Issei Centennial

By Jim Matsumoto

The One Hundred Year Celebration commemorating the arrival of the Japanese to America was held at Griffith Park, Sunday, September 28. Hundreds of people of all generations participated in making it a community festival of note. To the usual Sunday picnic-spot at Griffith Park, it must have seemed strange to see a large gathering of Issei and their families in their own celebration. They were doing their own thing and in the way that they wanted to do it.

Samisun music and Japanese folk dancing were performed in the picnic area just above the Greek Theatre. George Takei was the master of ceremonies, as he was at last month's CINCIC picnic. He introduced to the delight of all a composer of contemporary music, Selena Taka, and several of her pieces were performed.

In addition to the music and dance performances, the entire area was a sea of jubilance and sodas pop. Hordes of little children had to be bought off through prizes given for special children's events.

Speakers were many and varied, Mori Nishida and Reo, Kogoi Satoko spoke on the Community Pioneer Center; Rey, George Nishikawa spoke about OJO and John Otomo spoke on behalf of the Junior Chamber of Commerce.

The idea for Asian studies support was given in both English and Japanese. The Japanese version of the plea is especially relevant for it reflects the spirit of the entire picnic. It is translated below:

"This year in the One Hundred Year Anniversary Festival for all Isseis, because of this, today we have all gathered together. The question we ask you why we have these songs and dances today, is to remind us of you and our culture. Let us for today and hopefully always, let us all, Issei, Nisei, and Sansei be one in heart."

During this entire time, Glenn kept trying to move out of the circle, and Steve kept saying, "Well, yes you've had your fun." They tried to move out to an all-night fishing trip, but Glenn made sure he kept away. They were shoved back several times without success; both were angry, frustrated, and yes, scared... ten goy on two.

Finally, Glenn moved again and then we were lured back. They weren't sure for one of the guys. Two jumped on him and Steve went for one of them, and then they both tried to run. It didn't work, because seven hours later they both were in a hospital and were in real trouble.

They don't remember how long they were beaten. They do remember going by. They remember how it feels like to have your arm pinned behind you while the others hit you. They remember how it feels to have just enough strength to barely craftily get away while they're lying on the ground, being kicked and hit. And they remember a car driving away and the sound of laughter.

Steve was remarkably lucky. Other than a swollen face and a mild concussion, as well as many bad bruises, his major injury was internal stomach damage, from which he lost thirty-five pounds in the course of recovery. Glenn didn't get off so easily. He suffered seven broken ribs, internal bleeding, and extensive injury to both kidneys and his stomach. Steve was in the hospital for three days and flew back to Los Angeles but continued to receive medical attention for the rest of the summer. Glenn was there for four weeks.

THINK ABOUT THIS: how do you deal with racism?

KLONSKY ADDRESSES USC

On Friday, September 12, Michael Klonsky, a spokesman for the Jewish Industrious Society, addressed approximately two hundred students from the University of Southern California during the school's registration week.

Klonsky, 25, is a graduate of San Fernando Valley State College and the American National Society of SDS. The loosely knit, Chicago-based organization is reported to have a national membership approaching 100,000. The group was formed in response to the actions of Tommy Trojan, Klonsky announced USC as a "racist institution" and stated that people with an interest in race had been given greater access to the school. He added, "This is only a part of a system in which we live under."

The very mention of Jews is based on racism and the whole system of exploitation of labor has been redefined by the Jewish university. The very people who are oppressed and excluded from the school.

On the issue of action toward continued on page 11
INTROSPECT
By Joyce Sakamoto

The sea sang softly to the scorching sun above,
And the winds hummed a discordant tune
Through the rustle of golden leaves and the tatter
Of falling pines.
The laughter of children pierced the air and the chimneys
Of distant halls interrupted the serene
Conversation of two timeless women.
A solitary man walked desolately around a cliff and
With clenched fists leaped in a last salvation
While the mournful cry of a motherless infant chilled the
Misty half of the adoption ward,
And the angry father cursed hell for his fate.

And the people outside my glass window stared
Just another day.
The wandering sperm found its mate and fused to
Conceive another
Miraculously dividing and multiplying,
Bubbling with the thirst and desire for life,
The protective womb carried me and rocked my very
Being in blackness while
The people outside my glass window stared
Just another day.

The seed ripened as the roots grasped the soil and
The steady spurt of the tree burst into branches
And twigs that swayed with the tide of life.
And like that tree I grew,
A new realm of existence opened before me into which
An instantaneous spark ignited
Enriching the soil from which my very soul was rooted.
And when light waves wandered and hit
Upon the prism of realizations,
A glorious rainbow stretched into the chambers of
My mind.
Each band of color was a virgin truth, never before
Conceptualized.
And the realization was planted like the seeds
And is now and maturated
And at harvest time, a completely new substance has created,
To propagate the genesis of my existence.

I exist in a paradoxical world of reality
And non-reality,
Floating on dreams too great to hold in the
Graves of my mind; they twine and turn with
The turns of hopes
Crashing like the thunder of a thousand bolts in the
Vaults of my existence,
And the joy that escapes from within my dream world
Yearns to touch the emptiness of a mortal's heart.
Yet joy is God-given and like a sacred reliquary,
So I must be content to live in the boundaries
Of my own aspirations.

And the people outside my glass window stared
Just another day.
The chaotic melee of life is more puzzling as the
Carousel turns.
It turns with the wheels of Age that unveils
The joy and sadness of life
Yet blinds the truth that is mingled and hidden by vice.

Absolute knowledge is unattainable; it is a
Special gift wrapped in the sheaths of the mind
That slips away slyly like a thousand soldiers
That conceal themselves in the darkness of caves.
I live and I discover the realities of life and
Behold a dulle stone in my hands.
I rub it and the glow and luster of ages
Seep through the cleasins
And like a ruby it shines with vigor—the dormant
Beauty long untouched.
Reality is such—a stone embedded inside your being
Ready to be manifested by an indigent napping of
The mind.
And once that reality radiates, you have grasped
The elusive mysteries of life.
Yet these mysteries sometimes unfold in
Painful blackness that scars the soul with
Hated and Prejudice.
Color it black—blackener than the night that
Dwells within the hours.
A true reality intemporal from the stings of
Man against man.
Race against race.
Nations against nations.

The people outside my glass window stare
Just another day.
I look into the abyss of darkness.
It is sprinkled with colors that separate into
Groups of yellow, brown, and white.
And the blackness descends upon them all.
Enveloping them and revealing only skeletal remains
Of a world too entangled in superficial illusions.
Every injustice and prejudice is uncovered that man
Has ever concocted.
And the earth rocks with a new vibration of
Harmony and accordance.
Jim Crow is a shade paler,
The cocotte no longer carries a braid,
And smiling Yamamoto has braces now.
While the white boy remains unchanged.

And the people outside my glass window stare—
A mass of savagery confronts me.
No one wears a different mask or speaks in a
Different tone.
A conformity caged in by ignorance sinks deeper
Into a mystical whim.
While millions of yellow-faced people march
Courageously to barren deserts
To compensate for the color of their skins.
And the steady beat of hatred resounds in the air
So that the isolation of these people may imprint
An eternal remembrance of the inhumanity of man.

The people outside my glass window stare
Just another day.
The bombs fall one by one, destruction sees no end.
Yet will it never cease?
And will the prejudice and discrimination
Of color against color and group against group
Explode in a horrifying sensation
Reducing mankind to ugly, oblique triangles.
Each corner purgatory to only the essentials of life
Will man become a machine run by his own blindness
Or will he ever seek anything which he cannot grab?
Will his clinical meanness forever bar the gate
To understanding and truth?

Answers never come;
Only the courage to be the manifestation of the inner
Being can penetrate the pseudo world
And beckon the soul into a
Sphere of self-consciousness and awareness,
Allowing the courage of the inner being to unmask
Itself and to radiate in every direction
Totally free to be.
Then the ignorance of man can be played,
Each for himself, and eventually for the mass.

So I will be myself—my own man, my own race, my
Own nation.
And strive for that courage which strengthens
And educates the mind.
And yet I will never crush the trinity of life
For until mankind awakens from the perennial dream,
There will be hurt and pain and scars.

And the people outside my glass window stare
And still the people outside my glass window stare
Just another day.

To be yellow
Raised with white
And yet to uphold yellow ideals—
A problem

To be yellow
Uphold these ideals
And yet be unacceptable by yellow
A puzzle

To be yellow
Raised mentally yellow
And Un Francois to be yellow
An individual

To be yellow
Unaware of yellow
And yet so sure of mind...
Ignorance

And to be yellow
Aware, free, secure in life
And happy with all—
A dreamer...

universal

faked

by George
THE PEOPLE.

how many moods...how many souls...linked by friendship...bound by something more

GIDRA / October, 1969 / 3
LETTERS TO THE EDITOR

GIDRA, very much surprised by the contents of your paper, I feel that the community of Asian Americans has always needed a paper such as yours. You should be congratulated for getting a vold. Please continue your courageous efforts. As the title is, “Our” brothers.

peacefully yours,

somewhere in Germany

Dear Sirs:
I propose a subscription (1 year) to Gidra for my daughter. I would appreciate it being delivered with your compliments, for she is anxious to start receiving copies there are no possible.

Sincerely,

Kaz Kikun FP, 1,1541 LA, P.S., I read Gidra with great inter- est, also.

Passing Out

Dear Gidra,
Gidra is one of the best Asian American newspapers, I have been handling a new project for some time. I was told that Gidra would like to subscribe for one year.

I have a contact man (distributor) in San Francisco, right. I am also a member of OSA (Orchestral Students Association) here at Cal. In a recent letter from Gidra to OSA and those who got the paper too S.F. area. They said they were going to subscribe.

I would be glad to be a distr- butor for Gidra in San Francisco and make it known. There are only a few circulating our campus right now, however, I plan to hand Gidra out the first time and let people know I am the distributor who should be told first! (Then too, there are those Asians in our area who don’t even know they can’t afford to pay.) I hope you will take this idea into consideration.

I am anxious for the American- ization of the campus. I have tried to make Sanbeco to become aware and realize what’s happening. There is just too much to do.

Thank you,

Peace.

Avi Grace

Katsuhiko

From Mr. Watanabe,

Subject: The publication of the "Tobueh Michi". I happened across an article and you and the publication, "Gidra," I’ve heard little about it but from what I’ve seen, it seems like a really fascinating project.

I am a samoan and until December, I have been the acting editor of "The New Canadian" in San Francisco. I have established an publication, some time ago, I put an article in it in which I described the process of submitting articles to the office for publication. In my inter- view, of course, I was hoping for opinions along these lines.

The upshot of this is probably a comment on the Japanese- Ca- lifornia relationship. (Perhaps also on the age group of the N.C., old enough to feel free to submit articles to the office for publication, still, I am inter- ested in the opinion along these lines.

The upshot of this is probably a comment on the Japanese- Ca- lifornia relationship. (Perhaps also on the age group of the N.C., old enough to feel free to submit articles to the office for publication, still, I am inter- ested in the opinion along these lines.

Miss Bolivia

Join GIDRA Staff?
Following is the caption to a photograph which appeared in the September 23 issue of the Kahu Manhunt.

SO THAT'S HOW IT'S DONE—Mike Yamano, no stranger to secret- ary of beauty and president of the Big Apple International Club, tells Eisaku Sato, noted Japanese-wears, his idea on how to get a woman into a beauty contest hopeful. The pose later widened from the page, saying she plans to become a staff writer at Gidra.

Almighty God created the races white, black, yellow, and red and he placed them on sepa- rate continents. The fact that He separated the races shows that He did not intend for the races to mix.

Judge Leon Bazile, Loving vs. Virginia, 1959

...the dominant race of the country is prejudice against people of other races from equal rights with the white race. This prejudice is not appeased if you would reward a subscription to me, in addition to any back copies dating from the first issue. Thank you very much.

With your collective permis- sions, I would like to reprint some of the articles in "The New Canadian". I am very interested in the history of Japanese-Canadians and would read them but the exposure at least is neces- sary. Who knows, it might be well for them to show that Japanese is not synonymous with being apathetic about politics or society. Thanking you in advance for your time and effort.

Very truly yours,

Alan Hotta

Four-letter Words

Dear Editors of Gidra:
Thank you for your very nice and kind words. They made me think that the instant any crit- icism comes to you, your attitude is always the same. Your criticism was very refreshing, and I could only do likewise and try to consider your policy of what you publish...

In an editorial in the September Gidra (thank you for it) I said something to the effect that I was trying to resolve by re- reading past issues of Gidra to try to notice any changes over time. I guess a course in speed reading is what I need. I am going to manage and revitalize with you.

Craig E. Harris
Alviso, California

Editor's Note:
Craig E. Harris, a writer for the San Francisco newspaper, decided to conduct a survey among his friends’ friends. He said the only thing that may be said, besides the obvious, that it’s not easy to get a subscription from either the Jap or the Chink. One female said she wouldn’t “take that paper.” Another male said he would take it, you’ll “be getting a subscription from him. His wife has read Gidra yet she’s the type that doesn’t have a TV. Although she’s never heard of the paper, for the sake of making myself a little clearer on the issue of unbiased writing, which I failed to do in my other letter, let’s take for exam- ple the issue of the Japanese in Gidra’s editorial on “Cicero Yellow” on page 4. August Gidra, does not contain even one single true word. In my judgement, it nevertheless thorough- ly captures the essence of the issue.

The bottom line is, a woman is not primarily a human being with heart, mind, and soul, but a piece of meat. Apparently this would like nothing better for Gidra than to turn into a forum for discussion on sex. This is not gratuitous.

The on other hand, an article continued on page 5
AION: an Asian American Quarterly

AION, means a new state of mind—a new psychic era. The ideogram, is a Zen Taoist cion meaning wholeness, wholeness, reality, universal harmony, the self.

Asian American Quarterly was conceived because, at present, there is no medium to contribute to and nurture the particular sensitivity of the Asian in America. Moreover, the ALN staff is cognizant of the need for all Third World communities to understand the truth about themselves, to be in the context of American society. We must relate to the growing movement against the racist policies of our society.

The Asian culture in America has become no more than a commodity to the dominant white culture. It is more now reflects a social materialism and a complex humiliation in the face of mounting psychological acculturation. In this respect, the magazine will be an invaluable tool for educational and cultural relevance in the Asian American communities. We also hope to communicate our concerns to other Third World and the white communities.

AION will include literary and aesthetic material in the form of poetry and fiction, graphics and photography, play, and dramatizes, but will place its main emphasis on political and social essays relevant to the Asian American Communities. As present, existing publications have not incorporated the spectrum of works we hope to voice in AION.

More Letters...

continued from page 4

by "Anonymous" on page 2, in the May issue, titled "A Brother Speaks" is a real gem despite the person's anonymity.

It is a gem in the actual 'like it,' and it is obvious to me that he has a high level of intuition and character, but his use of an objectification of all is a complex materialism. The conventional standpoint would be, up a stumbling block against the fine art of writing and against other helpful articles in the Asian American communities. This is probably because he told me he uses all shades of proficiency where he works and that he is the one that he has been able to develop in the "clean" language. He contends that Gidra would not hurt his children, probably because they are too young to read it, I would not call the "A Brother Speaks" article paragraphic and I hope he continues to speak with his language cleaned up, a little of four letter words, he's my kind of people. Too few people do speak of things we need to be told.

Sincerely Yours,
Mary Tani

??????

To the Gidra Staff

I feel that it is true that among Asian-Americans, we don't need militancy; also among things we do not need is the Gidra. Militancy among the "Brown," "Black," "White," "Red," "Green," "Tan," etc., has increased our need, a need which is inherent in a "white

society." To deny this need would be to assume a role as a convenient "non-entity" for the minority, and to be a minority only when it is convenient for the "white" life structure.

The "Blacks," "Terrors," and "Reds," and the "Whites", stand to the whites. As a result, they have been accorded "privileges" that are to be theirs as human beings. However, for the "Blacks" this is not the case, "Whites" really perceive us as a minority, and they deny us human rights.

We are regarded as the least American, that is to say, not as one of the "Blacks," "Terrors," "Reds," or "Ways," but as American-Americans, that is, to become a phrase, "strangers in a strange land." In seeking things, the blacks, browns, and reds have been accorded (not given) yellowers are not really a majority group, or at best, they are the wrong minority. Why are the yellow minorities on the Politician's map? Is there a right minority? In actuality, there is none, "Rightness" or "Wrongness" of being American is limited by the demands of the most ambitious and powerful (militant) minority.

The blacks, browns, and reds have been, in various degrees, these types of militants, and have obtained things which they want.

Yellowers, however, are no more minority than flowers, fish, or any other living thing in the world. For example, the brachydactylus, a species in the invertebrates, has its "black" and "white" and "Yellow" parts. For example, the brachydactylus, a species in the invertebrates, has its "black" and "white" and "Yellow" parts. Such are the situations that have occurred in the world, and the situations that are bound to occur in the future.

This is the reason for Gidra, it is the militant voice of the yellowers. It is a small step, since total assimilation of Asian-Americans into the American culture will never be as long as there is yellow and white, round and slant, and that we are right.

Dear Mr. Gidra,

I would like to inform you that your newspaper is atrocious, such bad quality can be directly returned to the factory of the factor of some of your staff members. To reduce the demand for a "Democratification" society members such as Laura Ho and Alan Ota; and gangster Mike Yamasaki. When these weirdos depart then perhaps you'll be able to have a newspaper that only reflects our community.

Sharon Hong
Los Angeles

For Out

Mr. Gidra,

I would like to inform you that your newspaper is atrocious, such bad quality can be directly returned to the factory of the factor of some of your staff members. To reduce the demand for a "Democratification" society members such as Laura Ho and Alan Ota; and gangster Mike Yamasaki. When these weirdos depart then perhaps you'll be able to have a newspaper that only reflects our community.

Sharon Hong
Los Angeles

Okinawa

On June 8, the Asian Americans for Action had the privilege of talking to two leading political figures from Japan. They were Director General Shinya Sato and Mr. Shigehito Fujimaki. Their visit was a unique opportunity for American citizens to gain insight into the thought processes of Okinawans as they were interpreted by their interpreter. The goal of their speaking tour of the U.S. was primarily to inform the American people of the realities of Okinawan life and politics.

At our meeting, Mr. Sato conveyed our ignorance of the real situation on Okinawa and the treatment of Okinawans. He then proceeded to talk simply, personally and to the point, the primary point being that the U.S. must get out of Okinawa. His talk was inspirational. The Japan-U.S. Peace Treaty of 1951 established the U.S. as an exclusive trustee of Okinawa. Since then, Japan has become a member nation of the U.N. Thus the U.S. can no longer hold her trustee-ship. The only alternative is that U.S. return Okinawa to the mainland.

Undemocratic

The present nature of U.S. rule is "completely undemocratic and colonialist." Okinawa is ruled by a U.S. high commissioner who possesses tremendous power. None of his decisions are reviewed by any civilian or political officials. Judicially he can decide which cases are to be taken care of by the U.S., Mr. Nakayoshi cited many examples to illustrate the highly undemocratic nature of his rule. For example, 4 years ago a legislative candidate opposed to U.S. rule was elected. The high commissioner declared the election invalid. The case was won, but only after a tremendous struggle by the Okinawans. Another example is the strike by Japanese workers (20,000 in number) fighting against Japanese military occupation. The high commissioner declared that they were forbidden to strike because the jobs were too important. The strikers were fired. The case is still being tried in court.

Not only is this situation graphically political but physical and economic. Okinawa is one of the most beautiful islands in the world. It is U.S. military use, 25 percent of the arable land is used for bases. All this military build-up has resulted in radioactive contamination and the fact that God has been detected in the body of fish. Also, to cite a special case, one day a number of school children found a world-wide radio-active substance. 23 children had to be hospitalized for two months. This took place near a special unit of the Armed Forces which engaged in the testing and manufacture of atomic weapons. The children have been known to be born with 9 legs. Under the natural laws governing radioactive, the situation can only get worse.

The governmental and military authorities in Okinawa have been doing little to stop the deterioration of the situation. The reply from Mr. Fujimaki was threefold. That the U.S. aid was needed for Okinawa, that for the first time Okinawa obtained industrial power in the world and could allow 100 million dollars to go to Okinawa, much more than what the U.S. provided, and that the vital elements of the economy are held by the U.S., if these elements were returned to Okinawa they would certainly be able to maintain a sound economy.

Showdown

As revealed, reversion of Okinawa to the mainland is now the most controversial subject in Japan and Okinawa. The subject concerns the treaty of 1952 which guarantees Okinawa's Security Treaty is due for re-adoption in 1976.

President Johnson is the All American general, military base and an ammunition depot in the Pacific theatre and supplies all the explosives that go to Vietnam. Due to the fact that 100,000 Japanese in Okinawa are being trained for atomic and the fact that Okinawa possesses a strong anti-war sentiment. The Okinawans, in conflict with the present fact government in Japan, want the military base completely removed from Okinawa. Mr. Sato expressed his concerns to us. We all have no wish to hold ourselves responsible for the results of our operations, the policy of non-nuclear and pacifist sympathy. We must ask ourselves why it is being misused.

As we Asian Americans keenly feel the situation for we are yesters of the future, we wish to speak up. We wish to speak up for our brothers and sisters among the world.

Judy Kawasaki
Asian American for Action Newsletter

All signed articles represent the opinion of the author, and do not necessarily 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: Dept. A, P. O. Box 18046, Los Angeles, California, 90018.
SHH... A NISIEL IS SPEAKING...

By Mrs. Mary Tani

Some time ago I sent a letter to the Pacific Citizen asking that the book by Bill Hosokawa, titled "Nisiel: The Quiet American," be made available here, only to the title of Bill Hosokawa's book "Nisiel: The Quiet American," but to the audacity of his taking it upon him to debate the book, or the author himself, is also a ground for the letter to be accurately reported on at all? It is presumptuous of him to speak for ALL Nisei, as the title would imply, many of whose lives he knows nothing about. He certainly cannot speak for my life in the United States.

The many objections to the book's title, and plan to boycott it is, in itself, proof that the book is misrepresentative of its subject. Well, some people will do practically anything for the almighty dollar, regardless of the detrimental effects on others.

Persons like Uno and Dazai David Muara are concerned and have suggested that Mr. Hosokawa revise his book's title before the damage is done. But judging from his letter released, published on the 1st, I have to believe that he is above any boycott of his book. His authoritarian tone is apparently intended to muzzle our lips forever on the subject. His weapon is LEGALITY. Such a weapon is a double edged sword, which he describes as "Nazi Germany and Fascist Japan prior to World War II, and which exists in Soviet Russia today." He has threatened and applied with John F. Kennedy on Cubs when missile plants were sighted on that island. Kurasawa, of course, is not an exception. However, it is not only in the world that he no longer cares, if he ever did, about being involved in this depict detrimental to others as to some of his self-interests are served.

Regarding the Hosokawa book, the editor of Pacific Citizen (the book which is shown elsewhere in this issue of GDRK so that readers will have more to go on for their judgment pro or con) has begun his volume. He more to go on, having received the Sept. 19 Pacific Citizen on the 22nd and her letter which is this: He too supports the "Quiet" title form the legal standpoint. He says that a boycott is illegal if it is used for "national security" but illegal if employed by private citizens. To follow that line of reasoning, that he will do anything: to war, kill anybody he is instructed to kill, regardless of who, because for him it is legal when he does it even if he does not agree.

There are not enough nisei-made laws to legally govern a man's every move, whether privately or publicly, there is an open power in the hands of others, the consequences. Many Americans have been jailed and killed, but they were not mentally bound by man-made traditions and values. They were considered by the Supreme God that have to do with truth, love, justice and the like. They could not say that he killed their blood for not being quiet, but now he is immoral. What would such as he want to do with "Quiet Americans" for a term which is for "Dead Heads."—Matthew 8:22

If we are "Quiet Americans" because we prefer the "legal" way of life, even if is always square with universal love, justice and morality, then we have no choice but to be either quiet forever or forever in trouble. For instance, if someone comes to me and says, "Do not keep the Nisiel to the cover of his book, why did he permit others to do to it in the United States?" Why the arbitrary willingness to change the title to suit the publishers and the unknowing to change the title to suit the Nisei whose lives he is using (or missing)? Does this double standard have anything to do with the Srotyalists b managing and JACL expect to take in, to our detriment? It is legal to do it but it is moral, or loving, or just? JACL has been publishing its efforts to repeat Title II of the Emergency Detention Act, and in the process of doing so, their efforts are not directed toward injustices and intimations going on RIGHT NOW rather than on something that happened a few years ago. In the first place, anything goes during wartime, regardless of what laws are on the books. Martial law prevails.

In World War II, the Japanese in America were as the river because "successful" persons, not only in Europe, but in the United States especially in the State Department, used the extermination order as a cover for those of helpless people who got herded to their death in places like Auswitz. It is beyond belief that many who knew what was happening there (when they could have prevented it) let it happen to six million human beings in this so-called civilized age. (While Six Millions Dead.—A chronicle of American apathy, by Arthur D. Morse.)

We want the Nisiel as the "Quiet Americans"? Anybody who has associated with all races knows there are "quiet Americans" among all races and "unquiet Americans" among all races. It is an all-encompassing term that excludes none of us. Each of us are at times and unequaled at other times, which makes for a "unquiet American." At this late date, after it is all legally settled that the title "Nisiel: the Quiet Americans" will stand, we are told that the "unquiet Americans" are the ones who have "invented" the Nisiel as the "Quiet Americans." It is only phony. No indication that the book is a history of Japanese Americans in America. ("Yo's Editor's Desk," September 19, 1969, Pacific Citizen) Why then was there not any legal limit to World War II so they would not fight even the title "Americans With Japanese Faces."

Sincerely yours,

Jerry J. Esumoto

[Handwritten note: National President]
I AM CURIOUS [YELLOW?]

By Violet Rabaya, UCLA

It is very difficult to describe my plight. Being raised in a white society and having acquired white "habits" is difficult enough to cope with when attempting to find pride in one's ancestry, but even more difficult is it when I also find myself to be composed of my own people (if I may be so liberal as to include myself in the oriental race).

I have found that the Filipino oriental has three basic differences when comparing him with other "typical Orientals," that is, the Japanese and Chinese. First of all, the term oriental has been interpreted by most to mean peoples of yellow skin, the Filipino is not yellow, but brown. Secondly, the heritage of the Filipino has definite and pronounced Spanish colonial influences, which have nearly obliterated most Asian customs associated with orientals. And thirdly, the sense of unity among Filipinos, where it is most needed, precisely within the people themselves, is not strong.

Racist Tendencies

Filipinos, also like most other orientals, have basic racist tendencies. This phenomena is admittedly not uncommon among other races, but there exists a lurking discrepancy in the racial attitude of the Filipino. Unlike most other groups of people where racism stems from the belief in one's superiority, or at least, in racial equality, the Filipino has accepted, though reluctantly, his place on the "white social ladder." Caucasians are number one, orientals are number two, Mexicans number three, then Negros. Asking my parents or any other Filipinos I have known from the old country to evaluate their status on this ladder, I was first, naturally greeted with the "We are the greatest orientals" line, mostly because no one took me seriously. But, upon pressing the point, I was shocked (not really, because I expected as much) to find that Filipinos, even though their hatred for the Japanese is still great because of the war, and the dislike of the Chinese appears to be innate, accept a lower position in the white scheme of things. My black hair, long, is straight and coarse, and yet I'm not considered inferior. Like rider stripped clean off the horse because his soul he can't enforece. Sometimes I shut my being down To shield myself from ugly frown, but too aware I'm of the sound That shrieks that I someday be found.

I will not stand anonymity And die in deep obscurity For once I must reach beyond curiosity To claim a real identity.

But should I fight like children young To claim a seat that lies among A bigoted, cool, and yellow throng When I know not if I belong? The question is a growing pain And streaming fast like winter rain It stops for none, it yields the case To strike up on my back the blame.

So why should I join such a race That does not recognize my face? I feel content within my place And here I vow to rest my case.

II

The day is dark, the sun is blind Mine eyes are clear, but cannot find A place to rest my weary mind And still I ask, am I that kind?

My black hair, long, is straight and coarse And yet I'm not considered inferior. Like rider stripped clean off the horse Because his soul he can't enforece.

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A revelation in three parts

United we shall eat our rice To nourish floating souls Together, full, we pay the price To fill the empty bowls.

No more a stranger shall I live A fraternity must form And join our open hands to give A shelter in the storm.

If I must die before my time I want the world to hear The echoes in their chambers chime That equal is my peer.

The fusion of a race is done Alone you shall succumb. The ego has this duel not won No more shall I be man.

III

Today I looked above again And seeing I felt half. I noticed that I'd snubbed a friend My conscience could not laugh.

I thought I'd found a being whole But stepping like lost sheep, I wandered still from my true goal My promise did not keep.

With one shoe off I'd started life Asleep, yet in a daze. The rest of me was wounded snipe I had not cleared the haze.

If claiming voice as oriental Denies my other face, Then living will be detrimental To each and every race.

A fusion, yes, must join my mystery With those with whom I'm well. But being species of that kind I cannot change my stead.

Indeed I must take hands with both my heritage and class For if I'm to give my troth I'm nothing, a simple ass.

The true soul lies between the two Like bridges cross streams Since being is all one can do To validate life's dreams.

At last, I've found my eternity, I've seen the gentle lamb. The world it bears with charity For now I know I AM.

SIDRA | October, 1969 | 7
The Emergence of Yellow
By Amy Uematsu, UCLA

Asian Americans can no longer afford to watch the black-and-white racial struggle from the sidelines. They have their own cause to fight, since they are also victims—on less visible scales—of this institutionalized racism. A yellow power movement has been set into motion by the black power movement, arising itself to the unique problems of Asian Americans; this "yellow power" is relevant to the black power movement in that both are part of the Third World struggle to liberate all colored people.

Part I: MISTAKEN IDENTITY

The yellow power movement has been motivated largely by the problem of self-identity in Asian Americans. The psychological focus of this movement is vital, for Asian Americans suffer the critical mental crises of having "integrated" into American society—

No person can be healthy, complete, and mature if he must deny a part of himself; this is what "integration" has required thus far. —Stokely Carmichael & Charles V. Hamilton

The Asian Americans’ current position in America is not viewed as a social problem. Having achieved middle-class incomes while presenting no real threat in numbers to the white majority, the main body of Asian Americans (namely, the Japanese and the Chinese) have received the token acceptance of white America. Precisely because Asian Americans have become economically secure, do they face serious identity problems. Fully committed to a system that subordinates them on the basis of non-whiteness, Asian Americans simply try to gain complete acceptance by denying their yellowness. They have become white in every respect but name.

Asian Americans Assume White Identities

However, the subtle but prevailing racial prejudice that "yellow" experience restricts them to the margins of the white world. Asian Americans have assumed white identities, that is, the values and attitudes of the majority of Americans. Now they are beginning to realize that this process is based on "white democracy" and that yellow people have a mistakable identity.

Within the last two years, the "yellow power" movement has developed as a direct outgrowth of the "black power" movement. The "black power" movement causes many Asian Americans to question themselves. "Yellow power" is just now at the stage of "an articulated mood rather than a program—disillusionment and alienation from white America and independence, race pride, and self respect." Yellow consciousness is the immediate goal of concerned Asian Americans.

In the process of Americanization, Asians have tried to transform themselves into white men—both mentally and physically. Mentally, they have adjusted to the white man’s culture by giving up their own languages, customs, histories, and cultural values. They have adopted the "American way of life" only to discover that this is not enough.

Next, they have rejected their physical heritage, resulting in extreme self-hatred. Yellow people share with the blacks the desire to look white... just as blacks wish to be light-complexioned with thin lips and uninkky hair, "yellows" want to be tall with long legs and large eyes. This self-hatred is also evident in the yellow male's obsession with unattractive white women, and in the yellow female's attempt to gain male approval by aping white beauty standards. Yellow females have their own "cooking" techniques—they use "peroxide, foam rubber, and ditch tape" to give them light hair, large breasts, and double-lidded eyes.

Self- Acceptance First Step

The "Black is Beautiful" cry among black Americans has inspired the yellows, and Asian Americans to be proud of their physical and cultural heritages. Yellow power advocates self-acceptance as the first step toward strengthening personality among Asian Americans.

Since the yellow power movement is thus far made up of students and young adults, it is working for Asian-American ethnic studies centers on college campuses such as Cal and UCLA. The re-establishment of ethnic identity through education is being pursued in classes like UCLA’s "Oriental in America." As one student in the course relates:

"I want to take this course for a 20-20 revelation, and not a passing grade in the ill-reflecting mirror; the image I see is WASP, but the yellow skin is not. I find out what my voluntarily or subconsciously suppressed Oriental self is," when he or she is the thousands of other (suppressed?) Oriental selves are like in a much larger mind and body—America...I want to establish my ethnic identity not merely for the sake of such roots, but for the inherent value that is a heritage and identity.

The problem of self-identity in Asian Americans also requires the removal of stereotypes. The yellow people in America seem to be silent citizens. They are stereotyped as being passive, accomodating, and unemotional. Unfortunately, this description is fairly accurate, for Asian Americans have accepted these stereotypes and are becoming true to them.

The "silent" Asian Americans have rationalized their behavior in terms of cultural values which they have maintained from the old country. For example, the Japanese use the term "enzyo" to denote submission in action or expression. A young Buddhist minister, Reverend Mas Kodani of the Los Angeles Senhain Buddhist Temple, has illustrated the difference between Japanese "enzyo" and Japanese-American "enzyo." In Japan, if a teacher or lecturer asks, "Are there any questions?," several members of the class come to the door and respond; but in the United States, the same question is followed by a deadly silence. Reverend Kodani has also commented on the freedom of expression between family members that is absent in Asian Americans. As an American-born student in Japan, he was surprised at the apparent lack of affection in Japanese families. This cultural characteristic is not shown in Japanese-American families, who react with embarrassment and guilt toward open feelings of love and hate.

Silent, Passive Image

This unawareness in admitting and expressing natural human feelings has been a factor in the negligible number of Asian Americans in the theater, drama, and literary arts. Not discounting the few precocious and experimental in these fields, yellow Americans cannot express themselves honestly, or in the words of Chinese-American actor James Hong, they cannot "feel from the gut level."

The silent, passive image of Asian Americans is understood not in terms of their cultural background but by the fact that they are scared. The earliest Asian in America were Chinese immigrants who began settling in large numbers on the West Coast from 1850 through 1880. They were subjected to extreme white racism, ranging from economic subordination, to the denial of rights of naturalization, to physical violence. During the height of anti-Chinese mob action of the 1880’s, whites were "stoning the Chinese in the streets, tearing off their queues, wrecking their shops and laundries.

The worst outbreak took place in Rock Springs, Wyoming, in 1885, when twenty-eight Chinese ropewalkers were murdered. Perhaps, surviving Asians learned to live in silence, for even if "the victims of such attacks tried to go to court to win protection, they could not hope to get a hearing. The phrase "not a Chinaman’s chance" had a grim and bitter reality.

Asian Americans Are Still Scared

Racist treatment of "yellows" still existed during World War II, with the unjustifiable internment of 110,000 Japanese Americans into detention camps. When Japanese Americans were ordered to leave their homes and possessions behind within short notice, they co-operated with resignation and not even voiced opposition. According to Frank Chinn, onetime president of the Japanese American Citizens League, they "used the principle of shikatagasu—realistic resignation—and evacuated without protest.

Today the Asian Americans are still scared. Their passive behavior serves to keep national attention off the black people. By being as inconsiderate as possible, they keep pressure off of themselves at the expense of the blacks. Asian Americans have formed an uneasy alliance with white Americans to keep the blacks down. They close their eyes to the latent white racism toward them which has never changed.

Frightened "yellow" allow the white public to use the "silent Oriental" stereotype against the black protest. The presence of yellow million blacks in America poses an actual physical threat to the white system. Frightened whites tend to vilify blacks that the accepted criterion for behavior is exemplified in the quiet, passive Asian American. The yellow power movement envisages a new role for Asian Americans:

"It is a reflection of the passive Oriental stereotype and symbolizes the birth of a new Asian—one who will progress and deal with injustice. The shout of Yellow Power, symbolic of our new direction, is reverberating in the quiet corridors of the Asian community."

False Pride in Own Economic Progress

As expressed in the black power writings, yellow power also says that "When we begin to define our own goals, we will not use the stereotypes—that is, lies—that our oppressors have developed will begin in the white community and end there."

Another obstacle to the creation of yellow consciousness is the well-entrenched white racist attitudes which still exist in Asian Americans. They take much false pride in their own economic progress and feel that blacks could succeed similarly if only they followed the
LOW POWER IN AMERICA

Protestant ethic of hard work and education. Many Asian American Support S.1. Hayekiana, the so-called spokesman of yellow people, when he advises the black man to imitate the Nisei: "go to school and get high grades, save one hundred dollar out of every ten you earn to capitalize your business."10 But the fact is that the white power structure allowed Asian Americans to succeed through their own efforts while the same institutions persist in denying these opportunities to black Americans.

Certain basic changes in American society made it possible for many Asian Americans to improve their economic condition after the war. In the first place, black people became the target group of West Coast discrimination. During and after World War II, a huge influx of blacks migrated into the West, taking racist agitation away from the yellows and onto the blacks. From 1940 to 1950, there was a gain of 85.2 percent in the black population of the West and North; from 1950 to 1960, a gain of 71.5 percent; and from 1960 to 1966 a gain of 80.4 percent.11

Asian Americans Perpetuate White Racism

The other basic change in society was the shifting of economic picture. In a largely agricultural and rural West, Asian Americans were able to find employment. First- and second-generation Japanese and Filipinos were hired as farm laborers and gardeners, while Chinese were employed in laundries and restaurants. In marked contrast is the highly technological and urban society which today faces unemployed black people. "The Negro migrant, unlike the immigrant, found little opportunity in the city; he had arrived too late, and the unskilled labor he had to offer was no longer needed."12 Moreover, blacks today are kept out of a shrinking labor market, which is also closing opportunities for white job-seekers.

Asian Americans are perpetuating white racism in the United States as they allow white America to hold up the "successful" Oriental image before other minority groups as the model to emulate. White America justifies the blacks' position by showing that other non-whites--yellow people--have been able to "adapt" to the system. The truth underlying both the yellows' history and that of the blacks has been distorted. In addition, the claim that black citizens must "prove their rights to equality" is fundamentally racist.

Unfortunately, the yellow power movement is fighting a well-developed racist in Asian Americans who project their own (futurist) attempts to gain white acceptance onto the black people. They nurse their own feelings of inferiority and insecurity by holding themselves as superior to the blacks.

Since they feel they are in a relatively secure economic and social position, most Asian Americans over-exaggerate the subtle but damaging racism that confronts them. They do not want to upset their present ego systems by honest self-appraisal. They would rather feed themselves with the belief that they have prostituted themselves to white society.

Part 2: THE RELEVANCE OF POWER FOR ASIANS IN AMERICA

The emerging movement among Asian Americans can be described as "yellow power" because it is seeking freedom from racial oppression through the power of a constituted yellow people. As we moved from the black power ideology, yellow power implies that Asian Americans must control the decision-making processes affecting their lives.

One basic premise of both black power and yellow power is that ethnic political power must be used to improve the economic and social conditions of blacks and yellows. In considering the relevance of power for Asian Americans, two common assumptions will be challenged: first, that the Asian Americans are completely powerless in the United States; and second, the assumption that Asian Americans have already obtained "economic" equality.

While the black power movement can conceivably bypass a position of strength, yellow power has no such potential to draw from. A united black people could comprise over ten percent of the total American electorate; this is a significant enough proportion to give the voting population to make it possible for blacks to be a controlling force in the power structure.1 In contrast, the potential power of yellows would have little effect on state and national contexts. The combined populations of Chinese, Japanese, and Filipinos in the United States in 1960 was only 487,834 persons over one-half of the total population.

Potential Political Power on West Coast

However, Asian Americans are not completely weaponless in the local political arena. For instance, in California, the combined strength of Chinese, Japanese, and Filipinos in 1960 was two percent of the state popula-
tion.3 Their possible political significance lies in the fact that there are heavy concentrations of these groups in San Francisco and Los Angeles. In the San Francisco-Oakland metropolitan area, 55% of the Chinese, 16% of the Japanese, and 33% of the Filipinos of the state live; in the Los Angeles-Long Beach metropolitan area, 21% of the Chinese, 18% and 20% of the Filipinos live.4 On an even more local level, Japanese and Chinese in the Crenshaw area of Los Angeles form about one-third of all blacks; and Japanese in the city of Gardena own forty percent of that city's property.

In city and county government, a solid yellow voting bloc could make a difference. As has been demonstrated by the Irish, Italians, Jews, and Poles, the remarkable fact of ethnic power is not the ability to "control a higher proportion of political control and influence than their actual percentage in the population warrants."5

Even under the assumption that yellow political power could be significant, how will it improve the problems economic position of Asian America? Why do yellow people have attained middle-class incomes and feel that they have no legitimate complaint against the existing social order? The middle-class attainment of Asian Americans has also made certain blacks unsympathetic to the yellow power movement. In a recent one-time survey, 75% of the Japanese and Chinese "just want more of the money pie." It is difficult for some blacks to relate to the yellow man's problems next to his own total victimization.

Although it is true that some Asian minorities lead all other colored groups in America in terms of economic progress, it is a fallacy that Asian Americans enjoy full economic opportunity. If the Protestant ethic is truly a formula for economic success, then why don't Japanese and Chinese who work harder and have more education than whites earn just as much? Statistics on unemployment, educational attainment, and median income all reveal an inconsistency in this "success" formula when it applies to the Chinese and Japanese.

Statistical Discrepancies

In 1960, unemployment rates for Japanese and Chinese males were lower than those for white males in California:

<table>
<thead>
<tr>
<th>Race</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japanese</td>
<td>2.6%</td>
</tr>
<tr>
<td>Chinese</td>
<td>4.9%</td>
</tr>
<tr>
<td>White</td>
<td>5.3%</td>
</tr>
</tbody>
</table>

In the same year, percentage rates for Japanese and Chinese males who had completed high school or college were higher than those for white males:

<table>
<thead>
<tr>
<th>Race</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japanese</td>
<td>54.3%</td>
</tr>
<tr>
<td>Chinese</td>
<td>24.4%</td>
</tr>
<tr>
<td>White</td>
<td>31%</td>
</tr>
</tbody>
</table>

Despite these figures, the median annual income of Japanese and Chinese were considerably lower than the median annual income of whites. Chinese men in California earned $3803, Japanese men earned $3968, and white men earned $5109.9

The explanation for this discrepancy lies in the continuing racial discrimination toward yellows in upper-wage levels and high-status positions. White America may be losing the success of Japan and Korea to the other highest among all other colored groups. Japanese and Chinese should feel fortunate that they are accepted more than any other non-white ethnic group, but they should not step out of place and compare themselves with whites. In essence, the American capitalistic dream was never meant to include non-whites.

The myth of Asian American success is most obvious in the economic and social position of Filipino Americans. In 1960 the 65,459 Filipino residents of California earned a median annual income of $2925, as compared to $3553 for blacks and $5593 for whites.10 Over half of the total Filipino male working force was employed in farm labor and service work; over half of all Filipino males received less than 8.7 years of school education.11 Indeed, Filipinos are a forgotten minority in America. Like blacks, they have many legitimate complaints against American society.

Myth of Asian American Success

A further example of the false economic and social picture of Asian Americans exists in the ghetto communities of Little Tokyo in Los Angeles and Chinatown in San Francisco. In the former, elderly Japanese live in run-down hotels in social and cultural isolation. And in the latter, Chinese families suffer the poor living conditions of a community that has the second highest tuberculosis rate in the nation.12

Thus, the use of yellow political power is valid, for Asian Americans do have definite economic and social problems which cannot be ignored in the face of these needs. Asian Americans can make the yellow power movement a viable political force in their lives.
YELLOW POWER...

continued from preceding page

Part 3: A "UNITED" ASIAN MOVEMENT

Yellow power is a call for ALL yellow people in America to work together to meet the needs of yellow people—only they can be met through group solidarity, yellow power depends on the following principles.

Before a group can enter open society, it must first close ranks. By this we mean that group solidarity will be played by a group can be built effectively from a position of strength in a pluralistic society.

In the earlier stage of development, the yellow power movement is not strong because Asian Americans have not been able to "get themselves together.

The Promised Land

In first place, Asian Americans are divided by their different national origins. There is little communication or empathy between Japanese, Chinese, Filipinos, and Koreans. Thus far, the yellow power movement has been a movement for Japanese and Chinese.

The Asian experience in America has been dispersed into different national groups. Each of nationality of yellows. Japanese, Chinese, Filipinos, and Koreans have immigrated to the United States at different times and have settled in communities which are physically and culturally isolated from each other. Their histories in America are different and their present community problems are not identical.

In addition, the white racism in Asian Americans has extended not only to the individuals, but also to the whole national group, social stratification by ethnic groups which does not occur among blacks and browns. Filipinos have been related to each other as co-nationals, while Japanese and Chinese are rivals for the top.

Continued antagonism between tiny nations of yellow—perhaps the only racial movement is a "united" Asian concern. However, the separate experiences of each of these nationalities are wholly a part of the conflagration.

The extreme factionalism within yellow people in America has developed in response to a white racist society's demand to have separate and inferior groups. The fact that all Asian Americans are suffering from white racism because of their common yellow skin is the basis for overcoming their national differences.

Pro-establishment

The second source of division among yellow Americans is ideological. Most Asian Americans are solidly committed to the American Dream, to the "basically revolutionary mentality"2 of yellow power organizations as being anti-capitalist and pro-communist.

For example, Asian Americans in the Third World Liberation Front at Berkeley and San Francisco State believe that basic changes in the socio-economic structure of this country will have to take place if racism is to be finally eliminated.3 They reject the American system because it perpetuates individual and institutional racism and not for the sole purpose of republic it is a communist.

Alan Nishio, a member of the Asian American Political Alliance of Los Angeles, feels that yellow power does not support this view. He believes that revolutionary change is not the end in itself, but that it recognizes the need for mechanisms which will redistribute the resources of this country so that no colored people will be subject to inferior status.4 Yellow power is against capitalism as it exists in America, but it does not align itself with Communist power.

The Middleman

Caught between the oppressors and the worst victims of American society, Asian Americans are less willing to attack the power system from the inside. Undoubtedly, the black man carries a "whole different set of views of what is legitimate for change,"5 since it is the black people who experience white racism. This is why they can be more willing—much more willing—to risk the future, because he has very little to lose and a lot to gain.6

Unless Asian Americans are forced to confront and challenge the traditional American system, they will always be racially oppressed. But what yellow power leaders have been calling for is not racial unity among Asian Americans but not yet ready for revolutionary ideology. They say that yellow people should be emerging out of their racial experience, they should be becoming as yellow people—"they cannot be expected to change into revolutionaries overnight."

Since then, the goal of the yellow power movement is to form a peaceful black revolution, not an open revolution, they believe that the black movement and the yellow movement can be effective. The two movements have their own distinct identity, but they are working for one cause. They consider themselves as sort of a revolutionary elite, holding themselves apart from the people instead of approaching them on a level that yellow people can relate to now.

The yellow power movement cannot begin to move forward until the yellow people in America have reached the primary prerequisite for the movement. They do get together, then they are ready to decide on how to achieve social change. Clearly, the yellow power ideology will have to be revolutionized so that it is to meet the needs of Asian Americans. But more important, the yellow power movement is nothing without the wholehearted support of all yellow people.

The future relationship of yellow power to black solidarity is not continuous dependency. Although the concept of yellow power owes its origins to the black power movement, the signification of yellow power is not within the black revolution for yellow power speaks for Asian Americans and not blacks. Yellow power and black power must be two independently-powerful, joint forces within the Third World revolution to free all exploited and oppressed people of color.

Part 4: IN THE THIRD WORLD REVOLUTION

The term Third World was originally used by Franz Fanon to describe the victims of white colonialism in Africa, Latin America, and Asia. Fanon, whose writings have been a source of ideas for many of the black and yellow power advocates, urged people of the Third World to revolt against existing capitalist regimes so as to exercise self-determination.

It might have been generally thought that the time had come for the world, and particularly the Third World, to choose between the capitalist and the Third World. The Third World must not be content to be defined itself in terms of what preceded it. On the contrary, we are a people who have the right to love the world, to assert that it is impossible to set their own particular values and methods and style which shall be peculiar to them.

Blacks and yellows in the United States identify with their relatives in the Third World, and therefore make the same revolutionary struggle. But while within the Third World society, the Third World of the United States, the black and yellow power movements are involved in a struggle for the native, majority population against a small, colonialist ruling classes. But in the United States, black and yellow have less than thirteen percent of the total American population.

As much as non-white Americans feel a brotherhood with the Third World, they cannot conduct massive revolutions against the established regime as do Third World people. Colonial struggles in the Third World have involved mass uprisings of the native, majority population against small, colonialist ruling classes. But in the United States, black and yellow, blacks, browns, and reds is less than fifteen percent of the total American population.

Even if the American race struggle always exists, black power and yellow power will still be partially successful, in that black and yellow Americans will restore their own self-pride and self-confidence and defend their rights as equal human beings. The end, blacks and yellows in America will determine their own destinies, for if they do not choose to act, they prolong their own victimization by white racist society. The words of Frederick Douglass, an early black power advocate, express an belief in the current black power and yellow power movements.

Power concedes nothing without demand. ...the limits of tyranny are prescribed by the endurance of those whom they oppress.7

The future postions of blacks and yellows in America are not predictable, but the black power and yellow power movements have direct and immediate record of racial suppression in America to repeat itself.

Political Advances

The black political advances of today are reminiscent of those one hundred years ago. In 1876 blacks viewed the future optimistically with the election of twelve blacks to Congress. But by 1877, Congress had voted to send the Senate. Yet the following years from 1877 to 1900 marked the re-establishment of Southern home rule and Indian finesses. By the 1930’s, however, blacks had scored significant political gains with the election of two African American congressmen and two Senators in 1967.2 But with the growth of the civil rights movement, the black power movement must be strong enough to prevent the blacks from going back to the wall again.

In May, 1967, the Report of the House Un-American Activities Committee cited Title II of the Internal Security Act as an appropriate legislation to use for the possibility detention of "black nationalists and Communists." Under Title II of the Internal Security Act of 1950, the government has the power to repeat the unjustifiable evacuation of 1942, on the grounds of suspected loyalty. During the presidency of humanitarians Franklin D. Roosevelt, "America did it with the Japanese. It can do it again with black people." The next few years could be marked by another period of racial suppression of black people—"they are not welcome here just yet."

Economic Growth

The present position of yellow people in America is very unstable. In his analysis of the United States policy towards the Far East, Dr. F. Frank, shows the recent economic and political developments in Japan could lead to continued anti-yellow sentiment in America. According to Dr. F. Frank, certain developments in Japan are paralleled to American 1960’s are similar to events of the 1930’s regarding the economic competition between Japan and the United States and the embargo of Japanese goods, with its eventual culminated in open hostility.8

By the end of this decade, Japan will be the third largest economic growth in the world (behind the United States and the Soviet Union). Japan’s active interest in the United States as an economic center of industrialization, including, steel, textiles, and shipping, which are unable to hold their own markets. Threatened by the competition from imported cheap and lower cost, these industries are suffering from the military-industrial complex with its "concentration of America’s technical talent and fresh capital into military production."

Protectionist measures which are highly favorable under the Nixon administration will drive Japan elsewhere for export markets. In 1958 United States steel ships were more than 20,000,000 tons, and steel production in Japan—this was the same wise cry heard in the 1930’s from American industries.8 Japanese economic policy is "worried by the necessity for switching its export market elsewhere now that the drastic reduction of non-American steel to the United States, along with the third fiscal year—"9 Not only has she signed increased trade agreements with the Soviet Union and other Communist nations in East Europe and Latin America. It is now considering heightened trade with Southeast Asia and Communist China.10

Shifting Ties

The closer the economic ties between Communist powers and Japan become, the more likely American sentiment toward Japan will change. Yellow hostility will become even more evident if Japan does not renew the Japan United States security pact which came up for renewal in 1967.

The United States has a key political interest in continuing this pact, since Okinawa is vital to her Far East military bases. In the United States economic relationship with Japan has set off increasing demonstrations against United States militaryism by Japanese students. In addition, opinion polls in the United States show that the American public is of the Japanese people feel that the presence of American bases is "good for Japan," and a study by the National Association for the United States showed that the presence of American bases is "bad for Japan."11

Communist China is already a fast-rising third power of the world. Relations between China and the United States are improving, and the Chinese and North Americans are not yet ready for revolutionary ideology. They say that yellow people should be emerging out of their racial experience. They consider themselves as sort of a revolutionary elite, holding themselves apart from the people instead of approaching them on a level that yellow people can relate to now.

Reference continued on next page
Barbecue Three... Asian American students who were selected to participate in the UCLA High Fliers Program, all attended a barbecue dinner and an orientation meeting at the Sunset Canyon Recreation Center on campus this week.

Mr. Estrella, the principal organizer of this event, told the students that he was pleased with the turnout and that the event was a success. He encouraged the students to continue participating in such activities and to consider joining the UCLA Asian American Student Union.

Mr. Estrella expressed his gratitude to the UCLA Asian American Student Union for their support and assistance in organizing the event. He also thanked the staff of the Sunset Canyon Recreation Center for their cooperation and hospitality.

Barbecue Three...

HIGH POTENTIAL STUDENTS ENJOY BARBECUE

Three... Asian American students who were selected to participate in the UCLA High Fliers Program, all attended a barbecue dinner and an orientation meeting at the Sunset Canyon Recreation Center on campus this week.

Mr. Estrella, the principal organizer of this event, told the students that he was pleased with the turnout and that the event was a success. He encouraged the students to continue participating in such activities and to consider joining the UCLA Asian American Student Union.

Mr. Estrella expressed his gratitude to the UCLA Asian American Student Union for their support and assistance in organizing the event. He also thanked the staff of the Sunset Canyon Recreation Center for their cooperation and hospitality.

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Barbecue Three...
SACRAMENTO CITY COLLEGE
4185 22nd Street
Sacramento, California 95818

A course entitled "Asian Experience," being offered in the sociology department, is available to students at Sacramento City College. The course, which is being offered in the fall, is designed to introduce students to the cultures and societies of Asia. The course is taught by Professor Andy Kawaski and is scheduled to meet on Tuesdays and Thursdays from 3:30 p.m. to 5:45 p.m. for 16 weeks. The course is open to all students, regardless of their major, and will cover topics such as history, culture, and current events in Asia. Students are encouraged to register early as the course is expected to fill quickly.

UNIVERSITY OF CALIFORNIA, Berkeley
Asian American Political Alliance

The Asian American Political Alliance (AAPA) is a student-led organization that seeks to promote Asian American political participation and advocacy. The AAAA has been active in a variety of political campaigns and has worked to increase Asian American voter turnout in local, state, and national elections. The AAAA is supported by the College Democrats and the College Republicans, and it has a strong network of supporters on campus.

ASIAN AMERICAN STUDIES CONFERENCE

The Asian American Studies Conference is an annual event that brings together scholars, activists, and community leaders to discuss issues related to Asian American studies. The conference includes panels, workshops, and keynote speeches on a wide range of topics, including history, culture, politics, and social justice. The conference is open to the public and is free to attend. The next conference is scheduled for May 2023. For more information, please visit the conference website at www.aaasconference.org.

UNIVERSITY OF CALIFORNIA, Davis

The University of California, Davis, is a public research university located in Davis, California. The university offers a wide range of undergraduate and graduate programs in a variety of fields, including the humanities, social sciences, and natural sciences. The university is part of the University of California system and is known for its strong research and academic programs. The university is committed to diversity and inclusivity and is actively working to recruit and retain a diverse student body.

ASIAN AMERICAN STUDIES CONFERENCE (Berkeley) - Elgin Heins of the San Francisco Unified School District will answer questions from students and educators. (See full story on page 13.)

CALIFORNIA STATE COLLEGE, Long Beach

Asian American Student Association

10th Floor, Long Beach California 90801
(562) 931-4251

A course entitled "The Asian American Experience," being offered in the sociology department, is available to students at California State College, Long Beach. The course, which is being offered in the fall, is designed to introduce students to the cultures and societies of Asia. The course is taught by Professor Andy Kawaski and is scheduled to meet on Tuesdays and Thursdays from 3:30 p.m. to 5:45 p.m. for 16 weeks. The course is open to all students, regardless of their major, and will cover topics such as history, culture, and current events in Asia. Students are encouraged to register early as the course is expected to fill quickly.

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SACRAMENTO STATE COLLEGE
Asian American for Action

Sacramento State College
6000 J Street
Sacramento, California 95819

The Ethnic Studies Center has developed a curriculum leading to a MA degree in Ethnic Studies. The program includes courses in history, politics, culture, and social justice. The program is designed to provide students with the skills and knowledge needed to understand and address issues of race, ethnicity, and inequality. The program is open to students from all backgrounds and is available online. The program is offered in collaboration with the College of Arts and Sciences. For more information, please visit the Ethnic Studies Center website at www.ethnicscst.edu.

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Courses at San Francisco State

The Asian American Studies program will be offered under the auspices of the School of Ethnic Studies during the fall semester, 1969. The Asian American Studies program is open to both Asian American and other students interested in Asian American Studies. The program is designed to meet the needs of students (1) who wish to pursue a personal interest in Asian American politics and culture; (2) who wish to participate in ethnic studies classes; (3) who plan to work in ethnic community centers as professionals; and (4) who wish to work in community centers as professionals.

The Asian American Studies curriculum is thus designed to serve people and to understand people who have unique experiences in the American society. The program is designed to provide a new perspective within a relevant context. It is an interdisciplinary approach; a humanistic, historical, and social science approach for understanding the Asian American community in our society. The individual and his community are viewed at the primary level and more importantly, from the diversity of experiences of the Asian American group. This course is designed to familiarize the cultural heritage and the historical development of the Asian American communities in the American scene. Further, a re-examination of various past and prevailing views of Asian American minorities by others must be made and then a re-assessment of the Asian American community must be developed from the Asian American perspective.

Finally, there must be a continual re-negotiation of meanings and experiences as Asian American in the total American society.

Within this context, this program will differ from the other current ethnic studies programs in the importance of the minority and the view of the traditional peoples and cultures of their origin offered by regular Asian departments. It is committed to the study of the Asian American group and it is important to study the traditions of their own setting but for us, the focus becomes one of understanding whereby selected cultural forms are re-formulated in the new cultural setting here in the United States. The focus is on the relation between the traditional cultural forms of the immigrants and the new forms of the adaptive processes of the Asian Americans and for the thorough understanding and meaning of these processes, both for the Asian American and others from the perspective of the Asian American.

ASIAN AMERICAN STUDIES

AA 105 Practical English Skills for Asian Americans

Instructor: Kengi Murase

This course deals with the development of writing skills for Asian Americans. It is intended to develop useful writing skills in daily situations, and to shift students from a literal to a more critical way of seeing and analyzing the world around them. Students will be taught the principles of English writing, and the process of composition. The course will also provide an introduction to the major themes of English literature.

AA 110 Asian American Communities and the Urban Environment

Instructor: Kenji Murase

A critical inquiry into the dimensions and consequences of community life in the context of the urban Asian American communities. Particular emphasis will be placed on delineating the scope and effects of such problems as discrimination, ethnic isolation, poverty, and alienation. The course will focus on the role of the community in maintaining the cultural traditions of the Asian American community. Consideration will be given to the role of community organizations in the development of social services and community action in response to urban problems. Students will participate in directed individual or group projects with a focus upon field research and utilization of resources in the local communities.

AA 115 Asian Perspectives on Western Literature

Instructor: Kai-Yu Hsu

The identity and characteristics of Asian literature will be the principal objective of this course. It will provide an introduction to some of the principal works and authors of Asian American literature. The emphasis will be on understanding the cultural and historical context in which the works were written. The course will provide an opportunity for students to study the development of Asian American literature and to develop critical analysis skills.

AA 117 Asian American Workshop in Creative Writing: Jeff Chang

AA 189 Asian American Creative Writing: Jeff Chang

As the art of fiction demands the artist to embrace the widest variety of human experience, there is a need for a full investigation of the Asian American life style, unique adaptation to the American culture. With attention given to the two main cultural heritages, this course will be a workshop of creative writing to develop new perspectives in the structure, style and techniques of fiction from an Asian American perspective.

AA 119 Curriculum, Research and Evaluation

Instructor: James Hiriokhara

This course will be conducted in a seminar setting (1) to examine the existing methodology of developing curricula and to consider innovative methods of teaching so as to more effectively serve the educational needs of minority students; (2) to examine the group relationship between administrators, students and faculty to their respective roles in curriculum development; (3) to evaluate the existing developmental courses in terms of experiences in the implementation of these courses; (4) to develop new courses and means of concern which have not been developed heretofore.

CHINESE AMERICAN STUDIES

AA 20 Conversational Cantonese

Instructor: Mie Yeh

This course will be aimed at providing instruction for students who wish to develop the ability to converse in Cantonese. Emphasis will be placed on acquiring a working knowledge of language in the dialect practiced by the vast majority of Chinese Americans, and those newly immigrated to the country.

Many students have requested the establishment of this course, at its primary stage of developing language skills. A compulsory course in Chinese American community. The class will meet each day, five days a week, with a comparable number of laboratory hours. In addition to the language instruction, supplementary materials will include a dialogue dictionary, grammar, pronunciation and tonal drills, and other exercises.

AA 120 The Chinese in America

Instructor: Alan S. Wong

This course will be dedicated to the study of the Chinese American experience, from the earliest traditions of Chinese immigrants to the present day. The course will begin with an exploration of the Chinese history and culture, and then proceed to a detailed examination of the Chinese American community in the United States. The course will cover a broad range of topics, including the role of the Chinese in American society, the economic and political history of Chinese Americans, and the cultural and social influences of Chinese American life.

AA 130 Chinese Art

Instructor: William D. Y. Wu

The course will provide a broad overview of Chinese art and will cover a range of topics, including the history and development of Chinese art, the role of Chinese art in the development of Western art, and the impact of Chinese art on contemporary art. The course will be structured in a way that allows students to gain a deeper understanding of Chinese art and its influence on the broader cultural context.

AA 135 The Chinese American Community

Instructor: Larry Jack Wong

An intensive study of the social, political, economic and educational structures of the Chinese American community will be the subject of this course. Particular attention will be given to recent trends, problems and alternatives.

Existing literature and recent studies that deal with the nature of Chinese American community will be examined. Some beginnings will be made at isolating the problems of causes, and the proposed solutions for Chintown's social-economic ills. Methods of instruction will include, in addition to lectures and reading, the development of field observation and an understanding of existing professional service agencies in the Chinese community.

The problems to be studied and discussed will include those related to overcrowding housing, unequal employment opportunities, problems of youth, educational, health, problems, etc. This course will be based on the formulation of readable and workable alternatives. Continued on page 14

Editors' note: The preceding is taken from the Asian American Studies catalog produced at San Francisco State College.

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ADVERTISE IN GIDRA

GIDRA / October, 1969 / 13
CoCo-oo

BY R. WU

Wu attends high school in Los Angeles. He was introduced to the martial arts by his father, and has become a regular contributor to various martial arts publications.

When I first arrived at Dorsey High School to leave for the CoCo Connections trip, the first thing that I had to do was fill the bus to capacity. There was no one at Dorsey except my friend William, and a few Oriental girls that I didn’t know. It was nine o’clock, the time was already past, and the people present amounted to barely a dozen. As time passed, the laggards straggled in. Finally, two hours later, the bus arrived, painted black and white, very small and semi-circle, and I was filled to the bus capacity—25 persons. I had expected to see 60 persons, however, many drove to the camp in their own cars, and I don’t blame them, because the ride sure was beautiful.

Camp

After an hour drive through the treacherous roads, we arrived at the camp. I must commend the bus driver for getting there in one piece, because at times, we had to plow out our own roads. At our arrival I was conformed by the appearance of the camp. The camp was an old detention camp. I suppose the L. A. Human Relations Committee wanted us to become accustomed to detention camps, either that, or they thought we must have had a liking for those camps. Expecting the terrain to be similar to Yosemite (because I had just come back from a camping trip there), I was disappointed. Actually, there was no reason to be disappointed because there was nothing wrong with the camp and the terrain was quite beautiful. It was just that I had too high a pre-dilection of the camp, before actually seeing it. The camp covered an area of approximately one city block. There was a large green field that we used to play football on, several basketball courts, and a volleyball court. A nice running stream flowed next to the camp and provided good swimming. All of the buildings were painted a drab green color, indicating that they were shared by the gals and boys. Most of the people were high school students. I believe it or not, up the camp, about twenty miles from any city. My first impression on Los Angeles County is so bad that even up in the hills, the pollution contaminates our camp.

By 12 o’clock, I was starving to death. Afraid of dying from malnourishment, I looked forward to a good wholesome meal for lunch. Throughout the trip, I kept gazing at the food, but it really wasn’t too bad. Oh well, what do you expect for two dollars! The only thing that I enjoyed for lunch was desert—non-verbal games. Now games became more involved of the utilization of one’s sense of touch—a method of communication not by verbalization, but by stimulating vibrations, I really dig it. The non-verbal game served as a very important function, because this was the meeting of many of the conferees, and made everyone feel more at ease.

Rap

After the non-verbals, we broke up into small discussion groups. Within the discussion groups, we discussed many topics—from racism to brotherly trust. The discussions provided a very good opportunity for the conferees to become more aware of their Oriental identity and to become more involved in the concept of identity. It really gave me a good feeling to see so many young Asian Americans talking together, playing together, eating together, and living together. The conference really is the one thing that I have been waiting for, for we can only progress when there is unity. I met quite a few new people during the trip, and I noticed that we were very much alike in many ways. I met some Yellow Brotherhood girls and they were really very good, down to earth people. As night engulfs in a dusky arena, we stood closely together in circle and began to sing. The amicable atmosphere filled me with a feeling of closeness. At that moment, there was brotherhood.

Later in the night, we were entertained by social dramas of which the last one was very dynamic. It told about a girl ostracized by people and friends because of her difference in appearance. She frantically asked people with different bags to help her. She was last. She finally was taken in by a peddler who told her that

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SERV ICE CENTER NEEDS SUPPORT

A $25,000 proposal to fund various services at the Oriental Service Center during 1970 will be reviewed by the Economic and Youth Opportunities Agency Program Committee. The trip started on Monday, October 6, 1969, at the corner of Broadway, 1914 W. 6 st. street, 4th floor, Los Angeles, California.

The Oriental Service Center, located at 435 S. Boyle Avenue, Los Angeles' east side, has been performing since November, 1965. During the past two years more than 100,000 persons have sought advice through various assistance agencies. The staff consists of four bilingual counselors, pro

CALENDAR

continued from page 16

Oct. 12 (Sun.): Berkeley Buddhist Finkjiki, 31st Annual Aiki Marat (Fall Festival), 7 am. “All Races” (Fall Festival).

Oct. 13 (Mon.):” Pacific Ocean Conference Center, 12th Street, 12th Street, Los Angeles, 10-6th st., Los Angeles, 1-9 pm. 

Oct. 14 (Tues.):” Opening of the Pioneer Community Center, Sun Building, 125 Wolfe St., Los Angeles, 19-8pm. 

Oct. 15 (Wed.):” Asian Americans for Peace sponsors The National Vietnam Veterans Day of No Business at All!” All Americans are asked to participate in activities to bring a halt to the Vietnam war.

Oct. 16 (Thurs.):” Drug Rehabilitation Center, 8420 W. Vermont Ave., Los Angeles, 10-9th st., Los Angeles, 1-9 pm. 

Oct. 17 (Fri.):” Third World Guerrilla Theatre presents sociodramas about the Asian experience in America, at the Utopia, Graduate Student Lounge, Kardesh Hall, UCLA 

Oct. 19 (Sun.):” Asian Americans for Peace, Center, 30th Street, 30th Street, Los Angeles, 10-9 pm. 

Oct. 26, 25, 26 (Fri-Sun.):” San Francisco Japanese Community Youth Counsil, Retreat to Reality, a conference. 

Oct. 27 (Mon.):” World Goddess Theatre presents sociodramas about the Asian experience in America, at the Utopia, Graduate Student Lounge, Kardesh Hall, UCLA

FEEL THE SQUEEZE, PLEA DRAFT!

Draft counseling is available at the following locations and times:

BERKELEY

ASUC Draft Help, 209 Edelman Hall, UC Berkeley. Call 642-1433.

DOMINGUEZ HILLS

The Student Association Cal State Dominguez Hills (sponser), 809 East Victoria Avenue. Every Wednesday from 12 to 3 pm. Call 532-4300, ext. 2.

FULLERTON

Tuesdays and Thursdays from 4 to 7 pm. Edelman Hall, 2nd Floor, College Park; across from Cal State Fullerton. Call 682-1957.

LOS ANGELES

UCLA Law School Draft Center Monday through Thursday, from 7 to 10 pm; Wednesdays from 10 am to 10 pm; attorney available on Monday days from 7 to 11 pm. 405 Hilgard, Law Building 2114. Call 825-2385.

Free Clinic. Draft counseling: Monday through Thursday from 7 to 9-30 pm. 115 North Fairfax. Call 938-9141.

Los Angeles Resistance is now located at the Haymarket, a new coffee house and community center in the Silverlake area. 507 North Hoover Street. Call 666-2060.

Los Felix Jewish Community Center. On Sunset and Bates (one block east of Sunset/Hoover). Call 938-9141.

ANGELA

Peace House Draft Resistance draft counseling at 724 North Marengo Street. Call 449-8228.

SAN DIEGO

San Diego Draft College is a volunteer service organization dedicated to helping young men cope with the Selective Service System. They provide experienced, lawyer-trained counselors to help you understand the law and your rights and privileges under that law. Call 836-1137.

VENICE

Venice Draft Information Service. 73 Market Street, Room 2. Monday, Tuesday, Wednesday, Thursday. Tuesdays from 7:30 to 10:30; Saturdays from 3 to 5 pm; attorneys Monday and Wednesdays. Call 399-5812.

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GIDRA / October, 1969 / 15

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Part of the Problem

Warren Furutani is well known to many in the Asian community in Southern California. He was active in the College Readiness Program at the College of San Mateo, and was a member of the San Jose State Asian American Political Alliance. He was one of the organizers of CINVC.

We are approaching the first anniversary of the liberation of the education. The world has rotated approximately 360 times and now we are beginning a new year of liberating. But what about the people who were neutralizing the ABP, as in San Francisco State, UC Berkeley, Mission High School, Ravenswood High School (San Mateo), the College of San Mateo, and the many other institutions of education that suffered growing pains last year? What about the people who put themselves on the line and got ripped off?

Public interest is very feeble. Now that none of the previously mentioned schools are in the news, they are forgotten. People do not realize that many students, teachers, and community people have suffered grave consequences for their activities on campus. It has been very easy for those who paid lip service to the cause to forget what happened. But for some people the personal experience of involvement has left an impression that will never be erased. This last weekend I was one of only a few who had suffered from turmoil. Everything looked happy and serene. It's hard to believe that last year the College of San Mateo was a battle ground for the rights of self-determination and relevant education. The results of students standing up for what they feel is right has been lost jobs, time in jail, and even lost lives. But why should we care about the people who are caught in the war?

The brothers in Los Sieste de La Raza—Jose "Tony" Martinez, Marino Martinez, and Nelson Rodriguez, all involved students at CSM—are now fighting for their lives because a friend defended himself against the racist attack of two San Francisco Pumps. Los Sieste de La Raza is in facing murder charges for the death of a SF Pump. Most of the group just happened to be friends of the actual accused, but they are all in danger of losing their lives in the name of Blind Justice. Why care about the students who are new desperado on the results of their efforts to end the institutionalized racism present at the College of San Mateo and every other school in the country?

You have a damned social disease and revolution.

You don't have to give a damn because whether you care or not the victimized students at CSM and everywhere else will pay their dues and continue to work because they are totally committed to the movement.

You don't have to give a damn because then you won't worry about the damn sick black man and he will remain just a sick man who is causing misery throughout the nation today.

No, you don't have to care or give a damn about any of the things that have happened today in this country. A black man once said, "You are either a part of the solution or a part of the problem." Where are you?

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THE WARREN REPORT

CONSERVED NEWS

OCTOBER 15: NO BUSINESS AS USUAL

A group called the Asian Americans for Peace has recently been organized. It is of greater equality for Asian Americans in the struggle for Asian American domestic and foreign policies.

The organization endeavors to eliminate the stereotypical image of the Asian as a "Quiet American" through political involvement.

In light of this, After discussion about the discussion of critical issues, the group hopes to narrow the present generation gap.

The initial project of the Asian Americans for Peace is the National Vietnam Moratorium scheduled for Wednesday, October 15, the Vietnam Moratorium has been designated by 30,000 to 300,000 "Business as Usual." That is, it is instead of attending classes, going to work and carrying out their normal daily functions, Americans will organize and participate in activities involving the war. Many organizations are expected to form based upon the Vietnam Moratorium and these groups are requesting your support.

Any person interested in the affairs of the Asian Americans for Peace are reminded of the next meeting to be convened on Saturday, October 11. The details of the meeting are referred to in the GIDRA Calendar.

More Condensed News

on pages 11, 14, 15.

GIDRA

GIDRA is a monthly newspaper/periodical produced by students from universities, colleges, and high schools in California and throughout the country. We began publishing in April of this year and are now running from 5000 to 9000 copies per month.

The students on the staff donate all the labor and energy, so we have to work as hard, we supply the money to keep the publishing going. On June 6, 1969, GIDRA was organized as a non-profit corporation.

The staff can supply blood, sweat, and tears, but we are dependent upon community support in the form of subscriptions and advertisements for funds to pay the rent, telephone bill, and the printers.

In order to become a more professional community newspaper, we have compiled the following information so that everyone will know how to use GIDRA.

- The GIDRA Staff

NEWS RELEASES

News releases should be double-spaced and typed on one side of a piece of paper only. Stories should include the essentials: what, when, where, why, and how.

The name of the individual writing the story should accompany the manuscript. Please specify the by-line, if any, desired. Deadline: Twenty-fifth of the month prior to the month the story is to appear.

LETTERS TO GIDRA

All letters should be double-spaced and typed on one side of a piece of paper or typewritten. If you don't have a typewriter, please print or write clearly. All letters must be signed but your name will be dropped. Deadline: Twenty-fifth of the month.

CALIFORNIA ■TCL

OCTOBER 16-22

CALL 734-7838

CINVC

1. (P. 6) — Grand Kabuki, Japan's outstanding classical theatre at the Greek Theater, Los Angeles.

2. (P. 6) — "The Poet," the Philippine Poetry of UCLA invites all UCLA students to attend a rush barbecue, Stone Soup Picnic, 3610 Francis St., Los Angeles, 90006, from 6:00 p.m.


4. (P. 6) — The Kappa Phi presents a mu dance, You're A Come-Long Way, Baby, UCLA Sunset Rec Center, from 6:30 to 8:30.

5. (P. 6) — GTD Jokes presents, Dance of Love, at Beld Knight, with the invitations, in Sunnyside, from 9 p.m.


7. (P. 6) — Bay District YBA Conference at Berkeley, Higashi Hongoji Temple.

8. (P. 6) — Akboma Borsai Club Autumn exhibition at Palo Alto Buddhist Church.

9. (P. 6) — Kappa Phi invites all UCLA girls to a formal nut tea, on this month 20th. Come and join us.

10. (P. 6) — Economic and Youth Opportunities Agency program committee meeting to discuss funding of Oriental Service Center, at EYOA Board Rooms, 314 W. 6th Street, 4th floor, Los Angeles, from 2:30 p.m.

11. (P. 6) — Everybody People, with a Little Help from My Friends, featuring Three Royal Chantets at Holiday Inn, 1020 S. Figueroa, 9:30-1:30 am. 18 and over, IDs required. Continental dress. Donation.


GROUPS AND ORGANIZATIONS

All articles and opinions must be double spaced and typed on one side of a piece of paper only. Such contributions will be edited for clarity only. Authors should include their name, address and telephone number. Please specify the by-line, if any, desired. Deadline: Twenty-fifth of the month.

CALENDAR

GROUPS and individuals can submit notices of interest to the community. Notices should include the date, time, place (street address and city), a brief description of the event, name of sponsoring organization or person, and a telephone number where more information may be obtained. There is no charge for service. Deadline: Twenty-fifth of the month.

CLASSIFIED ADVERTISEMENTS

Classified ads are $1.00 per line for the first three lines and 25¢ for each additional line (each line is 24 units long; a unit is a letter, space, number, or punctuation mark.) Use the form supplied below for classified ads. Payment must accompany ad. Deadline: Twenty-fifth of the month.

DISPLAY ADVERTISEMENTS

Display ads are available for individuals, organizations, and businesses wishing to advertise products, services, etc. The basic rate is 55¢ per column inch (columns are 21 words each). Discounts are available for larger sizes and consecutive placements. GIDRA staff artists can assist in layout. Contact the GIDRA office, (213) 734-7838, for more information. Deadline: 20th of the month.

ARTICLES AND OPINIONS

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