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Gidra

The News Magazine of the Asian American Community



SECOND CLASS MAIL

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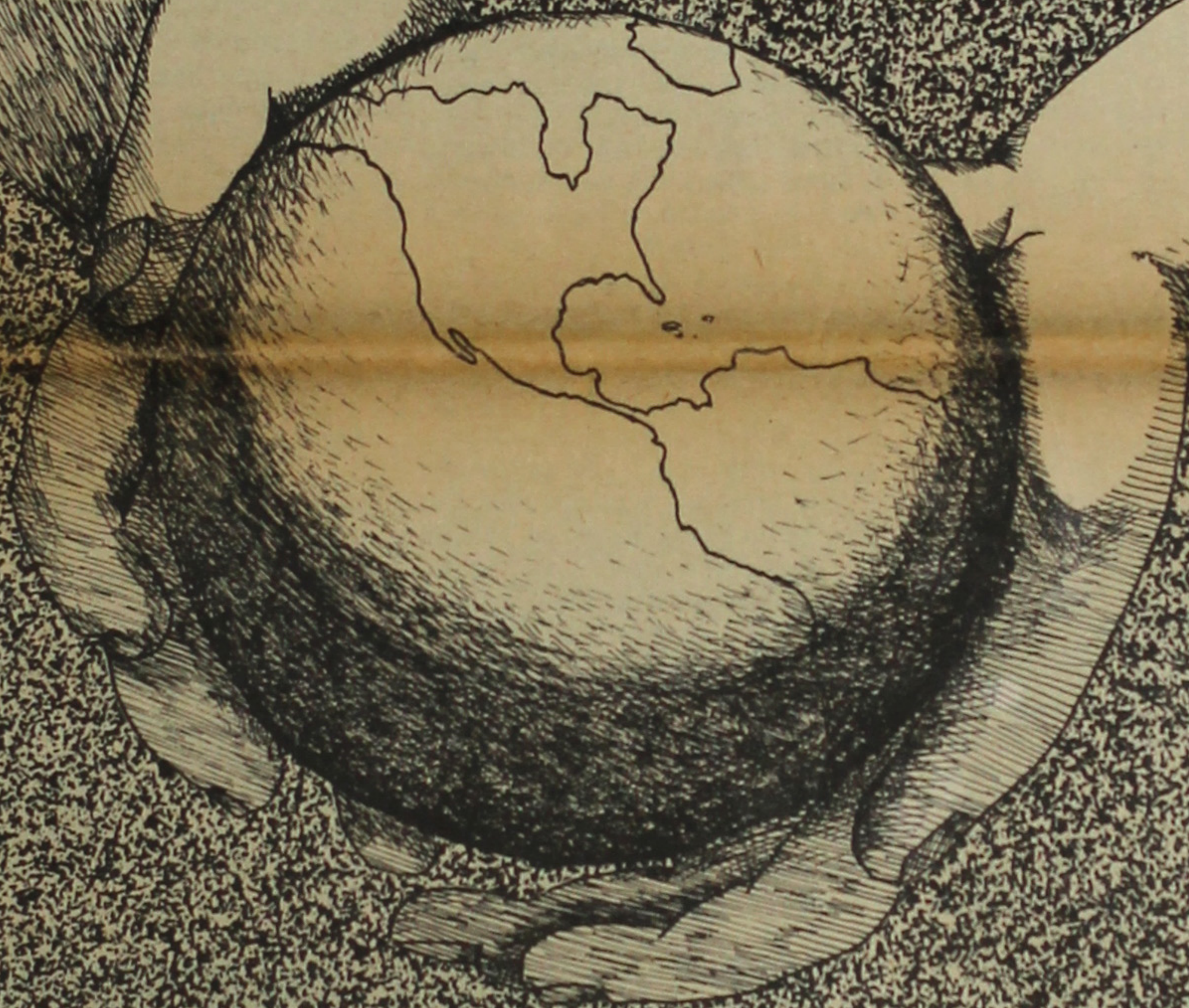
Volume I, Number 9

Gidra, P. O. Box 18046, Los Angeles, California 90018, (213) 734-7838

25c

December, 1969

it isn't much,



but it's all

we've got....

A LOS ANGELES FIRST

Asian Americans to March for Peace

By Mike Murase

"History was made Saturday," wrote Edison Uno after having participated in the second nationwide Vietnam Moratorium on November 15th. On that date, a group of over 300 Asian Americans joined the massive peace march in San Francisco.

They came from diverse backgrounds—professionals, students, mothers, ministers, and others—to march together in expressing their opposition to the American war in Vietnam. Unique in their heritage, these Asian Americans were also unique in their concern for their fellow man and in their courage to stand up and be counted.

Until the emergence of the recently formed Asian Americans for Peace, no Asian American group in Los Angeles has come out publicly against the war. This new group was organized in August and is composed of concerned individuals from different backgrounds who are united in their political and moral opposition to the war.

Current activities of the organization center around preparations for the third nation-wide Vietnam Moratorium scheduled for December 13, 14 and 15. "We cannot be 'quiet Americans'," states Yuji Ichioka, an active member of the new group, "We cannot allow this condemning si-

lence which sanctions the killing of human beings in Vietnam."

Asian Americans for Peace plans to undertake two things in conjunction with the third moratorium. First, it will place paid advertisements in local ethnic newspapers expressing an anti-war position. Many prominent people, such as Dr. Harry Kitano of UCLA, Dr. Phillip Huang, and Reverend Masao Kodani, have already endorsed the statement.

Secondly, the group is planning some kind of action program. Tentatively scheduled is a march and rally on December 13, probably in Little Tokyo with several

prominent speakers.

The thrust of the organization's current position is focused at breaking the characteristic silence of Asian Americans. For a copy of the statement and further information about planned activities, contact the individual in your area.

Melvin Akazawa, 324-7239 (Gardena).

Liz Itatani, 723-3040 (Montebello).

Yuji Ichioka, 459-2181 or 825-2974 (Santa Monica).

Mike Murase, 734-7838 (Los Angeles).

U.S. to return Okinawa

By Colin Watanabe

The United States government agreed to return the island of Okinawa to Japanese control by 1972 as a result of discussions between Japanese Premier Eisaku Sato and President Nixon, which concluded on November 21. The U.S. also agreed to remove its nuclear weapons from Okinawa before the reversion to Japanese rule.

The U.S. will continue to maintain bases on the island after 1972. However, such bases will comply with restrictions outlined in the U.S.-Japanese Mutual Cooperation and Security Treaty, which presently applies to U.S. bases in Japan proper. Under terms of the treaty the U.S. must

obtain consent of the Japanese government before engaging in military actions against other nations.

The U.S. and Japan are understood to have agreed privately that no restrictions would be placed upon the use of Okinawa as a base for B-52 bombing raids on Vietnam if the war is still going on when the island reverts to Japanese control.

In return, Sato and Nixon, in a joint communique, stated their intention to maintain the Security Treaty, which comes up for renewal next year. It continues in effect if neither nation presses for renegotiation.

Sato also pledged that Japan would assume a larger share of the military burden in Asia. In addition, he agreed to increase Japanese economic and technical aid to other Asian nations and committed Japan to join multilateral Geneva talks to solve trade problems created by Japan's rapid economic growth.

The agreement to continue the Security Pact and Japan's pledge to assume and expanded military role in Asia seems to assure Japan's active support of future U.S. military action in the Orient. Along with these commitments, a new strategic concept wherein attacks on South Korea or Taiwan are considered threats to the security of Japan itself was adopted during the course of the talks.

Japan's agreement to step up technical and financial aid to Asian countries may enable the U.S. to cut its own foreign aid expenditures in the area. Premier Sato, in discussing Japan's new role, said, "I believe that it is

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Photo by Flea

YELLOW BROTHERHOOD member Ronnie Nakashima speaking before Westside Optimists at Youth Appreciation Week dinner.

Yellow Brotherhood FOOD FOR THOUGHT

By Julia Aihara

The Westside Optimists and community guests were roused from their complacent self-satisfaction during a Youth Appreciation dinner, Tuesday night, November 18, by the testimonials of Yellow Brotherhood members, Mark "Tiger" Torobayashi, Ronnie Nakashima and Mike Yamaki.

"I just couldn't communicate with my family. I couldn't relate my problems to them, but we have sponsors (the older guys) who we can relate our problems to," said Tiger, who now plans to attend UCLA after graduating from Dorsey High School.

Another sincere statement came from Ron Nakashima who said, "I used to get loaded and get in all kinds of trouble. But my biggest problem was school. I knew the older guys and I thought I could run with them. They made me change my viewpoint. They got me back in school, now I'm in the UCLA High Potential Program. They made me understand what life is really like and how to get through it."

"Ignorance and Apathy in Our Community," was the subject of Brotherhood member, Mike Yamaki's speech. He related the frustration of trying to gain support from the community during the formative stages of their self-help organization. In spite of the group's laudable goals, individuals and community groups were not willing to sponsor them or to back anything that was not established or socially acceptable.

"You (the community) look at it and you say that it is our job, but when it really comes down to it, it's the community's job. The community has never pulled through for these guys," charged Yamaki. The Brotherhood is working to combat drug abuse, fighting and school dropouts in their own unique way. The group is seeking a

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300 Asians in SF peace march

SAN FRANCISCO—More than 300 Asian Americans took part in the second Vietnam Moratorium peace march here last Saturday according to Edison Uno, co-organizer of the Ad Hoc Japanese Americans for Peace.

San Franciscan Uno, Ray Okumura of Berkeley and Kathy Reyes were the principal backers of the ad hoc committee.

Asian marchers congregated early Saturday at the Japanese Cultural Center's Peace Pagoda and became a part of the parade for peace in San Francisco, one of the largest public parades the city has ever witnessed.

Among Asian marchers were such heads of Asian American studies in Northern California as Dr. Paul Takagi of U.C. Berkeley, Dr. James Hirabayashi of San Francisco State College and Prof. Isao Fujimoto of U.C. Davis.

Local churchmen include the Revs. Nicholas Iyoya of Christ

United Presbyterian Church, the Rev. Lloyd Wake of Glide Memorial Church and Roy Sano, chaplain of Mills College.

A post-march party was hosted by Aileen Yamaguchi and Marlene Tanioka, where most Nisei and Sansei marchers gathered to compare experiences.

A number of Asian names were also among the more than 1,500 names of business and professional people listed in full-page ads in the San Francisco metropolitan dailies before the peace march.

They included Patricia Oyama Clarke and Don Fujimoto, artists; Joseph Morozumi, attorney; Susumu Togasaki, business; the Rev. Lloyd Wake, clergy; Susan Tanaka, education; George Nagata, musician; Robert J. Kaneko, Dan Kataoka and Jean Saito, probation officers; Chizuko Mayall, scientist; and Richard Aoki and Nozusuke Fukuda, social workers.

—Kashu Mainichi

Photo by Ray Ukamura



ARM BUSTED AT UCLA

By Laura Shiozaki & Seigo Hayashi

Twenty-eight students, including six members of the Asian Radical Movement (ARM), face charges of false imprisonment and conspiracy to commit false imprisonment for staging an eight hour sit-in in the office of UCLA Associated Students Executive Director A. T. Brugger on Wednesday, November 19.

The original charge of kidnapping was reduced to those of false imprisonment and conspiracy to commit false imprisonment at the arraignment on Thursday, November 20. If convicted, the demonstrators face a possible five to fifteen years in prison.

The occupation of Brugger's office was initiated by members of the Students for a Democratic Society and Asian Radical Movement which called for the rehiring of Charles Bargaineer, a black cafeteria worker, who was dismissed on October 7th.

ARM members charged that Bargaineer was dismissed because "he spoke out, he fought back against the exploitation, oppression and racism in the Food Services."

The occupation occurred after a noon rally when approximately 50 students marched into Brugger's office. By 2 p. m., Brugger had capitulated to the extent that he agreed Bargaineer should be rehired and receive full back pay on the condition that he appear before a Grievance Committee or Board of Control and abide by their decision.

An impasse was reached when the students rejected his proposal on the grounds that this was an unnecessary "deal" and that Bargaineer should be rehired without being subjected to a Grievance Committee. One student noted that the "grievance board represents the interests of the bosses," and that "it's degrading to get up there and beg for your job before those SOB's who pay UCLA workers as little as possible."

After two more hours of negotiating, the students presented Brugger with a letter addressed to Bargaineer which read, "We are offering you your former position with ASUCLA Food Services, at full back pay. No recriminations against you, nor will any further action be taken against you." Brugger refused to sign it.

An apparent concern for Brugger's health—he suffered a minor heart attack recently and has an ulcer—coupled with ASUCLA General Representative Chuck Miller's statement that Brugger had twice indicated a desire to leave, were the probable factors in the call for 25 University Police.

At 8:30, Sergeant Richard Thomas of the University Police declared the occupation an unlawful assembly and gave a dispersal order. Following the second order, 25 Unicops moved in with batons and handcuffs, smashing windows in Brugger's office to gain entrance.

Hi Pot Victory!

By Carol Hatanaka

"We're not going to force any student out, we're going to do everything we can to keep them in. We're going to see to it that all financial aid that is justifiable under our current terms is provided in the form of grants, regardless of the fact that there is not currently enough money, as we can see, to go around."

So stated UCLA Chancellor Charles Young at a meeting with Asian High Potential students and community representatives on Monday afternoon, December 1, at UCLA.

The meeting was the culmination of over six weeks work by High Potential students to resolve the financial crisis that has virtually paralyzed the program.

Over 60 persons, many representing community organizations including the JACL, the Oriental Service Center, the Pioneer Project, the Chinatown Chamber of Commerce, the Neighborhood Adult Participation Project (NAPP), USC Center for Social Action, Asian Coalition, Asian American Social Workers, the UCLA Asian American Studies Center, the Yellow Brotherhood, and the Los Angeles County Human Relations Commission, heard High Potential students charge that the University failed to provide the necessary funds for students, despite a recommendation by the Financial Aids Office of the school that such funds be made available.

PREGNANT PROBLEMS

High Potential students also charged that criteria used to determine the amount of financial aid given to each student are geared to white middle-class students and cannot be fairly applied to minority students. They also complained that administrators in the Special Education Program (SEP) were "not sensitive" to the needs of Asians and recommended that a panel consisting of Blacks, Chicanos, American Indians, and Asians, be formed to evaluate student needs. Students also are urging that a deputy Director with a better understanding of the situation confronting Asian American students be appointed to head the Asian High Potential Program.

Both the students and the University's Financial Aids Office agreed, on the basis of a re-evaluation of student financial statements, that students were entitled to more money than was originally granted them. However, when students first asked for this additional money, they were told that only high interest (7%) federally insured loans were available.

Chancellor Young, when informed that the Financial Aids Office concurred with the students' assessments of their needs, immediately stated that the necessary money would be forthcoming in the form of grants rather than a loan. As a result, students will receive an additional \$300 to \$1400 over the remainder of the academic year.

NON-SUPPORT

The criteria used to determine students' needs came under fire from both students and administrators. "The University evaluated our needs assuming that our parents will support us to age 30. But they fail to realize that not all students are supported by their parents. Most students are 20 years of age or older and have not received financial support from their parents for the last few years. Some are married and have families of their own to support," stated Alan Lee, one of four spokesmen for the students.

Mary Jane Hewitt, director of Special Education Programs, stated, "the University of California and financial aid packets generally, throughout the nation, were not designed for minority students. They were designed for the white middle-class student.... and the same criteria applied for these special programs. That's absurd!"

High Potential students expressed their dissatisfaction with some administrators in the Special Education Program. Joe Barry, Deputy Director of SEP, is "insensitive to the needs of Asian American students," charged Ed Apo, one of the spokesmen for the High Potential students. Alfred Estrella, coordinator of the Asian American High Potential Program, explained, "It is essential to the survival of the Asian American High Potential Program that a director who is more familiar and sensitive to the needs of Asian students be

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CONCENTRATION CAMP LAW

JACL Leads Title II Repeal Drive

The Japanese American Citizens League (JACL) is spearheading a campaign to repeal Title II of the Internal Security Act of 1950. The controversial law provides for detention of persons when there are "reasonable grounds to believe that such persons will engage in, or probably conspire with others to engage in, acts of espionage or of sabotage..."

Repeal bills have been introduced in both houses of Congress. On April 18, 1969 Senator Daniel K. Inouye (D., Hawaii) introduced a repeal bill which was co-sponsored by senators. Representatives Spark Matsunaga (D., Hawaii) and Chet Holifield (D., Calif.), along with 125 co-sponsors, introduced a similar resolution in the House of Representatives on June

4, 1969.

Support for the JACL repeal campaign continues to grow on all levels, largely because of the efforts of Dr. Robert H. Suzuki, Chairman of the Southern California Ad Hoc Committee to Repeal Title II. The committee has been conducting an extensive campaign to inform the public of the nature and dangers of Title II.

The CBS documentary film, "Nisei: The Pride and the Shame," along with speakers are available to interested groups through the committee. Arrangements can be made by contacting Dr. Suzuki, Chairman, Title II Repeal Committee, c/o JACL, 125 Weller St., Los Angeles, California, 90012, (213) 626-4471.

The 19-year old law was almost forgotten until May of 1968, when the House Committee on Un-American Activities issued a report which read in part, "The Emergency Detention Act of 1950 provides for various detention centers to be operated throughout the country and these might well be utilized for the temporary imprisonment of warring guerillas."

On April 17, 1969, J. Edgar Hoover, Director of the Federal Bureau of Investigation (FBI), in testimony before the House Appropriations Subcommittee, stated, "Red China has been flooding the country with its propaganda and there are three hundred thousand Chinese in the United States, some of who could be susceptible to recruitment either through ethnic ties or hostage situation because of relatives in Communist China. In addition, up to 20,000 Chinese immigrants can come each year and this provides a means to send agents into our nation..."

In the May, 1969, issue of Atlantic Magazine, Deputy Attorney General Richard Kleindienst, was quoted, "If people demonstrated in a manner to interfere with others, they should be rounded up and put in a detention camp."

Shark

Flea

ISAAC vs DEBS ??

Godfrey Isaac, the defense attorney in the widely publicized Noguchi hearing earlier this year, has been urged by many to run in the Los Angeles County supervisorial race and is considering the matter seriously. It was learned recently. If the speculations of many are fulfilled, Isaac will be running against the incumbent Ernest E. Debs in the Third Supervisorial District. The 185 square mile district includes most of downtown, East Los Angeles, the Silverlake area and Uptown, as well as Hollywood, Wilshire District, Beverly Hills and parts of the San Fernando Valley.

"Human dignity and truth," the most compelling arguments in Isaac's case for the reinstatement of Dr. Noguchi, will presumably be the basis of his platform. If he decides to run, Isaac will be pitted against an opponent whose annual salary is \$8,000 dollars and whose total assets are estimated to be in the millions of dollars. It is estimated that Debs will spend in excess of a million dollars in his bid for re-election. Isaac hopes to call to the attention of the voters, the necessity for "reforms" in the County Government system and regulations concerning housing and urban problems.

Isaac is expected to receive widespread support from the Asian American community, the Chi-

cano barrios, and other minority communities, as well as a sizeable Jewish backing.

"He is keenly aware of urgent needs of all the communities in the district," said one anxious Isaac endorser, "I think he has a very, very good chance."

INDIANS CLAIM "Rock"

American Indians from more than 100 tribes celebrated Thanksgiving in the prison yard of Alcatraz Island. "We have something to be really thankful for; that we are here together in our common struggle. This is a place where we can polarize our grievances and see if we can find a solution for them," Richard Oakes, a 27-year old Mohawk student at San Francisco State College.

The Indians have claimed the 21 acre former prison island by "right of discovery" under an 1868 U.S.-Sioux treaty which specifies that Indians have rights to unoccupied federal land. They have offered to recompense the white man with \$24.00 in glass beads and red cloth.

Alcatraz has been a "white elephant" since the government

closed the prison in 1963. The government has offered to sell Alcatraz to San Francisco but the city cannot decide on how to use it. Both the city of San Francisco and the Department of Interior are trying to decide on what should be done with it.

The Indians, however, have asked that the ownership of Alcatraz be transferred to them so that they may build an Indian cultural and educational center.

At a news conference at the American Indian Center, a San Francisco spokesman said the invasion was to dramatize how the white man stole Indian lands.

Alaska is next, "Yes, Alaska," said Richard Oakes. "This is the beginning of our fight for justice and self-determination."

Hat



Photo by Flea

STUDENTS IN UCLA HIGH POTENTIAL PROGRAM, Eugene Oba and Katie Aoki studying in Campbell Hall Classroom.

EDITORIAL

"It passed without notice when it occurred in mid-March, 1968 at a time when the war news was still dominated by the siege of Khe Sanh....a company of 60 or 70 U. S. infantrymen had entered My Lai early one morning and destroyed its homes, its livestock and all the inhabitants that they could find in a brutal operation that took less than twenty minutes. When it was over, the Vietnamese dead totalled at least 100 men, women and children, and perhaps many more. Only twenty-five or so escaped, because they lay hidden under the fallen bodies of their relatives and neighbors." (TIME, November 28, 1969)

The incident at My Lai probably ranks as the most serious atrocity yet attributed to American troops in a war that is well known for its particular savagery.

As we go to press, 1st Lt. William L. Calley Jr., a platoon leader at the time of the massacre and currently stationed at Fort Benning, Georgia, has formally been charged with at least 100 counts of premeditated murder.

A second soldier, Staff Sgt. David Mitchell, now stationed at Fort Hood, Texas is undergoing pre-trial investigation on charges of assault with intent to commit murder in the same incident. The Army has twenty-four other men under investigation.

And the American public reacts with disbelief and horror, and then relaxes with the thought that the guilty will be punished. We wonder though, WHO ARE THE GUILTY?

If Lieutenant Calley must assume the guilt for the atrocities committed by his platoon, shouldn't his company commander Captain Ernest Medina, assume the guilt for his company? In like manner, shouldn't General Creighton Abrams, Commanding General of the U. S. Forces in Vietnam, assume responsibility for all atrocities committed by GI's in Vietnam. Or further yet, does it follow that President Nixon, as Commander-in-Chief of all U. S. Forces, assume responsibility for all atrocities committed by American GI's everywhere?

It doesn't take much to see where the finger is going to point next. The President is the representative of the American people, and the burden of guilt must be borne by us. WE ARE GUILTY!

We are guilty because we have allowed this unjust war to continue. We are guilty because we have allowed human beings to die, not just innocent Vietnamese women and children but all deaths related to the Vietnam war. We have allowed Americans to be brainwashed and taught that killing is not immoral, and we have sent our sons, brothers, and friends into a strange land to destroy, kill, and die.

By doing nothing, we support the American presence in Vietnam. By doing nothing, we bear the guilt of the atrocities committed in Vietnam, and we bear the guilt of all crimes against humanity committed in the name of the American people.

We as Asian Americans, should feel an even stronger commitment to the cause of peace. Our brothers are killing and dying on both sides of a senseless war. We should feel the horror and disgust when we hear that over 100 Asians have been slaughtered at My Lai. But as American citizens, we must also bear the guilt that we have allowed this to happen.

There may be but one man pulling the trigger, but behind him stands the American people. Lieutenant Calley may be guilty of ordering the deaths of over 100 people, but we sent him there. We've sent millions of trained killers to Vietnam. How many deaths? How much destruction? How many maimed and distorted lives have we created?

On December 12-14 and 24, we have another chance to express opposition to the war. This is the third nation-wide Vietnam Moratorium. Demonstrations, rallies, and marches will be held throughout the country.

Asian Americans in Los Angeles, for the first time, have an opportunity to support the cry for peace. Asian Americans for Peace is organizing a march and rally in the Little Tokyo area. We urge all Asian American in the area to make a commitment for peace and against a war where our brothers are dying on both sides.

We also urge support for 6 members of Asian Radical Movement who have gone to jail for their beliefs. If you believe their cause is just and want to help, call Suzi Wong at 825-4374. Information about their case is found on page 10 of this issue.

GIDRA STAFF

Let us pray that strength and courage abundant be given to all who work for a world of reason and understanding, that the good that lies in every man's heart may day by day be magnified, that men will come to see more clearly not that which divides them, but that which unites them, that each hour may bring us closer to a final victory, not of nation over nation, but of man over his own evils and weaknesses, that the true spirit of this Christmas Season—its joy, its beauty, its hope, and above all its abiding faith—may live among us, that the blessings of peace be ours—the peace to build and grow, to live in harmony and sympathy with others, and to plan for the future with confidence.

—the Gidra Staff

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LETTERS TO GIDRA

ICHIOKA TRANSLATION STANDS CORRECTED

Editor:

The editorial note which preceded my translated article is inaccurate. Mr. Yamanaka did not write "to protest proposed naturalization restrictions on Asian immigration." The Immigration Act of 1924 which excluded those "ineligible to citizenship" had already been acted upon. The Supreme Court, in the Ozawa Case in 1922, had ruled that Japanese were "ineligible to citizenship."

Yuji Ichioka

OUTSTANDING!

Gidra:

Outstanding!! That's the word for the fine article written by Warren Furutani about "Robin Hood of Amerasia".

This summer I was privileged to share the same office desk with "Robin Hood" during my summer job up in Los Angeles.

Keep the Faith,

Taco

Chula, Vista, Calif.

IDENTITY

Dear Gidra readers,

As a matter of information I would like to know what the young Orientals are doing about and with their heritage?

I know a vast majority of young Orientals do not know how to speak their mother tongue, and don't care to. Why? If you don't speak your mother tongue, why not? If you take it up in college or in a language school, why?

Do the young female adults take advantage of the cultural schoolings? Most of the teachers speak English, but some only speak Japanese. Do you take classes in tea ceremony? How about koto, samisen, classical dancing, kendo, aikido, ikebana, sumie, bankei, and other Oriental cultures? How do you, the young Orientals feel about your culture?

To see the cultures being slowly pounded into the ground makes me sad. I would like the viewpoints of you readers. You may write back to me in care of the Gidra office.

K. F. Ohta
Los Angeles

YELLOW POWER...

Dear Miss Uyematsu,

Let me congratulate you on a well thought out and elucidating article, "The Emergence of Yellow Power in America," Gidra-October 1969.

Currently I am the instructor for Asian Americans-120, "The Chinese in America."

During the earlier part of the course, I introduced some similar thoughts to the students.

The class is composed of 95 percent second through fifth generation Americans of Asian descent. I have a few whites enrolled.

I would like to obtain 45 copies of your article for class assignment.

Please let me know if they are available and I will reimburse you.

Sincerely yours,

Alan S. Wong

Instructor,

San Francisco State College

SPACESHIP

Dear Gidra:

I found your editorial on the Politics of the Dollar in the October issue thought provoking and alarming. It seems incredible that the people of Los Angeles can remain unconcerned over the fact that their beloved automobiles throw pollutants into the air each day. But I guess that this is the prevailing attitude in this age of affluence and conspicuous consumption.

A CLARIFICATION

Editors' note: The October issue of GIDRA contained an account of an Asian American studies conference held in Berkeley on October 20 and 21. A. Elgin Heinz, chairman of an Ethnic Studies workshop, "The Asian Experience in America," of the San Francisco Unified School District, had an exchange with students at the conference.

Mr. Heinz offers the following information to clarify and set the background for the incident so that readers may put it into proper perspective

Dear Mr. Watanabe:

The October GIDRA, carrying your report on the Asian American Studies Conference at U.C. Berkeley, on September 20 has recently been called to my attention. Apparently, I failed to make clear why I, a Caucasian, was at that meeting, although the chairman who introduced me mentioned the reason. This caused "a tense moment." If any of the tension remains, perhaps this letter of clarification will help to relax it.

(1) I was employed by the San Francisco Unified School District not as chairman of an ethnic studies workshop, but as a curriculum specialist on Asia, about which I have been studying and teaching for over 30 years. For a number of years, I was an instructor in U.C. summer sessions and NDEA institutes, helping teachers develop materials on Asia.

(2) In the Fall of 1968, the school administration was made aware of the need for materials in Asian-American studies. A workshop to prepare first drafts of such materials was set up for Summer, 1969. I was asked to act as chairman, not because of any special knowledge of Asian-American history or problems, but because of previous experience with curriculum workshops and the assumption that a knowledge of Asia would help provide a part of a frame of reference.

(3) Curriculum materials that involve special interest groups cannot be released for general use in the schools until they have been examined and criticized by competent members of the groups and revised in the light of their criticism. We have distributed about 75 sets of the materials to professors and students of Asian American studies and interested members of local Asian-American communities, requesting as detailed criticism and comment as they could take time to give. GIDRA was given my sample set at the September 20 meeting. Do you think GIDRA staff members could send me their criticisms within the next couple of weeks so that we will have the benefit of their advice when revisions are begun?

(4) The reason I attended the September 20 meeting (by invitation of the organizers) was to solicit criticism of the materials. Unfortunately, this was not even mentioned in your story. This omission may have affected the perspective of some of your readers.

(5) You reported that I "had no reply" to the question, "How can you expect more Asian teachers when the San Francisco Board of Education gives our people who are looking for teaching positions the run around?" and that I "admitted....only 3% of San Francisco's teachers are Asian Americans."

I did not "admit" the grossly unbalanced proportion of Asian American teachers to students. I declared it and urged the students present at the meeting to get their credentials and enter the teaching profession to rectify the situation. Last year, only 3.5% of all applicants for teaching position in the San Francisco Unified School District were persons of Asian ancestry.

As for the "run around," no instance has been called to my attention. I have no direct contact with the Personnel Division, but if the person who made that statement (or anyone else) will give me a documented case of an individual holding a valid State of California teaching credential who has been given the "run around," I will take it up personally with the Personnel Division and, if necessary, the Board of Education.

If anyone who does not have a credential has been given the "run around," he has my sincere sympathy; but his grievance must be directed against the State Board of Education, not the S.F. Unified School District.

(6) Finally, although my vanity was somewhat abraded by quoting me as feeling "ineffective" without indicating in what sense I felt ineffective when Mr. Thom suggested that I should resign, I would endorse the consensus that Asian Americans can best be represented by competent Asian Americans. But beware of internal schisms over ideological orthodoxy versus competence.

Sincerely yours,

A. Elgin Heinz

The recent launch of Apollo 12 is making headlines so it might be appropriate to relate the pollution situation to spaceships.

Earth is a spaceship in every sense of the word. It is a completely enclosed system with provisions for the necessities of life. The crew is mankind. One would expect the crew to know better than to wreck their life support system. But it looks like the crew is not so wise.

Imagine how the crew of Apollo 12 might feel if they found their air turning foul and found that their air purification devices were broken beyond repair. It would be a pretty grim situation. Yet millions of people on earth are already facing a similar situation. Day by day the air grows increasingly unbreathable and the air purification system of spaceship earth is being pushed to the breaking point. Yet nobody seems really concerned.

Oh well, perhaps it's better this way. Pretty soon we won't have to worry about racial strife, war, overpopulation, and all those other

nagging problems. We'll all be dead. It's really a pity though that we'll probably kill most of the other animals and plants on our world before we go.

K. W.
Los Angeles

ETHNIC STUDIES

GIDRA:

This concerns the article "Relevance of Ethnic Studies" in your November, 1969 issue. My comments here are just on the article and should not be interpreted as unfavorable to your paper as a whole.

It seems the writer was impressed by the number of courses offered at some schools (probably Berkeley and SFS) and the struggles of individuals at other schools. Then the focus was shifted to whether the relevancy of ethnic studies would decrease and castigated the well-intended individuals in their academic pursuit of "objective" reports of the happenings in the minority. It

continued on page 5



GREETINGS FROM JAPAN!



Gidra:

Greetings from Japan! It's really been a long time! How are things going? It really seems as if I were just yesterday I was at the Gidra office typing away!

Man, this is where it's all happening! Japan is going through so many changes—most of which have probably been initiated in its educational institutions. Colleges, and even high schools, are experiencing violent protest from discontented students in Japan's rapidly changing society. And now, I'm getting a first hand view of how they play the game!!

The situation here in Tokyo at the International Christian University began two years ago. Students protested the administration's adoption of an achievement test which would be used in the selection of entering students. They considered this as a step by the government to gain stronger control of the educational system. They launched a protest now known as the "Noken Struggle" which resulted in a two months shutdown of classes, ten expulsions from the university, and a guardsman system of control.

The campus then returned to a period of "normalcy" until February of this year when a review-discussion of the "Noken Struggle" was held at a student sponsored ICU Festival. By the end of that month, about 20 independent struggle committees united to establish ICU's "Zenkyoto" (a national campus joint struggle committee). The Zenkyoto presented the administration with three demands: (1) Immediate removal of the guardsman system, (2) full publication of the faculty meeting minutes, and (3) unconditional withdrawal of the Noken punishment. And these issues are what the current struggle is about.

But these are just the surface problems. It isn't very hard to see the deeper, more universal issues. What the students really are demanding is more power in the educational system—they are demanding a "relevant education." On the broader scale, local issues are intermingled with international ones: (1) the return of Okinawa to Japan, (2) the ending of the US-Japan Security Pact, and (3) against US military presence in Asia.

Now, I'd like to explain about things here

at ICU and specifically in the Education Abroad Program. First, another brief summary of events.

In May, Zenkyoto took over one of the main buildings and have occupied it until recently when the new president, Miyake, was elected. During this period classes had been stopped and the administration wielding dictatorial powers, classes have started. Miyake called the police on campus to clear the Zenkyoto out and had a fence built enclosing everything except the dorms, dining hall and few other public buildings. And with the fence came the riot police ("kidotai") to make sure the fence stays up. So after completion of the fence, Miyake announced the formal and official beginning of classes.

Anyway, of our group of 24 University of California students, seven have refused to recognize classes taught within the fence as official. By not registering, these students are subject to dismissal, which means dismissal from UC. To challenge Miyake's use of force, six of the seven decided to stage a peaceful demonstration in front of the gate. The protest was actually to demonstrate their right of expression, because Han Baerwald (UC Study Center Director) distinctly told us we would be subject to immediate dismissal should any of us demonstrate. According to Baerwald, in the contract we signed, we "agreed to conform to standards of conduct consistent with the maintenance of the reputation of the host university and the University of California and to conform to all applicable rules, regulations, and policies of each institution." In other words, don't get involved!! But the six who protested had every right to do so, not only under the US Constitution, but under the Japanese constitution. Although my beliefs differ from theirs, I believe an individual's rights cannot be taken away by merely signing a contract!!

I'm sorry to have bored you so, but this is what's happening in Japan. If there's anything you want to know, I'll try my best to answer.

Take care and sayonara!!

Your Overseas Correspondent,
Kristine

More Letters...

continued from page 4

seems the writer has low opinions of people digging up gold or dirt in the form of academic reports. I do however, concur with her that research should not be done for scholarly objectives alone.

In her last paragraph, she said ethnic studies should involve itself in issues of today like, Title II, low wages and poor working conditions of Third World people, the Security Pact with Japan, etc. "We must pull out the facts on these issues and cry out for justice." I detected a contradiction in her article or perhaps I misinterpreted her second and last

paragraphs. "Objective" reports are needed to provide ammunition to attack the target.

Let me cite an example of how "research" in an ethnic studies course assisted in a small fight against oppression. Several Berkeley students in an ethnic studies course, under instructors Li-Chi Wang and George Woo of San Francisco, did a research paper on the parks and recreation situation in San Francisco's Chinatown. The facts they dug up stirred up a hornet's nest. George Woo, with the aid of the Neighborhood Legal Aid, filed a million dollar suit against the city and county of San Francisco

along with all the elected officials and related city departments for practicing discrimination against Chinatown in the distribution of parks and recreation money. The "objective" report revealed that a maximum of 63¢ was spent per person in Chinatown compared to about \$2.50 per person in the rest of the city. These were the amounts over the past 10 years. If there were no research, the target of attack and the quality of ammunition would have been uncertain.

Thus, ethnic studies can produce dead academic material or

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NO TIME TO PLAY

By Steve Tatsukawa, UCLA

The "We Are Americans" article by David Ota, which appeared in last month's Gidra, struck me as a highly idealistic piece of journalism. Being idealistic can be a hip thing in itself but one must remember that while men can talk or dream of ideas, e.g. "the American Dream," they are forced to live and to suffer a reality. We can't afford to let idealistic philosophies carry us off into a "never-never land of milk and honey." We must not cover up the actual American reality with a lot of idealistic jive-talk.

The American reality is not one based on democracy. Democracy is a government created of, by and for the governed. It sounds good but it doesn't exist. So it is absurd to make an appeal to the justice of American democracy. American "democracy" has failed in times of crisis. It failed in 1942 when Japanese Americans were thrown into concentration camps. It failed in 1965 when blacks in Watts tried to fight their way out of their ghetto condition only to be kicked back in. It failed in 1968 in the streets of Chicago when people who attempted to voice a dissenting opinion were clubbed to the ground. It failed in 1969 at the People's Park in Berkeley, when the public learned (the hard way) that it didn't control public land. Our "democracy" has failed in the past and undoubtedly will fail in the future.

The American reality is one which is based on power. It is the reality of power that forced people into concentration camps and ghettos. It is the "power structure" that unleashed the police in Chicago and Berkeley. Power is what this country is all about and without it you are nothing. Power is the ability to control. Power is the ability of self-determination. To demand a mere name change (Japanese Americans to "Americans of Japanese descent.") is not really getting down to the gut level where actual lives are affected. To affect lives, mine or yours or anyone's, one must first have the power to do so. And in America nobody is going to hand you any amount of power—you have to struggle for it.

POLITICAL AND ECONOMIC AGGRESSION

Asian Americans must realize that the power of self-determination is not gained by flag-waving, praying, sitting-in or singing "We Shall Overcome." Self-determination or just plain freedom is gained through political and economic aggression. And I mean aggression "by any means necessary."

I admit that self-identity is important but it is not the final answer to anything and never has been. Asian Americans have been hung up over this "identity-bag" long enough. What has it produced except for a lot of pseudo-nationalists who go around yelling, "I'm yellow and proud. Banzai." Do they expect the doors of the White House to swing open for them because they now realize the fact that they are yellow; a fact that has kept them oppressed, suppressed, depressed and repressed for over a century? If Asian Americans think that just being aware of what yellow is, is going to change anything they are only fooling themselves. Sure, the power elite won't mind calling you "Americans of Asian descent" instead of Asian Americans, because they aren't giving up one bit of what they have in order to do so. A name change isn't going to change our position in society. The fact is that he is still oppressing you.

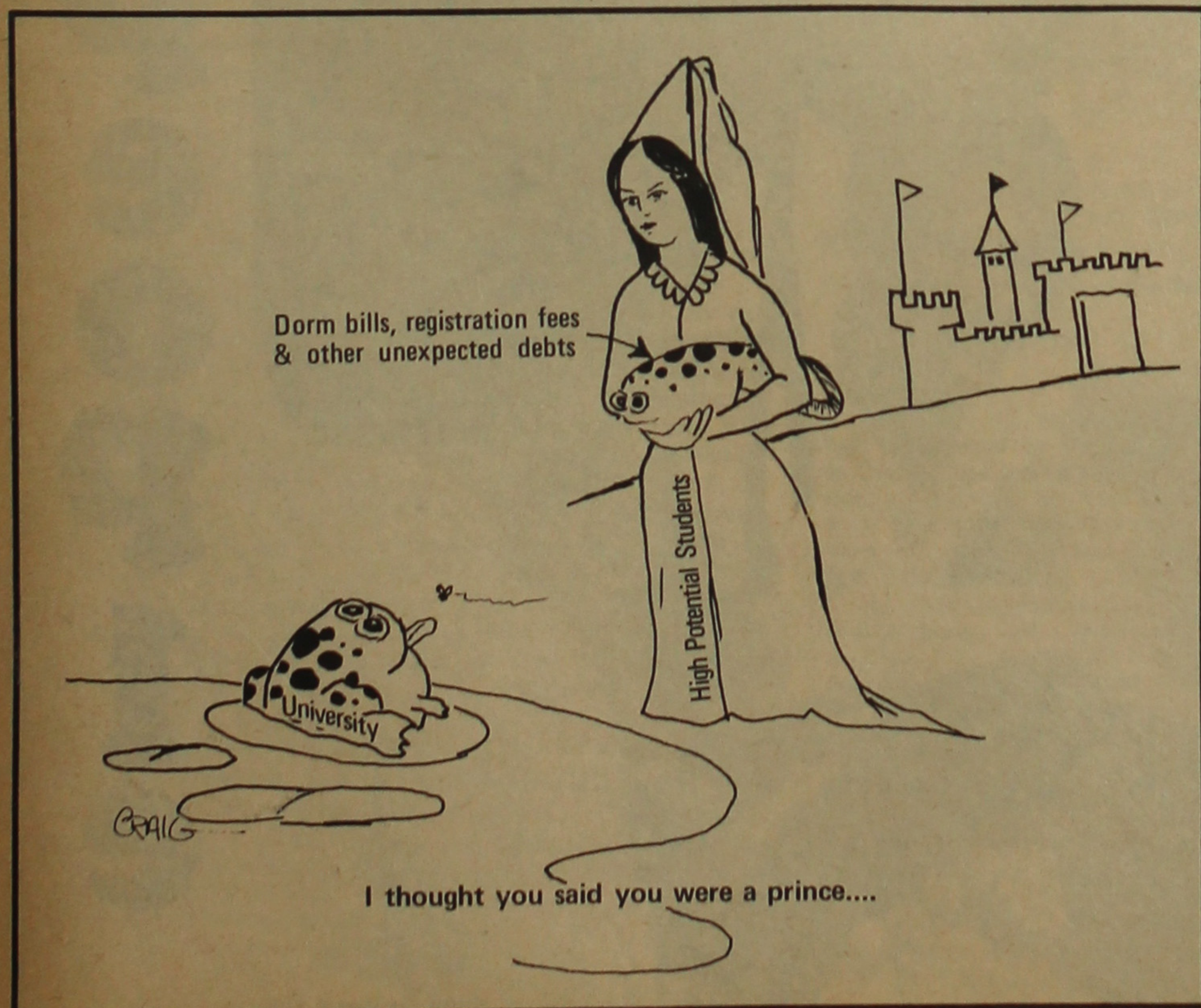
In their minds they'll laugh and recite that poem, "Sticks and stones will break my bones but words will never hurt me." And they'll be right. Words aren't going to hurt them or change anything. Flag-waving isn't going to change anything and waving around a copy of the Declaration of Independence (as Mr. Ota suggests we'll do) isn't going to change one damn thing (except people might think, "there sure are a hell of a lot of crazy Asians on the streets today").

THE STEP FROM TALK TO ACTIONS

Before we can even start changing anything Asian Americans will have to decide if they are willing to take the step from talk to actions. This is a step which I feel a lot of the "identity-freaks" will not take. When you talk about change you're talking about revolution. Change is a revolutionary process, as opposed to evolutionary processes. Modification is evolutionary. Revolution is fast and total. Evolution is slow and partial. The establishment will fight "revolutionary activism" and will compromise "evolutionary activity." For example, the Black Panthers advocated revolutionary changes and they have been systematically eliminated from the scene. The Urban League advocates the evolutionary process and they have been labelled as the leaders of "law-abiding" Black America, while all they get is charity handouts.

The reason I stress the point of revolution versus evolution is because I believe most Asian Americans do not understand either of them. They play with revolutionary ideas like they play with toys. "Why not?", they ask, "playing never hurt anyone." Of course it never hurt anyone, playing is just pretending and that's what most Asian Americans are doing today—just pretending. They talk revolution but they aren't confronting the American reality in a revolutionary manner. Just talking of changes is not making changes. Real changes don't come around by asking for anything from "the man." Changes are initiated by aggressive action on your part. You have to do the changing and not just the asking or the thinking or the talking, but most Asians don't dig this. "Let's be sensible," they say and then they turn around and start blowing some line about how "this country is not relevant" to them. "I want to see changes but I don't want to break the law," the "aware" Asian will say and then follow that up with some rap about the "injustices of this nation." Asian-Americans are just talking but not acting. They're just playing, but there is no time to play.

All signed articles represent the opinion of the author, and do not necessarily reflect the opinion of the Gidra staff. All letters and articles must be signed; your name will be withheld upon request. Send all correspondence to Gidra, P.O. Box 18046, Los Angeles, California 90018.



I thought you said you were a prince....

WISH YOU WERE HERE

They cut your hair so short that you look old
But you don't care cause it never gets cold
You don't do what you want, you do what you're told
It's a nice place to visit, but I sure would hate
to live there;

The girls in Saigon have a standing offer
Five dollars a short time for Papa-san's coffer
But clap and syph make it you who will suffer
It's a nice place to visit, but I sure would hate
to live there.

The grass is so strong it'll get you for sure
The booze is so cheap, you keep drinking more
Pretty soon you don't give a shit if there is a war
It's a nice place to visit, but I sure would hate
to live there.

Your hooch smells like garbage cause the river's so near
Your stomach runs wild on Baum de Baum Beer
You've been gypped for 500 dollars by the Black Marketeer
It's a nice place to visit, but I sure would hate
to live there.

You can't sleep at nights because your buddy snores
The bugs are so big they come single file through the doors
And you keep wondering about the itch you caught from the whores
It's a nice place to visit, but I sure would hate
to live there.

You're going home now and there will be time for reflection
You wonder about war and hope for another direction
You pray for your dead buddy in the baggage section
IT'S.....FUCKED!

Mickie Nozawa
From *Yellow Journalism*
Cal State Long Beach

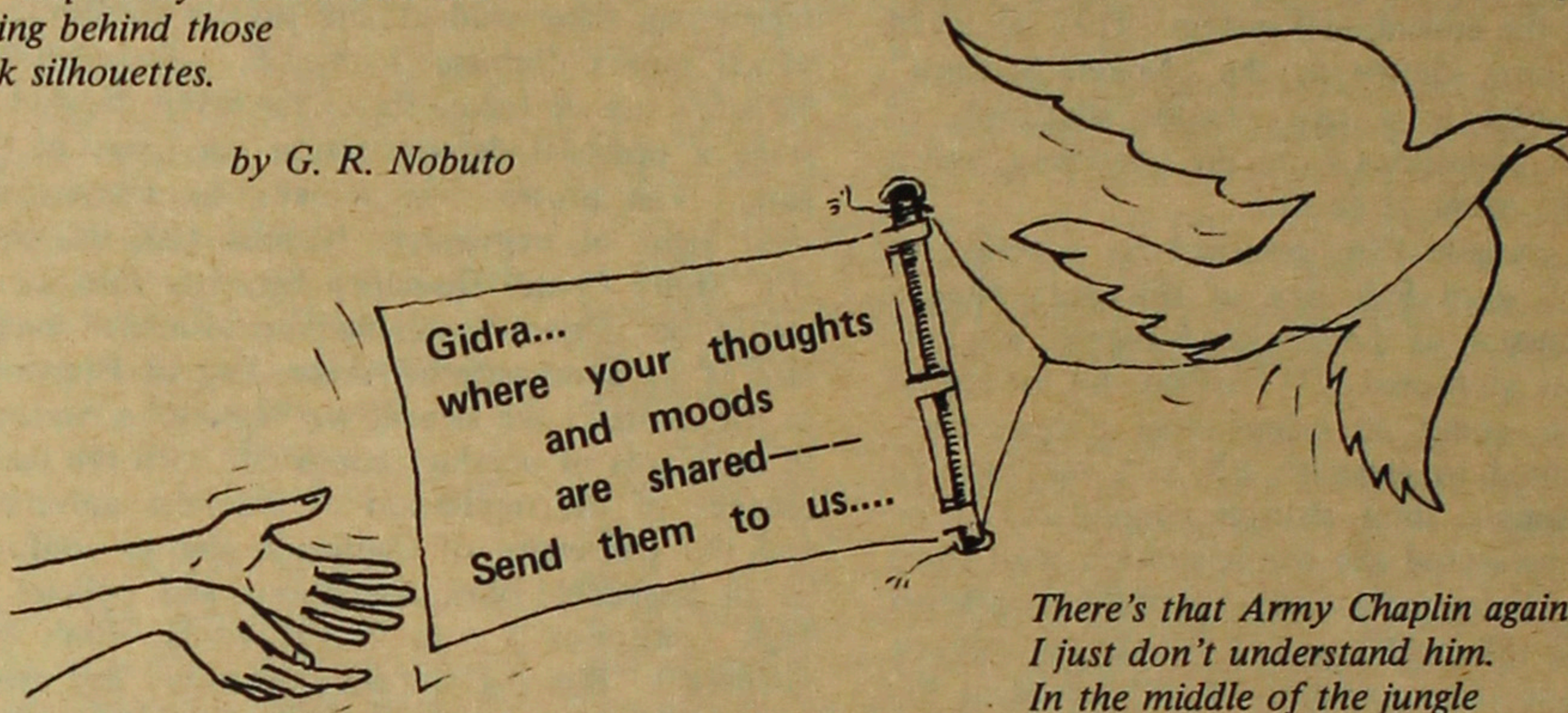
Cry, America!
For your sons who have died in vain.
Cry, for the battlescarred, starving masses
Who pledge allegiance on empty stomachs.
Cry for the rich who cannot see
and cry for the poor who cannot be.
Oh, bountiful lady, she calls to me
With open arms, our statue, Liberty.
And though I come, I cannot speak
on an empty stomach.

HASHI

IRONY

*here I am
encased in a gilded circumspect
of time and space.
under this myriad of pretentiousness
lurks the ugly beast,
viewless of the future, I am proud;
yet whose utter dependence
is of this very demon
the supreme authority of circumstance
again shows its massive head
to one who must
obey!
the wind gusts with suppressed fervor
and is bloated with tickly villains.
time seeps away like the Red sun
sinking behind those
black silhouettes.*

by G. R. Nobuto

Reflections In A Yellow Looking Glass
Or 'Shall I Compare Thee to a Summer's Day?'

*One vital issue i bring in lieu
Upon confrontation of opposing view
The inherence of which, i find is true
To GIDRA STAFF and GIDRA crew
For it happens more often than not
And more often than few
And is screamed until THEIR faces are blue
As a threat on, moreover, the Freedom to Boo
—“If you're not with US,
WE'RE not with you”—
Yet GIDRA loves each one of you
YELLOW son-of-a-bitches
Or 'shall i compare THEE to a summer's day?'*

Ken Nishita
Culver City, California

MACHETE

The machete is an implement such as a hoe, shovel or pick ax, forged and-hammered from automobile springs with no thought to aesthetic form. A wooden handle and a few soft copper rivets complete the tool. With moderate strength the machete can be used to cut cane or clear a passageway thru the jungle. Continuous usage develops an unusual set of muscles indigenous to the tool.

The machete lacks the tradition and artistry obvious with a Wilkinson Sword. The weight of the machete does not allow a blurring cut nor the deadly whisper of the rapier. The machete does not hide it's utilitarian shape. It has a straight cutting edge and it's weight is concentrated low in the blade for momentum.

After many years of cutting sugar cane, it becomes an extension of your right arm and a strong and handy tool. However, raised with emotion and shook with anger, brandished in protection or defiance the lowly machete becomes a banner for liberty and a sword of freedom.

HIROSHI

*There's that Army Chaplin again!
I just don't understand him.
In the middle of the jungle
Always looking over our shoulders.
We don't know where Charlie is,
But he always knows where we are.
That Chaplin must be kidding,
He wants us to pray to God.
And we don't even know if he exists.
We haven't got the time.
A shot! There's Charlie,
At least, we know where he is.
There's another, and another!
Oh my God, there's thousands of them.
Coming from everywhere.
Larry's been hit, he's dead.
God didn't help him....
Oh, I'm hit!! I can't move.
I, I think I'm going to die.
Our Father, who art in heaven.....*

James Shaheen
From *Yellow Journalism*
Cal State Long Beach



Photo by Victor Uno

the
people

Asian Foreign Policy

By Eddie Wong

One of America's capitalist foundations is an Imperialist, neo-colonialist foreign policy. Without an expanding world wide market for American made consumer products and a world wide source of natural resources and cheap labor, America's corporate ruling class could not occupy their positions of power and privilege. Without the threat of moving manufacturing and mining operations to the cheap labor pools in the exploited Third World, American bosses could not control the legitimate demands for adequate wages and better working conditions of American workers.

Consider these facts: 61% of all international trade is owned by American firms; \$11.8 billion is invested in Latin America; \$300 million is invested in India; \$30 billion is America's annual investment in Vietnam. Consider these realities: war, death, famine, starvation, malnutrition, illiteracy abound in these same nations. If American investment does not better the conditions of the working people and peasants, who does profit?

Perhaps, two examples of U.S. imperialism in Asia will lead to a better understanding of the processes and profits of exploitation. In general, U.S. involvement takes two forms, investment and support of and by the native ruling class and brutal attack on the exploited working people and peasant farmers.

THAILAND

In Thailand, U.S. companies including Firestone, Esso, IBM, and Union Carbide are given investment incentives amounting to a 25% yearly profit return, tax concessions, low labor costs, an 8% growth rate in the last five years and a financial position backed by more than a billion dollars of foreign capital. Recently, five American oil companies have obtained licenses to explore for oil in the Gulf of Thailand. Presently, U.S. private investments in Thailand amount to \$20 million.

Aside from promoting investment with a five year income tax holiday and exemption from import duties, and business tax on raw materials, the Thai ruling class through its military dictatorship provides protection of foreign investments by suppressing peasant land reform and liberation movements. To insure U.S. profits, the Thai government guarantees against expropriation or nationalization of approved promoted industries like Thai-American Steel, Phelps-Dodge, Goodyear, Thai Asoki Glass, and Union Carbide, forbids the establishment of labor unions, and refuses to enact a minimum wage law. However, once Thai labor is expended for the completion of U.S. construction projects, Thai laborers are laid off and return to abject poverty.

As rosy as the economic picture appears, the people's outcry against the rape of their land and labor by the Thai-American clique can still be heard. Though the owners and managers profit to the tune of millions, the starving, neglected peasants in the Southern Panhandle, the Northeast, and mountainous north are ignored. In response to the villagers grievances, the Thai air force has continually bombed, strafed, and napalmed dissident villagers from any of seven U.S. air bases. In one case, 20,000 Nan tribesmen were left homeless after Royal Army troops and air force destroyed their village for ambushing soldiers for collecting bribes. *Newsweek* (4/22/68) reports that entire mountain villages were evacuated and then destroyed in napalm strikes.

WHO BENEFITS?

Then, who does benefit from U.S. investment in Thailand? Surely, the people do not. Rather, U.S. corporations and their Thai lackies are the only ones to profit. Brute force is not the only instrument used to pacify the guerrillas and peasant revolts in order to make the land safe for exploitation. Employing the sophistication of Western technology and civilization, these international thieves work hand in hand with the U.S. State Department and the liberal bastions of civilization, the universities, to insure the stability of Thailand's governing class. The Academic Advisory Council for Thailand (AACT) sponsored by the U.S. State Department is a UCLA project concerned with counter-insurgency warfare and rural development (prevention of peasant revolts). Gunnar Myrdal, in *Asian Drama*, described the ruling class: "The political horizons of the ruling class are narrow. Their political concerns consist largely of maneuvers for status and privilege... From the standpoint of government officials the whole economy is one vast spoils system." The UCLA Thailand project in its role as the advisor to the U.S. investment of 43,000 military personnel and \$100 million, protects the interests of both the American and Thai ruling class.

The interlocking connection of American foreign policy and American imperialism through military intervention is far more explicit in neutral Laos. The Laotian economy is entirely supplemented by the U.S. military through the United States Agency for International Development (USAID), a non-military military operation. The Laotian client-state, funded by \$250 million yearly, is supported by 2,100 American servicemen stationed in neighboring Thailand, 75 military advisors in Laos, 200 CIA agents operating CIA owned airlines, Air America and Continental Airlines, and CIA employed Meo tribesmen. (Source: *Time* 10/17/69). Though the U.S. admits to flying armed reconnaissance missions over Laos, in reality, 200 Thai based U.S. planes provide tactical air support for the Royal Laotian Army, flattening through carpet bombing, entire towns in the communist Pathet Lao zone and bombing the Ho Chi Minh Trail. Thus, in order to support the imperialist strongholds in Vietnam, Thailand and Laos, America finds it necessary to maintain an armed suppression of people's revolts throughout Asia.

This is the nature of American Imperialism.

More Letters...

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it can be used to involve oneself in one's community to help change it for the better. This would depend upon the direction and objective determined by the students at the various campuses across this nation.

Yours,
Eddie Y. Chin
San Francisco, Calif.

"QUIET AMERICANS"

Editor:

In her thumbnail "history" of the making of Hosokawa's "Nisei: The Quiet Americans," Mrs. Mary Tani, among other things, credits the undersigned with membership on the History Project Committee and then she goes on to assert that "from the funds collected the committee was paid for 'services rendered'."

While I would have been honored to have been selected to a membership on the History Project Committee, such was not my privilege. Aside from this, however, Mrs. Tani is quite incorrect, and most unfairly so, in asserting that committee members were compensated. On the contrary, not only were committee members not paid but instead they contributed monies, both directly and indirectly. Aside from digging into their own pockets to meet committee expenses, some of these committee members made cash contributions as high as \$1,000 apiece. (Now that's putting money where one's mouth is!) All this in addition to several years of diligent, conscientious work by committee members.

I'll refrain from commenting on several other slants taken by Mrs. Tani since I sense that she, too, has her mind made up. However, generally I'm "with" you as iconoclasts and I welcome your "brass". When, however, your brass rings forth as a dull thud, as inevitably will happen every so often (and I should know), then your readers should not misread the noise as a clear, clarion call.

Regards,
Wm. Marutani
Philadelphia, Pa.

BOWLING PAGE?

Editor:

This is just a note to say that I agree whole heartedly with the remarks of David Ota in the November, 1969 issue. I would like to see his article(s) in the Pacific Citizen.

Your paper is full of stimulating ideas and getting better all the time. I'm glad you dropped the bowling page.

Sincerely,
Harriet Kagiwada
Los Angeles, Calif.

[Ed. You must mean the volleyball page.]

ENRAPTURED

Gidra

Ever since the beginning, I've been enraptured by your paper. In *Gidra* I find something: something that I lost (or was taken from me); something that motivates me. It is for this reason that I am subscribing.

My sister subscribes but she lives at home, and I don't want to miss your paper. So here's my two dollars and 50/100 dollars for a year's subscription, and *Gidra*, thanks for bein'!

Dean Hedani
Santa Cruz, Calif.

A Requiem for O.C.

(Editor's note—George Umezawa, editor of "Soul on Rice," Sansei Diablos club newsletter, pens the following "post-mortem" on Oriental Concern, an activist organization popular among Sansei on college campuses in the Southland a year ago. In his article, reprinted here with permission from the author, Umezawa ponders O.C.'s demise.)

* * *

Remember the slogans "Be Aware and Be Concerned?" Remember those gaily colored buttons inscribed with the Chinese characters for peace and love? Remember the announcements for O.C. "sensitivity" sessions? Remember something called ORIENTAL CONCERN?

Oriental Concern was an organization that was pretty active in So. Calif. a year or so ago. In fact, it was so popular it might be said that at one time it was the "in" thing among the slant-eyed set. If nothing else, most everyone probably remembers hearing something (good or bad) about O.C.

It had a lot of good publicity back then. But publicity alone couldn't keep O.C. alive and in time it eventually became inactive and for all practical purposes, died. But, perhaps the real significance of all this is lost on those who really didn't understand just exactly what the purpose of O.C. was.

Initially, Oriental Concern's general goal was exactly that which its name implied. It strove for awareness and concern by Asian Americans for their own distinctive ethnic groups. Its serious and active members (as opposed to the fly-by-nighters) probed into the psychology and sociology of the Asian American by trying to find, through sincere discussion, answers to here-to-fore undiscussed questions.

What is an Asian American? Chinese, Japanese, Filipino, Korean? What problems do Orientals, regardless of past nationalities, have in common with the Black and Brown struggle for equality? What are Orientals as a group doing to help improve conditions in their own communities?

All these questions and more were asked, the problems analyzed and re-analyzed, debated and redebated and involvement in these discussions did indeed bring about the awareness which O.C. had intended.

The debate and discussion initially was a good constructive activity. The way O.C. stressed sensitivity and awareness of being an Oriental, of acknowledging our cultural heritage, of having common hang-ups and problems, brought out a lot of people (though not all) out of their "typically" Oriental, passive and uninterested shells.

They started talking! They got actively involved in meaningful self-analysis and discovery of commonly held ideas. Thus, in this respect, O.C. was highly successful. But then, if O.C. was so successful, you might ask, why did it fail?

It might be said that the death of O.C. came as a result of suicide. Suicide, you ask? How? Because of two interdependent factors: (1) The fact that it did succeed in creating the concern and awareness it sought, and (2) The fact that its organizational structure was not capable of handling its own success.

In other words, O.C.'s success in creating awareness and concern among its members, in turn created the conditions for its own down fall. A simple explanation of this somewhat confusing statement can be made.

Initially, all organizations must have some goal or purpose. It must have some need to fulfill. For example, the Polio Foundation stayed in business as long as there was a public need to cure polio. But, when the need is fulfilled by first the Salk, and then Sabin vaccines, it lost, in essence, its reason for being and began to deteriorate (although later it redirected itself towards a new goal, Muscular Dystrophy, and recuperated.)

So it was, that Oriental Concern, among its active members, succeeded in securing its goal. The problem that developed once these members were aroused was that they could no longer just "talk" about awareness and concern, they naturally wanted to go out and do something about it. And that is what O.C. was not structured for.

O.C. could neither supply the authoritative control nor the administrative efficiency to effectively initiate and sustain the many projects envisioned in the minds of its members.

It was, in organizational structure, merely a very large discussion group. Effective authoritative control and direction did not exist. Their administrative set-up was totally non-existent, and everything was done on an informal, loose, unstructured, and thus almost anarchic level.

So eventually, individuals and groups within the O.C. membership began concentrating on their own special projects. In other words, since O.C. as an organization could not cater to their new desire for action, they went off on their own. Instead of promoting the continuity of O.C. and its function of making people aware, its already "aware and concerned" members now directed their efforts toward other more specific and practical goals.

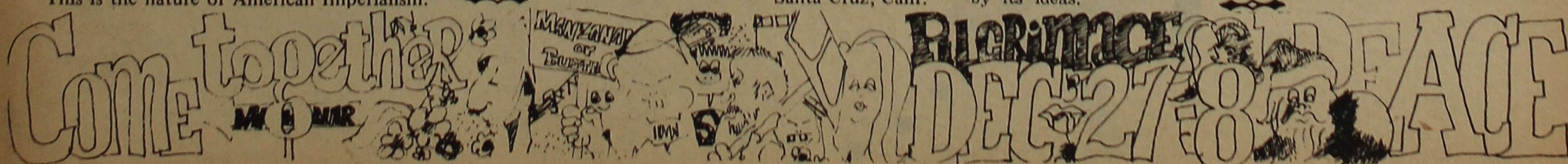
For example, you can now find former O.C.ers involved in the various Asian tutorial programs, in the Asian American Political Alliance, in the *Gidra* newspaper (which is directed specifically towards Asian Americans), in other community-oriented organizations, and in the Pioneer Project (whose aim is to help the forgotten Japanese elderly). These are all "action" oriented organizations and unfortunately O.C.'s loose and nebulous structure could not compete on the action level.

Some may now ask, well so what? Didn't O.C. achieve success in stimulating all these other action groups? Wasn't that the real goal of getting people involved? Aren't these people now actively working and aren't they all now "involved?"

Answer: Yes and No. Yes, most of those truly active in O.C. are now active in other groups, and yes, O.C. served as their initial stimulus. No, the full and complete goal of getting everybody involved and everybody concerned was never reached. The active membership of O.C. never really grew to any substantial number, despite all its publicity and notoriety.

Most Asian Americans never really got involved with the O.C. movement, and are today still lacking a needed motivation to better understand themselves. In effect, much of the void that O.C. sought to fill remains unfilled. There is still a great need for people to recognize the problems Orientals in America face today. There is still a great need for more self-analysis and more dialogue among Asian Americans to better their understanding of themselves, their cultural heritage, and their place as a minority in American society.

O.C. was a step in the right direction, but it took one step and then stopped. What we need now is to somehow bring back the ideals of awareness and concern that O.C. cultivated, to broaden their scope to the furthest possible extent, and to make them enduring and perpetual goals. O.C. was successful for a few, but a great majority of Oriental Americans in So. Calif. remain untouched by its ideas.



a untitled poem by Ron Tanaka

ROOTS

I

it was my last

weekend in the states and

I didn't know

whether I'd ever be able to come back so

there was no doubt where I had to go, man

south

from San Francisco to

LA

back to the ghetto

and maybe even back to Poston—

Poston, Arizona

where I was born, man

June 2nd, 1944

Camp 2, shit

but it

was too fucking hot, being August

to drive all the way to

Poston, Arizona since

my new Alfa Romero 1750 GTV

didn't have

air-conditioning or

sleeping accomodations for two, so

I just went to LA (besides

Poston?

where's that?

just another ride in the
coney island of my mind)

II

the final remarks of the preceding section (in fact the
whole fucking section) were the presentation of

my credentials, designed

to let you know

I'm literarily inclined and

have an Alfa and

the need for sleeping accomodations for two

(which should have filled your dirty little

minds with wild visions of sexy naked girls

with flowing blond hair and mouseybrown cunts)

to let you know

I'm therefore better than

the average Japanese

which means therefore

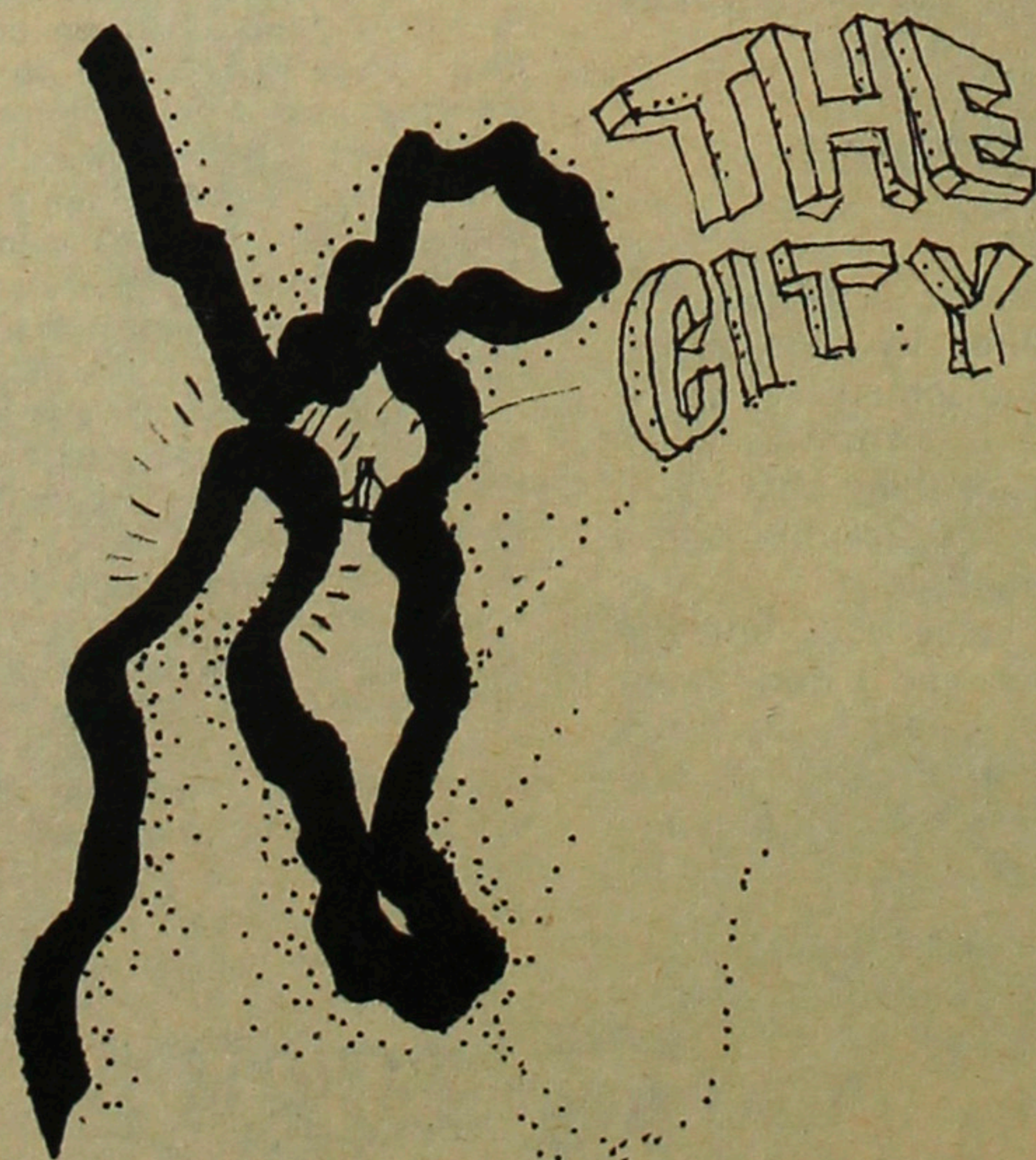
I'm very typical

very average

Japanese

hence the

presentation of my credentials



III

I was

going back to East LA, to
Brooklyn Avenue and Soto Street
and the Evergreen cemetery,
going back to the roots
going back to the ghetto

(only we didn't call it a ghetto then, ten years ago
shit we didn't even know what a ghetto was, just like
we didn't know camp was a place for concentration
instead of relocation, ten years ago)

but it felt good

going back
down home
and, baby

everything I was gonna do was gonna be so funky
(right on)

IV

of course, I had to see Jii-chan and Baa-chan

I knew I'd never see Jii-chan again
alive

I cried for him but had a fight with Baa-chan
about the war in Vietnam which was stupid so

I split

knowing I'd miss her too
even though she talks too much
feeling bad

but then

my cousin Johnny in

Monterey Park

(where all the good people
seem to be moving)

told me there was a gang somewhere with
"two thousand dudes"

and Barry (who's coaching B football and playing in a rock band)
said

he hates Japanese girls too
but really digs on
Mexican chicks

and I said

I wished I could
dig on Mexican chicks

too

V

saturday night

driving, cruising around
checking out the broads
none of them digging my new
silver fuel-injected Alfa at
all (shit)

but

there were places I had to go

Tommy's (for a burger and a pepsi)

then the Acapulco

(for the hottest burritos in LA)

and, round midnight, past

the old drugstore

at the corner of Soto and St Louis

(is it

still there? I was too drunk to notice.)

a long time ago

when I had friends

we would go to that drugstore and

have a suicide for 5¢

Ronnie Minami

Richard Kami

Sam Iwaoa

and

Ron Tanaka

from Madera

VI

but

I had to leave that place

it

wasn't really my place

Tommy's

Monterey Park

or even

the hottest burritos in LA, I

had to get on that freeway and drive

out of there

and out of California

and away from ghettos and

suburban housing developments

and shit like that

to the place

where I would find

that ideal woman and

have her

without guilt or fear

where

I could find myself at peace with myself

and

I could look at that face in the mirror

again

I

didn't really want those roots

those shitty little streets in East LA

but I needed them and wanted them to

speak to me

like a child

this is how far you've come

this is how far you'll have to go

this is what you're leaving and

this is the happiness you'll find

two-thousand miles

from Tommy's



VII

[Vancouver, B. C.]

I went to an opening last night

having received an

engraved invitation

from the director

of the gallery where

I had just purchased something

(very pricey).

I stepped out of my silver Alfa,

flicked that imaginary speck of dust off

my new H. Freeman, and,

holding a cigarette (in one hand)

sipping champagne (with the other)

I was pleased just to be there

looking at her

wondering if

she was part of the exhibit

and whether

she fucks

and (supposing that

her very elegant boy friend had

taken her away

because she

might have been looking too

interestingly) I

wondered whether I ought to

feel flattered, until

(after two hours)

the director

stumbled

to that corner

where I had been

and

asked

(in his elevated danish accent)

if, though not remembering for not ever having known my name,

I

might not be so kind as to

step outside

and show

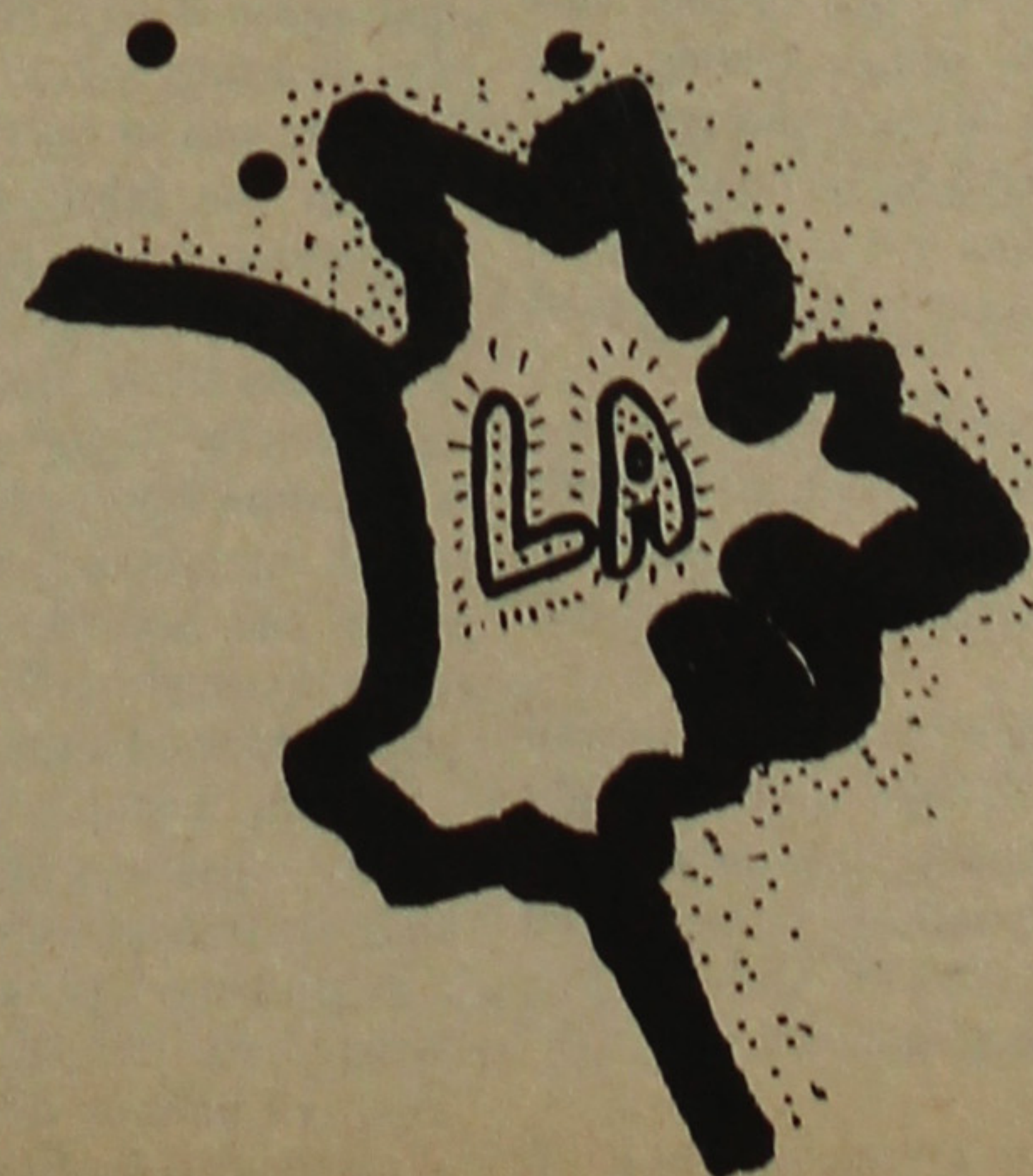
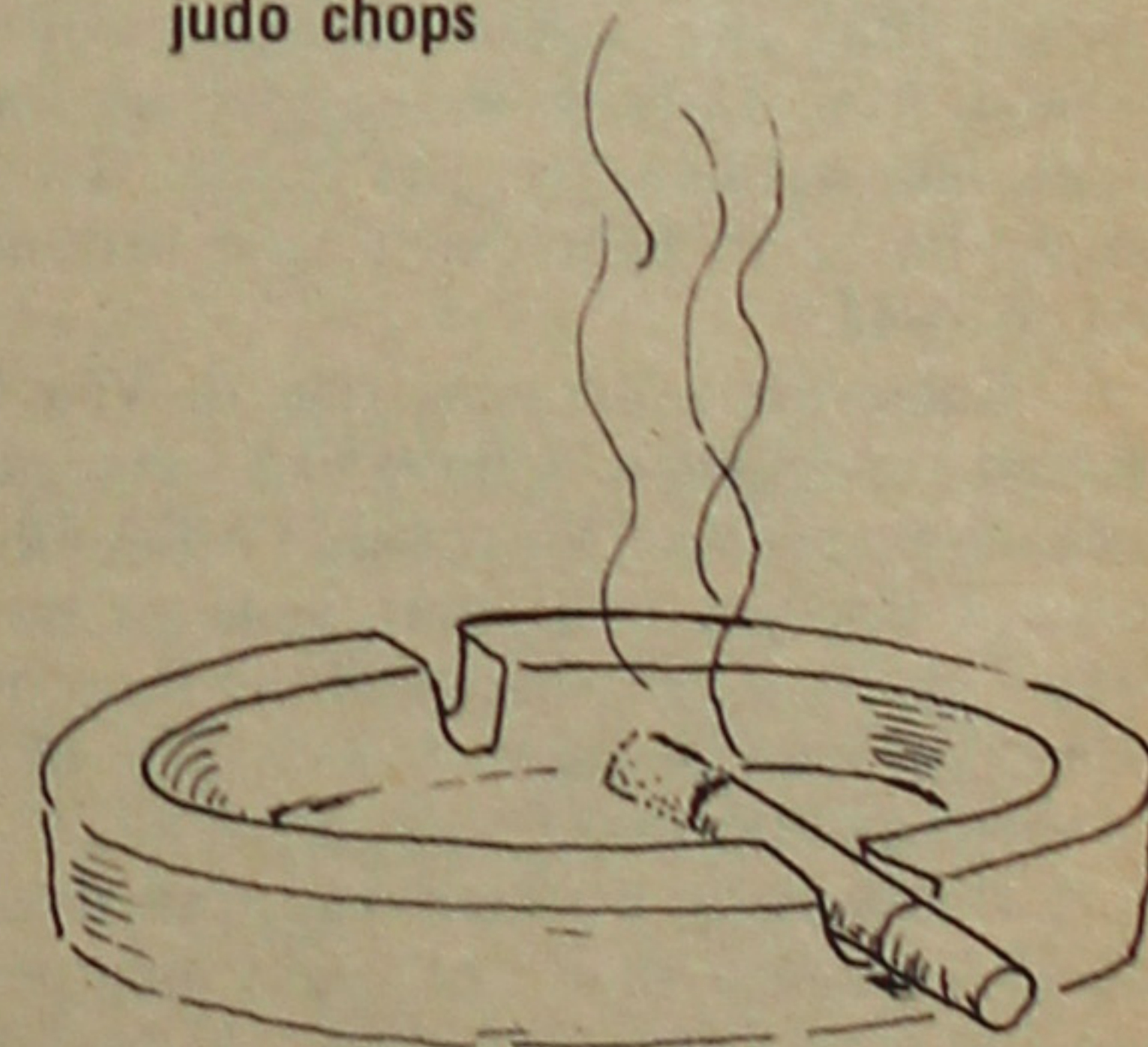
him and (what I understood to be)

his new mistress

a few

judo chops

(well!)



ARM POSITION

We live in a country which has been at war for the last thirty years. We have come to maturity through the twenty year struggle of the Vietnamese people against imperialism, through the four hundred year struggle of Black people against racism.

As students we are promised the fruits of 2,000 years of civilization. As non-white people we understand that these promises are so many lies.

Among the 300,000 war casualties, we count our brothers, husbands and friends. We count among the casualties of Harlem and Watts the first American freedom fighters.

We dream of peace and brotherly love, but we see one class of people whose interests are to promote war and racism, who profit from our suffering. We call these people capitalists—the owners of industry, the controllers of high finance, the bankers, the landlords, the employers—who must always get the most for the least. And we understand that they will cheerfully send us to death to maximize their profits. And we understand that as long as they control the government our dreams will never be realized.

At Columbia, at San Francisco State College, at Chapel Hill, students have fought against the racism and imperialism that the capitalists engineer. And through these struggles we have seen a small part of their power. We have seen that as students alone, we can never hope to win. And we have looked for a powerful ally who is also opposed to the capitalists.

WORKING CLASS: ALLY OF STUDENTS

There is only one such ally—the U.S. working class, 80 million strong and paying the crushing price in taxes and lives for imperialism, in low wages, substandard housing, education and medical care for racism. This class is most directly hurt by the capitalists; is the first to fight back through wildcats and strikes; and has the numbers and power to win. Almost all non-white people are in this class, almost all non-white students come from this class. Within it are our communities, our families, our roots. Thirty years ago it was this class which brought San Francisco to a halt—general strike. These are the people who build and run America—who fight the wars, build and maintain the rich, yet they, themselves, can only live so long as they are able to work; and are paid only enough so that they can live to work another day.

We see that, as students, we must build an alliance of workers and students. We begin by building a campus worker-student alliance. At UCLA this means fighting as students alongside workers for concessions from the UCLA administration. The administration that actively supports the war through Reserve Officer Training Corps and war research, and actively teaches racism and nationalism, and methods of "cooling the ghetto," also forces 150 cafeteria workers—mainly non-white—to live in poverty and kill themselves from overwork.

EIGHT HOUR SIT-IN

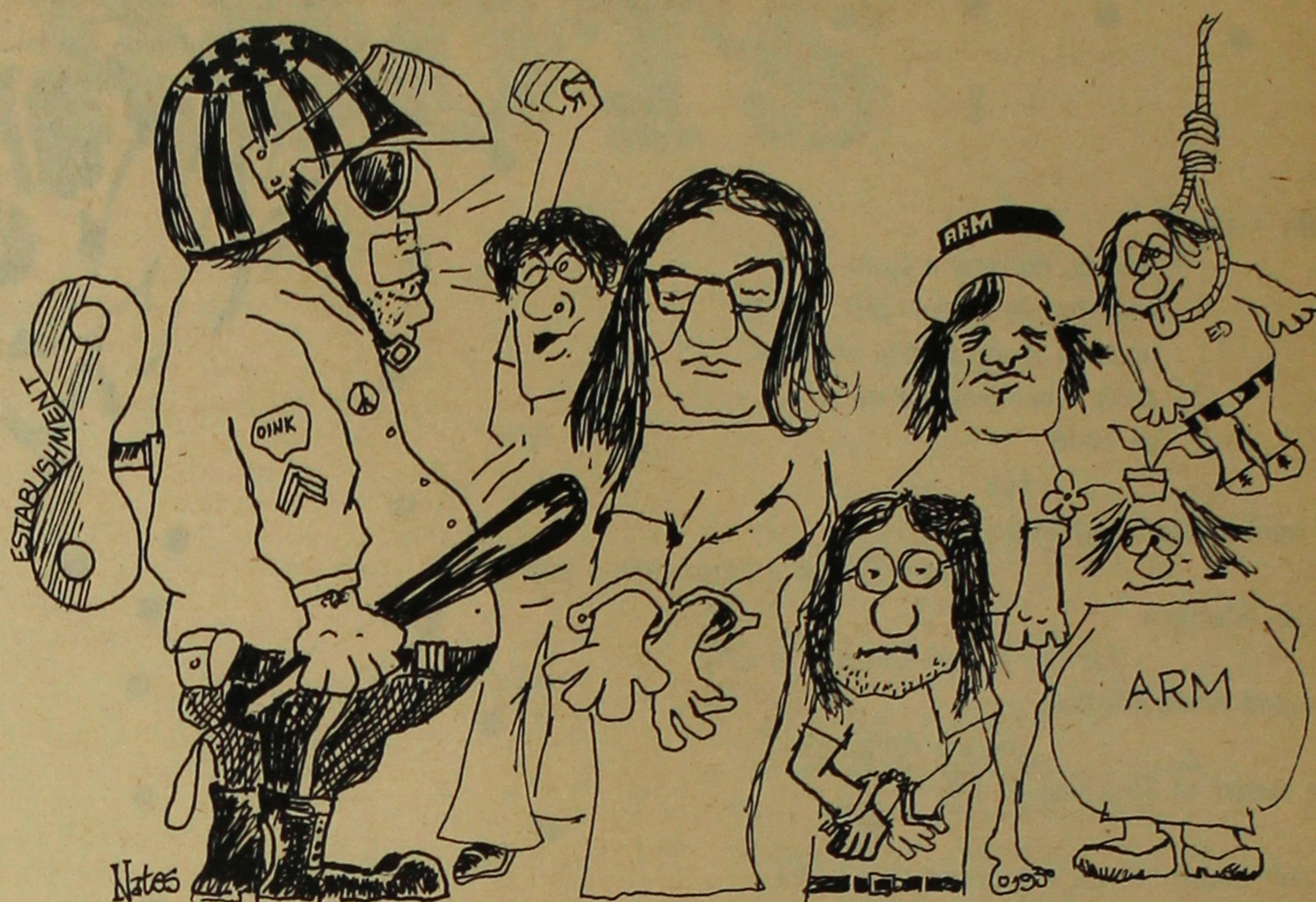
A Black cafeteria worker was fired by the racist university for "insubordination"—refusing to work through his regular break. Asian Radical Movement (ARM) mobilized student support for the cafeteria workers and sat in for eight hours to demand that this worker be re-hired at full back pay. 28 students and workers were arrested at that demonstration.

The UCLA administration was terrified, not of 28 people, but of the idea that students and workers could unite against their common enemy. They came down as hard as they could—charging each of us with two felonies; expecting to intimidate us and smash this alliance.

But ARM has strengthened its resolve to build the worker-student alliance. The attack on us has made clear how important the administration thinks this alliance is. The cafeteria workers—the first to support us—have made clear how important they think it is.

We will continue to raise the million grievances of the workers, the criminal injustice of the UCLA bosses. We will support the just demands of the workers, and we will turn with the strength of our alliance to the fight against racism and imperialism.

WE WILL WIN!



SPEAK UP!!! YOU 'QUIET AMERICANS'.....
DON'T YOU BELIEVE IN THE FIRST AMENDMENT?!?!?

"...I had no thought of spending the night."

Suzi Wong, ARM

When I woke up Wednesday morning, November 19, I had no thought of spending the night at Van Nuys Jail—but that, in fact, is what happened to me and 33 other people who were arrested at a UCLA sit-in.

The day gave no hints of what was to come. I woke up early and went to school to help pass out leaflets announcing the rally that was to take place at noon. For weeks, ARM and SDS had been waging a petition campaign to re-hire Charles Bargaineer, a black cafeteria worker who was fired for refusing to give up his coffee break.

The focus of this campaign was to demand that this one worker be re-hired with full back pay and no recriminations. However, the real purpose of the demonstration was to gain job security for all campus workers and to expose the University which takes advantage of them, especially the Third World workers. The University pays them inadequate wages and intimidates them into silence about their grievances concerning the lack of rest breaks, benefits, and the horrible working conditions.

Hundreds of students, many shocked by UCLA's treatment of its workers, expressed their concern and signed the petition. I was looking forward to seeing them and other students and campus workers at the rally where further actions of the campaign would be discussed.

Noon—a fair-sized crowd gathered at Meyerhoff Park. Over the noise of an outdoor band

(strange, how the University always competes with a band when we hold rally), several speakers invited students to come to present the petition to Adolf T. Brugger, the Executive Director of AS-UCLA Food Services. A worker from the cafeteria came out to say, "The workers are excited and really encouraged by what you're doing. Go to it!"

Carrying posters, listing grievances and demands, the rally moved on through the cafeteria, picking up more marchers who left their lunches to join us. By the time we reached Brugger's office, there were too many of us to fit into the room. So, some people stood in the doorways craning their necks to catch Brugger's responses to our questions: "How would you feel if you were a Mexican immigrant who had to face public humiliation exercised daily by the supervisors on the job? Why do you in your chair, get \$25,000 a year and the workers on their feet only \$1.75 per hour? Will you re-hire Charles? Will you re-hire Charles?" His response amounted to "Blub! I don't know."

2 PM—Some cafeteria workers got off work. They joined us, bringing food and encouragement.

3 PM—Brugger cancelled his appointments and we stayed. By now, entrances to and from Brugger's office were closed off by the University police. People who had to leave to run errands or to go to bathroom had difficulty getting in.

Occasionally Brugger tried to make deals. He changed his position several times from his first statement of having no authority to one where he could re-hire Charles, but had no control over finances. Later he could guarantee back-pay, but stipulated that Charles appear before a "grievance committee." Yet, the workers who were present denied the existence of the "grievance committee." Furthermore, they would never use it since the committee represents the administration and, in fact, George Leschefka, the man who fired Charles would sit on this "impartial" panel to review the firing of Charles Bargaineer. In essence, Charles would be re-hired, giving up his new job, and a few days later would go before this committee only to be re-fired! This is job security?

We continued the sit-in, singing songs, holding political discussion groups, taking care that Brugger had his medication for his ulcer condition. We hoped that our presence would convey the urgency of our objections to the "grievance committee."

By 8:30 PM, one thing was sure, to the administration, our presence conveyed the seriousness of our commitment to the workers. We weren't frivolous students out on a fling for student power. The administration responded unfrivolously, too, when the Uni-cops crashed into the room swinging sticks and fists. I heard my friends scream and felt my hands shaking at the violence of these "peace officers."

Now out on bail, the violence of our arrest and of the jails is so immediate. But daily workers at UCLA and elsewhere are viciously confronted with low wages, bad working conditions and racist managements. Since that experience November 19, I have gained insights that can only strengthen my commitment to continue fighting the injustices in the cafeteria at the university and in the community at large. ARM continues its campaign and we ask that GIDRA readers support us in all ways possible but most of all by investigating situations amongst workers and thus understand our cause and join the campaign.

"...rushed into the room like enraged bulls."

Eddie Wong, ARM

They rushed into the room like enraged bulls, growling behind visors and helmets, swinging clubs, knocking heads, kidneys, arms. Uni-cops were senselessly smashing typewriters, desks, and windows. It was quick. Two men to a person. Handcuffs on so tight that fingers became numb, wrists began to swell.

Following a jouncing ride to Van Nuys jail, we were booked for felonious kidnap and were led away to a padded tank. It was stuffy. We couldn't believe the charge. We never touched Brugger. The only violence we had seen was the daily violence upon workers in the form of overwork, job accidents, starvation wages, the violence of the police, and the systematized dehumanization of jail.

Occasionally the door was opened for fresh air and then quickly slammed shut. All night long new prisoners would come in. No one would sleep. Instead we just talked. One Chicano we met was busted on a 506, drunk driving. He came in stone sober. As he ran it down, one of the arresting officers was a rookie who had never busted a 506. To get some practice, he imprisoned an innocent man on a trumped-up charge. It's not an unusual thing, we were told. It happens all the time.

None of us experienced any physical abuse. We were just subjected to verbal insults like, "Dirty, rotten communist mother-fucker." Cold iron doors, slamming shut, ringing hollowly with that awful note of finality resounded throughout our stay.

Late Thursday afternoon, November 20, we were moved to Purdue Street court to be arraigned. We were formally charged with two felony counts, conspiracy to commit false imprisonment and one act of false imprisonment accompanied by force or menace. Bail was set at \$500.00 and the preliminary hearing was set for 9 a.m., Wednesday, December 17 in Division 64, Purdue Street court.

The courtroom was filled with friends and relatives. It

was a relief just to see them. In jail, there are no clocks, no mirrors. It became easy to doubt that time had passed, that we did have friends outside, that our existence had any meaning. Catching the eyes of our brothers and sisters in court, we knew there was a chance to get out on bail. But for the other prisoners, no such grace existed. Their bails were set impossibly high. They had no bail fund collections and no UCLA lawyers rushed over to take care of their arraignment. Most of them were rotting in jail until arraignment and they knew they could continue to do so until their trials.

After leaving the Purdue jail, a miserably dark, dungeon-like hole, we boarded a bus which sped us to New County Jail. Up until now we had received just a taste of prison. County was the big time. Even though bail was posted, we went through the six-hour booking process. Every crevice of our bodies was sprayed with DDT. We were issued prison clothes and assigned to a cell. We were finally released at 4 a.m., Friday morning.

It was in New County that all the contradictions which tear at the fabric of this society are most apparent. The quintessence of oppression is captured in the jailer-prisoner relationship. One bull, acting with the full authority of the state, uses all the force and terror at his disposal in his attempts to engender docile obedience. An intense class hatred toward a common oppressor, the bull, who represents the ruling class which maintains jails and armies, was felt by all prisoners, white and non-white.

Throughout our stay in jail, other prisoners understood and supported our struggle for workers' rights. They understood the meaning of being a worker, of having to endure low wages, unsafe working conditions, and racist harassment. Many prisoners were at first skeptical. They couldn't believe that students were willing to risk going to jail in support of the demand for job security for ASUCLA food service workers. Yet, as I left my cell block, guys whom I had just met called out their best wishes.

The Conscientious Objector

By Dale, Berkeley

Can I kill another human being in a war? The time has come to answer this question which, for very apparent reasons, your government prefers you not to ask. If the answer is "yes", then you need not question further, for you have been so effectively brainwashed by a violent society that you'd probably never ask that question in the first place. If the answer is "no", and you are currently classified 1-A, then you better get off your ass if you intend to save it.

The basis for conscientious objection is very often misunderstood—long-haired poets and communists are not the only ones who apply. You don't have to belong to an organized religion; you don't have to be opposed to war (since only future wars are relevant); you can even be an atheist (God forbid!). The only relevant criteria is that you believe in a "supreme reality", or an "ultimate value-system" which dictates non-violence as a central tenet. Although the application form (SSI50) specifically requires a "religious belief", the courts have broadly interpreted this to in-

Change the Draft

By Wayne, Hawaii

President Nixon's draft reform proposal may soon be signed into law. Now nineteen-year olds will be drafted first through a lottery system. Changes in the unjust Military Selective Service Act of 1967 are limited only to the methods of selection of draftees. It is not a drastic change, but is only tokenism to pacify those who are facing the Draft, especially those who are in colleges and universities.

We who are facing the Draft must participate actively in our government's decision concerning broad draft reform. As a guideline for change we can look to the Bill to Revise the Selective Service Law (SII45) introduced in the Senate on February 25, 1969 by Senator Edward M. Kennedy (D., Mass.) The Bill provides for:

- (1) Study of a Volunteer National Service Corps,
- (2) Study on the possibility of granting amnesty for young men who fled the draft,
- (3) Restoration of the definition of Conscientious Objector as interpreted by the U. S. Supreme Court in 1965 in the case of Seeger vs. the United States. (A Conscientious Objector holds "a given belief that is sincere and meaningful and occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God.") The 1967 Draft Law does not comply with this ruling.
- (4) Representation by counsel at Draft Board Proceedings,
- (5) Adoption of more uniform national standards and criteria for Draft Boards.

These proposed changes are a considerable improvement over existing laws. However, we who are facing the draft still do not have a direct voice in making a decision that can drastically affect our lives. Here is a proposal:

Where Have All the Flowers Gone?

By The Badger, Los Angeles

The people of the United States have been expressing their desire to end the Vietnam war during the past five years. In 1964 the electorate overwhelmingly chose President Lyndon Johnson, who said, "We are not about to send American boys nine or ten thousand miles from home to do what the Vietnamese ought to be doing themselves." By the end of 1967, President Johnson had sent more than a half million American boys to replace the South Vietnamese army. In the 1968 election the American people rejected President Johnson's position and elected Richard Nixon who said, "I have a plan to end the war in Vietnam." Now one year after his election, President Nixon has only reiterated his campaign rhetoric and the killing in Vietnam continues.

The American people have never participated in making the decisions that escalated U.S. involvement in Vietnam, but today the Americans are paying the price for the war.

The dimensions of U.S. involvement should be enough to morally sanction an immediate withdrawal. U.S. action in Vietnam has re-

sulted in the deaths of 45,598 American soldiers and 653,492 Vietnamese. The number of American soldiers wounded has soared to 258,779.

Included in this issue are the names of 134 Asian Americans who sacrificed their lives in hostile action since January 1, 1967. The courage of these men cannot be discounted and the significance of their deaths ignored or they will have died in vain. Their deaths should provoke the Asian Americans to strive to end the war in Vietnam.

Even while the Paris Peace Conference continues and the President and his advisers confer on a gradual withdrawal, draft-age men are still being sent to Vietnam to die. The President is striving for an honorable peace but no amount of honor will ever raise these men from their graves.

Who are the real lawbreakers? The protestors of the war or those who send young Americans to die and order them to commit atrocities against the people of Vietnam? History will offer the final judgment.

Meanwhile every citizen must decide for himself.

Let us remember what the late Senator Robert Francis Kennedy said: "Some men see things as they are and say, 'Why?' I dream things that never were and say, 'WHY NOT?'"

Even if President Nixon's proposals are adopted the alternatives to military service are harsh. Those who object to the draft can go to jail, leave the country, have a mental breakdown, or desert from the military. We who are facing the draft must educate our Congressmen if we expect to change the present laws. The laws passed by Congress affect our lives. Now we must put participatory democracy into action by flexing our political muscle to achieve much needed reform.

Let us remember what the late Senator Robert Francis Kennedy said: "Some men see things as they are and say, 'Why?' I dream things that never were and say, 'WHY NOT?'"

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FEEL THE SQUEEZE?

Draft counseling is available at the following locations and times:

BERKELEY

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

LOS ANGELES

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

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

Los Angeles Resistance is now located at the Haymarket, a new coffee house and community center in the Silverlake area. 507 North Hoover Street. Call 666-2066.

SAN DIEGO

San Diego Draft College is a volunteer service organization dedicated to helping young men cope with the Selective Service System. They provide experienced, lawyer-trained counselors to help you understand the draft law and your rights and privileges under that law. Call 838-1137.

VENICE

Venice Draft Information Service. 73 Market Street, Room 2.

BIRTHDAYS

DECEMBER 5, 6, 7, 8, 9, 10, 11, 14, 16, 21, 22, 24, 25, 27, 28, 29, 30, or 31—

The future of young men across the country was decided recently as, one by one, capsules were drawn out of a large glass bowl thousands of miles away.

If you are between the ages of nineteen and twenty-five and are looking forward to your birthday this month or awaiting the joys of Christmas, make the most of it....

A score or so ago, in the aftermath of a world war, peace was finally restored. You came into this world.... your parents looked forward to a lifetime with you, they held high aspirations for you, they took pride in your achievements, they consoled you in your failures, they guided and advised you.... they relived a part of their life through you.

Now.... now, you've grown to be a man, and now, you must do all you can to make the best of what is likely to be your last birthday and last Christmas with your parents and loved ones. Next birthday and next Christmas, you'll be a killer, or perhaps you'll be a corpse. And your parents will no longer be celebrating in December, no longer be thinking of "Peace on Earth."

Think about it.... act on it!

ALASKA
Kito, Donald Harry, Petersburg

CALIFORNIA
Akamu, Albert Kaiwi, San Francisco
Amato, Richard C., Hayward
Asada, Ronald Kazuo, Mountain View
Cho, Herbert Pok Dong, Watsonville
Choi, William David, Watsonville
Enari, Mark Noggio, Pasadena
Fujimoto, Donald Shuichi, Stockton
Gau, Louis Ellie, Los Altos Hills
Hahn, Gary Gordon, San Gabriel
Harano, Allen Hideo, Berkeley
Hasuike, Skyler Lance, Los Angeles
Hom, Charles David, Huntington Park
Hwang, Gerald Richard, Palo Alto
Ide, Ben Hervey, Marina
Kajiwaru, James Toshi, San Francisco
Kaneko Julio, Lemon Grove
Kawamura, Robert Kiyoshi, Santa Clara
Kim, Harry, San Diego
Lau, Cornelius Afai Lau II, Los Angeles
Lau, Hoi Tin, Pasadena
Luna, Henry Thomas, Fresno
Matayoshi, Wallace Kenji, Torrance
Mori, Bruce Jun, Los Angeles
Nishizawa, Glenn Nobuyuki, Los Angeles
Ogami, Terry Y., Reedley
Ohara, Steve Masao, San Jose
Okamoto, Donald Ray, National City
Onana, Ralph Wheeler, Los Angeles
Oshiro, Warren Shigeo, Los Angeles
Sabo, Larry Michael, Turlock
Sugijara, Tom Dennis, Monterey Park

Suzuki, Kenny Ryosuke, Santa Monica
Tagata, Laavale Fuatau, San Francisco
Uyesaka, Robert Joseph, Santa Barbara
Watanabe, James R., Los Angeles
Yabiku, Takeshi, Los Angeles
Yamanaka, Roger Kim, Costa Mesa
Yamashita, Kenji Jerry, Sanger
Yamane, Benji, Oakland
Young, Gary Lee, Los Angeles

COLORADO
Shimoda, Wesley, Commerce City

DISTRICT OF COLUMBIA
Kuri, Jack, Washington

FLORIDA
Haga, Joseph Clayton, Miami

GEORGIA
Foy, Thomas Lamar, Coolidge
Otake, John S.

HAWAII
Amisone, Fuifutaua, Kahuku
Ahuna, Abraham Kaalele, Honolulu
Arakaki, Wayne Allen, Kaneohe
Au Hoy, Earl C. M.
Capodanno, Vincent Robert, Honolulu
Chun, Reginald Wung Yet, Honolulu
Chung, Douglas Kamkee, Honolulu
Doike, John Toshio, Honolulu
Fukunaga, Rodney Tamotsu, Hilo
Funn, Gary Francis, Honolulu
Hao, Joseph N., Honolulu
Hatada, Fred Kawallani Mas, Hilo

Ho, Alvin J.
Hose, Herman B., Jr.
Imae, Hachiro, Kahului
Ishihara, James Hiroshi, Honolulu
Kaaihue, Kenneth R., Honolulu
Kaakimaka, Algernon P., Jr., Honolulu
Kaawa, John R.
Kama, Fred Kaimi Naauao, Honolulu
Kane, Momi Nui, Kailua W. Kona
Kaneshiro, Edward Noboru, Honolulu
Kauhane, Elias Maulili, Kaneohe
Kawamura, Gary Noboru, Lihue
Kawamura, Terry Teruo, Wahiawa
Keo, Edward Kikau, Oahu
Kiahua, Rodney Siu, Pearl City
Kobayashi, Roy Shigeru, Honolulu
Loo, Edward Lukana Jr., Kamuela
Matsuura, Alan Yukio, Honolulu
Miyazaki, Ronald Kazuo, Wailua
Nakashima, Michael Seiji, Hilo
Nishiyama, Melvin Tetsuo, Honolulu
Noguchi, Rockne, Masayoshi, Honolulu
Nueko, Robert Lani, Nanakuli
Okumura, Earl Akio, Honolulu
Otake, John Sadad, Honolulu
Paele, Peter James, Kahului
Paialii, Pasia, Laie
Panganoran, Abraham, Waipahu
Puhli, Daniel Kimokeo, Honolulu
Sakai, Ernest Seichi, Hilo
Saleaumua, Unifareti, Honolulu
Shibata, Glenn Teugio, Kealahou
Shimabukuro, Henry, Hilo
Suapala, David Kealoha, Honolulu
Sumida, Jerald Katsuji, Kahului

Taira, Clifford Kazumi, Honolulu
Takemoto, Kenneth James, Wahiawa
Tanaka, Minoru, Waiakoa
Tatsuno, Albert Hiroshi, Aiea
Toma, Richard Hisao, Honolulu
Yamashiro, Edward Satoru, Kaneohe
Yamashiro, Naoto, Honolulu
Yano, Rodney James Takashi, Kealahou

IDAHO
Nakayama, Jimmy D., Rigby

ILLINOIS
Gee, Raymond Leon, Jr., Mount Pulaski
Hon, Johnny Joe, Chicago
Sobota, Daniel James, Peoria
Totori, Chris Anthony, Wood River

KENTUCKY
Toon, Jerry Wayne, Anchorage

LOUISIANA
Kujawa, Larry Frank, St. Martinville

MASSACHUSETTS
Shiraka, John E.

MICHIGAN
Maki, Glen Arvid, Iron River
Quan, Kenneth Raymond, Lawton
Shiroda, Robert L., Jr.
Th-uot, Hubert Owen, Detroit
Yamashita, Rick

MINNESOTA
Hayashida, Herbert Reiji, Minneapolis

MISSOURI
Noto, Robert Joseph, St. Louis
Shuh, Frederick, John, St. Genevieve

NEW YORK
Amato, Edward Mathew, Commack
Amato, Michael John, Peekskill
Hanno, Martin Larry, Lowville
Kasai, Thomas Taro, New York
Tori, Thomas Joseph, Staten Island

OHIO
Hido, Richard Lee, Painesville
Sukara, Michael Theodore, Parma

OREGON
Henjyoji, Grant Hiroaki, Portland
Koho, William Harmon, Bend
Okamoto, Roger Thomas, Portland
Onchi, Curtis, Portland

PENNSYLVANIA
Hagara, Leslie Paul, Saltsburg
Kukuruda, Andrew J.

SOUTH CAROLINA
Ham, Terrell T.

TEXAS
Tamayo, Joel, Houston

UTAH
Sawaya, Robert Mitchell, Orem

WASHINGTON
Mukai, Bryan Thomas, Spokane

CUBA TRIP

Three-hundred people are planning a two-month trip to Cuba to leave in January. Expenses will be paid by the Cuban government and by funds raised through film benefits arranged by the departees.

Asians and other Third World people are urged to apply. Applications are available at the GIDRA office or at the UCLA Asian American Studies Center. Deadline for applications is December 13. Call 734-7838.

JAPAN FESTIVAL

Higoi Kai, a Japanese Cultural club presented *Japan Festival* on November 22, 1969. It was a day long affair which presented various aspects of Asian culture. A rare collection of prints by the Japanese master, Hiroshige, and a program of martial arts and dance entertained everyone. Pioneer Project transported 26 members of the Little Tokyo community to enjoy the afternoon. The Asian American Studies Group at CSC-LA talked to interested new members.

The Asian Studies Group of Cal State, a newly chartered organization held its first meeting on November 25, 1969 on campus. It was well attended by interested Asian Americans of that campus and it featured Raymond Tasaki of the Asian American Hard Core, speaking on the problems of narcotics among Orientals in the Los Angeles area.

PLAYERS TO EXPAND

The East-West Players announced plans for a fund raising campaign to enable expansion of programs to encourage the development of an Asian American theatre.

Last year a \$38,500 grant was awarded by the Ford foundation to underwrite the training of actors and to aid in the development of new playwrights. However, no part of the grant money can be used to defray production costs.

The proceeds from the newly launched contribution and advertising campaign will be used to expand the fellowship program from eight to twenty awards and to supply funds for the new season of plays. The players will print 10,000 copies of an ad-program which will be used for a period of six months. A full page will cost \$100; half-page, \$60; and on-quarter page, \$35. The ad book will go to press in the first week of December. Write to East-West Players, 1629 Griffith Park Boulevard, Los Angeles, California, 90026, telephone (213) 660-0366.

COURSES AT YALE

Yale University will offer a college seminar on the "Experience of Asian Americans in the United States" next semester. The course will be divided into three categories: Early Emigration Patterns; Regional and Historical Survey of Asian American Settlement; and Contemporary Asian American Problems.

Further information and copies of the syllabus can be obtained by writing to the Asian American Students Association at Yale, 989 Saybrook College, Yale University, New Haven, Connecticut 06520.

LAW STUDENTS

Asian American law students at UCLA are calling attention to the unusually low Asian American enrollment in the major law schools in the Los Angeles area. They are urging all students applying for law school admission for the Fall 1970 quarter to submit their applications immediately.

Mike Yamamoto, UCLA law student, of 1523 S. Sycamore (938-8773), may be contacted for more information.

LACC

The Asian Student Alliance at Los Angeles City College presented a proposal for 14 courses in Asian and Asian American studies to the Dean of Instruction at LACC, on November 19. The request for funds was made through the Dean of College Development for special funding under California Senate Bill 164 which sets a top priority on programs of this nature. A total of \$60,000 to \$70,000 was made for funds to develop an Asian American Studies Department. Qualified instructors with masters degrees in any field are being sought to staff the department.

CHARITY DANCE

The Associated Bands and Clubs is holding their Third Annual Christmas Charity Dance Saturday, December 20, at Los Angeles City College Student Center from 9p.m. to 2a.m.. The aim of the ABC's is to raise can goods and money to buy merchandise for needy families.

Admission to the dance will be \$1.00 and three can good items or \$2.50 at the door. Proceeds from the dance will be distributed a few days after to families on welfare.

Anyone interested in participating, please contact Barbara, 292-5068.

"ASIAN AMERICANS AGAINST THE CRIME OF SILENCE"

BREAK THE SILENCE: We Asian Americans will not give tacit consent by remaining silent—HOW MANY MORE MUST KILL AND BE KILLED BEFORE OUR GOVERNMENT'S MADNESS ENDS IN VIETNAM?

STOP THE KILLING: We Asian Americans declare our firm opposition to the American war in Vietnam.

STOP THE WAR: We Asian Americans believe that American Vietnam policy is politically and morally bankrupt.

STOP THE KILLING: We Asian Americans demand the immediate cessation of American military action and the withdrawal of American troops.

BREAK THE SILENCE: We Asian Americans appeal to you, our fellow Asian Americans, who are concerned with justice and peace, to join us and speak out against the war.

The above statement is sponsored by the Asian Americans for Peace and has already been endorsed by the following prominent individuals:

Professors:

Harry Kitano, UCLA; Philip C. Huang, UCLA; Jim Omura, UCLA; Franklin Odo, Occidental College; Nadine Hata, Cal State Dominguez Hills; Yuji Ichio, UCLA; Ronald Takaki, UCLA; Kazuo Higa, LACC; Dewey Ajioka, LACC; Mitsuru Kataoka, UCLA; Alan Nishio, UCLA; Patricia Shizuko Traylor, USD

Ministers:

Rev Richard Wong, Methodist; Rev. John Doami, Buddhist; Rev. Masao Kodani, Buddhist.

Students:

Mike Murase, Melvin Akazawa, Suzi Wong, Dora Jeng, Alan Ota, Eddie Wong, Ivan Ohta.

Professionals:

Frank Gee, M.D.; Fred Miwa, artist; Harold Itatani, businessman; David Jeng, pharmacist; Ernest Harada, actor; Jeane Wong, teacher; Sumire Ajioka, teacher; Harry Mizoguchi, pharmacist; Feelie Lee McCann, teacher; Frieda Mock, teacher; Warren Furutani, Field Director of JACL; Mori Nishida, neighborhood worker; Eslee Uyematsu, administrative analyst; Yvonne Wong, teacher; Emma Gee; David Woo, attorney; Kaz Umamoto, architect.

Mothers:

Mrs. Liz Itatani, Mrs. Terry Umamoto, Mrs. Mary Miyashita, Mrs. Kate Huang, Mrs. Eileen Higa, Mrs. Grace Mizoguchi.

Asian Americans for Peace

RETURN OF OKINAWA

continued from page 2

Japan rather than the United States that should take the leading role in such fields as economic and technical assistance towards the nation-building efforts of the Asian countries."

A step was taken to solve the thorny problems of trade and investment restrictions as Sato promised to promote "a policy of trade and capital liberalization." American manufacturers, particularly those in the textile industry, have been up in arms over recent increases in low-priced Japanese exports. American companies have long complained about restrictions placed on the amount and nature of foreign investment allowed in Japan by the Japanese government.

Government and business leaders on both sides of the Pacific are delighted over the outcome of the talks. However, very little seems to have changed for the people of Okinawa and Japan. The nuclear weapon will soon be gone but most of the massive bases which occupy 25% of the arable land of an already overcrowded Okinawa (population density of 1700 persons per square mile compare to 50.5 for the U.S., as of the 1960 census) will remain. The noise of jet bombers will still be heard. Okinawans and Japanese will see a

greater part of their tax money spent on armaments. More U.S. companies will set up business to take advantage of the low cost of labor. And now the Okinawans,

160,000 of whom died in defense and technical assistance towards of the island during World War II, are faced with the prospect of being dragged into a U.S. war in Asia.



Y B Dinner

continued from page 2

center where members can go, because they don't fit in at the "Y" or other similar organizations that cater to "good kids." They have been trying to locate a place since last April without success because people they have asked for help don't seem to have the time to help.

"Individuals in the community are willing to make the Brotherhood do the work for them and say, yeah, we have a really righteous community. But this isn't wholly my responsibility. I'm doing something but I'm not the only one. There are fifteen older guys who are doing something too, yet these guys don't have the time either. These are not their children fighting or their cars getting stolen. And if the community doesn't pull through, the Brotherhood isn't going to last and if individuals don't start sacrificing some of their time, the Brotherhood isn't going to last, and if that happens, then these guys are going to stumble back into the streets," said Yamaki.

There are, however, a few individuals committed to helping the Brotherhood in its endeavors. Speaker Yamaki pointed to Mark Higuchi, attorney; Jefferey Matsui, JACL regional director; the Reverends Sano, Sasaki, and Tatsuyama of Centenary Church, and John Ty Saito.

After Mike's speech, there were a few who made a sincere gesture of financial and personal support of the Yellow Brotherhood, such as Ray Kaneko, George Izumi, Optimists. Jefferey Matsui of the JACL spoke earnestly of the community's need to reevaluate its commitment to the Brotherhood.

Reprimand or challenge, each person's reaction to the Brotherhood speakers depended on his personal commitment (or lack of it) to the task that the Yellow Brotherhood is trying to accomplish.

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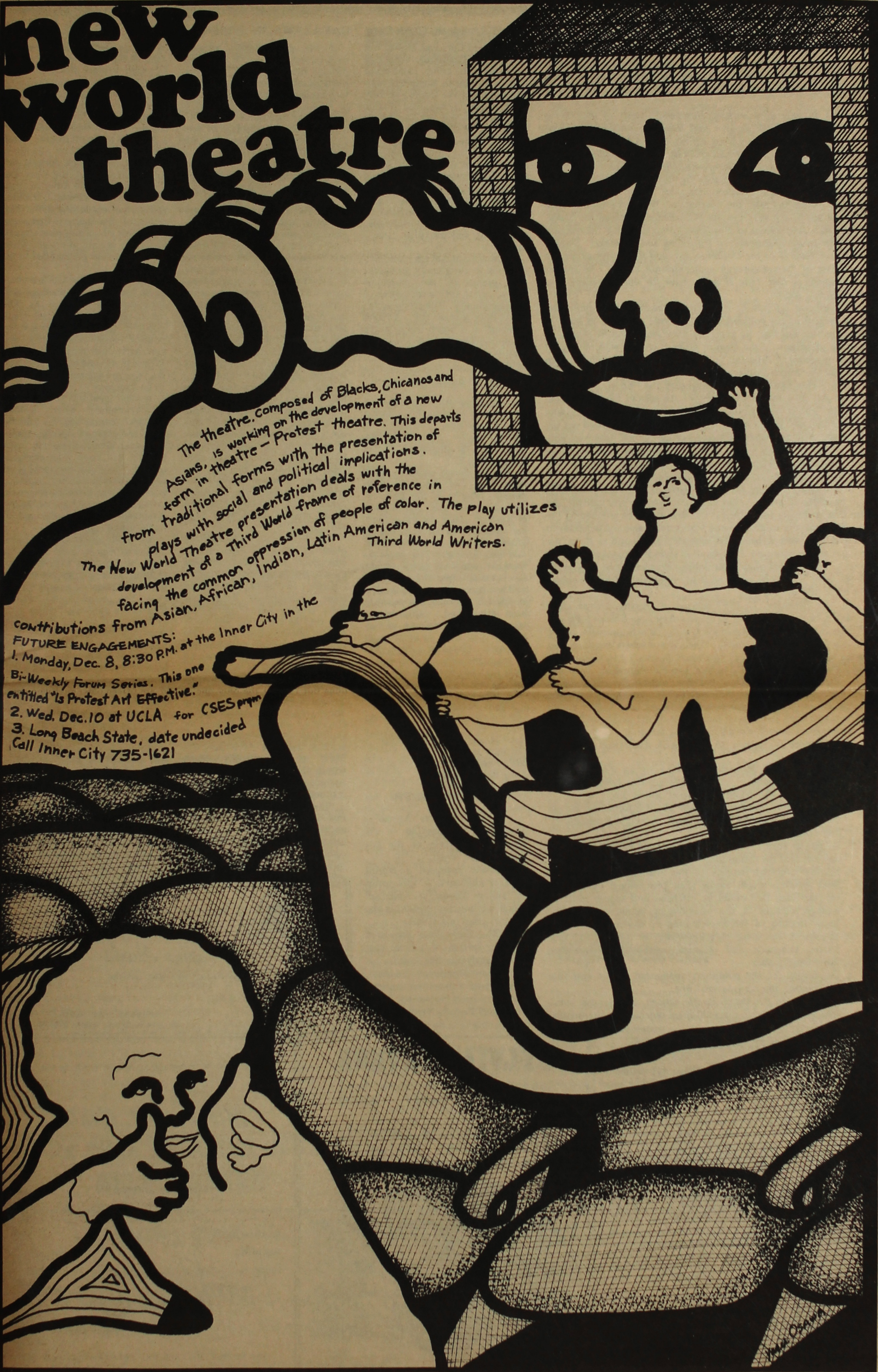
new world theatre

The theatre, composed of Blacks, Chicanos and Asians, is working on the development of a new form in theatre - Protest theatre. This departs from traditional forms with the presentation of plays with social and political implications. The New World Theatre 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.

Contributions from Asian, African, Indian, Latin American and American Third World Writers.

FUTURE ENGAGEMENTS:

1. Monday, Dec. 8, 8:30 P.M. at the Inner City in the Bi-Weekly Forum Series. This one entitled "Is Protest Art Effective?"
2. Wed. Dec. 10 at UCLA for CSES prgm
3. Long Beach State, date undecided
Call Inner City 735-1621



"Quiet Americans"

By Mrs. Mary Tani

A review of the book *Nisei: the Quiet Americans* appeared in the November 15, *Saturday Review*, by Jerome Charyn, which more or less confirms my expectations of the book. Charyn concludes:

"Yet, in spite of its virtues, Hosokawa's study of the Nisei is flawed. Like the Little Tokyos that flourished on the West Coast before the war, Hosokawa's book suffers from a kind of insularity. He offers a host of success stories and a list of Nisei notables, such as Senator Daniel K. Inouye of Hawaii and Mike Masaoka, who lobbied so effectively to provide citizenship for the Issei, but he tells us nothing about the cultural shock that some of the Nisei must have undergone during and after the Evacuation. Why, for example, have there been so few reports from the Nisei themselves about the Evacuation period? And why does Hosokawa completely skip the reaction of the Nisei to the destruction of Hiroshima and Nagasaki? Though he discusses Title II of the McCarran Act, and its provisions for the perpetuation of 'American-style concentration camps,' he ignores the consequences that Title II might have for war protestors, and black militants today.

"Hosokawa informs us of a survey taken in 1967 indicating that 48 percent of the population of California still believes that the Evacuation was justified; he expresses some alarm, yet he refuses to extend his discussion of the Nisei in order to grapple with the overall question of racism in America. Is it that Hosokawa himself has been touched by the 'Enryo Syndrome'? I wonder."

Where Hosokawa's book is concerned the "Enryo Syndrome" operated only as a matter of relativity. Hosokawa bent over backwards with "enryo" to his publishers and to the JACL 'powers' who in turn "enryo-ed" to the hilt in his behalf. But he showed not the slightest sign of enryo where protestors of his "Quiet" title were concerned. Indeed, in his public letter of September 9, in which he spleens forth invectives against the protestors, in an apparent effort to silence them, enryo was conspicuous by its absence.

When an author does his own research at his own expense he is not so beholden to others. But in the controversy over the title, the public that trustingly funded the book; that would be affected by the book; that took the trouble to send letters, telegrams and petitions to Morrow & Co. (who failed to acknowledge or respond to them) deserved but got no enryo nor consideration from Bill Hosokawa and his cohorts. That is what is so inexcusable. Hosokawa said, "After all, it's your story." But he switched it to "my book" when the choice of the book title entered in.

In the February 7, 1969 edition of *Pacific Citizen*, Shig Wakamatsu, chairman of JARP (Japanese American Research Project at UCLA) announced that Morrow & Co.'s offer was unusually strong and attractive. He further stated, "Usually publishers would request a chance to see the manuscript, but when Morrow's executive editor, Howard Cady, learned that the author was Bill Hosokawa, he immediately placed a 'sight unseen' bid that topped the offers of all others. We were looking for indications in the publisher who would do the strongest job for promoting Bill's book. Mr. Cady's enthusiasm, having a basis in personal knowledge of the author's ability as well as the subject matter, was a determining factor."

The evidence is contrary to what JACL was expecting from a good publisher.

1. In early April, Morrow responded to an inquiry about Hosokawa's book... "The title of this book has been changed to *The Nisei: The Good Americans*."
2. In early May, Morrow was asked about information on the book. The response from Morrow, "Not Our Publication." Sales Department.
3. As late as June 13, the Sales Manager and Publicity Director had not read the manuscript.
4. Morrow objected strongly to the original title, *Americans With Japanese Faces* basing their professional opinion on the fear that this would be offensive and appear racist to a large segment of the book-buying public which might know nothing of the book's tone or content.
5. Morrow & Co. failed to acknowledge or respond to many letters, telegrams, and petitions sent to them regarding the "Quiet" title.
6. On August 21 the publishers announced that a new title will replace the controversial one.
7. According to the March *Pacific Citizen*, Joe Oyama stated that Hosokawa said the publishers objected to the original

continued on page 15

Asian American Hard Core

The Hard Core was formed out of a need. The need was to stay out of jail. The group, made up of men and women, single and married couples, was formed in July of this year. It has been holding informal meetings at the JACL office, 125 Weller Street, Los Angeles, on Wednesday evenings.

A steering committee of officers and a community advisory board whose membership includes social workers, ministers and other specialists coordinate the activities of Hard Core. Services offered to members include job referrals, counseling, and just plain friendship.

Hard Core members have been speaking to community groups to gain support for their programs and to relate their experiences to the community. The group is also establishing a crash pad. Anyone knowing of a house having three or more bedrooms should contact Mori Nishida at 626-4471 or 265-2606.

CSCLB Asian Studies

The Asian American Student Center at Cal State Long Beach is in the process of setting up a curriculum for Asian American classes to be presented in the Spring of 1970.

The six classes currently scheduled are: *The Asian American Family, History of the Asian American, Asian Man and Woman in America, Asian American Cinematography, Martial Arts*, and an introduction course entitled *Conflict and Identity: The Asian American*, which is being taught for the first time this semester.

The Asian American Studies at CSCLB has only just recently been established. Information or suggestions pertaining to curriculum will have to come from the Asian American community. If you have any experiences or ideas that you would like to share with us, we would greatly appreciate your contributions.

Please contact Dan Kuramoto, Coordinator of Asian American Studies at:
Asian American Student Center
Cal State Long Beach
6101 East 7th Street
Long Beach, California

YELLOW POWER

"Yellow Power Arrives!!" proclaimed the headline in the October 31st issue of the *Los Angeles Free Press*.

Inside appeared a reprint of Amy Uyematsu's "Emergence of Yellow Power in America" which was initially printed in the October issue of GIDRA.

The *Free Press* presented the first section of a four part article analyzing the history of the Yellow Movement. To date, however, the other three sections have not been published. What happened? Perhaps Yellow Power disappeared as soon as it arrived?

HAYAKAWA IN FRESNO

As the short, slightly rotund, moustached man wove his way through the banquet hall towards the head table, someone was heard to comment in amazement, "Why, he doesn't even look Oriental." And maybe at a quick glance Dr. S. I. Hayakawa, president of San Francisco State College doesn't look that Oriental-ish.

The gathering was the Japanese American Citizens League's Central California District Council (CCDC) installation banquet. Around 800 persons from Fresno and other JACL chapters in central California attended.

Mr. Fred Y. Hirasuna of Fresno was toastmaster. His words reflected the JACL's growing concern over divisions within the Japanese American community as he spoke of peace and togetherness and appealed to youth not to be so anxious. Eating, introductions, and the installation of new district and chapter officers took nearly two hours. Finally, Dr. Hayakawa was introduced and rose to speak.

Many topics were touched on by the renown semanticist during his rambling discourse. He spoke of physical and emotional maturity and quoted facts about the earlier physical maturation among 14 through 22-year olds. His concept of emotional maturity appeared to be in conformity to societal standards. He chastized student activists and dismissed ethnic studies with, "Why copy the blacks."

Hayakawa answered written questions from the floor at the conclusion of his talk. He was asked about his impressions of GIDRA. He replied that he had some unfavorable impressions from articles written about him but that he really did not know much about the paper. He was asked to comment on Sanseis. Again he admitted that he has had only limited contact with Sanseis but stated that he felt that many were quiet, well-mannered, straight-A students. When asked about JACL and Junior JACL, Hayakawa stated his views on assimilation and expressed the feeling that Japanese Americans will blend into the majority culture within the next two generations to such a degree that ethnic organizations will not be necessary.

Hayakawa was generally well-received by the mostly Nisei audience. However, some persons in attendance, including JACL officials, had mixed reactions to the talk. Someone was heard to com-

SEX

A class called "Sex and the Asian American" has been established to explore the confusions and anxieties encountered by young people concerning their feelings of sexuality. The class, which is open to all interested Asians, meets every Sunday at 1:30 at 1815 South Flower Street (phone 747-9058).

One factor which contributed to the creation of the class was the failure of Asian American parents to provide adequate, realistic and current sex information. The result of this failure is that some Asian high school girls have already had their second abortion, while many have had pregnancies in secret.

The lectures, films, discussions, guest lecturers and readings will focus on every aspect of sex. The use of sex to exploit and manipulate in the areas of economics, politics, social relationships and contracts, the destructiveness of various myths and hypocrisies dealing with sex are among the topics to be discussed.

A major goal will be to provide an environment where serious questions concerning sex can be asked and explored openly. Hopefully, individuals will thereby learn to deal and cope with changing morals, values and the opening up of censorship in society. Another goal will be to investigate specific problems concerning the Asian-American as a particular and unique ethnic group.

We must accept sex as a basic human-biological need (such as food, shelter and clothing) and place it in its proper perspective in the full range of human experience. This acceptance is necessary to close the present generation gap in the area of sex education and is important for the prevention of a future generation gap.

ment, "My Way of Bagging Things or How to Create Polarization Within Communities" should have been the title of his talk. "People didn't really appear to understand the depth of the speaker's omissions. Fifty-cent semantical words snowed the audience and the shallowness and generalities made one sway in agreement," said a high-ranking JACL official who wishes to remain unnamed.

Alan Kumamoto, JACL National Youth Director, offered Hayakawa an opportunity to speak with Sanseis and Niseis from many backgrounds, but he didn't appear to be listening.

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WANTED—East Coast Asian Americans who are concerned (or curious) about understanding the position of the Asian American in contemporary American society, who are concerned with promoting programs for political and social awareness and action, and who are interested in forming an organization to meet these needs. If you are interested (or know of persons who might be interested), contact: Glenn Omatsu, 420 Temple Street, New Haven, Connecticut, 06511.

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MELLOW YELLOW

A Christmas Wish

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.

Christmas is a time of joy and cheer. Traditionally, people exchange gifts to celebrate Christmas. Yet, how many people actually give things which have more than just material value? Or when they ask for gifts, how many people actually ask or wish for things which they really need—things which can't be bought with money? Not too many, I suppose. But there is one special case where a person did wish for something he really needed, something that we may also need. This person was an Oriental boy named Hiwang.

Hiwang was different from the rest of his nine year old friends; Hiwang was very sharp. At the age of nine he had experienced and learned much insight about life.

Even though he presently lived in a middle-class family, his family wasn't well-to-do. When Hiwang was five, his family came over to America from China; they were very poor. His father couldn't find a decent job to work in because no one would hire him. Americans didn't hire aliens, especially if they were yellow. So Hiwang's mother had to work in the sweat shops which paid very little. Hiwang remembered this very well. He remembered the nights when he went to bed with only air sandwiches in his stomach. He remembered the nights when his father came home cursing that no one would hire him. He remembered and learned what discrimination was all about.

When Hiwang began to attend school, he attended a predominantly white school. The children would tease him and call him insulting names. They ridiculed him by poking fun at his race, saying that the only kind of work Chinese people do was laundry work. They also instilled the idea in him that his people were inferior. Thus, Hiwang had learned what stereotypes and prejudices were when he was very young.

As Hiwang went through school, he noticed that the illustrations in the books never included Orientals. He was constantly indoctrinated with the idea that "the white way is the only way." Since all of his friends were white, he was encouraged to be like them. But whenever he came home, his parents would speak Chinese to him, not English. He would eat with chop sticks, not a fork. He was totally confused about who he was. As a result, Hiwang remembered and learned what the loss of identity and assimilation was about.

As his parents began to accumulate money, Hiwang began to eat more and began to buy more clothes. But his parents constantly worked and toiled in order to make more money. He remembered how his parents worked themselves to death in order to buy material goods that they would show to other people to prove that they had made it. He also noticed that as he received more and more material things, he received less love and attention. His parents didn't have time to devote to their son because they were too busy trying to make money. So as a very young child, Hiwang learned the cost of striving for material wealth.

Yes, Hiwang was quite different from the ordinary nine year old boy. He was very unique and had experienced much. So on Christmas Eve, when it was to make the last Christmas wishes before Santa came, he pondered. He pondered and contemplated on what wishes would be most dear to him. Many thoughts entered his mind; he imagined what superficial things other nine year olds would wish for—toys and material goods. As he continued to contemplate, he reminisced about his poignant experiences; they moved him deeply. So finally, when it was time to go to bed, he made his last Christmas wishes.

He wished that his people (the Orientals) would get more guts, that his people could get rid of the lies (stereotypes), that he would find his identity as an Oriental, and that his parents would love him just like they used to.

"Merry Christmas."

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United Crusade Exec Resigns

San Francisco---Stephen L. Nelson, United Bay Area Crusade (UBAC) executive director, has resigned his post after being under fire for writing an alleged "racist" letter.

The letter, a memorandum dated Oct. 21, was made public in the Bay Area by La Raza and the Black Caucus. It stated in part: "The Black Caucus has now joined La Raza and the Brown Berets in advertising our campaign via 'Boycott UBAC.'" And just when the regular media promotion was waning! Latest project is coordinated by the Univ. of California School of Social Welfare faculty and students... so we have top professional help.

Yellow is Yummy

"The Chinese community has been heard from, too. They say, 'If Black is beautiful and Brown is better, Yellow is yummy.' One lone Japanese militant wants in on the color chart, claiming to be the yellowest of all. A very excitable Indian, also, is running around with a red crayon. Sorta makes us plain whites a little green with envy. A few have turned purple, in fact, about one of our agencies and its Black Panther ties. This makes sure of our impartiality. It is important that we be equally disliked, if we can't be loved."

The "lone Japanese militant" apparently was Phil Ihara of the Bay Area who had been corresponding with Nelson, exploring ways in which UBAC could meet the needs of the Oriental community.

Ihara initiated the exchange when he wrote on October 7:

"I ask that a Japanese American organization be added to United Crusade."

"As always employed Orientals, we are asked to give in good faith together, but when any receiving association is listed, Oriental groups are conspicuously denied."

"I will be looking forward to the next United Crusade campaign with this change directly in mind."

Heartburn!!

A later interview with Nelson seemed, at least to Ihara, to be very beneficial. But it was at this point that Nelson's alleged "racist" letter was publicized, with its reference to the Orientals particularly outraging Ihara.

Nelson acknowledged the sensitivity of our times in his apology prior to his resignation:

"In these days of increasing intensity of commitment to the quest for a truly open society, which commitment I fully share, there must be care in treating the subject casually...."

"This is the error which I have so painfully realized these past few days. I have offended many people who have read the letter out of context. To them I cannot express deeply enough the sincerity of my apology."

"Quiet Americans" continued from page 14

title, saying that some Liberals would object, feeling that the Japanese Americans would not like it.

The JARP Committee was aware of possible reaction to the title but did nothing to survey or sound out the membership.

Without enryo, JACL claims the "Quiet" book is a "popular" history of Japanese Americans. Many of us disagree; deplore, detest and decline that kind of popularity. Nor is enryo exercised by the JACL 'powers' when they purport to represent Americans of Japanese ancestry--thus stereotyping all in the image of JACL.

"Our nation under God" has taught and spread the word that regardless of race, social and economic status, sex, age or any of the other classifications that divide mankind, we are made in the image of God. That teaching is from the Word of God, and is a far cry from the image set by JACL. The disparity between the teaching and the practice of it does not change the fact that the teaching is ideal.

Not only JACL, but the rest of the Japanese American population (with some exceptions, as in any generalization) are still in a stage that Black Americans have already graduated from. The Blacks don't glorify American war heroes anymore. They had soldiers who fought way back in the Revolutionary War. And did it get them on an equal basis with the Whites? The record shows it did not. So now the Blacks' heroes are those who suffer persecutions; all sorts of deprivations; get jailed; even killed for their efforts to gain equal justice in the U.S.A. You don't read about such heroes in the American school textbooks, so it devolves on the Black media to fill us in on our missing education. One book, *Black Americans: Their History and Contributions* contains chapter headings such as "Destruction of a Stereotype"; "The 'Moral Revolt'"; "Always There Is Hope", and is well worth reading. It is a 56 page book published by Grosset & Dunlap.

Now why couldn't Morrow & Co., Bill Hosokawa and JACL have been as honest in their selection of a book title on the Japanese in America? They had more than ample time to make the change after the matter was brought to their attention in the spring of this year.

Rush to Judgement

Mark Lane, author of *Rush to Judgment* went to every publisher in the U.S.A. One after the other rejected his manuscript, so he went to England and got it published there. The book subsequently became a best seller. Hosokawa, too, if he wanted to do the right thing by all concerned could have gone to other publishers. His book is no *Rush to Judgment* so he surely could have gotten it published in the U.S.A. and under an appropriate title.

Donors were promised that the book would be ready by 1962 at the latest. In view of the misappropriated funds; the mistitling of the book; and considering that since 1962 many books have been published on the subject of Japanese in America (50 are listed in the November, GIDRA, pages 13-14) many of which I have yet to read, I'll probably never read *Nisei: the Quiet Americans* in my lifetime.

Criticism of the book before reading it is not necessarily based on bias. It can be based on facts, and accordingly, at least warrant a question mark as to its contents; just as the "Noguchi Affaire" warranted questioning on the basis of the past performances of the Board of Supervisors and the highest paid County employee, Hollinger. What if every one had taken a "wait and see" attitude, as JACL and the bulk of the Japanese American community did? Would not the truth have been kept hushed up to the good of no one?

It is small wonder that at this time Morrow & Co. and their ilk find *Nisei: the Quiet Americans* just their cup of tea. I can only hope the book and its title will not be taken as gospel by the unwary. It is bad enough to have been stereotyped by White racists but to be given an undesirable image by influential persons of one's own race is, as they say in Japanese, "nasakenai."

High Potential

continued from page 3

selected. He would be selected by students and community representatives in cooperation with the administration."

Students requested that immediate action be taken on the matter of finances. After the conclusion of the formal meeting, a small group of students met with Chancellor Young, Vice Chancellor David Saxon and Joe Barry, Deputy Director of SEP, to discuss means of allocating money to pay the students' upcoming dorm bill and registration fees. Alan Lee, a student representative at this meeting, reported that students should be receiving supplementary money within "a week or two." He also reported that a written statement from Chancellor Young, outlining the University's position on High Potential financing, would soon be forthcoming.

BRIGHT ENOUGH TO THINK BRASS THOUGHTS ?

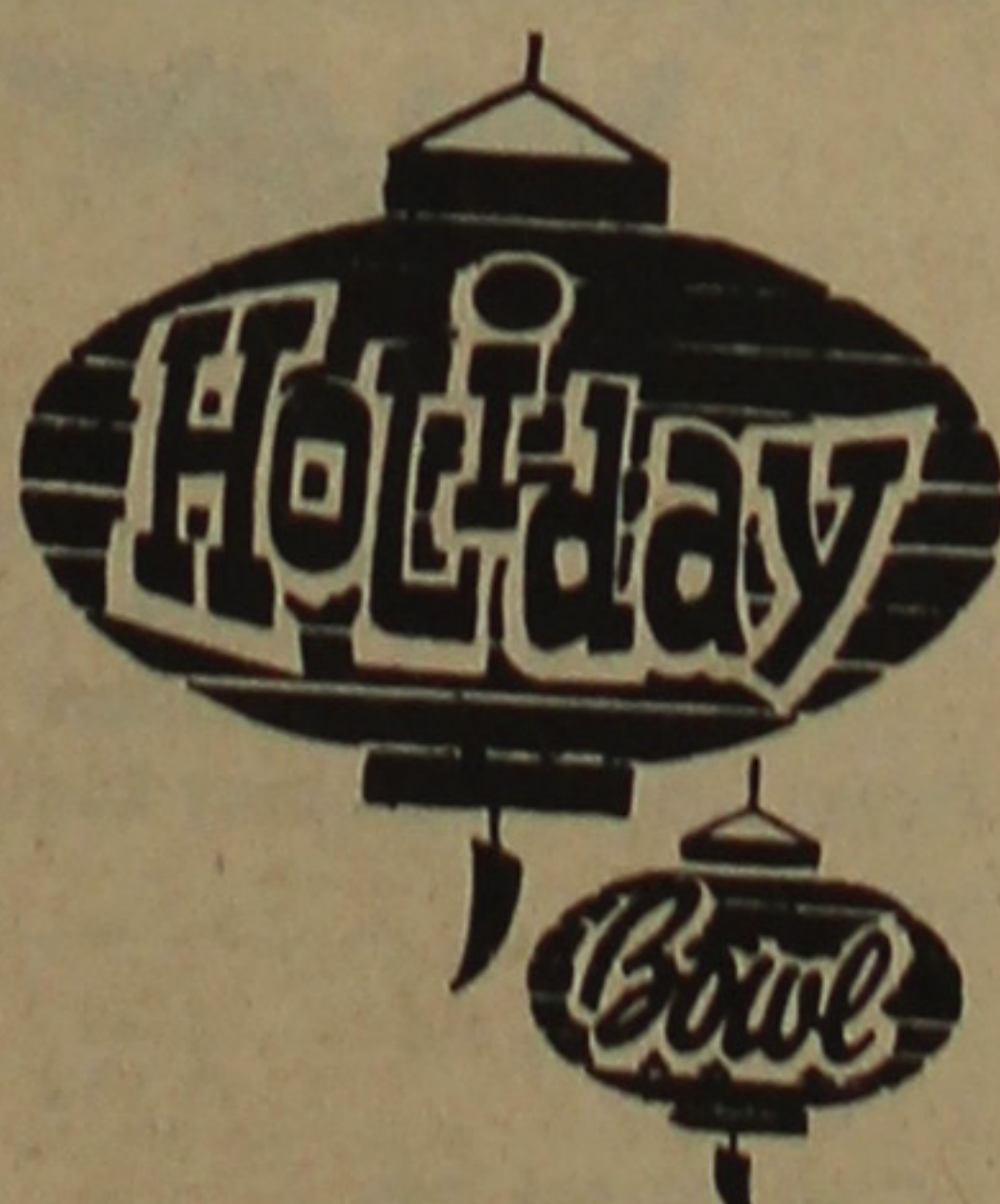
Bring them to exotic California's own sunny Japanese bank. We probably won't make you President right away--more like a well-paid trainee. But after that, there's no telling where you'll go with the eighth largest bank in the world. Probably pretty far and fast. Call Mr. Kawai at 683-1717



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THE WARREN REPORT

BY WARREN FURUTANI

"MERRY MOVEMENT"

Warren Furutani is well known to many in the Asian community both in Northern and Southern California. He was active in the College Readiness Program at the College of San Mateo and was one of the organizers of CINCIP. Warren was recently appointed the Field Operations Director of the Japanese American Citizens' League.

It's that time of the month. Gidra is going to bed this morning (journalistic term meaning "going to press") and I just can't get an inspiration. You see that's how I write. I wait till the last moment, then I wait for something to move me. Well, the only thing that has moved me so far is when someone wanted to use the typewriter.

You would think that with such a noteworthy month at hand I would have many topics to write about. After saying, "get your shopping done early," reciting "The Night Before Christmas," gleefully shouting "Merry Christmas," warning "don't drink while you drive," and a final scream of "Banzai and Happy New Year," there's not much left to say. I could get nostalgic and reflect on the good and bad times that happened during the year which marks the threshold for a new decade, but I can use that for next month's column.

This month is a much publicized month for obvious reasons, but also I would like to publicize some other very important events happening this month.

The movement for a new and better life has grown quite a lot in this last year. Many organizations, programs, and happenings

have come about, and this month many organizations, programs, and happenings would like your support.

On December 7th, the UCLA High Potential Program is having a fund raising movie. If you have read the paper you know why Hi Pot needs funds. Also something is happening at Family of Man. Dig it! Let's support our brothers and sisters. I'm sure everyone will have a good and educational time.

On the 13th, two things are happening. The Pioneer Center and Project are sponsoring a "Sukiyaki Eat In." It's taking place at Union Church on San Pedro Street, then dessert is being served at the Pioneer Center (Wow, a progressive dinner. Hi-tone ne.) Also a new organization called the Asian Americans for Peace is mobilizing people to take an active part in the Moratorium. Further information about the specific activities will be distributed to the community in the immediate future.

Sunday (Dec. 14) the Umbrella Organization, a consolidation of many organizations with representatives from colleges, universities, high schools and community organizations, will meet to set up its structure. The opinion of the

people is that a coordinating organization is needed and the general philosophy of the organization is one for all and all for one. The meeting will take place at Centenary Church (corner of Normandie and 35th) and all interested brothers and sisters please come.

One of the first things the Umbrella Organization is to sponsor will take place on December 27-28. This is a Pilgrimage to Manzanar. The reasons for the Pilgrimage are many (dramatize Title II, a move to get the Relocation Sites made historical land marks, a group involvement thing, that it will be a feeling thing. We are going to clean up the cemetery and just sort of do our thing. If people want to get sentimental or nostalgic, go head on. I envision a light snow, colorful people carrying beautiful flowers, and perhaps blinking eyelids so no one will see our tears.

Yes, December is an eventful month. Let the star shine once again. Let the snow fall, let the rain pelt the earth, wind caress the mother nature's hair, for the sun will shine equally on all people.

Power to the People!

HI POT TO SPONSOR "SANJURO" & "NISEI"

On December 7th, at 7:30 p.m., the Asian American High Potential will be sponsoring two movies, "Sanjuro", a samurai movie and "The Nisei: The Pride and The Shame". The event will be shown in the Grand Ballroom of UCLA's Student Union. Contributions will be accepted at that time or prior to that date at room 2230 Campbell Hall, UCLA.

Your contribution will go towards a classroom library to supplement lecture material on the Asian American. Also, an emergency trust fund will be established to be used by students if grants are not renewed or are insufficient for his needs. This fund will also care for any medical or legal emergencies.

New GIDRA Office Opens

The Asian American Studies Center at UCLA has recently allocated office space to Gidra staff members at 3215 Campbell Hall, UCLA.

It is hoped that interested students and visitors will find it convenient to drop in and perhaps learn a little about the functioning of Gidra. The new office will function as Gidra's primary news gathering center and meeting place for Gidra staffers at UCLA.

The phone number there is 825-2968.

Holiday Calendar

Dec. 5, 6: (Fri., Sat.) - "Midnight Soba," an original stage production, at the Crossroads Playhouse. 2110 Main St., Huntington Beach. 8:30 p.m.

Dec. 6: (Sat.) - Jaycees present an open dance, "Too Late for Thanksgiving, too Early for Christmas," at the Mayfair Hotel, 1256 West 7th St., featuring The Colorful Five and The Sparks, from 9 p.m. to 2 a.m. Dressy-sport. Prizes. Donation.

Dec. 7: (Sun.) - Pearl Harbor Day!

Dec. 7: (Sun.) - Asian American High Potential of UCLA will sponsor a fund-raising samurai movie, *Sanjuro*, and *The Nisei: The Pride and Shame*, in the Grand Ballroom of the UCLA Student Union. 7-10 p.m. Donation.

Dec. 8, 10: (Mon., Wed.) - The New World Theater will sponsor a presentation of plays with social and political implications at the Inner City in the Bi-Weekly Forum series. 8:30 p.m., Dec. 8; at UCLA for the CSES program at Royce Hall. 7:00 p.m.

Dec. 12, 13, 14: (Fri., Sat., Sun.) - Vietnam Moratorium, "No Business as Usual."

Dec. 13: (Sat.) - Pioneer Center will sponsor a fund-raising dinner at the Union Church. Meet at 125 Weller St., L.A. Donation.

Dec. 13: (Sat.) - Asian Americans "Walk for Peace."

Dec. 20: (Sat.) - ABC presents a Charity Christmas Dance at the LACC Student Center, 855 N. Vermont (at Melrose) featuring the Mafia, Ltd., Beaudry Express, and the Prophets, from 9 p.m. to 1:30 a.m. Dressy-sport. Donation \$1. plus 3 canned goods or \$2.50.

Dec. 25: (Thurs.) - CHRISTMAS!!

Dec. 25: (Thurs.) - Chi Alpha Delta sorority of UCLA presents its 23rd annual Christmas Dance, "Christmas Love," in the Grand Ballroom of the Beverly Hilton Hotel, featuring the Somethin' Else band from 9 p.m. to 1 a.m. Cocktail, semi-formal, formal. Donation.

Dec. 26: (Fri.) - The Spinning Wheel presents "Stone Free," at Maryknoll Hall, 222 S. Hewitt St., with the Intellectuals, Beaudry Express, and Fire and Ice. 8 p.m. to 1 a.m. Donation.

Dec. 27-28: (Sat.-Sun.) - Manzanar Trip.

Dec. 29, 30: (Mon., Tues.) - Senshin Senior YBA Mochi Sale. Mochi \$.50 per pound. Okasune \$1.50 per set. Orders must be placed by Dec. 23 (Tues.). For further information, contact Tom Okamoto 225-2076.

GIDRA

Gidra is a monthly newspaper/magazine produced by students from universities, colleges, and high schools in Southern California and around the country. We began publishing in April of this year and currently have a press run of 7000 to 8000 copies per month.

The students on the staff donate all the labor and, when times are hard, they supply the money to keep the publication going. On June 6, 1969, Gidra became a registered non-profit corporation. The staff can supply blood, sweat, and tears, but we are dependent upon community support in the form of subscriptions and advertisements for funds to pay the rent, telephone bill, and the printer.

In order to make Gidra a more effective community newspaper, we have compiled the following information so that everyone will know how to use Gidra.

-The Gidra Staff

NEWS RELEASES



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

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

LETTERS TO GIDRA



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

ARTICLES AND OPINIONS



All articles and opinions must be double spaced and typed on one side of a piece of paper only. Such contributions will be edited for clarity only. Authors should include their address and telephone number. Please specify byline desired. Deadline: Twentieth of the month.

CALENDAR



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

CLASSIFIED ADVERTISEMENTS



Classified ad rates are \$1.00 for the first three lines and 25c for each additional line (each line is 24 units long; a unit is a letter, space, number, or punctuation mark.) Payment must accompany ad. Deadline: Twenty-fifth of the month.

DISPLAY ADVERTISEMENTS



Display ads are available for individuals, organizations, and businesses wishing to advertise products, services, etc. The basic rate is \$3.50 per column inch (columns are 2 inches wide). Discounts are available for larger sizes and consecutive insertions. Gidra staff artists can assist in ad layout. Contact the Gidra office, (213) 734-7838, for more information. Deadline: 20th of the month.

Fill in and return to: GIDRA
Dept. SB, P.O. Box 18046
Los Angeles, California 90018

SPECIAL LOW CHRISTMAS RATES:

First one year gift - \$2.00
All additional one year - \$1.50
(Offer expires December 31, 1969.)

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For additional gifts, attach separate list.