heritage. Many of the public schools, colleges and universities are teaching Asian languages, and they are not being taught as academic or intellectual subjects, but as a practical means of communication. Also with this emphasis on international relations, Japan and China are two world powers to be reckoned with. News and information which can be read in its native language will be more noteworthy than information which passes through government controlled news agencies.

Twenty-five & Over Topples Sakamoto Fishing in OWZ

Twenty-five And Over leaped into first place in the Orville Wright Zee basketball league with a thrilling 22-21 triumph over Sakamoto Fishing Tackle last night while Nu Iota Pi toppled the Goers in the battle of the cellar dwellers.

In the nip and tuck battle for the League lead, Slim Hisashi potted the winning basket with a scant 8 minutes remaining to clinch a 22-21 victory for the Twenty-five And Over. Eight men from Sakamoto Fishing fouled out and numerous members of Twenty-five and Over collapsed from exhaustion in a game which ended up being played on a half court because of lack of players.

Gleek Hashimoto opened the scoring for the victors with a driving lay-up a minute and a half into the game. He collapsed from exhaustion 30 seconds later and was replaced by K. (Sarge) Hisashi who was to lead the team in scoring with 7 points. Twenty-Five And Over led at halftime 14-12.

After the half, Sakamoto Fishing and Tackle quickly jumped to a commanding 18-14 lead as Twenty-five And Over was playing short-handed since most of its players were suffering from chronic exhaustion or had been called home by their wives. The aggressive playing of Sakamoto was costly as the victors shot a phenomenal 20 per cent from the charity line and managed to eat away at the lead, eventually winning it on Slim Hisashi's basket.

Twenty-five And Over (22)—K. Hisashi 7, S. Hisashi 6, S. Suzudi 3, G. Hashimoto 2, D. Okibashi 2, A. Kobata 1, H. Sato 1, D. Kochizumi.

Sakamoto Fishing Tackle (21)—Mary Sakamoto 4, Masako Sakamoto 5, R. Sakamoto 2, A. Sakamoto 3, K. Sakamoto 3, B. Sakamoto 1, F. Sakamoto 3, Y. Sakamoto, J. Smith.

UCLA Young Chucks staged a fantastic second half comeback to overcome Atusko's Restaurant Mikados 45-42 in the second game of the afternoon.

Led by the outstanding floor-play of L. Ho and D. Gil and the aggressiveness of D. Suzukawa on

the backboard, ARM established a commanding 30-9 halftime lead over the Chucks.

However, the second half saw the UCLA Chucks come storming back as their blue suited reserves managed to shackle the ARM offense, while using aggressive and sometimes questionable tactics. The ARM unit, in attempting to combat the aggressiveness, lost much of its strength as most of their key players fouled out early in the second half.

Officiating was severely criticized by several of the ARM players who had fouled out. An official complaint was lodged immediately after the game as one ARM player charged that the officiating was biased and that several of the UCLA Young Chuck's reserve "blues" had concealed night sticks in their uniforms which they had used under the boards in getting rebounds.

High scorers for the victors were A. Brugger and C. Young both with 18 points. Brugger scored almost all of his points in the second half after most of ARM's scoring leaders had fouled out.

UCLA Young Chucks (45)—C. Young 18, A. Brugger 18, A. Chavez 5, P. Proehl 2, J. Smith 2, and seven John Does.

Atusko's Restaurant Mikados (43)—L. Ho 14, D. Gil 8, D. Suzukawa 12, S. Wong 3, E. Wong 4, H. Lau, S. Tatsukawa 2, C. Bargaineer.

The last game of the evening was won by Nu Iota Pi in a 2-0 forfeit win over the Goers. Only one man showed up for the Goers as all the rest apparently had already gone.

In lieu of the game, members of N.I.P. held an intra-squad judo tournament.

Orville Wright Zee Cage W L Pct.
Twenty-five And Over..... 8 0 1.000
Sakamoto Fishing Tackle..... 7 1 .875
UCLA Young Chucks..... 4 4 .500
Atusko's Restaurant Mikados..... 4 4 .500
Nu Iota Pi..... 1 7 .250
The Goers..... 0 8 .000

Outer - City Theater and Party Group Mixes it up

A group of well-to-do, middle class, small time executives of various Oriental backgrounds (Japanese and Chinese) and their frustrated wives have started The Outer-City Theatre and Party Group. The members, coming from the two main portions of L. A. euphemistically called "Oriental suburbs," conceived of the idea during one of the weekly poker games in which the men engage for pleasure and profit. Oso "Jimmy" Urusai, spokesman for the group, exclaimed, "I am somewhat ecstatic about the whole thing, I am sure."

The Theatre Group, which has been in existence since last Saturday night, will present their free adaptation of "Uncle Tom's Cabin" retitled "Uncle Tomio's Split-Level" beamed excitedly that this was their group's response to the racial situation that confronts contemporary society. "We want to show that we are up with things and that we care and understand," explained Okii Kuchi, one of the wives.

Wrong Tong, president of the club, credits the birth of this scheme to the most recent party that the members threw and subsequently attended. "It was one helluva bash!" slurred another member who was still recuperating from the ordeal. "Actually it was all Jimmy's (Oso Urusai's) idea," said Mrs. Urusai, who will play one of the leading roles. The play is scheduled to be presented at the group's next poker game or party or at someone else's place.

American Economy Encourages Asian Identity

A recent trend seems to indicate that more and more of the

Mon-Kee's Wed at Griffith Pk

GRIFFITH PARK—Peggy Hidoko Ape became the bride of Charles Mon-Kee at an unusual outdoor ceremony attended by over 100 curious onlookers at Griffith Park last Sunday.

Rejecting all established tradition, wedding vows consisted of a series of grunts and groans and intimate embraces. After the ceremony the groom commented that they were married under God and that the bond that he and his wife thus created could not be broken by any establishment rules and regulations.

The bride was given away by her father Harry Ape immediately after the newly-weds had taken their first baths in over four years. The double ring ceremony was officiated by Rev. I.M. Mon-Kee, member of the SPCA and uncle of the groom.

The bride wore silk organdy over taffeta, sleeveless and without the taffeta and organdy. She carried a beautiful golden yellow bouquet of banana peels and wore a corsage of honeysuckle and oak leaves.

The bridesmaids, Suzanne Ape, Mary Ape, Lynn Too-Soon, and the flower girl, Lil Mon-Kee were all dressed in similar fashion but with bouquets of bamboo shoots and corsages of oak leaves without the honeysuckle.

The groom appeared very handsome in a new tuxedo designed especially for him by Harry's of Hyde Park and which has been named a "Mon-Kee" suit. Best man, C. Darwin, and all the ushers also wore similar suits designed by Harry's of Hyde Park.

The Rev. A. Huxley sang in honor of the couple. Selections



MR. AND MRS. C. MON-KEE, recently married at Griffith Park, are shown here minutes after the unusual outdoor wedding ceremony. Mrs. Mon-Kee is on the left.

included, "Somewhere", "You'll Never Swing Alone", "Love Under the Oak Trees", and the "Bantu Love Chant" all to the accompaniment of the drums.

A reception immediately followed the ceremony and guests were treated to such gourmet delights as Bananas A La Maitson, Nuts A Toi, barbecued banana peels in peanut oil and raw escargot.

The newlyweds immediately

embarked on their honeymoon at Rock Top Plaza under the swaying oaks and serenity of Griffith Park.

The bride is a graduate of UCLA where she majored in zoology receiving the Regents award for outstanding attendance. The groom is a graduate of the USC school of Pharmacy and is currently working at the place where he met his bride, the Griffith Park School of Animal Husbandry.

— OBITUARIES —

DR. S. I. OSOKAWA

SAN FRANCISCO — Dr. S.I. Osokawa (47), the historic Nisei who escaped to Canada during the notorious W.W. II detention of Japanese Americans and who later became the hated President of the

for Mayor Sam Yori, who has been declared legally dead. Mayor Yori is reported to have mysteriously disappeared at a Press Conference held last week. Reporters at the Press Conference say he vanished right before their eyes as if he were only a segment of their

As pointed out by Chisholm, throughout human history, man has always answered any threat to his existence by increasing his ability to kill. This is what we are doing at present.

Atom bombs have become more powerfully destructive each year. And this increasing destructive

peas on its emerald green. If it continues its connections with modern Japan, then I think it will survive for many years. But if it is used as a mouthpiece for the defensive conservatives, then I'm afraid Rafu will become senile and die.

Open Endo, I'm afraid you're Warren Out.
Power to the People—
Keep on Keeping on—

ENOUGH IS ENOUGH

Recently "a couple of flunkies at Rafu Shimpō" hopped on the ever-growing "Close the Open Endo" bandwagon and decided to engage in a little interpretive reporting of their own. The product of their severe exertion appears below in full.

In Miss Endo's column, her "flunkies" made a travesty of her wedding ceremonies while she was honeymooning. The many "slip-ups" and misunderstandings that may occur at the most meticulously planned of events were reported in a sarcastic and derisive manner, and no details were spared.

Miss Endo's wedding ceremonies—the symbol of one human being's love for another, the culmination of days of planning and sharing, the commencement of a lifetime together—have been indelibly smeared by the accounts given by her vengeful "flunkies".

While every reactionary thought, every racist act, every impulse against the will of the people, should be sharply criticized and reprimanded, attacks against her person, verbally or physically, in earnest or in jest, cannot be condoned.

"For one so sensitive, Ellen Kayano should be commended for maintaining her poise and not retaliating publicly in her column," a R.F. Shrimpo reporter commented.

A Gidra staff member agreed. "Man, it sure is cold. To criticize her politics is one thing, but ENOUGH IS ENOUGH."

By TAKESHI NAKAYAMA
and RON SASAKI

Ellen Endo, English section editor, who regularly takes up space in this column on Saturdays, was married to George Kayano Feb. 14 and is now on her honeymoon.

In her absence, a couple of the flunkies at Rafu Shimpō will try to carry on her column in the great Endo tradition (???). While the cat's away, the mice will play!

Her wedding ceremony held at Wilshire United Methodist Church was a beautiful and impressive affair, according to many who attended the rites.

One impressive aspect of the ceremony to many observers was the fact that the men in wedding party wore tux with tails. It did give the appearance of a flock of

penguins waddling down the aisle. Those penguin-like tuxedos were downright uncomfortable though, because of collars that were too tight, jackets too small, pants too big and we had to wear suspenders—something we hadn't worn since kindergarten (except at other weddings).

One had to sympathize with the father of the bridegroom. Not because he was losing his son to Ellen, but because the people who rented us the tuxedos forgot to include the studs and cuff links with his outfit. We understand he was held together with staples, and maybe even a little scotch tape.

The wedding went along very smoothly but the reception which followed did have a few mishaps.

We were to pile all the wedding gifts into our cars and rush over to (a) the home of Ellen's parents or (b) the Wilshire Hyatt House where the reception was being held. There was some confusion as to whether we were to transport the gifts to the former or the latter. We chose to proceed straight to the parents' home and drop off the gifts in the car before heading for the reception. Unfortunately we were the only one with that thought in mind. And after waiting outside the house for some 30 minutes wondering when those other #&%*#&#&#!@*&# were going to show up, we decided to go to the reception. And sure enough there the other gift bearers, drinking a lot of champagne and getting to the feelin'-good stage while waiting for us to show up. After a few glasses of the bubbly stuff they didn't care whether we showed.

The reception itself was something we won't soon forget, because we almost starved to death. It seems that the reception was to have only hors d'oeuvres and not a full course dinner, much to our dismay.

Some of the women from Rafu Shimpō also thought that a regular dinner was going to be served so they were warning each other "You better not eat too much hors d'oeuvres or you'll be too full to enjoy the dinner."

Some of them waited about two hours before they realized that the hors d'oeuvre was the dinner. Others made the best of the situation by drinking their dinners.

Another aspect of the affair we found unusual was the custom of having the male guests dancing with Ellen; each man first had to pin a dollar on her veil. George, the bridegroom, was last seen counting a fistful of dollars. It seems to be profitable for George to be selling Ellen's services like that. One wonders what line of work he was in previously.

Unpeel Miss Banana

Lota Takenoko of 442 3/5 Epicanthus Avenue has been selected by the Banana Promoters of Southern California as "Miss Most Likely to Peel Any Banana" of Los Angeles County. Miss Takenoko is a senior at Whitewash High School where she is majoring in Giggling and Crying. She says, "giggling and crying are the oldest arts of the typical female and I want to be the best!" She lists putting on false eyelashes, combing her hair, and looking at herself in the mirror sideways while standing on her tip-toes as some of her most time consuming individual projects.

Miss Takenoko's plans for the future includes higher education and hopefully marriage. She says, "I plan to attend Noko's Beauty School (or else I'll have to become a kindergarten teacher) and get married to Fred (although I really love Shig)." Fred is Fred Shirohito, a young executive of the Banana Promoters of Southern California. We don't know who Shig is as Miss Takenoko will only sigh and bat her heavily weighted eyelashes and not say another word.

Miss Takenoko's sponsor, the Banana Promoters of Southern California are a non-profit, non-functional, and apathetic organization which therefore has a tremendous amount of influence upon the community because the members all drive no less than a Pontiac. One member is even known to own a Rolls Royce, although he would never drive it in fear of being called a show-off.

PEDESTRIANS WALK FOR LIFE

For those Pedestrians who cross the street at the mid-block of First Street, between Central and San Pedro Street in Little Tokyo, it may be interesting for you to know that you have been doing it at your own risk.

The Pedestrian signal does not indicate "Walk", but is actually dark. This is the same situation as if you were jaywalking; you are doing it at your own risk.

If you do not want to add your name to the existing list of fatalities in the battle against the metallic monster, cross at the corner; you'll be doing it for your own sake.

A list of words and phrases classified as "un-American and unfit to be printed" was released to the public at a recent meeting of the American Semanticists' Society (ASS). The list of over 5,000 words was prepared by a subcommittee of the most highly regarded semanticists and lexicographers in America; the group was headed by the well-known semanticist S.I. Hayakawa. Other members of the committee include Miss Helen Hendo, English section editor of the R.F. Shrimpo, Jo Done, columnist for the Kashoe My-Niche, and Georgie Izoomy of Graceless pastries fame.

Chairman Hakayawa commented, "My G-d- committee worked their a--- off in preparing this m--- f--- list. I think these s--- a- people deserve all the c--- s---, p--- e--- praise that the f--- up public can give."

Miss Hendo added, "All the s--- radical writers and m--- f--- like Thorndike, Webster and Rogge should be put up against the wall and f--- over with the rest of those G- d- radicals and liberals and moderates."

The following is a partial list of words that have been censored from publication:

s- of a b---	v---
r---	r- w---
t--- h---	p- w---
s- f--- y---	l---
m--- f---	c--- w---
c---	s--- h---
c- s---	w--- f---
a- h---	p-t- p---

EAT BANANAS

(what do the young kids know, anyway)

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newer generations are turning to using their Japanese names instead of their Anglicized first names. It is very common to see youths responding to Yuji, Shuji, Eiji, etc. whereas past generations tended to shy away from use of obviously Japanese names.

This recent trend can most likely be attributed to the influx of Japanese imports that is presently flooding the U.S. economic market. Since it is not uncommon for an average American family to be familiar with such names as Sony, Honda, Suzuki, etc., it seems no small wonder that Nisei parents feel freer to give their children Japanese names. Here again is the value of the U.S.'s creeping capitalism that has enabled many Orientals to re-discover a part of their own identity.

AGSC at UKC

An American Chinese Studies Center has been established at the University of Kwangtung at Canton. The Center's acting director, Huang Phillip stated, "We are indeed grateful to the Administration and especially Chancellor Char-Lies Joung, for their cooperation and commitment to the thousands of American Chinese in our glorious country."

The Center was established as a part of the Chinese Cultures Institute. The initial planning and proposal was formulated in conjunction with Black Chinese, Malaysian Chinese, and Portugese Chinese. Each Center will have their own budget and operating facilities and the Institute will act as an umbrella for all four Centers. Vice-Chancellor Day-id Sack-san will oversee the operations of the Centers and Institute.

Since its inception, the American Chinese Center has had a great deal of student input. One half of the interim steering committee's membership has been students while the other half has not been students. So one can immediately see that there is a parity there that is unquestionably favorable to students (especially if they have Chinese in their blood). But then, again, everyone at the Center has a little bit of it in him, so what the heck!

EXPOSE 1970

ALL NEW STAG FILMS FROM THE ORIENT

Call Rubin: Day or Night

ly; we could miss out target by a great distance but still have sufficient power to destroy it as well as any organism a considerable distance away.

I very much fear that atomic power will destroy civilization in the next few decades. It is frightening to watch nations stock-pile more and more atomic bombs with the intention of destroying one another, sacrificing their own nation and all of humanity.

We talk about the atomic blast, but we cannot imagine a fire of 15 million degrees. I am afraid of hot water, but 15 million degrees mean nothing to me, nor does a blast, 300 miles away, which could blind me forever. Unfortunately, we cannot find out by experience what atomic wars are like; there will be no life after.

Chairman Yuji Celebrates

Today the throngs of workers in the Westwood district of Los Angeles poured into the sweltering hot streets in celebration of Chairman Yuji Ichioka's seventy-ninth birthday. With Chairman Yuji were his wife, Madame Yuji, his eighteen sons, Moses, Mathew, Mark, Luke, John, Rebecca, Isiah, Abraham, etc., his three surviving disciples, Judas, Mao, and Tom Reddin, his grandchildren, Yuji II, Lyndon Baines Ichioka, his house-boy, Richard Nixon, and his gardener, J. Edgar Hoover.

Previous to Chairman Yuji's appearance today, there had been a great deal of speculation by Westwood watchers on the power struggle in Campbell Hall that has been evidenced by the occurrence of violent poker games since May fourth of this year. Most Eastern observers agree that Yuji's personal appearance has quelled rumors of his death. John-king Fairbank-san stated, "Without a doubt, Yuji's presence is an indication of who is holding the reigns of power in Westwood."

morning 'not feeling too well'. Closer examination revealed that he was actually dead, and had been dead for a long time. The cause of his death had been attributed to his denial of his own soul.

Services will be held in San Francisco at 7:30 p.m. Everyone is invited to celebrate this festive occasion.

MAYOR SAM YORI

LOS ANGELES - Services will be held in City Hall this weekend

all not to send flowers but to send cash.

RICHARD M. NIKISON

WASHINGTON D.C. - Funeral services for President Richard M. Nikison will be staged this week in the same film studio that brought you the moon landing a few months ago. The services will be broadcasted via satellites and TV beams reflected off the moon, and will also be available for viewing in Cinerama and full color at most theaters and drive-ins.



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YELLOW BROTHERHOOD

BY SEIGO HAYASHI
Gidra Staff Writer

AUTHOR'S NOTE: This has been a very difficult article for me to write because of the very close ties that bind the Yellow Brotherhood and Gidra—they have helped us in almost every way, from cleaning the Gidra House to promoting circulation. Admittedly, there is much more to be said about the Yellow Brotherhood, about its history, about its philosophy and goals, and about its own internal conflict. What is recorded here is its history and current problems as I PERCEIVE THEM. The issues are presented as objectively as possible because I feel that the Yellow Brotherhood has done much good and I do care about its future.

This is the story of the Yellow Brotherhood. It is not a fairy tale, nor is it a great tragedy; it has elements of both—some smiles and some tears. It is an account of its inception and growth, of its past successes and of its failures. But more important, it is the story of the Yellow Brotherhood TODAY—the problems it faces and the challenges it must meet.

The story begins in February of 1969 when five young men between the ages of 21 and 24 (Gary Asamura, Laurence Lee, Victor Shibata, Mike Yamaki, and Dave Yanagi) joined together to combat what they felt were very real problems—dope, gang fighting, and school dropouts. These men lived close to these problems, having seen their effects on close friends or, perhaps, even being victims themselves. Their hope was that they could save their younger "brothers" from wasting their youth and their lives.

They organized and they recruited from gang members, ex-gang members, and from concerned individuals. They reached into the gangs of the Westside and the Eastside of Los Angeles, from the Ministers, the Mixtures, the Buddha Bandits, and others. Almost immediately their membership was approaching 60 and from this group was to emerge other outstanding leaders such as Kaz Furuya, Wayne Gotanda, Steve Nakamura, Jimmy Nakawatase, Eugene Oba, John Ohta, David Ohye, Ats Sasaki, Paul Une, Richard Wong, and Arthur Ishii.

SPONSORSHIP SYSTEM

They instituted a sponsorship system whereby each older member was responsible for a small group of younger members. Every sponsor was to maintain close supervision of those in his group and to encourage them to stay "straight". He made frequent home visits and sometimes acted as a go-between in family conflicts. He would go out of his way to help a member of his group but was a forbidding adversary, verbally and sometimes physically, if that member messed up. All those who were students were required to study four hours a night and those having difficulty would be provided with tutors.

The initial organization and recruitment was rapid to say the least. By February 16, the Yellow Brotherhood with Mike Yamaki acting as spokesman made its first plea for community support at "Oriental Speak Out" at St. Mary's Church in Los Angeles. Wearing Army green fatigue shirts, the characteristic uniform of the Brotherhood's early stages, they appeared in the audience as a tight-knit, well-organized group. Those present at this event will remember Gary Asamura when he reacted to the complacency of the Oriental community and their silent acceptance of racial oppression with his not-to-be-repeated-in-polite-company "Green Thumb" speech.

With the suspension and firing of Los Angeles

County Coroner, Dr. Thomas T. Noguchi, in March, the Yellow Brotherhood found another cause and was one of the first groups to come to his aid. They leafleted the community with fact sheets about the case, encouraged people to attend the hearings, and helped the doctor and his lawyer, Godfrey Isaac, in any way they could. There was a Brotherhood member in attendance at the hearings every day through May and June.

In April, the Brotherhood held a series of car washes. By this time they had been able to enlist the aid of Reverend Roy Sano and Dr. J.K. Sasaki who received permission from the Centenary United Methodist Church Board to let them use the buildings for their temporary meeting place and study hall. This became the site of their car washes. The Brotherhood turned out in full force; they worked hard and they laughed hard. They were doing something for themselves and they were doing it together. One Gidra reporter humorously remarked, "Now they're washing cars instead of stealing them."

CRESCENDO OF EXISTENCE

The next four months, May, June, July, and August marked the crescendo of the Brotherhood's existence. Membership swelled to over 150 and the Brotherhood began attracting the attention of a newly awakening Oriental community. Organizations and individuals came to their aid providing tutors, money, and recreational equipment.

The beginning of summer and the end of the Brotherhood's first semester of existence was celebrated with a testimonial dinner at Crenshaw YMCA on June 22. Here it was pointed out that the group's overall grade point average jumped almost two points—from a D-average to a B-average. Brent Takeuchi, Nick Shiroma, Chris Kawaoka, and Danny Wong related some of their experiences as younger members as did Sharon Onoda, representing the females in the Brotherhood.

Freed from school activities during the summer, the group maintained its cohesiveness by planning different activities, and working at odd jobs to finance them. They went on fishing trips, camping trips, they had beach parties, a pool tournament at UCLA, some got together and went to shows, and some even went go-carting. They fielded two full teams in the Japanese American Volleyball League and though they didn't win a lot of games, they had a good time together.

In July, the organization became legally incorporated with the help of Mark Kiguchi, Centenary Church leader and lawyer.

BEGINNING OF THE DECLINE

The end of summer marked the beginning of the decline in the organization's morale. Perhaps they were victims of their own success. Six key members were accepted into the Asian American High Potential Program at UCLA—Alan Lee, Ronnie Nakashima, Nick Shiroma, Eugene Oba, David Ohye, and Mike Yamaki. Victor Shibata, Laurence Lee, and Art Akimoto entered Cal State Long Beach under the Economic Opportunities Program. These men were no longer able to maintain close contact with the organization because of the distances from the campuses to their headquarters at Centenary. Yamaki and Shibata, along with John Ohta, had been the most vocal of the Yellow Brotherhood advocates while Oba and Ohye had also been officers. Of those remaining in the area to carry the bulk of the load, some were working full-time, others were in school, and some just dropped out "to do their own thing." The Brotherhood's unsung heroes: Ats Sasaki, Gary Asamura, Arthur Ishii, and Kaz Furuya had their hands full just trying to keep the organization together.

Without the intensive cohesiveness that charac-

terized the organization during its peak, the Brotherhood seemed to flounder into the first months of this year. While there had once been twenty students working diligently in the study hall every night, it became difficult to find a night when even five showed up. Where discipline was once tight and rigid, the attitude became lax and "slip-ups" were more tolerated than not. Some members started dropping into their old habits of getting "high" in school and grade point averages dropped into the C range. Membership diminished to less than 60 while disappointment and discontent grew—even among the leadership.

ADVISORY BOARD ENTERS SCENE

The entry of the Yellow Brotherhood Advisory Board, composed of members of the Westside and Downtown Optimist's Clubs and other community representatives early this year, did not improve things very much morale-wise. A couple of the younger members commented that it looked like the "Optimist's Club" was running things. "They tell us when to go and how many people to have. It's just not the same any more." The resentment of the younger members is understandable if one considers that it may have been the inability to relate to people like those on the Advisory Board, older and more conservative people, which may have made them want to turn to drugs in the first place.

The leadership of the Brotherhood, on the other hand, saw many positive aspects of the relationship with the members of the Advisory Board. Here was a foothold in getting community support, a source of financial aid and technical advice. Here was a start for the establishment of a much needed community center for the Brotherhood.

The month of March, 1970, was a time of many changes for the Brotherhood. Sponsorships were re-assigned to those who had the time to accept the responsibility. Plans were initiated to launch a massive fund-raising campaign to purchase a community center for the Brotherhood. The kick-off dinner was held March 15 at \$10 per person at the Biltmore Bowl with Senator Dan Inouye as the keynote speaker.

While the local vernaculars focused on the Brotherhood's Kick-Off Dinner and on the need for a community center, a key split in the organization's leadership went relatively unnoticed. Victor Shibata and John Ohta, key figures in the development of the organization, submitted their resignations. They felt that the Brotherhood was isolating itself, concentrating on its own needs rather than the needs of the community.

EVERYBODY'S SPLITTING

And beneath all this, the Brotherhood's younger members stood by wondering what happened to TOGETHERNESS? "Everybody's splitting." "There's not much communication anymore. The feeling of togetherness is gone." "Nothing can be done unless the older guys and the younger guys get together." Togetherness being their basic need, having a community center is an attractive idea though it is still only a distant second in the minds of most of the younger members.

What then is holding the group together now? Some remained out of loyalty to friends but many more stayed because the Brotherhood did help them to see their lives more clearly and they feel that they owe the same chance to others. "If I didn't get into the Brotherhood, I think I'd still be on the streets getting high." "The Brotherhood got me out of jail and active in community affairs." "Without the Brotherhood, I wouldn't have gone to school."

Perhaps it is debts like those mentioned that will enable the organization to survive. The Brotherhood has helped over 100 persons who have been hung up by the dope habit or who were high school dropouts. Six members entered UCLA under the Asian American High Potential Program and three others entered Cal State Long Beach under the Educational Opportunities Program (EOP). Many members are working at jobs obtained through the Brotherhood and many more have decided to return to school. But they have had their casualties also: one death by OD (overdose of narcotics), one committed to a mental hospital, and one confined in jail.

It is not feasible at this point to project the future of the organization because they are undergoing crucial changes and there are different directions that they may take. The role of the Advisory Board may prove beneficial in the end but the membership at large must be allowed to take an active part in the initiation and planning of activities. The current focus of the organization should be taken off the establishment of a community center and placed on the need for cohesiveness within the organization. The reason is plain: They have shown that they can be an effective organization without a community center, but the community center would be useless without an effective organization.



AN ANALYSIS OF AND ALTERNATIVES TO NIXON'S WELFARE PROPOSALS

Editor's note: The following analysis was issued by the Coalition of Social Worker Organizations, composed of the Asian-American Social Workers, the Association of Black Social Workers (L.A. Chapter), Social Action Latinos for Unity Development, the Social Welfare Workers Movement, and the Trabajadores Sociales de la Raza on March 12, 1970.

On August 9 of last year, President Nixon addressed the nation to outline what he termed a wholesome reform of our public assistance programs for needy families.

He proposed replacing the current Aid to Families with Dependent Children (AFDC) program with a Family Assistance Program.

He proposed a nation-wide minimum assistance level for all families eligible for the Program.

He proposed "workfare" rather than welfare in the form of job training programs and work incentives.

He proposed aiding the so-called "working poor" with wage supplements.

He proposed the sharing of Federal revenues with State and local governments.

But what he proposed was not reform and what he proposed did not concern itself with the welfare of the poor.

Rather did Mr. Nixon propose the expansion of the welfare rolls and perpetuation of the Welfare role.

Rather did Mr. Nixon propose condemning the poor to poverty and futility.

Rather did Mr. Nixon propose GENOCIDE.

Such a word—Genocide—is not to be used or taken lightly. Nor is it expressed here for sheer rhetorical effect. Genocide, unfortunately, and whether we wish to admit it or not, all too aptly describes, was and is one of the primary tools, a tool premised on and legitimized by racism, which was utilized in building this country.

We killed the Indian, drove him off his land, penned him up in reservations.

We kidnapped the black man from his homeland, enslaved him, and have never deigned to free him.

We robbed the Chicano of his birthright, stole his communal lands, relegated him to pick in the fields he once plowed.

We threw U.S. citizens who just happened to be of Japanese descent into concentration camps and expropriated from them everything for which they had worked, everything which they had earned.

We have exploited and brutalized each and every ethnic minority group which ever immigrated to this country.

We have imprisoned them in ghettos, in colonies, hopefully out of sight, out of mind.

CRISIS

Now it is the turn of the poor as a class, regardless of color or ethnic origin. This is not to say that the poor have not been exploited or brutalized before, that they have not always been called upon when the economy booms to work for low wages, only to be thrown out of work when the economy enters into one of its cyclical recessions or depressions. Nor is it to ignore that the poor's infant mortality rate has always been two and even three times as high as the rest of the populations; that they have always been malnourished, ill-clad, abysmally housed and educated. Nonetheless, Mr. Nixon's self-styled rhetoric of reform has such a ring of finality that it seems as if he is proposing the ultimate solution to America's own national problem.

The "crisis in welfare" to which he referred in his August 9th speech was not caused, as he alleged, by the fact that "welfare" was not working; for, in fact, "welfare" has never worked nor was it ever intended to work. Its sole purpose has been and is to keep the poor from starving on the streets, to remain, in other words, invisible and quiescent.

The so-called "crisis in welfare" has been caused by poor's determination to become visible, to put an end to their poverty and exploitation. Spearheaded by such organizations as National Welfare Rights Organization (NWRO), the poor are demanding decent jobs, decent housing, decent health and welfare services. They are demanding that their children be

educated, be clothed, be fed.

In the legislation which embodies Mr. Nixon's so-called welfare reforms, H.R. 14173, no reference whatever is made to these demands of the poor, their needs, their rights. Rather would Mr. Nixon have the nation believe that by reforming an inherently corrupt and corrupting institution, the plight of the poor will begin to be ameliorated, that the poor will begin to have their needs met.

His purpose, in so doing, is to lull the nation into a false sense of security, to lull the so-called silent majority which he is trying so fervently to co-opt into believing that the first steps toward the resolution of our domestic problems are being taken.

He is, in reality, proposing only more of the same, only less so.

He is, in reality, condemning the poor once again to a slow death.

To expect him to do otherwise would be to ignore that he is the selected caretaker of a corporate economy which is not geared toward meeting human needs, which cannot operate at maximum capacity, thus generating full employment and producing goods and services cheaply, and still make a profit. For Mr. Nixon knows all too well what one of his equally illustrious predecessors, Calvin C. Coolidge, stated nearly half a century ago; that "the BUSINESS OF AMERICA IS BUSINESS"; and the business of business is to make profit.

EXPLOITATION

Thus, it is no mere accident that upwards of \$100 billion is spent annually by the Federal Government in equipping and refurbishing a war machine which is currently conducting an imperialistic war in Southeast Asia, which safeguards our market monopolies in an economic exploitation of Latin America, which protects our \$5 billion oil investments in the Middle East and North Africa.

Nor, closer to home, is it any mere accident that a \$2 billion Health Education and Welfare (HEW) appropriations bill was recently vetoed by Mr. Nixon as too inflationary.

Nor is it any accident that our corporate enterprises are given license to pollute and befoul our air and water.

Nor, finally, is it any accident that Mr. Nixon made his welfare proposals just when he did.

Our economy is currently caught up in an inflationary spiral. If the measures taken by Mr. Nixon to stem inflation have to be continued over a prolonged period of time, millions of men and women will soon find themselves out of work.

By Mr. Nixon's own estimates, ten to twenty more million people will be immediately eligible under the terms of his Family Assistance Program. Consequently, the Program could well serve to alleviate the situation of many of those who should lose their jobs as a result of Mr. Nixon's anti-inflationary measures. More importantly, however, the Program would serve to camouflage, at least temporarily, one of the flaws of an economic system which forces people out of work in order to maintain itself.

The wage supplementation proposed by Mr. Nixon would also benefit our corporate economy. Whether in times of boom or bust, our corporate establishment would be relieved of just about all responsibility in up-grading low-paying jobs. Additional wage benefits for the people holding those jobs, the so-called "working poor", would instead be provided by the Federal Government and paid for out of public tax monies.

The proposed work incentives which are purportedly designed to encourage people to work their way off of welfare must also be seen in this context. There would, of course, be no need for any such incentives if the jobs people would be asked to take were meaningful and well-paying. Consequently, to speak of work incentives such as those advocated by Mr. Nixon is to speak of enjoining people to accept menial and low paying jobs.

The upshot of all this, purely and simply, is that our corporate establishment, at no cost to itself whatever, will be afforded an ever-expanding pool of cheap labor which it can manipulate at will according to its needs.

\$1600-FOUR

Mr. Nixon has attempted to lend legitimacy to these proposals by grouping them under the heading of "workfare". He has resorted, in short, to the shibboleths inherent in our work ethic, namely, that if a member of this society is to partake of its benefits, then he or she must work.

The supposition is, of course, that no matter in how lowly position a man must begin, by dint of hard work he will always be able to better himself.

Mr. Nixon does not seem to be cognizant of the fact that both the menial jobs which he is bent on having the poor accept and our own work ethic are virtual anachronisms in a technologically advanced industrial society. He does not seem to be aware that, given our corporate capitalist economy and its thirst for profit, the poor might shortly become a superfluous segment of our society. Nor does he seem to be aware that that same fate might befall substantial segments of our present work force, that millions of men and women will soon have their jobs automated out of existence.

Nowhere in his proposals is any mention made of the need to create new jobs, new opportunities to replace those which have been and will be lost. Nowhere is any mention made of the need to re-define our concept of work.

Seen in such a light, Mr. Nixon's "workfare" becomes meaningless, a shuck and a jive, of benefit only to our corporate establishment. The only solution which Mr. Nixon has set forth is not really a solution at all. He has proposed a guaranteed annual dole of \$1600 for a family of four. Such a figure is so ludicrously low that it would be laughable were it not for the tragic consequences that it will carry with it.

It represents an immediate improvement only for those people in those states where Mr. Nixon is still paying off his political debts. For welfare recipients living in states where the grant levels already exceed what Mr. Nixon has proposed, it represents no improvement whatever.

Under the guise of what Mr. Nixon has termed his "New Federalism", the sharing of Federal revenues with the states, these states will be expected to supplement a recipient's Federal Family Assistance Program grant, but only up to existing grant levels. What with inflation, therefore, the situation of recipients in these states will be worsened.

Additional funds to raise grant levels in these states might have been available were it not for one of the contradictions in Mr. Nixon's New Federalism.

ALTERNATIVES

The states which do have to supplement Federal grants will have to maintain their already elaborate, costly, and wasteful state and county bureaucracies in order to administer their end of the new program. Consequently, of the \$4 billion which will be allocated for the first year's operation of the Family Assistance Program, an estimated \$1 and 1/2 billion will be eaten up by administrative costs. California, as an example, will thus receive only an additional \$100 million in Federal funds under Mr. Nixon's revenue sharing plan.

So much for the New Federalism.

So much for Mr. Nixon's welfare proposals.

So much for the welfare dole.

The first two are boondoggles and all three must be junked. For all three are symbolic of all that is oppressive, all that is repressive and exploitative in our society.

All three are products of an ethic, of a system of values, which ascribes poverty to individual pathologies, which seeks to belie the existence of societal responsibility for social ills and their resolution.

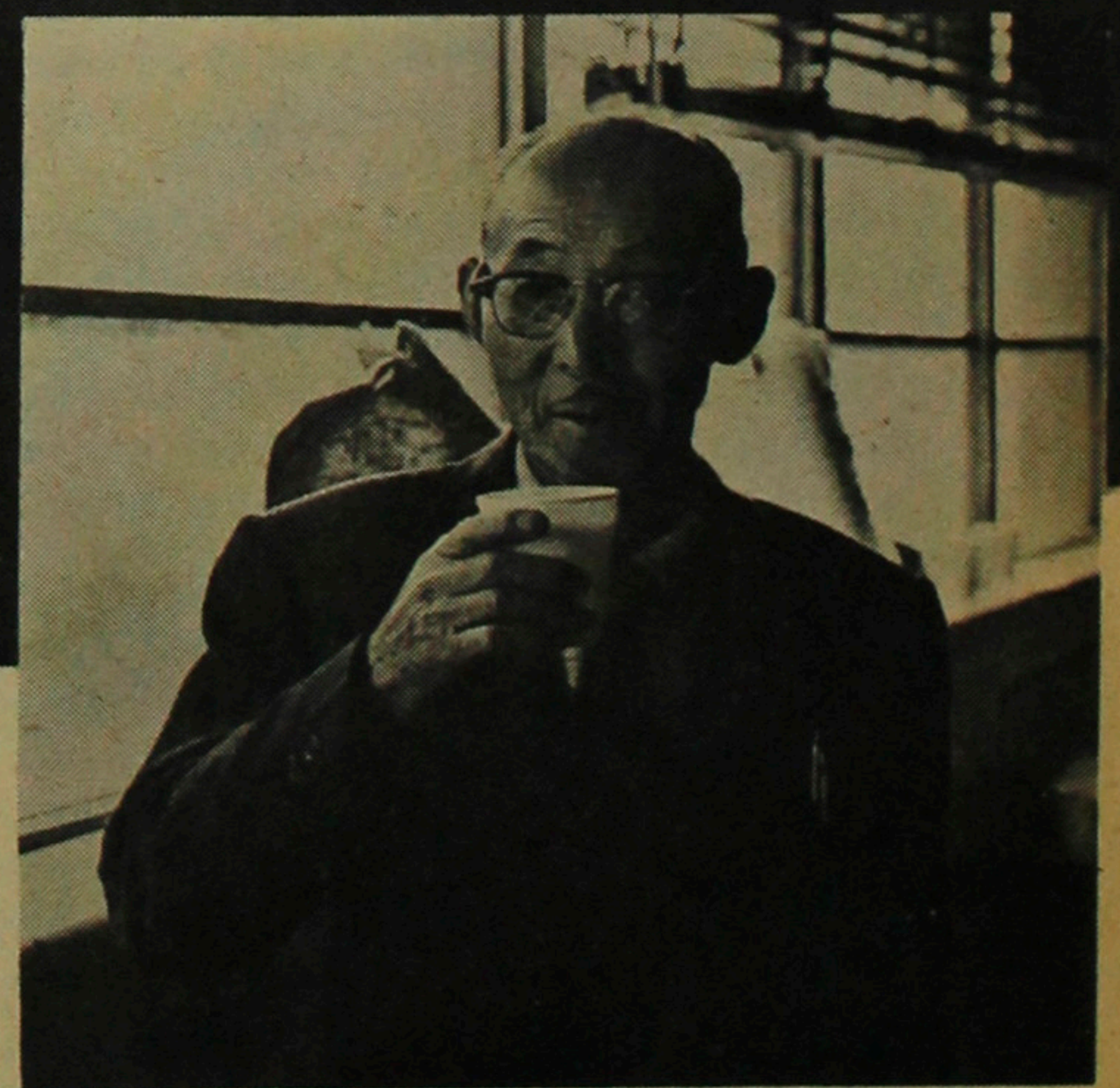
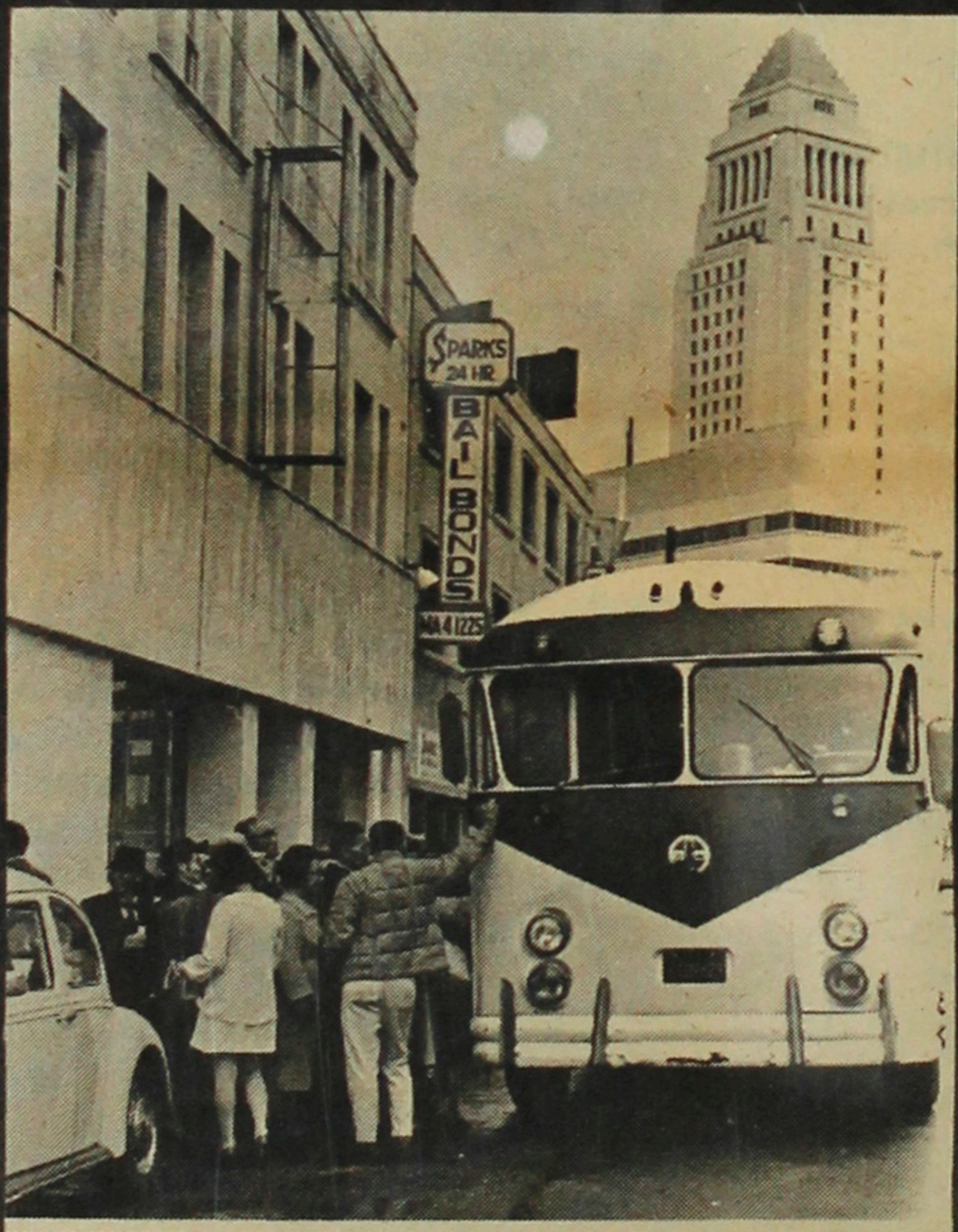
All three are representative of all our institutions, which are no more than self-serving playpens for petty bureaucrats, which rarely served and never were accountable to the people. Mr. Nixon's welfare proposals must be junked; the welfare dole must be junked; and all of our institutions must be overhauled, must be re-structured, revolutionized.

Alternative institutions must be erected, institutions which truly serve and meet the health and welfare

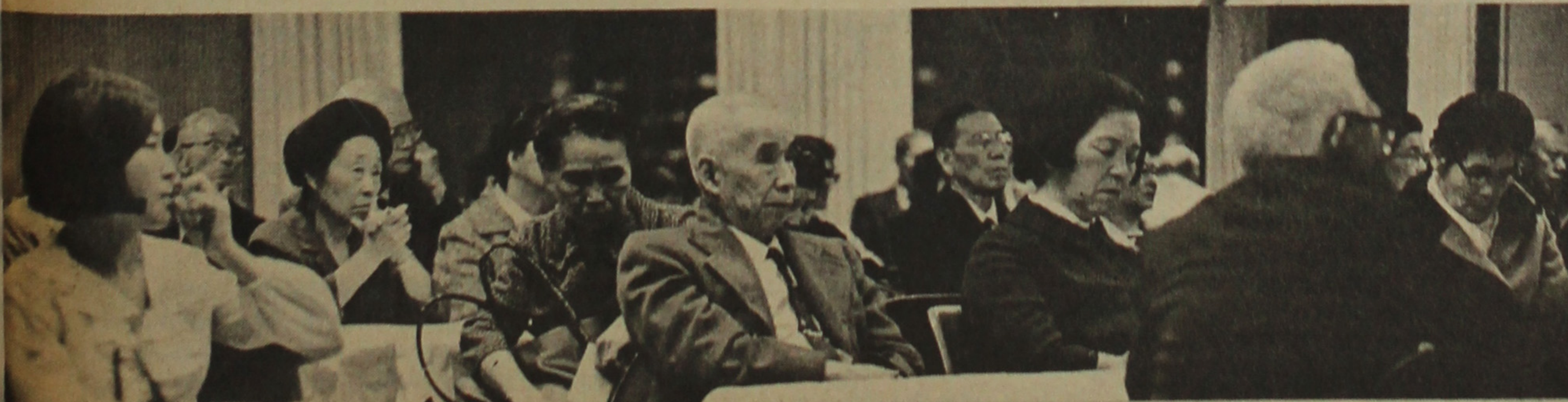
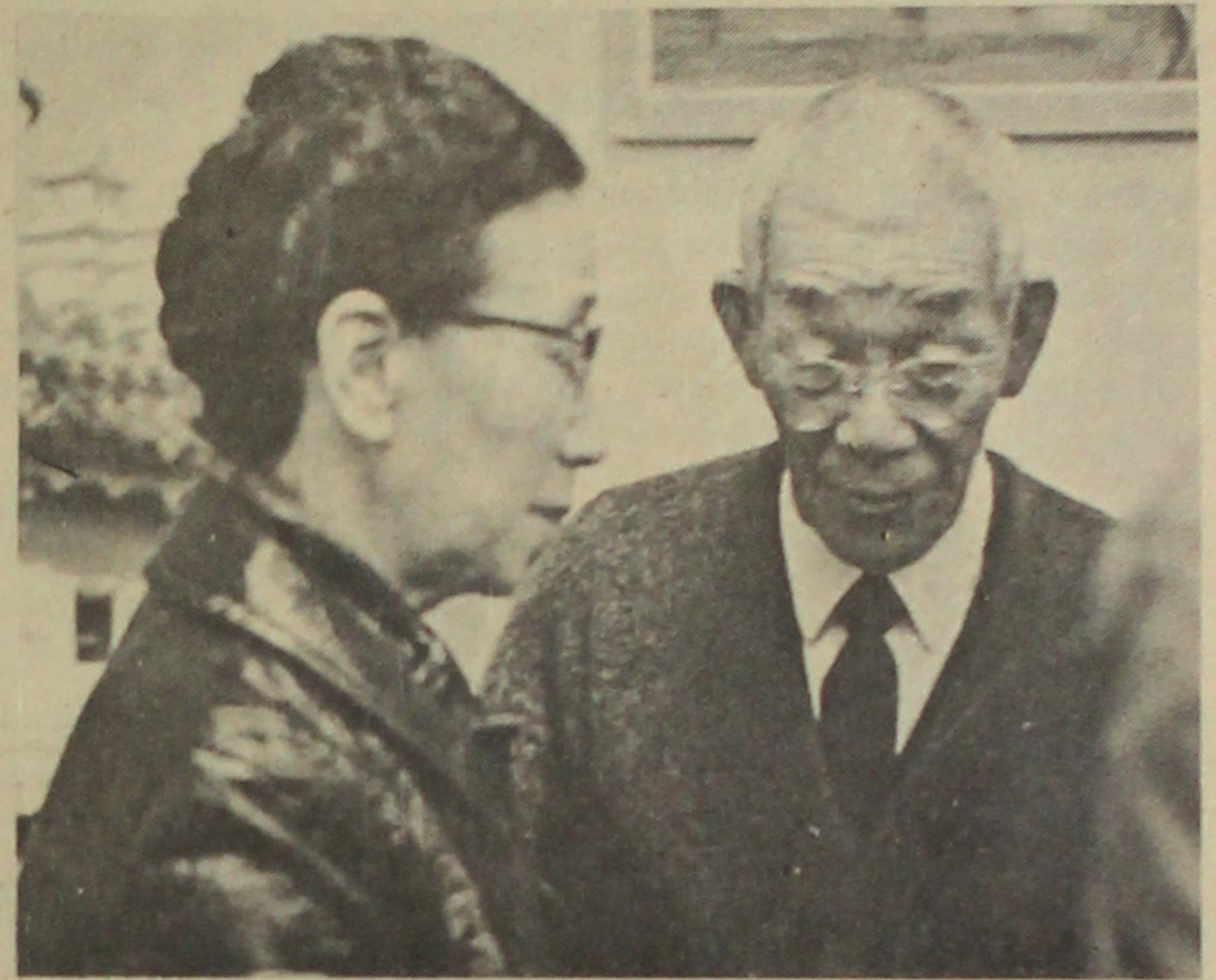
continued on page 22



COMMUNITY DAY



Photographs by Frank Ogata



INDIAN BROTHERS

"The annihilation of our race is at hand, unless we unite in one common cause against a common foe...Think not that you can remain passive and indifferent to the common danger and thus escape a common fate. Your people, too, will soon be as the falling leaves and scattering clouds before the blighting wind. You will too be driven away from your native land and ancient domains as leaves are driven in the wintry storms..."

"By being united and all of one mind we may prevent what is left of our country from passing into the hands of the white man, and in time, other nations may join us. Rise up your drooping spirits, my friends, and let us strike in defense of our homes."

Tecumseh (1768-1813)
Shawnee Indian Chief
From a statement made in 1811

Of all minority groups, of all Third World peoples, the "forgotten ones" are the native American Indian, the rightful owners of the land that we live in. This society is built upon the soil and blood of the Indian. Any form of oppression which has fallen upon Third World peoples directly relates to the land stolen (appropriated) from them.

They were considered the conquered nation and treated as such. Now grouped into reservations their lives are dependent on and controlled by the

Bureau of Indian Affairs. They do not have any of the rights which we, as Asian Americans have.

The life of the reservation is that of dire poverty. Their housing is substandard, education is inadequate and medical facilities inferior. On one reservation, a boy had gone to the hospital for treatment of a gunshot accident was treated by a doctor who put a cast over the wound. The boy died a week later.

The Indian who previously had no control over their lives, no right of self-determination are now reclaiming that right. They have united under the United Nations of Indians (UNA). They have a dream, they have Alcatraz. They have a chance to create for themselves a new life, a new society. We, as Asian-Americans, should support our brothers as much as we can. Anything that has happened to us in this country cannot compare to the injustices experienced by the Indian. The concentration camps for the Japanese were only temporary reservations.

UNA needs your help now. Although they have received many donations for food and clothing, they need money to operate with, to provide the necessities with which to survive on Alcatraz. The UNA has produced a set of seven posters of their people. These are selling for \$1.00 each. UNA is a non-profit organization and any contributions are tax deductible.
-Geraldine Kutaka



HINMATON YALATKIT
CHIEF JOSEPH
NEZ PERCE ca. 1822-1894



MAKHPFYA-LUTA
RED CLOUD
OGLALA DAKOTA 1822-1900



GALL
HUNKPAPA DAKOTA ca. 1834-1891



TANKA YOTANKA
SITTING BULL
HUNKPAPA DAKOTA 1834-1890



UNGLOGHE-LUTA
RED SHIRT
OGLALA DAKOTA ca. 1830

Order posters by name. Send order to GIDRA, P.O. Box 18046, Los Angeles, California 90018.

your friend the fuzz

BY ARTHUR HOPPE

From the San Francisco Chronicle, April 4, 1969

One of the grave problems in providing equal education for all citizens is the lack of adequate textbooks for children of the black ghettos.

Take, for example, that well-known work for beginning readers, "Your Friend, The Policeman." In clean-cut illustrations, it depicts a kindly, beaming police officer guiding and protecting a golden-haired little girl and her apple-cheeked little brother.

Now this certainly instills the proper attitude toward the law in golden-haired little girls and apple-cheeked little brothers. But what about the ghetto child?

To rectify this oversight, I've been working on a beginning text-book for ghetto children, "Your Friend, The Fuzz."

This is the fuzz. He is very big. He is very white. He has a gun. He shoots people with his gun.

The fuzz come in pairs. They ride in patrol cars. They hunt for suspects. You are black. You are a suspect. The fuzz hunts for you.

If the fuzz catches you, do not run. Stand very still. Do not move. The fuzz will shoot you if you move.

But you are just a little boy. Maybe the fuzz will not shoot you if he knows you are just a boy. The fuzz knows you are a boy. He calls you, "Boy," He calls you, "Boy," as long as you live.

Call him, "Boss." Say, "Yassuh, Boss," or "Nossuh, Boss." This sounds dumb. The fuzz does not like smart suspects. Smart suspects are uppity. Uppity suspects get shot. It is smart to sound dumb.

Once you have said, "Yassuh, Boss," you can move. You can shuffle your feet. You can scratch your head. Do not smile. Only uppity suspects smile. But you have shown who is boss. He is boss. Now he will not shoot you. He will put you in jail.

You have rights. You have equal rights. All suspects are equal under the law. Sometimes the fuzz will shoot the wrong suspect. Sometimes the fuzz will put the wrong suspect in jail. It does not matter. All suspects are equal under the law.

The fuzz wears a badge. It is a pretty badge. It is shiny. It has a number on it. If the fuzz shoots you, try to remember the number. You can tell the NAACP. The NAACP will demand a trial. Then you will learn that the fuzz is your friend.

The fuzz will say he did not want to shoot you. He shot you in the line of duty. It is his duty to protect the police. He protects the people from suspects like you. It is his duty to shoot you.

And you can always count on your friend, the fuzz, to do his duty.

Just as "Your Friend, The Policeman" helps the white, middle-class child grow up alive to his responsibilities as a citizen, so, too, will "Your Friend, The Fuzz" help the black ghetto child grow up alive.

And that, after all, should be the first goal of any educational system.

SOCIAL WORKER

continued from page 19

needs, the human needs, of all members of our society, equitably, justly; institutions which are directly accountable to, which are controlled by the people they have been designed to serve.

To achieve this will, of course, require time, energy, commitment; above all else, commitment, by all of us here this evening, by all of the organizations, which we represent.

We must, however, begin sometime; we can begin now; we can, indeed must, begin by rejecting Mr. Nixon's self-styled welfare reform and the premises on which it is based.

As alternatives to what Mr. Nixon has proposed, we present for your consideration the following:

1. Full employment and meaningful jobs for all who wish to work; jobs for which a just wage is paid; a wage will enable workers to live decently, to meet all of their and their families' health and welfare needs.
2. A guaranteed annual income for all members of our society. We support, as a minimum amount or starting point, the sum of \$5500 a year for a

family of four demanded by the NWRO. We recognize, along with NWRO, that such a sum will allow a family of four to meet only its basic minimum needs of food, shelter, and clothing, that it will not allow such a family to adequately meet its health, welfare, and educational needs. We also recognize that such a sum is at best arbitrary, that neither a guaranteed annual income nor money alone will resolve the problem of poverty in our society. For so long as this nation's wealth is not distributed equally, there will always exist in our society an exploited, oppressed, and impoverished under-class.

3. The funds needed to meet the cost of such a guaranteed annual income program should be appropriated by means of corporate taxation, by taxing, in other words, the profits of the corporate establishment.

Indeed we hold that the costs of all health and welfare programs should be met by this means.

A healthy and able work force is essential to the corporate establishment, for such is needed to create the profits which the corporations seek. Yet, the corporate establishment has heretofore refused to meet any of the costs of essential health and welfare programs.

Now the corporate establishment must be made

to pay for such programs, must be made to return to the members of our society the corporate wealth which their labor has created.

4. All monies collected by means of corporate taxation should be disbursed directly and equitably on a community level in order to enable each and every of this nation's communities to maintain and control its own health and welfare institutions and thereby, ensure that its members' needs will be met.

The coalition of social worker organizations which has drafted and ratified this document firmly believes that each and every one of these alternatives can be realized.

We urge each and every person here tonight to join us in taking the first step towards their realization.

We urge you to take this document and the proposals contained herein back to your own organization, to have your organization debate and approve this document, and to broadcast its approval through all the media available to it.

Furthermore and finally, we urge this assembly, before we should adjourn for the evening, to likewise debate and approve this document, and to likewise broadcast its approval directly to Washington and Mr. Nixon. Thank you.

LEGAL SELF DEFENSE

by Asian Sisters

The struggle between today's freedom speakers and the Police Department is a never ending battle. Being persecuted for one's 'antisocial' behavior is a constant threat. Since the police have power under the established code, you must learn how to protect yourself by taking advantage of these same laws made to protect your individual rights. You should know what these rights are.

SEARCH

If you are on the streets and a policeman stops you, he can demand only your name, address and draft card number. With "reasonable cause", he may frisk you but he cannot search through your pants pockets. The police usually do not frisk members of the opposite sex but may do so if they suspect that you are carrying a weapon. Frisking is a common police procedure used to search and confiscate weapons which a suspect may use against them.

In your car, the important thing to remember is that the police cannot stop you unless there is "reasonable cause". This includes possession of contraband, drunk driving and other vehicle code violations. When stopped for one of the above reasons the police have no legal right to search your car, but may do so if they have seen something illegal in plain view. Your car may be impounded and then searched for contraband. Legally, the police may only search for evidence related to the reasons for arrest, but if in the search they find other contraband they have been known to add this as evidence for other charges. This is an illegal search but it is very difficult for the defendant to prove it as such.

If you are stopped while cruising, the police may demand your driver's license and registration papers. If they have any reason to suspect that there are drugs or weapons in the car, they have the right to search. He may also frisk you, assuming there is "reasonable cause".

Before the police can enter your home, they must have a search warrant, must knock, must announce that they are police officers and must state their reasons for being there. They may enter your home without knocking and without a search warrant if they have substantial reasons to suspect that you are destroying evidence, that you are attempting to escape or that you are preparing for resistance. If the police come without a search warrant, you have the option of letting them in or facing the consequences of resisting. The evidence they obtain without a search warrant cannot be used against you because it was obtained illegally. (You must be able to prove this.) The only exception to this is in the situation where the police chase you into your home. They may search the immediate area within your control and custody. (Chimel case).

DO NOT TALK

The arresting officer must tell you that you have a right to remain silent and that anything you say may be used against you in court. Trying to talk your way out of arrest is useless. If the officer has already decided to arrest you, nothing you say can change his mind. The officer may try to threaten or race-bait you. Even if he is friendly, do not talk; it could be a way to get you to confide in him, in which case, he can use the evidence against you. This is particularly common in relationships among probation officers and juveniles. The probation officer who plays the role of a friend is also the prosecuting attorney in juvenile court.

The police may take a potential arrestee into the station and can detain him for up to 48 hours without charges. At the station, booking includes file and arrest sheets, fingerprints and mug shots. You are also allowed two phone calls made within three hours from the time of arrest. The police will confiscate all pocket contents, jewelry, belts, purses, hair ornaments, and sometimes articles of clothing. In other words, they may take anything which is not necessary or anything which can harm a fellow inmate. Everything must be itemized on a form which you are required to sign. Copies of fingerprints and mug shots are sent to the FBI.

MISDEMEANORS AND FELONIES

Within 48 hours after the arrest, not counting Saturdays and Sundays, you must be taken to court. This arraignment is the first appearance before a judge. At this time, you are informed of the charges made against you and the amount of bail. The police report of the arrest is reviewed by the district attorney who then decides if the charges are appropriate or whether they should be modified. These charges will be classified as either: (1) Misdemeanors or (2) Felonies.

Misdemeanors can carry sentences up to one

year in county jail and/or up to \$1,000 fine and/or probation, depending on the offense. Misdemeanors are tried in municipal court and there is no preliminary hearing. On a misdemeanor offense, you may have the right to bail before being booked.

Felonies carry sentences of imprisonment for more than one year up to a death sentence. In felony cases, you are either indicted by the Grand Jury or charged by the district attorney. If you are charged by the district attorney, you have the right to have a municipal judge hold a preliminary hearing on the question of whether or not there is a case strong enough to justify making a person go through a trial. The real importance of a preliminary hearing is to find out if there is substantial proof or cause to believe that you have committed the crime. It is here where you may question unlawful search and seizure if this applies to your case, and you must prove this. If a municipal judge finds that there is probable cause that you committed the crime, you are held on charges and the case is transferred to Superior Court (a countywide court). Bail for felony charges ranges anywhere from \$1,000 on up. Felonies that are punishable by death allow no bail.

Frequently, more than one charge is pressed for the purpose of increasing the amount of bail. You may be released by one of the following methods: (1) You can put up the entire amount in cash. Any money put up in this cash bail will be returned in full at the end of your case. Do not put the money under your name because it can be taken by the court to pay for fines. Have a friend put the money up in his name. (2) You can use a bail bondsman in which case you pay 10% of the bail. However, even if your charges are dismissed, he keeps this money. This money is used to insure the court of your appearances. Bail bondsmen usually require some collateral such as jewelry, house title, car title, handbooks, or a co-signer. It is an expensive way to get out. If you jump bail, your co-signer must pay the full amount of bail and bounty hunters will be sent out. (3) You can try to be released on your own recognizance (OR). Release on OR means that you give your word to appear in court. To obtain OR means you must prove your respectability. For example, if you are married, settled in the community, have a steady job and have no prior arrests, this is a good indication of respectability. This information is checked by telephone by the court clerk and the judge decides whether or not to grant OR. You must prove that you have too much to lose by not showing up.

NOT GUILTY

At your arraignment, the judge may assign you a public defender if you have not already hired an attorney. You do not have to accept the public defender. You can request that the court give you continuance which is usually a week or two, to find your own lawyer. Continuance is also requested by your legal counselor when evidence is collected, when subpoenas need to be issued and/or when time is needed to prepare a strong defense. Depending on the mood of the court, continuances may not be granted unless you waive time. And waiving time means that you give up your right to a speedy trial, which would be 30 days from arraignment if you are still in jail or 45 days if you are out on bail. Waiving time is your decision. If you are unprepared, a speedy trial could do you more harm than good. If you are granted a continuance, without waiving time, you will not have to enter a plea until your next appearance. Do not be pressured by the court to enter a plea. If you must enter a plea, plead NOT GUILTY because you can always change a not guilty plea after talking to your lawyer, but you cannot change a guilty plea.

Have your lawyer explain to you whatever he does

in your case. Make sure the fee arrangement is definite and certain. Lawyers are usually paid \$750 to \$1,000 per felony not involving a trial, \$1,500 on up per felony taken to trial, \$200 to \$300 per misdemeanor and about \$5,000 per full day in court.

THINGS TO REMEMBER WHEN CONFRONTED BY THE POLICE:

1. Stay calm. Any "scenes" could lead the police to detain you at the station for up to 48 hours without charges.
2. Do not make any "suspicious" movements: they can shoot to kill.
3. Remain silent: all evidence can be used to incriminate you.
4. Do not resist arrest, even if you are innocent.
5. The police may search you for weapons by patting the outside of your clothing.
6. Remember the arresting officer's face and name (the badge number, in the LAPD, is not positive identification).
7. As experience has shown, no matter what the laws require of the police, it is your word against his. Witnesses and evidence in your favor are important.

Asian American Legal Services (AALS), an organization just recently created by student and community volunteers to meet the legal needs of the Asian community, will be providing assistance to those needing aid in areas covering: Immigration Law, Housing Contracts, Welfare rights, Divorce Law and Criminal Law.

Currently housed in the Japanese American Community Services office in Little Tokyo, AALS is presently in the process of establishing contact with various governmental, community, and social service organizations.

AALS will provide individuals with legal information, however, it should be understood that AALS, as an organization, cannot act in the capacity of a lawyer or advise individuals to take a specific course of action. AALS, however, will be able to refer clients to qualified and sympathetic attorneys or legal service centers.

Legal education will also be an important function of the AALS program. One of its primary aims is accessibility and better understanding of the law by laymen. People who volunteer their services will be taught the fundamentals of law: methods of legal research, interviewing techniques, preparation of legal briefs and abstracts and other skills that will increase their knowledge and understanding of the law. In addition, AALS will prepare handbooks and pamphlets on various aspects of law in English, Chinese, and Japanese for distribution in the community. Bilingual staff members will also be recruited.

As AALS grows in strength, it will be able to initiate legal action against any person or organization whose illegal activities injure members of the community. These actions will take the form of class suits against governmental agencies, landlords and individuals.

Donations of personal time, money, and office equipment are needed if AALS is to realize its goals. Volunteers need not have any previous legal experience or knowledge. The only requirements are a true interest in the community and a willingness to work hard. For those who cannot donate their time, donations of money or office equipment would be greatly appreciated. AALS is a non-profit organization and all donations are tax deductible.

For more information about AALS, write to 125 Weller Street, Suite 305, Los Angeles, California, 90012, or phone (213) 689-4413;



"You Got Any Good Reasonable Cause?"

I. POPULATION

THE CONDITION

Position: Man is but a part of the fabric of life — dependent on the whole fabric for his very existence. As the most highly developed tool-using animal, he must recognize that the unknown evolutionary destinies of other life forms are to be respected, and act as gentle steward of the earth's community of being.

Situation: There are now too many human beings, and the problem is growing rapidly worse. It is potentially disastrous not only for the human race but for most other life forms.

Goal: The goal would be half of the present world population, or less

ACTION

Social/political: First, a massive effort to convince the governments and leaders of the world that the problem is severe. And that all talk about raising food-production — well intentioned as it is — simply puts off the only real solution: reduce population. Demand immediate participation by all countries in programs to legalize abortion, encourage vasectomy and sterilization (provided by free clinics) — free insertion of intrauterine loops — try to correct traditional cultural attitudes that tend to force women into childbearing—remove income tax deductions for more than two children above a specified income level, and scale it so that lower income families are forced to be careful too — or pay families to limit their number. Take a vigorous stand against the policy of the right-wing in the Catholic hierarchy and any other institutions that exercise an irresponsible social force in regard to this question; oppose and correct simple-minded boosterism that equates population growth with continuing prosperity. Work ceaselessly to have all political questions be seen in the light of this prime problem.

The community: Explore other social structures and marriage forms, such as group marriage and polyandrous marriage, which provide family life but may produce less children. Share the pleasure of raising children widely, so that all need not directly reproduce to enter into this basic human experience. We must hope that no one woman would give birth to more than one child, during this period of crisis. Adopt children. Let reverence for life and reverence for the feminine mean also a reverence for other species, and future human lives, most of which are threatened.

Our own heads: "I am a child of all life, and all living beings are my brothers and sisters, my children and grandchildren. And there is a child within me waiting to be brought to birth, the baby of a new and wiser self." Love, love-making, a man and woman together, seen as the vehicle of mutual realization, where the creation of new selves and a new world of being is as important as reproducing our kind.

II. POLLUTION

THE CONDITION

Position: Pollution is of two types. One sort results from an excess of some fairly ordinary substance—smoke, or solid waste—which cannot be absorbed or transmuted rapidly enough to offset its introduction into the environment, thus causing changes the great cycle is not prepared for. (All organisms have wastes and by-products, and these are indeed part of the total biosphere: energy is passed along the line and refracted in various ways, "the rainbow body." This is cycling, not pollution.) The other sort is powerful modern chemicals and poisons, products of recent technology, which the biosphere is totally unprepared for. Such is DDT and similar chlorinated hydrocarbons—nuclear testing fallout and nuclear waste—poison gas, germ and virus storage and leakage by the military; and chemicals which are put into food, whose long-range effects on human beings have not been properly tested.

Situation: The human race in the last century has allowed its production and scattering of wastes, by-products, and various chemicals to become excessive. Pollution is directly harming life on the planet: which is to say, ruining the environment

FOUR 四 CHANGES 易

The question is no longer survival of the fittest. It's survival, pure and simple. And it is not, we are being told, all that simple.

The public is beginning to get flooded with ecological news, and we don't aim to add to what could build into information pollution, and a consequent dulling of senses that must be awakened.

We've discovered a beautiful poster called Four Changes, written by poet /Zen master /free-thinker Gary Snyder and a number of his friends concerned about the earth household. His summation of the problems we face, and the best solutions proposed, serves as an excellent primer in ecology. Half of his essay is published here this week; the rest will be in our next issue.

for humanity itself. We are fouling our air and water, and living in noise and filth that no "animal" would tolerate, while advertising and politicians try to tell us "we've never had it so good." The dependence of the modern governments on this kind of untruth leads to shameful mind-pollution: mass media and most school education.

Goal: Clean air, clean clear-running rivers, the presence of Pelican and Osprey and Gray Whale in our lives; salmon and trout in our streams; unmuddled language and good dreams.

ACTION

Social/political: Effective International legislation banning DDT and related poisons — with no fooling around. The collusion of certain scientists with the pesticide industry and agri-business in trying to block this legislation must be brought out in the open. Strong penalties for water and air pollution by industries — "Pollution is somebody's profit." Phase out the internal combustion engine and fossil fuel use in general — more research into non-polluting energy sources; solar energy; the tides. No more kidding the public about atomic waste disposal: it's impossible to do it safely, and nuclear-power generated electricity cannot be seriously planned for as it stands now. Stop all germ and chemical warfare research and experimentation; work toward a hopefully safe disposal of the present staggering and stupid stockpiles of H-Bombs, cobalt gunk, germ and poison tanks and cans. Laws and sanctions against wasteful use of paper etc. which adds to the solid waste of cities — develop methods of re-cycling solid urban waste. Recycling should be the basic principle behind all waste-disposal thinking. Thus, all bottles should be re-usable; old cans should make more cans; old newspapers back into newsprint again. Stronger controls and research on chemicals in foods. A shift toward a more varied and sensitive type of agriculture (more small scale and subsistence farming) would eliminate much of the call for blanket use of pesticides.

The community: DDT and such: don't use them. Air pollution: use less cars. Cars pollute the air, and one or two people riding lonely in a huge car is an insult to intelligence and the Earth. Share rides, legalize hitch-hiking, and build hitch-hiker waiting stations along the highways. Also — a step toward the new world — walk more; look for the best routes through beautiful countryside for long-distance walking trips: San Francisco to Los Angeles down the Coast Range, for example. Learn how to use your own manure as fertilizer if you're in the country — as the far East has done for centuries. There's a way, and it's safe. Solid waste: boycott bulky

wasteful Sunday papers which use up trees. It's all just advertising anyway, which is artificially inducing more mindless consumption. Refuse paper bags at the store. Organize Park and Street clean-up festivals. Don't work in any way for or with an industry which pollutes, and don't be drafted into the military. Don't waste. (A monk and an old master were once walking in the mountains. They noticed a little hut upstream. The monk said, "A wise hermit must live there" — the master said, "That's no wise hermit, you see that lettuce leaf floating down the stream, he's a Waster." Just then an old man came running down the hill with his beard flying and caught the floating lettuce leaf.) Carry your own jug to the winery and have it filled from the barrel.

Our own heads: Part of the trouble with talking about DDT is that the use of it is not just a practical device, it's almost an establishment religion. There is something in western culture that wants to totally wipe out creepy-crawlies, and feels repugnance for toadstools and snakes. This is fear of one's own deepest natural inner-self wilderness areas, and the answer is, relax. Relax around bugs, snakes, and your own hairy dreams. Again, farmers can and should share their crop with a certain percentage of buglife as "paying their dues" — Thoreau says "How then can the harvest fail? Shall I not rejoice also at the abundance of the weeds whose seeds are the granary of the birds? It matters little comparatively whether the fields fill the farmer's barns. The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labor with every day, relinquish all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also." In the realm of thought, inner experience, consciousness, as in the outward realm of interconnection, there is a difference between balanced cycle, and the excess which cannot be handled. When the balance is right, the mind recycles from highest illuminations to the stillness of dreamless sleep; the alchemical "transmutation."

III. CONSUMPTION

THE CONDITION

Position: Everything that lives eats food, and is food in turn. This complicated animal, man, rests on a vast and delicate pyramid of energy-transformations. To grossly use more than you need to destroy, is biologically unsound. Most of the production and consumption of modern societies is not necessary or conducive to spiritual and cultural growth, let alone survival; and is behind much greed and envy, age-old causes of social and international discord.

Situation: Man's careless use of "resources" and his total dependence on certain substances such as fossil fuels, (which are being exhausted, slowly but certainly) are having harmful effects on all the other members of the life-network. The complexity of modern technology renders whole populations vulnerable to the deadly consequences of the loss of any one key resource. Instead of independence we have over-dependence on life-giving substances such as water, which we squander. Many species of animals and birds have become extinct in the service of fashion fads — or fertilizer — or industrial oil — the soil is being used up; in fact mankind has become a locust-like blight on the planet that will leave a bare cupboard for its own children — all the while in a kind of Addict's Dream of affluence, comfort, eternal progress — using the great achievements of science to produce software and swill.

Goal: Balance, harmony, humility, growth which is a mutual growth with Redwood and Quail (would you want your child to grow up without ever hearing a wild bird?) — to be a good member of the great community of living creatures. True affluence is not needing anything.

ACTION

Social/political: It must be demonstrated ceaselessly that a continually "growing economy" is no longer healthy, but a Cancer. And that the

continued on next page

CHANGES

continued from preceding page

criminal waste which is allowed in the name of competition — especially that ultimate in wasteful needless competition, hot wars and cold wars with "communism" (or "capitalism") — must be halted totally with ferocious energy and decision. Economics must be seen as a small sub-branch of Ecology, and production/distribution/consumption handled by companies or unions with the same elegance and sparseness one sees in nature. Soil banks; open space; phase out logging in most areas. "Lightweight dome and honeycomb structures in line with the architectural principles of nature." "We shouldn't use wood for housing because trees are too important." Protection for all predators and varmints, "Support your right to arm bears". Damn the International Whaling Commission which is selling out the last of our precious, wise whales! Absolutely no further development of roads and concessions in National Parks and Wilderness Areas; build auto campgrounds in the least desirable areas. Plan consumer boycotts in response to dishonest and unnecessary products. Radical Co-ops. Politically, blast both "Communist" and "Capitalist" myths of progress, and all crude notions of conquering or controlling nature.

The community: Sharing and creating. The inherent aptness of communal life — where large tools are owned jointly and used efficiently. The power of renunciation: If enough Americans refused to buy a new car for one given year it would permanently alter the American economy. Recycling clothes and equipment. Support handicrafts — gardening, home skills, midwifery, herbs — all the things that can make us independent, beautiful and whole. Learn to break the habit of unnecessary possessions — a monkey on everybody's back — but avoid a self-abnegating anti-joyous self-righteousness. Simplicity is light, carefree, neat, and loving — not a self-punishing ascetic trip. (The great Chinese poet Tu Fu said "The ideas of a poet should be noble and simple.") Don't shoot a deer if you don't know how to use all the meat and preserve that which you can't eat, to tan the hide and use the leather — use it all, with gratitude, right down to the sinew and hooves. Simplicity and mindfulness in diet is a starting point for many people.

IV. TRANSFORMATION

THE CONDITION

Position: Everyone is the result of four forces — the conditions of this known-universe (matter/

energy forms, and ceaseless change); the biology of his species; his individual genetic heritage; and the culture he's born into. Within this web of forces there are certain spaces and loops which allow total freedom and illumination. The gradual exploration of some of these spaces is "evolution" and, for human cultures, what "history" could be. We have it within our deepest powers not only to change our "selves" but to change our culture. If a man is to remain on earth he must transform the five-millenia long urbanizing civilization tradition into a new ecologically-sensitive harmony-oriented wild-minded scientific/spiritual culture. "Wildness is the state of complete awareness. That's why we need it."

Situation: Civilization, which has made us so successful a species, has overshot itself and now threatens us with its inertia. There is some evidence that civilized life isn't good for the human gene pool. To achieve the Changes we must change the very foundations of our society and our minds.

Goal: Nothing short of total transformation will do much good. What we envision is a planet on which the human population lives harmoniously and dynamically by employing a sophisticated and unobtrusive technology in a world environment which is "left natural." Specific points in this vision:

- A healthy and spare population of all races, much less in number than today.
- Cultural and individual pluralism, unified by a type of world tribal council. Division by natural and cultural boundaries rather than arbitrary political boundaries.
- A technology of communication, education, and quiet transportation, land-use being sensitive to the properties of each region. Allowing, thus, the Bison to return to much of the high plains. Careful but intensive agriculture in the great alluvial valleys; deserts left wild for those who would trot in them. Computer technicians who run the plant part of the year and walk along with the Elk in their migrations during the rest.
- A basic cultural outlook and social organization that inhibits power and property-seeking while encouraging exploration and challenge in things like music, meditation, mathematics, mountaineering, magic, and all other ways of authentic being-in-the-world. Women totally free and equal. A new kind of family — responsible, but more festive and relaxed —

is implicit.

ACTION

Social/political: It seems evident that there are throughout the world certain social and religious forces which have worked through history toward an ecologically and culturally enlightened state of affairs. Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Druids, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushmen, American Indians, Polynesians, Anarchists, Alchemists . . . the list is long. All primitive cultures, all communal and ashram movements. Since it doesn't seem practical or even desirable to think that direct bloody force will achieve much, it would be best to consider this a continuing "revolution of consciousness" which will be won not by guns but by seizing the key images, myths, archetypes, eschatologies, and ecstasies so that life won't seem worth living unless one's on the transforming energy's side. By taking over "science and technology" and releasing its real possibilities and powers in the service of this planet — which, after all, produced us and it.

Our own heads: is where it starts. Knowing that we are the first human beings in history to have all of man's culture and previous experience available to our study, and being free enough of the weight of traditional cultures to seek out a larger identity. — The first members of a civilized society since the early Neolithic to wish to look clearly into the eyes of the wild and see our self-hood, our family, there. We have these advantages to set off the obvious disadvantages of being as screwed up as we are — which gives us a fair chance to penetrate into some of the riddles of ourselves and the universe, and to go beyond the idea of "man's survival" or "the survival of the biosphere" and to draw our strength from the realization that at the heart of things is some kind of serene and ecstatic process which is actually beyond qualities and certainly beyond birth-and-death. "No need to survive!" "In the fires that destroy the universe at the end of the kalpa, what survives?" — "The iron tree blooms in the void!"
Knowing that nothing need be done, is where we begin to move from.

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Garbage—photograph: Rondal Partridge

EAST COAST ASIANS

Dear Friends,

The radical Asian American Movement is alive and well on the East Coast. This was the impression I received when I recently talked with some of the people from Asian Americans for Action in New York. The AAA is a motley collection of students and professional people, sons and daughters, mothers and fathers. All, however, share a radical perspective of America and the world.

The group is small—maybe it has about twenty-five people. However, it is also very new, less than a year old. What impressed me most about the AAA was its commitment to action. The members are all willing to do the work—both the day-to-day shit work and the larger organizational projects.

At the meeting I attended recently the AAA organized study groups on both the Asian American experience and the Asian situation in the world today for its members. Moreover, it formulated its initial plans to participate in the Nov. 15 March on Washington and the Nov. 19 protest against Sato. A man named Hutchins, a former chairman of SNCC, attended the meeting and called for a Third World presence at the Washington March. Also discussed were the production of their monthly newsletter, a fund-raising project (the showing of Rashomon), participation in a Washington teach-in on Asia with the Committee of Concerned Asian Scholars, the Oct. 15 Moratorium rally in Harlem (in which Mary Kochiyama of the AAA spoke), and the setting up of draft counseling and child care centers for Chinatown.

PROCESS OF ACTING

The people in the AAA are very personable people. I was sorry I didn't have a longer time to talk with them, particularly the older members who are just as radical as their younger counterparts. I will probably be going to N.Y. again in the near future.

The AAA is claiming that it is trying to get itself together, to find its direction. Yet, instead of trying to find their purpose and identity by bullshitting, they are getting themselves together by doing, by the process of acting. At present, the group does not have the kind of Asian American perspective evident in groups on the West coast, yet they are moving in that direction both through their community cation projects and their study groups (it might be noted that they are eagerly reading GIDRA articles in their search for an answer as to what it means to be Asian American). The group is also more Asian-Asian oriented than most of the Asian American groups on the West Coast. A high priority has been given to matters concerned with Okinawa, the Japan-U.S. Security Pact, the Vietnam War, etc.

Let me tell you what else is happening in the East. I also had a chance to rap with the Columbia AAPA people. They currently have a membership of about fifteen. When I ran into them, they were selling Red Books and passing out information on Title II on the Columbia campus. They hope to start a newspaper with the money from Red Book sales. Columbia AAPA is attempting to establish courses on the Asian American experience at Columbia; however, the outlook looks very fuzzy. Columbia claims it does not have the money.

OUTLOOK OPTIMISTIC

I also learned that there is an AAPA at Sarah Lawrence College in New York consisting of twelve girls. The chairwoman is a god-daughter of Chaing Kai-shek and also a confirmed Maoist. I am trying to get in contact with them.

You might also be wondering what is happening here at Yale. The outlook looks surprisingly optimistic. Most likely, we will have a course on the Asian American Experience next semester. The course is being organized by Don Nakanishi, although we are trying to make sure that everyone who intends to take the course will have a voice in planning it. So far, the response has been good. Many of the Asian Americans here have the same kind of "identity crisis" evident on the West Coast: they feel cut off from the heritage; they want to know about their history; they want to understand the contemporary status of the Asian in America. Moreover, there is an interest in the Asian American community and the Asian American Student Movement.

We will also probably start working on the Title II repeal campaign with the hope that the issue will be the first step in the heightening of the consciousness of the people. Don and I eventually see an AAPA emerging on this campus (and perhaps later a Third World), but the Asians just aren't there yet in terms of consciousness. This should come with time, with the help of the course and the Title II campaign, with political discussion groups, and with action projects. I have faith in a lot of the people here; the Revolution may come to Yale yet.

MILITANT BLACKS INFLUENTIAL

The Black, Brown, and White Radical Movements here at Yale seem to be at different stages of development. The militant Blacks are very influential here in New Haven (relative to their position in the rest of the country, that is) and especially at Yale. There are presently only about twenty Mexican Americans on campus, however, although recently several Chicanos got together and formed an UMAS. As I think I mentioned before, the Grape Boycott is immensely successful back here; it is difficult to buy grapes in New Haven. Much of the impetus for the Grape Boycott's success came from the few Chicanos on the Yale campus last year. The White Radicals here are a displaced group; they are simply not listened to. As I mentioned before, Yale is permeated by a White Liberal mentality (in fact, this seems to be the case with the New England area in general). Anyone attempting to work "outside the proper channels" or anyone attempting to question "fundamental American institutions" is looked upon with either suspicion, incredulity, or hilarity. It is useless to phrase an analysis of the problems in the radical rhetoric; the white liberal mentality is so pervasive.

That's about all I can think of at present. Hope everything is going well at UCLA, particularly with High Potential, Angela Davis, and the Movement. I'll continue to send my impressions of the East.

Peace and Power,
Glenn

Chicago Liberation Chapter

An Open Letter to Asian Americans,

Douse your docility, apathy, and polluted existence with the clear, vibrant, flowing spirit of liberation and freedom. Cleanse your mind, body, and inherent mannerisms by negating the greed, values, and token tolerance of a bigoted, whitish America. Be a "fat Jap, Chink or gook" proud of darkened skin and slanted eyes.

The Movement has come of age united in ideological and social brotherhood. Though other indifferent, "try to be white" brothers and sisters seek to deny the fact, the Chicago Liberation Chapter of the Japanese American Citizens' League is a cold, hard reality of which within this finite life span of universal un-togetherness we have come together in yellow brotherhood to combat the common enemies of colored people; namely that of hunger, poverty, racism, war, and white egotistical paternalism and conquest.

Bring forth your heritage, identity, and pride from relative dormancy. Rebuild your respect, dignity, and guts. No more will Asians be "the silent minority." No longer will yellow people envision death as a form of loyal recognition. No able Asian, moreover, shall ever again deceive, connive, and extort his brother.

The confrontation for equal merit employment, adequate housing, fraternal eating privileges, and an unbiased democracy has merely begun. The "yellow peril" shall once more be an imminent,

potential manifestation. Hear us out! We need to get it together.

This July for the first time in the midwest, Asians will march in Chicago to demonstrate on a national level their concern for issues relevant to all worlds. A National Caucus has been created and already Asians from the west and east coasts have indicated their desire to participate in the "Solidarity March". The Chicago Liberation Chapter, JACL in contrast to the present chapters is an independent working body. We seek to confront the National Convention in Chicago with the brutal realities of life in America. If you are a part of us, you are with us. Join us! Share your life and blood for Asian nations, be active and conspicuous, vociferous and demanding. We march in July against the Convention, the war, Mayor Daley and his police state, and the draft.

If you are interested in our organization which welcomes members nationwide in the caucus or chapter, about the peace rally, or all, write. We will inform you of the housing facilities, membership, and related. Be here with us. We believe for peace eternal and a lasting brotherhood among all men.

John K. Yanagisawa, treasurer
Chicago Liberation Chapter, JACL
7516 South Indiana Avenue
Chicago, Illinois 60619

MORE LETTERS...

continued from page 4

and the Japanese communities is one of mutual flattery: the whites flatter our group ego, we flatter their limited tolerance. In the meantime, the blacks and Puerto Ricans in our area get screwed royally and our "example" is used as deftly as a billy club against them.

The local JACL leadership buys all of this—hook, line and chopstick. Picketing and marching is certainly not their style, nor is raising any question about what's going on in the world. Third World consciousness is out of the question. (A personal note: Last winter, I brought two black militants to a board meeting of the JACL to talk about how our two communities could relate to each other on the social issues of the day. We could have been speaking to the DAR for all the response we got. I got the sinking feeling that the board thought that they were white. Well...) For the Japanese who are in their 40's and over, political and social consciousness seemed to have ended with the Second World War. The evacuation is the touchstone of all that has happened since; but it is seen only as an aberration, like an earthquake, not as a political act. The suffering, for them, is over.

At any rate, your newspaper gives me hope. There's a lot of work for us to do. Let us proceed.

Power to the People!
Ed Nakawatase
Seabrook, New Jersey

Gidra Staff,

Twice it has happened now! Each time I receive my Gidra, the events I want to go to are already past. Why can't you mail the Gidra out so that I will receive it in time to attend these events if I have such a desire?

How can you expect support from the community if we never find out until 'too late'? I received the March issue on Monday, March 9th, in case you want to know.

M. Lee

GRASS ROOTS FORUM

Dear Gidra Staff,

Receiving a copy of Gidra made us very happy. It is a wonderful, badly needed, long overdue addition to the progressive movement. May you outlast those who oppose you in your present stance; may you achieve the aims for which you seem to strive.

Yes, we would be glad to exchange publications. In fact we have placed you on our mailing list and have mailed you a copy

To Yin from Yang

Dear Yin,

I would truly be unobservant, if I had not, by now, noticed that I was a man, and that you are a woman. From as far back as I can remember, people around me have always made me conscious that I was a male, boy, man, otoko, etc. Essentially, this meant that I had this external device through which I passed my urine. (Later I found a more interesting use of this property.) At different times, I've felt that it was either too large, or too small. At other times, it has been either a nuisance or a treasure. One thing is for sure, I don't want to get rid of it. I'm rather fond of the damn thing.

I remember becoming very conscious of this obvious difference between my younger sister and myself. When we were younger, we took baths together. At the time, it seemed a very natural thing to do. I must admit, it would make me uptight, if we were to do it today. That's been a no-no since I started the first grade.

Things took on a different perspective when I was in the third grade. I developed an intense crush on one of my classmates. Her name was Barbara. At the time, I couldn't quite deal with some of the changes that this crush was putting me through. On Valentine's Day, I bought a large heart-shaped box of candy for her. I had saved the money from my weekly allowance. Though, I bought a box for my mother, it was considerably smaller than Barbara's.

The candy was well hidden in my school bag, as I looked around the schoolyard for Barbara. I found her playing jacks with some of her girl friends. However, I never did develop the courage to give her the candy. It was too embarrassing. I got a friend of mine to do it for me.

I must have a propensity for crushes, because I keep developing them. Carolyn, Keiko, Margaret, Kathy, Gail, Setsuko, Irene, and a good number of others have put me through changes, since Barbara got that box of candy back in the third grade. And you're putting me through changes again, today.

I'm told that we are involved in a movement, which is seeking the liberation of our people. Thus far, each of us has been insensitive to the other, and have sought to protect our status and roles at the other's expense. We each have names for each other. We are obstacles to liberation.

I began by saying that I observed that I was a man. But, if you weren't around, it wouldn't mean a damn thing. It would mean that I was a human being, that I was a person. There would be no joy in being a man. In the same sense, if only women existed, I wonder how much difference it might make to you, if there were no men.

I can only be a man, if you are a woman. In the real world, we exist simultaneously, or not at all. As long as I suppress you, I cannot be liberated. Until both of us can exercise self determination, the people of AmerAsia cannot be free. What would each of us do, liberated and all by ourselves?

Since the third grade, when Barbara made me glad that I was different from her, I've known that there wouldn't be any other role that I could enjoy. I am an AmerAsian man; you are an AmerAsian woman. I am a man; you make me that. I am a man; you make me damn glad.

Love, Yang

of our current issue by first class mail.

We would like to take this opportunity to offer our cooperation in any way that would serve, advance the cause that both of our papers espouse; for, "It's better when we do it together."

We would consider it wonderful to be able to meet some of you, to get acquainted, exchange views; we would like to write about you.

We would appreciate getting the facts from you regarding Suzi Wong, Laura Ho and Michael Fong so we can publicize their predica-

ment. Better yet, if you have someone who would write up their cases as of now, we would print it. If it is agreeable with you, we would print your editorial, COMMITMENT, from your February issue; also, we would print Warren Furutani's speech, changing but the very last sentence.

We are waiting to hear from you.

Faternally,
Henry
Grass Roots Forum
San Gabriel, Calif.

more letters on page 27

a letter from... **GOLDEN BROTHER**

Gidra,
We just got hip to GIDRA last week. Some thoughtful and kind brother at the Asian American Hard Core took time out of his busy routine to mail four back issues (Sept. to Dec.) to us. "Us" refers to me and my golden brother who I shall call "Cuz".

Cuz and I have been out of touch with our neighborhood (The Westside) for around a half a year. For you see, we are serving time at the California Correctional Institution. We've both been to the California Rehabilitation Center and found their program for the treatment of drug abusers to be ineffectual in helping us abstain from taking drugs after our release. So, being failures of that program we were transferred to this institution.

We find your periodical quite interesting and relevant to people like us. We get along up here because we know who we are, what we are, and are proud of our golden heritage. We are respected as two Nippon Soul Brothers.

Our morals and attitudes are looked upon as wrong by society. That's because we've chosen to be individuals instead of succumbing to the rigidity of society like a lot of our so called brothers and sisters who think that living their plastic existence is "where it's at".

But, if being a free thinker, a "for-real" person, and doing my own thing means that I'll spend a majority of my life behind these four walls of correction, either I'll have to make the necessary changes in my life style or the community will have to change some of their narrow minded, old fashioned rules before Cuz or I can remain "on the streets".

Gidra, Be cool! Don't go too far out on militant or revolutionary doctrines. For you on the staff who are pseudo communists, socialists, revolutionaries, etc., we have a saying up here, "If you play, you gotta pay". To you who are dedicated to this movement, be prepared for what ever comes down. If any of you end up in the "Pen" like Cuz and I, please walk with your head up and proud of your golden color.

Ted Saito

P.S. My birthday is April 20th. I would shore appreciate a subscription to Gidra as a birthday present. (Cuz would too).

Editors' note: Right on, Brother Ted! Happy Birthday—your subscription will be forwarded.

LOVE IT...

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of who the society is made up of is misconstrued. You see, this American society, believe it or not, is supposedly a beautiful mixture of all cultures and ethnic groups. That means, we, as Asian Americans, are as much of that society as anyone. I agree with your statement that we must "respect the laws of that society, and not infringe upon the individual rights of that society," but as members of that society, we ask in return, that the society fulfills its promises inherent in the laws of that society. Those laws which promise the rights to "life, liberty, and the pursuit of happiness" to its individuals must be enforced. That is, the society must concern itself with the members of the society and alleviate any problems that exists within any of its communities. In other words, it must not block the opportunities to a good education, good jobs, good housing, and any other benefits which the residents and citizens of this country are guaranteed. You might argue that it is the job of the people to talk to their representatives in government about their problems. I argue that it is the responsibility of the people's representatives to concern themselves with and know the problems of their communities. Furthermore, do you know of any governmental representative in the Chinatown areas that can speak Chinese and influence in our governments? If you know of any there are thousands of people ready to talk to them to get changes made.

You also state that our cultures are now secondary to the American culture. Could you please tell me exactly what you mean by the American culture. The American culture is a conglomeration of cultures of all the people that live here. If our culture is secondary, then I propose that all immigrants also make their cultures secondary and accept the culture that was originally here. We can all become American Indians and accept their culture as the primary culture. We Asians will do it if you will.

"AMERICANS — ALL FOR ONE AND ONE FOR ALL!" is exactly how we feel. As Americans we ask that everyone be concerned with everyone else's welfare. It's a beautiful concept. All working toward the benefit of America and America working for the benefit of all. Now if this was true, there would be no tension between anyone and this country would be the country that everyone wishes it to be.

"If this concept is not agreeable to you—and you feel you can not (sic) abide this—then you are free to return to the country from which you (or your great-great-great-grandfather or whoever) fled."

Finally, are we Asians or Americans? I must say that the answer to this remains with you and the people of our society that you represent—specifically the white majority. It is for you and the "majority" to decide whether we Asian-Americans or for that matter any ethnic minority can actually become full Americans and receive all the considerations and rights that status entails, or shall we remain separate groups living in America—forced to ask for consideration by whatever means possible. Put yourself in our place. How would you feel if you lived in a "white ghetto" in a "yellow" majority America. How would it be if your life was as "hard" as the lives of the people living in the ghettos now. Most likely your reaction would be as emotional as your response to my letter and militancy might be your means of change. So, I reiterate, I hope that we Asians will not have to prove our stereotype as being meek and mild is actually wrong, and become militant so we won't be overlooked.

If you still think our attitude is wrong, I invite you to come down from Skytop Road and visit Chinatown with me where I can show you some of the conditions that exist there. If you and others are willing to help, then changes can be made.

Sincerely,
Neil Chan

More Letters...

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"MALE QUALITIES"

Dear Gidra,

After reading several issues of your newspaper and after re-reading the article on "White Male Qualities", I noted some interesting observations. First, I believe the "whitened" Asian girl stated in quite painful terms the image (incorrect, but unfortunately believed in by this white culture) of the Asian male. Other letters written to defend the male summed up a possible image of the Asian female: flat-chested, short, squatty. What image do we Asians have in a culture of white-skinned, long limbed, double lidded peoples? How many of you Asian women tried to look caucasian because the mass media brainwashed you into thinking that "white is right"? How many Asian males qualify for football, basketball or boxing as compared with the white males? Do we fit the image of the all American hero or the big busted blonde? What is our image?

In speaking with many Asian people of our generation (Sanseis), I have noted that in being a minority in a predominately white culture we are noticed as an "exotic" contrast to the westernized eye. We women are dated because we bring to the caucasian male a lift to his ego by becoming (in his eyes) all the exotic escapism and mysterious yearnings of his own desires. Some even view the Asian female as the goody, heart of gold Suzy Wong. The image of the Asian male is also tragically disfigured by the mass media. He is cast as a yes-yes houseboy on television, a buck-toothed, weakened soldier of war fighting against the Yanks, or a gigantic, but dumb body guard for some playboy. Few Asians are in commercials except to encourage flights to Japan or Hawaii.

I believe that your paper and the many organizations which you report on will change the white man's image of the Asian American from Yellow Punchinello (a buffoon, a squat grotesque person) to Yellow Puissance, Yellow Power.

Your Proud Asian Sister,
D. Lee

Asian Americans in Law

A new upsurge in the political and social awareness of Asian Americans in the last few years is bringing their community into the mainstream of American power. More Asian students are no longer content to aspire, as their parents did, to the achievement of a mythical economic parity from which to purchase political and social power. The dreams of the past generation have not achieved their promise. A new generation of Asian-Americans, less willing to be pacified by illusion, is asserting a birthright of economic and educational opportunity as well as political and legal self-determination.

In response to this challenge, we feel that Asian-American students should be considering the study of Law as a means of advancing the community's interests while protecting their political rights. This field is one which has not inspired much interest in the past. Possibly, this could be attributed either to the ever present language problem or to some undefined cultural bias. Whatever the reasons for this attitude, it is clear that the community needs more attorneys if it is going to expand its influence and participation in the American political structure.

The reasons for this conclusion are not new to anyone who is remotely aware of the history of the Oriental-American in California. The mass West Coast hysteria in response to World War II provided the backdrop for the virtual elimination of the Constitutional rights of Japanese-American citizens. The American courts where these actions were contested, responded by placing their approval on the Government's actions. This was in keeping with a tradition in this country of discriminatory immigration and property ownership legislation. Much of this is past and has been and is being rectified; however, the questions which arise are: To what extent did the Asian-American contribute to his own subjugation by the cultural passivity which characterized his generation? And, has the Asian-American community learned anything from its history?

We feel it is time for those Asian-Americans who would challenge the status quo to begin to acquire the tools with which to accomplish this. The courts are the last forums for resolving the conflicts of social change. The battles must be waged and won there. Today's polarization has given rise to violence. If these issues cannot be resolved within the legal system, the conflict may easily find itself in the streets. The Asian-American community owes it to itself to encourage its young people to go into the study of Law. Another generation should not go by without making an all-out bid for participation in the economic, social and political mainstream of the American power structure.

HEARD IT ON RADIO

Dear Sirs:

I am very sorry, but there seems to be a misunderstanding. After hearing the radio advertisement for your magazine, I thought I was sending away for a sample copy, not a subscription. I am very sorry, but I am unable to subscribe to any magazines at this time (the finances of a college student being what they are). I am sincerely sorry if I've caused you any inconvenience.

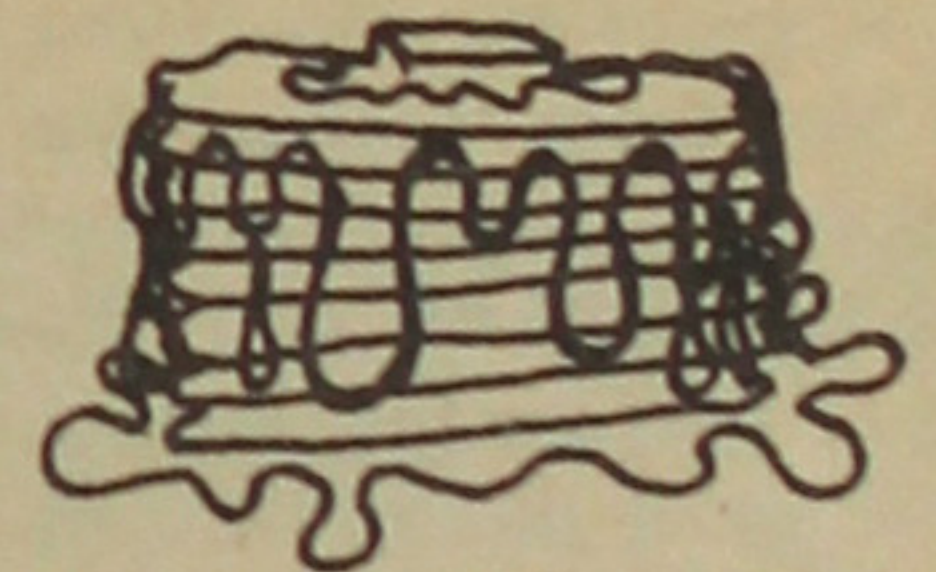
Yours truly,
Wenda Yenson
New Rochelle, N.Y.

ORGANIZE IN TUSTIN

Dear Sirs,

I would like to know more about the Yellow Power Movement and possibly organize the Yellow people in this area and wake up a few of the white brainwashed Orientals.

Right On,
Huang Tzeng-Pei
Tustin, California



FIRST LOS ANGELES SHOWING

THE EAST IS RED

The East is Red, a screen dramatization of the Chinese People's Revolution, will be shown Saturday, Sunday and Monday April 25-27 at the Embassy Auditorium in downtown Los Angeles.

The East is Red is a pageant of music, dance, and drama which presents the history of 40 years of the Chinese Communist Revolution as seen by the Chinese Communists themselves.

The spectacle was originally staged by a cast of 3,000 in the Great Hall of the People in Peking, and was so successful that it was made into a feature-length film.

The film is in six episodes, each depicting a stage in the Chinese Revolution.

The story begins during the early 20th century, with China under the oppression of imperialism and bureaucratic capitalism. It traces the revolution through the first attempts at National government, the forming of the Red Army and the Long March, the war with Japan, and finally the expulsion of Chiang Kai-Shek's Nationalist Government.

Artistically, *The East is Red* blends Western film techniques with traditional art forms of Chi-

na. But gestures, costumes, and songs which date from centuries-old tradition are given new content meaningful to the masses and the revolution.

The East is Red is intriguing not only in its story and artistic execution but also in its political implications. It was the opening attack in the Cultural Revolution, a full-scale Maoist offensive meant to rebuild his political and cultural theories and destroy revisionist influences in the party.

Being both a celebration of

Chairman Mao and an exemplification of his thought, *The East is Red* is used for political education in China today.

Tickets for *The East is Red* are available now at Kerkoff Hall, UCLA, Mutual Ticket Agencies, and by mail from the Southern California Music Co., 637 So. Hill Street, Los Angeles. Telephone, 622-2221 for ticket information.

The Embassy Auditorium is located at 847 So. Grand in Los Angeles. Show times will be 6:00, 8:15, and 10:30 p.m.

SOUTHERN CALIFORNIA REGIONAL
REVOLUTIONARY YOUTH MOVEMENT CONFERENCE
SATURDAY
APRIL 18
9AM-5PM
LOS ANGELES CITY COLLEGE CAFETERIA
ALL ANTI-IMPERIALIST YOUTH INVITED

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mellow yellow

HIGH SCHOOL CONFERENCE

BY R. WU

After attending the first high school conference sponsored by the Amerasia organization and titled "A New Asian Awareness", I would like to evaluate it. I feel the conference, on the whole, wasn't very good, because it didn't accomplish its purpose of promoting high school student involvement and participation in the Asian Movement. I believe the location, the agenda, and the type of students who attended the conference contributed to the poor outcome of the conference.

First of all, the conference was located right in the middle of the city at Centenary Church. Because of this, they were not secluded in an environment where there were no distractions such as city noises. They were also not in a quiet location that allowed them to concentrate specifically on the conference; they were distracted by things going on in the streets. Secondly, the conferees did not stay over night, and so they had the freedom to leave whenever they pleased. The conferees were suppose to come back for all three days of the conference, but since they had the freedom to leave, many conferees didn't show up for the next day. This was partly caused by the type of program we had for the first day.

CHINATOWN & LITTLE TOKYO

The first day was too socially oriented. Because we (the organizers of the conference) were worried about the number of people who attend the conference, we planned the first day to be very social so that it would attract people to come. As a result of this social attraction, we got many people who were only interested in the social aspects of the conference and not in the educational aspect. During the conference, I saw a few people from the COO conference and I knew some of them were at our conference mainly because of social reasons. There were a few students who attended the conference with an educational objective in mind, but they were "turned off" and "scared away" after the first day, because it was too damn social. All we did during the first day was go in a car rally and scavenger hunt, have lunch, skits, short films, non-verbal games, dinner, and a dance.

The only thing on the agenda that had any significance was the scavenger hunt. In the scavenger hunt, we tried to point out that the Asian communities (Chinatown and Little Tokyo) were basically tourist traps. We did this by going into these communities and asking the conferees to buy something that cost less than \$0.25 and to buy something in Chinatown that could be bought in Little Tokyo. They soon discovered that it was pretty difficult to buy something that cost less than \$0.25 and that the only things that could be bought in both communities were souvenirs. By describing some Oriental food and telling the conferees to buy it, we illustrated to them how they were ignorant of their own Asian foods. Many of the conferees knew what foods we were describing, but they didn't know what they were called. This also indicated how they were also ignorant of their own Asian language.

POLITICAL EDUCATION

By the second day, most of the potential students who were serious about the movement had gone home in disgust and so they were not there to appreciate the educational and informative nature of the second day. I personally enjoyed the second day because it was pretty heavy and I think those students who left would have enjoyed it also. Because the potential students had gone home, we were left with most of the students who were socially orientated and not really interested in the movement.

These students could not really appreciate the political and informative nature of the second day, so through out the rest of the conference, they were oblivious to what was happening. We first saw the film, "The Pride and the Shame" which was about the Japanese experience in concentration camps. While I was watching the flick, I had empathy for my Asian brothers. I imagined how painful it must have been to be incarcerated in concentration camps and to have all of one's property confiscated. But it was funny to notice how the rest of the conferees reacted. Some were able to joke around after the movie was shown and others did not react at all.

A lecture by Jim Matsuoka followed the film. He elaborated on the treatment of Japanese during World War II and on the living conditions in the concentration camps. The Japanese were hostilely treated on the west coast and in the concentration camps. They had no privacy. They had to eat at mess halls, share their rooms, as well as commodes, and lived in constant fear of their lives; they weren't sure of whether the American soldiers were going to execute them or not. All of these poignant and shocking facts didn't seem to phase the students. They were still unable to draw the parallel of the past with the present. They just couldn't believe what happened to the Japanese during W.W. It could very well happen to the Chinese (if we go to war with China) or the Black revolutionaries, today.

AWARENESS & INVOLVEMENT

Pat Sumi and a Black brother spoke to us about things that were happening now. Pat rapped to us about how our Capitalist system oppressed people, while the brother rapped about the military. As I listened, many questions came to mind. Questions like, "Are we really slaves of our environment?", "Do we get brain-washed in school?" "Are we really free?". And when we broke into discussion groups after her speech, I brought out these questions and got some reaction from the students. But after the discussion was over and everyone went home, I questioned myself again, "How many of the students really got something out of this whole conference? How many students were really to move and become active in the movement?" It is my opinion that they didn't get too much out of the conference in terms of becoming more aware and concerned about the Asian Movement, and possibly becoming involved in it. I think most of the students went home, thinking that they had a good time at a social event, and went about their daily lives with no change in their immediate

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more news

MILLS COLLEGE SEEKING ASIAN INSTRUCTORS

Mills College Asian Alliance is currently looking for part-time instructors to teach during the academic year beginning Fall of 1970. Instructors are needed to teach courses entitled "Asian in America" and "Asian Colloquium".

"Asian in America" will begin as a historical survey of the Asian experience in the United States but will concentrate heavily on the development of the Asian consciousness. The "Asian Colloquium" will cover the identity and political orientation of the Asian American in a 1970 perspective.

Applicants need not have professional qualifications although a Bachelor's degree is preferred. Any persons interested can contact: Laureen Wong, Asian Alliance, Box 9020, Mills College, Oakland, California, 94613.

* * *

OSC NEEDS CANTONESE SPEAKING CLERK-TYPIST

The Oriental Services Center is in need of a clerk-typist who speaks Cantonese to also do some social work. Preferably a B.A. and the ability to type fairly well. Contact: OSC at the International Institute at 435 South Boyle Avenue, Los Angeles.

* * *

PIONEER TALENT SHOW

The Japanese Community Pioneer Center, in its continuing effort to add gaiety to the lives of the residents of Little Tokyo and the Japanese Community at large, announced that it will present a talent show called "Pioneer Nite". To be held on Saturday, May 9th, at the Koyasan Hall, "Pioneer Nite" will offer an evening of entertainment featuring everything from folk songs to the latest movie starlets from Japan. The program has just been rounded off and it is offered to the community as one comparable to anything in entertainment quality (Japanese style as seen in Little Tokyo during its "heyday" in the 1930's and 40's). The talent show was a major form of entertainment for the Japanese Community during this era, as any Issei can attest to—and many a joyous evening was spent by the local citizenry packed into the rows of seats at the Koyasan or Nishi Hongwanji listening to the latest talent from Japan of those developed locally. Although the evening's entertainment is programmed for a Japanese speaking audience, it is highly recommended to the younger groups as a matter of interest to see what "turns on" another generation.

The full two hour program will be emceed by the very popular actor George Takei. His father, Takekuma Takei, is a member of the Executive Board of the Pioneer Center. Performances will be given by the Accordion Band of West Los Angeles, the Kansuma Dance Troupe, the Okinawa Dancers and Tomi Asakura & choir. A koto ensemble will be led by Kinoya Jorokusho and the artistry of violinist Kengo Sakamoto as well as performances by comedians and magicians will be hi-lighting the evening. To add to all this, talented local folk singers will also be featured and it is predicted that some hitherto unknown talent among the members of the Pioneer Center will be discovered.

Tickets will be available at \$1.50 and can be obtained at the Japanese Community Pioneer Center, 125 Weller Street, Los Angeles. It is urged that those who wish to attend obtain their tickets as soon as possible for this event is likely to attract a large audience. Further information may be obtained by calling the Center at 680-1656.

High School Conference

Craig Shimabukuro
Amerasia

Attempting to follow the philosophy of Listen, Learn, and Teach, Amerasia (the Umbrella) sponsored a three day high school conference at the Centenary Methodist Church in Los Angeles, on March 22, 24 and 25. The conference was held to establish a link of communication between Amerasia and Asian American high school students. Students were asked about their feelings concerning the position of the Asian in America. The ideas and goals of Amerasia were presented with the hope that agreement of purpose and joint actions would evolve out of talk.

At this time it is impossible to draw any concrete conclusions. The 70 students who attended the conference must pronounce the final judgement through their action or inaction. Therefore, the analysis that follows is by no means final, and is only one opinion, my own.

This analysis will reflect not only my views of the conference, but, will at times, broaden to include the entire Asian Movement.

The first day of the conference began with a car rally. Its purpose was to show the students the various ethnic communities, and to act as a prelude to discussions about the status and conditions within the local Asian American communities.

The first day, unfortunately, was confusing and perhaps non-productive for all parties. A lack of cohesion and poor timing were the main reasons. These, in turn, were a result of insufficient manpower — organized manpower — to efficiently run the conference. The members of Amerasia have too much to do and too little time to do it in. As one of the organizers of the conference, I must assume much of the blame for what happened.

The effect of the first day was seen in the second day's turnout. About 30 out of the original 70 students returned. The second day began with a movie, "Nisei: the Pride and the Shame". The small crowd listened intently as Jim Matsuoka spoke about the effects of the wartime incarceration on the Japanese American Community. After lunch, Pat Sumi and a black brother (he wishes to remain anonymous) from the Movement for a Democratic Military near the Camp Pendleton Marine Base, spoke. The conferees broke up into discussion groups to reflect on the day's events. Discussion was followed by work as the people pre-

pared several hundred candy-filled Easter baskets for Wednesday's outing with the kids from the Chinatown Tutorial Project. This was by far the most productive day of the conference.

Wednesday, the third day, was optional and will not be discussed except to say that hundreds of children had a fantastic, and naturally anarchistic, Easter egg hunt.

As I said, the second day was by far the most productive. This was not because it was better organized. It wasn't. It was, however, the first time that people sat down, listened, learned, and taught each other. The rap sessions were small and it was possible for everyone to state his views. The Asian Movement desperately needs more of this type of communication. It is easy for people, especially busy people, preoccupied with projects, to forget that the people are the lifeblood of and the reason for the Movement.

One-on-one rapping, where people get to see each other as people and not as radicals, conservatives, students, or whatever, is the best way, and perhaps the only way, to bring new people into the Movement. And the Movement to the People.

TOSH TERAZAWA TO BE HONORED

Los Angeles—Toshikazu Terasawa, noted architect and community leader, will be honored at a testimonial dinner to be held Saturday, May 2, 6:30 p.m., at the Chalon Mart Restaurant, 1919 So. Broadway in Los Angeles.

According to Linda Iwataki and Sam Ishihara, co-chairmen, the dinner is being sponsored by the Japanese American Community Services to pay tribute to Terasawa for his long years of service to the community.

Iwataki and Ishihara stated that, "Tosh Terasawa is one person who over the years has unselfishly contributed his time and talents to the betterment of our community."

"Among other things," continued the two JACS leaders, "Terasawa served as the President of JACS for six years during some of the most trying times to bring us to a point where we are able to serve the community once again."

In addition to JACS, Terasawa is the President of the City Building and Safety Commission; President of International Institute; active lay-leader of Cent-

continued on page 30

ENVIRONMENT...

continued from page 5

that we know, except for cockroaches and other simple forms of life, such as certain anaerobic bacteria (a micro-organism able to flourish without free oxygen). This will be due to excessive amount of air pollution.

Man is able to adapt to his environment. What can mobilize masses of people out of their complacency or their tireless struggle for success? Are people moved only by such disasters as befell 4000 persons in London in 1952? A problem today is a cancerous organism affecting great numbers of people over a wide area. A problem can't be ignored with the idea that perhaps it will go away, or that science will eventually find the solution for it. Man cannot recklessly deplete his environment of its natural resources and upset the balance of nature and still expect to continue as it did before. This is as childishly absurd as believing that money grows on trees.

The constant drive for progress developing every possible bit of land, manipulating nature for the convenience of human activity and squeezing everything possible out of existing land (e.g. farmlands) should be questioned.

Doctor Paul Ehrlich, in the *Population Bomb*, urges awareness of the subtle elements which may eventually exterminate mankind.

We breathe impure air and drink impure water. We tolerate impossible amounts of noise from construction and transportation vehicles. We are upsetting the delicate balance of nature with pesticides and herbicides (while the California Grizzly, dodo, and passenger pigeon have faced extinction, the population of undesirable sewer and houseflies, for example, have increased).

What, but gross stupidity, can blind a person from considering the potential disaster of an ecological crisis? Is man, with all his faults and foibles, worth preserving?

A response, or lack of one, may be crucial.

Community Day... continued from page 5

BAILIFF: They seem to be late in arriving, Your Honor.
 ME: They were late getting to the Rec Center to help set up, too!
 J: What was that?
 ME: Nothing, judge, nothing but the truth...the truth, the whole truth, and nothing but the truth.
 J: Good boy! Now say the one that goes, "I pledge allegiance..."
 You know that one? My favorite one. Always gets me here (the judge indicates his money belt that was hidden by the long robe and an enormous fold of fat in his mid-section). I own stocks, boy, own nothing but good old solid American stocks and bonds. But even I have to pay taxes to keep the U.S. troops in Asia, Africa, and South America so that the big companies can get at them raw materials and cheap labor. That's how the big companies get rich, that's how I get rich, and that's how the U.S. stays strong and wealthy. That's why you should buy stocks and bonds, boy.
 ME: But not everyone in the U.S. can afford to save enough to buy stocks and bonds. Whatever they earn, they must spend in order to have food, shelter, and clothing. Many don't earn enough to adequately meet these very basic needs. There are still too many poor and hungry people in this country for it to be bragging about being the land of opportunity and freedom. Besides, look at all the people in the world, including many in this very nation, that the U.S. oppresses with its "Great" military might, its murderous and inhuman technology, and its cut-throat economy.
 J: I charge you with contempt of court, boy!
 ME: For what reason? How can you charge me with...?
 J: This is a free country, boy, and I can charge you with anything I desire! Now you better tell me where you were on March 1, and you had better make it convincing or else I'll find you guilty for that crime right now. What were you doing in the later hours, between 3 p.m. and 6 p.m.?
 ME: Around 3, those of us there at the Rec Center were still setting up the tables and chairs for dinner. The tour was to start at 3:30, after which all those tired, hungry, and wet (oh yes, it was raining that day) people were to be served dinner. General Lee's Restaurant in Chinatown donated enough Chow Mein to serve 150 people, and the rest of the food was to be provided by students and student groups from UCLA. Anyway, we set up the two rooms and waited for the people to arrive with more food. It never came, judge. We eventually had to go out and buy over \$100 worth of fried chicken from the Colonel.
 J: The Colonel, did you say? Glad to hear that boy, cause he's a good friend of mine.
 ME: That's not the point. We shouldn't have had to go out and buy that chicken in the first place. The people who were assigned to bring the food should have come through!
 J: I know what you mean, son. Why, there are lots of people like that everywhere. People like that are right here in these halls: never do what they promise, or even what they are supposed to do. Yes sir, people are like that everywhere. Gonna get your

hair cut aren't you, son? Better go on with your story now.

ME: Well, that's about it. The people arrived from the tour at the Rec Center at 5:30. There were certainly many more people than were anticipated. It was good to see that close to 400 people would come to UCLA on a rainy day to support this event, but having this many people made the food situation even more critical. We had to go out and get more chicken, and your friend the Colonel didn't even give us rolls or anything else with all that chicken that we bought.
 J: He must not have been working that night, boy. Wasn't his fault. Next time I see him, I'll ask him about that night. If he was working, that'll make your alibi pretty slim. Anyway, even if he was working that night, he can't give out rolls to everyone who buys a lot of chicken: that's how he makes that little extra capital. Well, is that what you were doing on March 1? Is that all there was?
 ME: No, judge. After dinner there were performances by the Chinese Opera Club and the East-West Players. They were both truly great. As I relaxed and watched the performances, I nearly forgot about the many hassles of the day. I have to give both groups much credit for making this near-disasterous event a success. Why, the East-West Players even donated \$100 to the event as well as putting on an excellent performance.
 J: Well, that's enough of that, huh? Let's see what we can do now. I got it! Boy, I think we're going to have to hold you in custody until we get a chance to check this story out thoroughly. You have that contempt charge for which you have to pay sentence, anyway. You shouldn't worry though, I should have decided about your guilt or innocence, based upon my ability to judge people's characters, by the time I return from my European vacation. You just sit back and wait awhile in jail. Probably do you a lot of good, boy, probably learn a lot. I should be back in less than a year. I'll probably find you not guilty, since the evidence so far has been in your favor. You probably aren't even the person that we've been looking for in connection with this crime, but you were in contempt of court, back there, you realize that don't you? You can't be disrespectful to this system, boy, never! Never say anything like that again, hear me, boy? And get your hair cut!

SCHOOL OF PSYCHOLOGY

A group of California psychologists, dissatisfied with existing academic programs in state colleges and universities, are establishing the California School of Professional Psychology. The new school will offer programs dealing with mental health in minority communities. Programs leading to A.A. and Ph.D. degrees will be offered by September, 1970, with B.A. and M.A. programs to follow shortly thereafter. Two campuses will be opened, one in San Francisco and one in Los Angeles.

Considering the large population of minority peoples in the state of California and the disproportionately small number of psychologists from minority backgrounds, it is important that a school be established to train minority peoples to work with the problems in their communities.

There is a limited number of openings in the new program. For further information, contact: Nathan Murillo, Ph.D., Counseling Center, 18111 Nordhoff, Northridge, California, 91324, (213) 349-1200, ext. 264.

Pancake

continued from page 2 and the eventual creation of multi-service community centers to serve the various Asian American communities.

Breakfasters will be served pancakes (all they can eat), sausage, eggs, and a choice of beverage. Three bands, Liberation, Hiroshima, and Navarum will provide musical entertainment. A portable color TV, mini-bike, and an AM-FM cassette tape player will be raffled off during the festivities.

Tickets are \$1 and can be purchased at the JACS office, 125 Weller Street, suite 305, (689-4413). Tickets will also be available at the Breakfast on April 19.

MELLOW YELLOW continued from page 28

attitudes.

A lot of work and planning did go into this conference, but I hope the next time we plan a conference, we plan to have a smaller number of students to attend.

By doing this, we wouldn't have to worry about making the conference very social and attracting a lot of students who are only socially oriented. We could concentrate on having only those students who are interested in the Movement and in making the conference a lot more "heavy" and informative.

By doing this we might promote some active involvement on the parts of some students. So for those high school students who are really interested in the Asian movement, get ready because I guarantee you that the next high school conference will "Blow Your Mind".



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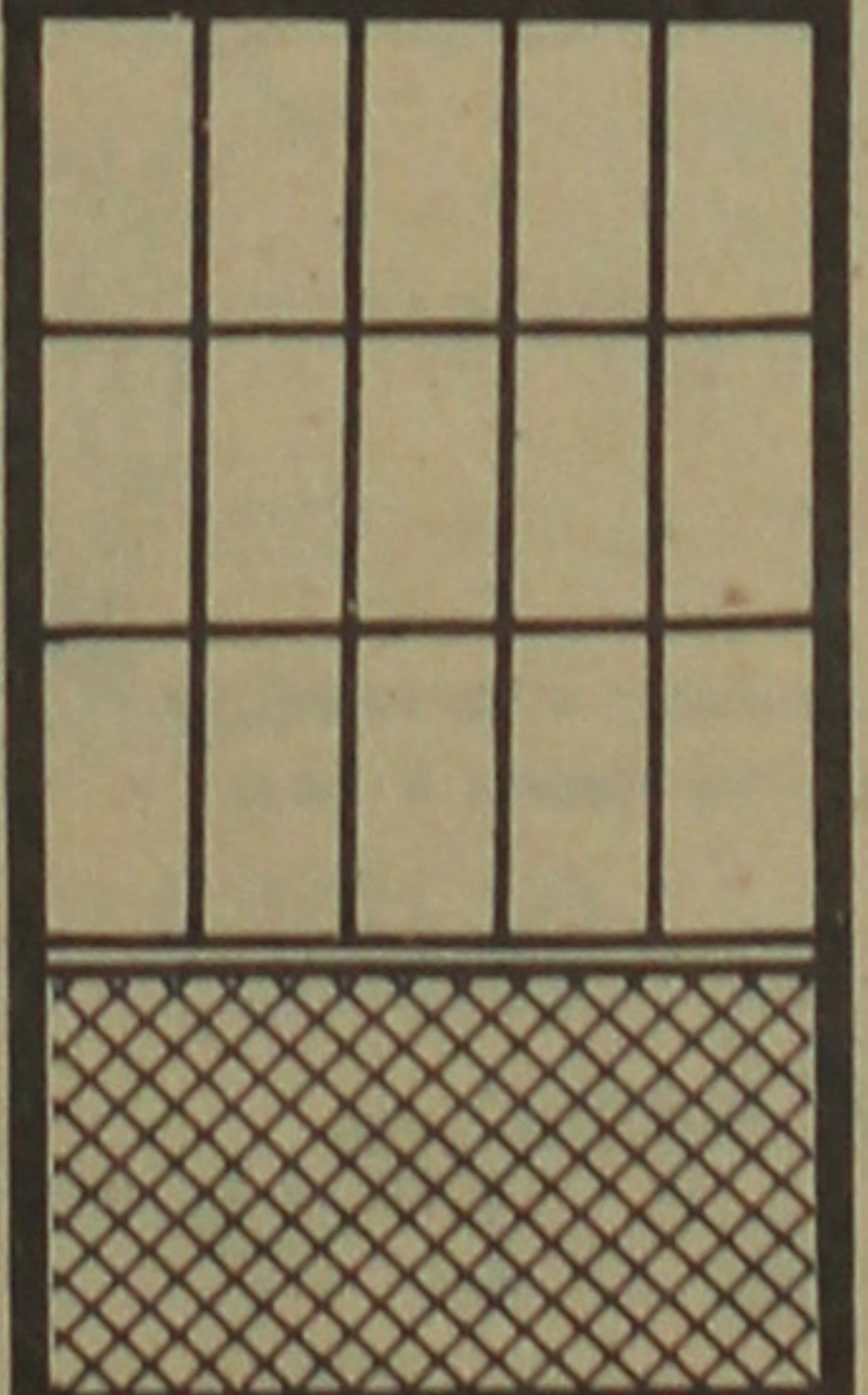
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Analysis of AAA

Editor's Note: Asian-Americans for Action is based in New York.

As we enter the new year of 1970, Triple A thought it might be appropriate to analyze the first eight months of our existence.

From the ten or twelve people who attended those first April meeting, we have grown to the point where we can assert that we have the beginnings of a movement. Concretely, we have accomplished much in the time between April and December. Together with a few other groups—notably the Committee of Returned Volunteers—we have brought the issues of Okinawa and the U.S.-Japan Security Treaty to the attention of the American people for the first time. We have organized two demonstrations, one in New York and one in Washington D.C., focusing on that issue.

We have established communication with the various Asian-American organizations across the country as well as with other Third World groups. We have talked privately with representatives of the peace movements in Japan, specifically, Makoto Oda, chairman of Beheiren; Ryoshin Nakayoshi of Okinawa, and Shimpei Fujimake, a member of the Japanese Diet. We have demonstrated against the war in Vietnam and J. Edgar Hoover's racist slurs against the Chinese-Americans.

In Chinatown, our members have been active in serving the needs of the people there in education and recreation. Medical and draft counseling programs are now being planned. We have demonstrated with the community for community control of schools, and for an end to the indignity of the tourist buses in Chinatown.

In addition, we have had films and discussions in Cuba, China, Taiwan and Ceylon to name only a few. Our major project during the Washington Moratorium was a tremendously successful conference on U.S. Imperialism in the Pacific Rim Coalition of which we are a member.

Just as important, we have worked, played, and struggled together as political Asians, so long alienated from one another, and we have grown together, personally and politically—young and old, Chinese, Japanese, Ceylonese and Indian, Nisei and Sansei, Juk kak and Juk sing.

These first months have been a unique and new experience and we have made many errors. Primarily, we have not made enough attempts to involve the larger Asian-American population, but rather have been content to keep ourselves insular—perhaps a necessary step, but engaging at times in lengthy political debates which only confused, even bored, new or prospective members. We have also criticized ourselves for responding poorly and arrogantly to views of brothers and sisters whom we considered uninformed or politically incorrect. We learn from each other and higher political levels will be reached only through sisterly and brotherly discussion and struggle. AAA can have no room for arrogance.

We have also become increasingly aware that as Asians evolve a political movement of our town, AAA must be flexible enough to effectively deal with the problems and varying circumstances that such a movement creates—and we must be prepared to respond and relate to these different needs and ideas. Consequently we have begun the process of restructuring the organization so that different political perspectives in our movement might be united. (More on this in the future.)

In conclusion, Asian Americans for Action is for real. We are growing and beginning to have an impact. We Asian-Americans will have dignity!

YELLOW BROTHERHOOD

continued from page 32
we find high school students, teenagers with Asian names, experimenting with dangerous drugs—many even hooked as addicts."

It was the perils of "drop-outs" drugs, and gang fighting that spurred Ats Sasaki, member of the Brotherhood, to plead for community support. "How many more boys will have to die of OD (overdose)? How many more boys will have to drop out of school? How many other boys will have to get beat over the head with a bumper jack in a gang fight?"

Other speakers were George

Izumi, Hon. John Aiso, Rev. Dr. J.K. Sasaki, Mike Yamaki, Eve Jones, Louis Zamperini, Keith Wegerman and Lamar Lundy of the L.A. Rams.

TOSH TERAZAWA

continued from page 28
nary Methodist Church; member of Little Tokyo Community Development Advisory Committee, and a coach of the Red Sox in the Community Youth Council athletic program.

Dinner tickets at \$7.50 per person can be obtained by contacting the JACS office at 689-4413.

BILINGUAL CENSUS TAKERS NEEDED

The 1970 Census needs workers who speak Korean, Japanese, Filipino or Chinese and can speak English, according to Leonard Isley, Regional Director.

The census will be taken by mail in this region. Telephone assistants, edit clerks and census takers are needed. Census takers will work from their homes.

All applicants must be 18 years of age or older and must pass an easy written test to show ability to follow printed instructions and do simple arithmetic. They should have a home phone and it is preferable that they have a car available.

Applications are being taken and tests are being given at different district offices. Persons interested are asked to phone district offices nearest their homes.

WLA 828-6464
South L.A. 299-1577
East L.A. 588-3138
Torrance 370-4888
Regional Office 824-7161

PIONEER CENTER SEEKS A THOUSAND MEMBERS

The Executive Board of the Japanese Community Pioneer Center announced the appointment of Mr. Masao Nishimura and Mrs. Fuji Ikeuchi as Supervisor and Assistant Supervisor, respectively, for the Center. Mrs. Ikeuchi will be in charge of office affairs and will receive a small salary. Both Mr. Nishimura and Mrs. Ikeuchi have spear-headed the drive that has brought so many of the Issei in the Little Tokyo area together for their social and recreational needs. The Center itself, by attendance (60-70 average at the Sunday Movies & Lectures, full bus loads to events) has shown itself to be an integral part of the Little Tokyo and Japanese community at large.

Currently, the Pioneer Center is engaged in a membership drive, seeking to fulfill its stated goal of 1000 members. The latest figure given by Mr. Hiroshi Saisho (one of the Treasurers) at the February 24, 1970 meeting of the general board, put the individual membership figure at 519. Although the Pioneer Center has many sponsoring organizations (those groups who donate unspecified amounts) the Center itself is still fairly unique in that as a social service group—it depends entirely upon the support of individuals (at \$6.00 a year dues) and families within the Japanese American community. The response on the part of the community and on the part of the news media have been gratifying—but the fact remains that the self-sustaining goal of 1000 memberships must be reached in order to make the Center a viable and real entity that can affect peoples' lives in the community. Many young Sansei have entered the membership drive and the Center itself as

CONDENSED NEWS

members but the active support of the Nisei is still critical if we are to make this a real community effort. The consensus of many people is that the Center is daily affecting the lives of many citizens of our community and as such deserves to survive.

In the meantime the Center itself is not idly waiting for support. The Center is a bee-hive of activity as members are getting ready to present a talent show at the Koyasan on May 9, 1970. This event promises to be the equal of any seen in the pre-war days of Little Tokyo and tickets will be available for \$1.50. Those wishing further information may call the Center at 680-1656.

DRAFT COUNSELING

Loyola University School of Law is now offering draft counseling.

Every selective service registrant has certain rights and privileges in the selective service process, including the rights of personal appearance and appeal. To assure that these rights and privileges are not denied, a Counseling Program has been established.

The School of Law is located at 1440 West Ninth Street, Los Angeles, California, 90015. Counseling hours are Monday through Friday, 4-6 p.m., Tuesday and Wednesday evenings, 6-9 p.m.

TEACHERS NEEDED

Teachers, Inc., New York, is now recruiting Asian American college graduates who are interested in teaching in the Two Bridges Model School District located in the Chinatown area in New York City. No education credits are required since a teacher training

program will be conducted in the summer. The program is fully accredited by the University of Massachusetts and all trainees will receive a \$75.00 stipend weekly until they assume their teaching positions. There is a great need for young Asian American teachers in New York's Chinatown as the problems are very similar to those of San Francisco, Los Angeles, or Oakland. If interested, write to:

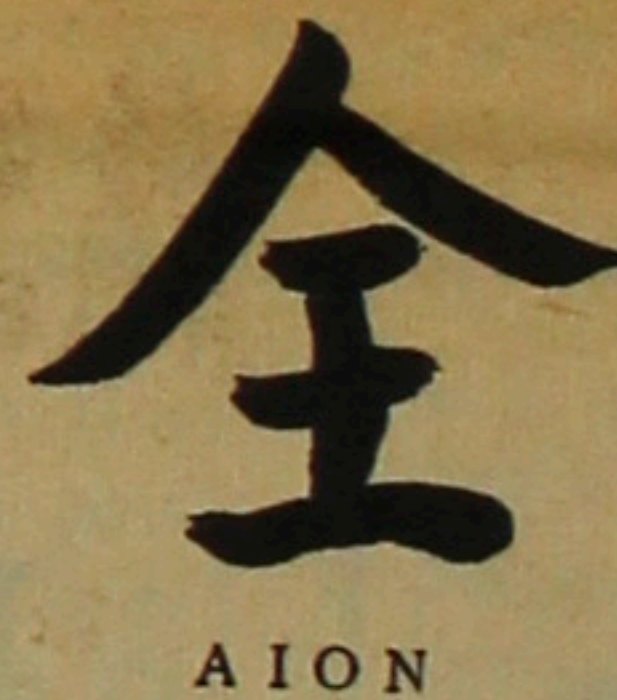
The Teachers, Inc.
77 Madison Street
New York, N. Y. 10002

SOCIAL WORKERS!!

Several graduate students from both UCLA and USC commented on the recent boycott of classes and the events leading thereto indicating the low morale and disillusionment with general curriculum at both schools. Some of the major complaints are over inappropriate and non-stimulating field placements, bad faculty-student relationships, lack of scholarship support. The students are presently making a proposal of reformations. A long-standing demand has been for slots in the schools for Asians but a recruitment problem exists as not enough Asians are applying. (USC has had 21 Asian applicants.) A task force, under Paul Chikahisa and Jane Kurohara, for purposes of recruitment, helping prospective students apply, meeting with admissions people etc. has been set up. If concerned, contact the two above at 435 South Boyle Avenue, Los Angeles.



APRIL 19



AION, a magazine of political and literary writings and graphics, speaks to issues relevant to the Asian American Communities. Contributions are needed in both written and graphic form -- essays, reviews, short fiction, poems, photographs, etc.

Subscription rates -- \$5.00 for 4 issues; \$1.25 for single copies.

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AION Finally Arrives

by Vivian and Carol

After a year of gestation marked by hardwork and frustration, San Francisco gives birth to AION. AION, an Asian political-literary quarterly, is rich with young intellectual thought, and displays a kaleidoscope of feelings, thoughts, and opinions. The collection of articles, poems, and artwork attempt to communicate the Asian movement's philosophies and goals.

Alex Hing's article, "The Need for a United Asian-American Front" is a brief summary of what he sees as necessary for the development of an Asian front.

As background discussion, he views the situation in America as being fascist and imperialist; the solution being Marxism-Leninism. Because of their futile experiences in assimilation into the White society, and because of realization of their duo identity, i.e. Confucian and White cultural influences, Hing sees the students as the vanguard of this movement against the established regime.

Hing outlined the basic needs as: a university which is responsive to the community, ecological sensitivity to the environment, a more unified effort against imperialism and fascism, better communications, a development of political education, first aid, self-defense, legal defense, and a need to break out of the quiet stereotypes imposed by racists. It must be known that Asians are going to fight against oppression, no matter what the costs.

Possibly the most revealing contribution to this first edition was Neil Gotanda's interview with Alex Hing of the Red Guard. Hing was asked questions concerning the Red Guard, its philosophy, programs and problems. The Red Guard developed from Leways (Legitimate Ways). Constant harassment from the police led to Leways' destruction and at the same time, served to educate its members. This consequently led to the formation of the Red Guard.

When asked the reasons for modeling the Red Guard after the Black Panther Party, Hing replied, "We believe the Black Panther Party is the vanguard of the socialist revolution in the United States and that the Panther Party has become the movement's first truly revolutionary organization. We feel that it's up to us to support the vanguard and to move in the direction that will move our people towards

liberation."

Some of the programs that the Red Guard has initiated to help the people of Chinatown are the Breakfast for Children Program, Sunday Brunch for the elderly, and a job dispatching office for Longshoremen. Hing reasoned these programs by saying, "We American-born Chinese tried to be Americans and found that we couldn't do that. And by doing that, we've divorced ourselves from the people, the immigrants--the people who think Chinese and speak Chinese. Those are the people we want to relate to..."

As for the problems now facing the Red Guard, Hing mentions lack of funds and education. On education he says, "Education. That is the great problem--how to get intellectuals to communicate what they've learned or how to use the knowledge to the benefit of the people."

After having read Neil Gotanda's interview one can relate to and empathize with Alex Hing as a human being. Other articles found in Esquire Magazine and the Los Angeles Times Sunday supplement, West Magazine, presented him as the "new Asian militant" and did not consider the sophistication of thought behind the Red Guard movement or the depth of concern it has for the Asian community.

What Alex Hing speaks of in the interview is transformed into reality by the outstanding and by the poetry. Some lines from the poem, "We Ain't Got Class" by H. Wong ("running from the gun of an alien civilization, outcasted and illegitimized by the civilization of their origins") tell a poignant story of the frustrations of not only the Leway brothers but all Asians.

In consideration of AION as a whole, there is a good balance of poetry and essays. The pictorial comments were effective and well-placed. The subject matter stressed the Red Guard; a broader scope of the San Francisco could have been presented.

Our curiosity is favorably aroused by the first edition of AION and with a little more care to technical errors in spelling and line adjustment AION could become one of the Asian movement's most significant contributions (that is, outside of GIRDA). WHoops!

WARREN REPORT continued from page 30

venture beyond the walls of your padded cell.

How does this relate to the oppression within the movement? When you use oppressive tactics to recruit for programs and other movement activities you are only hindering our growth. Those that do follow your path don't think for themselves and they do not have a realistic understanding of the movement. I contend that those brothers and sisters who love the people will work with the people and put an end to this constant struggle of mankind. There should be an alternative for those who have developed a movement mentality, one that will give concerned people the freedom and trust necessary to do meaningful work. I am sure that everyone understands that you learn something everyday, and you can learn from all the people. If you are too busy teaching and rapping the movement rhetoric then you cannot listen or learn. But understand that you must listen and learn before you can teach.

Power to the People.
Keep on Keeping On!

AMERASIAN POWER

Amerasia, the new name for the organization of Southland Asian American Organizations or "Umbrella", is an organization whose prime interest is relating with people. It is a coordinating and communicating organ whose structure encompasses many action oriented groups. For example, many of the campus organizations are represented (UCLA, Cal State L.B., Cal State L.A., USC, LACC, Cal State Dominguez Hills, Occidental College and some high schools). Also Community organizations with different emphasis come under the heading of Ameraisa (Asian American Hard Core, Gidra, Pioneer Project, Come Together, Japanese American Community Services and also representatives from JACL and COO).

The rationale for starting Amerasia was that of unity and cooperation. There were numerous organizations doing meaningful work in the fields of Asian awareness and Community service, but there was little communication so therefore, duplication of work. Amerasia was used as a means of getting together and exchanging ideas and soliciting support. From this beginning it has developed into an organization itself.

The initial functions of Amerasia still exist, but added to this are different programs whose beginnings come from the Amerasia group. Programs like the Manzanar Pilgrimage, Okei Memorial Child Care Center, Asian Awareness High School Conference, Leadership Development Class, and a Pancake Breakfast (fund raising for Child Care Center and other community projects), are the result of collective work by the above organizations. An understanding, whose foundation is the mutual desire of people to make this world a better place, has been established through honest communication whose end result is trust.

Amerasia is not only an organization, it is also a state of mind.

ASIAN FILM FESTIVAL

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THURSDAY EVENINGS 7:30 PM UCLA Social Welfare 147



THE WARREN REPORT

BY WARREN FURUTANI

MOVEMENT CRITIQUE

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.

Now that the Asian movement has developed a viability, I think it's about time we redefine and criticize its status. We must question whether the result of our activities is what we are striving for, as we must also question our motives and our philosophies.

One failing that has bothered me is the oppression that occurs within the movement (I am guilty of this also). Oppression is one of our most devastating foes, yet we use it as one of our major tools in organizing. For example, "Where you at, Brother? You better get your head together." Elitist comments like these determine a person's whereabouts from an unfair point of view. If a person doesn't understand our interpretation of things he or she is then considered to be fucked-up, out-of-it, or a pig. I am not saying that we should cosign all our brothers' and sisters' mentalities. I am just saying that we must judge them from a fair perspective.

What is a fair perspective? I think using yourself as a measuring device will best determine the position of someone else's head. Ask yourself if you think you are committed and together (answer honestly), and then recall all the changes you went through (there's many more to come), and how long it took you to get to this present point. From its perspective perhaps judgement is not so easily passed.

A MOVEMENT MENTALITY

As I look at my past I see the many changes I have gone through in order to reach this point in the development of a movement mentality. Most of my life was spent in the protective custody of my family, home, and community. I went to schools that were considered racially mixed, that in truth had only token representation of Third World people. I remember walking down that final path to high school graduation. My mind was not on social change or revolution then, it was toying with worldly thoughts of adventure, sex, and freedom.

After graduation I went seeking the many things that meant pleasure and excitement. A house at the beach, a job on Hollywood Boulevard: this was only the beginning.

Parties, travel, new people, and new cities were all sought, but I'm afraid these things weren't what they were supposed to be. When I left the protective womb of the familiar, I experienced many new things like the ones I have mentioned, and also something which I will call struggle.

EXPERIENCE IS STRUGGLE

Struggle is what the vast majority of the people in America do. You see struggle everywhere because you are also struggling. Rent an apartment, compete with the masses for jobs, get down to the realization of life and all you see and experience is struggle. Maybe you are one of the few that has not been touched by struggle, but I'm sure everyone in the world has witnessed struggle. Drive down the street, read the news media, watch TV - if you are too busy experiencing worldly things and going for yourself then perhaps you can ignore the predicament of the world, but it's at this point that you either become a part of the solution or a part of the problem.

What I am trying to say is that before you can develop a movement mentality you must experience more than the familiar, you must

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The Asian American Student Alliance will be sponsoring a film showing and informal discussion on the status of the Asian American Studies Center and other related topics this Monday night, April 13, in the Ackerman Union Men's Lounge beginning at 7:00 p.m. The program will feature films made by Asian American film makers and students.

Following the films there will be an informal rap session at which time the students will be able to discuss their views on the current and future programs of Asians on campus and in the community. Student organizations such as Asian American Tutorial Project, High Potential, and the Asian sororities and fraternities will be participating. All interested students are encouraged to attend.

Free Store

In Los Angeles there are over 120,000 people on welfare. The budget allowed by the Welfare Department is not realistic and many of the recipients with large families are living on sub-standard incomes. Realizing their need, Operation Recapture is opening a Free Store for welfare recipients under the coordination of the Kennedy Action Corps USC and the Department of Public Social Services. The location of the Free Store outlet will be in South Central Los Angeles at the corner of Central and Florence avenues. A second outlet is planned in the East Los Angeles area. The locations are being chosen for the convenience of welfare recipients.

Levi Kingston, founder of Operation Recapture which is also attempting to provide a job training and employment for the hard core unemployable, stated that the Free Store had been endorsed by Assemblyman George E. Brown, Councilmen Billy Mills and Thomas Bradley, USC President Norman Topping, President Leonard Firestone of Firestone Tires, and USC Dean of the Graduate Business School William Himstreet.

The Kennedy Action Corps USC is now collecting clothing, furniture, appliances, etc. to supply the Free Store and it is hoped that other campuses will join in. For further information call: 746-2042 or 746-6276 (days).

Yellow Brotherhood Dinner

On Sunday, March 15, the Yellow Brotherhood launched its fund raising campaign to purchase a community center, at a Kick-Off Dinner held at the Biltmore Hotel.

The evening, in many ways uneventful, was climaxed as Senator Inouye appraised the differences in generations: "We need only to recall our reaction at the outset of World War II, when faced with official governmental discrimination we asked to be given the opportunity to sacrifice ourselves to prove our purity and loyalty. The 442nd was thus created.

"I doubt that many of our young people would respond in the same way today if faced with similar discrimination. I am certain that many of them would be on the streets RIGHTFULLY demanding a change in policy."

The focus of the evening was on the changing times and the changing needs of today's Asian American youth. Senator Inouye noted that today, "We find Asian names among those listed in drug raids. We find Asians convicted of horrible crimes. We find long-haired college students with Asian faces and Asian names leading and participating in college demonstrations, some of them violent. And

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CALENDAR OF EVENTS



April 8 (Wed.)—General meeting for members of UCLA Tutorial Project, Women's Lounge on the third floor of the UCLA Student Union, 7 p.m. Refreshments will be served.

April 9 (Thurs.)—Asian American Film Festival sponsored by the UCLA Asian American Studies Center presents "Seven Samurai", UCLA Social Welfare Bldg., room 147 at 7:30 p.m. Donation \$1.00.

April 10 (Fri.)—Demonstration at property of tax offices as a prelude to the April 15th actions sponsored by Student Mobilization Committee.

April 11-12 (Sat.-Sun.)—Asian Americans Against the Vietnam War Teach-In and march in Washington D.C. See news item on page 3.

April 11 (Sat.)—Come Together Family of Gardena presents movies: "Legend of Sleepy Hollow", "Alice in Wonderland", and "Mr. Toad" at the Gardena Community Center, 1651 W. 162 St., Gardena.

April 14 (Tues.)—Student Mobilization Committee sponsors lunch hour meetings at schools, welfare offices, shopping centers, etc. around who profits from the war and who pays for the war, e.g. at Wilshire Office Buildings, Pershing Square.

April 15 (Wed.)—Demonstrations at all Internal Revenue Service offices from noon sponsored by the Peace Action Council of Southern California. Mass Action Rally at City Hall with speakers at 6 p.m. Candlelight March surrounding all "Establishment Domain" Buildings at 7:30 p.m.

April 16 (Thurs.)—"Mahanagar", an Indian film will be presented at UCLA, Social Welfare Bldg., room 147 at 7:30 p.m.

April 18 (Sat.)—Come Together Family of Gardena presents "Nuthin'" at the Gardena Community Center, 8 p.m. to 1 a.m. Donation-very little. Bands featured are Hiroshima, Liberation and a surprise.

April 18 (Sat.)—Pioneer Center and Pioneer Project will sponsor a Desert Excursion Trip.

April 18 (Sat.)—Asian American Students Association at Yale will sponsor a conference, "Asians in America" with guest speakers, workshops, martial arts demonstration, guerilla theater, dance and films. For information contact Asian American Student Association at Yale, 989 Yale Station, New Haven, Conn. 06520.

April 19 (Sun.)—First Annual Amerasian Pancake Breakfast at Food Giant parking lot, 3780 Crenshaw Blvd., L.A., 8 a.m. to noon. Music by Liberation, Hiroshima and Navarum.

April 23 (Thurs.)—"Portrait of Chieko", sponsored by Asian American Studies Center at UCLA as part of the Asian American Film Festival, will be presented at UCLA, Social Welfare Bldg., room 147 at 7:30 p.m.

April 30 (Thurs.)—"Hiroshima, Mon Amour", as part of the Asian Film Festival will be presented at UCLA, Social Welfare Bldg., room 147 at 7:30 p.m.

May 2-3 (Sat.-Sun.)—Pioneer Project Rummage Sale. For more information call the above numbers as listed by April 4.

May 4 (Mon.)—First day of trial for ARM member at Santa Monica Superior Court, 1725 Main St., Santa Monica, at 9 a.m.

May 5 (Tues.)—BOYS' DAY

May 9 (Sat.)—Pioneer Center Talent Show. For more information call the center at 680-1656.

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We have a small number of complete sets of back issues of GIDRA.

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