

GIDRA

MONTHLY OF THE ASIAN AMERICAN EXPERIENCE

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GIDRA
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letters

All power to my sisters and brothers in the VAN TROI ANTI-IMPERIALIST YOUTH BRIGADE!

Que pasa, what's happening?

I must first extend my deepest apologies for not writing sooner. Both Henry and I had started a joint letter to you comrades but because of our vacillation and laziness, we have yet to complete it. Therefore, I thought I should take some kind of initiative.

Well, we're back here in the Big Apple, New York City, the epitomy of America, mecca of the rich and the poor, holy city of decadence, madness, oppression and filth.

Yeah, back home in dem shakey, cold streets feeling paranoid, walking beside uptight people. People wondering if you with 'em or against 'em.

Back to the city of struggle...

I think often of my summer, but a couple of memories are outstanding. One memory, of course, is the VAN TROI ANTI-IMPERIALIST YOUTH BRIGADE! People, I just want to share a couple of my personal feelings about you, about the organization, and what kind of role it played in my summer, and in my life.

First of all the Brigade was *the most beautiful* experience I have ever had in my involvement in the movement. Never have I felt so proud and so strong to be with my people, my peers, US! That's right. Young Asian sisters and brothers marching tall and strong. Never have I felt the spirit of our people, resounding through the streets of Lil' Tokyo, steppin' with a whole lot of soul, chanting our hearts out. It was the baddest feeling of my life seeing two hundred of us pimping down San Pedro, raising the NLF flag, shouting "Go left, go right now..." Yeah! We was hellified, super bad, superfly!!!

Never will I forget the spirit of cooperation, the spirit of working as a collective unit, the spirit of struggle.

What you did was fantastic: the hard work, long hours, time and patience put into making the Brigade a reality. The hours we spent arguing and fighting each other to work shit out. Yeah, that's what struggle is about. That is what we did.

You, sisters and brothers, have played one of the biggest roles in my life, in terms of developing my political consciousness, awareness and hope for our movement. Through work, criticism and struggle, you helped me grow as a person in the movement, and as a human being. I feel your criticisms were righteous and strongly believe that they are only geared to strengthen us. I will never forget the Brigade; I will never forget you people.

But most of all, I will never forget the love all of you gave to Henry and myself. Your love, friendship and comradeship were overwhelming.

I only hope that Henry and I helped the

development of the Brigade in some size, shape or form.

I am only proud and honored to say that I marched and worked with the VAN TROI ANTI-IMPERIALIST YOUTH BRIGADE.

I can only say that I love you people, and thank you for being mysisters and brothers.

Yeah, Nisei Week was outtasite, but now the job is harder. The Brigade is in its embryonic stage of development as a solid youth organization. The shit may get thicker, but I feel you people have the spirit and politics to struggle as you have been in the past, and develop. You have the potential to do so much with our people. You have shown it through your practice that you are serious, and you is BAD! Just keep up the good work, keep on keeping on. The Van Troi Brigade is exemplary in showing the movement the significance, power and leadership of we showed *ourselves* that we can do it. We are the future leaders, and the future of the world depends on us.

The Youth Brigade helped make the Asian movement one step higher. You made the qualitative leap happen. You people just can't stop.

Well, that's what I feel about the Brigade: *a whole lotta love!* Since I've been home I haven't stopped talking or thinking about the Brigade and Nisei Week. People out here had their minds blown. They dug it!

Well, that's all for now, but just hope all of you are having fun in school or whatever.

I miss you all very much and love you all.

All power and love,
Eddie

Van Troi Anti-Imperialist Youth Brigade
New York Chapter

Brothers & Sisters of Gidra

I wrote a letter to you about two months ago and found it in your issue this month. I thank you for it. I've been looking at some of your old issues of Gidra and I found one about a month ago that was from March 72. In this issue was list of Asian Student Alliances at Colleges and Universities across the country. Now, I am from Chicago but I've been raised in N.Y.C., so I know a lot of people that are going to colleges in the East. I also wrote to the Board of Regents at Princeton and they stated that there was no A.A.S.A. at Princeton. I had a friend that goes to Princeton and he say's that there is no Yang Sheng Lui there at Princeton. So finally, I wrote a letter to there, and it came back yesterday with the University Post stamped "Unknown." Also there is no Eric Zen at Brown University in Rhode Island. So tell me what's happenin? If you let me know before people from "Gettin Together" at Frisco let me know, it would help here.

Power to the People,
David Moriyama
Lompoc, California

Ed. note: Sorry for the mixup, brother. The two names were sent in to us and we didn't check it out.

So this month's Gidra, devoted to the youth, was coordinated by nine "youths" (by youth we mean people between sixteen and eighteen years old). Because of the large number of coordinators, communication and decision making was difficult. As confusion mounted, personal conflicts began to divide us. As a result some of the coordinators began to slack off in a reactionary manner while the others that took up the slack were accused of trying to "take over". We began accusing each other for the general disorder the paper was in. None of the practices of collectivity were taking place even when the need for collective decision making among nine people (trying to accomplish something) was the greatest. But only "bad vibes" took place. Everybody went off on their own trips, not wanting to overcome the bad feeling because this rat race society taught us not to try and deal with bad feelings, just to cover them up with games. The difficulty we had was something we couldn't struggle out in a day, we tried but we are still struggling.

We, as Asians, should know especially that we shouldn't let the man divide us. A true sense of brotherhood and sisterhood should be developed so we can put the energy we waste fighting each other in fighting the real enemy. We tried to put together this issue to share experiences with the feeling that no individual

To Gidra,

The Third World Force! The name is symbolic. A Nisei can feel part and parcel to it.

However, if this force had decided to veer away from the sphere of Red China and embark on a terrorist course such as assassination, bombing, etc., it is the time for us to have an open debate.

Individual violence is the tactic employed by enemy provocateurs. It was Hitler's agent that set the infamous Reichstag fire in 1932. It was a Kempeitai officer attaining a high position in the underground Communist Party, that engineered the armed robbery of the Omori Bank in 1932. It wasn't Tom Mooney who threw a bomb on the parade. It wasn't Father Berrington who plotted a kidnapping and black-out.

We will not condone an assassin under any circumstances. If we do, it is like committing harakiri suicide.

We must build a broad people's party or a coalition that can move about legally under broad daylight.

A Sansei Leftist often sounds like a disgruntled dissident who has no part in this America. McGovern said at the national convention, "This land belongs to you." Yes. You, together with the black and white, can one day become the master of this land. Don't give the opponent a chance to say, "Love it or leave it." This is the land our ancestors built, and if anybody has to leave, it will have to be they.

In this connection, don't ever slur the war records of the Nisei veterans. It is the powerful ammunition with which you can fight for betterment of your lot.

I fought for America because national liberation movements throughout the world were fighting on the side of the Allies.

I fought for America because Hitler's army was turning Russia into a blood bath. (Unfortunately, the post-war Russia turned out to be a disappointment.)

However, I am not an apologist for America. I fight for a better America. The record speaks for itself—I have been intimidated by the F.B.I. ever since I can remember, long before most of you were ever born.

James Oda

Dear Gidra Staff:

I have just finished reading the last three issues of Gidra and I feel compelled to express my feelings. I must confess that this is the first time I've read your paper in about three years. The changes are quite evident and eyeopening. Gidra is able to fill the gap between my existence in a white world and my oriental consciousness. As a teacher I feel that Gidra is necessary and especially important to enlighten not only young whites but also - and more importantly - young Asians.

Keep up the good work!

Gary Tsuruda

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Similar forms of oppression fall on all Asian youth. Drugs, school, identity and direction are the main factors in many of our lives: the youth are becoming politically aware of the society they live in and they are starting to act upon the principles that have bound men's minds. For we are the ones that are going to continue the struggle against U.S. imperialism, against the "monster". To do this we, the youth, are going to have to educate each other in any way we can, because to share experiences and feelings about how we feel is a "for real" thing.

is alone, that we all go through the same shit, and to show how much we need each other to help one another.

This is one of the reasons we felt the need for Gidra and other movement papers; that we can educate each other through sharing experiences. Unity among the youth is needed now. The quote by Mao Tse Tung best describes this need: "The future lays in the hands of the youth." It couldn't be more true.

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October, 1972.

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my friend

my friend
we have drifted—
our values are now
continents apart
and i have grown impatient.

You speak of your
youth
and how you are but young
only once in a lifetime...
but you speak of 17, 18, 19, 20
or more
years of youth.

i speak only of the young
Vietnamese fetus
who is killed—
bombed out from
within her mother's
warm womb—
never even given the chance
to become an infant or
a child or
a teen-ager.
yes, i too grow impatient.

you speak of becoming
a Nisei Week queen...
a cheerleader...
a typical amerikan youth.

i speak of the
Vietnamese soldier
who looks like you
who is the same age
as you—
the young fighting sister
who cannot think
of pleasures
but who can only occupy
her mind
with worried thoughts
of monsoon
the floods
the breaking dikes
the bombs....
heavily falling
above her head.
And i grow more impatient.

you speak of loves
and how you've been hurt
and i let you cry
upon my shoulder.

often
i have cried
with you
But no longer will i share
your tears of sorrow...
I have become too impatient.
I have become angry.

i will speak only
of the Vietnamese
lovers...

how years of struggle
for their motherland
for their children
must separate them.
And i will not shed my tears.
I will become angry.

you know, my friend,
it could have been
you.
it could have been you
who was born
a native
to Vietnam.
it could have been you
who never had
a chance
to see
the life
outside the
darkened womb.

it could have been you
the soldier
having no other
alternative
than to fight
or die.

it could have been you
who would have to part
years
from those
you loved
and you wanted
to see them
free
and happy
and at peace

it could have been you—
my friend
you
yes, the thought saddens
me

But i will not cry.
I will become angry.
I will fight.
I will fight!

Only when
our victory
is won
will my anger calm
will my fighting cease
and will i let
my tears
of joy
flow freely.

—Chris Murakami



Photo by Marc Rimboud.

TO Y.B. WITH LOVE...

All I can remember of that day was the V.P.'s voice telling me, "Give me your mom's phone number or else you can deal with the police." I was really pissed off and I told her "just go to hell and off the pigs." When the pigs came, I was thrown into a small bathroom in the nurse's office, then hit in the neck and kicked to the floor. I then got handcuffed and was taken to Central Receiving as an O.D. case. That was the beginning of the changes I started going through. When I arrived at Y.B. Wendy and Victor were there waiting to take custody of me. It was the start of my life in the Y.B. with my best friend, Kun. We talked and rapped about getting into Y.B.'s drug abuse program. I really dug rapping with these borthers and sisters and I began attending the Thursday night meetings. My sponsor was Jimmie Nakawatase and that was the start of my reform. He really was a righteous person and we got along really well, I mean we rapped, respected each other, and

went places together. He was really like my big brother and he watched out for me. When he had time from school, he'd come down to Burrough's and check up on me, seeing if I had any difficulty or problems in school and especially to see if I was ditching. After school Kun and I would go and cook dinner, do our homework, and get tutored.

Not all the things that happened in Y.B. were good. Shit fell just like the time these two brothers got fucked up and had to fight each other for punishment and if they stopped fighting the rest of the guys jump in and kick their ass. The sisters also got punishment for getting fucked up. I remember I had to clean up the head about three or four times before I finally got it. The most embarassing thing in my life was when I got spanked. It was the very first time that I got spanked, because I had been so spoiled in the past and got my way all the time, but that time I got what I didn't want, boy did

it hurt the next day!

But I'm glad I went through it because if I didn't I'd probably still be fucked up. And plus the fact when I experienced Y.B., for the very first time in a long time, I was in contact with Asians. In the past I ran with the Chicanos because I ran into a few Asians that really did me cold. They pretended to be my friends, then stabbed me in the back. Chicanos accepted me for what I was and that's why I started hanging around with them.

I went through a lot of shit and I know I still will be running into a lot more, but I think I can deal with it now thanks to the Y.B. and my experience with them.

Thank you, Y.B., and especially Jimmie

Love,
Smokie

from a tiny beginning



From a tiny beginning...
an egg and a sperm
a life was born
a baby girl
from its tiny beginning
from the first moment of life
she was geared into a life
of oppression, not really knowing, not really aware
in subtle surroundings
she was not free
and she was not human.
but how could a small girl
know the harsh smell of greed?
the reality was above,
in the clouds
in the birds
in the stars and moon
and the warm sun streaming above.

be nice, be studious, be polite, be womanly,
be a servant to man
kiss his ass and most of all be cute.

but all games end sometime
and a tiny girl evolved from a tiny beginning
into a woman
to a free woman
the hardest struggle
was to be both, without hurting someone
and a lot of times, herself.
it hurt to see
it hurt to feel
and it felt

good
to get it all out.
and she met a man.
not a slavemaster or egomaniac
he was insecure from society
and he realized
as she saw
and they shared each other's lives
not owing each other

and they fought side by side
and struggled together
and loved each other
and most of all

they were free.

gary

HAVE YOU EVER BEEN CONFUSED?

HASSLES OF HIGH SCHOOL

I'm a 12th grade student attending L.A. High. I am without goals and hopes for the future. At first, I thought I had many things planned out, because that's what my teachers and counselors seemed to have guaranteed me. But as it turns out — I still have to go further and higher in my education to learn some type of "trade", that I could handle. As of now, I'm probably programed to become an owner of a laundry service.

As a 10th grader, high school was all I ever dreamed about. My goal was to "get popular", so I joined club after club. Being able to be seen in the yearbook was another one of my hang-ups. I found myself being the straight 10th grader, afraid to fuck-up, afraid to quit. Then came the influence of my friends... "Let's trip to Dorsey". After that, I continued to ditch and ditch, and found myself hating school more and more, and getting busted for the way I showed it. But, no matter how I hated school, it really scared me to get kicked out of school; probably because of the hassle I would get from my parents.

Changes came in my 11th grade year. I didn't join any clubs and I ditched the year round as usual. Forging notes and absence slips were all I needed to slide by.

So now, I'm a 12th grader, I'm not popular, and it doesn't matter. I hate school and don't care about the people in it. My feelings of want and need for all these things fell apart. No longer do I have any goals or ambitions.

Is this the place of happy memories and sadness of departure? Not for me, it hasn't been. No longer do I want to play their rule-made games.....

Alma

STRUGGLING WITH REDS

Three of us dropped reds at my house and then decided to trip down to Gardena High with a brother who was driving down there. I remember getting into the car and then slowly falling asleep. I awoke and was told to drive, because the driver was too messed up. We switched drivers at a gas station and I scratched out to go on the freeway. I guess I wasn't driving too cool, so they told me to pull over. While I was driving, I knocked over a sign on the freeway and another brother had to drive.

When we reached Gardena, we were all pretty tore up. One sister stayed in the car while another sister and I went in the school. I crashed in this little caged-in area off the athletic field.

One brother was trying to hide me from the school's security pigs, so he carried me out of the school, into the car. In the car, I found out a sister that came down to the school with us had gotten busted in the school. She had gone inside the school looking for me, thinking something happened to me. This made me feel really bad, like I was to blame for her getting busted.

That sister had to live with some probation officer and his wife in Gardena. She was really trying to straighten up, but I kept on getting high. The only time I saw her was on the weekends at dances where I'd be fucked up. Everybody was still coming over to my house to get high. The pigs used to cruise by, checking out my house. I really didn't give a damn if I got busted, I was just interested in getting high everyday and night, and tripping down to dances on weekends. I was so tore up that I was barely able to hear

the music, and I would crash in the head at Blarney's. After the dance, we went down to Holiday Bowl, to eat or just fuck around. Then I would end up going home about three in the morning. This went on for about four months, but it seemed forever.

Then something happened. It made me quit getting high. I got more interested in Asian Sisters. The older sisters were really cool. Everybody that was fucking-up before, straightened out. We all straightened out together and I guess that was really good.

This summer I met alot of far-out people. They were really cool.. This summer was really good and that sister and I really had fun. From seeing each other all fucked-up, to just having plain fun, it was really wonderful.

This sister and I would just sit down and talk. Every once in a while I'd get the urge to get high, so sometimes I did. It's really hard when you have them in your hand, so I would just drop them. But I think a little more now than before, because knowing that someone cares makes you think twice. I know it wasn't right to drop, but I did it anyway.

I'm still trying, still struggling with it, but now I know that people give a damn. It just makes it a little easier to stop dropping, knowing people care.

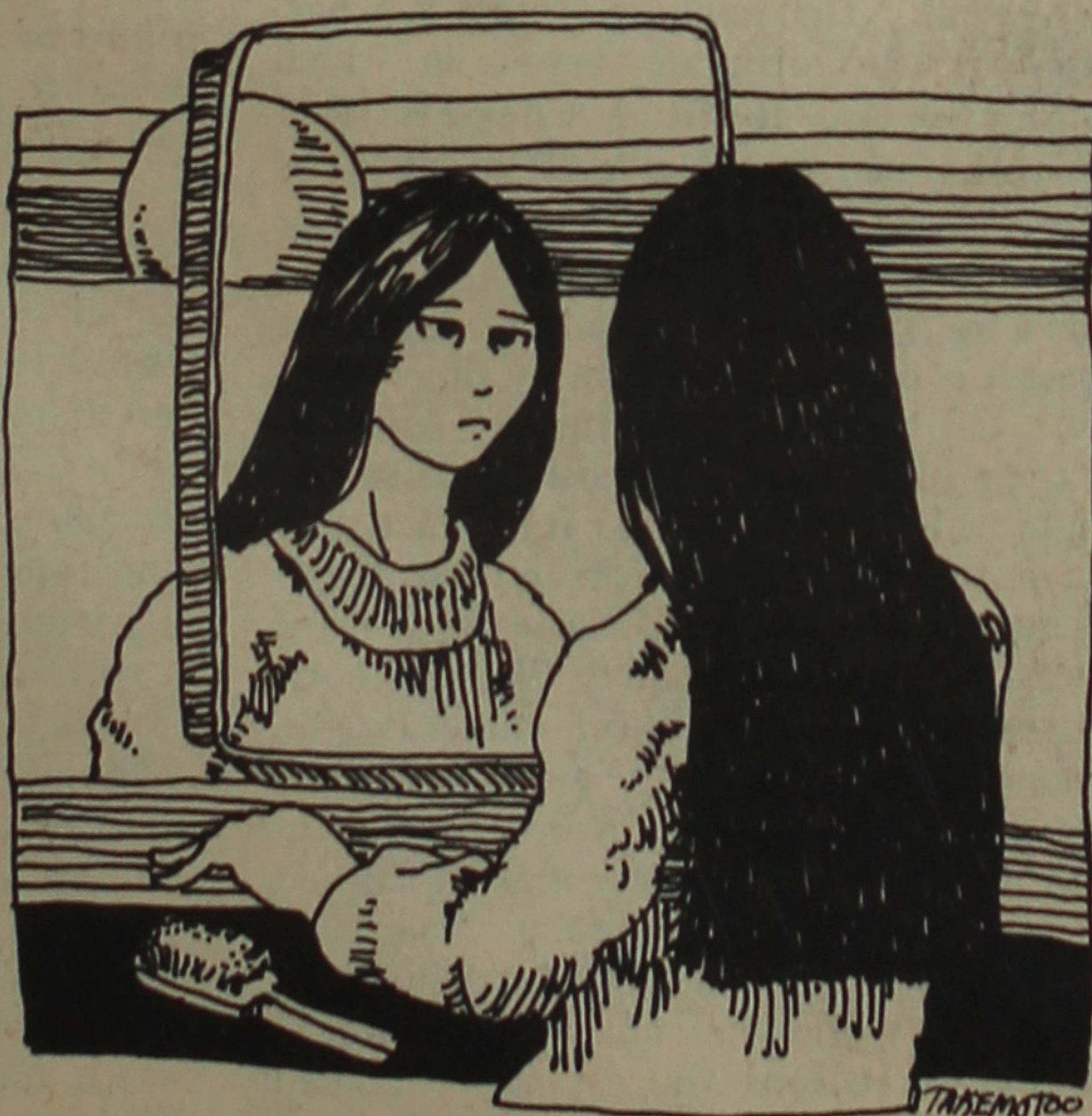
From a sister with love,
Tigger

REALLY CONFUSED

THOUGHTS

Thoughts of depression
enter my mind.
Things just seemingly
go wrong.
I can't handle it.
Then...
Thoughts of reds
enter my mind.
Thinking makes me
want them more.
Knowing it's only
one phone call,
makes it harder.
I know I can struggle
through this.
I've been.
But.
I have them now.
So more thoughts of depression
enter my mind.

Lori



HAVE YOU BEEN CONFUSED?

Have you ever been confused?
just when you think you got it together
mentally, physically, socially, politically, etc?
A big hydraulic hammer
crushes your brain and
and scatters it into little puzzles, to be put together.
and when it doesn't work out
"an O.D. would be nice", or "fuck it all!"
crying on a friend for comfort and understanding
confusion spreads like weed.
and one day
it all works out...life is beautiful
and it was worth all the struggle and tears
'cause change has taken place
new awareness of life and perspectives
a part of you and me giving,
changes for the good or bad,
it was worth it.

gary

HEY BABY!

During lunch in "R" Triangle (the lunch area).

First brother: Hey baby, you wanna cop some stums, so you could feel just as good as you look?

First sister: Say, put that shit away, those squares over there studying together are lookin' right at us.

First brother: Who cares about them sissys, all they come to school for is to kiss the teacher's ass.

First sister: Yeah, give me a couple of rolls then.

On the opposite side in "R" Triangle.

First brother: Hey, those guys over there are sure giving us some bad looks, I hope they don't come over here.

Second brother: Don't be scared, those ignorant rowdies wouldn't dare mess with us, they know better. They've probably gotten busted so many times for ditchin' class and dealin' those reds...

First brother: Yeah, forget it. By the way, did you start your Geometry homework yet?

Second brother: Yeah, you can see it if you help me with my Chemistry.

First brother: Sure, okay.

During the same time in "S" Triangle.

First sister: What do you think about that Asian movement thing?

Second sister: I don't know too much about it but I heard the people in it are either boring or arrogant, they lay radical-political trips on you.

First sister: Say, I wasn't that serious about the question, wow... Anyways, here comes that guy again to rap with you..

Brother: Hi, did you hear about that dance that our social club is throwing this weekend? It's gonna be baad!

Second sister: No, but I would go if I had a ride.

Brother: You wanna ride in my hopped-up '71 Malibu?

Second sister: Okay, why not...

On the opposite side of "S" Triangle.

Sister: Did you ask any of those people to attend tomorrow's meeting on Drug Abuse in the community?

Brother: Yeah, they all said, "No." Those macho social people are all on an ego-fantasy trip. All they care about is partyin' and bullshittin'.

Sister: Yeah, I give up too. What's the use of confronting them to join our movement, they're so insensitive to our cause anyway.

During the same time, walking around campus.

First sister: Hey, have you ever noticed how this school is made up of social groups?

Brother: Yeah, everyone's divided into races and social classes, except for the administrators. As you can see, there is where most of our Black students are (points to cafeteria), over there is where most of our Asian students are (the East Triangles), over there we have Blacks and Asians in small groupings divided by a grass field (West Triangles), and scattered in little corners are the White and Chicano students.

Second sister: Yeah, and even within the racial groups we have divisions. Not only do Asians not socialize with Blacks and other groups, but we are divided among ourselves as well. There are the straight Asians who don't socialize with the rowdy Asians; social Asians don't mingle with movement Asians; and vice versa. As you can see while we are walking around, each small peer group has their own hang-out and lunch areas.

First sister: I can identify with what you're saying, but how come it happens?

Brother: Well, the racial groups are divided because of racism. You see, the school stereotypes us Asians and Third World peoples—Asians are "quiet, smart, and hardworking"; Blacks are "dumb, lazy, and stupid." Students, whether they know it or not, are influenced by this. This is reflected in our actions—we feel alienated and

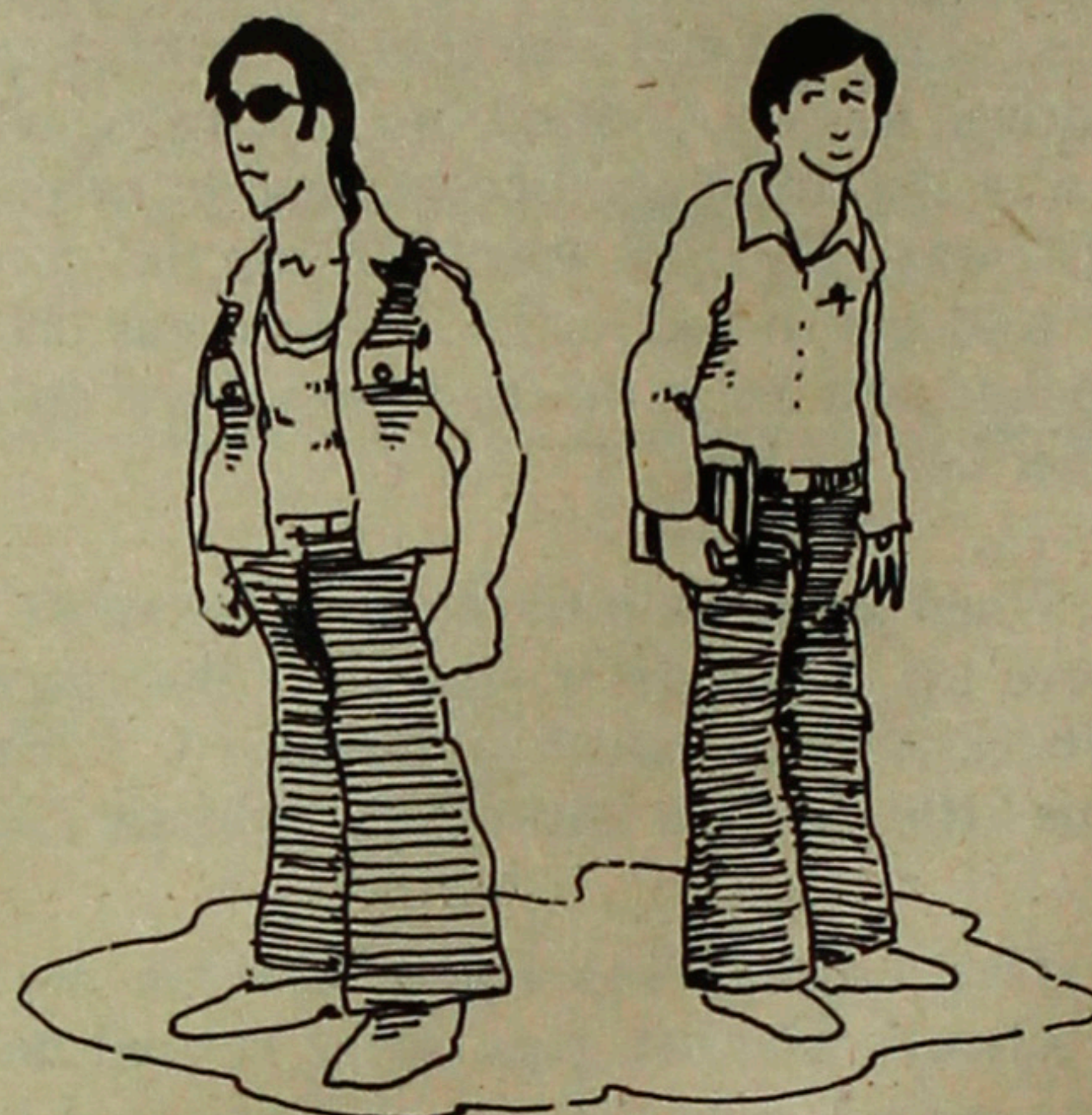
prejudice toward each other.

Second sister: I'm hip, the school wants us to be divided within our own racial group because then we can never unite and organize ourselves to change the racist and bad conditions in the schools. Situations like rigged and limited student government, the tracking system, overcrowding, bad facilities, no ethnic studies programs, and so on, are never dealt with.

First sister: Yeah, I can relate to that—but we got to let the other students know what we're talking about. We have to look into this more, and start to advocate some positive changes that everyone can dig and get together on!

Brother: Right on, I can dig it!

Second sister: For reals!



There is a condition that is oppressing high school students. That condition is one of the least known about, but one of the most oppressive. The situation is one of role playing or small group mentality in the social sense. It is where individual students either form themselves or are forced to be divided by the school into groups. Usually, when it is formed by themselves the reasons are: finding personal security and general acceptance. Usually when it is forced by the school the reasons are: failing grades, low test scores, being an undisciplined student, or just not doing what is "expected." Within the specific student community at my high school, Dorsey, especially among Asians, I can see that there are four main groups that divide us. There are those who are considered really "straight," the brains who spend most of their time concentrating on school studies. Then, there are those who are considered pretty "social." They do alright in school but they are more interested in the whole social scheme of things. Next, comes the ones who are talked about as "rowdy." They ditch, drop pills, smoke and get into fights. Fourth, are the "movement" people who are regarded as radicals and revolutionaries. They hold study groups, political meetings and activities.

1. the "straight" student-

Most of the smart "straight" students tend to do what their teachers and counselors expect of them. They fall directly into the school's tracking system. The tracking system is a necessary tool of the corporate owners in which schools train people to fit in categories that must be maintained in society. It is set up so that you are placed into classes according to your "ability" and "intelligence." Supposedly, this is determined by taking the required I.Q. tests, but many times it is forced upon them by their counselors who tell them, because they're Asian or because their older brother or sister was smart, they should be in certain classes. It is a fact, that there are more Asians than Blacks in most of the A.E. (Academically Enriched) classes at Dorsey and at most other predominately Black schools. A.E. classes are made for those students who are considered brighter than the average student. They are somehow "entitled" to a better education with better facilities and more qualified teachers. We all know that not all Asians are academically enriched and smarter than Black and other Third World students. And we should all know that the reasons why Asians are tracked into these "higher education" courses is because

of the racist misconceptions of their counselors. Smart Asian students are used as "examples" in their classes to Third World students and Asians who don't meet the racist expectations. For example, a teacher may verbally point out the smart Asians in the class and praise them out loud and in this way criticize others for not doing as they "should"

2. the "social" student

The interests of the "social" people are centered around meeting people, fads, parties, dances and clothes. They often find themselves confused about the present state of society and search for new, exciting and often fantasized outlets within this social life style. There is a temporary sense of security and recognition in being part of a social clique, that they believe provides friendship. "Social" people can be heard talking about what's happening on the weekends, what type of clothes students are wearing, who is going around with whom, who broke up with so and so, and what kind of car so and so bought. It can be enjoyable if you don't mind peer group pressure or when you are pressured into doing something you might not want to do, like meddling into another person's business. If it concerns a personal matter, a rumor can be created. This can be a bummer, especially when it gets into rejecting one's own friends.

3. the "rowdy" student-

The "rowdies" provide for themselves as escape route into the sub-culture of drugs, gangs, and dropping out. They can be seen hustling to score drugs or cruisin' in a car, ditching somewhere to escape the boredom of school. There is much misunderstanding about the "rowdies". Many of them have real problems, that should be dealt with. The forming of gangs is often for the purpose of self-defense from other gangs. Many take reds for kicks or pleasure seeking and find themselves hooked. The reasons for ditching may be due to a "cold" teacher, insensitive counselor, or a threatening vice-principal. Administrators and faculty deal with these problems through the use of severe punishment. This not only hinders the solution to the problem, but also agitates and alienates the individual and might lead him to even more trouble.



4. the "movement" student-

The movement is an alternative life-style to the usual high school experience, its purpose is to change the schools and begin the basis for social change. Through student-run educational programs and organizations, they pursue alternatives in life with better conditions and more freedom. Through such things as showing films on Asian American history and identity; taking photographs of our people and their experiences; making and selling clothes and artworks of our generation; writing our own poems and songs; and demonstrating in the streets against the war and other injustices, they are winning self-determination and living the revolution."

The "movement" student finds the need to stay in school, other than because of the pressure of parents, he believes that, for now, we have to work for the capitalists in order to survive. In that the schools' purpose is preparing and train-

ing us into becoming their workers. They also find that school like all institutions is a tool to divide Third World peoples and that we must liberate the youth within school, because that is where the youth are, in the schools and in the community.

Depending on the attitude of the group, the "movement" people are generally politically oriented and involved. However, there are some "movement" students who, whether they know it or not, isolate themselves from the rest of their fellow students and claim themselves "liberated." This gets into many forms of conflicts which usually are between the involved and the uninvolved, and the aware and the unaware. All in all, they experience struggle which most importantly prepares them for the more difficult adult life ahead.

WHAT CAUSES THE CONDITIONS

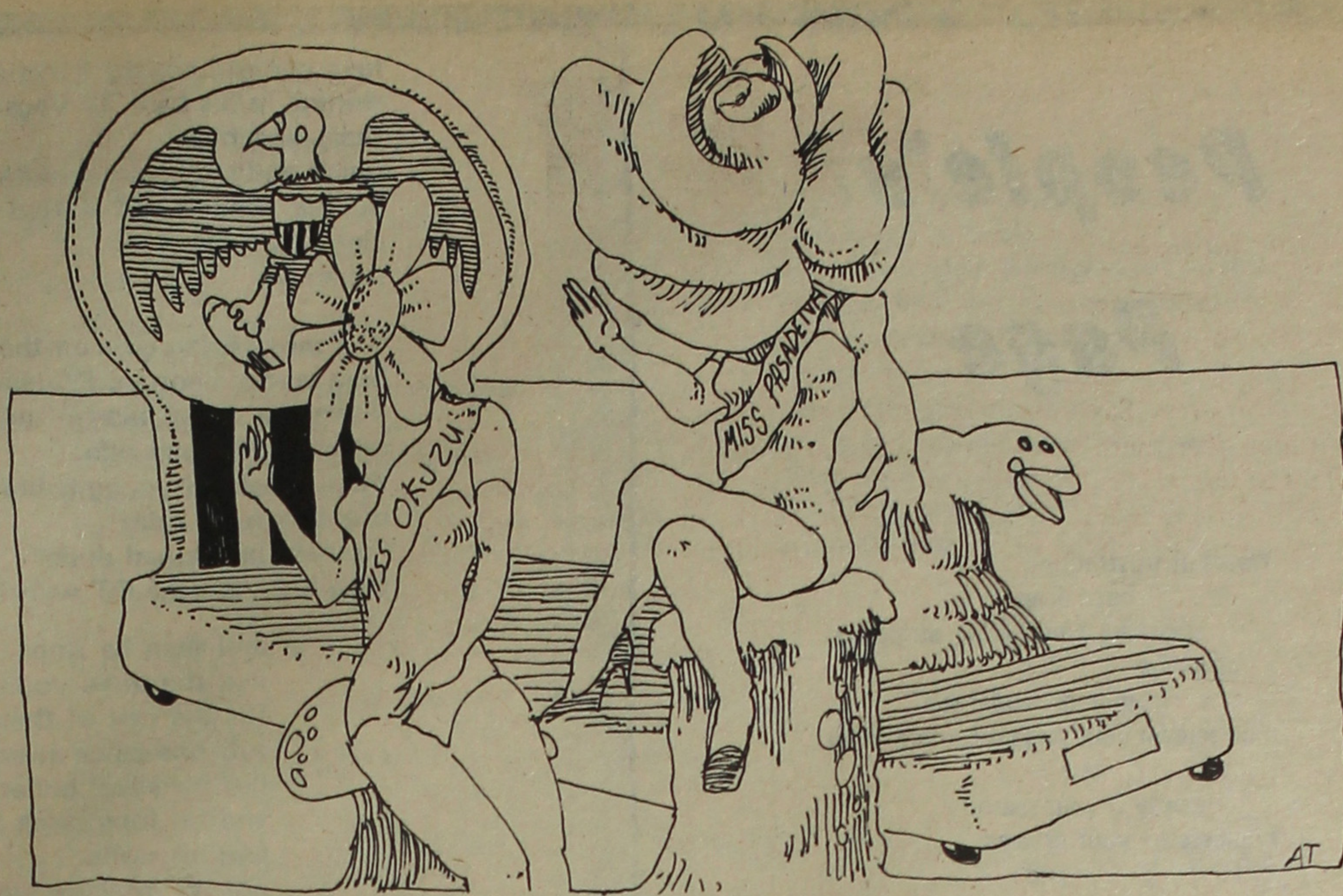
It is very important that we understand that the reason why these conditions exist is because of the results of indoctrination, competition and racism that capitalism in this country promotes and perpetuates.

Existence of these four groups makes it extremely easy for Asian American students to be manipulated. Under capitalism, the economy of the United States is controlled by an elite few who won the means of production while the majority of the people work for these owners. The few capitalists make huge amounts of money by selling what the rest of the people make—the products, like clothes, cars, records, stereos, etc. This is called profit. The schools "teach" us that capitalism is where there is free enterprise and where everyone has a chance to be rich if they try hard enough. But the reality is that the United States, the leader of the so-called "free world" capitalist countries has unemployment, starvation, pollution, and poverty. The capitalists, known as the power elite discourages any type of unity on the part of Third World people. Because it wants to keep its power and its money, and to do this it must stop any movement that threatens the system. For example, under white supremacy, a major manifestation of capitalism, students neither have had or are finding any basis on which to challenge the corruption of the schools, or any institutions... The school also divides people by using racist stereotypes to control better. Asians are stereotyped as being quiet and hard-working. Blacks are supposed to be dirty and lazy. Chicanos are supposed to be ruthless and merciless. As a result, Asians not only fight against other Third World people for a better position in society (better paying jobs, stylish clothes, expensive-sporty cars, stereos, etc.), but even against fellow Asian students, too. While we are fighting among ourselves because of this peer group oppression, and inter-group discrimination, the power elite continues to grow more, and the masses of people, especially the ethnic minorities grow weaker and more exploited.

WHAT STUDENTS CAN DO TO CHANGE THE CONDITIONS

What the movement does is to offer us alternative methods and life-styles in which to deal with these conditions. It does this in that it gives us ways in which we can achieve unity and cohesiveness that is necessary to combat the manifestations of capitalism. What the movement is saying is that: We must learn to work and deal with our fellow students regardless of his or her role-playing. It is in this way that we may begin to strive to understand one another's similarities, as well as differences and, in turn, this would break up the groups and the small group mentality. By realizing similarities, unity could be achieved and realizing differences, respect for one another could be created. And if unity and cohesiveness are achieved, united students organizations can be formed within the school. The organization would be the acting body that will set the groundwork that can make major changes in the school system possible and begin the defining for ourselves what would be the alternative educational system we would put in its place.

—Mitchell Matsumura



Pasadena-Beyond the Roses

A lot of people might ask, "Who lives in Pasadena besides Rose Queens?"—as though it's located in Arizona or something. About 5,000 Asian people live there, who look very much like yourself. This article describes some of the racist policies that exist in the public educational system in Pasadena.

Since the beginning of the last school year, Asian American studies in the Pasadena Unified School District has suffered blatant acts of insensitivity and racism. Several acts of racism against the Asian students and faculty stand out and must be clarified:

1. Direct tokenism from the Board of Education.

After approval for Asian American Studies in 1971, there have been no funds allocated to assist the program with relevant books and materials, classroom aids, resources, etc. Although there are nearly 200 Asian students at Muir High School, there is not a single Asian counselor on campus to attend to student needs. There is no ESL (English as a Second Language) program, and a two-week unit on Asian American history for 11th graders has been ignored.

2. The transfer of Rodney Ogawa, Asian American Studies Teacher at Muir High School.

After the second semester had already begun, Rodney Ogawa, a teacher in Asian American studies, was transferred to a junior high school. The school district, insensitive to both Rod and his students, substituted a white "liberal" teacher, Robert Barnes, to teach Asian American Studies. Realizing this was jive, the students protested against having a white teacher attempt to teach a course he could have no understanding of. Despite other duties as an Asian Community Specialist at the Board of Education, Charles Furutani, was gladly received by the students as an able replacement.

3. Asian American Studies Class kicked out of classroom.

Since the class met only one period a day, the students had to occupy another teacher's classroom—by coincidence, that of Mr. Robert Barnes. Still disgruntled by the class's decision of having him ousted, the class was continually harassed by his comments and behavior. One day, due to an emergency, Mr. Furutani was unable to teach. Further mix-up prevented the substitute from coming, leaving the class alone. Mr. Barnes took over the class and accused students of abusing his classroom. For example: throwing clay and writing on the walls, drawing obscenities on the blackboard, and deliberately smearing ink on the desks—behavior comparable to that of third graders. After the class had denied these absurd charges, Mr. Barnes kicked the students out of his classroom—the entire Asian American studies class.

Overwhelmed by this action, the class met on the quad, discussing the instant lesson in racism. Students were then harassed by plain clothes campus pigs for not being in class.

4. The Removal of Charles Furutani—Asian Community Specialist.

After the 1972 school year was over, because of so-called budget cuts, Charles Furutani was not re-hired. Knowing the decision would get the students and community uptight, the Board of Education failed to inform either Charles Furutani or Rod Ogawa of their positions for the up-coming school year. In other words, their jobs, as well as their futures, were hanging up in the air. Finally, after thoroughly confusing both the community and students, the Board re-hired Rod Ogawa as teacher for Asian American Studies and Asian Community Specialist, replacing Charles Furutani.

As you can see, the Board of Education moved key people out of key positions as they (i.e., the Board) desired. The plot was to pit Rod Ogawa and Charles Furutani against each other with a maneuver of power plays: the old trick, "divide and conquer."

The Board had no consideration that Charles Furutani had a family to feed, bills to pay, or whether he had a future job lined up. The sufferings he feels will be the direct fault of the hierarchy of the Board of Education. These bureaucrats, wrapped up in kissing each others' asses for more power and higher positions, were totally insensitive in their action.

5. Racist Attitude toward Asians.

The Asian American class came to a quick conclusion that this whole trip of insensitivities was due to the fact that they were Asians. Because of the stereotype of being quiet, submissive, law-abiding, take-a-bath-everyday students, they felt this was happening.

They then raised the question, "Would this have happened to blacks or Chicanos?" Because of previous confrontations with white society a "militant" stereotype accompanies blacks and Chicanos. Asian Americans have remained relatively quiet until recent years, which reinforces our "neek" stereotype.

6. What to do about it.

It is not enough to merely identify these problems without attempting to correct them. The initiative to correct this type of racism lies within the people of the Pasadena Asian community. If we allow this insensitivity against our people to continue, it will be the perpetuation of the American system's oppression and abuse of Asian Americans as well as other Third World peoples.

Steps are currently being taken to fight back. High school and college students are currently organizing around these issues and gaining strong support from community leaders. But what can you do to help? One of the ways you can assist and add strength to our cause is to call up the Board of Education of the Pasadena Unified School System and inquire about the situation. Contact Mr. Ramon Cortines, Superintendent of Schools at 795-6961, and ask him, "Why are you so racist?" It should blow his mind.

—Gary Fujimoto

People's Page

Waves of frustration
burn deep
smashing, smothering, stripping
all virtue
from your tender soul.
You scream your scream for humanity
but
empty is your reason
hopeless are your dreams
and
You scream again
in complete
uncontrolled rage
Laughing at truth
Shirking friendship
Hating love
Becoming
lost in a moment of total and
wretched freakiness
Broken, you cry
you cry long for it seems you have lost
and they have won
you cry long for the waves of frustration
burn deep
But tomorrow
my friend
my friend
Among the scattered ashes
thru the shattered dreams
we will rise
and try again.

Doug

They are the ones who left their land
And sailed over, seeking this one
Trying to find a better way of life
But now they still smile and cling
To remnants and images
Of their old world, so far away

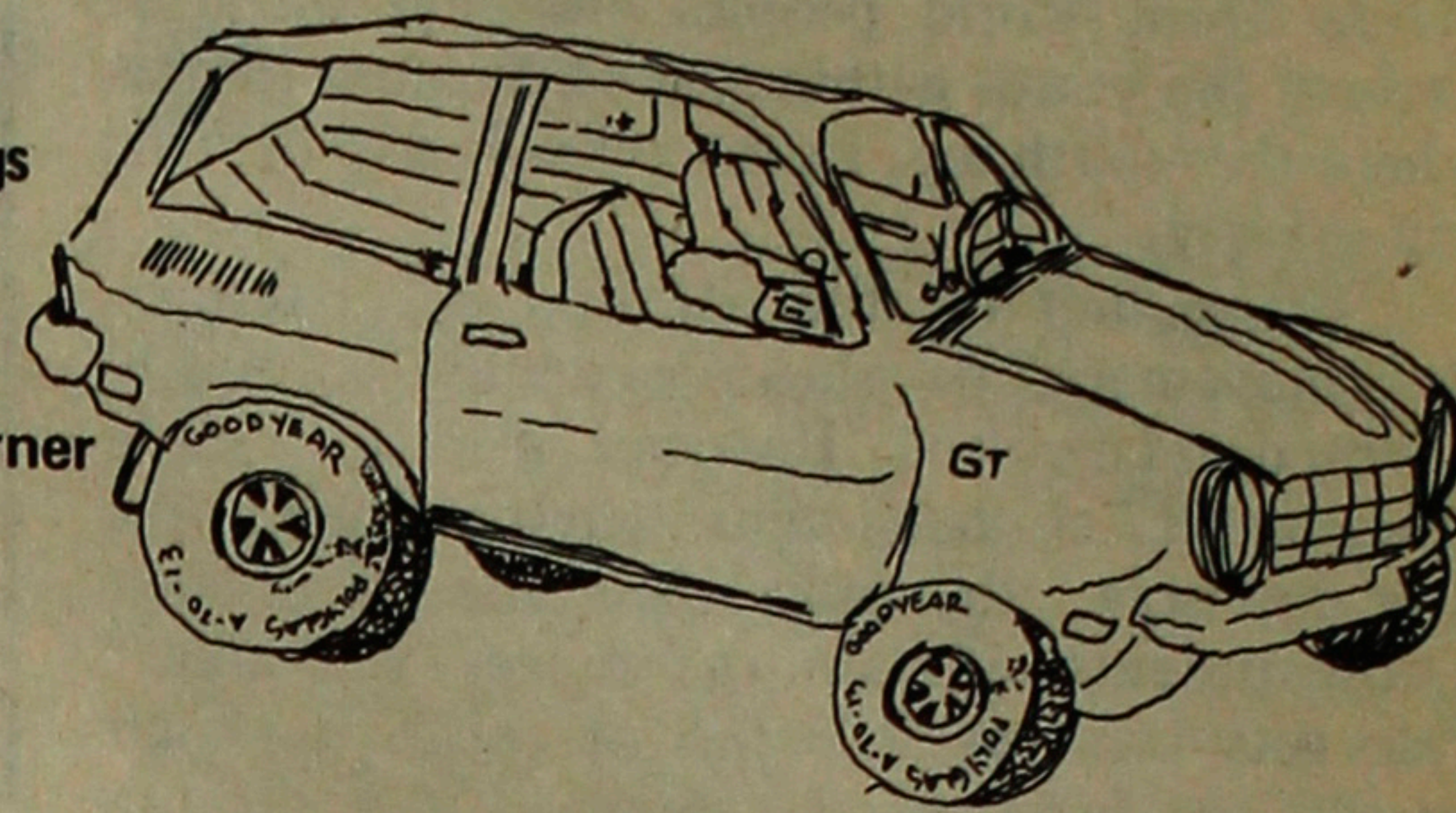
They do not understand the new language
The people and their ways
America
It is still too strange

And America outside
Wherever that may be
Ask why they can't conform
But the reply is one of indifference.

They still live in the old world
Not understanding their grandchildren
They sought the free land of
Wonderful America
But have they found it?
It seems like America
Doesn't really care.

—Shirley Lai

here comes Leonard Kusahara
shining in his bad '72 Vega GT
sharp and high
quick and silver like a bullet
hooker headers and slotted mags
clean machine
supercar

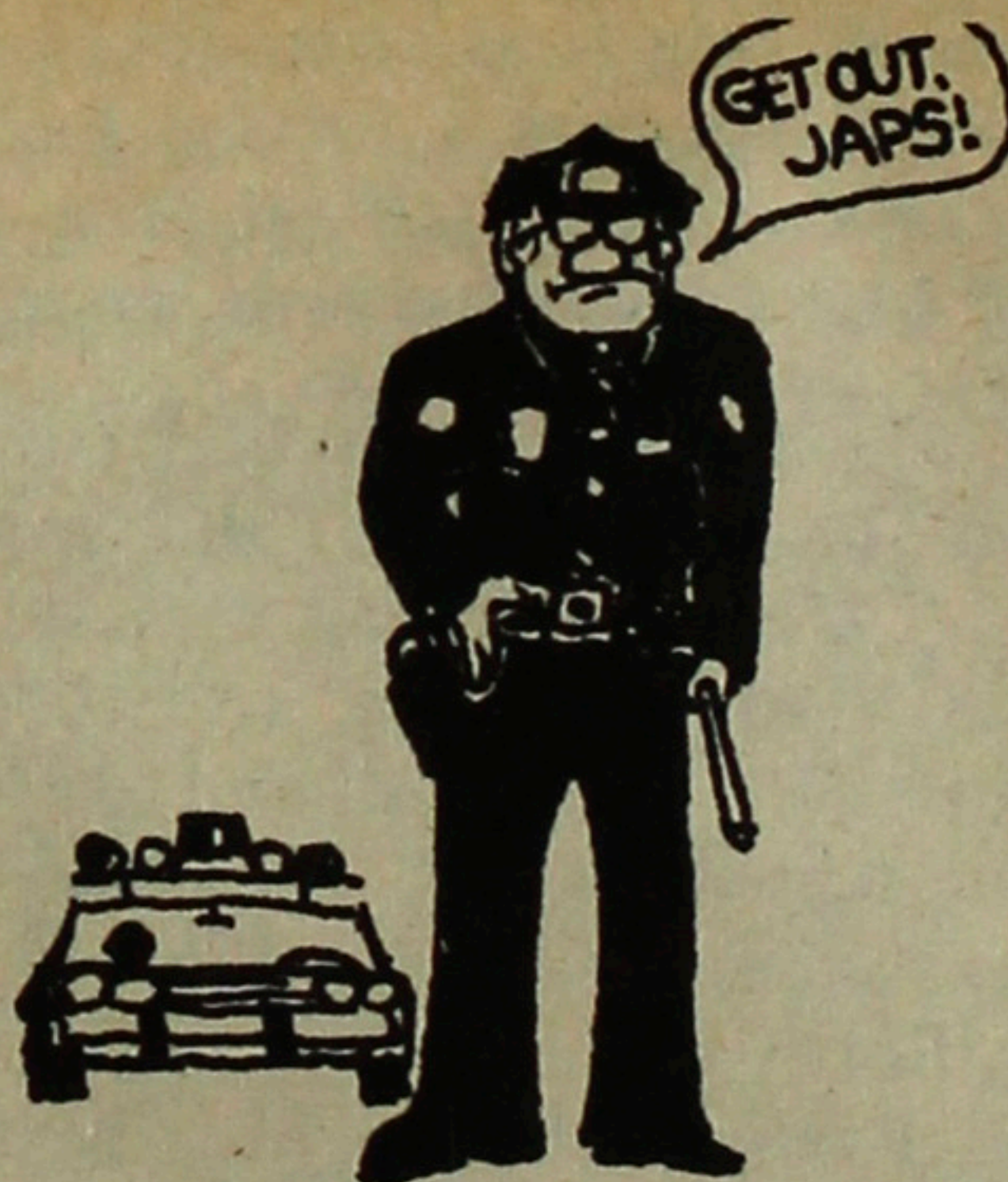


and three Asian girls on the corner
here comes Leonard Kusahara!
down the street blatin' noise
cruisin in his bad ride
three shaghead young ladies
drooling for a ride
"oooooh, he's a bad dude"
with his '72 Vega GT with hooker headers and slotted mags.

and then he stops
and the three young women step into the chariot
for the ride of their lives
subconscious aware that it's not Leonard
but his silver bullet
and his long black hair
and his wallet
not his insecure head
not his yellow soul
not his beauty
but his silver '72 Vega GT with slotted mags

"maybe Susie will see me in Leonard's car
boy, will she be jealous." Subconscious
selfishness in a personal scheme
oh, what nice upholstery
and a bad craig tape
with Isaac Hayes
oh, and there's Ronnie and Henry
aren't they cute

blinking red light
and screaming siren
cross-eyed pig
pull over
what seems to be the trouble, pig
get out japs
you can't call me jap, pig.
Don't you know, you've been ordered into
concentration camps again
with one million other Asians
for assassinating Nixon in Cambodia



nightmare
dreams of unreality become stark truth
one minute you're good oriental
next second you're Jap
hell if I go
hell if we go
catch us if you can
Pig!

and dust storms
are choked up by pig
as slotted mags in big bad slicks
lead a screech of rubber
and Leonard and his girls
are gone
in a flash
to defend their homes
cause dream time is over
dream time
has ended
reality strikes
and jive-ass shagheads
turn into powerful Asian sisterhood
and Leonard
becomes a righteous brother
and
that Vega
that silver bullet
is left behind
to rust
in an old parking lot
in E.L.A.
cause
its not necessary and it don't
stop, lead
for the revolution.

gary

The sun sets.
Stars shining
thru velvet blackness.
Another day ending.
The days more infinite.
The world going its
own way.
Passing me by.
Not giving a damn.
I'm alive.
Life means something,
Doesn't it?
No!
Not to the world.
If I die.
The world goes on as
usual.
Not giving a damn.

Lori

Father

My father
is a good man.
I love my father.
I want to tell him so.
Where is he?
I can't find him.
He's gone.
He didn't say good-bye.

Kevin Kondo

Love can be wonderful.
Love can be chickenshit.
Love can be anything
that you want it to be.

I fell in love
lots of times,
but this time was special
I don't know why.

I fell in love
with you, girl.
You were fun and crazy
and full of life.

I will never forget you,
yet I'm mad that I ever met you.
I regret falling in love with you
because it didn't even affect you.

You fucked with my mind,
which I didn't know at first,
but now I know
you just want to be friends.

How could people be so chickenshit?
Even the sweetest and the nicest person
like you, that I loved.
That sure is a shame.

But now I realize
that I was a fool.
But I'll go on
and find another girl.

I'm still sad,
yet I'm happy
for what you are.
You're carefree and happy.

You have no guilty conscience,
yet you feel for a person
when you really dig someone.
You are strange in your own little ways.

You told me that you dig someone else
who you feel, that you can feel closer to.
Yet I know you'll do the same
to that person, too.

You really piss me off
because you hardly get hurt.
Is it because you're so chickenshit,
that you feel no pain?

But someday you'd better watch out,
for you'll get hurt bad one day
then you'll realize that life must
go on.

I wish you everything girl.
I hope you never get hurt,
but please have a little feeling
for the ones who care about you.

I hope you never get hurt
the way I did.
Love never dies, and neither will the one
I had for you,
at least not for a long, long time.

Anonymous

of this social heretic
i still played
human nature's soldier
a class laboring servant
i survived
the water-torture Worker
who fucks lives
and knows this fiction's mundane
who's author is the clock
it's the lockers who seem insane
singing for
the ladies and men
who live on the corner
in the city whose home
is the street
is the Job
a penny man in
penny problems in
the Fucking Bank of
Politics

the funny punkish rice
has germinated
we are our soul's
own reaper
and this paled unknown
may when the red and white
devil's fire and sweat
have fried their own redwoods
plant the seeds of Mao
so that the minds
of the little people
can be sown
so today
we'll see them
without being seen
and Grow on
sprouting toward the South
even toward the North
not knowing
about right or
left or inbetween

Anonymous

Kun

You're my best friend,
and always will be.
We've struggled through a lot of shit
and gained from our experiences.
I hope we have a good year
and graduate.
You're a righteous sister
and you'll always be in my eyes.
Keep your head high,
And keep struggling.
Keep the faith.

Smokie

Living in today's society
can be hard,
But we must face reality,
Whether it be righteous or un-together

Let us not ruin ourselves with drugs
such as reds, or paint, or acid.
Let us face the world
with readily open arms.

Let us not follow,
let us believe what we believe.
Brothers and sisters, let us get it together
to make our society a more righteous one.

Denise

Yesterday.
Yesterday was fun.
Happy memories.
Sad memories.
Yesterday.
Yesterday is just memories.

Lori

It's that same old thing
same old bag.
and i catch myself
throwing bullshit trash
doing what i have been conditioned to do
but for the one millionth and one time
change is taking place
my mind is going thru tumbling change
cranial revolution
doors open your eyes up
like eating a bowl of menudo for the first change time

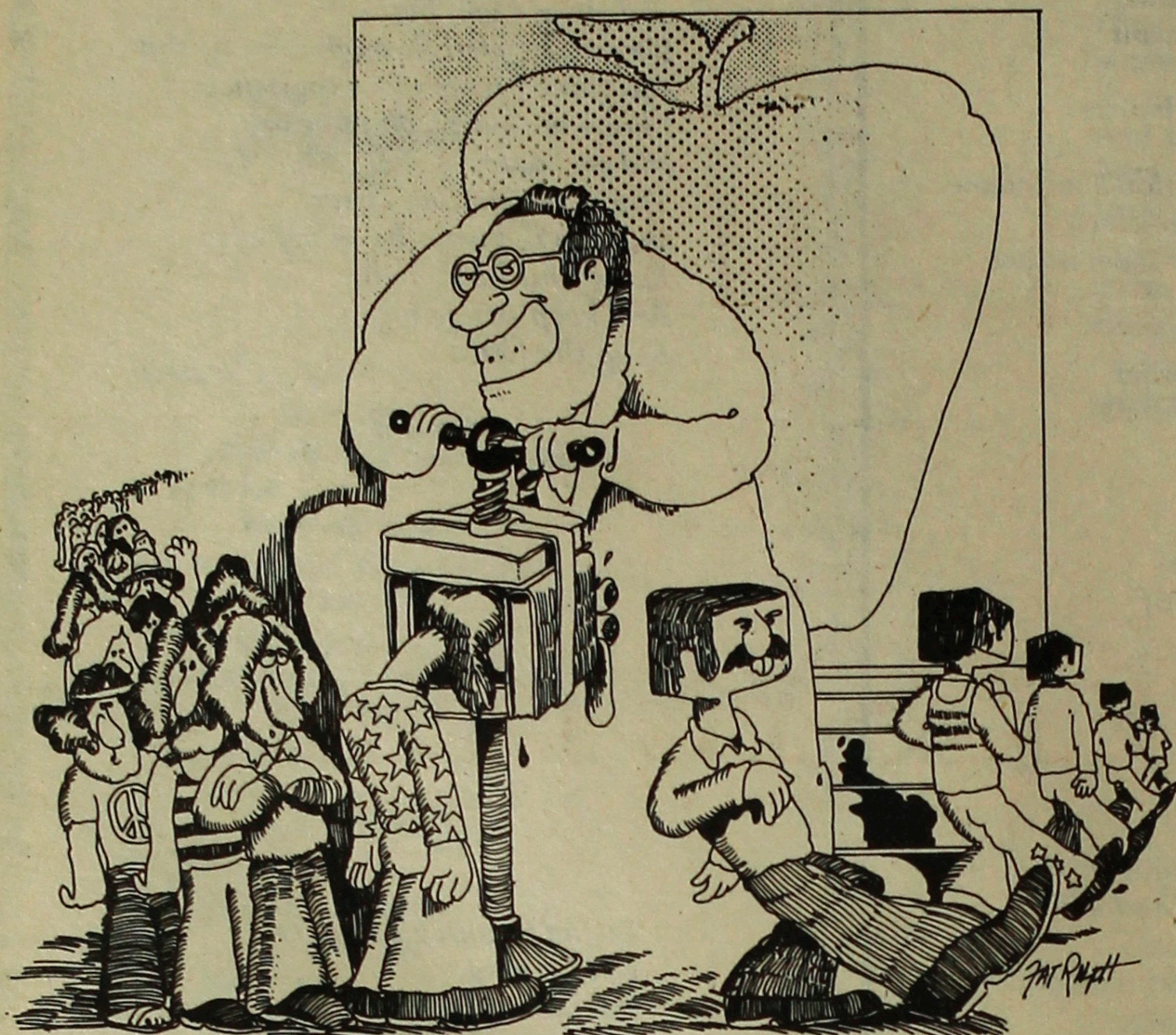
white mind white talk white values white love
and yellow skin

even quote "revolutionary" people
live in wall to wall color televisions
and twenty thou homes
and buy mao jackets
"to fit the image"
bullshit---uncoheads

struggle is the only way
study for unity
de-indoctrination of identity
realization of your direction
COMMITMENT of yourself to your people
for self-determination and creativity
and then, only then
talk about revolution.

gary

EDUCATION IN CALIFORNIA



WHAT'S HAPPENING IS THAT EDUCATORS ARE DISCOURAGING STUDENTS FROM GETTING MORE EDUCATION, & THE ECONOMY IS BEING KEPT UP BY THOSE WHO CAN LEAST AFFORD IT, THE WORKING CLASS.

The following article is an explanation to one of the many fuck-ups in the school system today, the tracking system. The schools in America are a reflection of what the big corporations are doing to our Third World brothers and sisters. Since the corporations in this country are owned and controlled by the White Anglo-Saxon, the school system is geared toward the White Anglo-Saxon youth. The tools of the white capitalist are many, but the biggest and most racist is the educational system.

Why do the white schools have better teachers and facilities than the Third World schools? We can analyze and expose the reasons for this in the following article. By reading this article we hope that you can get more details on our racist educational system, and the monster behind it. We also hope you see that this monster must be destroyed.

Schools serve the corporate economy

Schools serve the corporate economy in many ways. One way is to pre-select those that will have positions of authority and those who will man the machines. One way this is accomplished is through the tracking system.

The tracking system works by limiting the number of positions of responsibility there are to be filled. If too many get ahead, those who will suffer menial jobs are likely to grumble. This is one thing corporate leaders are afraid of.

You have often heard that America is "the land of opportunity," and everyone has an equal chance to get a good education. This is why we have public education up to high school. That is also why we have mass higher education in California.

Many people go through the trip of kicking their asses all day at work and having small take-home pay because they believe that if their kid is on the ball, maybe he can make it. This is bullshit! A factory worker's son has less chance of getting into a four year college today than he had ten years ago. For Third World children—African, Latin American, Asian, and American

Indian—the situation is even worse. At San Francisco State College in 1960, 12 per cent of the students were black, by 1968 it had dropped to three per cent.

Due to the "baby boom" after the Second World War, the number of students was expected to double between 1960 and 1970. Just to keep up with this increase, the state would have had to build as many schools in one decade as it had built in the previous forty or fifty years. Books and teachers would all have had to be doubled too. College facilities would also have had to be expanded.

As usual this money was to come from the tax payers—the working people. Altogether the working class people in California pay 55 per cent of the state's revenue.

What about the corporations? Bank and corporate taxes bring in less than 12 per cent of California's revenue. The huge war industries in California are loaded with money. Lockheed makes a profit of over \$54 million, Standard Oil of California makes \$421 million, and this is only what these companies report. Any of these companies owe upwards of \$10 million in taxes but they don't have to pay because they control the governor's office and the state legislature. By making large contributions to both political parties, the corporation bosses keep control and come out ahead either way.

There is no way to pay for mass higher education, so something had to go. What went was the notion that higher education was for everybody.

The "Tracking System" is established

In 1960 the Master Plan for Education in California came out. Later it became law, killing any hope for equal opportunity in education. The Master Plan had two major effects. It established a tracking system throughout the state and also cut down the number of working-class students who will attend college and reduced the spending on them.

There are two standard "tracks" in the tracking system. One is for students considered "college material", and the other is for students considered "not academically inclined."

If you are in the college track, you will be in a classroom with other students headed for college, and what you are taught will prepare you for it. If you are put in the "vocational" track, you will be taught different materials by teachers who know that you are not likely to go to college. And they are right. Once you are on this track, you haven't much chance of getting off.

The I.Q. test measures income, not intelligence

The reason that there is a tracking system in America today is that the number of high-paying jobs are limited, and there are many poorly paid jobs. If everyone got a good education, the poorly paid jobs would be hard to fill.

The tracking system eliminates most working-class kids from the competition for good jobs by preventing them from getting the proper education. But to working-class people this seems very normal because the kids are placed in one of the tracks by the third grade. The students are placed on a track according to his scores on "objective" reading tests and "IQ" tests. But in reality these tests are far from objective.

They measure their "intelligence" by comparing their scores to the scores of an average group of white, privileged, city children of the same age. The IQ test is based on things that a child living in a higher income city neighborhood is more likely to know. And the cultural bias of the IQ test makes it extra hard on Third World children.

When it comes right down to it the IQ test measures income, not intelligence. It may be news to parents and students that the IQ tests discriminate in this way, but teachers, professors and testers have known it all along.

Once teachers know that you have a low IQ, he knows how much to expect of you and you quickly understand that you are not expected to do well.

THE TRACKING SYSTEM

THERE ARE TWO STANDARD "TRACKS" IN THE TRACKING SYSTEM. ONE IS FOR STUDENTS CONSIDERED "COLLEGE MATERIAL", & THE OTHER IS FOR STUDENTS CONSIDERED "NOT ACADEMICALLY INCLINED."

These so called objective tests actually hold back children from Third World and white working-class backgrounds. Also, the highest paid teachers (the best and most experienced) are concentrated in the predominantly white school districts, teaching students from higher income neighborhoods. And the least experienced teachers teach the poorest students in Third World communities.

More money is also spent in the "whiter" rich schools. This is because the channeling of funds favor the "college track" over the "vocational track".

One example of the effects of this is the results of a third grade reading test given at two elementary schools. At the wealthier, white school, 70 per cent of the students were reading a year ahead of their grade. At a poverty-ridden, nearly all black school, the students read a year behind their grade, and two years behind the predominantly white school. This test spells high salaries and bright careers for the white school and poverty and unemployment for the black school.

The Racism of the Master Plan for Education

When high school is over, three-quarters of the working-class students either look for a job right away, take vocational training, or go into the army. For the working-class and Third World students who still want to go to college, the Master Plan has something for them.

The Master Plan says:

The State College and University admission requirements "should be exacting because the junior colleges relieve them of the burden of doing remedial work."

Translation: Those Third World and white working-class children who have been crippled by the "educational" system can be kept out of better colleges by using so-called "objective" entrance tests. They won't complain because they can always go to a junior college.

The Master Plan says:

"Special admissions" should not exceed two per cent of the regular enrollment.

Translation: If protests force the admission of students outside of the regular discriminatory standards, at least they will be only a token group. The great mass of Third World and white working-class youth will be kept out.

The Master Plan says:

"A study of transfer procedures (from junior colleges to the four year schools) should be undertaken with the view of tightening them."

Translation: The main purpose of junior colleges is to turn out skilled workers, not four year graduates. Make it more difficult for junior college students to get into a four year school, or else they will get more education than they will need for their jobs.

The Master Plan says:

"Retention standards" at junior colleges should be "rigid enough to guarantee that taxpayers' money is not wasted on individuals who lack the capacity or the will to succeed in their studies."

Translation: Instead of helping those students who were badly prepared by their high schools, flunk out as many as possible to keep costs down. That way you can preserve the myth that higher education is for everyone, when in reality, it is only intended for some.

The Master Plan says:

"Vigorous use of probation and the threat of dismissal may help 'late bloomers' to flower sooner."

Translation: Train the workers to know who's boss. Get them used to being afraid. That will be useful to them on the job or in the army.

Before the Master Plan was adopted, anyone in the top third of his high school class was supposed to be able to get into a University and the top 70 per cent was to get into a State College. Today, only students in the top 12.5 per cent are supposed to get into a University and the top 33 per cent into a State College. Since the Master Plan, you also have to do good on College Board Exams. Like IQ tests, the College Board Exams have racial and class bias. And again

membership in the privileged class gives you a big score.

The Scholastic Aptitude Test is the main part of the College Board Exams. This test was invented by Edward Thorndike, the "father" of intelligence testing. Thorndike has had tremendous influence on the educational system. He believed that non-white people were genetically of lower intelligence than whites. Thorndike not only wanted to exclude people of color from the colleges, he wanted them excluded from the human race.

make workers out of the children of workers

Make managers & professionals out of the children of managers & professionals.

The main excuse that educators give for the tight standards of four year schools is that everyone can get into a junior college. But junior colleges are nothing but glorified vocational high schools. Their job is to make workers out of the children of workers, just as the University's job is to make managers and professionals out of the children of managers and professionals. This way the corporations benefit too.

It doesn't "just happen" that so few junior college students transfer to a four year school, that's the way it's planned.

What's happening is that educators are discouraging students from getting more education, and the economy is being kept up by those who can least afford it, the working class.

In California and the rest of America, the corporations benefit. Education in California is controlled by big business that range from officials of the biggest corporations and banks, to the presidents of important local businesses. They are almost all white, Protestant, male, and over fifty.

Together they have made sure that the school system in the state of California contributes its share to the production of their most important product: PROFITS.

Brad Fujikuni

Asian Joint Communications

Boob Tube

The "boob tube" is man's foremost passifier in the joint. Let me explain. The "boob tube" is the T.V. and the institution uses it to curb the activities of their inmates and to hold a certain amount of control. You see, when the inmates are wired up behind the Girl that uses Ultra Brite or the dude that gets his ass stomped on by the PIG on Adam 12, he ain't got time to be out there in the sun getting down with the brothers or for that matters getting into anything that may hurt or help him. The inmate becomes a stump and nothing more.

The inmate who gets himself together doesn't have time to be sitting in front of the "boob tube" and we are not so much concerned about him. What we are concerned about is the man who wastes his time sitting in front of the tube and isn't really benefited by it no matter how much he invests.

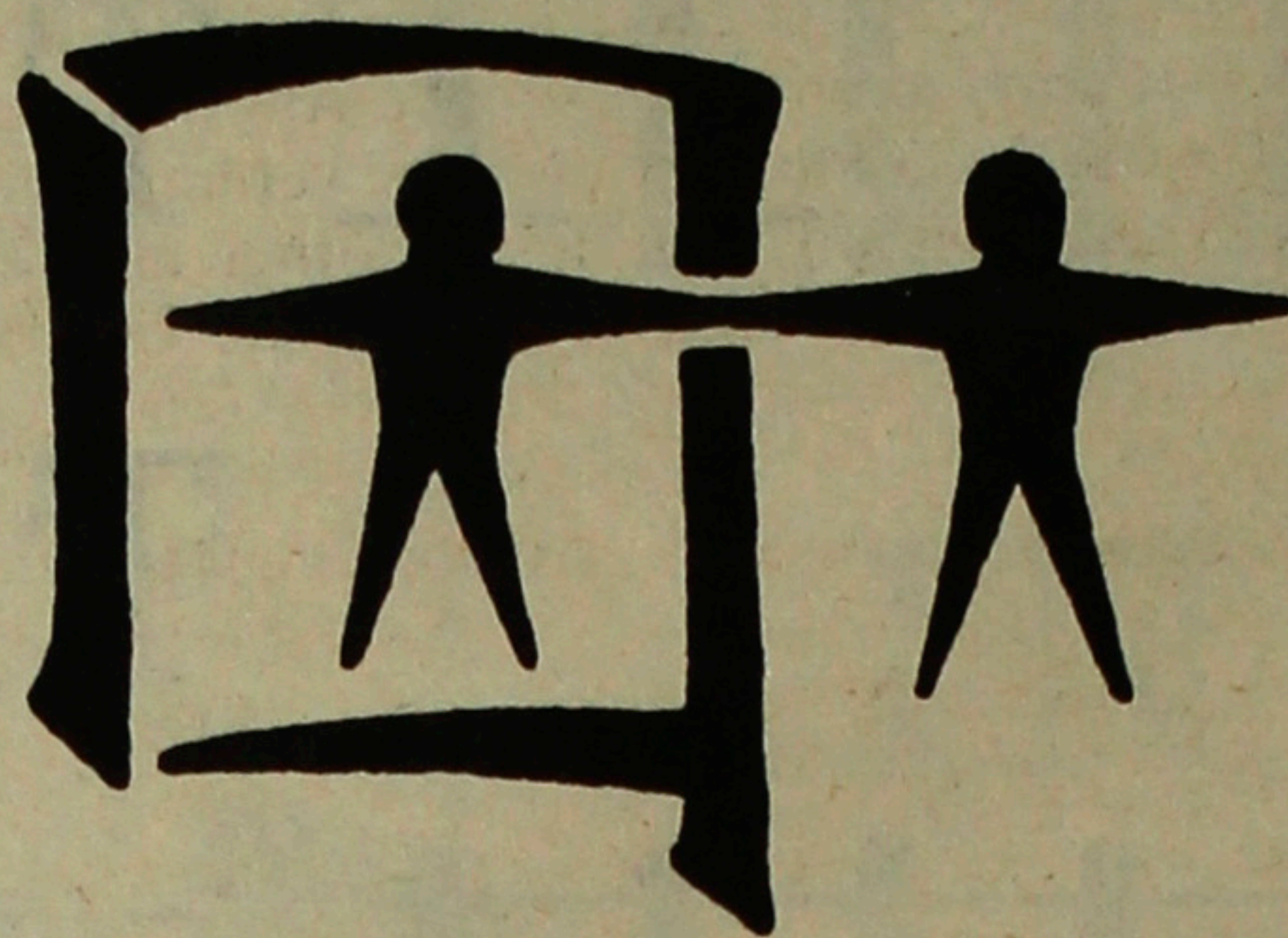
The "boob tube" is so white I can't stand to see myself in front of it. Station after station the brothers are being downed and with white logical explanation to follow. Inmates talk about "let's catch the news." Man, the news is so fixed that you can't help but think that America is the most beautiful country on earth. Man, I don't know how many brothers in here feel the same way I do about the "boob tube", but it really hurts when I see so many of them under the ass of the man.

This is just one phase in the life of an inmate here at Youth Training School (YTS) in Ontario, California. There are other activities that go on in the institution that tend to warp the mind of the inmate. So much, that when he is released, he has to let go of the tensions the best way he knows how and when he does, nine times out of ten, he winds up in jail again.

There is a great need to have classes in the institutions for the sole purpose of unwarping the minds of the brothers and sisters. There is a need to create inside-outside meetings so that the brothers don't lose contact with the rest of the freeworld, for one day we will be free also. But what is the use in being free of the walls if the mind is still warped?

The society of man set up these institutions and placed us in them, the very same society must accept us back undoubtedly, to complete the release the mental incarceration....

Brother Cecil



Explanation of J. C. Emblem

In recent issues of Gidra, you may have noticed this symbol accompanying articles about Asian Joint Communications. Judging by the number of questions we have received, many of you have wondered what it represents. We hope that its meaning might be made more clear by explaining how we arrived at this symbol - that by sharing its meaning we may gain understanding; that from understanding we may draw

^ this character (Chinese and Japanese) represents a person

囹 this character (an enclosed person) represents a prisoner

人人 this symbol is commonly used to represent solidarity or unity

By slightly modifying the original character for the sake of design, we arrived at 囹人 this symbol, which represents Asian Joint Communications, expressing 1) our Asian identity, 2) the solidarity we feel and seek to create between brothers and sisters in the joints and brothers and sisters in the community.

Struggle with us
Asian Joint Communications

Asian Parole Agents Perspective

During the past 3 years that I have been working as a case-carrying parole agent for the Dept. of Corrections, Parole and Community Services Division, I have been able to see a significant amount of apathy on the part of the Japanese-American Community toward those individuals who are released from state penal institutions. During the majority of time I have spent with the Dept. of Corrections, I have worked primarily in the Crenshaw area and have supervised the greater majority of Asian parolees in this area.

The first problem is in the area of out right

rejection and disclaiming the very existence of sons or daughters by parents. It was my experience to talk to a father of a young Asian parolee who refused to claim any responsibility for his sons and wound up stating that as long as he was alive, his son would never be welcomed into his household. Some months later, after informing him of his son's return to state prison as a parole violator, his only concern was that his son be kept for the rest of his life in prison so he would no longer disgrace him or his family and relatives. Another Asian father kept up a story that his son was in Europe attending school, when in fact his son was incarcerated for 2½ years in prison. Upon his release, the father instructed his son to maintain this fabrication and to tell the same story to all friends who inquired about his prolonged absence.

A concomitant problem is in the area of attitudes of both parents and the younger generation. First, is the so called "Delinquent Parent." By this term I mean that parent you can find 2 to 3 nights a week at Holiday Bowl till 1:00 or 2:00 a.m. bowling in a league. Or the mother who spends numerous hours a week participating in civic and social organizations but has little time for the son or daughter who is failing in school and utilizing drugs. How many parents see the Y.M.C.A., Boy Scouts, and other similar organizations as an ideal baby sitting tool so that they may free themselves of responsibility and concern for a few hours a week. How easy it is for a father to contribute a sum of money to the Yellow Brotherhood House and when his son starts using drugs, to expect this organization to completely re-mold his son and rehabilitate him. All the while he is continuing with his 3 nights a week at Holiday Bowl, his Saturday golf game and his Sunday fishing club. By the same token, I feel that the youth have a tendency to maintain this polarization to keep dividing issues. Communication is a two way street and both sides have to compromise to a mutually agreeable point.

I see a partial solution to an ongoing problem in an intensified effort by parents to understand and communicate with today's youth. The existing organizations both establishment and grass-roots must work toward alleviating the exasperating problem of drugs and the concomitant criminality. Separately only the surface of the problem can be eliminated, together, a partial solution to the cause may be found. Let us never forget our inescapable responsibility as a human being, the creation of an orderly civilization and the elimination of suffering at every level of human existence.

R.Y.-Parole Agent

Classes for the Community

In order to present a true picture of the Asian American communities, it is important that Asians have the means to actively participate in the media. The purpose of the East West Players is to increase community development of the performing arts. To celebrate its eighth year, the East West Players are offering open membership and workshop classes for beginners and advanced artists in acting, design, dance and writing. These eight week courses are designed to be an introduction to what theater, television and the performing arts are all about.

The classes will allow you to develop at your own pace and set your own goals. For example, in the children's dance classes (ages

5-12) the focus is on the child's physical, mental rhythm movement. Therefore, the exactness of right and wrong dance movements is eliminated while the child achieves a sense of fun and well being through his or her own creativity.

Furthermore, the classes will serve to train the community in how to use the media to promote activities. For example, learning effective techniques for television talk shows, and delivering interesting and informative speeches.

Classes are \$50.00 for eight weeks. Additional classes are \$20.00. Registration starts September 25. Classes begin October 2.

A partial list of courses:

ACTING, taught by Mako, Monday, 7:30 p.m.

WRITING, taught by James Tugend, Thursday, 7:30 p.m.

MOVEMENT FOR ACTORS, by Susie Iwamatsu Hoshi, Tues. 7:30-8:30 p.m.; Sat. 11 a.m.-12 noon.

DANCE WORKSHOP, by S. I. Hoshi, Tues. 8:30 p.m.-9:30 p.m.; Sat. 12 noon-1 p.m.

CREATIVE DANCE FOR CHILDREN, by S.I. Hoshi, Sat., 10 a.m.-11 a.m.

For further information call the East West Players, 660-0366. 4424 Santa Monica Blvd., Los Angeles, California 90029.

PILIPINO CONVENTION

"Serve the People" was the theme chosen for the L.A. Pilipino Conference; held in Camp Oak Grove in the San Gabriel Mountains, July 24-25. Close to forty young Pilipinos from the L.A. area attended this conference. The purpose of the conference was to discuss and "become more aware" of the problems that Pilipino people face.

On the first day, everyone met at Alondra Park in Gardena for pre-camp orientation and registration. Group Sensitivity games were played to help relieve any alienations among the people. At Oakgrove, discussion was focussed on the necessity of getting organized in order to better

serve the people. Main speaker, Rodel Rodis, gave a brief account of the history of the Pilipino Movement in America. He stressed the importance of unity among the people. Another speaker, Gil Carillo, a Pilipino Vietnam veteran told of his experiences on how he and other people of color, were faced with racism in the U.S. military. After his rap, a Vietnamese film "Telecommunications" was shown. The film was about the Vietnamese women's struggle in helping to free their nation from U.S. imperialism.

The next day, three speakers: Royal Morales, Ester Soriano and Hodel Rodis rapped on the three main topics of discussion: Community, Ed-

ucation, and Communication. Each of them related the topics with Pilipinos and Third World People. After the rap, small group workshops were formed and the three topics were discussed with the assistance of group facilitators Virgil Dumapias, Terrio Echavez, Tony Holigores and Lee Tamoris. The workshops went on for the rest of the day. Slides of the Harbor Area were presented after the workshops.

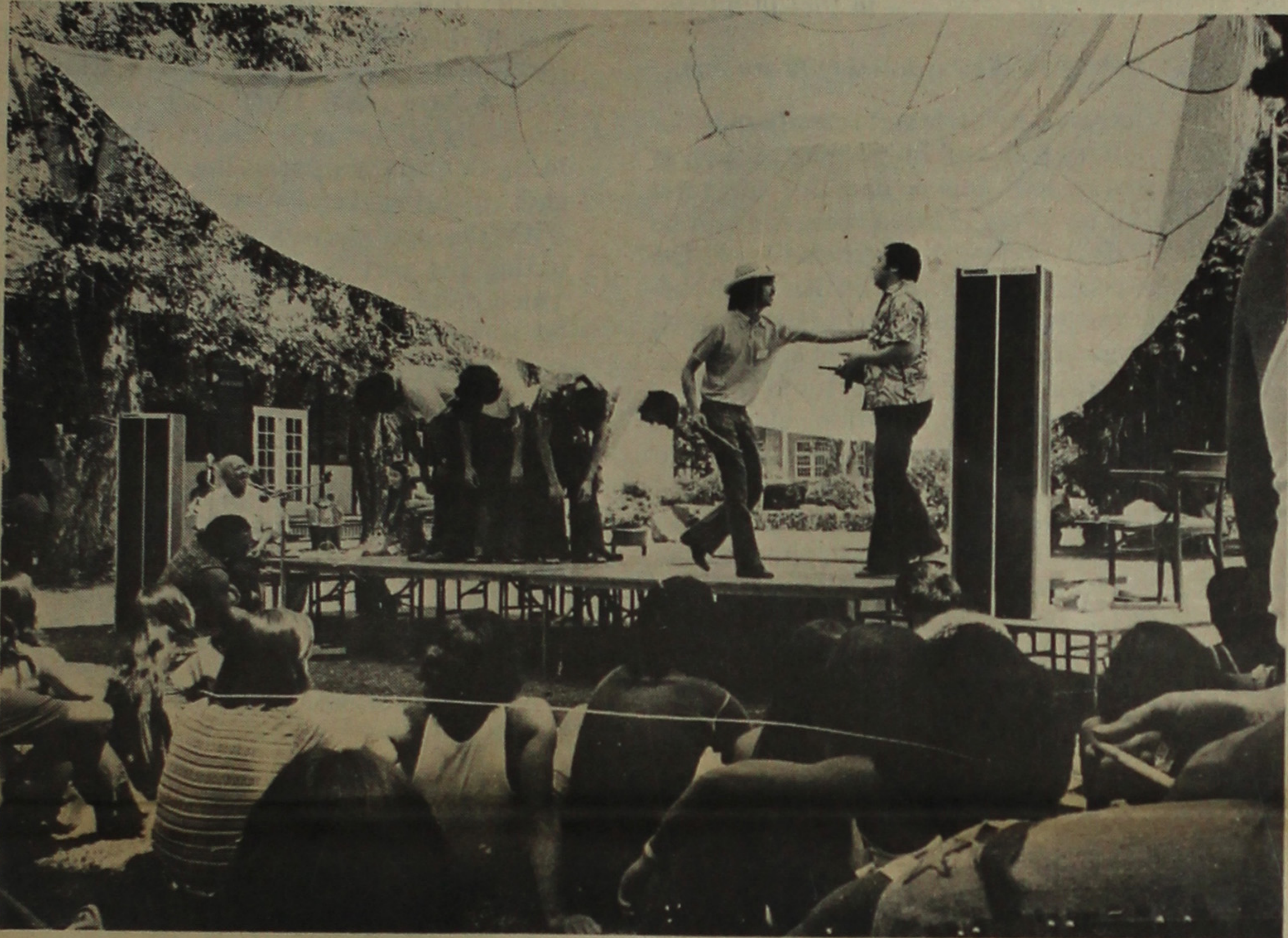
The final day of the conference, all the workshops combined for overall discussions on the three topics in an open forum manner. Afterwards, speaker Russel Valparaiso rapped on the topic Pinoys and Third World People. He expressed the similarity of oppression of Pilipinos with those faced Third World brothers and sisters. He especially stressed on the solidarity that must be strengthened between all Third World people in America.

Throughout the conference, there was time to play football, basketball, and volleyball. There was also a creek to go swimming (or dunking) in!

The conference helped to bring out a feeling of unity and security among the brothers and sisters who went. It seemed like "one big, happy family" to see the brothers and sisters working, laughing and struggling together in helping to "serve the people."

*** **

The Second Annual Far West Pilipino Peoples' Convention, held in early August at the University of Pacific in Stockton, was attended by approximately five hundred delegates ranging in ages from thirteen to seventy from California, Washington and East Coast states. It was agreed that an effort would be made to establish a Pilipino Information Referral Center (FIRC). All delegations will also be working on a drive for donations of food, money and clothes for those in the Philippines who are victims of flood conditions. A final resolution involved the lettuce boycott by the United Farm Workers for gaining collective bargaining recognition and contracts for agricultural workers of Pilipino, Mexican and other nationalities.



Stockton Pilipino Convention

	3870 Crenshaw Blvd. L.A. 90008 JEWELS BY GEORGE 295-2663	3417 W. Jefferson Blvd. Los Angeles, CA 90018 KASHU REALTY 734-1153	
313½ E. First St. 680-2888 AMERASIA BOOKSTORE Books, periodicals, hand made crafts Tues-Fri. 10-10 Sat.-Sun. 10-6	3730 Crenshaw Blvd. Open 24 Hours 295-4325 HOLIDAY BOWL Billiards—Bowling—Coffee Shop—Sushi—Tempura Bar	3830 Crenshaw Blvd. Crenshaw Square NARI'S COSMETICS 299-2118	3882 Crenshaw Blvd. L.A. 90008 SHIG'S HABERDASHERY 292-1211 Crenshaw Square
3101 W. Jefferson Blvd. 732-2920 CHIN'S CHINESE FOOD TAKE OUT ONLY FOR QUICK SERVICE!	3318 W. Jefferson Blvd. 732-5025 KAY'S HARDWARE Open 7 Days	318 E Second St. 626-4528 MODERN FOODS in Little Tokyo	3218 W. Jefferson Blvd. Los Angeles, Calif. 90018 JAPAN PRINTING CO. RE 4-3758 WE 5-2892
4000 W. Santa Barbara Ave. 294-8565 DONNA MICHELE'S Avoid everyone else, come here!	3870 Crenshaw Blvd. Crenshaw Square LORI'S <i>Fashions/Boutique</i> 299-2986 Lois Nakamura	348 E. First St. 624-6601 NISEI TRADING CO. FURNITURE & APPLIANCES	3866 Crenshaw Blvd. L.A. 90008 TAG'S LIQUOR 295-6658
114 Weller St. L.A. 90012 EMPIRE PRINTING 628-7060	Bindings Mounted Group/Single Lessons Available Edge Sharpening THE SKI WORKS waxing For Information ---Glenn 926-1806 Minor Repairs Rod 732-0758	3860 Crenshaw Blvd. Crenshaw Square PENTHOUSE CLOTHES 292-2511	3412 Crenshaw Blvd. Jefferson & Crenshaw WESTSIDE ARCO Al Morita Gas—Tires—Oil 732-2128

SUPPORT THE PRG 7 PT. PEACE PROPOSAL

The Vietnamese people have long led a peaceful life. Peace, freedom and independence are what every Vietnamese cherishes. Now, facing the most barbaric war waged by the U.S. government, the wish of the Vietnamese people is the restoration of peace to their beloved land:

"If I were a bird, I wish to be a white dove."

That intimate dream has motivated the Vietnamese to try different means to bring peace back to their war-torn country. The true aspiration of the Vietnamese people is expressed in the Seven Point Peace Proposal presented by the Provisional Revolutionary Government (PRG) on July 1, 1971. This proposal not only expresses the desire for peace by the Vietnamese, but also that of the American people.

What are the Seven Points?

1. The U.S. government must set a date for the total withdrawal of the U.S. forces, and must dismantle its Vietnamization program.
2. The U.S. government must stop support to the Thieu regime so that the Vietnamese can form a government of national harmony to settle their own problems.
3. The question of Vietnamese armed forces in Vietnam shall be settled by the Vietnamese themselves.
4. Reunification of Vietnam shall be achieved peacefully through peaceful means, step by step, and in accordance with the 1954 Geneva Agreements on Indochina.
5. South Vietnam shall follow a foreign policy of peace and neutrality, establishing political, economic, and cultural relations with all countries—including the U.S.—in accordance with the five principles of peaceful coexistence.
6. The U.S. government must bear full responsibility for the losses and destruction it has caused to the Vietnamese people.
7. The parties shall reach agreement on the forms of respects and international guarantees of the agreements.

This is the Vietnamese plan to end the war. Nixon, too, has proposed his own plan, not for ending the war, but for prolonging it. Comparing the two main points, which are the first two, of the Seven Point Peace Proposal with Nixon's Eight Point Plan, we will see how deceiving Nixon's policy is.

I. THE MILITARY QUESTION

1. Setting a date for U.S. withdrawal

The Vietnamese people demand the U.S. to set a date for the total withdrawal of U.S. troops, military personnel, weapons, and war materials without any condition whatsoever. Why is this necessary? The U.S. government is waging a war of aggression against the Vietnamese people. The 1954 Geneva Accords states clearly that no foreign power is allowed to introduce military forces into Vietnam.

During the past years, the U.S. government has driven Vietnamese into killing Vietnamese. This is just one barbaric aspect of the Vietnamization program, a program aimed at prolonging the war in Vietnam, and why the U.S. government must dismantle the Vietnamization program.

Nixon has never set a date for the total withdrawal of U.S. forces. Instead, on May 8, he said that the U.S. would withdraw all the forces four months after the military captured men had been returned and a cease-fire had been put into effect. First of all, what does "all the forces" mean? Does it include the military advisors, recently introduced into Vietnam? Does it mean

the ending of air and naval attacks on the Vietnamese people? Not at all. During that four months, Nixon can continue his Vietnamization program which will spill more Vietnamese blood and which will cost more U.S. money. In short, what Mr. Nixon wants is the unconditional surrender of the Vietnamese people. And certainly the Vietnamese shall never accept that proposal.

2. Releasing the captured military men

The Vietnamese people state clearly that the captured military men will be released as soon as the U.S. government sets a date for the total withdrawal of its forces. Then a cease-fire will be resumed. This shows the goodwill of the Vietnamese people because the exchange of captured men is normally agreed upon only after all other problems of the war have been solved.

Nixon demands that the captured military men be returned now before anything else can be settled. Nixon has used the "POW's issue" to prolong the war. Under this false pretext and the pretext of assuring the security of withdrawing American troops, Nixon has stepped up the bombing on the two zones of Vietnam. Meanwhile, more GIs die in Vietnam and more men are being captured. If Nixon responds satisfactorily to the just demands of the Seven Point Peace Proposal, the release of captured military men will be assured.

II. THE POLITICAL QUESTION:

The Vietnamese people demand their right to self-determination. For thousands of years, they have been able to govern themselves and build up their country. It is very absurd that Mr. Nixon thinks that the Vietnamese people are not mature enough to be able to settle their own problems by themselves whereas the U.S. government has the "right and duty" to intervene.

1. The future government of national concord as proposed by the Vietnamese people.

Once the U.S. government stops backing the Thieu administration and ends its interference into the internal affairs of South Vietnam, the various forces will form a new administration favoring peace, independence, neutrality, and democracy with which the PRG of the Republic of South Vietnam will enter into negotiations to settle the question of a three-segment government of national concord consisting of:

- a. members of the present Saigon administration with the exclusion of Nguyen Van Thieu;
- b. members of the Provisional Revolutionary Government of the Republic of South Vietnam; and
- c. members of other political, social, and religious forces in South Vietnam which stand for peace, independence, neutrality, and democracy and whose political orientation is neither toward the present Saigon administration nor to the Provisional Revolutionary Government of the Republic of South Vietnam.

The composition of the government of national concord clearly shows that Nixon's charges of "communist takeover" are unfounded. This coalition government will organize general elections that are truly free, fair, and democratic, and that will select a genuine representative government of the South Vietnamese people. This

coalition government will assume its powers in the period before the holding of the general elections.

2. Why Thieu cannot be accepted in the coalition government?

Thieu has always been going against the will of the people. In the Vietnamese people's first war of resistance, Thieu served in French uniforms and under the French flag. Now that the French have gone, Thieu once more betrays his people by following the orders of the U.S. government to brutally oppress the Vietnamese people, and to bring despair and destruction to them. With the new decrees signed by Thieu himself during the past few weeks and officially giving Thieu dictatorial powers, Thieu has proven that his government is totally corrupt and without popular support.

3. Why the U.S. government must stop supporting the Thieu administration?

To support an unpopular and dictatorial regime is to go against the will of the Vietnamese people. With the "help" of the U.S. government, the Thieu regime has put more than 300,000 political prisoners into jails and forced one-third of the Vietnamese population into concentration camps. This would mean that in proportion to the U.S. population, all the people of the five most populous states of the U.S., California, New York, Pennsylvania, Illinois, and Texas, would have been displaced by force.

The Vietnamese people demand that the U.S. stop their support to Thieu so that a government of national harmony—and certainly not communist—can be formed among Vietnamese to prepare for the general elections.

However Nixon proposed that Thieu will resign one month before the election date. How can this election be a fair and democratic one when it is still fully controlled by Thieu's suppressive machine with the support of the U.S. government? This election will certainly turn into another election farce as did the one in 1971 when Thieu ran against himself. The Vietnamese would never want this to happen again.

A genuine settlement of the war must include a political as well as a military solution and must recognize the fundamental rights of the Vietnamese people to peace, freedom, independence, and the right to self-determination.

In his May 8, 1972 speech, Nixon's toughening of his negotiating stance indicates that he wants to deceive the American and world people into believing that the U.S. side is not losing in Vietnam whereas the opposite is clearly the case. His "new peace plan" makes no mention of a political settlement of the war.

In the sixteenth century, after Le Loi led the Vietnamese people to a victory over the Ming dynasty for freedom and independence, the Vietnamese enjoyed the happiness of living again in peace. In order to build better relations between the two peoples, Le Loi offered enough boats and horses to the Chinese soldiers so that they got back to their homes safe and sound. The Vietnamese people have inherited this spirit of brotherliness in dealing with others from their ancestors. The Vietnamese only desire to continue that spirit of brotherhood with the American people.

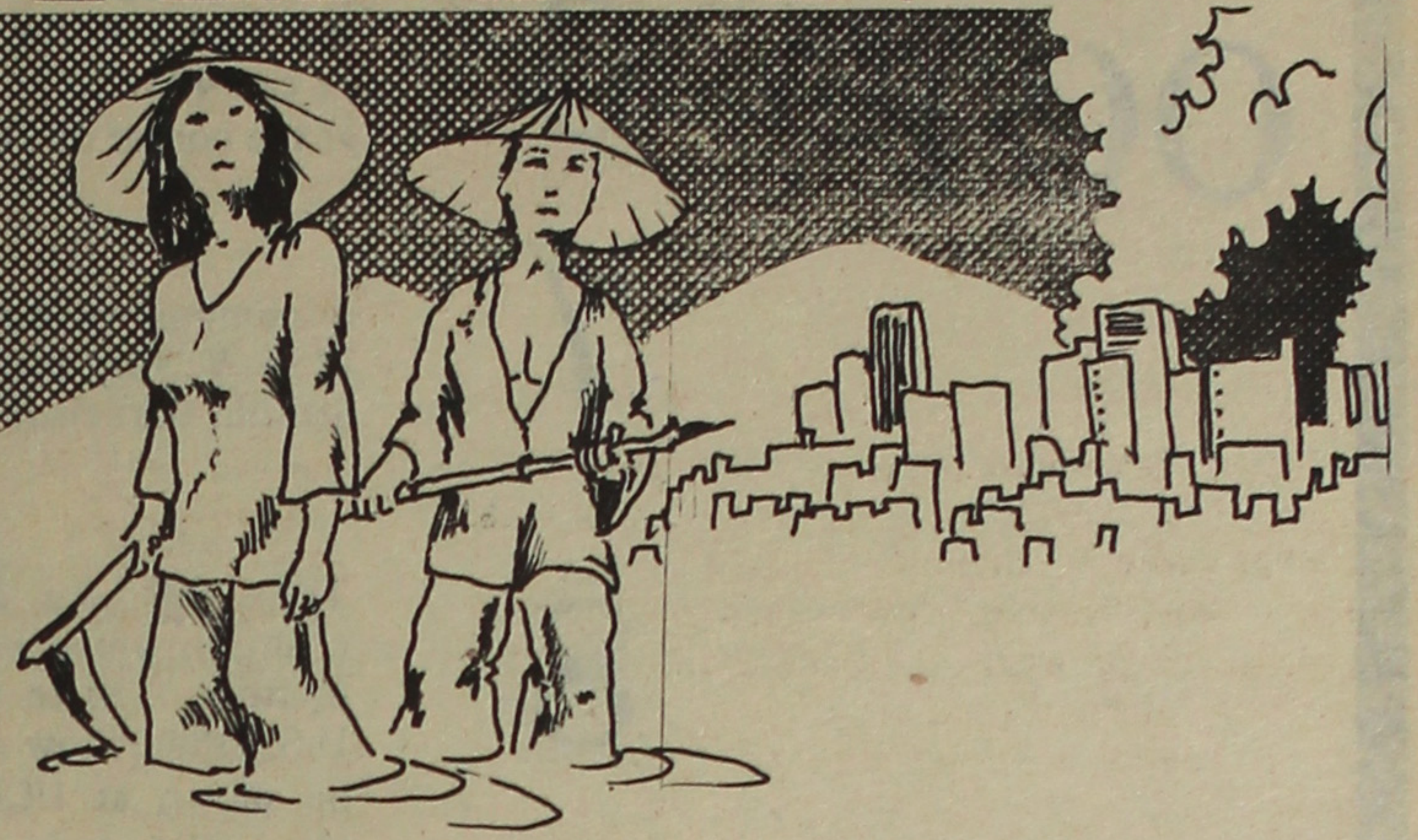
—Hòa Bình

VIETNAM MEDICAL SUPPLY DRIVE

*My childhood was in harmony with nature
among the gardens, the fields
and the mountains*

I was part of my village which I would never leave

*Night and day in the light of the moon, in the fields
in the forests
with the natural music of the birds
my friends would wander in the most perfect calm
the happiest in the world*



These poetic reflections were written by a Laotian woman whose once peaceful existence has been violently shattered by US bombs. Like millions of other Indochinese people, she has been made a refugee and her homeland destroyed.

The Vietnamese, Laotian, and Cambodian people have for a quarter of a century sustained a valiant struggle to defend their lives and land from the French and now US invaders. The liberation forces have defeated the US and Saigon troops time and time again, but not without great national sacrifice: over ten million people killed, wounded, or displaced.

In Vietnam alone, since 1969, the Nixon Administration has dropped over three million tons of bombs, six million pounds per day, four thousand pounds per minute. At the push of a button electronic battlefields further dehumanize the means of destruction unleashing smart bombs from unmanned planes, killing and maiming indiscriminately. The scale and destruction of the bombing is almost unimaginable: the chemical defoliates used against the people will cause great numbers of birth defects for future generations, a nightmare that has already been realized in Hiroshima and Nagasaki.

Nixon's current policy of "forced urbanization" means the systematic bombing and destruction of the countryside to force millions of people from their villages into "strategic hamlets" (concentration camps) and overcrowded city ghettos in order to separate the people from the liberation forces and modernize their "poor, backward" lives. This process of killing, maiming, and displacing millions of people is the result of an underlying yet consistent western imperialist policy of grafting its values upon the people it is trying to control. This policy was evident back when Europeans first came to this country and imposed their religion, culture, and values on the Native Americans to develop their land into a white western civilization.

This attitude was again displayed when Blacks, Latinos, and Asians were brought to this country for cheap labor. As Asians in the US, our ancestors, with a rich agrarian tradition, developed much of the agricultural west while trying to maintain their cultural roots in harmony with the land and people. But we too were viewed as backward, uncivilized aliens. We too were

systematically forced into urban ghettos and concentration camps for "our own good" and the "progress of modern man."

The Indochina War not only demonstrates to us the strength of a united people overcoming a highly technological enemy, but also represents the sharpest clash of these two cultural forces: the largest reflection of the cultural genocide that we as Asians and our Third World sisters and brothers have suffered. They serve as a living example of the fact that we Third World people have another alternative: we can determine our own culture and style of life, and survive, if we unite and are willing to fight.

In the face of US war of aggression, the Indochinese people fight for the day their country will be free and at peace. Their desire to end the war was stated clearly as early as July 1, 1971 when the Seven Point Peace Proposal was presented to the US in Paris. The two basic points of this proposal, which are fundamental to any genuine settlement of the war are:

1. Regarding the military situation: the US must set a date for the total withdrawal of all US troops, military personnel, weapons and war materials, including those of its allies.
2. Regarding the political situation in South Vietnam: the US must end all intervention in the internal affairs of South Vietnam and end support of the Nguyen Van Thieu regime.

The Vietnamese people's love for their land and their culture strengthens their commitment to continue fighting for freedom. When we as Asians in the US feel the brutal nature of the war, support for our heroic sisters and brothers must go beyond sympathy and guilt.

Through cooperation, communication, mutual respect, and active participation we can give concrete support to the Vietnamese, and feel a solidarity with each other.

We, as an Asian American veterans' group (AMMO), are calling upon all concerned Asian community groups, and individuals, whatever your background, experiences, political views, or ideologies, to come together to help gather medical supplies to send to the Vietnamese people.

To kick back and say "Right on" is ok — but to come out and do it is the only way!

In the struggle for freedom, the Vietnamese people have come together. If we are to effectively raise supplies in support of the Vietnamese our work efforts must too be cooperative and combined. So that we can educate, communicate and directly raise survival medical supplies to be sent to the Vietnamese, a series of actions will be interrelated with the Vietnam Supply Offensive. Here's what's happening during the offensive:

- OCT 8** There will be a PRESENTATION to begin to build a cooperative coalition which will coordinate efforts for the supply drive on Sunday, October 8, from 7:30 to 9:30, YMCA on Santa Rosalia and Marlton. Speakers, music, the Union of Vietnamese in the US, slide show, and guerrilla theater.
- OCT 14** A national DEMONSTRATION to actively show our opposition to Nixon's genocidal war being waged against the Vietnamese people. For details contact the Van Troi Anti-Imperialist Youth Brigade at 938-4866.
- OCT 27** There will be an Amerasia Youth DANCE on October 27, to reach youth, with a energetic alternative.
- NOV 5** An Indochina Solidarity CONFERENCE will be held on final day for collection of supplies. That day the accumulation of our work energies can be righteously combined with an energetic rally and conference.

Medical Supplies needed: Antibiotics, Antiseptics, Blood, and funds for other vitally needed surgical and medical supplies.

For further information contact: Asian Movement for Military Outreach (AMMO) at 938-4866

CALENDAR

OCT

6

A **FILM** series beginning with MILLHOUSE and SEVEN SAMURAI starts this Friday in the WLA community. Tickets available from any ITA member or call 477-0357. The movies will be shown at WLA Buddhist Church located at the corner of Corinth and La Grange. Time of showing is 7-00 pm.

7

A community drug **TEACH-IN** will be held at Senshin Church, 1336 W. 36th Place, from 1-8 p.m. For further information call 689-4413, or Senshin Church at 731-4617.

8

There will be a **PRESENTATION** to begin to build a cooperative coalition which will coordinate efforts for the supply drive on Sunday, October 8, from 7:30 to 9:30 pm. Speakers, music, the Union of Vietnamese in the U.S., slide show and guerrilla theater. The satirical film, MILLHOUSE, will be shown at UCLA in Social Welfare 147 at 7 and 9 p.m., sponsored by the UCLA Asian American Studies Center.

13

"DANCE of the Freedom Fighters" to be held at the Consolidated Plaza, formerly Park View Women's Club. For further information call: 938-4866.

14

A national **DEMONSTRATION** to actively show our opposition to Nixon's genocidal war being waged against the Vietnamese people. For details contact the Van Troi Anti-Imperialist Youth Brigade at 938-4866.

27

There will be an Amerasia Youth **DANCE** on October 27, to reach youth, and to provide an energetic alternative.

3

The **FILMS** MURDER OF FRED HAMPTON and REDBEARD will be shown at WLA Buddhist Church located at the corner of Corinth and La Grange in West Los Angeles. Details above.

NOV

4

The Amerasia Bookstore will present a **PROGRAM** of FILMS, SPEAKERS, and the UNION OF VIETNAMESE IN THE U.S. Donations of money or medical supplies will be accepted at the door. For information on time and place, please call 680-2888.

5

An Indochina Solidarity **CONFERENCE** will be held on the final day for collection of supplies. That day the accumulation of our work energies can be righteously combined with an energetic rally and conference.

Vietnam: bombs, electronic battlefields, anti-personnel weapons, two Hiroshimas a week, "gooks," puppet regime, Japanese militarism, U.S. imperialism, the dikes, forced urbanization, millions of people killed; National Liberation Front, self-determination, Provisional Revolutionary Government, national liberation, the Seven Point Peace Proposal.

Through *Gidra*, we have tried to inform people about Vietnam for a long time because we feel that the Vietnamese people's struggle for national liberation is just. At the same we realize that people here in the U.S. must rise up and support our heroic brothers and sisters. The American people must organize to support the PRG Seven Point Peace Pro-

posal and force the government to accept it. Otherwise the war and the bombings will go on. We all say "right on" or "yeah, but demonstrations don't do anything" and we end up doing nothing. We must combat this defeatist attitude and begin to *actively* support the Vietnamese.

Asian Movement for Military Outreach is initiating a medical supply drive (see page 15) to help our brothers and sisters. The *Gidra* staff is in full support of this drive and see it as a way to educate ourselves and to concretely support the people of Vietnam. We urge all of our readers to contribute to this drive: help out wherever you can. Let us bring this monster down. *Victory to the Vietnamese.*



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