

ISAAC HONORED

By Audre Miura

"I owe this day to Godfrey Isaac," stated Dr. Thomas Noguchi upon his reinstatement as Los Angeles County Coroner. And Godfrey Isaac had his day on Thursday, August 28, as a crowd of over 500 packed the Biltmore Bowl in a testimonial dinner for the magnificent defense team of Godfrey and Roena Isaac.

Lovely kimono-clad young ladies greeted the guests as they entered while the Mary Q Trio, Reese Allen, and Mas Hamasu provided musical entertainment.

Master of Ceremonies, George Takei, opened the tribute to the Isaacs by stating, "You have helped create a new Japanese American community, actively involved in the democratic process."

The first speaker after dinner, Mr. Kenji Ito of J.U.S.T., commended Roena Isaac. He commented that though she had perhaps been overshadowed by her husband, she alone was the chief investigator, interviewer, and analyzer. "She built the backbone of the case, and the J.U.S.T. committee benefitted through her," added Mr. Ito. It was through her idea that the full page ad in the Times came about. In it she stated, "If this can happen to one of us, it can happen to one of you."

Mr. Ito went on to say that when the Isaacs came into the case, they saw unorganized Japanese Americans who were shocked by the charges against Dr. Noguchi. Some believed the charges and were greatly demoralized. Then, with the leadership of the Isaacs the community became more aware—they

became united in a fight for self-respect, honor and nobility.

Others who spoke for J.U.S.T. were Dr. Yoshio Yamaguchi and Katsuma Mukaeda.

Bill Meyer, of the Long Beach Press Telegram, expressed his tribute by saying that the press believed that the county either didn't have a case or there had to be a good lawyer who wouldn't let one be made. Both of these turned out to be true.

Victor Shibata, speaking on behalf of the Yellow Brotherhood, explained how Dr. Noguchi came to Centenary Methodist Church expressing the need for support at his hearing. He spoke of how concerned the Brotherhood was in this "defense of justice." His closing remarks were, "We have fought City Hall and won."

Joseph P. Kimble, Beverly Hills Chief of Police asked all to join with him in "keeping the faith." He was speaking of faith in a principle-justice.

Next came Dr. Fred Hacker, a noted psychoanalyst and star defense witness. His address concerned "the right to be an individual and the right to challenge that which may be unjust." Noguchi's hearing was more or less a beckoning for City Hall to be conquered, but it was a "victory without a loser, and a lesson learned." Dr. Hacker concluded by saying that "vigilance and determination are still the best guarantees for a human life."

Jeff Matsui of JACL added a note of humor when he stated, "All I had to eat were six olives and eighteen ice cubes." At one point he almost forgot Godfrey Isaac's name and blamed it on the pimentos. (continued on page 10)



Dr. and Mrs. Thomas T. Noguchi and Mr. and Mrs. Godfrey Isaac enjoy festivities at CINCIP.

BIRTH OF AMERASIA

By J. Matsuoka and C. Mochizuki

"IF THIS IS WHAT CINCIP IS, THEN PICNIC IS SPELLED BACKWARDS," GEORGE TAKEI, THE ELOQUENT MASTER OF CEREMONIES, OBSERVED OF THE 700 PICNIC-GOERS AT GRIFFITH PARK, SUNDAY, JULY 27, 1969. THEY FOUND OUT THAT IT IS REALLY A WONDERFUL THING TO BE PART OF THE ASIAN AMERICAN COMMUNITY, AND THAT'S REALLY WHAT CINCIP HAD IN MIND WHEN THE WHOLE IDEA OF A FESTIVAL AND PICNIC WAS PUT TOGETHER. ALTHOUGH EVERYONE ACKNOWLEDGED THAT ASIAN AMERICAN PEOPLES HAD A WHOLE SERIES OF HISTORICAL INCIDENTS AND INJURIES IN COMMON THAT TIED THEIR FORTUNES TOGETHER, IT WAS STILL AN UNKNOWN QUALITY AS TO WHETHER THE CHINESE, FILIPINO, JAPANESE, AND KOREAN COMMUNITIES COULD RELATE TO EACH OTHER ON A PERSON TO PERSON, CULTURE TO CULTURE RELATIONSHIP. IN OTHER WORDS, CINCIP A FUSION OF VARIOUS ASIAN AMERICAN ORGANIZATIONS WAS GOING TO SHOW IF THERE REALLY IS A "COMMUNITY TOGETHERNESS" THAT WARREN FURUTANI, COORDINATOR OF THE CINCIP PLANNING COMMITTEE, PREDICTED.

THE PROGRAM STARTED AS THE FOOD AND DRINKS DISAPPEARED. EVERYBODY LIKES A GOOD HARD ROCK BAND—EVERYBODY LIKED THE "YELLOWSTONES." PEOPLE BEGAN TO FEEL THE MOOD OF THE MUSIC—THE USUAL INHIBITIVENESS WAS BEING LOST IN SOUL-SWAYING TO THE MUSIC OF THE BAND—KATHY MILLER, DAN KURAMOTO, JOHN KURAMOTO, ROBERT UNO, LARRY MIYAKE, RANDOLPH WATT, AND LOWELL SAITO.

DR. THOMAS NOGUCHI, THE THEN OUSTED CORONER, SPOKE OUT ON HIS VIEWS OF THE PROCEEDINGS. HE SAID THAT WHEN WE SEE INJUSTICE IN THIS SOCIETY, WE MUST SPEAK OUT. IN HIS "DIAGNOSIS OF OUR COMMUNITY, WE NEED 100 GRAMS OF COMMUNITY LEADERSHIP." THERE COMES A TIME, HE SAID, WHEN SILENCE IS BETRAYAL. HE SPOKE HESITATINGLY, FOR HIS COMMAND OF THE ENGLISH LANGUAGE IS NOT PERFECT, YET WE ALL KNEW WHAT HE WAS TALKING ABOUT. ACTUALLY, HE COULD HAVE JUST STOOD THERE AND WE COULD HAVE COMMUNICATED FOR HE IS A SYMBOL OF A COMMUNITY THAT IS TRYING TO FIND IT'S GUTS AND STAND UP. WHEN NOGUCHI FINISHED, THE CROWD RESPONDED WARMLY. HIS BRILLIANT LAWYER, GODFREY ISAAC, ALSO SPOKE A FEW WORDS ON BEHALF OF NOGUCHI. "ASK NOT FOR WHOM THIS FIGHT WAS FOUGHT, IT WAS FOUGHT FOR WHAT IS RIGHT, FOR WHAT IS JUST, FOR WHAT IS GOOD."

NEXT, PRIZES WERE GIVEN TO THE COUPLE MARRIED THE LONGEST—MR. AND MRS. KAY HAYASHI, MARRIED FIFTY YEARS, TOOK THE HONOR. A PRIZE WAS ALSO GIVEN TO THE ELDEST PERSON IN THE AUDIENCE. HE TURNED OUT TO BE "90 YEARS YOUNG" AND HE ACCOUNTED FOR LONGEVITY BY THE BENEFITS OF BROWN RICE AND VEGETABLES—EVERYBODY DUG DAISUKE IWATAKI.

FOLLOWING THESE PRESENTATIONS CAME THE ETHNIC ENTERTAINERS. THE FILIPINO YOUTH UNITED UNDER THE DIRECTION OF JOCELYN GEAGA DID A WINE DANCE AND A BAMBOO DANCE ("TINKLING"), JUNE OKIDA AND HIROMI HASHIBE PLAYED SOME BEAUTIFUL "SOUL MUSIC" ON THE KOTO AND KAY KAI AND LEI ANN ALTER, DIRECTED BY REMY ALTER, DID HAWAIIAN AND TAHITIAN DANCING.

THE ORNATELY DECORATED HANAYAGI JAPANESE DANCERS LED THE AUDIENCE IN A MASS PARTICIPATION IN "ITANKO BUSHI," A JAPANESE HONDO. THE MAGIC OF THE CONCEPT OF THE ASIAN AMERICANISM WAS CATCHING ON. NOT ONLY JAPANESE, BUT CHINESE, KOREANS, FILIPINOS, AND CAUCASIANS WERE ALL PARTICIPATING. WE COULD REALLY GROOVE TOGETHER.

JAMES WING WOO'S DEMONSTRATION IN GUNG-FU, THE CHINESE MARTIAL ART, HAD THE AUDIENCE AWE-STROCK. THE ASIAN AMERICAN EXPERIMENTAL COLLEGE MOVEMENT CLASS, UNDER THE DIRECTION OF SACHIKO NAKAMURA, DID AN AFRO-HAITIAN MOVEMENT EXERCISE TO THE SOUNDS OF "IPATA-PATA."

THE QUESTION OF WHETHER OR NOT THERE WAS REAL "COMMUNITY TOGETHERNESS" WAS ANSWERED AND THE ANSWER CAME IN THE FORM OF THE CREATION OF ASIAN AMERICA—WE FOUND IT WAS BEAUTIFUL TO BE PART OF IT. IF YOU WERE THERE, YOU WOULD HAVE KNOWN THAT TO BE AN ASIAN AMERICAN AT THAT TIME AND AT THAT PLACE WAS THE BEST POSSIBLE HAPPENING IN THE WORLD.

EVERYBODY FELT IT. WHEN THE ASIAN AMERICAN EXPERIMENTAL COLLEGE "MOVEMENT EXPLORATION" CLASS DANCED, EVERYONE WANTED TO DANCE—EVEN THE "HONDO" HAD CAUGHT THE IMAGINATION OF ONLOOKERS AND PERHAPS FOR THE FIRST TIME IN AMERICAN HISTORY, IT WAS DANCED AS IT SHOULD HAVE BEEN DANCED—AS A TRUE FOLK CELEBRATION. THE FINAL BAND WAS "REVUM NAVARUM" (LATIN FOR "NEW THINGS"), A ROCK BAND COMPOSED OF ROGER YANAGITA, KEN BROKEY, CLYDE MCMULLEN, AND STEVE IGUCHI. AS THE MUSIC OF "NAVARUM" ECHOED THROUGH GRIFFITH PARK, CINCIP WAS BROUGHT TO A CLOSE AND THE SCENE WAS A MASS OF HAPPY, GROOVING ASIAN AMERICANS IN CELEBRATION—A TESTIMONY TO THE BIRTH OF ASIAN AMERICA. CINCIP HAD FOUND THE ANSWER IT SOUGHT.

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Campbell Hall Victory

By Hat, Weasel, Indian, Suzi, Etc.

On Thursday, August 21, UCLA's Chancellor Charles Young relented to student pressure and probably headed off protracted conflict at the campus by advocating the permanent housing of minority student programs in Campbell Hall.

The dispute between the school administration and the students over the use of the 26,000 square foot classroom and office building on the Westwood campus had been raging for several weeks.

Students, aroused by the "deceptive tactics" of the Administration, staged two noon rallies and a march to the Administration building to meet with Chancellor Young. The Chancellor, however, was conveniently absent on that occasion.

According to student spokesmen, the issue created unity among campus minority groups, "united through common interests and principles, defied the Chancellor's attempt to 'divide and conquer.'"

Campbell Hall, the focal point of the conflict, is a centrally located facility which has been, since last winter, the location of the Department of Special Education, whose programs include the Economic Opportunity Program (EOP), the High Potential Program, and the Upward Bound, and College Commitment programs. The offices of the Afro-American, Mexican American, Asian American, and American Indian Cultural Centers are also located in the building.

Before the various programs were brought together in Campbell Hall they were housed in several buildings scattered around the large campus. Minority students contended that a central location for their activities would be essential before effective and efficient programs could be initiated.

Several months ago, the Administration announced plans to move minority student programs to Royce Hall, one of the oldest buildings on the campus. The deceptions and maneuvering that followed caused many to question the motives and integrity of the administrators.

The Administration argued that students must move for two reasons: (1) the space in Campbell Hall had already been promised to other campus departments and that some had been waiting five to seven years to move into the building, and (2) UCLA would not receive state funds to remodel the building if the space were not used for the various departments as promised.

Students, after contacting De-

partment Chairmen of the departments concerned, found that contrary to Administration claims, many did not prefer Campbell Hall over any other location. Some, in fact, stated that they would not like to relocate to Campbell Hall.

Conversations with the State Department of Finance revealed that the Administration erred in its belief that State funds would be lost if Campbell Hall were used for minority student programs. Officials stated that proposed uses are subject to review and that the money could very well be used to remodel Campbell Hall for minority student program offices.

Incensed at the Administration's (continued on page 9)

HIGH POT AT UCLA

By I.M.

Implementation of the High Potential Tutorial Program at UCLA this fall presents a major challenge to Third World students, tutors and teachers in the development of a tighter-knit community.

Twenty-five Asian-Americans have already been admitted. A one hundred student enrollment is expected by next year according to Alfred Estrella, a graduate student in educational sociology, who is coordinator of Asian American High Pot.

Hi Pot consists of several similar tutorial programs supervised by the respective Chicano, Black and Native American studies departments.

The classes will be conducted by Third World teaching assistants. This is a more effective concept in tutorial education. Many of the TA's have experienced the same difficulties as the Hi Pot students.

High Potential classes reflect a dynamic approach to the study

of the university machine. "Educational Institutions," a course in recognizing the power policies of three major campus groups—the administration, the faculty and the students—will be one of the courses offered.

In the study of the sciences and mathematics, the importance of concepts rather than memorization will be emphasized.

Understanding of English writing and speech skills, history and other humanities will be related to timely social and political issues.

The material of these classes can aide any student, whether in Hi Pot or not, in knowing the workings of the university machine.

The Hi Pot student will develop his own techniques and skills. He will be able to practice in written expression and verbal debate. Most important, he will be encouraged to express his opinions and differences to another group-university people-but on his own terms.

HOOVER'S YELLOW PERIL

An Open Letter to
J. Edgar Hoover

As National President of the Japanese American Citizens League, I protest the implications and inferences contained in your statement (of April 17) before the House Appropriations Subcommittee as reported in the San Francisco Chronicle of July 13 and which has been regarded as "irresponsibly slurring a large and substantial segment of American citizens"—the Chinese Americans.

So sensitive are we about such matters that we are conducting a national campaign to repeal subtitle II of the Internal Security Act of 1950—a piece of legislation that is inimical to a democracy and which legitimizes the detention of people without due process.

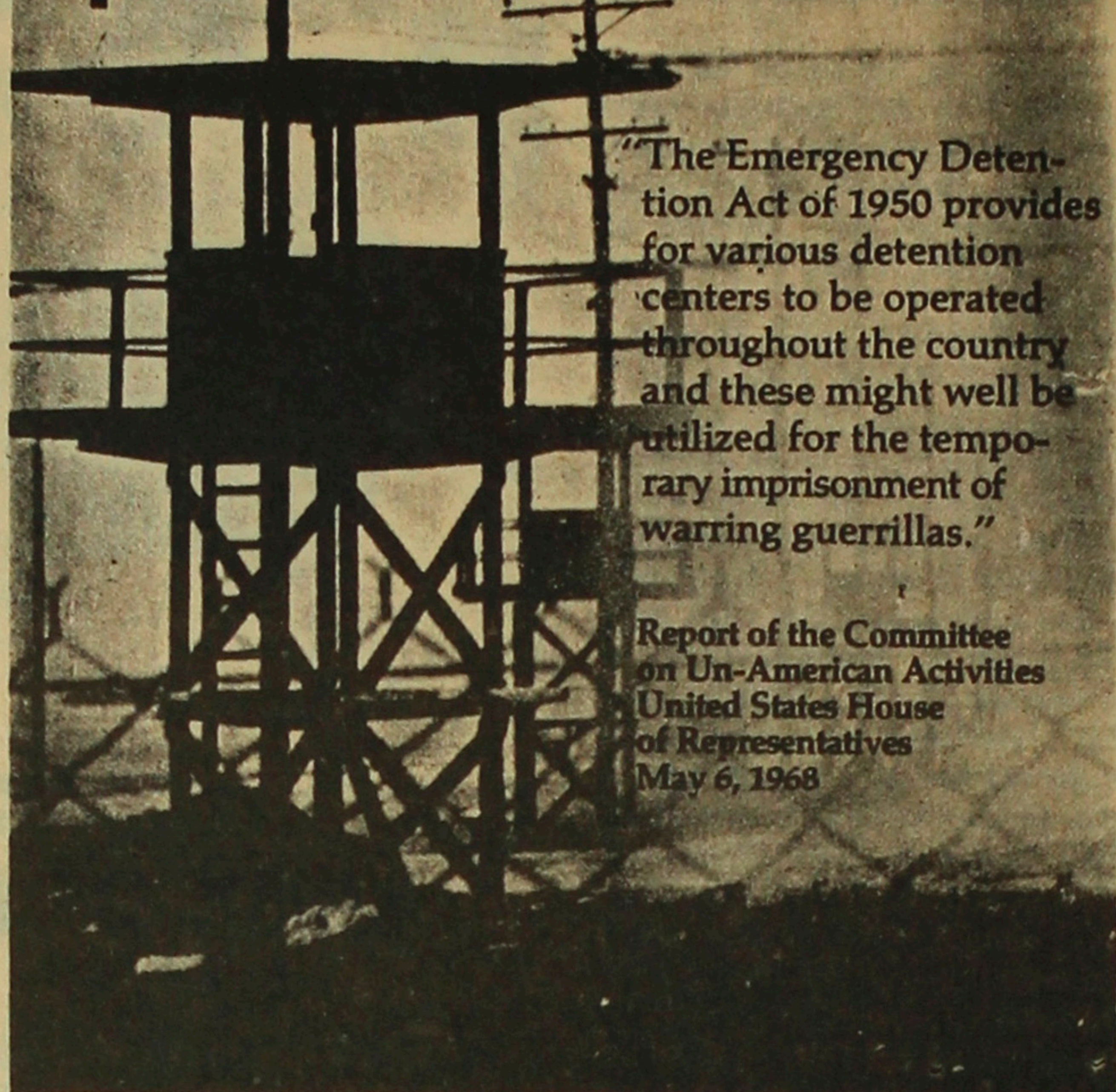
In 1942, American citizens were among 110,000 persons of Japanese ancestry rounded up and confined in "relocation centers" without due process. Many of them subsequently were privileged to fight for our country and established a very creditable record on the battlefields of World War II. Further, the records of your own agency will indicate no acts of espionage or sabotage committed by a Japanese American in this country.

But the spectre of detention of American citizens again, this time the Chinese Americans, cannot be easily ignored when respected public officials make such statements. Further, the recent publicity given your remarks about Red Chinese infiltration into this country and the "300,000 Chinese in the United States, some of whom could be susceptible to recruitment through ethnic ties or hostage situations because of relatives in Communist China" is the case in point.

We, of Japanese ancestry, are therefore keenly aware of the potential damage inherent in remarks that cast suspicion and hate upon people solely because of their ethnic origin.

Harmony among Americans has never been so essential. We stand firmly opposed to any statements which impugn the integrity and loyalty of any group of citizens singled out solely on the basis of race or national origin.

And just in case you
don't think anybody
plans to use them...



"The Emergency Detention Act of 1950 provides for various detention centers to be operated throughout the country and these might well be utilized for the temporary imprisonment of warring guerrillas."

Report of the Committee on Un-American Activities United States House of Representatives May 6, 1968

"Red China has been flooding the country with its propaganda and there are three hundred thousand Chinese in the U.S., some of whom could be susceptible to recruitment either through ethnic ties or hostage situations because of relatives in Communist China. In addition, up to 20,000 Chinese immigrants can come here each year and this provides a means to send agents into our nation..."

--J. Edgar Hoover, Head of the FBI Testifying before the House Appropriations Subcommittee April 17, 1969

The Japanese American Citizens League is the only national organization of Americans of Japanese ancestry in the United States with a membership of over 25,000

participating in 92 chapters throughout America. JERRY J. ENOMOTO National President Japanese American Citizens League Aug. 15, 1969

Dawn of Awakening

by Mike Murase

"Dawn of Awakening," the first Biennial Tri-District Conference was recently held "in the spacious Santa Cruz mountains high above the frustrated cities." The weekend get-together attracted some one-hundred Junior JACLers from all parts of California.

The main goal of the conference was "to awaken an understanding of oneself and his relationship to others," according to Ben Matsuura, chairman of the Tri-District Committee.

The highlight of the conference came on Saturday evening when the Pacific Southwest District members presented a series of soul-searching skits entitled "Games People Play" which was climaxed by thoroughly professional and artful performance of "Alice in Yellowland." The drama was followed by audience-participation in non-verbal communication "games," led by Ron Wakabayashi of Los Angeles in which Junior JACLers experienced the tactile medium as a means of relating to each other... a sensual experience alien to many Asians.

Not unlike other youth conferences, the three-day event was socially oriented and the mood was light. Many conferees spent much of Saturday swimming, hiking, and scavenger-hunting, while others gambled, imbibed and played tactility games of their own.

Nevertheless, the weekend was much more than a pleasure trip 2/GIDRA/September, 1969

for many who engaged in some "heavy rapping" and listened to some new innovative ideas from Yellow Brotherhood spokesman Mike Yamaki and AAPA member Ron Wakabayashi who spoke on the topic of "Yellow Power."

Junior members of the JACL also got a chance to confront National JACL President Jerry Enomoto and other JACL officials in a question-and-answer period.

A circle sing around the campfire, under star-lit skies capped off the evening and the conference.

Thus, the conferees were supposed to "return to the cities with a new awakening and vigor, and deal with situations of our times." Yet no resolutions were passed, no decisions were made, no personal or organizational commitments were made... at least not publicly. The conference, as many such activities, tended to be merely therapeutic in nature. Kids go home feeling a little bit better about themselves, a little more involved, a little less guilt-ridden. Yet, for the most part, the very essence of the existence of a Junior Japanese American Citizens League seemed to have escaped Junior JACL members.

Parti Dohzen, National Junior JACL chairman, explained the function of Junior JACL as "basically social, but aimed at exposure and leadership development of Japanese youth, such as a Snow Trip and a civil rights workshop on Title II."

Northern Cal-Western Nevada Representative John Sugiyama explained the JACL this way, "It was largely through the efforts of the JACL that the Japanese Americans were able to regain their rights and privileges as American citizens. Thus the Japanese Americans have set a fine example to all minority groups, showing what can be done peacefully through organization."

Jr. JACL's goals of "exposure and leadership development" and "community involvement" are admirable, yet the organization's few service projects do not fulfill these aims. All (usually one per chapter) projects have been outside of the Japanese community.

We Hold This Truth to be Self-evident...

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

The above quotation from the American Declaration of Independence was recently read to 252 GI's at a base in West Germany in an experiment conducted by the University of Maryland. The source of the quote was not mentioned. When the GI's were asked to sign the statement if they agreed with it, 73 per cent refused because they thought it was subversive.

JAPAN WEEK

A confrontation of major proportions is shaping up over the Japan Week Festival to be held in San Francisco from Sept. 5 to Sept. 20.

During a recent press conference, the Asian Coalition, a newly formed group made up of Asian American community and student organizations including the Asian American Political Alliance and the Red Guard, announced its intention to stage "peaceful protests" at festival events. Other organizations including the Students for a Democratic Society and Los Siete de La Raza announced similar plans.

The program of festival events during the two-week period will include demonstrations of Japanese martial arts, flower arranging, films, and dances.

U.S. businesses, including the Bank of America, Kaiser Industries, Standard Oil of California, Pan American Airways, and the Wells Fargo Bank have donated

Asians Arrested

NEW YORK--Nine people were arrested in front of the U.S. Mission to the United Nations when they tried to present a statement of demands to Ambassador Charles Yost.

The demands included: The immediate withdrawal of all U.S. forces and all nuclear and chemical weapons from Okinawa; The immediate and unconditional reversion of Okinawa to Japan; and the end of the U.S.-Japan Security Treaty.

Those arrested were members of the Asian Americans for Action, the Committee of Returned Volunteers, and Movement for a Democratic Society.

Asian Americans for Action is a newly formed anti-imperialist group in New York City. The CRV's membership are mainly returned Peace Corps volunteers.

The presentation and arrests followed a picket and rally attended by about 250 people shouting, "U.S. out of Okinawa! Off the Pig!"

Members of CRV and AAA spoke, including a Japanese student who participated in the 1960 actions in Tokyo that forced ex-President Dwight D. Eisenhower to cancel his planned trip.

The action was the first demonstration ever held in support of the Movement and People of Japan and Okinawa.

-- MUHAMMAD SPEAKS

\$150,000. The Japanese government and industries have contributed another \$200,000. Festival officials estimate that the total value of all activities connected with the event will be around \$1.5 million. Many of the contributions are in the form of services or the loan of facilities.

The massive two-week art and cultural festival will be attended by both President Richard Nixon and Vice President Spiro Agnew. General Chairman of the event is Dr. Walter Hoadley of the Bank of America. California governor Ronald Reagan and San Francisco Mayor Joseph Alioto are honorary co-chairmen.

Spokesman for the Asian coalition charged that American and Japanese business and government leaders are staging Japan Week to create "good public relations during a critical point in negotiations over U.S.-Japanese trade." They pointed to the International Industrial Conference to be held in San Francisco from September 15-19. Five hundred corporate leaders from sixty countries will attend the conference.

Coalition spokesmen also noted that U.S. and Japanese government leaders are growing increasingly apprehensive over impending negotiations to renew the Japan-U.S. Security Pact, due to expire on June 30, 1970. The Pact, they explained, "is the cornerstone of U.S. East Asian policy. The Pact allows the U.S. to wage war on the Asian peoples from Japan and Okinawa."

"Japan Week is a tourist facade for the coming struggle over ratification in 1970."

"The Japanese community is being used to support a tourist festival which prostitutes Japanese culture and offers little to our community," said the Coalition. "Not one Japanese-American organization or individual sits on the Japan Week Committee. Yet the community is being asked to celebrate an Obon Festival in September, though the holiday is traditionally celebrated in August."

The Coalition issued demands which included an "End to the Asian War, Death to the Security Pact and a Decentralization of Police in Third World Communities." They also demanded that the Japanese Consulate and corporations involved with the Festival donate matching amounts to support Chinatown projects such as Self-Help for the Elderly, Breakfast for Children and a Free Health Clinic.

NOGUCHI

And so it went. One man stood up to fight the charges of drug abuse and mental instability--- to fight for his reputation and his livelihood. And a community rallied behind him; and he won.

Dr. Thomas T. Noguchi was reinstated to his job as Los Angeles County Coroner on July 31 after a hearing that lasted seven weeks and deliberations by the County Civil Service Commission that lasted another five weeks.

The Civil Service Commission, consisting of President O. Richard Capen, Harry Albert, and Mrs. Thelma Mahoney, announced that they had reached "the unanimous decision that the county did not carry the burden of proof to sustain the charges against Dr. Noguchi and that he should be restored to the position of Chief Medical Examiner-Coroner and that all back salary be paid."

In reaching the decision, the commission acknowledged the fact that there are certain weaknesses and deficiencies in the operation of the coroner's office.

They suggested proposing a charter amendment to separate the administration of the coroner's office from the medical portion. However, the Board of Supervisors appears split on this proposal and Noguchi has stated that he is opposed to such a change.

Conspicuously absent on the day of his reinstatement were three of his principal accusers-- coroner's chief administrative deputy Herbert McRoy and secretary Ethel Field were on vacation while the county chief administrative officer Lindon S. Hollinger was attending a convention in Portland, Oregon.

The immediate question was concerned with what was to happen to Noguchi's accusers. He said that he has "no hard feelings" against anyone, and furthermore that opponents in his office can expect that "personal evaluations will be based on performance and service to the public."

However, Supervisor Kenneth

(continued on page 10)

I hate my wife for her flat yellow face and her fat cucumber legs, but mostly for her lack of elegance and lack of intelligence compared to Judith Gluck.

I married my wife, daughter of a rich east Los Angeles banker, for money. Of course, I thought I deserved better, but suffering is something else altogether.

She married me for love but she can't love me, since no one who went to Fresno State knows anything about Warhol or Ginsberg or Viet Nam. She has no Jewish friends.

She's like a stupid water buffalo from the old country, slowly plodding between muddy furrows, and that's all she knows of love beneath my curses and sometimes blows.

I thought I could love her at first, that she could teach me to be myself again, free from years of bopping round LA ghettos, western civilization and the playmate of the month,

since she was raised a Buddhist with all the arts of dancing, arranging and the serving of tea, and I thought I saw in my arrogance some long forgotten warrior prince.

But I wanted to be an Anglican too much and listened too long to Dylan or maybe it was the playmate of the month or poetry and Judith Gluck

So I hate my gentle wife for her flat yellow face and her soft cucumber legs bearing the burden of the love she has borne for centuries, centuries before Anglicans and Dylans playmates and rock before me or Judith Gluck

ME
+
YOU

By Ron Tanaka

Thank you for liberating my love-soul

It feels so nice to be free in love

unafraid to show you care

giving every ounce of loving you contain

when you love truly, how can you give enough?

and what could be more pure?
than to love with all honesty...

reiko

♡ *Gidra Loves new poems ... from you* ♡

reflecting... on some vague new knowledge

THE
P
O
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R
Y



They smile
and
my soul is sent
r
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n
g

through verdant fields
of
love-ripe fruits and tender flowers

prancing.....dancing
on
a merry-go-'round
with magic powers

enveloped by the warmth of gentle sighs

the
ever-wondrous
world
of.

Dearest Audre,

Until

James

your eyes.

kf

It is good to see you smile
country morning sun
comes so rarely here
your songs have stayed
through many changes and confusions
in my mind
like the telephone lines
heaving behind car windows
I am in motion
one step behind the earthquake
the buildings bend
before the wind
unlike the grass
they break
before the wind
the clouds must bow
and tears are impossible
Mojave sighs through basements
open to the sun
I stumble over broken glass
and fingers
and hum a memory
to keep my sense of humor
the telephone lines and the moon
accompany me down the highway
I am in motion again

By Laura Ho

of themselves, and of each other

It's better when you do it together

Julia Aihara	Janet Kaneko	June Sakauye
Kay Funakoshi	Audre Miura	Laura Shiozaki
Warren Furutani	Irene Miyagawa	Kristine Tashima
Carol Hatanaka	Carol Mochizuki	Naomi Uyeda
Seigo Hayashi	Lois Mori	Colin Watanabe
Ernie Hiroshige	Mike Murase	Eddie Wong
Glenn Ishimoto	Frank Ogata	Suzi Wong
Diane Jue	Alan Ota	Robert Wu
Nathan Jung	James Okazaki	Mike Yamaki
	Tracy Okida	



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EDITORIAL "Japan Week"

This month San Francisco will host "Japan Week," a mammoth tribute to the art and culture of Japan. It will be an impressive event. Some \$150,000 will be donated by Standard Oil of California, Westinghouse Air Brake Company, Pan American Airways, Crown-Zellerbach International, and other companies and individuals interested in the preservation and promotion of Oriental culture. Another \$200,000 will come from Japan.

Honorary festival co-chairman Governor Ronald Reagan and Mayor Joseph Alioto, with the help of general chairman Dr. Walter Hoadley of the Bank of America, have worked hard to make the festival a success. Both President Richard M. Nixon and the re-known expert in Asian morphology, Spiro T. Agnew, will attend.

Meanwhile, in Los Angeles, another Japanese cultural event was held last month - the 29th Annual Nisei Week Festival. Strangely, in an area having by far the largest Japanese-American population in the continental United States (around 100,000), few outside the ethnic community seemed interested in Japanese culture. The businessmen of Little Tokyo had to dig into their coffers for \$10,000 needed to cover expenses. Mayor Sam Yorty sent his annual letter of acknowledgement and appreciation, Governor Reagan could not make it so Lt. Governor Ed Reinecke was Grand Marshall. President Nixon and Spiro Agnew had other commitments.

It's difficult to understand such a display of Asian concern in San Francisco. It certainly isn't out of love for the Asian people. The long-known plight of the ill-housed and ill-fed residents of Chinatown-Manilatown never caused such concern among government and business leaders. Perhaps festival supporters desire an entertaining prelude to the International Industrial Conference to be held in the city later in the "Week." After all, most of the contributors to "Japan Week" are planning to stay around for the Conference at which representatives from 500 of the largest companies in the world will discuss business.

Japan has become an economic power to be reckoned with. It ranks only behind the U.S. and Russia in Gross National Product (GNP). Its growth rate of 10 per cent is about twice that of the U.S. More importantly, so far as American business is concerned, the U.S. buys 30 per cent of all Japan's exports. They are not to be trifled with, these Japanese.

So once again we will witness the outpouring of love and respect that seems to follow those with money and power, although this time the shoe is on the other foot and it is U.S. business that must pay homage. The local Japanese-American community is an important part of any tribute to Japanese economy, oops culture, for any tribute would ring hollow if they did not lend their support. And who else could supply the knowledge and manpower to put on the show?

The Japanese-American community is, as it was in 1942, a pawn in the struggle for economic aggrandisement. The gun in the back used 27 years ago has been replaced by the carrot, or rather the dollar, dangled in front of the nose. And for \$350,000 (or more likely for some small fraction thereof) and a pat on the head, the victim of rape in 1942 has become a prostitute in 1969.

Profanity?

Gidra has often been criticized for using obscene words and unsigned articles. In order to alleviate any future misunderstandings, we wish to clarify our policy.

The Gidra policy on letters and contributions from our readers has been, not unlike other publications, the following: "All letters and articles sent to Gidra must be signed. However, your name will be withheld, if you so request." Further, "Gidra is dedicated to the truth. The honest expression of feeling or opinion, be it profound or profane, innocuous or insulting, from wretched or well-off...that is Gidra."

In all honesty and humility, we admit that we have made errors in judgement and mistakes in the technical aspects of journalism in our previous issues. We further acknowledge that occasionally we have overindulged in the use of four-letter words.

But we feel that it would also be a mistake to try to ignore or suppress our feelings and emotions, which should be dealt with openly and honestly. On occasion, the use of profanity is necessary to convey the meaning and feeling intended by an author and as a legitimate expression of emotion that deserves to be printed.

All signed articles represent the opinion of the author. All unsigned articles reflect the opinion of the GIDRA staff. All letters and articles sent to GIDRA must be signed; however, your name will be withheld, if you so request. Send all correspondence to GIDRA, P.O. Box 18046, Los Angeles, California, 90018.

LETTERS TO GIDRA

Dear Sir:

I have read "Gidra" with great interest, and I would like to continue reading it.

Seldom has there been a publication that illustrates and pinpoints the social issues which have placed the Orientals as a lesser group in the United States. I hope you and your staff will continue to document and show the people how the cancerous elements have destroyed the human race.

Sincerely,
Sunny Fong
New York

Dear Gidra:

Everytime I pick up your paper and read it, I get more excited. What kind of excitement? I feel it is to get involved. But how? Here I am in Stockton. So I decided to subscribe. Here's my three dollars (fifty cents for luck). Keep the good thing going.

Can anyone keep me in clue about the Yellow Brotherhood? They get me excited, too! I want to know what their plans are and what they've done and what they're doing presently.

Evelyn Okubo
Stockton, Cal

(Yes, - Ed.)

Gidra:

A year ago, I heard Mike Ma-saoka speak about the Japanese-Americans. He mentioned that during the early 40's, bills were introduced to hunt these people. One such bill which was not passed was pertaining to the castration of Japanese males. Could you print an article or column on the issue or ones of that nature?

Thank you,
Jeanne Komure
French Camp, Cal

(We will investigate. - Ed.)

Four Letter Words

Dear Guys and Dolls:

--If I may call you that since I'm probably old enough to be your great grandmother, provided you're Yonsei.

I've been wondering about your correspondents' usage of these four letter words: fuck, shit, piss, and not having the guts to sign their names. Did you ever stop to think that such words are peculiar only to the white man's language? They coined them. Why copy them at their lowest level? The worst four letter word they used against us before the second World War was "Japs." And I believe they've quit, for the time being, because they need "the Japanese" on their side what with their headaches with the Blacks and the Communists, just as they needed everybody including the Blacks and the Communists on their side against us before and during World War II. I'm sure they would revert to "Japs" if the state of things reverted to World War II days.

A fourteen year old friend of my daughter's brought over one issue of Gidra and said she was going to subscribe to it but I believe her mother put a stop to it. And just yesterday one of my friends brought over the August issue of Gidra saying that this one doesn't have any four letter words in it. She said her son brought it home and that's how she happened to have it. I guess her eyes are worse than mine because there was one on page 3, by "Anonymous." Nevertheless I think your editorials and other articles are quite good so please enter my subscription (enclosed)

Dear Gidra:

We would like to thank Gidra and especially James Okazaki for the article that appeared in last month's issue in regards to our son, Lloyd Kaneshiro, who died of internal injuries sustained in an auto accident.

We have been deeply moved by the many ways in which Lloyd's friends have helped him - and us. We have been able to express our gratitude directly to many of his friends, but there are others whom we have not met, who have given their time, money, even their blood. We would like to use this medium to convey our heartfelt thanks to them as well.

Your visits to Lloyd at the hospital meant so much to him. Your blood helped give him that extra day of life that he hung on to so desperately. Your expressions of sympathy and your visits to us after his death have given us strength to go on. Your unselfish acts have extended beyond his passing -- with further blood donations, a car wash, etc.

Lloyd was extremely fortunate to belong to a generation that is really "involved," that really cares.

Sincerely yours,
Mr. and Mrs. Fred Kaneshiro

for one year--PROVIDED you do not publish unsigned letters that use the aforementioned words, or how about deleting them from the letters and leaving the space blank?

Sincerely yours,
Mary Tani

(Dear Mrs. Tani: The Gidra policy is reiterated in our editorial. We carefully considered your criticism---count the four letter words in this issue---but since we cannot accept your provision, we must return your subscription. --Editors)

Happy White Mother

GIDRA Staff,

I'm writing this letter in response to the letter which was printed in vol. 1, issue 4, by a "happy white mother."

In her letter she says that all us Asian Americans go around "dirty, unkept, long hair, beards..." This is clearly a generalization. However, if she feels that there is truth in generalizations, isn't it only right that we generalize by saying that all whites are on drugs, ride motorcycles, don't like to study, have rich uncles, or that since most cops are white, that all whites are pigs? Just because a few of a race get out of line or don't conform to our ideas, is no basis for judging the entire race.

She also says that we're "all a bunch of hand outs. You want your cake and eat it." She probably calls us "hand outs" because our ancestors came from another country. Maybe she should be reminded that the United States is a nation of immigrants. It was settled by all types of people, French, English, Negroes, Chinese, Mexicans, etc. If one takes the time, and looks back on his family history, he will find that somewhere along the line, someone was an immigrant. That means that the Whites are also "hand outs." And don't tell me that they don't want their cake to eat. If she doesn't like it here, she ought to go back to her country, not us.

She says she doesn't like those "nasty little four lettered words." Well, White Lady, if you don't like them, you'd better try to hide in your mansion, for this is the way it is. This is reality. And as we know, you can hide from reality but you can't wipe it out.

Finally, she tells us one of her cute white fables of a pig that got all cleaned up, powdered, and perfumed then given a nice home. But in the end, the pig gets all dirty again. Here she refers to the pig as a symbol of the minorities. Well, this reminds me of another of her white fables. It was about a pig that got all cleaned up, powdered, and perfumed then given a nice home. But do you know what happened after that? They ate him.

Robert Louie
Los Angeles

Dear Gidra:

A reply to the so-called, proud White mother that thinks she is not a minority. (July, 1969 issue, page 7, column 2.) Sorry the reply is late, but I just received your wonderful paper and was very shocked to read this article.

Individuals that do not accept the ways of others, lock out much of the world around them. In this case, they fall into the groups called, Minorities. Minorities are people who preserve their own ways of life. Since the proud White mother will not accept our ways of life and prefers to preserve her own ways of life, should we not consider her (with all due respect) a minority too? So, in a sense, aren't we all minorities?!!

Sincerely,
Ray Sugimoto
Stockton, Cal

Kris-San

Dear Over-Seas Correspondent,
Hope you're having fun, but don't let absence make the heart go wander...write to us.

We miss you already--See you in about eleven issues.

Sayonara,

GIDRA

UCLA SELLS OUT

By Irene Miyagawa

The Man, via puppet Mr. Charlie Young, successfully undermined an unprepared student power movement at UCLA this year. The creation of the Ethnic Studies Center was paternalistically given to the students of Third World background. A timely deal was made by the students in order to gain official campus status and facilities. The deal has three serious consequences for all student power movement in California.

Firstly, the U.C.L.A. Center students will be subject to the financial and legal policy of the Administration and faculty. The students can effect control of the budget only through a faculty director. Already, the Asian American Studies Center is "promised" an unofficial \$100,000. "Center" status means that the program is subject for annual renewal. It can be discontinued. In short, the students accepted a second-class "Center" status. It is not a department, not a separate college. The Center is extremely vulnerable to Administration and faculty power groups.

Secondly, the Board of Regents is exploiting the student power issue. It is rewarding U.C.L.A. as a "quiet" campus. The politics aim at "punishing" the northern students. At S.F. State College, Hayakawa has not even signed the strike settlement. The budget for the Third World College has not been considered.

The sacrifice has been great for the strikers. Seven hundred students, faculty and community people were arrested. The College Legal Defense Committee is in debt. The struggle to gain an independent Third World College has been great. There has been no struggle at U.C.L.A. Obviously, U.C.L.A. is benefiting from the sacrifice of the northern strikers.

Similarly, the U.C. Berkeley student power groups are experiencing financial loss for the new Third World College. The entire college has less than \$100,000 promised. At U.C.L.A., the Asian American Studies Center alone, has been promised \$100,000.

Thirdly, the creation of the better-financed U.C.L.A. program is intended to split movement for state-wide student power unity. North and South are being severed. The conditions for a successful student power movement in the South may be different. The cause of the North and South are common.

Student groups at U.C.L.A. did not consider any close allegiance to their northern counterparts. Why didn't leaders demand equal financial treatment by the Regents for all campuses, specifically Berkeley? If the University can afford to finance a Center program here for an amount less than promised to Berkeley, it can support a Third World College here.

Southern acceptance of a second-class status was opportunistic and naive. It has created a serious rivalry between student groups in the North and South. All three institutions, San Francisco State, Berkeley, and U.C.L.A., are now competing to hire a limited supply of Third World Studies teachers. Of course, U.C.L.A. offers the most financial and research benefits for them.

(continued on page 9)

OPINION

Shuck 'n Jive

By Eddie Wong

Campbell Hall is free. Liberated by the united efforts of Third World students, Campbell Hall is now the permanent home for all minority student programs at UCLA. Even though the final decision on building occupancy is postponed until January 1, 1970, Chuck Young understands that Third World student groups will not tolerate the shuck-and-jive routine Young usually employs to extricate himself from campus conflicts and commitment to minority programs.

More than anything else, the Campbell Hall issue clearly defined the position and philosophy of the UCLA administration vis-a-vis Third World students. The University's liberal-progressive facade slipped off, revealing its true reactionary, colonialist mentality. Throughout the negotiation and confrontation over Campbell Hall, the UCLA administration consistently applied divide and conquer tactics, stall tactics, outright lies and general obstruction. Through the University's actions, it has presented itself as a colonial master, who dictates decisions to the Third World native.

At the beginning of discussions between students and Administration about the permanent occupancy of Campbell Hall for minority programs, the paternalistic Administration refused to recognize the legitimate and necessary presence of minority programs within a unified, soulful setting. Rather than understanding and accommodating legitimate desires, the Administration stubbornly insisted that no alternatives to the eviction from Campbell Hall could be considered. Typical of the colonial master, the Administration conveniently lied to back up their arguments. Not buying the off-the-reservation bull, especially since all the glorious plans for dwellings in Royce Hall were never discussed but were told to Third World students, students could only answer, "Hell no, we won't go."

The second tenant of the University's philosophy toward minority programs was demonstrated by the obstruction and bureaucratic harassments encountered by the programs. The inadequate and irregular cleaning and maintenance service for Campbell Hall, the delayed installation of office equipment, furniture, telephones, the insufficient program budgets, the run around routine in order to get information from the Administration indicate the University's reluctance and lack of commitment toward minority groups.

The final example of the University's attitude came with Chancellor Young's use of stall tactics to avoid a firm decision on Campbell Hall. Instead of issuing or refusing support, Young, at first only postponed settlement of the problem by granting a one year extension for minority programs to remain in Campbell Hall. Instead of relieving tensions and avoiding a confrontation that would blow his national reputation as a liberal 'good guy' who can handle college crises, Young only reinforced the insecurity and anger.

Yet, in the end, Young capitulated. His righteous arguments, vanished like the paper tigers they were in the face of determined Third World Solidarity. Yet, Campbell Hall was not the first nor will it be the last fight between students and administrators as long as the colonialist-native relation persists in the mind of the Administration.

POTENTIAL FOR WHAT

By Suzi Wong

Can the twenty-five Asian-Americans entering UCLA as students of the High Potential Program continue to play a role in the struggle to overcome social and economic oppression? OR will they, like most people of the university, become alienated from the needs of the community? The coming school year will be a test of the university's and the community's ability to interact to serve not the racists, not the academicians, not the Man, but those who remain in the ghettos and cannot leave the sweatshops, those who do not belong to the elite group known as "university students".

High Potential has as many definitions as there are different points of view from various interest groups. For the university, the transitional year-long program will take some of the most outspoken members of the ethnic communities' youth and put them safely away in quiet studies and ivory towers. For educators, it is an experiment in higher education. The program of traditional three-R's in remedial training is combined with discussions on the contemporary philosophies of social and political change. High Potential will be geared towards each student on an individual basis of need and ability. For UCLA students involved in the awakening Asian-American students' movement on campuses of California and other parts of the nation, the twenty-five students are the "super-heavies." They, with their first-hand experience of the communities' failure to meet the needs of young people and with their particular code of righteousness could become the guts of the struggle for student power and the community voice. These are some of the hopes of various interested parties.

A CHANCE

But the most important definition is that of the twenty-five students themselves for as their perspectives and definitions change, so will the program. Many of the applicants expressed a feeling of aimlessness reinforced by their sense of failing in the eyes of society because they did not fill the stereotype of a quiet, studious Oriental who gets straight A's and goes to the university to become doctor, lawyer or Indian chief (except everybody knows that in white America not even an Indian can be Indian chief!). These students view the High Potential Program as a second chance to learn the skills of educational survival and a first chance to learn about themselves. Most of them feel a lack of direction. Their previous education both in institutions and on the streets has confused them as to what their talents and goals might be. Among their expectations for UCLA is that this year will show them many paths and that with greater clarity about themselves and their society, they will choose to follow any one of several paths to self-respect and self-fulfillment.

At least one of those choices should be the development of brotherhood with the community--to respect and love it both for what it is and for its potential. Although neither they nor the community may realize it, these 25 students are abandoning the community temporarily. The glamour of being at the university and the complexities of adjusting to a different life-style make it easy to forget that one's brothers and sisters are still "back there" being hassled by "peace" officers, attending junior college courses that do not stimulate their interest, and clocking in at jobs that hold no promise for personal development. They may find themselves unable to communicate with the non-university people and are no longer hip to former friends and their problems.

NO GAP

It is the community's responsibility to prevent that from happening. If the university continues to subtly alienate the community, then the community must take the initiative to close that gap. When community members come to the campuses, bringing their knowledge and skills, they participate in a rare educational experience. Secretaries, photographers, gardeners, sorority chicks, professors--all who work with Hi Pot students will learn much about youth, students, and the processes of university life.

On the other hand, people from the outside community and Hi Pot students can, by taking UCLA students back to homes and working places, introduce them to a life-style which university students have forgotten or never experienced. An alliance which enables one personal experience to meet another, promotes the awareness of each other's problems and tries to solve them is, of course, not limited to the frame work of High Potential. But this program would be a good place to start.

Remember, it is the community's dollars that support the universities. Why not also contribute ideas, criticisms, questions, time and talent? Unless the community asserts itself, the university under the guise of serving the common good, will continue to ignore the community. However, as long as we (community) are present making sincere and sane improvements, the University cannot claim that outsiders to it have "neither status nor responsibility".

JACL's High Potential

The Japanese American Citizens League (JACL) Student Aid Program is available for needy students who do not qualify academically for other scholarships. Any student of Japanese ancestry may apply for Student Aid. Emphasis has been placed on financial need rather than academic achievement. Students with average grades or even below average grades but with plenty of motivation are strongly urged to apply.

All institutions are applicable such as trade schools and junior colleges. Student Aid is not based on academic achievement but on motivation, financial need and a student's sincere personal commitment to his future development, regardless of a past poor record.

Contact the JACL office in Los Angeles at 626-4471-m yamaki

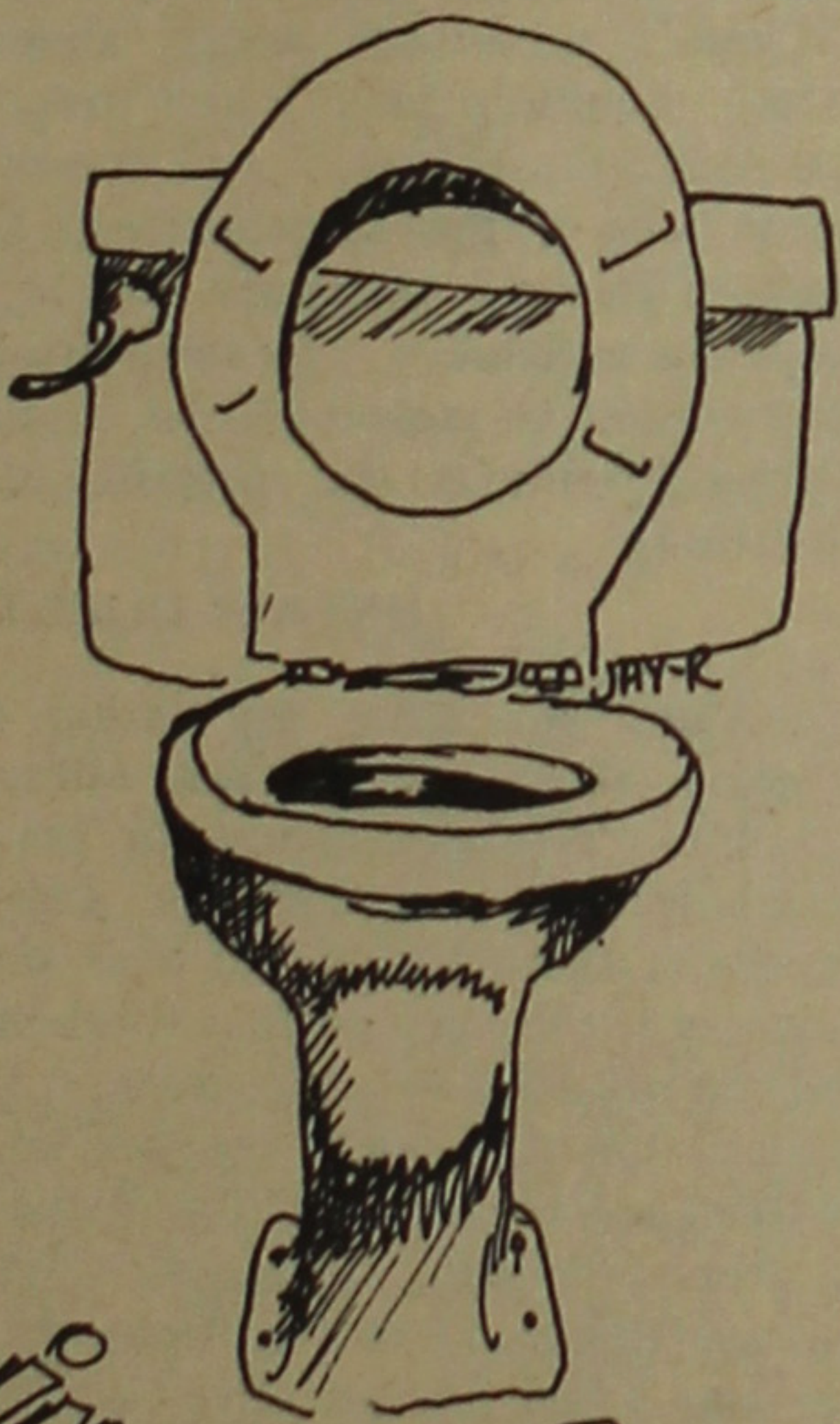
OPINION

The opinions expressed are those of the signed author and are not necessarily representative of the views of GIDRA. Rebuttals are welcome.

GIDRA/September, 1969/5

ASIANS
ARE YOU

STANDING



IN THE SINK
OF ETERNITY
WATCHING
LIFE GO DOWN
THE DRAIN?

THE FAILURE OF DEMOCRACY

THE WAR-TIME INTERNMENT OF THE JAPANESE AMERICANS AND ITS RELEVANCE TODAY

By Isao Fujimoto, UC Davis

(Assistant Professor, Department of Applied Behavioral Sciences and Sociology, University of California, Davis. Broadcast on KPFA FM (Berkeley), January 16, 1969.)

Every generation is held accountable for its abstentions or stands on moral issues. The spectre of Eichmann prompts Germans to be asked, "You were alive and free when Hitler began his genocide campaign, so what did you do?" Subsequent generations can ask of us, "What were you doing when the police and dogs lunged at Negro school children at Birmingham?; What were you doing when people were napalmed in Vietnam?; What were you doing when we had the opportunity to prevent millions of mental defectives by sharing your daily bread with starving Biafrans in Africa and Navajos, Blacks, Mexican-Americans, and poor whites in America in 1968?" Many of us were alive and aware at a time in American history when democracy faced another crucial moral test. I refer to the war-time concentration of 110,000 American residents whose sole crime was their Japanese parentage.

But at that time few people bothered to even ask the basic questions or even noticed that democracy was on trial and found lacking. It may be argued that viewed against a background of total war the numbers affected by the war-time relocation of the Japanese-Americans do not loom large. But what does loom large is the legacy that accompanies this generation and all generations which must evaluate the merits of democracy and consider the consequences when democracy fails to live up to its meaning during the time of crisis.

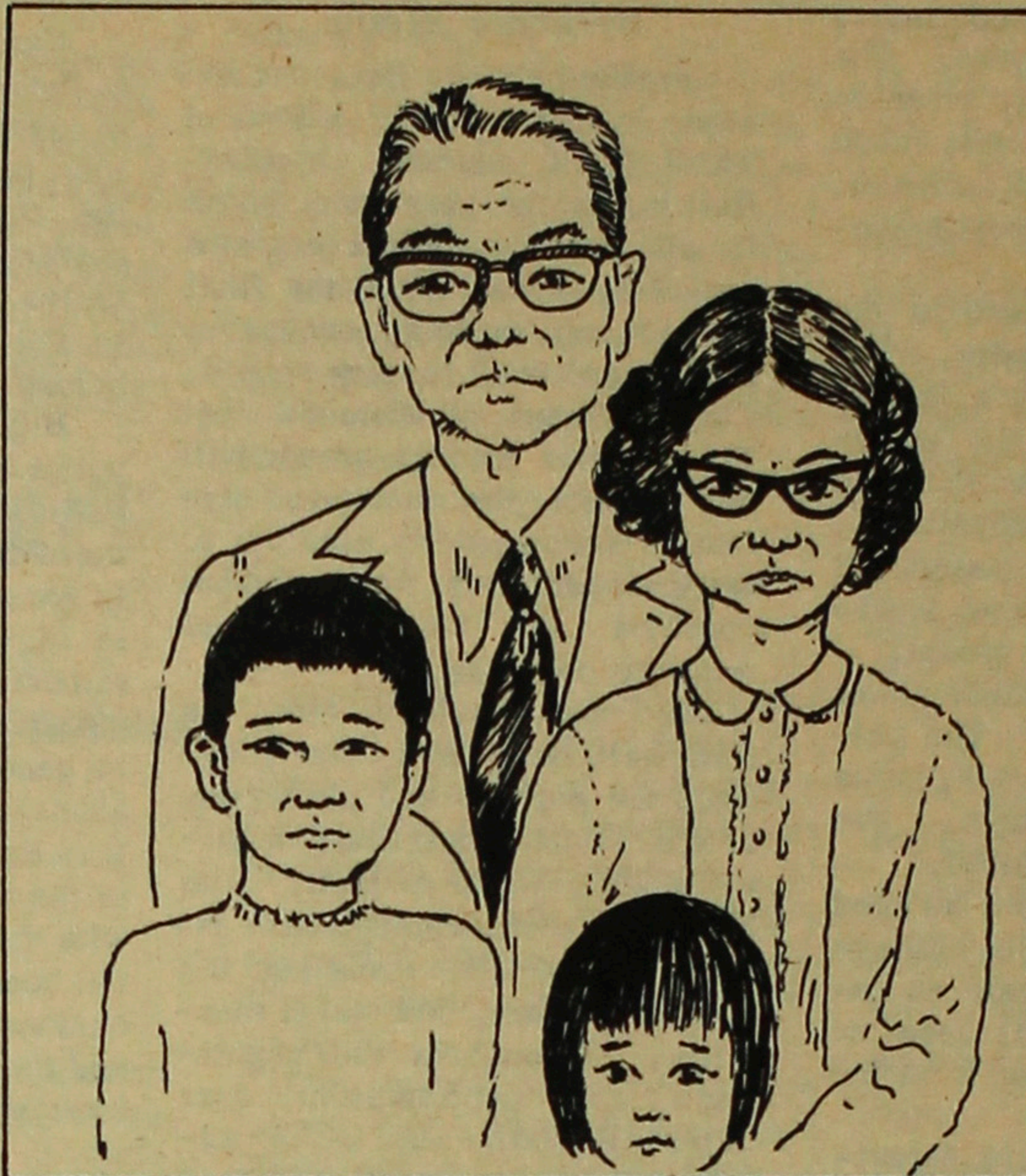
SOMETHING WAS WRONG

I was a part of the statistics bearing witness to this misguided experience in the practice of American democratic government. I was then eight years old--too young to know my rights but old enough to realize that something was wrong. Also, as a product of an ethnic ghetto, I've internalized the subtle ways in which the larger society reminds one to stay in his place. Like many other Japanese Americans, I've been infused with a philosophy that stresses: "Let's make the most of a bad situation and push ahead." This diverted me from critically appraising the past, the understanding of which is directly relevant to many of the issues that all of us--not just minority Americans--face today.

The years I spent in camp have become a part of my identity. Whenever I meet another Japanese American I almost invariably ask, "What camp were you in?" I still find myself doing this. I am reminded of this bond when I try to relate the situation in the camps to those who do not share this experience. Many Americans on the West Coast knew of the evacuations but I found Americans elsewhere in the country with little knowledge of what went on, let alone comprehending the unresolved issues concerning the camps, particularly as they threaten the freedoms of all Americans. It is even a rarer opportunity to meet people who tried to do something about it when it occurred.

COMMON BOND

A few years ago, I met Dorothy Day, anarchist, communist, humanitarian and founder of the Catholic Worker. She told me many things about her life, her work on behalf of women, labor, and for men on the Bowery of New York City. Our conversation got around to peace and war and her concerns for the Japanese evacuated during the Second World War. She told me she had protested the move and picketed one of the centers. I had never met anyone who had done this. I asked where. When she replied, "Outside the Portland Livestock Pavilion," I looked at her and felt a strange bond of comradeship for my family and I had been inside the Portland Center. That moment gave me an insight of the empathy peasants feel towards communist cadres who come to help in the villages despite what our own propaganda claims to the contrary. I cared little that our political views differed for what struck me as significant was the feeling that here was a person who knew and cared about the issues involved;



who backed me up with action, not rhetoric, when the chips were down; who was on my side when it counted most.

My early years were spent on the Yakima Indian reservation in the state of Washington. I lived among Indians and immigrant farmers from Japan. I didn't realize this was a rural ghetto until I started going to school--when I saw so many people who looked different, with round eyes and big noses, people who looked so pale--which I thought was due to their not eating enough rice.

But even our small, closed society was affected when World War II began. About a week after Pearl Harbor, two FBI agents arrived one night and took my father away. Our family did not see him for another year and a half. My father was in a detention camp in Missoula, Montana which he described to us in letters written to my mother. I remember these letters more for their form than their content. They had holes in them scissored out by censors. Because everything seemed so uncertain, my mother went ahead, had the fields prepared and planted crops for the coming year. Eventually, orders replaced the rumors and notices appeared for our evacuation. For reasons of general public safety and fear of possible subversive activities, the U.S. Army ordered the removal of all Japanese-American citizens and aliens living within 200 miles of the Pacific Ocean. So we let the field go and moved into the Buddhist Church in town. Our family was sent to the Portland, Oregon Assembly Center, one of the 15 make-shift centers converted mainly from West Coast racetracks and fairgrounds.

PORTLAND ASSEMBLY CENTER

The Portland Assembly Center was like a giant honeycomb. Livestock stalls were converted into family quarters. I recall visiting friends who were sitting on suitcases outside of stalls still containing fresh hay and manure. Guard towers with armed soldiers and barbed wire surrounded us. Right after internment started, our Buddhist minister took pains to impress upon us the need to respect the laws inside the camps. We were warned that children had been shot for wandering too close to the barbed wire. Unfortunately, there were incidents which substantiated these fears.

All told, some 110,000 men, women, and children, 70,000 of them citizens of the United States, were uprooted from their homes into inland relocation centers. There was no recourse to the courts; guilt was assumed, the charge being, "They look like the enemy." Voluntary migration inland was permitted, but Lt. General Dewitt, Commander of the Western Defense Command, made no attempts to prepare the way for the execution of this alternative. Although some 9,000 responded, most were turned back by armed posses at state lines, refused gas and food, and in general, intimidated. Public Law 503 closed all movements and Executive Order 9066 authorized the evacuation. So rife was clamour and support for this action in the name

of law and order, that Milton Eisenhower, initial director of the War Relocation Authority, expressed discouragement at the low concern for human rights and constitutional guarantees by Congressmen advocating this uncompromising program of federal internment.

While the evacuees temporarily filled the 15 Assembly Centers, the U.S. Government had examined some 200 possible sites to permanently concentrate the Japanese evacuees. Ten of these were finally selected for best meeting the following criteria--safe distance from military zones, location in area which could support a large-scale work program, location on federal land which would not influence private land values. These camps were located in such places as Poston and Gila, Arizona; Rowher and Jerome, Arkansas; Heart Mountain, Wyoming; Minidoka, Idaho; Amache, Colorado; Manzanar and Tule Lake, California; and Topaz, Utah. The evacuation orders divided the West Coast into a military jigsaw puzzle. They scattered the Japanese-American population--first into different assembly centers then again into the ten camps. Some, like our family, were moved for the third time.

FAMILY NUMBER 37205

Our family, now identified mainly by a number--37205, was relocated to Heart Mountain, Wyoming. A three-day trip over the Rockies in a special train heavily guarded by armed soldiers brought us to a dusty treeless plateau in northwestern Wyoming. One of the first things I remember doing at Heart Mountain was to look for my mother and eight-month old sister. We had been separated because my sister contracted measles and was quarantined. I found the two of them in a barren barracks in an empty block devoid of people. They had no provisions whatsoever. As soon as she saw me, my mother asked me to look around for water.

Heart Mountain held about 10,000 people distributed into thirty blocks each with 40 to 50 families. Each block had its community mess halls, boiler rooms, laundry, and toilets between the two rows of barracks, each holding from three to four families. Both space and possessions were very limited, not only for the families, but for the public facilities provided by camp authorities. For the first half year in Heart Mountain, the school I attended consisted only of benches, period. The playing field was marked off by two coal piles which serviced boiler rooms at opposite ends of the block.

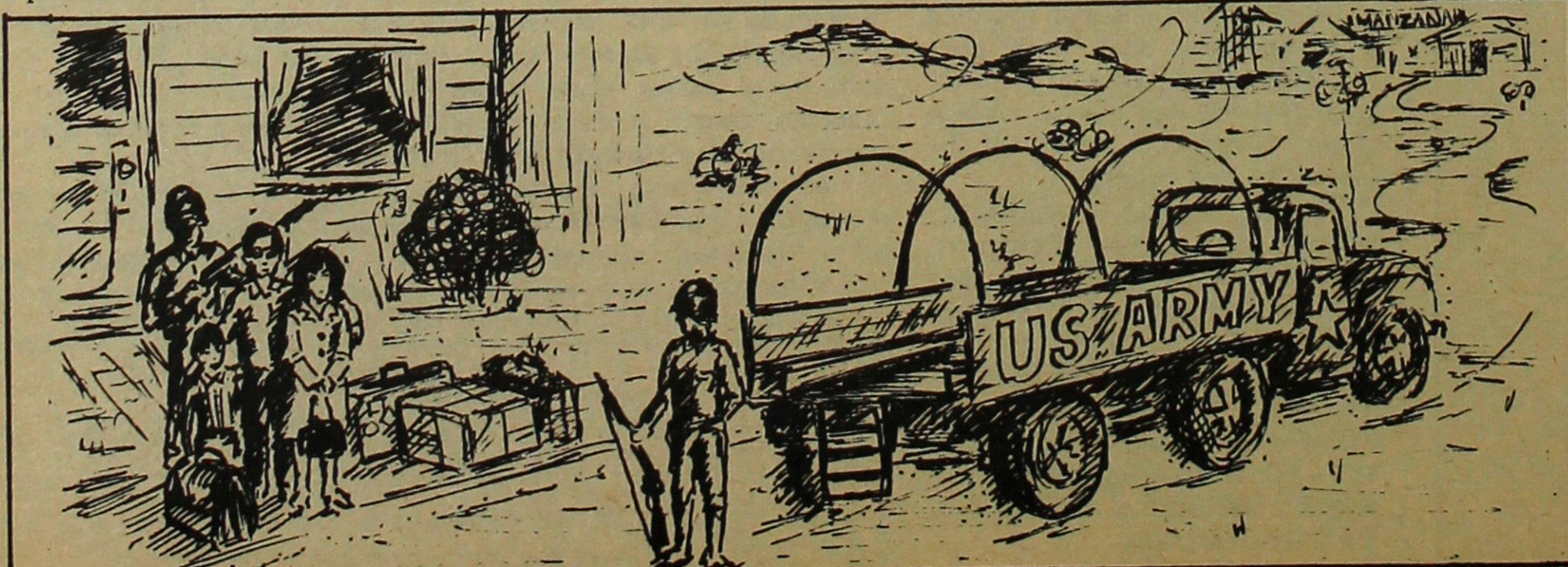
VICTIMIZED

In the process of being uprooted, many were victimized by those capitalizing on the knowledge that the victims had no alternatives but to leave things behind or get what little they could. Speculators offered a few dollars for household belongings which took many a life-time to accumulate. Unscrupulous operators took over the land without paying rent and confiscated equipment or waited until harvest to collect the spoils. Encouraging rumors that the government would seize all property, speculators would then make ridiculously low bids. When the Japanese refused such offers, the speculators threatened to report the would-be-victims to the FBI. The public remained indifferent or gave in to this hysteria of the time. They used the very act of evacuation as reason against the victims. They reasoned: "There's something wrong about those people or the Army wouldn't have taken them under wraps. That's all I need to know." As for the Government, it offered none of the constitutional liberties which are the basis of its very existence and to which all of its citizens are entitled. The stipulation of the Fifth Amendment--that no person can be deprived of life, liberty or property without due process of law--were far from fulfilled.

UNFAIR QUESTION

About the time my father was reunited with the family, the War Relocation Authority inaugurated a program of mass registration for the purposes of processing the adults for resettlement and leave clearance. In essence, this is ironic in that they were asking for the loyalty of the very persons to whom they originally granted constitutional guarantees. Question 27 of the War Relocation Authority Leave Clearance Form concerned willingness to serve in the Armed Forces of the United States. Question 28 asked: "Will you support unqualified allegiance or obedience to the Japanese Emperor or any other foreign government, power, or organization?" To those already confused, troubled and resentful, the ambiguity of this question added further difficulty. To the Isseis, first generation Japanese born in Japan, the question was unfair and impossible to answer in the affirmative. Even had he been a veteran of the Spanish-American War, an Issei could not become a citizen of the United States. In fact, it was not until the McCarran Act of 1950, that the right of naturalization was granted to immigrants from the Orient. The question thus called the Issei to remove the only nationality he had. If he answered yes, he became a man without a country. My father chose to answer no and the family was evacuated to Tule Lake, California.

Like the others, Tule Lake was a maximum security camp but even more so--with its double roll of barbed wire and cyclone fencing and armed guards in towers spaced every 100 yards around the camp. Located in



CRISIS IN A TIME OF CRISIS

Modoc County, near the town of Newell, it was also the largest of the camps holding 22,000 people. It was once invaded by troops reinforced by tanks, machine guns, and tear gas bombs. Such was the situation between November 1943 and January 1944, a few months prior to my transfer there. Just four days after our family got there, an army sentry killed a truck driver after ordering him from the truck following an argument concerning a pass.

As seen in retrospect, life at Tule Lake was tense, faction-ridden, and chaotic--to say nothing of the complications wrought by people--many of them driven to extreme positions--by their resentment of unjust acts by a government claiming to be just. With more than its share of recalcitrants, Tule Lake became the official "segregation center." It is not surprising that of the 5,700 internees who protested the evacuation by filing applications to renounce their U.S. citizenship, the majority of them came from the Tule Lake Center.

What characterized Tule Lake from all the other camps was that life was very much oriented towards Japan. Youth were organized into squads which got up at five o'clock, took cold showers, ran and sang for two miles. Some blocks outlawed the use of English. Also, there were many homemade shortwave radios which were tuned in to propaganda programs from Japan. In the morning in Japanese school, the day started with all of the children assembled in the school yard and bowing towards the East. In the afternoon, I went to American school which began with all of the children standing up to pledge allegiance to the flag of the United States.

WE ARE THE ENEMY

Although not apparent to me at that time, an incident occurred that illustrates how seriously the internees were recognized as Americans. On the way home from American school--which was voluntary, in contrast to Japanese school which was compulsory--I spotted some non-Orientals, with the letters "POW" on their shirts, cleaning out an irrigation ditch that ran through the camp. On the bank of the ditch was an armed American soldier guarding them as they worked. I later learned that they were Italian prisoners of war captured in North Africa. But these prisoners lived outside the confines of the barbed wires that enclosed us. Not only were we no different from the POW's but we were even more confined. We were no longer temporary refugees.

--we were enemies--enemies of our own country against whom we had committed no crime nor even had the opportunity to exercise the rights which we undoubtedly no longer had.

In December, 1945, four years after the FBI took away my father, our family was released from camp. Just as a prisoner leaves a jail with a suit and pocket money, our family was given \$50.00 and a job assignment. But just as a prisoner carries with him a certain stigma, resettlement reintroduced to the public the very emotional outbursts that brought on the evacuation. In fact, the War Relocation Authority sent out teams of anthropologists to evaluate various towns as to their degree of hostility or tolerance towards the resettlement of Japanese Americans. Some of the super-patriots had publicly hoped that the Nisei landowners would be killed in combat. In this way, they could easily lay claim to a land they had been farming for nothing all during the war. The organization which took hypocritical stands in the guise of Americanism do not make a very proud list for they include many of the organizations that still exist in our communities today.

FEAR REMAINS

Forewarned of such groups--by letters sent back to camp by early resettlers' interpretations of advice from anthropologists and the ever present rumors concerning the actions of racists--our re-entry into American society was accompanied by a mixture of fear, insecurity, hope and confusion.

Our family resettled in the town of Pleasanton, California where my father got a job as a laborer with the Southern Pacific Railroad. I remember my first day back in school: I was about to go into the class when I heard the class getting up to salute the flag. I had mixed feelings, and I chose to wait it out. Sensing my hesitation, my teacher, perhaps in an effort to reassure me, told me that this town was all right. He told me there were other towns which posted signs warning, "Tar and feathers for Japs." Not too many days later an adult brushed me aside with the warning, "All you Japs better get out of town." There are certain experiences, fleeting though they may be, that one never shakes off. The tortured look of hate expressed by that man remains indelible.

It is easy to believe in democracy in a time of ease and just as easy to accept the benefits of democracy

without participation. It is also easy to dismiss what we don't want to believe, especially if it appears so novel that we rarely hear of it or consider it deviant. When we compare the overground with the underground information sources regarding concentration camps, we find a relative vacuum in the world most of us are tuned to. This involves the world brought to us and described by the San Francisco Chronicle, The Sacramento Bee, The Davis Enterprise, Channel 3, 4, or 9, or even KPFA--to mention a few of the information channels available to those of us in the San Francisco-Sacramento areas of California. But in the same area, if one were to tune in to the world reported by Flatlands, The Berkeley Barb, The Black Panther, El Malcriado, the other ethnic, ghetto and hip media circulating among the minorities and invisibles--be they non-white, the youth, the disaffected--one would discover the rather consistent concerns over the actions of such groups as HUAC, the 1967 up-dating of the McCarran Act, the efforts of Senator Eastland and his 19 Senate colleagues to introduce the 1968 Internal Security Act, and recommendations for additional powers for the Subversives Control Board.

However, such information which has been the concern of the underground has recently surfaced in such regional and national outlets as the San Francisco Examiner, and Look magazine, and even in the local papers. A word can be said for the legitimacy of the issue when such an "all-American" publication as Playboy elaborates commentary on the concentration camps which was part of an article on dissent in its September issue.

CAMPS EXIST

To check the validity of the variety of stories on the McCarran Act camps, I wrote to several Congressmen, Senators, and representatives of the Justice Department. The replies all dismissed the rumors about the camps, assured me that no appropriations were allocated for the maintenance of such facilities and that adequate precautions would be exercised before provisions of the 1950 McCarran Internal Security Act would be implemented. Title II of the McCarran Act also authorizes the Attorney General to issue a warrant "For the apprehension of each person as to whom there is reasonable ground to believe that such persons probably will engage in or probably will conspire with

(continued next page)

ASK NOT WHAT THE COUNTRY CAN DO FOR YOU . . .

By D. Woo, UCLA

THE BOY WAS FRIGHTENED. IN HIS CONFUSED MIND, HE TRIED TO RECONSTRUCT ALL THAT HAD OCCURRED IN THE PAST TWO DAYS, BUT EVERYTHING BLURRED TOGETHER.

HE REMEMBERED COMING HOME FROM SCHOOL, VERY EXCITED ABOUT A BIRD NEST HE HAD FOUND. HE HAD GONE TO THE LIVING ROOM INTENDING TO TELL HIS FATHER ABOUT HIS DISCOVERY. THERE HE FOUND TWO STRANGELY DRESSED MEN SHOUTING AT HIS FATHER. HIS MOTHER WAS TRYING TO COMFORT HIS WEeping YOUNGER SISTER WHILE HER OWN TEARS FLOWED DOWN HER FACE. HIS MOTHER CRYING? HE HAD NEVER SEEN HIS MOTHER WEep, AND TO SEE IT THEN MADE HIS SMALL HEART CATCH IN HIS THROAT. TEARS FLOODED HIS EYES, FOR WHATEVER HIS MOTHER'S MISERY, HE WANTED TO SHARE IT AND IF POSSIBLE TRANSFER THE TERRIBLE WEIGHT TO HIS OWN SHOULDERS. HE WAS ANGRY. WHY DIDN'T HIS FATHER SEND THESE MEN AWAY? WHY DID HE ALLOW THEM TO SHOUT AT HIM AND AT MOTHER, MAKING HER CRY. FINALLY, HIS RAGE BECOMING UNCONTROLLABLE, HE LOWERED HIS HEAD LIKE A LITTLE BULL AND CHARGED. THEN HE HIT SOMETHING SOFT AND BLACKED OUT.

WHEN HE AWOKE, HIS MOTHER WAS AT HIS BEDSIDE BATHING HIS FACE IN WARM WATER. THE BOY SAT UP LOOKING FOR THE TWO MEN. THEY HAD GONE. HIS MOTHER SPOKE SOOTHINGLY AND QUIETLY TO HIM. SHE ADMONISHED HIM GENTLY, SAYING HIS ACTIONS WERE FOOLISH, BUT THAT SHE WAS PROUD OF HIS COURAGE. AS SHE SPOKE A SINGLE TEAR MADE A SILVER PATH DOWN HER CHEEK AND THE BOY REACHED UP AND TRACED THIS PATH WITH HIS FINGERS.

THE NEXT THING THAT HE CLEARLY REMEMBERED WAS HIS FAMILY STANDING IN FRONT OF THEIR HOUSE. HE KNEW THEY WERE GOING SOMEWHERE FOR TWO SMALL SUITCASES STOOD BESIDE THEM ON THE SIDEWALK. HIS FATHER SPOKE IN A SOLEMN AND STRANGE VOICE AND TOLD HIM WHAT WAS HAPPENING. "WE ARE GOING AWAY, MY SON. WHERE WE ARE GOING OR HOW LONG IT WILL BE, I CANNOT ANSWER."

MANY QUESTIONS AROSE IN THE PUZZLED BOY'S MIND. WHY WERE THEY BEING FORCED TO LEAVE THEIR HOMES? WHO WAS MAKING THEM LEAVE AND WOULD THEY BE ALLOWED TO RETURN?

A BLACK AND WHITE CAR PULLED UP BESIDE THEM. THE TWO MEN WERE IN THE FRONT SEAT. ONE OF THEM GOT OUT AND TOLD HIS FAMILY TO PUT THE SUITCASES IN THE TRUNK AND THEN TO GET IN. HE WASN'T SHOUTING AT THEM ANYMORE. IN FACT, HE HELPED HIS FATHER WITH THE LUGGAGE.

THEY DROVE FOR A WHILE AND THEN STOPPED BESIDE WHAT APPEARED TO BE AN ABANDONED WAREHOUSE. THE SIGHT OF THE CRUMBLING, DESERTED BUILDING MADE THE BOY APPREHENSIVE. HIS FAMILY WAS HERDED INSIDE AND THROUGH A DARK PASSAGEWAY. IT OPENED UP TO THE MAIN STORAGE ROOM. AND THERE, TO THE BOY'S AMAZEMENT HE SAW ALL HIS SCHOOL FRIENDS AND THEIR FAMILIES. UPON CLOSER INSPECTION, IT SEEMED EVERYONE WHOM HE KNEW WAS THERE--HIS MINISTER, TEACHER AND NEIGHBORS. NOW HE WAS REALLY BEMUSED. WAS EVERYBODY MOVING?

THEY SPENT TWO DAYS AND ONE UNCOMFORTABLE NIGHT THERE. THE DOORS WERE

LOCKED AND THEY WERE NOT ALLOWED TO GO OUTSIDE. ONLY ONE TOILET AND WASHROOM WAS AVAILABLE. MEALS WERE BROUGHT IN BY MEN DRESSED IN UNIFORMS SIMILAR TO THE ONES WORN BY THE TWO WHO HAD ACCOMPANIED THE BOY'S FAMILY. THE MEALS CONSISTED OF DRIED CRACKERS AND THIN, BROTHLIKE SOUP. AT NIGHT, BLANKETS WERE PASSED OUT AND THE FOUR NAKED BULBS WHICH BURNED DIMLY DURING THE DAY WERE TURNED OFF. NO ONE SLEPT, EVEN THE CHILDREN WHO WERE VERY TIRED FROM ALL THE EXCITEMENT. EVERYONE WONDERED HOW LONG THEY WOULD BE KEPT THERE, WHEN THEY WOULD LEAVE AND TO WHERE THEY WOULD BE GOING. EVERYONE WONDERED AND NO ONE SLEPT.

EARLY IN THE MORNING OF THE THIRD DAY, THE DOORS OPENED AND A GROUP OF UNIFORMED MEN CAME IN. THE EARLY MORNING SUNLIGHT WAS BRIGHT AND IT STREAMED INTO THE DARK ROOM BLINDING EVERYONE AND MAKING THE FIGURES IN THE DOORWAY SEEM BLACK AND OMINOUS. A VOICE BOOMED OUT, ORDERING EVERYONE TO GATHER THEIR THINGS AND TO BE READY TO TRAVEL IN TEN MINUTES.

EVERYONE BUZZED WITH APPREHENSION AND EXCITEMENT. AT LAST THEY WERE ALLOWED TO LEAVE AND TO PERHAPS GO HOME?

TRANSPORT TRUCKS WERE WAITING OUTSIDE. WITHOUT STOPPING TO ANSWER QUESTIONS, THE SOLDIERS HERDED EVERYONE ONTO THE TRUCKS. IT WAS VERY CROWDED AND

THERE WAS HARDLY ROOM TO SIT DOWN. THE BOY WAS SEPARATED FROM HIS FAMILY.

THE TRUCKS STARTED TO ROLL, ONE RIGHT AFTER ANOTHER IN CARAVAN FASHION. THEY DROVE RIGHT THROUGH THE MIDDLE OF TOWN, PEOPLE LINED THE STREETS TO WATCH AND HOOT AND JEER. THE BEMUSED BOY, LIKE THE REST OF THE CHILDREN COULD NOT UNDERSTAND. BUT THEIR PARENTS DID. A SMALL BOY WATCHING THE PASSING CARAVAN, DISENGAGED HIS HAND FROM HIS FATHER'S, PICKED UP A ROCK AND THREW IT, HITTING A LITTLE GIRL WHO WAS RIDING IN THE TRUCK PRECEDING THE BOY'S. AS THE BOY CRANED HIS NECK TO SEE WHO IT WAS, HE REALIZED THE LITTLE GIRL WAS HIS SISTER. SHE WAS CRYING AND THE BOY FELT A SURGE OF PROTECTIVE FURY OVERCOME HIM. HE LOOKED WITH COLD HATRED AT THE LITTLE BOY WHO THREW THE ROCK. IT MADE HIM EVEN MORE DISGUSTED WHEN HE SAW THE LITTLE BOY'S FATHER LAUGHING.

THEY HAD BEEN TRAVELING FOR MORE THAN THREE HOURS, AND EVERYONE WAS CRAMPED AND SWEATY. THERE WAS NO ROOM OR ANY TYPE OF COVERING FOR SHADE. THE ROAD WAS BUMPY AND DUST KICKED UP BY THE TIRES FILLED EVERYONE'S MOUTH AND NOSTRILS. YET NO ONE COMPLAINED, NOR MADE ANY FUSS, NOT EVEN THE CHILDREN.

AT LAST THE TRUCKS GROUND TO A HALT BESIDE A DECAYING ORCHARD. THEY WERE STOPPING FOR LUNCH.

AFTER LUNCH, THEY WERE ALLOWED HALF AN HOUR TO REST, WHEN IT WAS TIME AGAIN TO LEAVE, ONE OLD MAN REFUSED TO GET UP. APPARENTLY THE PAST THREE DAYS' EVENTS HAD BEEN TOO MUCH FOR HIM AND NOW HE REFUSED TO BUDGE. A YOUNG AND INEXPERIENCED SOLDIER BECAME VERY IMPATIENT AND PUSHED THE OLD MAN, PERHAPS A BIT TOO ROUGHLY WITH HIS RIFLE BUTT. EVERYONE WAS AGHAST AT THIS SMALL DISPLAY OF VIOLENCE. UNTIL NOW THE SOLDIERS HAD NEVER TOUCHED ANYONE, USING THEIR RIFLES ONLY AS A SIGN OF AUTHORITY. THE BOY FELT A HATRED FOR THE SOLDIERS WELL UP INSIDE HIM. NOT ONLY DID THEY MAKE THEM LEAVE THEIR HOMES, BUT NOW THEY WERE ABUSING THEM ALSO.

LOADED ONTO THE TRUCKS AGAIN THEY RODE FOR SIX MORE HOURS IN CRAMPED SILENCE. THEY HAD STOPPED ONCE DURING THOSE SIX HOURS FOR A TEN MINUTE REST, BUT THAT WAS ALL. AT DUSK THE TRUCKS TURNED INTO A SMALL, ROCKY ROAD. THEY HAD REACHED THEIR DESTINATION. BEYOND THE BARBED WIRE FENCE THEY COULD SEE A LARGE GRAY BUILDING, AND SEVERAL SMALL ONES IN ROWS, SEARCHLIGHTS SHINING FROM TALL TOWERS WERE TRAINED ON THEM AS ONE BY ONE THE TRUCKS DROVE THROUGH THE GATES WHICH AN ARMED GUARD HAD OPENED. THEY HAD REACHED THEIR DESTINATION.

THE STORY ABOVE IS REMINISCENT OF NAZI GERMANY AND THE PERSECUTION OF JEWS BY SENDING THEM TO CONCENTRATION CAMPS, A SITUATION FAR REMOVED FROM THE UNITED STATES. BUT THIS STORY WAS TOLD TO ME BY A MIDDLE-AGED NISEI, A GARDENER NOW, WHO HAD BEEN HEIR TO A GROCERY CHAIN BEFORE THE UNITED STATES GOVERNMENT HAD REPOSESSED HIS FAMILY'S BELONGINGS AND BUSINESS DURING THE SECOND WORLD WAR. HE IS AN AMERICAN CITIZEN BY BIRTH, JAPANESE THROUGH ANCESTRY AND A GARDENER THROUGH INJUSTICE.



FAILURE OF DEMOCRACY

(Continued from page 7)



others to engage in acts of espionage and sabotage." This kind of evidence can be turned in by a neighbor who dislikes you. Since the government is under no final obligation to produce a source of evidence, the burden of proving innocence rests on the suspected person. According to the Internal Security Act provisions, six detention facilities including Tule Lake were reconstituted. All letters received to date state that they were maintained only through 1957 and none exist today even on a stand-by basis.

However, the precedent of the Japanese experience makes all these arguments irrelevant. First of all, the war-time experience showed that the lack of camps is no deterrent to mass detention. That experience has taught us that that any place that horses and cows can hold people. The Japanese-Americans were evacuated into fifteen assembly centers which included such famous racetracks as Tanforan and Santa Anita. Other assembly centers were the fairgrounds at places such as Fresno, Turlock, Stockton, Sacramento, and Marysville. These were in operation--anywhere from a month to half a year--until the more permanent relocation centers could be built inland. Furthermore, all it took to bring about the evacuation was an executive order. The fact that a law exists today legitimizes what many insist couldn't happen again.

The fact that the Act is on the books is significant in terms of the stress Americans place on law and order. Americans pride themselves on being law-abiding citizens but when laws such as Title II of the McCarran Act remain on the books they cannot be dismissed as some anachronism out of the McCarthy period. Added to this dilemma is that the constitutionality of the war-time evacuation was upheld by the Supreme Court; Title II of the McCarran Act has yet to be tested. We woe living with a predicament. If the law was enacted, it would be our awkward duty as citizens to abide by the law. The choice is to obey a bad law for the sake of law and order or to disobey a bad law out of concern for law and justice.

The Japanese were interned because they looked like the enemy. The threat of expansion of the Vietnam War involving China has sent rumors through Chinatowns concerning detention. "It happened before--will we be next?" is a question not easily shrugged off as a rumor. In the non-white ethnic ghettos which have witnessed repression, more than rhetorical assurance will be needed to offset the anxiety that circulates in the ghetto communication network.

WHAT WAS THE CRIME?

The arbitrary basis of detention is an added concern. I referred, earlier, to my father being separated from us. We were told that the FBI wanted the leaders. My father was a farmer and also an experienced carpenter. Because of his skills, people in the community relied on him to direct the building of a Buddhist temple in the little town in which I grew up. In the eyes of the FBI, he was a leader and thus taken away. The suspect in such a situation is no different from the prisoner described in Kafka's, *The Trial*, where the the suspect never knows the crime for which he is charged or why he is arrested; or he can be like Camus', *The Stranger*, who is never addressed by name, not even by his lawyer who does not regard him as human. But we need not rely on the imagination of novelists to supply us with examples. Poet Leroi Jones did not know till the day of his recent sentencing in New York that he was on trial for having written a poem.

The Japanese-American experience has relevance to numerous issues today. One issue is the matter of distinguishing between the victim and the social context in which the victim is found. The focus on the victim results in asking questions such as "Did you enjoy the camp?"; "How were you treated there?" etc., which takes away from the major issue--Why does a free society have to have camps at all? Why do people in a free society not only obey but support repressive laws? The victim approach misleads us from seeing the issues. This perspective would have us attempt to

understand anti-semitism by studying Jews, to seek solutions to the ghetto problems by studying the migrant workers. This approach also assumes that it is the victim who needs correction and that programs be constructed that will help him adjust to society. It does not question that society itself might be at fault. This insistence that society is all right lengthens the gap between rhetoric and reality--resulting in a society of many paradoxes.

We have a society wherein the rich enjoy the fruits of socialism and the poor get tossed the rhetoric of free enterprise. We have a society wherein law and order get more attention than law and justice. We have a society where, in many fields, in order to "make it," you already have to "have it made." We have a situation where education, rather than being considered a process of opening up a person to new possibilities, is seen as a system to beat while one collects credits and units in the same way we gather Blue Chip stamps. We have a system whereby our commitments are limited, where we approach our challenges with our eyes downward and our palms upward. The current mood of our society sees government as good when it protects property but bad when it tries to help people--a far cry from what Lincoln said about government doing for people what the people couldn't do for themselves. We have a democracy by deal, sometimes by dole, but too seldom by decency.

The Japanese-American internment shows that people of good will are forced to limit their response to emergencies. Gestures of coffee and doughnuts were appreciated by the people being sent away to camps, as were the packages that arrived at Christmas. But while these efforts eased the stress of the experience, they were too little and too late--the feeble gestures of a people rendered helpless by the very system which was supposed to respond to their demands. But perhaps that was the problem--there were too few demands for justice, too few voices of protest. What was needed were people to put their bodies on the line--on the

"... the President is authorized to make public proclamation of an 'Internal Security Emergency'... and 'is... authorized to apprehend and... detain... each person as to whom there is reasonable ground to believe... probably will conspire with others to engage in acts... of sabotage... Persons apprehended... shall be confined in... places of detention..."

Public Law 831-81st Congress; Title II; Section 102; 103; 104. (The Emergency Detention Act of 1950)

railroad lines--to keep the trains from moving to the camps. What was needed were leaders such as the King of Denmark who had all Danes wear Stars of David when the Nazis came to round up the Jews.

Thirdly, the Japanese-American experience warns us of the price we pay when we abstain from our moral duty to work against forces of repression in our daily lives. This means taking action against acts of injustice--be they involvement or complicity with discrimination in our local country clubs; research or service that aids entrepreneurs who violate laws of health, sanitation and decency for workers; arbitrary stands taken by the local school board on issues of public relevance; or subtle racism. As an example of supporting subtle racism, how many times have we ourselves said or heard Blacks and Mexican-Americans told to emulate the Oriental-American as an example of minorities who have made it. The subtlety of this logic also says "Be like them--they know their place--they don't complain." This focuses attention on the minorities, pits them against each other, while absolving the larger society from looking at itself. In reaction to being used in this way, there's been an emergence of Yellow Power Groups. The latter, by the way, are not a front pushing bananas for the United Fruit Company. A recent local incident illustrates an expression of this concern. This spring, minority students--Blacks, Browns, and Orientals, walked out of Sacramento High School. When the Orientals were asked why they were walking out they answered, "We're joining because we're sick and tired of being used as examples of minorities who have made it, because we haven't!"

Fourthly, the Japanese-American experience warns us to discard the idea that "it won't happen to me." It is not just non-white Americans or citizens of the underground that are concerned about the concentration camps. The very fact that the government--by pressure from a few--is free to make its own arbitrary definition of subversives, should make us realize that this is a matter of concern for all Americans.

Furthermore, we shouldn't fool ourselves into nit-picking by attacking the narrator because we didn't like narration. If a fellow American--be he Black, Brown,

Yellow, Red, or White--has endured unjust experiences brought about by such basic denials of due process, we should be able to listen to that experience and place it in its proper context rather than dismiss the relator of that experience as being bitter, biased, or disenchanting. Also, it is not enough to identify with the victim be eating soul food, using him as a token guest, or insisting that all has been done to demonstrate fairness. Instead, we need a better grasp of what we mean by democracy and how it must function in a time of crisis. To maintain this health of a democracy so that it remains a channel through which all kinds of groups can move towards constructive goals, justice must be accomplished by benevolence and sympathy, zeal by patience and forbearance. These qualities were indeed limited during the war-time experience.

The sobering lessons of the Japanese-American relocation also force us to ask, "Can civil liberties, rights of individuals, and of the minority be tolerated, let alone protected, in a time of crises?" We acted on the basis of stereotype and we still too often operate on the assumption that we can tell who the enemy is by looking at him. When police teach only white housewives how to use firearms, this is racism in its most blatant form. If anything, the war-time evacuation has set the dangerous precedent of over-emphasizing racial and national strains in our population and using this as a criteria for discrimination and abrogation of human rights--something we see repeated now.

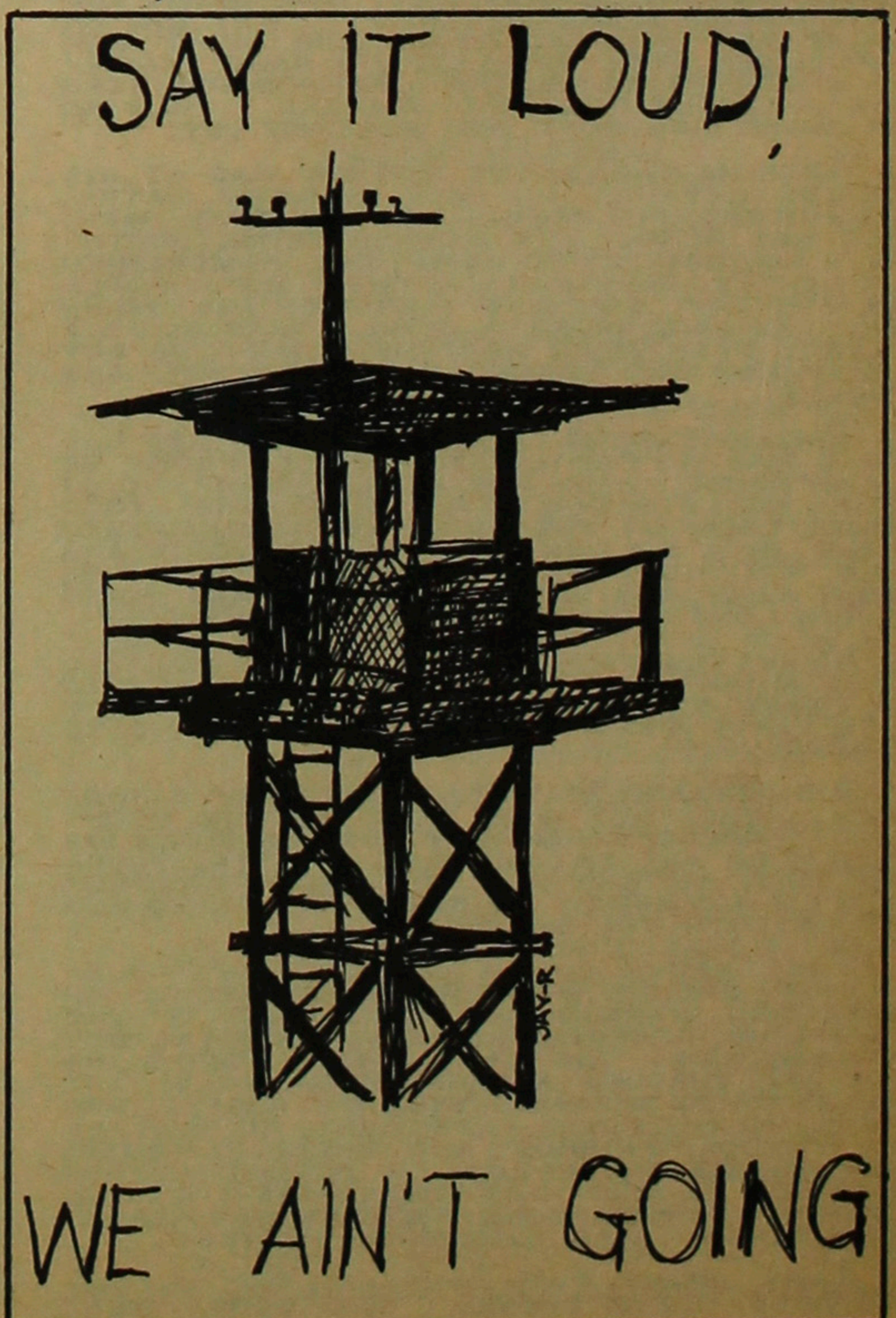
DEMOCRACY ON TRIAL

Democracy is in theory nothing more than the determination to live peacefully, and in practice nothing more than continuous experiment for doing so. The spirit of democracy involves integration of private convictions and public tolerance and involves the recognition of the will to live one's life consistent with good will to others. This was totally disregarded in the case of the internment of the Japanese-Americans. It would do well to ask how much disregard for the right of others applies to the situation we are living through today--whether the minority is the Black Panthers, the Latins for Justice, boys with long hair, girls with short skirts, or soldiers who do not want to kill.

Discussion and the pooling of ideas are instrumental to the maintenance of democracy. Yet what is also at issue is the vast gap between the rhetoric and action, between what is promised and what is actualized, what what we say can't happen and what did happen. As Lord Clement Atlee of England said, "Democracy means government by discussion but it is only effective if you can stop people talking." The words of Pastor Martin Niemoller reminds us of the price we pay when we renege on our responsibilities or participants in a democratic society:

"In Germany they came for the Communists and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics and I didn't speak up because I was a Protestant. Then they came for me --and by that time there was no one left to speak up."

It is hard enough to act constructively, let alone dissent creatively in our everyday lives. Crises situations challenge us to harness our rhetoric and respond to reality. We are in a time of crises where neither democracy, nor we, can afford to fail.



CONDENSED NEWS

END WAR

Asian American Mobilization and Education Committee to End the War in Vietnam, a newly formed organization will have a meeting on Sunday, September 14, 1969 at the residence of Mr. Dewey Ajioka at 2563 Nichols Canyon Road in the Hollywood Hills.

The 8:00 pm meeting is open to all interested in helping to educate and involve our Asian community in American policies. Unlike most social action and civil rights groups, this organization is composed of old and young--second and third generation Asians, who have united for a common cause.

OUCH!!

FT. ORD---A hospital corpsman and a platoon sergeant were held in the Ft. Ord stockade recently while Army authorities investigated charges that they punished recruits in training by giving them injections in the scrotum.

Army authorities said none of the recruits appears to have suffered permanent ill effects from the genital wounds.

Most of the recruits involved were inducted in Hawaii.

The reported mistreatment came to light about a week ago when men of C Co., 4th Battalion of the 3rd Brigade were taken to the dispensary for examination of their smallpox inoculations.

A hospital corpsman saw several of the injections being administered and reported them to the hospital commander.

The commander, Col. J. L. Bradley, immediately ordered the injections halted, and after further questioning, ordered the arrests.

The two enlisted men in ques-

tion are being investigated, and if facts warrant, may very well be tried in general court martial.

ON STRIKE!

A benefit for the San Francisco State College strikers is now being planned by the Ad Hoc Committee for the Support of San Francisco State Strikers. The benefit is scheduled to be held at the Inner City Cultural Center late October or early November.

Speakers from S.F. State, rock bands and films "Park Rape" and "On Strike, Shut It Down!" are on the agenda. Especially needed are bands for the event. For information in planning and connections, contact Irene Miyagawa 269-5782.

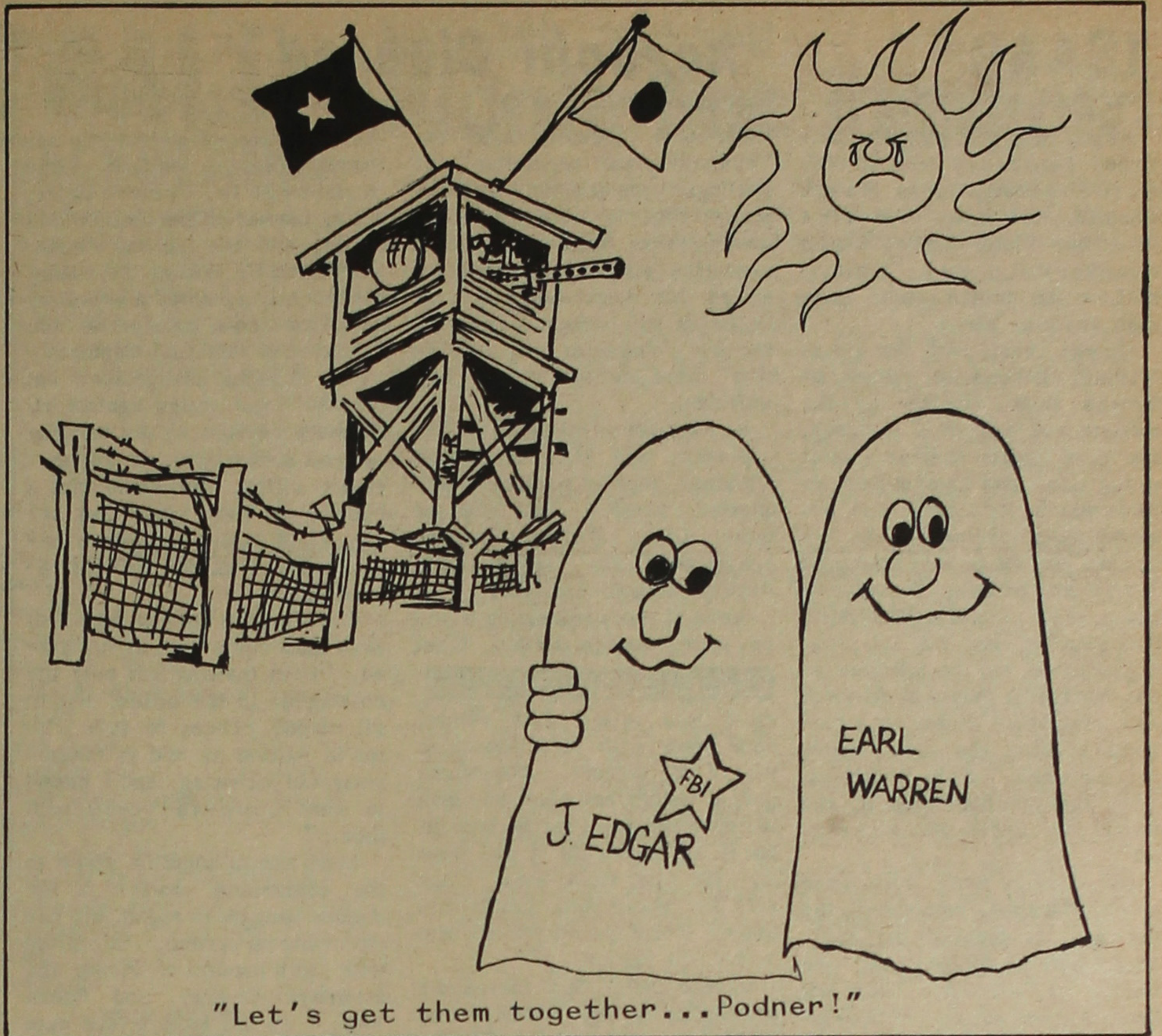
J-TOWN CENTER

Along with Nisei Week, the month of August saw the formation of the Japanese Community Pioneer Center in downtown little Tokyo. It is a group composed of all generations and various organizations within the Japanese community and its intentions are twofold.

First of all, it is to provide a central meeting place for senior citizens downtown where they might have access to rest, recreation and companionship as well as providing many needed special events and services ranging from one day field trips to counseling.

The second aspect is to provide through mutual cooperation among all generations of Japanese Americans, those vital lines of understanding and communications which is vital to the survival of an Asian American community.

Serving as interim President of the Center is the Rev. Howard N. Toriumi of the L.A. Union



Church. Assisting him as vice-presidents are Mori Nishida of Pioneer Project and Mr. T. Takeda of the Meiji Club. The officers and general board members are composed of a wide variety of organizations in the Los Angeles area and they have announced that a membership drive will begin soon.

the Directors of the Cultural Centers, the Directors and Associate Directors in the Department of Special Education Programs, the instructors in that Department, and other minority personnel at UCLA. They had stated that they were at the point of being prepared, some to resign, others to resign, others to be fired, and others to take various actions.

In making his concession, Young sheepishly admitted that he initially gave little weight to arguments based on emotion and symbolic value of Campbell Hall.

He will make his final decision on occupancy of the building around January 1, after completion of a space allocation study by the campus planning office. That decision is expected to be little more than a formality.

Campbell Hall

(Continued from page 1)

deceptions, students presented Chancellor Young with an ultimatum: Campbell Hall must be used for minority student programs. The students threatened to bring an injunction against the Administration if they failed to comply with the demand.

This demand was supported by

Sell Out

(Continued from page 5)

The leaders of the student power movement here must realize the implication of these consequences. The South is being severed from the North. It is being rewarded while being castrated by the Establishment.

Both North and South have learned lessons in dealing with the Man. A next step must be taken. The miscalculations must be realized and accepted. Now, leaders of Third World student power groups must militantly mobilize for a first class status--at least a greater control of the Ethnic Studies Center budget and advancement to a Third World College status.

Most important, an evaluation of developing a united Third World movement is mandatory. Events in the North and South directly affect each other. There must be unity.



Ucla art class

A UCLA Extension daytime course in "Japanese Art--1500 to the Present" will have artist, lecturer and UCLA design consultant Koichi Kawana as conductor.

The course will cover the religious-aristocratic arts of early periods, then concentrate on the humanistic arts of recent times including the cross-influences of Japanese and Western styles. Attention will be given to problems of authentication, collecting, materials, techniques and the present location of Japanese works of art.

A UCLA student, Kawana was the school's first recipient of a master of fine arts degree in environmental design, and the first artist to receive a Distinguished Service Award from the Japan-American Society of Southern California.

The class will meet Tuesday 9:30 a.m. to 12:30 p.m., from Sept. 23 to Dec. 16, in Room 211 University Synagogue, WLA.

For information, call 825-2301. "KASHU MAINICHI



Progressive Westside JAACL Pancake Breakfast, Sunday, July 27, 1969.

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ISAAC

(Continued from page 1)

At any rate, the program continued smoothly with KFWB's Gordon Davis, author Ralph Chaplin, and Japan America President, Victor Carter. Caplin remarked that it was a "testimonial for the human spirit" more than anything else.

George Takei, with the aid of William Shakespeare, introduced Roena Isaac. Touched by the turnout and support of so many, she gave thanks to those closest to the case and to everyone for believing in the cause. She was emotionally involved as she explained how the people began the fight together, Yamaguchi, Issacs, and the Noguchi family. She pleaded that the J.U.S.T. organization not be allowed to die, but that it should be nurtured and continued "if only for a moment of what you have already accomplished." She implored, "Was this one man worth it, and might some other man be worth it?"

Mr. Godfrey Isaac, introduced by Ken Nakaoka, then rose to the podium. He thanked the audience, who sat quietly and patiently for some five hours not because they had to, but because they believed in Thomas Noguchi. He gazed at his wife as he graciously said, "I give to her, my thanks, my admiration, and my love." He continued to thank all of those who supported him in the case, and introduced his three sons.

Isaac's next remarks were directed to Dr. Noguchi as he quoted from the poem, "Invictus," and he said that of all of

Noguchi Cleared

(Continued from page 2)

Hahn--who recently said the "character and reputation" of Hollinger were at stake--told reporters that he feels the board should discuss Hollinger's role in executive session. To date no action has been taken against Hollinger and perhaps none will, but his "character and reputation" have definitely been blemished.

As for many of Noguchi's other opponents and key prosecution witnesses, most of them have requested transfers and one of them, Dr. J. Wallace Graham, has resigned. Dr. Graham was a deputy medical examiner.

Some of those requesting transfers were: Herbert McRoy, Ethel

those who raised their voices, none were with such dignity as that of Dr. Noguchi. Everywhere people recognized that one man is important, truth can be brought out if we search for it and want it. His final words were, "Ask not for whom this battle was fought, it was waged for all who believe in justice..."

George Takei then closed the evening by saying, "Godfrey and Roena Isaac, we love you." The evening was over but not without each and everyone of the audience taking much with him. This night was indeed a great one, and it will go down in history, if not in books, but in the minds of all those who were present. Justice can be attained if we stand together and believe in our cause.

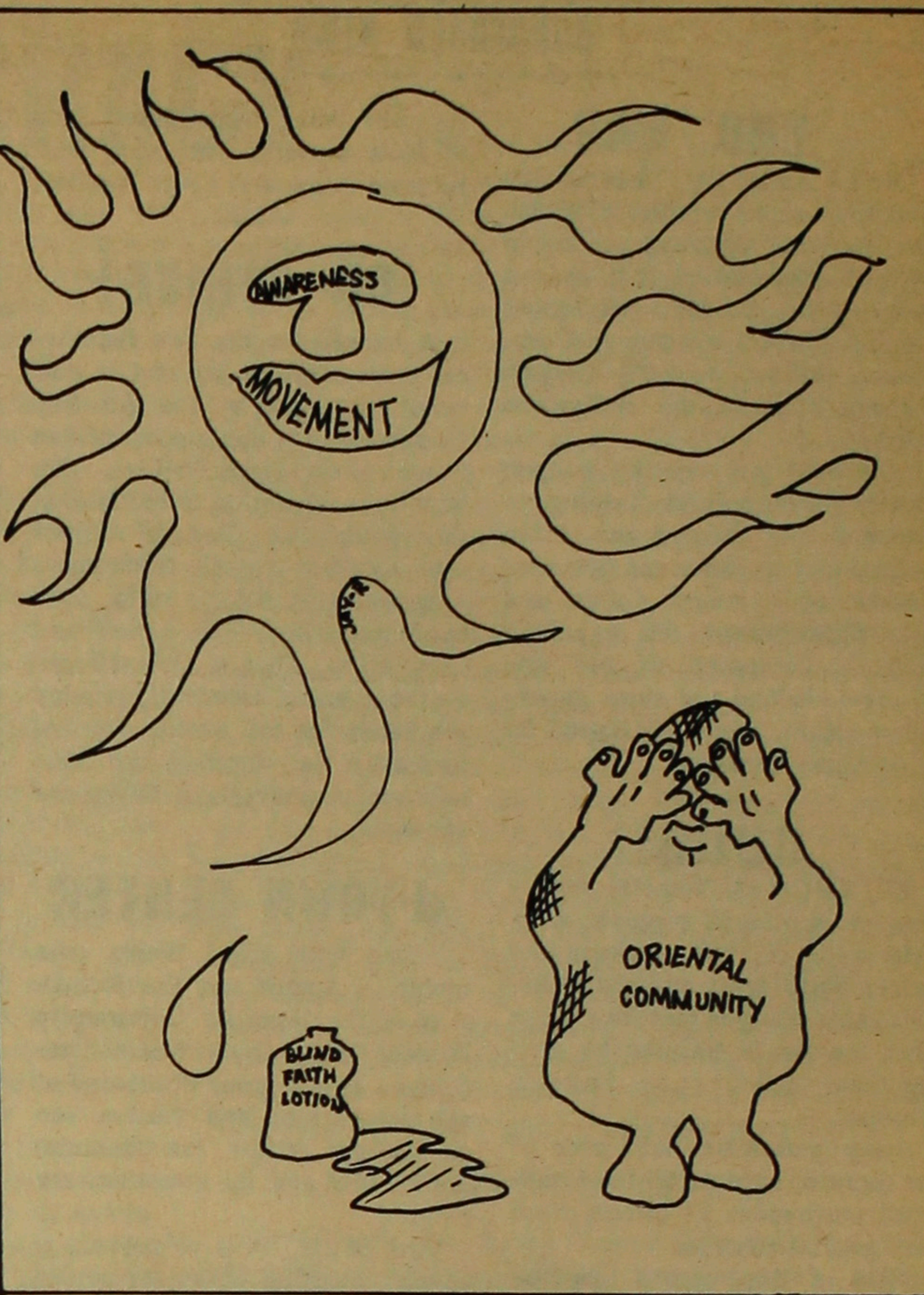
Field, senior administrative assistant Wallace McCabe, head toxicologist Dr. Ramesh Gupta, acting inquest officer Dr. Donald Stuart, and the acting coroner Dr. Russell C. Henry. Dr. Henry has recently accepted a voluntary demotion and a transfer to the County-USC Medical Center.

Dr. Noguchi has decided not to take legal action against his accusers because of the backlog of cases accumulated in the coroner's office. He stated that a backlog of 1000 cases have accumulated during the period between his dismissal and his reinstatement.

However, the coroner feels that work must come first as he stated, "I am inviting not only my colleagues in the office, but in all county offices to join with me in putting an end to controversy and bickering, and I intend to work cooperatively with them."

Much credit must be given to the community support in the doctors struggle to regain his position and reputation. He started with just a handful of friends and attorneys Godfrey and Roena Isaac. As the facts in the case became known, many people began to feel that there was definitely something wrong.

Out of the growing feeling that an injustice had been committed, grew a powerful committee called J.U.S.T. (Japanese United in Search for the Truth). This committee was able to rally community support behind the doctor (over \$1,000 a day) and helped



him financially and spiritually in his campaign for justice.

The Japanese American Citizens' League also provided impetus for the doctor once it was obvious that racial discrimination played a major role in Dr. Noguchi's firing.

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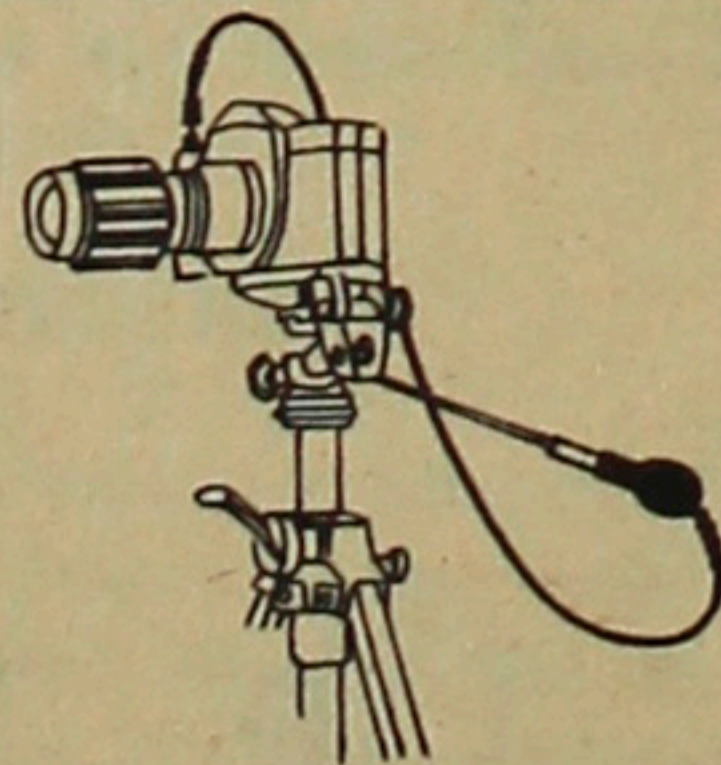
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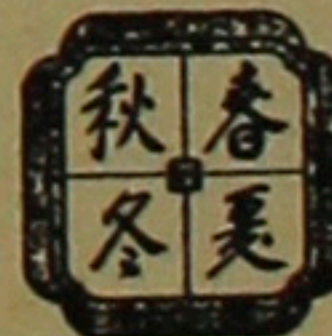
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Can You Dig It	16-13-1
Destroyers	13-16-1
Dokiyo	13-16-1
Aries (Shinyo)	10-18-2
Sign of the Tymes	11-19
Friends of Distinction	9-20-1
Charlie Brown	9-21
Blanks	5-23-2
Kaminari	5-23-2
Third Generation	3-27

★★★★★

MOST VALUABLE PLAYERS:

Rick Runcié (Poi Pndr)	182
Ona Yong (Kanaks)	214

MOST INSPIRATIONAL PLAYERS:

Pat Zartman (Mod Sqd)	163
Karen Tom (Mod Sqd)	176

ALL STARS (First Team):

Bob Eggleston (Tengu)	148
Harold Brown (Mod Sqd)	130
Terry Tokuda (WLA)	128
Cliff Liped (Poi Pndrs)	53
Ilima Hirahara (Kanaks)	151
Gail Watanabe (Poi Pndr)	120
Mutsuko Murakami (Dokiyo)	83
Patti Smith (WLA)	75

ALL STARS (Second Team):

Greg Tokuda (WLA)	42
Glenn Kobata (Dokiyo)	40
Mike Murase (M & P)	38
Terry Matsumoto (M & P)	38
Lois Hyatt (Mod Squad)	72
Elaine Ignacio (Poi Pndr)	60
Lynn Ignacio (Poi Pndr)	54
Frances Endo (M & P)	31

MOST PROMISING PLAYERS:

Karl Ishibashi (Destroyers)	
Chris Munesato (Can You Dig It)	
Bruce Hasegawa (Friends)	
Rick Smith (Can You Dig It)	
Janice Nakayama (Arjes)	
Donna Morita (Tengu)	
Susan Wada (Mod Squad)	
Elisa Paolino (Kanaks)	

DOUBLE AYE

Aquarius (Shinyo)	16-2
Sagittarius (Shinyo)	14-3-1
Libra (Shinyo)	14-4
Kyodais	14-4
Comers	13-5
Gemini (Shinyo)	13-5
Sunshine Company (N)	12-5-1
B.C.S.A.B.	12-6
Kyojins	9-9
Chain Gang	9-9
Wasels	9-9
Hustlers	8-9-1
Daijobies	7-11
Wakadaisho 1	6-11-1

Capricorn (Shinyo)	4-13-1
Wakadaisho 2	4-14
Ninjas	3-14-1
Court Jesters	1-17
Generation Gap	0-18

★★★★★

ALL STARS (First Team):

Ron Senzaki (Sagittarius)	155
Gil Nishimura (Libra)	107
Tim Armfiled (Sunshine)	98
Alan Niitake (Chain Gang)	88
Bev Miyamoto (Sagittarius)	135
Linda Ego (Kyodais)	116
Linda Miller (Sunshine)	109
Sumi Morihara (Sagittarius)	88

ALL STARS (Second Team):

Ryan Yamada (Aquarius)	67
Norman Nishi (Gemini)	57
Bob Fujitu (Wakadaisho 1)	35
Ron Inouye (Capricorn)	34
June Yanai (Aquarius)	56
Susan Shimizu (Libra)	54
Marsha Inana (Aquarius)	39
Joanne Ido (Wakadaisho 1)	30

MOST PROMISING PLAYERS:

Russ Takeuchi (Wakadaisho 1)	
Wayne Shimizu (Kyojins)	
Bob Toyoda (Sagittarius)	
Rick Woo (Generation Gap)	
Cheryl Izumi (Chain Gang)	
Jane Morimoto (Aquarius)	
Bev Fujitu (Wakadaisho 1)	
Terri Oshima (Kyodais)	

AYE ONE

Boys and Girls	18-0
Chain Gang 2	16-2
Sake to Em	15-3
Aijos LTD	15-3
Apple Fruit Company	13-5
Clan	10-8
Soul on Rice	9-8
No Shimpai	9-8
Jungleballers	8-9-1
Nisei Diablos	8-10
Taisho	7-9-1
30-60-90	7-11
Kamikaze Kids	6-12
Dennis' Menaces	5-12-1
J.A.C.L.	5-12-1
Sigmas of U.S.C.	5-13
Amateur Hour	4-14
Yellow Brotherhood 1	3-13
Yellow Brotherhood 2	3-14

★★★★★

ALL STARS (First Team):

Steve Hino (Boys & Girls)	84
Richard Elliot (Boys & Girls)	70
Alvin Wakasa (Soul on Rice)	67
Doug Rightmer (Clan)	52
Kary Yorimitsu (B & G)	76
Joanne Tambara (Aijos)	68
Barbara Yoshida (Sake)	59
Jeanne Sakaye (Sake to Em)	49

ALL STARS (Second Team):

Wayne Nakayama (Ch G 2)	49
Larry Higashi (Aijos)	41

Dennis Fujita (Sake to Em)	40
Rubin Deleon (Boys & Girls)	38
Sue Yanaga (No Shimpai)	40
Nancy Komai (Boys & Girls)	40
Joyce Oishi (Chain Gang 2)	40
Wendy Yamanaka (Ch G 2)	35

MOST PROMISING PLAYERS:

Robert Ozaki (Amateur Hour)	
Barbara Yamamoto (Apple Co)	

AYE TWO

Suns	17-1
Sunshine Company (C)	15-3
Him and They Others	14-4
Minibrutes	13-4-1
Wong's Hand Laundry	13-5
Scarboro Fair	12-6
Scotch and Water	12-6
Yellow Repels Mosquitos	10-7-1
Aijos RT	10-8
Beach Drops	10-8
Chain Gang 3	10-8
Orange Fruit Company	7-10
Chashu Chargers	7-11
All Together Now	5-13
Oldies But Goodies	4-14
Everyday People	3-13-1
Melfunctions	3-14-1
Fixers	2-16
Associates	1-17

★★★★★

ALL STARS (First Team):

Dan Yokoyama (Suns)	146
Mas Dojiri (Suns)	71
Mark Whittenberg (Suns)	61
Corky Yokoe (Minibrutes)	51
Connie Gibbon (Suns)	145
Judy Izumo (Minibrutes)	55
Miwako Dojiri (Suns)	53
Terri Takeuchi (Minibrutes)	37

ALL STARS (Second Team):

Bill Lawrence (Minibrutes)	37
Charlie Mayeda (Wong's)	37
David Delaby (Sunshine)	36
Ron Katayama (Him & They)	28
Marilyn Morishita (Sunshine)	36
Karen Kozaki	28
Gail Tanaka (Beach Drops)	25
Vicki Nakawatase (Minib)	23

MOST PROMISING PLAYERS:

Ken Kokubun (Chain Gang)	
Miyo Matsubara (Him & They)	

☆☆☆☆☆

SPORTSMANSHIP TEAMS

AAA.....Mod Squad	
AA.....Wakadaisho 2	
A-1.....Boys & Girls	
A-2.....Suns	

★
Congratulations!

★★★★★★★★★★★★★★★★

MELLOW YELLOW Picnic dna ihcugon

BY R. WU

R. Wu attends high school in Los Angeles. He was introduced to GIDRA when a member of the staff spoke at his school. "Mellow Yellow," as he is called by his friends, has since become a regular contributor.

Last month on July 27, I attended a cultural experience in Griffith Park. This picnic (or Cincip) was mainly for Orientals, however, other ethnic groups were present. There were food and games at the picnic, but best of all, there were demonstrations of various arts, dances, and music of the different ethnic groups. The demonstrations were very good. They gave the Oriental people an opportunity to enjoy their own heritage. Too often, Oriental culture is neglected socially; they are seldom presented publicly in demonstrations or in the mass media.

The picnic was a cultural experience because it also gave the Oriental people a chance to relate to themselves. Attending the picnic were Koreans, Japanese, Chinese, and Filipinos. There was a sense of brotherhood in the hearts of all of these groups of Orientals. We discovered how actually similar we were to each other—similar in appearance, in cultural ties, and similar in the forms of oppression. These similarities brought us closer to each other and there was a sense and feeling of unity within us. We felt that we were one as a whole; we did not feel that we were Chinese, Japanese, Korean, or Filipino; we felt that we were Orientals. This feeling of unity is vital in any mass movement. One portion of the Asian-American people can do very little to alleviate their problems. However, if all Orientals band together and work for a common cause, such as eliminating discrimination and depriving conditions, much more can be accomplished. One man pitted against a whole system of prejudice would be smothered. But if that man has the backing of his people, he will overcome. Dr. Noguchi's case illustrates this concept very clearly.

Racism

The firing of Dr. Noguchi was not only a personal conflict between Noguchi and Hollinger, but it was a racist act. This racist act was directed not only against one man, Noguchi, but it was directed against the Oriental people as a whole. The fact that Noguchi was fired because of false and biased accusations brought against him by Hollinger indicates the racism involved. I doubt very seriously that a white man would have been fired under the same circumstances. Thinking that Noguchi was a typical stolid Oriental who would be fired and have no remonstrations at all, he was offered another job with the same salary. This position did not give Noguchi any administrative status or authority. Is this because white men do not believe that Orientals are fit for high administrative positions? Probably so.

I salute Dr. Noguchi for standing up for his rights and fighting for what he believed in. I think that we should emulate his actions and courage. We must fight back with strength and courage to end this white bigotry. We must not be afraid when we are discriminated against; instead, we should protest and demand better opportunities. Remember, we do not stand alone, we stand together as one group of people—the Oriental people.

That is another reason why Noguchi was rehired, he had the support of the Oriental community. The Administration knew if Noguchi wasn't rehired, they would feel the wrath of all Orientals. We would have made such loud protest that it would have brought national attention to the Noguchi case. Noguchi's reinstatement was a major victory for the Orientals and illustrates the power we possess when we are unified and speak out about our grievances.

The reinstatement of Dr. Noguchi indicates some progress is being made in the quest for justice. However, do not think that America has turned over a new leaf and is ready to be fair to all minorities at all times. For the fact that Noguchi was fired in the beginning, demonstrates the injustice in our system. There are still many unheard cases of unjust acts directed against the Orientals and other minorities. We should use the case of Dr. Noguchi as a stepping stone to progress for more equal opportunities and justice through protest and demands. Remember Brothers and Sisters, We got the power to move.

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UNREAL 7 into 8 by 10 equals 0

By Suzi Wong

Not too long ago you could have met Chew Toy Woo, his wife and their five children in the single 8 X 10 foot hotel room which served as "home" in the Promised Land. However, on August 19 this immigrant family was evicted by the owner of the \$65-a-month dwelling in the Grand Pacific Hotel because he did not like the publicity that followed the San Francisco Chronicle's article featuring Chew Toy Woo and the problems he faces as a Hong Kong immigrant in Chinatown.

Chew, like any of the approximately 5400 people who yearly stream into San Francisco, the Western Mecca, is faced with the immense problems of finding adequate housing, a decent job, and dealing with psychological disappointment. Most of the immigrants from Hong Kong and Taiwan gravitate towards San Francisco, thinking that its large Chinese-speaking population and commercial center will provide a wide range of opportunities both for financial success and social happiness. Once there, they realize that simply making do is a major triumph.

CRAMPED

The cramped housing affects all phases of the family's daily activity. Chew's wife, Tran, usually gets up at 6 am for she must prepare breakfast for the eldest son who goes to school at Marina Jr. High. To get to the dimly-lit public kitchen she carefully steps around the sleeping bodies of the children ages 14, 13, 10, 7 and 3 who sleep on the thin sheets of cardboard that serve as mattress and insulation from the cold floorboards. Since Mrs. Chew shares the kitchen with dozens of others on the same floor, she often waits in line before she can have access to one of the two public toilets available on their floor. By 9 am, the four oldest children are at school and Chew whose work day ends at 3 am is just awakening. By 10:30 am he must report to the Chinatown restaurant where he washes dishes in a crowded, steamy kitchen for \$1.10 an hour. At 2:30 pm, he returns home for a four hour break knowing that he must return to the hectic kitchen at 7 pm to work until 2:30 am. Chew tries to nap. But it is difficult to catch up on the necessary sleep for by late afternoon the children have returned from school. Their parents insist that they come home for the only playing area is the streets and the Chews do not want their children getting mixed up with those elements that use San Francisco Chinatown as a delinquents' playground.

Inside the room the children whisper and move quietly both out of concern for their father and out of fear since the manager told them that they would be evicted if the children were noisy. They have a television lent by the Cameron House, a Presbyterian service center in Chinatown. Although they have a few toys, also donated by the Cameron House, most of them remain on top of a pile of boxes at one end of the room; there is no space to put them down to play. Mostly, they play with the pet pigeon which has a foot tied to a red (color of happiness and prosperity) string, hops on the window sill.

When Mrs. Chew comes home in the evening she takes the children out shopping, a daily necessity since she has no storage space for food. In the Chew home, there are no leftovers for food that is left out overnight is an open invitation for the cockroaches that come out of the cracks. During the day she takes her 3 year-old son to the Powell street sweat shop. After 6 hours of ironing garments in a hot, unventilated corner, she earns about \$5 (85 cents per dozen garments). Although it is stuffy where the women cut, sew, and iron garments, the boss will not allow them to open the outside door. Like other sweatshops, the "sewing factory's" working conditions and worker-boss relationships remain unknown to the general public - to the advantage of the bosses.

DISEASE

Obviously, neither the steamy kitchen nor the stuffy sweatshop is conducive to good health. Dr. L. Moran, administrator of the Chinese Hospital, blames the overcrowding in Chinatown housing for the high tuberculosis rate and mental health problems among immigrants. Chew has a heart condition and his wife has an ulcer; but neither of them can afford to think of their health. A year ago Chew applied for welfare but he was turned down since he was a full time worker. A proud, intense man, he did not seek further aid although some channels of financial assistance remain open.

Except for the one visit to the S.F. General Hospital, Mr. and Mrs. Chew have never been outside Chinatown. Like most immigrants, they have no car and fear entering areas where Chinese is not understood. Unfortunately, it seems as though even some Chinese do not understand the plight of this immigrant. Foo Hum, of the Chinese Consolidated Benevolent Association (Six Companies) states, "Rumors exist here that the immigrants have problems. That's not true...most of them are willing to work...and few are on welfare." Willingness to work does not mean a choice of jobs if one is unskilled and speaks no English. One can stay in Chinatown and be the pool of cheap labor used by Chinese owners and bosses. And, it was another Chinese, Sam Wong, who evicted this family of seven from his hotel.

So far, Chew Toy Woo has been unable to find another place that will take so many children at the same type of price he has been paying.

CALENDAR september

Sept. 5, Friday - Japan Week peaceful protests by the Asian Coalition in San Francisco.

Sept. 5, Friday - All of us present an open dance featuring The Chosen Few and Thee Prophets at the Rodger Young Auditorium, 939 W. Washington Blvd., Los Angeles.

Sept. 7, Sunday - Avantes (Hollywood Junior JACL) sponsor a CAR WASH, 10 a.m. to 5 p.m. at the Mobil Station corner of Hyperion and Griffith Park Blvd. Only \$1.25 and \$1 with 5 gallons of gas. Help send delegates to the 1970 National Junior JACL Convention in Chicago.

Sept. 9, Tuesday - Demonstration for "Fat Jap" Agnew at honorary banquet in San Francisco for Japan Week.

Sept. 12-14, Friday-Sunday - Bay area People's Festival to celebrate the unity of the Movement in San Francisco for Japan Week.

Sept. 13, Saturday - Cal State L.A. alumni picnic to be held from 10 a.m. to 5 p.m. on the Cal State at Los Angeles campus. Swimming, Bar-B-Q, tennis, and volleyball.

Sept. 13, Saturday - Anjeules present a car wash in the parking lot of Santa Barbara Savings and Loan, 3910 W. Santa Barbara Ave., from 9 a.m. to 5 p.m. Donation.

Sept. 13, Saturday - JADE WEST presents "Back to School Blues" featuring new sounds of the Mafia Ltd., Thee Chosen Few and the Happy Few (by popular demand) at Rodger Young Auditorium, 936 W. Washington Blvd. An open dance. Discount card honored.

Sept. 14, Sunday - Unity meeting for 2nd, 3rd generation and interested Asian Americans at the residence of Mr. Dewey Ajioka 2563 Nichols Canyon Road, Los Angeles. Sponsored by the Asian American Mobilization Committee To End The War in Vietnam. 8:00p.m.

Sept. 15, Monday - Asian American Rally at the Washington Square to move on the opening session of International Industrial Conference during Japan Week at North Beach in San Francisco.

Sept. 16, Tuesday - Asian American peaceful protest support of Chicano students walkout to close Safeway Stores.

Sept. 18, Thursday - Peaceful demonstration at Pres. Nixon Banquet at Fairmont Hotel in San Francisco during Japan Week.

Sept. 20, Saturday - Chi Alpha Delta sorority of UCLA presents "Put A Little Love in Your Heart," an open dance, featuring Thee Chosen Few and Thee Prophets at the New Parkview Women's Club, 3208 W. 85th St. Donation.

Sept. 28, Sunday - "Hyakunen Matsuri," 100th Centennial Festival all-day picnic family affair and picnic at Griffith Park on Area 8. Entertainment provided. Sponsored by the Japanese American Pioneer Project. For information call Faye Tazawa 223-9025.



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The Warren Report: Tabo at Deer Park

BY WARREN FURUTANI

In the surroundings of serene exotica a very pretty young lady with an enchanting voice chirps, "Why don't you take a trip to Japan?" The Koi make their way through the clear pools in schools of hundreds. The barking of the Japanese Sea Lions is so ever present that the sound is eventually camouflaged by all the other noises of the day. "Come to Japanese Village and Deer Park in beautiful downtown Buena Park," the same enticing voice finally comes to the punch line. I'm sure some of you are thinking that I'm plugging Japanese Village, but I'm not. I am just reviewing it because it represents a very relevant subject to the Asian Community.

Since the beginning of civilization the West has always found the ways of the East very mystifying. Since the days of Marco Polo and Commodore Perry there has been a keen interest in the possibilities of financial gain from trade with the exotic East. Even today this attitude still exists, and some of it is perpetuated by our own Asian People, but also the Caucasian is still exploiting our cultures. This brings me back to my original topic - Japanese Village and Deer Park.

Let me give you some background of the park before I continue on its present condition. The park is owned by Allen Parkinson of Wax Museum fame. When in Japan, Mr. Parkinson was so completely enamored by its culture and beauty that he decided he would do the American public a great service by offering a realistic facsimile of Japan on Western soil.

SHORTER & DARKER

The park started off as a deer park (like the Nara Deer Park in Japan) with real Japanese Sika deer. There are about two hundred and fifty deer in the park, but they are not all Sika deer. About half the deer are Japanese, and the rest are regular American deer. This is just an observation, but the Japanese Sika deer are much shorter and darker than the American deer. That sort of bothers me. Mr. Parkinson has now extended the deer park to a complete Japanese village. There are beautiful Japanese hostesses, a flock of cooing white doves, basketball playing Hokkaido bears, Japanese-named dolphins and seals, Peter-san and his Magic Show, sensuous Japanese dancers, a fantastic traditional tea ceremony, and grounds which were designed by real Japanese architects. So, for two and a half dollars you can lose yourself in the magic of Japanese culture.

From the previous description you are probably inclined to view Japanese Village as a show piece not only for Allen Parkinson, but also for the Japanese in America, and if you go there you will probably enjoy yourself. Mr. Parkinson has done a very good job in recreating a copy of Japan, but I question the whole set up. I've talked to Mr. Parkinson and his heart seems to be in the right place, but I'm not sure if his heart and brain do much communicating. Now what am I talking about?

I worked at Japanese Village for a month and I've gotten a very unusual perspective of the so-called culture park. I worked in the lower levels of management (there are no Japanese in the higher management positions) so I have the real information as to what's happening.

Although on the surface the park looks and appears very nice, there is an undercurrent of distrust and disgust among many of the employees. The mentality of the management reflects the same mentality present in companies like Douglas, Northrop, and other large factories. In other words the park is only interested in making money. They hire and fire at their fancy and they couldn't give a damn about their employees. They hire young Asian students with the knowledge that when they fire them they will not cause any trouble. They hire people on a weekly salary knowing that they can use them for seven days a week. The motto of the management is to use as few people as possible to do as much work as possible.

SHIKATA GANAI

You are probably questioning why the employees put up with the bad conditions at Japanese Village that I stated earlier. The employees are mostly young students, and their attitudes are a reflection of their parents'. "What can we do about it anyway?" (shikataganai), or "I have it good so why worry about the other people who are fired without a reason or explanation?" One popular girl was fired, other girls cried, the guys walked around grumbling, but nothing ever happened. Other people were fired and everyone sought shelter in their own well being. Finally I was told to fire three more girls, and I had to say "no!" This would have meant less than a minimum working crew, and the employees would have had to work beyond required limits with less break time. I quit, but not until I vocalized my disgust to Mr. Parkinson, the manager, and other higher ups. Each one of the pigs told me that this was a culture park and that the Oriental employees were very important. I was introduced to a new manager who appeared very sensitive to our problems and promised he would solve them; well, like most promises nothing has been done, more Asians have been fired and still nothing has been said.

The Asians at the park are afraid to stand up for what they feel is right, but at least they are seeing the problem. But why didn't I organize them? I didn't want to force these young people into something they weren't sure about. They realized many things were wrong, but only a few cared about the other people who were fired. Only a few had any compassion for the others, but they are young and this is the beginning of the learning of reality. That the world is not a place for constant self-interest, but a place where we must care about each other to survive as humans.

This is just a small cross section of the problems relating to Asian employees. All in all, despite the oppressive attitude of the management, the park is very beautiful. But, the cooing white doves are really pigeons, the dolphins' names are really "buttons" and "Peanuts" not "Kumi" and "Aki," Peter-san's real name is Peterson (he wears a black wig and make up), the Japanese dancers have been told to cut down the time on their dance routine because the audiences were getting restless, and the traditional Japanese tea ceremony (which is very beautiful and excellent) is way off in the far corner by the deer pens. However, the pretty young lady who does the commercial is much better looking than Ralph Williams.

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