

JANUARY, 1971

GADRA[®]

MONTHLY OF THE ASIAN AMERICAN COMMUNITY



LIBERATION

JANUARY 1971

GIDRA®

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*Cover—Naomi Uyeda

We are Third World, Asian sisters uniting in the struggle for liberation. Amerikan society has reduced women to economic and psychological servitude, and third world women and men to racist and dehumanizing stereotypes. We, as Asian women have united to:

1. oppose this capitalistic society which confines the role of women to a cheap labor force, or to mindless bodies completely influenced by Madison Avenue propaganda.
2. resist the degrading images that a racist society has imposed on both ourselves and our brothers.
3. struggle with our brothers against male chauvinism and join in constructing new definitions for self-determination in the revolutionary society.

In no way is our struggle different from the struggle for the liberation of all people.

ALL POWER TO THE PEOPLE!

May Chen, Eileen Fat, Linda Fujikawa, Carol Hatanaka, Patti Iwataki, Vivian Matsushige, Carol Mochizuki, Jeanne Nishimura, Candice Ota, Wendy Sahara, Mary Uyematsu, Evelyn Yoshimura, Amy Murakami, Linda Iwataki, Melinda Quon.

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Who needs this book?

You may, after all. Give us two minutes of your time and we may change your entire life. We're going to show you how to meet Japanese girls and Ladies right here in America.

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This leaflet, now being sent to American servicemen, exemplifies the exploitation of Asian women and perpetuates their stereotype. We, as Amerasian women, will continue to resist this exploitation in our struggle for liberation.



Photograph by Mike Murase

G.I.'S and ASIAN WOMEN

by Evelyn Yoshimura

The Vietnam War has touched the lives of the American people in many ways, and the Asian American community has not been immune. Our brothers have been drafted into the military to face fighting and possibly dying in a war that even the legislators of our country cannot wholly support; and for Asian American brothers, there is the added contradiction of killing other Asian people in the name of a country that itself is divided in its support of that war. The drafting of our brothers into the military, and the taxes that we must pay for this war are two very concrete ways in which we are touched. There are other ways in which we feel the ugliness of that war.

GIs are sent to Vietnam by the U.S. government and its Military armed with martial training, sophisticated weapons and a view of Asian people as sub-human beings. A vast number of Asian American GIs have unpleasant memories of being called *gook*, *charlie*, *Jap*, *Chink*, *Ho Chi Minh* by superior officers and fellow GIs in their basic training. And the phrase *Asians have no value for human life* has been used too often to detract from the horror of rumored and proven atrocities against Vietnamese civilians.

Because of the lack of self-motivation and justification on the part of the GIs to fight against the Vietnamese people, it is necessary for the US Military to psychologically break down GIs so they can instill the values and mentality that is necessary to become effective killers. One method employed by the Military towards this end is the use of women, or more correctly, the sexual symbol of women, which proves very effective because of the long and complete separation from women that GIs experience, especially in basic training. This use of women to oppress GIs many times manifests itself in the way GIs relate to women they come in contact with after boot-camp. Because of World War II, the Korean War and now, the Vietnam War, many times these women are Asian women. An Asian American brother recalls his experiences in boot-camp:



"In Marine Corps boot-camp, the military goes through a psychological and physical breakdown trip of the men so they (the Military) can instill their values. And a heavy part of that trip is the mentioning of women in certain sexual contexts.

"We had these classes we had to go to taught by the drill instructors, and every instructor would tell a joke before he began class. It would always be a dirty joke usually having to do with prostitutes they had seen in Japan or in other parts of Asia while they were stationed overseas. The attitude of the Asian woman being a doll, a useful toy or something to play with usually came out in these jokes, and how they were not quite as human as white women. For instance, a real common example was how the instructor would talk about how

Asian women's vaginas weren't like a white woman's, but rather they were slanted, like their eyes. Some guys really believed this shit too. Like when you get overseas afterwards, you kind of trip on the jokes you heard and look for things you remember from the jokes."

By using Asian women in this manner, the military gains in two ways. First, they use Asian women as a symbolic sexual object. The Military knows that the GIs aren't able to seek sexual satisfaction during basic training and a large part of their combat time, so they use this knowledge to keep the men down. They continually remind them of their desire by talking about women all the time, yet they keep the gratification of this desire from their reach. Again, the psychological breakdown.

According to Wilhelm Reich, noted psychologist (from his book *Mass Psychology of Fascism*, p. 25-26), "The goal of sexual suppression is that of producing an individual who is adjusted to the authoritarian order and who will submit to it in spite of all misery and degradation." He goes on to say, ".....the suppression of the gratification of primitive material needs (food, shelter, clothing) has a result different from that of the suppression of the gratification of the sexual needs. The former incites rebellion. The latter, however—by repressing the sexual needs and by becoming anchored as moralistic defense—paralyzes the rebellion against either kind of suppression."

The second way the Military gains from using the symbol of Asian women is by the racism against Asians that it encourages and perpetrates. The image of a people with slanted eyes and slanted vaginas enhances the feeling that Asians are other than human, and therefore much easier to kill. More than a few Vietnam veterans tell of incidents of GIs who spend time in combat; then during their Rest and Recuperation periods, suddenly and with no apparent provocation, will kill a Vietnamese civilian out of a paranoid concept of *gooks*. And according to many vets, civilian massacres like My Lai are not exceptional happenings. Reich has something to say about this too.

"The suppression of natural sexual gratification leads to various kinds of substitute gratifications. Natural aggression becomes brutal sadism which then is an essential mass-psychological factor in imperialistic wars."

And there is another dimension in the use of Asian women as sexual objects. The view that Asian women are less than human helps perpetrate another myth—that of the White woman 'back home' being placed on a pedestal. (This is not to say that the White woman's position is to be envied. Her position on that pedestal is also an oppressive situation.) A good illustration of this attitude is the attitude towards the Red Cross nurses on some bases in Vietnam and throughout Asia. Another Vietnam veteran recalls those Red Cross workers:

"I remember these Red Cross broads—they were called Do-nut Dollies because they'd sell donuts and coffee. Anyway, on the side they would hustle the guys on the base. The average price for a Vietnamese prostitute was about \$10.00, but these Red Cross broads, because they were White, could get \$65. Most of them didn't even look that good, and some of them were kind of old, but the men were really hungry for round-eyed chicks. Oh yeah, and \$65 was how much you got a month for combat pay. So you risk getting killed for a month to get that \$65, and a lot of guys blew it in one shot just to lay a round-eyed chick."

Another example of the 'White woman on a pedestal' can be seen in the words of another Asian American brother's experiences with the Military when he tried to marry a Vietnamese girl:

"I wanted to get married when I was in Vietnam, but they (the Military) wouldn't let me. I didn't push it because of the static and all the feedback I got from the beginning. You see, you have to go through the chain-of-command to get married, even in Vietnam because I was in the rear at the time. That's when I met this Vietnamese girl. First, I went to my Section Chief, and he said, 'Man, you don't want to marry one of these 'gooks' over here. They're not civilized, and if you take her back home with you, people won't be able to handle her cause she's not civilized.' And so I said, 'Well, that's my problem.' So then I went to the Gunnery Sergeant, and he lectured me for like all day, and he told me to come back. And I came back, and he lectured me and told me to come back again. Then I got to the First Sergeant and he did the same thing. Finally, I got to the CO (Commanding Officer) and he ran down all the bureaucratic stuff that I'd have to go through before I could even get the consent to get married. You see, you have to go through this waiting period, and they make you wait until after your rotation time, like if you have five months before you're moved out, then they'll give you a waiting period of six months so they can get you out of there."

"Man, they'd say stuff like, 'She's not an American so she wouldn't be able to handle it in the states; and you wouldn't be able to trust her once you got back to the States.' They said, 'Okay. You think you want to marry her now, but that's because there are no round-eyed chicks around. They said that to me, you know, I'm an Asian too, but they said that to me. They'd always talk about 'round-eyed' chicks—you know, Caucasian chicks. They'd say, 'And once

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Too Painted

you paint your body.
you paint your face.
you might as well
Paint your soul with mace!
(want any thinner, brother?)

Joyce Kawasaki



Photograph by Joyce Kawasaki | Sacramento

once there was love
between a round faced baby
and a skinny chicano kid

things happened...
and the scene split separately
very gradually
with abrupt scars
prior to the scatter...
these babes had hitched
on a first class rainbow
but baby...
ain't no amount of rain
can make that rainbow
"together" again.

hansel may have made it
back from gingerbread land
to...?
but gretal wondered
until the witch
kicked her out the forest

lord, you made me a woman
but i'd rather another rainbow—

jo hayashi

yellow fever

driven by famine from the land of our ancestors
enslaved by the foreigners who burnt our fields
the cholera and syphilis they brought stilled fair lips
they bound us with chains of deceit and lies to cargo ships
and like mongrels they tore our sons from the motherland
we came as prostitutes and slaves to the foreigners' place
our blood and labor's sweat was the railroad base
our black hair and almond eyes evil in their blue eyes
timeless mystery brought out their hostile cries
driven by famine from the land of our ancestor's bones
to a cold and hostile world we stood alone
we smiled, we clasped our hands and bowed our faces
we took his silver and his gold with anger's graces

natsue

If I spoke as a free woman,
I would no longer scream contempt—
Nor would I need to feel lowly,
Should any man ignore my voice again

The guilt that this boy-child accuses me
Of things that he feels are wrong;
He doesn't know what he's saying
About himself, and the woman he loves.

A father, you loved me as a child—
The girl who comforted your lap.
Now grown to a stranger-woman,
who took pride in your freedom of will.

It is only the superficial years of grooming
That covers the sameness in us both.
And even then it is always our sameness
Bringing us together and apart.

What matters is how well you know
Your manhood stripped of facade—
For even if you can't see it,
I will know who you are.

Mary Uyematsu

POWER

to the



WORKERS

by Yvonne Wong Nishio

Three major social groups make up the women's liberation movement today: (1) the working class women, (2) the bourgeois middle-class women, and (3) the "movement" or student-activist women. It is important to examine women's liberation from three perspectives because they represent very different situations which bring different kinds of interests and objectives to the liberation movement. Although women are from different groups and strata, they all do socially necessary work. Whether they are paid for their work or not, they do labor that supports the economy and they do work that insures the continuity of society. And all women are exploited; they work for the society without power in that society.

First, the working class women are those who work out of economic necessity. Women make up 38 percent of the total work force in this country. Nearly all women work because they have to support themselves or are heads of their families, or their husband's income is inadequate. The myth that wives work to "supplement" their husband's income in order to buy some "luxuries" is only used to keep women's salaries low and women's unemployment high.

Most of the work assigned to women is the lowest level, most meaningless and degrading work available in society. Only 14 percent of all working women are employed as professional or technical workers. The rest are clerical workers, domestic helpers, factory workers, and service workers. The job roles for women is to assist men and never to be equal or compete with them. Women are not only oppressed by job discrimination but also by wage discrimination. The U.S. Department of Commerce Statistics showed that women earn an average of \$3,000 a year less than men for performing exactly the same work.

The result of this pattern is that the median income of women is considerably lower than that of men despite the fact that the median education of women is higher than that of men. The median annual wage for a white man is \$7,164. Nonwhite men earn \$4,528; and white women \$4,152. Of particular interest is the median income of Asian Americans and other third world sisters, victims of both race and sex discrimination; they are in the lowest earning level with a median wage of \$2,949.

After working an 8-hour day, working class women also must go home to a second job, that of a housewife and mother. If she has a husband in the house, it is unlikely that he would share in the menial tasks of housework: "It's women's work. Women were brought up and trained to do housework." The working woman also feels guilty about neglecting her children. This society has forced her to choose between caring for her children and earning a living. Oftentimes, the costs of child care services make it economically wiser to stay home and take care of the children herself rather than assume a low-paying job. By deciding to stay at home with her children, the woman and her family are left economically dependent upon the male. If she decides to work, she must face the charge of "neglecting her children." Factories are created to make things, not for the workers' convenience. In socialist countries, large working class areas have complete child care services so that the mother can see her children, eat and play with them as well as be a happy productive worker.

While working class women are organizing around economic issues of guaranteed employment, fair wages, job discrimination, and child care, the middle-class women are struggling against the dehumanizing effects of being someone's wife and someone's mother. Their psychological oppression is not overt oppression so working class

women tend to strive to be middle-class and most Asian American women readily identify with middle-class values. The middle-class model projected for a woman is one who stays at home, caring only for her husband, children, and house. She is defined by the man she marries, the children she bears, and the house she keeps. Thus, she has no independent social status, and her only contact with the outside world is through her husband.

In this totally dependent position, her physical labor in child care and household drudgery is socially necessary and socially productive but is not considered "real work" since it is outside of the money economy. With the real productivity of her labor denied, women are reduced to a biological function which she exchanges for her keep; therefore, marriage can aptly be described as *legalized prostitution*.

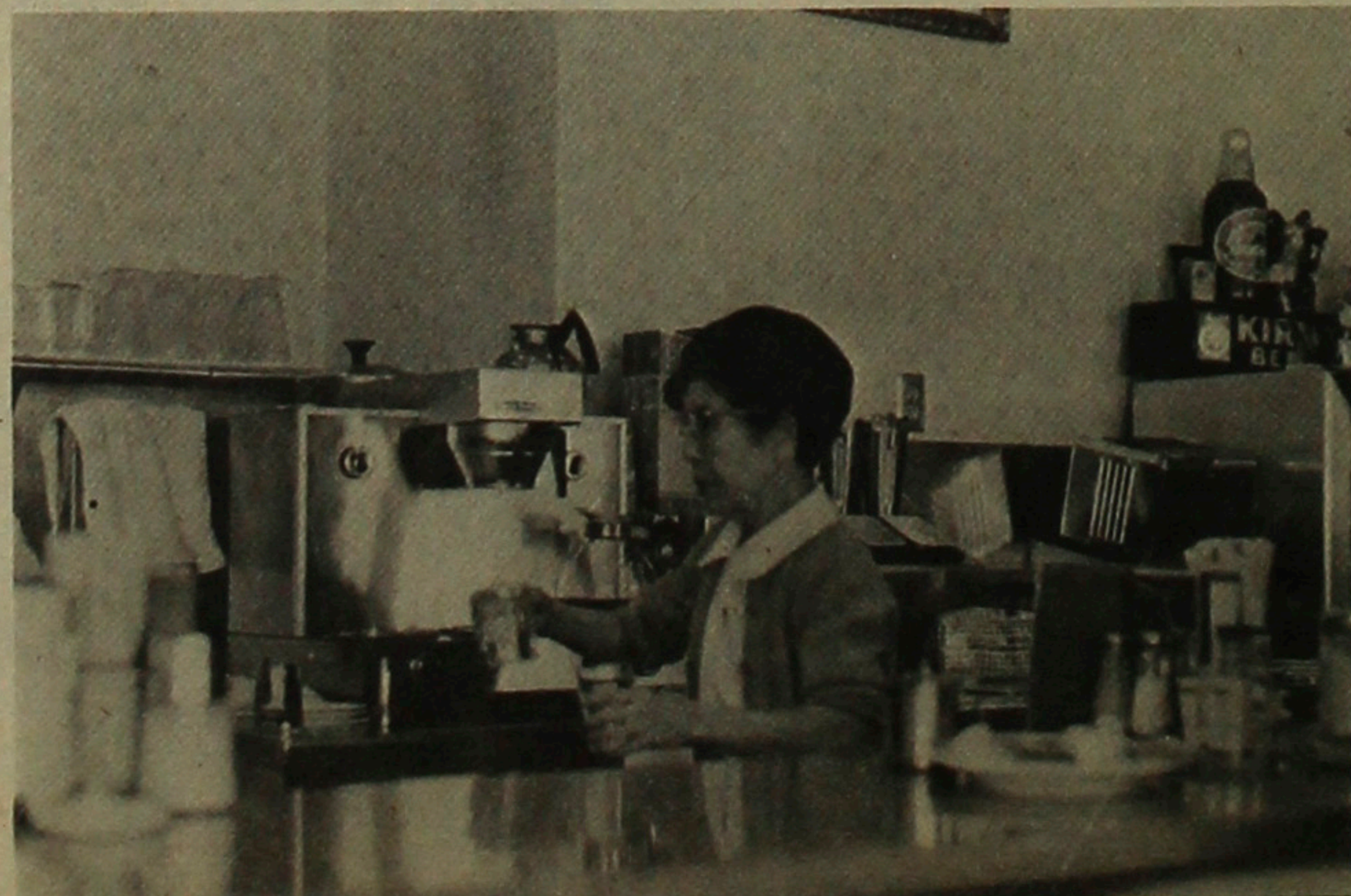
As a woman wakes up to the empty drudgery of her middle-class life and rebels against her dependent position, her husband can be expected to readily sympathize with what is considered her personal problems. And thus it will remain a *personal problem* and a personal inadequacy until women organize because there are no personal solutions for a social disease.

The *Movement* or student-activist women make the third social group in the women's liberation. The Asian American movement is for human liberation, but many males' idea of women's liberation is something for their girlfriends to do to other women while they're busy in decision-making. Group organizing, leading meetings, and using revolutionary rhetoric seem to be the males' role in the movement. Because of their constant visibility and verbal encounters, men are given feedback and rewards. Little recognition is given to women who actually do the work. Can you remember who did the typing, who ran the office machines, who did the telephoning, and who did the tedious research?

Prestige and recognition is taken away from women who actually did much of the work. Consequently, the Asian American movement oftentimes reflects the capitalist society which we reject. Under capitalism workers do not benefit from the fruits of their labor; owners and management reap the profits and make the identification with what the workers have produced. In socialist countries like China, all work is prestigious and recognized. Men and women interchange farming, factory, and professional jobs regularly.

It is essential that Asian American men and women interchange roles in working within the movement. But many men have argued that Asian women prefer supportive roles; they cannot reason or argue logically; and they are dependent on male initiative. These stereotypes of Asian women are the same ones used to justify oppression of Third World people.

The present Women's liberation movement must be viewed within the context of the international revolution. Sexism, racism, capitalism, and imperialism are inter-related diseases of a society that values economic production and profit for an elite against the human needs of the masses. Our present Movement must be in struggle on many fronts; women must organize and unite to gain recognition for their productive labors, not prestige for the kind of job they have or how well mannered their children are, but rewards for being a good worker in a society of the masses.



Photograph by Victor Shibata

A WOMAN'S LIFE STORY

by Vivian Matsushige

As time passes, those first years and experiences are slowly forgotten. There is not much I can remember, except that Montana was beautiful. Father began working for the railroad in Deer Lodge, during the 1920's like many other Japanese immigrants who came seeking wealth in this so-called "land of promise."

The Japanese laborers lived in what was called "Japanese Camp"—a one block row of tiny cabins. Life was pleasant then and it didn't matter much that we were poor. Around the camp were great fields of pussy willow and wild strawberries, families would often go picnicking, and after it rained, we would gather mushroom rooms which grew under the willow trees.

My younger brother and I went to a red brick school house not far from where we lived. I recall one painful experience as we were walking to school one day when I was six. It must have been winter because there was snow on the ground and it was difficult for us to walk. On the road we came across a group of children. Though they had seen us many times before it still must have been difficult to accept Japanese people in the middle of Montana. As we passed them, they began taunting us. I can't remember all that was said, but the word "Japs...Japs...Japs" repeats itself in my mind, and worse, they spat and threw things at us. I was scared and my brother began to cry. I literally had to drag my brother home and it seemed forever before we got there. Later that night Mother had to go back along the road to recover a snow shoe that had slipped off as we struggled home.

Just before the depression our family moved to Los Angeles. I don't know what opportunities my parents were expecting to find, but whatever it was must have resulted in disappointment. We were poor and in a big city, and without green meadows and woods around, you feel poorer still. We lived in one dingy hotel after another, all located near what is now Little Tokyo, off First and Hewitt Streets. It was in the Avon Hotel once, that I saw a Mexican man having a fight with his wife. The argument became so violent that he drew a knife and stabbed her. That is something else I doubt I will ever forget.

Finally we got a three-room house in back of the fire station (which still stands) on Hewitt Street. By then the depression was upon us. Father had a job as a maintenance man for the Red Street Cars but was soon fired along with all his other Oriental co-workers. Mother somehow managed a job as a cleaning woman for the Santa Fe railroad. Father, frustrated, began gambling heavily. At times, we had so little to eat that our school teachers took particular care to make us drink milk because of our malnutrition.

It amazes me to this day how strong a woman Mother really is. In spite of the depression and Father's gambling, she managed to save enough money to buy a small grocery store on the Eastside and with it supported all of us until World War II broke out.

As for my education, I managed to daydream through it. It was a world of make-believe to make life a little more bearable. Today, one like me might be considered an underachiever, or culturally deprived, but at that time I was considered "dumb." I had, however, a talent in art, and it was what pulled me through.

After graduation from high school, I enrolled in the Lipson School of Costume Design. I remember the director had promised to get all of us jobs after graduation. But, like so many of those come-on promises, no jobs materialized.

December 7, 1941, Pearl Harbor. At Rosenblum's, one of the foremen tried to have the Japanese workers fired, but the union did not permit our dismissals. It would have been a foothold for civil rights had the US government not imposed a curfew on "persons of Japanese ancestry" which forced us to lose our jobs anyway. And then of course there was camp.

During World War II, I married and had a child. My occupation changed to housewife and mother, and it was not until 1953 that it became financially necessary for me to return to work as a sewing machine operator. This time I worked for a small contractor's shop close to home. I learned some discouraging facts about labor abuse during the ten years I spent working for this particular man.

A contractor receives a fixed sum for pre-cut garments which his employees sew together. Thus, the owner of a small shop can maximize his profits by offering lower wages without health insurance, pension plans, or other benefits. But my boss managed to find other ways to maximize his profits. Most of the garment industry pays women on a piece work basis, therefore, the faster you sew the more you make. It is possible then to make as much as \$150 per week, even for a small firm, which amounts to lower pay. As you become older, your productivity tends to decline, but since the State of California guarantees a minimum wage your livelihood is protected. My boss managed to circumvent the wage laws by juggling hours. When the daughter of one of the women realized what was happening, she reported him to the Labor Department and he was investigated. To avoid any further investigations, or prosecution he declared bankruptcy and closed the business.

This brings up another point, for a small contractor offers no job security. It is not unusual for a small contractor to open and close shops frequently. In my case, after another period of five years I started to work for another small contracting shop. It was also rumored that he had declared bankruptcy four times before. A close friend of mine also works in the industry. She has worked for the same man for 15 years, but within those fifteen years he has operated his business under three different names and now they are working under a fourth.

It is easy to understand the instability of the garment business when one considers the competitive nature of the industry and its dependency on the consumer. In order to keep up with the competition, companies have to give special considerations to some of their larger retailers. In many cases the larger accounts never pay for the clothes they cannot sell. One major reason for my previous employer's last failure was the fact that a large Southern California discount department store owed him \$20,000 for merchandise. The larger manufacturing firms, in order to stand clear of these kinds of situations have what are known as "factors". To illustrate, a manufacturer sells to a retailer \$2,000 worth of merchandise. The manufacturer invoice is then sent to the factor directly who remits, let's say \$1800 immediately. Then it is the "Factor" who finally has the job of collecting the amount from the retailer. The balance of \$200 is kept by the factor for his services.

I am now more than half a century old. I am happily married and content with my life as it is now. I haven't the will nor the strength to analyze the past to restructure the future, but if my life is an example of why women must be liberated, then that is as it should be for those whose lives are just beginning.



THE WARBRIDE

by Carolyn Saka

"Warbride"—the word still has a negative connotation and carries with it a stigma the wearer finds almost impossible to overcome. Of the many foreign women married to servicemen and living in this country, "warbride" has come to apply almost exclusively to Asian women. They have become one of the most disadvantaged groups of women being subjected to racial injustice and male chauvinism, as well as rejection from the Asian American communities. While cultural differences, language problems, and simply being Asian isolate them from an unsympathetic White society, the Asian American communities, which traditionally have frowned upon interracial marriages are also not accepting of them. Many so-called "warbrides" who have been abandoned by their White husbands find that the only sources of support available to them are Public Assistance (if they have children) or limited employment as barmaids, waitresses, or low-salaried clubs. In numerous instances, there are few ties to the homeland: of the few relatives who exist, most have condemned the marriage and the woman. Those women who would like to return feel that their children are their sole purpose for remaining here (Japan has been traditionally even less accepting of *ponketsuji*, or racially mixed children). This isolation from both White and Asian communities, and the ill-treatment by White men, have combined to reinforce a poor self-image and a self-imposed separation.

Some more fortunate sisters have achieved some semblance of what they might consider "happiness" and "security" here: a home, husband, children—all of the middle-class trappings. They continue, however, to fall victim to all of the prejudices of this society and to male chauvinism as its very worst. How often have I observed smug White men with their Asian wives in tow, displaying them as they would a trophy: "a little souvenir of my stay in Japan."

Servicemen stationed in Asian countries such as Japan—a traditional mecca of male chauvinism—are amused and fascinated by Asian women who have been tutored since childhood in the art of catering to the male. Weak egos are flattered by these "docile, shy, and seemingly subservient" creatures. Once married and home in the States, however, the novelty begins to wear off, or the Asian woman begins to assert her rights, and the man becomes disenchanting and his prejudices come into play. He had regarded her as a combination mistress and servant, rather than as a woman and wife; therefore, it is with little conscience that he can mistreat her, cheat on her, and finally, abandon her.

Although aware of the problem to a degree, I was not fully cognizant of some of the tragic consequences until I became acquainted with Mrs. X, whose story, unfortunately, is a typical one. She is a 38 year old divorcee with one child who has been living in this country for 8 years. She was deserted five years ago by an alcoholic and abusive husband whom she met and married in Japan while he was serving in the Navy. Home is a dreary, run-down, three-room apartment in a predominantly poor White neighborhood in downtown Long Beach. Life holds little promise for her, aside from her most precious possession—her child. She has few friends, no relatives here, and subsists on a \$148-a-month welfare grant. Loneliness and the frustrations of day-to-day living continue to take its toll on her and the small child. Yet, she is proud and giving—she asks for no help or pity and is willing to lend a hand to others. Her major strength is a tenacious will to survive so as to secure for her child a better life than she has experienced thus far. Attempts to become independent of welfare have been hampered by ill-health, child care problems, and language ability. Experience has taught her that she is not readily accepted by the Japanese community here, and she will not risk the rejection or the ridicule she feels that her child will incur. Mrs. X does not read or write English, and speaks it haltingly, this only increases her overwhelming feelings of rejection by, and mistrust of, Whites. She has not seen her husband in many years and he has never contributed to her support. Instead, he fled with most of their belongings and returned only to take what small funds she had. Pride prevents her from returning to Japan: her uncle requested that never darken his doorstep after her marriage to a White, and her brother had made his disapproval clear and warned that he would toss her aside.

Despite the disappointments, the rejection and, above all, the loneliness, Mrs. X and many others like her possess a great many strengths: their pride, their spirit, and a will to survive in a hostile society. They have been too long disregarded and shut out; the Asian community can no longer afford to pretend that they do not exist and, therefore, do not constitute a problem. We, as Asian Americans and as Asian sisters must be sensitive to their situation, we must empathize and be compassionate without pitying, we must reach out without being patronizing, and we must make the community aware of its responsibility.

"The experience of all liberation movements has shown that the success of a revolution depends on how much the women take part in it."

V.I. Lenin

"...call upon the women to take a hand as equals in the reconstruction of the economy and of the ideological superstructure."

Chairman Mao Tse Tung

All Asian brothers and sisters committed to a revolutionary movement built on the socialist ideal of the maximum development of all the people and a belief in the worth of all the masses realize that their commitment is not real, that the movement will not succeed if one half of mankind is left enslaved in the process.

The first step in struggling creatively with this very real problem is to analyze the exact forms in which it exists. We must question and define the nebulous phenomenon known as "Asian male chauvinists."

First, there is a group of primarily Asian-American males who feel that they have been so "emasculated" by white racism that they cannot stand to see women in roles of equality or leadership in the movement. This rather subjective understanding of oppression has several serious consequences. These men fail to realize that the white stereotype of the Asian women as a sleek and sexy Susie Wong is just as dehumanizing to Asian women as the bucktoothed laundry man stereotype is to Asian men. What woman likes to be accosted by racist GI's who "know all about Asian women" from their time spent with prostitutes in Vietnam or Hong Kong? An argument over whether Asian men or women have been more oppressed by racism becomes an exercise in pure semantics which obscures the fact that it is racism and not Asian women that have "emasculated" Asian men. "Emasculatation" becomes a rationalization for weakness and an excuse not to struggle against sexism.

Secondly, there is a group of more "traditional" male chauvinists, Asians and Asian-Americans. In general, they feel that women should be subordinate in the political movement because they are both mentally and physically weaker than men. The logical follow-up to this attitude is the feeling that women are manipulated or controlled by political men. Then, the culminating blow comes: it is much more important to organize men than women—"the people" becomes defined in sexist male terms.

Thirdly, there is a group of primarily Asians who have had little contact with women. Women cause political havoc among such men since they treat women according to stereotypes or fantasies, rather than as intelligent people with a political contribution to make.

MOVEMENT

CONTRADICTION

by Wilma Chen

With our terms defined, we can now go on to examine the consequences that the existence of male chauvinism has on political activism is considered unnaturally aggressive and pretentious—they immediately become "female-chauvinists." If a man dares to respect a political woman, his peers often call him lackey and tease him. Worse yet, if a woman tries to develop a man politically, her interest in him is often interpreted as personal by him and others.

Suppose that a woman does gain respect? She then becomes a super-human political automaton. She is used as a token woman-who-made-it, like the token Black-who-made-it, and becomes an excuse to criticize other women. So this strong woman tries to defend and educate her sisters—immediately it is seen as a conspiracy against the men. Lastly, this political automaton must, in the eyes of male chauvinists, swear an eternal oath of celibacy: while her political male peers can disavow marriage as a reactionary institution and still satisfy their sexual drives, a woman cannot usually do this without being called a whore, or facing physical violence.

Because of these problems, it is rare that a movement woman will get objective criticism *on her politics* from males in the movement. She must, therefore, be thicker-skinned than anyone else in politics—almost to the point of total dehumanization.

The picture appears very grim, yet there are several ways out. First, women could split the movement and organize on their own. Second, women could drop out of politics altogether. Third, both men and women who are sincere about revolutionary commitment can try to struggle with this problem on a political level; if women see that there is a definite political advantage to having male leaders, they must let the males take leadership; men at the same time, must really struggle with their chauvinism by understanding that the liberation of women is an integral part of every liberation struggle. Clearly the third alternative is the happiest solution and also the most feasible for people truly interested in giving the words "liberation struggles" a real meaning.

WOMEN'S HERSTORY

by Linda Iwataki

The women's struggle crosses all color lines, spans all time, knows no political parties, and is oblivious to all classes. Like people of color in America, women have no accurately recorded history -- only the man's history. So like Third World and oppressed people, we must try to reconstruct the historical conditions which led us to our present situation. As we trace our history, our economic and living conditions will be shown through a different perspective. Another level of understanding and awareness will emerge as we take an historical look at man's success story through the eyes of women.

Under the first known collective living conditions, mankind primarily centered its life around agriculture. The goods produced provided a comfortable subsistence for the tribe. Since the class that performs the main function of production inevitably controls it, the women became the controllers of production while the men roamed the forests for game. As breeding livestock replaced agriculture as the principal form of production, the main tools of production became bows, arrows and spears, and men became the chief controllers of production. As the methods of production improved, man gained the capacity to produce more than was necessary for his day-to-day existence, and this excess was held as private property. This increase produced a need for more labor than could be supplied by the collective. Warring upon other tribes solved this shortage of workers. Whereas prisoners of war had previously been taken in as brothers and sisters, or killed if they remained hostile, now they were taken in as slaves.

Thus, *the first division of labor was created*— the master and the slave; the exploiter and the exploited.

This division of labor outside of the family inevitably caused a division of labor within the family. This change was generated by the following conditions. Since the man tended the herds, the cattle were his realm. Therefore, all the commodities gained from the cattle were his: food, clothing, tools of production, slaves. The domestic and agricultural labor of the woman no longer counted beside the acquisition of the necessities of life by the man. Thus, the division of property brought about the division of labor within the family.

We can already see that the oppression of women will only be lifted when she ceases to be confined to private domestic labor and shut out of social production. With the man's supremacy in the house, the only barriers to his over-all supremacy were eliminated with the overthrow of mother-right in favor of father-right, and the transition of the pairing marriage into monogamy.

MOTHER-RIGHT

In the collective, tribal marriages in which the two sexes had a conjugal relation was the pattern. However, with the scarcity of women, marriage by capture or by purchase was introduced. Exclusive recognition had been given to the female parent because of the impossibility of determining who the father was. Since descent was only reckoned in the female line, payment for the bride was made to the mother or mother's family. In case of death, the wealth went from mother to the child. However, when the man died, his wealth went to his brothers, sisters, nieces, mother's sisters (all in the line of descent of the mother) -- but not to his children.

As accumulation of wealth increased, the man's position became more important. It became beneficial for the children to change the traditional lines of inheritance (since mother-right prohibited the child from inheriting the father's goods). "A simple decree sufficed that in the future, the offspring of the male members should remain within the gens (line of descent), but that of the female should be excluded by being transferred to the gens of their father."¹ This revolution within the family, the transition from matriarchal to patriarchal descent and law of inheritance, falls entirely within prehistoric times.

"The overthrow of mother-right was *the world historical defeat of the female sex*. The man took command in the home; the woman was degraded and reduced to servitude, she became the slave of his lust and a mere instrument for the production of children. This degraded position of the woman...has gradually been glossed over, and sometimes clothed in a milder form; in no sense has it been abolished."²

The monogamous family emerged. Based on the supremacy of man, it advocated undisputed paternity (the child had to be the rightful heir to inherit the father's wealth). Under this system, only the man could dissolve the marriage, and the right to infidelity belonged only to the man.

—In summary, the first relationships between men and women were not monogamous, they were communal in nature; one was born "married" to an entire group of the opposite sex.

—In the *pairing marriage*, the mother settled the marriages of the children.

—*Father-right* and *monogamy* came with the rise of private ownership over communal property. Marriage became completely based on economic rather than natural reasons.

—The *form* of marriage by purchase disappeared. But the *practice* extended until the man also had a price—in accordance with his *property*.

MARRIAGE WITHOUT LOVE

The emergence of marriage without love (marriage based solely on economics) led to the institutions of prostitution and adultery. Thus, we see the Chivalrous love of the middle-ages—in the form of great romances, heart-wringing love stories and courtly love poetry—all based on love *outside* of marriage. During the Tokugawa era in Japan (1500-1800) the peasants could have sexual relations freely, until it came time to marry. Then the family married them off at will. The lovers were not usually the ones to get married. This is why we have the great melancholy love stories during the Tokugawa era of Japan.

The bourgeois concept of marriage stemmed from this type of loveless relationship: a legal transaction which disposed of two human beings, body and mind, for life. The bourgeois marriage was a marriage of convenience, filled with "domestic bliss," also known as leaden boredom. The bourgeois wife differed from a prostitute only in that she did not let her body out on piece-work as a wage-worker, but sold it once and for all into slavery.

Legally, marriage is a contract freely entered into by both partners who have equal rights and duties. "What more do women want?" Sisters and brothers, it is a far cry from equality in law to equality in life. For instance, union contracts look good on paper—both parties equal. However, in reality, one party has more power due to their class background. The law operates in favor of, and to protect the "ruling class." A class analysis of marriage discloses the husband as the bourgeoisie, and the wife as the proletariat. Unlike the old communes where managing the household was a public and socially necessary industry, marriage has now moved to patriarchal monogamy and to private service. The wife is the head servant, the house nigger, excluded from *social* production.

In contrast, there is little use among the oppressed for the bourgeois law which makes male supremacy effective. The reason for this is seen in the make-up of the proletarian family—they do not have accumulated wealth. The women also work, and their part in social production is a giant step towards eliminating the inequality between men and women. In the proletarian family we find the only instance in which sex-love can be a real rule. Their absence of property eliminates the pressing need for the preservation of inheritance for which male supremacy was established. However, this is not to say that there are no forms of oppression of women among the poor. There is a chauvinistic attitude towards women prevalent among proletarian men that is directly related to their own oppression.

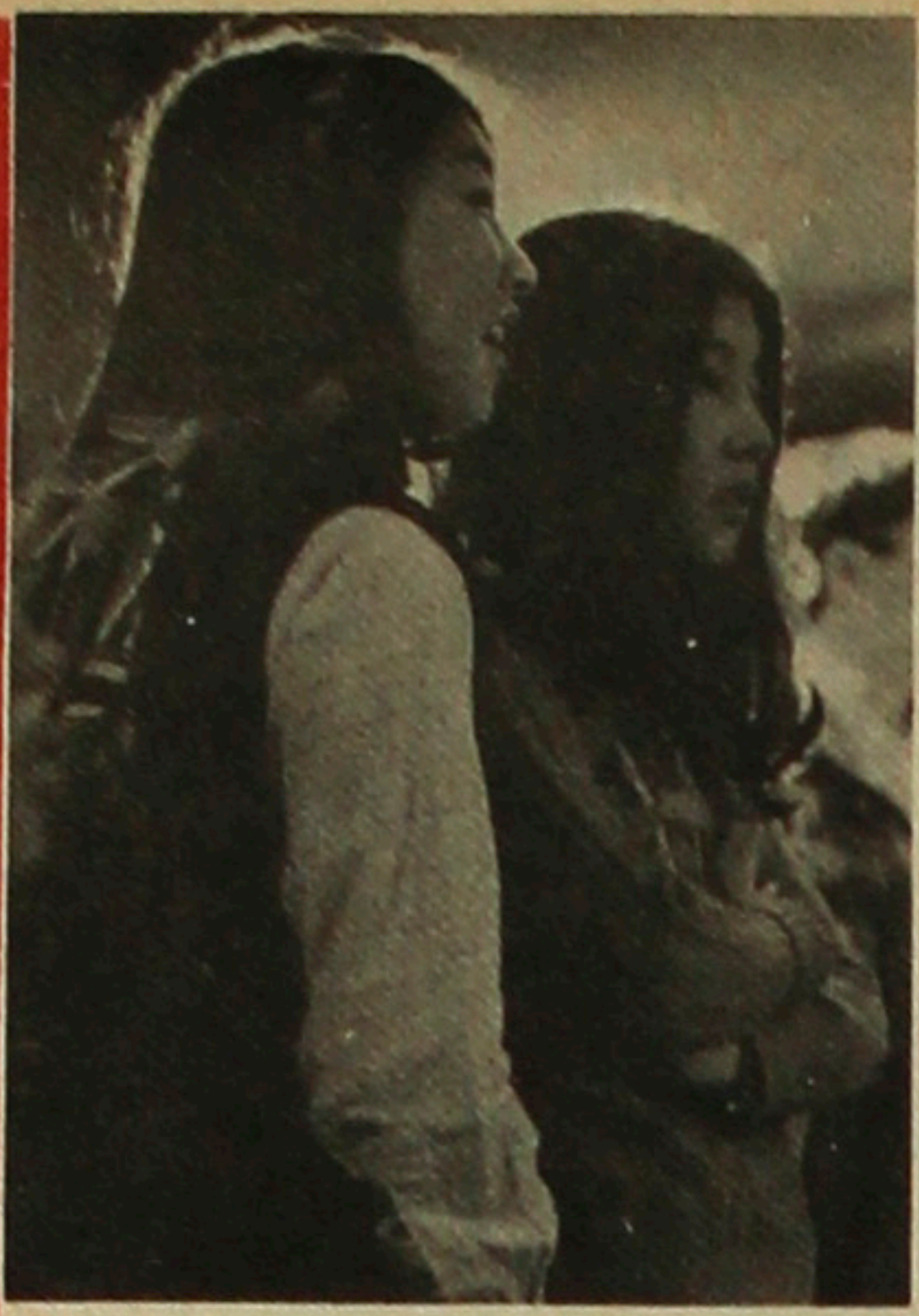
EXPLOITATION OF WOMEN

Exploitation of women assumed various forms. The move from communalism to feudalism through increased production and private ownership led to the accumulation of wealth to capital and then to capitalism. The impact capitalism had on the already insufferable position of women only increased their problems. In the 1800s, instances of death from overwork were common among women factory workers. For example, Mary Ann Walkley, a milliner, died from overwork at the age of twenty. She averaged sixteen working hours a day with sixty other girls, thirty to a room that only afforded one-third of the cubic feet of air required for them. At the height of the season she worked thirty hours without a break. At night the girls slept in pairs in bedrooms divided into stifling holes. This was one of the best millinery establishments in London.³ Conditions of this nature still exist today in the sweat-shops of Chinatown.

Under capitalist rule, women were exploited as cheap labor. In early America women were used instead of horses or machinery to haul canal boats because they incurred less maintenance costs. Although machines could have been used to dispense with muscular power, women and children were used to save money. For the early capitalist, cheap labor was more important than children's play and free labor at home. Whole families could be used: Although a family of four might cost more in pay than just the father, four days of work could be accomplished in one day, and hiring a family of four cost less than hiring four "fathers" or heads of house. Finally, when industry became increasingly automated, women and children were naturally the first to be fired. In the course of these manipulations, the image of the happy housewife and homemaker evolved: women returned to domestic slavery, while for the children, public schooling and compulsory education laws kept them out of the labor force.

One of the many instances of the exploitation of Asian women is clearly delineated during the 1910-30's in America. At this time, there were many Japanese farmworkers in California. The farm areas housed many warehouses filled with Japanese prostitutes, most of whom had been kidnapped off the streets of Japan by Capitalists and brought to America to be sold. It was also around this period that racist legal measures were taken to put a check on the influx of Japanese into California. This brought about the manifestation of another type of oppression imposed on Asian women—the picture bride practice where Japanese women were married by proxy to Japanese men in America, yet another variation of marriage by purchase.

continued on page 12



"If the feminine abilities were developed to the same degree as those of the male, her (woman's) maternal organs would suffer and we should have a repulsive and useless hybrid.

P.J. Moebius (German scientist)
1907

"Women are the companions, not the satellite of men."—Anonymous

"The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to educate them when young, to care for them when grown, to counsel them, to console them, and to make life sweet and agreeable to them—these are the duties of women at all times and what should be taught them from infancy."

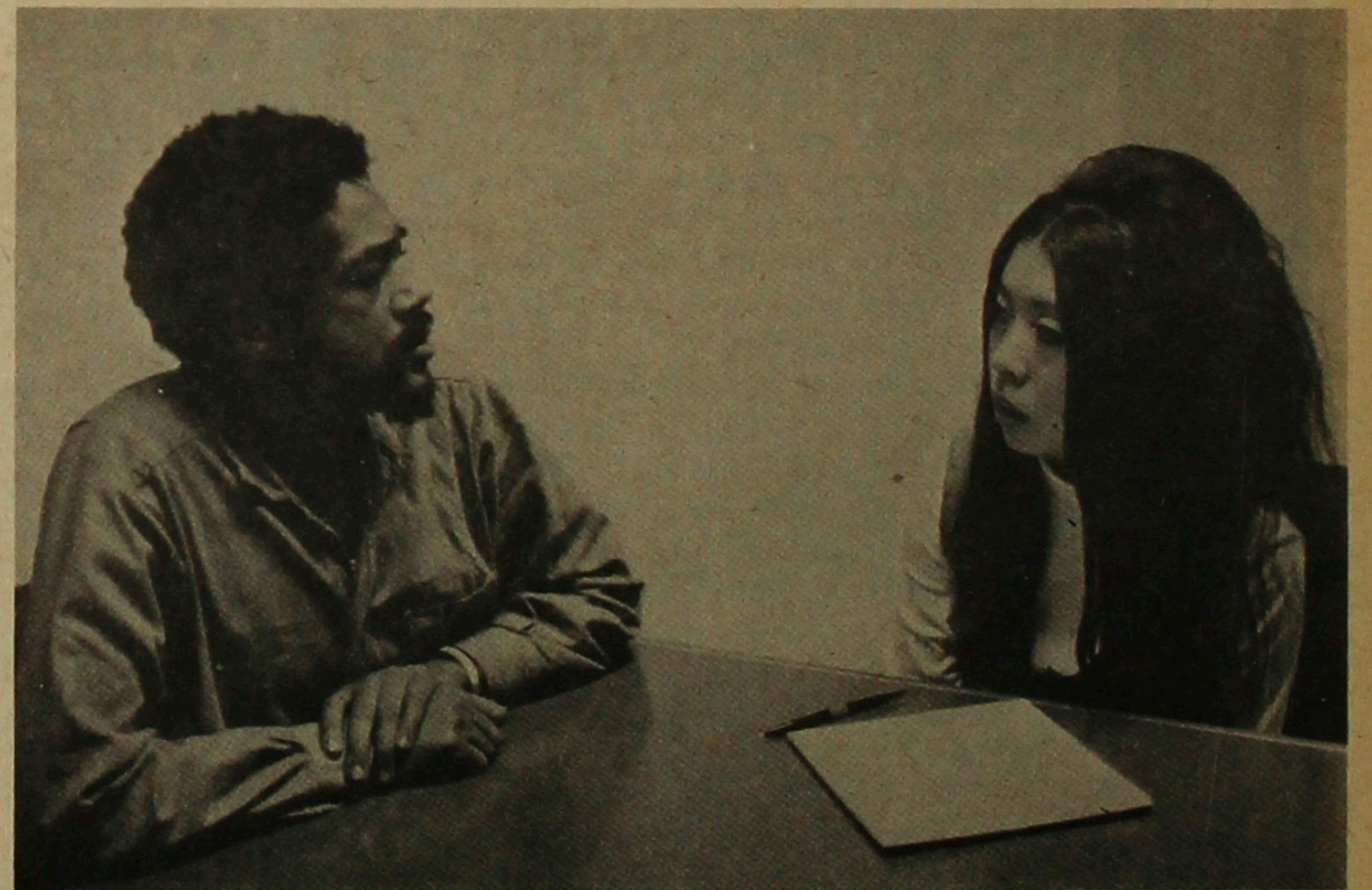
Jean Jacques Rousseau



"Woman? I guess they ought to exercise Pussy Power."—Eldridge Cleaver, 1968

"In order to build a great socialist society, it is of the utmost importance to arouse the broad masses of women to join in productive activity. Men and women must receive equal pay for equal work in production. Genuine equality between the sexes can be realized in the process of the socialist transformation of society as a whole."

Mao Tse-tung



"A woman is only a woman, but a good cigar a smoke."—Rudyard Kipling

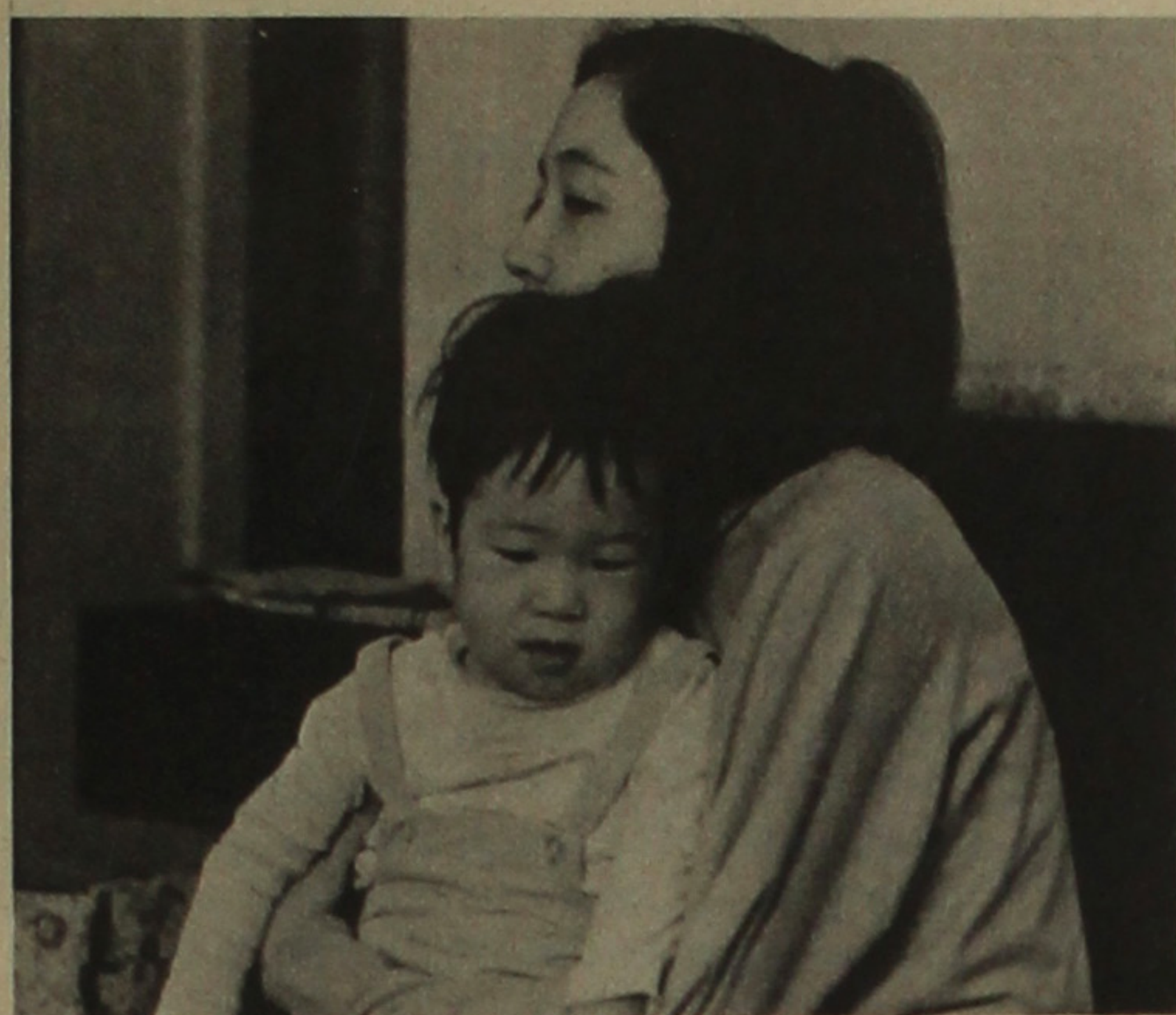


WIFE

"One who stands by a man in all the trouble he wouldn't have if he hadn't married."—Anonymous

Photographs by Victor Shibata, Frank Ogata, Colin Watanabe, Mike Murase and Black Star.

"Whenever a woman dies there is one quarrel less on earth.—German proverb



"To men a man is but a mind...but woman's body is the woman."—Ambrose Bierce

"I'm for women's liberation. The only thing that bothers me, is that women would lose a lot of their femininity."

Asian Movement Brother

"The five worst infirmities that afflict the female are indocility, discontent, slander, jealousy, and silliness...Such is the stupidity of woman's character, that it is incumbent upon her, in every particular, to distrust herself and to obey her husband."

Confucian Marriage Manual

"(a creature) created for the comfort of men."—James Howell

"Nature intended women to be our slaves...they are our property; we are not theirs. They belong to us, just as a tree that bears fruit belongs to a gardener. What a mad idea to demand equality for women!...Women are nothing but machines for producing children."

Napoleon Bonaparte



"In childhood, a woman must be subject to her father; in youth, to her husband; when her husband is dead, to her sons. A woman must never be free of subjugation."

The Hindu Code of Manu, V

"The bourgeoisie sees his wife a mere instrument of production."—Karl Marx

"As the faculty of writing has been chiefly a masculine endowment, the reproach of making the world miserable has always been thrown upon women."

Samuel Johnson



HERSTORY CONT.

WOMEN AND CAPITALISM

So we find that women are burdened in the following ways under capitalism: they are oppressed by capital, inferior because the law denies them equality, and they are domestic slaves. As Chairman Mao views the situation, "A man in China is usually subjected to the domination of three systems of authority (political, clan, and religious)...women, in addition to being dominated by these three systems of authority, are also dominated by the men (the authority of the husband.) These four authorities are the embodiment of the whole feudal-patriarchal ideology and system, and are the four thick ropes binding the Chinese people."⁴

Full freedom in marriage can only be realized with the abolition of capitalistic production and the property relations it creates. Until capitalism is removed, all accompanying economic considerations which still influence the choice of a marriage partner will remain.

In the same line, as long as women are confined to housework, their position is still restricted. Although it is a necessity, if housework remains a private duty rather than a recognized socially productive service, it will be experienced as household drudgery—imprisoning and degrading to the women who are forced to adhere to its confines.

What can we do to abolish the oppressive roles and status women are burdened with? By abolishing the present exploitative system (which advocates private ownership) and replacing it with one in which the perpetuation of common ownership will lead to a common understanding and concern, and equality between the sexes. When the means of ownership, the family can cease to be an economic unit and begin to base itself on mutual love. Private housekeeping can be made into a social industry so that the housekeeper will be a participant in public social production. The care and education of children can also become a public affair. Through this structure, illegitimate children will be cared for. This will be a giant step towards alleviating hang-ups about sexual relations outside of marriage, unwed mothers, etc. Public opinion will become more tolerant. Prostitution will disappear. Through the establishment of child care centers within industrial complexes, working mothers will be able to continue their role as contributing socially productive members of society, while still remaining near to their children. And since equality in law is so removed from equality in life, it will be essential for women workers to begin taking part in the administration of public enterprise and the administration of the state. These are a few of the constructive changes we can begin working towards.

UNDERSTANDING AND ELIMINATING MALE CHAUVINISM

We have traced the historical roots which have molded and shaped present-day attitudes towards women. We begin to understand why the men born and raised in our society have inherently chauvinistic attitudes. They have been influenced all their lives by the standards and values of an exploitative system perpetuated through the media and institutions (governmental, educational, family, and so on). Understanding this phenomenon and always keeping it in mind brings us to the realization that rather than condemning, putting down, separating from, fighting with, crying "Chauvinist" at, or constantly competing against men—we should instead direct our energy towards giving constructive criticism to the brothers, at the same time explaining why what they have done is an act of male chauvinism. We should also teach the brothers that their chauvinistic act is a manifestation of the values of an exploitative system and that these are the same values held by the "ruling class" which exploits and oppresses them. If they refuse to listen and continue to interfere with our right to be self-determining human beings, then we'll be forced to use other means to bring this to a halt. At all times we should try to set an exemplary example of the type of women we are advocating: self-determining, strong, sensitive human beings. In this way, the struggle to end the oppression of women will be expedited as both women and men join forces to combat the existing system which perpetuates this oppression and exploitation of women.

Since it is this system which demonstrates this same insensitivity towards poor people and people of color, we see that the women's struggle is not and cannot be separate from the struggle of all oppressed people to gain liberation. We must unite now, and join in the struggle for Liberation!

1. THE WOMAN QUESTION, Engels "The Origin of the Family," p.16
2. Ibid., p.17
3. CAPITAL, Marx, vol.I
4. QUOTATIONS FROM CHAIRMAN MAO TSE-TUNG, XXXI Women, p.294



IN THE MOVEMENT OFFICE

by Killer Fawn

- (Walking in)*
Sister: What do you think of women's liberation?
- Brother 2: Well, Chairman Mao says... "Unite and take part in production and political activity to improve the economic and political status of women."
- Brother 1: Far out. Hey man, we better start getting the conference together.
- (All sit)*
Brother 2: Yeah, I been thinking about that. Hey, did you dig on the article brother Alan put out? It runs down some heavy shit!
- Brother 1: Right on! Let's put it on a stencil and run it off for the conference. Here sister, can you type it up *(hands it to her without waiting for her answer)*... and do this one on illegal search and seizure, too.
- Sister: Here's an article that Penny wrote on women. It's really heav...
- Brother 1: Yeah, that illegal search and seizure is important because the students need to get their shit together as far as legal matters are concerned. Hey, before you start typing, can you get me some coffee?
- Brother 2: Me too. I take two sugars.
- (She gets up without saying anything, goes to get the coffee. Brothers look her up and down.)*
Brother 2: When do you think we should have it? During Christmas Vacation?
- Brother 1: Yeah, right on. Let's try the first weekend. Maybe we can get the Center. Hey sister, can you call the Center right now and get a confirmation?
- (Bringing back the coffee.)*
Sister: We can't use the Center anymore. Remember what happened last...
- Brother 2: Oh shit! We can't use the Center. Last year someone left cigarette burns in the furniture and the motherfuckers aren't letting anyone use it on weekends.
- Sister: The first weekend of Christmas vacation might be rough for the students because of papers and....
- Brother 1: Fuck that shit! If they place their priorities on a bullshit paper, fuck'em.
- Brother 2: Right on! Hey, I got a meeting now. Can you get some press releases out and start contacting people for a general meeting? Thanks baby, you're a righteous sister.
- Brother 1: Yeah, I got to split now, too. I have to go out in the field and do some people's work. I'll try to help you if I get back in time. But I know you can take care of business baby.
(Both split)
- (Alone, and pissed off)*
Sister: What the fuck's going on! I got a goddamn meeting, too! The people's work... What the hell do they think this is?

MALE PERSPECTIVE

by Mike Yamamoto

Another banner unfurls, another battle cry is heard, as another angry front is bound for liberation, shaking the very foundations of male domination. The exploited hordes of uprising women are face to face with the male power structure and the sexual shock waves are reverberating out into every corner of our society. Ducking the flak and fury, the males are threatened; most are confused and some are even afraid. "Hold it, goddammit, you got your role and I got mine!" "When it comes to sex, I can't go along. I ain't making it with no dikey bitch." (What did the man say? "It's like having your testicles put into a nutcracker.")

Controversy.

A time for reflection.

As males, we have spent almost the whole of human history at the helm. The ruling class. The oppressors. Now we are confronted with a widespread movement for sexual equality, challenging our traditional role of male leadership. We never really thought about it before, but the facts and the logic are inescapable. Women are categorically denied the benefits of a society which placed the lifetime burden of child-rearing and housekeeping squarely and exclusively upon their shoulders. As with the phenomenon of racism, where the economic structure, the centers of government and the media reinforce an image of racial inequality in order to preserve white power, the politics and policies of sexism serve to reinforce a societal tradition of sexual inequality in order to preserve male power.

Male leadership. Male domination. Male chauvinism. It is the men who control the economic structure, the centers of government and the media. Their laws, their decisions, their propaganda and their entire institutional structure (from the individual married couple to the largest corporate organization) are geared for the perpetuation of male power—a power which has led to war, poverty, pollution and racism. The human race has been led to the brink of extinction by the "pioneers of progress," and now, as we steal nervous glances over the edge, the women have begun to resist.

Counterstroke.

A time for redefinition.

Just as a man could not live in American society without being bombarded by the "unspoken hierarchy"—the racist assumption that the white man was superior to the man of color and that the black man was at rock bottom—no one, including women, could escape the myth of sexual inequality, the sexual mystique, reinforced by roles molded through centuries of male control. The woman was passive, non-intellectual, subservient, physically weak, emotionally uncontrollable, and perpetually juvenile. Her role was established as a servant, janitor, baby-sitter and sexual chattel. Her body was a useful object of erotic release, but her child-like opinions on any subject were not to be taken seriously. Religious and educational institutions served to entrench these attitudes and assumptions. The centuries of male rule during which there was ample opportunity to correct this injustice produced very little change. Under the guise of "elevating her to a pedestal," he emancipated her from outright slavery to a condition of semi-dependent servitude. This is where she remains today. Woman, the natural love-object of man, is subjugated, exploited and reduced to a resource of production; and the established order is designed to maintain the existing distribution of influence, to defend against and to absorb the waves of protest cutting across its grain. It will take a revolutionary change of direction, an open-minded redefinition of the traditional male and female roles to bring about sexual justice; and history has proven that this achievement will not come from the voluntary relinquishment of control by the cadres of men. It will come from the clamoring counterstrokes of organized women.

Cooperation.

A time for reunification.

As men, we are all faced with the proposition that we must not only give up the cozy master-servant relationship to which we have been so long accustomed, but also the sexual roles which have served to perpetuate and entrench sexual inequality throughout history. The trappings and symbols of servitude must be destroyed along with the servitude itself. Male chauvinism must go down with male power. And if, as deposed monarchs, we feel a sudden sense of insecurity, it is largely because the sexual role, even if it is pathological, is part of the mystery of sex. All of us, male and female, are victims of sexual roles. Heterosexual. Homosexual. Bisexual. Transexual. Sexual robots, we act out our roles without examination but with our full share of confusion and guilt. Answers will not be easy. How do you define a mystery? Sex is compulsion and release, ecstasy and frustration—so much and yet so much more, just as the woman's struggle is so much more than simply women's liberation.

The women's struggle is the liberation of MEN. As women shed their roles, so goes the "masculine image," the "masculine ego" the "masculine hang-up." A man won't have to be tall, dark, strong, aggressive, competitive, rugged or independent any more than women will have to be small, delicate, passive, artistic, or dependent. The old order will be destroyed for the creation of a new, emancipated order. Men will be free to be children and women will be free to be adults. Everyone will be free to create humanistic relationships from natural interactions. New relationships and new roles. New frontiers. New freedoms. New directions. Power to the sisters.

the absolute truth of the revolution
 is the beginning of the new socialist man
 the new man and the new woman
 struggling to defeat the imperialism
 that slowly destroys life
 slowly like gangrene
 that rots out the most human into maggots
 fighting for the almighty dollar
 we will fight, we will win,
 we will fight in spirit and soul
 to create a new world where man and woman
 exist united
 conscious of each touch
 of each moment totally aware
 struggling to forge a new world
 sculptors in the art of humanity
 where society is for all of us
 no profit worried ulcers
 no worries of slaving through endless days
 for chicken scratch pay
 but rather days that end in joy
 for the laughter of children playing
 in years of flowers and grass.
 we will fight unknown battles to build
 a history of honor
 a history where we can love
 and live to the fullest of mankind's valor
 we will fight for the children of the world
 for the unformed men and women in the fetus
 we dare sacrifice the most precious gem of life
 we dare sacrifice life itself
 and we will win.
 there are no bars to still a dream
 we are in the fate of destiny
 we are in the crystal of time
 we will win for the children in the new world
 where they, in all their innocence,
 can remain pure and untouched by greed
 we will win in spirit and soul

natsue

Yellow womanhood

mothers
 your mother
 mothers of your children

sanctification
 or
 justification for your
 impotency
 with her.

Fantasies of white flesh

god, how she wanted you
 you could never fuck her like the others

remember mother
 the loneliness of her lust.

anonymous

With each new path,
 A face turns up at the end of the road
 And smiles back.

Revolution-point zero: 1967 (or whenever).
 Hey, who's that groovy guy
 Who-sits-in-the-corner-near-the-clock-
 of-West-Wing-Powell-Sunday-nights-
 (I could sure dig on his ass.)...

Revolution 1: 1968 (or whenever)
 The coop's full of laughter—Asian laughter.
 How come it stops,
 When I come in with my white boyfriend

Revolution 2: 1969 (or whenever).
 "Hey sister...I want to turn you on to Revolution.
 Let me rap with you awhile."
 The sister looked at me
 Then shifted her gaze back
 To her loving peace freak (or whatever).
 Her eyes told me to go to Hell.
 (-I did!)

Revolution 3: 1970 (or whenever)
 Another year, another face...
 "Hey, don't I know you?"
 (Well, if I don't It really doesn't matter")
 We'll be recognizing each other just the same
 The familiar Asian eyes, say yes,
 And my smile creeps up from my stomach.
 "Right on brother...right on!"

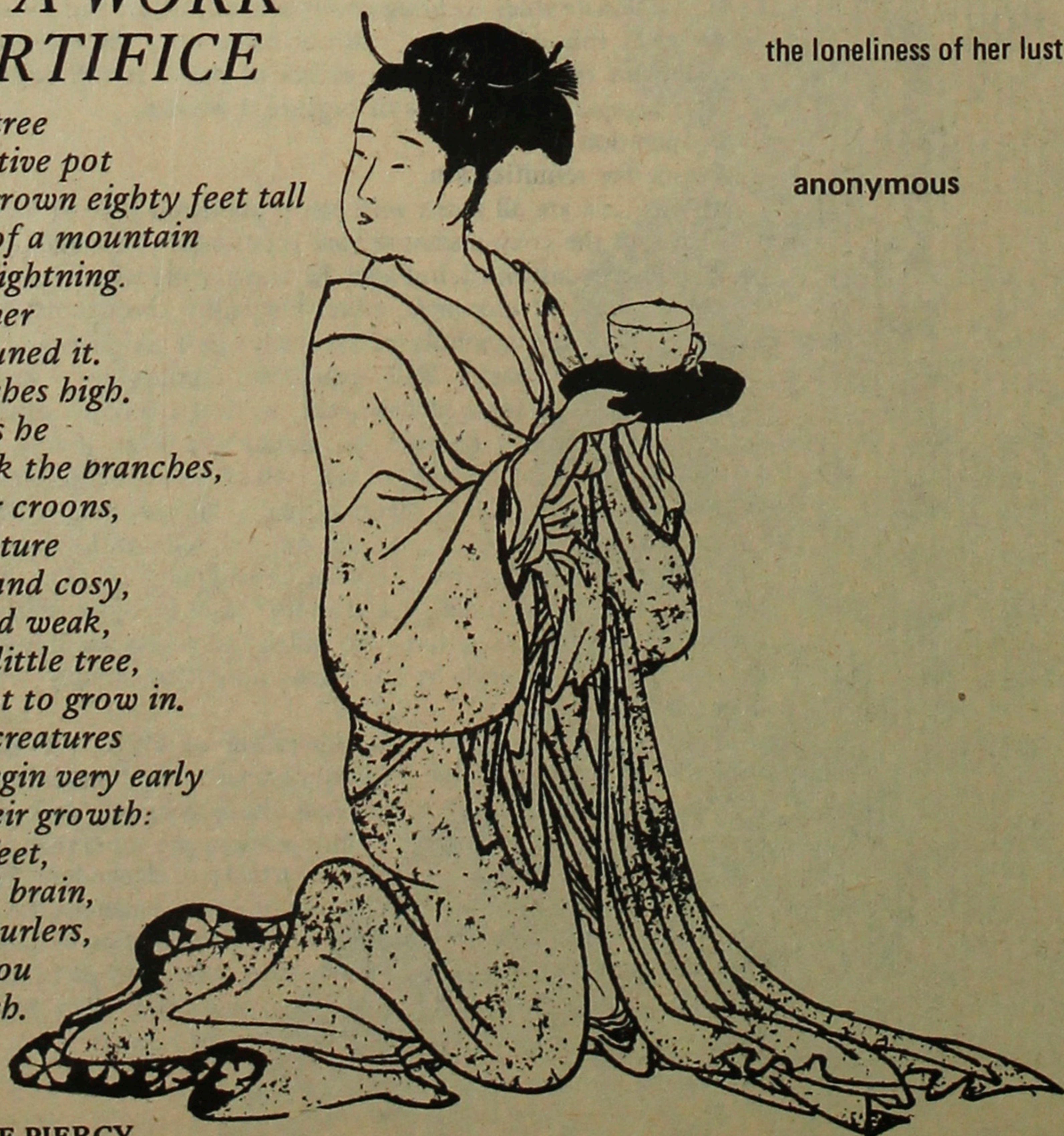
Mary Uyematsu



A WORK OF ARTIFICE

The bonzai tree
 in the attractive pot
 could have grown eighty feet tall
 on the side of a mountain
 till split by lightning.
 But a gardener
 carefully pruned it.
 It is nine inches high.
 Every day as he
 whittles back the branches,
 the gardener croons,
 It is your nature
 to be small and cosy,
 domestic and weak,
 how lucky, little tree,
 to have a pot to grow in.
 With living creatures
 one must begin very early
 to dwarf their growth:
 the bound feet,
 the crippled brain,
 the hair in curlers,
 the hands you
 love to touch.

—MARGE PIERCY



G.I.s cont.

you get back, you'll see all those blondes and stuff, and you'll look at your wife and she'll be this old farmer chick—this gook—and you'll want to get rid of her. You'll be embarrassed when you get back because she's Vietnamese.' ”

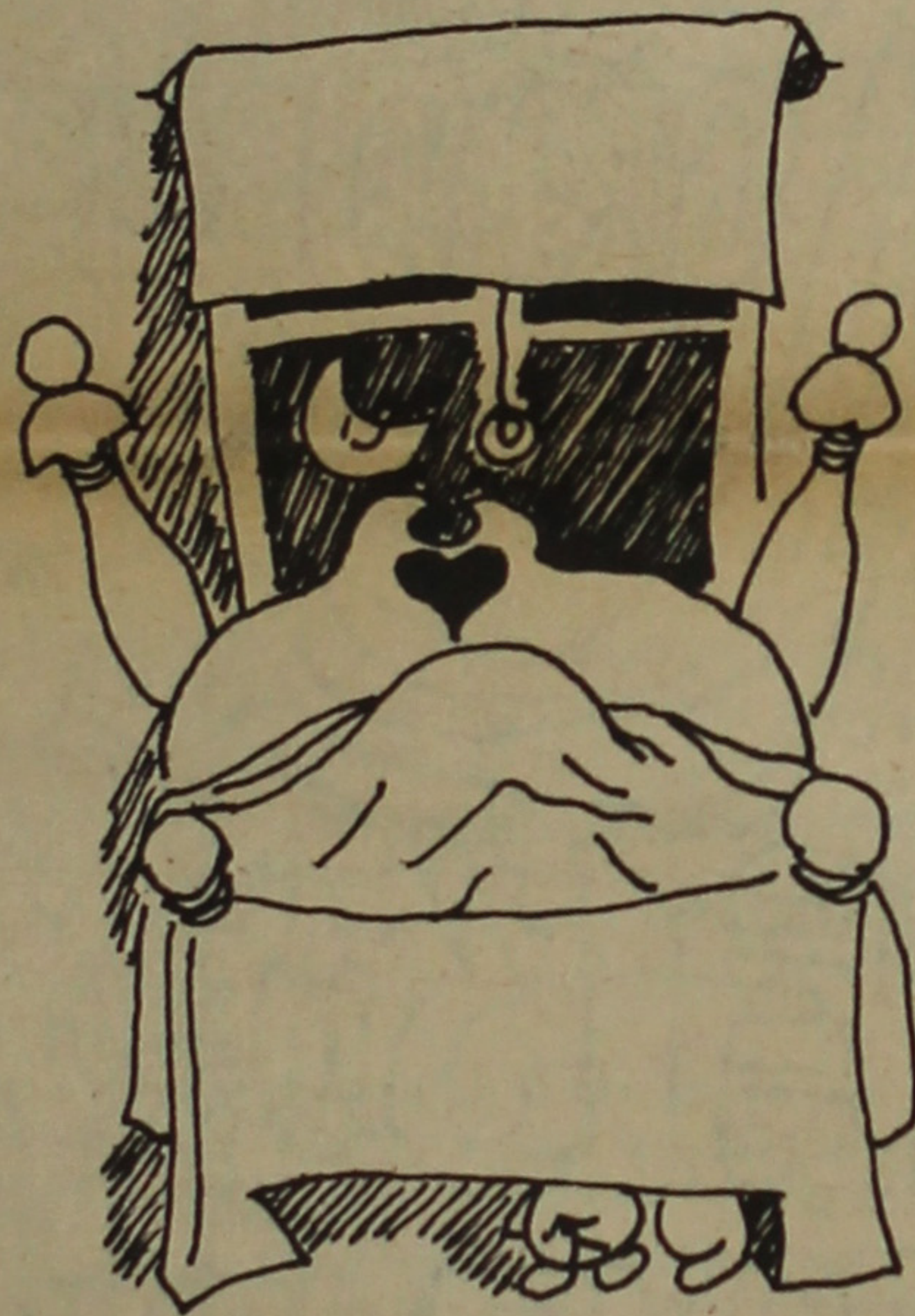
To most non-Asians in the U.S., there is little if any difference between Asian Americans and Asians in America. We Asian Americans are either lumped with Asians, and therefore considered 'foreigners', or we are invisible. The brother who wanted to marry the Vietnamese girl experienced both. On one hand, the Military, completely insensitive of the fact that he too was an Asian, talked about the 'round-eyed' chicks, waiting back home. This same brother, upon entering basic training was called a gook and was made to stand in front of his platoon as an example of 'what the enemy (the Vietnamese) looked like.' Asian Americans are also victims of the stereotypes put on Asian people. Therefore, Asian American women are susceptible to the stereotypes that GIs have of women in Asia. An example of this is shown in the following story of still another Asian American brother in basic training.

“Before everybody crashes, the drill instructor comes through and checks to see that all foot-lockers are locked, and that you have your wallet. So you stand up on top of your locker at attention in your drawers and teeshirt and he comes around and he yells at everybody and he'll punch a few people; and he always picks somebody and he'll take their wallet and he'll look at their pictures. I had some pictures of these Asian girls I went to high school with. He made some derogatory comments like, 'This looks like this whore I knew back over there (Japan).' Then he took three or four pictures out of my wallet and he kept them. I couldn't do nothing about it. I don't know what he did with them. I think he believed they were the best looking out of all of them. And I didn't see them after that. That's when he saw the picture of my sister.

After lights were out and everyone was supposed to be sleeping, he would come into our barracks, and he would bring a chair next to my bunk and act like he was my friend. After harassing me all day, suddenly he's my friend. Then he started rapping about when he was overseas in Japan, and how he had this prostitute for quite a while. He said her last name was the same as mine. Then he said, 'What was your sister's name?' He knew I had an older sister, and he had seen the picture of her, and I guess he flashed back on his experiences. Then he started harassing me by saying my sister looked like his prostitute. He said, 'What'd you say her name was?' And I'd tell him and he asked, did she have a Japanese name, so I'd tell him her Japanese name, and he'd say, 'Yeah, that's her. That's the prostitute I had.' ”

As long as there are U.S. troops in Asia, as long as the U.S. government and the Military wage wars of aggression against Asian people, racism against Asians will serve the interest of this country. And that racism will be perpetrated. We, as Asian Americans cannot divorce ourselves from this reality, and we as Asian American women cannot separate ourselves from our Asian counterparts. Racism against them is too often racism against us. The stereotypes fit us much too easily. The mentality that keeps Suzy Wong, Madam Butterfly and gookism alive; the mentality that turns human beings into racist, murdering soldiers, also keeps Asian Americans from being able to live and feel like human beings. We must destroy the stereotypes of Asian women, and Asian people, as a whole, so we can define ourselves, and be free to realize our full and total potential. Just as the U.S. government, through forced control, denies the Vietnamese people of their right to self-determination and self-definition, the racism needed to maintain that control cripples us as Asians in America.

Suzy Wong, Madam Butterfly and gook-ism must die, along with the Monster who created them—whose tentacles hungrily suck riches out of Asia, and pride and dignity out of Asian Americans.



SHE: Thank you magic tape,
Revlon, Max Factor, Tab,
Maidenform, Slender,
Ban, Colgate 100, Dentine...
HE: PANT...



SHE: ZZZZZZ
HE: YIPES !!!

by Yuri Kurahashi

ASIAN LAW STUDENTS

Asian-American students interested in entering law school in the Fall of 1971 are now being encouraged to apply. Various minority programs have developed for Asian-American students who display an interest and concern in providing legal assistance to the Asian community. Asian law programs are designed to fulfill a commitment to the Asian community for outstanding Asian attorneys.

Two universities are presently accepting applications:

LOYOLA UNIVERSITY

Applications are available from the Loyola University School of Law, Student Bar Association, 1440 West Ninth Street, Los Angeles, California 90015. Students will be selected for the **Asian-American Legal Education Program** on the basis of academic record and law school potential. (Law School Admissions Test will not play a deciding role in the admissions process.) Applicants are urged to apply before the deadline of February 1, 1971. For further information, contact Gerald Kitano, c/o Asian-American Legal Education Program, Loyola University School of Law, Los Angeles, California.

UNIVERSITY OF SOUTHERN CALIFORNIA

Students interested in the **Asian Minority Law Students Program** are encouraged to contact Asian Law Students, Admissions Secretary, Law Center, University of Southern California, Los Angeles, California 90007. Selection will be based on undergraduate work, Law School Admissions Test Scores, and extracurricular activities. (Community activity and involvement will be given concentrated consideration.) Deadline for applications is February 1971, though late applications will be accepted until April 15, 1971. Further information may be obtained by writing to David Wayne Louie, 3741 Hepburn Avenue, Los Angeles, California 90018.

AMERASIAN
GENERATION
CONFERENCE
UCLA
GRAND BALLROOM
STUDENT UNION

Feb 12 7:30 pm. & Feb 13 11:00 am.

AMERASIAN MOVEMENT
IDENTITY and CHANGE in AMERICA TO GET or GIVE HOUSING
FURTHER INFO. and PARKING CALL 626-4471 / 689-4413 / 825-2974

What is the Amerasian Generation? Is it like the Pepsi Generation? Is it a commercial for perfume? What is it?

The Amerasian Generation is what is happening in the Asian American community. It's a descriptive term for this new phenomenon called the Amerasian Movement (aka Asian Movement).

Until now the Amerasian Movement has been working very hard on community programs -- programs and projects dealing with a wide spectrum of things like drug abuse and an Issei center to demonstrations against Vice President Nguyen Cao Ky and the racist play, 'Lovely Ladies and Kind Gentlemen.'

On February 12 and 13 there is going to be a conference dealing with the Amerasian Movement. It is going to define and

explain in very dynamic terms the nature of the Amerasian Movement. It will start at 7:30 p.m., Friday, February 12th, in the Student Union, Grand Ballroom at UCLA. The evening's activities will deal with a multi-media presentation of the happenings in the movement. Saturday's program will begin at 11:00 a.m. (also in the Grand Ballroom). Discussion and workshops will provide provocative exchanges. We hope to create an environment where people will feel free to discuss their ideas and criticisms of what's happening today.

For further information call the JACS office (689-4413), JACL office (626-4471) or the UCLA Asian American Studies Center (825-2974). Also, if there is a need for housing for visitors, contact the same phone numbers by January 31.

COLD DRAFT — COLD DRAFT — COLD DRAFT —

by Asian Draft Aid

PHYSICAL EXEMPTION

"No (physical) problem is too minor to call to the Army's attention, no defect so insignificant that it might not result in exemption. No one is so healthy that he cannot be an Army medical reject." These rather optimistic lines appear in a book by David Suttler, entitled *IV-F*, (Grove Press). However, one must not be deluded into thinking that medical deferments or exemptions are easy to get. At times, the knowledge of a doctor and the skill of an attorney may be necessary to win a I-Y or IV-F under the law. This column deals with physical deferments. Most of it has been edited from a recent memo published by CCCO.

I-Y and IV-F deferments are given to registrants who are found to be physically, mentally, or morally unfit for service. I-Y deferments are usually given to men with relatively minor medical conditions; IV-F deferments, much more rare, are for men with more serious problems. If a man has one of the medical conditions listed in Chapter 2 of Army Regulation 40-501 he should be classified I-Y. A draft counselor can show you a copy of these regulations.

Medical reports

Draft boards routinely send men to Armed Forces Examining and Entrance Stations (AFEES) where the Army gives medical examinations. Most I-Y and IV-F classifications given by draft boards are based on the decisions of the AFEES. However, many medical conditions are difficult to diagnose quickly, and AFEES doctors very often will not reject a man for service unless he has a letter from a civilian doctor, with any necessary medical records included. This is particularly true for large cities. Getting letters from doctors is extremely important and too many registrants either do not get adequate evidence, or get none at all. A medical report should include:

Diagnosis—Give the name of the condition in medical terms. The physician may consult the official Medical Standards as a guide. Any symptom and signs used to arrive at the diagnosis should be reported.

Laboratory records—When a test is necessary to confirm a diagnosis, a copy of the chart, lab report, or x-ray should be signed by the physician and included with the medical report.

History—Give date when condition began, if known. Give date of last attack and frequency of attacks. If the registrant was hospitalized, give dates and name of institution. Give specific therapy administered and medications prescribed, with frequency amount, and type.

Prognosis—Summarize the ways in which the registrant's activities are limited by this condition. State whether the condition is likely to improve with treatment, whether it is temporary, and whether certain conditions would cause aggravation.

A medical report should show how the registrant's condition will adversely affect both the Army and the man himself if he is inducted. The report should be objective but not neutral—i.e., use objective findings to advantage.

A registrant is required to inform his local board within 10 days of any change in his status which could change his draft classification (Selective Service Regulation 1625.1b). If he has a medical condition which could lead to a deferment and was not described when he filled out the Classification Questionnaire (SS Form 100), he should notify the board in writing. The board files medical information in the registrant's file, and should send all medical records to the AFEES when he is examined (Reg. 1628.13).

Selective Service Appeals

When a draft board receives new information which could change a man's classification card to let him know its decision. He then has the rights of personal appearance and state appeal to contest the decision of the local board. When new medical information is sent in, however, local boards usually do not reopen classification or reclassify the man I-Y or IV-F. Most local and appeal boards leave the decision on medical acceptability up to the examiners at the AFEES.

Often a man is already classified I-A when he is examined at the AFEES; if he is then found acceptable, he will not be reclassified, and will have no rights of appeal within the Selective Service System. If eligible for induction under the lottery, he may even receive an induction order in the same envelope as the Statement of Acceptability (DD62).

A man who believes he should receive a I-Y or IV-F deferment should use all Selective Service appeal rights whenever he has been classified eligible for service. To begin the appeal process, a man should request a *personal appearance* before his local board within 30 days after an unsatisfactory classification card is issued. (For details on appeals see the November, 1970 *Gidra*).

Reporting for a Pre-induction Examination

Before he can be drafted, a man must be sent SSS Form 223 Order to Report for Armed Forces Physical Examination. A pending personal appearance or appeal does not delay the order (Reg. 1628.11b). The board will usually order men most likely to be drafted to examinations first. However, a man may be ordered to a physical before he is classified I-A, I-A-O, or I-O. Regardless of his classification, a registrant who receives an examination order is legally bound to report.

Transfer of an examination is available when a man lives far from his local board by taking the Form 223 to a nearby draft board and requesting transfer on a special form (Form 230). Local boards have been instructed to make sure that transfers are to prevent "hardship," not just to delay (Reg. 1628.14). The man should be prepared to be asked reasons for his move, and the date he will return to his local board area, and should have proof of his local address. He will be sent a new examination order by the transfer board after some delay.

Postponement of a pre-induction physical is available "in case of death of a member of the registrant's immediate family, extreme emergency involving a member of the registrant's family, serious illness of the registrant, or other extreme emergency beyond the registrant's control" for no more than 60 days, and in cases of "imperative necessity" for another 60 days. Request should be made in writing to the board that issued the examination order.

Failure to report

A man who has not been classified I-O, and who fails to report for an armed forces physical, violates the law and could be prosecuted in federal court. However, he is more likely to be issued an order to report for induction and will be examined at induction. Most local boards will set a new date for a man who misses a physical if he quickly sends a letter of explanation.

Army and Congressional Petitions

Since a man is usually I-A before taking the pre-induction physical, there is no recourse for appeal under the Selective Service System if he is found acceptable. However, if he has a medical condition which he feels should disqualify him, he may use the steps described below. These are not official appeals provided by law, but petitions to Army officials.

Before writing a petition the registrant should study the test results of his examination by the AFEES (Standard Form 88) in his local board file. Any wrong or incomplete findings at the AFEES should be noted for possible use.

The registrant should write a letter giving his name, address and SSS number. He should (1) explain that he passed an exam at the AFEES, giving date and location; (2) give a detailed account of the examination at the point where his condition should have been found, with name of the examiner if he remembers; (3) enclose complete medical reports; and (4) indicate which sections of the medical standards (AR 40-501) apply. The letter should ask that he be found unacceptable, or if that is not possible, that he get a re-examination. He should state where he wishes to be examined, if not at the AFEES for his local board. A transferred re-examination may actually be best, because otherwise the registrant will likely be re-examined by the same specialist who accepted him in the first place.

The Surgeon. The Army officer with review authority over all AFEES exams is Col. George Sgalitzer, Surgeon, U.S. Army Recruiting Command (USAREC), Hampton, Virginia 23369. As of October 1, 1970, the Surgeon no longer considers petitions received from a draft registrant. Only if a U.S. Congressman writes the surgeon on behalf of a registrant is the petition considered. Local draft counselors may know which congressmen might help.

Chief of Physical Standards. The office of the Surgeon General of the Army (separate from the Recruiting Command) will sometimes review a petition when the USAREC Surgeon has reviewed the case but the registrant is still considered acceptable. A congressman's letter is needed. The letter should be sent to the Chief, Physical Standards Division, Office of the Surgeon General, Dept. of the Army, Washington, DC 20314. The letter should request that the Chief intervene personally and review the medical records, all of which should be forwarded with the registrant's letter.

Surgeon General. The final recourse is to the Surgeon General, Dept. of the Army, Washington, DC 20314. He is Lt. Gen. Hal B. Jennings Jr. and letters should be sent to him only when other avenues fail.

Re-examination. When Army officials are convinced by a petition, the registrant usually receives a letter scheduling a re-examination. The draft board is not always notified, so it is wise to make sure the board knows so that it will not issue an induction order until the results are known. Such re-evaluation physical exams are often quite thorough and according to *Counterdraft*, approximately 75 percent of such appeals are successful.

Induction Order Pending. In the event that the registrant faces imminent induction, his letter to the Surgeon of the U.S. Army Recruiting Command should be sent Air Mail-Special Delivery, or he should telegraph the Office of the Army Recruiting Command asking their immediate intervention to postpone the induction pending a review of the medical findings. He should also request the local board in writing to cancel the induction until the Army makes a decision. It may help to contact the State Director of Selective Service.

As in most things in dealing with the draft, timeliness is of prime importance. If you suspect that you may have any sort of medical disability, see a counselor, see a doctor, and get evidence into your file. Take the time and effort to use the system to your advantage.

Sources: CCCO, DCN
CCCO, November memo,
IVF David Suttler.

happy new year

by Warren Furutani

Do you know what tonight is? It's New Year's eve. You know, gettin' high, bullshittin' and partvin'....and you know, drinkin', smokin', kissin', and Happy New Year. "Should auld acquaintance be forgot, and never brought to min'...." tweet, honk, beep, bank, zonk, Happy New Year.

So why aren't I having a happy New Year instead of writing this column? Brothers and Sisters, believe me, I'm having a beautiful time. I mean how would you feel if you thought you had come to the end of something good and then found out you hadn't? Well, I haven't had that fire of revolutionary enthusiasm lately, you know, I've been hung-up with things subjectively. I haven't witnessed the new for awhile but recently I have. I have rekindled that thirst for knowledge and "oh, I'm so happy." I am once again broadening my base of objectivity with more concepts of revolutionary ideology (new ideas, new definitions and interpretations of existing ideology).

In being hung-up with things subjectively (can't see the forest for the trees), I have neglected any new ideas. This might have been due to arrogance or laziness. Not seeking out answers that have already been found because of the desire to find myself. (Yeah, that sounds like arrogance to me!) Dig it! No more!

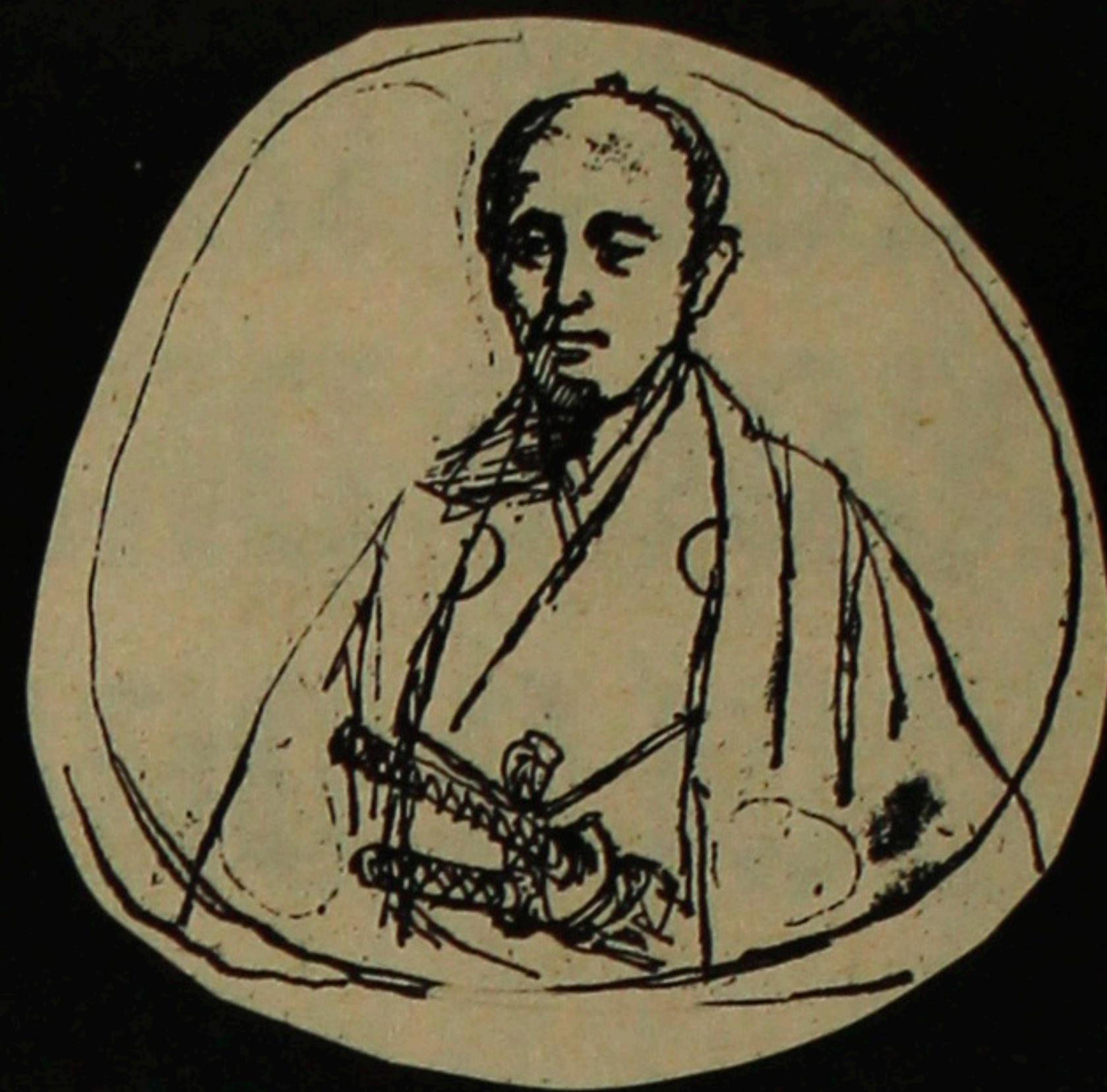
I have been turned on to many interesting concepts that with the correct interpretation can be very relevant to the movement. I knew of them before and although I could apply some of them, my limited knowledge kept me from understanding their true significance until now. For example: dialectical materialism, the works of Chairman Mao Tse-tung, Marxism and Leninism, and also contemporary books and writings like the Soledad Brothers, Black Panther paper, Young Lords paper, and articles by our brothers and sisters in the Amerasian Movement.

In studying them, for example, dialectical materialism can be understood as the concept of constant change. This means that what might have been the correct line two years ago (when the Amerasian Movement started) could possibly need modifying today. Developing any level of security only make it harder to move forward. When I say security I mean a program or project of which after established, all energies are used to maintain that program or project. What started out as a means has transformed itself into an ends. People getso hung-up they become possessive and sensitive to criticism, and the reason for this is they are too subjective. The lack of objectivity (evaluation and analysis) has developed to a point of stagnation. Symptoms of this are: petty bickering, thoughts or tripping on individual hang-ups, frustration, and eventually the attitude of "well, fuck it."

As a New Year's resolution I will make every effort feasible to enhance my knowledge and also that of all brothers and sisters I am in contact with. I will share and profit from the happenings of the revolution in the year 1971, the year of the Pig (to be offed!) Power to the People!

恭賀新禧

ISSEI
MAN



Name: Withheld
Born: Wakayama, Japan
January 22, 1899
Died: in the streets of Li'l Tokyo
December 26, 1970

Who should be blamed when an Issei Pioneer dies? Should we blame ourselves or the Community? No, we shouldn't blame ourselves or the Community. It's this System that doesn't give a shit about our elderly citizen, since they are no longer "PRODUCTIVE MEMBERS" of that System.

It's this system that doesn't want to give the community the funds we need to keep programs such as the Pioneer Project functioning, such as the United Way. It's the dehumanizing institutionalism which does not care enough to recognize that we have a problem, since the Japanese community is the "model" minority, and we've always taken care of our own problems.

Another example of this type of insensitivity is seen in Resthaven Psychiatric Hospital, with its discriminatory hiring practices, and selective admission of the patients.

This same system that allows these injustices to happen in the U.S. is conducting a racist war in Viet Nam. The Government is so insensitive to the people, because the people do not control the government. The government controls the people; and the government in turn is controlled by a very small minority of the people who also control all the wealth. The Nixons, Agnews, and Reagans are nothing more than puppets of this small interest group and the majority of the people are not represented.

For the death of our Issei Pioneer, we should rededicate ourselves to the true spirits of the Pioneer, to the beginning of a new life, the creation of real opportunity, where everybody is equal, and the color of your skin or the amount of money does not decide your life.

HIGH POTENTIAL PROGRAM

The University of California at Los Angeles has established an office of Undergraduate Recruitment and Development to recruit and select disadvantaged persons to be enrolled as University students in all special educational programs, including the Educational Opportunity Program and the High Potential Program. These programs are directed principally at Blacks, Chicanos, Asian-Americans, Native Americans and members of other groups which have experienced special disadvantages in society.

The programs are geared to overcome three major barriers to higher education for Third World People that exist because of socio-economic disadvantages: (1) inadequate finances, (2) geographic distance from the campus, and (3) cultural differences. The program will provide: (a) financial aid based on a needs analysis; (b) assistance in locating housing on or near campus; and (c) dedicated academic backup services as long as required. These services may include counseling, tutoring, special seminars and, in some cases, developmental courses designed to prepare students for University work.

For further information, call Cynthia Ong at 825-4976, or write:

c/o Cynthia Ong
1209 Campbell Hall
UCLA, California

by dan dan

EDUCATION

COMMISSION

Early in December, a meeting was called by Studies Central to discuss the formation of an Asian-American Education Commission to advise the Los Angeles City Board of Education on matters concerning the education of Asian-American students. More than seventy educators, community leaders, ministers, students and parents attended, and three committees were established for proposal-writing, structure and organization planning, and research and publicity. In order to invite broader participation, a major community meeting has been called for Wednesday, January 13, at 7:30 p.m. in the Chinese United Methodist Church, 825 North Hill Street (Chinatown). This meeting and the formation of this commission are of vital importance to the future of the Asian community.

All interested persons should contact Kenyon Chan or Ron Hirano at Studies Central (735-0833) for further information.

CALENDAR OF EVENTS

January 15 (Friday)—Cal State Los Angeles Student Alliance presents a dance at the New Moon Restaurant.

January 16 (Saturday)—Asian American Social Workers present a fund-raising dinner and dance. 6:30 p.m., International Institute, 435 South Boyle Ave., Main Auditorium.

January 20 (Wednesday)—AASA presents an Asian Film Festival. Moore Hall 100, UCLA campus, 7:30 p.m. A benefit showing for the Asian Ethno-Communications. "Portrait of Chieko," a Japanese film with English subtitles. Donation requested.

January 23 (Saturday)—Chinese Chamber of Commerce and Chinatown Youth Council present Chinese New Year Coronation Ball to crown Miss L.A. Chinatown. Al Monte and his orchestra, semi-formal, \$10 per couple, \$7.50 single. All proceeds go to the Chinatown Youth Council.

January 24 (Sunday)—Amerasia Meeting, 7:30 p.m., Senshin Church to discuss how P.R. for the conference is going, also presentation of conference program for criticism and approval, committee meetings.

January 27 (Wednesday)—Chinese New Year. The Year of the Boar.

January 30 (Saturday)—Weller Street Gang presents "STP (Serve the People) Dance" featuring the Benjo Blues Band and Hiroshima at Blarney's Castle, 623 South Western, 9 p.m. to 2 a.m. Lights by the Slanted Eye.

February, 1971

February 6 (Saturday)—Venceremos Brigade presents a dance.

February 6 (Saturday)—Asian American Students vs. Establishment. KCOP, channel 13, 8:00 p.m.

February 12-13 (Fri.-Sat.)—Amerasian Generation: Amerasian Movement — Identity and Change in America. At the UCLA Grand Ballroom. Friday: starts at 7:30 p.m. Saturday: starts at 11 a.m.

PROGRAM

A. Friday Night. (multi-media presentation)

1. guerilla theatre.
2. light show.
3. music.
4. films.
5. slides.

B. Saturday.

1. Discussion (morning).
2. Workshops (two sessions).
3. Information tables.
4. Dinner break.
5. Entertainment.
 - a. Chris and JoAnn (NYC).
Revolutionary minstrels.
 - b. Dance.
Hiroshima?
Benjo Blues!

GREETINGS from WELLER STREET

We, the Asian Involvement Office and its community workers would like to take this opportunity to extend a New Year's greeting and a most sincere thanks for your help during this past year. Your encouragement and your support, both moral and financial, have made possible the accomplishments of the past year.

We pledge to continue our efforts to serve the people of the Asian community, and we anticipate a year filled with many new friends, programs and ideas — always moving towards the creation of a better society, always doing the people's work.

Love & Gratitude to the Asian American Community,

the Weller Street Gang

125 Weller Street, room 305

Los Angeles, California 90012

689-4413



LETTER

Dear Sir:

Many of the readers of *Gidra* have been interested in the availability of my work on the Chinese and Japanese in America. I am pleased to announce that my book 'The Asian in the West' is now available. This book contains essays on Chinese and Japanese life in North America. Included are my sociological researches on marriage and family among the Chinese; Chinese secret societies; the contrast between the Chinese and Japanese communities; youthful rebellion among third generation Asians; and perhaps most important for your readers, my lengthy essay on Japanese character. I would be very pleased if you could announce the publication of my book in your newspaper. 'The Asian in the West' may be ordered from the Desert Research Institute of the University of Nevada, Reno, Nevada 89507.

Thank you very much for your consideration.

Yours sincerely,
Stanford M. Lyman
Associate Professor



IT'S ONLY THE BEGINNING.

I am enclosing \$ _____, in check or money order, for _____ year(s) of mind liberation.

Name (Please print clearly!)

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City

State

Zip Code

Yearly Subscriptions: Individual: \$2.50 (overseas: \$5.00); Institutions: \$4.00; Political Prisoners/Military Personnel: \$1.00. Address to: Cidra, Dept. SB PO Box 18046 Los Angeles, California 90018
