

A A S U

ASIAN AMERICAN STUDENT UNION

NEWSLETTER

MAY 1974

SFSU

VOL. 1 NO. 1

AASU FORMS AT SAN FRANCISCO STATE UNIVERSITY

The Asian American Student Union (AASU) was formed late in March this year by a group of Asian American students who saw the need for a student organization that would best serve the needs and interests of Asian American students in terms of educational, social, and cultural events on campus, as well as in their communities. While Chinese American, Japanese American, and Filipino American Studies classes raised our level of understanding of the general conditions that affect us as each individual ethnic group, AASU seeks to bring out the common experiences that affect all of us on campus as Asian American students, as Asian Americans from various communities, and as present or future Asian American workers. For example, as Asian Americans, we have been stripped of our cultural, social and political identities in this society. As students, we will be facing increased tuition costs, fewer financial aid, and the threat of ethnic studies classes being dropped. As residents of various communities, we see how needs such as decent housing, childcare centers, job opportunities, etc. receive secondary attention in this society to that of redevelopment and/or tourism. As future workers, poor working conditions, subsistent level wages, etc. all are directly related to the conditions that exist in our communities, within our families, and ourselves. It is important for us to understand that these conditions will continue

to exist as long as we are divided from other Asians, from other oppressed people, and from the larger society. Only through our unity as Asian Americans will the situation on campus and in larger society be improved.

Within a month's time of AASU's formation, it's members have participated in various activities that reflect the goals of our organization. In late March, ten AASU members joined the Asian Contingent to the Bay Area International Workers Day Celebration in Oakland to show our solidarity with other working people with whom Asian Americans share common oppressions. On the same weekend, a carload of AASU members participated in the Manzanar pilgrimage. On May 19, we participated in the Nihomachi Street Fair to show that our role as students is not separate from that of community people. Finally, this newsletter not only reflects the goals and purposes of our organization, but could not have been possible without the contribution of students from the AA Women's class. It is this type of participation--the active support of AA students--which leads to the success of what this group is all about. •

ON THE INSIDE:

Special issue on AA women
Also: Calendar of events
Community issues
Book review
Manzanar
Street Fair
Word game, etc...

WELCOME to the AASU newsletter. This is our pilot issue and it is not as encompassing or diverse in AA activities as may be future publications. But we hope you will enjoy this and upcoming issues!

FUTURE ACTIVITIES FOR AASU - FALL '74 TO SPRING '75*

- 1) Monthly Newsletter with various themes, i.e. issues in our communities, ethnic studies (instructors, courses, planning groups), campus issues (EOP cutbacks, financial aid problems, etc.), etc...
- 2) China film series: tentatively week of September 23.
 - a) One Man's China by Felix Green
 - "One Nation, Many Peoples" - China's national minorities
 - "8 or 9 in the Morning" - Education in China
 - "Peoples Communes" - Communal life in China
 - "Self-Reliance" - China's dependence on its own people to solve its problems
 - "Friendship First, Competition Second" - sports in China
 - b) "Tachai" - model commune
 - c) "Red Detachment of Women"
 - d) "White Hair Girl"
- 3) Monthly Speakers and Forums
 - Martial Law in the Philippines,
 - Political Prisoner's in South Vietnam,
 - Minority Education in China, Committee Against Nihonmachi Eviction (CANE), Asian American Women, Concentration Camps, etc.



4) Cultural Events

Martial arts demonstrations, ACT Asian-American Workshop, displays from Asian American Art Workshop classes, etc.

*Suggestions as to improving any of these planned events or for any additional events are always welcomed. The success of any of these activities depends on you, the students' participation (planning, implementing, or just attending them)! 學生

A Community Forum on "CONCENTRATION CAMPS, U.S.A."

In response to the growing interest of Japanese Americans in the history of the concentration camps, a community forum on the evacuation of 110,000 Japanese in the U.S. during World War II will be held at the S.F. Buddhist Church on June 1st. Sponsored by a committee of community organizations and individuals, this forum will be the first attempt of its kind in the Bay Area to summarize the concentration camp experience.

Planning and participation in the forum will come from the three generations of Japanese (Issei, Nisei, and Sansei). Included in the list of speakers will be Hiroshi Kashiwagi, Chiiz Iiyama, Warren Furutani, a speaker from the Committee Against Nihonmachi Eviction (CANE), and others. The program is planned from 7:00-9:30 PM, with an open house from 6:00-7:00 PM. Also included in the program will be a display of camp art, skits, singing, a panel discussion and other forms of education and entertainment. The forum proves to be an important event for the Japanese community in deepening our understanding of our history and our communities. AASU would encourage all interested people to attend this important event. For further info, call 567-7029 in S.F. (ask for Donna or Mike). 學生

PILGRIMAGE TO MANZANAR

ON APRIL 27, 1974, 250 people gathered at the site of Manzanar, a concentration camp set up in California during World War II for those of Japanese ancestry. On this day of pilgrimage, the winds that twenty-four years ago often blew across the plains was still and the sun was blazing down. The snow-capped Sierras seemed so close that it felt they could be reached by a short walk.

We worked to clean up the camp. This job meant weeding the graves and picking up debris. Afterward, a priest prayed for all the persons who had died in the concentration camps. Later we all put flowers at the monument for all the dead.

Manzanar has the distinction of being a California State Landmark. The significance is not just that the camps will be remembered but that they will remind us of a government that perpetuated racism and still continues to do so. Warren Furutani pointed out that "on this same day, people all over the U.S. are demonstrating against Nixon." He said that those demonstrations and our pilgrimage were related. Both gatherings are to remind people that the government will use "national security" as an excuse for manipulating the citizens of the U.S.

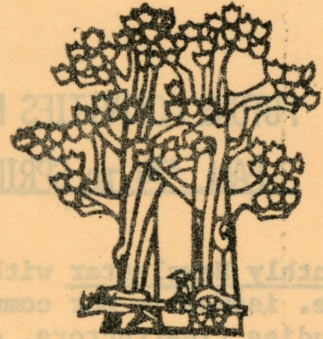
These are the words on the plaque at the entrance to Manzanar:

In the early part of World War II, 110,000 persons of Japanese ancestry were interned in relocation centers by Executive Order No. 9066, issued on February 19, 1942.

Manzanar, the first of ten such concentration camps, was bounded by barbed wire and guard towers confining 10,000 persons, the majority being American citizens.

May the injustices and humiliation suffered here as a result of hysteria, racism and economic exploitation never emerge again.

Plaque placed by the State Department of Parks and Recreation in cooperation with the Manzanar Committee and the Japanese American Citizens League. April 14, 1973.



HOP JOK FAIR

Hop Jok, which means "cooperation" in Chinese, is the theme for this year's Chinatown street fair, to be held at Portsmouth Square on the weekend of July 13-14.. Cooperation, because only with the combined energies of the cultural and social agencies, and most important, the people of the community, will the success that occurred last year be repeated. Though many of us students are not presently directly involved in the various community agencies, our role as an integral part of the community to support such activities within our communities is one way of reaffirming our roles of both students and community people.

This year, singing, dancing, traditional and western music, art and photo exhibits, educational and informational booths, food concessions, etc. by numerous organizations and agencies are all being planned. Any classes or student groups who may be interested in doing any exhibitions or fund raising booths may contact Henry Der- 398-8212 or Bernice Bing- 558-2335 or Nellie Quock- 986-0919. 学生



Nihonmachi Streetfair
 "A Students' Affair"
 by Michelle Hamada

The first annual Nihonmachi Streetfair was held on Sunday, May 19. Many Asian community organizations (Japanese, Chinese, Filipino, and Korean) participated by setting up booths that exhibited games, food, and arts & crafts. The people that came enjoyed these booths. Entertainment was supplied by Azteca, Kulam, Lady Red, Approaching Storm and Taiko Dojo Kai whose sounds pleased the crowd.

The Streetfair was proposed as an alternative to the commercially oriented events held in Nihonmachi that generally attract tourists and thereby leaving community people out.

The Japanese American Studies Program has continually offered courses designed to introduce and involve the students in issues that are of significant relevance to the Japanese community. It has been the primary function of these courses to assist in the development of a consciousness and understanding of the interests, needs and day-by-day activities of the people in the Japanese community.

Students who are enrolled in these classes have been encouraged to actively participate in established

community organizations, committees, and institutions as a part of the courses curricula. Some organizations have not developed programs for the students. Sometimes the student placement is a one-shot activity such as being the manpower source for food booths or as a secondary worker (tutor, program aids). A student can become so involved in one activity that even a general overall understanding and knowledge of other agencies and matters do not develop.

These have been experiences of many students enrolled in the Japanese Community Seminar. Many of the students have expressed the necessity for developing a systematic program for organizational work experience which will be beneficial to the community and to the students. So it was decided that a Street Fair be implemented as a vehicle to expand upon organizational and informational resources and knowledge. 学生



PROJECT MANONG

Students can contribute much valuable labor into many community efforts to fight for and renovate low cost housing. One of such projects is Project Manong.

Project Manong is a community effort to meet the needs of Filipino Senior Citizens. At this time, one concrete goal is to provide decent, low cost housing for those elderly Pinoys, who will be losing their homes because of redevelopment plans in the central and Chinatown districts of Oakland.

Manong, a Filipino term of endearment and respect for an elder, expresses the growing concern in and awareness of the issues facing the thousands of elderly men, who first came to the U.S. in search of opportunities and a better life in the early 1900s. Between 1920 and 1930, over 31,000 Filipinos, mostly single males, immigrated to California. Legal restrictions banned the Filipinos Pioneers from building a strong economic or political foundation for themselves. For example, Filipinos could not marry into the larger society nor could they purchase or own real property. Consequently many Manongs have no families in the U.S. and are left forgotten and neglected. After a half century of laboring to build this country up their only compensation is to live in isolated, sub-standard conditions with a critical lack of adequate programs to meet their social, medical, nutritional, and other needs.

Filipino Youth Development Council, a youth organization that believes in youth involvement in community service, and the Manongs, have secured a 22-unit building located at 561- 16th St., Oakland, where renovation is in full swing and is scheduled to be finished at the end of May. The energy that is carrying Project Manong along is completely volunteer work of students, workers and community people. This past semester students from various Asian American Studies classes and members of AASU worked at the Project because we see the importance of student participation in community issues such as these. From past experience like the Project, we have learned to recognize how to make our education more relevant to ourselves and our own communities. We understand that this effort

can only be successful with full widespread community and student support and participation. For additional information, please contact PROJECT MANONG, Mondays through Saturdays, 8a.m. to 5p.m., 893-2739. 学生

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This letter was submitted to the Hokuhei Mainichi Daily & Nichi Bei Times early in March as an open letter to Tad Hirota, Chairman of the San Francisco 1974 Cherry Blossom Queen contest:

WHY CHANGE IS NEEDED FOR S.F. CHERRY BLOSSOM QUEEN CONTEST

It is not surprising that applicants for the 1974 Cherry Blossom Queen Contest are almost non-existent. The Japanese woman in the United States today has too much pride and intelligence to submit herself to the rigors of such a blatant display of sexual appeal and lust. The contest as it stands today is a shallow judgment of a few naive contestants who have been indoctrinated into believing the only way she can be recognized is to display her body.

Please, let us as intelligent, humane Japanese-Americans start by being the first to stop this outrage. Let us stop the display of young women's bodies in bathing suits and kimonos, and talent contests that try to judge Japanese-American women by white middle class standards.

We as Japanese-Americans are unique. If a queen must be chosen she should be screened not as to physical measurements, sexual appeal and age but to qualities such as intelligence, inner Ethnic beauty, community concern and contribution to society. This would open the doors to many Japanese women who have struggled to establish the Japanese-American people in the United States. The Issei who courageously took the first steps toward establishing the Japanese in the US, the Nisei who suffered the dehumanizing ordeals of the WWII Concentration Camps and who sacrificed their lives to retain the image of Japanese-Americans, the Sansei and Yonsei who are striving towards raising the consciousness of all young women and who are working towards equality and freedom; all of these women are worthy of recognition by the Japanese community and represent the beauty of the Japanese woman in the US today.

Let us not shut out the women who have made our existence in the US possible. If revisions in the contest as it stands today cannot be enacted immediately, the contest should be discontinued until new values can be established. Let us be the first to show that we are not blinded by the White middle class beauty contest standards and break open the Cherry Blossom Contest to all who truly deserve to be recognized.

With Concern,

P. Shiono

P. Shiono



Women's Section

MEDIA STEREOTYPES - EXOTIC ORIENTAL DISH?

by Janice Nakao

Should it really be called "color" television? Living in white America, the media is programmed to present predominantly white faces and lifestyles. Occasionally, black, brown, yellow, and red faces appear but not enough to hurt the lily white Doris Day image.

Yet, when non-white faces are depicted on the screen, they are presented in a negative and racist manner.

Commercials are prime examples of the exploitation and embarrassment inflicted upon Asian Americans.

The setting is a suburban kitchen. There are wood shelves, a round formica table and frilly window curtains. Supposedly it is a typical middle-class atmosphere. A young contemporary white couple is situated in the kitchen. The husband sits at the table and his wife stands at his side, wearing a kimono and holding a gong. In pidgin English she says, "Honorable husband, tonight we eat Birds Eye Vegetables Orient frozen food," while acting like an attentive geisha. During the next phase of the commercial, a lei is placed around her husband's neck and she announces "Tomorrow we go Hawaii." A Hawaiian steel guitar plays in the background, her husband lovingly looks up to her, affectionate glances are exchanged; the scene ends.

This commercial perpetuates the myth of Asian women as servants, sex objects and playmates.

This myth appears in another commercial for Arrid Extra Dry deoderant. Beverly Kushida, a round-faced Sansei actress, wears a traditional silk kimono and a glossy black geisha wig. She, of course, speaks excellent English while giving the promotional pitch. She speaks sweetly. She occasionally lowers her head and acts demurely.



Why isn't Beverly allowed to portray herself as a modern and liberated Japanese American woman dressed in western clothing? Because the media refuses to present Asian women as anything but foreign and exotic.

Asian males are also given the second-class treatment. Their macho and masculinity are questioned in the Hai Karate men's after-shave and cologne commercial. A tall and muscular blond male and a short and slight Asian male are involved in a heated ping pong tournament. Waiting in the sidelines is an attractive Asian woman who is ready to reward the victor with her charms. She has silky waist-length hair, a sultry gaze and suggestive stance. The perspiring Asian male, smiling, becomes the game's victor. He is still smiling when the woman walks off arm-in-arm with the white male. Is the Asian male sexless or is he asexual? Obviously, the Asian woman does not consider him her type.

There are countless other commercials and television shows that present Asian Americans "less than human beings".

The gimmickry and stereotyping which accompanies media presentations of non-whites must be stopped. Cultural uniqueness must be done in an accurate, positive and uplifting way. 学生



SANSEI



I was born in San Francisco in what is now known as the Haight-Ashbury district. I have many good memories about my childhood most centering on my family and a few close friends. During my early childhood I often felt overly protected. My parents would try to guide and sometimes force me into situations where I would be with my own kind. I could not understand why I should be forced to associate with only Japanese children. My parents were very strong people. How they managed to survive poverty, extreme degradation, racism and bring me up believing in human equality I'll never understand but I will always be grateful to them for all of their struggles. I now realize that by keeping me with my own kind they were trying to shelter me from post-war prejudices.

I was a very shy child but I would not admit to that shyness. I was determined to escape the shy undemanding stereotype of a "sweet Japanese girl". I was forced to be very outspoken and I often felt superior to other Japanese because I could respond in a sharp, casual manner. I needed desperately to be noticed as a person and not as a "typical Jap".

I was never able to make friends easily. The few friends I did have were thoroughly tested as to their loyalty and motive for taking an interest in me. All of those who wanted to know a "Japanese friend" were immediately avoided and the "typical Japs" who exemplified all that I was trying to escape were too painful to confront. As a result my most trusted and closest friends were Asians who were suffering from the same conflicts of who and what to identify with.

Armed with these confused values my school years were only something to be tolerated and no attempt to become involved in school events was made. School also forced me to realize that I was not only different from "typical Japs" but introduced me to white racism. The racism I experienced in school was not outright name calling and overt racism but more of

an exclusionary nature. I was never able to fit into the groups that most white adolescent girls congregate into and it was hard for me to comprehend why other students were so stand-offish. Consequently I put all of the blame on myself. Those years of believing that I was at fault for my lack of belonging and friends and the self-degradation that resulted left a permanent scar on my attitude towards life, making me more calloused than I would like and reinforcing my pessimistic outlook on life.

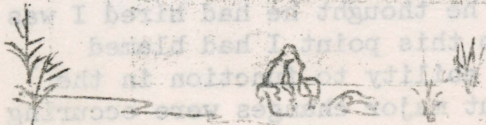
As I advanced through school the exclusion increased and I isolated myself from the mainstream to lessen the pain of being avoided. I was full of hate and resentment towards those who excluded me from activities that deep down I desperately needed to be part of. This hate and resentment was the basis for my "poor attitude" that teachers so frequently commented about. At that time I didn't have the slightest idea what made them think that I had a poor attitude and they soon made me believe that there was something definitely wrong with me because I was unable to function in a way that was expected. I tried to conform but without understanding the real source of my dilemma and understanding where the hatreds and resentments I was overflowing with stemmed, the change was impossible. I waited out my school days with the hope that after graduation things would change.

After high school I took a training course in X-ray technology. Little did I know that the same type of subtle exclusionary and patronizing atmosphere would plague me in the adult world as well. I floated from job to job trying to just be myself, somewhat outspoken, lazy and continually rebelling. This of course did not last long because as soon as the boss would realize that I was not that diminutive Japanese that he thought he had hired I was let go. Up to this point I had blamed myself for my ability to function in the white world but major changes were occurring within me.

A vacation to Hawaii made the strongest impact on the realization of my self and my Asian heritage. It was the first vacation I had taken out of the West Coast and I had all of the expectations of a vacationer. To my astonishment this trip was more of a homecoming. Because of the large number of people of Asian heritage I was able to relate to the surroundings. The sight of so many Asian faces gave me a feeling of security that I have never experienced on the mainland. I felt good being able to go into stores, restaurants, or even just walk around because I was not different. It was as if a great cloud had been lifted and I could start to see the meaning of belonging. When I returned from Hawaii I had a completely different outlook. I realized that all of the goals I thought I had wanted, which were mostly for material gains and status, vanished and my goals were now to try to uncover my identity and find a place for myself in the world.

During this process of change, I have run the gamut from trying to conform and be as white as possible to rebelling against all white values and social structures. The collapse of past indoctrinations of Japanese superiority over other minorities was traumatic. It left me without values and the smug feeling of being superior to other minorities that allowed me to feel almost white.

I am now trying to establish new goals and values that I tried to escape in my earlier years. For the first time I am able to feel good about being different and self-pride and esteem are feelings that I am beginning to understand. A new way must be found where I can function without restraints in a white society. Trying to be white is not the answer. Trying to be a "typical Jap" is not the answer. With this new perspective of myself and my goals I am better equipped to realize my full potential as a person and meet society on an equal level. From here I can be sure that whatever I do will be for myself and whatever I may accomplish will represent me.



LOOKING BACK

Elizabeth Chin

(excerpt from a paper for Asian American Women's Course)

"Sugar and spice and everything nice are what little girls are made of." There's so much more than sugar and spice which makes a woman what she is. Like many others, there are a number of factors which have helped in creating this being called Me. While some of these elements are very obvious to myself; such as my parents and my culture, others have crept into my life quite naturally and unknowingly; such as the media.

I think being born Chinese, of course more or less determined some of the characteristics I have. Naturally, the physical features were set, but I am also referring to my development as a person. The cast had been made, it simply needed to be filled.

I was the second born of four children in our family. My parents were both from China and perhaps you could say, I was brought up in the fairly "traditional" way. My parents, young and inexperienced only had their ideas from the old country to live by. They had in their minds what nice Chinese girls were to be like and set out to have fulfill the role.

As a child, I remember raising questions at the dinner table only to have them suppressed. I remember being told to be always quiet and polite. I grew up rather quiet and shy. I remember being discouraged in pursuing dance and music. I remember how my parents used to always compare me to other children (that was their way of encouraging me to be better) and how very seldom encouraging words were spoken to me about my efforts in my studies. I grew up striving constantly for things not my own and somehow never quite satisfied about things accomplished, in spite of praise from others. I remember

ber not being told my uncle had died, I remember not being allowed to his funeral and I remember how my parents always spoke in Chinese when they did not want me to understand. I grew up sheltered and protected, unaware of the realities and ugliness of life. I remember how I watched the Chinese movies which only reinforced what my parents longed for in a girl and I remember how my father constantly reminded me that my skin was yellow. I grew up proud being Chinese yet submissive and docile.

Never really encouraged by my parents to speak up during most of my school years, I remained fairly silent in my classes. Even when questions were raised in my mind and answers popped into my head, I didn't find the courage to raise my hand and volunteer to participate. It was simply altogether too difficult. Besides, there were certain connotations which went along with being a Chinese student. Due to the stereotype perpetuated in our society, teachers also had in their minds certain characteristics expected from their Chinese students. "My favorite pupils are the Chinese, they are always so quiet and such hard workers" they used to say. I didn't really have a chance.

In my teen years, I spent most of my time reading Young Love and Love Story comic books, mooning over Ricky Nelson, Bobby Rydell and Elvis Presley, and watching Hercules on the late night movies. It was also at this time when I became indoctrinated (it had been happening all along, simply at this time it was more obvious) into believing my role in life, as a woman, was merely to marry and to have babies. It was to be the ultimate goal in my life; it was to be everything. I grew up longing for the prince in shining armor who was to sweep me off my feet and who was to marry me. So ingrained in my mind was this dream that there were NO thoughts, whatsoever, of having a career or of having a life of my own.

And around this time, I also became interested in the Miss Chinatown Pageant. Reinforced by the movie, The World of Suzie Wong, I wanted to be that quiet, modest,

submissive, sexy china doll that glided across the screen. So, I grew my hair long; I applied my make-up with care, I dressed well and in my personal relationships, I was quiet, docile, and subservient. I enjoyed the compliments and being called china doll, at least for a while, but at 21, I found life very frustrating and I began to question what it was all about. Perhaps it was what one might say the turning point in my life. I felt for certain that there had to be more in life, more than simply looking glamorous and more than simply looking forward to diapers and dishes. I no longer wanted to be displayed, to be treated like an object, or to be simply seen and not heard. I wanted to be treated as a person. I only wanted to be me, whoever that was.....



HOW AN ASIAN AMERICAN WOMEN SEES

BOURGEOIS FEMINISM

BY J. YEE

When "Women's Lib" first came out, I felt a little uncomfortable about the women who demanded equal rights and declared men their enemy. I couldn't understand why they wanted to debase men. Well, the answer to that lies in their focusing on condemning men rather than on a larger social issue that creates not only sexist attitudes but racist and exploitative attitudes.

The Feminine Mystique, by Betty Friedan, brought up many problems that I could identify with but I couldn't relate to divorcing or leaving your man because you think he is chauvinistic. This housewife syndrome that Friedan talks about can be relevant to those who are housewives--and housewives only. It's a white middle class syndrome--a syndrome of boredom as a result of not having to work in the outside world. Occupation housewife was beginning to lose its smug quality.

So, hordes of women swarmed out of their suburban homes seeking meaningful jobs to uplift the routine boredom of their lives. But what of Third World women? Are they living in routine boredom with housework and kids? NO! These Third World women were out working over 40 hours a week, often 5,6,7 days a week. Household boredom? Household work was an extra burden carried by these women, and it certainly wasn't boredom. There was no time for boredom or for thinking. Slaving out an existence for the family, she utilized her total physical and mental energy.

Bourgeois Feminism (as it should be called) is a struggle for white middle class women's liberation, but Third World women, especially Asian women cannot relate to it. Wherein lies the border for Bourgeois Feminism? It ends at the parameters of Third World women and men.

Many issues brought up seemed like the insignificant, pointless pratters of dissatisfied women concerned with divorce, equality and sexual roles, a women's philosophy and psychology, male chauvinism. Of course there were many issues that con-

cerned all women, such as abortion rights, equal pay and hiring practices, getting involved in the political arena, and child-care. But these are all "free from survival needs" issues. How can these smaller issues be solved if the basic conditions of life are not dealt with? The focus of Bourgeois Feminists tends to be funneled into areas that do not encompass the major problems that exist in this society. What are these larger social questions oppressing Third World people and most workers in this country? The cogent problems of racism, sexism and exploitation are primary concerns that must be dealt with by all people before women can achieve equality in this country.

Bourgeois feminists have frequently criticized Asian women for being female chauvinists demanding and needing male chauvinism--which implies that Asian women are more submissive and compliant, weaker and more dependent. From this, they have said that Asian women will be the last to join the women's movement. This criticism is obviously ungrounded because Asian women are considered to be such precisely because of the racist attitudes of many white people. They don't realize the internal makeup of strong Asian women who not only suffer from male chauvinism but from racism and oppression as expressed by a white society.

There are aspects of human beings to putting each other in roles as conditioned by their society--I'm not saying it should continue to exist but the struggle is not through a female consciousness - anti male approach. It is through smashing the paradigm that orients society towards perpetuating racism, sexism and exploitation.

They who criticize the backwardness and submissive mentality of Asian women point out the exclusionary attitude of their organization, by exercising a superior outlook towards other races. Their emotional rhetoric tinged with female intellectualism grates against any profound rationalism of treating and understanding the real issues of our society. Rather than focusing on the flimsy, frivolous needs of our elite, white middle class women rising out of the pathos of their bitterness towards men, we should be concerned with overcoming the racism, sexism, and exploitation of all people. [YEE]

Impressions

WE ARE THE CHILDREN

words and music: Iijima-Miyamoto
from A GRAIN OF SAND
Chris and Joanne

This is one of the first songs that Chris and Joanne wrote. "It only touched on our people's plight and experiences in this country. We've heard that sisters and brothers in Hawaii and other places have added verses to it. We say right on -- it is your song."

We are the children of the migrant worker
We are the offspring of the concentration camp.

Sons and daughters of the railroad
builder
Who leave their stamp on Amerika.

(chorus)

Sing a song for ourselves.
What have we got to lose?
Sing a song for ourselves.
We got the right to choose. (3x)

We are the children of the Chinese
waiter,
Born and raised in the laundry room.
We are the offspring of the Japanese
gardner,

Who leave their stamp on Amerika.
(chorus)

Foster children of the Pepsi
Generation,
Cowboys and Indians -- ride, red-man,
ride!

Watching war movies with thenextdoor
neighbor,
Secretly rooting for the other side.
(chorus)

We are the cousins of the freedom
fighter,
Brothers and sisters all around the
world.

We are a part of the Third World people
Who will leave their stamp on Amerika.
Who will leave our stamp on Amerika.
(chorus)

FILIPINOS "SILENT MINORITIES"

FROM TO OUR MANONG
1973 - 1974

i read where they called us
the silent minority
the quiet assimilating filipinos
unassuming and so agreeable
never really protesting
i read where they restricted
the quota for orientals
and how the statue of liberty
covered her eyes
in shame
and our parents came
to share the American dream
yes they made good workers
diminutive tontos to help
set tables
wash dishes
pick produce
and clean up after
the waste makers
and our parents stayed
to share the American dream
we have grown up
silently
unobtrusive & patient

we have been educated
by shit-washed schools
and embittered by
the concrete streets
taught how the pilgrims
civilized the pagan indians
and how the cavalry
brought justice to the west
and we accepted it as the truth
until we awoke
and realized that the dream
was their dream
and not ours

SERAFIN M. SYQUIA

BOOK REVIEW

NO-NO BOY

by John Okada

Published by the Charles E. Tuttle Company of Rutland, Vermont & Tokyo, Japan, 1957. Out of Print/Available in the CSUSF Reserve Reading Room under "Jeff Chan" AAS.

After Japan's attack on Pearl Harbor, Ichiro Yamada, his mother, father, and younger brother, like so many other Japanese-Americans on the Westcoast, were taken into custody by the US Army and deposited throughout the deserts of the Southwest in "relocation centers." Having committed no crime save that of maintaining the genetic and culture heritage of their ancestors, a people swept up in the maelstrom of global conflict not of their making were to spend the duration of the war in concentration camps. Those excepted from the ordeal of life in a concentration camp were young men of draftable age, who were given the alternatives of serving in the armed forces or going to prison. Thousands chose the former alternative in a romantic attempt to prove themselves worthy of being called an American; and a handful said "no" when their draft numbers came up, thus becoming the despised "no-no boys." They went to federal prison instead of to the battlefields. This book tells of one such "no-no boy" and his arduous journey to achieve some degree of reconciliation with his community and more importantly, with himself.

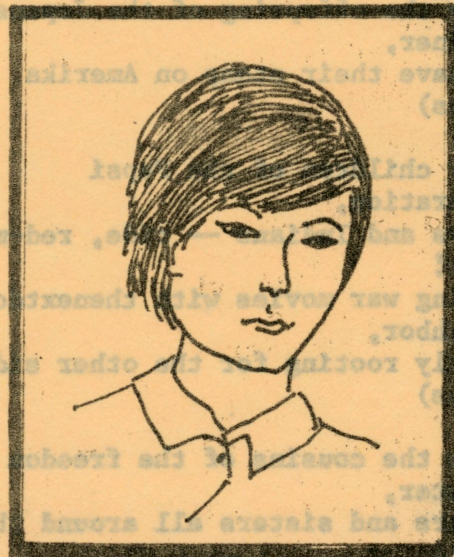
Ichiro had chosen the striped uniform of prison over the green fatigues of a GI; he had shown weakness at a time when only strength counted; he had succumbed to the iron will of a mother whose ancestral loyalties had extended to the point of dementia. The reader finds at the beginning of the book a man wrought with self-contempt and self-abasement for having said "No" when "Yes" was the consensual response, despised and ridiculed by men half his worth simply because they had said "Yes" instead of "No". Okada effectively illustrates the level of spondency Ichiro sinks to in a poignant moment in the book when Ichiro confesses

that he would without hesitation trade places with his crippled, dying friend who had been awarded the Silver Star for heroism beyond the call of duty while fighting in Europe.

Throughout the book a profound question is inherently raised: "Did the act of saying 'No' to the US government and going to prison require more courage and conviction than saying 'Yes', when Yes was the easiest answer to give?" The answer to this latent, yet crucial question is partially answered by Ken, who so unreservedly offered his friendship when all others offered only contempt and pity, by Emi who gave him her warmth and her bed with sincerity and dignity, by Mr. Carrick who gave him his friendship and a job free of prejudice, by Bull who showed him unmitigated hostility and later tolerance.

The right or wrong, weakness or strength of Ichiro's paramount decision remains clouded in partial answers and is never lucidly disclosed. Perhaps no happy ending can germinate from such a tragic event in our history. Nevertheless this reviewer gleans from his reading the life-giving rays of hope, where hope resides, dreams thrive. 字生

Reviewed by Altair Chia



CALENDAR OF SUMMER EVENTS

Japanese Culture series

Thursdays, 7:30-9:30p.m. Marina Jr. High School, Chestnut and Filmore, Room 139.

May 30: Wood-Block Prints, Ukiyoe, and Brush Paintings. A demonstration of representative traditional Japanese arts media.

June 6: People and Ethnic Groups- Ainu and their culture. The varied peoples of Japan.

Gan Saan Haak series- a history of Chinese in America.

Fridays, 7:30p.m., Channel 4.

May 17: Chinese emigration and the notorious "coolie" trade.

May 24: Role of the Chinese in the mining industry of California.

May 31: Part played by the Chinese in building the transcontinental railroads.

June 7: Chinese and agriculture, industry, and organized labor.

June 14: Formation and function of the ghetto Chinatown community.

June 21: The modern Chinese-American, since World War II.

til the end of May

People Power for Project Manong. 561 16th St. Downtown Oakland. Renovating housing for retired Pilipinos. Volunteers welcomed.

May 21-24

Asian Cultural Week at CSM San Mateo.

May 25

Pilipino Cultural Day at Skyline College.

May 31

George Washington High School's Asian Alliance presents An Asian Experience. A festival of culture with booths focusing on the art, music, and food of Asia; with performances of the martial arts and traditional dances. 5:30-9:30p.m. at 600 32nd Ave. in the cafeteria. \$1 adults. \$.50 children under 12.

June 1

Statewide demonstrations against Industrial Welfare Commission rulings eliminating 8 hr. day and protective laws.

June 1

Community Forum on "Concentration Camps, U.S.A." at S.F. Buddhist Church. 7p.m.

June 2

International Arts Festival sponsored by Pilipino Artist Committee(PAC) and Neighborhood Arts Program(NAP). 10a.m.-5p.m. at Washington Square- Arts and Crafts. 7:30p.m.-10p.m. at Bimbo's- Performing Arts. \$2.00 for advance tickets; \$2.50 at door.

June 8

Fund Raising Luau sponsored by United Japanese Community Services at California Hall from 5-10p.m., no host cocktails. Donations: \$5.00 per person. Tickets at: JCS and JCYC 2012 Pine St. and Kimochi-1581 Webster.

June 14-16

Ginza Bazaar at San Francisco Buddhist Church. 1881 Pine St.

June 22

KQED Open Studio on 10 hr. work day. 6p.m.

June 24-August 9

Cameron House Day Camp for 1st-6th grades.

June 25-August 5

Cameron House Day Camp for 7th-8th grades.

July 1-August 9

Summer Youth Program at Asian Community Center, San Francisco. 397-0629
Volunteers Needed.

July 6

Victory Dance at 2970 California St. (betw. Broderick and Baker Sts.), 7:30-1a.m. Music by Johnny Rojo and his band. For more information contact Maxine Marzan, chairman, Sk-1-0104.

July 4-7

International Arts Festival. Department of Interior. concert. on Third World people. Fort Mason.

July 13&14

Hop Jok Street Fair(Chinatown S.F. Street Fair) at Portsmouth Square. Hop Jok means "cooperation".



WORD PUZZLE
THE CONCENTRATION CAMPS OF AMERICA

INSTRUCTIONS: Determine the below answers from the given clues, then transfer the corresponding numbers to the paragraph to find the hidden phrase!!!

- 1. One of the major court cases which decided the constitutionality of the evacuation: _____ vs. the U.S. 1
- 2. Camp in the Owens Valley where annual pilgrimage occurs. 2
- 3. These person of Japanese ancestry born in the U.S. but educated in Japan. 3
- 4. Those who answered negatively to the loyalty question and were sent to Tule Lake. 4
- 5. The 3 camps of Poston: Roaston', Toaston', and _____. 5
- 6. Another famous supreme court case was _____ vs. the U.S. 6
- 7. One of two camps located in Arkansas. 7
- 8. Motto of the 442nd combat team. 8
- 9. Japanese trait which describes showing a little humility so you don't embarrass your peers. 9
- 10. Group which opposed the evacuation, also known as the quakers. American Friends
committee 10
- 11. Camp in Idaho also known as Hunt. 11
- 12. Tule Lake is located in this state. 12
- 13. Camp in Utah. 13
- 14. To this day not one act of _____ or treason was found to be done by Japanese Americans 14
- 15. The generation on which most of the burden fell upon during the camp experience. 15



- 16. Assembly center in Bay Area which was a racetrack. _____ 16 _____
- 17. Heart Mountain is located in this state. _____ 17 _____
- 18. Committee for moving Japanese from West Coast; it held hearings _____ 18 _____
- 19. Common table food in camps, a processed meat. _____ 19 _____
- 20. Japanese trait for shyness because you enryo all the time. _____ 20 _____

Fill in the corresponding letter to number:

13 6 15 8 15 2 18 8 15 2 14 1 11

16 1 8 13 6 15 15 10 2 12 20 2 13 3 1 11

17 2 14 11 1 13 " 7 3 18 3 13 2 8 9

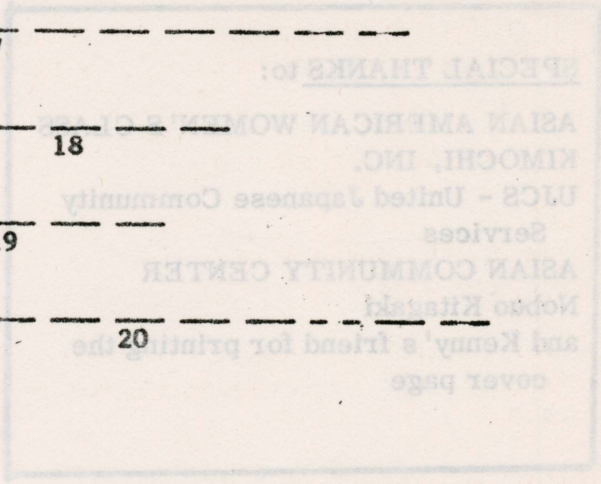
11 15 12 15 14 14 3 13 9 " 1 8 " 16 1 8

9 1 20 8 1 17 11 19 8 1 13 15 12 13 3 1 11 "

4 20 13 3 11 14 13 15 2 5 19 1 18 3 13 3 12 14'

15 12 1 11 1 7 3 12 14' 2 11 5

8 2 12 3 14 7'



1. K O R E M A T S U
1
2. M A N Z A N A R
2
3. K I B E I
3
4. N O N O B O Y S
4
5. D U S T O N'
5
6. H I R A B A Y A S H I
6
7. J E R O M E
7
8. G O F O R B R O K E
8
9. E N R Y O
9
10. American Friends S E R V I C E
Committee 10
11. M I N I D O K A
11
12. C A L I F O R N I A
12
13. T O P A Z
13
14. E S P I O N A G E
14
15. N I S E I
15
16. T A N F O R A N
16
17. W Y O M I N G
17
18. T O L A N
18
19. S P A M
19
20. H A Z U K A S H I
20

SOLUTION:

SPECIAL THANKS to:
 ASIAN AMERICAN WOMEN'S CLASS
 KIMOCHI, INC.
 UJCS - United Japanese Community
 Services
 ASIAN COMMUNITY CENTER
 Nobuo Kitagaki
 and Kenny's friend for printing the
 cover page

SOLUTION

<u>T H E</u>	<u>R E A L</u>	<u>R E A S O N</u>
13 6 15	8 15 2 18	8 15 2 14 1 11
<u>F O R</u>	<u>T H E</u>	<u>E V A C U A T I O N</u>
16 1 8	13 6 15	15 10 2 12 20 2 13 3 1 11
<u>W A S</u>	<u>N O T</u>	<u>M I L I T A R Y</u>
17 2 14	13 6 15	7 3 18 3 13 2 8 9
<u>N E C E S S A R Y</u>	<u>O R</u>	<u>F O R</u>
11 15 12 15 14 14 3 13 9	1 8	16 1 8
<u>Y O U R</u>	<u>O W N</u>	<u>P R O T E C T I O N</u>
9 1 20 8	1 17 11	19 8 1 13 15 12 13 3 1 11
<u>B U T</u>	<u>I N S T E A D</u>	<u>P O L I T I C S</u>
4 20 13	3 11 14 13 15 2 5	19 1 18 3 13 3 12 14
<u>E C O N O M I C S</u>	<u>A N D</u>	
15 12 1 11 1 7 3 12 14	2 11 5	
<u>R A C I S M</u>		
8 2 12 3 14 7		

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