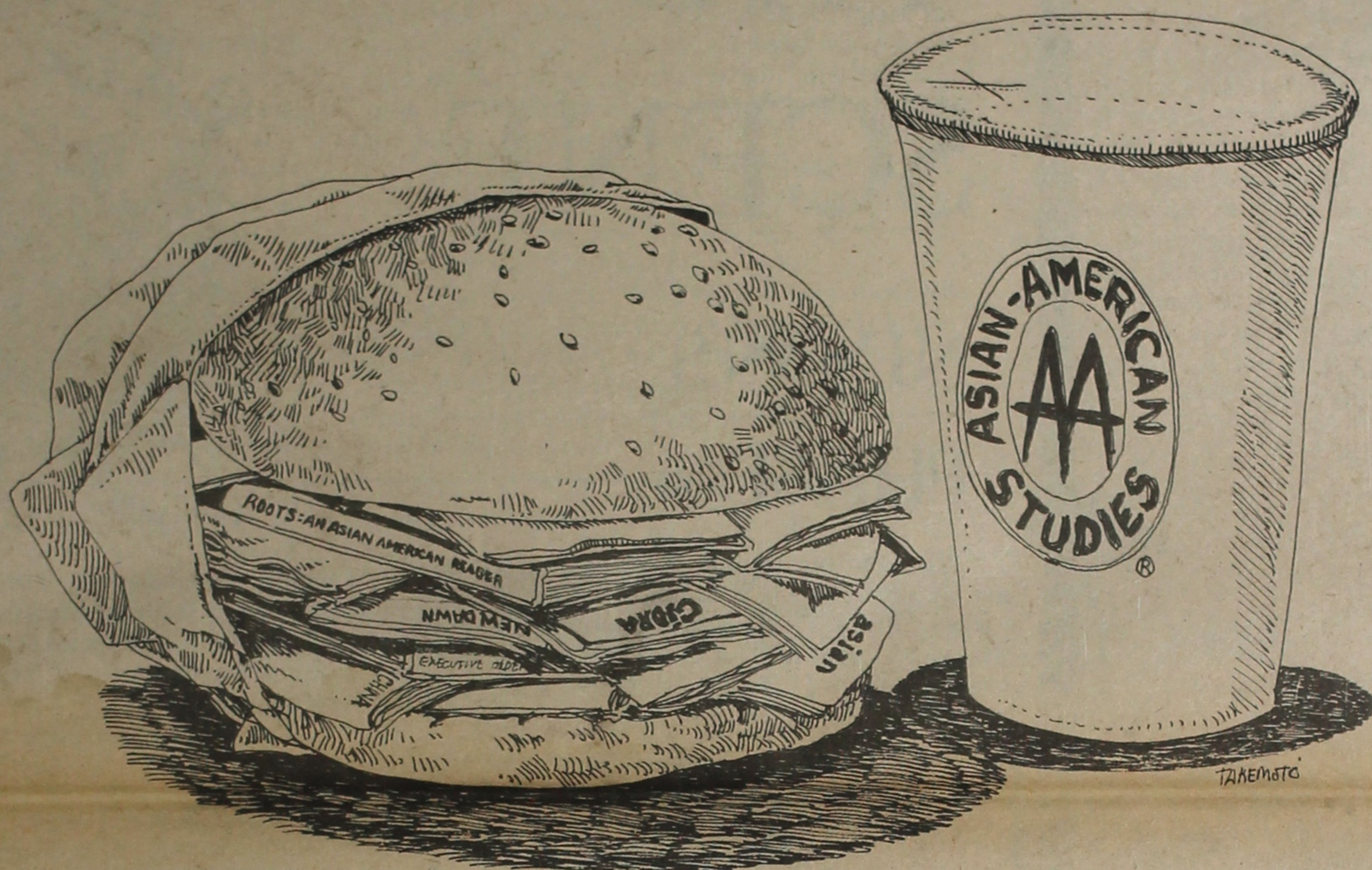


ASIAN AMERICAN STUDIES



Food for Thought or Indigestion?

A Look at the Asian American Studies Conference in San Jose.

Starting out in the early morning hours, heading up north with high hopes and expectations, getting away from L.A. for the weekend, taking off in quest of knowledge, or new ideas, or inspiration, or something...

Riding in the same car with people on the "planning committee," I decided to find out more about the conference. They made a few quips and jokes and handed me a notebook full of pages on what went into planning this event.

Around February of last year, the seeds of another movement conference had been planted and people from campuses all over the country (from Oregon to San Diego to Hawaii to Michigan and New York) had been involved in working together to get this conference going. The result—Asian American Studies Conference II, "Tool of Control or Tool of Change," held in San Jose on July 6 to July 8. (The first Asian American Studies conference, "Asians Come Together," was held at UCLA in 1971.) Flipping through the pages of the notebook, it seemed that much preparation had gone into putting workshops together, getting speakers, researching, organizing—I was getting kinda excited.

When we arrived Friday at San Jose State College to register and check into the rooms, it was hard to tell what was happening and who was supposed to know what. No one sitting at the tables knew exactly what procedures to follow, so we found ourselves going from one person to another until we got everything settled and paid for. We found out later that

we would have to wait another five hours to get rooms.

The conference officially started bright and early Saturday. There were about 300 Asian Americans from high school age on up, from all parts of the country and with many diverse interests.

Off to a Late Start

The conference was late in getting started. George Kagiwara from Davis gave a short introduction and said something to the effect that from this conference we can hopefully get new ideas for developing programs. Roy Hirabayashi introduced San Jose mayor Norman Mineta. Mineta welcomed everyone to San Jose and touched lightly on the budget and funding of the conference. He went on to talk about the Asian American impact and influence upon the political scene, stating that "it hasn't been felt and that it should be." He stressed the importance of bringing "good government" into play on a day to day basis. (It would have stirred the hearts of those Japanese American Youth for Nixon.) He noted that he realized Asian Americans are considered an "acceptable minority," but that we must remain aware that "blatant racism is alive and well." It was hard to tell whether Mineta was trying to impress or inspire the audience because he changed the direction of his speech and turned its focus on the city of San Jose. A booming city which has

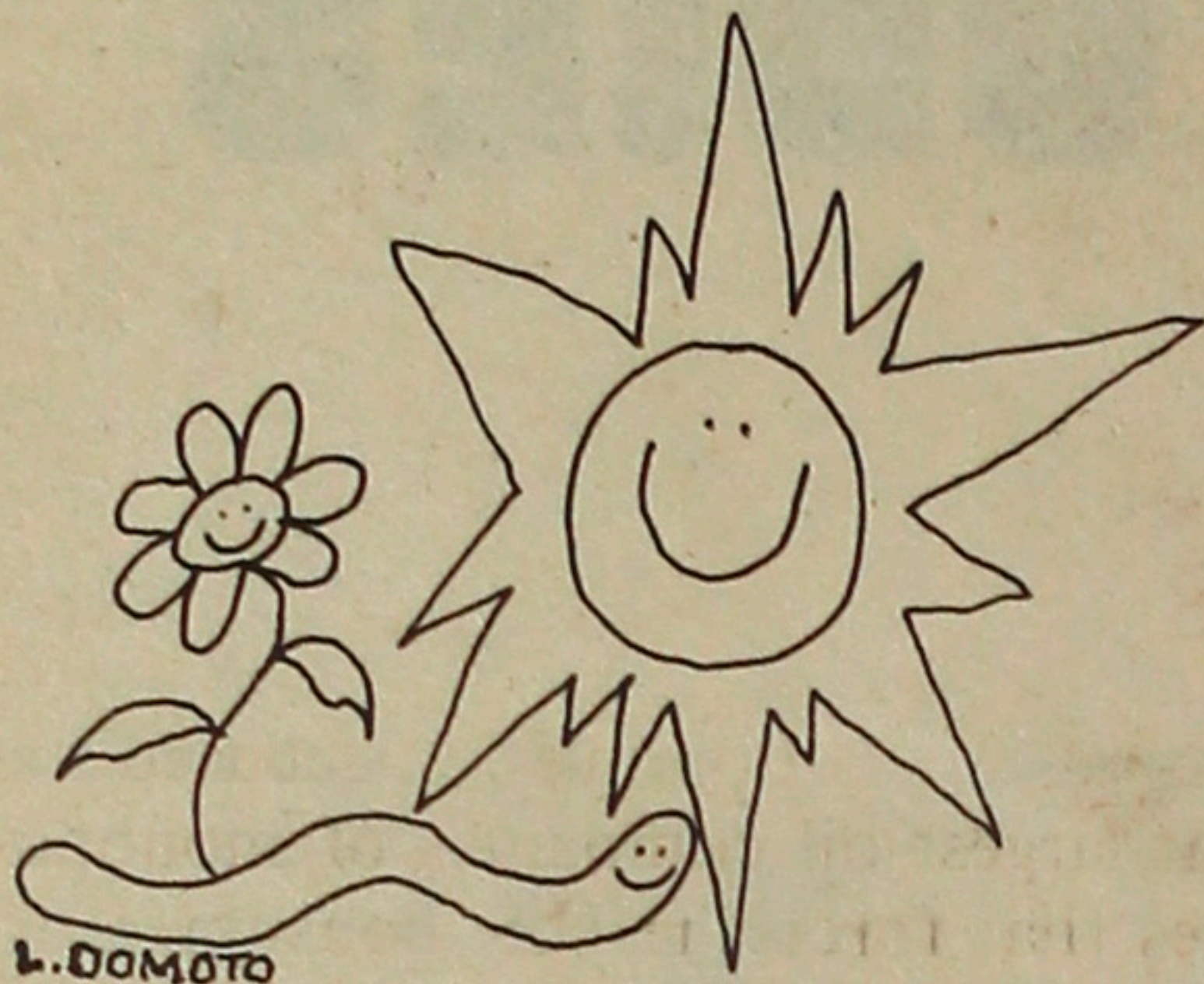
increased five-fold in size (from a population of 94,000 in 1950 to 525,000 in 1970), San Jose was rapidly developing and growing. In order to deal with this expansion, he proudly told the audience, he and three or four others had gone to Japan to ask for Japanese corporations and monies to come into San Jose. Why? Because, according to Mineta who was in partial error, labor and land costs are high in Japan, with little room left for expansion. One likely place to go is the United States. This is just what San Jose needs to expand and become prosperous. He ended on a curious note, saying that the way to handle this situation as it becomes more intense is something we must look out for. What does this really mean? It sounds too similar to what has happened in San Francisco and what is now taking place in Little Tokyo with redevelopment. It's something to seriously think about and begin acting upon before it's too late. (See articles on redevelopment.)

A history of the development of Asian American studies was given by keynote speaker Penny Nakatsu. The first Asian American studies began five years ago in the fall of 1969 on the campuses of San Francisco State and UC Berkeley after violent campus confrontations. It came out of the Third World Liberation Front struggle at S.F. State, which was concerned with 1) open admission policy to Third World students, 2) curriculum of, by, and for blacks, 3) financial aid, and 4)

(Continued on Page six.)

This month *Gidra* includes a supplement on the crucial issue of Little Tokyo Redevelopment. It was definitely a worthwhile experience with its ups as well as downs during the press week. After setting down strict guidelines, and then realizing later that they were not possible to meet there was disappointment. There were problems too in production scheduling and structuring of this first bilingual issue. Sometimes there was a lack of manpower or of initiative. But in the process of its unsteadiness we have come out with another issue with a spirit of positive reinforcement. With the Little Tokyo Task Force actually taking part in this month's production and the overall creativity we can say that an understanding of group unity was brought about.

Through working with the Task Force many of us on the regular staff have learned about the crisis that Little Tokyo is now facing. We hope that *Gidra* as a vehicle for education is clearly illustrating the importance and need for action that the Task Force stresses in this issue. We feel at one with them in their struggle and are happy to say that we have gotten to know, work, and share with them.



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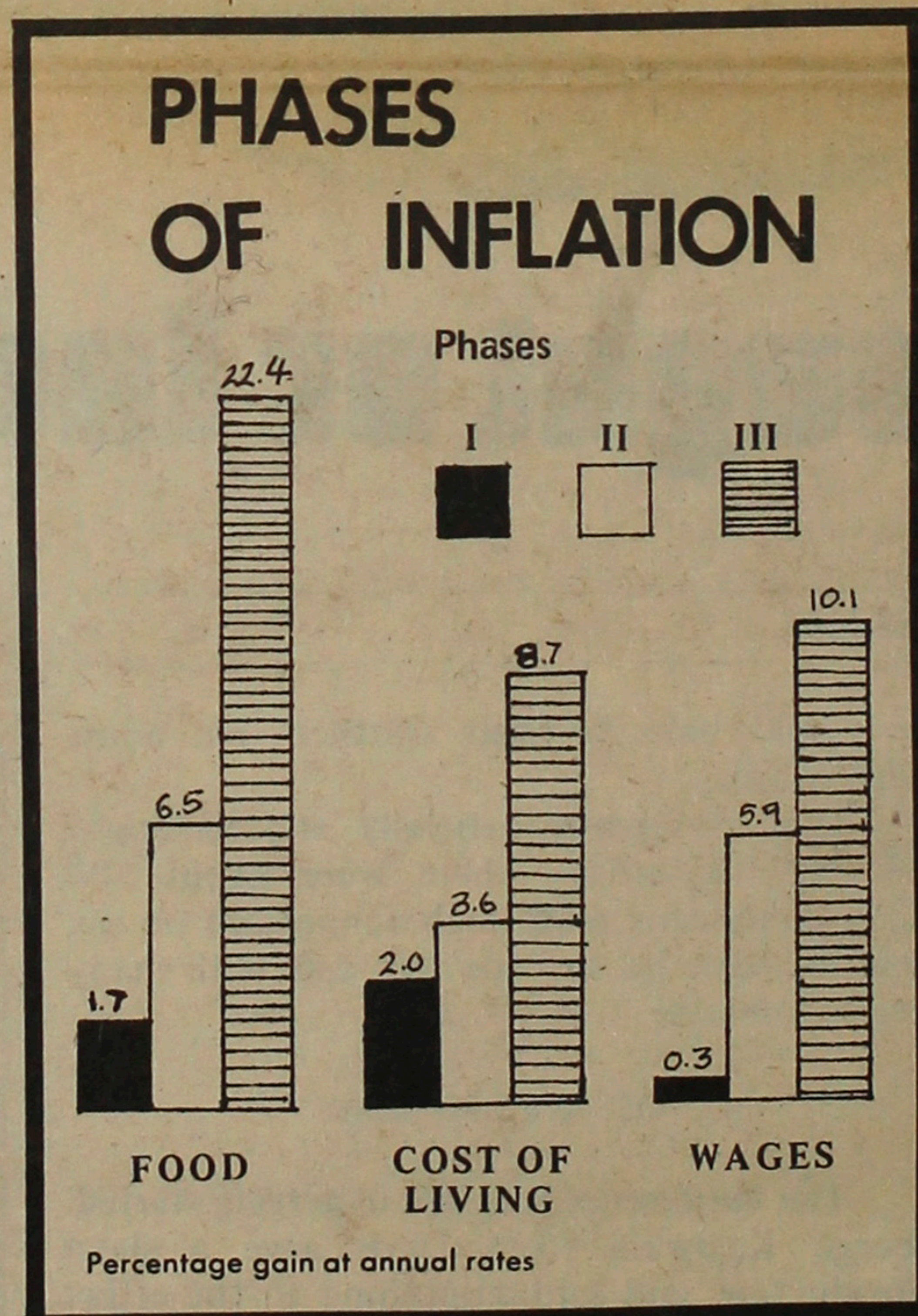
Cover by the honorable David Monkawa.

GIDRA

ON THE SCENE

NIXON'S PHASE 4

Prices for food (except beef) and health care have been increased in accordance with President Nixon's "Phase 4" plans for economic control. Phase 4 will continue for two months and then could be extended indefinitely. Nixon's rationale for the end of the price freeze is to permit in-



XIN QIAO FRIENDSHIP STORE OPENS

A new store had its grand opening in Los Angeles' Chinatown on July 14. "So what," you might say. "So there's another gift shop to add to the countless numbers of gift shops already in Chinatown selling those quaint little Chinese trinkets, made in Japan, or those novelty items that expresses certain sexual ideas."

Ah, but if those were your thoughts, my friend, you are as wrong as the guy who brought a bad badminton racquet to a ping-pong match. Because this new store, The Xin Qiao (pronounced Seen-chao) Friendship Store, is only the second of its kind in Chinatown. This store is unique in selling goods exclusively from the Peoples' Republic of China. This also may

creases in the cost of raw farm products incurred since June 8.

The current food price increases are the result of only the first stage in Nixon's Phase 4 program. Food prices are likely to move up again, when a second stage goes into effect on September 12. Already planned is an ending of the present ceiling prices for beef allowing manufacturers and processors to pass through all cost increases on a dollar-for-dollar basis.

Despite Nixon's grandiose 23-month master plan to control rising inflation, each of his phases have met with controversy and divisiveness. Iowa meat processors blamed the administration's freeze for halts and cutbacks in their production.



They claim these are the reasons for meat shortages and much higher prices. Also, and in addition to, Nixon has received criticism from many prominent members of Congress, industry, and technology.

Not only will the price of food be increased but also the cost of health care services—including hospitals and nursing homes. Phase 4 is definitely designed to let prices in the areas of family necessity resume rising.

Beginning on August 12 non-food regulations will go into effect and they will end price freezes for the areas of industrial, construction, petroleum, and insurance services. However, permits will be required in order to increase these prices. In addition, before the prices of non-food and wholesale merchandise can be increased, pre-approval by the Cost of Living Council for companies with sales over \$50 million is necessary. Also, ceiling prices and octane ratings must be posted on all gas pumps.

For such items as gasoline, heating oil, and crude oil, which have been raised to unbelievable prices because of the so-called gas shortage, prices will be going higher. On top of this, there is no possibility of us having more buying power because of increased earned wages. In fact, there are no chances in sight. The wage freezes of Phases 2 and 3, which have been so tightly enforced, still remain in effect. These seek to limit wage increases to 5.5 percent and fringe benefits to 0.7 percent per year, while the price for a pound of bacon rose over 70% (from \$.85 to \$1.45) at a local market. Breakfast anyone?

not mean much except that if you check out what goods are on sale you'd see things like records, books, foodstuff, dinnerware, toys, art goods...no naked lady nutcrackers or any of that stuff that obnoxious tourists love to giggle about. What this store is seriously trying to do is promote a better, more correct understanding of China and explain what Chinese culture really is, under socialism.

People had already gathered outside waiting since 10 AM. A bright red sign explaining the ten percent discount during the week of grand opening was displayed. Beautiful green potted plants, gifts from fellow merchants and friends, lined the outside show windows. One window displayed photographs of the recent visit of the Chinese gymnastics team. The other



BOMBING RAIDS IN CAMBODIA

The Nixon Administration admitted that it conducted bombing raids in Cambodia as early as 1969, then falsified records to make it appear that the attacks occurred in South Vietnam.

The B-52 bombing raids were "fully authorized" by senior military and civilian authorities in Washington at the time when the U.S. government officially recognized the neutrality of Cambodia under the regime of Prince Norodom Sihanouk.

Special security precautions were taken to avoid public disclosure of the bombing raids. These included the burning of Cambodian bombing missions and the substitution of phony "cov-

er flight" records to account for the activities of B-52 squadrons stationed in Guam.

Former Major Hal M. Knight said he helped plan B-52 missions to Cambodian targets on about two dozen occasions. Knight said he was told to fake bombing reports for "political reasons." All raids were on areas of Cambodia near the South Vietnamese border.

Knight further charged that General Creighton Abrams, now Army Chief of Staff, helped falsify details of grid coordinates, bomb drop times, aircraft times and other data.

All Cambodian B-52 raids were conducted at night, to avoid detection by other U.S. aircraft. Knight said Air Force officers from at least two other radar guidance sites told him that they were conducting the same type of covert bombing missions.

OIL MONOPOLIES

The Federal Trade Commission accused the nation's eight largest oil companies of monopolistic practices that force the U.S. consumers to pay higher prices for petroleum products, including gasoline.

The independent regulatory agency filed a complaint that oil companies have agreed to engage in anticompetitive prices since 1950. The complaint said that oil companies "have maintained and reinforced a non-competitive market structure" in refining in the East, Gulf coasts, and parts of the mid-continent. The companies are Exxon, Texaco, Gulf, Mobil, Standard Oil of California and Indiana, Shell, and Atlantic Richfield (ARCO).

HOT MEALS PROGRAM CONTINUES ON

Since the beginning of this year there has been a community service program which has received very little attention yet is fulfilling a very real community need. This is Oshokuji-kai (Hot Meals Program). Designed to serve the Issei in Little Tokyo and surrounding areas, the program has been serving an average of 130 Isseis at each meal. Many of the Issei who are taking advantage of this service live on a fixed income in hotels which have inadequate cooking facilities. And with rising food prices, many Isseis have to settle for a can of soup warmed over a hot plate. Thus the Oshokuji-kai is designed for the economic survival of Isseis as well as providing information on nutrition and on the community; especially those issues which concern senior citizens. The low cost meals provided by the program are now being served on a regular basis.

The Hot Meals Committee has stated, "We feel that for our community to become stronger, all of us—Issei, Nisei and Sansei must work together so that we can change the conditions that affect our survival...For our own sakes, as a community, the survival of the local Issei must be a major concern: and through Oshokuji-kai is one way in which we can help."

In order to develop an effective long-term program additional people-power is constantly needed. Anyone interested in helping the program or just curious is invited to call 625-4333 or stop by a meeting which is held every Sunday at 11 a.m. at 312 E. 1st Street, Room 502, Los Angeles.

display, a Chinese typewriter, duplicating machine and some suggested gift items like stationary. The former reflects advancements of China's light industry.

The doors of Xin Qiao (meaning New Overseas Chinese) opened about 11:30 AM. The people that came in were all smiles, chatting with the workers and each other in Chinese.... "Oh, look. How cute the toys are!" "My, those dishes are pretty!" "Hello! Hello! Good business to you." Sweet and good hot tea was served to all and the neighborhood children took full advantage of this windfall. That's what is significant about this new store. Not only is the store good for the usual tourists trade but the main emphasis of the merchandise is geared towards serving the community people.

O MAI FA TASI

O Mai Fa Tasi (Come Together) is a newly formed organization which centers its organizing emphasis in the Samoan Community. At this point of work their method to reach and educate the Samoan people is through their "Serve the People" programs. The program which will hopefully start will be the Food Cooperative, whose main emphasis is to educate the people plus give them quality food at a cheaper price.

Samoans, like other Asian immigrants, were lured to America with images of the promised land, and like other Asians, have had their dreams shattered by the social and economic realities of this society. In Samoa, the United States is stressed as the land of opportunity, where you can come and get a good education, get a good job and live like a millionaire. In actuality, most Asians were brought here to the U.S. to serve business interests—mining, railroads, canefields, canneries, and farms. The common form of passage for the Samoans has been through the Armed Forces. Samoan communities today are situated around military base locations in Hawaii, San Francisco, San Diego and L.A. Harbor areas.

O Mai Fa Tasi is having a fund raising dance on August 11th at Cal State, Long Beach Multipurpose Room, from 8 p.m. to 1 a.m. The "sounds" will be presented by Hiroshima, Windfield Summit, and Barkada.

TUTOR ART PROGRAM SEEKS ASIANS

Flash! The Tutor Art Program is looking for young Asians (13-15 years old) who have an interest in art. Classes are held every Saturday at the Otis Art Institute (across from the world famous MacArthur Park). The purpose is to allow low-income minorities a chance to develop their artistic abilities under the guidance of professional artists. The classes will have a multiple-instructor approach to teaching and offer instruction in illustration, animation, commercial art and life-drawing (with nude models). And it's absolutely free. A selection process will be carried out in the near future to find those who show either talent and/or strong motivations. All interested applications should send their name, address, phone number and a few samples of their work to:

"Batman"
Gidra Graphics Dept.
P.O. Box 18649
L.A., Ca. 90018



In the Federal Trade Commission complaint, these eight firms were said to have used various practices to control and limit the supply of crude oil to independent refiners and potential entrants to refining. The complaint listed these effects:

—American consumers have been forced to pay substantially higher prices than they would on a competitive structured market;

—Actual and potential competition "at all levels" of the industry have been "hindered, lessened, eliminated, and foreclosed;"

—Independent marketers have been forced to close retail outlets and curtail retail operations. In the first five months of this year at least 1,200 independent filling stations were forced to close.

—The eight companies accused have obtained "profits and returns on investments substantially in excess of those they would obtain in a competitively structured market." As an example, Exxon, the largest oil company had increased in profit 32.1 percent since last year at this time.

LETTERS

Dear *Gidra*:

I would like to make some additional comments concerning Peggy Miyasaki's letter to her Nisei father. ("Dear Dad, From Your Sansei Daughter," *Gidra*, July, 1973.) I am another Sansei who grew up rejecting Asian culture. I personally feel that Asians are especially susceptible to ethnocide. Although we seem prosperous and assimilated, we are the most insecure, self-effacing and self-rejecting minority group.

I don't feel our self-confidence and nationalist spirit is encouraged by the recent trends towards "do your own thing" and "let it all hang out." We Sansei grew up in white society and inevitably assumed a white-washed mentality. Consequently, we saw Asian culture in the context of white society. Pitifully displaced, Asian culture can only be invalidated by trying to function in such an incongruous setting.

The American-capitalist culture is founded on the concept of rugged individualism. But Asian culture is based on the concept of the harmonious whole with the individual functioning as an integral part of a collective, harmonious society. Thus, the two cultures have basic formats which are diametrically opposed. And naturally, the different foundations give rise to different implications and subtleties.

Today, with liberalizing attitudes and well-rounded education, Sansei like myself, still feel defensive. I am compelled to offer explanations to hippies (perpetuators of the pioneer spirit, adventurers who dare to explore less "civilized" territory): "Traditionally Asians do not value independence. They tend to regard themselves in the context of family and societal needs and they often seek academic accomplishments to reflect favorably upon their parents. (It's not that we're eager to be sucked into the system.) Asians aren't really cliquish (implying elitism). The complicated social customs (emphasizing generosity, trust, etc.) create a certain vibration or responsiveness between interacting parties, and non-Asians don't always relate readily."

I also feel compelled to offer explanations to Black people (people without pretense largely because they were denied the artificial dignity of American puritanism): "Asians do not value emotionality. They think in terms of society. Therefore, they do not freely relieve their emotions and impose on someone else's sensitivities. Their self-containment and self-discipline limits their understanding of Black culture. Niseis sometimes regard Blacks' emotional natures as unrefined, uncivilized and barbaric."

Also, I sometimes worry that Asians seem socially retarded, since they appear quiet and timid. This year my roommates are Mexican, and they tell me that liveliness and abandonment characterize Mexican festivities. My roommates threw a couple of parties, which, true to their warnings, involved lots of drinking, rowdiness and noise. When I asked, "God! Why so much noise?" They answered, "Chicanos think a party is a dud unless there's noise."

Last month, I took a Chicano friend to an all-Asian party. When people started getting loose to the music, my friend said, "Wow! They're really gettin' down!" He said it like he was astonished—you mean Asians actually get that far? Not just Mexicans, but the whole Pepsi generation tends to underestimate us. But we interact just as fully as anyone else—we just have a different vibration between us.

As I read Peggy Miyasaki's letter, I flashed on my own misgivings and frustrations concerning Asian culture. Peggy mentions the lack of openness and outward affection common among Japanese-American families. I remember that I used to watch the "Donna Reed Show" and "Leave It To Beaver" and I lamented the myriad dissimilarities in my own family situation. My family seemed an aberration of healthy norms because it wasn't an exclusive, autonomous unit. I thought my concerns, emotions, and personal turmoils should flow freely and elicit unlimited

understanding and responsiveness from devoted family members.

Today, I am 23 years old, and I know better. I have experienced white middle-class families, stereotypically represented in those insipid television shows. I am thankful I grew up Asian.

I would like to explain things the way I see it. I think American-capitalist culture stresses individualism. It encourages the individual to find his personal identity (irrespective of surrounding needs) and to "do his own thing" (no matter how useless to other people).

Accordingly, the individual thinks of his family as an extension of himself. He relates freely and openly to fellow family members, but he assumes a different, more guarded posture among non-relatives. I think mutually exclusive family situations contribute to a sense of overwhelming alienation, which is very rampant and pervasive in this country.

The autonomous family unit might be a healthy norm in itself, but it can not readily relate to "outsiders" (any non-family member). In my family, my father treated friends and neighbors just as he treated us kids. He did not give us special treatment just because we were related to him.

When I was young, I thought that my father cared more about other people than he did about his own family. At the age of 14, I visited my cousins in New York for the first time. To my surprise, they were hitting their mother with the same line: "You care more about other people than you do about your own family!"

How could we help but assume this attitude? Born into white society and ingrained with white values, we saw our culture in the context of white culture; and there was always something wrong with it—it wasn't white enough! But Asian culture evolved in a spiritual (as opposed to materialist) society which didn't recognize the individual—it emphasized the whole of society.

I wish Sansei would stop feeling cheated out of their individualism and independence. I wish more of us could feel proud that we originated the concept of harmonious collectivism—no matter how incongruous it is in this capitalist society

I recently got into a conversation with a (white) returned Viet Nam veteran. While in Viet Nam, he and some G.I. buddies entered a village hut. An old emaciated man, along with his emaciated children, was eating a meal of rice. The old man politely offered to share the meager meal with the American G.I.s. Unfamiliar with Vietnamese culture, my friend wondered, "Doesn't this man care about his children's hunger? Doesn't he value Asian life?"

The truth is: the old man was thinking of the G.I.s' hunger on an equal basis with his children's hunger. He valued the lives of non-relatives as much as he valued the lives of relatives. We are not horrible, insensitive people. Our mentality is incorporated into the family of man. Therefore, we are not exclusive in our dispensation of love; we do not shower mounds of affection upon only our family members while subordinating or ignoring everyone else. We respond to people with equal respect and sincerity.

Throughout Peggy's letter, there are numerous references to stereotypical, racist notions. For instance, Asians are never "rowdy" or outspoken, implying cowardliness, timidity and spinelessness. We are again judging ourselves in the context of white society. America's sacred virtues—strong individualism, virile outspokenness—are irrelevant in Asian culture, which emphasizes inner strengths.

Also, Asian girls are supercilious and giggly (implying vapidness, insipidness); and Asian boys are studious, shy (implying lack of masculinity, lack of virility).

I wish we would stop seeing ourselves in the context of whiteness, in the context of "do your own thing," in the context of "let it all hang out," in the context of "be bad"—in any context that isn't ours. I hope *Gidra* and other Asian publications will try to emphasize that slander and libel have been perpetrated on our cultural identities; and that although we may not be oppressed *materially*, we are oppressed *psychologically*.

I am thankful *Gidra* exists and I appreciate its efforts.

Yours in Struggle,
Liz Nakahara
Berkeley, Ca.

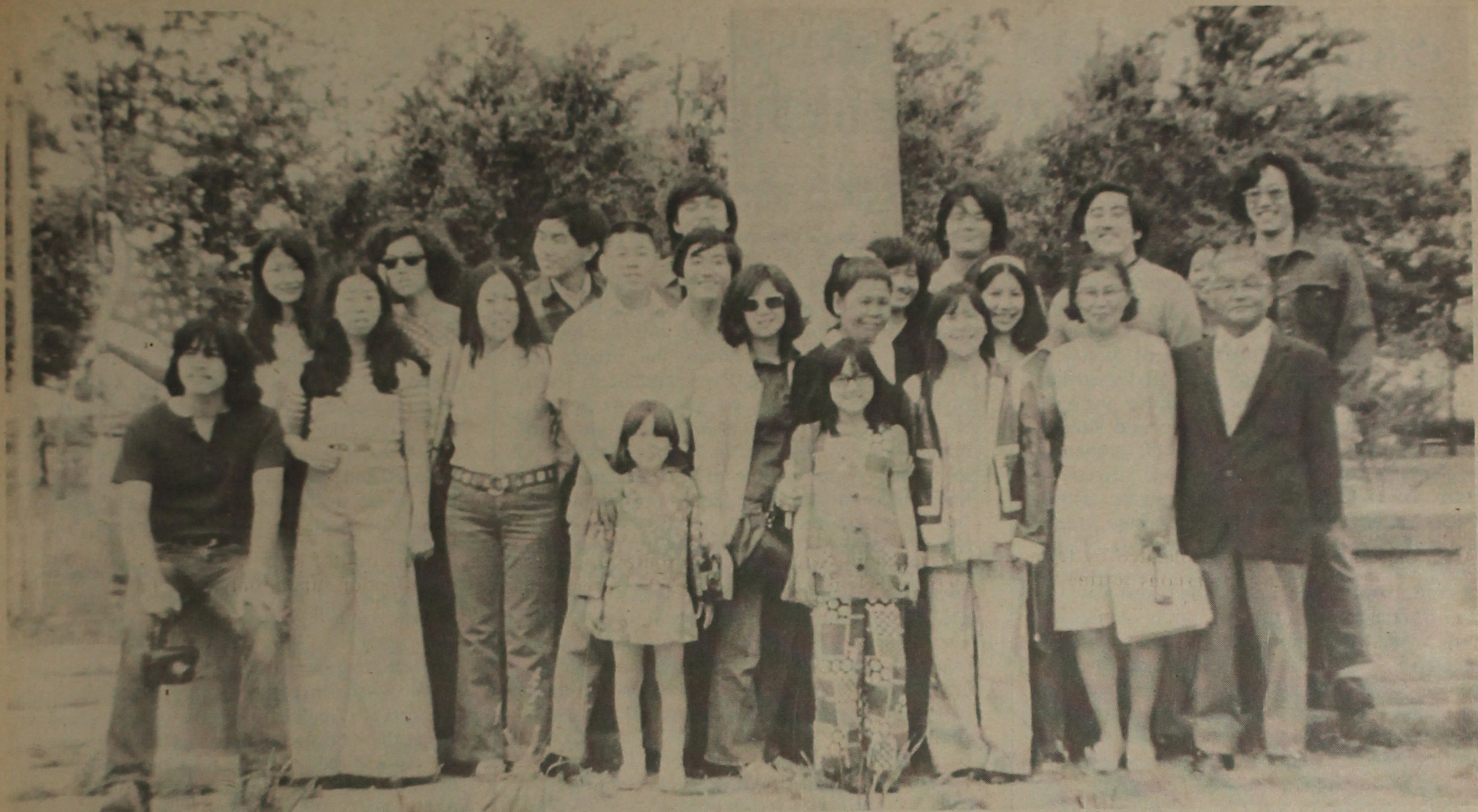
syllables

this is the first unclouded way:
the way of an eagle in the open sky
strung on lines of light and air
(the way that can be told is not
the true way)
pure and strong above a curving sea of rock and fire.

this is the second unclouded way:
the way of a fish in the open sea
pressed like a flower between two panes of emerald glass
alive like the wind
alive like the stars
(the way that can be told
is not the only way)
new and clean within the sunlit dance
of earth and water.

this is the third unclouded way:
the way we have in the open world
caught between the fading frames of blood-born dreams
and crystalline time
fair and bright as snow
(the way that can't be told
is the true way
the way that can't be told
is the only way)
free as love can be
free as love.

Laura Tokunaga



ROHWER PILGRIMAGE

A pilgrimage to Rohwer Concentration Camp was planned by the Asian American Study Group in Chicago as a part of their community education program. As their article points out, the trip was equally educational to the study group members themselves. All participants had shared a very positive experience, one which had brought us to a much deeper understanding of what it means to be Asian in America.

I was very lucky to have made the trip to Rohwer, spent two weeks in Chicago, and meet some of the Asians in the vast Midwest. And, after two weeks of finding such close friends in a strange city far from home, I felt as though I knew for the first time what the phrase "brothers and sisters" really meant.

At the same time, however, most people can't travel to Chicago. It is even difficult at times to make it cross town to another community to find out what's happening there. And so it is very clear that the need exists for more and closer ties amongst Asians of all communities and that the power we possess to deal with our problems comes when we begin to come together

Peter Hata

On this past Memorial Day weekend, 25 Asian Americans (most of us Sansei and Nisei) from Minneapolis, Chicago, St. Louis, Houston, and Los Angeles made a pilgrimage to the Rohwer Relocation Center in southern Arkansas. Most of us making the trip—including a brother from Yokohama, and a Chinese-American brother from Chicago—had no idea of what to expect, but basically we wanted to see what was left of the camp, and try to imagine what life had been like there. But after a short time in Rohwer, we realized that there was much more to our trip than that.

Our presence in Rohwer aroused many questions within ourselves, and stimulated a need to understand those forces which shaped the lives of our Issei and Nisei. But even more urgent was the need we began to feel to talk to each other about how we viewed ourselves today.

Our program had included a memorial service on Sunday morning, during which moments were provided for silent thought to allow us time, as individuals, to give meaning to what was seen, felt, and heard. But again, this task became more meaningful as we looked to each other for help, rather than just to ourselves.

We closed our program with the planting of two oak trees—a rededication to struggle for justice for all peoples. There were many thoughts running through our minds, but the overwhelming feeling was the one of solidarity, of communication amongst ourselves which broke the barriers of geographical distances and our separate backgrounds. Misa Ono, a Nisei from Chicago, had driven down to Rohwer with her three children. "I want them to know everything about us," she had said emphatically from the first weeks of planning for the pilgrimage. At the end of Sunday's program, Misa approached one of the Sansei saying, "I want to do more. Please call me if I can do anything..." It was this communication and unity that enabled us to better understand our common past and our common problems today. When the time came for us to depart to our distant homes, we had become—had made ourselves—increasing aware of the energy that we possessed together to fulfill our needs and goals in the future.

—The Asian American
Study Group
Chicago, Illinois



Asian American Studies: Food for Thought or Indigestion?

Continued from Page One / A Look at the Asian American Studies Conference at San Jose.

reinstatement of an instructor. On October 3, 1968, a strike was held until the demands were met. The attendance dropped to 50 percent. Many presidents at S.F. State were coming and going until S.I. Hayakawa stepped forth. The American Federation of Teachers at State voted to join and support the strike. The demands and grievances gained support from the community. Repressive and violent measures were instituted and 600 students, faculty and community people were arrested. From the aftermath of this struggle, Third World studies became a reality. This brings us up to the present and to the start of the conference.

The conference was divided into a women's workshop; the role of Asian American studies in the community, which included research and study, service and action, involvement of professional people, organizing in the Asian American community, and reading the public; and a curriculum session with individual instruction, course design and teaching, beginning new programs, and secondary schools.

The Asian Women's panel was well organized, researched and presented. Much of the subject matter, I hope, was already known to the audience, but it is always helpful to have things articulated and well thought out in order to gain a better understanding. The main emphasis was on the history of women's oppression and their struggle for social change and the betterment of the quality of living. Vietnamese and Pilipino women were used as examples of working at all levels—from students to workers to peasants—in organizing, educating and politicizing. The sisters stressed that society is the enemy, not men (like white women's lib); and that we should *all* be activists, using every means (hinting at Asian American studies) as a tool for change.

In the women's workshop I attended, we covered topics ranging from how to set up Asian women's courses to women's groups to socialist analyses of the woman question to the threat of women's lib to our reaction to the presentation to anything else that was brought up during the discussion. I came out dazed and bewildered, wondering what I should have gotten out of the whole exchange.

After a lunch break we came back for the community session. If eating has anything to do with taxing one's energies and interests, it must have been the food I ate. Five speakers, one after the other, spoke on their respective areas. Jim Hirabayashi, Dean of ethnic studies at S.F. State, talked about the importance of research and studies. George Woo, also at S.F. State, stressed the importance of service and action within the community and the problems between students and the community. Royale Morales spoke about professionals and Lem Ignacio gave a run-down of his experiences in organizing within the Pilipino community in San Francisco and the means and process used. Edison Uno talked about the media and behavior modification and its effect upon the Asian as the "quiet American."

The result of this barrage of information: too many topics to get involved with and too little time to even attempt to seriously consider even one.

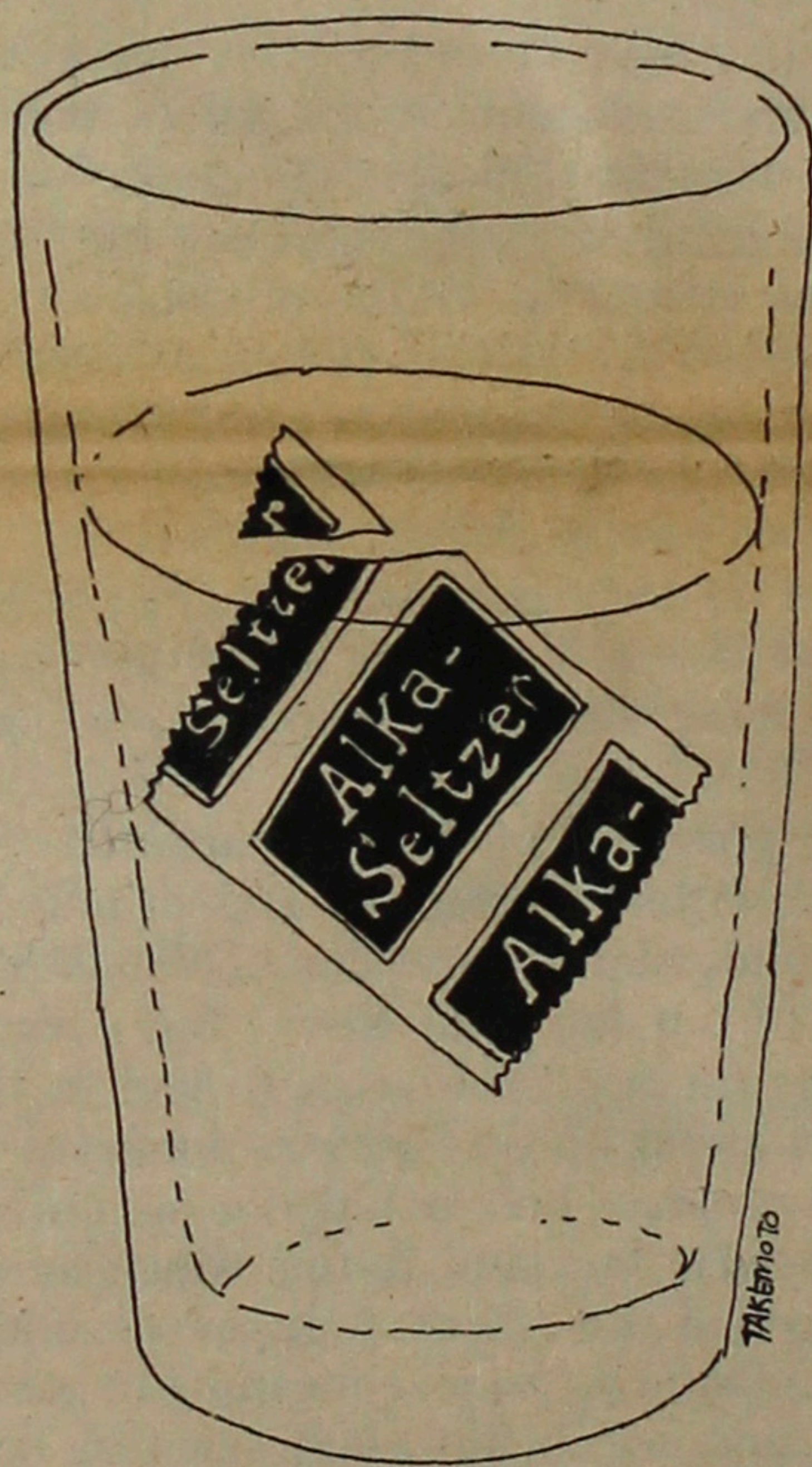
I skipped the first round of community workshops and went to the second session of workshops in which the facilitator-leader never showed up. What came down was just a few people like Jerry Enomoto (ex-JACL president) and George Woo talking about their experiences or answering questions which had little to do with Asian American studies. It was interesting anyway, touching upon the differences between JACL, the Six Companies and Chinese American Citizen Association; the generation gap; the need for a charismatic Asian American leader; student organizing;

and some pros and cons about the JACL question.

Sunday began with the curriculum session and it was indicative of the whole conference—unprepared, unorganized, and not thoroughly thought out; jumping from the origins of Asian American studies, from student to staff, to resources and text, to enrollment figures, to faculty recruitment, then moving along to undergraduate and graduate programs to a somewhat vague outline of the present situation of Asian American studies. Opening up the discussion proved to be somewhat disastrous, with people not listening to those who spoke before them, very intent on having their own say. The most crucial thing that emerged was that Asian American studies shouldn't lose sight of its objectives (if they are already clearly known) or that we have failed to address ourselves to the problem of the purpose, philosophies and goals of Asian American studies.

Asian American Studies

What should have been discussed is what Asian American studies is and what it should be doing. For some Asian studies centers, it is a life and death struggle of keeping one step



ahead of the administration or, more realistically, trying to keep up with them. Funds are becoming tighter, qualified instructors are hard to find, and enrollment has dropped in studies classes on some campuses. The L.A. City School District does not consider *Roots* an acceptable text for Asian American studies in their schools because of the "language." On the other hand, there are some bright and encouraging happenings. In Hawaii, Asian studies is becoming stronger and growing in numbers. One reason for this development, Nancy Young pointed out, is that Asian studies in Hawaii tries to directly relate what the student learns with experience and contact with the people and the community. (Which is what many other studies centers would like to have, but are far from reaching that type of relationship.) A teacher in Seattle said that high school students organized and demanded ethnic studies in the curriculum and, with the support of the parents and the community, it was initiated and has now become very successful.

The first studies conference held at UCLA dealt with the problems of identity and how to go about establishing an Asian studies center or department. Three years later, we have the mechanisms and experience of how to

go about setting up shop. But now we need to put our ideas and goals into action with revolutionary practice. By revolutionary I do not mean being rhetorical or elitist or isolating the center from the students—from the school at large, from the community or from other campuses. We have to realize that Asian American studies is being threatened by extinction not by just the administration, or the cutbacks, but from the lack of community support and rapport and, most importantly, from the fact that Asian American studies is stagnating or failing to meet the goals and programs that it had set.

One indication of our stagnation or inaction is the fact that we all waited for someone to organize a big conference so everyone could get together. Why couldn't we have taken the initiative ourselves and communicated personally with other studies centers or community workers to really find out what's going on with other people and their work and programs? Go out and see them and how they operate and organize and exchange views and ideas. It's hard, with 300 people asking questions and exchanging experiences all at once—I, for one, was getting lost and frustrated. Many others I talked to felt the same. Some came away disillusioned, saying they had wasted their time in coming. The main criticisms were: poor planning, too many topics with too many diverse interests, many people coming unprepared, workshops too large and leaders of the workshops not being all that effective, no struggle taking place, people wanting to speak out while everyone was not willing to listen. Instead of one unified body, I saw people pushing their own concerns, whether it was community work, academics and research, teaching techniques, or the woman question.

In a nebulous way we are all working towards the same goal, but if we fail to see how everything fits in and operates together, we will "divide and conquer" ourselves. Each studies center must be sensitive to its own geographic area, economic level, the ethnic population, and the conditions and history of the people, for the solutions that work in Hawaii may not be applicable in L.A. or Berkeley, and the conditions in Seattle may not be similar in any way to those in New York or San Diego. Were we looking for pat answers or packaged solutions from other people? If so, we were only fooling ourselves. The struggle is still as it was three or four years ago except that the violence and the intensity has been replaced by more subtle, polished, and refined ways. For instance, instead of demanding, rallying and striking—which resulted in arrests and physical brutality—we find ourselves playing the game of making ethnic studies a legitimate academic field, which means community programs are often not considered a "vital" or valid part of the curriculum, research, books and classes. UCLA has an overseeing committee which, in a roundabout way, tells them what they have to teach and what kinds of classes they can offer. The strings that hold the money above our heads are in the hands of those who would rather see ethnic studies done away with. Some ethnic studies departments on the same campus get one lump sum that they must fight over and divide among themselves. Raising the tuition and cutting back EOP and financial aid is another means by which more Third World students will be unable to attend or even continue in the "institutions of higher learning."

We knew why we needed Asian American studies when we started out but now that we have established ourselves we had better make sure that we know what to do with it.

—Teri Nitta

Asians are the forgotten minority. No one will take care of Asians except for Asians.

Asian Joint Communications is a two year old statewide organization helping Asians who are or have been in the penal institutions. A year ago a house was established in Westside, Los Angeles which provides residency for sisters and brothers who need and want righteous alternatives for their lives. One brother said, "If it weren't for the organization, I'd probably be back in the joints right now. I wouldn't be able to last out for more than 30 days." Besides the house, there are joint visitations and drug counseling; in order to be self-sufficient we are struggling with a mechanics' and gardeners' co-op. Ultimately, Asian Joint Communications hopes to be the link of communication between the Asians "who were caught" and the community...because "people need people."

This is being written in support and solidarity with the Sisters and Brothers in the joints who may be reading this.

* * * *

On June 29, sixteen sisters and brothers from the Los Angeles Asian community went with Joint Communications to take a tour of the California Institute of Women, the only state penal institution for women in California. Located amongst the cow pastures and dairies of Frontera, an hour's drive east of downtown L.A. It looks like a high school, except for a guard tower. After being told not to ask any questions of a personal nature, we were taken around in two groups by a couple of the inmates, Joyce and Sonya. Joyce started out saying, "I'm going to tell you everything I can. They can't do anything about it." Both sisters were honest and outspoken.

C.I.W. holds over 900 women, six of them Asians; for crimes of dope, murder (many for murdering husbands), prostitution, robbery and shoplifting. It is divided into four sections: CRC (California Rehabilitation Center), RGC (Receiving Guidance Center), PTU (Psychiatric Therapy Unit), and the "campus," where the main body of women are. The name "campus" reminds one of how similar to a college campus the institution looks. Women are housed in cottages; each woman has her own room (with toilet and sink) which she decorates in whatever way she wishes. One could see "Happiness is..." posters and pictures of Jesus. Some have pets. Each woman has access to a sewing machine; industrious women crochet and knit. Each cottage has a television; and everyone can have their own television and radio, if they can afford it.

It is one of the more progressive institutions, one philosophy being that the inmates should be allowed to live normally once inside the institution. No guards are allowed guns on campus. There is a free dress and cosmetics code: clothing is made, sent by friends or ordered by Sears catalogue. Many sisters walked around with styled hair; there is a beauty shop where services range from manicures to dying black hair blond. Most women are overweight since the food, typical of any institution, is starchy. Joyce said she had gained 43 pounds. The "good" inmate gets the privilege of "weekend visits every 90 days. She is left alone with her husband and children in one of three institution apartments for three days. It is easy to smuggle in dope or alcohol with the groceries the husband brings.

Joyce was asked what she did everyday. She ran it down hour to hour. Counts are three times a day (everybody must be in their rooms). Much of the day is spent working in some institution job such as selling in the canteen or being an administration secretary. Wages go from 5¢ to 17¢ an hour, coming to an average of \$10 a month. Butchers get the highest pay in the institution, about \$45 a month. The institution garment industry has women making shirts for men in all penal institutions, and output is so high that it produces for a day what other industries will produce in a week. There are occupational schools offered in secretarial skills, cosmetology, nursing, sewing, programming and cooking. But very few women have motivation for even these programs, and are not prepared to deal with the community when released. It is said there is an 80% return rate.

Medical facilities are poor, with only light

Feeling Prison Blues And Getting Prison Pinks

California Institute of Women:

The Only Prison for Women in California

medication being given and not properly prescribed. A woman who has a baby must give it up immediately to her family or another family. Much of the psychiatric personnel are "left-over rejects from mental institutions"; there is a joke around the institution that the "way you could tell the inmates from the administration is that the inmates look better." Joyce said the administration could not possibly run the institution by themselves; it is the women who do. The administration and guards are scared of the women and helpless when fighting breaks out. Medical services and operations are performed by competent inmates, not doctors. The administration inevitably started a program in which "privileged" women were middlemen between women and the administration. They were to be the police within the inmates; in turn, their doors were never locked. Snitching is also encouraged in order to find out who is holding weapons or smuggling dope. This is the cause for distrust and tension.

Many of the sisters are gay, some breaking off heterosexual relationships on the outside to continue their relationship on the inside. Sonya felt it was "unladylike." These relationships and racial tension are other causes of disunity.

Joyce described her recent 10-minute psychiatric analysis, which is used to determine a parole date. She was to count back by 9's from 100, which she did until the psychiatrist lost count. She was also asked if she felt she was incorrigible to which she answered yes, that's why she was there in the first place.

Every woman's life is in the end determined by the parole board whose personnel come in when they must. Each person is left to the mercy of their whims. You may look innocent, you may have had some political activities, you may have put up religious pictures in your room. The average length of incarceration is two years, though the parole boards have been getting stiffer lately. A sister will never really know when she will get out; she periodically goes, with hopes, to the board and it turned down or given a date. Some sisters stay for 10 years, others get out easily, it all depends on whose game you play and what you think being "good" is.

**Boys are snakes and snails
and puppydog tails;
Girls are sugar and spice
and everything nice.**

For the 25 or so men's state penal institutions, there is one women's. There is also only one women's county jail, Sybil Brand, and one California women's federal institution at Terminal Island. There are both men and women administrators at C.I.W. while men's institutions very rarely have women working. Within the last few years, C.I.W. began to have male guards whom some women feel use their positions to play their male role to the utmost in view of all the women before them. Men are traditionally trained and encouraged to be in positions of authority, and women, no matter what the situation, rarely see or expect otherwise.

Perhaps this is why there is a great curiosity or hesitance, almost fear of this place. It is acceptable for men to be physically punishable,

whereas women are, if anything, tagged bitches or nags. Men can be rowdy—they are supposed to be "bad" and still can be men for some circles the badder the better. Women who remember the sugar and spice thing feel a little guilty about breaking that image—it's not 'natural.' Men desert families and families live on. For a woman to leave a family is cause for more self guilt—it too is not 'natural.'

For prostitutes who live off men, for women who had murdered their husbands, to come to a place devoid of men is one psychological trip—to come to a place exposed to all kinds of street sisters is another. Most women say they come out knowing more than when they went in. There is a strong moral system which downgrades baby killers and the like. The Manson girls are kept apart from the rest of the women, because, Joyce said, they would be killed if they came on campus.

And yet, one sister who visited commented that she felt the sisterhood at C.I.W., that sisters who came there went through the same kinds of oppression and understood each other. It's not surprising that gay relationships exist, and perhaps are more comforting than the outside relationships. Many of the sisters are intelligent and strong.

Another sister said: "I was impressed by the fighting spirit of the women. It helps them to survive the situation. They know what the issues are and have to deal with it rather than be overcome...sometimes they did it with humor...it was like they knew who the enemy is. You have to be more or less on the offensive and say, 'I'm not going to let you get me down.'"

"Cultural programs seem to be really popular—people continually want to learn...

"There might have been that stereotype of us Asian women as being passive and feminine... and this might not have been too good, considering women just didn't consider themselves women anymore."

Like any institution, no matter how "progressive," the women are taught to be women. The Pacification Program keeps their minds occupied; if allowed the television, the latest shoes and a visit to the beauty parlor, what could there be to complain about, or even think about? Occupational jobs provide training for typically female positions in society, even though women have already proven their resistance to the alternatives they've seen society provide.

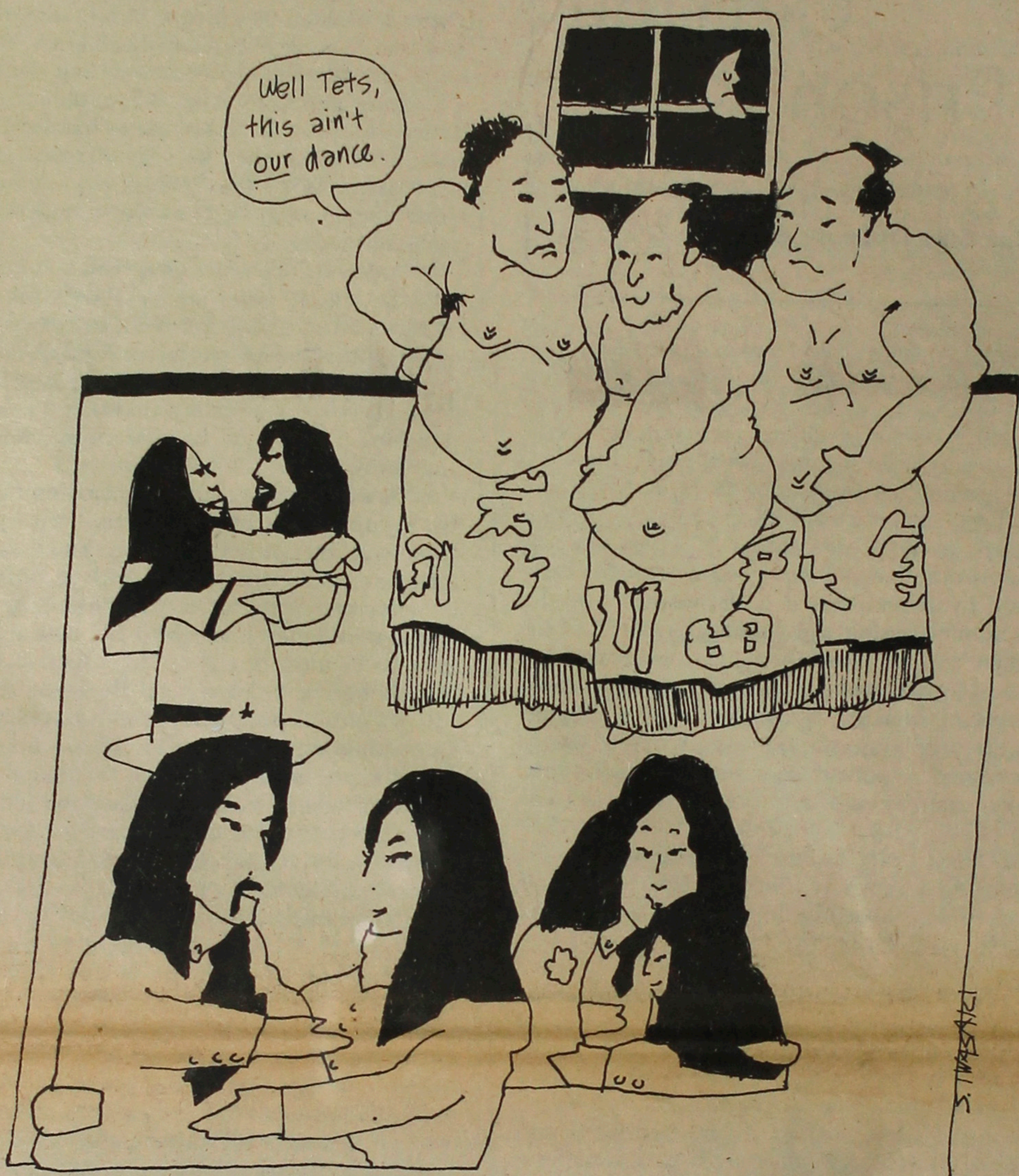
Political activity is practically nonexistent. One woman's opinion was that nothing like a riot could happen because women were too satisfied. The Chicanos and Blacks are organized; but on a whole, women aren't considered a mental threat to the administration whose policies of literature censorship is not as stringent as in the men's institutions. It is almost a fad in the men's joint to be a bad George Jackson, die in the name of struggle and believe in the revolutionary love in which it is believed that every sister who visits the joints is panting to get. It is apparent that sisters aren't expected to think about such things; the next event some of the sisters were talking about was a hair style show. When asked what impressed him most about C.I.W., one brother said, "The supervision...In the men's joints you see bulls everywhere...there, you didn't see anybody except in the front desk."

As far as contact with the outside, there is a "community betterment" program where privileged people go out and speak to the community. There are only forty-two sisters in it. The rest of the sisters have no means of contact with the community except for some of the groups that come in from the outside. Otherwise, incarceration only means a few years void in their lives, until their parole date comes.

Joint Communications was welcomed by everybody with responses mostly of amazement at seeing so many Asians at one time. There were quite a few: "Are you from overseas?" "Do you speak English?" The Asians, three Hawaiians, two Filipinas and one Chinese were very happy to see other Asians; most women consider themselves lucky if they have a family on the outside—because most of them have nobody. One Hawaiian sister suggested outside people come in for a picnic...and hopefully, group visitation could be initiated. Contact, and person-to-person, sister to sister sensitivity is the beginning of change in this institution within the larger institution around us.

—Judy Chu

RISE UP DANCING



Gidra's very own dance, "Rise Up Dancing", turned out to be "the big one" of the year. Estimates of the crowd at the Rodger Young Auditorium ranged anywhere from 2,000 to 2,000,000 Asian brothers and sisters. (In an attempt to scale down the sensationalism that is so prevalent in today's news media, and to bring credibility within arms length, our newsmen on the scene finally estimated the crowd to be in excess of 2,000, but less than 2,000,000.)

Indications of a massive turn-out were first noted at 9:00 p.m. when a steady flow of *Saturday Nighters* turned up early "to beat the crowd". None of the early comers were disappointed as *Barkada* got the dance really rolling with their dynamic big band sounds.

At 10:39 *Streetflower* was ready to jam while people, lined six abreast, patiently awaited entrance to the dance. The performance that followed showed bright indications that L.A. should now make way for the fluid Asian sounds of *Streetflower*.

At 11:30, no one had even thought about leaving the "big one". More people kept truckin in to the dance as the dynamic singing of that always enjoyable vocalist, Tina Fujino, began to wail to the rockin' beats of the well known *Free Flight*.

By now, clouds of smoke (the source was said to be that of cigarettes, but perfidious odors that emanated from within, casts doubt upon this source) filled the room. Those that were patient enough—and whose lips were parched and beginning to crack—were rewarded with refreshing beverages.

The clock was set at 1:00 a.m. as hand clapping and foot-stomping anticipated *Hiroshima*. The gong bellowed, followed by a silent hush. The magic koto of June Okida-Kuramoto gently resonated throughout the auditorium. *Hiroshima* broke loose with the pulsating and exploding sound of their music.

Near pandemonium and hysteria unleashed among the crowd, after *Hiroshima* completed its first number. The band had rocketed the crowd to its peak when the auditorium lights flashed on. The Asians were shocked to learn that it was 2:00 a.m. and the dance was over. The crowd pleaded for more and the extremely talented and vibrant band completed their set before the approval of the rocking audience.

Gidra extends their thanks to *Barkada*, *Streetflower*, *Free Flight*, *Hiroshima*, John Ito, Johnny Mori, and all of the people who helped to make "the Big One" exactly that.

STRUGGLING WITH THE SHIT PASSED TO YOU

Sun-baked indellibly browned gracefully liverspotted hands, once hired to tend crops still cupped holding manure.

so you take it from him now at first kinda hesitant then grasping firmly like a baton passed to you for the final lap.

you squeeze it, tighter till it oozes through the closed gaps of your fingers.

you jockey the pressure to different fingers, this graininess, an inconsistency bugs you but reassures you it's real some clusters of shit fall off. the left-over mulch is chock-full of seeds peering at you. Embedded on your dirt wreaked palm on the verge of sprouting.

EATING AT THE FAR EAST CAFE

this close so damn close to hittin' the damn EXACTA, one said.

red-faced and jovial with gold caps shining through a bell laugh. wives, both hands frantic crossing over, reaching passing pouring and pinching husbands, beneath the table on their fourth bottle.

Old man Nakamura's funeral was today. his labor-wreaked face was powdered, impenetrably serene. edged between the moments between mouthfulls of sweet and sour was a silence, when you could've heard yourself swallow.

90TH YEAR IMMIGRANTS

like parched rabbits drying by the highway-side, my grandparents waited, at the airport as suitcases rumbled all around them.

a small bent imported couple cupping their hands around their ears, when I pointed to the city.

uprooted to a strange place to become venerated antiques, my folks beating themselves in the ass fulfilling duty, changing their diapers dusting their joints off, till they die four thousand miles off from that scene on the travel brochures.

David Monkawa '73

Behind these walls
 In this human jungle.
 Men are doing time
 And not letting time do them.
 As time drags on and years pass,
 Within the heart burns rage and hate.
 For each little wrong
 We plot and scheme, to kill of another.
 The air hangs heavy with defeat
 Smells of hatred and deceit.
 There is perversion as a sick diversion,
 Insanity and murder abound
 Where cruelty and injustice prevail.
 There is old age before ones time,
 With death a welcoming tide.
 Ropes to scale the wall,
 Saws to cut the bars.
 Trying to make life a little easier,
 Only drawing the noose a little nearer.
 We dream the impossible dream, to be free men again
 But the future holds no meaning,
 Enduring the torments of hell.
 Past dead, future dying
 All is lost, past carrying, not even trying.
 Out of the minds lost illusions and shattered dreams.
 A convicts life is one of strife,
 Let there be no illusions.
 Yet though they steal my youth and rob me of my life.
 Never can they take this soul of mine.
 I will always be indifferent to the rules
 And rather rob and steal
 Than work one day.
 Challenging death
 Expert lover, self proclaimed.
 Unrepenting, violently proud.
 Often trapped, never tamed.
 To those who give me five numbers
 Heartaches and loneliness.
 Chains, bars and walls.
 To those who keep me here
 I bid you go to HELL!!

H.K.M.

HELL

Gloomy citadel of defeat,
 It's cold gray walls a winding sheet.
 Massive warehouse of despair,
 Loneliness is nurtured there.
 Grimy edifice of decay,
 Where social conscience rots away.
 Dismal structure of disgrace,
 Where mankind hides his other face.
 Angry crucible, hatred fired,
 Where criminality is inspired.
 Putrid playground of perversion,
 Sad, despicable, sick diversion.
 Ugly monument to ugly souls,
 Hatred driven toward ugly goals.
 Cold gray womb where shameful deeds,
 Are fertilized by hatred's seeds.
 Tragic fortress walls of time,
 Built by fear to combat crime.
 Wasting place of human lives,
 Where latent evilness revives,
 Brewing sac of all that's vile,
 Spewing out it's social bile.
 Rampart of medieval thought,
 That men are cleansed as they rot.
 In the catacombs of lonely cages,
 Ignorant throwback of dark ages.
 Hideous error of our time,
 In itself a monstrous crime.
 Grim dark shadow on our lands,
 There the modern prison stands.

—Anonymous

On Saturday, July 14, the second annual *Day of the Lotus Festival* was held at Echo Park, Los Angeles. This day was set aside as a cultural exchange between various ethnic groups within the Asian American community. The people were friendly toward each other as Chinese, Thai, Japanese, Pilipino, Samoan and Korean ethnic groups gathered there to share their songs, dances, music, art, drama, food and martial arts demonstrations with each other.

One of the many highlights of the *Day* was the Korean martial arts demonstration. The crowd was frozen with shock and amazement as one expert somehow managed to pound a large spike through two 2 x 4 inch pieces of hardwood—with his head. The result was a spike through the two pieces of wood, and a very red and slightly bloody forehead.

I overheard one elderly woman say to her husband as they were passing the hot dog booth, "Oh we can get hot dogs anywhere, let's get something else" as she turned to look at the Korean and Thai food

LOTUS DAY FESTIVAL

booths. Even though they turned down the hot dogs peddled by the Chinatown Youth Council, their hot dogs were among the fastest moving items. As we passed the booths, we came upon the Kintoki snowcone booth, which surprised us with the cover of last month's issue of *Gidra* posted in the front of their stall.

—Karen Nishinaka



SEARCHING FOR TRAJECTORY

RAMBLING AND RISKY SPECULATIONS

OCCASIONED BY A "MOVEMENT CONFERENCE" WE ATTENDED

After a long night of acid and sweaty music at the *Gidra* dance, we were not in the best physical or mental shape to attend a conference on How the Asian American Movement is to Build a Mass Base. Or Why and With Whom to build one, for that matter. But, discipline, discipline...we found ourselves in the sterile auditorium of Resthaven Mental Health Center on Sunday afternoon 1 July with about forty or fifty other L.A. area Chinese and Japanese Americans who cared to call themselves movement people. It has not been a good month for conferences. With all fairness to those whose thankless task it was to organize this first of a proposed series of Asian American Movement conferences on different topics, this particular subject seemed at once necessary and impossible. The best feature was meeting people or talking with those we hadn't seen in a long time. Upon reflection we noted also that there was none of the ego game rhetoric nonsense that had become painfully familiar in previous get togethers. People were here to find out about each other.

As for Answers to this most pressing Issue of our movement, well, there were none, but no one seriously expected them. It seems to us that any answers (or at least more specific, solvable questions) will come in between these discussions, with the conferences perhaps facilitating the answers' exposure, clarity, usefulness, and speed. This conference then—low energy, sometimes tedious—cannot, like all the other small steps we make, really be judged until this phase of our very-much-in-transition-movement can be understood—much less answered.

So—rambling thoughts on the topic, culled from our notes.

Why we need a mass movement seems evident. Our purpose is not to keep mumbling among ourselves, but to change our communities' eyes and minds about this country, hoping to involve them in experiences which will make concrete our radical ideas, and result in long term commitments and broadening of our movement. However differently we imagine the climax of our deliberations across history's stage (act two, scene one, or so)—pan-Asian nation building, multinational Leninist party, revitalized pluralism, counterculture provocation, or what—our views certainly would more likely prosper if held by larger groups of people.

Asians are so polite. One thing about the conference that was probably predictable was that, due either to lack of time, inclination, or cause, there were no arguments. This would be nice if it reflected solid ideological harmony. But since we *know* this is not the case, we'll just have to dredge out a few of the many dif-

ferences in perception we've noticed, examine them, and probably catch shitfire from all quarters for our trouble.

Three of my inattentive notes from the conference are scrawled: "What is this student/comm. thing?" "Leninism," and "Nat'l Ques." One by one:

This Student Thing

First, the student-community dichotomy: after five years or so, this distinction/put-down is becoming mechanistic, boring, and bad business. There are certain people in certain places who act as if students in the movement had all the legitimacy of the Virgin Birth. It's not, after all, that students were born on campuses, nor is it necessarily their desire to be social parasites. On the contrary, many people, anxious to help, learn, and get their heads changed and hands dirty—in other words, at least provisionally willing to leave the narrow, myopic, *oppressive* world that the category "student" obliges them to live in—have gotten shined on before they can ask their second question. (One student of ours, for example, got blank stares from some of our heavies—before he produced an excellent slide documentary on Little Tokyo Redevelopment. He did, however, get full cooperation from S.F.'s J-Town Collective.) As an effective way to hinder a mass movement, that ought to be that.

But there's more to it. Where would our community programs be without those people who saw the light while trudging through the academy? Can we learn something of this? Consider: One or two generations back of these "bourgeois" students stand the highest aspirations of how many fathers at a plow, or mothers in a sewing factory?

Establishing a community and working hard at whatever was available was how the first generation of pioneers survived. Such struggles were their only way out of even greater misery toward what they viewed as greater freedom. The proletariat must prepare itself for self-government through protracted struggle: Marx. Maybe, then, this: One aspect of struggle is so protracted that it could manifest itself across *generations*—continuing, that is, among those students trying to open the educational system, serve the communities, or force the outlook of the latter upon the resources of the former.

(I ask myself: is this a link, a way of comprehending an opening to my father? A man whom I love and who loves me, but who hates my lifestyle. Who thinks Nixon is a crook but voted for him; who knows the oil companies

are a monopoly but distrusts unions; who looks down at the Chicanos with food stamps who shop at his produce stand even though the giant supermarkets force him to depend on their patronage; who makes disparaging comments about blacks even though he enjoyed *The Battle of Algiers*; who works a 15-hour day, but identifies with management interests (even corporate ones); who has a business degree from UCLA, but who came of job age at a time in history when a fruitstand on Broadway was his only out. Who, even if he sometimes glimpses these contradictions, still has to get up at 2:30 tomorrow morning...How—will?—he be part of this mass base? Someday we'll have to deal with this—all of us.)

We've wandered off again. We don't mean to imply that all students are either the seedlings or the soil for all good community workers. Or that the campus is Where It's At. Madness to think so. But: First, if we mean mass based, then confess that the politicization of the student's experience as *part* of a community's should not be so contemptuously dismissed; and second, let us understand that these students did not materialize from nowhere, but were already somewhat in the cards when our communities struggled to establish themselves for self-sufficiency decades ago.

Heretical speculations.

Other observations, foggier still. *Gidra* staff people can testify to us rolling around on the floor asking the final question: "What are we going to do about Leninism?"

We'll try to explain this anguish, first emphasizing that the following speculations constitute not even the beginnings of systematic investigation, much less an analysis.

The Asian American movement we now embody came late in the game as part of the Left. Too late for things like Greensboro, civil rights, teach-ins, the Free Speech Movement, Resistance—it burst upon the scene around the time of events like Stokeley, Columbia, the Panthers, and Chicago, in other words, when both the black and white movements were abandoning liberal reform and grasping the necessity for socialist revolution. (For us, it helped that Mr. Mao was Asian too). Additionally, as we inherited the Left's need for revolutionary theory, we inherited the necessity for Marxism Leninism. Why? Simply because there just is no other totalizing philosophy of revolution. If that "decision" dissipated some theoretical suspense, it did not engage us in some hard practical questions. Which brings us to a dilemma perceptible everywhere in the Western Left. For it is not

clear to us that Marxism Leninism's identity with revolutionary theory *also* implies that it is identical with a revolutionary practice in advanced capitalist countries.

We've trespassed upon sacred turf; we hear the hounds barking. What do we mean? Nothing very clear, but fundamentally that times have changed. Some of Leninism's "components are broadly universal and transferrable, while others are highly variable and contingent, often provincial and irrelevant to certain historical situations...and above all...it offers more of a mood and a general guide to action, at best, rather than a clear four-square blue-print for revolution and social transformation." (Louis Menashe). The brilliant, but specific tactics developed by Lenin and the Bolsheviks during 1902-1917 bear little relevance to our problems today. The walls of *Fortune's* 500 are much tougher than the shaky Tsarist or Kerenskyist barriers overcome by the Bolsheviks. (The chief relevance of Leninism for us may not be the specifically pre-1917 requirements of armed vanguards and centralized parties. More applicable to our situation, ironically, may be Lenin's writings after 1921—after conquest and stabilization—when the far deeper and subtler *cultural problems* had to be handled. But that's another story.)

Post Industrial Revolution

What conditions have really changed? Consider a theory, very much simplified (and plagiarized) from the work of Gorz, Althusser, Nicolaus, and others. Its argument departs from traditional Marxism's conclusions, but not its partisanship (humanist, revolutionary), nor its method (dialectical). It runs thus:

1. Each historically successful revolution produces a new class with new needs and possibilities, new objectives and practices.
2. The core project of the modern age, for both capitalist and socialist has been the creation of industrial society. The mission of the proletariat was not to make the socialist revolution, rather its mission was to industrialize society, which brought it into sharp conflict with the bourgeoisie.
3. The task of industrializing society is carried out by an organizing class which must (a) organize political power through a unified state, and (b) organize an industrial proletariat.
4. When the organizing class pursues its objectives against a feudalism/monarchy based on land, this class is the bourgeoisie whose political economic mode is capitalism.
5. When such a class clashes with industrial imperialism, this class first surfaces as a vanguard party whose mode of industrial organization is socialism.

Example: China, whose proletarian base was virtually destroyed in 1927, later moved forward with a vastly different social base—the peasantry. Under Mao, history's great innovator in dialectics, the revolution aimed at expelling the Japanese and offing the compradors, and created the conditions in which China might commence the process of self-industrialization.

Despite the many differences between Russia, Cuba, and Vietnam, they too have this profile: pre-industrial revolutions against a foreign imposed economic backwardness, reversible only by means of self-industrialization. Meanwhile, in the West, where a factory working class at least existed, there was not one seizure of state power. Remember Lenin's description of Marxism: "the concrete analysis of concrete conditions."

This is not an argument to write off the working class, or to stop fighting for its emancipation—grotesque thought. But it does imply that the vanguard party model is only useful when used to create a socialist industrialism out from under imperialist domination. But when industrialism has already been achieved—capitalist or socialist—the vanguard model becomes a mechanical imitation.

The argument continues: For the first time in history, a new socialism (and a new unnameable class) outside capitalism's institutional reach is being produced, whose goal is to surpass industrial society, not to create it. This new class will absorb and transcend, and ally with the proletariat just as the embryonic proletariat absorbed and transcended bourgeois culture and

made alliance with it in the bourgeoisie's struggle against feudalism.

This admittedly confusing formulation is important in considering the previous discussion concerning students. From the ruling class' perspective, the university is the highest realization yet of education as the rationalization of productive labor. But maybe it is also where the working class' enormous achievements in technology have been stored up. If both are true, it could well be the site for the eventual origins of the New Class which achieves socialism through completing the process of industrialization, by releasing its contradictions, and hence, its liberating possibilities.

As an aside, we note from this that revolutionary force always combines elements trying to catch up, and elements trying to push on. Uneven development (a dynamism Lenin understood and used) is a condition of history, not just of certain periods. The Western Left will always have to integrate forces—a mass base—coming from vastly different situations. This won't be easy. But it will be impossible if the put-downs persist to the point where one group tries to pose as another: "students as voluntary lumpen."

Oiling the squeaks in this speculation will be—is—part of the problem as we try to "organize a mass base." In addition, we think re-reading Marx (esp. *The Grundrisse*), and developing a post-Leninist practice will make both worthy of our movement and also lessen the weight of Left frustration which has some of us floundering in M-L study groups, some leaping from issue to issue, and some others at the beach.

Caste/Class

One blood-haste word on nationalism. Our notes say that in an opening observation at the conference Richard Quon talked about the Asian American movement's breaking out of rigid Marxism Leninism toward an M-L applied to revolutionary nationalism. We've already speculated on our ideas about the limits of Marxism Leninism, rigid or not, for us. A word on nationalism. (This essay is guaranteed to enrage everyone). There could be no dichotomy more counterproductive than the "division," now being sensed between "nationalism"—caste politics, and "radicalism"—class politics. (Cf. Republic of New Africa vis a vis Black Workers Congress. There are Asian groupings too). But it seems to us—and this is crucial—that any useful political method for Third World people presupposes the *unity* of national and class conscious politics. The connection between drugs on the Westside and housing in Chinatown, with Vietnam. Almost this: calling ourselves Asians instead of Orientals—that is, naming ourselves for a change—implies a conception of Asian American identity as self-determining, therefore explicitly anti-imperialist. Thus, caste is class. It doesn't make sense otherwise. "Asian identity" begins with anti-racism, leads to anti-capitalism, which is to say, revolutionary and socialist in implication. We never really transcend the "identity" question, even though we encounter it at different levels each time.

So, that's what we were tripping on as a result of the conference. Looking it over, our wisest bet is to toss it through the *Gidra* paper shredder because it is probably grounds for being purged. No one will ask us to parties—let alone The Party.

A final turn of the screw. You no doubt heard about the *Gidra* dance, the evening before the conference. Very successful it was indeed. In fact some of us here are really head-scratching to find that 2000 young people in L.A. pay what equals our annual subscription price to hear five hours of music. Are we in the wrong business? How ironic that the next day, the "movement" met practically in secret to discuss organizing a mass base. And as far as *Gidra* goes—will we survive these next dark few months? Will people care whether or not we do? Will this article never end? Have dangerous chemicals finally unbalanced this writer's usually cool meditations? *Thank god, the Redevelopment Task Force people are here in the office doing all the hard work...* Reader: can you not fathom from our breathlessness the urgency involved here?

—B.I.

ISOLATION

crystalline hate
clear, clean
pure as morning dew....

three men drive up to me in a car
and one shouts:
"hey you're really a ugly dude
you look like kung-fu"
the other two laughing
the one talking says more
none of which i can remember

but i remember
their laughter,
and the long drawn out moment
when all i could say was
"thanks, that's real nice of you"
and despite the sarcasm
i flashed like old Charlie Chan the Honky
"thanks, you're very kind"
always outnumbered
nothing to say
got to save my ass

go home
tell the folks
dad says i did the wise thing
the right thing
i tire of having to do the "wise thing"
the "right thing"

now, like before
like all the other times before
my hate for people, for those people
who hate my people and who hate me
my hate
for them is clean, clear
untarnished by any other emotion

you
my fellow americans
i hate you
hate the way you hate
without reason

sick of this city
weary of all the
black and white racists
who jumped on my brother and me
when we were children
tired of all those
little people who've called me
jap, chink, gook
and who've called my parents
the same

here
in Detroit
in my isolation
i'm made so acutely aware
that my slanted eyes
my yellow skin
are so similar
to other Chinese
the Vietnamese
the Cambodians
and
all the other Asians

because
in their eyes, in the pigs' eyes
we all look alike

they ask
"are you Chinese? are you Japanese?"
am i Asian?

baby, who else could i be?

K.
11 June 1973

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Freedom Fighting in the Philippines

The Outline Of A Struggle By The National
Committee For The Restoration Of Civil
Liberties In The Philippines (NCRCLP)

The National Committee for the Restoration of Civil Liberties in the Philippines (NCRCLP) is an organization established to demand:

- 1) an end to martial law in the Philippines,
- 2) release of all Pilipino political prisoners,
- 3) restoration of civil liberties of Pilipinos
- 4) and end to all military, economic and technical aid to the Marcos dictatorship.

Set up the very day Martial Law was announced in the Philippines, September 23, 1972, the NCRCLP has chapters in Los Angeles, New York, San Francisco, Philadelphia, Boston, Washington, and other important cities and communities in the United States.

The NCRCLP has drawn up a well-documented paper containing a discussion of the unconstitutionality of Marcos' martial law, the loss of civil liberties and instances of military abuses perpetrated on Pilipino nationals, and the striking similarities between events in the Philippines today and events in Vietnam in the mid-fifties when the Vietnam War began.

NCRCLP believes that Marcos' martial law in the Philippines can only survive with U.S. economic and military aid.

To the extent that martial law has brought on wide-spread abuses by the military against innocent and helpless Pilipinos, most especially those in the provinces, U.S. economic and military aid is being misused by the Marcos government. Just as the "Presidents" Diem and Thieu of South Vietnam did not utilize U.S. economic aid to develop South Vietnam's economy and just as they did not utilize U.S. military aid for the protection of the majority of the South Vietnamese, but rather for the destruction of its agricultural economy and the repression of most of the independent-minded South Vietnamese, "President" Marcos has and will continue to use U.S. dollars and military equipment to suppress the voices and the civil liberties of the majority of Pilipinos.

Just as most of the peasantry of South Vietnam reacted strongly against the Thieu re-

gime, the Pilipino peasantry has begun to organize its resistance to the Marcos dictatorship. The longer the U.S. State Department continues to support the dictatorship in the Philippines, the more difficult it will be to extricate itself and withdraw its economic and military support for that government.

There are twenty-two U.S. military bases in the Philippines with 18,000 American troops and close to \$3 billion worth of U.S. business assets; there were no U.S. bases nor American troops nor large American businesses in Vietnam at the beginning of the Vietnam war.

More American business and military interests are at stake in the Philippines. If Marcos can continue to blackmail the U.S. government into accelerating its aid to Marcos, then the costs of both American and Pilipino people in terms of lives and tax dollars may be greater than if the U.S. government is able immediately to induce Marcos to restore civil liberties in the Philippines, to re-assemble Congress and reinstate the powers of the Judiciary.

Martial Law and Marcos Dictatorship

On September 23, 1972, Ferdinand Marcos declared martial law in the Philippines and established himself as a virtual dictator over the entire Pilipino nation. Since then he has made shambles of what has been hailed as the "showcase" of American-style democracy in Asia. And at the same time he has raised the possibility of bringing to the American people a new nightmare of another Vietnam.

The unpopular dictator Marcos has taken away all the basic freedoms of the Pilipino people in order to stay in power. What was once considered the freest press in the world is gone; only government mouth-pieces and "New Society" propaganda media are allowed.

Over ten-thousand political prisoners have been herded into concentration camps and unknown military stockades. They include members of Congress (now abolished), judges, businessmen, professors, labor leaders, students, newspaper publishers, writers, priests. Many of the lesser known have been reportedly executed by firing squads.

Schools and universities were closed and when re-opened were filled with police, army troops, government agents and spies. Students cannot even gather outside their classrooms without being liable to arrest on conspiracy charges; freedoms of speech, of assembly, etc. have been scrapped. A new constitution has been rammed down the people's throats to give the Marcos dictatorship some semblance of legality.

But all this repression has not wiped out opposition in the country. On the contrary, it has isolated the Marcos clique and his puppet generals; it has united all freedom-loving Pilipinos in a determined effort to oust Marcos and all his partners in crime. Underground publications and media have been keeping the population informed about the true state of affairs, in particular the victorious armed rebellion of our Muslim brothers in Mindanao and the liberation of scattered areas in northern and southern Luzon and the Visayas provinces. Official government propaganda about "peace and order," are continually belied by the truth of what is actually happening throughout the Philippines.

But what must especially concern the American people is the unpublicized involvement of the U.S. government with the Marcos dictatorship. Without U.S. economic and military support, the Marcos regime could not survive. The Philippine armed forces on which Marcos solely depends are equipped with U.S. arms and supplies. U.S. counterinsurgency methods, such as dislocation of entire provinces, indiscriminate napalm-bombing of civilian population, etc. are being conducted by U.S.-trained U.S.-supervised Pilipino armed forces.

U.S. corporations (over 800 companies the biggest group of which is the oil cartel: Gulf, Caltex, Getty, Texaco, over \$400 million assets) today dominate and control the Philippine economy and its vital sectors: petroleum, mining, manufacturing, communications, etc. Their profits of five dollars to every dollar invested have been draining the wealth of the country, exploiting further Pilipino workers, peasants—the vast majority. U.S. economic domination has kept the country underdeveloped, a supplier of cheap raw

materials and cheap labor, a consumer of expensive American finished products. One of the first official acts of the Marcos dictatorship was the granting of oil exploration rights to several American oil companies and the extension of the iniquitous Bell Trade Act (Laurel-Langley Agreement) which granted Americans special economic privileges already outlawed by Supreme Court decisions prior to martial law.

U.S. military interests to protect super-profits are public knowledge. With 22 military bases scattered all over the islands, the Philippines is extremely important strategically for U.S. hegemony in Southeast Asia and the Pacific. Notable among these bases are Subic Naval Base, home of the Seventh Fleet with its attack carriers, nuclear submarines and enormous stockpile of armaments which supplied the Vietnam War; and Clark Air Base, the second largest airforce base of the U.S. and staging area of napalm bombing attacks on the Pilipino people.

So it is not surprising that the Nixon administration has been silent about the Philippine crisis. With the Vietnam war still so fresh in the minds of the American people, it cannot openly support the Marcos dictatorial regime. It can, however, continue and even increase its economic and military aid to Marcos. Already the question of aid to the dictatorship is being debated in Congress and has been criticized and attacked by the liberal press here in the U.S., Europe, and all over the world. The Marcos regime has not been slow in pushing and lobbying for this aid. *It is even seeking the passage of an extradition treaty whereby Marcos can terrorize, harass, and silence his political opponents and critics in the United States, aside from threatening their families and relatives in the Philippines.*

According to reports from the Philippines, twenty-five U.S. military advisors have been killed in action since 1968. Many more are openly participating in counterinsurgency ("civic action") efforts. Instances of U.S. air support have been confirmed in the Sumington Report of 1971. The most advanced weapons like Cobra gunships, napalm, anti-personnel cluster bombs, herbicides, and other deadly electronic devices are being used against Pilipinos opposing Marcos. These weapons, as well as supplies from boots to bullets, logistics and training, are given as aid by the U.S. government to the Marcos dictatorship.

In the Cagayan Valley, Ilocos, Bicol and Mindanao provinces, peasants are being forced out of their homes as "refugees" and driven into strategic hamlets or concentration camps, as in Vietnam.

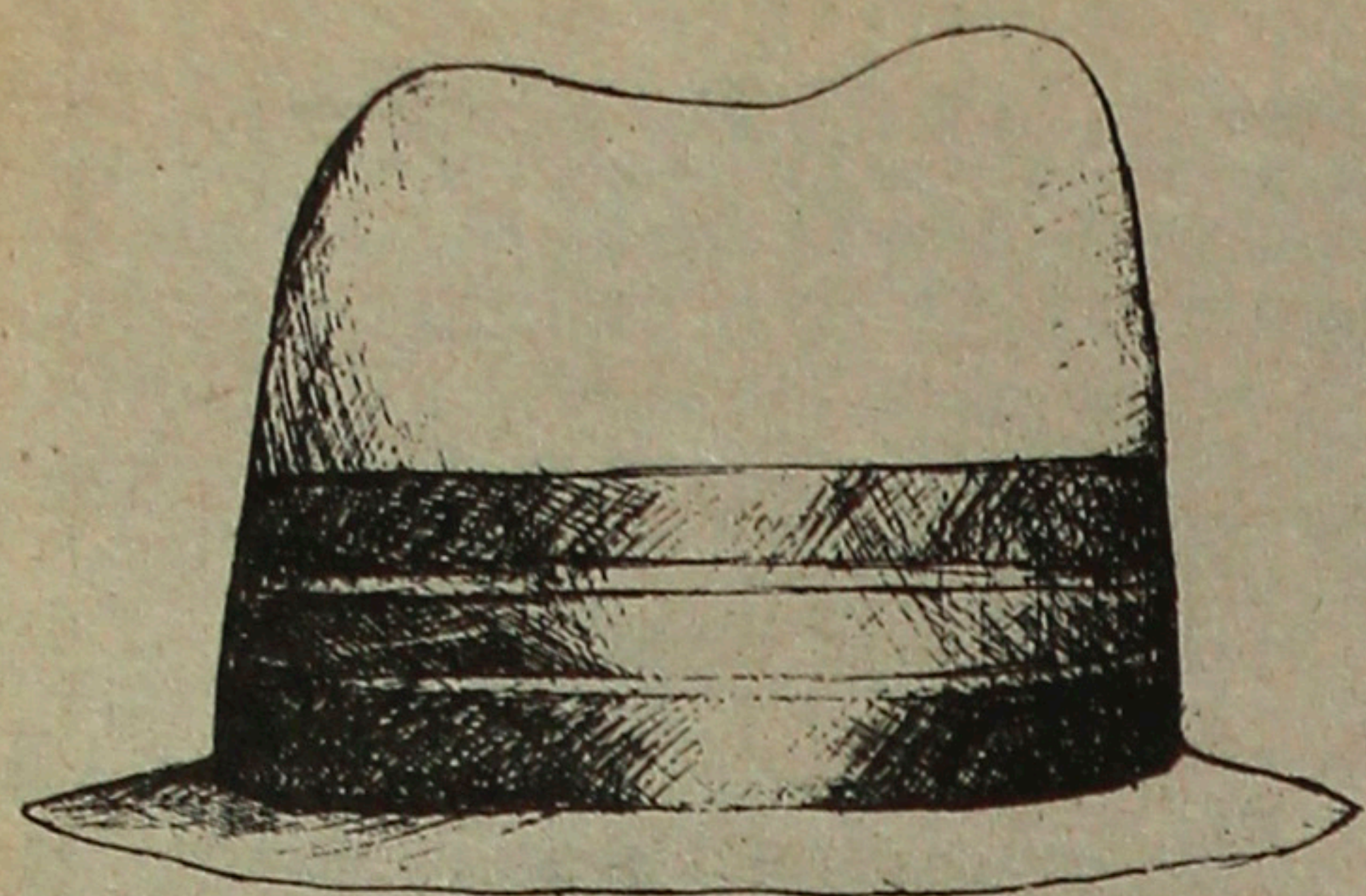
There is actually very widespread opposition to the Marcos fascist regime, and this opposition has broken into widespread civil resistance all throughout the islands, particularly in northern and southern Luzon, parts of the Visayas (Panay, Cebu, Negros), and Mindanao and Sulu.

The Philippine military uses torture to extract information from political prisoners by giving them "the vinegar treatment," electrocution of genitals, water cure, burning, flogging, etc. Political prisoners and other suspects are subjected every minute of their lives in military stockades to "loyalty classes" and "rehabilitation programs" to make them fit their role in the "New Society" of the dictatorship. This is the model of totalitarian and authoritarian control now applied to every Pilipino in the whole country.

Conspiracy is officially defined as "wittingly or unwittingly; consciously or unconsciously plotting to overthrow the present government." "Rumor-mongering" is a crime punishable by death. Military tribunals have replaced the civil courts to try "subversives," "dissidents," and all nationalistic or progressive-minded citizens fighting for civil rights, social justice, equality, democratic freedoms, human dignity.

As everyone knows, all media, radio, TV, newspapers are directly or indirectly controlled and managed by the Marcos clique and his puppet generals. Totalitarian propaganda enforced by threat, violence and brute force, reigns throughout.

If you are interested in contributing your share or participating in any way in the mass activities of NCRCLP, please write: California NCRCLP, P.O. Box 26454, San Francisco, CA. 94126.



THEM BAD CATS A FOLLOW-UP

In the June and July, 1973, issues of *Gidra*, parts two and three of the "Them Bad Cats: past images of Asian street gangs" series appeared. Since publication of last month's installment, and with the possibility of the series being continued with a study of Asian 'street sisters,' there are a few things I'd like to say about what was written in those articles, and what wasn't.

Even *before* the last installment (part three) was pasted up, I had reservations over whether it should have been included. And after the issue was printed and distributed, I personally began asking a number of *Gidra* readers to offer their criticisms on the "Them Bad Cats" series. Last week, for example, while selling *Gidras* to a number of high school and Cal State-LA students on that campus, I ran across four Asian American women taking in the afternoon sun between classes on the steps of Trident Lounge (a student hang-out). They were about 18-20 years old, and just kind of...relaxing, checking things out, perhaps a little groggy from their last lecture. On impulse, I approached.

"Say, baby—wanna bite 'a my hot dog!?"

They turned their heads left and looked at me. The girl nearest me spoke first.

"What!?"

"A *Gidra*...wanna buy a *Gidra*? It's a monthly published by young Asian American people," I handed each of them a copy.

"Oh, I got a copy of this..." It was the same girl talking.

"Hey, that's great! Did someone give you a copy or are you a subscriber?"

"Nah, I don't subscribe. I went to your dance last week and picked up a copy."

"Did *all* of you go to the *Gidra* dance?" The other three nodded their heads slowly, staring out towards the walkway. The *Gidras* sat unopened in their laps.

"Did you get a chance to look at this issue of *Gidra*?"

"Yeah..." one of them said.

"Which articles did you read? Which part did you like the most?" Silence. Eyes right.

"I read the 'Them Bad Cats' article," it was the girl on the end again, "I thought it was pretty interesting..."

Two high school students I approached that same day were *Gidra* subscribers—so, I asked them how they liked the latest issue.

"Well, I just read two articles: The 'Dear Dad' one and 'Them Bad Cats—part three.'"

"Yeah, me too."

When I asked them for their opinion of the "Them Bad Cats" series they both remarked that "it was pretty good. It was interesting."

Other members of the *Gidra* staff brought in feedback from the 'community'—most of it saying the same thing, "it was pretty good," "really enjoyed it," etc. The only critical re-

marks which I heard from a reader were that 1) the article had a definite Westside bias, and 2) that Gary Asamura "wasn't that baad."

For a short while after, I wondered whether my own criticisms of the article were worth sharing with others. I thought, if people read it, and then said 'Yeah man, It's interesting—I liked it,' why shouldn't I just leave well-enough alone? It'd be a lot easier for me. I wouldn't have to sit down and crank-out an article. But then I took a second look at what people were saying about the article. There were aspects of the article that I felt gave, at best, an adolescent view of the street gang experience, and other parts that were just plain crummy. And if someone who read the whole article said, "I dig it, baby"—it just meant that he didn't even see the bad parts of the article. There were a few individuals on the *Gidra* staff and elsewhere who had some valid criticism of the article, but I'm not writing this for them. This is for everybody who thought the "Them Bad Cats" series was "pretty good."

Sometimes you can get more out of an article by thinking about what isn't even in it. But for starters, let's look at what *was*.

The main thing that I felt weird about was the tone of the article—which also relates to a lot of the other things I felt uneasy with. You see, at the very beginning of our planning for this article, Tom Okabe, Roy Nakano, and myself all agreed that one thing we did not want to do was to glorify the street gang experience. We wanted to examine the good points of "past images of Asian street gangs," but also bring out the bad points. To me, the article "accentuated the positive" in a manner that came too close to, if not actually, glorifying the street gang experience. Of course, starting out with a title like "Them *Baad* Cats" in the first place didn't help much.

In the June, 1973 issue of *Gidra*, Patti Iwataki mentions that "being 'lumpen' was an automatic 'in' before," as far as the Asian American movement was concerned. If you were 'street people' you was *baad*, especially if you had your 'rap' together. But that was in the early stages of the movement, when it seemed as though only 'street people' could be revolutionaries. (Art Ishii and Vic Shibata make some critical observations about this early movement influence in last month's issue.) It was a very narrow view to take for a movement that was supposed to grow. I mean, not all The People are 'Ali' du Pointes' (remember Portecorvo's film *Battle of Algiers*). Still, there were parts in the "Them Baad Cats" article that, to me, sounded pretty close to suggesting exactly that:

"...the strong ties of brotherhood, trust, and unity developed *on the street* is something that must be recognized. Also the 'fighting spirit'—the energy and willingness to stand up and fight back against the problems in this society has to be regained for people to push for change in this country. Middle-class aspirations, prevalent in young people today, are not the answer." (emphasis added) A *Gidra* staffer remarked that it "sounded like 1968 rhetoric," a rather harsh comment, but true. It was a very 'macho' view of the movement—more intimidating than inspirational, and a mistake on our part. In our blanket put-down of "middle-class aspirations," we failed to notice that most of the *Gidra* staff itself come from middle-class backgrounds.

This all relates to another aspect of the gang series that was not handled adequately: our very simplistic approach to the development of the street 'mentality.' In part II of the series, the formation of street gangs was explained in solely economic terms. If you grew up in a low economic class neighborhood, if you were poor—you were in a gang. If you come from a comfortable neighborhood, with "middle-class aspirations"—you were a 'rumdum,' you was outta-there, baby. Two things on this point. First, we neglected to discuss the element of 'free will' involved with the street gang experience. For instance, one of the ex-Ministers interviewed came from a class background far from being 'lumpen,' and many members of the Ministers III lived with their families in homes lying "on the other side of the tracks," south of Exposition Blvd. On the other hand, there were undoubted-

ly a number of young Asian Americans who grew up right next to ex-Ministers on both sides of the tracks, who never became part of the street experience. In our mechanical, and simplistic approach to the formation of street gangs, we failed to ask what other kinds of socio-economic factors were involved in the Ministers' development. A fact which brings us to the second and more important short-coming: the lack of control during the interview. Hardly any questions were asked by *Gidra* staff members, and those that were were of no great consequence. Because of this, we let slip by many crucial questions. A number of times, some vindictive generalization would be made (e.g. "85 percent of the Sansei are a bunch of rumdums"), or a value expressed ("I'd like everybody to make it") but we did not challenge their ideas or opinions. There is really no excuse for this. It points out how short-sighted we were in thinking, at the beginning, that an unedited transcription of a conversation between ex-Ministers would provide a somehow more honest article than one where a question is asked and responded to in carefully chosen words. And ironic, that they would often mention and discuss the concept of challenge in some context as we listened, quietly. If sometime in the future it could be arranged, perhaps another interview, with more control could take place, and those questions be presented.

These were the things about parts two and three of "Them Baad Cats" that I felt needed to be shared with those who bothered to read them both. I am only one of three people who helped put it together, but I feel Tom, Roy, and myself are collectively responsible for what was printed, and shouldn't hesitate to accept some healthy self-criticism. No doubt there are many more questions and comments that could be raised here, but I'd rather have you think of them. Anyways, that's why I wrote this in the first place.

—Jeff Furumura

*This moment together,
Has brought me happiness.
Let's not think of tomorrow
Be happy for yesterday.
Our love.
Our happiness.*

Lori

*Awakening continues to flow-
Wherever time exists.
Even in the most meaningless Man.*

*Realization comes to some more slowly...
Anguish suffering so long endured
By one who never learned to see,
Or trust their own kind.*

*Lost in a maze of ego twists
Twisting and churning my guts.
It was easier to stand back
Under the Haze.
Oh so hard to clear the ways
Of no meaning
Of no identity.*

*Might a recourse be too late?
In any case standing before you
Admitting faulty desires
Letting another know the wrong desire.*

*Let all past lean back, let
The new day begin.*

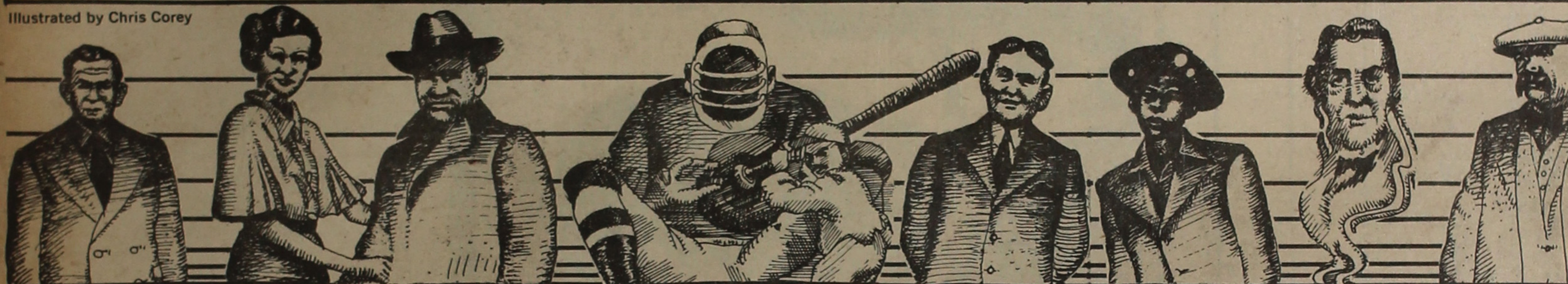
Karen Adachi-1971

AUGUST

- August 4: —East L.A. N.Y.C. Car Wash. at 4th and Soto Shell Station. 10-5pm. \$1 Donation.
—Pilipino Youth Center Car Wash. 223rd & Avalon (at the Mobil Station) in Carson. 9-4pm. Donation please.
- August 5: —Ceremony for Hiroshima-Nagasaki atom bomb victims. at Nishi-Hongwanji Buddhist Church. 815 E. First St. 2pm.
—Emergency Community Meeting on Senior Citizen Housing in Little Tokyo. Sponsored by Little Tokyo Task Force. at Union Church. 3-5pm.
- August 7: —Asian Drug Offensive Meeting. at Senshin Buddhist Church. 1336 W. 36th Pl. 7:30pm. Every other Tuesday.
—Gabor Szabo at the Lighthouse.
- August 8: —Parent Group Meeting. at JACS Office. 125 Weller St. 8-10pm. Every Wednesday.
- August 10: —Gardena Youth Congress Dance. at MAC. 1730 W. Gardena Blvd. Featuring Streetflower and others.
—Cosmic Flash Bunch presents a benefit dance. at the Embassy Aud. 9pm-2am. Featuring Hiroshima, Free Flight, & Barcada.
—Job Openings-Application Deadline for Asian Women's Center. Call 387-1347 for more information.
- August 11: —O Mai Fa Tasi Fund Raising Dance. at CSULB Multi-Purpose Room. 8pm-1am. Featuring Hiroshima, Winfield Summit, and Barcada.

- August 18: —Pioneer Center Art Exhibit. at Sun Bldg., First Floor. 125 Weller St. 10am-5pm. Through the 26th.
—Gardena Women's Group presents a midsummer dance-concert featuring Streetflower and others, at MAC, 1730 Gardena Blvd. 8pm.-1am. Donation. Be there or...
- August 19: —Judo Tournament S.C. Kodakan. at Koyasan Hall. 11am-8pm.
- August 20-26: —War in concert at the Amphitheater.
- August 24: —Amerasia Bookstore presents: "Hiroshima In Concert" at Maryknoll Church. 222 S. Hewitt St. 8:30-12Midnight. For more information call 680-2888. Donation.
- August 25: —Japanese American Sightless Inst. Training Program Exhibit. at Uyeda Bldg., Room 503. 312 E. 1st. St. 10am-8pm.
—Photo Exhibit. Zenshuji Temple. 123 Hewitt St. 10am-10pm.
—Nisei Week Carnival. at County Parking Lot. 1pm-12Midnight.
—Ondo Dancing. on Weller St. 6pm.
—Karate Tournament (All American). At Koyasan Hall. 6:30-10pm. 342 E. 1st. St.
—Misora Hibari Concert. at the Forum in Inglewood. 7:30pm.
- August 26: —People of Today presents dance. Details to follow.
—Nisei Week Carnival. at County Parking Lot. 1pm-12Midnight.
—Nisei Week Parade. in Little Tokyo. 5:30-8pm.
—Chinese Awareness benefit: "A People's Musical Brunch" at Alpine Playground in Chinatown. 10am-1pm. \$1 Donation. For more information on Nisei Week call 624-6091.

Illustrated by Chris Corey



Chinese Awareness Benefit

Some time ago *Gidra* was proud to share its office with another community newspaper. This was *Chinese Awareness*; a tabloid directed to the needs and situations in the Los Angeles Chinatown.

Now *Chinese Awareness* is a full-fledged community publication. Yet it is not above or beyond many of the problems which face grassroots media groups across the nation. At the moment the financial situation looks partic-

ularly shaky. So, in an attempt to alleviate some of the financial burden, *Chinese Awareness* is sponsoring a benefit entitled "A People's Musical Brunch."

Along with a meal centered around *juk*, or Chinese rice porridge, there will be musical entertainment by community groups in Chinatown and other Third World performing artists. Also to highlight the event, the staff of *Chinese Awareness* has somehow managed to talk the *Gidra* staff into a friendly (?) little game of basketball. All of this will occur at the Alpine Playground in the L.A. Chinatown on Sunday, August 26, from 10am to 1pm. and it's only one small dollar. (and believe me, these days that's very cheap.)

Community Street Fair

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September 8, 1973

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