

REGULAR FEATURES

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Gidra



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25¢

Volume I Number 7

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the apple

photo by willie

ASIAN AMERICAN STUDIES CONFERENCE

By Colin Watanabe

Over sixty people from sixteen colleges and universities in California and New York converged on Berkeley, California, during the weekend of September 20 and 21 to attend the first formal nationwide conference on Asian American studies.

The two-day conference, sponsored jointly by U.C. Berkeley, U.C. Davis, and UCLA, featured progress reports from various campus representatives in attendance, followed by workshops on different aspects of Asian American studies. Workshop topics included curriculum development, inter-campus communication, research, community orientation, and pot-pourri. Conferees gathered in informal groups after the workshop to compare notes and discuss the future of Asian American Studies and the Asian American movement.

Campuses represented included Columbia University of New York, and four UC Campuses: Davis, Berkeley, Santa Barbara and Los Angeles. Representatives from six state colleges were also in attendance, they were Cal State Long Beach, Cal State Los Angeles, San Francisco State, Cal State Hayward, San Jose State, Cal State Dominguez Hills, and Sacramento.

Among the other colleges and universities represented were Sacramento City College, De Anza College (Cupertino, California), Mills College, San Joaquin Delta College, and USC.

The assembled group, which included about a dozen Asian American faculty members from various schools, heard that Asian American studies is being developed at every campus represented at the conference. Courses dealing specifically with Asian Americans will be offered at 14 out of 16 schools during the next academic year. The schools not yet having specific courses, Mills College and De Anza College, reported that curriculum development may begin in the near future.

Most campuses offer "survey" courses that attempt to give students a one-semester or quarter overview of the Asian experience in America. However, several campuses have already developed multi-course offerings and are in the process of setting up degree granting programs. San

Francisco State, for example, is offering a total of 18 courses during the fall quarter. UC Berkeley is offering three courses and UCLA five.

Conferees acknowledged that the student strikes at San Francisco State and UC Berkeley in winter and spring of 1969 greatly accelerated the development of Asian American studies.

A tense moment in the general meeting came when a member of the audience pointed to Mr. Elgin Heinz and asked him to comment on the status of Asian American

studies in San Francisco primary and secondary schools. Mr. Heinz is employed by the San Francisco Unified School District as the chairman of the Ethnic Studies Workshop: Asian Experience in America.

As he rose to speak, Heinz was cut short by Bing Thom, from the Berkeley chapter of the Asian American Political Alliance, who said, "If you were a man of integrity, you would resign and let an Asian take your place." Several members of the

continued on page 11

Issei Centennial

By Jim Matsuoka

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-goer at Griffith Park, it must have seemed strange to see a large gathering of Asians totally absorbed in their own celebration. They were doing their own thing and in the way that they wanted to do it.

Samisen music and Japanese folk music echoed through the picnic area just above the Greek Theatre. George Takei was the master of ceremonies, as he was at last month's CINCIP picnic. He introduced, to the delight of picnic-goers, a complete repertoire of Japanese song, dance and art.

The picnic was sponsored jointly by the Pioneer Project and the Pioneer Community Center. John Saito of the Council of Oriental Organizations (COO) brought a busload of Issei from Little Tokyo. Members of the Pioneer Project spent a weary but delightful afternoon serving bowls of "somen," a delicious noodle, to all in attendance. They insisted that everyone sample the wares they had spent the entire previous day cooking.

Highlight of the afternoon was the keynote address delivered by Dr. Thomas Noguchi. The recently reinstated county coroner, judging from the reaction of the crowd, has become a hero to the local Japanese community.

An Issei amateur hour featured

hitherto untapped talent from the community, singers Mrs. Ogomori and Mr. Togawa. It is reported that Mr. Togawa spent the entire week prior to the event "sharpening up," and it can be said that he performed excellently. The East-West Players performed "Mushrooms," a Kyo-Gen. A bone crushing exhibition of Aki-Jitsu was performed by Mr. Choi and his students. For the Sansei, a rock band, the "Rock Candy," played while a mass ondo drew participants of all ages.

By mid-afternoon, the entire area was a sea of sushis and soda 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 Rev. Kogi Sayama spoke on the Community Pioneer Center. Rev. George Nishikawa spoke about COO and John Omori spoke on behalf of the Junior Chamber of Commerce.

A plea 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 is the One Hundred Year Anniversary Festival for all Isseis. Because of this, today we have songs and dances. If you ask why we have these songs and dances today, it is to remind us of you and our culture. Just for today and hopefully always, let us all, Issei, Nisei, and Sansei be one in heart."

EASY RIDER

... A TRUE EPISODE.

By S.J.L.

[Ed. Note: Names of persons and places are withheld pending litigation.]

My father used to tell me that people who call me chink or ching-chong chinaman or slant-eyes were ignorant—I should feel sorry for them. To be Asian American in the United States means you have to deal with that...how do you deal with racism? It's your experience, too. And don't tell me to pity their words. Words are nothing but a prelude to action, and Americans are "men" of action...

This past summer, an Asian American brother of Chinese descent began hitch-hiking from Los Angeles; he wanted to see the country, he wanted to see different places, different things. He left with a friend, but they split up after a while; both were headed for different parts. A few hours later, he met a second-generation Japanese who was also thumbing, and they decided to try to get to Chicago together. After what seemed like hours later, they got a ride into a small Midwestern city, and were dropped off on the business route running through the city, at one o'clock in the morning. They decided to try to continue rather than sleep.

Fifteen minutes later, a car pulled into a nearby gas station; it was, however, closed, but the car stopped anyway. Then ten white guys climbed out and saw Steve and Glenn standing there. One of them yelled, "Well goddamn! it's a couple of goddamn NIPS!!!" Hoping that this poor ignorant white boy would just go away, Steve and Glenn remained where they were. It didn't happen that way.

All ten came over to your two Asian American brothers and, no, they didn't ask if they were Chinese or Japanese or Korean or Filipino. Oh no. They just wanted to know what a couple of goddamn nips were doing. "Oh come on slant-eyes say something for us." "What'samatter? Got a yellow streak down your back?" Oh yes. Those white folks are real cute. They might not be able to tell the difference between Chinese and Japanese, but their vocabulary... real good...In fact, those white dudes knew so much that they kept it up for the better part of half an hour.



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 were trying to move to an all-night coffee shop about a hundred yards away. No go. They were shoved back several times without success; both were angry, frustrated, and yes, scared...ten guys on two. Finally, Glenn moved again and then was shoved back, this time harder. But this time he reacted and went 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 were both in a hospital emergency room.

They don't remember how long they were beaten. They do remember cars going by. They remember how it feels like to have your arms pinned behind you while the others hit you. They remember how it feels to have just enough strength to barely cover their heads 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 five weeks.

THINK about this...how do you deal with racism?

KLONSKY ADDRESSES USC

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

Klonsky, 26, is a graduate of San Fernando Valley State College and the former national secretary of SDS. The loosely knit, Chicago-based organization is reported to have a national membership approaching 100,000. Standing before the statue of Tommy Trojan, Klonsky de-

nounced USC as a "racist institution" and stated that people of the Third World should be given greater access to the school. He added, "This university is very much a part of this system in which we live under. The very foundation of capitalism is based on racism and the whole system of exploitation of labor has been reinforced by this university. The very people who built the school are those that are suppressed and excluded from the school."

On the issue of action through continued on page 11



TARU MIKOSHI AND THE WASSHOI WASSHOI BOYS whop it up before over 40,000 during the Japan Week parade, Sunday, September 14, in San Francisco.

INTROSPECT

By Joyce Sakamoto

The seas 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 chimes
Of distant bells interrupted the senseless
Conversation of two timeless women.
A solitary man walked desolately around a cliff and
With clenched fists leaped in a last salvation
While the morbid cry of a motherless infant chilled the
Musty hall 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 caressed 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 it grew and matured
And at harvest time, a completely new substance
Was 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
Creases of my mind; they swerve and turn with
The tide of my hopes
Crashing like the thunder of a thousand blots 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
Carrousel 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 stily like a thousand soldiers
That conceal themselves in the darkness of caves

I live and I discover the realities of life and
Behold a dull stone in my hands.
I rub it and the glow and luster of ages
Seeps through the cleavages
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 indulgent rubbing 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
Hatred and Prejudice.
Color it black—blackier than the night that
Dwells within the hours.
A true reality inescapable 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,
Engulfing them and revealing only skeletal remains
Of a world too entangled in superficial illusions.
Every injustice and prejudice is uncovered that man
Has ever conceived—
And the earth rocks with a new vibration of
Harmony and accordance.
Jim Crow is a shade paler,
The coolie 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 sameness 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 seclusion 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 pinpointing 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?
And will his closed-mindedness 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 flayed,
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 ironies 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.
Just
another
life.

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

To be yellow
Uphold these ideals
And yet be unaccepted by yellow
A puzzlement

To be yellow
Raised to be free
And yet feel inhibited by fear of yellow
A hang-up

To be yellow
Raised mentally yellow
And Unafraid to be yellow—
An individual

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

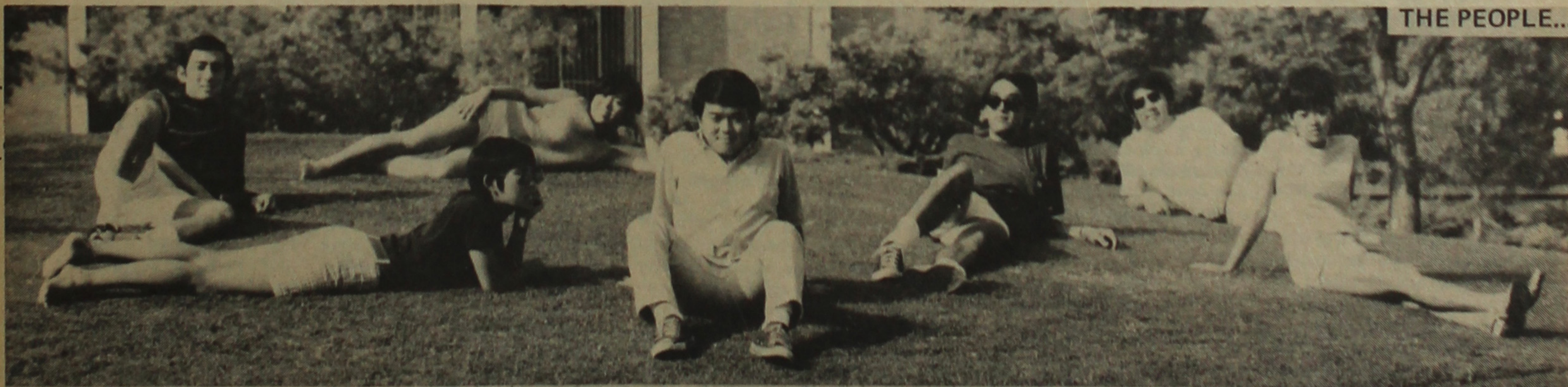
And to be yellow
Aware, free, secure in life
And happy with all—
A dreamer . . .

idealist . . .
faker . . .

By George

THE PEOPLE...

photo by shark

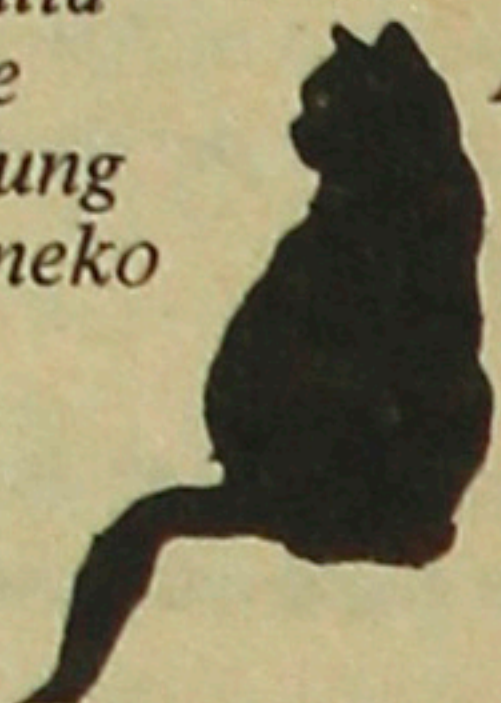


how many moods . . . how many souls . . . linked by friendship . . . bound by something more

I'd like to give this to my fellow men...

while I am still able to help.

| | | |
|-----------------|-------------------|----------------|
| Julia Aihara | Yuri Kurahashi | James Okazaki |
| Melvin Akazawa | Craig Matsumoto | Tracy Okida |
| Kay Funakoshi | Jim Matsuoka | June Sakaiye |
| Warren Furutani | Vivian Matsushige | Laura Shiozaki |
| Carol Hatanaka | Audre Miura | Elaine Tani |
| Seigo Hayashi | Irene Miyagawa | Mary Tani |
| Ernie Hiroshige | Carol Mochizuki | Naomi Uyeda |
| Ivy Iwashita | Lois Mori | Colin Watanabe |
| Nathan Jung | Amy Murakami | Eddie Wong |
| Janet Kaneko | Mike Murase | Robert Wu |
| | Alan Ota | Mike Yamaki |



GIDRA STAFF

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EDITORIAL

"The younger generation of Asian Americans, in the atmosphere of the racial crisis in this country, are beginning to speak out on long standing grievances...Like other minorities who have been victims of American racism, Asian Americans are re-evaluating their position in society. They are asking: what does it mean to be an Asian in contemporary American society?"

-Proposal for an Asian American Studies Center, UCLA

Indeed, people in the Asian American community are beginning to speak out. The "quiet American" is probing his own heart, his own mind-he is looking for his identity and his role as an Asian in changing America. He is beginning to ask questions about himself and his society. And after a long and largely self-imposed silence the voice of the quiet American is beginning to be heard.

Gidra was created to stimulate and inspire members of the Asian American community to vocalize their feelings and thoughts. Many, perhaps Asian Americans included, have come to the conclusion that Asian Americans don't have feelings or thoughts. But we feel that the very existence of a publication like **Gidra** belies the stereotype of the Asian American as a taciturn, unfeeling, and unresponsive individual.

Gidra is a student initiated newspaper that attempts to provide a much needed forum for the discussion of the issues confronting individuals of Asian ancestry in contemporary America. It is committed to the exploration of the long neglected history, the heritage, and the contemporary problems of the Asian in American society. It is committed to looking inward into the Asian American personality and looking outward to the creation of a more humane society where all men are treated as equals.

In the short time **Gidra** has been in existence, elements in the community have been quick to label us communist, militant, trouble-makers, etc.. We advocate no political system, but neither do we advocate blind acceptance of government decree. There are flaws in the system under which we live, there is injustice, there is discrimination. There are problems many of us have chosen not to see. But these things exist and will continue to exist until people decide to do something about them.

Perhaps through awareness the dormant conscience of the Asian American community will awaken and the community will begin to move to effect much needed change in our society. The only trouble we intend to cause is with your own conscience. To those who call us militant, we can only wonder what label you place on your own country.

Gidra is intended to provide an open forum for the discussion of issues affecting the Asian American community. *As such, we avow no allegiance to any organization but we solicit the support of all.* If all viewpoints can be fairly presented, perhaps the truth will emerge. And the truth is not always pretty.

MISS BOLIVIA TO

JOIN GIDRA STAFF?

Following is the caption to a photograph which appeared in the September 23 issue of the Kashu Mainichi:

SO THAT'S HOW IT'S DONE—Mike Yamano, no stranger to secrets of beauty and president of the Japan-America International Club, tells Eisaku Sato, noted Japanese wife-beater, the inside scoop on how to make a woman into a beauty contest hopeful. Miss Bolivia was not amused; she later withdrew from the pageant, saying she plans to become a staff writer at GIDRA.

(See August issue of Gidra, p. 5)

4 / October, 1969 / GIDRA

QUOTES FROM THE PAST

Almighty God created the races white, black, yellow, Malay and red and He placed them on separate 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 has a perfect right to exclude all other races from equal rights with its own people and to prescribe such rights as they may possess...

Judge Carlos S. Hardy
Los Angeles. 1929

LETTERS TO GIDRA

Gidra,

Very much surprised by the contents of your paper. I feel that the Oriental Community has always needed a paper such as yours. You should be congratulated for filling a void.

Please continue your courageous efforts to "tell it like it is" to our "soul brothers."

peacefully yours,
Robert H. Wada

somewhere in Germany

Dear Sirs:

Please enter a subscription (1 year) to Gidra for my daughter. I would appreciate it beginning with your most recent issue, as she is anxious to start receiving copies as soon as possible.

Sincerely,

Kats Kunitsugu

Kashu Mainichi, LA

P.S. I read Gidra with great interest, too.

Passing Out

Dear Gidra,

Gidra is one of the best Asian American newspapers I've read. I have managed to get a hold of a few previous editions of Gidra. I would like to subscribe to Gidra for one year.

I know you have a contact man (distributor) in San Francisco, right? I was given a few September Gidras to pass around at school. I am now attending the College of San Mateo and am also a member of OSA (Oriental Students Association) here at CSM. I presented the Gidra to OSA and those who got the paper took one look at it and said they were going to subscribe.

I would be glad to be a distributor for Gidra in San Mateo and make it known. There are only a few circulating our campus right now. Would it be better to hand Gidra out free the first time and let them examine it or should they be sold first? (Then too, there are those Asians in our CRP (College Readiness Program) who can't afford to pay.) I hope you will take this idea into consideration.

I'm anxious for the Asian American students on campus and in San Mateo to become aware and realize what's happening. There's just too much apathy!

Thank you.

Peace,
/s/ Grace

Katamoto

From Canada

Dear Mr. Watanabe:

In a recent edition of the "Hokubei Mainichi" I happened across an article about you and the publication, "Gidra." I've heard little about it but from what I've read, it seems like a really fascinating project.

I'm a Sansei myself and until December, will be the acting editor of "The New Canadian" (one of the two Japanese-Canadian publications). Some time ago, I put an article in it in which Sansei readers were encouraged to submit articles to this office for publication. Since my interests are primarily political, of course I was hoping for opinions along this line.

The upshot of this is probably a comment on the Japanese-Canadian community at large. (Perhaps also on the age group of the N.C. subscribers) Needless to say, the office wasn't exactly inundated with eager Sansei respondents. One, to be precise: not political.

Therefore, if from what I understand--Gidra is published by and for Sansei and other young Asian-Americans--it would be appreciated if you would send a subscription to me, in addition to any back copies dating from the first issue. Thank you very

"Letter to the Sansei from a Whitey"

I come to you accused of racism, of being a white master, of making you, "Sambos," of interring you in concentration camps, of keeping you down economically, of destroying your cultural roots and your identity. Will you allow me a defense?

I was born in 1943. I was not there at the time of the crime. Were you, Sansei? If you seek reparation for the wrongs that your fathers, suffered, then talk to my father. Condemn him, boycott him, disassociate yourself from him, destroy him. But, why do you attack me?

You say the white barbarian is racist. Why don't you say that the whole human race is racist? Of course, there are no racist Japanese. You have no compunctions about associating with or even marrying Koreans or Filipinos or Chinese or whites or blacks. You certainly have no prejudice against Okinawans, or against Fresh-Off-the-Boaters. When a relative of yours goes to Japan for a wife you accept her instantly as part of your family. You don't consider those with Tokyo origins uppity. You don't consider Japanese girls who date Caucasians "loose." You would never think of me as "hakujin." You have no classification in your language. You don't see war brides as beneath you. You never say, "Look at the brown tints in my hair." Your bankers and your gardeners have an equal place in your culture. You don't make any special effort to patronize Japanese-run businesses, and you don't buy your insurance from Japanese salesman. You never try to make your eyes look fuller. You would never think of looking twice at a mixed couple and talk about how their child looks.

You have accused me of taking away your identity, your pride. Is being assimilated into your community losing your identity? Have you really lost your pride? The Nisei seem to me to be extremely proud. They are too proud to cry in public for pity. You Sansei, perhaps, aren't that proud. Hatred and self-pity are poor ingredients for pride. The Nisei have sacrificed indignities which you and I cannot experience, except vicariously. Where are you now Sansei? You prey upon shameful and infested history until you become infested yourselves.

You Sansei cannot achieve a modicum of justice for your parents, if indeed that's who you really care about, if you destroy what they suffered for. Do you Sansei know why the Nisei fought in the 442 and came home to prejudice and inequality without showing a public display of bitterness? They knew who they were, do you? You grew up without knowing that racial hatred that the Nisei went through, didn't you? And you just found out about the obscenities of the past, didn't you? Are you going to pass that hatred on to your children and start another generation of racists?

Do you really want the pity of the whites? Tell me, is every friendship you've had with a hakujin been a fraud? Are you going to become so sensitive that we cannot talk together. Are you going to blame the sins of the father on the son? Are your needs any different than mine? When you see your reflection in a mirror do you see yourself or a Japanese? I see myself, no more, no less. Is there any hope for this damned human race to get together?

I am not Japanese, but I am part Japanese. My son is both of us, you and I. He has a beautiful brown complexion, auburn black hair, almond eyes, round face, and my chin. His name is Devin Harris and he's three. Remember his name. If you Sansei chose to split the whites and the Japanese further apart, Devin's the one that will suffer. When you see Devin's name on a police blotter or on a list of casualties in a race riot, share the blame, Sansei, with my father's generation.

Craig E. Harris
Alviso, California

much.

With your collective permissions, I would like to reprint some of the articles in "The New Canadian." Actually, I don't know how many young Japanese-Canadians would read them but the exposure at least, is necessary. Who knows, it might be well for them to know that being Japanese isn't synonymous with being apathetic about political issues or any issues.

Thanking you in advance for your time and trouble.

Yours very truly,

Alan Hotta

Galt, Ontario, Canada

Four-letter Words

Dear Editors of Gidra:

Thank you for your very nice letter. Some people snap their minds shut the instant any criticism comes their way; so your generous attitude concerning criticisms was very refreshing, and I could only do likewise and consider your policy of what you publish.

Your editorial in the September Gidra (thank you for it) placed me in a dilemma which I've been trying to resolve by re-reading past issues of Gidra to see your side of it and it took time. I guess a course in speed reading is what I need. The re-reading managed to confuse me into revising my thinking at least

partially, on the matter of obscene words. For further help I decided to conduct a survey among my friends. It didn't prove anything except that maybe males would be more apt to subscribe to Gidra than females.

One female said she wouldn't take "that trashy paper." Another said it was "too vulgar." A male said he would take it, so you'll be getting a subscription from him. His wife hasn't read Gidra yet but she's the type that doesn't have hangups about obscenities although I've never heard her use any.

For the sake of making myself a little clearer on the issue of unsigned letters and obscene words, which I failed to do in my other letter, let's take for example a couple of the letters in question, in Gidra. One under the heading "Topless?" by "Curious Yellow" on page 4, August Gidra, does not contain even one four letter word. But, in my judgement, it nevertheless thoroughly reeks of pornography. To him, a woman is not primarily a human being with heart, mind and soul, a child of God. He apparently would like nothing better than for Gidra to turn into an Oriental version of Playboy magazine.

On the 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, 元, is a Zen Taoist diction meaning wholeness, totality, universal harmony, the self.

This 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 AION staff is cognizant of the need for all Third World communities to understand the truth about themselves in the context of American society. We must relate to the growing movement against the racist power structure and all its complex manifestations.

The Asian culture in America has become no more than a commodity to the dominant white culture, and its morality now reflects a sordid materialism and a complacent humiliation in the face of mounting coercive acculturation. In this respect, the magazine would 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 photographs, plays and dialogues, but will place its main emphasis on political and social essays relevant to the Asian American Communities.

At present, existing publications have not incorporated the spectrum of works we hope to voice in AION.

It should be emphasized that the Quarterly is merely a vehicle, but an important vehicle in which Asian Americans can enhance their own ethnic identification and begin to counter-act the effects of a racist mass media that can only be destructive to the ethnic subcultures of America. AION will attempt to investigate problems from their source, and provide constructive political analysis of the Asian American dilemma. In addition, the problems of the Asian American community from a psycho-social standpoint, can relate to the political turbulence which is apparent in this society.

We must promote a new ethic in the Asian American communities which will enable us to stand up to our oppressors and decide our own destinies. AION will promote this "cultural revolution" from the perspective of Asian Americans aware of particular influences which have determined their development. We will voice a life style unique to Asians in this country, further understanding of the Asian American dilemma, and help realize the "new ethic."

-The AION Staff
San Francisco, California

For further information and for submitting manuscripts:

contact Janice Mirikitani Miller
c/o 330 Ellis Street
San Francisco, Calif. 94102
(415) 771-6300

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 four letter words in it. He tells it squarely "like it is," and it's obvious to me that he has a high level of intelligence and character. BUT his use of an objectionable word, from the conventional standpoint, would set up a stumbling block against the really fine article he wrote and against other helpful articles in the rest of the paper. One man told me he uses all shades of profanity where he works and that they all do there, but that when he is at home (he has small children and a wife) he endeavors to use "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 pornographic and I hope he continues to speak but with his language cleaned up a little, of four letter words. He's my kind of people. Too few people speak of things that need to be told.

Sincerely Yours,
Mary Tani

???????

To: The Gidra Staff

It has been said that among Asian-Americans, we don't need militancy; also among things we do not need is the Gidra.

Militancy among the "Brown," "Black" and "red" minorities 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, "not-be-yellow" minority, and to be a minority only when it is convenient for the "white" life structure.

The "blacks," "browns," and "reds" have brought their demands to the whites. As a result, they have been accorded, partially, the "privileges" that are to be theirs as human beings. However, for the "yellows" this is not the case. "Whites" readily perceive us as a minority, and yet they deny us human rights.

We are regarded as the least American, that is to say, not as identifiable with America as the "blacks," "browns," or "reds." Asian-Americans are, to borrow a phrase, "strangers in a strange land."

In seeking things, the blacks, browns, and reds have been accorded (not given), yellows are not really a minority group, or at best, they are the wrong minority. Why is it that yellows are turned down for minority scholarships, because they are in the wrong minority? Why are the yellow minorities on the "Politician's Minority Preference List?" Is there a right minority?

In actuality, there is none... There is no distinction between "rightness" or "wrongness" of being a certain minority. What there is is a desire to meet (placate) the requests (demands) of the most ambitious and pushy (militant) minority. The blacks, browns, and reds have been, in various degrees, these types of militants, and have obtained things which

they want. Yellows, however, are no more militant than flowers. Whereas the blacks have been the darlings of the liberal establishment, there is no aid for the yellow aspirations as with the reds and and browns; they played upon the guilt feelings of those who stole their lands--the whites. The yellow must shift for themselves--alone.

This is the reason for Gidra. It is the militant voice of the yellows. It is a small step, since total assimilation of Asian-Americans into white American culture will never be as long as there is yellow and white, round and slant, to achieving our ends--that of being accorded (not accommodated) the rights we are to have as a minority amidst a foreign majority. Vanity and militancy will bring us the respect that is due to all men on this earth.

Douglas Fong
Los Angeles

Far Out

Dear Mr. Gidra,

I would like to inform you that your newspaper is atrocious. Such sad quality can be directly attributed to the sad character of some of your staff members (i.e. Students for a Democratic Society members such as Laura Ho and Alan Ota; and gangster Mike Yamaki). When these weirdos depart then perhaps you'll be able to have a newspaper that truly 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 Mr. Ryoshin Nakayoshi, a Trade Union leader in Okinawa, and Mr. Shimpei Fujimaki, a Socialist Party leader and expert on U.S.-Japan relations. Mr. Nakayoshi spoke comprehensively in Japanese about the tense and dangerous situation in Okinawa. Mr. Fujimaki acted as his interpreter. The goal of their speaking tour of the U.S. was primarily to inform the American people of the realities of American militarism and aggression.

At our meeting, Mr. Nakayoshi sensed our ignorance of the real situation and brought out a world map which showed the location of Okinawa. 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 supported by facts.

The Japan-U.S. Peace Treaty of 1951 established the U.S. as 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 trusteeship. 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 has tremendous power. He can hire or fire any government 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 unions) struggled to the point of bayonet. The high commission 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 implications are taking on dimension. 12.7 percent of Okinawan land is for U.S. military use. 25 percent of the arable land is used for bases. All this military build-up has resulted in radioactive contamination of water and fishes. Cobalt 60 has been detected in the body of fish. Also, to cite a special case, one day a number of school children went to the beach and all got very strange burns. 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 storage of special weapons. In these same waters, frogs have been known to be born with 9 legs. Under the natural laws governing radioactivity, the situation can only get worse. The completely undemocratic rule by the U.S. was clearly revealed by Mr. Nakayoshi's talk. All he asked was that we understand the situation and aid his cause.

An important question was brought up at the end of the talk concerning the results of a U.S. withdrawal. U.S. foreign policy would like us to believe that it would be harmful for Okinawa. The reply from Mr. Fujimaki was threefold. (1) that U.S. aid was never asked for in the first place. (2) that Japan is the third major industrial power in the world and could allow 90 million dollars to go to Okinawa, much more than what the U.S. provides, and (3) 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

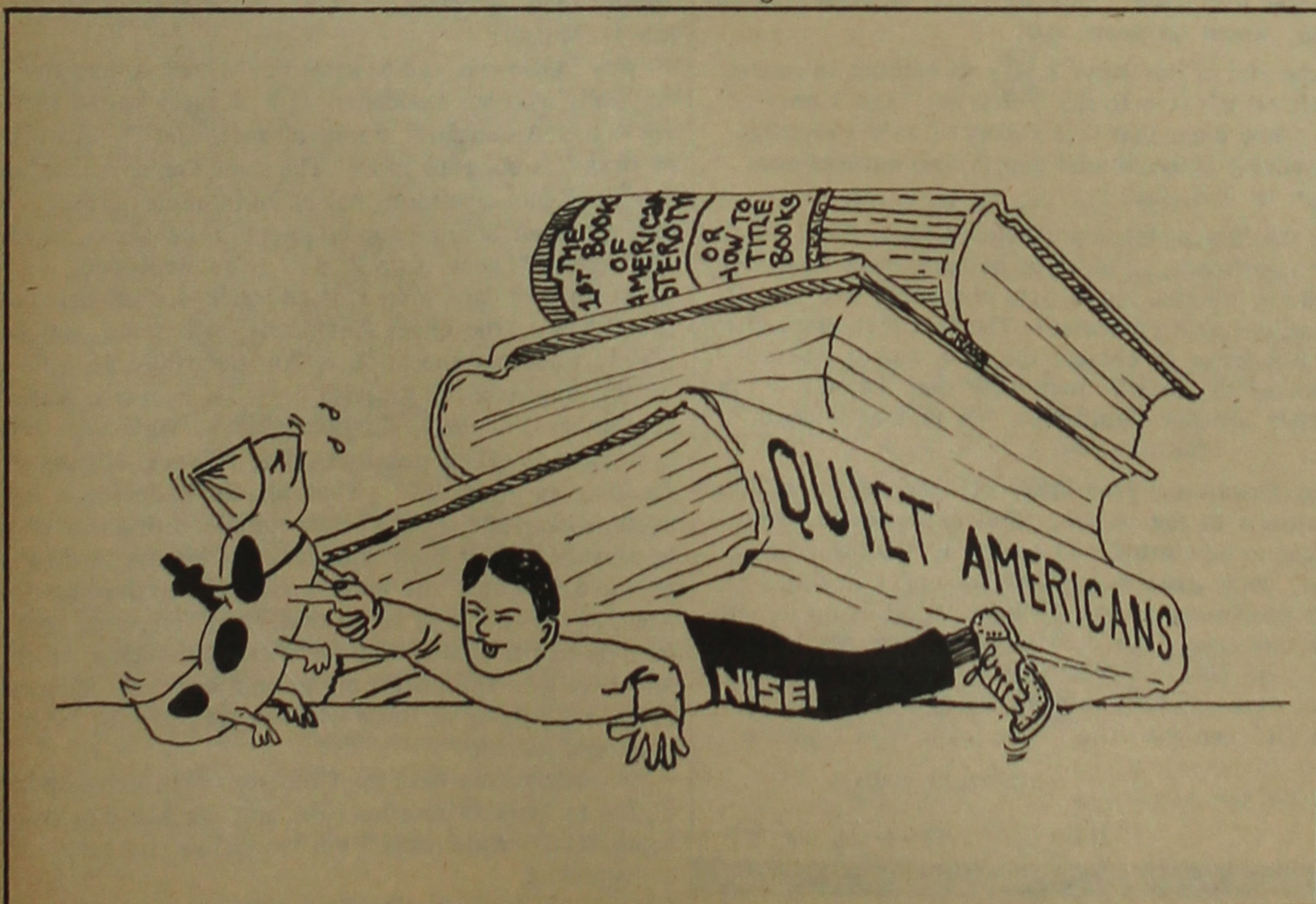
As revealed, reversion of Okinawa to the Japan mainland is now the most controversial subject in Japan and Okinawa. The subject is coming to a head because the continuation of the Japan-U.S. Security Treaty is due for re-adoption in 1970.

Okinawa is the largest and most powerful U.S. military base and ammunition depot in the Pacific theatre and supplies all the explosives that go to Vietnam. Due to the fact that 160,000 Japanese in Okinawa perished during World War II, Okinawans possess a strong anti-war sentiment. The Okinawans, in conflict with the present Sato government in Japan, want the military base completely removed from Okinawa. Mr. Fujimaki felt that the Sato government wants eventually to maintain the base to the benefit of Japanese military power, contrary to the attitude of the Japanese workers. However, Mr. Fujimaki further felt that this was a political struggle that had to be dealt with after the U.S. gets out of Okinawa.

To put this one situation into world perspective we must realize that the U.S. maintains 3,000 bases all over the world. These bases are maintained on the principle that backward nations have to be protected against the "threat" of communism, that the U.S. has to make the world "safe for democracy," but clearly, the U.S. is far from altruistic. U.S. aggression and militarism cannot profit from an unselfish care of the people it dominates. Mr. Nakayoshi is personally involved because all his relatives were killed in WWII. He believes that this is a right cause, that the Okinawans must force the U.S. out and we see his concern. But we, living in America, must see the situation in its broader context. We must hold ourselves responsible for the results of our country's tremendous power, and we must hold ourselves responsible for the results of our power hypocritically and purposefully misused. We must ask ourselves why it is being misused.

We as Asian Americans keenly feel the situation for we are yellow as the Okinawans are. We will struggle to help our brothers and sisters around the world.

Judy Kanazawa
Asian Americans 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 Gidra, Dept. A, P. O. Box 18046, Los Angeles, California, 90018.

SHHH!: A NISEI IS SPEAKING...

By Mrs. Mary Tani

Sometime ago I sent a letter to the *Pacific Citizen* adding my voice with others in objection, not only to the title of Bill Hosokawa's book "Nisei: the Quiet Americans," but to the audacity of his taking it upon himself to represent all Nisei without their unanimous knowledge and consent. My letter was never published.

I had suggested that Hosokawa title his book "A Nisei: One Quiet American." That would of course require that his book be revised. He has the right to write his own autobiography but does he have the moral right to disregard the rights of others who have their right to be accurately reported on if 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 these 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 the Nisei population. Well, some persons will do practically anything for the almighty dollar, regardless of the detrimental effects on others.

Persons like Edison Uno and Dr. David Miura are concerned and have suggested that Mr. Hosokawa revise his book's title before the damage is done. But judging from his letter released publicly, Mr. Infallible evidently believes he is above any boycott of his book. His au-

thoritarian tone is apparently intended to muzzle our lips forever on the subject. His weapon is LEGALITY. Such authoritarianism is basically no different from that which he describes as "Nazi Germany and Fascist Japan prior to World War II, and which exists in Soviet Russia today." What does he think of the boycott or blockade threatened and applied by John F. Kennedy on Cuba when missile plants were sighted on that island? Khrushchev took heed and withdrew whatever was considered dangerous. He was humble enough to do so for the sake of all, and war was averted. Is Bill Hosokawa big enough to do likewise, or has he gotten so "big" in the world that he no longer cares, if he ever did, about being involved in a project detrimental to others as long as his self-interests are served?

Regarding the Hosokawa book, the editor of *Pacific Citizen* sent me a letter which, with his permission given, is shown elsewhere in this issue of *Gidra* so that readers will have more to go on for their judgment pro or con. This article was begun on Sept. 17, but now I have more to go on, having received the Sept. 19 *Pacific Citizen* on the 22nd and his letter which is this: He too supports the "Quiet" title from the legal standpoint. He says that a boycott is legal if it is used for "national security" but illegal if employed by private citizens. To follow that line of reasoning it follows that he will do anything: go to war, kill anybody he is instructed to kill, regardless of who, because for him it is legal when it is done for "national security."

There are not enough man-made laws to legally govern a man's every move, whether privately or publicly, there must be moral guide-lines to follow, regardless of the consequences. Many Americans have been jailed and/or killed because they were not mentally bound by man-made traditions and laws that conflicted with the Supreme God that have to do with truth, love, justice and morality. And non-American Jesus Christ spilled his blood for not being quiet, but now he is immortal. What would such as he want to do with "Quiet Americans," another term for which is "Dead heads."—Matthew 8:22

If we are "Quiet Americans" because we prefer the "legal" way of life, even if it does not always square with universal love, justice and morality, then we have no choice but to be either quiet forever or engage in double talk. For instance, if Hosokawa does not want the Nisei to censor the title of his book, why did he permit Morrow & Co. to censor his original title, "Americans With Japanese Faces"? Why the arbitrary willingness to change the title to suit the publishers and the unwillingness to change the title to suit the Nisei whose lives he is using (or misusing)? Does this double standard have anything to do with the \$royalties\$ he and JACL expect to rake in, to our detriment? It is legal to do it but is it moral, or loving, or just?

JACL has been publishing its efforts to repeal Title II of the Emergency Detention Act. One wonders why their efforts are not directed toward injustices and inhumanities going on RIGHT NOW rather than on something that may or may not happen in the future. In the first place, anything goes, during wartime, regardless of what laws are on the books. Martial law prevails.

In World War II six million Jews were sold down the river because "successful" persons, not only in Europe, but in the United States especially in the State Department, thought more of their own legal positions than those of helpless people who got herded to their death in places like Aushwitz. 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 Million Died—A chronicle of American apathy*, by Arthur D. Morse.)

Why single out the Nisei 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. The same applies to the Nisei, an all-inclusive term that excludes none of us. Each of us are quiet at times and unquiet at other times, which renders the "Quiet" title slanted and stereotyped.

At this late date, after it is all legally settled that the title "Nisei: the Quiet Americans" will stand, we are plainly told that the book is "on the 100-year history of the Japanese in America." ("Ye Editor's Desk," September 19, 1969, *Pacific Citizen*) Why then was the title not called just that—"The 100-year History of Japanese in America"? That plainly indicates it is a documentary and should be acceptable, if that is what it is. But the "Quiet Nisei" title reeks of bigotry and gives no indication that the book is a history of Japanese in America. If it is legal to do that, then "anything goes" (that is of true value) and considerations such as truth, morality, love and justice are given a back seat in favor of the legal rights of those who expect to profit by the book and its title.

Nevertheless we have the God-given right and responsibility to speak as occasion calls, and that keeps us from being "Quiet Americans," Bill Hosokawa and gang notwithstanding.

Sept. 22, 1969

Mrs. Mary Tani
2922 S. La Brea Ave.
Los Angeles, Calif. 90016

Dear Mrs. Tani:

First of all, let us acknowledge your letters with reference to the Hosokawa book title.

Much of our comment on the subject has been treated in the column appearing in the Sept. 19 issue of the *Pacific Citizen*.

No writer of history presumes to speak for those persons or groups mentioned in the book. Rather, a responsible writer will report faithfully the facts as he finds them, exercising only that much editorial judgment of what is significant.

It is suggested that an honest appraisal of the Bill Hosokawa book be made after you read the book, rather than prejudging it on the basis of fears or suspicions.

The use of boycott with reference to freedom of speech and of press has been discussed in our column, so it is not necessary to repeat ourselves on this score.

On the use of boycott in matters of international relations, such as the Cuba missile issue, a boycott is not a threat to individual freedom but to "national" security. A boycott is a measure "short of war", hostile in intent, designed to frighten—but not in violation of any legal rights.

Sincerely,

HARRY HONDA
Editor

September 29, 1969

Mr. Jerry Enomoto
6310 Lake Park Dr.
Sacramento, California 95831

Dear Mr. Enomoto :

Not being a devotee of Bill Hosokawa's column in "Pacific Citizen" I first learned about his forthcoming book in the "Letters to the Editor" section of that paper. After looking up the May 30, *Pacific Citizen* to which he refers in his public letter, I was shocked that he could apply the "Quiet Nisei" title to a book which names only 300 Japanese and whose history covers a span of more than a century. Do we have 300 Nisei that old? But then he says, in that column, that it is about Issei too. I wonder if my father is one of them. A close friend of his kept a news clipping for years that he showed us which was captioned: "JAP PILES THREE ON SIDEWALK". Sound "quiet"? That "Jap" was my father. He used jujitsu on the three, one-two-three, wham, and there they lay on the sidewalk. Some Caucasians had tried to make him leave town so he handled them in his "unquiet" way and my father's friend said they never bothered him since. This particular incident occurred in Montana, about 50 years ago.

At the end of Hosokawa's May 30 column he states, "... after all it's your story." It is not, and I only hope it is made clear that it is a story of only a segment of the Japanese population and that it does not represent all Japanese in America.

You say in your letter postmarked Sept. 27 to me that we are not significant. Don't you believe every Nisei is significant who is injected into a title of a book, even if you find him insignificant otherwise? The fact that ample time was given Hosokawa to change the title and it was not changed seems to confirm your view that opposers of the "Quiet" title are not significant. Is that a democratic attitude?

I am forwarding your letter of Sept. 27 for publication, in fairness to the public, Nisei in particular, who have a right to be alerted and to defend themselves. Many Issei, long since dead, are no longer around to raise their objections to the book or its title. I'm sure my father, for one, who died in 1936, does not fit that title. He was not permitted to become an American citizen nor were any Issei prior to World War II so they would not fit even the title "Americans With Japanese Faces."

Sincerely yours,

Mrs. Mary Tani

Dear Jerry,

This is in response to Dr. David M. Miura's memo dated Sept. 4, asking for comment.

I had planned to say no more about the title of my book following my column in the May 30, 1969 *Pacific Citizen*.

However, I feel it is now necessary to clarify my position in view of more recent developments.

On Aug. 5, at the telephoned request of William Morrow & Co., and after consultation with Mike Masaoka and Shig Wakamatsu, I agreed to try to come up with another title for the book. I considered more than 50 titles, and the following day I suggested one that Mike seemed to like. Mike then telephoned Howard Cady of the publishing firm in New York, and Cady accepted the new title.

Then, under date of Aug. 12, Dr. Miura sent me a copy of a resolution opposing the title, "Nisei: The Quiet Americans," declaring the National Ethnic Concern Committee "may be compelled to initiate or join with others in a general effort to boycott the book" if the title were not changed.

I realized then for the first time what should have been obvious all along. Incredible as it may seem, some individuals had taken it upon themselves to seek to censor the title of my book, under threat of a "general boycott," without ever having studied the text. I consider such action totally irresponsible and mischievous. Furthermore, since they had the arrogance to demand such a change, it was only too apparent that their next step would be a demand that I revise parts or for that matter the entire text to meet their individual concept of what the book should say.

This is the kind of censorship that existed in Nazi Germany and Fascist Japan prior to World War II, and which exists in Soviet Russia even today to the extent that one of that nation's outstanding writers recently fled rather than to submit to such control. In my case the only difference is that the would-be censors are threatening economic boycott rather than a concentration camp. I defend the right of anyone to disagree with me, and to express that disagreement by refusing to purchase my book. But the threat of an organized boycott is something else. A basic and and precious principle is at stake.

I will not be intimidated by such threats. I find such pressure reprehensible and intolerable. Thus, when William Morrow & Co.—no doubt coming to the same realization that an effort was being made to censor the book—suggested that the original title be restored, I agree heartily.

Bill Hosokawa

September 23, 1969

Miss Mary Tani
2922 So. La Brea Avenue
Los Angeles, California 90016

Dear Miss Tani :

Your letter of September 17 to the Editor of the *Pacific Citizen* has been called to my attention.

I am enclosing a copy of a memo which I recently sent to the people indicated, as National President of JACL, for your information. This memo speaks to the points you mention in your letter, as completely as I can state them.

Aside from this memo, I want to tell you frankly that the tone and approach of your letter is way off base. Bill Hosokawa does not profess to represent "All Nisei" and his book is not an autobiography. He isn't trying to depict your life or mine. He is writing history as he sees it, based upon the kind of research such writing always calls for.

How many people, in or out of JACL, object to the book title is a question I can't answer. My feeling is that the opposition is not significant, although I don't question its sincerity or intention. I consider any boycotting of the book irresponsible and uncalled for, but its certainly your privilege.

Your implication about Bill doing "anything practically for the almighty \$\$\$ regardless of the detrimental effects upon his countrymen", without knowing any more of the facts than you do, deserves no reply. I comment upon it only because he cannot.

If you are a JACL member, and the tone of this letter offends you, then I will say only that I am responding in the gut level way in which your letter strikes me.

Sincerely,

Jerry J. Enomoto
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 the alienation I find among 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, as 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 looming 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 one's 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 Negroes. Asking my parents or any other Filipinos I have known from the old country¹ to evaluate their status on this ladder, I was, at 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 their dislike of the Chinese apparent, believe that they are inferior to whites and other orientals (Japanese and Chinese), but superior to Mexicans and blacks. Of course, this opinion is not true for all Filipinos, but it generally serves to illustrate the fact that the Filipino, himself, does not "see" his place among other orientals.

Possibly, because of the rift culturally, religiously, and politically between the Japanese, Chinese, and Filipino, the Filipino like the Japanese and Chinese did not care to be assimilated in earlier times. But the Filipino in America today has realized that, because of the racial climate of the times, it is more beneficial to be considered oriental than any other minority group. The white middle class has, at least, verbally "accepted" the oriental. Thus, it becomes mandatory for the Filipino to assert his oriental origin.

Filipinos Dis-Oriented

Japanese and Chinese are at once categorized as oriental, but not so the Filipino. Whenever anyone in this society thinks "what is an oriental?" the answer immediately comes back Chinese or Japanese, maybe Korean, that is, unless one is a Filipino. This failure of inclusion of the Filipino is, of course, unconscious to the non-oriental and probably at least partially understandable, since most non-orientals care little to make distinctions when referring to orientals, or have a profound stupidity and general lack of knowledge concerning the oriental. "They all look the same to me!" is the cry. The fact is that they don't all look the same. But, alas, for the observant non-oriental, the problem of identifying the Filipino as different is not so great. The real problem lies in the classification of the Filipino. I have always been met with this dilemma. I have been called Vietnamese, Hawaiian, Indian, Chinese, Japanese, Korean, and even Polynesian just to be safe. Only once or twice in my memory can I recall being said to be Filipino, and one of these times was an absolute absurdity. To illustrate the height of obscurity in Filipino identification, I was once told that I didn't look Mexican and I couldn't be oriental, so I must be Filipino. To put it lightly, I, like other Filipinos, have become "disoriented."

Too Real

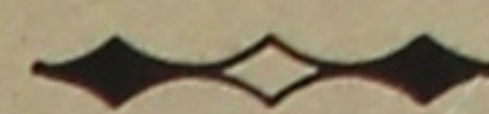
All of this is not to say that I believe my cultural identity has the ultimate importance in my life, or that I wish to be classified. Certainly, I find that a classification as an individual is to be more greatly desired, but the question of recognition as both a Filipino and an oriental is of great significance to me. And, because this is not the case, I find myself, and I daresay, many other American-born Filipino orientals, torn not only between my white-Filipino identity, but my oriental-Filipino identity as well. It seems illogical that Filipino, being an oriental, should be faced with such a crisis. But, it is only too real.

"One of the peculiar situations in which the Filipino

has found himself is that relating to his racial status. Laws prohibiting the marriage of Caucasians and Orientals do not specifically mention Filipinos. There was nothing Oriental in the Filipino's tradition, and his language was Spanish. He felt no bonds with Orientals in the United States--nor they with him. For a time the legality of Filipino-Caucasian intermarriage became the province of each county clerk in California. Whether it was permitted or not depended on their individual viewpoints and the extent of their knowledge of racial groups."²

To be an outcast in a white society and an outcast among other orientals leaves the Filipino in that never-never land of social obscurity. It is almost no wonder

that the Filipino might not mind being stereotyped as as "typical oriental."



¹My father operated a labor camp in Delano for 15 years under the Di Giorgio Fruit Corporation where most of the laborers were Filipino and Mexican. The Japanese-Chinese labor camp was adjacent to ours. My observations were partly due to my relationships with them.

²Ritter, Dr. Ed; Ritter, Helen; and Spector, Dr. Stanley: *Our Oriental Americans*, p. 96.

AN ORIENTAL IN SEARCH OF A SOUL: A REVELATION IN THREE PARTS

Violet Rabaya

I

*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 viewed with great remorse
Like rider stripped clean off the horse
Because his soul he can't enforce.*

*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 one needs staunch security
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 wields the cane
To strike upon 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

*That day I met with those I love,
We spoke of our mystique.
A shaft of light came from above
And so I could not speak.*

*I turned and into mirror looked,
My face was scared and round;
A vision false I had mistook
Because it was so brown.*

*A fool, a fool, a fool I was
As bigoted as they.
I'd led myself, a coward does,
To find I could not stay.*

*My brothers, all, they know my worth,
As yellow they may be.
Again I'm lifted, a true rebirth
In one room I am we.*

*United we shall eat our rice
To nourish fleeting 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.
My ego has this duel not won
No more shall I be mum.*

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'd thought I'd found a being whole
But straying 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 in wounded strife
I had not cleared the haze.*

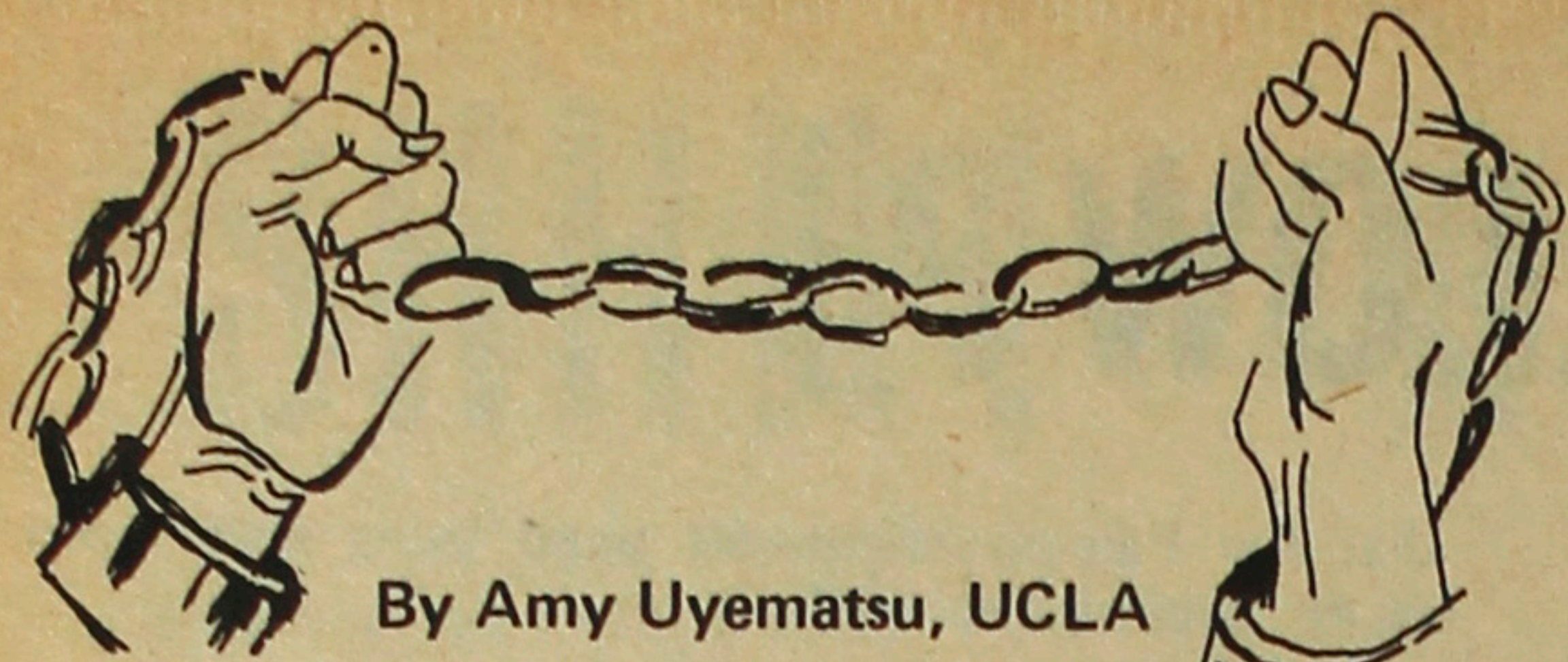
*If claiming voice as oriental
Denies my other face,
Then living will be detrimental
To each and every race.*

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

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

*The true soul lies between the two
Like bridges crossing 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 beams with clarity
For now I know I AM.*



By Amy Uyematsu, 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—with less visible scars—of the white institutionalized racism. A yellow movement has been set into motion by the black power movement. Addressing itself to the unique problems of Asian Americans, this “yellow power” movement 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. Hamilton¹

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 still try to gain complete acceptance by denying their yellowness. They have become white in every respect but color.

Asian Americans Assume White Identities

However, the subtle but prevailing racial prejudice that “yellows” 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 nation is a “White democracy” and that yellow people have a mistaken 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 caused 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.”² 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 heritages, resulting in extreme self-hatred. Yellow people share with the blacks the desire to look white. Just as blacks wish to be light-complected with thin lips and unkinky 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 unobtainable white women, and in the yellow female’s attempt to gain male approval by aping white beauty standards. Yellow females have their own “conking” techniques—they use “peroxide, foam rubber, and scotch tape to give them light hair, large breasts, and double-lidded eyes.”³

Self-Acceptance First Step

The “Black is Beautiful” cry among black Americans has instilled a new awareness in Asian Americans to be proud of their physical and cultural heritages. Yellow power advocates self-acceptance as the first step toward strengthening personalities of 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 “Orientals in America.” As one student in the course relates:

“I want to take this course for a 20-20 realization, and not a passive glance in the ill-reflecting mirror; the image I see is WASP, but the yellow skin is not lily white...I want to find out what my voluntarily or subconsciously suppressed Oriental self is like; also what 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 such a background merits.”⁴

The problem of self-identity in Asian Americans also

THE EMERGENCE OF YEL

requires the removal of stereotypes. The yellow people in America seem to be silent citizens. They are stereotyped as being passive, accommodating, 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 “enryo” to denote hesitation in action or expression. A young Buddhist minister, Reverend Mas Kodani of the Los Angeles Senshin Buddhist Temple, has illustrated the difference between Japanese “enryo” and Japanese-American “enryo”: in Japan, if a teacher or lecturer asks, “Are there any questions?”, several members of the class or audience respond; but in the United States, the same question is followed by a deathly 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 display of open 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 uneasiness 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 race prejudice and competition 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 backgrounds, 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, cutting off their queues, wrecking their shops and laundries.”⁵ The worst outbreak took place in Rock Springs, Wyoming, in 1885, when twenty-eight Chinese residents 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.”⁶

Asian Americans Are Still Scared

Racist treatment of “yellows” still existed during World War II, with the unjustifiable internment of 110,000 Japanese 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 Chumann, onetime president of the Japanese American Citizens League, they “used the principle of shikatanai—realistic resignation”—and evacuated without protest.⁷

Today the Asian Americans are still scared. Their passive behavior serves to keep national attention on the black people. By being as inconspicuous 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 “yellows” allow the white public to use the “silent Oriental” stereotype against the black protest. The presence of twenty million blacks in America poses an actual physical threat to the white system. Fearful whites tell militant blacks that the acceptable 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 rejection of the passive Oriental stereotype and symbolizes the birth of a new Asian—one who will recognize and deal with injustices. The shout of Yellow Power, symbolic of our new direction, is reverberating in the quiet corridors of the Asian community.”⁸

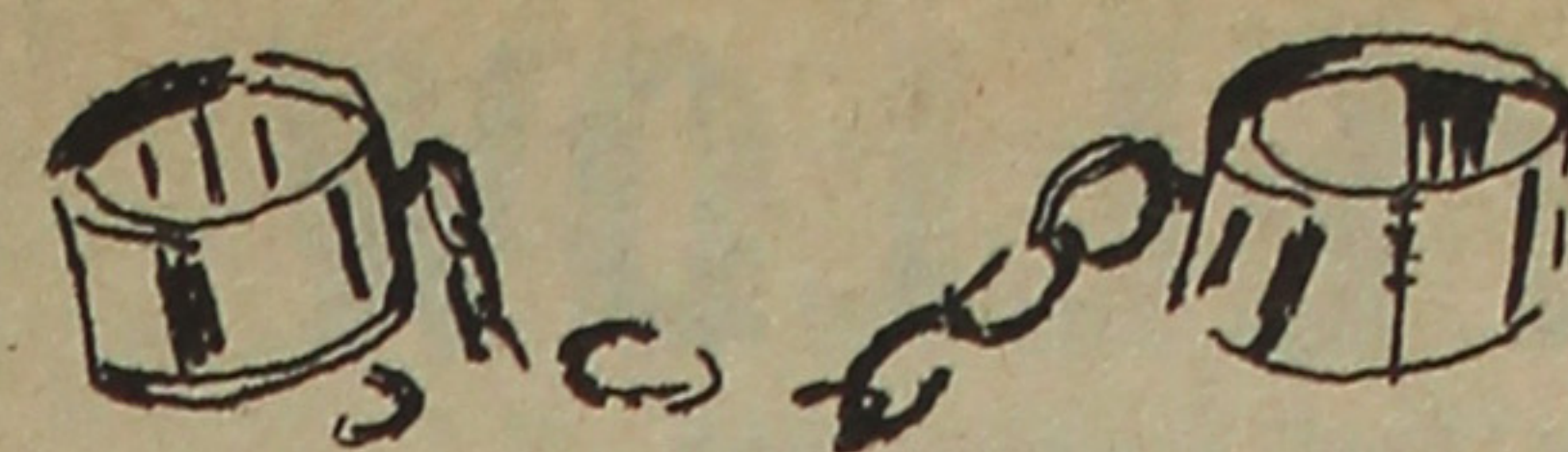
False Pride in Own Economic Progress

As expressed in the black power writings, yellow power also says that “When we begin to define our own image, the stereotypes—that is, lies—that our oppressor has developed will begin in the white community and end there.

Another obstacle to the creation of yellow consciousness is the well-incorporated white racist attitudes which are present in Asian Americans. They take much false pride in their own economic progress and feel that blacks could succeed similarly if they only followed the



LOW POWER IN AMERICA



Protestant ethic of hard work and education. Many Asians support S. I. Hayakawa, 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 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 71.6 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 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"¹³ is fundamentally racist.

Unfortunately, the yellow power movement is fighting a well-developed racism in Asian Americans who project their own frustrated 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 overlook 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 fool themselves than admit 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 consolidated yellow people. As derived 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 bargain from a position of strength, yellow power has no such potential to draw from. A united black people would comprise over ten percent of the total American electorate; this is a significant enough proportion of the voting population to make it possible for blacks to be a controlling force in the power structure.¹ In contrast, the political power of yellows would have little effect on state and national contests. The combined populations of Chinese, Japanese, and Filipinos in the United States in 1960 was only 887,834—not even one-half of the total population.²

Potential Political Power on West Coast

However, Asian Americans are not completely powerless 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 population.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, 52% of the Japanese, 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 the total residents; and Japanese in the city of Gardena own forty percent of that city's property.⁵

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 political power is its ability to "control a higher proportion of political control and influence than their actual percentage in the population warrants."⁶

"More of the Money Pie"

Even under the assumption that yellow political power could be significant, how will it improve the present economic situation of Asian Americans? Most yellow people have attained middle-class incomes and feel that they have no legitimate complaint against the existing capitalist structure.

The middle-class attainment of Asian Americans has also made certain blacks unsympathetic to the yellow power movement. In the words of one BSU member, it looks like Asian Americans "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 annual income reveal an inconsistency in this "success" formula when it applies to non-whites.

Statistical Discrepancies

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

| |
|--------------------------|
| 2.6 percent for Japanese |
| 4.9 percent for Chinese |
| 5.5 percent for whites |

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:

High School

| |
|---------------------------|
| 34.3 percent for Japanese |
| 24.4 percent for Chinese |

College (4 years or more)

| |
|---------------------------------------|
| 13.3 percent for Chinese |
| 11.9 percent for Japanese |
| 10.7 percent for whites. ⁸ |

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 \$4388; and white men earned \$5109.⁹

The explanation for this discrepancy lies in the continuing racial discrimination toward yellows in upper-wage level and high-status positions. White America praises the success of Japanese and Chinese for being 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 capitalist 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 \$5109 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 must be improved. By organizing around these needs, Asian Americans can make the yellow power movement a viable political force in their lives.

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YELLOW POWER . . .

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Part 3: A "UNITED" ASIAN MOVEMENT

Yellow power is a call for ALL yellow people in America to unite as yellow brothers. Recognizing that the needs of yellow people can only be met through group solidarity, yellow power depends on the following principles of black power:

Before a group can enter open society, it must first close ranks. By this we mean that group solidarity is necessary before a group can bargain effectively from a position of strength in a pluralistic society.¹

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

Oriental Divided

In the 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 the separate experiences of each 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 have been different, and their present community problems are not identical.

In addition, the white racism in Asian Americans has extended not only to blacks but also to other yellows, social stratification by ethnic groups which does not occur among blacks and browns. Filipinos have been relegated to the lowest position, while Japanese and Chinese are rivals for the top.

Continued antagonism between tiny nations of yellows challenges the yellow power movement as a "united" Asian concern. However, the separate experiences of each of these nationalities are wholly a part of the total Asian American experience. The extreme factionalism within yellow people in America has developed in response to a white racist society's demand to have superior and inferior groups. The fact that all Asian Americans are suffering from white racism because of their common yellow skins 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 capitalistic system and react negatively to the "basically revolutionary mentality"² of yellow power organizations as being anti-capitalistic and pro-communistic.

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 totally eliminated."³ They reject the American system because it perpetuates individual and institutional racism and not for the sole purpose of replacing it by communism.

Alan Nishio, a member of the Asian American Political Alliance of Los Angeles, feels that yellow power does not mean anti-capitalism 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 powers. Yellow power supports revolution against traditional values and institutions of the United States, but this is too often misunderstood as an expression of Communist aims.

The Middleman

Caught between the oppressors and the worst victims of American society, Asian Americans are less willing to actively pursue a change in the existing system. Understandably, the black man carries a "whole different set of views of what is legitimate for change,"⁵ since he is the worst victim of white racism. The black man "is 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 willing to confront and challenge the traditional American system, they will always be racially oppressed. But what yellow power leaders must bear in mind is that the majority of Asian Americans are not yet ready for revolutionary ideology. They have just begun to realize the problems confronting them as yellow people—they cannot be expected to change into revolutionaries overnight!

Some of the current leaders in the yellow power movement are themselves racists toward fellow yellows who are not yet totally committed; these leaders are racists because they belittle and feel superior to their yellow brothers. 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.

10 / October, 1969 / GIDRA

The yellow power movement cannot begin to move forward until the yellow people in America have reached the primary stage of yellow consciousness. Once they do get themselves together, then they are ready to decide on how to achieve social change. Clearly, the yellow power ideology will have to be revolutionary if 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 power is not continuing dependency. Although the concept of yellow power owes its origins to the black power movement, the significance 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.

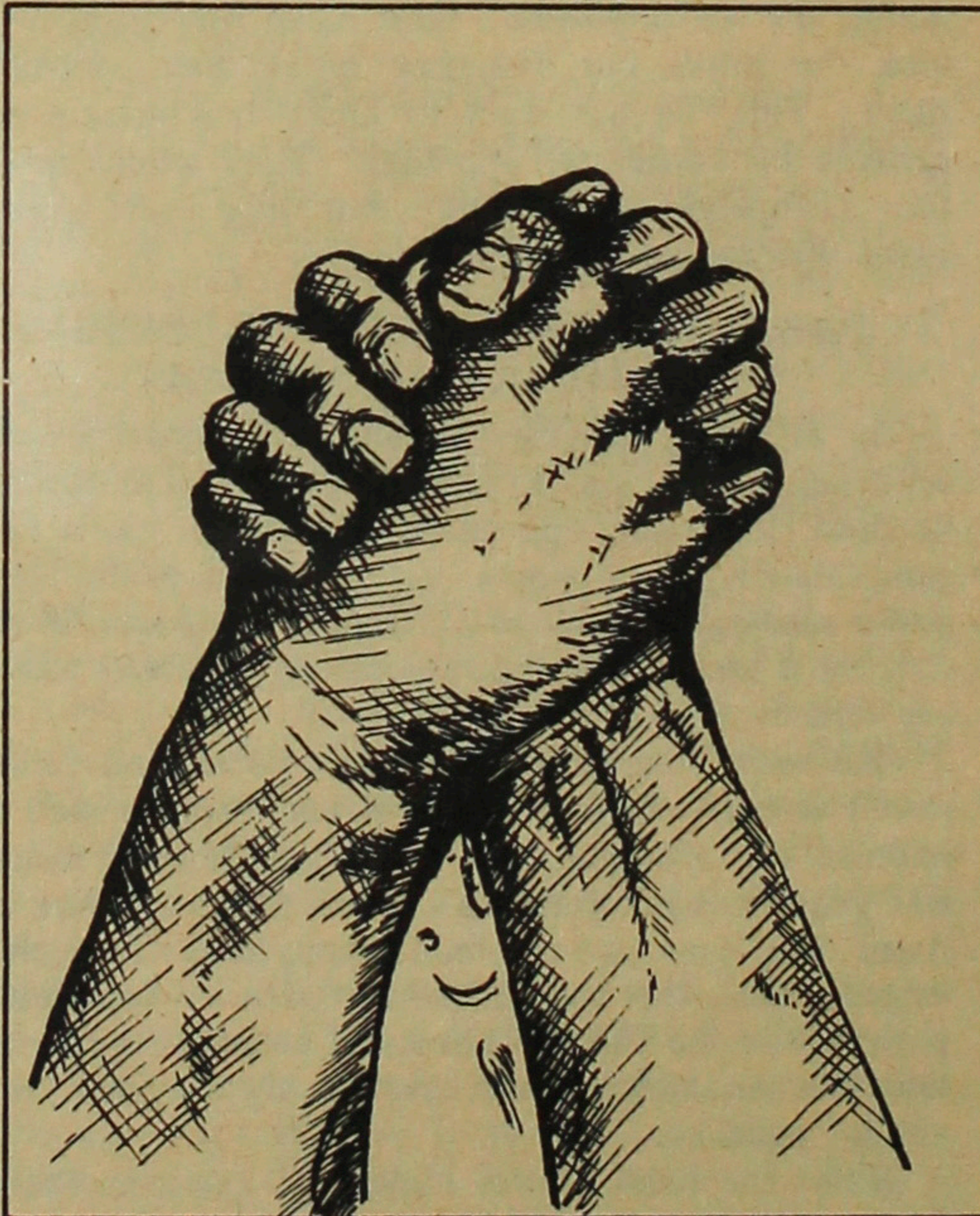
Part 4: IN THE THIRD WORLD REVOLUTION

The term Third World was originally used by Frantz 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 socialist systems....The Third World ought not to be content to define itself in terms of values which preceded it. On the contrary, underdeveloped countries ought to do their utmost to find their own particular values and methods and style which shall be peculiar to them.¹

Blacks and yellows in the United States identify with their relatives in the Third World. And although the race situation in America is not strictly analogous to white colonialism and imperialism, the blacks and yellows have suffered similar consequences as Third World people at the hands of the American capitalist power.

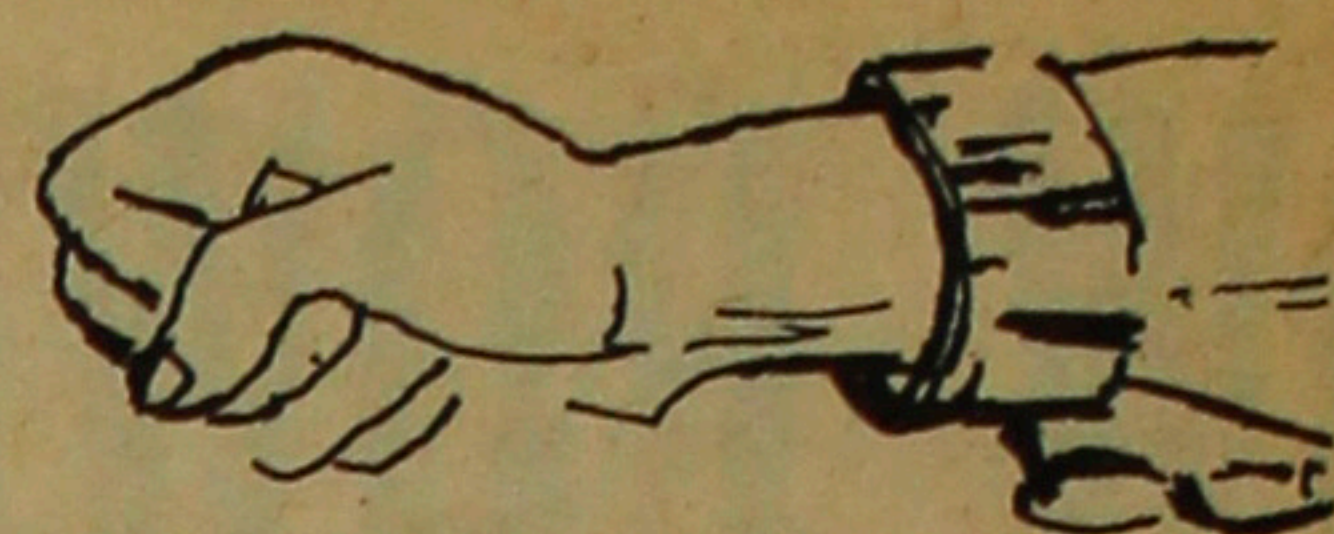
As much as non-white Americans feel a brotherhood with the Third World, they cannot conduct massive revolutions against the established regime as do Third World people. Colonial struggles in the Third World have involved mass uprisings of the native, majority population against small, colonialist ruling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



A violent revolution of colored people in America does not apply as a necessary step toward improving their unique situations in America. It is quite apparent that the complete success of the black power and yellow power movements will not be possible without the co-operation of white America.

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 dignity in standing up for their rights as equal human beings. In 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 Douglas, an early black power advocate, express a belief behind the current black power and yellow power movements:

Power concedes nothing without demand....The limits of tyrants are prescribed by the endurance of those whom they oppress.²



The future positions of blacks and yellows in America are not predictable, but the black power and yellow power movements will, hopefully, not allow the historical 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 twenty blacks to the House of Representatives and two to the Senate.³ Yet the following years from 1877 to 1900 marked the re-establishment of Southern home rule and the onset of Jim Crow legislation. Once again blacks have scored significant political gains with the election of twenty-two black Representatives and two Senators in 1967.⁴ But with the growing conservatism in the nation, the black power movement must be strong enough to prevent the blacks from being set back again.

In May, 1967, the Report of the House Un-American Activities Committee cited Title II of the Internal Security Act of 1950 as appropriate legislation to use for the possible detention of "black nationalists and Communists."⁵ 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 humanitarian 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—or even, yellow people.

Economic Growth

The present position of yellow people in America is very unstable. In his analysis of the United States' policy toward the Far East, Dr. Paul Takagi has shown how recent economic and political developments in Japan could lead to renewed anti-yellow sentiment in America. According to Dr. Takagi, certain economic trends of the 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...which eventually culminated in open hostility."⁶

By the end of 1968, Japan had 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 export market threatens American industries, such as steel, textiles, and shipping, which are unable to hold their own markets. Threatened by the competition of imported products of higher quality 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."⁷

Protectionist measures which are highly foreseeable under the Nixon administration will drive Japan elsewhere for export markets. In 1968 United States Steel urged its more than 20,000 employees to "Buy American"—this slogan was the same war cry heard in the 1930's from American industries.⁸ A Japanese economic publication also reports that Japan's steel industry is "worried by the necessity for switching its export market elsewhere now that the drastic reduction of exports to the United States is believed certain in the next fiscal year."⁹ Not only has she signed increased trade agreements with the Soviet Union and other Communist nations in East Europe, but Japan is also 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 certain if Japan does not renew the Japan United States security pact which comes up for renewal in 1970.

The United States has a key political interest in continuing this pact, since Okinawa is vital to her Far East security system. Japan's approaching renewal decision has set off increasing demonstrations against United States militarism by Japanese students. In addition, opinion polls conducted by the publication Asian survey, in 1967 show that only eighteen percent of the Japanese people feel that the presence of American bases is "good for Japan," and forty-five percent feel that the presence of American bases is "bad for Japan."¹¹

Communist China is already a fast-rising third power of the world. But the shifting economic and political relationships between the United States and Japan will aid her position in the Far East and intensify America's fear of the Red Chinese. This fear might be transferred onto yellows in America, and as stated by Dr. Takagi:

I submit that white racism can very quickly shift from the blacks to the yellows. Presently, America is creating a mythology of good and bad communists, and the worst kind is the intransigent yellow communist...It will not be too difficult for white America to generalize from the fear of yellow communism to include all yellows because they look alike.¹²

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HIGH POTENTIAL STUDENTS ENJOY BARBEQUE

Twenty-five Asian American students who were selected to participate in the UCLA High Potential Program attended a barbecue dinner and an orientation program on September 25 at the Sunset Canyon Recreation Center on campus.

The students and staff enjoyed swimming, volleyball, and talking at the informal gathering before dinner. In a post-dinner presentation, the High Potential staff was introduced to the students.

Alfred Estrella, the principal instructor, briefly stated the goals of the program. He said that High Pot is aimed at preparing students for the University, but it is hoped that the "participant will not become just another regular student." A number of varied approaches to education and achieving "awareness" will be at the students' disposal, with myriad opportunities for innovations.

Mr. Estrella will be assisted by seven teaching assistants in the following areas: art and cultural events (Yuri Kurahashi), Literature and Mass Communication Media (Irene Miyagawa and Mari Gushi), mathematics (Howard Lau and Mike Tomijima), History and culture (Lucy Sun), counseling and guidance (Gene Tanaka). Mr. Estrella will be teaching a course entitled Asian Americans in Contemporary America in addition to other courses. He emphasized the need to create a truly student-oriented program with maximum student participation in the decision-making role.

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SORRY, BETHLEHEM

A California law requiring that only materials manufactured in the United States be used in public projects was ruled unconstitutional by the California State Court of Appeals on Thursday, September 18.

Acting Presiding Justice Clarke E. Stephens ruled the "Buy American" law said that the law was invalid because it encroaches on the federal government's control over foreign policy.

Bethlehem Steel filed suit against the Los Angeles Department of Water and Power because of its planned use of Japanese-made steel in construction projects.

Justice John F. Aiso and Justice William A. Reppy wrote concurring opinions.

COLLOQUIUM

FOR STUDENTS AT UCLA

The Asian American Studies Center at UCLA will be sponsoring a colloquium on "The Asian Student and the University" on Sunday, November 2 at the Sunset Recreation Center. This conference will focus on the need for the development of an Asian student organization on campuses in Los Angeles. The program will include a panel discussion, guerrilla theater presentation, multimedia presentation, and an Asian film.

In conjunction with the colloquium on "The Asian Student and the University," the newly formed Third World Guerilla Theater will be presenting socio-dramas about the Asian Experience in America on Wednesday, October 29 at 12:00. The theater presentation will be in the Upstairs of the Graduate Students Association Lounge in Kerckhoff Hall. There will be no admission charge for this performance. All Asian and other Third World students are invited to attend.

For further information, please contact the Asian-American Studies Center at UCLA, 825-2974 or drop in at Campbell Hall 3235.

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REVELATIONS OF SENSORY AWARENESS

"To be aware is to be informed; to be conscious of what's happening. In awareness, 'the person comes to be what he is'." With this in mind, the Japanese Community Youth Council of San Francisco is sponsoring "Retreat to Reality", a three day seminar in the hills of Cazadero County, to be held from October 24-26 (Friday-Sunday).

Sensitivity sessions, trust falling, sunset walks, and silent dinners are among few of the things which will be happening. Additional moments will also be set aside for meditation and personal contemplation.

"Retreat to Reality" will be an opportunity to discover something new, to participate in a new experience. Surrounded by nature while experiencing the revelations of sensory awareness, reality may very well be viewed from different perspectives.

Hopefully, the result of this seminar will be rich and meaningful experience for all those involved.

For further information such as costs, transportation, and applications, contact Ron Kobata (415) 921-4156 after 5:00 pm.

Studies Conference

continued from page 2

audience voiced their agreement. Heinz replied that he had already reported to his superiors that he felt "ineffective," and that a person of Asian ancestry should be appointed to succeed him.

Heinz continued, explaining that it was very important that more minority group teachers seek employment in San Francisco schools. At this point, Heinz was again interrupted by a conferee who asked, "How can you expect more Asian teachers when the San Francisco Board of Education gives our people who are looking for teaching positions the run around?" Heinz had no reply to this and admitted that while students of Asian ancestry account for around 15 percent of the student population, only 3 percent of San Francisco's teachers are Asian American.

Klonsky

continued from page 2

violence, Klonsky stated that "the history of our movement since the slave days is a history of non-violent resistance. When people at first have prayed and begged for their freedom, what happened to them? One can look back at the Poor People's March on Washington, these people begged for the just things that all people in this country should have and then were gassed, clubbed and beaten."

"We have come to understand that if you are serious about changing this society, serious about serving the people and fighting for the just needs of the people, then you will pay for it. The people in power will not allow any threat to their power and profits and they will deal with you. Therefore, we believe that it is not only the right but the responsibility of people to defend themselves and defend the people in whatever way that is necessary."

In closing, he hinted at the possible need to reach across the political barrier to the far right and begin to recognize that they have a similar reaction to the evils of the federal government and the system it represents.

"The Wallace campaign should be viewed not as a sign of growing repression but as a healthy surfacing of frustration with an unresponsive corporate political system."

(For information, write the Students for a Democratic Society, 1608 W. Madison Ave., Chicago, Illinois 60612)

by weasel

UCLA CENTER DEMOLISHED

Los Angeles—The Gidra Staff, led by Shark Murase, demolished the UCLA Asian American Studies Center Staff in a three-man, half-court basketball game in the UCLA Men's Gym Wednesday, September 24.

The powerful Gidra team swept two straight games in the best of three series by scores of 50-44 and 50-46, as Murase threw in 48 points in the winning effort.

It was apparent to the ten spectators that witnessed the brawl that both staffs work hard and don't have much time to devote to practice. Brute force prevailed over finesse in contests that often saw more players sprawled on the floor than standing.

The first game started slowly because both teams were tired from the warm-up drills. The Center Staff took an early lead but Gidra, on the strength of Shark Murase's rebounding, Robert Wu's shooting, and the fouling of Crazy Horse Okazaki and Black Belt Hayashi, overcame the deficit. Hayashi was especially effective, repeatedly sending Center players sprawling with deft trips and shoves. After the game Hayashi was heard to comment, "I don't know why those people kept falling down. I didn't feel nothing."

Gidra Staff led virtually all the way in the second game, often building leads of ten or more points. However, several key Gidra players got tired trying to chase Alan Nishio. Warren Furutani contributed several important baskets for the Center on agile

layups and a soft outside touch. The brilliant all-around play of Alan Ohashi, who was "hired" for the occasion, also helped to keep the Center in contention. But it was the scoring of Murase and Wu and the deadly outside fouling of Gidra gangster Mike Yamaki that finally turned back the Center's bid.

After the games ended spectators helped the players from the floor. Philip Huang, the lanky Center center, when approached by Gidra reporters after the game, replied tersely to their questions, "pant." Teammate Spider Ichiooka's throat was too sore to permit an interview and he was forced to leave immediately to soothe it with anesthetic alcoholic liquids.

Gidra guard Colin Watanabe praised the work of scorekeepers Amy Murakami and Carol Mochizuki. "We couldn't have done it without them," he enthused.

Ummm...

--the flea

FIRST GAME

Gidra (50): - Murase, 26; Wu, 12; Watanabe, 12; Okazaki; Hayashi; Yamaki.

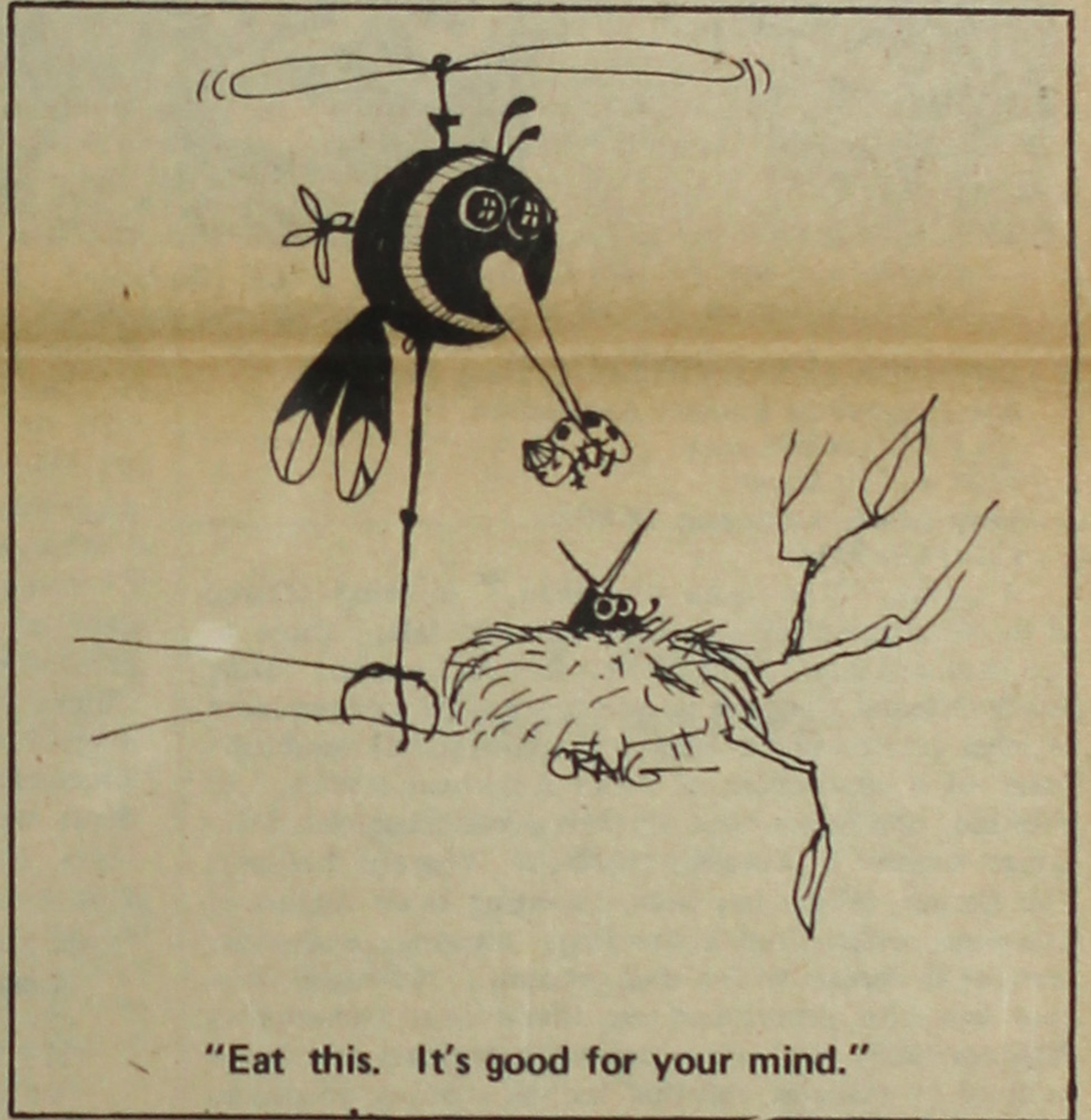
Center (44): - Nishio, 20; Furutani, 12; Ichiooka, 10; Tom, 2; Huang.

SECOND GAME

Gidra (50): - Murase, 22; Watanabe, 10; Wu, 8; Okazaki, 6; Yamaki, 4; Hayashi.

Center (46): - Ohashi, 22; Furutani, 10; Ichiooka, 8; Nishio, 4; Huang, 2; Tom.

Personal fouls: Okazaki, 11; Hayashi, 10; Yamaki, 9; Huang, 5.



YELLOW POWER continued from preceding page

In fact, the yellow power movement's denouncement of the existing power structure could be taken as definite signs of Communist aggression by yellow Americans.

Yellow people and black people must not allow America to continue to be the type of society which can put its own citizens into concentration camps. Yellow Power joins black power in the Third World belief that yellows and blacks must fight in America for the creation of a society of equal men. And in the final analysis, the total success of yellow power and black power means the creation of a more humanistic society.

Have freedom and knowledge and peace any meaning beyond the men who make and own them. And if the mass of men cannot be trusted in the end to find, in their own way, all three, then what is the point of them?

Ronald Segal, *The Race War*

Notes:

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3. *Ibid.*, p. 17.
4. *Ibid.*, pp. 10-11.
5. Interview with Alan Nishio, May 26, 1969.
6. Stone, p. 147.
7. State of California, p. 12.
8. *Ibid.*, p. 25.
9. *Ibid.*, p. 14.
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11. *Ibid.*, p. 25.
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Part III

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6. *Ibid.*

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5. Mike Masaoka, "JACL Letter Backs S. 1872," *Pacific Citizen*, May 23, 1969, p. 6.
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CALIFORNIA STATE COLLEGE, Dominguez Hills
c/o Nadine Hata
History Department
1000 East Victoria Blvd.
Dominguez Hills, Calif.

A course in Japanese language is being offered in the fall. A course on Japanese American history may be offered in the winter. Student participation in the development of an ethnic studies curriculum is virtually nil.

CALIFORNIA STATE COLLEGE, Hayward
Asian American Political Alliance
c/o Pam Tau
825 Orchard Ave., no. 24
Hayward, California
(415) 582-5334

"Asian American Communities" will be offered in the sociology department this fall. This course can be used to satisfy general education requirements in behavioral science. Plans to expand this course into a series of courses are being formulated. Asian Americans number about 200 out of a total enrollment of nine or ten thousand. The Asian American Political Alliance, in addition to working on course development, has also established a center for the development of community oriented programs. This center will build a library of books and films on the subject of Asians in America and will offer tutoring and counseling services to both students and community people. A number of special admissions slots are available for students needing financial or academic assistance.

ASIAN AMERICAN STUDIES CONFERENCE



ASIAN AMERICAN STUDIES CONFERENCE (Berkeley) - Elgin Heinz of the San Francisco Unified School District is put on a spot as students ask questions... (See full story on page two).

CALIFORNIA STATE COLLEGE, Long Beach
Asian American Student Association
c/o Evelyn Yoshimura
6101 E. 7th Street
Long Beach, California 90801
(213) 430-9514

A course, "The Asian American," is being offered in the department of ethnic studies this fall. Close to 100 have enrolled in this student initiated course. Long Beach Oriental Concern is working on the development of other courses and is planning the eventual establishment of a department of Asian American studies. In addition, the group has established a Drug Rehabilitation Center in Gardena (16804 S. Western Avenue). The Center, which has been operating since August of this year, offers free counseling, tutoring, and other services to persons with a drug problem. Oriental Concern has also established an Educational Opportunity Program (EOP) for Asian American students and has a total of 20 students enrolled for the coming academic year.

CALIFORNIA STATE COLLEGE, Los Angeles
c/o Bill Tsuji (213) RA 35652
Jim Matsuoka (213) NO 50540
Faye Tazawa (213) 626-4471

An Asian American studies group provides an informal setting for those interested in the pursuit of Asian American studies. The studies group concentrates on Asian American history, and with the cooperation of the language department at the school, will examine immigrant literature written in the original language. The group also works closely with organizations like the Oriental Services Center, the Pioneer (Issei) Project, and the Japanese Pioneer Community Center.

The first formal course on Asian Americans will be given during the winter quarter.

DE ANZA COLLEGE
c/o Mrs. Adrienne Kwong
21250 Stevens
Cupertino, California 95014
(415) 257-5550

No courses in Asian American studies have been developed yet although eventual course development is anticipated. Asian American students on campus have yet to form an effective organization to work on curriculum development. Several projects have been initiated by the few people working on Asian American studies. A multi-media presentation of Chinese American life using slides and tape recordings has been developed. The local chapter of the Chinese American Citizens Alliance has commissioned a study of the San Joaquin Valley. The college also has an extensive collection of the monographs of the Chinese American Society.

12 / October, 1969 / GIDRA

SACRAMENTO CITY COLLEGE
c/o Andy Kawasaki
2121 12th Street
Sacramento, California

A course entitled the "Asian Experience" is being offered in the history department. Students of Asian ancestry account for 10 percent of the student body (1100 out of 11,000). Other courses, including courses in Oriental languages, may be offered in the future.

SACRAMENTO STATE COLLEGE
Asian Americans for Action
ASSSC Office
Sacramento State College
6000 "J" Street
Sacramento, California 95819

The Ethnic Studies Center has developed a curriculum leading to a BA degree in Ethnic Studies. Projected within the next two years is a graduate program culminating in a MA degree in Ethnic Studies.

The courses listed within the Center's curriculum consist of two categories: academic and community involvement courses offered by the College's existing departments; and specialized courses and interdisciplinary seminars. The departments of the College that offer courses pertaining to the Asian American are Anthropology, Art, Government, History, Sociology and Language. These courses range from Asian cultural heritage to Asian problems of modern society.

The Asian Americans for Action, comprised of faculty and students, was instrumental in the development of the Asian American curriculum within the Center.

SAN FRANCISCO CITY COLLEGE
Campus Contact Information Not Available

Asian and Asian American students make up 47 percent of the enrollment in this two year college. At present only courses in conversational Cantonese and Chinese American history have developed. There is a great need to provide adequate counseling for Asian American students. A disproportionate number of students are discouraged from going on to four-year colleges and are directed into programs that do not provide an adequate foundation for further education.

SAN FRANCISCO STATE COLLEGE
Asian American Political Alliance
c/o Penny Nakatsu
117 Westwood Drive
San Francisco, CA 94112
(415) 333-4707

Eighteen courses will be offered this fall in the Asian American Studies program under the auspices of the School of Ethnic Studies. A complete list of courses given starts on page 13 of this paper.

SAN JOAQUIN DELTA COLLEGE (Stockton)
Delta College Filipino Association
3301 Kensington Way
Stockton, California 95203

Courses in The History of the Philippines, Tagalog (the national language of the Philippines), and Japanese language will be offered this fall at this two-year college. Courses in Filipino art, culture, and cooking may be offered in the future. Out of a total enrollment of 6200, 81 are of Filipino ancestry. Though outnumbered by Japanese and Chinese students, Filipino students are the most active of the three. The Filipino Student Association is initiating course development as well as the development of community service programs. Surveys preliminary to the establishment of a Filipino community center are being conducted. This center would offer a wide variety of social service to young and old.

SAN JOSE STATE COLLEGE
c/o Patrick Yung
455 S. 8th Street, no. 1
San Jose, California 95112

A student planned course, "The Asian American Experience," will be offered in the sociology department this fall. Although there are 750 students of Asian ancestry on campus, with the exception of about twenty members in the Asian American Political Alliance, few are actively working in Asian American studies. Someday it is hoped that the ad hoc courses now being planned can develop into a department in the School of Ethnic Studies that has been established at the school.

UNIVERSITY OF CALIFORNIA, Berkeley
Asian American Political Alliance
509 Eshleman Hall, UCB
University of California, Berkeley
Berkeley, California 94720
(415) 843-6910

Asian Studies Division
Ethnic Studies Department
Room 10, 2334 Bowditch Street
Berkeley, California
(415) 642-6555

Three basic courses are being offered: "The Asian Experience in America," "Comparative Asian Student Movements," and "Community Workshops." Serving as a foundation, these courses have stimulated plans for future course offerings within the Asian Studies Division.

The creation of the Asian Studies Division resulted directly from the political action of the Third World Strike, in the Winter Quarter, 1969. The involvement of Asian students in the Third World Strike and in the tremendous interest in the first course offering, "The Evolution of the Asian in America," reflected the evolving awareness and concern of the Asian students.

The Asian American Political Alliance plays a major role in the direction of the Asian Studies Division of the Ethnic Studies Department. The organization is also active in community projects and continues to speak out on social and political issues.

UNIVERSITY OF CALIFORNIA, Davis
Asian American Studies Division
Dept. of Applied Behavioral Sciences
Walker Hall, Room 214
University of California, Davis
Davis, California 95616
(916) 752-3625

Two courses, "The Asian Experience in America" (New World Studies 33), and "Bilingualism" (a 198 or special studies course), will be offered during the fall quarter. The first course is a survey course that will place the Asian American experience in the "context of broader issues affecting American society." "Bilingualism" will examine the effect of two vastly different languages on Asian Americans. Many other courses are under development.

Asian American Concern, formed in late January, 1969, among Asian American students on campus, has been the driving force behind the creation of the courses and the formation of the Asian American Studies Division of the Department of Applied Behavioral Sciences under whose auspices the courses are given. The group's goals are the creation of an ethnic studies program at Davis and the improvement of communication between Asian American students on the Davis campus and other college campuses throughout the country.

UNIVERSITY OF CALIFORNIA, Los Angeles
Asian American Studies Center
Campbell Hall, room 3235
Los Angeles, California 90024
(213) 825-2974

The Asian American Studies Center at UCLA does not enjoy departmental status and hence does not give courses. However, by working with the Council of Educational Development's experimental course program, the Center has been able to indirectly sponsor a number of courses. A total of 10 courses will be offered during the 1969-70 school year, with five of them being offered during the fall quarter. See story, page 14.

The Center is becoming involved in community programs. A major goal of the Center is the establishment of a community center located in the ethnic community. The Center, in cooperation with the school's extension program, is seeking to develop an extensive program to teach English as a second language in the community.

UNIVERSITY OF CALIFORNIA, Santa Barbara
Asian American Alliance
Address not available

A course, "Asians in America," will be offered under the tutorial department during either the fall or winter quarter. The student organization, Asian American Alliance, plans to develop other courses. Other activities include the development of library resources and the creation of community-oriented programs. The small and largely middle class ethnic community make the latter rather difficult.

UNIVERSITY OF SOUTHERN CALIFORNIA
Center for Social Action
681 W. 34th Street
Los Angeles, California 90007
(213) 746-2537

A course on Japanese Americans, "The Japanese Americans—Heritage, Contributions and Problems," is being offered this fall with a course on Chinese Americans to be given during the spring semester. The school has ostensibly created an "ethnic studies" department and a major in ethnic studies is available. However, in the case of Asian American studies, this was done by re-classifying existing courses in the Far Eastern Asian Studies Department. No new faculty have been hired. An effective Asian American student organization has yet to form because a canny administration is able to anticipate and placate disgruntled students.

UNIVERSITY OF THE PACIFIC, Stockton
Campus contact information not available

A chapter of the Asian American Political Alliance is reported to be forming among the 175 Asian American students enrolled at this private college. The \$2400 a year tuition has limited the number of non-whites on campus. As a step toward remedying this situation, fifty full scholarships have been made available to incoming freshmen.

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 curriculum is designed to meet the needs of students (1) who wish to pursue a personal interest in Asian American Studies; (2) who will be teaching Ethnic Studies subjects in elementary, secondary and college level institutions; (3) who plan to work in ethnic communities in a professional capacity as lawyers, health specialists, psychologists, social workers, sociologists, and counselors.

The Asian American Studies curriculum is thus designed to serve people and to understand people who have unique experiences in the American society. The primary focus is to look at the "whole human being" within a relevant context. It is an interdisciplinary approach; a humanistic, historical, and social science convergence for the understanding of the Asian Americans in our society. The individual and his community are viewed at the primary level and more importantly, from the Asian American perspective. It is necessary to examine the cultural heritage and the historical development of the Asian American communities in the American setting. 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-synthesis of meanings and experiences as Asian Americans in the total American society.

Within this context, this perspective is different from both the traditional middle class view of the minorities and the view of the traditional peoples and cultures of origin offered by regular Asian departments. It is complementary with the latter for it is important to study the traditional cultures in 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 migrants so as to lead to knowledge of the adaptive processes of the Asian Americans and for the thorough understanding and meaning of these processes, both for the Asian Americans and others from the perspective of the Asian Americans.

ASIAN AMERICAN STUDIES

AA 105 Practical English Skills for Asian Americans
Instructor: Jeff Chan

This course deals with the development of writing skills for Asian Americans interested in perfecting style, sequence, and logic with emphasis on forms, development and organization of the short essay. There will be an explication of common errors generated by bilingualism among Asian American students. This course serves to provide the continuity in training of written discourse, i.e. description, narration, exposition and argument beyond the freshman English course.

AA 110 Asian American Communities and the Urban Crisis
Instructor: Kenji Murase

A critical inquiry into the dimensions and consequences of contemporary problems of the urban crisis upon Asian American communities. Particular emphasis will be placed upon delineating the scope and effects of such problems as institutional racism, socio-economic class and poverty, alienation and powerlessness, bureaucracy and rapid social and technological change upon specific Asian American communities. Consideration will be given to developing alternative strategies for 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 Literary Traditions
Instructor: Kai-Yu Hsu

The identity and characteristics of Asian literature will be the principal objective of the study in this introductory course. Only after recognition of such identity and familiarity with such characteristics can a student begin to perceive similarity, or difference, or mutual influence between Asian and Western literature, and with the perception may come a deeper understanding of both literatures to provide a better basis for either literary appreciation or literary creativity. All these types of investigation and exercises will be encouraged. Only texts in English translation will be required, but ability to read original texts will add a desirable dimension to the learning experience. For the Fall 1969 semester, the focus will be placed on Chinese, Philippine, and Japanese literature.

AA 116 Asian Perspectives on Contemporary Literature and Ideas
Instructor: Jeff Chan

This course is designed to acquaint the student with the influence of Asian writing in philosophy, literature, and religion on the contemporary literature of the West. The survey will include discussions of Hesse, Brecht, the French existentialists and an analysis of the influence of Zen Buddhism on the new American poetry. In lecture and discussion, students will be asked to compare literary works of the West and the East which reflect one another in terms of craft, theme, style, content.

AA 117 Asian American Workshop in Creative Writing
Instructor: Jeff Chan

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

AA 119 Curriculum, Research and Evaluation
Instructor: James Hirabayashi

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

CHINESE AMERICAN STUDIES

AA 20 Conversational Cantonese
Instructor: Mary Yang

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

Many students have requested the establishment of this course, as it represents a means of developing an indispensable skill for meaningful service and research in the Chinese American community.

The class will meet an hour each day, five days a week, with a comparable number of laboratory hours. In addition to the use of the audio-lingual method, lessons will include situation dialogues, grammar, pronunciation and tonal drills, and other exercises.

AA 120 The Chinese in America
Instructor: Alan S. Wong

This course will constitute a study of the Chinese American in historical perspective, from the earliest traces of immigrants to the present day. The Chinese have contributed significantly to the development of American life, but this hundred and fifty year heritage has been largely ignored by the academic world. To fill this void, and to provide a better understanding of the role of a particular minority group in the shaping of American history, this course will have as its primary objective, a critical examination of historical materials concerned with the Chinese American.

Topics to be pursued will include the following: The Chinese in the eighteenth and nineteenth centuries; immigration and American foreign policy; the origins and the character of early ghetto life (Chinatowns); economic discrimination and exclusionary legislature; the role of Chinese labor in railroad construction; Chinese Americans; China and the Second World War; consequences of civil war in China; progress, problems and prospects in mid-twentieth century.

AA 130 Chinese Art
Instructor: William D. Y. Wu

This course will stress development of an understanding of and an appreciation for Chinese art and the various media through which that art has found expression, from neolithic times to the present. The primary intent is to give students interested in Chinese American Studies insight into the historical development of Chinese art. It is hoped that this approach will provide one means for acquisition of a broader perspective on the cultural heritage and the collective experiences of the Chinese in America.

Included in the format of instruction will be a consideration of such unique art forms as bronze ritual vessels, sculpture, calligraphy and the great tradition of landscape painting. Two lectures and one discussion hour will be planned for each week; Along with slides and photographs, field trips to various local collections will be planned.

AA 135 The Chinese American Community
Instructor: Larry Jack Wong

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

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

The problems to be studied and discussed will include those related to overcrowded housing, unequal employment opportunity, problems of youth, educational inadequacies, problems of the elderly, political inequities, and health problems. Stress in every instance will be placed on the formulation of reasonable and workable alternatives.

Continued on page 14

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

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Courses . . . continued from page 13

JAPANESE AMERICAN STUDIES

AA 140 The Japanese American: A Social and Psychological Profile

Instructors: (1) Dudley Yasuda
(2) Karl Matsushita

This course will take an interdisciplinary approach to the study of the behavioral patterns of the Japanese Americans. Emphasis will be placed on the utilization of sociological and psychological concepts to understand the unique cultural aspects and problems of the Japanese Americans in contemporary American society. The course objectives will be: (1) to understand and appreciate the accumulated knowledge in the behavioral sciences concerning the Japanese Americans; (2) to sharpen the students' critical faculties concerning the prior research with reference to the assumptions, the methodology and the results of such studies; (3) to introduce a good sample of the problems and issues concerning the Japanese Americans. The course will include general lectures, selected topics. The instructors for each section, one a psychologist and the other a sociologist, will give lectures on their specialties in both sections.

AA 145 The Japanese Americans in the United States

Instructor: Edison Uno

The presentation of one hundred years of Japanese American history will be examined in light of the present day Japanese American community, the racial stereotypes of the typical Issei, Nisei, and Sansei, their values, the contemporary scene, the progress of social, economic and political acceptance into the mainstream of Americana.

A minority within a minority, the Japanese Americans in the United States, presents a subject to examine as a group who has achieved phenomenal success against formidable odds in a short period of time. The bitter truth of the great contradiction of our society and the integrity of our Constitutional principles will be exposed as reflected in the wartime experience of West Coast Japanese Americans. Additionally there will be an examination of the relationship of the Japanese Americans to other minorities who are experiencing similar conditions in the United States.

Students are required to review references in many areas pertaining to Japanese Americans in America. Term projects will be required of all students, which may involve community participation in surveys and studies dealing with those who are the subject matter of the course.

AA 155 Selected Topics in Japanese American Studies

Instructor: Joe Kamiya

This course will consider the impact of minority status on the consciousness of the Japanese American, including his aspirations, attitudes toward self and others, personality defenses, social behavior, and values. The main method of the course will be direct personal experience in enacting, evaluating, and redirecting specific behavior patterns, attitudes, and personal values in classroom exercises, followed by group discussion. The utility of methods of sensitivity training, encounter groups, meditation, self-control of physiological states will be explored and evaluated.

FILIPINO AMERICAN STUDIES

Perhaps you know that the Philippine Islands are a large archipelago situated on the far eastern side of the equatorial Pacific. The simple acknowledgement of the existence of the Philippines can be considered nothing but trivia unless this elementary knowledge is supplanted by more than a superficial acquaintance.

In presenting Filipino Studies at San Francisco State College, the students, teachers, and other members of the Filipino Community feel that we have something worth offering.

FIVE CLASSES IN ASIAN AMERICAN STUDIES AT UCLA

The Asian American Studies Center at UCLA will sponsor five accredited courses in the fall. *Orientalism in America* (CSES 103) will be offered again with slight modifications from Spring quarter. The format of talks by guest lecturers followed by discussion sections will be maintained. The instructor is Mr. Frank Odo.

A new course entitled *The Koreans in America* will deal with the very little known topic of a "minority within a minority." Mrs. Linda Shin is the instructor.

Mrs. Shin will also be teaching a course in Chinese American History. The course will cover the one-hundred year history of Chinese in America.

The War Relocation Experience will be taught by Mr. Joe Grant Masaoka, the director of the Japanese American Research Project. The events of the war years will be relived with aid of original documents and film.

A sociological class with an action-oriented perspective will be offered. *The Comparative Analysis of Asian American Community Organizations* will delve into the origins, functions, roles, and significance of ethnic community organization. The principal instructor is Mr. Alan Nishio.

For information about departmental credit, time, location, and other specifics, call the Asian American Studies Center at 825-2974.

To students appreciative of unusual culture, we have classes that illustrate genuine Filipiniana. The curiosities of our colorful Malaysian heritage, basically painted with Asian strokes and tinted with Western influences, is the subject of not only interesting, but also aesthetically valuable study.

Following is a brief syllabus of the courses with descriptions of methodology and content.

Introductory Ancient Filipino History

Instructor: not specified.

Studied in this course will be (1) the history of the Filipinos from the pre-Hispanic era to the close of the nineteenth century; (2) a detailed study of early Filipino history and the effects upon its development by European and Asian countries. The knowledge that Great Britain, Spain, China, Japan and Malaysian nations influenced this country will bring better understanding of the multi-faceted nature of Philippine history.

Introductory Filipino

Instructor: not specified.

This course will cover instruction in understanding, speaking, and writing Filipino with emphasis on the spoken language. Laboratory attendance is required. Filipino is the national language of the Philippines. It serves as the unifying expression of the subtle and ob-

PLANS TO ESTABLISH COMMUNITY CENTER

Plans to establish much needed community service centers in areas with large Japanese American populations are being formulated by several local groups.

The recently resurrected Japanese American Community Services (JACS) organization, the Yellow Brotherhood, the Asian American Coalition, The Japanese American Citizens League (JACL), and the UCLA Community Research Program are among the groups working on the centers.

These centers would offer a wide range of services and activities including legal aid, labor dispute counseling, family counseling, and social activities.

At this time, groups are working independently to establish centers in various locations. JACS, for example, is working in the Little Tokyo area while the Yellow Brotherhood is canvassing the Crenshaw area for suitable facilities and funds.

Alan Nishio, who is currently working at USC's Center for Social Action and UCLA's Community Research Program (under the Asian American Studies Center at UCLA) reports that efforts are being made to pool resources and coordinate the efforts of the various groups. According to Nishio, there is an urgent need for a group of interested individuals to get together to develop a proposal to be submitted to private and government funding agencies.

Call the Community Research Program, UCLA 974, for more information.

MORE KOREANS IN U.S.

WASHINGTON—Over all population of Korean Americans, including all three generations, wives and adopted orphans, exceeds 70,000 and the annual rate of growth ranges between 8,000 and 9,000, according to Korea Week, an independent newspaper here.

California has the highest concentration of Koreans, based upon the non-citizen count of 5,766 in 1969 made by the Justice Department out of the national non-citizen Korean total of 26,622.

Immigration and Naturalization Service figures also revealed 1,776 Koreans were naturalized last year.

Peak year of Korean orphans being adopted by American parents was in 1958 when 922 children were admitted. The 11-year total from 1955, when large scale adoption began, stands at 6,090. It has leveled off to about 400 a year since 1963.

The Korean Ministry of Social Affairs reports that there are 2,888 Caucasoid-Korean children, 839 Negroid-Korean children, and 2,566 other children of mixed parentage. The ministry also reported the number of children of mixed parentage has remained constant since 1961 at around 1,500 indicating a trend that about 400 children are born and about an equal number of children are being placed in U.S. homes every year.

The 1970 U.S. Census for the first time will include the Korean in the column indicating color, race or ethnic group.

Pacific Citizen

vious qualities of Filipino not only in the islands but also outside them. This latter aspect can be seen specifically in the need for people competent in Tagalog to communicate with the rising wave of Filipino immigrants to the United States.

Filipino Arts

Instructor: not specified.

This course will illustrate the relationship between the arts: survey of arts and crafts such as music, literature, dance, art and also practical arts of wood carving, needlecrafts, shell crafts, and other arts unique to the islands will be explored. The relationship between the arts and the cultural aspects of the Philippine arts will be presented.

Filipino Community Workshop

Instructor: not specified.

The workshop involves personal exposure: an observation of the social and prospective political resources of the community. Resultant of initial observation will be co-operative action towards the resolution of internal conflicts and the maintenance of community-cultural integrity. The educated manpower needed to perform labors designated by in-process community work will be supplied to established programs while the student gains in added perspective in his over-all role as a Filipino.

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MELLOW YELLOW COO-COO

BY R. WU

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

When I first arrived at Dorsey High School to leave for the COO Conference, I thought I must have been coo-coo (crazy) for going. There was no one at Dorsey except my friend William, myself, and a few Oriental girls that I didn't know. It was nine o'clock, the scheduled time of departure, 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 similar to a pig pen (police bus), we filled the bus to 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 bumpy.

Camp

After an hour drive through the treacherous roads, we arrived at the camp. I must commend the bus driver for getting us there in one piece, because at times, we had to plow out our own roads. At our arrival I was confounded 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 up 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 predilection 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, including our dorms which were shared by the girls and boys. Most of the people were high school students.

Believe it or not, up at the camp, about twenty miles from any city, we suffered from smog. The air pollution in Los Angeles County is so bad that even up in the hills, the pollution contaminates our lungs.

By 12 o'clock, I was starving to death. Afraid of dying from malnutrition, I looked forward to a good wholesome meal for lunch. Throughout the trip, I kept griping about 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. Non-verbal games consisted of the utilization of one's sense of touch—a method of communication not by verbalization, but by stimulating vibrations. I really dug it. The non-verbal game served a very important purpose; it helped break down the uptightness 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 movement. 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 proved that the Asian Americans can work and live together, 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 guys and they were really good, down to earth people. As night engulfed us in a dusky arena, we stood closely together in a circle and began to sing. The amiable atmosphere really produced 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 lost. She finally was taken in by a pot-head who told her that

SERVICE CENTER NEEDS SUPPORT

A \$229,010 proposal to fund the Oriental Service Center during 1970 will be reviewed by the Economic and Youth Opportunities Agency Program Committee on Monday, October 6, 1969, at the EYOA Board Room, 314 W. 6th Street, 4th floor, Los Angeles, California.

The Oriental Service Center, located at 435 S. Boyle Avenue on Los Angeles' east side, has been operating since November, 1968. During the ten months since its inception over 450 families have sought assistance. The six-man staff, which includes four bi-lingual counselors, pro-

vide services that include employment placement, immigration counseling, family and marriage counseling, interpretation and translation assistance, and housing placement.

The Center began operations on a budget of \$3000 per month. In July, 1969, this was increased to approximately \$5000 per month. Coordinator, Kay Kokubun, has called for massive community support at the funding meeting, explaining that the funding has not been "realistic" and that the new budget provides for an expanded staff of twenty to cope with service demands.

CALENDAR continued from page 16

Oct. 12: (Sun.) — Berkeley Buddhist Fujinkai, 10th Annual Aki Matsuri (Fall Festival), 11 a.m. to 4 p.m.

Oct. 12: (Sun.) — We Ten presents a car wash at Santa Barbara Savings and Loan, 3910 W. Santa Barbara, Los Angeles, from 9 a.m. to 5 p.m. Donation.

Oct. 14: (Tues.) — Opening of the Pioneer Community Center, Sun Building, 125 Weller St., Los Angeles, call Jim Matsuoka NO 50540 or Faye Tazawa, at JACL, 626-4471.

Oct. 15: (Wed.) — Asian Americans for Peace sponsors *The National Vietnam Moratorium Day of "No Business as Usual."* All Americans are asked to initiate and participate in activities to bring a halt to the Vietnam war.

Oct. 19: (Sun.) — Drug Rehabilitation Center Carwash at Mobil Gas Station, 1403 W. Redondo Beach Blvd., (corner of Redondo Beach Blvd. and Normandie) in Gardena. 9 a.m. to 3 p.m. \$1.00 donation.

Oct. 19: (Sun.) — Inter-Sorority-Fraternity Conference at International Institute, 435 S. Boyle, Los Angeles, 1-5 p.m.

Oct. 19: (Sun.) — Asian Americans for Peace, Centenary Church, 3500 Normandie Avenue, Los Angeles. 7-9 p.m.

Oct. 24, 25, 26: (Fri.-Sun.) — San Francisco Japanese Community Youth Council, *Retreat to Reality*, a conference.

Oct. 29: (Wed.) — Third World Guerilla Theatre presents sociodramas about the Asian experience in America, at the *Upstairs*, Graduate Student Lounge, Kerckhoff Hall, UCLA

grass was where it was at, that grass could help her find her identity. But held back from some natural compunction, she didn't take it. Finally, her mind in a confused state, everybody began reprimanding her for soliciting their help. She fell on her knees, crying in agony—not knowing who she was or where she was. The skit was very touching and possessed a very poignant and important message for all to learn from.

The next day, we listened to a guest speaker, Alan Nishio who is the head of the USC Center for Social Action. He talked about some very important subjects concerning the Asian-American, one of which was on stereotypes. Many Orientals have the tendency to hide behind stereotypes, such as the one that pictures the Orientals to be submissive and docile people. We no longer can hide behind these untrue masks. Stereotypes like these must be shattered. We must show this society that we are not docile people; instead, we should show them that we are hard working people ready to fight and stand up for our beliefs. Alan also talked about the manner in which many Orientals strive for material objects that symbolize success in the middle class. We must not be misled by such unreal symbols; instead we should strive for things such as love, security, friends, etc.

After three fun days and two wonderful nights, it was time to leave. In terms of awareness, I got quite a bit out of the conference. The trip was a very profitable experience. Hoping that everyone else got something out of the conference besides fun and games, I talked to the group before departing. In my little discussion, I brought out important points discussed during the conference, such as the Asian-American identity, methods of helping our community, etc. I also told them that I wished they would use their experience at the conference as a tool to help other Asian-Americans to become more aware. The whole conference would have been a loss if everyone just had a good time and returned home, as apathetic as ever. As a result of this little discussion, some of the conferees plus myself formed a committee to plan a follow-up of the conference within the city. This follow-up was to be on a larger scale. Thus, the conference was not a loss, for this very moment, we are planning something for you—the people.

FEEL THE SQUEEZE?



Draft counseling is available at the following locations and times:

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ASUC Draft Help. 209 Eshelman Hall, UC Berkeley. Call 642-1431.

DOMINGUEZ HILLS

The Student Association Cal State Dominguez Hills (sponsor). 809 East Victoria Avenue. Every Wednesday from 12 to 3 pm. Call 532-4300, ex. 239)

FULLERTON

Tuesdays and Thursdays from 4 to 7 pm. 2500 East Nutwood, Suite 22M (second floor, College Park; across from Cal State Fullerton). Call 695-1457.

LOS ANGELES

UCLA Law School Draft Center Open evenings: Monday through Thursday, from 7 to 10 pm; Wednesdays from 10 am to 10 pm; attorney available on Monday nights from 7 to 11 pm. 405 Hilgard, Law Building 2114. Call 825-2835.

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 666-2066.

Los Feliz Jewish Community Center. On Sunset and Bates (one block east of Sunset/Hoover/Fountain in Silverlake.) Call Jerry Habush, 663-2235 for more information, emergency counseling, or referrals.

ORANGE COUNTY

Orange County Peace Center..... 204½ South Third Street, Santa Ana, Mondays, Wednesdays, Thursdays from 8 to 10 pm. Call 836-8669 or 838-1137.

PASADENA

Peace House. 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 draft law and your rights and privileges under that law. Call 838-1137.

VENICE

Venice Draft Information Service. 73 Market Street, Room 2. Mondays, Tuesdays, Wednesdays, Thursdays from 7:30 to 10 pm; Saturdays from 1 to 5 pm; attorneys on Mondays and Wednesdays. Call 399-5812.

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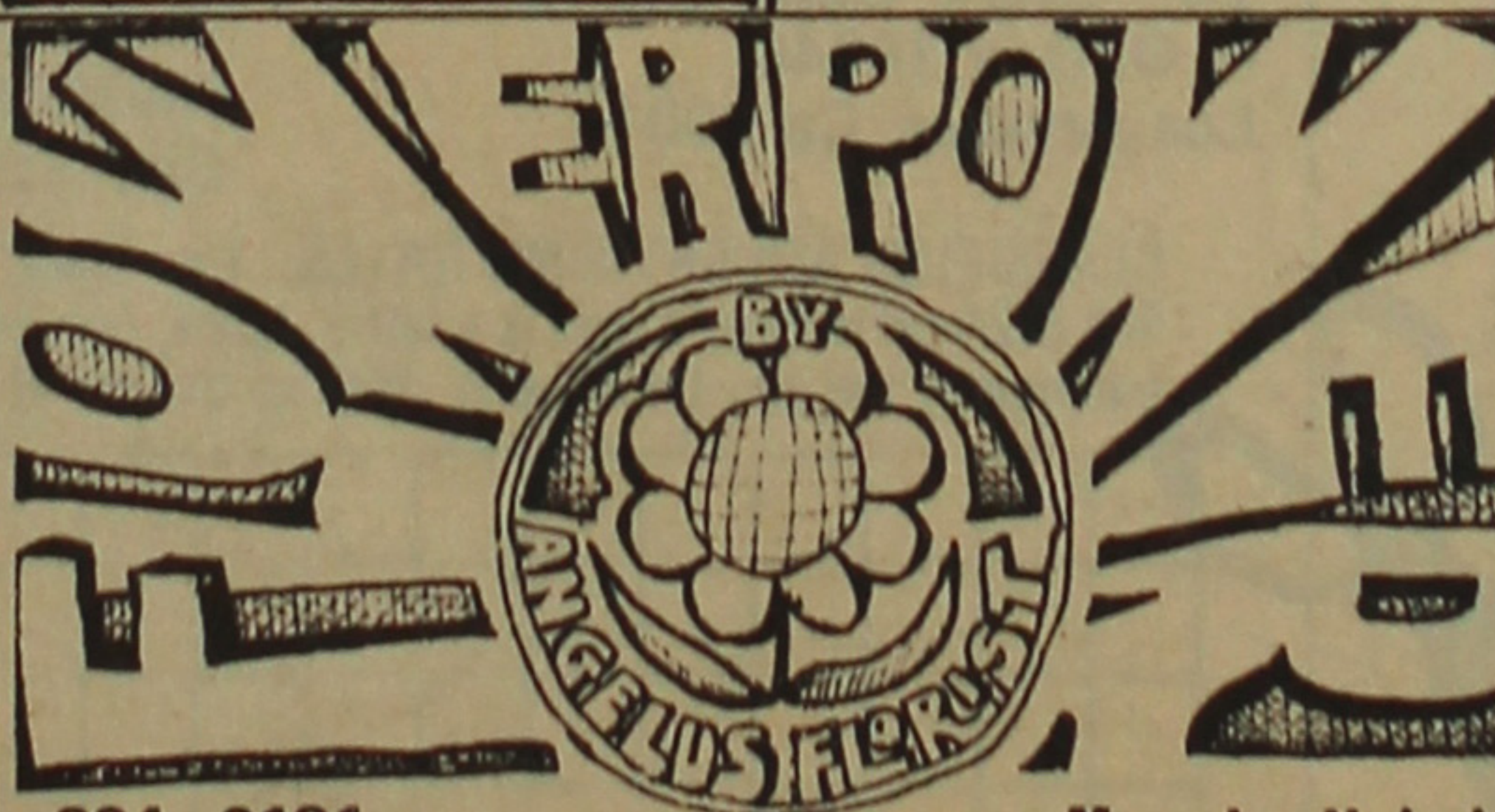
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