

# GIDRA

MONTHLY OF THE ASIAN AMERICAN EXPERIENCE

Permit No. 29127  
Los Angeles, Calif.  
**PAID**  
U. S. POSTAGE  
BULK RATE

GIDRA  
P.O. Box 18046  
Los Angeles, Calif. 90018



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 REMEMBRANCES, ADS,  
 and LAMENTS.





# TALK OF DA TOWN

Well, America, pat — yourself — on — the back. Not only did you re-elect "The President," you did it with style. A whopping one-third of the nation's eligible voters thought enough of the "President" to vote for him. Yes siree, some majority, some democracy. And for those of you that worked so hard for the "loser," feel good that Nixon can never run again, or did you want another shot? As for me, I'm just looking forward to seeing who the parties will pick next election year and their candidate's "pressing" issues. Not that it really matters who runs, but I just get a big kick out of what some of these politicians have to talk about. It simply amazes me the kind of things they will say and do to grab more votes. In 1968 Nixon had a "secret plan" to end the war. A secret plan. What a gimmick. What a laugh. He had nothing to lose except another election. If he won, he had four years to make up excuses, four years for people to forget. The whole thing is to get into office, get into power; the rest is easy. So you sign your soul away to as many big corporations and companies that will get you about a third of the nation's votes, get your rap down for the public and you're in there. Easy. Only trouble is that it was the corporations and companies that did the electing and when the right time comes (i.e. any legislation which effects their profits), they'll be there to collect their dues. It's what you call a "political pay-off." So if you're hip to all this, it's a slap-stick comedy to watch these guys on TV telling you how they're "gonna take care of the country," and then the next day you read in the paper of the muggings, the robberies, the growing death toll of the Vietnam war. Get it?

It's not a laughing matter. While these politicians are in some plush hotel discussing which issues to raise, which to hide, and how to make the opponent look bad, people are getting ripped off on the streets, people die from drug abuse, people starve, and millions of people are murdered all around the world for America's "Free

World" empire. I mean people all over are just getting screwed. Ever get the idea that these politicians that get into office ain't doing shit for the people? Ever get the idea that things are getting out of hand—out of the people's hands? But let's not get emotional. Let's be reasonable. We know that there are people that are in office that aren't crooks and gave a genuine sense of responsibility for the people of this country. We also know that there are people that have bought, paid, and dealt their way into office and who shouldn't be there. So who do you think there are more of? (Remember, we're being reasonable). So, isn't the problem big enough to warrant our attention? Or is it so big that we just shrink up and say, "Shikatagnai" (Japanese word meaning "just ain't no way"), and try our best to live with the situation? You may have a point looking at all the corruption, apathy and greed that is so prevalent today, but man, how did you feel when your best friend got drafted and killed in Vietnam, or when your grandmother got beaten, robbed and crippled, or when that officer called you a dirty Jap or dumb Chink? Not too happy I bet. But what do you do besides bowing your head and becoming that nice quiet Asian you've heard so much about, grumble about how you wish things could be better, right? So what's stopping you? Your job that has you working forty physical hours a week and that family you have to help raise? If you're one of these hard and earnest workers than I give you all the credit in the world for even bothering to pick up this paper and reading it. Believe me, you're not part of the problem I've been talking about (so you can skip to the next section). I'm talking to you people that have the time to talk bad about how things could be better between your bridge hands, bowling nights, volleyball and basketball games, Saturday night dances and your weekly ski trips. Maybe it's time you found out what little you can do. All you got to believe is things can get worse. That ain't hard.

So why don't you take it upon yourself to find out what all this fuss about capitalism, racism, identity, socialism and revolution is all about. Maybe some of that pessimistic, fatalistic attitude of yours will wear off. (probably won't, though) But at least give yourself half a chance. You deserve it—you've read this far.

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As far as the voting on the propositions went it turned up some interesting and favorable results. Prop. 22 (farmworkers') didn't pass. Prop. 18 (censorship dealing with obscenity) did not pass. Prop. 20 (coastal initiative) passed, and thirty-five percent voted for the Marijuana Initiative, it even won in San Francisco! So what's it all mean? It took a lot of people getting together to beat some of those propositions as in the case of the farm workers. They were on the verge of losing whatever bargaining power they had, so they went into the city with their pickets and turned the tide. All this took a lot of effort, organization and personal sacrifices, but it proved to be well worth it. -On the other hand, the people with the money did most of their campaigning on TV cuz they could afford to sit back and it's a much easier way of reaching more people. They also have these sharp lawyers to stall any legal matters regarding fraudulent remarks made so their commercials would stay on the air. Some set-up, huh? This is the kind of power that we should be aware of and work to eliminate, not just shrug our shoulders or raise our fists at. You see, this kind of power can twist, alter and distort the facts, the truth, with no serious threat of a court injunction. It's only when you start printing all the facts and all the truth that you face serious legal consequences, as in the case with the Pentagon Papers. What happened to all those "checks and balances" that we learned in junior high school? Could it be that this society we so generously call a democracy is the biggest farce since people were told that the world was flat? Hmmmmmm.

This has been the worst month we've had in awhile. Two days before the scheduled press date, when there was very little turned in—let alone edited and typeset—we were seriously considering skipping the December issue. We decided to go ahead, because not publishing would have been a cop, but then too, coming out late and hasty is just as big a cop.

Why the hassle this month? One could point to staff people busy in other organizations and areas of work. But the recent crisis was really only quantitatively worse than any of our other Perils-of-Pauline monthly escapades. The basic problems of individual and collective discipline/laziness, organizational obstacles, personal priorities affect our day-to-day practical commitment to *Gidra*. Still. Even now as we close out volume four, even now as we struggle to define our "roles and goals" and plan out a budget, even now when we should know better.

Even when *Gidra*, as a communication vehicle and organizing tool, tries to make "should" into "is", we're still pointing our fingers—usually at ourselves—"shoulds" on our shoulders.

Hard times. What do you think about our problems. you, who take the time to read this? (What do you think about us even talking about them?) Send criticisms, send ideas, send drawings, send poems, send hope, send money. Without you we couldn't continue—stumbling even—as we do. Without you there'd be no reason to.

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*Gidra* is published monthly by *Gidra, Inc.* Our mailing address is P.O. Box 18046 (until the end of this year), Los Angeles, California 90018. Our phone is (213) 734-7838. Subscriptions for individuals are \$2.50 a year. Institutions like libraries and schools pay \$5.00. Additional postage of \$2.00 for Canada and \$4.00 for all other foreign countries. Printed in the U.S.A. Copyright 1972 by *Gidra, Inc.* All rights reserved. December, 1972... Volume IV, Number 12.



Talking about farces, can you believe that the death penalty was voted back in? What's this society coming to? I talked to some people that voted yes on it to try and understand why killing a man was such a good thing. Here's how a typical conversation went!

Question: Why do you think it's such a good thing? Answer: It would give the "criminals" something to think about before they go out and shoot somebody. You got to make these "criminals" respect you. (Where have I heard those lines before?) Question: Who do you think commits the majority of crimes? Answer: Probably poor people. (The only thing I agreed on) Question: So is it a crime for a man to try and rob someone that has more than he needs so that he and his family may eat? Answer: Yes, cuz it's against the law. (I wonder if the answer would have been the same if he had been flat busted from the day he was born.) Question: So you thought the death penalty was fair and just? Answer: Yes. (I couldn't believe it) Question: So you really believe that the death penalty will scare some people out of committing crimes such as armed robbery? An-

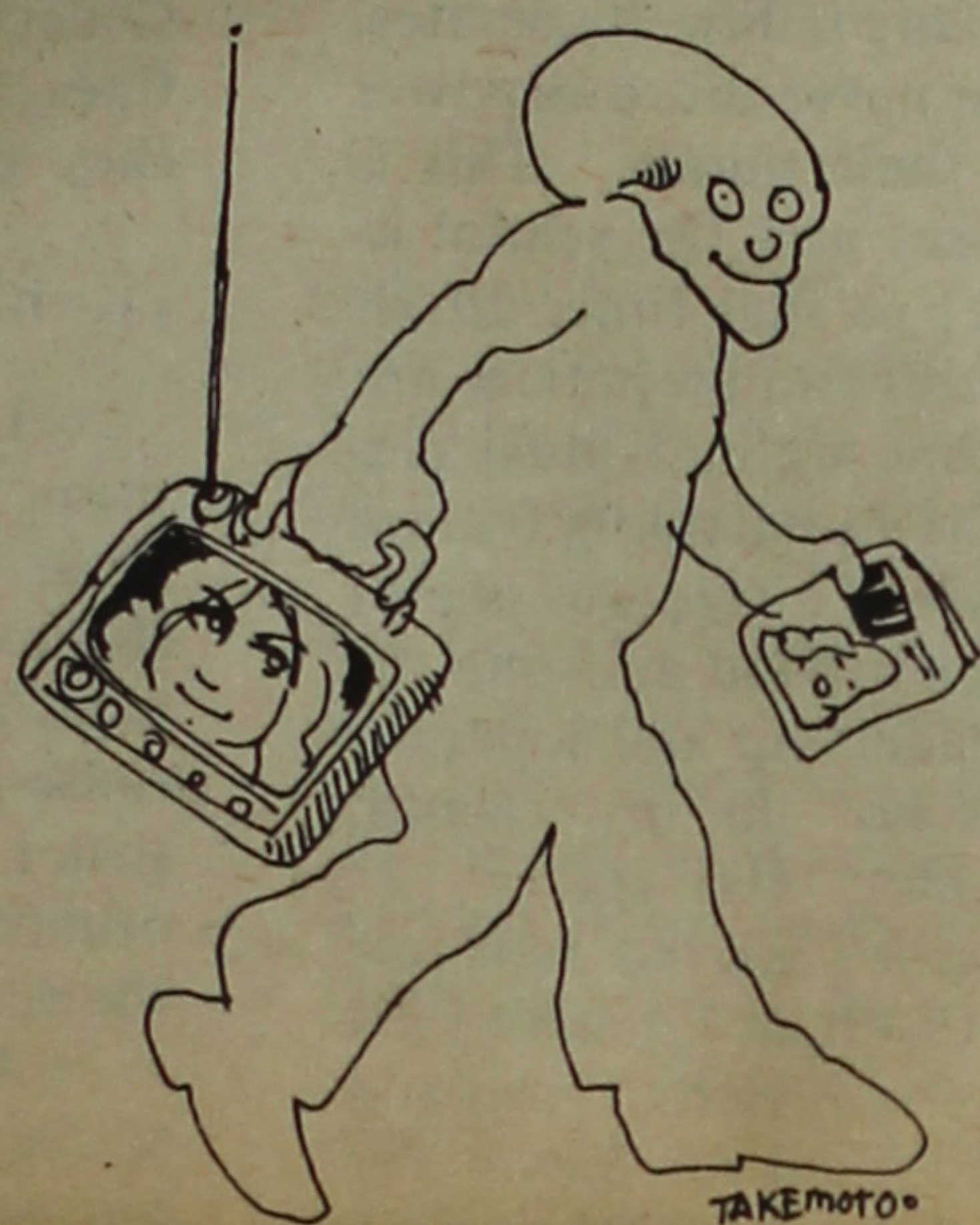
swer: Yes. If time permitted we would get into a discussion about the death penalty isn't really dealing with the solution of eliminating crime but the conversation would usually end up that nothing could be done about it and that there would always be crime. Three cheers for the pessimist. For him, crime is something against the law, pure and simple. (Something off the wall, in this "free" society we have more laws than any other country). But is it that simple? Or is it something deeper? For instance, if you were starving and you went up to someone, like a farmer, that had enough food to spare but would not give you any cuz you couldn't offer him any services, wouldn't he be committing a "moral" crime? Right now the US government is paying some giant corporate farms not to grow crops while people are starving to death, everywhere. What do you call a society that would rather have people die the slow death of starving than to have to give something away free? I'll pass.

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One group that is trying to raise money to

buy needed medical supplies to be sent for free to people that they will never see is AMMO (Asian Movement for Military Outreach). For the past two months groups have been throwing activities such as dances, barbecues, talent shows and small concerts to help support the AMMO drive. You see, they will send these medical supplies to the Vietnamese people because they are in desperate need of them. It is also a show of support for their struggle for freedom and self-determination and that there are people here that care. So how about giving this worthy cause a little of your support, financial or otherwise. By the way, there have been similar drives organized by the Bay Area Asian Coalition in San Francisco and New York Asian Coalition. So if you would like to participate or make a donation why don't you write or call *Gidra* if you can't reach any of the organizations I just mentioned (Our Post Box number has been changed to 18446). Your donation, however small, will ease the pain of some Vietnamese that little bit more. The quicker, the better.

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#### MOVIES & MUSIC

All of us have probably grown up with that TV in the living room, a theater around the corner, and a transistor radio hanging around both ears. So it goes without saying that we look to them as a chief source of entertainment. All you got to do is sit back, watch, listen and enjoy. What could be easier? Surely not reading an excellent book. So what am I saying? We're hooked on the silver screen, the boob tube, and Wolfman Jack. So naturally the big industries fill the market with trash hoping to cash on this addiction. Just like them. Ain't much we can do about it at the moment so we got to try and separate the steak from the hamburger. That way we don't have to spend more than we have to. How's that for logic? So without further ado, I'll stick myself out on the limb and give you some suggestions.

*Sunder*, a poignant story of a black family is probably one of the best of its kind. Something that black film artists and fans should learn something from. Well worth seeing. *Super Fly* is one movie that has gotten mixed reviews from people I've talked with. Some really liked it and others didn't. No inbetweeners. I usually tell people to go see the movie just so that they would understand what all the ruckus is about. *Deliverance* is for those who dig on suspense, frustration, desperation and pain. Jon Voight and Burt Reynolds give decent performances portraying white middle-class businessmen on a week-end canoe trip. The adventures they encounter provide a highly intense and emotional movie. Well worth seeing if you can dig on that kind of stuff. *Lady Sings the Blues*, starring Diana Ross was a pleasant surprise. I didn't know she was that good of an actress. Even if you don't dig on the way she sings Billie Holiday's old tunes or dig on the way she sings period, it's a movie with a lot of feeling and one you shouldn't miss. *Rainbow Bridge*, with Jimi

Hendrix in his last concert, kinda dragged until Mr. Hendrix got up and did his thing. What a performance! Don't know if it's worth all that money to see the flick but if you're a Hendrix fan it might be another story. *New Centurions*, a pro-cop flick, wasn't bad. George C. Scott, with all the movies he seems to be starring in, manages to put some feeling into his role as an aging police sergeant. Try and catch it. You shouldn't be too disappointed. *Butterflies Are Free* is probably a flick you should try and catch as a double feature. It really isn't that bad a flick and Goldie Hawn does provide a few laughs and a whimper at the end. It's a love story with a little twist. *Valachi Papers* isn't half what it's cranked up to be, compared to its praise-worthy counterpart, *The Godfather*. It just doesn't make it. *Ulazan's Raid*, starring Burt Lancaster, doesn't make it as westerns go. Its lack of something better than the old "head-em-off-at-the-pass" plot just can't get off the ground. Too bad. Burt deserves better. Now *Bad Company*, another western, is great. It's probably the best around. The story revolves around some young draft evaders running west during the Civil War. Excellent photography, great acting combined with polished humor makes this movie a "can't miss." Three movies that you should keep your eyes peeled, and I do mean peeled, for are: *Sisters*, written and directed by Brian DePalma. It had its debut at the 1972 L.A. Film Expo. An A-1 suspense flick. There aren't many around like this one. *Judge Roy Bean* directed by John Huston and written by John Milius should be hitting your local theaters on December 22, at least around L.A. This will be a real winner with Paul Newman, Jacqueline Bisset, Roddy McDowall and a real honest to goodness movie queen, Ava Gardner. *The Getaway*, directed by Sam Peckinpah, (*Wild Bunch* and *Straw Dogs*) should also be out soon. This is another one

that will see socko attendance figures.

Now for all you cosmic rock fiends or anyone that's looking for something new and great, the Grateful Dead's *Europe '72* is about the best there is. This three record album, which for about six bucks isn't really that expensive, just doesn't let up and probably captures the feeling of a band better than any recording on the shelves. (Don't take my word for it, take it from Steve Tatsukawa, self-proclaimed president of the newly formed Asian cosmic rock'n soul foundation). For those of you that like just good old rock and roll you should look into the Allman Brother's Band if you haven't already. *The Fillmore East* and *Eat a Peach* are my favorites. The "Brothers" provide some of the tightest, high energy rock-out music on the scene today. Also, there is an album out called *Anthology on Duane Allman*, the slide guitarist of the band who died last January. After hearing this you'll understand why they called him one of the best, even if you don't know that much about guitar. (Note: if you're not doing anything on Friday, Dec. 8, they'll be playing on TV, channel 7, 11 p.m.). The new Santana album, *Caravanserai*, is nothing like their first three. It's hard to describe, more eerie, more jazzy perhaps, but definitely a step away from their "barrio beat." Whatever, I haven't met too many people around here that dig the whole album although there are some great cuts, "Song of the Wind" to name one of them. Just beautiful. They have gotten wild standing ovations in Frisco and New York on their latest tour, so take it for what it's worth. (For anyone that's interested, there is an excellent article on Santana in the latest *Rolling Stone*, dated Dec. 7, issue 123.) The Doobie Brothers' album, *Toulouse Street* seems to be doing okay across the nation. I've only heard it a few times but it moves along fine if you can get into a northern California version of folk-country rock (whatever that means). A guy that hadn't been heard from in a long time has hit it big with his new album, *Super Fly*. Yup, Curtis Mayfield has really done it. He's brought some of that good old soul music back home and made a whole lot of people across the country dig it. Some accomplishment I'd say. Fleetwood Mac's *Bare Trees* is another one Steve Tatsukawa will swear by. It's a band that has changed its personnel and its sound almost continually since its inception. The recent combination is a definite winner. Haven't heard of any real losers, but I'll let you know if I do. Wouldn't mind any suggestions from you either. By the way, we'll be on the road for the next three weeks, so if you see someone snapping your picture from an old yellow Cougar you'll know it's only me trying to get another column together. See ya.

-Doug



# Search for Identity

*How are we going to make things different if we don't know how things are? How can we act on behalf of the way we want to be without a knowledge of how we became? Asian American identity is not something that is defined once and for all. And the search for that identity is not something one "completes" in order to move on to something heavier. Identity is always changing, always seeking redefinition—for each of us; for us all. Therefore, this account of the process of discovering and creating an Asian identity is individual but not unique.*

— \* —

Throughout my elementary school years I can never really say, even to this day, that I experienced prejudice from my fellow classmates. Those who confronted me never did overpower me but usually changed their minds. This is probably because my classes and the school itself was small. Therefore, at that time, differences due to physical features and prejudices not yet ingrained were overcome by individual personalities which became the outstanding feature of each person. And so my self-image was one of being able to control the situation and one of being of great potential leadership and superiority. (I was a "big honcho" in my classes: president, team captain, etc. Ha! Ha!)

However, it wasn't until I started Japanese school and Sunday school (both all Japanese) did I really begin to feel oppressed, stereotyped and self-conscious. Others would cut me down for my butch haircut, or because my clothes or my shoes weren't new or in-style, or for bringing my lunch in a brown paper bag and not in a "Superman" lunchbox. There was a material awareness among the kids already at this age, and it really blew my mind and made me feel insecure. Coming from a neighborhood where everyone was in about the same economic level, no one gave a shit about what you wore and it never dawned on me that it made any difference. It was as though these people knew everything about you—like they had you all figured out. I felt I had lost my identity, not only because we all were Japanese, but because I was intimidated by this really new value system.

## Little Army

Then I joined a Boy Scout troop and an all Japanese one at that. This was a real mind-fucker! Not only was I confronted with more of the previous value system but it was amplified and even reached back to my parents and their whole economic situation. Parents of the boys in the troop were doctors, lawyers, store owners and just downright affluent. My old man drove a '49 Chevy *Deluxe* with a ferric-oxide paint job and a Tijuana original interior, and it never bothered me to ride in it either. That is until I found out there was something wrong with you if you owned anything short of a Cadillac. It was keep up with the Jones'—Japanese style.

Every aspect of the program in this Boy Scout troop was competitively oriented. Boys were being pushed by their parents to advance in rank. It was like a little army. We had inspections where our uniforms had to be ironed with correct creases, shoes shined, nails cut and cleaned, haircuts above the ears, sharpened knife and all the buckles and medals shined. Each demerit received meant a fine from your patrol leader. Swats were given out freely. It was a conglomeration of sadists and materialists. If you acted differently than the others you got the shit kicked out of you. There was no sympathy for individual values, but an uptight awareness of deviations from the norm: constant comparison to a paragon of materialistic and superficial virtue.

Through those in the troop I began attending the "dances" and "parties." (I have quotes around both because they were somewhat odd in the sense of the words). At the dances everyone usually stood up against the walls and dancing didn't really start going until well into the night. There was some division between the Eastside and Westside people. Gangs were all over the place. You had to watch out you didn't stare at anyone because they might feel you were "pinning" them out and would then come over and tell you to step outside. Watch out! The atmosphere was uptight and not very sociable. I knew a lot of people at these dances so it wasn't all that bad but at one point it became bad when the fights began breaking out, especially at Parkview. It came to a point my friends and I would just go for the fights and not the chicks. After the dances were over the street drags began. Those were fun to watch, but I used to wonder what was the goddam point of it all. Collections were taken sometimes to pay for the fines incurred by the drivers when sometimes they got raided by the vine.

## Leaving the Scene.

Later in my high school days I left the Asian scene and started going with the beans (Chicanos). I was getting drunk and stoned every weekend and making it at the parties. However, one night some cholo asked me if I ever felt odd because I was the only nip. Then it dawned on me that I was different and that maybe some of the others felt that way also. So I slowly jammed the scene.

After graduating from high school I went to Japan. While over there I had this feeling everyone was going to really be at my feet, because I was from America. However, it turned out differently, and although I have relatives and close friends over there—and was really treated well—there was a class consciousness in which Japanese Americans didn't fare too well.

And finally, even after going to college in Santa Barbara and making many friends among mixed whites—whom I feel at times are easier to approach—I was precipitated out of the white crowds by the whites themselves whenever two or more orientals physically grouped together. You were an individual when alone and Asian when grouped since it was so easily distinguishable visually. The reason may be that it is easier for one to categorize or stereotype people rather than to log them in ones' mind as separate individuals, especially when they are unknown to you.

## Trying to Disappear.

What this all comes down to is that acceptance and identification with a culture has to be one in which one has most common association. Trying to be of another, whether across the ocean or the next race over, is like trying to disappear. We of Japanese or any other descent of Asian origin are no longer part of our ancestral cultures but are in our own environment and situation due to the larger society's stereotyping and must, therefore, bond together in order to survive. As for my experiences with intra-ethnic struggle for materialism and prestige, I now look at them as what people go through in an identity crisis; a fight for status and prestige with what bears closest resemblance to whiteness. And as a result of rejection and oppression from the white society this fight has turned inward amongst each other. In the end we find ourselves fighting for limited and senseless things when we should be trying to get an equal piece of the pie instead of fighting over the crumbs. If each Asian American learns to re-evaluate and redefine his or her goals, and try to change prejudices; then maybe we can get together and pool our strengths to work toward a solidarity, as well as equality and self-determination within a society that at present denies us both.

—by Vince Katow

*I said once,  
to be uninvolved,  
to be unattached to none,  
was called free.  
Where my life,  
could be run, so smoothly  
in step (Whatever I meant)  
and according to free,  
expectations placed on me.  
I played awhile, stood aloof  
I even created  
those convenient lies.  
But I think we know  
the value of these lies,  
how they corrupt,  
how they create a dull, somber view,  
no hope, no goal, no we  
So, today, I say we,  
and hope soon we see,  
together...*

—Lloyd

# a Process



# NIXON'S VIETNAM DEAL

has been an effective tool for pacifying people in America. The government is telling the American people that peace will come soon, yet in actuality, they are doing everything possible to prolong the war....

December 1972: Still eating left-over turkey. Nixon reelected for four more years. Christmas is coming soon. Rumors of a peace settlement linger on. What's happening New Year's Eve? The war in Viet Nam continues.

Yes folks, believe it or not, the war is still going on. "But it'll be over soon, cuz Nixon promised peace." Is that right? Let's take a closer look at the peace negotiations.

On October 8, the Democratic Republic of Vietnam (DRVN), in agreement with the Provisional Revolutionary Government of the Republic of South Viet Nam (PRG), put forth a draft "agreement on ending the war and restoring

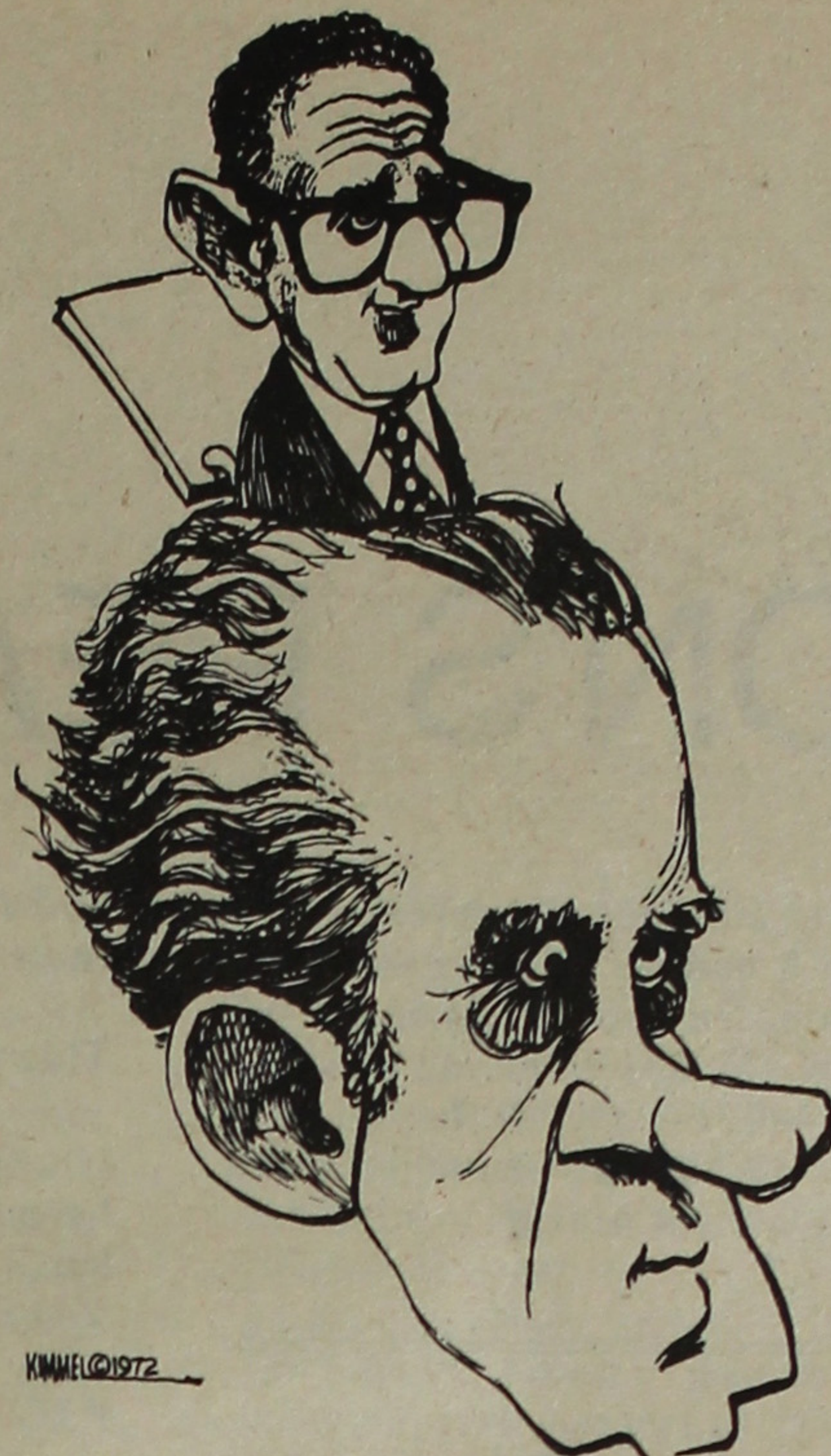
peace in Viet Nam." Under the agreement, the U.S. would end completely its military involvement in Viet Nam, respect the Vietnamese people's fundamental national rights, and the South Vietnamese people's right of self-determination. On that basis and proceeding from the reality that there are in South Viet Nam two administrations, two armies and other political forces, the South Vietnamese people shall settle their internal affairs in the spirit of reconciliation and national concord, equality and mutual respect.

After several days of negotiations, on October 17 the DRVN and the U.S. had reached agreement on most of the basic issues, and on

October 22, the formulation of the agreement was complete (see below). The DRVN and the U.S. had also agreed on a schedule for the signing of the agreement. On October 9, at the proposal of the U.S. it was agreed that on Oct. 18, the U.S. would stop the bombing and mining in North Viet Nam, on Oct. 19, the two parties would initial the text of the agreement in Hanoi; on Oct. 26, the foreign ministers of the two countries would formally sign the agreement in Paris.

On October 11, the U.S. proposed the following change to the schedule, which the DRVN

(Continued on next page)



## TORTURE UNDER THIEU

When we read headlines like, "Peace at the Tip of a Pen," it's hard for us to visualize that, even as I write this, the war continues—and that it will continue until the United States signs the current "agreement on ending the war and restoring peace in Vietnam." So many words. What does it mean—"the war continues"—? Like the bombardier who pushes a button when two blips on a screen become one, never seeing the damage he leaves, so have we become far removed from the real meaning of those words—"the war continues..."

Through the press and news networks on TV, we have learned to anesthetize our feelings, our emotions, to such a degree that we hardly raise an eye-brow when we hear of "tortures," or "B-52 bombing raids." When we see these phrases typed out on newsprint paper, when we see them there day after day after day, it's no wonder that we lose sight of their true meaning, their definition in terms of human life, human suffering, human pain.

"Torture"—what images do you see? Look at the word again, "torture," "He was tortured." How many times have we seen those words in our newspapers? How many times have we skimmed over them without feeling the pain it contains? In the following letter, written by student-prisoners held inside Chi Hoa prison in the southern part of Vietnam, dated 11 October, 1972, is an account of the tortures withstood by a courageous young revolutionary named Le Cong Giau. The student-prisoners were able to smuggle this information into the hands of Nguyen Ngoc Lan, a sympathetic Catholic father, who, in turn, relayed the account to the Union of Vietnamese in the United States. It is a documented account of the definition of the word "torture" which the Thieu Regime gives to those who stand in their way.

Le Cong Giau is a science student and former vice secretary general of the executive com-

mittee of the Union of Saigon Students. Giau was arrested on 5 August 1972 by the Saigon municipal police when leaving a class to return home. He was immediately subjected to torture and interrogation and forced to admit to having participated in NLF organizations. Giau protested vigorously against the accusations. Nevertheless, he has continually suffered all manner of tortures: persistent club beatings on all parts of his body; burning cigarettes placed on his nipples, navel, and penis; pins driven into the ends of his fingers; his fingernails and toenails torn out.

Large quantities of soapy water were forced through his nostrils and mouth until he fainted; his hands were tied behind his back and he was suspended by his feet and beaten savagely with clubs; chopsticks were forced up his rectum.

The torture has been applied from 10 p.m. to 4 a.m. every day from the first week of his detention. He is now so weak that he cannot move any of his limbs, and he can only eat by being fed spoonfuls of soup by another prisoner. With only a few days break, this interrogation and torture has been systematically carried out for two months. During the last week of August, Giau was taken away and hidden in a closed truck so that he would not be seen by an International Red Cross inspection team.

After two months, one of Giau's fellow prisoners happened to overhear the torturers talking among themselves: "We have never seen anybody as hard to break as this kid. We use every possible and imaginable technique, but to no avail. He will not talk. There is nothing more we can do but liquidate him." Giau is now unable to speak. He vomits blood continually; his clothing is so saturated with blood that his cell is filled with an intolerable stench which even suffocates the guards. In the cell he is covered only by a straw mat; he lies there like a corpse.

The director of the interrogation center refused permission for Giau to go to the civilian hospital in order to keep the affair secret. Giau instead was then sent back to the municipal police to undergo further interrogation. Even in this condition, he has been placed in solitary confinement without being allowed to receive the supplies and medicines brought by his family and friends.

We wish to alert public opinion of the imminent death of Le Cong Giau.

Prison of Chi Hoa  
11 October 1972

That's the definition we have a tendency to lose sight of. Some people feel it's too "graphic" for our readers to take—I feel it's something we all need to be reminded of, something we all have to remember, vividly. And just as every bomb that is dropped on Vietnam strengthens their struggle, so should we gain strength in our determination to end U.S. Imperialism when we can feel the pain and taste the suffering our of Vietnamese cousins. Even here in our own communities, where the words "drug overdose" are as frequently used in local papers as "bombing raid" in the Times, we should not be allowed to forget, or be afraid to discover, the amount of real human pain and suffering our politics encompass. Remember, "it's a 'for real' thing." No jive.

"The biggest problem I had was to restrain my men's enthusiasm. If I asked for volunteers, all my men would argue to be the first chosen. "Let me do it, they killed my mother." "No, let me go, they destroyed my village," they would say. Were we afraid of the planes? Oh, no... ..We were very angry."

—Pathet Lao captive, a former captain.

—Jeff Furumura



# NIXON'S PEACE FRAUD

agreed to. On Oct. 20, under the pretext that there still remained a number of unagreed upon points, the U.S. proposed another schedule: on Oct. 23, the U.S. would stop bombing and mining in North Viet Nam, on Oct. 24 the initialing of the text, on Oct. 31, the two countries would formally sign the agreement in Paris.



Playboy Kissinger of America, Paris, Saigon, and other places...

But on Oct. 23, contrary to its pledges, the U.S. again referred to difficulties in Saigon, demanded that the negotiations be continued for resolving new problems, and did not say anything about the implementation of its commitments

under the agreed schedule. And so the war continues.

## Thieu Stubborn

But what about the "problems" the U.S. is having in Saigon? Nguyen Van Thieu is the problem. He has struck up the old tune about North Viet Nam's invasion of South Vietnam, categorically refused to recognize the existence of the PRG and the South Vietnamese People's Liberation Forces, and wanted to drive these forces away to North Viet Nam. Thieu also declared that "we have totally rejected any talk of a coalition government" and opposed the setting up of a National Council of National Reconciliation and Concord of three equal segments. This shows that he not only turns a blind eye to the political and military realities, but also fundamentally denies the premise of the four party talks in Paris.

Thieu opposes the realization of the people's right to self-determination and the holding of new elections to decide the political future in South Viet Nam. He also demands a cease fire in the whole of Indochina. As the Paris talks were participated in by only the four parties of the U.S. and Viet Nam, how can Laos and Cambodia come into the question?

Thieu's opposition to the agreement is aimed at prolonging the U.S. aggressive war against Viet Nam so as to consolidate the reactionary U.S. puppet rule in South Viet Nam and split Viet Nam permanently. In his speech on October 24, he said that there will be no "rule of law," no democratic activities of the people "can be forgiven," and declared that "this will be guaranteed by the martial law now in effect." Reports from Saigon reveal that Thieu has stepped up searches and arrests of the people

and the massacre of imprisoned Vietnamese patriots.

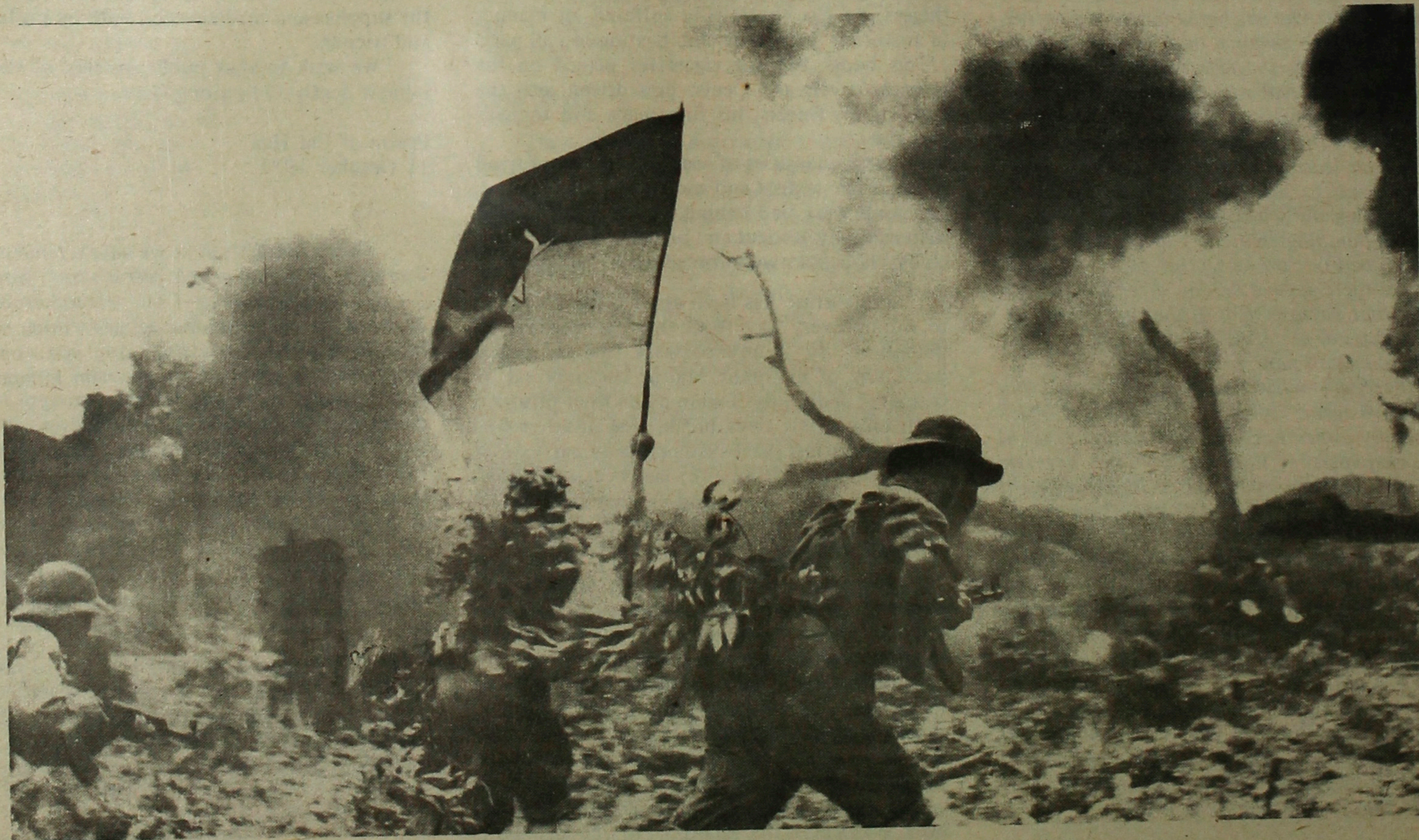
## Ignorance the Excuse

In order to nullify the peace agreement, Thieu tries hard to present himself as being kept in the dark and to create the impression that the agreement was reached behind his back. The U.S. government is also spreading the rumor that it had not the time to consult the Thieu regime beforehand. Yet Nixon stressed on last February 10 that "every proposal we have made in Paris has been a joint proposal by the government of South Viet Nam and of the United States. Every proposal that we have made has been after consultation and after receiving suggestions from the government of South Vietnam, as well as the government of the United States." Kissinger also reaffirmed on last February 9 that "all the secret negotiations, as the public knows, that we conducted with the North Vietnamese, have been carried out after full consultation with President Thieu." Kissinger also admitted at a press conference in Washington on October 26 that "the South Vietnamese were informed of the negotiations as they went along." (*Hsinhua*, 30 October 1972).

Reports from Saigon also say that Thieu has mined all the prisons in Saigon which he could blow up anytime. (Note: There is nothing in the agreement about prisons). Again he is frantically trying to imprison or kill all the detained patriots who oppose his dictatorship.

## U.S. the Puppet Master

Thieu is an obstacle to peace because he is, has been, and will continue to be a puppet of the U.S. government. He has always followed the orders of the U.S. government because his regime depends on the U.S. military and economic sup-



Victory to the Vietnamese! Peace to Vietnam....



port. His armed forces (South Viet Nam now has the third largest air force in the world) are equipped and paid for by the U.S. The Pentagon has also revealed that it is putting South Vietnamese puppet troops through a massive retraining program. (*Guardian*). It is obvious that the U.S. is using the Saigon regime as an instrument to drag on the negotiations and hide the fact that it is prolonging the war.

The Nixon Administration has also spoken

of decreasing the bombing of the North. But this "curb" is an annual event since the beginning of the rainy season in the North makes flying conditions more difficult. In the South, fighting and bombings by B-52s is at a higher level than it was a few weeks ago. (*Guardian*).

We have to understand that the U.S. government does not want to get out of Southeast Asia; there are too many natural resources to be ripped off, too much profit to be made. The

negotiations are bullshit; a front to pacify the rising antiwar movement. We must not be fooled by the Administration, but continue to pressure the government to sign the peace agreement.

The peace negotiations have been an effective tool for pacifying people in America. The government is telling the American people that peace will come soon, yet in actuality, they are doing everything possible to prolong the war. We cannot become passive; we must become stronger in our support of the Vietnamese people. "The South Vietnamese people and the PRG earnestly call on the American people to demand

## SUMMARY OF THE NINE POINTS

The Main Issues of the "Agreement on Ending the War and Restoring Peace in Vietnam"—

1) The U.S. respects the independence, sovereignty, unity and territorial integrity of Vietnam as recognized by the 1954 Geneva Agreements.

2) Twenty-four hours after the signing of the agreement, a cease-fire shall be observed throughout South Vietnam. The United States will stop all its military activities, and end the bombing and mining in North Vietnam. Within 60 days, there will be a total withdrawal from South Vietnam of troops and military personnel of the U.S. and those of the foreign countries allied with the U.S. and with the Republic of Vietnam. The two South Vietnamese parties shall not accept the introduction of troops, military advisors and military personnel, armaments, munitions, and war material into South Vietnam. The two South Vietnamese parties shall be permitted to make periodical replacements of armaments, munitions, and war material that have been worn out or damaged after the cease-fire, on the basis of piece for piece of similar characteristics and properties. The U.S. will not continue its military involvement or intervene in the internal affairs of South Vietnam.

3) The return of all captured and detained personnel of the parties shall be carried out simultaneously with the U.S. troops withdrawal.

4) The principles for the exercise of the South Vietnamese people's rights to self-determination are as follows: The South Vietnamese people shall decide themselves the political future of South Vietnam through genuinely free and Democratic general elections under international supervision; the U.S. is not committed to any political tendency or to any personality in South Vietnam, and it does not seek to impose a pro-American regime in Saigon; National reconciliation and concord will be achieved, the democratic liberties of the people ensured; an administrative structure called the National Council of National Reconciliation and Concord of three equal segments will be set up to promote the implementation of the signed agreements by the PRG of the Republic of South Vietnam and the government of the Republic of Vietnam and to organize the general elections, the two South Vietnamese parties will consult about the formation of councils at lower levels; the question of Vietnamese armed forces in South Vietnam shall be settled by the two South Vietnamese parties in a spirit of national reconciliation and concord, equality and mutual respect, without foreign interference, in accordance with the post-war situation; among the questions to be discussed by the two South Vietnamese parties are steps

to reduce the military numbers on both sides and to demobilize the troops being reduced; the two South Vietnamese parties shall sign an agreement on the internal matters of South Vietnam as soon as possible and will do their utmost to accomplish this within three months after the cease-fire comes into effect.

5) The reunification of Vietnam shall be carried out step by step through peaceful means.

6) There will be formed a four-party joint military commission, and a joint military commission of the two South Vietnamese parties.

An international commission of control and supervision shall be established.

An international guarantee conference in Vietnam will be convened within 30 days of the signing of the agreement.

7) The government of the DRVN, the PRG of the RSVN, the government of the U.S., and the government of the Republic of Vietnam shall strictly respect the Cambodian and Lao peoples' fundamental national rights as recognized by the 1954 Geneva Agreements on Indochina and the 1962 Geneva Agreements on Laos, i.e. the independence, sovereignty, unity and territorial integrity of these countries. They shall respect the neutrality of Cambodia and Laos. The government of the DRVN, the PRG, the government of the U.S., and the government of the Republic of Vietnam undertake to refrain from using the territory of Cambodia and the territory of Laos to encroach on the sovereignty and security of other countries. Foreign countries shall put an end to all military activities in Laos and Cambodia, totally withdraw from and refrain from reintroducing into these two countries troops, military advisors and military personnel, armaments, munitions and war material.

The internal affairs of Cambodia and Laos shall be settled by the people of each of these countries without foreign interference.

The problems existing between the three Indochinese countries shall be settled by the Indochinese parties on the basis of respect for each other's independence, sovereignty, and territorial integrity, and non-interference in each other's internal affairs.

8) The ending of the war, the restoration of peace in Vietnam will create conditions for establishing a new, equal, and mutually beneficial relationship between the Democratic Republic of Vietnam and the U.S. The U.S. will contribute to healing the wounds of the war and to post-war reconstruction in the Democratic Republic of Vietnam and throughout Indochina.

9) This agreement shall come into force as of its signing. It will be strictly implemented by all the parties concerned.



Puppet Thieu of South Vietnam....

still more strongly, for the sake of peace and justice of the honor and legitimate interest of the U.S. and for the sake of friendship between them and the Vietnamese people, that the U.S. government abide by all its commitments, carry out immediately its promise to end the war, and to end the U.S. involvement in Viet Nam." (Statement from the PRG, *Hsinhua*, 28 October 1972).

We must support the peace settlement which acknowledges the U.S. defeat in Southeast Asia. Vietnam's victory means a crucial defeat to America's Pacific Rim strategy, the U.S. plan to control Asia and the Pacific. It means a crushing blow to U.S. imperialism in Southeast Asia, and a victory for all oppressed people fighting for freedom and independence throughout the world. It will show the vulnerability of the U.S. war machine against a people's revolution, an incentive for revolutionaries in America and throughout the world. Therefore, our support of the Vietnamese must go beyond feelings of sympathy and guilt. We must view it as active work to defeat U.S. imperialism.

So how do we, as Asian Americans, effectively give our support to the Vietnamese? One concrete way is through the Medical Supply Drive, (see *Gidra*, October 1972) which has been going on for two months in Los Angeles and is now being initiated in New York and possibly in San Francisco. We have to get out and educate our communities, showing that the Vietnamese struggle is just, and the Nine Point Peace agreement must be upheld by the U.S.

Defeat U.S. Imperialism;  
Victory to the Vietnamese

—Tom Okabe





Left: Pilipino doctor in Dr. Jenny.  
Above: Strawberry farmers in A Day On Our Farm.

*The Asian American, as a member of a readily identifiable ethnic minority, has often been the victim of stereotyping and misunderstanding. Americans of Chinese, Japanese, Korean, Pilipino, and Polynesian ancestry, as well as newly arrived Asian immigrants have been subjected to a dehumanized, superficial portrayal.*

*Nowhere is the lack of understanding toward the history and development of Asian communities in America and in our Asian cultural roots more apparent than in the educational system. Asian American teachers often complain of the dearth of materials, books, films, still photograph exhibits and film strips on Asians in America.*

*Visual Communications/Asian American Studies Central, Inc. is a group of professional teachers, photographers, filmmakers and graphic artists who have turned their talents to providing educational alternatives to the community-at-large and the Asian American*

The EUS Series was designed as an individualized learning kit that would be equally applicable for classroom lessons. The two part kit seeks to familiarize students with Asian Americans, their history, cultural roots and contemporary life styles. By presenting a variety of engaging games, lessons and stories, students can begin to appreciate the multi-cultural, multi-ethnic nature of American society. Each item in the EUS series comes with a resource guide that supplies pertinent background information, discussion topics and supplemental follow-up activities.

#### Asian American People and Places

This series of nine stories concerning individuals, places and events in the Asian American communities seeks to broaden the general public's understanding of Chinese, Japanese, Pilipino, Korean and Samoan Americans. Partly due to the relatively small number of persons of Asian ancestry in the United States (Though there are two million Asian Americans, they comprise less than 1% of the national population.), familiarity with Asian American life styles, customs, culture and problems is limited. However, Asian people bring to America a rich and varied cultural heritage that contributes greatly to the diverse American scene. Furthermore, the historical experience of Asian people in America holds many lessons for all Americans.

These stories reveal how Asian Americans are different from white, black, Chicano and Native Americans and how they are similar. A constant theme throughout the stories is the commonality of all people as human beings. Yet we are all different individuals. And as an ethnic people, we are socialized with different cultural and ethical values. By revealing the differences and showing them to be positive, natural developments of culture and history, we can, at the same time, show how similar values are paralleled in other societies.

A variety of roles and occupations—Chinese produce men, Samoan minister, Korean teacher, Pilipino doctor, and a Japanese strawberry farming family—offer pictures of America from the

perspective of Asian Americans. As the stories change from urban to rural settings and from laboring to professional occupations, students can begin to appreciate the different life styles of the various Asian ethnic groups, the multi-cultural, multi-faceted nature of the Asian American community. Hopefully, through knowledge and appreciation of these different cultural/ethnic experiences, the students can grasp a greater knowledge of cultural universals and common human needs.

The nine-booklet series is designed as a flexible reading laboratory adaptable both for individualized instruction on a one-to-one basis or a small group discussion and for classroom display purposes. Packaged in a hard-covered box that fits onto a book shelf, the series is ideally suited for a free reading center, functioning as a resource book that can remain in the classroom for the entire semester. It is important to remember that the booklets use the Asian American experience to focus upon broader aspects of the inter-relationships between all members of any society.

Each story comes in a seven panel folding screen design, which stems from the ancient Asian technique of bookbinding. Thus, it can be used as a small book or unfolded and displayed as a single, long panel in the manner of Chinese scrolls and Japanese Shoji screens.

The panel design for the booklets is a deliberate attempt to provide an attractive, graphic format that presents a linear development in story concepts within a unified structure. After the student finishes reading the story and examining the photographs, he can unfold the booklet to view the story in its linear progression. In its unfolded form, other students can view it at the same time. When displayed in the long form, there is the added advantage of being able to examine the development of the story from the photographic aspect. In many cases, the photographs tell a story by themselves. Their function is to provide added detail and supply reinforcement of significant points.

Because the stories stress a photographic, documentary realism to reveal the story, students of all reading abilities are able to grasp ba-

sic story ideas, moods and emotions evoked through the graphics and internal story relationships through the juxtaposition of photographs. As an individualized learning tool, the student and a learning guide (teacher, parent or sibling) can examine the story for photographic appreciation as well as story comprehension.

This study kit can be used on the elementary level from grades 3-6. It can be used in two major ways:

1. An ethnic understanding lesson.
2. Reading instruction.

Under the category of ethnic understanding are the following objectives:

1. To give a basic knowledge of Asian Americans covering history, immigration, cultural roots and life styles.

2. To foster positive attitudes towards the study of ethnic cultures and the minority-group experience by revealing cultural universals and by showing that differences, in and of themselves, are not undesirable.

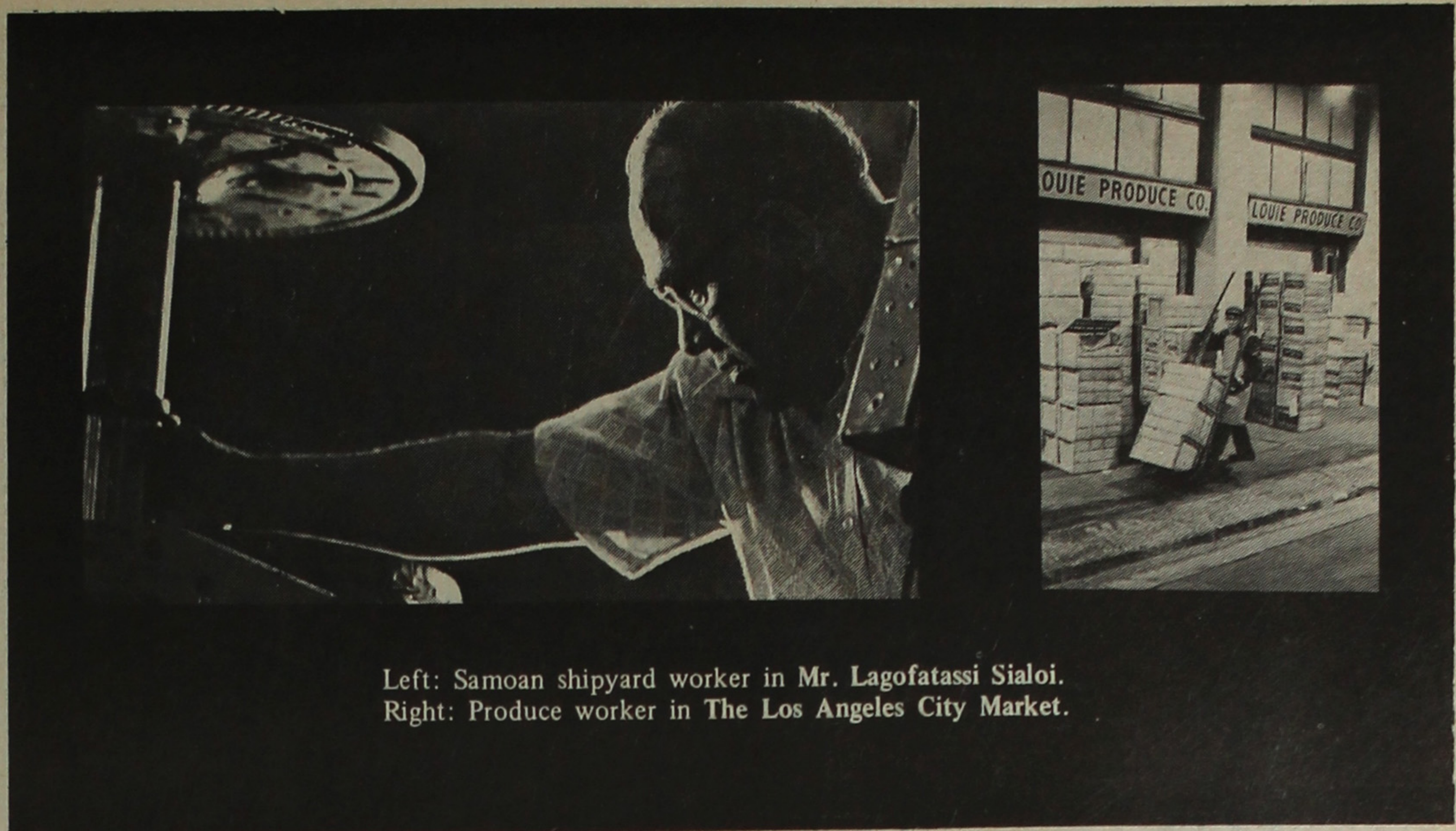
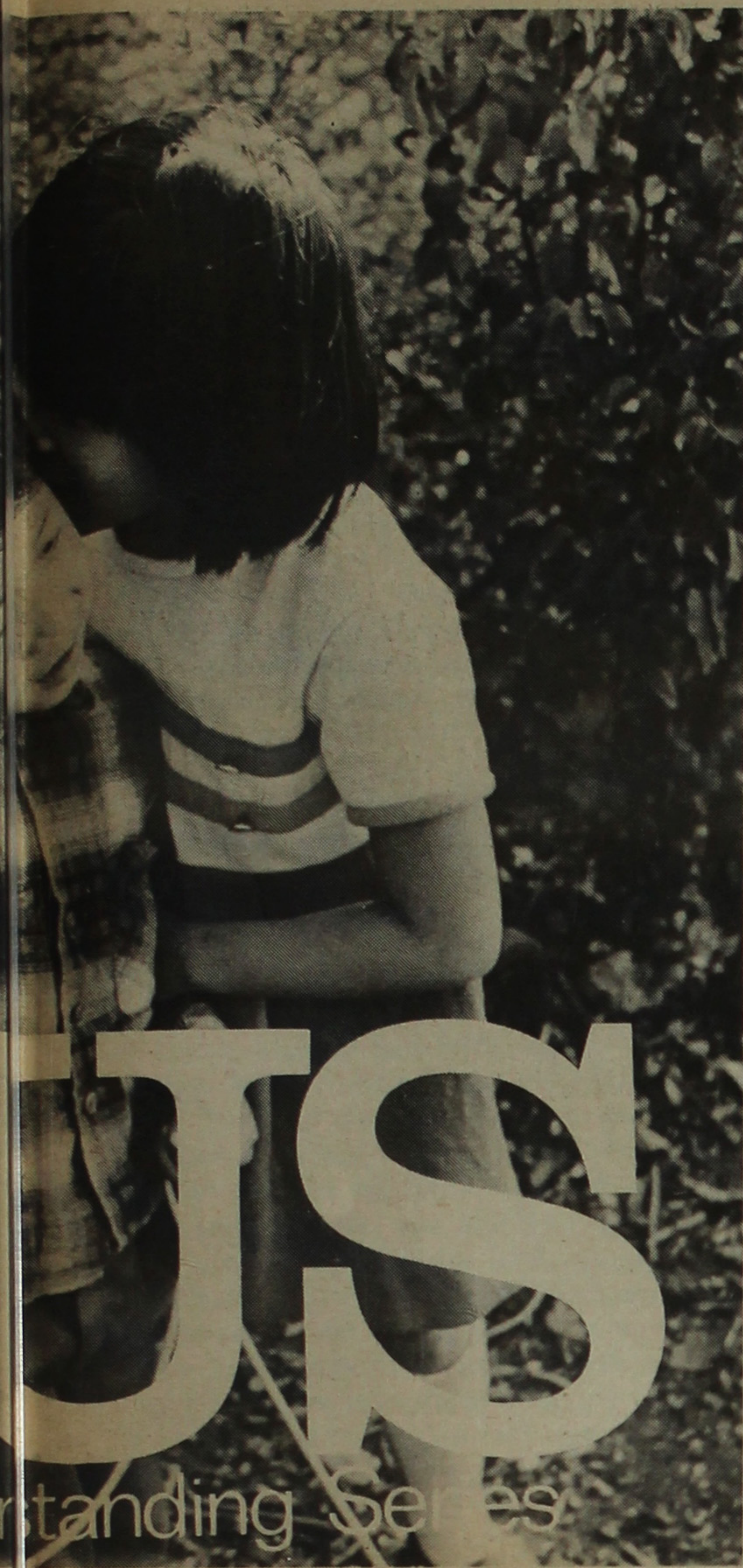
These objectives seek to remove a strangeness and unfamiliarity with Asian people by giving realistic portrayals of Asian Americans in a variety of roles. At the same time, an attitude of respect and appreciation for foreign cultures and ethnic American subcultures is instilled to counteract any tendency to view the non-Western experience in terms of superiority or inferiority. Thus, ethnic understanding is seen as a learning motivation exercise leading towards enlarging the student's cultural and social perspective to include an appreciation of different attitudes and values.

Students are encouraged to place themselves in the situation or role presented in the story as a means of exploring new attitudes and values. In adopting a different point of view, for example, the outsider mentality of a Chinese immigrant, the student involves himself in role-playing and a willingness to empathize. Emphasis is placed upon identifying and relating to situations, roles and problems that arise in the student's life. Each story has discussion topics provoking student essays, short stories or poems that evaluate the emotions or lessons transmitted through the story.



Above: Two children of The Chan Family.





Left: Samoan shipyard worker in Mr. Lagofatassi Sialoi.  
Right: Produce worker in The Los Angeles City Market.

*community in particular. In presenting the development of Asian communities in America and Asian cultural roots, we hope to provide an alternative perspective on American history and the experience of Western man. Through the exploration of the Asian American experience, we hope to promote a greater understanding of diverse cultures and the minority group experience.*

*Visual Communications/Asian American Studies Central, Inc. is a non-profit educational organization which is supported solely by grants and contributions. Serving as a community-based media resource, Visual Communications was funded initially by the Japanese American Citizens' League (JACL). Since Visual Communications' inception it has produced and provided classroom materials and consultation services to school districts and community groups seeking to learn about the Asian experience in the United States.*

As reading material, it is important to note that these nine stories cover many different reading abilities. Amongst the stories, vocabulary and sentence structure vary to present perspectives from simple, neutral point of views to more complex personal statements. A list of ethnic words or expressions will accompany each story as a vocabulary lesson. In addition, we have provided a list of words and simple definitions for words that may be new to the student.

In both functions, ethnic understanding and reading instruction, the stories could be read aloud to the student. Students are encouraged to ask questions and explore new concepts or relationships as they are presented. The primary thrust is towards the evaluation and understanding of a different experience—the minority, ethnic experience. At the same time, the humanistic universals such as every child's desire for companionship must be brought out. Constant familiarization with the personalities and situations presented in the stories through reading aloud and subsequent discussion should aid the child's perception and encourage positive attitudes toward the materials.

#### East/West Activities Kit

The East/West Activities Kit is a self-contained, versatile learning aid which includes twelve activities designed to appeal to students of varying levels of ability in grades three through six. By presenting this material, children will be exposed on an intellectual and experiential level to activities which are akin to familiar experience, yet are definitely Asian in origin. In short, we seek to promote intellectual and genuine understanding of the Asian American and to develop attitudes which enhance a multi-cultural living structure.

One effective way to develop awareness, familiarity, and understanding of different ethnic and racial groups, especially of Asian Americans, is through reading and active participation in Asian activities. Although this kit introduces various games and activities either Asian in origin or of Asian Americans in particular, the basic concept behind their introduction is to show their

universality—i.e. there are equivalent activities in different cultures.

To reach beyond an intellectual understanding of Asian Americans to the more meaningful emotional level, we have designed the kit as a "fun" learning activity. The attractive graphic designs encourage involvement and stimulate intellectual interest. Rather than just presenting cultural lessons, the activity sheets arouse the student's curiosity and motivate him/her to seek further information on Asian culture and Asian Americans.

The East/West Activities Kit consists of four sheets. Each sheet may be displayed as a visual aid or cut up into separate activities. As each activity is a separate entity, there is no order in which the student must approach the sheets.

An individual student may pick out activities at random depending upon his particular curiosity. The activities are self-explanatory and self-contained. They are also at different reading and conceptual levels.

Certain activities like the banana poi recipe lend themselves to small group or classroom use. In making banana poi, students can divide the various tasks among themselves; thus it encourages cooperation and active participation.

Other activities are used in conjunction with regular classroom lessons. "The Story of Chinese Characters" is essentially a teacher directed language lesson.

The activities can be considered as a starting point, a vehicle, to stimulate discussion and understanding of the Asian American and the idea of a multi-cultural society. By using tapes, pictures, group discussion, and role playing, the breadth of the activity can be greatly expanded.

Each activity has been provided with an introduction which gives background information. We have prepared a resource guide to help teachers make greater use of the activities in other lessons. In addition, functional, practical construction hints have been provided under construction procedure. The resource guide with activity suggestions for additional lessons is only a guideline and is not to be construed as a binding or rigid format. Please, feel free to use your own intuitive sense in presenting this material

and to encourage active participation among the students.

The resource guide helps one understand the activity and go beyond its literal meaning to draw more universal conclusions; thus insuring that the material will be relevant to our basic concept of cultural universality. It cannot be stressed enough that the main objective is that the students see and experience the different cultures.

In presenting Asian culture, two important reminders are needed. One must be careful not to single out the Asian American child as an example or as an expert. Some teachers assume that anyone of Asian ancestry will be or should be thoroughly familiar with aspects of Asian food, clothing, and customs. While this may be so in some cases, it is not in others. Placed in the "expert" role, the Asian student feels the social, peer-group pressure of being labelled "different" or "strange."

The second point involves presentation of Asian culture in a non-exotic, unbiased manner. Often, minority experience and ethnic cultures are presented without an appreciation of the significance of cultural differences. Our general aim, while showing basic similarities, is to show differences in a positive light. Differences are seen as neither unusual or bad; they are treated as natural outgrowths of a certain environment and culture. Thus, there should be no superiority and inferiority associated in the presentation of Asian culture. Above all, universal human needs are stressed in revealing cultural differences.

**EUS-0001 Asian American People and Places  
Nine Stories for Grades 3-6  
\$5.00**

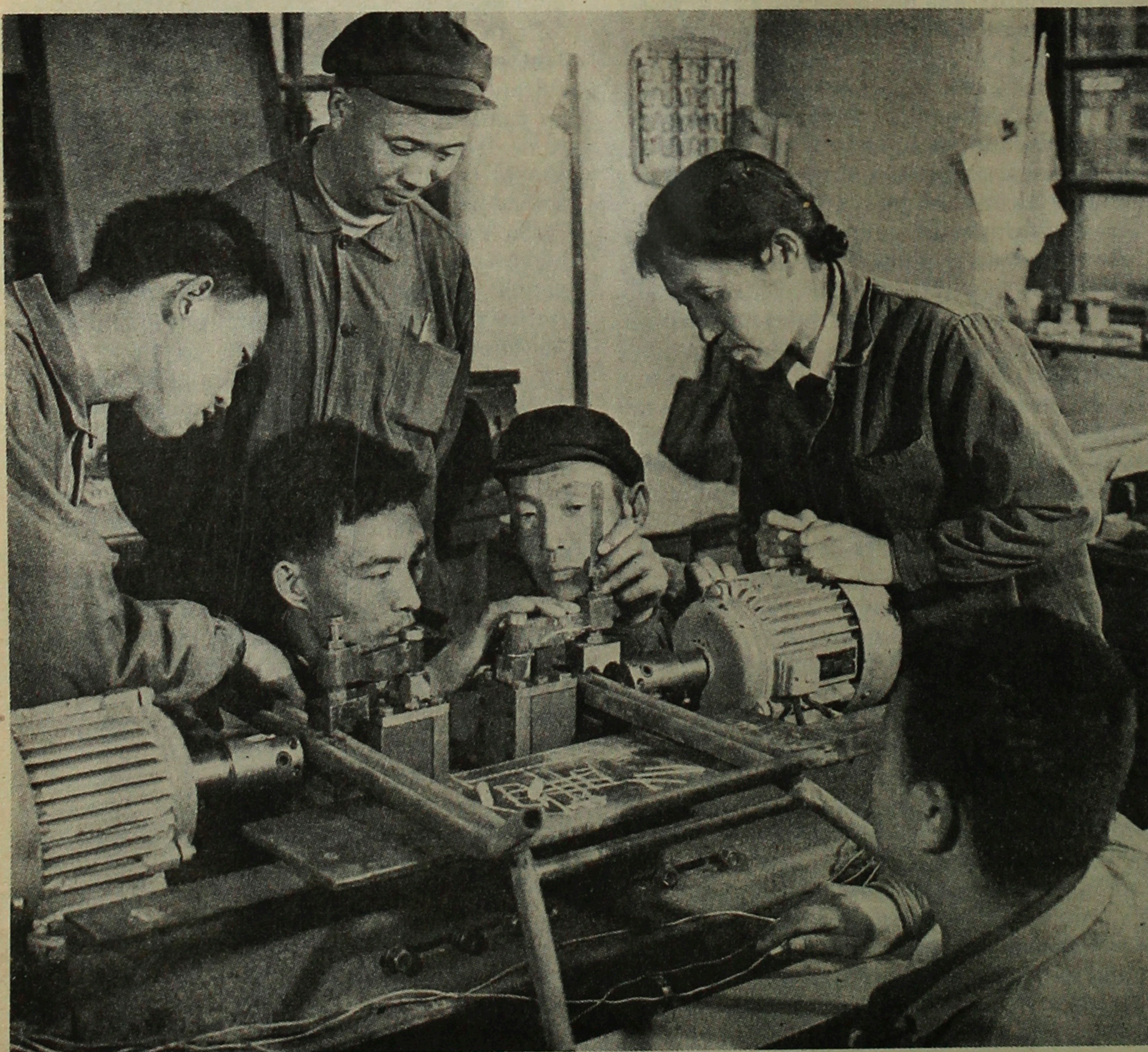
**EUS-0002 East/West Activities Kit  
12 Activities for Grades 3-6  
\$3.00**

Both items of the EUS Series are available now through the Amerasia Bookstore. Please see the order blank on the last page.



Driving home  
from work is a drag.  
The streets are all  
crowded with people,  
tired and anxious to  
get home or to go and  
meet friends and.....

Photo: *China Pictorial*, 1970



forget about work until tomorrow morning, when they have to wade through the crowded streets and freeways again. Everyone is in such a hurry. A VW cuts sharply in front of me to get on the freeway. I honk my horn futilely and punch another station on the radio out of irritation. On the freeway, the cars are coming so fast and thick that it's hard to merge into the flow of traffic. Ah, finally I'm moving. The combination of the sunset and the pollution in the LA air turns the five o'clock sky a crazy red-orange color. And looking into the cars all around me, it's rare to see more than one person to one car. It's really weird to be surrounded by so many cars that you're barely moving, yet to feel so isolated from the people all around you. There's no human contact. I flash on about five months ago riding through the streets of Peking, Canton, Shanghai during rush hour, seeing hundreds upon hundreds of workers returning home after a hard day's work, and the sound that comes to my mind of that scene is the gentle jingle of bicycle bells. Everyone there is encouraged and has chosen to either walk or ride bikes to and from work because it's better for your health, and because the Chinese are concerned with preventing air pollution as well as increasing production.

#### "Doing Something Well"

Everywhere we visited in China we saw a country that was *run by and for the people*, who work at various capacities everyday to keep it going. All jobs, even those that seemed menial and boring to us (who were used to judging jobs by the amount of money and status one gets from them) such as sweeping the streets,

Evelyn went to China last summer with 13 other Asian Americans involved in organizing work in Asian communities across the country—  
from New York, Boston, Philadelphia, Hawaii, and L.A.



serving people in restaurants, even driving tourist buses, were done with a slow, deliberate pride of doing something well. We found that hard to understand at first. But upon talking with these workers, we began to realize that they work with a completely different frame of reference. The older people have seen, and the younger people learn in (and out of) school what life was like before the liberation in 1949. They remember and are taught that most of the people lived in slums in the cities or shanties in the countryside; few had enough to eat, many would starve and be forced to sell their children to survive, while a few rich landlords profited off their labor. Liberation meant that the seven to eight-hundred million people of China took *control over their own lives* by seizing control of China, and now they work so that each and every person has enough to eat, enough to wear, and an education. Now, all work has a new meaningfulness: to know that one's work makes it possible for elderly workers to retire with 70 per cent of their former wage, and still keep a place in the new society by teaching children about their own lives before liberation. Workers in China are building and strengthening a new way of living for the majority of the Chinese people. To put all of this into more concrete terms, let's look at the situation of an average worker in China.

#### Workers' Decisions.

The leading body within a factory is the Revolutionary Committee. It is made up of representatives of the workers, technicians, political cadre, and militia. Decisions about setting production quotas, benefits, etc. are determined through open discussion with all the workers. Then ideas are consolidated by the Revolutionary Committee, brought back to the workers for voting. The three-in-one combination (workers, technicians, and cadre) plus the militia were instituted to insure that discussions had various interests represented. For example, in discussing production quotas, a representative from the workers would be there to insure that the quota couldn't be set so high that the workers would really have to bust their asses; technicians are there to give input as to how the quota can best be met; political cadre are there to insure that the workers and technicians set a quota that meets their needs, but at the same time integrating theory and practice, so the workers attend school part of the time, and continue to work in the factory where she or he is responsible for sharing what they have learned with their co-workers. Also, they have group study of Mao Tse-tung thought and again, exemplary workers are chosen by their fellow workers and the Revolutionary Committee at their factory to become cadre. There is a division of labor in terms of the titles "worker, technician, and cadre," but all of them participate in production.

#### Workers' Conditions.

The average worker pays about 2 percent of his or her salary towards rent each month. A good, substantial meal of vegetables, meat and rice can be had for a few cents. Medical care for workers is free, and half-price for their families. There are clinics in the larger factories, and workers with para-medical training work along side the other workers. Women get fifty-six days paid maternity leave (72 days if the labor is difficult), and free child birth. After the baby is old enough, there is a day-care facility within each factory to free women to become active participants in production.



sure the strengthening of socialist construction, so they don't slide.

Three-in-one combinations are also instituted on a smaller scale when designing new machinery, or improving on foreign machinery. Here's how: the technician has the expertise; workers, having actually worked with the machinery can input as to more effective methods to do the task; and cadre are there so that the project remains in the context of building socialism, and doesn't become an ego-trip, or competition with other factories, or other countries. For example, in one factory we visited, a particular machine was mainly operated by women. Since it was produced in Europe, the machines were too tall to operate easily so that efficiency suffered. So the women workers got together with the technicians and cadre and designed and built a shorter machine that was more efficient. It also took less materials to build the new machine than the original.

Also, many factories have schools attached to them where exemplary workers are sent by their fellow workers to learn skills to become technicians. The schools are run on the basis of

In many cities, residential areas are being developed. They are like communities with a grocery store, grain storage, a book store, a medical clinic with health centers for each neighborhood, nurseries, kindergartens, primary and secondary schools. For housewives, there are community factories that produce auxiliary parts to machines, shoes, clothing for the area, so that they, too, can participate in production.

#### Workers' Values

But what do all these facts, benefits, and this control over their daily lives mean to people in China? Since they are not competing with each other in their work and for work, their work style then becomes a lot more mellow. Visiting the factories, you realize the measured movements of people at work, people talking in groups about problems in production, slowly but steadily taking care of business, taking breaks and sitting around smoking and rapping is the style of work of people who realize they are working for themselves and their fellow people, not to impress some manager or some big boss who has everyone working against each other. The emphasis in China is on quality of work, (building machinery, growing rice well) rather than pure, aggressive quantity that typifies work in this country where profit, not people, is primary. And this goal of quality flows into the lives of the workers as well. You can feel it at rush hour, when the bicycles slowly flow like water, and people in twos and threes tired, but proud, walk home at a leisurely pace. You can feel it in the evening basketball games, where young and not so young men and women get together after a hard day's work to play a fast and hard game of basketball based on friendship first, and competition second.

For many of us who live in America, our working situations are not as deadly oppressive as the working conditions were in pre-liberation China. But yet, we all know that *something* very important is missing because working here is so deadening. Perhaps it's that quality that the Chinese people have internalized, that seems to manifest itself in the mellow dignity and pride of a whole people who work hard for themselves, and each other.

—Evelyn Yoshimura



# IN REVIEW: Two Books

**Japanese Americans, Evolution of a Subculture**  
by Harry H.L. Kitano  
Prentice Hall; Englewood Cliffs, N.J., 1969  
186 pp., \$2.95.

"America likes success stories—the bigger, the better. Therefore, America should enjoy the story of the Japanese in the United States...." Thus spake Harry H. L. Kitano in his book, *Japanese Americans - Evolution of a Subculture*.

But, does America really like success stories? Will they read this book with enjoyment? Or will they read it with mixed emotions and perhaps some with embarrassment? And, just who is America? Are we not Americans? Do we like success stories? Do we like Kitano's book?

Generally speaking, Kitano tells a very simple, straight forward story about the Japanese Americans. And perhaps, this is what's wrong with his book. He tends to oversimplify and even glorifies the "success" story of the Japanese in America. It seems as though the Japanese merely immigrated, went through a few hard times and today are living happily ever after. But, this just isn't the whole story.

In the first chapter of his book, Kitano attempts to organize his thoughts. However, I don't feel that he was very successful in his attempt. He begins with a story about some Japanese hero named Urashima Taro, goes into defining some sociological terms, and ends by discussing the evacuation, the three generations, and population distribution.

The next seven chapters were a little better organized, but still some improvement is needed. For example, there is a section on Parental Child-Rearing Attitudes which appears as if it were taken from a psychology journal and plopped down on page 110.

In addition, Kitano fails to be very conclusive in his last chapter. His facts are again unorganized and no main ideas were evaluated. In fact, the chapter entitled "Conclusion and Summary" should be renamed "Some Random Thoughts and Other Goodies."

Kitano is a very "wishy-washy" sort of author. It seems as if he is afraid to become heavily opinionated or biased. Perhaps he feels that if he becomes too radical, the image of a "good" Japanese American will be destroyed. Or, maybe it's the image of the sociologist that he is trying to protect. (It is known that sociologists have been concerned with the description and the explanation of how social events have taken place. And, that in the past they have not been engaged in trying to change the course of events.). Whatever may be the case, by being conservative, Kitano tossed aside a good opportunity to reveal the true feelings of the Japanese Americans, in terms of racism, the wartime relocation and present day problems.

The purpose of Kitano's book as I understand it, was to present the experiences of the Japanese Americans, illustrating how they adapted to the American society. Kitano righteously presents events in the lives of the Japanese Americans, and he manages to cover just about all of them. However, he tends to emphasize what I felt were the "silly" aspects. For example, four pages of his book were devoted to the Japanese community picnic. Granted, the picnic is an important event in the community, especially for the Issei. However, does this event, which is attended by a small group of Japanese Americans once a year, help them in becoming better adapted to American society? If these picnics are so important, why not describe Nisei Week, a major ethnic event in Los Angeles?

Kitano's account of the wartime relocation camps is accurate. Especially commendable is the fact that he realizes that in some ways the camps were beneficial to the Japanese Americans. Usually, the story of the evacuation is told with

only the negative aspects in mind.

However, I feel that his reasons why the camp experience was beneficial is invalid. After talking at length with my parents, I found that they really didn't feel any more acculturated after the evacuation than before. Actually, the only benefit my parents, and many of my friends' parents felt was the fact that they were given a chance to socialize with other Nisei. Today, we find that many Nisei who met in camp are now married.

I realize that I have pointed out mainly negative points concerning Kitano's book. However, there is a positive side to the publication of his book. It is only one book out of a series of books on ethnic groups, and I feel that Kitano did a very good job of introducing the Japanese Americans. And that is why this book is especially valuable in an introductory course on Asian studies—it simply introduces students to the basic background of the Japanese Americans, and from there we can form our own ideas.

—Sharon Nishinaka

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## **Pineapple White**

by Jon Shirota  
Ohara Publications; Los Angeles, 1972  
165 pp., \$5.95.

In the liberated zones of the southern part of Vietnam, "art has become a need, a vital necessity; artistic expression is inseparable from the struggle for freedom." (Tran Dinh Van)

Clearly, that is not the usual situation in America. Here, people are not participants in cultural enterprises, but spectators at a performance. The relevance of literature and literary study should be to change all this: to change the institutions of literature such that people may, once again, actively participate in determining the direction of their cultural lives. The product and the process of literature are weapons for either maintaining or transforming the order of social relations. At the heart, therefore, of a socialist literary practice—integral to the struggle for socialism—is the seizing of those weapons.

Of course, it ain't easy. There are concrete conditions to fight. People become passive spectators and by doing so help maintain the system. Society's diversions—including literature—provide an escape from meaningless jobs or classrooms; they not only distract people from their problems, but turn a profit for their promoters.

This is due to the relationship of work to leisure under capitalism. Louis Kampf and Paul Lauter write, "Surely, one objective of building socialism is the reconciliation of the division between the realm of work and the realm of beauty and play." One aspect of this is changing the relationship of *people-to-words* (for us, the relationship of our communities to Asian American literature) from that of passive cultural consumption to an active engagement with the emotions, ideas, politics, and sensibilities of writers.

The foregoing rather abstract polemic prefaces a look at a new Japanese American novel, only the third published one I know about. It is not a radical or even a political book—actually, it's light, pretty humorous and in intention, apolitical. But a book's lessons come not from its rhetoric as from its perception and vision of people and events. According to the Chairman, the primary task for writers and artists, is "to understand people and know them well."

Jon Shirota's second novel, *Pineapple White* is set in the Los Angeles Japanese American community in 1949. Through the naive eyes of Jiro Saki we encounter some of the people of this community. Jiro, an Issei, retires to visit his

son after working all his life as a plantation gardener in Hawaii. Young Mitsuo Saki, educated on the mainland, a World War Two veteran, has married Carole, a haole girl after she gets pregnant. They settle down in Los Angeles where Mitsuo plans to start law school. At first Jiro is as uncomfortable about the marriage as the girl's mother, Mrs. Sattersfield. She had lost her only son in the Pacific War, a tragedy still fresh in her memory. The central action of the novel is the growth of respect and tolerance in the two parents for each other's cultures and for the marriage.

When Shirota treats this development he gets a little soggy. The relationships are too idealized, the sentiments too idealistic to have much bite. It is when he deals with the common people that he is on target. Shirota is most authentic and most witty when he describes Little Tokyo, a community in rapid transition after the war, with Japanese moving back and starting over.

Among them is Aiko-san, widow owner of a small restaurant in Nihonmachi. She had a much larger restaurant before the evacuation; she chose to destroy her equipment rather than sell it at a huge loss to the vultures. Jiro and Aiko become quick friends and their relationship is poignantly depicted. Other characters are Ito and Koyama who smoke grass and brawl on the street. Then there are the old men who do nothing but play the horses, and the Nisei guy who carries a Bible and yells about salvation downtown.

The book's comic incidents come from the strange situations the wide-eyed Jiro naively steps into. For example, the elderly Issei is arrested for unknowingly visiting a brothel he thought was a Christmas party.

The book isn't all jokes. Jiro meets some Nisei veterans one night. One of them tells about an Okie sergeant in occupied Japan who made him call a 16 year-old girl so he could rape her. "This happened in '46," said Sakai, "after the war. What bothers me even now, that bastard must've used other Niseis to pull the same shit."

For the most part, however, *Pineapple White* tries to illuminate a Japanese American experience through gentle humor. This is kind of refreshing. We're so used to lots of sociological statistics or heavy theoretical analyses, it's nice to view the community from a perspective that, though it doesn't take itself over-seriously, is ultimately just as serious in its goals: To understand and know people.

A word on this. Some will view *Pineapple White* as too safe, too light. In real life there are no such simple happy endings; the racism of America and the problems of Asians do not vanish because of a few sermonizing parables from an old man.

True. But humor can be therapeutic. It can expose us to our condition and even temporarily reconcile us to it without necessarily feeding our complacency. Humor, along with anger, may serve a political purpose. Humor arises from a consciousness of disorder or discord, from the perception of a division between what should be and what is. Action can come from that consciousness. Wit may also be a force in rounding out our method of thinking. Our analytical minds are trained to discern differences in things that seem alike. A fanciful imagination, however, sees the resemblances in things unlike. Full exercise in both modes of thought encourages more complete integration of the complex phenomena we must cope with and control. Finally, humor can sustain us through the tight spots. Humor is part of the human condition; a humane revolution needs as much laughter at ourselves as rage at the system. Engaging people's deepest emotions: That is the politics of literature. That, I think, is the best way to read this book.

—Bruce Iwasaki



# CHINATOWN PIONEER LOOKS TOWARD THE MAINLAND

—Victor Nee,  
Pacific News Service

Lew Wah Get is a short, soft-spoken man, who wears a frayed brown coat, a worn out hat, and baggy trousers. He walks with a slight stoop. He has a strong sturdy face and closely cropped white hair. Like many of San Francisco Chinatown's oldtimers, his appreciation of present-day China has grown out of his experience in America. Unlike immigrants from Western Europe who were encouraged to bring their wives and children, Lew Wah Get was told flatly that his wife could not come. "I had no money to bring my wife over with me, and it was the rule of the American government in those days that a Chinese laborer could not bring his wife. Besides, if she came over, where would she find work? So I left her in the village and went to Merced (in California's Sacramento Valley)." Only the white man was told to be fruitful and multiply—"John Chinaman" could not. The Chinese Exclusion Act of 1882, passed at the high watermark of Chinese immigration, spelled the virtual end to that immigration for more than half a century. It was also designed to minimize the chance that the Chinese workers who remained could marry, begin families, and produce a second generation. Instead they lived their lives as lonely bachelors in a hostile society.

Like many of these Chinese pioneers, Lew Wah Get knew that white America was not interested in him as the bearer of Chinese civilization, but in the cheap labor he could provide. "The Chinese in Merced," he recalls, "were working on the levees and the railroads. When

I first came over here in 1908, I had worked there with my father. The second time, I got a job as a cook. I stayed in Merced for five years." In 1918, Lew Wah Get joined the Suey-Sing Tong and became a dealer in a gambling house; for life in the underworld of San Francisco's Chinatown was the only way a Chinese could avoid backbreaking menial labor, cheap wages and excruciatingly long work hours. These Tongs, or secret societies, ran Chinatown's gambling concessions. Their "houses" were usually adjoined by brothels as they also controlled the few available women in early Chinese-American society. More importantly, they provided their members organized protection, security, jobs, and fraternity.

The rest of the society provided nothing. As Lew Wah Get told me: "You know, when I first came over here as a teenager to work on the levees, they stoned us when we got off the ship. We weren't allowed to leave Angel's Island because they said our feces had worms in them. They fed us like pigs because they thought we were filthy. Finally a group of old men came and led us into Chinatown. But on the way, people shouted, 'Chink! Chink! Chink!' and threw stones at us again." This welcoming reception, as well as periodic murders and lynchings by whites, are familiar tales for most of Chinatown's old-timers.

By the time Lew Wah Get arrived in San Francisco, Chinese throughout the Western states had been driven from the land into urban reservations. Once herded into these ghettos, few Chinese dared to venture out. Though Lew Wah Get and other Chinese-Americans sometimes fought back, they were vastly out-numbered. Without a strong, united China behind them, they had no chance for justice or equality in America. China, at that time ruled by the alien Manchus, had suffered a series of humiliating defeats at the hands of the Western imperialist powers. It could offer no protection and security to its own citizens, to say nothing of the Chinese who had emigrated to America. This was why so many Chinese rallied behind Dr. Sun Yat-sen when he came through the American Chinatowns in 1909, calling up all the Chinese to throw their support behind the Chinese revolution. Sun Yat-sen promised to overthrow the Manchus and to establish a strong and united Chinese Republic which could protect the lives

of Chinese throughout the world. The Republican revolution of 1911 ultimately failed, but Lew Wah Get and most Chinese-Americans continued to look toward China for hope and strength.

After Sun's death, Chiang Kai-shek and the Nationalist government undermined even what little Sun had been able to accomplish. Only today, with the spectacular rise of a revolutionary China, has a new element entered the thinking of men like Lew Wah Get. In a crowd, he appears indistinguishable from the many other old-timers in Chinatown. You can find him sitting in Portsmouth Square talking with old cronies on sunny afternoons, watching movies of new China in the Asian Community Center, or visiting his grand-children in the Ping Yuen housing project.

But what Lew thinks about Mao's China symbolizes a dramatic change in consciousness taking place in Chinatowns throughout the United States. "After the Sino-Japanese war (1937-45), our people were not so old-fashioned anymore. During the war, many people began to say, 'The Japanese are attacking us, why are we fighting among ourselves?' The Chinese people here realized we were one people and we saw no purpose in fighting each other. We cooperated in different projects to save China, such as raising funds. We all worked together. Chiang Kai-shek was our hero then. Later, when he was handling affairs, we were very disappointed. Chiang wanted to make the nation strong, but he did not work for the whole of China."

"The new China? Yes, I know about it. I read about it in the papers. Whenever there's a new movie down at Kearney Street, I go, along with the other old people who want to pay their respects to their country. With Mao Tse-tung, China is different. He works for the whole people. Whether the nation is strong or not is not the question. The point is that he has given machines and highways to the people. In the movies I saw a bridge being built across the Yangtze River. Friends who have left China have told me that the rice paddies now are bigger than any I have ever seen. I'm Chinese and this makes me feel proud. The white man can't look down on us any more. I know what China was like before and now. Before we used to lower our eyes before the white man. Now we can look straight at them without being afraid."

## KOREANS IN AMERICA: A STATISTICAL STUDY

In our March 1972 issue, we printed a map and census data on "Asians Throughout America." As we stated at that time, the U.S. Census has no category for Koreans, Samoans, Malaysians and other national groups.

*Insight*, a Korean American publication, has provided us information on that community.

The state by state table below excludes the American born Korean population generations. Estimates of both American and Korean born indicate over 100,000 Koreans around the United States. In some of the major cities the distribution is as follows:

Los Angeles	35,000
Hawaii	20,000
New York	15,000
San Francisco	10,000
Chicago area	10,000
Washington, D.C.	5,000

For additional information on *Insight*, write:

*Insight*  
7A Howard Drive  
Bergenfield, NJ 07621

Korean Nationals Reporting Under the Alien Address Program  
January 1972

State of Residence	total	permanent residence	other than permanent
Total	52,318	43,390	8,928
Alabama	323	266	57
Alaska	144	140	4
Arizona	280	242	38
Arkansas	121	99	22
California	11,842	10,217	1,625
Colorado	673	600	73
Connecticut	550	436	114
Delaware	122	104	18
Dist. of Columbia	289	203	86
Florida	625	531	94
Georgia	743	637	106
Hawaii	2,154	1,831	323
Idaho	62	52	10
Illinois	3,823	3,191	632
Indiana	605	471	134
Iowa	474	393	81
Kansas	463	406	57
Kentucky	394	346	48
Louisiana	237	197	40
Maine	92	86	6
Maryland	2,329	2,092	237
Massachusetts	922	733	189
Michigan	1,696	1,478	218
Minnesota	1,037	822	215
Mississippi	115	98	17

State of Residence	total	permanent residence	other than permanent
Missouri	744	617	127
Montana	71	57	14
Nebraska	187	161	26
Nevada	203	186	17
New Hampshire	70	58	12
New Jersey	2,119	2,035	84
New Mexico	109	96	13
New York	6,041	4,596	1,445
North Carolina	508	446	62
North Dakota	85	72	13
Ohio	1,710	1,497	213
Oklahoma	376	315	61
Oregon	511	400	111
Pennsylvania	2,161	1,971	190
Rhode Island	179	154	25
South Carolina	185	149	36
South Dakota	48	43	5
Tennessee	365	288	77
Texas	1,676	1,399	277
Utah	220	141	79
Vermont	52	47	5
Virginia	1,435	1,236	199
Washington	1,202	1,037	165
West Virginia	183	167	16
Wisconsin	525	405	120
Wyoming	44	35	9
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Puerto Rico	26	23	3
Virgin Islands	5	3	2



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# DECEMBER

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					WLA Community Film Series: ITA "Okinawa" "Only the Beginning" "Winter Soldier" WLA Buddhist Church Corinth and La Grange	1 2
3	4	ASIAN WEEK at: Cal State Long Beach 6101 E. Seventh Ave, L.B. 12 - 1 PM Small Auditorium (at the Union)  Speaker on the Philippines: Rodel Rodis, Kalayan	5  Presentation on Vietnam: the Union of Vietnamese in the U.S.	6	For more information on ASIAN WEEK, call: Asian American Studies Cal State Long Beach (213) 498-4821  Speaker on Japan: Either one of the following: Shin'ya Ono or Mo Nishida	7 8 9  Underground film: 'Japan and Europe' will be shown at Cal State Long Beach College Union Small Auditorium 4,8, and 10:30 pm  Stephen Stills Manassas Anaheim Convention Center  Speaker on China: Lucie Cheng Hirata
10	11	12	13	14	15	16  Grateful Dead Long Beach Arena
17	18	19	20	21	22	23  S.B.A.I. Christmas Dance For details call: 329-4700
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31	Christmas Day					

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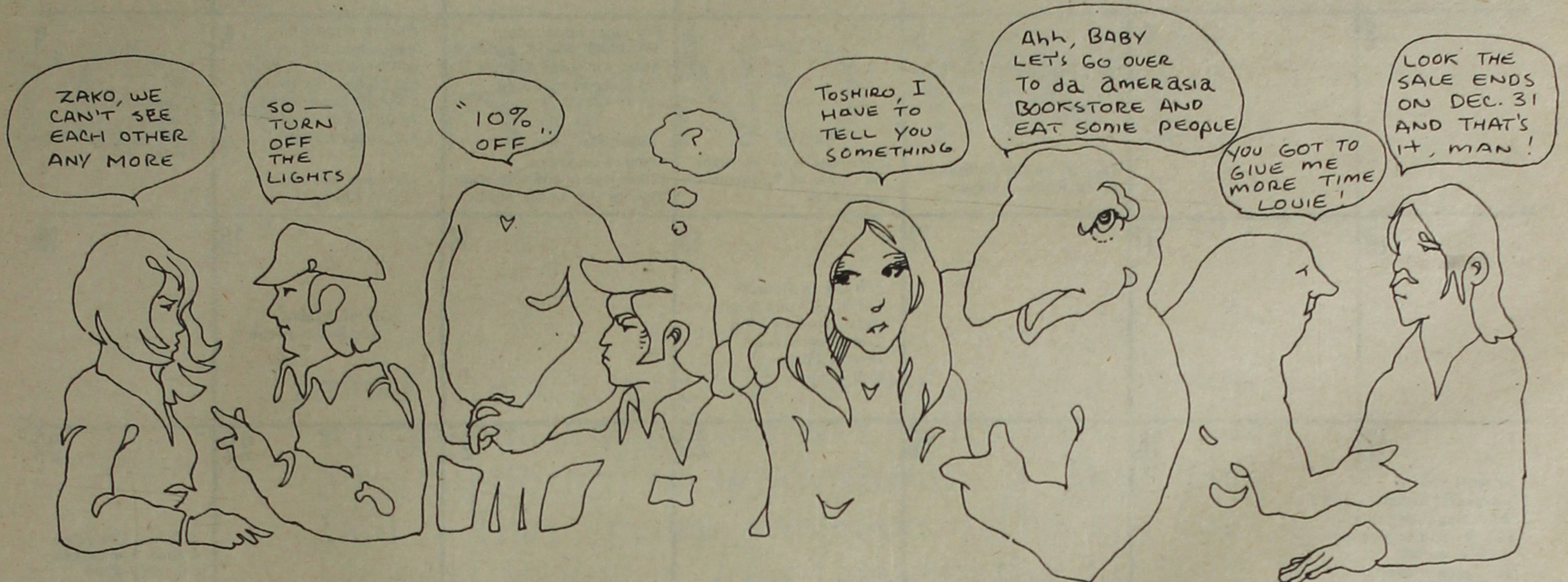
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