

# GIDRA

THE MONTHLY FOR ASIANS IN AMERICA



## YOUNG SPIRITS

Young Spirits (YS) was formed during the summer of 1973. The purpose of this group was to bring the young people together in E.L.A., and to establish better communication between youths.

Young Spirits is made up of over 25 youths and older people (in their 20's) who really care about other people, as well as themselves, and believe in serving the people.

Young Spirits is a group where you learn to work together helping each other and most of all meeting new friends and working with them.

In the past, YS had two car washes to raise money for our future center and activities such as horseback riding, a snow trip to Angelus Crest and other things.

### Snow Trip

One of the recent events of the Young Spirits was the Snow Trip. The event had taken place at Angeles Crest National Forest. At 6:00 a.m., the Young Spirits and the Stevenson rap-group assembled at Stevenson Jr. High School. The bus had come to Stevenson Jr. High even before some of the people arrived. We are truly grateful to John Saito, he is the person that provided the transportation, in other words the bus. After everyone had arrived we had a short meeting explaining to the Stevenson group members (which didn't know much of Young Spirits)

about the history of the Young Spirits, the programs, events, fund raisers, we also went through what the rules are and first aid. Proceeding that was collecting of the money and trip slips, and checking people on the bus. Once in the mountains, we made a few stops along the way. On every stop we made sure that everyone was on the bus. When we reached the top, there were many activities available such as skiing, bobsledding, and playing in the artificial snow. Instead, we went back down the mountain a way because of patches of real snow we had seen along the way. We also decided to play in real snow rather than paying to play in artificial snow.

We all decided to play in this big patch of snow. As soon as we stopped, many people got out and started to slide on hard ice. Leo Budo started a snow slide, by climbing a little ways up the mountain and sliding down on his rear end. (He was a little sore by the time he got home from doing it too much!) People saw Leo do that and many people tried it and liked it. A lot of people started to think up new ideas, Richard Hisamoto and a few others went up on the other side of the mountain and started throwing snowballs from up there. The only way we could get soft snow was by cracking the hard frozen snow on the top. We also had a snow fight (girls against the boys—it looked like the girls

won, of course!). What spoiled some of the fun was the break for lunch! But, in a way, it was good because we were awfully cold! After lunch it was like an instant replay of the time before lunch. When it was time to leave we all assembled together and took count. When we were on our way everyone was talking constantly. When we arrived at Stevenson Junior High (what a disappointment) at exactly 5:00 p.m., everyone unloaded the bus and was also carrying the December issue of *Gidra*, which was given to everyone.

After that, we all went home.

The event itself was a success, but there were other reasons for the snow trip. One of the main reasons was to try to get other people that haven't been coming to the meeting to know more about the Young Spirits. Also to try to get people interested in the activities. The other reason was to try to bring outsiders into the group. It worked out pretty good because some visitors came to the snow trip. A total of 28 people showed up. That was a reasonable count considering the date (December 21), and the time. Also, many other people couldn't go because of work, or maybe the main reason, the parents. Some of the older members such as Marilynne Hamano, Kathy Nishida and a few others visited some parents of the young people that couldn't go. After their visit, many were able to go.

*continued on page 6*



# GIDRA

## ON THE SCENE

Dear Gidra Readers:

We regret to inform you that this issue is the NEXT TO THE LAST ISSUE of Gidra, at least for awhile. After the April issue, we will not be publishing the news-magazine in its present format so that we may concentrate our efforts in evaluating the content, process and objectives of Gidra in light of the constantly changing conditions around us. We will have a fuller explanation of our decision and future plans in the last issue to be published in April, 1974.

We would like to thank all of you for your generous moral and material support during our five years of existence. We look forward to serving you and working with you in the future.

We will return!

With much love,  
Gidra People

MARCH, 1974

Vol.6 No.3

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Plus: Poems, Calendar, Ads, etc.

### Los Angeles Pilipino Mini Conference: "Bukang Liwayway" (The Awakening)

The L.A. Pilipino community hosted the Los Angeles Mini Conference in preparation for the Fourth Pilipino People's Far West Convention. The theme of the convention was "Bukang Liwayway" (The Awakening). It was the first community-wide conference exposing problems of the Pilipino community in Los Angeles. It was held all day Saturday, January 26, 1974 at the Oriental Service Center in downtown L.A. and attended by over 170 people. Students, professionals, working class people, senior citizens, and street people represented all sectors of the community. Ten workshops were held throughout the day. The morning workshops dealt with Education, Youth and Family, Mental Health, Pilipino Immigrants, and The New Society. The remainder of the workshops were held in the afternoon and brought out the problems of Health, The Elderly, The Church, Economic Development, and Political Action in the Pilipino community. The workshops were well attended and well discussed. Many participants complained that the two hours allotted for discussion were not enough. The format of the workshops varied from panels, speakers, skits, and general rapping.

In the workshop summations, many progressive recommendations were presented for the Fourth Far West Convention. The most notable was from the New Society workshop which recommended that the entire body of the conference approve to take a stand opposing Martial Law in the Phillipines. Questions arose because the other participants were not involved in the same discussion held in the New Society workshop. The conflict was resolved with an agreement that the resolution be limited to that particular workshop.

Another question arose concerning whether the next convention would be called the Fourth Far West or the First National Convention. It was resolved at the follow-up meeting that L.A. would host the Fourth Pilipino People's Far West Convention, but would have national publicity.

The highlight of the convention was a noon cultural presentation given by Kasamahan (UC-LA), Pilipino Youth Center (L.A. Harbor Area), and the L.A. Chapter of KDP. Dances, poems, and songs dealt with the struggle of Pilipino people in the Phillipines and here in the United States. The performance was enthusiastically received.

Overall "Bukang Liwayway" was a good learning experience for everyone who participated. We learned from our mistakes and are better prepared for the forthcoming Far West Convention, which is tentatively scheduled for Friday, August 30, 1974 to Sunday, September 1, 1974. We encourage your suggestions and other input to make this summer's convention a success. For further communication please contact Denise Palicte, No. 1 Squaw Peak Lane, Carson, California 90745.

### Little Tokyo: Free Income Tax Aid

Beginning February 17, 1974, free Income Tax Assistance will be provided, every Sunday, of less than \$10,000 per year. Services will be provided at the Japanese Community Joint Counseling Center, 125 Weller Street, Room 303.

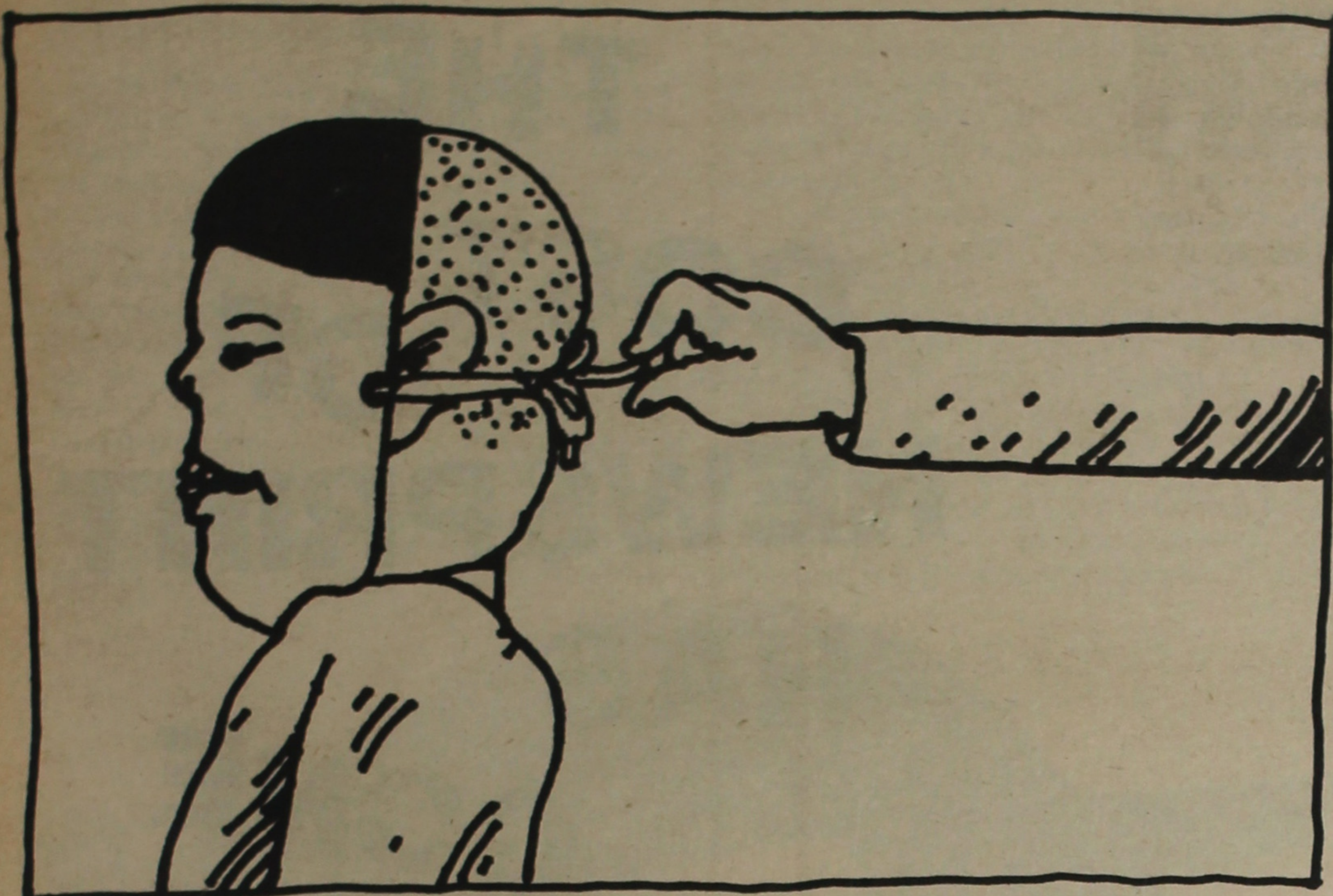
Those seeking services are asked to bring: 1) last year's tax return; 2) from W-2s (salary and wages); 3) form 1099s (interest, dividends,

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## Asian Americans for Fair Media

Asian Americans for Fair Media, which recently organized against a Vons supermarket commercial on the television airways, released its position statement today.

The broad-based coalition of community organizations, students, media people, educators, and other concerned individuals formed to bring racist stereotypical portrayals of Asian Americans in the media to public attention and prevent their recurrence.

The commercial pictured a Japanese American karate master, complete with *gi*, scurrying between the aisles of a typical Vons supermarket,

Asian Americans for Fair Media, which represents the opinions and feelings of the many Asian American communities in So. Calif., was created to combat the negative, demanding images of Asian Americans, appearing with greater frequency in the media. As a coalition of community organizations, students, media people, educators, and other concerned individuals, we are greatly disturbed by the one-dimensional, stereotypic characterizations of Asian Americans. These characterizations include houseboys or servants, cooks, exotic sex symbols, and other images portraying Asian Americans as people with no multidimensional social, political and psychological fabric.

We feel the existence and proliferation of these stereotypes is an affront to our dignity and pride. Asian Americans for Fair Media demand the truthful and realistic depiction of Asian Americans.

The group's objectives are to:

1. Isolate and eliminate specific instances of racist and stereotypic portrayls of Asian Americans in the mass media, defined as television, radio, motion pictures, theatre, advertising, and printed matter (such as newspaper and periodicals).
2. Make the media's insensitivity toward Asian Americans a public issue so these racist and stereotypic characterizations never emerge again.
3. Ensure realistic portrayals of Asian Americans.
4. Pressure the media to place Asian Americans in all levels of media, including decision-making positions and to provide training for Asian Americans.
5. Act as a clearinghouse to screen and preview all advertising and programming concerning Asian Americans.
6. Establish continuing dialog with media to incorporate the Asian American perspective in the mass media.

We stand by these beliefs and objectives because the replacement of such stereotypes by realistic images is necessary to the preservation of our self-dignity and our treatment by others as equals.

income, tips or commissions); 4) this year's state and federal tax return (received in mail); and 5) itemized list of deductions (i.e. medical expense, real estate taxes, contributions, interest expense, theft losses, moving expenses, alimony payments, pension income, car license fee, child care expenses and social security received).

Services will be provided by volunteers from the Internal Revenue Service in conjunction with staff from the Japanese Community Joint Counseling Center. The Japanese Community Joint Counseling Center is sponsored by: Japanese Welfare Rights Organization, Japanese American Community Services-Asian Involvement, Southern California Society of the Japanese Blind and Japanese Community Pioneer Center.

If further information is needed, please feel free to call the Japanese Community Joint Counseling Center at 626-2249.

slashing prices with his deadly hands.

Once formed, Asian Americans for Fair Media quickly arranged meetings with the general managers of each of the network-owned TV stations in Los Angeles to protest the airing of the offensive commercial and demand its immediate removal.

As a result of these meetings, held on Feb. 19-20, each of the stations promised to lodge a formal complaint with Grey Advertising, Inc., which created the spot, and to advise Grey that similarly produced commercials would be rejected by its broadcast standards department.

AAFM's position statement follows:

## Manzanar Pilgrimage Set for April 27

Spokespersons for the Manzanar Committee announced that Saturday, April 27, 1974, has been set aside for the annual Manzanar pilgrimage.

This year, the pilgrimage is set for after the Easter holidays because a number of volunteers are involved in planning a two-day Conference on Social Issues, which is scheduled for April 20-21, 1974, in Los Angeles.

Committee spokespersons also reported that the Manzanar informals (notepaper and envelopes) with the State-approved wording of the plaque are being sold to cover expenses of the pilgrimage. A package of ten informals may be had for a donation of \$1.50. They may be purchased through the mail from the Los Angeles Manzanar Committee, 1566 Curran St., Los Angeles 90012, and from the San Francisco Manzanar Committee, 515 Ninth Avenue, San Francisco 94118.

## Japanese Sightless Institute Seeks Volunteers

The Japanese American Sightless Institute is rapidly developing its library of specially prepared braille materials, and cassette tapes recorded from printed matter. The braille department can be managed by the Institute members; however, the cassette tape portion of the library project will require the assistance of sighted readers.

Volunteer workers for the J.A.S.I. would not only be providing service to the Institute but would also be gaining valuable experiences for themselves. It is evident from past experience that blind and sighted people working together create a bond of trust which is very needed between the blind and sighted members in the Japanese community.

Unfortunately the blind cannot drive automobiles or read printed material, and unfortunately, some blind people have not learned to take advantage of public transportation. Therefore, the Japanese American Sightless Institute is asking for volunteer readers and drivers. Those who will volunteer their services are requested to phone the J.A.S.I. office at: 625-8682 or 625-4333.

## Thanks, Canned Food Drive Successful

The Young Spirits, Yellow Brotherhood, Involved Together Asians and JACS-AI would like to express our warm appreciation to the community. The Agbayani canned food drive has been an immense success with over 500 pounds of canned goods and staples, and \$140 in cash donated by the community. The goal was 500 pounds of food and \$300 in cash.

The four participating groups came from all over the city. In the process of the drive, which lasted about 5 weeks, we had the opportunity to all work with each other. We also had the opportunity to visit and work in the Westside, Eastside, West L.A., and Little Tokyo-Chinatown. We feel that we now know our community and people a little bit better.

We also learned that our (Japanese Communities) history is a history of farming and farm labor. We learned that the Chinese, Mexican-American and Native Americans were the first farm laborers in California. And that due to racism, ending in the Chinese exclusion act of 1882, the Japanese, Koreans and Hindus from Asia were brought in as cheap labor. And that after the Japanese (Asian) exclusion act of 1924, the Pilipino's were brought in as cheap labor for agriculture, as were Mexicans, poor whites and blacks. We also learned the Arabs are now being brought in for the same purpose.

We also learned that most of the farm

*continued*

## Chinatown: Free Income Tax Aid

Low income Chinese-speaking persons will be able to receive free income tax assistance from 10:00 am to 4:00 pm. This service will be available on March 9 and 16. Members of the University of Southern California's Asian American Tutorial Project (AATP) will provide the assistance under the direction of Wayne Louie and George Wong. This free service is being offered by bilingual AATP volunteers to assist those who have language and technical difficulties in filling the forms. The income tax service will be offered at East-West Savings and Loan, 935 North Broadway, Los Angeles Chinatown.



## Disguised U.S. Military in S. Vietnam

More than a year since the Paris Peace Agreements have been signed, while Nixon continues to boast about a "generation of peace," some startling but predictable news has been revealed by the Union of Vietnamese in the U.S. *Newsletter*—24,600 disguised U.S. military personnel are present in South Vietnam, manning crucial points in the Thieu Police State apparatus. They are deployed as follows:

1. As diplomatic personnel in the U.S. Embassy and Consulates		2,000
2. Military personnel working in the Saigon Armed Forces		15,000
– In the Saigon Defense Ministry	3,500	
– In the Saigon Armed Forces	9,000	
– As technical military advisors	1,500	
– As engineers for building military bases	300	
– For intelligence	300	
– Personnel of the Air America	300	
– Teams for technical supplies	100	
3. Military personnel as advisors for the Saigon Police		2,300
– Police advisors	1,500	
– Advisors in the "Phoenix Operation" *	800	
4. Military personnel working civilian institutions		5,300
– As advisors in "Pacification Program" activities	300	
– As advisors in social and economic activities	2,900	
– As advisors in political activities	2,100	
TOTAL.....		24,600

\* The "Phoenix Operation" is an assassination program carried out against opponents of the Thieu dictatorship.

*continued from page 3*

laborers were never able to marry due to racist laws against intermarriage, and laws that barred Asian women from coming to this country in large numbers. Because of this, we did not know much of our history in this area. There were no children to pass this information on. We also learned that most of the Chinese, Japanese, Hindus, and Koreans had passed away without ever getting married or having children, which is very important in our cultures. It is a shame. We will not forget our Pilipino elders.

We took food and clothes to Delano on Feb. 15, 16 and 17. There we worked on Agbayani Village. This village is a dream rapidly coming true. It is a retirement village being built by love through volunteer labor. We took part in this building process. We hope that the lessons we learned, we can bring back to L.A. and our own communities: Working cooperatively and voluntarily to build something concrete for the people's power.

There will be an educational teach-in on Agbayani Village and the United Farm Workers Union in Boyle Heights on March 10, 1974 at the Rafu Chuo Gakuen Japanese school on Saratoga. This event will be sponsored by the ELA Outreach team and the Young Spirits. The event will be bi-lingual in Japanese and English.

Again we thank the community for its support for the food drive.

Young Spirits  
Yellow Brotherhood  
Involved Together Asians  
JACS-AI

## East-West Players

The East-West Players have announced their production schedule for 1974, a slate of four major plays designed to span a wide spectrum of quality drama and entertainment.

Initiating the 1974 season will be an original play by novelist Harold Heifetz titled, "Harry

Kelly"—a moving tale of romance set against the strife of a Japanese relocation camp in the Arizona desert during World War II. It will be directed by the celebrated stage and film actor, Mako. "Harry Kelly" opens April 3 and 4 (two opening nights.)

The theatrical fireworks will continue with EW's next presentation, Bertolt Brecht's "In the Jungle of Cities," scheduled for opening nights on July 4 and 5. Robert Viharo, instructor in acting at EW, will direct.

Following the Brecht presentation will be a new play by noted San Francisco playwright, Frank Chin, whose "Chickencoop Chinaman" was produced off-Broadway in 1972. The new play is titled, "Year of the Dragon" and will be premiered October 2 and 3.

EW's last offering of the year will be a new, original work by the company's soon-to-be-named playwright-in-residence for 1974. A special Rockefeller Foundation grant of \$3,500 was awarded the East-West Players this month to sustain a playwright-in-residence and to produce his play. Last year's recipient was Jon Shirota, author of "Pineapple White." The winner of this year's award will be announced shortly. Opening nights will be December 18-19.

Each play will be performed on weekend evenings, Friday through Sundays, with curtain time at 8:30 p.m.

New ticket prices will go into effect this season, with discounts to season ticket holders who will be given first choice in seating arrangements. Tickets will range from \$3 to \$4.50 per performance. Equivalent season tickets will be \$9 to \$13.50; season ticket holders, in other words, will see four plays for the price of three.

Opening night tickets, however, range from \$5 to \$6.50 per night, and will include the traditional champagne gala.

Group rates are also available, according to John Mamo Fujioka, EW administrator. Call 660-0366 for reservations or further information.

**THE  
COST OF  
NEWSPRINT  
HAS  
GONE  
UP  
12½%**

## Boyle Heights Study for the Community

We are community workers, volunteers, and interested people from the Japanese American Community Services/Asian Involvement (JACS/AI) and the Joint Counseling Center (JCC). Both these organizations provide services to the Japanese American community which the federal government does not provide.

We were hired by the Asian American Studies Center at UCLA as research assistants to do research within the Japanese American community. Although the focus of our study will be Boyle Heights, other areas to be researched are Japanese capital and its effects on the Japanese American community and the historical formation and dispersal patterns of the Japanese American community.

In focusing on the Boyle Heights community, we felt the urgency and priority with gathering data on the oldest residential and most economically oppressed sector of our community. We know that there are a number of Issei and recent immigrants within the community who speak only Japanese.

We will be conducting in-depth interviews with Issei, Nisei, Sansei, Kibei, and recent immigrants. This study will not be a collection of data but more to learn from peoples' experiences within our community and together find out the needs of our people.

We would like the cooperation of individuals and organizations to help facilitate our study. Any information gathered will be shared with these organizations. We feel that any information gathered will not be relegated to the academic shelves of the university but will be used for and by the people within our community to best serve their interests and needs.

The study is geared for "action" and direct application of what we learn from our people in our community. Social change in our community will come from our community and we feel that being a part of the Boyle



## Women's Day

On Friday, March 8, 7:30 p.m. at the Oriental Service Center 1201 S. Flower St. in Los Angeles, women from each Asian community are coming together to hold a joint celebration to promote friendship and unity among Asian women as well as to learn more of our history and accomplishments. On March 8, 1910, women throughout the world celebrated the first International Women's Day. This day was chosen to commemorate the struggles and contributions of all women. Today, 64 years later, the struggles of women for more rights and better lives are still continuing, as are the world wide celebrations.

March 8th is significant in its commemoration of a working women's demonstration in the

New York clothing industry, where women first demanded a decent wage and a 10-hour working day. Today, women are still struggling for child-care facilities, better educational facilities, consumer rights and protection, employment opportunities, and so on.

It is a time of crisis and a time for change. Asian women are affected by these changes in terms of having to care for their families, their homes, jobs, etc. Many women have been raising their voices singly or have been feeling frustrated and alone in searching for solutions.

It is time now for us to come together to celebrate our past accomplishments and to unite together to achieve new accomplishments. Please come and share with us on Friday, March 8th. For further information please contact Linda Iwataki or Honey Fukushima Cager at 387-1347.



Heights community we will also benefit from these changes.

Any information gathered will be held in strict confidence and the anonymity of the individual will be protected.

In Struggle,  
Ken Honji/Merilynne Hamano

## Learn Korean Cooking

Anyone who is interested in learning how to make Korean food is invited to a Korean cooking class. A group of young Koreans are offering five lessons in Korean cooking. The classes began in February but it's not too late to catch the next three lessons. The classes are held at ITA, 2002 Purdue, WLA, 477-0357.

The next schedule lesson plans are for:

March 8	Namul
March 22	Soup, different types
April 5	Korean pancakes (Bin da Duk)

50-cent donations are asked for the materials, classes begin at 7 p.m. For more information call 826-9305, Jai or Leslie 628-0057/299-0830.

## ACT Reborn

Asians Come Together (ACT), the Asian American organization at East Los Angeles College, is once again in operation. Disbanded for a few months, ACT is back in action, and is seeking more members to participate in its activities. ACT's first objectives include helping classes dealing with Asian Americans to acquire difficult to obtain study materials, and making presentations in those classes. Very importantly, says president Cheryl Uyeki, "It's time for Asians at ELAC to have a group of their own." calling 283-6345, or Mr. Weichel at the Sociology Office.

## Creative Workshop Recruits

February thru March has been designated for recruitment by the CREATIVE WORKSHOP. The program is geared for children ages 3 to 12. Some of the Workshop activities include learning centers, field trips, music, drama, arts & crafts and academics.

There is a 25 cent fee, per child, to cover some of our costs. Please provide a sack lunch!

For further information, drop by or call on Saturdays at the Yellow Brotherhood House, 1227 S. Crenshaw Blvd., Los Angeles. Phone: 938-4866, from 9 a.m. to 3 p.m.

**Young Spirits**  
presents

# "TO TOIL THE LAND"



### SLIDE PRESENTATIONS:

"HISTORY OF ASIANS AS FARMWORKERS"  
Historical Photographs:  
Japanese American Research Project

AGBAYANI VILLAGE  
Senior Citizens Housing Project,  
Delano

CANNED FOOD DRIVE & TRIP

RUSSELL VALPARAISO  
Community Worker, Carson

CHRIS BRAGA & SEBASTIAN SAHAGAN  
Future Resident, Agbayani Village

DATE: MARCH 10, 1974

TIME: BEGINS AT 1:30 p.m.

PLACE: RAFU CHUO GAKUEN

(SARATOGA & 1ST ST.)

BI-LINGUAL: ENGLISH and JAPANESE

FILMS  
ENTERTAINMENT  
REFRESHMENTS

ADMISSION: FREE

CO-SPONSORED BY:

YELLOW BROTHERHOOD

INVOLVED TOGETHER ASIANS

JAPANESE AMERICAN  
COMMUNITY SERVICES





# YOUNG SPIRITS is . . . good!

In Young Spirits, we had some difficulty of parents having a lack of understanding about our group. To get understanding and support from the parents we had a parents potluck with people explaining about our group, and our slide shows, which showed attention to the activities we do.

## Activities

Also, Young Spirits has started to work with other youth groups such as Yellow Brotherhood (YB), Involved Together Asians (ITA), Japanese American Community Services-Asian Involvement (JACS-AI), and others. To get to know each other better we had a joint potluck of JACS-AI, Young Spirits, and Yellow Brotherhood. YS also participated in YB's Pancake Breakfast and ITA's Mochitsuki.

Recently, we had the Agbayani Canned Food Drive sponsored by Yellow Brotherhood, JACS-Asian Involvement, ITA, and Young Spirits. The canned food drive helped the groups unite and spread brotherhood and sisterhood in the groups.

Agbayani is a village of senior citizens' housing, mainly for Pilipino and Chicano farmworkers now being built by volunteers. The canned food drive is for the farmworkers and volunteers to help them through the winter, when the scarcity of food is most critical.

Agbayani Village is named after a Pilipino farmworker named Pablo Agbayani, who died of a heart attack while on the picket line in the spring of 1967.

Our goals were to collect 500 pounds of canned foods and \$300. The groups jointly collected the canned foods every Sunday in different areas with each group responsible for the area in which they are from. For example, YS was responsible for "Eastside," YB for "Westside," ITA for W.L.A., and JACS-AI for Little Tokyo and Chinatown areas.

On February 15, 16, and 17, the four youth groups working on the canned food drive went up to Agbayani Village to help the volunteers build the housing.

The groups took up over 500 pounds of canned foods plus old clothes, and a total of \$147.00.

To show the community our unity and support for the farmworkers, Young Spirits is sponsoring a "Teach-in" in E.L.A. entitled "To Toil the Land," on March 10th at Rafu Chuo Gakuen with support from YB, JACS-AI, and ITA.

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The Teach-in is mainly focused on the hardship of Asian farmworkers, the presentation will include a slide show incorporating many old photographs, and different youth group presentations and guest speakers from Agbayani Village. And finally on March 24th (place and time to be announced) there will be a "Victory Celebration," again sponsored by YS and other youth groups, to mark the culmination of the drive. It's planned to be an all-day activity with co-ed basketball, volleyball games, cultural events with Katepunan ng mga Democrático Pilipino (KDP), plus a dance. Since this is an activity for the canned food drive, people participating are asked to bring at least one canned food to enter.

One of our main activities in YS is sports program at Hollenbeck Jr. High School, every Saturday morning from 9:00 to 12:00 p.m.

Some of the sports are basketball, volleyball, table tennis and gymnastics, and we're planning to form a co-ed volleyball team and start tournament games with YB, ITA, and other youth groups, and most of all we stress friendship before competition.

## Future Activities

YS's current planned activity is to start a study hall at California State University at Los Angeles (CSULA) to help the YS members with their school work.

Another activity for the future that we have been planning is our big fund-raiser pancake breakfast. The purpose of this fund-raiser is to raise money for our own center. One of the main purposes for a center would be to start a film program for Issei (and everyone else in the community) and to get more people into our organization.

## What Young Spirits Means to Me...

"Young Spirits is good. It's, it's good!"

"Being with nice people, learning new things about people, myself, and about things that are happening in the world today. To me it also means fun, excitement, new friends, and trying to help people other than yourself, sometimes succeeding..."

"Young people and having the trips, and helping other people."



"Young Spirits is young people coming together to find out who they are, becoming strong and positive about themselves. It is young people helping themselves and others. It is people unifying to make things better."

"Although my time has been limited with Young Spirits, I feel that working with the group has given me a whole lot."

"Young Spirits is an organization which meets on the eastside and helps and serves the people and things like that. Anyway, we young people of Young Spirits are very hard-working people. We have had a few fund-raisers and we're trying to get a center."

"You meet new friends, and you also learn about new things. Your ideas change once you start to get to know Merilyne, Tamiko, and Kathy N."

"Young Spirits means working together with both young and 'old' people of the community. Getting to know other youths, participation. Trying to build unity among all Asians. Working and having fun. Eh!"

"Young Spirits means meeting new friends and working with them. It gives you a good feeling when you care and trust each other."

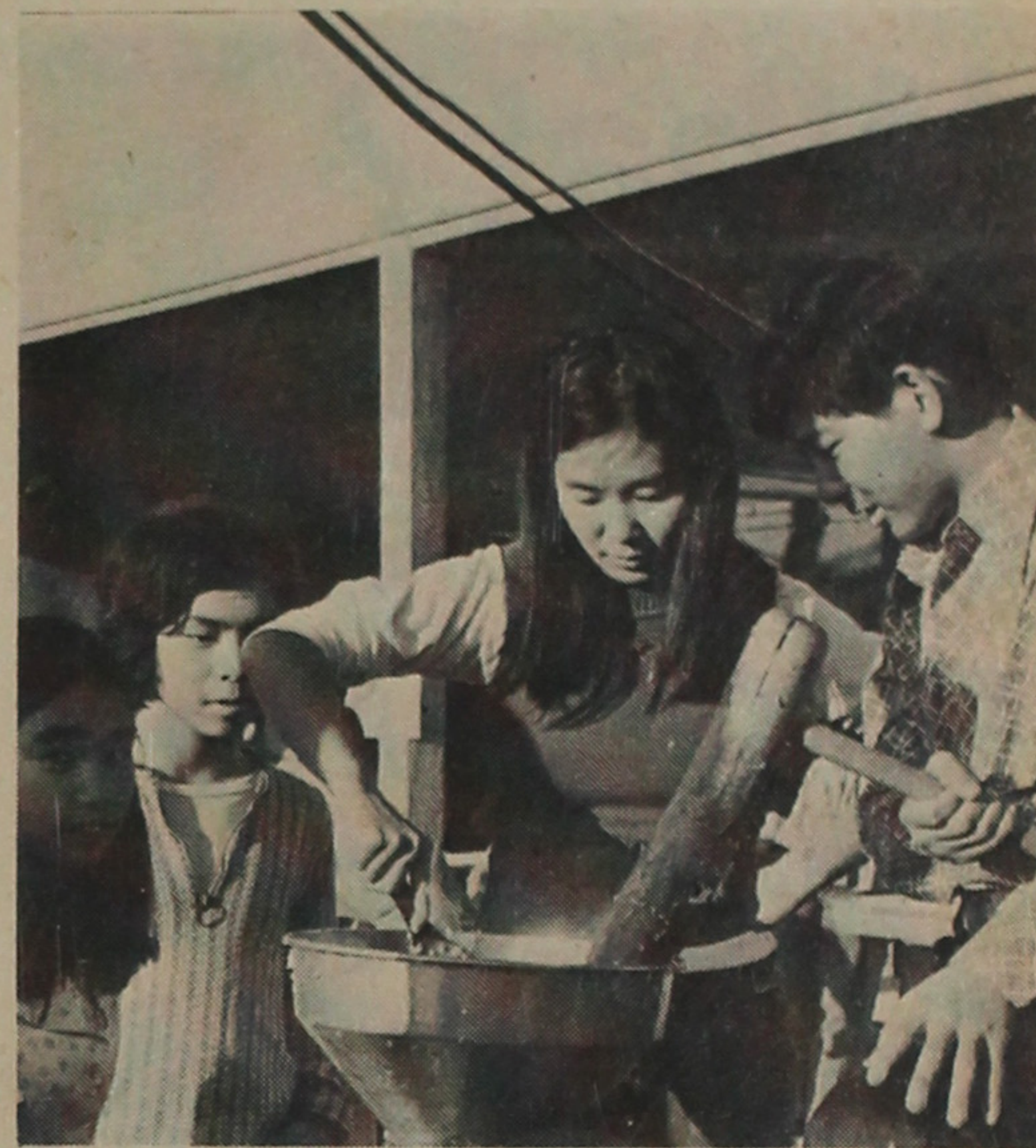
"Young Spirits is good!"

"Since working with the youths, they have given me a lot of energy and strength even more so to fight and work harder to build a better life for the people in the community. Working and striving together is what our group is about."

"Young Spirits means a new community of people who work together, share our lives, and reach out to each others' different needs. It also means trying to change ourselves and the community so that we all become stronger and more capable of taking care of ourselves and our people."

"Young Spirits is the building of a new society—a society based on human worth, strong, healthy human beings, and a bright culture. It's the beginning of young people getting together to serve the needs of the community. It's the beginning for all of us coming from old values. Young Spirits linking up with all other youth groups and people to be a force for change."





"Young Spirits means caring, sharing, and helping one another and our people in the community. Always learning about ourselves and other people trying to change our attitudes and values to become more sensitive to the needs of all people. Also means feeling good about ourselves, doing and going places together."

*In writing this article, some of us felt it was important to share, not only the development of the Young Spirits, but also the development of the East Los Angeles (ELA) Outreach Team. The ELA Outreach Team functions as the older (average age: 23) counterpart of Young Spirits by offering various resources such as transportation, tutoring, and personal and family counseling if required. The ELA Outreach Team is part of the Youth and Drugs Division of the Japanese American Community Services.*

*As members of the ELA Outreach Team, we wanted to give a historical perspective to what we are doing now. Although this comes from a predominantly Japanese perspective, let us share with you some of the past experiences in youth work; how we see the various stages and developments in the Asian youth scene in L.A.; and how we see perspectives for the future.*

#### 1968-1969: "Something's Happening"

The Scene: It was in this year that the drug abuse problem among Asian youth became extremely apparent; in local hangouts such as Holiday Bowl and Mr. Pockets' Family Billiards on the "Westside" (Crenshaw district), Andy's Billiards and Triangle Bowl on the "Eastside" (Monterey Park/Bella Vista districts), Golden Cue, Missile Bowl, Gardena Bowl, Joey's Billiards in the South Bay (Gardena, Carson), Asian youths staggered through the corridors and doorways, watery eyed, their anguish temporarily checked by Red Devils (barbituates). At parties, dances, and school campuses (junior/senior high and colleges), youths hustled and consumed reds, yel-

lows, and rainbows (barbituates), bennies, dexies or whites (amphetamines) at an unprecedented rate.

Here we also see the last remnants of gang activity in the Asian community. "Eastside" against "Westside" gang fights in the parking lots of Parkview, Rodger Young, Holiday Inn, Shatto Bowl.

The Response: The initial response to the deteriorating situation among Asian youth was the formation of the Yellow Brotherhood. The Yellow Brotherhood, formed by former gang members, represents the first self-help drug abuse group among Asian youth.

#### 1970-1971: "Self-Help"

The Scene: Crisis in the Asian community. Thirty-five Asian youth die from barbituate overdose. Average age of barbituate abuser is 13-15 years old. The community can no longer hide the problem.

The Response: More self-help groups develop; Asian American Hardcore, Go For Broke-Eastside, LOVE-J-Flats area, Asian Sisters, Come Together-Gardena. The self-help groups prevent the death of many more.

1970 also marks the opening of the new Japanese American Community Services-Asian Involvement office. Through its Youth and Drugs Division, further work is carried on to address the drug abuse problem among Asian youth (both users, and non-users): community workers join with professionals to gain skill in crisis intervention (cases of attempted suicide, O.D.) and individual, family, and group counseling. During the summer of 1971, a group of young Asians from various community groups join together to dance in the parade at Nisei Week. Rather than a traditional dance, the group dances a skit depicting the drug problem, and the responsibility of big business, represented by the Lilly Company.

JACS-AI also begins the Parents' Group—a place where people from all walks of life come together to share experiences, concerns, and ideas on how to combat the abuse of drugs and how to improve relations in the family.

*All these different groups and programs were trying their best to get people off of drugs (mainly barbituates), but many times we were only reacting to situations—mainly crisis situations (cases of barbituate overdose, attempted suicide, etc.). We were dealing with the symptoms rather than the cause. In other words, through our work with drug abusers, we found that drug abuse was only an escape from many problems many people in the Asian community faced, i.e., lack of positive identity, problems in the family and school, peer-group pressure, etc. We also found that even when people are "clean" (off of drugs) they will, 99 times out of 100, go back to drugs if there are no concrete alternatives to help them to change, understand, and feel positive about themselves. What we realized, then, was that we needed a lot more than just a group or program that would help people "kick" dope. What we needed were alternative programs which would help give positive feedback on/about ourselves. We needed a well-informed community and a better understanding of the social conditions such as the over-production of barbituates by drug manufacturers which acted to perpetuate the drug abuse problem. With these lessons learned, we began to de-emphasize direct service work and put a new emphasis on community education and prevention. The best way to deal with the drug abuse problem is to prevent it.*

#### 1972-1973: "Fighting Back"

In this new thrust, self-help drug abuse groups, the Buddhist-Christian Clergy, and concerned individuals formed a "Drug Offensive" against large drug companies such as Eli Lilly Company, which was responsible for over-producing "Reds" or barbituates. Along with a petition campaign, they conducted large teach-ins to explain what the self-help groups were doing and to discuss ways that the community, schools, and families play a part in youths getting into drugs. Successful teach-ins were held at Sen-shin (Westside), Venice-Culver City, Nishi Hongwanji, and finally at the L.A. Free Methodist in the Eastside Community.

*continued on 18*



Two of us Gidra staffers were hungry. It was getting into the late afternoon and we hadn't eaten lunch. We made a quick mental inventory of what kind of food we had in our nearby homes and discovered that we had a can of Japanese-style prepared fish, a few nearly empty jars of Japanese condiments, and plenty of green tea. Now with these as a start, what is the logical thing to get in order to make a complete meal? It certainly isn't a loaf of Wonderbread. So we crossed Eleventh Avenue and went into the New Japan restaurant on Jefferson Boulevard to buy some cooked rice.

We ordered a quart to go. The waitress gave us the wary eye, disappeared into the back, and returned a minute later with a little wire-handled take-out container. Inside that box was our hearts' desire of the moment—some nice steaming hot rice.

She said, "That will be \$1.50."

## What? A dollar- fifty for a quart of rice!

Both in restaurants and in markets, rice prices have been skyrocketing. In a half-year's time these prices have doubled and more. Medium-grain rice, which is the type eaten by Japanese Americans, is no exception. In Los Angeles at least, the reason for this enormous price rise is that three Los Angeles wholesalers and three Northern California mills have monopolized the rice market. And, as monopolies do, they have pushed prices through the ceiling.

The wholesale companies involved are the Japan Food Corporation, Nishimoto Trading Company and Mutual Trading Company. The rice mills are the Farmers' Rice Cooperative, the Rice Growers' Association, and Pacific International Rice Mills.

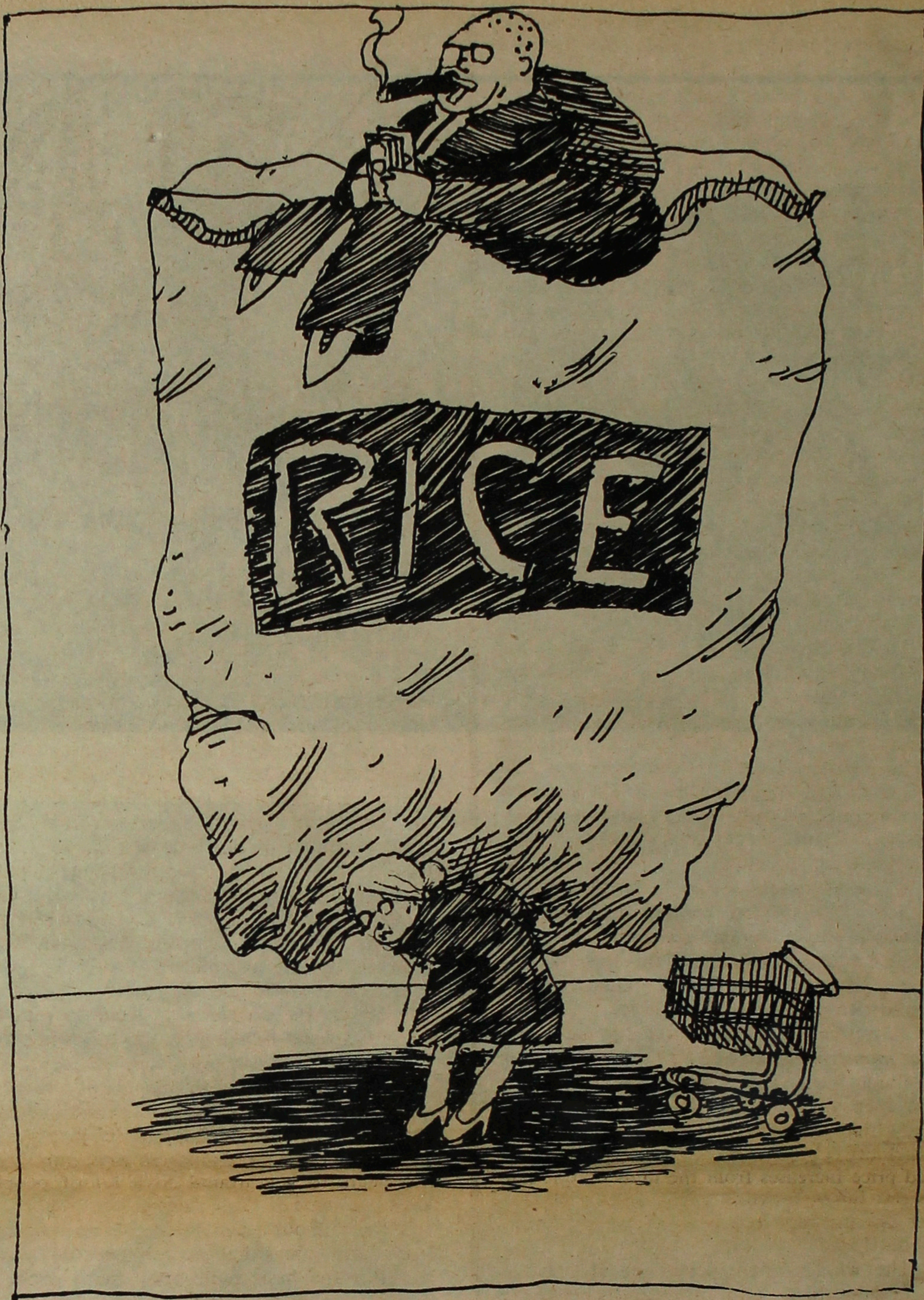
Even the most thrift-conscious shopper, buying rice only during sales or in large economy sizes, is paying more than twice last summer's price. Let's compare last July and August's prices for the 25-pound featured specials with the prices today. The most inexpensive brand (Botan/Capitol) has jumped from an average sale price of \$3.35 all the way up to a current \$7.80. Two other popular but more expensive brands (Japan Rose and New Rose), which were then selling at \$4.00 now cost \$8.50.

And, from September of last year to this January, a scant four months, the regular prices of the largest and most economical sizes of rice have risen enormously. The 80-pound *Japan Rose* and *Kokuho Rose* have gone up from \$15.50 per sack to \$31.10 and \$31.62 respectively, and even the thrifty *Botan/Capitol* 100-pound sack has risen from \$17.50 to 27.65\$.

Remember that these are only the prices for the best rice bargains around. The regular prices for 25-pounds of rice are now in many cases over \$10.00. (The price rise in Chinese long-grain rice is even more scandalous. The prices for long-grain rice were for a long time somewhat below those for medium-grain. Now, its price for a 25-pound sack has soared to the \$13.00 mark.)

For the U'S' and throughout most of the world, this is a time of wild and unshakeable inflation. Prices of nearly everything are rising rapidly, almost everywhere except in a few Communist countries.

Added to this is a rice crisis in Asia. In the 1972-1973 growing season, the rice producing regions were swept by floods and droughts, often both in the same places. Man-made disasters played their role in the rice crisis as well. Vietnam, which was once part of the Indochinese "Rice Bowl" of Asia, had its agricultural capaci-



	July, 1973	Today
Botan/Capitol	\$3.35	\$7.80
Japan Rose	\$4.00	\$8.50
New Rose	\$4.00	\$8.50

\*These are average SALE prices for a 25-pound sack. In many cases, regular prices are over \$10.00.

ty ruined by the American War, and it must now import 3 1/2 times what it once exported. The harvest was miserable, 4 1/2 million tons less than the year before, in a part of the world chronically short of food. Asian Governments desperately sought other sources of rice, and worldwide prices subsequently rose.

Disaster in Asia was a windfall for the U.S. rice industry. While most of the Asian nations consume at home most or all of what they produce, the United States exports about half of its crop. In fact, while most other nations grow as much food as they are able, the U.S. restricts its agricultural output in order to maintain high prices, and rice is no exception. Prices for export rice rose, and the price of rice for domestic consumption rose right along with them.

There are basically four stages in the marketing of rice: the farmers, the mills, the wholesalers, and the retail stores. We can check the prices (and, therefore, the price markups) at each of these levels for any recent funny business.

But, the medium-grain rice market is already a funny business. It has several peculiar characteristics.

Most medium-grain rice is grown in California, and California grows very little of any other kind of rice (Arkansas once produced a consid-

erable amount of medium-grain rice, such as "Arkansas Blueroose", but much less profitably than California did. When soybeans and wheat prices boomed, they stopped growing rice and switched to those and other lucrative crops) Six counties in California produce over 80% of the total rice crop; Colusa, Sutter, Butte, Glenn, and Yolo Counties (all just North of Sacramento), and Fresno County. It is for reasons of nature that this state concentrates on one type of rice. Medium-grain rice does extremely well, while long-grain rice simply does not grow here.

From these few neighboring counties comes most of our rice, which then flows into an even more narrow channel. Three mills in Northern California process 90% of the rice in California. Does this mean then that the farmers are caught in the grips of powerful buyers? Hardly. Of these three, the larger two mills are farmer-owned co-operatives: the Farmer's Rice Co-operative and the Rice Growers Association. The third, Pacific International Rice Mills, is privately owned.

The biggest jump in prices occurs at this farmer-mill level. Again, some startling comparisons. The *wholesale price index* is used to measure the degree of price changes for wholesale goods. 1967 is the base year, and prices that year are considered 100.00. The most recent wholesale price index had reached 150.4, which means that it cost \$150.40 in January of this year to buy, at wholesale, goods that cost only \$100 in 1967. Some prices rose more than others. Farm prices in general had an index of about 180. Petroleum is on everyone's minds, and with good reason—refined petroleum has reached an outrageous 270. But rice is even more outrageous. The wholesale price index for rice in December of 1973 towered at



Rice has risen to 353% of its 1967 price.

But the difference between the cost of milled rice, as high as it has gone, and that which rice sells for at retail, is still about \$10 per hundred pounds, or in other words a markup of 33%. Who's taking this second giant cut? The culprit can only be either the wholesalers or the retail grocers.

"Rice is a football. We call it that because everybody kicks it around." The speaker is a retail grocer, and he is talking about price. In the grocery business, certain items, such as sugar and coffee, once upon a time mayonnaise, and purportedly rice, are often sold at very low markups, and occasionally even at a slight loss. The theory is that once a shopper is lured into a market by a great bargain, she or he will remain to buy other, profitably marked-up items. The retailers we interviewed attested to this—they swore that their profit on rice was minimal.

But so did the wholesale merchants. They said that they also treated rice in the same way. Their story was that by keeping the prices on rice down, they gained the grocer as a customer. Who's lying?

The prices for rice in all its various stages are difficult to get, simply because no one keeps a record on all of them, but a little work was able to dig them up. The grocers told a partial, but real truth. Through 1973, retail prices were a comfortable 10% above wholesale, but sale prices often had markups as low as 2%, and on a few rare occasions early in the year were actually less than wholesale. No great sacrifices, really, but no great killings either.

Wholesale prices are a different story altogether. The smallest markup for the entire year was in the 100-pound sack of an extremely economical brand of rice, and this was still at a 5% increase over the price of milled rice. It was also extremely unusual. Wholesale markups were consistently in the 25% range, with occasional monstrosities of as much as 36%. A very high-flying football, you might say. (I hate it when they lie to me.) It is only in recent months that the markup percentage has begun to slack off. Caught between the powerfully imposed price increases from the mills on one side and the limits of consumer tolerance on the other, the markups have been squeezed "down" to about 15%.

The wholesale companies are able to do this because they have successfully created a monopoly. Japan Food Corporation, Nishimoto Trading Company, and Mutual Trading Company have a lock on all Japanese food in Los Angeles, including rice. At a branch of Boy's Market in the Crenshaw area (a heavily Asian populated district), these three companies supply all the Japanese food except for rice crackers. The same is true throughout the city.

Why is such a ripoff possible? How can they get away with this kind of thing?

If we ask who buys and eats this rice, the answer we get is astonishing—and it also tells us the answer to our previous question. According to both a veteran L.A. grain broker and several other knowledgeable sources, Japanese-Americans (and a smaller number of Korean-Americans) consume 90 to 95% of the medium-grain rice in the U.S.. The general public, and any watchdog institutions it might have, never encounter medium-grain rice. What is a basic staple food for hundreds of thousands, then, is virtually non-existent to the rest. The secret to this crime is that it occurs in secret.

So nothing will happen to remedy this situation until the people who are victimized act to defend themselves. This is as true of the current rice swindle as it is of everything else. Remember, the monopolized rice market and its actions should be considered as just another normal feature in a monopolized world. And the same principles for solution and relief apply in both cases.

What can be done? The potential power of a half-million aggravated consumers is immense, especially when they make up the entire domestic market. Imagine if every customer of medium-grain rice cut their purchases in half. How great a blow is that in lost dollars? And how much greater is that an expression of the power of people working together?

Dean Toji



"Jade" is a new quarterly magazine being put out by editor-publisher Gerald Jann. The office is located on 8240 Beverly Blvd, near La Cienega Blvd. (213) 653-5506.

This magazine could have been called Bamboo, Pagoda or Paper Crane since all of these possible titles, like Jade, are loaded with stereotypic connotations assigned to us by the majority culture. Can a magazine that claims to deal with Asian American Identity be called "Jade" and play the part of an "image" expected of us? Some other examples of this type of thing are "Jade-East" and "Hai-Karate" (both perfumes for men that hints that without them you smell bad.) "Imperial Garden" and "Pear Garden" (restaurants on the Sunset Strip and Restaurant Row, respectively) are patronized mostly by white people who are financially pretty well off.

Maybe the people who came up with this magazine were thinking in the following way: What is hip? Asian American Identity, right. (A while back it used to take about a hundred years for a new idea to reach a mass audience, but nowadays with TV and radio an idea like the Asian American consciousness took only about five years to get around to a lot of people.) Let's use some of those slogans like "Right On," and write about acupuncture, Asian astrology, tennis, and things that are very popular currently. But the basic philosophy that's gonna be pushed, not up front but in a subtle way, is the philosophy of "making it" in the system, no matter how bad that system is. There is some stuff inside that's not all bad. A boring and shallow history of Asians in Los Angeles, an article on the Ethnic Understanding Series kits put together by Visual Communications, and an article on "Castelar Elementary School" (a school in Chinatown, Los Angeles). But these subjects are being used as the frosting that makes the dirt-cake inside seem more socially progressive.

Some examples: On page two, under the heading, "Vital and Interesting People" are Rocky Aoki (a millionaire restauranter who started the Benihana chain of restaurants serving quasi-Asian food. In one of his advertisements, he says, "Americans don't like slimy raw fish or squid, so we've combined Japanese food with French cuisine.") Aoki is pictured with two Rolls Royces and a Bentley. He's a pretty modest pimp of Japanese culture, because in reality, he owns four Rolls Royces, two Bentleys and a private plane. He's presently initiated his own girly magazine called "Genesis."

Right above Rocky is a picture of Suzi Kawasoye captioned, "I'm Suzi, fly me." It's about an Asian sister (?) who fulfilled every girl's dream by having her name painted across the front of a big jet-liner, the article reads. She's an airline stewardess who supposedly doesn't have any time to be bored. Since she's so busy promoting the travel and tourism business for the sake of American imperialism. (Going to other countries or to Third World communities to make money by investing, but taking back more moeny than you invest at the expense of the working people of that area, and the land they occupy.)

On page four: "Asians in Hawaii's Politics" publicizes Congressman Spark Matsunaga as having a "cultivated Harvard accent." The whole tone of the article is in glorifying Asians who

have made it to become politicians within a corrupt system. It's written with a historical perspective that explains events according to the way the people who played a part in it saw the events. If we were to write about Southeast Asia according to the way Nixon saw it: "We were in Southeast Asia to prevent the spread of communism and make Southeast Asia safe for democracy," instead of the real reasons of economic exploitation and occupation of a strategic area. The article is shallow on political analysis, and limited in vision.

Page twenty-six: "Eye make-up and the Asian woman" by Hal King, make-up director of Max Factor, explains how Asian women's eyes can become more desirable to western eyes. Page thirty-two: Ray Aghayan and Bob Mackie write about Chinese cuisine. The authors serve the stuff to six exclusive guests in their exclusive Beverly Hills home.

This article isn't meant to be a thorough analysis and criticism of the magazine, that couldn't be done in this case, because it didn't have enough thought provoking content to treat with any type of earnest study.

Let's look at some possible reasons why this person Gerald Jann and others on the staff went into debt and spent a lot of time and energy to put this magazine out. One possibility is that he's a conscious capitalist exploiting the public just for the sake of selling a product and is quite aware of exactly what he's doing. He studied his potential readership and has a clear idea of who he's writing for. Time will tell if he figured right or whether he blew it as far as the financial success of the magazine goes. To make a fast killing by selling huge quantities for a short duration, is the hit and run approach to raising capital. This can't be Jann's trip, because publications almost always start off in the red (repayment of creditors, catching up with overhead, etc.) for the first year or two, before profits can be made. There's a presupposed assumption that publications are a long term investment gamble. (Two exceptions to this are *MS* magazine and *Penthouse*, both going into the black within six months to a year.)

Unfortunately, probably the most feasible motive on Jann's part, for putting out "Jade," was that he genuinely feels and thinks that the life-style and philosophy contained within the pages are really the goals and ambition that we ought to be working for. It's a sort of light-weight jet-setting trip. (A heavy-weight jet-setter is someone like David Rockefeller of the Chase Manhattan Bank, who has lunch with the Queen of England then splits to the Kremlin to open up a new branch of his bank with Soviet bureaucrats who drive limousines.)

The self-promotional introduction leaflet that came with the complimentary issue of "Jade" claimed that it was "the first quality illustrated magazine of the Asian American Community." This is bullshit. What about *Bridge* magazine, *Amerasia Journal* or *Gidra*, among others.

We strongly recommend that you hold on to your \$1.25. Instead of buying "Jade," buy some of the previously mentioned periodicals or ask someone at the Amerasia Bookstore, about something worth reading.

David Monkawa



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Robert M. Takasugi

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Division 3

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Los Angeles Municipal Court

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A Profile

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# With Balance in the Justice

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It is a place where people stand around very ill at ease, whispering to companions or staring at the cold walls. People prefer to avoid court houses. In East Los Angeles, the signs are in Spanish as well as English: but the D.A.s and the cops are white, and the Law is as Anglo as can be.

There is probably no better indicator of one's social-economic status in this society than to measure one's attitude toward the law. The traditional line of course is that it is a system to achieve justice, where social good is doggedly enforced, and social conflicts fairly resolved. Sure, there are some minor imperfections, but basically that's the story we get all through school. What people really believe is, for the most part, different. For those who have the most influence in this society—those who sit on the Boards of Directors of large corporations or in important government posts; those who from their big desks determine what we read in the newspaper, watch on television, or how much we pay for gas or meat or medicine—for them, the law is something they can ignore. That may be too harsh. But really, they can *afford* to ignore the law because they can also afford to pay lobbyists and legislators to see that their interests are protected, lawyers to bend the rules to fit those interests, and cops to dazzle everyone else with their shiny badges. The extent of this "crime in the suites" has just begun to be exposed with Nixon's corrupt administration. So much for the law of the rich.

For the rest of us the law is something else. It's a traffic ticket, an eviction, or a dope bust, maybe a billy club in the groin, or just the knowledge of how much in taxes we're paying compared to what a Nixon or Reagan, or an H.L. Hunt, or Exxon, is getting away with. The farther down in the system, the heavier and harsher that person feels the weight of the law, and the law is designed to keep the balance of power in that system as stable as possible. Its purpose is to legitimize and enforce social inequality.

Which isn't to say that the legal system is baby simple. There is possibility as well as need to gain a measure of the rights one is entitled to within the system. To this end, there are a handful of dedicated legal practitioners who, through a variety of means, work to secure those rights. If widespread social change cannot come solely through the law, individual survival needs can be met, and more widespread education to the guts of this system can be generated. Of course, it's all uphill.

Which brings us back to the East Los Angeles Municipal Court. There sits a judge who has only been on the bench since last August, but who has kicked out 46 cases at one time, given Joe Busch (the D.A.) a seizure, completely freaked out the police, and received awards from several bar associations as the most courageous

judge of the year. In moving the administration of the law toward justice and equality, he stands in marked contrast to his peers and the system. He's also the only Japanese American in the California Courts, and one of only three on the mainland.

Robert M. Takasugi is in his early forties, short, round, has thinning hair and a ready smile. He doesn't appear to be a judicial maverick, but you get hints when you watch him operate in Division 3: No flag salute, people don't have to rise when the judge enters, the clerks and secretaries are loose and pleasant, in contrast to the rude robots one encounters in other courts. It is simply a more human atmosphere; a relief for those intimidated people sitting in the hall.

Then you find out the kinds of things Takasugi has done while a judge. Dismissing those forty-six cases for instance.

Under the Constitution, criminal defendants have a right to a speedy trial. But the process of arrest, arraignment, hearing, other pretrial motions and conferences, and finally a trial, is a very long one. People without money for bail may be presumed innocent in theory, but in practice, they are usually kept in jail many months for the whole laborious pretrial procedure. One excuse for delaying this period even longer is "Court congestion." That is, if the courts are crowded—and they all are—a delay of a person's trial has not been deemed a violation of constitutional rights. The East Los Angeles Court House averages 100 jury trials a week, with a backlog of about 75.

In early January, forty-six defendants filed motions to dismiss for lack of a speedy trial in Judge Takasugi's court. "We had a hearing," recalled Takasugi, "extensive testimony taken from all judges and from the various people having personal knowledge, explaining this judicial lag in our calendar. And as a result of the testimony I determined that it was not just a question of court congestion—it was court constipation. ...So I had no alternative, I just booted it."

The unique circumstances of this three and a half hour hearing was that all the judges in the court house testified on items such as their vacation time in order to trace the cause of the delays. Obviously quite a switch for those judges to be the ones interrogated on the witness stand.

According to Takasugi the problem was that judges were taking vacations—authorized ones—yet without getting replacement judges. As a result, defendants couldn't go to trial because there weren't any judges available. The problem was worsened, "in light of the fact that the district attorney's posture was so rigid where certain cases couldn't be disposed of." Takasugi concluded therefore, "that a judge, like anyone else, is entitled to a vacation, but I think we should have enough organization—or dedication—so that if we are backlogged seventy-one cases,

that is not the time to take a vacation. Or, if we are going to take one, to seek replacement judges." After contacting the Judicial Council of the state for replacements, and not getting any, Takasugi made his decision.

"Joe Busch had a seizure—I don't particularly care if he did or not, it's not important to me. Then I received some hate letters where they started blaming me for Pearl Harbor and all that. This is the typical so-called white mentality anyway."

Not all the reactions were so hostile however. "I did receive from several bar associations the award as most courageous judge of the year. But you know, that in itself to me indicates something different from what it would to the average person. What I did is what a judge *should* do, and why should a judge be given an award for doing something that he should do? This really indicates where the judicial system must be now—it's deplorable really."

Takasugi noted another possible consequence. "I guess one would consider that to be political suicide, in that in two years, I'm up for election. Then again you know, if we modify our conduct with one view to being re-elected, I don't think that's the proper thing to do. So I've already resigned myself that I would be here for two years, and then probably back to the practice of law in the same capacity as when I left it—if I don't resign before that time."

What was Takasugi's practice before his appointment, and how did he get into it?

He was born in Tacoma, Washington and was ten years old when his family was put in camp at Tule Lake. "That's supposed to be what they called the 'baddie' one," he said. "The kind of treatment we got in the concentration camp, probably had such an effect on me, perhaps subconsciously, that I guess I developed a certain philosophy of leaning in the direction of, what is sometimes known as liberalism, or radical, or whatever the word is. I like to think of it more as humanism."

Of later years, Takasugi now muses, "I went through college to avoid the draft, and number two, I didn't want to work." It didn't quite turn out that way. After graduating from U.C.L.A. he was drafted for military service in 1953. When they found that he was not suited as an interpreter, the military was almost ready to transfer him to the infantry, a prospect which, because of the training, Takasugi found objectionable. Instead he applied for the Criminal Investigation Detachment because it seemed to be the most non-military type of activity he could find. After six months of investigating homosexuals, and then homicides in Okinawa, he learned the technique of the polygraph machine. Eventually he was the only "lie detector" examiner in the Far East, which allowed him greater independence even though he was still in the military.



Photography by Bruce Iwasaki.



Judge Takasugi in his courtroom chambers.  
Not beating around the Busch.

One of "life's turning points" came when a good friend of his was charged with rape. Instead of accepting the military court appointed attorney, his friend asked Takasugi to defend him. At that time the future judge knew nothing about military justice or any substantive law. "After he finally convinced me that I should take the case and defend him, probably about seven days before the actual court martial trial, I got into this court martial manual (which is a voluminous thing) and read that inside and out. I felt pretty well prepared so we went in there and we won the case. That kind of got me inspired."

So, taking advantage of a scholarship and the G.I. bill, Bob Takasugi entered the University of Southern California Law School as one of the quota of two Asians in a class of three hundred in 1957. Three years later, at the age of 29, Takasugi graduated, one of the seventy-five of the original 300 to do so. "They were just flunking—bang, bang, bang."

(As for his financial situation in law school, Takasugi remarked that his wife was teaching school and he earned a living shooting pool. "Pool is a tremendous game to know because it teaches you pressure, which is something you have to handle when you get into a trial.")

After graduation, Takasugi, with no money, and a class mate with \$600, rented an office. They went down to Sears and spent twenty-nine bucks on some bamboo curtains, talked a law book salesman into providing them with a very good library for \$15 a month, scored some second hand portable typewriters (no secretary of course), and took any case that walked in the door. "Or anybody that came near our door."

In the area of their practice, Beverly and Atlantic in East L.A., a lot of poor people were having their property foreclosed upon by savings and loan associations. Therefore, many of their early cases were efforts to get injunctions to prevent people from losing their homes. Soon the volume of business increased and Takasugi moved from real estate law into criminal defense work. He found this more stimulating because it involves the individual's personal freedom. In one aspect this was unique. "I can think of maybe five Asian trial lawyers in L.A. County—if you're talking about Japanese American, there was, when I was in it, just one other—meaning consistently in trial work. There's quite a few Japanese or Asian attorneys, but principally in the Japanese Americans, most of them become business attorneys."

After a while Takasugi was making four or five court appearances a day. This load grew so heavy that eventually, he was averaging two hours of sleep a night to be ready for each case. "My philosophy has always been that the client is god. That person is entitled to the best defense possible and I've always tried to give the best defense."

At the same time, about two years ago he

was National Legal Counsel for the Japanese American Citizens League, "until a mutual divorce," over the selection of David Ushio as National Director. "I think there are some very very fine local chapters; I don't think much of the Pacific Southwest District, but some of the chapters have some fantastic people. The time we had the 'divorce,' there were Bob Suzuki, Dave Miura, you know, these are men of the highest caliber."

So because of his private practice, JACL work, and involvement with drug and alienation problems of Asian youth, Takasugi was "hardly ever home. I was interviewing in the evenings and trying cases in the day time."

"Slowly I must have thought about the idea that as a judge, I would *think* that I would have a greater impact to pursue some of my beliefs." Because of his experience in trial work, and because, he suspects, John Aiso retired from the California Court of Appeals, he got an opportunity. "I was shocked to get an appointment from Ronnie-baby."

Judge Takasugi has some thoughtful comments on the role of his very establishment position. "My concept of what I'm supposed to do may differ considerably from what some other judge might think. Number one, I don't think a black robe adds any wisdom to a person. I think the most difficult thing in being a judge is that you're put into a fictional world where all of a sudden you're supposed to have the wisdom to judge another human being. And that I think is an impossible thing." Even after years of trial work, Takasugi finds the task very difficult and adds that any judges who think otherwise are only fooling themselves.

Secondly, Takasugi believes the judiciary must get off its ivory tower. "The most important thing in the world—despite the calendar we have—is to communicate with that person that comes before us. It takes time, but it is worth giving that time to prevent a repetition of a criminal offense by that same person. So far I feel rather delighted that I haven't had a repeater." He talked about cases where a defendant will appear with a lawyer to plead guilty, and the law requires a certain amount of jail time. "My philosophy is, you put a guy in jail, what have we really done? We can give a lot of lip service to 'rehabilitation' but considering the conditions within the jail—this is probably the worst place to put anybody. However I've had several situations where a guy, through his counsel, will plead guilty to a charge requiring a mandatory jail time. In those situations I try to communicate with them—usually in my chambers where they're a lot more comfortable. On many occasions, I've gone down to the jail to visit them, and talk with them. I think I've established rapport with a lot of the fellas. I think this is the function of a judge; any idiot could throw a guy in the can and punish him,

and when he gets out and commits another crime, before you know it, he's ready for the state pen. ...I think it's a primary function for the judge, when he has the opportunity, to establish communication that that person can understand. I think that's very, very important. I've received a considerable amount of letters written by a lot of these young people saying that it's the first time they finally saw some respect for the court system. This is the kind of attitude I have—if it weren't for that, gosh, they can take this job and...you know, they can do with it whatever..."

"The commission of a crime is really a symptom; let's get down to know that person. This is why two persons charged with the same crime, could not possibly be dealt with in the same way."

Takasugi believes a judge can play a big part where, as is often the case, the defendant is ignorant of the law, or is intimidated into coping pleas. Takasugi asserted, "before a person enters a plea of guilty, I take a very active part in finding whether that person really thinks he's guilty or not. And if I find that he does *not* feel that way, that he's doing so because of the suggestion of his attorney who is probably anxious to get to his next client or next court—when I find that out, I will not accept a plea of guilty."

Takasugi has done other actions which have upset traditional power authorities. For example, in the case of an assault on a police officer, he will grant a discovery motion to see if that "victim" officer has ever had any complaints filed against him. If the D.A. does not produce such records within a reasonable time—and so far neither the prosecutor nor the cops have—then Takasugi dismisses the case. In doing so he is trying to get rid of what he terms "heavy handed cops."

"You know," he says, "there's so much brutality going on it's almost shocking. What I'm trying to do right now is—if there are people like that, let's remove them. If the officer does not have such complaints, fine, he's a good man. But if you find a guy with a ten page list of complaints, that person should be removed." Takasugi was to meet with the head of the Sheriff's Department because they were getting disturbed at such orders. But Takasugi contends that granting such a discovery motion is not anti-police at all. "It's probably anti-aggressive police, yeah." To Takasugi's knowledge, no other judge has taken this approach.

He says, finally, "It sounds corny as hell, but I think the judge's client has to be justice, right? It's not a question of being defense-minded or prosecution-minded at all, we just have to make sure that that defendant is the star of the show. By that we must make certain that he receives justice in the truest sense of the word. And that has to be our commitment."

—Bruce Iwasaki



# FALLOUT FROM THE ENERGY CRISIS

Oil companies have taken out a lot of fancy full-color advertisements lately. They plead the legitimacy of their unprecedented profits, and assure us that those malicious Arabs, who provide the U.S. with 3 percent of its oil, are the reason for all those long lines and crippling prices. Lately, they've started talking about alternative fuels. Exxon for example has the guy holding the chunk of coal telling us it's time to put it to use. Well that seems generous of them; they're not just thinking of themselves. But then we find that Exxon owns the largest coal reserves in the country, 7 billion tons worth. And the top 15 oil companies own or control two thirds of U.S. coal production.

Another such "alternative" we'll be hearing about again soon, I bet, will be energy from nuclear fission reactors. Same song: In 1970, more than 31 percent of the surface drilling of uranium in this country was done by oil companies. 18 oil companies own 45 percent of our uranium reserves, the largest single producer being Kerr-McGee Oil Co. ARCO, Exxon, Gulf and Getty hold substantial interests too. Gulf and Shell are partners as the third largest contractor for nuclear reactors in the world, behind Westinghouse and General Electric.

But in the case of nuclear reactors, the stakes for abuse by these giants are astronomically greater even than the world scale dimensions of oil. That is because "the atomic establishment"—the oil monopolies, utility companies, the Atomic Energy Commission, (AEC) and the congressional Joint Committee on Atomic Energy—make their decisions on a safety/profit basis. It is obvious which one wins out. But the consequences of a mistake or accident when one is talking about nuclear energy are staggering. This article can only briefly sketch what the record of the so-called peaceful atom has been in the hands of American business.

## The Problems

Supported by vast federal subsidies, the AEC has persuaded the utility industry to buy 126 nuclear reactors. By 1971, twenty-two were operable, 55 were being built and 49 were planned or scheduled. Within the next thirty years, the AEC expects to license 950 nuclear power installations supplying half the nation's electricity.

But serious criticism of reactors abounds. Dr. Edward Teller, staunch supporter of developing atomic weapons, and hardly the kind of nuclear kook the AEC complains about, says, "In principle, nuclear reactors are dangerous. ...a powerful nuclear reactor which has functioned for some time has radioactivity stored in it greatly in excess of that released from a powerful nuclear bomb. There is one difference, and this difference makes the nuclear bomb look like a relatively safe instrument. In the case of an atmospheric nuclear explosion, the radioactivity ascends into the stratosphere.... A gently seeping nuclear reactor can put its radioactive poison under a stable inversion layer and concentrate it onto a few hundred square miles in a truly deadly fashion.... Nuclear reactors do not belong on the surface of the earth. Nuclear reactors belong underground."

But reactors are being built above ground. There are other profit-saving measures that are being taken all over the country and which place all of us in very great peril. The list of accidents in the nuclear plants in the very few years they



have been functioning is chilling. The risks are immense. And we, the public, thanks to the Atomic Energy Commission, know very little. Some cases.

## Rocky Flats, Colorado: Dow's Plant

On May 11, 1969, the most expensive single industrial accident in American history took place—a \$70 million fire. Remarkable about it was that the damage caused by this fire could hardly be noticed outside the two buildings in which it occurred—obviously very special. It was a plutonium fire, and the problem was not so much destruction to property as it was radioactive contamination.

Dow's plant is located just eight miles upwind of suburban Denver; it is the AEC's only facility for the mass production of plutonium parts for atom bombs. A word on plutonium: it is the most dangerously toxic substance known. Less than thirty-millionth of an ounce will cause cancer; ten pounds of the stuff could produce cancer in every human being on earth. In twenty years our annual production of this metal will exceed sixty tons. Furthermore, with a half-life of 24,000 years, danger from plutonium is essentially permanent—if plutonium had been buried in the Great Pyramid in Egypt 5000 years ago, ninety percent of the original amount would still be radioactive. Naturally, the AEC insists that no harm will come; in Rocky Flats for instance, they say the plutonium contamination level was not approached. Of course, the report by two Livermore atomic scientists argu-

ing that the AEC's standards in the case of plutonium may be "as much as one hundred times too permissive" was quietly suppressed.

The hazard at Rocky Flats was the spreading of plutonium oxide dust particles produced by the fire—particles millions of times more intense than from naturally occurring radioactive dust particles of the same size. If the fire had been a little bigger and burned through the roof, the effect on hundreds of thousands of people in the Denver area would have been catastrophic.

When the AEC checked for radioactivity after the fire, they announced contamination around the plant negligible (a favorite word of theirs). However, independent nuclear chemists found plutonium traces in the soil; it turns out the AEC only monitored the air. The AEC denied the contamination came from the fire. Instead, they insisted it came from plutonium wastes leaking into the ground—"enough...to contaminate the ground and water around it for a distance of seven miles." And how did these leaks come about? Check the safety record of this very dangerous site *before* the Fire:

1957: fire, spreading through ventilation system, released an undetermined amount of plutonium into the atmosphere. 1964: Explosion involving plutonium chips. 1965: Plutonium chips caught fire; 400 employees exposed to fumes. 1967: air samples from Denver station show plutonium concentration ten times higher than average for other stations in the U.S. 1969: the Fire.



Poor Colorado. Remember where the army stored the nerve gas?

### Danger in Detroit

The Enrico Fermi reactor at Lagoona Beach, Michigan is one of those above ground reactors. The \$122 million plant contains half a ton of uranium 235—enough to make forty Hiroshima sized bombs. It was built despite the objections of the AEC's own Advisory Committee on Reactor Safeguards, and had suffered a series of setbacks when an accident occurred in October 1966. A portion of the reactor's uranium fuel source overheated and melted; radiation was released within the plant, and the reactor was immediately shut down. For a month scientists debated how to investigate the accident fearing that any disturbance could create a second, more terrible accident that could have released enough radioactive gas to kill as many as 133,000 people living in the Detroit area. This was an accident where what actually did happen was insignificant compared to what might have happened, yet the assistant general manager of the Power Reactor Development Corporation said: "It's one of those accidents the consequences (of which) are so terrible the probability has to be

radioactive elements have reached the water table.

At Hanford, the liquid waste is stored in huge underground concrete tanks lined with steel. The first leak of some 35,000 gallons occurred in 1958 according to a secret report published a decade later. During the following seven years, nine more tanks sprang leaks. More recent leaks have been larger—115,000 gallons last June. By December 1964, additional tanks had not been built so the already in use (proved defective) tanks were filled 10 percent beyond designed capacity. "The following month a sudden release of steam occurred, and the ground in the area began to tremble, according to the comptroller general's report. As terrifying as it must have been there was nothing the AEC could do but watch." The effect of further leaks on the environment are horrifying to imagine.

Problem two. A couple hundred miles away, the agency ran some coolant tests at its Idaho Falls reactor. What happens when there is a loss of cooling water? Even when the reactor is shut down, it contains enough residual heat to melt down the fuel core within a minute after the loss of coolant. Heating up at the rate of 50 degrees a second, the reactor would soon melt itself down. A radioactive cloud would

nia at the Humboldt Bay nuclear plant in Eureka. (Jeanne! Teri!) Radioactive gas emissions increased so much that Pacific Gas and Electric asked the AEC for a four-fold increase in emission standards, a request which was denied. PG&E had to cut back to forty percent capacity. Still the problem persisted: radiation monitoring devices showed counts above the upper limits of the scale, with the readings particularly high at an elementary school across the street from the plant. Before he was fired for calling attention to the situation, a worker was told that the hot particles blowing over the town were actually Chinese nuclear test fall out. Meanwhile, employees were shifted, instruments were recalibrated, and reports falsified to minimize the plant radiation level which was 25 times the AEC's 1974 standard.

The list is long: Chalk River, Ontario, Canada, 1952. Million gallons of radioactive water pumped to remote deposit area; ten thousand curies of fission products released; plant contaminated and in operation again in early 1954.

Arco, Idaho, 1954. Remains of reactor core ejected high into air. Fall out to within a few hundred feet.

Arco, Idaho. Dangerous quantity of radioactivity escaped into atmosphere of test building.

More recently: November, 1971. \$5 million fire at Con Ed's Indian Point Reactor.

Two weeks later, lack of storage space forced a Minnesota company to begin spilling radioactive water in the Mississippi River.

At West Valley, New York in 1967, some seventy-eight workmen were overexposed while reprocessing the spent nuclear fuel for reactor use.

In 1961, three technicians were killed at Idaho Falls. One victim died when a control rod shot out of the reactor and impaled him on the ceiling. It took six days to free the body.

### Power and Profits

Why does this senseless situation continue? The utility/energy industry has the AEC to insulate it from criticism, even questions. It suppresses reports, censors articles, intimidates heretical scientists, and scorns critics. The public rarely gets the news. More important, the big money behind the nuclear reactor enterprise operates on a benefit versus risk philosophy: the people take the risks while the corporations reap the benefits. We can get cancer, or simply wiped out in an explosion, while they keep investing. The utilities companies' rates of return are based on invested capital: reactors are a quick way of sinking in billions. Each plant thus adds to profits which are the highest in American industry.

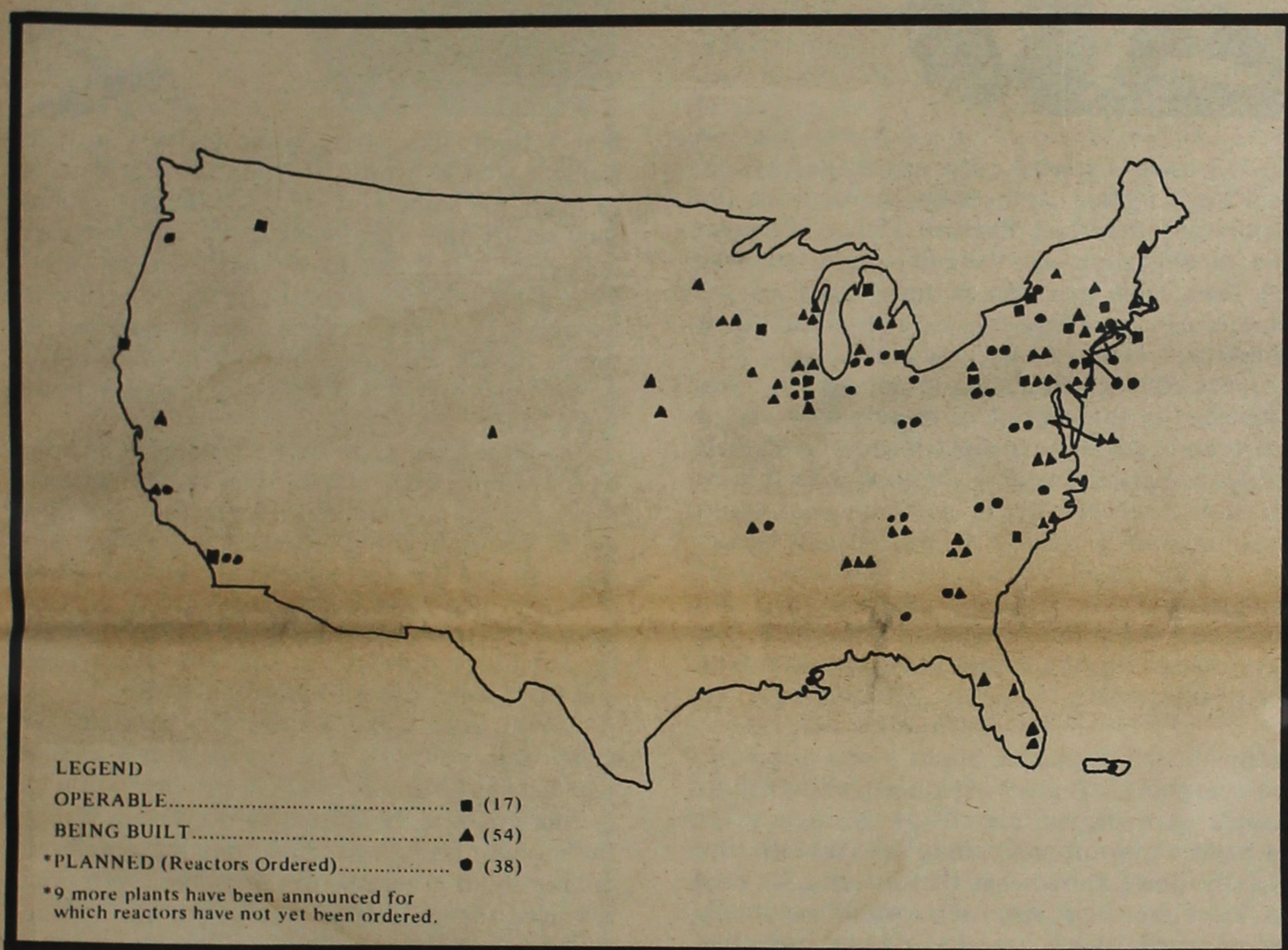
And they protect these profits at the expense of people. It has been known since the early 1930s that radon gas from uranium mining causes lung cancer. 70 percent, or 5000 miners died that way over some years in Joachimsthal, Czechoslovakia. When this relationship became known, the International Commission on Radiation set strict standards in European mines. But in the twenty-five years in which uranium mining has been an industry in this country, those standards were deemed too costly to implement. So the government predicts up to 1000 miners will die of lung cancer within the next twenty years.

Part of the problem at the Humboldt plant was that the rods, called cladding, which hold reactor fuel, were breaking. General Electric discovered that a new alloy, zircaloy, was far safer than the stainless steel they had been using. But G.E., the manufacturer of the reactor wanted to make prices competitive. They stuck with stainless steel and when the cladding began to crack, the plant began releasing 35,000 microcuries of radioactive vapor per second more than the AEC maximum.

The potential holocaust of these nuclear reactors is a most blatant, and mindlessly dangerous, example of government and business conspiring together. We cannot trust the AEC to save us from G.E.'s plutonium anymore than hope Nixon will save us from Exxon.

It is an entire system which must be toppled, and it is the people who must do it. We're the only ones who can.

—Bruce Iwasaki



very, very small." But the "very, very small probability" became a reality. Furthermore, what did happen exceeded the "maximum credible accident" projected in the Hazards Summary Report required by the AEC for each reactor built. After a four year shut down, the Fermi plant, a "breeder" type—the most dangerous and expensive kind—is operating once more.

### The Two Problems

There are two major problems with nuclear reactors. They are (1) the problems of radioactive waste disposal, and (2) the development of emergency methods to handle the worst type of accident likely to happen to a nuclear reactor, the loss of its coolant fluid. As for the first problem, Senator Frank Church calculated that in its entire history, the AEC has spent less than one tenth of one percent of its entire budget on waste-disposal research. As for the second, instead of developing the emergency core-cooling system before reactors were built, the AEC put it off. The first test of a prototype safety system isn't scheduled until this year.

It might be too late.

Problem one. The Los Angeles Times reported (5 July 1973), "More than half a million gallons of deadly radioactive liquid has leaked from huge storage tanks at the AEC's Hanford facility near Richland, Washington. Some of the liquid is so hot that it boils from its own radioactivity and if allowed to boil dry would melt through its steel tank." The article further noted leaks at other facilities, at some of which the

kill thousands, property damage would be in the billions, and crops would be contaminated for up to 150,000 square miles. Furthermore, the high temperature mass would sink into the ground and continue to grow and melt down through the earth for about two years. When coolant tests were run at the Idaho facility between November 1970 and March 1971, nothing worked. "When the emergency water was pumped into the reactor, it was blocked from reaching the core by the buildup of pressurized steam. Loss of primary coolant also increased the reactor temperature which swelled fuel rods and blocked flow of the emergency water." (Roger Rapoport, *Ramparts*, March 1972). The most important safety device was a dismal, and dangerous, failure.

### Other Horror Stories.

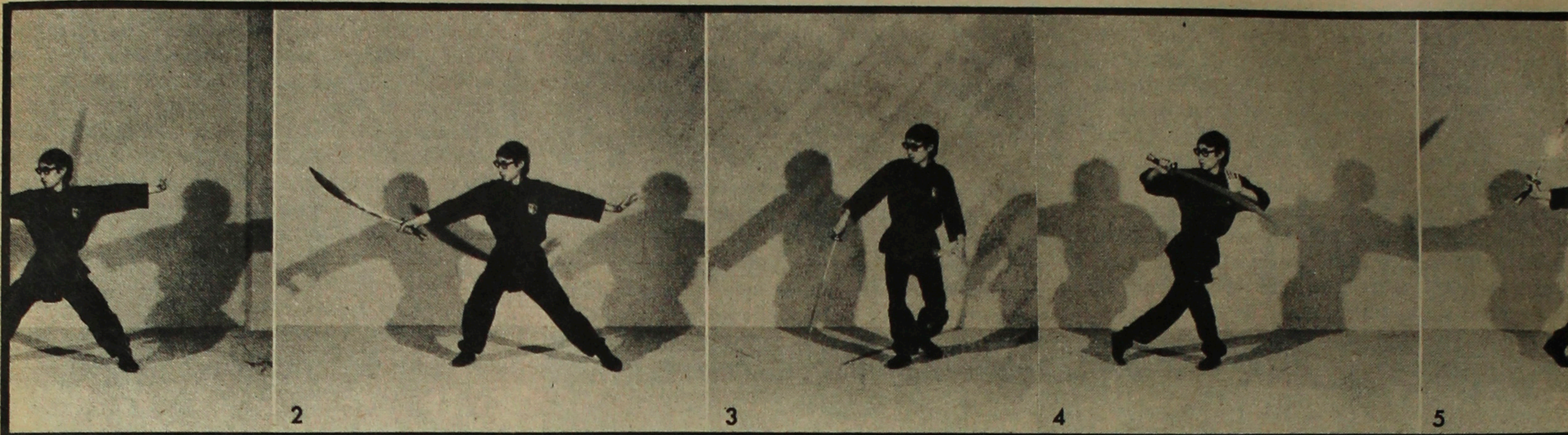
Southern California Edison boast that its San Onofre nuclear power plant sits 4400 yards from Nixon's San Clemente estate. It must be safe. But Dick and Pat will be interested, at least, to find that foul ups shut the plant down six times in its first six months of operation.

On March 12, 1968, an electrical failure started a fire. When firemen arrived, the pumps didn't work and they had to rely on a backup system. The boron injection system which is designed to shut down the system also failed; it took hours to put the boron in the reactor manually. After the fire, it took six months to fix the damage.

Or look at the situation in northern Califor-



# KUNG-FU / "MOVEME



What with the current barrage of martial arts movies, and the phenomenal box office success of movies incorporating "Black Belt Masters of Violence," it should come as no big surprise that an equally spectacular increase has occurred in the number of people studying the various forms of martial arts, particularly the Chinese martial art of kung fu.

Although kung fu is the oldest martial art known to man, the art was not often seen by non-Chinese until relatively recently. (Several *Sifu*—the Cantonese equivalent for teacher—gave varying reports of the exact date of origin, ranging from before the Shang Dynasty [1500-1027 B.C.], which would make it over 3,000 years old, to the more "recent" estimate which puts it at the end of the Han Dynasty [206 B.C.-A.D. 220]. Actual written documentation of the art dates from A.D. 520.) Prior to 1967, the art of Chinese boxing was taught only to Chinese, (some "family styles" required that one come from a particular area of China, and/or belong to the same family name), often within private and isolated kwoons (studios) that were rarely, if ever, located outside of the Chinese communities. This secretive and exclusive element in the local history of the art, combined with the feudal images of kung fu popularized by the movies (see *Gidra*, February 1974), has created a shroud of mysticism around the Chinese art that many people today are capitalizing on. Within the past year and a half, dozens of 'dojos' which had, only months before, displayed signs announcing "John Smith's Karate School," for example, now read, "John Smith's Karate and Kung Fu Studio." In the Southern California area alone, at least 29 studios profess to teach the art, or at least some form of it (over 500 styles exist). A recent estimate of the number of people studying martial arts put the national figure at over 4 million, and "growing daily."

I asked several different people, all of whom are active within local Asian American community service organizations, why they had begun taking an interest in martial arts.

"Several reasons, I guess," said Janice, who works with the Asian Pride Program at Cal State Los Angeles, "I used to take dance, but I wrecked my back, so I needed some sort of exercise to get and then keep my body in tone. I was interested in some sort of martial art, but had heard from other people that a lot of kung fu instructors have kinda like anti-women feelings, so I decided to study Tai-chi. I felt it would develop my self-discipline, you know—having something where you *have* to practice. Also, I want to develop a oneness between my physical and spiritual beings, to gain inner control and calm. I'm not sure how to explain it... But I don't believe I was influenced by any of these current kung fu movies, although I did use to go see a few Chinese fighting movies at Sing Lee (theater in Chinatown)."

"I guess I started out just for the physical exercise," replied Tom, who works with the Yellow Brotherhood Physical Fitness Program and studies a northern kung fu system, "and the art form, the gracefulness and beauty of the movements fascinated me. And, of course, it builds confidence and self-discipline."

We started talking about something I was interested in finding out: precisely how, and in what kinds of ways, people incorporated their study of martial arts with the rest of their lives. I'd heard others talk in quite abstract terms about how one's study of the martial arts "relates to your life, man—'cause, you know, *everything* is related..." But what does that mean? Greg, Nick, and Tom, who all work with the YB Physical Fitness Program, tossed the question around for a while:

**Greg:** In the beginning, about a year ago, when we were going to this private kung fu class, I think people were trippin' about how we were going to build a "revolutionary army" and all this. But I really don't know what that means. We used to trip about how each of us would eventually be prepared to teach a class of our own, that each of our students would later do the same, and pretty soon you'd have a whole lotta people out there who knew how to take care of themselves.

**Tom:** Yeah, but that thing kinda fell through...

**Greg:** Yeah...

**Nick:** We were just tossing around this idea of maybe having a class or something down at the (YB) house this summer...

**Me:** How would you teach it? What do you want to accomplish with your kung fu class? Or, why kung fu?...

**Nick:** ...Because it's better than karate. (*Hysterical laughter follows.*) No, like some of that shit is really hard to answer. But like, in our program, we got two principles we believe in... One is "Friendship first, competition second," and the other is, "You only think as good as you feel."

**Me:** How would the class fit in with these principles?

**Tom:** Well, nothing's been worked out at all, you know. The idea's just been floating around. But hopefully, we'll be able to catch their interest in kung fu, from this we can instill some sense of responsibility and discipline. I personally would emphasize a group discipline thing, stress the class unity aspect. From there it can branch off into other areas...

**Me:** How? What do you mean?

**Nick:** You have to understand that things have to be taken in steps, like, for instance, last summer down at the YB house, I was feeding them (the YB members) all this literature, "Hey, why don't you read this? Why don't you read that?" ...Bringing them books everyday, *good* books too. Then, when school started, I found out that most of these dudes can't even read. So I don't think we can go in with very high expectations—

that I think like, we're going to have to take things a step at a time. I think the first thing is to really get some kind of discipline or... where they realize that they want to learn it, but that it's really not going to be much fun to learn. That it ain't always going to be fun. See, like if we run a class, maybe we'll have to wake up at seven o'clock each morning and go jogging for a few miles and you know that ain't gonna be fun at all...

And it's the same way with school, getting an education, or any kind of thinking, like I don't think any of us here has a lotta fun reading a book, unless it got a lotta pictures in it. But this could be an experience that they can relate to: That not everything's gonna be fun. And maybe the main thing right now is to teach responsibility and discipline, like Tom was saying, and from there, other things could evolve.

You know, like a lotta this political shit really gets you tied down, you know—so that you feel like you don't have control over nothing, or like you're only limited to do certain things. But more or less at the center, one thing we been talking about in regards to things like revolution, is a need for an internal revolution, like within, changing ourselves. And, one of the main things is building up confidence within people, especially young people, because the young people take a whole lotta shit from older people, at school. And a lot of 'em feel, I guess, incapable of dealing with these things. And in the meantime, get on these self-destruction trips and kind of rebel, in their own way.

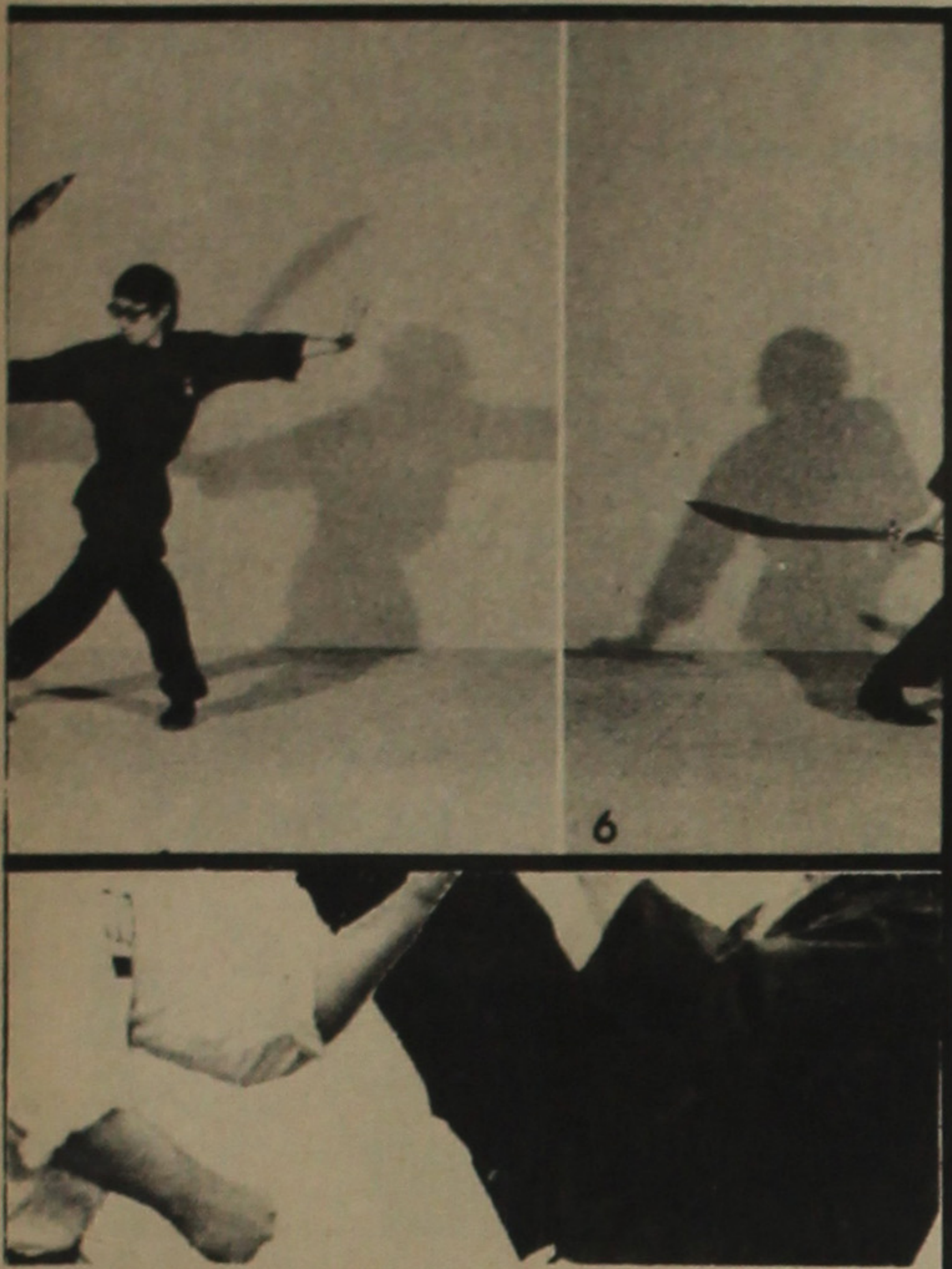
If we could build confidence within youth today, that if they really feel, within, regardless of like what theory they have, but just a feeling that they're right, and that these are the reasons why. If they can break it down to their own experience, then I think that's where the concept of "self-defense" is really going to start getting broken down into actual practice. 'Cause right now, people are stepping on their toes and I guess they feel kinda ill-equipped to deal with it—mentally and physically.

For others, the integration of their art with the other aspects of their day-to-day life takes on a much less concrete relationship. "I have received vibrations," confessed one young martial artist, "that I must prepare myself physically for my future lives. I believe this to be my last earthly existence."

Heavy. To someone so incurably sure of his own fatalistic conclusions, the entire world must seem meaningless and incomprehensible. It's no coincidence that this person also believes in, "...the power of meditation. I meditate every night. At my work, sometimes when things get frustrating, confusing, a little too much, I use my lunch hour to meditate. And, believe me, it helps. I think if everyone would just take the time to meditate each day, their lives would be without problems."



# NT"



With all due respect to this person's sincerity, I simply cannot agree with his point of view. To "believe in the power of meditation" in order to solve problems is to deny the power of your own capabilities as a live and thinking human being. Expecting to change the dismal, frustrating, and alienating work situation by "the power of meditation" sounds like an evil scheme conjured up by some coniving corporate president who just finished a course in Transcendental Meditation at UCLA Extension: What better way could he devise to eliminate all those potentially explosive feelings within his workers than to call recess every two hours and let them use "the power of meditation" to get them through the rest of the day?

In an article appearing in the Chinese section of *Getting Together* (November 1973), two old masters, both of whom were in their 70s, spoke about some of the changes the martial arts has undergone in the Peoples' Republic of China:

"In the past, because most of the practitioners of martial arts were poor and destitute, moving about from one place to another for their livelihood, many martial art forms have been lost or even distorted. But today, having been taken up seriously by the Chinese Communist Party and the country as a whole, the martial arts have made their appearance among the ranks of athletic sports in a new and fresh form.

"Soon after the Liberation, a Martial Arts Association was set up in Kwangtung Province, which organized all the masters of the martial arts, who then journeyed deep into the villages and cities to do investigation and study. Following the directions of Chairman Mao to 'Let a hundred flowers bloom,' and 'Make the past serve the present, make foreign things serve China,' through critical re-organizing and revising, they have [instituted martial arts training as part of the] school curriculum, as well as in the communes, in order to provide ample training opportunity for the younger generation."

Believing that one should develop to the fullest one's political being—morally, intellectually, and physically—the Chinese people perceive the art within that context. They cultivate their art in order to better prepare themselves to deal concretely with their struggles, not to escape from them.

"I think that kung fu, the study of kung fu," noted Tom, "in and of itself might not be seen as a political thing, you know. But I think that a good teacher could make it so." Or, a good student.

—Jeff Furumura

YEAH, I SAW THE EXORCIST

A one-time unknown screenwriter named William Peter Blatty is now a millionaire. He was born in Georgetown, Maryland, attended Yale University, and was raised in a heavy New England Catholic Scene. He's probably been concerned with what's right and what's wrong at one time in his life just like anybody else. As a college student he came out to California and went around "performing" in a few expensive restaurants with a friend of his who's now a law professor at U.S.C. Blatty played the part of a Mid-Eastern Shah, with a turban and a faked accent, while his friend impersonated an official from the State Department. Together the pair managed to get their act down tight enough to squeeze out expensive dinners from "name" restaurants in the name of the State Department.

He wrote a book called *The Exorcist* which sold millions and is still selling. The movie version of the book is equal to about one dollar's worth of entertainment if you've got a job at the time you go to see it. The kind of effect it has on people who see the movie is this: it makes people paranoid over a non-existent supernatural non-problem. For an X amount of minutes or hours you waste mental energy tripping on the wrong species of demons. Since the movie's theme is the conflict between good and evil, represented by the devil possessing Regan (Linda Blair) versus Father Damien Karras (Jason Miller), the Jesuit priest Karras (sort of the Catholic Church cadre) gives his life by jumping out of a window after he draws the devil into his own body. The family showed no signs of overt religiousness before the whole thing happened, but afterwards Regan casts her eyes on the priest and kisses him but doesn't really know why. The message that's suggested here is that after everything else fails, you can turn to religion as the way to save yourself and others from evil.

Religion and/or mysticism can be "briefly" defined as belief in a non-human force that's more powerful than the struggling of people and materials. The strategy is, that by making abstractions like stars, ghosts, spirits, the subconscious, archetypical-figures, myths, or non-physical traits passed on through heredity the prime factor responsible for the way you behave, you can avoid being responsible for changing anything through strategic action. Historically, people in various countries have been vulnerable to different regressive forms of mysticism when the shit starts hitting the fan at a certain point in time. e.g. In Germany, during the Weimar Republic, in Russia, at the time of the Bolshevik Revolution. A current example of this here and now is someone like Rennie Davis, one of the Chicago Seven, who has become a disciple of a fifteen-year-old "guru" they call Maharaj Ji. Carlos Santana and John McLaughlin also are disciples of some other guru-type. Some members of a local numbers racket are very religious, and attend church with their families every Sunday.

The only two things worth talking about in *The Exorcist* were the acting performances of Linda Blair as Regan and Max Von Sydow as Father Merrin, the pill-dropping, old, veteran exorcist, and the excellence of the make-up job. It seemed believable and not overdone: The pale greenish powder on Regan's face and the light putty job for scars and wounds. Usually "scare-flicks" use way too much black shading

to give a skull-like effect on eyes and cheekbones.

Technological advancements in the cosmetics industry has grown like a healthy weed, and American plastic surgery is one of the best in the world. That's because values are so distorted that changing the color and texture of your hair, falsifying the complexion and parts of your face and body has a higher priority of research than trying to find a way to put limbs back on people so that they can either work or fight. (The People's Republic of China is doing pretty good at this.) But in America—how many Third World people can cut a grand check for a face-lift? The two highly advanced capitalist countries excelling in cosmetology are America (Max Factor and Revlon) and Japan (Shiseido and Pola)—and who can afford this plastic surgery? The same people who attend premiere openings of plays.

Getting back to the special effects like the furniture crashing around the room and the transformation into demon scenes wasn't really a big thing. If you remember the Universal International movies like the "Wolfman" or Dracula ones that came out during the early thirties, and consider how they must have affected the audience at that period of time in the movie industry, the advancement in the slickness of the cinematic gimmicks is pretty puny.

The plot was simple-minded. It didn't take any energy investment to understand it. Therefore, the satisfaction in the head was proportionately low.

The formula that flew this flick to the top of the sales charts, was a well-judged estimate of the deepest fears and complexes of a population that's coming from a culture soaked with some kind of Catholic-Christian-Protestant-European morality which was imposed on its Third World population as well. And a knowledge of how to give people a quick one night stand of shocking entertainment. In the movie, Regan, being possessed by the Devil, commits bloody masturbation with a crucifix, cusses out a priest, kills a man, and beats her mother around a room. It's possible that right now, some Hollywood hustler is planning out a movie, maybe *The Son of the Exorcist*, perhaps with graphically filmed images of incest between a half dog, half human mother and son, or a torture rape of a pregnant nun with a mystical twist to it.

It's too bad Bill Blatty didn't catch Jean Genet, who could write rings on the flipside of Blatty's Yale diploma, when he spoke in New Haven in support of the Black Panther Party. Or maybe he might draw some inspiration and when he turns the tube on to see the U.S.-backed barbarian regimes exterminating progressive people in Saigon's prisons and Chile's streets.

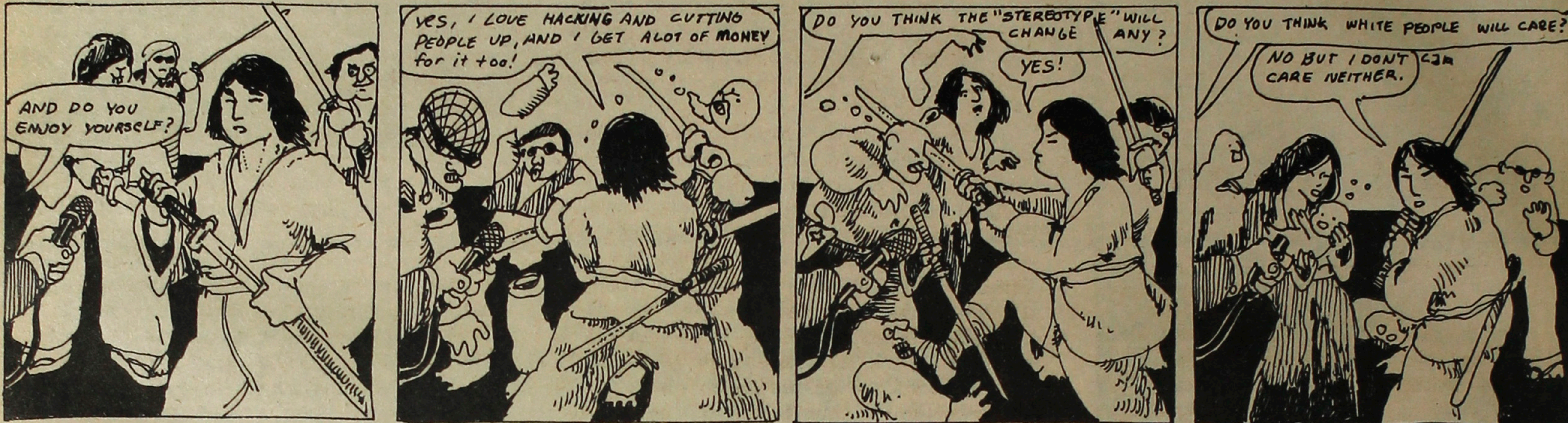
This thing-event called *The Exorcist* has the power to get millions of people out of bed at any time of the day and wait in all kinds of weather for four hours or more and pay money on top of that. On the way to *The Exorcist*, you might have to wait in line for gas. Lines. At the unemployment office, lines for movies, lines in banks, lines of coke. Americans seem so fucking orderly. The streets so wide and clean. Maybe it's needed to cover up the uptight, unmeaningful, and paranoid lives we're forced to live because of the way our economic system works.

—David Monkawa



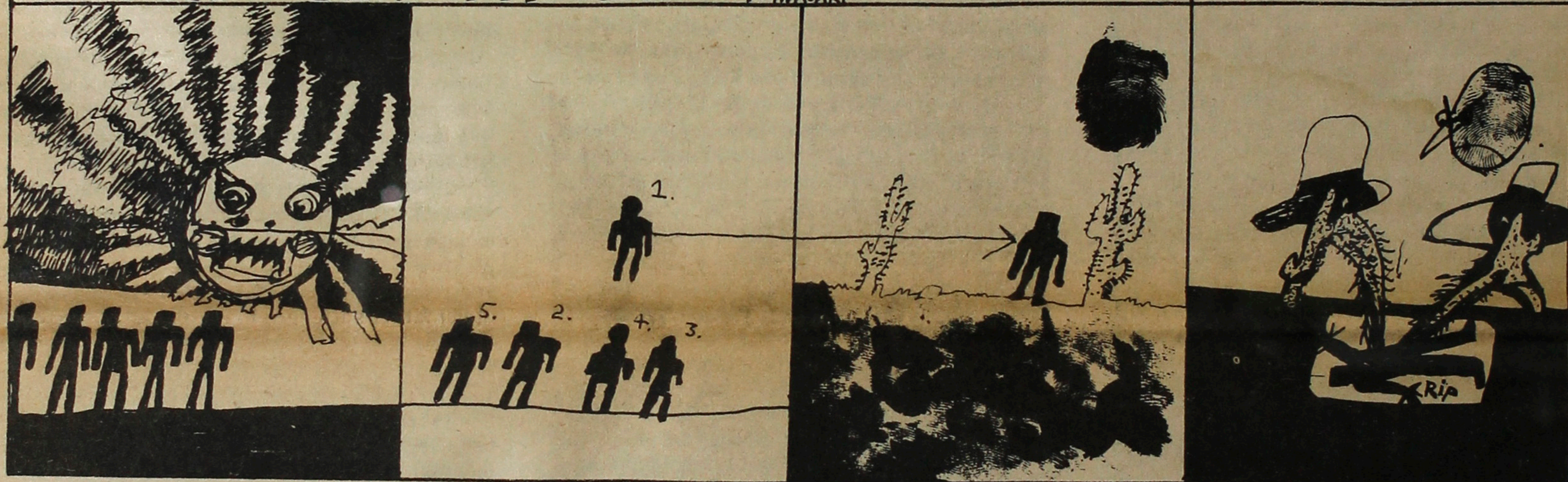
# GIDRA GRAPHICS

## MEATBALL



Alan Takemoto

## ROACH CLIP TALES... SIWASAKI



Stuart Iwasaki

### Through the Yellow Mirror

Buddha-head parties are really a ball.  
Petrified people supporting a wall.  
Those that mingle, are really a bore.  
Memorized dialogue, here comes some more.

Small talk as a spark to a flame has its place,  
To kindle conversing, yet silence erase,  
That which has started, becoming passe.  
And yet I am here with nothing to say...

Because I am a loner, on the outside, who cares?  
The point is *no one*, yet everyone stares.  
Could my nose be on crooked? Is my hair in its place?  
But *one thing* is certain, the fact that my race,  
The *one thing* we share, in spite of our class.  
Becomes superficial, a thing of the past.

Look at yourself.  
What do you see.  
Is it he? Is it you?  
Is it they? Is it me?

Open yourself, my only demand.  
A movement needs parts, support to withstand,  
The beating that apathy inflicts, my friend.  
Alienation the cause of destruction within.

Dennis Mori  
West Los Angeles

### You Know It

Maybe you in the money  
or got some status position.  
Some kinda heavy social reformer  
So righteous for the people  
But how can you be in the struggle  
When you ain't even strugglin.  
You comin from a different angle  
Ridin high on yer ass  
An tryin to say you're not  
No wonder you're always talking around.  
But that don't fool us  
You're full of heavy bullshit  
And you know it.  
We got you covered...

T. Kimaro

### Ode to Jose Cuervo

I spent the nite with Jose Cuervo  
You know he treats me right  
Yeah, well I'm his ol lady  
And he's my only tight

Burning deep inside of me  
He sets me all on fire  
It feels good it's alright  
I couldn't get no higher

Yeah, he's a righteous partner  
In this ol honky town  
When things were goin badly  
He was the only one around

It ain't like he wants next to me  
The way other people do  
He's just there when I'm in need  
Better believe that's cool

We spend long nites together  
He eases all my pain  
Some might say I'm hooked on him...  
So what.

Tina Kimaro



# FAREWELL to MANZANAR

## a book review

To recall the life at Manzanar as a child, Jeanne Wakatsuki Houston along with her husband has written "Farewell to Manzanar." It tells the story of Jeanne's life in Manzanar from ages seven to ten, and the effect of these years on her life. It is also the story of Jeanne's father and how the war and camp experience affected him.

The book begins with the bombing of Pearl Harbor, at which time Jeanne was just seven years old. Following the bombing, her father was arrested and taken to Fort Lincoln, a camp for "enemy alien" males, in North Dakota. She recalls the subsequent moves her family made after her father's arrest and the evacuation all West Coast Japanese went through. Her perception was that of a child going on a vacation. This is shown in the following lines taken from the book: "I had never been outside Los Angeles County, never traveled more than ten miles from the coast, had never even ridden on a bus. I was full of excitement, the way any kid would be, and wanted to look out of the window." Upon arrival at Manzanar, the author recalls shouting out of the window, "Hey! This whole bus is full of Watatsukis!" I find it amazing that the author can write a whole book on Manzanar, when she was so young, with as much detail as Jeanne has recalled here. Especially when she was filled with such youthful enthusiasm for something as important and traumatic as the Evacuation. In fact, the author does not even notice the absence of her father.

However, one truly touching incident that the author recalls with much simplicity occurred as her family was preparing for Evacuation. It was during all the packing and preparation to leave when a dealer came to the Wakatsukis in search of items to buy for cheap prices. He offered Mrs. Wakatsuki \$15 for a china worth \$200. Mrs. Wakatsuki, instead of accepting the humiliating offer, begins smashing the china set on the floor at the dealer's feet until the entire set lay in fragments. This scene of Mrs. Wakatsuki releasing her hurt, rage and frustration was so simply told, yet so powerful in describing the author's mother, it should have set much of the tone of the book but it didn't.

In describing Manzanar, Jeanne gives a complete description of the camp. It is clear that she is mixing the knowledge gained as an adult in this book, but it is hard to tell what is from memory or what she thinks is memory but really outside gained information.

Jeanne talks of the gradual deterioration of her family as camp life settles in. She attributes the decline in family unity to the practice in camp of eating in mess halls. The children began eating with their friends instead of their families and the deterioration continued. Her father became an alcoholic as a result of his life at Fort Lincoln and spends his time in Manzanar getting drunk and making life miserable for his wife.

The author feels that every man interned at Manzanar suffered some form of emasculation due to the loss of rights, loss of home, loss of control over their own lives, and the

total dependency on the camp. However, some men were able to adjust better than others. She mentions that towards the end of the internment her father drinks less and begins devoting his time to old oriental pastimes such as painting and rock gardening.

One thing that the author learned in Manzanar, that was later to prove to be her key to acceptance in white society was baton twirling. It was one thing that the author felt was "unmistakably American." The rest of the author's time seemed to have been spent alone, for through her time at Manzanar no peer group was mentioned.

With the ending of the war, the camps were closed and the Japanese were freed. The Wakatsukis returned to Long Beach where they had originally lived. They moved into a housing project that had been built for shipyard and defense workers by the government.

Upon return to American society, Jeanne begins to feel the conflicting impulse to please and be accepted, or to totally disappear from society by making herself "invisible." Jeanne chose acceptance and tried everything that would let her into white society. A conflict soon arises. Jeanne wishes to be "Miss America" of 1947 while her father wishes her to be "Miss Hiroshima" of 1904. Her parents seem "foreign," so in her escape from being labeled "foreign" too, she ignores her own heritage and becomes white in almost every way except physical characteristics.



Jeanne baton twirls her way through junior and senior high school. She even makes Spring Carnival Queen by using her Oriental features to "fascinate" the Caucasian males of her school. All this time Jeanne's best friend is a white girl, has crushes on white boys and still does not make mention of a Japanese peer group. By this time Jeanne is so white that her father exclaims to the mother, "Hey, how come your daughter is seventeen years old and if you put a sack over her face you couldn't tell she was Japanese from anybody else on the street? And pretty soon she'll end up marrying a haku-jin boy..."

Ultimately Jeanne did marry a white male. Of what Jeanne has written of her life, she might as well have been white. As to her conflicting impulse, she seemed to have solved her crisis by going all out for acceptance. It's true that it is good to be accepted and that Jeanne probably did break down some barriers to her race. However, she seems to have completely forgotten her heritage. She refused to learn any of the traditions of her parents, and seems to lose all pride in being Japanese.

Somehow, one gets the feeling that Jeanne would have turned white without Manzanar. After all, she started out with a fear of Oriental faces before Pearl Harbor was ever bombed. She mentions Oriental children as "...demons who terrorized" her.

One must be aware in reading this book that it certainly is not the story of all Nisei children in camp, in fact Jeanne's is certainly unique. I must admit that certain parts seem to be catering to

the Whites who read this book. (Example: She recalls how nice the Administration was during camp at Christmastime by giving them Christmas trees. My mother and aunt who were interned at Manzanar do not recall this and they were quite older than Jeanne and would probably have remembered. Also, my Grandfather who was Block leader and a Food Inspector at camp would have surely gotten a tree if one had been given out.) Also, it is hard to read of an Asian's experience is being recorded, was afraid of Japanese features and ended up marrying a White. (Here, there is an amount of similarity to that of the article in *ROOTS* "White Male Qualities".) All in all, Jeanne's story is pretty confusing, and her last chapter only seems to confuse this reader even more. She says, "...I had not been able to admit that my own life really began there." She also felt that she had a "...whole Manzanar mentality." She then states, "It took me another twenty years to accumulate the confidence to deal what the equivalent experience would have to be for me." Later she comments, "Suffice to say, I was the first member of the family to finish college and the first to marry out of my race..." I felt that those years spent dealing and actually coming to grips with her Manzanar mentality should have been given some part in her book, as the reason for writing the book was to find the meaning of Manzanar in her life.

What really saves her book is the story she tells of her father and how the camp years affected him. Her father, whom she described as a proud man who came to America because his family had fallen on hard times, didn't want any part of the disgrace he felt his family had fallen into. His big dream was to send a letter back home saying, "Wakatsuki Ko made it big in America and has restored some honor to his family's name." She remembers her father as braggart, tyrant, and poser, who dreamed grandly but held onto his self respect. And at Manzanar her father returned as an alcoholic, broken, subdued and resigned. He had lost all his possessions, his family split before he even returned; and most of all, he had no place of authority in his own family. After the war when her family had relocated back to Long Beach, Jeanne talks of her father's attempts to put the family back up financially and his repeated failures. She also says "...I had lost respect for Papa."

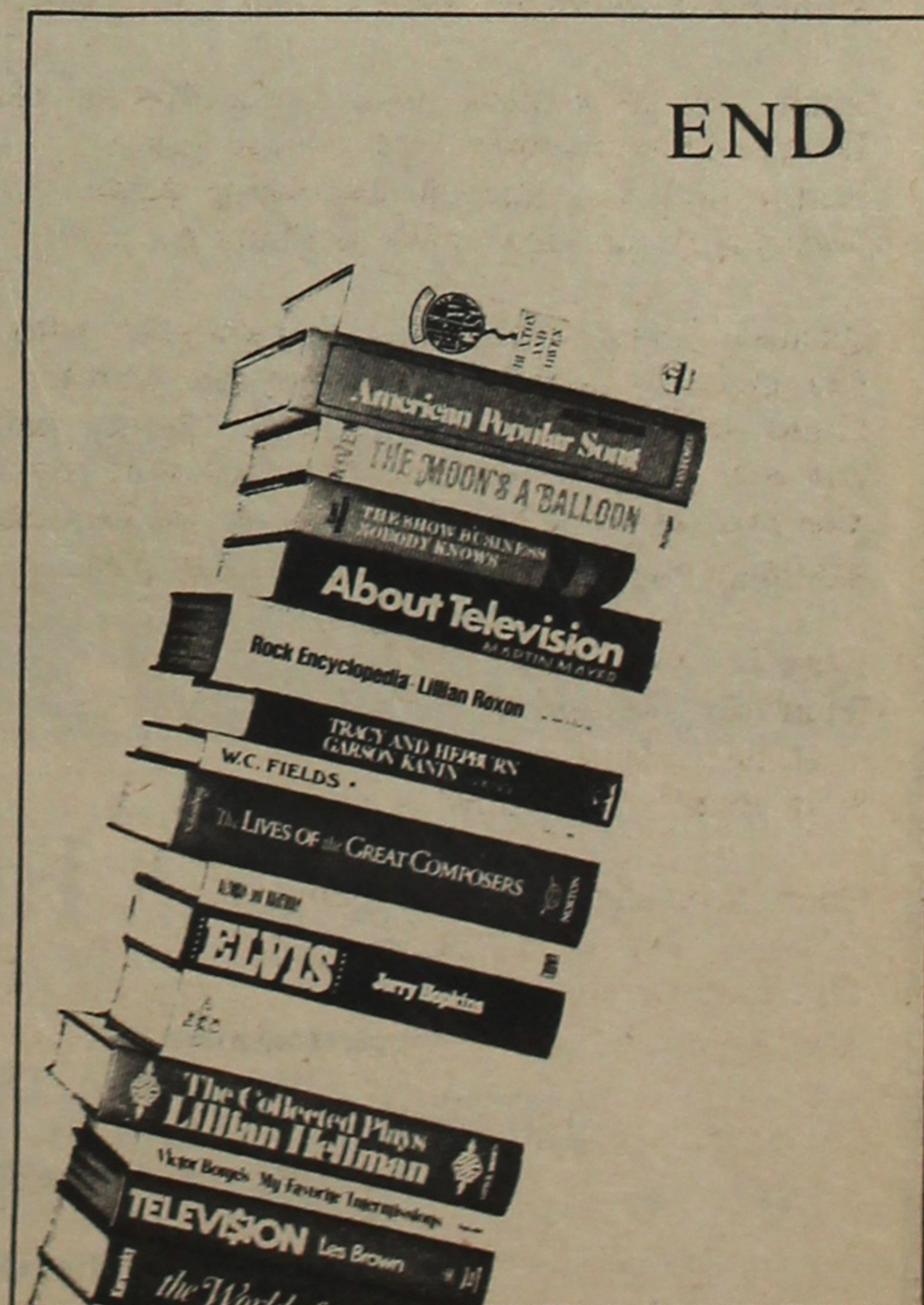
The story of her father's vulnerability and his lost potency in the family is what the Manzanar mentality is about. It reaches out. You can feel her father's emotions as he loses his family's respect and authority.

Though this author has skipped important parts in this book such as the facing of her Manzanar mentality and of her feelings of what camp meant to her, still her book contained some interesting points on the effects of the camp years on the internees. It gave an especially good view of the effect of camp life on the family.

Because she began losing the scope of her book, it leaves this reader confused and feeling that there is more to her story than was written.

Norrie Nakawatase

END





# YOUNG SPIRITS

Continued from page 7

## 1973-1974: "What About the Eastside?—A Stake in the Community"

Throughout the teach-ins, people were asking for concrete ways to help and change before young people got into drugs. The hopes of some of the community workers, and in particular, David Hirano of Evergreen Baptist Church, was that a preventative program for youth and parents would emerge from the Eastside teach-ins. Many Asians had left the Eastside or Boyle Heights area for places such as Monterey Park, El Monte, etc. But what about the 5,000 youth, families, and older people who still live in Boyle Heights? After several meetings with David Hirano, a core group developed made up of people from the Drug Offensive who were tired of reaching to people on drugs and eager to begin working and building programs within the community where they lived—Eastside. The core group called itself the ELA Outreach Team and functioned under the guidance and material support of the Japanese American Community Services.

The ELA Outreach Team first got together with Asian counselors at Stevenson Jr. High (in the Eastside) who were concerned about Asian students gaining a stronger identity. The counselors arranged for the ELA Outreach Team to hold weekly rap sessions with the students during class time (one full period).

At the end of the school year, the students we had worked with at Stevenson Jr. High expressed an interest in continuing some kind of program during the summer months. In response to this, we were able to integrate many

of the students in our third Summer Youth Employment Program, a program offering youth employment which is funded by the City and sponsored by various community agencies. Our program included three projects: Street Fair—a community information-sharing event; Garden and Farms—learning skills in gardening, growing things; and Slide Project—skills in photography, etc. We also had an educational component which included field trips, films, and raps; and recreation.

Also during the summer, we saw the formation of the Young Spirits youth group made up of students from Hollenbeck Jr. High, Stevenson Jr. High, Griffith Jr. High, Roosevelt and Garfield High.

## "The Youth Are the Future"

So we see that Young Spirits is part of a historical process—a historical process to ensure the survival of our community. What we are trying to build is strength, confidence, and leadership among youth so that they will help themselves by helping others; so that they will feel responsibility for the well-being of all segments of the community. The warm and open response, despite the language barrier, demonstrated by the Issei and older segments of the community toward the youth during the canned food drive showed the potential for unity in this community. We learned that although city officials call Boyle Heights a poverty area, this was one of the areas which gave the most during the canned food drive. What seems clear is that for us in Boyle Heights, and for people in most inner city communities, we have no other alternative, in light

of worsening economic conditions, but to come together in the spirit of mutual cooperation and support.

We in the ELA Outreach Team would like to come together with already existing community organizations and churches in an effort to make Boyle Heights a better place to live. Together, we can ask questions like: Is there a need in the community for childcare programs for working mothers? More recreation programs for the elderly? Food Coops? What can we do for Isseis who don't fully understand the fine prints of notices sent from the DWP? What can we do as an entire neighborhood about the energy crisis? What could we do if there was a rolling blackout in the neighborhood? What could we do to prevent the worsening gang situation or the problem of "crime in the streets"? Whatever we want to do, we feel we can do it—if only we get together.

The Japanese-Asian population is concentrated within an approximate one mile square area in Boyle Heights. We believe that in geographical concentration, there is potential for getting together. And we know that in the heart of the Barrio we will be getting together with Chicanos, too.

Our first step, however, is to get together with the parents. We realize that there is no successful youth program without the support and cooperation of the parents. We have a bilingual parent outreach program designed to meet parents and answer any questions about the program.

If anyone is interested, please contact us at the JACS-AI office, 689-4413.

*ELA Outreach Team: Marilynne Hamano, Kathy Nishimoto, Tamiko Hirano, Jill Kashiwagi, Dennis Kobata, Richard Hisamoto, Ron Umeda, Elyn Wong.*



## FIRST TIME AROUND

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entertainment by:

HIROSHIMA, TSABA, HOT RICE, KIICHI, and "Community Entertainment"

SATURDAY MARCH 23 @ the CAL STATE LONG BEACH STUDENT UNION; 7pm—1:30am.

presented by the ASIAN AMERICAN STUDENT ASSOCIATION — CAL STATE LONG BEACH

photo by Jeff Furumura



# In The Month Of March

COMMEMORATING INTERNATIONAL WOMEN'S DAY—MARCH 8

1-2: Asian Women's class at UCLA leaves on a weekend work trip to Agbayani Village.

2: Flower of the Dragon, a new youth group in Gardena, sponsors a dance at the Activity Center in Gardena, 1730 W. Gardena Blvd., featuring Barkada, Windfield Summit. 9:30-1:30 a.m.

3: Today is Girl's Day!

5: Flower of the Dragon is having a community meeting at the Activity Center (see address above), 7:30-10 pm

8: International Women's Day—highlighted by a gala extravaganza presented by the Asian Womens' Center (AWC), 7:30 p.m. at the Oriental Service Center, 1201 South Flower Street.

8-9: Chinatown Community Assembly at Resthaven Auditorium featuring four films by Felix Greene: "Friendship First, Competition Second," "A Great Treasure Home," "Self-Reliance," and "The People's Liberation Army." Starts at 7:30 p.m. sharp! Free Admission.

9: Bicycle Rally today, sponsored by *Soooper Dooper Asian Scooper*, starting from Gardena High and ending at Huntington Beach, a scant 36 miles. For all the details call 498-4622 or 825-2974.

9-10: Chinatown Health Day is today, with the following services being administered free of charge from 9:00 am until 2 p.m.: blood pressure checks, urine and blood test, dental examinations, complete physicals, electrocardiograms, chest x-rays, and personal consultation with medical professionals. Where? At Castelar Elementary in Chinatown.

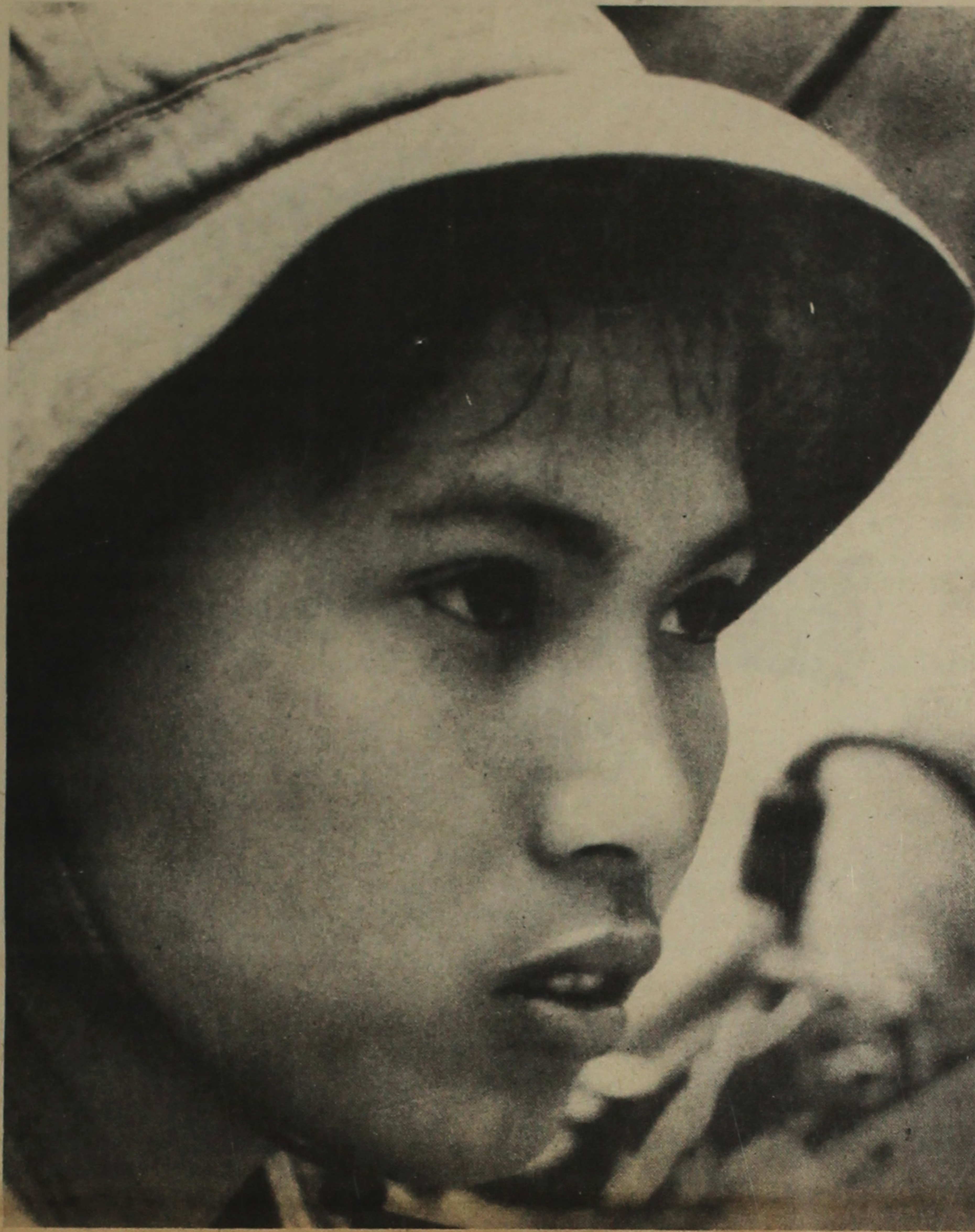
9 Thru 30: Whazzis?!? Amerasia Bookstore and Gallery Presents, "Old Favorites and Recent Works: The David Cho Show," an art exhibit, of sorts. Amerasia Bookstore and Gallery is located at 338 E. 2nd Street. Call 680-2888 for all the grisly details.

10: "To Toil The Land" a teach-in presented by the Young Spirits (see article on pages 12-13) featuring slide presentations, guest speakers, films, and theater on and about the farmworkers' struggle. Begins at 1:30 p.m. at Rafu Chuo Gakuen, at the corner of Saratoga and 1st Streets.

14: Omai Faatasi Storefront "Open House", featuring a number of community presentations, beginning at 7:30 p.m. The Storefront is located at 22022 South Main Street in Carson.

15-22-29: A Seminar/Teach-in, "Reality: How Much is Real? Introduction to More Education from the Working Class." Sponsored by AADAP, at 133 W. 155th Street, Gardena (the AADAP Alternative Center) between Broadway and Main. From 2 p.m.-4 p.m., and again from 7 p.m.-9 p.m. on all three dates.

16: Chinatown Community Council sponsors a China Film Festival all day long today, beginning at 9:30 a.m. and running continuously until 5:00 p.m. Takes place inside the auditorium of the DWP building at 111 N. Hope St. Tickets: \$4.00 (general), \$3.00 (youth).



Above: Company leader Bien Van Thanh, 20, of the People's Liberation Forces, Vietnam.

Photograph courtesy Viet Nam!

17: If you're interested in learning about "the Buddhist aspect of funerals" check out the funeral seminar today at Senshin Buddhist Church at 3 p.m.

20 Thru 23: Asian American Week at Long Beach State College, featuring an Asian American Art Symposium with the theme: "Asian American Experience: Expression Through the Arts." Three nights of discussion, exhibitions, and workshops to help our understanding of the Asian American experience as communicated through art. A tentative schedule: Wednesday, March 20: Film-making—Commercialism and the Community; Thursday, March 21: Poetry, Paintings, Writings, and Graphics; Friday, March 22: Chicago Mural—Collective Asian American Work. All events will be held in the Cal State Long Beach Student Union. For a more detailed program description, please call the Asian American Student Center at 498-4622.

23: As part of Asian American Week at Cal State Long Beach, the Asian American Student Association and the Long Beach Pioneer Project are co-sponsoring a Cultural Day, on the campus, from mid-morning and continuing throughout the day, featuring cultural songs, and dance. Later Saturday evening at 7 p.m. in the Student Union a discussion on Asian American music will be followed by a benefit dance at 9 p.m. Proceeds will go to the Long

Beach Pioneer Project. Featured Bands: Hiroshima, Tsaba, Hot Rice, and Kichi.

23: The Westside Dodgers present an open dance at Rodger Young Auditorium, featuring Barkada, Windfield Summit, and Carry On. From 9-1:30 in the morning. For bid information, please call Mark at 294-1662.

30: Jump back! Creative Workshop presents "The Meatball Hop" at the Oriental Service Center, 1201 South Flower Street, featuring live spaghetti, live entertainment, and those infamous Creative Workshop 'doorprizes.' From 4:30-7:30—Meatball, 7:30-12:00—Hop. Be there!

Thru April: *Gidra*, at the Amerasia Bookstore and Gallery, presents an "art exhibit."

April 1: This is the deadline for applications for the following positions with the UCLA Asian American Studies Center: Asian American Teaching Fellowships, Research Assistantships, and Resource Development Editors. For details and/or applications, please call the UCLA Asian American Studies Center at 825-2974. This ain't no April fool.

Also, on Every Wednesday: A junior high school youth group, Asian Family Awareness, meets at the Asian Womens' Center, from 6-9:00 p.m. Call the AWC for more information at 387-1347.

And on Tuesdays and Thursdays: The AWC Playgroup, a childcare service for working parents, operates from 9-5:00 p.m. Call AWC for more information.

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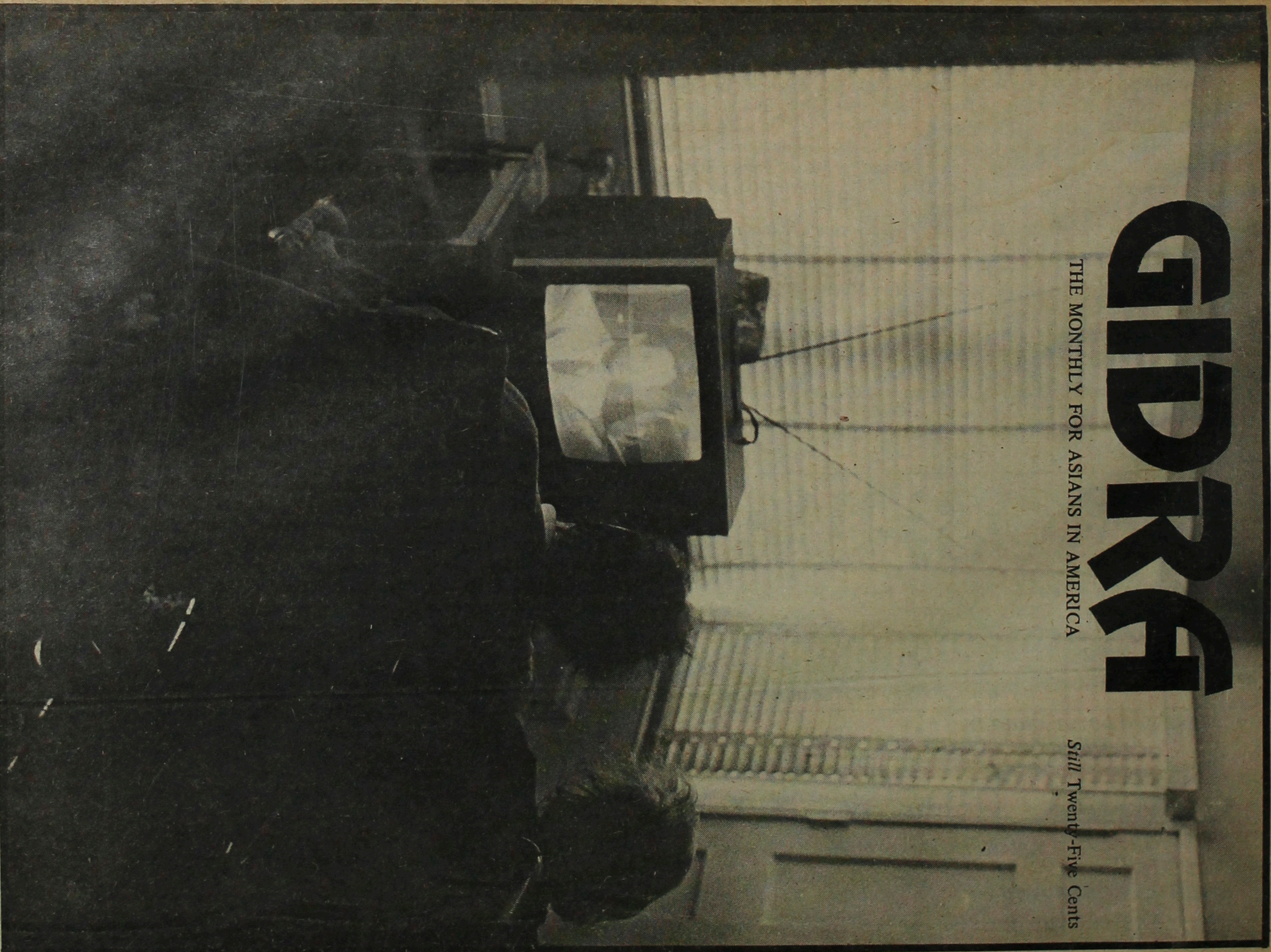


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