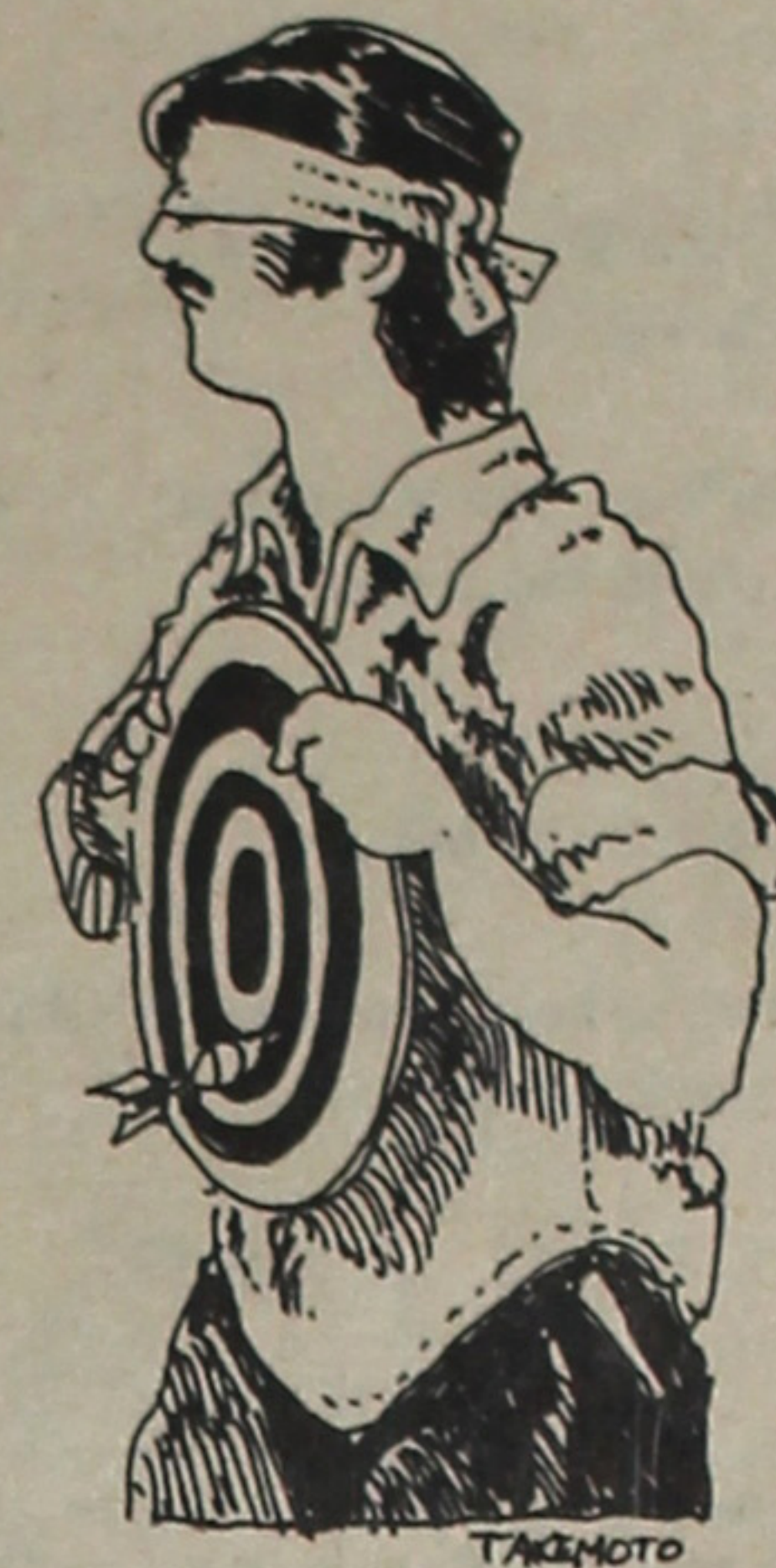
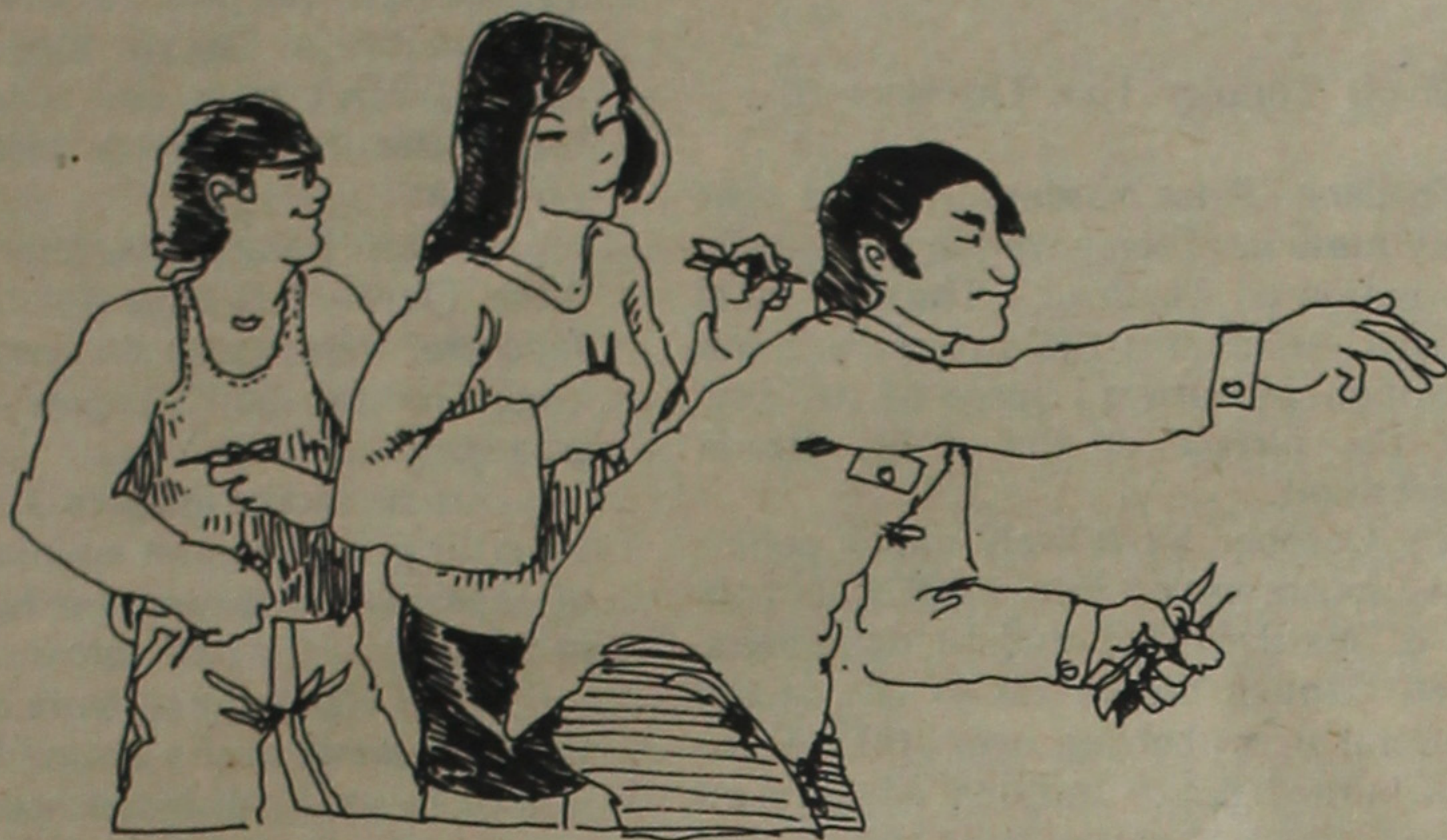


# GIDRA

THE MONTHLY FOR ASIANS IN AMERICA

Volume V, Number 11



## HOW "OTHERS" SEE THE "MOVEMENT"

*These interviews were conducted to see how Asians not participating in the "Movement" feel and think about "Movement" people. It can be seen as going out to people and soliciting letters from those who have opinions but are too lazy to write them in.*

*Hanging around meetings and various agencies I've often heard the theme of expanding the movement in numbers, but in order to do that one must know exactly what types of people one is dealing with. These four people in no way represent a complete cross section of the community but do exemplify some of the more typical attitudes that one finds in the majority of the L.A. Asian American scene.*

*This writer was repulsed by some of the attitudes expressed in the following interviews and had some trouble maintaining an interviewer's role. Anticipating this, the interviews were based around five basic questions, of which the structure will become apparent as you read on. The following is how a lot of the people think and feel but would never tell you to your face.*

**MALE/JAPANESE:** Age:21  
Occupation: Craftsman  
Place of Residence: Crenshaw District

**Q:** When did you first become aware that such a thing as the "Asian Movement" was going on?

**A:** I guess back in '69...you remember Yellow Brotherhood, all that stuff. Some people I knew were in it but after seeing what it was like, I couldn't get into it.

**Q:** What did you see as happening?

**A:** I think it's good that it's doing something. I guess, if they got problems and want to help others with their problems, that's cool. It's like a social trip too. The movement, I mean. A lot of chicks would be in it but not be doing too much except being looked at. Movement chicks got their heads on weird. They don't wanna fuck or nothing until they got you for good. It's too extreme. You don't get anywhere unless you plan to totally devote yourself to them.

**Q:** Isn't it like that with anything?

**A:** I dunno, that's your opinion. I don't relate to them at all, besides it's so hard to find them.

They're all taken. That means you sit and wait for five years until they break up, and when you do find one, they call you brother or something. Shit, I don't wanna be their brother. And Asian chicks who aren't into the movement trip are really so much into that whole success and money trip that I can't relate to them either. A lot of them have so many boyfriends that you just don't wanna deal with them at all. And the real cute ones are so fucked up in the head...what a waste, the cuter they are, the more fucked up they are.

**Q:** What about movement people in general?

**A:** They seem really busy...they seem like they're trying to cram too much into a short life. Individually, movement people seem passive. Either they're afraid of laying their trips on me or they just don't talk about it too much. They move best in groups...everything has to be a group thing, if somebody fucks up nobody takes the responsibility, it's always the group. I look at things individually, and they look at things as a group. That's the main difference, my happiness is about me.

At this one place I went to a meeting, and nobody even knew what to do about small little things. I know how to get things, I can't be waiting around for everybody else. They didn't seem to be real affirmative or real negative about anything...just kind of nod and rub their chin and go umm...I want people to say yeah goddammit or no goddammit. One thing I notice is that they're really humble. They're not really the loving brothers and sisters that they claim either, they're just like everybody else. They say they're against pills but they take them. Well everybody has their faults, but I guess they want to help others with their faults. I say get your shit together first, I'm thinking of me, and I know how I am, I accept it. I think most movement people are hanging on for the ride, they don't know a whole lot and they don't do a whole lot.

**Q:** In the year 2000, which is only 27 years from now, how do you think the Asian Community would be like?

**A:** They'll leave what's important. It'll be getting stronger.

**Q:** What's "it"?

**A:** American shit, Japan will be really western,

I was there. They're really in to it. Everybody will probably have guns...it has a lot to do with where you're brought up too. Like California will be a lot more Asians than other places, and Southwest L.A. will be a lot more Asians on top of that. But on the whole Asians are getting more white, they're gonna be more fucked up since they're getting indoctrinated into the Anglo culture more and more. I take the best of two cultures and put them together. It's you that has to make the move, it's too hard to do it together. Besides most people I've met in the movement don't even know what they want. How can you tell anybody else what to go for?

**Q:** What is your idea of a revolutionary lifestyle in L.A. 1973?

**A:** I guess a change...it won't happen, well, everybody can't get guns. I don't know what they want, I guess the basics and a few plush items.

**FEMALE/JAPANESE:** Age 20  
Occupation: Receptionist  
Place of residence: Hollywood Hills

**Q:** When did you first get an idea that such a thing as the Asian Movement existed?

**A:** My cousin was into it, about the time Alcatraz was being occupied by the Indians. It was Yellow Brotherhood and the Pioneer Project.

**Q:** Did what you thought of it then differ from what you think of it now?

**A:** I don't remember what I thought of it then. Right now I see a lot of young kids trying to act big and bad because they belong to this thing. The people who are the leaders on top are sincere but I think most are sort of followers who just hang on and spout a whole lot of dogma that they automatically say. You ask them a question that they can't answer and they freak out and start to rap a lot of rhetoric. It keeps them occupied...it gives them a purpose I guess.

**Q:** How do you think the Asian community would be in the year 2000?

**A:** Probably more assimilated into the culture, integrated into it...the companies are getting stronger...Asians are too satisfied, they're too middle class.

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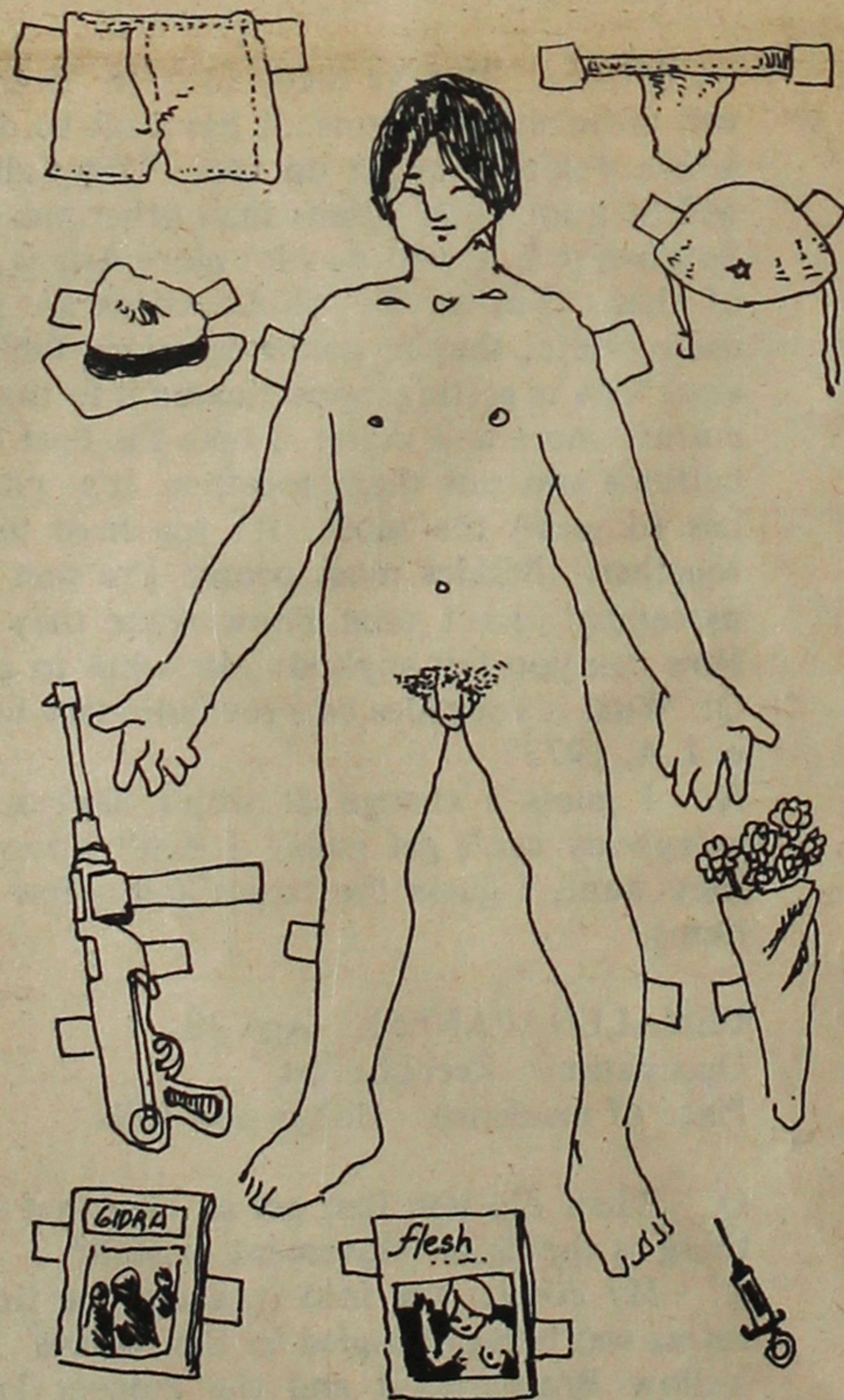
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...here's the paper again—kinda slow, but here.  
But here I am too not too sure of what to say to the people who read this small (I hope everyone does) part of the paper.

I want to tell everyone thank you very much for their support.

All I really have to say is, without the support of the people, *Gidra* would not be much of a paper, but still we seek even more help because we still are not satisfied with what we have, and the only way we can do it is with the people.

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## Sansei in Japan

Larry Taira of Fresno, California was refused a job as leader of an English-language discussion group here because the Japanese wanted a Caucasian for the position.

Mel Tsuji, a Canadian newspaperman from Vancouver, was puzzled when Japanese fellow workers on a Tokyo English-language newspaper "didn't even nod when we met in the hall" after he had been shifted to another department.

Glenn Fukushima, an exchange student from Stanford University, found that many Japanese were upset on learning that he spoke English better than Japanese, the language of his grandparents.

These recent incidents were among many unsettling experiences encountered by a group of Sansei (third generation Japanese Americans) in the land of their ancestors.

"I've encountered more discrimination here than anywhere in the United States," said Agnes Moriuchi, an English teacher from New Jersey, at a recent informal gathering of Sansei at the International House of Japan, a center for social and cultural exchanges between Japanese and foreigners.

Her frustration trying to make friends with Japanese "really hit me hard," she said, adding, "there's just no feed-back."

The Sansei are one of two communities of aliens with Japanese ancestry here, the others being the Nisei, or second generation, the sons and daughters of emigrants from Japan.

Born and brought up mostly in North America, the United States (particularly Hawaii) and Canada, the Nisei and Sansei have Japanese features but often speak the language imperfectly, if at all. "If you don't speak Japanese well," one Sansei said ruefully, "it's better to be white."

The general appearance of Nisei and Sansei also often marks them as the product of a non-Japanese environment as a result of diet and lifestyles. Their foreign mannerisms give them away.

"Neither really an outsider nor fully Japanese, the Nisei is a special breed," says Daniel I. Okimoto, the California-born author of *American In Disguise*, an account of his experiences as a Nisei in both the United States and Japan.

Tsuji, the newspaperman, remarked at the International House seminar that Sansei had much great difficulty than Nisei in adjusting to Japanese ways being another generation removed.

Taira, who now works for an international market research company in Tokyo, said: "Among the huge number of Sansei in California, where I was very active among them, there are two types—those who yearn for Japan and those who are turned off by anything about Japan."

The Sansei at the seminar were troubled by their sense of an "elitist mentality" in Japanese attitudes, citing the widely accepted view that most Japanese who emigrated were "farmers who couldn't make it" in their overcrowded rural communities.

(Reprinted from the *Hokubei Mainichi*, S.F., Oct., 1973)

## Lilly Ties With Japanese Firm to Sell Drugs

Tokyo, (AP)—Shionogi and Company, a Japanese pharmaceutical firm, said it has reached agreement with the Ely Lilly and Company, the leading manufacturer of barbiturates in the United States, to establish a joint venture in Japan to market Lilly's pharmaceutical products in Japan.

Shionogi officials said the venture will be capitalized at 400 million yen (\$1.5 million) and be owned equally by Shionogi and Lilly.

Following government approval of the project, the venture will be established in November, officials said.

## Student Revolt Topples Thai Government

Bangkok, Thailand—Since November 1971 a right wing military junta has been governing the southeast Asian nation of Thailand. Through overt tactics of civil restrictions the government was able to maintain an outward image of stability. Yet under the surface of this stable facade brewed discontent.

In early October a relatively minor police-student clash mushroomed into a full scale political crisis as massive Thai student demonstrations rocked through the streets of the capital city. In several street battles, over 100,000 demonstrators burned police stations, government buildings and battled government tanks and troops with rocks and molotov cocktails.

The toll was devastating. 125 students lay dead, much of Bangkok was war-torn, and most surprising, the military government was toppled.

As the smoke cleared, several facts were brought into the open. First, what had driven Thai students to the point of revolt—and led much of the normally complacent citizenry to back them—was not only the dictatorship, but also the corruption, nepotism and economic insecurity.

Second, the Thai Army is the strongest political force in the country. At the moment it is under the control of Sanya Thammasak, the newly appointed Prime Minister. Yet, there is no guarantee that the ousted leader Field Marshall Thanom Kittikachorn's influence over the armed forces has been greatly weakened. A counter-revolt is not improbable.

Third, the Thai student movement can be described as leaning toward 'the left.' Yet, the new government with the army backing them for at least the present moment, have no plans of loosening ties with the U.S. Thailand, it seems, has a history of making alliances with the most powerful foreign neighbor. Right now the U.S. has 38,000 troops on Thai soil.

The near future definitely will set the pattern for stability or turmoil in both politics and economics as well as on the street. Watch for further developments in this sector of the world.

## Fear of Yellow Peril Still Lives

Seattle—Asian Americans are not yet a favored minority fully acceptable in the white man's sight, they are still very much the quiet Americans, and they are still confronted at all levels by a prejudice which is rooted in certain periods in America's history (World War II, the Korean, and Indochinese wars).

These are among findings reported by Governor Dan Evans' Asian American Advisory Council and recently disclosed.

The report said that Asian Americans have faced discrimination in such employment areas as construction trades, news media, education, fire fighting and health professions, and that their response to such bias has been to remain quiet.

Citing the continuing fear of a "yellow peril," the report said, "Alarm at the rising industrial prowess of Japan has aroused anew the spectre of a "Yellow Peril."

N.Y. Nichibei



### Just Visiting: Alcatraz becomes nation's latest tourist attraction

On October 26, the National Park Service began tours of the celebrated former maximum security prison which housed such inmates as "Machine Gun" Kelly and Robert Stroud, the Birdman of Alcatraz. The Park Service hasn't any plans to improve the island prison in San Francisco Bay. But despite the gloomy atmosphere, a maximum of 600 visitors daily are expected. The Park Service feels that's all the dilapidated prison can handle.

The prison was occupied for a total of 18 months from 1970 to 1971 by the Native Peoples of Indians of all Tribes. This occupation was a symbolic take over to protest the history of a long series of broken treaties and atrocities committed to the Indian peoples by the U.S. government. The Alcatraz island had been abandoned since 1963 and so they claimed it as the rightful property of the Indian nation. Now after two years since these courageous people were forced to leave the island, the government has chosen to convert the prison into a tourist attraction.

The hour-and-a-half-long tours will be given free of charge but tourists will have to pay for the privately-operated boat service from San Francisco's Fisherman's Wharf. Visitors will see such historic spots as the visiting room wall where "Al Capone used to talk so fast and loud to Mama Capone that all the other prisoners used to shout at him to shut up," a park ranger reported.

## Why Boycott Grapes and Head Lettuce?



Because the life expectancy of a farmworker is only 49 years . . .  
49 years of working in the fields to put food on your table.

Support the United Farmworkers Union (AFL-CIO)  
4101 - 23rd Street, San Francisco, California 94114 415/863-5613

### PEACH FUZZ OLYMPICS SET FOR GARDENA

Gardena—December 1, 1973 will be the first annual Peach Fuzz Olympics day in beautiful Gardena. What is a Peach Fuzz Olympics Day? According to "Mars" Tarumoto, member of South Bay Asian Involvement and also one of the coordinators of the event, "The purpose of this day is to develop a better understanding and further cooperation among the various ethnic youth groups in the area."

The day long event is being sponsored by the Gardena Youth and Community Services Dept., SMAI and the Gardena Teen Post. It is being called the "Peach Fuzz Olympics" because of certain strange facial growth found on some of the youthful male participants. Nevertheless, the day will be comprised of a series of "athletic events" including: a watermelon eating contest, pig chase (?), tug 'o war, jousting, pie eating contest and an obstacle race among other even more stranger contests.

The Peach Fuzz Olympics will be held on the field behind the Mitsubishi Bank on Redondo Beach Blvd., between Normandie and Western Avenues in Gardena.

Following the Olympics that night, there will be a dance at the Youth Center in Gardena featuring Streetflower and other entertainment. For further information call the Gardena Youth and Community Services Dept., but most of all please lend your support to this very unique "coming together."

### Asian Free Clinic Opens

Seattle—Based on the concept that adequate health care is a basic right of all people, a group of concerned Asian community members have initiated plans to develop a medical clinic for all members of the Asian community. The atmosphere of the clinic will be designed to provide a feeling of personal concern, which is lacking in many modern day doctor-patient relationships. The clinic will also try to adopt the format of the free medical clinic (e.g. Country Doctor) in providing services.

Beginning in March of this year, several meetings have been held to explore all the specific aspects of who should run the clinic, when and where the clinic should be run, and what the needs of the community are in order to determine what services should be offered. It was quickly agreed upon that more community input is needed before all these issues can finally be solved.

Interest in the clinic has come from professional people, including physicians, nurses, and medical technicians as well as from students and many community workers. Helen Nakagawa, a registered nurse and Professor on the faculty of the School of Nursing, University of Washington, has given invaluable assistance in providing technical information. Dr. Eugene Ko, a long-time practicing physician in the Beacon Hill area, and his colleagues at the Jefferson Medical Clinic, have agreed to lend the use of their clinic as a site for the Asian Community Clinic.

The Asian Community Clinic has been officially incorporated as a non-profit organization. Tentatively, plans are to open the clinic on a once-a-week basis. Basic out-patient services will be provided with a volunteer physician and several community workers on hand for consultation.

—Keith Muramoto

### No More Rape

(ZNS)—A nationwide women's group called Women's Survival, has announced it will soon be offering a nearly foolproof anti-rape device.

The device—called a *dentata*—will soon be available throughout the United States through the Women's Survival group. According to them, *dentatas* were originally developed by Vietnamese women who were constantly subjected to attacks by American servicemen.

The *dentata* is basically a hand-carved basket-like device that is equipped with inward-facing razor blades. The device is worn in the vagina, and it inflicts deep and painful cuts into any male who forcibly attempts to sexually assault a woman wearing one. According to Women's Survival, *dentatas* have one other useful benefit about them: they leave "unique ballistics evidence" on a man who has attempted rape.

Women's Survival states that it is supporting the development of anti-rape devices because at least one out of every 500 women in U.S. cities will be raped within the next 12 months.

### Asian Law Day

Law school recruitment for minority admissions. Community representatives and law students from UCLA, USC, Loyola, and Southwestern will be present to discuss admission standards and the need for Asian lawyers in the community.

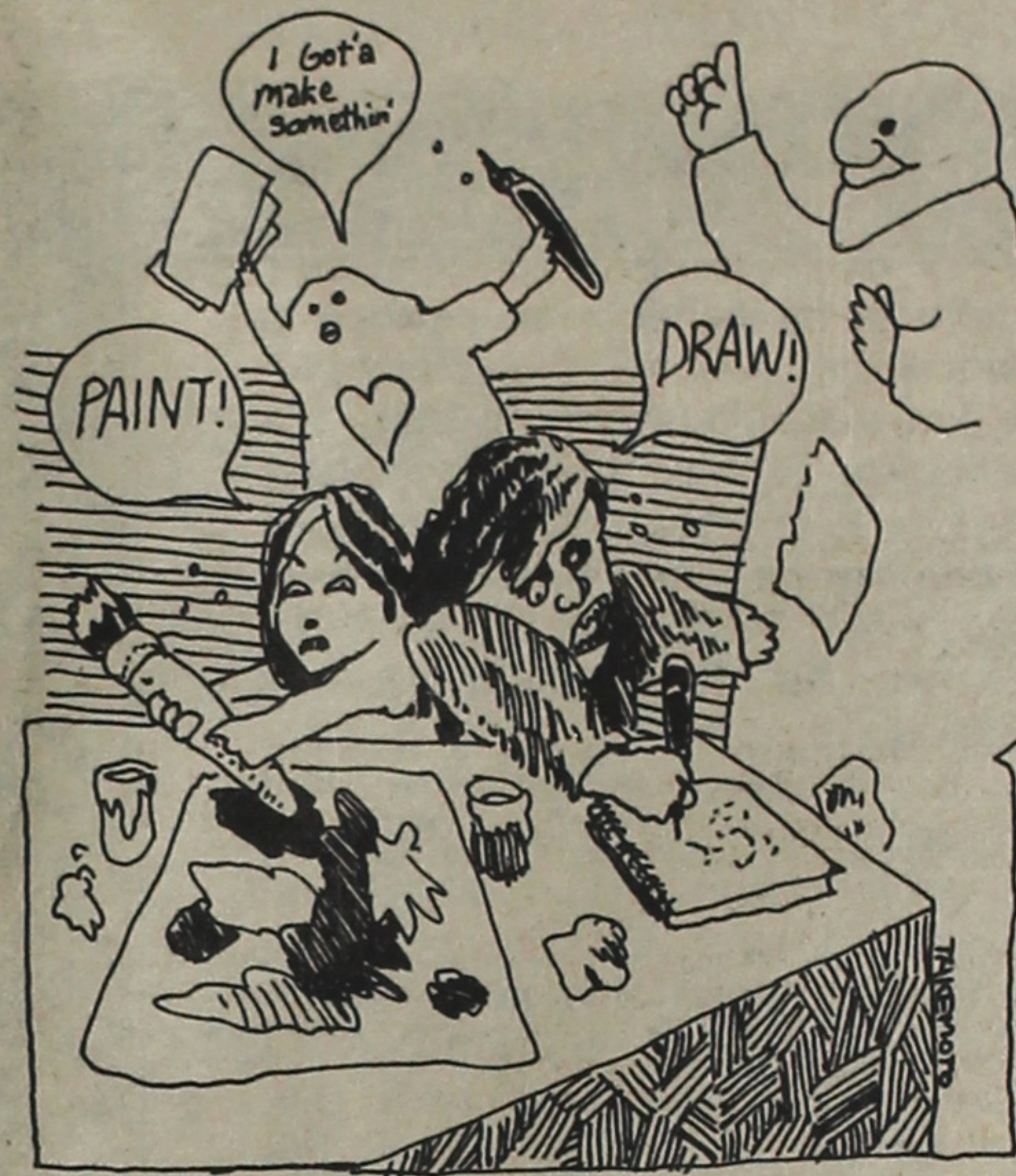
At UCLA Law School 405 Hilgard Avenue on November 17, 1973 at 1:00 p.m.

For further information, call 746-6498

### TUTOR ART PROGRAM SEEKS ASIANS

Los Angeles—

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 mul-



ti-ple-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

### FOSTER PARENT PROGRAM THROUGH ASIAN WOMEN'S CENTER

Los Angeles—

Asian Women's Center is working with young Asian sisters on probation between the ages of 14-18. The problem is we need homes for these sisters and the only way we can find homes is through foster parents. Certain basic requirements must be fulfilled for people who are interested in becoming foster parents:

1. 21 years or older (single or legally married is okay);
2. employed;
3. any ethnic background;
4. have available space;
5. bedding equipment;
6. closet area;
7. and cooking-eating facilities.

If you're wondering about the legal responsibility, it falls on the young sister's real parents. The period of stay would be basically up to the people involved; anywhere from one month to one year. At any given time the arrangements can be reconsidered. There will be one initial investigation, but no continued or periodic ones. Also, \$188.00 is awarded to the foster parent(s) every month.

These are just basic requirements, but the over-riding one would be for you to possess an understanding attitude of the difficult situation that these young Asian sisters face.

If you are interested please call us at the Center. You can talk with either Donna Mori or Tamiko Hirano at 387-1347.



# THIEU'S POLICE STATE

The conditions for the Vietnamese people in Saigon are worse than ever. Not too many people seem to know that however, certainly not anyone listening to Richard Nixon—who talks as if the war were in the past, a successful, peace-with-honor trophy that one looks back upon only to avoid “wallowing in Watergate” before moving on. No. One rarely reads about Vietnam these days, when crisis after crisis has numbed us to expect and assimilate still more of the Terrible News. And when Kissinger gets the Nobel Peace Prize—well, Teddy Roosevelt would have liked that.

But it cannot be said any more plainly: The Peace Agreement has not been carried out because Thieu, backed solely with vast U.S. support, has set up an indescribably vicious police state. For his part, Nixon is doing about Vietnam what he is trying to do with Watergate—to erase it from the American consciousness and take history as well as historical initiative away from the people. We all have a duty to prevent this theft.

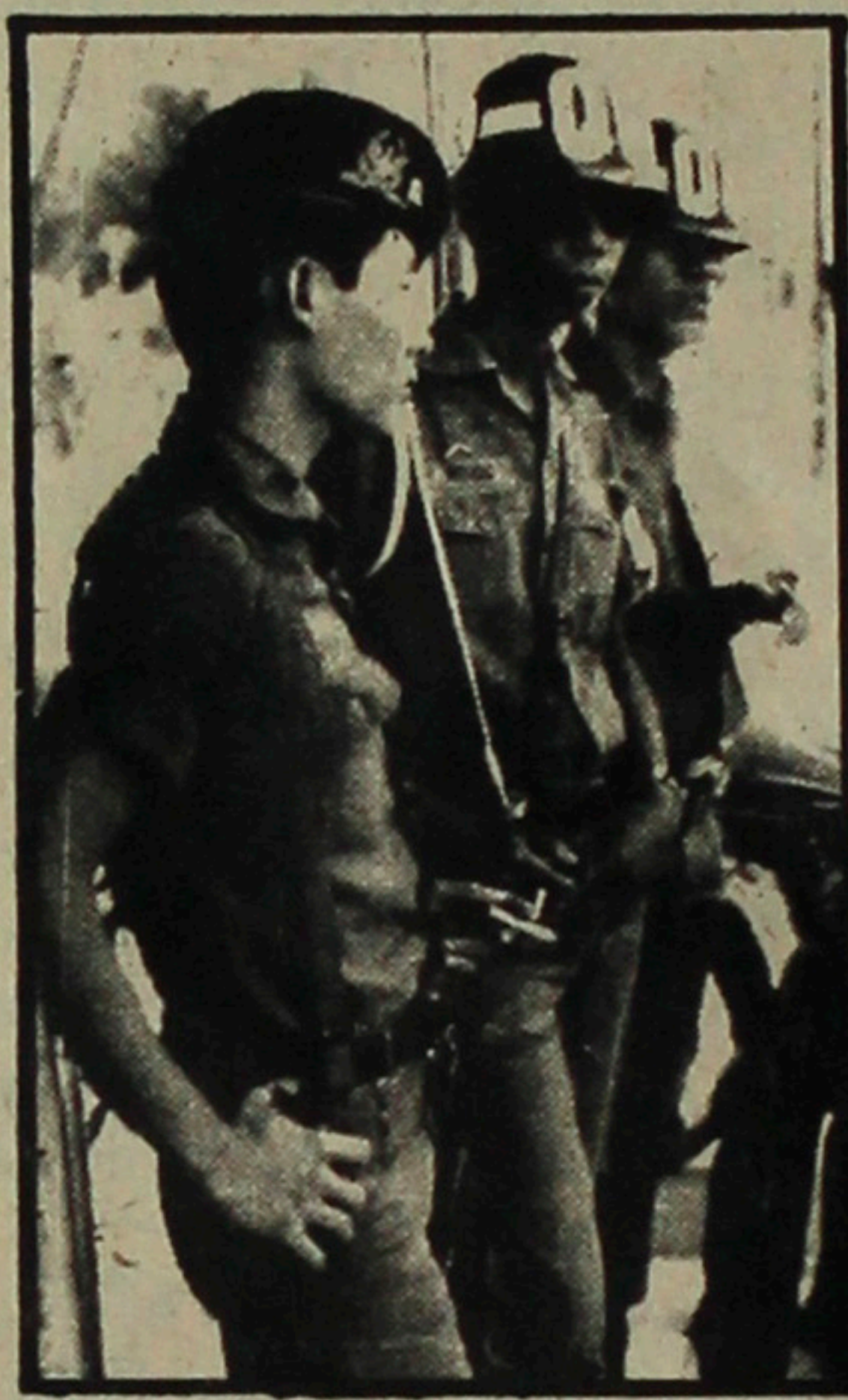
There is no peace, there is no honor in Saigon. The war is not over so long as a U.S.-backed military dictator has power, and the Provisions of the Peace Agreement are not implemented. Article 8 of the Agreement's Protocols states that political prisoners “shall be treated humanely at all times.” The June 13 “Communique” signed by Kissinger and Le Duc Tho went further, declaring that prisoners “shall be returned as soon as possible.” Last April, ninety days after the Agreements were signed, “utmost efforts” to release the prisoners were stipulated. In fact however, Thieu has increased the number of mass arrests and intensified the police repression. The Committee to Reform the Prison System in South Vietnam, a largely Catholic group of religious leaders, purposely kept their figure low when they estimated there are 202,000 political prisoners in South Vietnam. Meanwhile, the Thieu regime openly admits executing 50,000 South Vietnamese civilians during the last four years.

## Police State

How does the police state work? The Thieu regime's police apparatus is a nationwide system of political control. This is necessary because Thieu is in no position to compete with the PRG or the overwhelming desire for peace among the Vietnamese people. He must resort to mass arrests, intimidation and torture. Since the signing of the Peace Agreement Thieu has:

- released less than one percent of the political prisoners.
- arrested and detained at least 25,000 more people.
- carried out over 100,000 police raids, and questioned at least 3 million people.
- reclassified political prisoners as “common criminals” in order to avoid releasing them. According to one report, 50,000 prisoners were reclassified in the first two days of the peace agreement. *Newsweek* (12 March '73) reported that “in one camp alone, more than 1,000 political prisoners were reported converted to criminal status in this fashion.”

—claimed that it holds no political prisoners, only 5,081 “Communist criminals.”



Thieu's police in Quang Ngai city, U.S.-trained and equipped.

—maintained, with U.S. money and training, his 120,000-man National Police, plus hundreds of thousands of Political Affairs Police, Secret Police, Vietnamese CIA, and thousands of part time spies. All this supplementing the Saigon Army, the fourth largest in the world, who conduct regular sweeps through villages, arresting hundreds of people.

There are other aspects to the massive repression. With the help of American computer corporations, a central police computer in Saigon keeps track of the 11.5 million ID cards which are constantly checked, and the 11.5 million police dossiers. One can verify this fact by looking up page 330 of the U.S. Agency for International Development (AID) budget of June 1972.

Fred Branfman, a writer who recently spent seven weeks in Saigon reports other developments. “Every family in Saigon has a ‘brown book’ with every member of the family listed. At night the Saigon police make sweeps over vast areas of the city, knocking at doors of thousands of families. If you have seven people listed in your brown books and there are six or eight people home, you better have a good explanation or money to pay for the right answer. Or you are going to lose someone in your family.” In the arrest procedure, police sometimes wait in homes for weeks. “I talked to people who had police living in their house, camped out that way, for as long as three months.”

## Neutrality a Crime.

Political opposition to the Thieu dictatorship is penalized as a crime. Decree Law 93/SL/Ct outlaws neutralism. The vast majority are imprisoned without any judicial trial at all. For those who are lucky, the trial consists of torture and interrogation without a lawyer, and forced signing of false confessions and accusations against others. At the military tribunal five officers listen to a confession that has been beaten out of the defendant. Branfman witnessed one trial: “If the defendant disagrees with any aspect of the accusation, he is yelled at by the judge and the prosecutor. After about ten minutes of yelling, the lawyer of the then quaking defendant asks for the mercy of the

court. During the morning this went on for thirty or forty people. At twelve o'clock the judges retire to their chambers, come out fifteen minutes later and read off the sentences—seven years, ten years, fifteen years, three years... And that's a trial in Saigon.”

Demonstrations and meetings are punished by hard labor for life. There is total press censorship and prohibition of labor strikes. Thieu's refusal to restore the democratic liberties called for in the Peace Agreement threatens the basic political foundation of the ceasefire and condemns the Vietnamese to more years of war and repression. Article 11 of those accords requires Thieu to “ensure the democratic liberties of the people' personal freedom, freedom of speech, freedom of the press, freedom of meeting, freedom of organization, freedom of political activities...” So much for documents.

## Torture.

The most obvious feature of the Saigon police state is its policy of methodically applied torture. In March 1973, about a hundred of the 10,000 prisoners of the infamous “tiger cages” of Con Son island were released. Reporters were shocked at their condition. “It is not really proper to call them men anymore. ‘Shapes’ is a better word—grotesque sculptures of scarred flesh and gnarled limbs.” (*Time*, 19 March '73). The London *Times* observed, “Their bodies bearing the marks of irons and chains, are like skeletons. Their legs are paralyzed.”

Two French school teachers who were imprisoned for two years in Saigon's Chi Hoa prison say that, “prisoners are extinguished slowly, gradually. They are refused food, water, care; they are beaten; they are piled into dank, dark cells. In these conditions they contract tuberculosis, or some other disease, that, lacking treatment...drags them slowly toward the grave.”

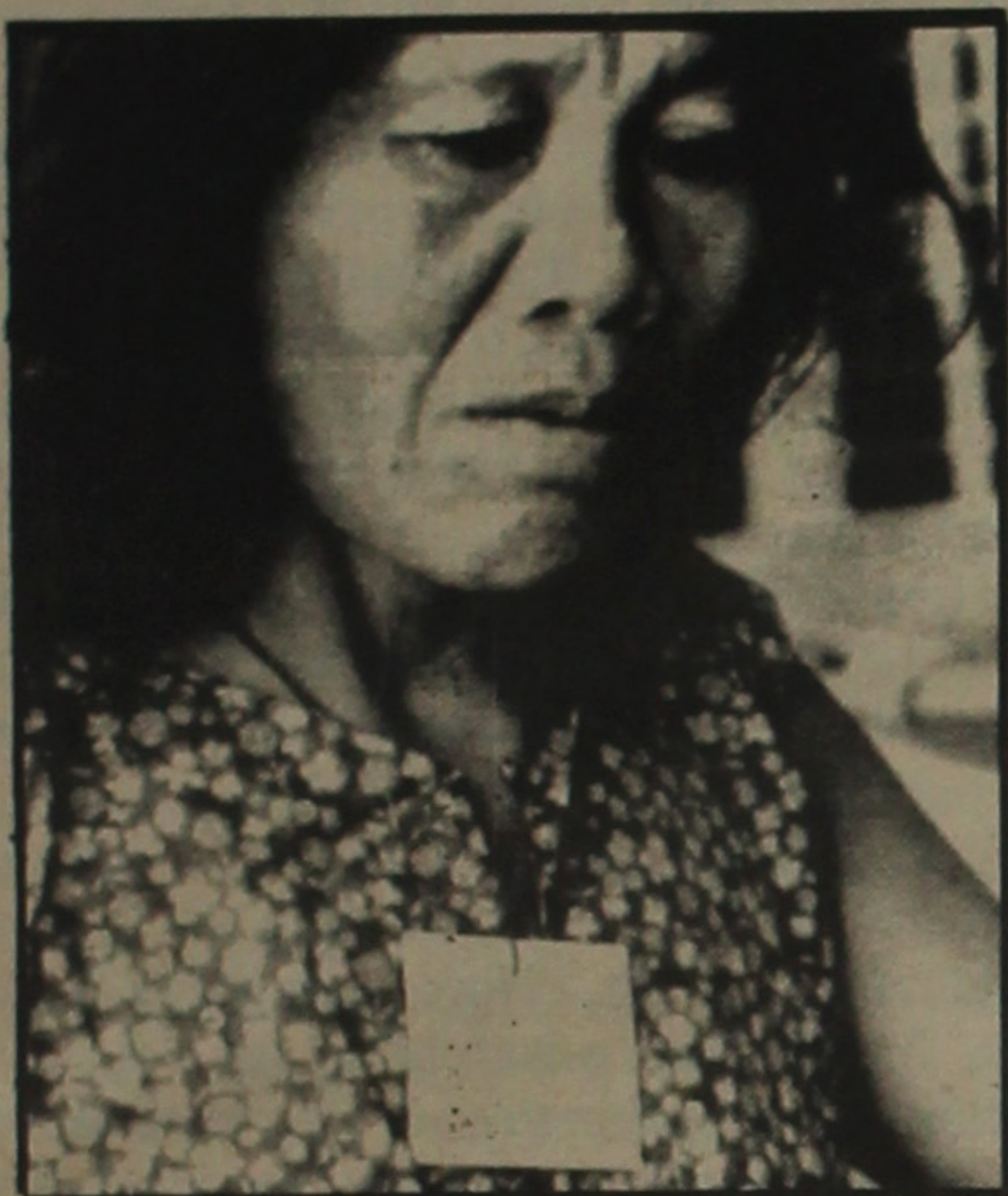
Practically everyone arrested undergoes an ordeal of brutality from kickings, metal-pipe beatings, having needles shoved under fingernails, being burned by lime, or blinded by bright lights held inches away from their eyes. A Saigon judge and former prisoner wrote, “I have seen with my own eyes persons fastened to benches, into whose mouth and nose interrogators poured sewage water, soapy water, and even latrine water until their stomachs swelled to the bursting point.” (*Cleveland Plain Dealer*, 24 June '73). Then the prisoners are kicked in the stomach until they vomit and are overcome by the sensation of drowning. Another common torture is when the police attach electrodes to people's toes, fingers or sensitive parts of their body. People usually go unconscious from the shock, and this is repeated when they recover.

Under the Thieu police state it is women who seem to suffer the most barbarous and sadistic torture. Clubbings, electrical shock, dunking, hangings from the ceiling, unsanitary conditions, separating mother and child, gang rapes, and permanent diseases are all fully documented. (Brown and Luce, *Hostages of War*.) An especially famous case is that of Mrs. Ngo Ba Thanh, a professor of International Law at the University of Saigon who holds a PhD. from Columbia University. In August 1971 she was arrested after having participated in a demonstra-



tion protesting the one-man presidential election. No specific charges were filed against her. Thomas Fox, a correspondent for Dispatch News Service described her trial this way:

"Shortly after arriving on a stretcher carried by military police to the regional military field court that tries 'national security' cases, Thanh appeared to suffer an asthmatic attack, apparently brought on by the exhausting trip from the prison. She looked as if she was half her former weight. Her breathing grew rapid, while watching friends wept. Deputies who arrived at the scene minutes later in an ambulance injected Thanh with a heart stimulant after it appeared that her respiration and heart had stopped. The doctor administered artificial respiration, and women who crowded around the stretcher massaged Thanh's chest, hands, and feet." After being informed by a doctor that she could die at any moment the five judges recessed for thirty minutes before returning a verdict that the trial would be postponed indefinitely, but



Tag used by Saigon officials identifies woman in Quang Ngai Hospital prison ward as a "political prisoner."

that contrary to the doctor's request, she could not go to the hospital but instead would be treated with 'appropriate medical treatment' in Thu Duc prison."

Many Saigon university and high school students have also been tortured. A description of their treatment printed below was smuggled out of a prison in June 1972 to groups of Catholic priests. A similar report may be found in the *New York Times*, 13 August '72.

Nguyen Thi Yen. Treasurer of the General Association of Students of Saigon. She was beaten until she lost consciousness, made to stand upright with no clothing on before ten torturers. Her nipples were burned with lighted cigarettes.

Trinh Dinh Ban. Chairman of the South Vietnamese Federation of Students. He was beaten until his face bloated, his eyes wounded and infected so that he can no longer see clearly, the ends of his fingers were pierced with needles, his chest and the soles of his feet were beaten. He is now unable to walk.

Vo Thi Bach Tuyet. Vice Chairman. She was beaten for several weeks on end, and was then suspended by her feet in the air, together with another student, for several weeks in a dungeon very brightly lit, with small mice and ants dropped on her body. She was then imprisoned in a flooded dungeon.

Multiply these examples by two hundred thousand. And hundreds more are being tortured and arrested every day—now, as you read this. Despite this wide-spread barbarism however, many of the victims bear no hostility toward the American people, and are still courageously working for peace. One spokesman for a group which was released from Con Son said, "Although we were tortured and mistreated to a point near death, because of the peace agreement and the spirit of national reconciliation it calls for, we are willing to forgive and forget what has happened to us." Jacques Leslie reported, "Through the interview the prisoners were calm and matter-of-fact. They appeared anxious to tell their story, and asked visitors to feel their emaciated legs... The prisoners moved about by sliding along the floor on their hands, either dragging their legs behind them or holding them in front." The former prisoner added,

"We also want to thank the American labor and student movements for contributing their own blood and bones to our struggle to liberate Vietnam and bring about freedom and independence." (L.A. *Times*, 4 March '73).

#### American Responsibility

The crucial thing for us to realize is that the situation under the Thieu regime is an American responsibility. The U.S. lost the war. Kissinger acknowledged this after signing the Agreement when he told newsmen one cannot negotiate for concessions that are not won on the battlefield. Now the U.S. is trying to destroy the prospects for peace by purposefully supporting the Thieu regime's police state in open violation of Article 9c of the Agreements. (The U.S. shall not impose any political tendency or personality on the South Vietnamese people.) Thieu and Nixon know that any open and free government would topple the Saigon dictator

Food for Peace funds have been earmarked for South Vietnamese military spending in fiscal year 1974. \$24.7 million is authorized for Cambodia.

It is the U.S. government which provides the equipment, the dollars, the training, and the personnel to maintain the torture and repression in South Vietnam and keeps Thieu in power. It is the direct responsibility of the Nixon administration that the Peace Agreement has not been implemented. By creating the illusion that the war is over, the U.S. is trying to control South Vietnam through indirect means by wrecking the Agreement.

There are a number of things that can be done. When people talk about the American POWs ask them if they knew about the 200,000 men, women and children who have been jailed and tortured by the Saigon regime, merely for insisting that this Nobel Prize, international law be implemented. Obtain information and leaflets from the Indochina Peace Campaign (ad-



People attempting to pass food over barbed wire to their relatives or friends who are prisoners in Quang Ngai Interrogation Center.

no matter how much support the U.S. poured in. Thus the torture. Thieu has to get rid of everyone he has imprisoned—including upper class intellectuals, Catholic students, Buddhist monks—lest they tell of their experiences and reveal the true face of the regime. Thieu's rule by torture and coercion represents the symptom of a dying order; he is willing to violate the treaty and strengthen his dictatorship even at the cost of turning his people into broken, crippled members of society. And he does it on a budget which, nine dollars out of every ten, is subsidized by the U.S.

The total direct U.S. aid for the prison-police system for 1973-74 is \$20.4 million, a 50 percent increase over last year (Sen. Kennedy, 4 June '73 Congressional Record, p. S-10206).

Many of the jails, including the tiger cages of Con Son, have been built by American corporations like the RMK-BRJ, a vast construction combine in Houston. Two years ago, the Navy gave a \$400,000 contract to this firm to build new cages which are two square feet smaller than the former ones.

The computer technology the Saigon police use to keep life history dossiers on the South Vietnamese people was developed by the Computer Science Corporation of El Segundo, California. It currently has fifty-six Americans and eight Vietnamese on its payroll working with the system. Next year CSC is scheduled to bring 256 Saigon police to America for training in computer operations under an \$869,000 AID contract. Of course U.S. training of the National police goes back as far as 1955 when it sent thirty-five official advisors disguised as Michigan State University employees to Saigon.

The Farm Bill (S. 1888) passed the Congress late this summer. Tucked away is an allocation for the Food for Peace program, an innocent sounding name if there ever was one. It provides that food purchased with American tax dollars be given free to the Thieu government. Thieu then sells the food to local retailers for Vietnamese currency—90 percent of which goes to the prison-police system. \$137.4 million of

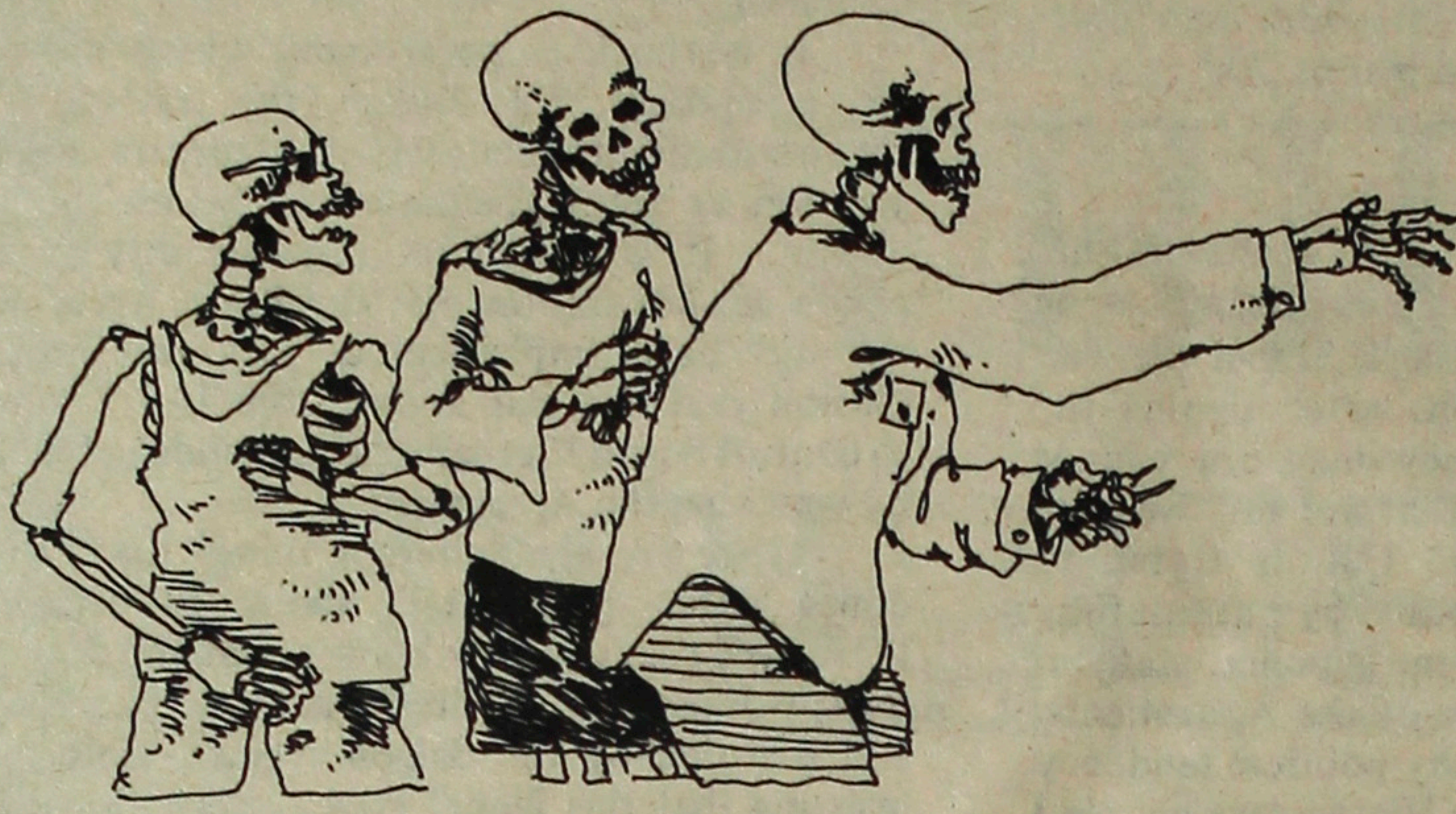
dress below). Wear a bracelet with the name of a prisoner on it; when people ask you what it is, explain the situation. Write letters to Congressmen, the Ambassador of the Republic of Vietnam, to local newspapers, and others. Ask them what has happened to a particular prisoner, with a copy to the State Department. (Saigon embassy is: The Embassy of Vietnam, 2251 "R" St., N.W., Washington, D.C. 20009.) The Committee for Prison Reform and former prisoners have said that *people's lives have been saved by having their names in letters received by the Saigon government*. This is especially important now that Congress is considering key appropriation bills to Thieu's regime.

Many people have felt defeated and cynical lately about the movement. At best, they say, the antiwar movement has been driven underground. It's the other way around. The antiwar movement drove the U.S. government's attempts to conquer Vietnam underground—hidden from the consciousness and memory of the American people. At this time, when the population's faith in the system is shakier than ever, current action can be historically decisive.

—Bruce Iwasaki

Indochina Peace Campaign  
181 Pier Avenue  
Santa Monica, Ca. 90405  
(213) 392-3942





Continued from Page 1

Q: What do you think a revolution is?

A: It seems like past movements like Marxism, it was all talk, everybody was into a fad...like war games, it's all talk, I didn't see anybody doing anything. That idea's dead, it's not going to happen.

Q: How do you think people who believe in that ideology live in 1973 Los Angeles?

A: I don't know because I don't think it would happen this year...no way. I hang around with nothing but Asians and it seems like only a real tiny minority is in it. The whole thing seems stupid because I would hear the same old things over and over again. Maybe when you're in the midst of a revolution you don't realize it. I live in the Hollywood Hills but those guys at *Gidra* are middle class kids who are into Marxism, it's a middle class revolution. Most people aren't ready for it, they can't do it. If you have to work at a company for eight hours you don't have the energy to do anything after you get home from work. I guess if you can do it, it's okay, but I just don't think it'll work.

MALE/CHINESE: Age 25

Occupation: Research Assistant

Place of residence: South Pasadena

Q: When did you first become aware that there was an Asian Movement?

A: About five years ago as an undergraduate. In the aftermath of the Black and Chicano Movements. Initially, it was a very fashionable and chic thing to be associated with...I really had apprehensions about it because, well, with the people in *Gidra* it was such a reversal from their previous backgrounds. One friend does, so then all the rest would follow as if by herd instinct.

Q: Have your feelings changed about it since then?

A: Not really. I was aware of the various stereotypes that Asians were associated with, like science majors with horned rim glasses and what not, but now, my god, I see as I visit Little Tokyo, papers and T-shirts with movement type logos on them.

Q: How do you see the Asian Community in the year 2000?

A: Exactly the way L.A. is—very diffused. Some people will get a chance to move upwards, away from almost ghetto-type situations, possibly into middle class ghettos. Now you have a huge Thai population growing near LACC, then there's the more affluent Asians in Monterey Park, and the Chinese will stay near Chinatown unless they get good paying jobs. . . then it's off to the suburbs. The problem is that there really isn't a strong cultural core binding these groups together, the cultural backgrounds are so varied and different that there can't be any real cohesion. Other than for festivals or other special occasions the younger Chinese don't stay near Chinatown. I think there will be movement towards the middle class, especially with the Japanese.

Q: Do you think going to school necessarily "elevates" someone to the suburbs?

A: Very definitely, education is a means by which you better yourself... economically struggling you can gear yourself to be financially successful... you have that option to pursue that. Where you live is determined by how much money you have.

Q: What do you consider to be a revolution?

A: Nothing like the Watts uprising, as far as Asians go, not guns—Asians have too much to lose, in fact, they were burning down their own grocery stores and such. That type of action isn't possible with Asians, nor the rhetoric.

Q: How do you feel about the radical gays who are trying to build a community amongst themselves?

A: Nothing really. You can't isolate yourself from the rest of the world and manage like that.

Q: Do you experience any form of covert or overt racism from white gays?

A: Not really. I used to have a fear about if I were to go into a bath (gay bar), would I be rejected because I'm oriental, but also, will I be rejected because I wear glasses... I used to be terribly vain about my nearsightedness and acne. Gay people don't have an opportunity on a day-to-day basis to meet and make it with another gay, since social pressure inhibits you from outwardly exhibiting yourself. Then on the other hand straight people don't have a specific place to go exactly for those same purposes.

Q: How much resentment do you have against the established thought patterns of an American anglo male with a cowboy mentality?

A: At first I didn't want to be gay, it was a slow evolutionary process...so I felt bad about myself.

Q: Do you think homosexuality is a manifestation of a particular economic class?

A: Not really. When I was in Europe I got picked up by a boy who lived with his parents in a run-down part of town...I really can't see myself returning there unless his performance in bed was exceptional. If two people were equal in bed I would rather be with the one who's more financially stable... You see, I had a lot of pressure from my parents to go out and find a bride and raise a family to tend the farm. That's the type of mentality that's brought over from the old country. This constant pressure made me very ambivalent to dating...you know, remain a virgin until you wed and date more type of thing.

Q: What are some characteristics you see in Asian gays that distinguishes them from white gays?

A: Most of the Asian gays I've met, especially the ones that weren't born here, tend to be very flighty. They play the passive role and sort of cling to their lovers—following them around the room. They were practically geishas. I was in San Francisco's Chinatown and having dinner with a friend when, sure enough, there was another Asian with his lover eating next to us. It was a funny thing. We just sort of glared at each other across the room. Most of my friends are white and from middle or upper middle class homes. But they accept me for what I am... As an adolescent I wanted to be six feet tall with blue eyes and blond hair. Even now as a gay, relationships would be easier for me if I was white.

Q: What kind of oppression do you feel everyday?

A: For starters, you can't get a teaching credential if you're gay. You risk the chance of getting fired if they found out at the place you work. And you have to be very careful of who you approach because you can be busted by the vice squad.

Q: Do you think being gay is progressive in terms of the whole society?

A: I don't know. The pressure is very high still against being gay. I like being myself rather than being in a group also. It's a matter of conditioning. You're conditioned to have sex with someone of the opposite sex. And you're conditioned to have certain feelings that a man or woman is supposed to have.

Q: Getting back to that idea of "What is a revolution in 1973, L.A.?" Don't you think you've sort of made a complete turn around on the way you've been conditioned to be?

A: Well, it was more a gradual process. I believe in individualism. You have to take the initiative to get what you want. No one is going to do it for you. You've got to watch out for yourself.

Q: Earlier you mentioned that you were seeing a shrink. I was wondering if, with the shrink-scene being nowadays like a candy store where you can pick and choose different therapies, as if they were chocolates, would any of these be applicable to someone with a cultural background that doesn't come from a Western anglo tradition?

A: Well, since we were both raised in America and saw the same T.V. shows and went to American schools, some of it is applicable. You get a shrink, mainly as a person to talk to—a kind of professional listener. In my case, I didn't want to be rejected by my friends for thinking differently from them...which is what happened to me in high school. It was a heavy emotional put-down. I think those same high school animosities work on me today. I still feel very weird in a large group of Asians of my peer group. It's the same people that rejected me in high school. I think that there's a certain Crenshaw mentality that's not too different from the Valley mentality. The people are in certain cliques, and live for one another for the sake of the group at the total expulsion of anyone else.

Q: How do you feel towards China?

A: I'd like to go there very much. The communists have offered the people food and shelter for everyone. Poverty and famine still exist in Nationalist China under Chiang. I'd like to go there as an observer, or rather a voyeur. That's where my roots are and I have an emotional bond to it.

FEMALE/JAPANESE: Age 24

Occupation: Retail Clerk

Residence: East Los Angeles

Q: When did you first get an inclination that the Asian Movement was going on?

A: At school when everybody started jumping on a new thing. All these people who were into cliques in high school jumped on a new trip.

Q: Do you think it's the same type of thing?

A: They still have the dances and sort of shine me on like what I'm into isn't anything... So if they feel that way towards me, I don't care too much about them. A lot of them seem really friendly because they want to get you into the movement, but they don't really care about you as an individual.

Q: Do you think the ends are the same as a social club?

A: I don't really know what they want. I remember reading some of the literature, and it's stuffed with words like pig, establishment,



# Japanese Job Market

## one woman's experience

By Martha Winnacker

Ms. Winnacker is a free-lance writer who specializes in business and economic relations of East Asian nations. She is currently living in Tokyo.

right on...you know what I mean. They don't seem to be ambitious or anything. Just drifting along, but they still got their little movement. What is it they want anyway?

Q: The way you do it varies, according to different people. But basically, to develop a special kind of head and build up a community. Don't you think it's kind of a shame that all those traditional things are going to disappear as time goes by?

A: I just try to get by and enjoy myself in the meantime. That's all. What's wrong with that?

Q: I can't answer questions that haunt you. How come you're so down on the movement?

A: I just ran into a lot of snobbish people. At least they're more up front than the ones who try to get friendly. I was into it for a while, back in school. I passed through that trip.

Q: What made you regress back into your present mentality?

A: What?

Q: What do you think the Asian community might be like in the year 2000?

A: Probably a lot less Asians. You know, nobody knowing how to speak Japanese and getting more middle class.

Q: How about the greater Asian community—the Pilipinos, Samoans, Koreans?

A: I didn't even know there was a Samoan community. But that's the way it is here. In order to survive you have to be in the system, whether you admit it or not. In one way or another, you're going to be working for the establishment.

Q: There's degrees of that depending on the type of work you do and how long you do it. What do you think a revolutionary lifestyle is, living in L.A., 1973?

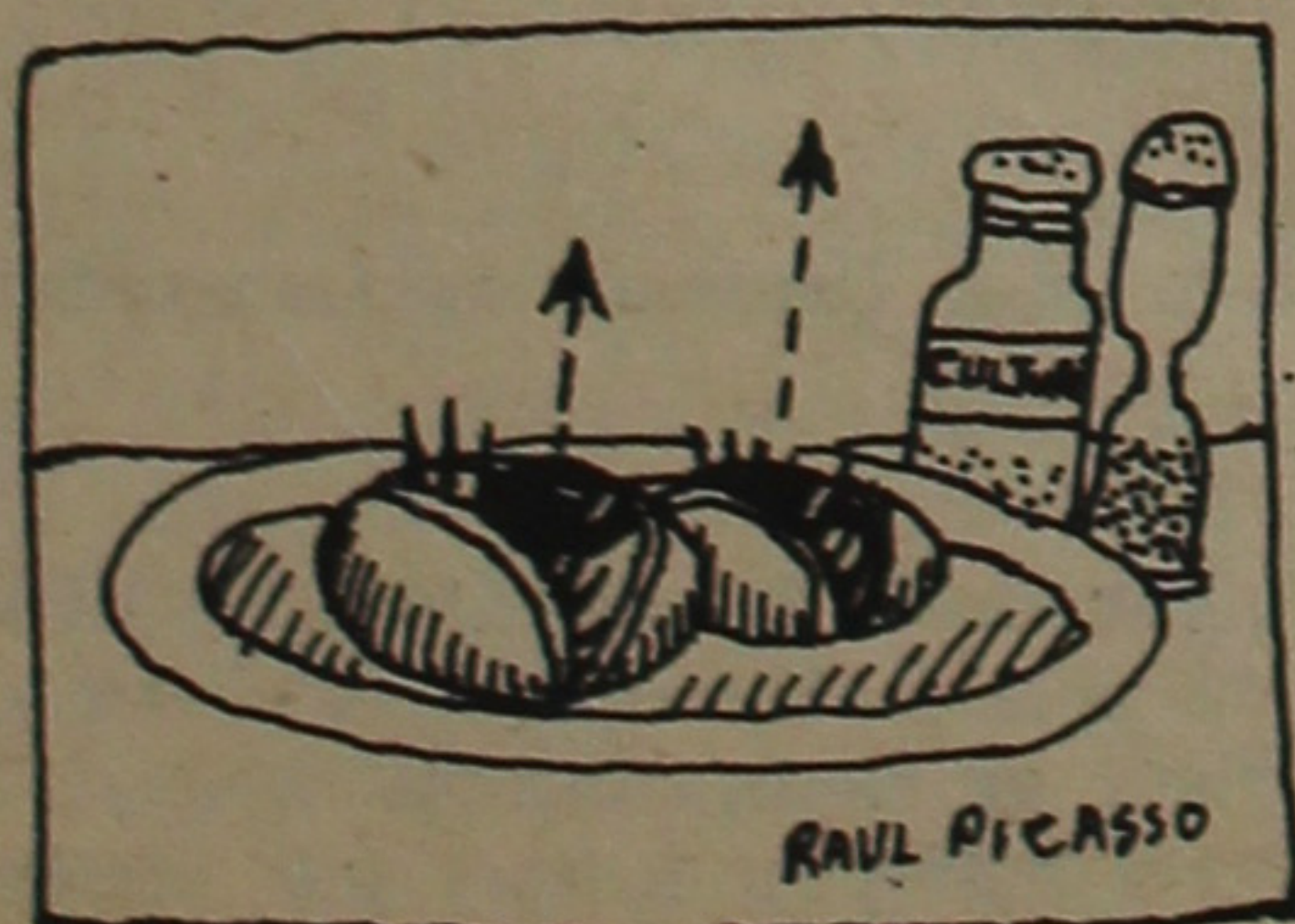
A: I guess living without a lot of extravagant things. You know, all those things they sell in magazines and T.V. And if you can afford to you can work for one of those places like JACS or something. I had a friend that worked there once. But I really like extravagant things. I can't help it. It makes me feel good to go out and shop and buy things. If I was going to spend a lot of time on something, I want something to come out of it. I don't want to waste my time for some dream.

Q: Isn't everything based on a purpose?

A: What if your purpose is to make a successful career for yourself. Everyone has a different purpose. Besides just because you get into the movement doesn't mean you're going to be feeling good all the time because you're out there trying to save the world.

Q: You're right, it's no guarantee.

—David Monkawa



"When I came back to Japan last August and started job hunting, I thought I would have no problems," says 30 year old, college-educated Tomoko Moore. She recently returned from the United States with an American husband. "I can speak English, translate, and type, and I had an education. But a few interviews replaced my fantasy with the discouraging reality. Most big companies in Japan refuse to even consider you for any position if you're a married woman over 25."

Contrary to the myth of the self-effacing Japanese housewife — a devoted servant to husband and children, seldom seen outside the home, seldom heard outside or in — half the working-age women in Japan are working. But the myth plays its part in keeping women on the lower rungs of the employment ladder and in the bottom half of the wage scale.

The business boom enjoyed by Japan's conglomerates has trickled down to only a small "labor aristocracy": the 15% of the work force, nearly all men, with secure, high-paying jobs in major industry. However the mass of non-agricultural workers are employed by small and medium-sized companies. In these smaller firms, unsuccessfully competing with the industrial giants, employment is often temporary, jobs are insecure, and wages are low. The lowest wages, and least secure jobs, go to women.

Since women are not supposed to be interested in real careers, jobs with a future are closed to them in spite of coed and equal education from primary school through university. University students expect to work as secretaries and "retire" when they marry. If they do not have to work, the lucky ones qualify as piano or flower-arranging teachers. Others tutor neighborhood children preparing for high school or university entrance examinations.

New high school graduates are hired full-time as bank tellers, department store clerks, and "office girls," jobs which seldom lead to promotions and usually demand retirement by 25 or 30 — when a woman is no longer ornamental enough to brighten the days of male office-mates or customers.

"The first place I tried," recalls Tomoko Moore, "was a foreign cosmetic company that wanted a translator. But obviously, they didn't want a female translator. They gave me an interview, but first they told me about their vacant positions for receptionists and file clerks. And they didn't hire me."

"The second place was an English language school, where they refused me politely after asking my age. The third place was a big shop that sells expensive, high quality art work. According to their ad, they wanted a well-mannered junior college graduate, no age limit."

"Since I have studied art and have special interest in it, I applied. But during the interview they made it clear that being married disqualified me. They suggested that the long working hours might have a bad effect on my ability as a housewife."

As in Western capitalist countries, the few professions open to women — mainly elementary school teaching and nursing — are extremely low paid even after long service (under \$300 a month in a country whose living costs are among the highest in the world).

One-third of Japan's working women are still unpaid agricultural workers on family farms, but many others now work in light industry. Your Sony TV or tape recorder was put together by girls recruited from the countryside who sit

on the assembly line for three or four years, until the back pains which are some of Sony's occupational hazards force them to quit.

Women do most of the work on assembly lines in branches of manufacturing, especially textiles, pharmaceuticals, and electronics. The employment pattern generally follows Sony's. Girls are recruited from the countryside, housed in company dorms, and paid off when they marry or cannot keep up with the assembly line pace.

For the women who continue working past their late 20's, there is no advancement, and wages quickly level off. While the average man in his early 40's expects to earn more than twice as much as when he started to work, a woman's wages (regardless of her educational level) will increase only a small percentage of that figure.

Like many married women, Tomoko finally settled for "paato taimu" jobs. The name is borrowed from English; but the category, invented by Japanese employers, does not really mean part time. It means full-time work on a pension, bonuses, seniority pay, promotions, or the right to join a union.

"My first 'paato taimu' job was at one of the big insurance companies. My pay was \$5.50 a day plus transportation, and there I got social and health insurance because the contract was for three months."

"My second job," Tomoko continues, "was at one of the biggest construction companies in Japan. I was

Japan. I was at their research center. The wages had just gone up. I got \$7.75 a day, including transportation and without insurance. The work was simple errand running. I had to serve tea twice a day, and make Xerox copies for the men employees. Even though there is almost no age limit for such part-time work, the men prefer younger women so they feel more at ease in giving orders and using such terms as 'onna no ko' (Hey, you girl). My contract was for two months. It just expired."

As long as Tomoko is willing to accept these conditions, she will go on finding work. "Paato taimu" was invented to answer a labor shortage that has accompanied Japan's rapid economic growth. Better opportunities in work and education were reducing the supply of unskilled labor willing to work for low wages, until employers hit on "paato taimu" as a way of luring married women into the labor market.

For Japanese women, this system is "acceptable" because of socially induced guilt over child care. Even among women university students, the first thing they mention when they talk about their own career prospects is "kagi no ko" (the child with a key) who must come home from school and let himself into an empty house.

Since child care facilities are almost nonexistent and few Japanese men would consider sharing responsibility for the children, a working mother is in a job bind. Rising costs drive her to work to supplement family income, and Japanese business uses the knowledge of her maternal guilt to offer her terrible conditions in return for flexible hours.

At thirty, the Japanese woman may well be working at a less responsible, lower paying and less secure job than the one she had when she was twenty. But since she is now a housewife and mother, Japanese society wants her to think that it does not matter.

—PNS



# Yellow Brotherhood



The term or concept "Asian Movement" has been around Los Angeles for about six years, under the leadership of youth in Asian American communities. But even before this thing called "Asian Movement," there has been the concept of "yellow brotherhood" folded within the conditions of inner city youth. Though "yellow brotherhood" has had its macho orientations through the many years of gangs, "yogores" and "them baad cats" - it has always reflected a determination to survive with some sort of pride, self-dignity and respect for Asians growing up in minority communities.

Four and a half years ago, just as the (re)-birth of the Asian Movement gave way to various programs and organizations which attempted to deal with problems of the Asian American community, the concept of "yellow brotherhood" was to find a practical reality. Yellow Brotherhood originally organized gang youth so that Asian brothers would stop fighting each other and unify their energies to deal with larger problems that affect them as Asians. Yellow Brotherhood remains as one of the oldest organizations to maintain its name and concept as originally formed.

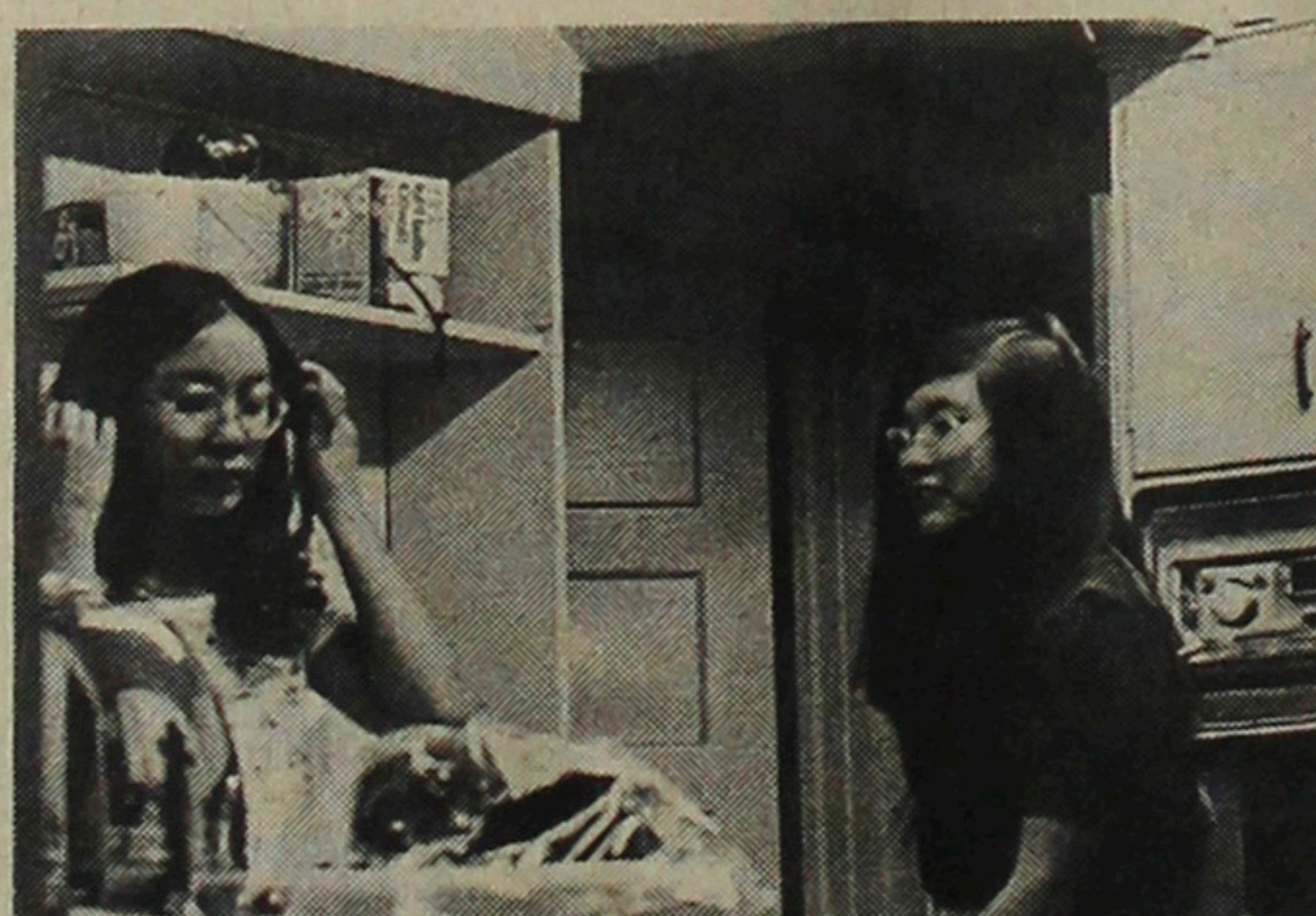
Although Yellow Brotherhood has gone through radical changes—rises and falls, victories and defeats, active and inactive periods—somehow it has managed to survive through the different moving trends and developments of the Asian Movement in Los Angeles. Perhaps YB continues on because it deals with the problems that inner city youth have to face as Los Angeles takes its place among the largest cities of the U.S.

Major cities of this country have long had inner city minority problems—and the activity of the inner city youth is a good indicator of the living conditions of these people. The Asian American community has had three major problems in relation to its inner city youth. These three problems are drug abuse, dropouts and gangfighting. This is not to say that the rest of the community does not face some of the same problems on different levels. Alcohol and prescribed medicines have similar effects and offer similar alternatives like the drugs that the youth generation is being pacified under...**DRUG ABUSE**. As apathy grows stronger and stronger toward community, state and national issues among Asian Americans, this is no different than a youth being apathetic to a higher place in the job market through the educational system...**DROPOUTS**. And by the time any of us survive into adulthood, "grown-up" drugs and/or apathy can bring you down far enough so that any kind of fighting spirit is already drained. You are now surviving under full control of the system.

## Drug Abuse, Dropouts and Gangfighting

Yellow Brotherhood is concerned with these three principle problems and continues to exist just as these problems continue to exist. As its four and a half year history has presented it with organizational problems and images, Yellow

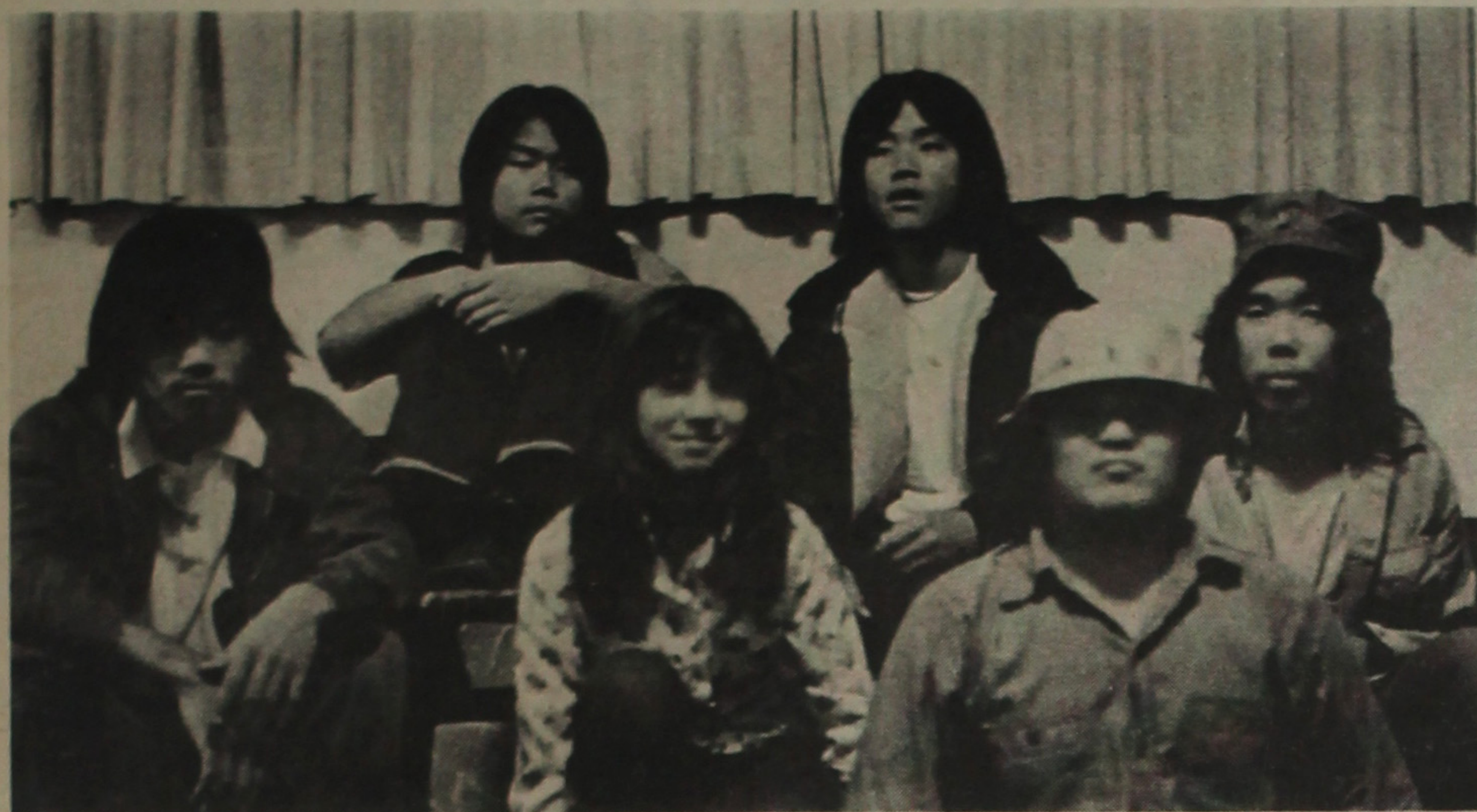
**a sound body is**



**a sound mind...**







# Physical Fitness Program

Brotherhood has newly developed into an educational, social and political environment for junior high and high school people to relate to. Through Yellow Brotherhood, a new kind of program has been created, though YB continues to deal with these same three areas of concern.

This program, called the Yellow Brotherhood Physical Fitness Program, again presents a bold new image of youth to the rest of the community. But the image is no longer one of dudes in black leather jackets talking about picking up the gun. Their motto seems to be "a sound body is a sound mind," as sister Iris Onaga willingly explains to anyone new to the program. Even though the name "Yellow Brotherhood" still sounds like it deals with brothers as a main focus, brothers Richard and Dean Yoshinaga will tell you that the Physical Fitness Program helps you "get to know your brothers and sisters." When I asked, "What kind of changes has the program put you through?"—younger members gave a lot of different answers. "It makes us happy." "We learn to build up trust." "It brings together brothers and sisters." "Before we used to kick other dudes' asses, and now we don't." And "parents understand more how kids of today feel."

The Physical Fitness Program started last spring when there were fights breaking out between blacks and Asians in the junior high schools. Some of the Yellow Brotherhood members came down to Mount Vernon Junior High School and gave some talks. A rap group developed and by June the program was on its feet. A positive alternative for these youth was created and activities geared toward "a sound body is a sound mind" found ready acceptance by all different kinds of youth from the Asian American community. As Yellow Brotherhood's primary concern is on drug prevention among junior high and high school people, their program works to educate and create a sense of unity among Asian youth. Just as all Asian youth are prone to drug abuse, dropping out and gangfighting, the Physical Fitness Program gives them a healthy perspective in which they can deal with their problems. Basketball, volleyball, weightlifting, calisthenics, gardening, learning to shoot pool, wood shop, arts and crafts, auto mechanics, and iceskating (summer-time) have created an environment of doing things together, helping each other and playing together in a healthy way. Sunday and Wednesday nights are official study nights in the program—people go as a group to UCLA to study and do their homework. Monday, Tues-

day and Thursday are tutorial nights when people are helped with their schoolwork. A speech class is also a part of this educational program, designed along with the study and tutorial nights, to build character and confidence in Asian American youth. These are basics for a positive outlook as Asian youth respond to the conditions of their generation.

There is one sponsor to every two or three younger members (junior high and high school). The sponsors help their people with their homework and school and personal problems, and they talk to their parents so that parents can better understand the situation their kid faces. The sponsors are close enough in age to the youth to be on their side of the generation gap, although they are mature enough to be able to identify the problems of younger people and offer some constructive alternatives. When some of the younger people were asked why they keep coming back to YB, they said that "They (the sponsors/older members of YB) always try to do the right thing for us." "They devote lots of time to us."

Still, the sponsors are just as human as the rest of the membership and are subject to many of the same pressures. In no way do they separate themselves from the moods and feelings of the whole group. But they act to guide the energies and feelings of the younger members into constructive activities.

In response to the question of why they joined Yellow Brotherhood, some younger members said: "It's another place to go besides Holiday Bowl." "It's more better, more things going." "It's fun." "We're building unity." And "to get away from home and parental guidance."

The energy and enthusiasm of the younger members working with Yellow Brotherhood expresses the real validity of the program. Some of them talked about their future hopes: wanting to develop a better program in YB, wanting to become sponsors for those who will later come through the same ranks they did, and "keeping the program going." They thought that Yellow Brotherhood was more important than school even though it makes you go to school (school every day is mandatory). And it follows that YB is more important than school for some Asian youth because it helps them with their schoolwork and teaches them to help each other see the day through (we can

survive together by cooperating with each other). They have been able to do things they couldn't ordinarily do—going on group trips to Chino, Big Bear, Mammoth, Manzanar, Disneyland, and the beach. When they say, "It's more fun with a big group of people," that's like saying "We dig each other" and "We can do it together" and "We can build unity."

## Fund Raising

On October 13, a Sunday morning, the Yellow Brotherhood Physical Fitness Program held a fund raising pancake breakfast. This wasn't just something that a few concerned sponsors put on to keep the program going for the younger members. Everybody helped. Some of the YB mothers helped cook, the younger membership helped cook, did security, made sure things were available to people (like maple syrup), and put on a guerrilla theater, and the sponsors looked after everything, keeping the breakfast running smoothly. It was a full house. At times, the line for breakfast was so long people were stretching out into the street behind the parking lot. A program was provided: raps on the purpose and objectives and feelings of Yellow Brotherhood; a guerrilla theater titled "Alice in Yellowland"; a bake

auction; and entertainment (a jazz ensemble and Streetflower). There were lots of supporters of Yellow Brotherhood on Sunday. The pancake breakfast should help to maintain some of their present program, but the question of economics continually plagues every movement group's existence. (And the cost of survival keeps rising.) "How do we survive, much less develop and expand our programs?" In YB's past, they have been able to raise \$6,000 with the help and support of the community. Most of the money came in the form of mail-in donations and speaking engagements. The money is still in the bank. But this money is now under the control of a group of Crenshaw/Jefferson Nisei businessmen who once served as the Yellow Brotherhood advisory board. Although this financial group is still legally an "advisory body," they have subjectively removed themselves from being able to understand and advise the concept of "Yellow Brotherhood."

Two years ago, conditions became hostile in the community and an unfortunate situation occurred in which a brother got killed. Failing to understand the context that Asian inner city youth are placed in, the advisory board tried to close YB down. Instead of being able to offer advice to the group in finding new alternatives to these problems, they advised YB to put all their money into a trust fund. Because the advisory board did help YB raise the \$6,000, they feel that they have the final say over where it goes. Being too busy to have meetings with YB to talk these matters out is reflective of the inability to understand and communicate with and care about Asian American youth. The board wants to change the subject of Yellow Brotherhood because they see nothing beneficial in it for themselves. To them, the community has been something to make money off of.

Yellow Brotherhood's past is something that old and new members are working hard to learn from. Still, regardless of the new developments in the program, they meet continued resistance due to Yellow Brotherhood history. Crenstar Realty refused to let Yellow Brotherhood use the Crenshaw Square parking lot for its pancake breakfast, unless they changed their name. So they had it at Vons.

The spirit of Yellow Brotherhood is alive, energetic and full of determination to keep its programs going. As Yellow Brotherhood continues to deal with the problems of the youth, community support is necessary for it to keep promoting "sound bodies and sound minds." This is something that all of us need. And if we don't have it, let our youth have it. Support Yellow Brotherhood.

—Mary Uyematsu



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# WHAT IS REALLY HAPPENING?

More Outrageous Yankee vs. Cowboy Tales  
Explaining Watergate, Nixon, and the  
World Series.

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I have to write this fast; national events have shifted so alarmingly of late. People, power, our national expectations of what-should-be, have been slapped around silly. Our popular culture predicts/reflects it: The lust for surface expressions, superficial principles—skin—finds glossy expression in the rise of slick, kinky sex-oriented magazines for either gender. Things fall apart: Our most American World Series is a circus of errors, men stranded on base, and open antagonism between player and owner. (Football, anticipating the modern values, emphasizes defense, cautious coaching, a strong commissioner.) Nostalgia for any decade but the present one is the cinematic motif. The Great American Novelist hacks out a \$20 biography of a myth/movie star. Paul Simon sums it

up in his *American Tune*: "We come in the age's most uncertain hour." Indeed.

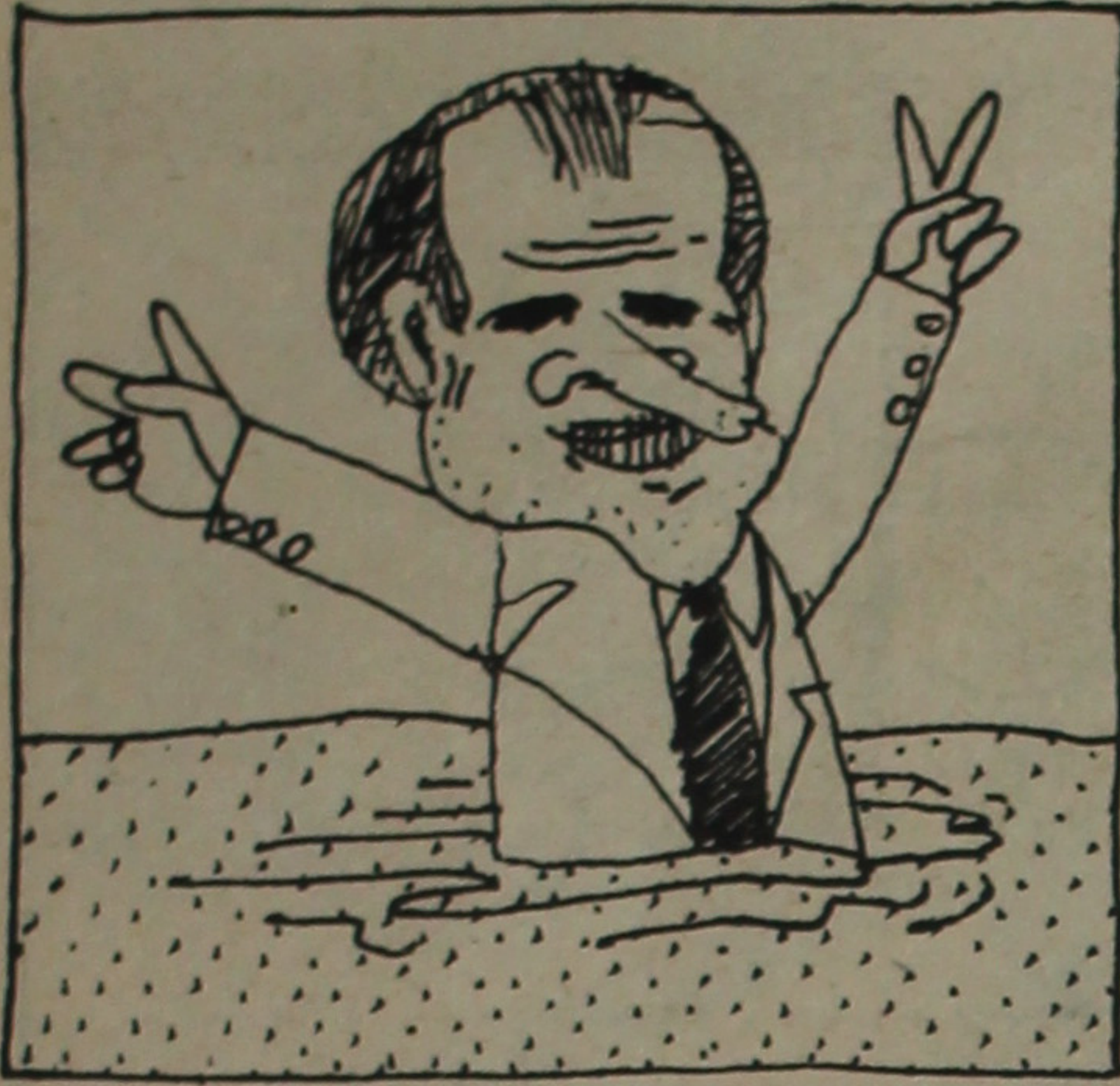
Crises and shortages threaten the most basic economic necessities. Wars on both rims of Asia continue. Authority is openly questioned; law stands in overt opposition to justice; Nixon leans on the mound ready to pitch us another wondrous curve—but the bases are loaded, he's lost his control, losing his stuff, and as he squints toward the plate he knows the bullpen is stirring... The people are sullen.

I write this after Nixon finally agreed to give the secret Watergate tapes to Judge Sirica (Oct. 23) and immediately after his macho/nervous press conference (Oct. 26). The previous weekend he had defied the court order, fired

Special Prosecutor Cox, forced the resignations of his two best men, and jostled a drowsy Congress into open discussion of impeachment. All of this coming of course after Nixon had edged out his shake-down artist V.P. Meanwhile, there were recent disclosures of a one hundred grand cash gift from Howard Hughes to Nixon crony Bebe Rebozo; revelations of a \$2 million campaign contribution from the dairy industry in return for certain import quotas; and the collapse of U.S. National Bank, which had been shadily run by Nixon funder C. Arnholdt Smith (whom, the IRS claims, owes \$23 million in unpaid taxes and interest).

So, it's hard times all around; what do you make of it? Three quick suggestions.





### 1. The Yankee-Cowboy Split

The Yankee-Cowboy split is sharper than ever. For those who missed the breathless outline we gave in the July '73 *Gidra*, a review:

Yankees constitute one wing of the American ruling class; they are the larger, richer, more international faction. "Yankee" simplifies the overlapping interests of several financial groups (Rockefeller group, Morgan group, First National City Bank, Manufacturers Hanover Trust, etc.) which are centered in the large Eastern commercial banks (Chase, Citibank, Morgan Guaranty). Yankees run the giant multinationals (Exxon, IBM), own the Yankee politicians (Rockefeller, Percy, Kennedy) and dominate Western Europe, Latin America, and (tentatively now) the Mideast.

Cowboys are the smaller, younger more national wing. Their name simplifies a much looser coalition stretching from Key Biscayne to San Clemente. It is a hard right, protectionist bourgeoisie based on aerospace, oil, real estate and agribusiness. Key names: Bank of America, Hughes, Reagan, Connally, Scoop Jackson.

Nixon, the politician, grew up a cowboy with some big Mafia loans. After his failures in the early '60s, he moved east and was adopted by the Yankees' Rockefeller group—the most powerful. Now that Nixon has shown his unfitness to govern, the Yankees want him out. Whether you think Watergate was (1) a Yankee plot from the start—with McCord as a double agent—or whether (2) Yankee power—principally the media—belatedly saw and shattered the Nixon/Cowboy bid for a final coup, it is clear Watergate has exposed and intensified the split. It is wide open now.

By firing the three Harvard men—Cox, Richardson, and Ruckelshaus—the President has drawn the boundaries unmistakably. That his legal counsel now comes from hard line Texas law professor Charles Wright only caps the split. His choice of Ford for the vice-presidency was an effort to gain time by compromising between the more glamorous candidates in the warring wings. But it's hard to say how the mediocre Michigan congressman will fare. Finally, Nixon's bitter exchange with the news media shows that a real battle is on. The Yankees control the national media: the networks, the wire services, *Time*, the *Washington Post*, etc. So when the President of the United States says of the networks, "Don't get the impression that you arouse my anger. You see, one can only be angry with those he respects," well, there is a fury beneath. That the White House Press Corps has stopped laughing at Nixon's jokes means their leashes have been loosened from above. That is: the Eastern establishment has decreed that the Cowboy interloper must go.

### 2. "Nixon on the Brink"—*Time* cover headline

Nixon looks bad, no doubt about it. In that press conference where he bragged that he gets cooler when the going gets tough, he finished by angrily stalking off stage. What finally made him blow it was a sharp question from Clark Mollenhoff, a Republican bureau chief of the *Des Moines Register Tribune*, who served as a Nixon aide in 1969-1970. At that point, Nixon saw that Middle America has his program down mad and quick; that transmission in that used car he sold 'em was shot and he knew it. Even ultra conservative Glendale has mail eight-to-one against Nixon.

Still, he's trying to distract the issue by pointing to the supposed super-power Mideast settlement. He credits his tough-stand alerting of all U.S. troops with forcing the Russians to back down. But this is not 1962. It is extremely doubtful that the Brezhnev letter warranted anything near the reckless military reaction Nixon ordered. The Soviet boss was already prepared to deliver a highly conciliatory address at a world peace conference in Moscow. Nixon's dangerous quest-for-manhood diplomacy is exposed by this risky overreaction.

Furthermore, Nixon has butchered the economy. The *Wall Street Journal* reported October 24 that orders for durable goods fell



2.3 percent last month, the steepest decline since July 1972. The cost of living exploded by a 22.8 percent yearly increase in August, and Assistant Secretary of Commerce Sidney Jones declared that inflation is "still awful." Even right wing economist Milton Friedman predicted consumer prices would continue to climb six or seven percent. (*Time*, 29 October.) No wonder those proper Yankee managers from Citibank and Morgan want this charlatan removed. And now that the international oilmen Yankees are reconsidering their position vis a vis the more conservative Arab states (separate from the Cowboys' cheerleading—led by Senator Jackson—of the Israeli government) Nixon has even more problems to juggle.

Meanwhile the government's attempts to keep Thieu in power in Saigon through terror and torture has time running against it. Prolonged American violations of the Peace agreement will only provoke a PRG offensive whose victory over a corrupt Saigon army is assured.

So, Nixon is on the brink because of the Yankee-Cowboy split. And that split is the result of the Nixon/Cowboy mishandling of international relations and the domestic economy.

### 3. Yankee Control

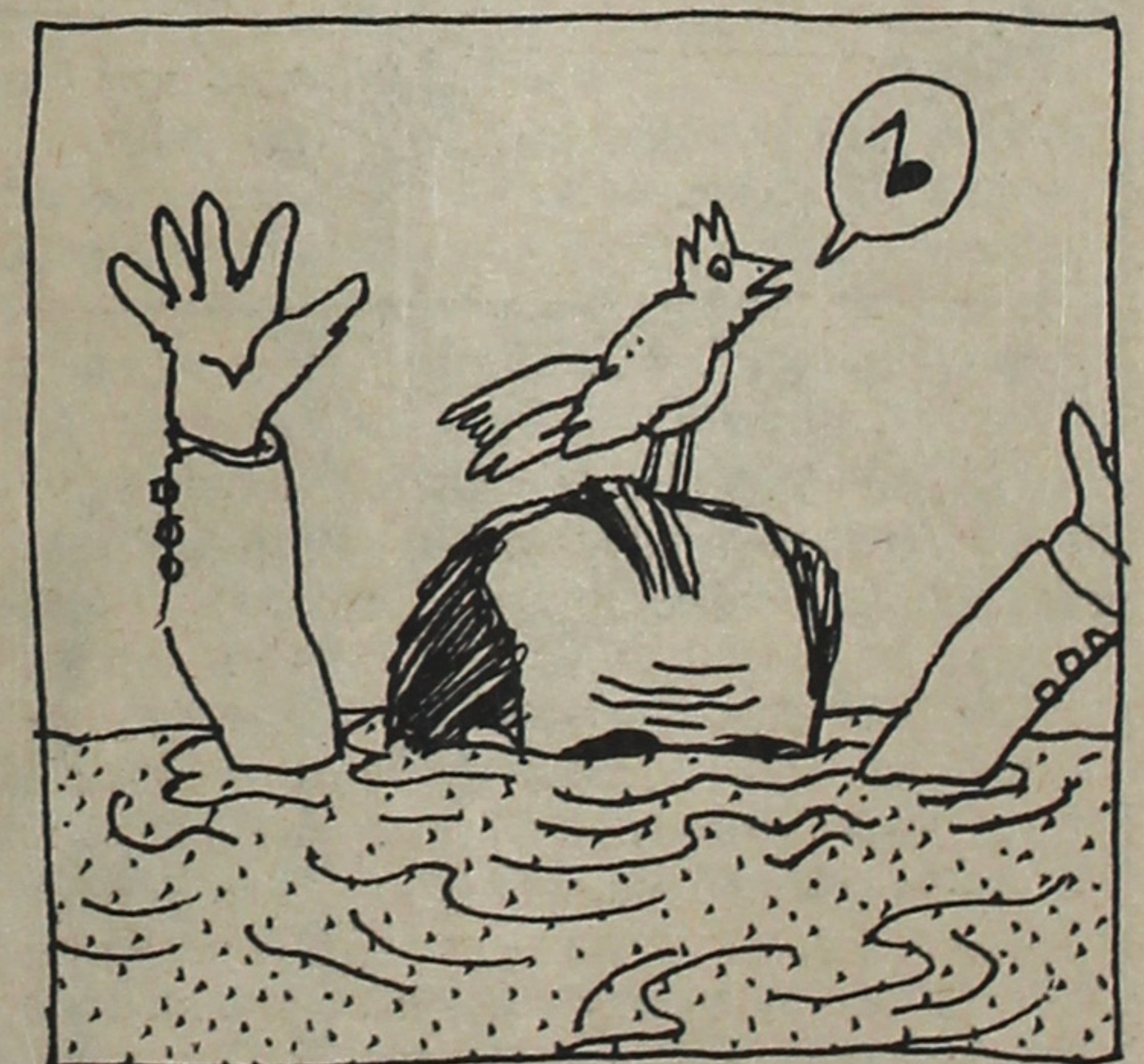
Which brings on speculation. Just as Yankee gunslingers Clifford and Harriman took over for Johnson in '68, one can imagine a similar coup against Nixon now. Though a Republican effort this time, it will still bear the signature of a Yankee reorganization in that it will substitute hegemonic problem solving (subtle, vertical assenting control) for the coercive means the Cowboys favor. That is, the Yankees manipulate a facade of progress so as to protect essential capitalist production relations. Actually, this embodies fuller control than the crude graft-extortion operations of John Wayne Nixon.

Right now Nixon is more isolated than ever. When the Yanks' deal goes down, it's hard to say how, or by whom it will be accomplished. From here, Kissinger and Richardson seem the most likely to take over the de facto running of the government. That way, both the international and domestic interests of Eastern money will be protected. (As an aside, it seems unlikely the Yankees will order Nixon's assassination. Only the Cowboys have done that, what with their closer Mafia/gusano/CIA ties. But if Nixon remains as stubborn as his press conference demonstrated—well, there have been too many surprises this year to rule out anything.)

Such thrilling times. The main thing to remember however is that any media-hailed heroes who finally tug out all the dirty White House laundry, will only Yankee troubleshooters be. And their only motive will be to save capitalism from the managers of the great Southwest nouveau riche. Richardson pointed out that the main lesson to draw from the Agnew case was restoring faith in the system. No doubt. Even with some lucky leaks, the press will continue to represent the official word; even with some brave speeches on the Hill, the Congress will continue sucking up to their bank rollers and following their orders.

We must point out the charade on both sides, refuse to be had, stop our own galloping vanguarditis and theoretical hair-splitting—and offer some concrete social programs to harness the widespread cynical dismay into affirmative anger and love. If the movement is to be worthy of its dreams, it must prove worthy of this very pivotal moment.

—Bruce Iwasaki



illustrations by Glen Iwasaki



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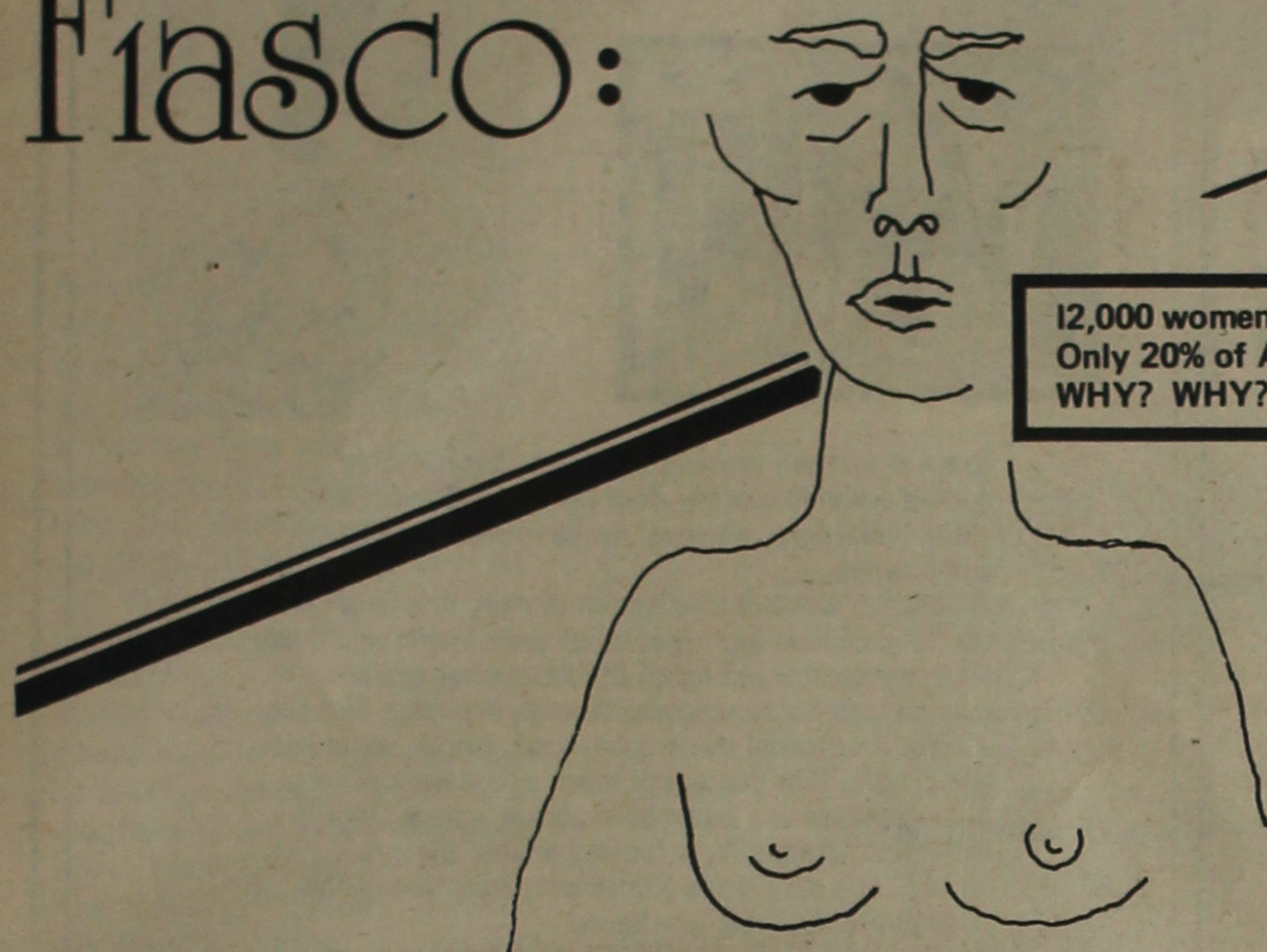
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# An American Fiasco:



12,000 women die every year from undetected cervical cancer. Only 20% of American women have a Pap smear annually. WHY? WHY? WHY? WHY? WHY? WHY? WHY? WHY?

PAP CLINIC at the Asian Women's Center

The subject of women and the American system of health care is best understood from both the objective and subjective viewpoints; there are statistics as well as personal experiences to consider. For the subjective experience, the logical source is women themselves. Objectively speaking: women average 25 percent more visits each year to the doctor than men, consume 50 percent more prescription drugs and are admitted to hospitals more frequently. Not only do women spend more time and money on health care but they also comprise 70 percent of all health workers in the U.S., 75 percent of all hospital workers, and 60 percent of all the medical workers in the world. Yet, only about 7 percent of the physicians in the U.S. are women. This particular statistic places us in an unenviable position, for in 1971 only three other countries had a lower percentage—South Vietnam, Madagascar and Spain.

The problems women face when attempting to deal with health care are due in large part to the nature of the medical profession, which is profit-oriented and dominated by white males.

The fact that most medical personnel are men is a valid consideration. For myself, the most interesting question is this: if a birth control method for men were developed which demonstrated as many unpleasant and dangerous side effects as the pill (nausea, rise in blood pressure, increased susceptibility to cancer and abnormal blood clotting, emotional instability) would it be as easily prescribed for general use by men as the pill has been for women?

That most of these men are white is also a valid consideration. Nonwhite people seem to be most frequently selected as experimental populations and more unnecessary hysterectomies and other operations that result in sterility are performed on nonwhite women without their consent. Black women in the South have become familiar with the "Mississippi Appendectomy," in which their fallopian tubes are tied or uterus removed without their knowledge or consent.

Not only is U.S. medicine profit-oriented but we are also faced with the results of the medical profession's practice of "professional birth control." In other words, we now have fewer doctors per person than we had 50 years ago. Doctors are notoriously stingy with information as well, for their monopoly on knowledge allows them those prohibitive prices. After all, if there's only one place you can get something you need, chances are you'll pay to get it.

Although the U.S. spends billions of dollars a year on health care, the emphasis is on "geographically-centralized, crisis-oriented, expensive hospital-based" units which dispense various

## WOMEN'S HEALTH CARE

health services. The alternative, for those who can afford the \$20-\$25 per visit, is the private physician or specialist. For those who can't, it is some form of clinic.

I feel nothing but admiration for the volunteer staffs of free clinics and those doctors who donate their time for little or no charge. But the admiration often gets a little twisted around and lost along the way, as you are being lumped, jammed and herded around like cows, spending endless hours just waiting for the doctor to arrive (sometimes he doesn't) and finally being shuttled in and out, examined, poked and prodded like a package of suspicious-looking pork chops.

Of course that's the clinic at its worst and the free clinics aren't the only alternative. There are innumerable public health, public hospital and reduced rate clinics around if you are lucky enough to locate a satisfactory one.

But confronted by the bewildering array of clinics, high prices, their physicians' lack of sensitivity and knowledge and their own ignorance, the end result is that most women simply choose not to do anything.

Another end result: 12,000 deaths each year from undetected cervical cancer, which is easily detected with a Pap smear test. The test can uncover abnormal changes in the cells of the cervix well in advance of any actual danger, and the treatment and cure of cervical cancer in its early stages has been known for about 15 years. Yet only approximately 20 percent of American women have a Pap smear annually.

\*\*\*\*\*

The sun was bright and felt good through the windshield as we pulled into the parking lot of the Asian Women's Center. The small parking lot was jammed with cars—among them, a huge van from the USC Medical Center Women's Hospital Pap Clinic.

The Health Committee of the Asian Women's Center brought the Pap Clinic's working team down to administer Pap smear tests free of charge to women in the Asian American community this sunny Sunday, October 21st.

The wide front door of the Center was open and the warm smiles of the sisters at the reception table drew us in. At the reception table we were given name tags and a number, and other materials we would need for the Pap test. There was a video tape on breast self-examination and cervical cancer playing to a large group of

women.

Other women sat and talked to each other. A few looked around, a little confused, maybe at the informal atmosphere.

We were then directed to another table where other volunteers wrote down information, like the date of your last Pap smear (one of the volunteers mentioned later that out of all the women there, the average time since the last Pap was 1½ years, and around 20 women *never* had a Pap test).

The sisters on the Health Committee had organized things informally, but efficiently. In 15 to 20 minutes from the time you were signed up, you might find yourself munching on a piece of the pastry, or sipping on a cup of the coffee provided, with the Pap test behind you. Most women can appreciate this efficiency since the Pap smear can sometimes be an uncomfortable, and even painful experience.

Upon evaluating the clinic, the Health Committee seemed to feel that the day was a success. Sixty-one women came to be tested. Most of the sixty-one were working women, who would otherwise have to take off work to get a Pap test. Many of these women were especially appreciative that the clinic was on the weekend, and was done free of charge, and thus, many came from as far away as San Gabriel and Orange County.

Also, it was interesting to note that the average age of the women tested was around 45-50 years old. In fact the oldest sister to be tested was 73 years old; the youngest was 20 years old.

The clinic was a positive experience for everyone that had participated. Another Pap clinic sponsored by various community groups in Chinatown will be held on November 29th from 6-8 p.m. at the Chinatown Service Center. For information, call 626-8241 x 323 or 748-6171.

The Pap clinic was the latest in a series of programs put on by the Asian Women's Center. Among the others, there were a workshop on Women and Cancer, educational on women of China and Vietnam, as well as other issues like drugs and so on, related to Asian American women. For more information about the Women's Center write 722 S. Oxford L.A. and ask to be put on the mailing list for their newsletter, or call 387-1347.

—Laura Tokunaga & Evelyn Yoshimura





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## The drawings of Grace Chikui



Grace is a fifteen year old sister, who has had only limited vision in one eye since her birth. Despite the vision limitations, she has pursued interests in singing and drawing.

Among her works is a collection of diary drawings that she has compiled over a period of years. Although Grace is knowledgeable in English Braille, she has regularly documented her experiences through drawings, utilizing a number of mixed media such as ink, pencil, watercolor, and crayon. The content of much of her work reflects her experience as a Japan-born person, whose range in the ethnic community is focused around the newly arrived. It is very much a different perception of the community than that of a Sansei.

Grace attends a special school in Los Angeles, and resides with her mother in East Los Angeles. She is deeply involved in singing, and has performed locally for a number of groups and events. Following her interest in music, she is currently getting assistance from Kengo Sakamoto, Instructor at the Japanese American Sightless Institute, on music notation in Braille. At the same time, Grace has learned "tenji" a Japanese form of Braille on her own.

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# In The Month Of NOVEMBER

Sen Katayama: 1859-1933

**It's happening:** The Asian Women's Center, 722 So. Oxford Avenue, in Los Angeles, has begun a Playgroup for children ages two to five years old. The Playgroup was established to provide some form of child-care and pre-school guidance for those who are unable to pay the usual fees asked by privately-owned daycare and/or babysitters. Also, the service allows mothers and fathers of young children the opportunity to become involved with their community and with their children's play-learning activities. The AWC has announced that the Playgroup is still open to more children within the above age limit ("especially little girls"), and the current fee is \$5.00 per child, per month. In addition, the AWC would also like to know if any group or individuals would like to donate money, packaged foods, clothing, bedding, educational supplies, toys, or any other item to their Playgroup. Anyone wishing to make such a donation or to enroll their child or anyone anxious to participate in some way is asked to contact Sheri at the address above, or to call the AWC at 387-1347.

**Beginning In November:** Two things. First, Service for Asian American Youth (SAAY) will begin an Employment Counseling Program on a Monday thru Friday basis, from 9 a.m. to 12 p.m. If you are unable to make it to their offices during these hours, please call to make

an appointment at a more convenient hour. SAAY is also beginning free tutoring for people who are thinking about taking the G.E.D. exam, and if you dropped out of high school, baby—that's you! Call SAAY at 628-0057 and set up an appointment. Second, the Chinatown Teen-Post will be offering tutoring for Junior and Senior High school students at the Teen-Post, or if it is desired, at the tutee's home. Come the second week of November, college counseling services will be offered by the Teen-Post. For more information on these services, please call John Toy at 680-0876.

4-1933, death of Sen Katayama (see *Gidra*, October 1973).

**Continuous From November 4**—The Japanese American Sightless Institute, in conjunction with the Amerasia Bookstore & Gallery, sponsors an exhibit of works by Grace Chikui, a ninth grade student at Widney High School. Grace is no longer able to draw because of the recent loss of what remaining sight she had. From the age of two and one-half years until last year, she regularly made her diary entries in graphic form. A single page entry usually took an entire day to complete. The exhibit will be open 10 a.m. to 8 p.m. everyday except Monday. The Amerasia Bookstore & Gallery is located at 338 E. 2nd Street in Nihonmachi.



9-1953, Cambodian Independence Day.

11—Cal State-Long Beach Asian American Students' Alliance is having their spectacular Car Wash at Kozai Texaco, on 186th and Western Avenue in G-Town, from 10 a.m. to 4 p.m. Also: A Little Tokyo Redevelopment and Social Security Information Forum will be presented at the Long Beach Community Center, 1766 Seabright. Call 498-4866 for details.

17—Let's Boogie II, a dance sponsored by the Filipino-American Coalition, featuring Carry On, Free Flight, Little People, and Windfield Summit, at the Cal State Long Beach College Union from 8 p.m. to 1 a.m. Bids: \$2.50. For more info, call 498-4866.

20—Here it is! The Fifth Annual Long Beach Pot Luck, at the Long Beach Community Center, 1766 Seabright (at Pacific Coast Highway). From 6 p.m. until ? Bring friends, food, and "fun things!"

23-1940, Nam Ky "southern" Rising in Vietnam, the first flying of the gold-starred red flag of Vietnam.

23 & 24—The Amerasia Bookstore & Gallery presents a feature film showing of *Lower Depths* by Akira Kurosawa, starring Isuzu Fujita, plus a special presentation: *Redevelopment in Little Tokyo*. Three showings: One on Friday night (somewhere in Gardena), another on Saturday afternoon at Union Church, and a final screening Saturday night

at the Crenshaw YMCA. At the time of this writing, none of the show sites have been confirmed, so please call 680-2888 for specifics on this. A donation of 50 cents is requested, but Isseis will be admitted free of charge.

**Every Other Tuesday:** Beginning with the 13th of this month, the Drug Offensive meets at Senshin Church at 7:30 p.m.

**Every Wednesday:** There is a Parents' Group meeting, from 8 p.m. to 10 p.m. at Senshin Church. Please call 689-4413 for more information.

**And Every Saturday:** At 2 p.m., somewhere in the greater Los Angeles area, there is a meeting of the Young Spirits (East LA group). This is a new youth organization composed of students from Stevenson Jr. High school and neighboring areas. If you're interested in finding out more about Young Spirits, please call the JACS-AI office at 689-4413.

**Coming Soon:** Amerasia Bookstore & *Gidra* present "the Last Dance" December 29th at Rodger Young Grand Ballroom, a gala extravaganza presented by Amerasia Bookstore and *Gidra*! (See the ad somewhere in this issue!) And if you can muster up enough energy for it, Involve Together Asians (ITA) is having their 3rd Annual Mochitsuki the very next morning, December 30. Give them a call at 477-0377 to find out more about it.



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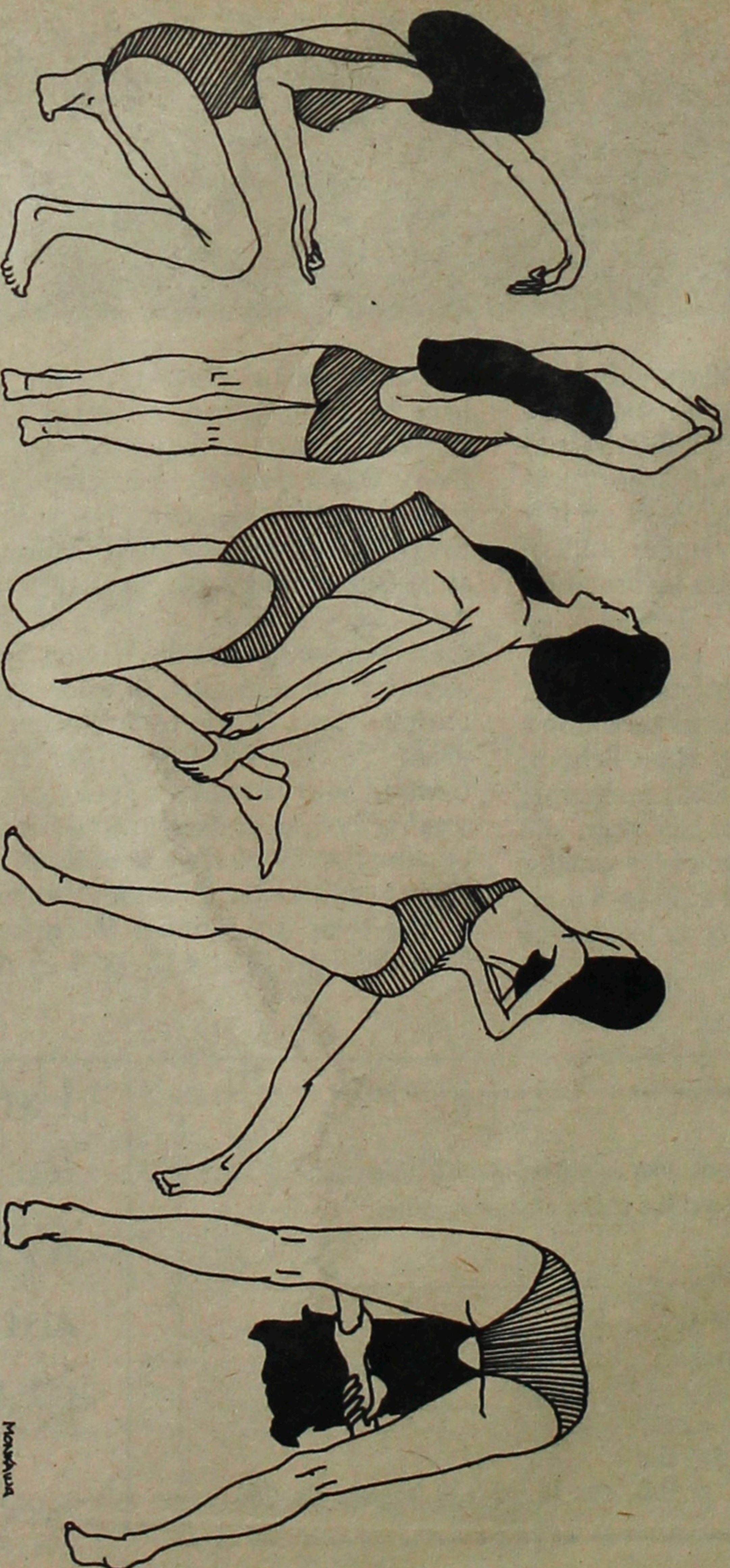


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