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# Gidra

The News Magazine of the Asian American Community



SECOND CLASS MAIL

# SPECIAL FEATURES

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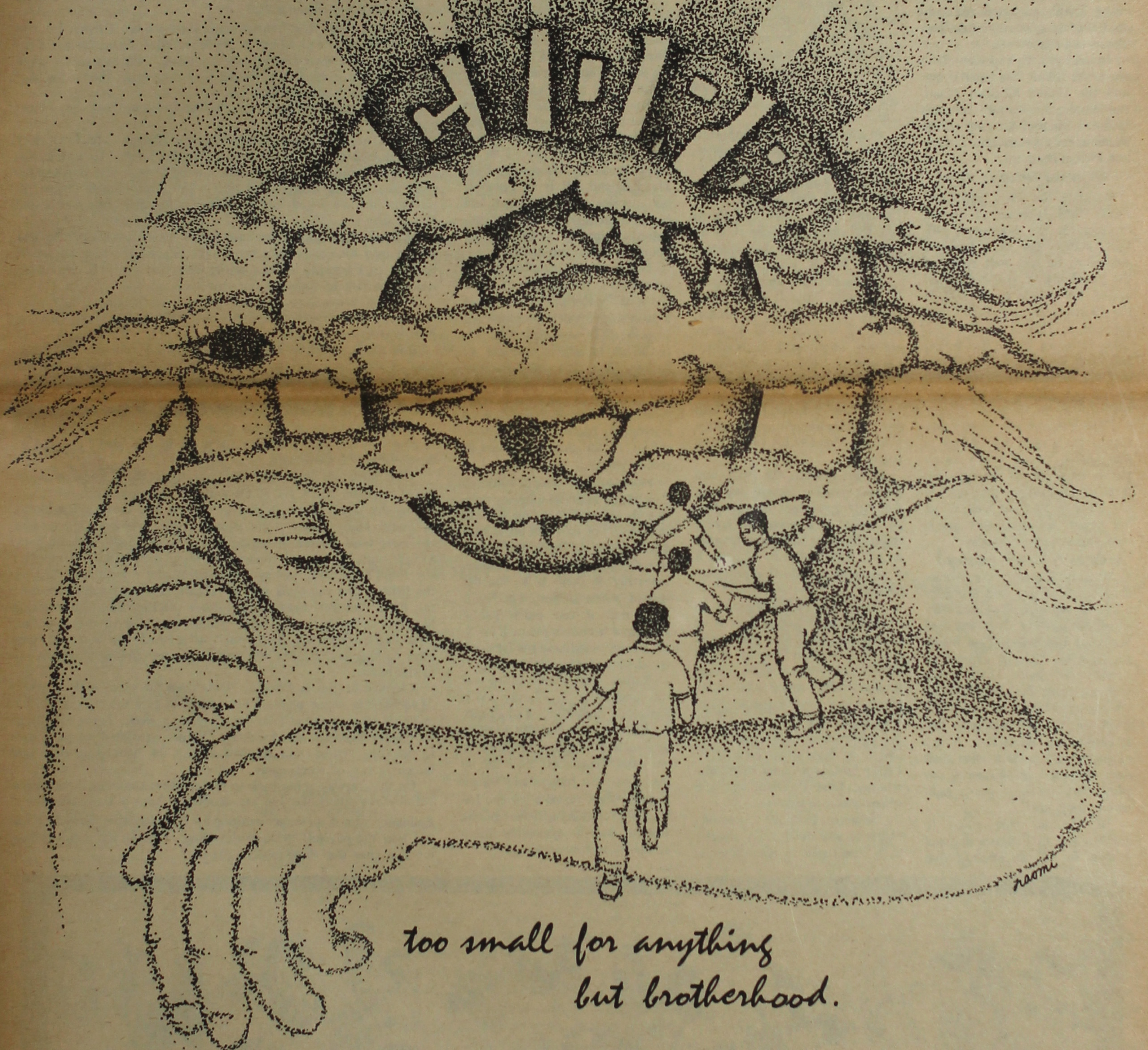
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25¢

November, 1969

*The world is too dangerous  
for anything but the truth,*



*too small for anything  
but brotherhood.*

- A. Powell Davis



# MORATORIUM DAY

By Alan Ota

On the first Vietnam Moratorium Day (October 15), millions throughout the country protested U. S. involvement in Southeast Asia. In the largest anti-war demonstration in the history of the United States, people from all walks of life vented their feelings in peaceful demonstrations, a form of protest that has thus far been ineffective in changing U. S. military policy in Vietnam.

On the local scene at the Cal State College, Long Beach campus the day of protest proved to be a jamboree complete with speakers, a rock band, poetry readings and segments from a play performed by students from the theatre arts department. The crowd, approaching 2,000, consisted of many students taking a noon break from classes and sunbathers.

In addition to representatives from the Black Students Union and the United Mexican American Students, featured speakers included Michael Klonsky of the Students for a Democratic Society and Warren Furutani.

## Okinawa Security Pact

Furutani, the newly appointed JACL Field Director of Special Projects for the Southwest District, stated that as a Japanese American, he was well aware of the possibility of renewed hatred against his people as in 1942 if the Okinawa Security Pact is not renewed in 1970. The Pact enables Okinawa to be the largest and most powerful U. S. military base and ammunition depot in the Pacific and supplies all the explosives that go to Vietnam.

"The Vietnam war is only one reason for a need for change in the United States. We as a people must cut off the ugly tentacle of imperialism that reaches to the Far East as well as all the other tentacles that reach throughout the world today."

## Is Once A Month Enough?

Michael Klonsky, the former National Secretary and presently a key figure in the Revolutionary Youth Movement II faction of SDS, had just arrived that morning from the Chicago demonstrations. He stated that "peace will not come by sitting around on the grass once a month instead of in the classroom and intellectualizing about it. A lot of people are content with their own definition of this word and what they mean is peace right where they are."

"If we are ever going to end the war in Vietnam and put a stop to the imperialism that

caused it we must unite with the oppressed peoples of the world."

## Again in November

Klonsky was quick to criticize idle talk of revolution and stated that many people imagine themselves as revolutionaries when they grow long hair, wear bell-bottoms and smoke dope. He added, "We have to judge a revolutionary by the way he integrates himself with the struggles of the most oppressed people and not by the way he looks

and not by his life style."

In closing he stated, "There will never be peace in the world as long as there is a privileged sector resting comfortably in the heartland of imperialism while all around the world the oppressed masses of people are rising up and waging wars of liberation."

The next Moratorium is scheduled for November 14 and 15. These plans are subject to cancellation in the event that President Nixon withdraws all troops from Vietnam.

# 1969 Internal Security Act

A warning was issued recently by the Japanese American Citizens League that there may be an attempt by the Senate Judiciary Committee to incorporate the repeal of Title II of the Internal Security Act of 1950 into a new and more dangerous Internal Security Act of 1969.

In a letter sent to all supporters of the Title II repeal campaign, the JACL National Committee to Repeal the Emergency Detention Act revealed that Senator James Eastland (Dem., Miss.) wants to add the repeal of Title II as an amendment to his own internal security bill, S. 12.

If this happens and Eastland's S. 12 with Title II repeal rider comes up for a vote in the Senate, the JACL will oppose S. 12 in its entirety, announced the National Committee. "The JACL wants Title II repealed, but not at the expense of a more repressive law," stated Ray Okamura, Edison Uno and Paul Yamamoto, the co-chairmen for the JACL's repeal campaign.

In this respect, the JACL and Senator Daniel Inouye are in complete agreement. Senator Inouye stated at a recent JACL civil rights dinner in San Francisco that he will vote against S. 12, even if it contains a Title II repeal provision.

The JACL will continue to urge that the repeal of Title II be considered on its own merits, and that the straight-forward repeal bill, S. 1872 by Senator Daniel Inouye and 25 other senators, be acted upon as a separate item. The JACL also urges passage of the companion repeal bill in the House of Representatives, H.R. 11825 by Congressmen Spark Matsunaga, Chet Holifield and 125 other congressmen.

"Senator Eastland probably wants to add the Title II repealer as a sweetener to his otherwise

bad bill in order to pick up liberal votes to pass his own bill," offered the JACL National Committee, "but for JACL will not fall for this kind of political expediency. We will not compromise our principles."

The JACL National Committee has been studying S. 12 for many months now, ever since it was first learned that the Title II repeal issue may become involved. The Eastland bill is an omnibus bill covering over 100 pages, and contains literally hundreds of provisions, many of which are of doubtful constitutionality.

For example, included in the provisions is the creation of a new crime of "peacetime treason", and a sweeping loyalty program for employees of so-called "defense facilities", which is defined so broadly that it could cover virtually all industrial, commercial and educational institutions. Many observers feel that S. 12 is an attempt to circumvent the liberal rulings of the Supreme Court in recent years.

However, the JACL National Committee cautioned against writing to senators regarding S. 12 at this time. The Eastland bill is such a poor piece of legislation that it stands little chance of passage, especially if there is a singular lack of public interest. The JACL fears that if too much public attention becomes focused on S. 12, it may rally conservative power, which could be disastrous.

Rather than commenting on the dangers of S. 12, the JACL National Committee asked all supporters to continue the positive approach of urging Congress for an early repeal of Title II by passage of the Inouye and Matsunaga-Holifield repeal bills. The JACL believes that sufficient public support can be generated for a straight-forward repeal.

# MIDNIGHT COWBOY

... A TRUE EPISODE.

By John

Tuesday night, 11 o'clock. I'm in my warm bed, pillow propped up, getting a bang out of *Portnoy's Complaint*. The phone rings and I get a different kind of vibration through my prone body. Cripes! Who would call me at this late hour on a working day? Wrong number probably, or maybe it's the crank my wife has been telling me about who calls and asks for someone named Marie. Oh, well, I'll answer the phone and get it over with so I can read a few more pages before I doze off into slumberland.

"Hello!...speaking...oh, yeah!" It was Ron, an old friend. "How've you been, Ron?" I asked, wondering what prompted him to renew acquaintances at such a late hour. "You say a friend of yours called you from the downtown bus station and he needs help?...And you want me to go down with you? OK, brief me a little...That's enough. I'll meet you in a half hour at the corner of..."

Later, in downtown L.A. "Jump in and let's go, Ron." We drive to the Greyhound terminal. The terminal's on the corner of 6th and Los Angeles Streets, on the fringes of L.A.'s Skid Row. We cruise down 6th searching among the barely visible faces of the nameless inhabitants of downtown L.A. at midnight. "There he is, standing outside the north entrance."

"Hi, Jim," says Ron. Introductions are made. I remember Jim from the days I used to coach the Boys' Club teams on the Eastside. I haven't seen Jim in over 15 years. He looked the same except for his eyes. They moved very cautiously, like a dog that had been beaten many times.

"No sense standing here," I say to Ron and Jim. "Let's get a bowl of noodles."

Over a steaming bowl of noodles in the Atomic Cafe, Jim's story slowly unfolded. Jim is 27 years old and a Sansei. He's never had any close friends; he's never been out on a date. He had worked with Ron in the flower markets on San Pedro Street during the summer and had asked Ron for help now because there was no one else to turn to.

"I don't think you know how I feel about loneliness," he said, staring into his now empty bowl. He recalled the time he was to be sent to Camarillo after a brush with the law. He desperately wanted to talk to someone but there was no one.

He's flat broke now but just found a job helping a landscaper. He's supposed to get picked up at 7:00 a.m. this morning at Manchester and La Brea.

Holy craps, it's 1:00 a.m. right now and we're in the civic center area. I think; one thing at a time. He's just had a meal so he's not hungry. Now he needs a place to sleep for the night. Both Ron and I have families at home so we can't put him up for the night. I'm glad I stuck an extra \$20 bill in my wallet before I left the pad.

"Hey Jim, both of us have to work this morning, How's about finding a hotel near your pick up point so you won't have to get up so early," I mentioned.

"The rates are much too high out there but I know of some places on main street for \$2.50 a night," he replied.

So, the three of us jumped in my car and drove a few blocks to South Main Street. Sure enough, right over the clerk's desk the rates were printed in big letters \$2.50 per night without bath; \$15.00 plus 75¢ tax per week for a room with bath. We checked the room out before paying. We opened the door and flicked on the lights. The carpeting was threadbare just like the bald spots on the head, but my head doesn't have roaches, flies, and silverfish like the carpeting. The bugs weren't confined to the carpeting; they had freedom of the room. It seemed like some of them were bathing in the toilet, the way they were strolling along the rim of the bowl.

I looked at Jim and asked, "How does the place look to you?" "I've been in worse places," he replied. I gave the clerk a \$20 bill and told him we would take the room for a week. I gave the change to Jim for cigarettes and breakfast. Before we parted we went back to the bus station and stopped at the 24 hour drug store and bought a can of roach spray.

On the freeway going back to my comfortable home, I wondered "How many others like Jim are standing in front of bus stations?"

Epilogue: Jim is no longer working for the landscaper, since he could not take the physical strain of shoveling. Now he has a dishwashing job that gives him three meals a day.



photo by shark





By Suzi Wong and Colin Watanabe

Facing charges of "malicious mischief", Laura Ho, a student at UCLA and member of the Asian Radical Movement, appeared for sentencing in the West Los Angeles Municipal Court on October 27.

A boisterous crowd of fifty or so people, requiring four extra bailiffs, was on hand as it was announced that sentencing would be postponed until November 10 at 1:30 pm. Laura was arrested last July and charged as a result of a meeting with UCLA administrators during which she wrote a series of demands on the wall of the Chancellor's office.

There are, however, some disturbing irregularities in Laura's case. More than a month elapsed between her alleged crime and her arrest. During that time Laura could have easily been apprehended for she was active in campus affairs. Persons charged with malicious mischief are generally arrested on the spot.

Laura requested that her trial be held at least two weeks after the start of the Fall Quarter at UCLA so that she would have time to prepare her defense and so that she could appeal for student support at her trial. However, her trial was set for October 6, the first day of classes. She requested a continuance but was unsuccessful. She was told at that time that she would go on trial as scheduled, with or without a lawyer.

The Spring and Summer quarters at UCLA saw many student demonstrations. Many students engaged in acts of "malicious mischief." Several individuals broke expensive plate glass windows during one demonstration. Students occupied the school's administration building for two days. Few of these "mischievous" students have been punished for these acts. This is not because the Administration does not know their identities for it is well known that several offenders were chastised by the student conduct board. Laura Ho is among the

very few that are now facing civil proceedings for their actions.

It would appear that her real "crime" in the eyes of the University's administration lies in her political convictions and her effectiveness in organizing these beliefs into action.

Laura has been a vocal critic of University policies. She stated on many occasions that the University's primary function in society is to maintain a status quo that results in much injustice and suffering for those unfortunate enough not to be in the "ruling class." She maintains that although the University appears to be a "liberal marketplace for

ideas," it is in reality an institution where people are molded into the specialized cogs and wheels that can do nothing but fit in as best they can into imperfect American society.

The University's minority student programs have come under fire by Laura and fellow members of the Asian Radical Movement (ARM). These programs, including the Asian American Studies Center, were established to placate those individuals who were most vocal and active in the fight against the inequalities of the university and of society. It is their contention that such programs blind students to the fundamental faults of the University by channeling students into "safe" activities.

Laura was active in trying to bring unity to the "radical movement" on campus. She was among those who strongly wanted to see an alliance of Third World (non-White) students on campus. Again, University programs such as the ethnic studies centers program, and the special education programs came under fire as causes rather than cures of interracial tension for they force the various ethnic groups to view each other as competi-

continued on page 13

## POLITICAL PERSECUTION LAURA

## UCLA High Potential Program Needs Help

By Kathy Aoki &

Yuri Kurahashi

*Note: This is directed to those who are concerned about the education of the Asian people. The UCLA High Potential Program needs your support now. Kathy Aoki is a High Potential student and Yuri Kurahashi is a teaching assistant.*

Almost everyone knows that only a small percentage of students in every graduating high school class ever enter college. What happens to the others? Is there any real concern for the everyday people who are unmotivated or who were poorly prepared to make it in college? What happens to those who didn't make the "grade" in high school or who don't have the money to go to college?

The UCLA High Potential program is trying to meet the needs of these people but we need your support. A number of financial problems must be overcome before the program can function. For example, students in the program were told at the beginning of the school year that all costs for dorm, registration, and books would be taken care of. But because of recent budget cuts, money to meet these expenses is no longer available and many students may be unable to continue at the University.

The curriculum as conceived by the instructors and teaching assistants cannot operate as planned under the reduced budget. A planned classroom paperback library for students cannot be established. Textbooks and reference books cannot be purchased. The Cultural Arts workshop cannot continue until money is found to buy supplies and equipment. Most importantly, an emergency trust fund for High Potential students cannot be established. This fund can be used by students if grants are not renewed next year or for medical or legal emergencies.

High Potential needs your support if it is to continue and be effective. Student tutors are needed to give individual help to

students. Money is urgently needed.

High Potential students will sell subscriptions and copies of GIDRA with proceeds going to the High Potential fund.

A fund-raising Samurai movie will be shown Sunday, December 7, at the Grand Ballroom at the Student Union on the UCLA campus. The program will begin at 7:30 p.m. Donation is \$1.00.

Tickets will be sold at the door by High Potential students. Bring your friends and parents. Remember December 7th!

Contributions or ticket requests may be sent to:

Mr. Alfred Estrella  
Director of Asian American  
High Potential Program  
2230 Campbell Hall UCLA  
Los Angeles, California 90024

## Brother, Where Are You?

By Hat

An inter-sorority, fraternity conference was held on Sunday, October 19 at the International Institute of Los Angeles. An open invitation had been extended to all Asian fraternities and sororities to come and discuss the purposes, functions, and potentials of such an Oriental system—its relationship to the community and its relationship to the individual.

The emergence of Yellow awareness, Yellow power, and the emphasis on community awareness and social problems generated the idea of having such a conference. Oriental sororities and fraternities had been severely criticized for their apathy and their reluctance to become involved, if not on an organizational level, on an individual level.

These criticisms made many think seriously of why they were in an organization and why they valued its membership. Others too, had similar questions and thus felt it would be meaningful to have a conference where members who had questions, ideas, or comments could share them with others.

And so it was that this conference was planned. It was to be an informal affair where ideas could be exchanged and where hopefully, a serious evaluation of our-

selves and our organizations could be made.

The program was to consist of two speakers; Mike Murase, initiator of "Orientals in America", a class now being held at UCLA, and Alan Nishio, community coordinator of the Asian American Studies Center at UCLA. A short break and group discussions were to follow.

The conference got off to a slow start. Instead of following the originally planned program, the decision was made to enter directly into a discussion group. Questions concerning the need of such an Oriental system, its relationship to the university as well as to the community, the existence of true brotherhood and sisterhood, and the need for a campus-wide Asian organization were among the various topics brought up for discussion.

Unfortunately, however, there were only 24 people present, eight of whom were not affiliated with any organization.

Of the approximately 300 members in the fraternities and sororities (nine total), 16 members were present. Of the 16 members, 12 were from one organization and the remaining four were split among four organizations. Four organizations had no representation.

It was very disappointing . .

## PIONEER CENTER OPENS IN LITTLE TOKYO

By Jim Matsuoka

A long-standing dream has become a reality with the opening of the Japanese Pioneer Community Center in Little Tokyo. The Center, located at 125 Weller Street, will provide the elderly Issei in Little Tokyo with a place to rest, socialize and enjoy various recreational activities.

Several previous attempts to establish a community center failed for lack of support by the community or because of legal or financial difficulties. Then during the summer of 1968, the Pioneer Project, led by bearded Mori Nishida, renewed the efforts by launching a series of fund raising projects to finance the Center. Mori, together with Rev. Howard Toriumi of the Union Church, Rev. Kogi Sayama, director of social welfare for the Japanese Chamber of Commerce, Paul C. Takeda of the JCC, and Masao Nishimura rallied various community organizations to the cause.

All types of organizations—the JACL, Japanese Chamber of Commerce, Southern California Fujinkai (women's club), "We Are One" (an organization of widows and divorcees), Hawaii Veterans, various Buddhist and Christian churches—leaped, or were dragged in kicking into the Japanese Community Pioneer project.

It didn't take long for their combined efforts to bear fruit. Opening day (October 18) saw the community turn out in force to look at their new center. The hundreds who came that Saturday were not disappointed. The brightly decorated Center, sporting a completely new paint job, new furniture, a freshly shampooed rug, exhibits of art by the Kawai Gallery and Carol Funai, was quickly adopted by the Issei.

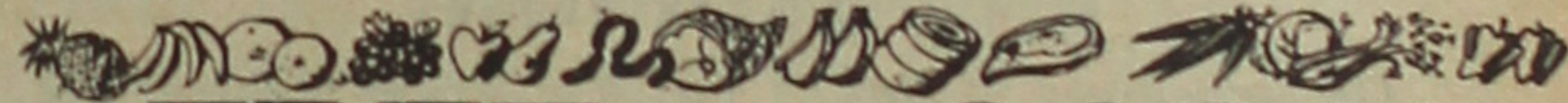
The Center has a main reception room, a Shogi game room, a kitchen, and a library. Visitors were served cookies, tea and coffee in the main room by the ladies of the Southern California Fujinkai and the "We Are One." Meanwhile, about 20 Issei were packed into the Shogi game room, oblivious to all the curious visitors and playing hot and heavy like a world championship match was taking place. Everyone grooved to the Japanese music from the Homecast radio. It was an altogether mind shattering.

Bell bottomed Sansei rubbed shoulders with old and wrinkled Issei and, as if by magic, the gulf of years was spanned. Old conversed with young in a strange mixture of Japanese and English. People discovered that language difficulties present no barrier to those genuinely interested in communicating.

The membership has just begun. Dues are \$6.00 a year or \$0.50 per month. Many activities are being planned for the Center. One-day field trips, cultural events and classes are being planned. The Center will also be used as an information center and, in the future, may provide the elderly with counseling services and medical care.

The Center is open from 10 a.m. to 9 p.m., and all Asian Americans are cordially invited to come by.

Little Tokyo, a community virtually destroyed by the Relocation in 1942 and which has been shunned by many younger Japanese Americans in favor of newer communities, is beginning to recover the dignity, pride, and unity that it possessed in its heyday. The Pioneer Center is a tribute to Little Tokyo and especially to the people of the community. "People Power" is what makes community and "People Power" is what made the Japanese Community Pioneer Center.



## FREE FOOD!!

"Reflections in a Slanted Eye," a colloquium concerning the Asian-American student and the Univer-

### "LEADERS" MEET

A meeting of the "representatives of the Asian American Movement" was held at Centenary Methodist Church in Los Angeles on October 26. The Sunday Evening Movement Crowd of about forty discussed the possibilities and needs for an "umbrella" organization of Southland Asian American organizations.

Warren Furutani of the JACL and Victor Shibata of Long Beach State and the Yellow Brotherhood co-chaired the assembly and proposed "better coordination and communication" among the different organizations. In order to diminish the duplication of effort and promote increased communication, the following committees were immediately established: Educational Opportunities and High Potential Programs Recruitment, Communication Center and Information Clearinghouse, Asian American Studies and Related Curriculum Development, Social Action, and Fund Raising Committees.

Movement representatives will hold another meeting of November 23 at Centenary Methodist Church to discuss above matters in further detail. All are invited to attend. For further information, call Warren at 626-4471 or Victor at 430-9514.

sity, will be held on Sunday, November 2, beginning at 1:00 pm at the Sunset Recreation Center at UCLA. A variety of individuals and groups will be brought together in relating reflections, views, and feelings on the role of the Asian student within the University and in the community.

An Asian-American Guerrilla Theater will present skits dealing with the Asian Experience in America. A panel and informal group discussions will bring together the views of the various segments of the Asian student community. The film, "No Vietnamese Ever Called Me Nigger" will also be shown during the evening to add an additional perspective to the program.

Programs such as High Potential, the Asian-American Tutorial Project, the Asian American Studies, Nisei Bruin Club, Gidra, Asian Radical Movement, Asian American Political Alliance, and a guest from Berkeley, Floyd Huen will be presented.

Free dinner will be provided by Chi Alpha Delta and Theta Kappa Phi sororities. All Asian students are invited to participate in this experience.

For details, phone 825-2975.



## EDITORIAL Politics of the Dollar

"In general, the art of government consists in taking as much money as possible from one class of citizens to give it to the other."

—Voltaire

Today defense is America's biggest business. An estimated \$42.3 billion dollars will be awarded in defense contracts this year. This dwarfs the \$22.4 billion dollar a year turnover of the vast auto and truck industry. But defense wasn't always such a booming business.

In 1963 military contract expenditures began declining after reaching a high of \$28.1 billion. They were down to \$26.6 billion in 1965 and were still declining.

Then someone decided that the undeclared war in Vietnam needed escalating. Defense contract awards skyrocketed to \$35.7 billion in 1966 and continued climbing to \$41.8 billion in 1967 as some half million men, 40,000 of whom will never return, were sent to the beleaguered Asian country.

In 1969 it was discovered that 2072 high-ranking military retirees are on the payrolls of the 100 largest defense companies. Carrer officers are also profiting. Recent Congressional hearings have uncovered graft and corruption in the operation of enlisted men's clubs on U. S. military bases.

★ ★

In 1964, the U.S. Surgeon General's report linked smoking to lung cancer. In April of this year Surgeon General William Stewart said, "I think we have established cause and effect in lung cancer. I don't think there is any question about it."

Yet the Department of Agriculture will pay out \$1,800,000 in subsidies to the tobacco industry this year. Ironically, the Department of Health, Education and Welfare will be spending \$2,100,000 during the same period to warn Americans of the dangers of smoking.

★ ★

In March of this year, Senator Nicholas Petris (D., Oakland) introduced into the California State Senate a bill which would outlaw internal combustion (gas or diesel) engines in California by 1972. On July 24, the Senate passed the bill and sent it to the Assembly.

The Assembly Transportation Committee first amended the bill to merely provide for stricter emission controls then failed to pass the amended bill as auto and oil industry lobbyists rallied to block passage. Meanwhile 12,420 tons of aerial pollutants are thrown into the Los Angeles atmosphere each day by automobile alone.

★ ★

And it appears that the American people will tolerate such insanity until the fiery blast of a nuclear bomb or rising tide of environmental poison ends everything.

★ ★ ★

## Moratorium

On November 14 and 15, GIDRA offices will be closed in support of the Vietnam Moratorium. Two days of "no business" is so little to offer the thousands of Vietnamese AND American dead and maimed in this unpopular war.

We hope that GIDRA readers will stand with us in opposing the U.S. intervention in the self determination of a beleaguered country. Human life is a precious thing, it is a thing to give and not to take.

**The most positive proof  
of belief in an idea or  
an ideal is willingness  
to make sacrifices**

**for it ...**



**-GIDRA STAFF**

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reserved for you.]

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## LETTERS TO GIDRA

### CANADA

Dear Gidra,

Thank you very much for sending the back issues of GIDRA. May I compliment you on the excellent job of putting the paper together that you and your staff have done. Incidentally, that is the first time I have ever seen Sansei or Asian American picketers.

I'm sorry about the tardiness of this reply but last week was a particularly hectic one for this party. I received the copies of your paper last Sept. 27th.

The New Canadian is published bi-weekly and the subscription rates are \$5.00 per six months and \$9.00 per year. I'm enclosing a money order for a subscription to GIDRA for myself and I'll have to speak to the regular English section editor about an exchange with you when he gets back.

To be quite honest, I have some misgivings about how much you could really get out of the New Canadian, although there is a great deal that this paper could get from GIDRA.

Though I don't wish to downgrade our paper—it runs on the minimal staffing—the English section editor is in fact, the English section. Right now, I am fortunate in having a Nisei (M. Sitarr) and a hakujin (Morita Ichiro) as well as occasional others contributing to the Friday edition. But as a result of this staff shortage we must use articles from local dailies, American vernaculars and papers from Japan. What this means is that if you subscribed to the New Canadian or made an exchange you'd probably be seeing articles you've already seen in Pacific Citizen, Kashu Mainichi, Hokubei Mainichi, (yes, even Rafu Shimpō!)—and to cap that—much, much later. I've enclosed a few issues under separate cover to give you some idea. The American articles are OK for the information of Canadian readers but they don't really help you much.

The regular English section editor, K.C. Tsumura used to write about such things as cases of discrimination, racism in school texts (reporting), was involved in an attempt to form a Japanese Canadian literary society, and was generally "involved". At this point however, he is a bit peeved at some of the reactions he's gotten. Although he doesn't usually hesitate to print opinion, in general he now gives a wide berth to political issues. On the other hand he may have had a change of heart after returning from Japan.

In the past, I've written a few politically oriented "Yellow Power" articles (a fact which succeeded only in getting a number of people uptight). But there was no reader reaction, and this may be an even more ominous sign.

Nevertheless, let me congratulate you and the GIDRA staff on turning out a really sharp paper. Here's hoping that your paper is the start of a tradition of aware, honest-spoken Asian American publications.

Yours very truly,  
Alan Hotta  
Acting Editor  
"The New Canadian"

Dear "Crew,"

Your newspaper, "Gidra," fascinates me intensely. This is explainable to a degree in the fact that I am Canadian and you well know that in this country apathy, under the pseudo-disguise of "peace" and "contentment," abounds with zeal.

For the most part, you give explicit descriptions of the "Yankee" scene like I never imagined it was. (My innocence is showing again.)

But then again, in my opinion, Japanese Canadians are several steps in front of our American brothers or so it seems. Constant eruptions in the United States lead me to doubt the mental

## Eastern Movement

Dear Gidra,

It became obvious to me this summer when I returned to Los Angeles that most Asian Americans did not understand the progress of the movement in the East, and that they had many misconceptions about the Asian Americans that live and study here. I hope that in this brief discussion I will be able to bring the East coast movement up to date and to establish a needed channel of dialogue between the two areas.

The most blatant misconception that Asian Americans on the West have about us in the East is that there are very few of us and that for the most part we are all bananas. There are approximately 100,000 Asian Americans on the East scattered throughout large urban areas and universities. The largest concentration is in New York City where some 60,000 Chinese Americans (40,000 of which live in New York Chinatown) and 10,000 Japanese Americans reside. Others are in Boston, Philadelphia, Chicago, and Washington, D.C. To this we can add approximately 3,000 Asian Americans in various colleges and universities, private and public, e.g. 400 at City College of New York and 200 each at Yale and Columbia. Most of these urban areas have JACL and CACA chapters, but their involvement in the movement is minimal. But, at the same time, there are Asian American political organizations who are very much in the movement and must begin at this time to establish permanent links with their brothers on the West coast. These include:

Asian Americans for Action  
225 Lafayette Street, Room 713  
New York, New York 10012

AAPA at Columbia  
c/o Chris Iijima  
521 West 111th Street, no.53  
New York City, New York

AAPA at Yale  
989 Saybrook College  
Yale University  
New Haven, Conn. 06520

(Also AAPA at Sarah Lawrence and CCNY, and Concerned Asian Americans addresses of which can be obtained by writing to the above)

The presence of these Asian American political organizations is not as obvious as in the West, but their significance lies in the fact that the East is the center of mass communications, the power structure, and major capitalistic undertakings. The actions we take in this arena will have greater national impact on the long run. The issues which we have pursued are similar to those in the West: Asian American Studies, Repeal of Title II, Okinawa, problems in Chinatown, and the alliance with the Third World. We feel even more oppressed because of our small number, but once our actions are acknowledged their effects will hopefully add greater impetus for the movement in the West.

Peace,  
Don Nakanishi  
Yale University,  
New Haven, Conn.

stability of Americans. Don't misinterpret me! I am not claiming that Canada is a convent of angels. (Witness—Montreal, October 8—people riot when police went on strike.)

But what you seem to be striving for, is equality—equality in all respects, correct? Well, we aren't amassing a Japanese armed forces here to storm our capitol or anything at all. (Paradon the exaggeration.)

Listen, man, next time your smog clogs your lungs and tears your eyes, climb the nearest tree and cast your eyes northward.

Maybe you'll see me with a heavy fur coat on—cold?—perhaps....but contented.

Yours,  
Gordon R. Nobuto  
Ontario, Canada

### PRO

Brother Gidra,

You are to be congratulated on the tremendous work that you are doing. Your newspaper can be considered long overdue and definitely, more than welcome.

We have provided America with more than its quota of professional businessmen, doctors, scientists, and responsible citizenry. But, we too, suffer from problems of rising delinquency, unemployment, and poverty. Let us talk about the need for Asian studies classes for those who have become "aware," the rising dangers faced by the Asian businessman in the ghetto, the need for services to be provided for the Asian immigrant, and the need to remind our "brothers" that slanted eyes are beautiful. You have shown that many of us are getting away from the old path of conservatism, apathy, and are now becoming more "aware" of our surroundings. The "Heavenly people" can take care of their own and, you have shown that

there are those who sincerely want to.

May your pages grow more "beautiful" as the people you represent and your benefits more rewarding.

In togetherness,  
Ronald Quan  
Los Angeles, California

Gidra,

You got a good thing going. Keep it up and here's my \$2.50. Enter my subscription.

I am very much interested in this Oriental "oriented" paper—I'd like to join the staff or start something up here if I could. How did the Gidra staff get together?

Your Judith Gluck poem (September) was great, your Japan Week editorial very good! And your thing fantastic!

Marie Ochi  
San Mateo, California

(Ed.—Look for full story about Gidra in our January, 1970 issue.)

### CON

To whom it may concern:

Since that fine citizen, Mike Yamaki, went through all the trouble of conning me into subscribing to your newspaper, I would appreciate it if you would change the address of my subscription to the address of my dorm at U. C. Davis.

Thank you very much for your trouble.

Sincerely yours,  
Kim Kambara  
Davis, California

**WHEN YOU WRITE, be sure to sign your name and put your complete address (including ZIP code). Names will be withheld upon request.**



## NECESSARY BUT NOT SUFFICIENT

# Yellow and Proud

There is no doubt that, because of efforts on your part as well as on the part of many disenfranchised Asian-American youths, an Asian awareness is finally emerging—at least in the California college campuses. It's conceivable that some Asian-Americans may even be bold enough these days to shout, "I'm yellow and I'm proud—say it loud," "Yellow Power," and other similar slogans. That's groovy...But after the rhetoric, what next?

What I fear most is that after our initial infatuation with this Asian identity bit we'll have nothing more to urge us on. Sure, in college we take Asian Studies classes, dig Asian chicks, even try on Nehru jackets and all of that. But what about post-graduation? Chances are—unless something more substantive than GIDRA and "Ethnic" Studies is found—that in five or ten years 95% of us Asian-Americans (after thoroughly enjoying 4 years of oral masturbation on cultural identity) will be seen driving in our Mustangs going to our \$15,000 a year job with the Defense Department. Oh yea, once in a while we still eat out in Chinatown and even participate in Nisei Week festivities. But, hell, after college it's going to be "Materialism Forever" baby!

The fault of GIDRA is that you don't go far enough in your Third World consciousness bit. But then maybe you don't because back in your mind you're afraid. Afraid that if you carry the Asian or Third World concept to its logical conclusion you'll find yourself to be a living contradiction. You can't let reason prevail because if you do, you'll find that

the whole Asian-American history is but a struggle to get from the position of the oppressed to that of the OPPRESSOR. And, goddammit, Asian-Americans have Uncle-Tommed so hard just to get a piece of the action (you know, that secure engineer position with Dow Chemical, that mansion in high-society suburbia, and that lily-white wife.) Because we—myself included—have dreamed the "American Dream" for so long that we're not willing to see reality. We don't want to hear that the U.S. government, through Dow Chemical, is butchering our brothers and sisters (millions of them, mind you) in Vietnam or through the universities (Mr. Hayakawa et al) is doing research on methods of suppressing self-determination movements (cleverly renamed "counter-insurgency operations" for public consumption) by Third World peoples all over the world. It is much easier to get hip to the Third World bit while in college and then forget it afterwards because it might really bother our conscience.

In the year 2000 (maybe even sooner) I'd sure hate to see a second "Nuremberg" War Crimes Trial, because this time it'll be all the Third World peoples in Asia, Africa and Latin America sitting in judgment over these Asian-Americans who willingly contributed to the extension of post-WWII American Imperialism, even after they've "seen the light." Unless your paper starts addressing itself to the contradiction outlined above, we'll see you at the Trial.

Danny Li  
Berkeley, California

## RELEVANCE OF ETHNIC STUDIES

One's first impression at the Asian Studies Conference at Berkeley (September 20-21) was—WOW!—look at all of these people who have come to Berkeley to carry on the fight, the fight initiated by the Third World movements at San Francisco State and U. C. Berkeley and look at all of these people from all over the state who are committed to change—social and political. Then what happened—for four hours we sat there listening to the call for more courses on Asian culture and history, for more courses related to the community, communities which most of us have left or never lived in, and for more research. We were impressed by the number of courses offered at some schools and the struggles of individuals at other schools to set up and spark interest in Asian courses.

What's the relevance of a major in ethnic studies? What's the relevance of the culture described in the classic textbooks? What will be the effect of dissecting and describing the power structures of our own communities? Did our brothers and sisters at SFS and

UCB get beaten down by the "Man" so that their fellow Third World sisters and brothers could isolate themselves in academia or so that well-intentioned individuals could present "objective" reports on the whole life style of the minority communities? Think what the latter means, it means that the establishment will know whom it can buy off and where the repressive tactics of the power establishment can best be used against the people. Think hard, sisters and brothers, ethnic studies should not exist for the scholarly unfeeling researcher. They should exist to develop real affection and involvement in the communities for eventual social change.

Ethnic studies developed out of political action and risk taken by our fellow students. Students demanded a Third World College at Berkeley because the whole educational system has ignored minority peoples and particularly minority communities. They wanted to develop courses which they felt would directly benefit their fellow students and their own communities. Ethnic studies

which have since exploded throughout the state have channelled precious energy and action into the collection of dead data, have isolated people into the "Asian bag" (thus stimulating racism and suspicion among other ethnic groups) and have become tools of the establishment.

Ethnic studies should involve itself in issues of today—women's liberation, U. S. aggression in Southeast Asia, Title II, the Security Pact with Japan, low wages and poor working conditions of Third World peoples, etc., etc. We must pull out the facts on these issues and cry out for justice. If ethnic centers are going to mess around with dead academic material and feed its students Uncle Tomism and promote racism, forget it... that's nobody's bag. Let's talk about these issues at the next Asian Studies Conference. Let's talk about where we're at now and where we want to go.

Janice Iwanaga  
Asian Radical Movement  
U.C.L.A.  
Los Angeles, California

## We Are Americans

There is a silent crisis taking place in the minds of Japanese-Americans. It is a crisis in identity: who are we, what is our place in American society and what is our future? These are questions that are often raised but seldom answered without vague or bitter words. I feel that the time has come to not only relate to ourselves but to others as well on how we Japanese-Americans see ourselves. Often we are disturbed when Caucasian Americans regard us as Japanese and not as Americans of Japanese descent. Being regarded as such we do not always share the same opportunities. Yet paradoxically we often consciously consider ourselves as Japanese when we call ourselves an ethnic minority and strive to maintain a Japanese culture remaining somewhat ignorant of Western-American culture, i.e. the history, the literature and the art. We want others to look at us one-way—yet our tendency is to see ourselves differently. I admit that there are one or two dodos who racially think that they are of the Caucasoid strain and who display their nasal septums to their fellow Japanese-Americans. This newspaper has more than criticized these few people to a fried chicken crisp. My criticism is aimed toward the majority.

### IDENTITY

The development of an identity requires two processes: one involves the conception of one's identity, the other is a mode of action demonstrating one's identity. Historically speaking Japanese-Americans have always been considered second rate citizens. (Prejudice, War and the Constitution and The Politics of Prejudice) We have never had the full opportunities and privileges that were enjoyed by others. Oftentimes we were unwilling to try and move up, always satisfied with our status, satisfied in being considered as second rate citizens unfit to hold administrative positions, to buy homes in particular areas and to have the better paying jobs. Our response to these situations is the key to obtaining a conception of our identity. That is, we are not second rate citizens but full-blooded Americans entitled to every social and economic privilege due to any American who has proved his loyalty and worth in wars and in peacetime. Legitimate Americans must have their history to prove themselves. I, for one, believe that the legacy of the 442nd combat regiment more than testifies to our legitimacy. Thus, our response to prejudice is this: we are absolute Americans entitled to everything in American society. Our response is our identity—Americanism. I suggest that those of us of Japanese ancestry begin to think about what it means to be an American in terms of culture, culture being customs, historical traditions, and artistic and literary outlooks. For the basis of modern western civilization is the nation-state—one language, one flag, one culture. For the benefit of the stone natural Japanese, I am not referring to cosmetics or padded boob lifters of the feminine culture. What I am trying to do is appeal to a powerful and influential force known as nationalism to be directed not toward America for white people but America for Americans. The time has come when Japanese-Americans begin to call themselves Americans of Japanese descent, time when we grasp this new identity, time when we move up, not by depending on white people as the blacks so often do, but by asserting ourselves of our legitimate rights and privileges.

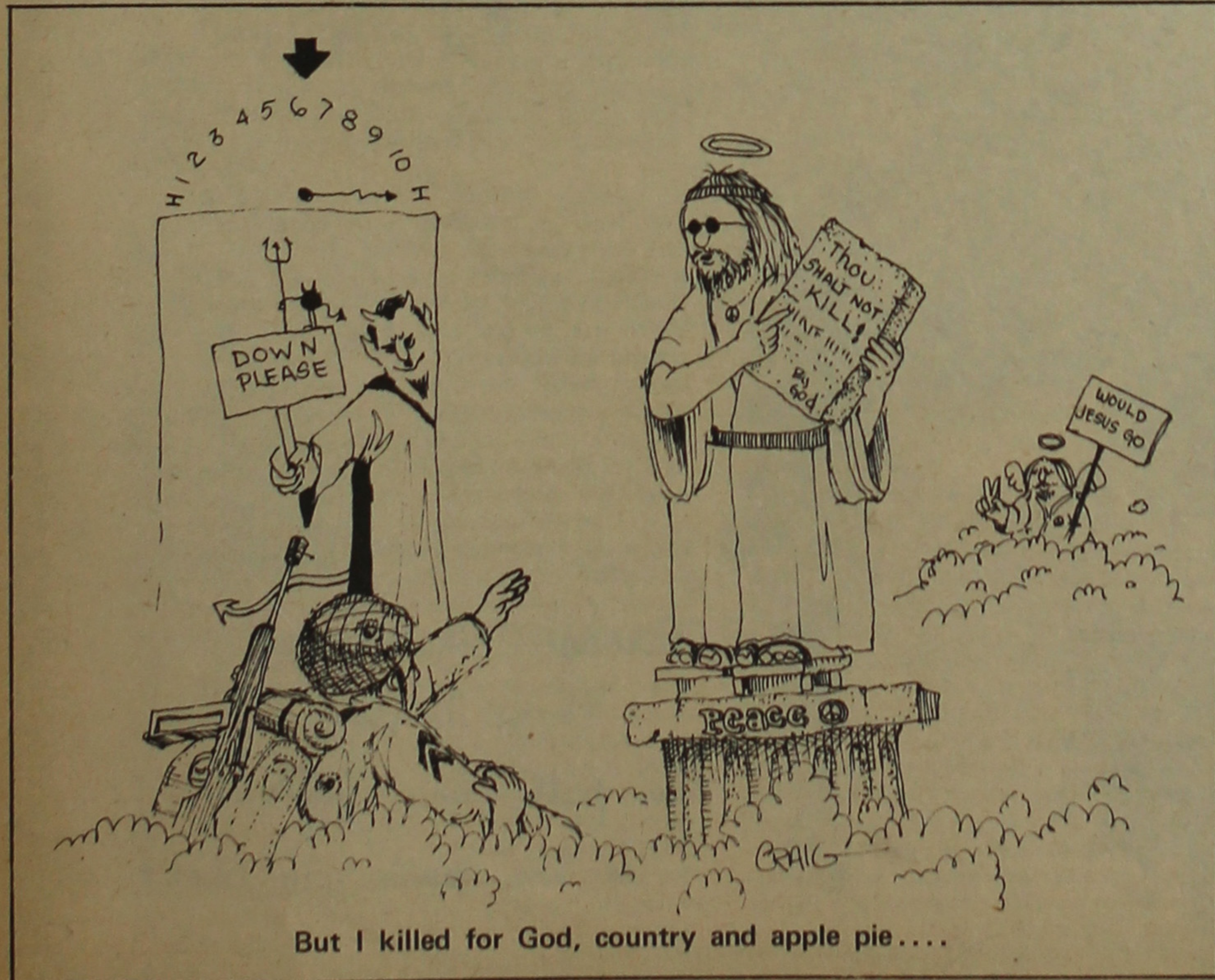
However we conceive of ourselves, we need a mode of action to express our identity. Some methods have already been developed but I see little to be gained from placard demonstrations, mass protesting, occupations of buildings and even rioting. As Americans with Japanese backgrounds, I feel that we are unique in terms of intellect and mobilization of our resources. Too much of our thinking so far has been influenced by black literature; we should have our own mode of action to assert ourselves as American citizens. By action I do not mean that we wallow graciously in apathy; by action I mean that we rock the boat by waving the American flag, waving the Constitution and the Declaration of Independence, waving our arms and hands and shouting to those who would deny us full equality and citizenship, shouting, "We are Americans, we believe in America, equality and justice as spelled out in the Constitution. Anyone who wishes to deny us of our social, economic and political rights will have to destroy us, the American flag and the Constitution." This kind of patriotism does not refer in any way to mother love, apple pie or "America, Love It or Leave It." Too often patriotic platitudes are the tools of political reactionaries; too often the phrases mask sinister motives. So the purpose of waving the flag is not to show people that one's loyalty isn't flagging. We are not second rate citizens with the title of Japanese-Americans but full citizens known as Americans of Japanese descent.

### ON YOUR KNEES...

An American of Greek descent once said, "...it is better to die on your feet than to live on your knees." I believe in that and I believe that, if again, there will be no more camps because we will either be free or dead. Our duty is not only to ourselves but to a higher and nobler cause—the preservation of our nation's democratic conscience. We have done our share to earn our red badge of courage; we must now claim our stake in America. Twenty-five years have passed since we helped save our nation from foreign enemies, twenty-five years and we still cannot truly recognize ourselves as red-blooded Americans and "real, live nephews of my Uncle Sam." That is essentially our identity problem. So to begin with, I demand that the Rafu Shimpo, the Pacific Citizen and other newspapers begin to use the phrase, "Americans of Japanese descent" instead of our hyphenated, self-deprecating title of "Japanese-Americans" with all its historical inferences. It is time we realize that our search for our identity begins with a conception of our Americanism and ends with a demonstration of our Americanism. It is time we begin to speak up and assert ourselves in a way to establish our identity and to contribute to American thinking, the synthesis of militant patriotism with liberal motives. The time is now.

David Ota  
Culver City, California

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.



But I killed for God, country and apple pie....



# HUES

By Leora Wong, UCLA

barely CONCEIVED in my mother's womb i lie  
no feelings, no emotions, no knowledge of any sort  
what am i to know of the vast ONCOMING world  
especially the different HUES of black, brown, yellow  
and WHITE  
there is so much  
and i, smaller than a mere SEED

alas, I SEE THE LIGHT  
my tiny eyes GROPING out to see  
EVERYTHING around me  
stars glowing luminously amidst the DARK decor of the  
sky  
the birds, the trees, the flowers  
LIFE

as i journey slowly into the world on my own  
i commence to notice the DIFFERENT hues  
but in my eyes they are yet only ONE  
others tell me to BEWARE  
is there so great a DIFFERENCE  
i am yet a NOVICE in this vast society

not only do i now notice, i ENCOUNTER  
black, brown, yellow, WHITE  
all are still the SAME  
but still i hear, BEWARE  
yet i do not CONCEIVE  
am i still so novice

who is THAT my little daughter i am asked  
do you not know that she is BLACK  
YES, my mother  
but black and brown and yellow and WHITE are all the  
SAME  
what is TRUE my daughter  
but BEWARE

my friends are black, my friends are brown, my friends  
are yellow  
but MAINLY my friends are WHITE  
i WANT to do the things they do and be the way they  
are  
but you CANNOT my child  
for they are WHITE and you are YELLOW  
i wish, i wish that i were WHITE

TIME has passed so i've had my kicks and fun with all  
the WHITES i know  
but NOW my feelings start to CHANGE  
for through my eyes, whites NO LONGER seem the same  
many still reflect and remain GOOD people  
but my wanting TO BE ceases ever more  
it's funny—my feelings changing in a DAY

i now begin to FEEL the difference in the HUES  
for black IS black and brown IS brown  
and NEVER will they cease  
for white get even WHITER as compared to the others  
so i must learn to ACCEPT my color as YELLOW and no  
other  
and the CONSEQUENCES that come with it—bad or good

and now i begin to UNDERSTAND when others tell me  
BEWARE  
BEWARE my friend BEWARE my child of how your feelings  
GROW  
do not let colors MISGUIDE you  
OR let them change your FAITH and virtues  
try to BLEND the colors yet remembering your OWN  
for YELLOW is the color you're BORN to that comes  
above ALL the rest

no longer do i wish TO BE white—but YELLOW  
for alas, i have seen the light AGAIN  
and now my eyes are no longer groping  
the stars are FOREVER so luminous  
the birds so FREE, the trees so graceful, the flowers  
so radiant  
and LIFE—SO OPEN

so COME and venture through the doors of LIFE  
and TASTE what it can offer  
i've tasted black, i've tasted brown  
and MOST of all, i've TASTED white  
for we live in a WHITE MAN'S SOCIETY that ENCOMPASSES  
us in their realm  
so my yellow BROTHER—let us drift out and be OURSELVES

as i journey on about TODAY  
i taste many a time which makes me want to CRY  
to see my yellow BROTHERS ENGULFED in white man's  
PRAISE  
my brothers work so HARD to get to where they are  
and all they had to show for this are calluses and  
SWEAT  
for what i ask, for WHAT—the IMAGE that they must  
keep

the image, the image—the IMAGE that they must keep  
why i ask, WHY  
do you not see my sister  
we must live up to how the WHITE MAN see's US  
the white man is a FOOL i say  
and so are YOU, my yellow brothers, by continuing  
this MASQUERADE

the white man's inclination on OUR yellow people is  
quite strong  
are we so easily ASSIMILATED  
it is not that we are, but that many WANT to  
COMPETITION has grown AMONG our yellow brothers and  
sisters  
to MAKE the grade closer to the white man  
this is FOOLISHNESS—for the white man is but a FOOL

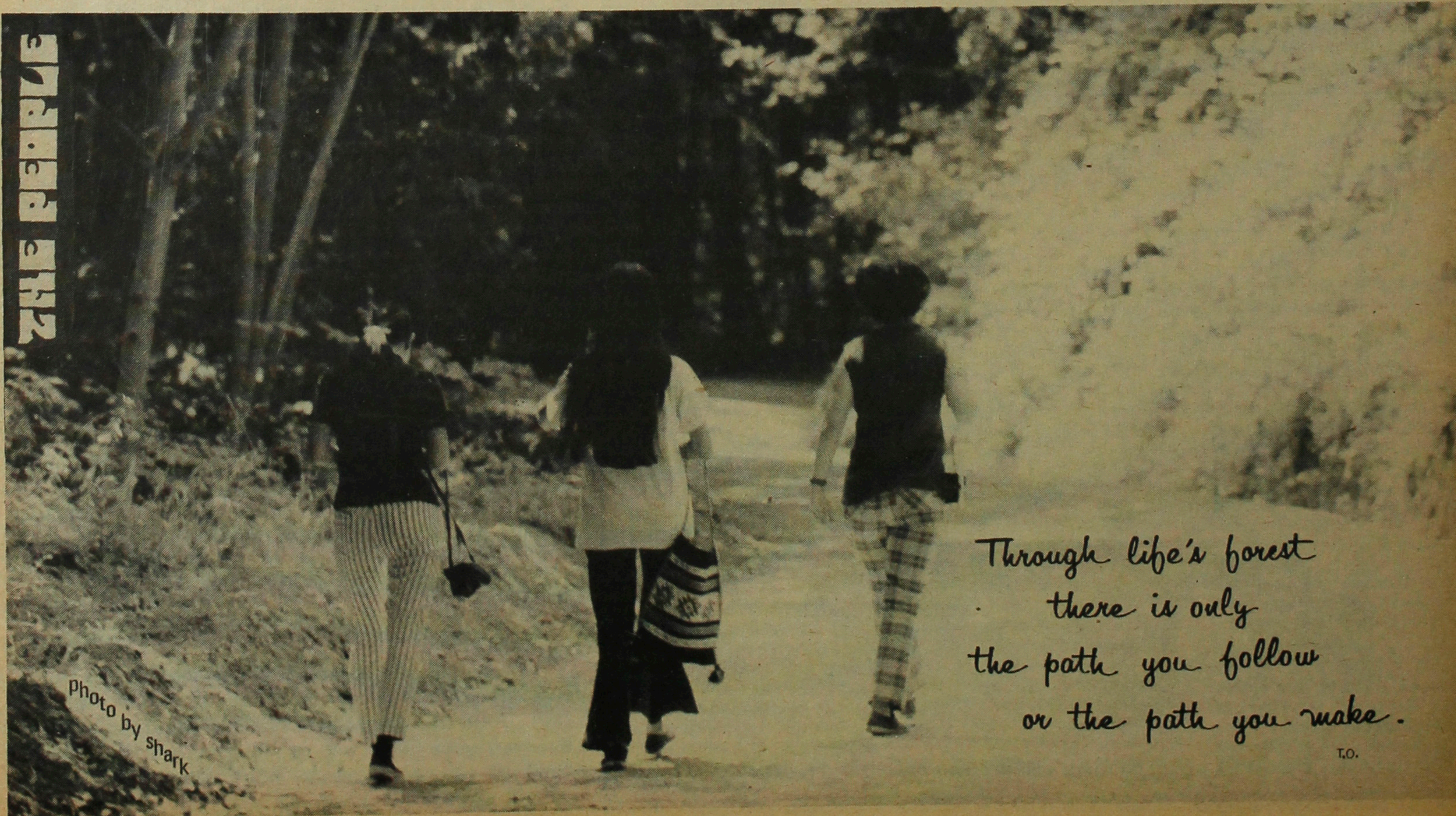
the white man is a selfish animal  
who GLOATS about the earth  
he goes about DESTROYING while thinking he's doing  
GOOD  
there's trouble in the world so I must go and help  
says he  
there are problems of his own in his very OWN backyard  
but is he THERE to help

NAME and FAME for all it's worth is what the white  
man wants  
but i CANNOT CONDEMN all white men as such  
for there are many a good one  
for whom you do not hear WORD said about  
for it is the FOOL of their society that words are said  
my yellow brothers—we must be able to DISTINGUISH

so be AWARE my yellow brothers and sisters  
of WHITE men that cross your PATH  
for SOME are good while SOME are bad  
keep an eye and an ear open  
and DO NOT put your trust into all mankind  
for the world is FULL of trickery

black, brown, yellow and white  
STILL they are the same  
but now i see them all in a different DEGREE  
STILL they are the SAME  
for there are BOTH good and bad blacks, browns,  
yellows and whites  
yet, STILL they are the SAME

so my yellow brother, let us journey on  
the world continues to spin as life goes on  
so COME and VENTURE through the doors of life with me  
TOGETHER we can break through the walls of fabrication  
and misconceptions  
though the HUES are not yet HARMONIZED, we are AWARE  
so my yellow brother—let us drift out and be OURSELVES



Through life's forest  
there is only  
the path you follow  
or the path you make.

T.O.



# LITTLE TOKYO

BY YUKI

Layout by Yasu



## Street Scene '55



Remember when San Kwo Low and the Far East Cafe were the 'places to go' for wedding receptions, family dinners and other special occasions. My trips to Little Tokyo during those days were a big thing—the shiai's at Koyasan, buying manju and sembei at Maruya or Fugetsudo and going to the Linda Lea to see Japanese movies. I even looked forward to going by Toyo Miyatake to see if they had changed their display window from the previous month or two. That was almost fifteen years ago and somehow Little Tokyo does not give me the same feeling. The years have changed me but Little Tokyo has also changed....

Today Little Tokyo is strategically located in the midst of a burgeoning Civic Center. Here in downtown Los Angeles where the functions of urban life and politics are carried on, Little Tokyo is practically engulfed.

Physically, Little Tokyo today has not changed appreciably from the years before. There have been a few new high-rise structures, the 15-story Kajima Building located on the corner of 1st and San Pedro Sts. is another major structure which have been built and is now completely occupied by Nisei doctors, lawyers, and other professionals. However, new structures in themselves do not make a better Little Tokyo. More so than the physical renewal of the area, Little Tokyo needs the Japanese community which it once served.

Perhaps the one last vestige of hope for community interest in Little Tokyo is the current Redevelopment Program sponsored by the Community Redevelopment Agency (CRA).

The impetus to begin redevelopment in Little Tokyo started in 1963 when local community leaders and businessmen felt the pressure of expansion from City Hall and the overall downtown area. As a result of several community meetings the Little Tokyo Redevelopment Association (LTRA) was formed. The redevelopment plan of Little Tokyo at this point was an indepen-

dent venture of the citizens with the professional aid of the Nisei architects, engineers, and planners who volunteered their services. A general land use plan was presented to the City Council in 1964 and the plan was approved, but only "in principle."

The LTRA, in seeking more avenues to redevelopment, was referred to the Community Redevelopment Agency (CRA) by Councilman Gilbert Lindsay. Through the CRA, Little Tokyo qualified for the Neighborhood Development Program (NDP) of the Department of Housing and Urban Development (HUD) which is a unique approach to urban renewal in that it responds to the needs of smaller communities like Little Tokyo.

By February 1, 1969, with the final approval of HUD the Little Tokyo community could foresee redevelopment activity for several years to come. The first priority of the redevelopment project was to hire a project team. Kango Kunitsugu was selected as project manager. He and a staff of five are working out of the Project Information Office at 324 E. 1st St., 4th floor.

The vitality of this redevelopment is embodied in the ideas, dreams, and visions of those involved in this project. But all these ideas and plans are based upon the desires voiced by the community. For it is within the people that the lifeblood of this project is created. The people are the plan-

ners. Some of the possibilities envisioned by the community are: a major 300-room hotel; a 100-room motel; a commercial shopping center; a cultural-community center; and a residential development, including senior citizens housing, low and moderate income housing and high-rise apartments. There has even been talk of a major hospital and trade center as future possibilities.

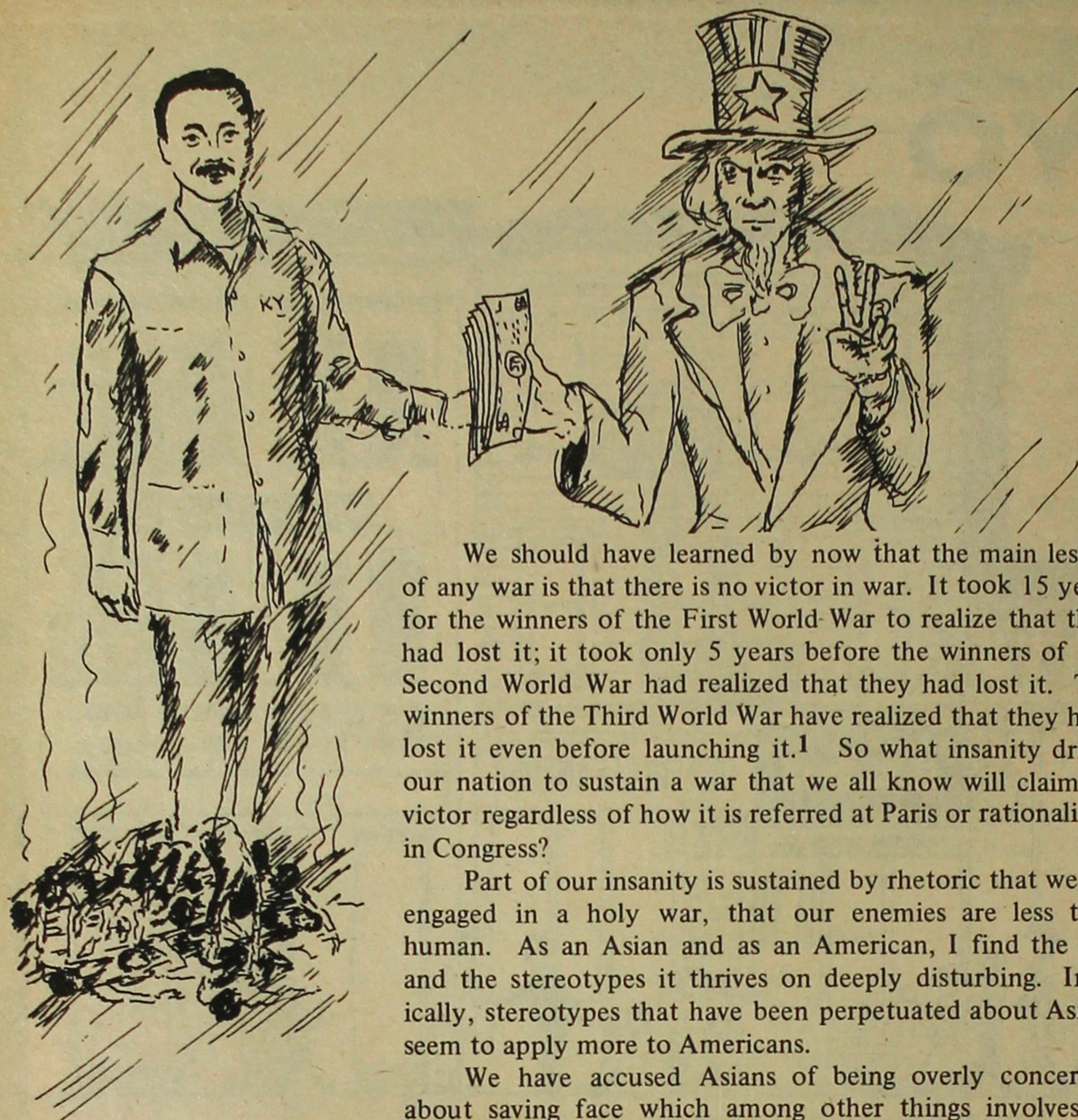
The cultural-community center will represent the major symbolic thrust of the Japanese people. Due to the varied nature and diversity of the community itself the cultural-community center should be multipurpose in that it services the needs of the old as well as the young, the professional and non-professional, the artist and the layman. This should be an area of richness where both the past and present are amply represented.

It has not been so long ago that one can remember Little Tokyo as a strong, cohesive, and centralized community—a true symbolic center for the Japanese in Southern California. Somehow Little Tokyo has not maintained itself with the progress of time as well as with the changing attitudes of people. We now have within our powers the chance to revitalize the spirit as well as to create an environment which is representative of the total Japanese community. The decision is with you, the people.



# THE HIGH COST THE AMER

BY ISA

FROM A TALK GIVEN ON M  
AT THE UNIVERSITY C

We should have learned by now that the main lesson of any war is that there is no victor in war. It took 15 years for the winners of the First World War to realize that they had lost it; it took only 5 years before the winners of the Second World War had realized that they had lost it. The winners of the Third World War have realized that they have lost it even before launching it.<sup>1</sup> So what insanity drives our nation to sustain a war that we all know will claim no victor regardless of how it is referred at Paris or rationalized in Congress?

Part of our insanity is sustained by rhetoric that we are engaged in a holy war, that our enemies are less than human. As an Asian and as an American, I find the war and the stereotypes it thrives on deeply disturbing. Ironically, stereotypes that have been perpetuated about Asians seem to apply more to Americans.

We have accused Asians of being overly concerned about saving face which among other things involves resolving a situation without undue embarrassment. To an Asian, saving face means preventing humiliation to one's opponent as well as to one's self. When the opponent loses face an Asian also considers himself discredited. To an American, saving face seems to mean avoiding humiliation at all costs even if one has to lose his head in the process. We miss many signals because of this overconcern in keeping ourselves from looking so bad. For example, the current lull in the fighting in Vietnam has been interpreted by astute observers as a signal for serious negotiations. But instead of picking up on this possibility, our reaction has been to demand that the Vietnamese admit that they have stopped fighting. By insisting that a person say "Uncle" without giving allowance for the intricacies of dealing with a tense situation, we risk more than humiliation.<sup>2</sup>

We charge that Asians value life less than we do, that life doesn't mean as much to them. But there are facts that suggest we don't value life as much as we say we do. As one indicator of the concern for life consider rates for infant mortality. Infant mortality rates are reflective of such conditions as availability of nutrients to infants and to mothers, access to services such as medical help, and morale and concern of the general public. The startling fact is that the infant mortality rate in Vietnam is identical to that in Mississippi—36 per 1,000. But what is more alarming is that the infant mortality for non-white people in Mississippi is nearly 50% higher than that in Vietnam. In fact, infant mortality rate for non-whites in the entire United States is comparable to that of Vietnam, a country that is undergoing destruction and total war. But it isn't just Mississippi and related southern states that have

higher rates of death occurring to non-white infants under one. Included also are states such as Iowa, Kentucky, Massachusetts, New York, Pennsylvania.<sup>3</sup> Our country is supposedly at peace, yet if you look at these figures and especially those pertaining to the minority, it's hard not to wonder whether the minority population in such places may not also be experiencing a stage of seige and oppression comparable to that in Vietnam.

We stereotype the Asians as being inscrutable and devious, and accuse them of interfering in the internal affairs of our country. Calling a telegram from Hanoi concerning a day of moratorium as an interference in our internal affairs is heresy in contrast to what we have done to physically annihilate their villages and towns. Which is interference—sending a telegram or dropping bombs day in and day out for a thousand days?

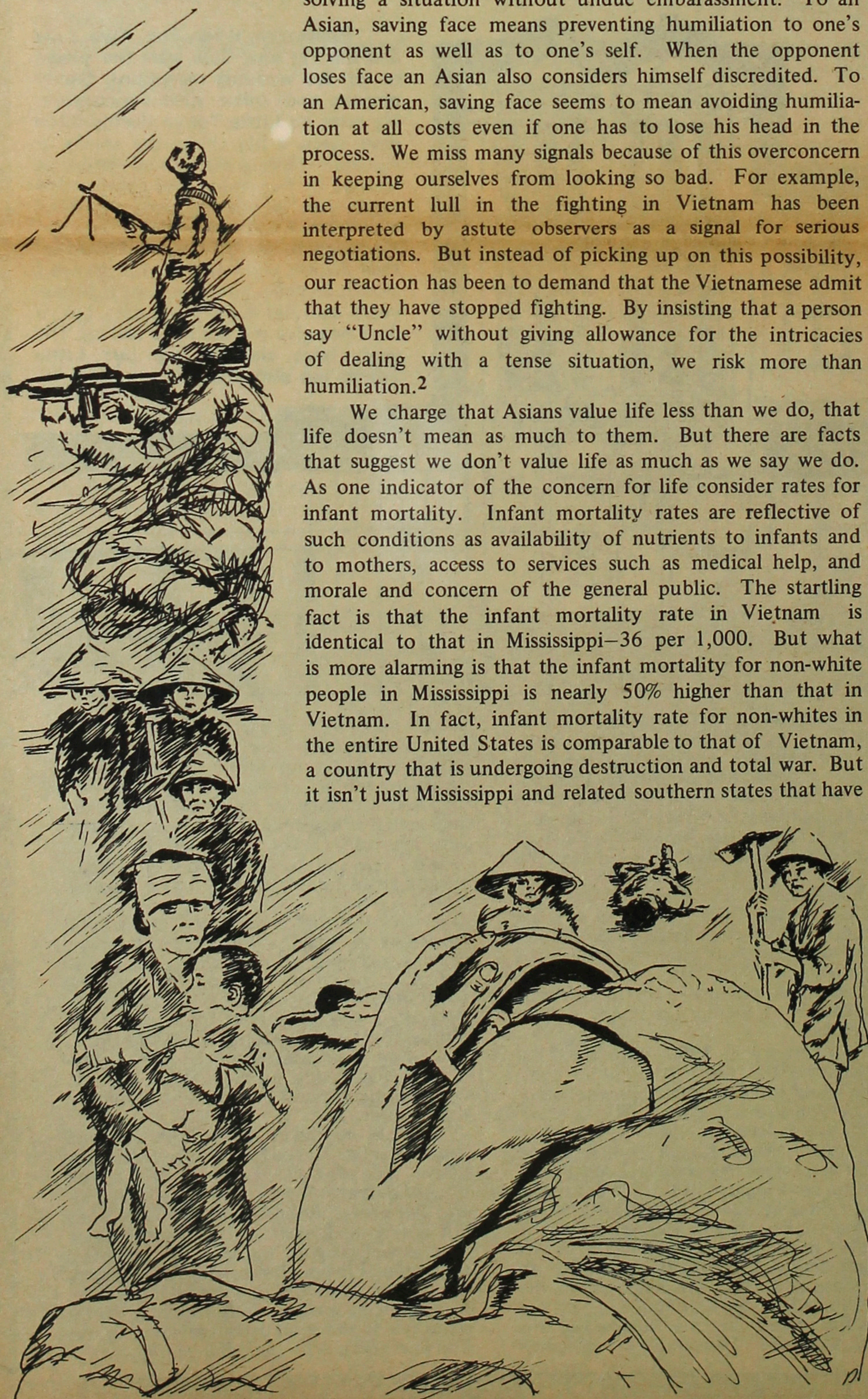
If being inscrutable means masking our intentions, then we disguise our actions by words such as "advisor," "fighting war to prevent war," "democracy," "to terminate with extreme prejudice." But they cannot hide our confusion and our calculated intent to destroy. "Vietnamization" is another inscrutable term. In fact, that term only reflects how Americanized the entire Vietnam war effort has been.

We assure ourselves that the United States goes only to the aid of people who ask for our help and where freedom is in danger. But whose freedom and what kind of aid are we talking about? And how free are we to even talk? Some of our leaders have said those who speak out in a time of national crisis such as this, are abusing the privileges of democracy. But the sad record shows that the democratic process was by-passed in getting us into this war in the first place. As for battles in the name of freedom, there are struggles for freedom and self-determination going on in South Africa, Angola, and Mozambique—why are we not there? How much of our non-involvement is related to the fact that the freedom fighters are Black and the oppressors White? And as for Vietnam, hasn't it ever occurred to those who run it in the name of freedom that we may be fighting on the wrong side?

Our attempts at explaining how we can get out of Vietnam are just as inscrutably devious. In a recent New York Times interview, President Nixon explained that "the way to avoid being involved in wars in Asia is to continue to play a significant role in Asia." Translated, this means "we get out by staying in."<sup>4</sup>

What kind of people and a nation have we allowed ourselves to become? What we have attributed to Asians—low regard for life, overconcern with saving face, of being devious—really apply to us. This hurts because for a people who have prided themselves for being frank, it says that we're not levelling with ourselves. Perhaps the kind of message that really levels in a brutally frank way comes from the production *Hair*: Vietnam is described as the war where "brown and black men have been sent to kill yellow men to save land that the white man stole from the red man."

A lesson that should be clear in that not only is war hell, and more often than not racist, but it is also fantastically expensive. Some politicians have expressed reservations about our spending 28 billion dollars on Vietnam this year. But many have failed to realize that this year we have also spent \$21 billion on interest payments for debts accrued in our waging World War I, World War II and the Korean War. We deceive ourselves in being alarmed only about the immediate cost of war. The Second World War cost 381 billion dollars. But the benefit paid to veterans—many maimed for life—from the Second World War is estimated to reach the staggering total of 476 billion dollars. In addition, we have some 200 billion dollars to pay out in interests on our war debt. Thus the total cost of the Second World War will be over one trillion, fifty-seven billion dollars. It's estimated that fighting the Vietnamese war will cost us 400 billion dollars—much more than the Second World War. We





# T OF SAVING FACE RICAN WAY

FUJIMOTO, U. C. Davis

RATORIUM DAY, OCTOBER 15, 1969,

CALIFORNIA, DAVIS.

must remind ourselves to add in the cost of our debt to veterans and interest payments to the bankers financing the military industrial complex.

Another way to measure the aftermath of war is through the influx of people from the country that we've battled. After our wars in Asia, immigration—silent, invisible but nevertheless steady—comes in the form of war brides, maimed victims and orphans. Whether it be Japanese war brides, Korean orphans, or napalmed Vietnamese children, the evidence of our involvement comes home. This trend has not only occurred after our war with Japan, our conflict in Korea, and the current holocaust in Vietnam, but it is already happening as a result of our interference in Thailand.

So what do we do about all this? We Americans consider ourselves a generous people, but we should not confuse ex post facto acts of generosity which can be covers for our failures to take moral stands when it counted the most. I am reminded of two examples.

When I was being taken away to a concentration camp in this country during the last war, a few friends who dared come see us off brought with them coffee and doughnuts. These were acts of generosity and appreciated as such. But people of good will should be reminded that this is all you'll be able to do if you wait till a time of crisis to speak up and act.

The other example is a familiar one, especially around Christmas time when television cameras focus on G.I.'s giving parties to orphans and passing out candy to urchins on the streets. Our failure to see beyond this gesture is reflected by the American television viewer whose response is invariably: "Why, isn't that nice? Aren't our soldiers good and kind people?" And herein lies our blindness and our confusion. The real question should focus not on the selected behavior of the soldiers but on our role in bringing about conditions that create orphans. What's the connection between a G.I.'s presence and the fact that the orphan is also there? What have we done or didn't do that brought that situation about? Such moments of so-called generosity do not erase the fact that a soldier's job is to kill. It is not pleasant to recall that SS troops in Germany also acted kindly, soothing crying babies as they walked Jewish mothers and the children to the gas chambers. Gestures of coffee, doughnuts, and candy cannot sugarcoat the sores left festering by our having rationalized our responsibilities away.

How about us in the university? We at the university are in the eye of the hurricane. We sit in the serene middle while forces of destruction to which we are a direct party rage all around us. We produce 80% of the officers through our R.O.T.C. programs. Many of our universities have made themselves beholden to the Federal government by dependence on research funds to run the university. Schools such as Cal Tech and M.I.T. derive over 80% of the university's budget from such funds. And the sources? In 1964, for example, 90% of almost 15 billion dollars of Federal research expenditures to universities came primarily from the Department of Defense, the Atomic Energy Commission, and National Aeronautic and Space Administration.<sup>8</sup> Regardless of how you rationalize the work on atomic weapons, nerve gas, defoliation or counter-insurgency, the fact is our universities are involved in efforts directly linked to the war. The university is a direct partner in the national commitment. If the nation's commitment includes destruction you can bet that the university has played a prime role. But just as the university can be a partner in destruction, can it not be a moral and intellectual force for action and thought that is both wise and humane?

Every generation has a tendency to see itself charged with remaking the world. Ironically the United States seems to have accepted the charge with violent fervor. But in trying to remake the world in its own image, it seems to have taken on as its motto the quote of the U.S. Army Major who said of a Vietnamese village: "We destroyed it

in order to save it." Matthew Arnold summarizes this ludicrous horror in *Dover Beach*:

**"And we are here as on a darkling plain, swept with confused alarms of struggle and flight as ignorant armies clash by night."**

Rather than remake the world in this way, Albert Camus charges this generation to "keep the world from destroying itself." We can respond to this charge by stopping this war. We can't afford to do anything less.

## Notes

1) Milton Mayer in his article "The Children's Crusade" published in September 1969 issue of *The Center* magazine, was the one who pointed out that in wars the "winners are the losers."

2) For an elaboration on the idea of saving face, see "The Chinese Concept of 'Face'" by Hsien Chin Yu, the *American Anthropologist*, 1944 (volume 46, pages 45-61).

3) Sources to check concerning infant mortality rates include the *U.N. Demographic Yearbook* and *Vital Statistics of the United States* (the volume on Mortality), published by the Public Health Service, Department of Health, Education and Welfare. Brief summaries also appear in various Almanacs such as *Information Please*.

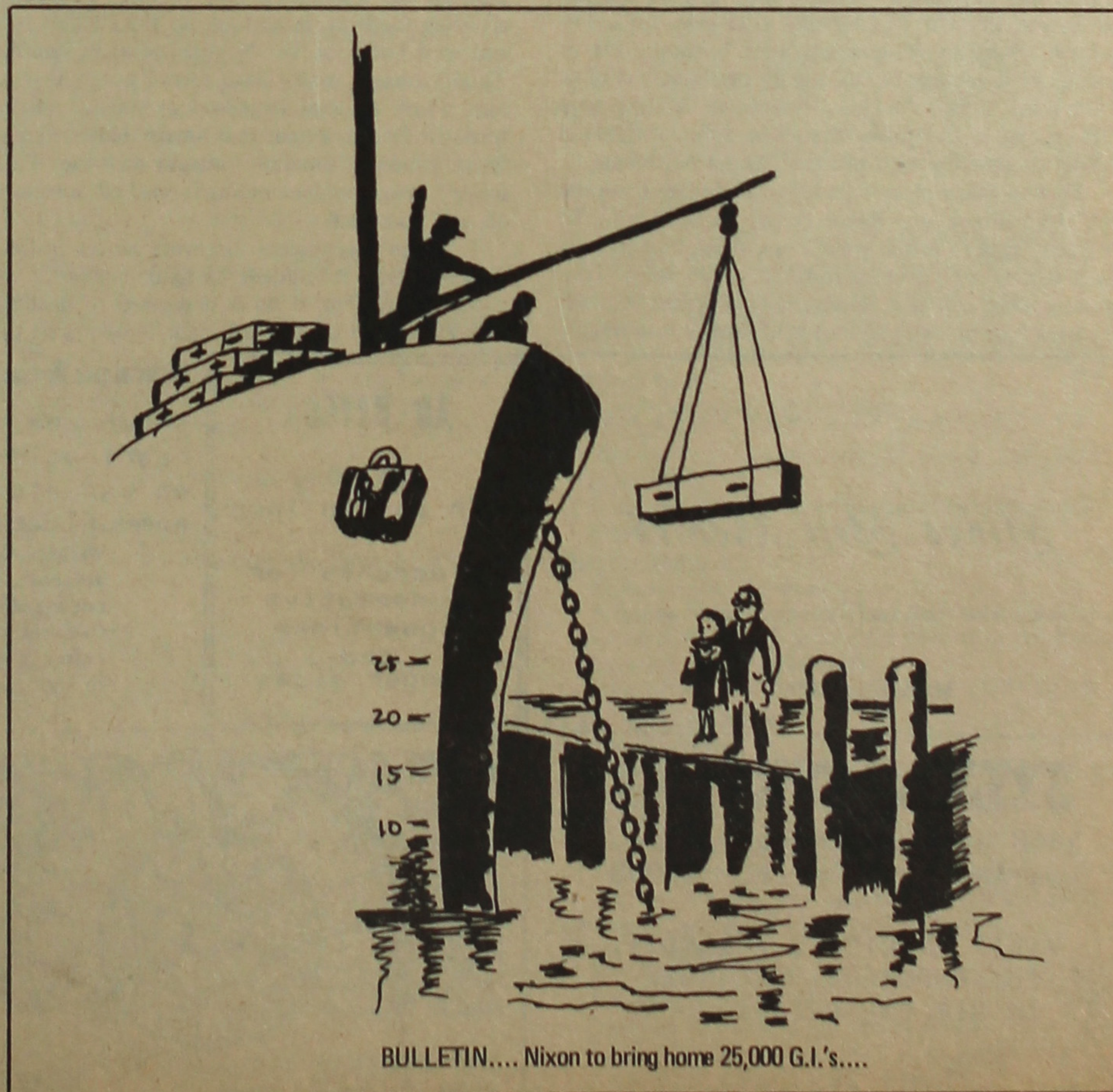
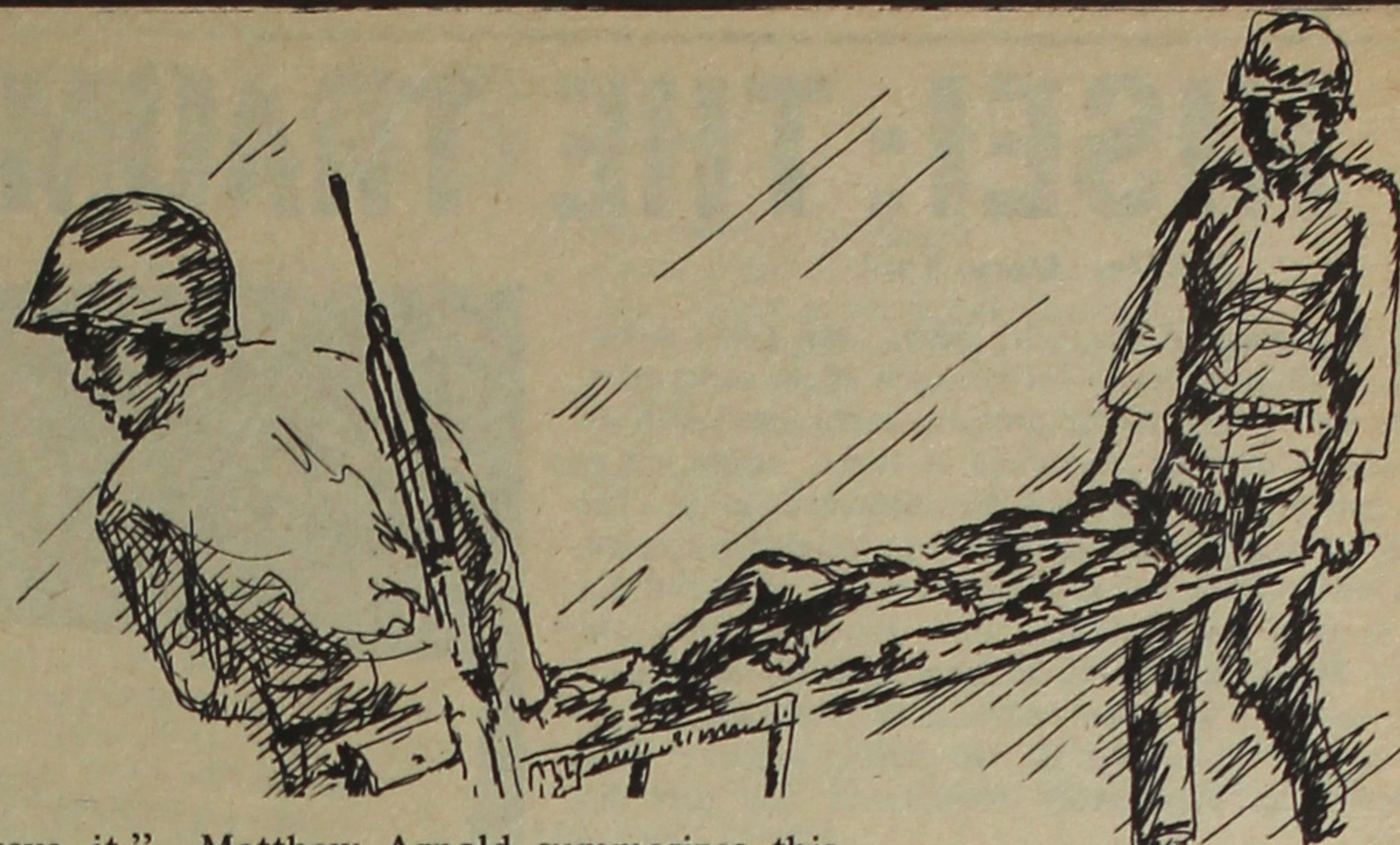
4) The Nixon quote on Vietnam and how to interpret it was mentioned in a recent I.F. Stone newsletter.

5) For a detailed analysis of the cost of war, see James Clayton's *The Economic Impact of the Cold War*, Harcourt, Brace & World, 1969, forthcoming.

6) According to the 1968 *Reports of the Immigration and Naturalization Service*, Department of Justice, nearly 50,000 immigrants came in from Japan between 1951-60. A substantial proportion of this number consisted of war brides.

7) There is much written on the concentration camp experience of the Japanese in the United States. (A good source of information is the Japanese American Citizens League which is currently conducting a campaign for the repeal of the 1950 McCarran Act—specifically, Title II, the section on Internal Security.) A discussion of this experience and its relevance to issues today appears in Isao Fujimoto's "The Failure of Democracy in a Time of Crises," which appeared in various publications including *Gidra*, the *Pacific Citizen* and the *Black Politician*. You can write the author for a copy.

8) *The Depleted Society* by Seymour Melman discusses the university's involvement in the war effort. More detailed is *The University - Military Complex* published by the North American Congress on Latin America, Box 57, Cathedral Park Station, New York.





# NISEI: THE TRAUMATIZED AMERICAN

By Mrs. Mary Tani

Protestors of the title, *Nisei: the Quiet Americans*, Bill Hosokawa's forthcoming book, have themselves met with counter-protests based on LACK of knowledge of what transpired in events leading up to the controversial title, and the settlement of it. The whole kit and caboodle having been shrouded in secrecy, it is not possible to know everything. And but for the protests led by Edison Uno, Raymond Uno, Dr. David Miura, and Ray Okamura, against the 'Quiet' title, we'd all be taken unawares by a stereotype like we were in World War II. In piecing together information from explanatory memoranda one gets this picture.

About ten years ago the JACL 'powers' decided it was a good idea to write a history of the Issei immigrants in America. That is what the Issei and Nisei were told from whom funds were collected for the project called "Issei History Project." The Project committee consisted of seven persons, all members of the Japanese American Citizens League (JACL), namely: Shig Wakamatsu, Frank Chuman, Sim Togasaki, Akiji Yoshimura, Mike Masaoka, Mas Satow and Bill Marutani. Not one Issei in the group. The work was to be finished in two years; three years at the most—so the donors were told. But it dragged on and on and extended to ten years. All the while, from funds collected the committee was paid for "services rendered." In the intervening years the "Issei History Project" committee became "Japanese American Research Project" (JARP) committee. A national campaign was conducted to solicit funds for the "Issei History Project." Thousands of contributors gave generously because they had faith and confidence that the JACL would provide valuable service to the community and to history.

In time, perhaps the funds and the patience of the contributors became depleted. At any rate it was finally decided by JACL and JARP that the only good writer among the Japanese who could write their history was JACLer Bill Hosokawa, a *Pacific Citizen* columnist, and an associate editor of *The Denver Post*. The material gathered by JARP was then made available to him, and he was given carte blanche to exercise editorial judgment of what is significant.

Not questioning Mr. Hosokawa's ability as a professional journalist but how "good" is a writer who confuses "protest" with "censorship" as he did in his public letter (reproduced in October Gidra)? If the Japanese community has only one good writer, one who doesn't know the difference between protest and censorship, we're in deep trouble.

Why wasn't the book co-authored by at least two persons? Or better still by a committee made up of at least one Issei, one non-JACLer, and to be even more democratic, a member of the female gender, to judge what is significant in the history of Japanese in America? The book, by the very nature of its title, affects ALL Nisei, not only JACL. The JACL constitutes only a fraction of the Japanese population in America, yet all Japanese Americans are stereotyped by this title. Didn't we have enough of that prior to and during World War II? The Issei may not know whether they got the double-cross or not, but the fact remains that they rate only one-third of the book, and whatever is significant in their history is arbitrarily defined by one writer who titled the book, *Nisei: the Quiet Americans*. It strikes me as a plain case of exploiting the self-sacrifice of the Issei and Nisei to serve the ends of a few "Quiet Americans."

That so many claim a good image derives from the 'Quiet' title shows how image conscious they are. To have been 'Quiet' in the past is one thing, but to hold it as a banner of virtue is another. Such image consciousness only acts as a deterrent to progress. On the other hand, people who are not held captive to humanly

## CLASH OF IDEAS

October 4, 1969

Dear Mrs. Tani:

I want to respond to your letter of September 29 in reply to mine.

I do not want to wage a "battle of letters," in which neither of us is going to be convinced, but felt that your letter called for an answer. Basically, I feel that your whole attitude regarding Bill Hosokawa's book, or any book, is wrong. An author, writing a popular history, can only write on the basis of his research and experience. He can not tell everybody's story, and he obviously can't please everybody.

I am sure that we all can recall the deeds of Issei, good and bad, which included physical encounters like you described about your father, and other similar incidents. Certainly Bill is not demeaning your father, or anyone else, by the title "Quiet."

Perhaps my use of the word "significant" was poor since you apparently misinterpreted the meaning. I meant to suggest that the number of JACLers who hold your view are a minority, and that their view should not determine JACL policy. You will recall that I also said that their sincerity and motivation are certainly not questionable, and the expression of their views is necessary and welcomed.

I sent you a copy of my memo to the National leadership of JACL, in order to try to better communicate the background and overall situation. I personally disagree with your apparent association of "Quiet" with everything bad and contemptible. Quiet, used in Bill Hosokawa's context, is not inconsistent with what your father did, with the heroic episodes of the 442nd, etc. You and I both know that the basic story of the Issei and Nisei is clearly that of making our place in American, through the established framework and the majority ground rules. There is nothing contemptible about that history, nor is it something we are now recommending as a course of action for black, brown, or any other minority.

Sincerely,

Jerry J. Enomoto  
National President, JACL

Dear Mr. Enomoto:

October 17, 1969

This responds to your letter of October 4, postmarked October 13; your MEMORANDUM of September 17 to "National Board & Staff"; and your MEMORANDUM to Ray Okamura, dated October 12, sent to me from "Southern California Regional Office."

The one consistent note in everything you say is that you fail to see the title "Nisei: the Quiet Americans" in terms of its bad effects. Or perhaps you don't care as long as the bad effects fall, in your view, on only a minority, not on the majority. This too, you will no doubt say, is consistent with your "majority ground rules" policy.

But did you ever stop to think that the majority of people in the world are non-whites, though whites do constitute the majority in the U.S.A.? If you took a poll world-wide, how popular do you think the title "Nisei: the Quiet Americans" would be if it conjures up the image of a people who by dint of being quiet and hard working helped create and perpetuate white racist imperialism—the monster that victimizes non-whites, not only in the U.S.A. but around the world?

I did not misinterpret your meaning of "significant." You meant it in a numerical sense but it ends up meaning that we are not significant because to you our opinion is worthless if it reflects a minority view. Worthless in decision making and therefore worthless period. That is not a democratic attitude you have. How about democracy at work in the American jury system in which if there is one dissenter the case is held up until unanimity is reached by all twelve? A moral issue is concerned and decision is not based on a majority vs minority rule. Should not the moral issue involved in the "Quiet" title have been resolved in the same democratic way?

Since you have stated, at the end of your MEMORANDUM to Ray Okamura, "Again, I feel it is my responsibility to state officially that the book title issue is closed" we protesters are left with no choice but to do what we can individually or collectively as circumstance permit to offset the harmful effects of Hosokawa's book.

Sincerely yours,

Mary Tani

cc: Harry Honda & staff; Gidra staff; Edison Uno; Raymond Uno; David Miura; Ray Okamura

conceived images and are motivated instead by their sense of love and justice are free to progress toward perfection, individually and collectively. The proof is in the pudding. The "Noguchi Affaire" is a case in point. Noguchi was advised by his first attorney, Nisei, Frank Chuman, to be quiet, resign quietly, when the newspapers wanted to get his side of it, not only the County's. So Dr. Noguchi was made to look guilty as charged. But fortunately one J.J. Daniels, writer for a Black-owned newspaper, talked Noguchi into withdrawing his resignation and to clear his name. And attorney Godfrey Isaac took up the cudgels from there and won back for Dr. Noguchi what he had lost. The 'Quiet' image would have served no good purpose for him where a moral issue was at stake. Another illustration: To the extent that 'image' barriers are removed from Whites ("superior" image) and the Blacks ("inferior" image) understanding is reached, solutions effected, and ills cured.

When a physician discovers cancer in his patient, does he keep it hidden, pretend it doesn't exist and cover it up? No, if he is dedicated to healing he will effect a cure, if there is still time, by exposing the cancer

and cutting it out, even if it does bring pain to the patient temporarily. Likewise, we Nisei need not be shackled forever with a 'Quiet' image.

Of any generation, the Nisei is logically in the best position to see and choose the good of two heretofore diametrically opposed cultures—the East and the West—imposed on them since childhood. Rudyard Kipling, or someone else from the West, said, "East is East and West is West and never the twain shall meet." Is such dictum, thrust down our throats in American schools, what rendered us 'Quiet', as in mute, inactive or unvoiced against evil? If so we should be more aptly described as "Nisei: the Traumatized Americans," which takes in the cause and effect of it. But publishers Morrow & Co. wouldn't buy that, would they, nor sell it? Our parents from the East did not understand the American democratic form of government and therefore trained us to be unquestioningly obedient to governmental authority, as though we were in Japan. That was the other contributing factor for our 'Quiet' behavior. But since we have survived these two extremes in education, and as adults know our rights and responsibilities, SHOULD WE REMAIN FOREVER QUIET?

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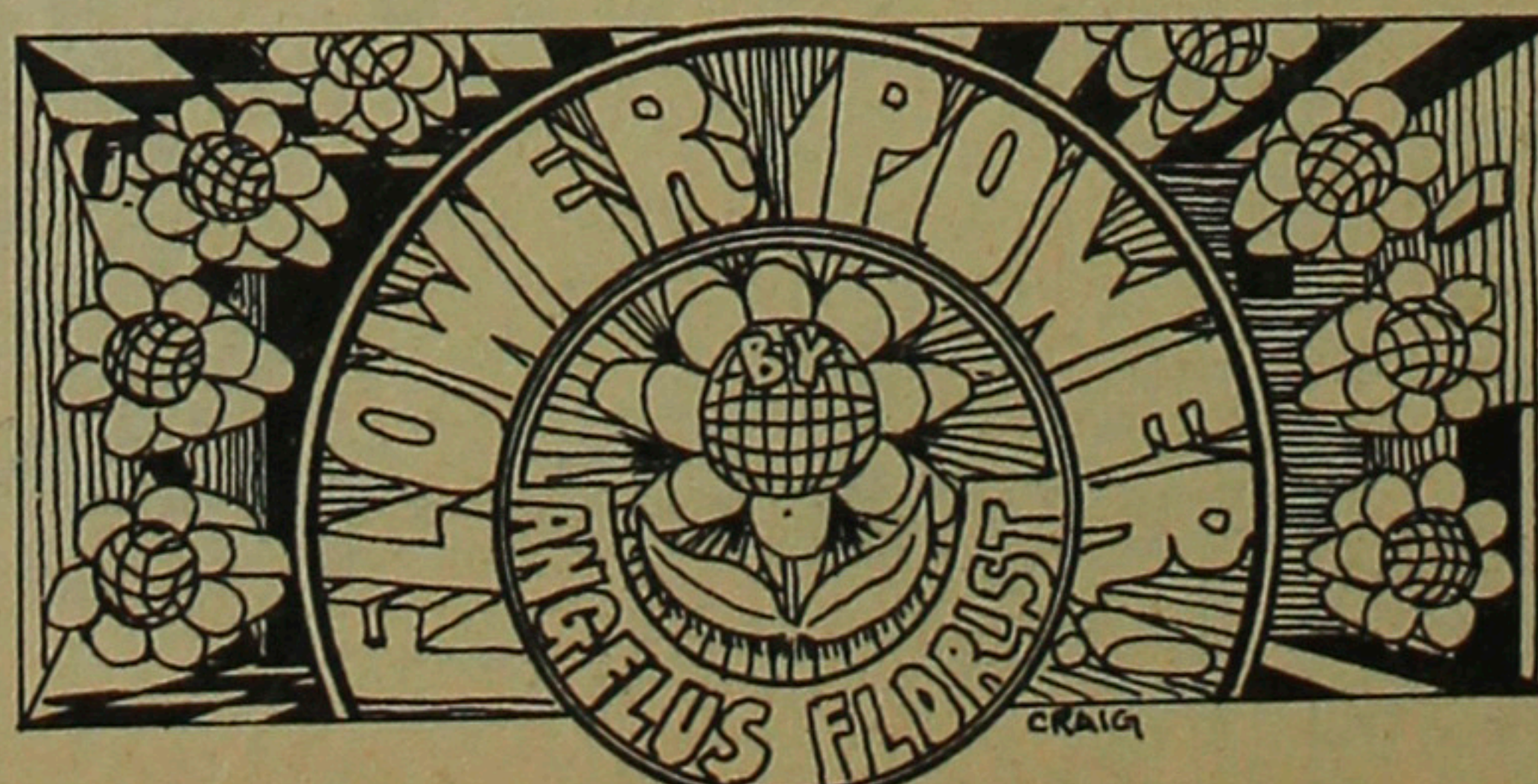
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# Booknotes

## JOSEPH HECO

*The Narrative of a Japanese*

(2 volumes per set. \$6.00)

available only through:

San Francisco Center for Japanese American Studies  
P.O. Box 15055

San Francisco, California, 94115

In this era of colorfully descriptive titles one suspects that the achromatic and staid title of Joseph Heco's *The Narrative of a Japanese* had much to do with the almost complete unfamiliarity of these books to all but the most probing students of early Japanese American history.

The title does injustice to the epic story of Joseph Heco (Hikozo Hamada) whose life coincided with one of the most significant times of Japan's history, that of the opening of her country after over 200 years of complete isolation. It is a story of personal high drama and adventure, and also a historical account of almost all significant events of the time as Japan struggled to change from feudal to modern society.

It is a record of personal experiences, written with much poetic insight and native inquisitiveness. Born in 1837 in a small fishing village south of Osaka he lost his father at age 12 and his mother at age 13. In 1850 during a return voyage from Yedo (Tokyo) to Hyogo (Osaka), after passing by an "insignificant fishing village of Yokohama," they encountered a storm. With mast sheared and with a broken rudder they drifted eastward for fifty-one days until rescued by an American ship, Auckland. Forty-two days later they landed at North Beach close under Telegraph Hill, in San Francisco.

An excellent picture of Japan, from village life to that of Yedo, during the mid-19th century, is depicted in detail. This was essentially the world of our issei parents. No better English written source is available. Joseph Heco was a prolific diarist. He affords us detailed narrative of his amazing adventure and experience in both America and Japan. Reading his reactions to America and Americans, one gets a clearer idea of how our Issei parents reacted when they came to this country a half century later.

His amazing life in the United States brought him in contact with many influential industrial and political figures of his days. In 1853 he met President Pierce, in 1857 President Buchanan, and in 1861 President Lincoln himself from whom he later received a commission as "Interpreter to the U.S. Consulate at Kanagawa" (Yokohama). In 1858, in Baltimore, he became the first Japanese to be naturalized as American citizen and took on the name of Joseph Heco. During the next ten years he criss-crossed the American continent at least six times and had made two trips to Japan via Hawaii and China.

In the early days of the Meiji he was about the only Japanese who spoke English fluently, and thus played a significant role in the opening of Japan to the outside world. His description of life in the Treaty Ports at a time when all pomp and splendor of old feudal Japan were still daily before men's eyes are unforgettable passages.

Even when compared with many of the records left by more educated American pioneers who crossed the great plains westward, Joseph Heco's narratives are both impressive and eloquent. He was not unaware of injustices, and reacted strongly toward them. One of the attributes we give Issei, Gaman, shows impressively. He accepted work, no matter how menial, and worked diligently at it but always with upward motivation. Across the background of his narrative is the gigantic figure of the hardy Issei as they were to soon stamp their indelible mark upon this continent. A rugged life of the Issei pioneers comes alive in these pages.

The set is a worthy addition to a collection of books on Japanese Americans.

The two-volume set, published around 1898, has been out of print for over 50 years. These are now available through the San Francisco Center for Japanese American Studies, P.O. Box 15055, San Francisco, 94115 at \$6.00 per set plus handling and postage fee of 25 cents. California residents should add 5% sales tax. The books are in excellent condition.

By Dr. Clifford Uyeda

## Bailey, Thomas Andrew

*Theodore Roosevelt and the Japanese-American Crisis*

An account of the International Complications Arising from the Race Problem on the Pacific Coast. Stanford, Stanford University Press, 1934. O.P. Magnolia, Mass., Peter Smith (reprint: 1964). \$5.00

## Beach, Walter G.

*Oriental Crime in California*

A Study of Offenses Committed by Orientals in That State, 1900-1927. Stanford University Publications, University Series, History, Economics, and Political Science, Vol. 3, No. 3. Stanford, Stanford University Press, 1932. O.P. New York, AMS Press (reprint: 1968). \$8.50

## Bloom, Leonard, Ruth Riemer, and Carol Creedon

*Marriage of Japanese-Americans in Los Angeles County A Statistical Study.*

University of California Publications in Culture and Society, Vol. 1, No. 1, p. 1-24. Berkeley, University of California Press, 1945. pap. \$0.25

## Bonner, Louise

*What's My Name in Hawaii?*

Rutland, Vt., Charles E. Tuttle Co., Inc., 1968. \$3.50

## \*Bosworth, Allan R.

*America's Concentration Camps*

The Shocking Story of 110,000 Americans Behind Barbed Wire in the United States during World War II. New York, W.W. Norton & Co., 1967. \$5.95  
New York, Bantam Books, Inc., 1968. (N3641) pap. \$0.95

## Broom, Leonard and John I. Kitsuse

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The Japanese-American Family in World War II. University of California Publications in Culture and Society, Vol. 6. Berkeley, University of California Press, 1956. pap. \$3.50

## Brown, G. Gordon

*War Relocation Authority*

Gila River Project, Rivers, Arizonal, Community Analysis Section, May 12 to July 7, 1945 Final Report. Applied Anthropology, Vol. 4, No. 4, Fall, 1945, p. 1-49. New York, Johnson Reprint Corp. (reprint: 1966) pap. \$4.00

## \*Bush, Lewis

*77 Samurai*

Japan's First Embassy to America. Palo Alto, Calif., Kodansha International, Ltd., 1968. \$6.95

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Genetic Psychology Monographs, Vol. 45, First Half, February, 1952, p. 3-102. Provincetown, Mass., Journal Press. pap. \$7.50

## Caudill, William A. and George De Vos

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New York, Harcourt, Brace & World, Inc. \$3.75

## Daniels, Roger

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The Anti-Japanese Movement in California and the Struggle for Japanese Exclusion. University of California Publications in History, Vol. 71. Berkeley, University of California Press, 1962. O.P. Magnolia, Mass., Peter Smith (reprint: 1967). \$3.50  
New York, Atheneum (reprint: 1968). (no. 116) pap. \$1.95

## Darsie, Marvin L.

*The Mental Capacity of American-born Japanese Children*

Comparative Psychology Monographs, Vol. 3, Serial No. 15, January, 1926. New York, Kraus Reprint Corp. (reprint: 1967). pap. \$4.00

## De Vos, George

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American Journal of Sociology, Vol. 60, No. 6, May, 1955, p. 570-582. Indianapolis, The Bobbs-Merrill Reprint Series in the Social Sciences. (S-410) pap. \$0.25

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## \*Ichihashi, Yamato

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Stanford, Stanford University Press, 1932. O.P. New York, Arno Press, 1969. \$13.00

## \*Inouye, Daniel K.

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## Jackman, Norman R.

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## \*Leighton, Alexander H.

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General Principles and Recommendations Based on Experiences at a Japanese Relocation Camp. Princeton, Princeton University Press, 1945. (same publisher reprint: 1968) pap. \$3.95

## \*Miyamoto, Kazuo

*Hawaii*

End of the Rainbow. Rutland, Vt., Charles E. Tuttle Co., Inc., 1964. \$6.95

## \*Murphy, Thomas Daniel

*Ambassadors in Arms*

The Story of Hawaii's 100th Battalion. Honolulu, University of Hawaii Press, 1954. \$6.00

## Neu, Charles E.

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*These Are Americans*

The Japanese Americans in Hawaii in World War II. Palo Alto, Calif., Pacific Books, 1951. \$10.00

## Ritter, Ed, Helen Ritter, and Stanley Spector

*Our Oriental Americans (J)*

St. Louis, Webster Division, McGraw-Hill Book Co., 1965. pap. \$1.50

## Rostow, Eugene

*The Japanese American Cases*

A Disaster. The Yale Law Journal, Vol. 54, No. 3, June, 1954, p. 489-533. Indianapolis, The Bobbs-Merrill Reprint Series in History. (H-184) pap. \$0.50

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*Nisei Daughter*

Boston, Little, Brown & Co., (Atlantic Monthly Press), 1953. \$4.95

## \*Spicer, Edward Holland

*Impounded People*

Japanese Americans in the Relocation Centers. Tucson, University of Arizona Press, 1969. \$8.50

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### Legend:

(J) - For Juveniles.

(T) - Technical - not recommended for general reading.

O. P. - This edition is no longer available. See reprint edition.

pap. - Paperback edition.



# No Haven, Connecticut

Dear Yellow Brothers and Sisters,

I thought I would take some time to fill you in concerning what I have been doing, what I haven't been doing, and what have been some of my preliminary impressions of Yale, New Haven, and the East Coast.

I have now been in New Haven for about two and a half weeks. The city of New Haven is practically inseparable from Yale; the two blend at many points. In many ways, New Haven is very much a student town, but in many ways it is not. The city is highly ethnic in character. Italian Americans make up the majority of the city's residents; there are also a sizeable number of Jews and Blacks. The city has several slum districts. The relationship of Yale to all of this is confusing. The rhetoric from Yale officials gives the impression that Yale cares, that Yale is actively striving to solve the problems of the ghettos. However, as is generally the case, there seems to be a genuine gap between the liberal rhetoric and the day-to-day reality.

## STUDENTS

The students here at Yale seem to be definitely set apart from the New Haven communities. For the most part, the Yale undergraduates have come from wealthy backgrounds and must find it difficult to relate to the near-by ghettos. There seem to be few students here from New Haven itself at Yale; most are from other parts of the country.

Perhaps the one thing that has impressed me about Yale has been the emphasis on tradition. I think that tradition is the basis for Yale's strength and also the basis for many of its problems. One cannot avoid tradition here at Yale; it is literally all around you (i.e. there are many nineteenth century buildings in New Haven and Yale.) This pervasive physical atmosphere reflects itself in the thinking of the people at Yale, particularly those who have been here for some time. For example, while there seems to be an impetus for social change, the emphasis is always upon the use of the proper channels, the necessity of preserving the tradition, the belief that reason is above all supreme, the contention that change must occur very slowly. The concept of education for Yale undergraduates stresses the virtues of the Renaissance man. The students are taught to achieve skills in the many disciplines, to understand that through reason the problems of the world may be solved, and to "avoid cynicism." There is a disturbing element of elitism in the concept of Yale education. Yale trains "leaders of men" who will be their "brothers' thinkers." Even more disturbing, however, is that the concept of elitism is reflected in the "real world." Yale graduates form a substantial part of the ruling class (see Domhoff, *Who Rules America?*, for example.)

## "GUTS"

The students' concept of what education should be about at Yale is also interesting. At Yale, there are certain classes which are called "guts." For the most part, these are the more experimental classes, where requirements are minimal, there is a stress on classroom discussion and "bullshitting," and where the topics are more relevant to what is happening today. The "guts" are disparaged by the students; many feel that they haven't learned anything unless they have read several books, listened to several inspiring and well-organized lectures, and written a couple of well-documented papers with margins set at 12 and 85. Don't get me wrong—individuality is highly stressed at Yale, but I think here is where the conflict between tradition and social change becomes evident. The traditional concept of education at Yale is being challenged by new ideas, and it is difficult for those involved to dialectically reach some kind of resolution. I myself would personally like to see the students here seek to control more of what their education is all about. This does not mean more student "tokens" on curriculum committees but rather a fundamental appraisal of what education is and how it should be used.

Let me go onto other observations. Recently, New Haven held an important mayoral primary. It seems that the present mayor of New Haven, who has

been in office for eons, had decided not to seek re-election. His decision shattered the unity of the city's Democratic party. Three strong Democratic candidates were actively campaigning for the top post: Guida, an Italian American conservative, Gill, a white Liberal, and Parker, a Black Liberal and former head of the Black Coalition. Last week the primary was held, and Guida emerged victorious. He will face a Republican candidate named Capra in the general elections. Similar to New York City, several Liberal Democrats have announced their support for Capra, thus breaking party lines. The fundamental issues in the primary campaign were law and order, decentralized community control of community services, urban renewal and urban displacement, welfare, and education. The voters in both parties veered towards the right on these issues.

Radicals are a displaced lot here in New Haven. As you have read, the Black Panthers have been systematically eliminated; New Haven has been no exception. SDS here is pathetic. Following the lines drawn at the convention in Chicago, there are two SDS chapters: A Yale SDS and a New Haven SDS. Neither is taken seriously by anyone, except perhaps the SDS people themselves.

The Black community here is fairly vocal, but the poor Italians and Puerto Ricans are not. This development, as one observer has noted, has led to a bypassing of social services for the Italian and Puerto Rican communities.

What about racism? A friend of mine lives in a lower class Italian American district in East Haven (a suburb of New Haven.) He has found that his neighbors are extremely racist in their views; there is an active policy to keep Blacks out of the area (it has been successful since there are only two Black families in the area.) My friend has noted that a very popular lawn decoration in this area is the small statue of a Black jockey-figure, so typical of the old Southern plantation.

## UNCOMMITTED

Let me rap for a bit on the White Liberal mentality on the Yale campus now. Recently, I attended a Black Panther teach-in concerned with educating people about Panther activities in New Haven, the fate of Bobby Seale, etc. It was quite evident from observations (i.e. the walkout rate, the amount of money collected, the emotional responses to the films and speakers) that the Whites in the audience were sympathetic, but not committed. And there-in lies the difference. When the call for money was given, the Whites courteously responded; when the call for action was sounded, there was a remarkable silence.

Last night I attended a public meeting for planning the October 15 Moratorium on the Yale campus. The emphasis on the meeting was on unity; let us unite all those who oppose the war in Vietnam. The emphasis was on protesting the war without specifying the parameters of protest. A proposal to call for immediate withdrawal of American troops was immediately (and I mean immediately) booed down. It would turn off too many people, several people contended. SDS was also shouted down when it chided the audience for taking such a narrow view of the ROTC and building a worker-student alliance. I am not necessarily against the call for a unity of protest, but I know through experience that an empty unity is worthless. One must remember that Lester Maddox is an ardent protestor of the war (he would like to see it escalated); because he is a protestor, he too could join a blanket movement to protest current U.S. policy in Vietnam. One must also remember that both Lyndon Johnson and Richard Nixon were and are for peace; neither would have compunctions about participating in a broadly based peace march. In essence, what I am wondering is if there is an underlying message in the protest other than the protest itself. Is there a plan for action as well as a call for action? Please do not misunderstand me—I think that the Moratorium can be a good thing, but I am seriously bothered about the overriding concern for unity at the expense of specifying particular kinds of action. It seems that instead of calling for action, the Moratorium should specify par-

ticular forms of actions (i.e. deadlines, policy changes, etc.).

Two other things bothered me about the public meeting I attended last night. First, there were almost no Blacks in the room at all. Second, there was an overriding stress on America—American troops, American principles, Americans-at-home. Not one speaker spoke in terms of the Vietnamese people or Vietnam's right for self-determination. Thus, there will be church memorial services on October 14 for the American dead, not for all the victims of the war. It seemed that there was an overriding emphasis on what was good for America (i.e. we have to get out of Vietnam because it is not in the American interest, it is not according to American principles). One can only remember that the Vietnam War began because certain individuals believed it in the American interest and according to American principles. People seem to be losing sight of the issue of Vietnam in the larger context, the world context.

## MORI NISHIDA WARNED ME ...

I guess many of you are wondering about the attitudes and status of Asians on the East Coast. I have only met some of the Asian Americans at Yale, and they are by far an unrepresentative sample (I may be going to New York in the next two weeks). The Asian Americans at Yale could typically be described as very similar to their white counterparts at Yale (and also, to many—but not all—of the Blacks at Yale). For the most part, they have attended private high schools on the East Coast, they come from well-off families, they are Liberals, etc. There seems to be an almost official rule that Asian Americans avoid each other on the Yale Campus. One seldom sees two Asian Americans together; when one sees two Yellow persons together, he can expect that they are Asians from Asia (and he is almost always right). It is almost as if the Asian Americans were trying to avoid confronting their own identities by avoiding the reminder (i.e. other Asian Americans) of their own ethnic backgrounds. In talking with some of these people, I have found that they can see the basis for the Black Power Movement (as one Chinese American put it: "Before Black Power, the Blacks were trying to be White"), but at the same time they find it hard to accept why Asian Americans shouldn't strive to be white.

Before I left Los Angeles, Mori Nishida warned me that the assimilation process would be more subtle on the East Coast and it would be tough to deal with; he was right. Don Nakanishi and I have been trying to confront this kind of mentality, and it is exceedingly difficult, particularly in the type of atmosphere that Yale and New Haven offer. However, we have found at least one other highly interested guy and several other persons who might be labeled as curious. Let me convey some good news. Next semester there will be a course on Asian Americans offered at Yale. The main instructor will be a man named Chitoshi Yanaga (the Japanese Arthur Godfrey) who specializes in Japanese political development. However, the format of the course will be towards guest speakers. Yanaga is allowing Don Nakanishi, a Yale junior from East Los Angeles (he's good), have a free hand in setting up the course. Currently, Don would like to make the course an Asian American history course, but I feel that an interdisciplinary approach would prove more valuable and more confronting to the participants. There seems to be some money floating around Yale, and Don would like to use the funds to attract such guest speakers as Miyakawa from Boston and Masaoka, Inouye, and Mink from Washington. I would like to see us get Mary Kochiyama and other more militant people for speakers also. The biggest problem seems to be finding Asian Americans to take the course; so far, there has been more White interest than Asian.

That's about all I can think of now, although I have certain criticisms about the Department of Psychology here at Yale but that can wait for another time: it's a long story.

Peace,  
Glenn Omatsu  
Yale University,  
New Haven, Conn.

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# A Note to Black Nationalists

By Arthur Frazier

"We are not the black minority but the chosen few."  
—Black Reality

This article, I trust, will not be a contemplation on the emotionalism of black consciousness. Rather, I sincerely hope that it will serve a didactic purpose. As black people alienated and removed from the governing institutions of this society, we must begin to question the historical imperatives which have molded our existence. Yet, the questioning of our black reality in and of itself is not enough. We, as black people, are faced with a much more prodigious task. In an environment that is not only hostile but oppressive, change must be effected. It is our task to provide the impetus, the dynamic force for change in this milieu. Black consciousness in its most pragmatic sense must serve our purposes as the mechanism through which black people can transform their existential reality.

To understand black consciousness and all of its implications is to understand the black experience in America. Arnold Toynbee in his *Studies in History* has defined the black masses in America as the "black internal proletariat, being 'of' but not 'in' the American society." The veritableness of this definition becomes quite lucid if we examine the historical position of black people in this American context vis-a-vis American society. The most salient characteristic of this American context is that black and white realities are two distinct and separate entities. Black reality is characterized by completely different exigencies than those which confront white reality. Black reality is a reality in which 30,000 people die each year just because they are black; it is a reality in which five hundred black babies die each year in Birmingham, Alabama, from disease and malnutrition; it is a reality in which mental genocide is practiced on vulnerable black students each day in the public school systems of this country; it is a reality of squalor, of degradation, of languid hopelessness, of bitter frustration, and yet, of solemn resolution. In juxtaposition to this black reality is the reality of white America—middle-class, conservative and paranoid, dominated by a plethora of maladies which has created a pervasive malaise throughout this nation.

If we understand the dichotomized nature of this American context, the integral role of the black consciousness movement in ameliorating the problems which confront black existence becomes obvious. Black people have long since recognized the myriad

of exigencies inherent in their existence. Yet, the solution to basic problems has always escaped those black activists of the past. The cyclical function of black consciousness has created periods of emotional fervor and rhetorical black nationalism without the pragmatism necessary to any dynamic people. Historically black nationalism has obfuscated itself in the shadow of rhetoric never coming to grips with the reality of its substance. It has created a reflection of black nationalism that has served as an emotional and rhetorical catharsis for the large non-pragmatic cadre of black nationalists. Today, we cannot afford the luxury of engaging only in semantic nationalism. Black consciousness must in the final analysis dictate that we as black people begin to act. We must consummate our black consciousness in the systematic and methodological constructing of basic institutions unique to the black experience. Rhetoric alone, no matter how fervently militant, will not build viable black institutions. Let us recognize the limitations of rhetoric and move on.

Black consciousness, as a transitional concept, moves from rhetorical change to substantive change. Any analyst of the black consciousness movement, I believe, can clearly establish the existence of three phases of black consciousness. These three phases may be labeled as 1) the dream phase, 2) the analytical phase, 3) and the programmatic phase. Let us examine each phase in the light of its contribution to the struggles of black people in America.

The dream phase of black consciousness is characterized by the ascendancy of nationalistic rhetoric. Such phrases as "an undying love for our people," "black is beautiful," "We must love our brothers as ourselves," become prominent. Black dialogue, in this phase, is enhanced by words and phrases designed to engender a growing sense of solidarity and race pride within the black masses. Black semantic nationalism, therefore, becomes a vehicle designed to halt black cultural negation in America and to foster positive images of blackness within the black psyche. Thoroughly verbal in content, the dream phase pays tribute instead of denigration to the total black experience as it begins to summon the energies of black people for the task of reconstituting their reality.

The dream phase of black consciousness must give way to the analytical phase if the black movement

is to constructively use the energy of black people. We must all begin to question, to become Socratic in method, carefully analyzing the historical imperatives which have governed our lives. Our frame of reference is new, built on the new conceptualism inherent in the first dream phase of black consciousness. And now, we must use our new barometric base as an indicator for change. Yet, for many of us to become analytical, there must be the dissipation of that overzealous black chauvinism which engenders in our psyche notions of escapist romanticism— notions that only compound the problem of facing the cold, hard realities of black existence. We must become, in a sense, the devil's advocates searching the black community for its weaknesses, its faults, all those shortcomings which must be obviated. The task is great; four hundred years of exploitation and oppression have created malignant growths within our community. Let us at this juncture throw away false pride for it hinders our growth as a people as it deprives us of our incisive mental faculties. Malignancy must be rooted out of our black communities or it will only fester and grow, eating away at our tenuous hold on survival. Analysis will lead to diagnosis of our troubles. Diagnosis will lead to corrective surgery. It is at this juncture that black people must move to the programmatic phase of black consciousness.

The programmatic phase of black consciousness heeds the call to action. It is a phase of less talk and more work. Let us view this programmatic phase as an instrument—an instrument to be used to build black institutions. It is an instrument of sacrifice, of toil, and of mission. Its messianic impulse comes from the very definition of the black position in America. We must become the "black internal pragmatists" whose program for change brings to fruition a congeries of black institutions relevant to black reality in its unique American context. This phase of black consciousness, we must all as dedicated black people strive to achieve. It is perforce part of our salvation. We must become conscious of it. We must become a part of it.

The above article was submitted to Gidra by Nommo as a partial fulfillment of agreement to exchange a series of articles. Nommo is the news-magazine of the Black Students' Union at UCLA.

## Booknotes

continued from page 12

\* Thomas, Dorothy Swaine and Richard S. Nishimoto

*The Spoilage*

Japanese American Evacuation and resettlement.

Berkeley, University of California Press, 1952. O.P.

Same publisher, reprint 1969 (CAL-185) pap. \$1.95

Uchida, Yoshiko

*Promised Year (J)*

New York, Harcourt, Brace & World, Inc., 1959 \$3.25

United States

*Korematsu v. United States*

Leading decisions of the U.S. Supreme Court,

no. 23-11070

San Francisco, Chandler Publishing Co., 1967. pap. \$.30

Yashima, Mitsu and Taro Yashima

*Momo's Kitten (J)*

New York, Viking Press, 1961. \$3.50

Zeller, William D.

*An Educational Drama*

The educational program provided the Japanese-

Americans during the Relocation period, 1942-1945.

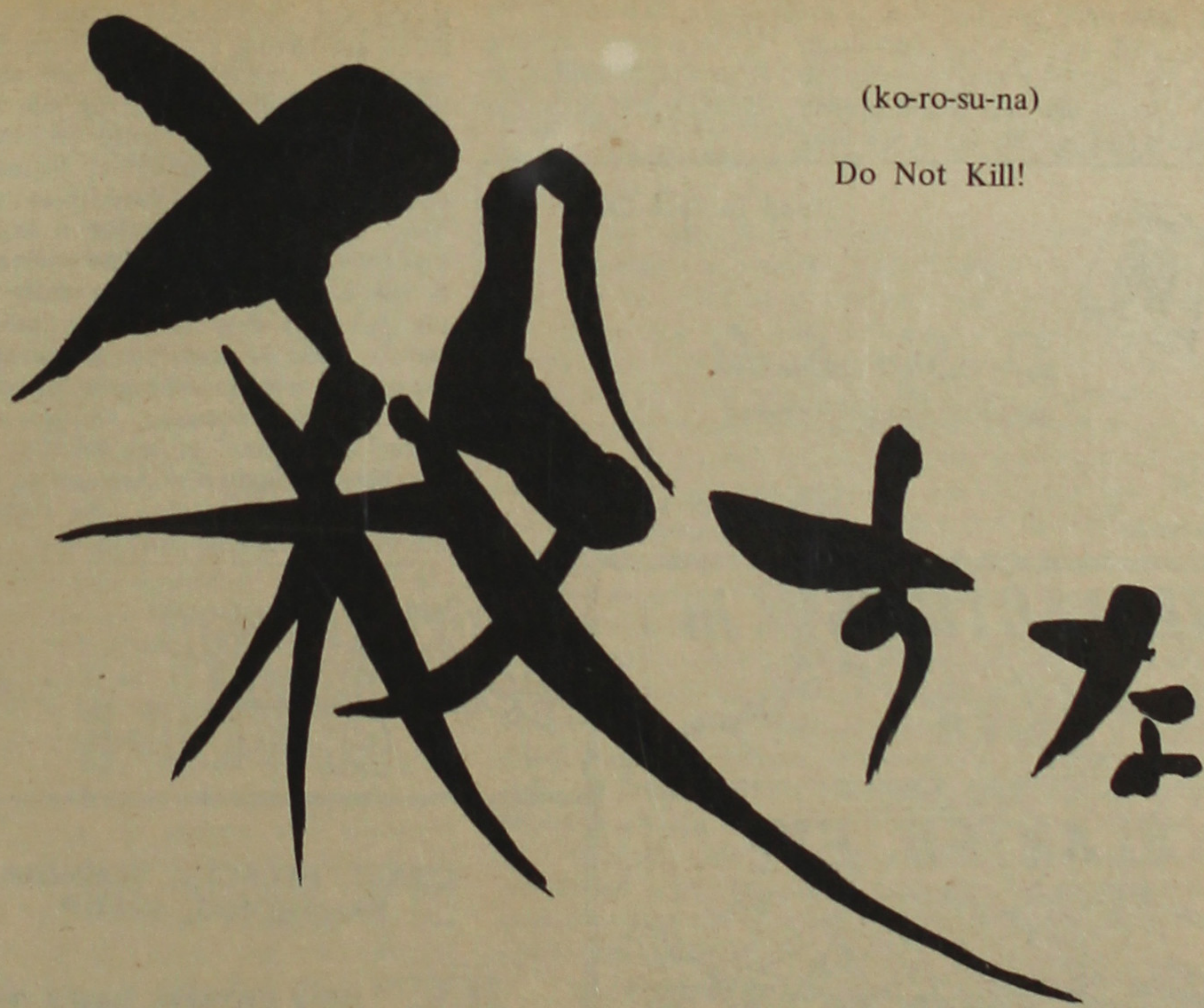
New York, American Press, 1969. \$4.50

**Laura** continued from page 3

tors for money and other resources.

Laura's experiences as a University non-academic employee sharpened her desire to create an alliance between University students and workers. She worked as a waitress in the campus cafeteria and saw first hand the sufferings of University employees. While minority students reap the benefits of a "liberal" administration, employees, and particularly non-White employees, continue to suffer poor working conditions.

Laura Ho and the University administration disagree on many issues. And it appears that the University is taking steps to assure Laura's demise. The irregularities in her case make the motives of the University suspect. Will all who dare to question the policies of institutions in our society be treated in the same manner?



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## MELLOW YELLOW Grades

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.

In our educational system, grades have always been used to rank students. A student who continues his education through college has lived with grades for over 16 years. But, is the utilization of grades advantageous to the student? If so, why are some colleges and high schools switching to a pass or fail system? Why do some students with a B average graduate from high school and can't even read? Evidently, analysis of the advantages and disadvantages of grades should be made. I, myself, constantly question the validity of grades.

In general, grades are used for the advantage of the teacher. Grades enable the teacher to evaluate the amount of knowledge and the areas of weakness in a student. Knowing the weak points allows the teacher to help the student in that specific area. But how many teachers actually help students? Large classes usually discourage this help.

Also, do grades actually represent the student's knowledge of that particular subject. He may have been tested only on a few aspects of it.

Since some people don't realize this, they regard students with C's as possessing average intelligence, and students with A's as possessing high intelligence. This distorted viewpoint hurts the A-student because it causes him to go through school with the illusion that he is very knowledgeable and intelligent; he's not. Then going out into the world where there are many educated people, he discovers that he is not as intelligent as he thought. As a result, there is a drop in his self esteem. C students also experience a drop in self esteem. Their loss of confidence is an immediate result of low grades and this leads to more low grades.

Grades are supposedly stimuli that promote learning. Through competition, students are encouraged to learn more and to do better than their peers. But this stimulation is unwholesome because it causes the students to cheat and cram. By cramming, the students only memorize the details for the test. Afterwards, they don't bother reviewing the information and end up forgetting because they are not stimulated by grades to remember. This stimulation also creates dissension among friends. I remember when a good friend of mine turned against me because I had gotten better grades than he did in a few classes. Through personal experience with grades, I find that grades are more of a disadvantage to the students than an advantage.

Too much weight is placed on grades. In order to be accepted by a university, one must have better than average grades. Thus, the student studies under duress in order to make good grades. As a result, this builds up unnecessary anxiety in the student and in very rare cases, causes severe depression and perhaps suicide.

Even though it may be idealistic, I propose that grades be completely abolished. Instead, all students should pass, based on his own speed and progress at which he learns. This means that the size of the class must be reduced to 12 students per class so that the teacher may help each student individually. If this system is applied, I feel that the student would probably learn more with a healthier attitude. A system like this would probably decrease the anxiety of some students and possibly save a few lives.

## NOTES ON WOMEN'S LIBERATION

Asian American Political Alliance Newspaper, Berkeley

By G. L.

The woman in these United States is supposed to be among the "freest" on earth. She can wear miniskirts, go topless and obtain divorces. She can also vote in elections, go to college and get a good job. Now with the "sexual revolution," she can even "enjoy" the privileges previously reserved for man. And the word for these licenses is "freedom."

All this "progress," however, has not brought the woman in this country satisfaction and happiness. Victorian moralists explain this situation by saying that the woman is happiest at home, and that women are dissatisfied because they have deviated from their "biological" role. The more "modern" psychiatrists ask the woman to behave in more "womanly" ways, since her unhappiness is sexual. But more and more women today are discovering that these "expert" solutions to woman's discontent are solely tools of social control. White women are realizing that their source of unhappiness is the lack of self-determination. Black women are indicting male chauvinism. The Asians, however, are rather quiet on the woman issue.

We Asians in America are inheritors of a two-fold history in oppression of women—one from the Asian homeland and the other from the United States. Asia has a long history of female subjection and male chauvinism. The transplant of the Asian into this country has not eliminated the age-old tradition of masculine dominance. In effect, some old customs might have disappeared, but new habits are acquired, and the new subjection of woman comes only in a more subtle form. If Asians really care about freedom, we must concern ourselves with the women's liberation struggle.

The large gap between the ideals and practices in the U.S. is evident in the case of Third World people. And now we see too, that the century-old feminist struggle in this country is long from being won. Legally, the woman has her rights. But the law does not guarantee the woman her human dignity. People can get around the law. We are told about the "progress" women have made during the past century. More women are now on the payroll. More women are going to colleges and graduate schools. More women are in professional fields. More women are in the decision-making process... We are only beginning to discover that these stories of "success" are not as beautiful as they seem. The percentage of women in college in proportion to men is about ten per cent lower than in the 1920's. About half of the women leave graduate school before getting their degrees. The bulk of women in graduate school are there for the extra year needed to teach schools. Women Ph.D's are having a difficult time finding employment, and working women are employed largely in "menial" and low-paying jobs... But the harms and false hopes that these produce are minor in comparison to psychological disintegration we experience everyday and everywhere. Six years after Betty Friedan published her book, the "feminine mystique" still exists. The image of the woman is the housewife, doing her daily chores. As for the girl, her duty is to find herself a boyfriend. We see these in consumer ads, magazines, books, etc. The woman learns to accept her role from these and other sources. Oh yes, she can become more "masculine" in her behavior and occupation, but then she might also become an old maid. She becomes self-defeating. She learns to depend on the man and live her life in him. Hopelessly, she

helps to perpetuate the "feminine mystique" and vicious circle. She is fulfilling her role as defined by others. She has no life of her own. This is freedom?

The "woman problem" is not limited to one segment of the American population. The feeling of masculine superiority and the practice of male chauvinism are rampant everywhere in the U.S., though the subjection of women today is much more subtle. Misleading ideas on women's liberation are created, so that the woman might think that she is free. Yes, women are liberated—from past slavery and exploitation. But what about present and future oppression? Women are still sexual objects. Their creativity is still stifled. Instead of telling the woman that she is inferior to the man, he asks her to show him that she is liberated by submitting to his wishes! Or, a Third World brother might beg her not to let "whitey" exploit her (let him do the job instead)! And now there is the pill. Supposedly, it would eradicate her inhibitions and allow her to express herself fully. What happens is that the man is released from the possibility of guilt and responsibility while the woman gets bloodclot. And that is considered "Sexual Revolution" and "sexual freedom." Moreover, she now has the freedom to work. She can get a clerical job with poverty-level pay or a skilled job with 60 per cent of man's pay—and that's progress because more women are working today more than ever before. Or, she can be a model, a beauty queen or a high-society lady—that's even better because she is more feminine. Or, she can be a nurse or teacher while men are in the top professions, such as medicine, law and college teaching—that's good because the woman is desperately needed in these important fields. (If these "women's" occupations are needed and important why aren't these professions as respected or as well-paid as the "men's" professions?) Or, she can do all the dirty work for the movement while men make the decisions—that's her job... And the woman is liberated?"

The fundamental assumption behind the women's liberation concept is that the woman is a human being. And if other human beings claim the right of self-determination, the woman should not demand less. Thus 20th century slavery in the guise of freedom is hypocrisy. Exploitation of the women's labor for the selfish profits of others under any apparently beneficial banner is oppressive. The channeling of the woman into housewifery by closing other roads toward which she can fulfill her potential makes her nothing less than a 20th century housemaid and prostitute. The tokenism of "menial" jobs, the idealization of certain "superior" occupations, and the disrespect of the woman's intelligence take away her human dignity. And some people today still dare to talk about the progress women have made during the last so-and-so years. Yes, the woman wants progress—progress without new styles of subjection. She wants to be free—no more, no less.

The realization of women's liberation will require the efforts of both men and women. The work will be difficult, because it takes heart. But it must be done. The woman will then be able to gain her human dignity. The man will lose his vanity and arrogance. Until women are free, men cannot be completely free, since they would still be the victims of their own egos. Likewise, until the men are free the women cannot be truly free. It is freedom for everybody or freedom for nobody. There is no middle ground.



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CONDENSED NEWS

Guerrilla Theater

The Third World Guerrilla Theater will be presenting "Experiment in Protest" on Wednesday, October 29 at 3:00 pm in the Graduate Student Association Lounge in Kerckhoff Hall at UCLA. The theater, composed of Blacks, Chicanos, and Asians, have worked on the development of a new form in theater—Protest Theater. This departs from traditional forms with the presentation of plays with social and political implications.

The Third World Guerrilla Theater presentation deals with the development of a Third World frame of reference in facing the common oppression of people of color. The play utilizes contributions from Asian, African, Indian, Latin American and American Third World writers.

Included in the Theater are the following Asians: Lutre Autajay, Jr., Warren Furutani, Linda Iwataki, Jeannie Joe, Elaine Kashiki, and Larry Kubota. The play was written and developed by Miss Jeannie Joe who is presently working with the Inner City Cultural Center.

For further information, phone 825-2975.

Japan Festival

Japan Festival, a composite of the various facets of Japanese culture will be presented on campus at Cal State Los Angeles on Saturday, November 22nd. Sponsored by Higoi Kai, a Japanese American student group, all resources ranging from the traditional dance through food will be on display.

One high light of the festival will be a performance by the Inner City Cultural Center theater led by Warren Furutani and Larry Kubota. Another will be a showing of the exciting film "Throne of Blood" starring Toshiro Mifune which is a Japanese version of Macbeth. The film will be shown on Friday, the day before at 12:00 noon in the Trident Lounge. The

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**June, Seigo, Colin, Yamaki**—Scorpios are explosive, with a taste for raw sex(June) and revenge (M.Y.), but have a deceptively cool exterior(Shaggy & Flea); absorbed with birth, death and reincarnation, like the phoenix rising from its won ashes(for which the Flea stands in), they have an intuitive grasp of the secrets of life and death; their credo—an eye for a (slanted) eye and a tooth for a (bucked) tooth—makes them natural secret agents, gangsters (Yamaki) and Gidra Staff members. **Happy Birthday—**  
Gidra Staff

CALENDAR continued from page 16

Nov. 22—23: (Sat.—Sun.) — CCDC—District convention, Fresno Hacienda Inn; Dr. S. I. Hayakawa, Sunday Banquet speaker.

Nov. 22—23: (Sat.—Sun.) — Pacific Southwest District Council hosted by San Fernando Valley JACL at Howard Johnson's Motor Lodge. Guest speaker, Warren Furutani.

Nov. 23: (Sun.) — Asian American Organization of Southern California will meet at Centenary Church, 3500 S. Normandie Ave., L.A., 7:30 pm. All Asians invited. For further information call 734-7838.

Nov. 23: (Sun.) — Reruns of films on TV—*Close Up*—previously shown on Oct. 9, 10, 13, 14, and 15, will be shown on two half-hour programs. Nov. 30, 4:30 pm., NBC, Channel 4.

Nov. 28: (Fri.) — Beta Omega Phi of CSCLA presents an open dance *A Time for Us*, featuring the Somethin' Else, the Prophets, in the Grand Ballroom of Rodger Young Auditorium. 9—1:30 am. Donation. Dressy sport.

Dec. 7: (Sun.) — High Potential of UCLA will sponsor a fund raising Samurai Movie at Grand Ballroom, SU, 7:30—10:00 pm.

HAPPY THANKSGIVING!

scheduled events on Saturday will include a martial arts program of Judo, Kendo, Aikido, Karate, and Gung Fu. A Japanese dance will be performed by Rokuka Hanayagi accompanied by Jyo Rokusho Kineya. Exhibits of ikebana, calligraphy, bonsai, bouseki and dolls (the stuffed variety) will be shown as well as library exhibits of Hiroshige prints and musical instruments. The public and especially interested Asian Americans are invited to take part in this festival.

Directors Sought

Applications are being accepted for the motion pictures industry training program for assistant directors, it was announced recently by Charles S. Boren, executive vice president of the Association of Motion Pictures and Television Producers, and Joseph C. Youngerman, national executive secretary of the Directors Guild of America.

Applications will be accepted until February 1, 1970.

Applicants meeting the basic minimum requirements will be scheduled to take an aptitude test at USC in March. Those who pass the aptitude test will be interviewed individually in May and a group of trainees will be selected.

The training plan is a joint program of the Directors Guild of America and motion picture producers.

Applications may be made by mail or in person at the offices of the Producer's Association, 8480

Beverly Blvd., Hollywood 90048.

Eugene Arnstein, head of the Contract Services Administration, the arm of the AMPTP which administers the training programs, emphasized that the program is not designed to train directors. It teaches the administrative and managerial functions of Second Assistant Directors, he said.

Trainees are familiarized with production paperwork, collective bargaining agreements and production and post production administrative procedures. Trainees will learn how to call actors, how to assist in the staging of background action and giving cues, how to determine compensation for extras and stuntmen, how to make arrangements for facilities and rental equipment, how to break down scripts, and how to schedule and budget pictures.

They will be able to acquire some knowledge of looping, recording wild lines, characteristics of camera lenses and matching of angles for shooting.

The program includes both on-the-job-training and classroom instruction. On-the-job training will be for four 100-day periods with pay starting at \$120 a week for the first hundred days, and progressing to a top of \$150 a week.

Seminar and classroom work is not compensated.

Upon completion of the training program, employment as a second assistant director begins at \$305 a week.

Basic requirements are: (1) Graduation from a four-year college or university, or suitable equivalent in experience in the motion picture industry. (2) Age between 21 and 32 with three additional years allowed for military service. (3) U.S. Citizenship, and good health and character.

Contest Ends

The East-West Players is offering a \$1000 prize for the best play about the contributions or problems of Japanese-Americans in its annual Playwriting Competition.

The contest is designed to awaken interest for Asian Americans to reflect and comment upon their unique heritage in America. The winning play will be produced sometime in late spring, 1970, and will become part of the East-West Players repertoire.

Deadline for entries is November 20. Write to the East-West Players Play Contest, 2562 Canyon Drive, Los Angeles, California, 90028, for additional information.

Americans and the Race Issue

*The racial crisis in America today was foreseen over thirty years ago by Mr. Nakaji Yamanaka, a writer for the San Francisco Nichibei Shimbun-Sha. On May 25, 1924, Mr. Yamanaka wrote the following article to protest proposed naturalization restrictions on Asian immigrants. It was for naught for the 1925 Immigration Act restricted immigration and denied citizenship to persons of Asian ancestry. This article was translated from Frontline Struggle (Funto no Dai-Issen, Tokyo, 1925) which is a collection of Yamanaka's writings.*

Translated by Yuji Ichioka

America divides the races and peoples of the world into those who can and cannot become naturalized citizens. Based upon this criterion, she discriminates and justifies her discrimination. For America this is a new kind of "Declaration of Independence" because it is a complete reversal of the spirit of the declaration that "all men are created equal." Heretofore no nation in the world has established this kind of criterion for discrimination and set-up laws to enforce it. Because America has taken the lead and is actively doing so, I expect that this will have an important bearing on future international racial clashes.

In the future, if there emerges a racial war in the world, America has planted the seeds. The seeds which she has planted will grow, mature with fertilization from other sources, and bear fruit. All white people have the apriori idea in the back of their minds that, since the white race is superior, all colored races are inferior. This idea is manifested on many occasions and provokes the colored races. And although the responsibility cannot be laid on Americans alone, in view of the fact that they have various laws based upon this idea, have established the necessary enforcement machinery, and have incited the colored races, most of it must rest with them.

In America there is just one exception: the treatment of Negroes. As everyone knows, despite the fact that all colored races are classified as "ineligible for naturalization," the Negro race alone is "eligible for naturalization." This seems odd. But if we examine how Negroes were placed into this category, it is not so strange. The American Civil War did not begin over the issue of recognizing Negro rights of citizenship and including them as "eligible for naturalization." It is true that humanitarians called out for the liberation of Negroes and that their voices stirred up war emotions. But the war itself actually came about because of economic factors.

From the outset, the Northern and Southern colonies differed fundamentally in character, enterprises, and economic conditions. These differences formed the basis for conflicts in ideas and sentiments and for opposing interests. Many compromises between them proved to be ineffective, and Southern secession became a reality. Wars do not begin only with rational factors; inexorable forces account for their beginnings. Though declarations of war always contain reasoned arguments and moral objectives, they are in most cases no more than superficial dressing to justify a particular war.

The Southern army was routed in time. Northern politicians then attacked the South as they pleased, and by dint of circumstances they raised the Negroes from their abysmal existence by granting them the right of citizenship. Whites certainly did not expect to do so before the war; Negroes themselves probably were not expecting it. They did it, unbeknown to both, swept along by the historical currents. After, there were those who regretted it and those who, having regained the ability to make calm assessments, thought things had gone too far. But by then they could do nothing about it....

When such a thing happens, reactions set in with the passing of time. Socially, as everyone knows, Negroes were coerced and shunned. In the South they were politically and legally oppressed. A united America took further steps in this direction as a participant in the European War—the national consensus was solidified. Nationalistic and patriotic groups steadily gained prominence. The Americanization movement of alien elements along with the exclusion movement grew in popularity. And at this juncture the Japanese fought over the naturalization issue and the exclusion law. When I think about it today, this was like adding fuel into a fire.

In the near future, I anticipate that a movement to counteract the American Civil War will develop. Negroes will be stripped of their citizenship rights, and America will finally begin to make this country exclusive to the white race. Since this of course will mean constitutional revisions, the denial of existing rights, and an invitation for great Negro resistance, it cannot easily be put into effect. A constitutional amendment to take away the citizenship rights of children whose parents are "ineligible for naturalization," however, already has appeared in Congress. As long as we can expect the exclusionists, having completely excluded the Japanese, to go further with the aim of amending the Constitution, who can guarantee that the next bill will not be one to deny Negroes their citizenship rights?

The treatment of Negroes in the Southern States, compared to the treatment of Japanese in the Western States, is by far worse. They are not even considered human. The bill to abolish private punishment of Negroes, due to the opposition of Southern elected Congressmen, cannot pass Congress. If we look at the influence of the united Democratic party with its base in the South in opposition

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**BY WARREN FURUTANI**

# The Robin Hood of Amerasia\*

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# CALENDAR OF EVENTS



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