it isn't much,

but it's all
we've got...
A LOS ANGELES FIRST

Asian Americans march for Peace

By Mike Munne

"History was made last Saturday," wrote Edison Uno after having participated in the second nationalwide Vietnamese American March for Peace on November 16th. On that date, a group of over 300 Asian American leaders joined the massive peace march in San Francisco.

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

Until the emergence of the recently formed Asian Americans for Peace, no Asian American group in Los Angeles has come out publicly against the war. This new group was organized in August and is composed of concerned individuals from different backgrounds who are united in their political and moral opposition to the war. Current activities of the organization include coordination of actions for the third nation-wide Vietnam Moratorium scheduled for December 21. We cannot be "quiet Americans," the group of over 300 Asian American members of the new group, "We cannot allow this contaminating influence which sanctifies the killing of human beings in Vietnam. Asian Americans for Peace plans to undertake two things in conjunction with the third moratorium. First, it will place paid advertisements in local ethnic newspapers expressing an anti-war position. Many prominent people, such as Dr. Harry Kim of UCLA, Dr. Phillip Huang, and Reverend Ikuo Kodaki, have already endorsed the statement.

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

U.S. return to Okinawa

By Colin Watanabe

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

The U.S. will continue to maintain bases on the island after 1972. However, these bases will comply with restrictions outlined in the U.S.-Japan Mutual Security and Assistance Agreement, which was revised after 1967. The bases will be limited to military purposes.

A coalition of Japanese peace groups and labor unions has been formed to work for the return of Okinawa to Japanese control. This coalition includes the Peace and Solidarity League of Okinawa, the Okinawa Citizens' League, and the Okinawa Peace Council.

300 Asians in SF peace march

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

A coalition of Japanese American, Korean American, and other ethnic groups marched early Saturday at the Japanese Cultural Center to Peace Park and became a part of the parade for peace in San Francisco, one of the largest public parades the city has ever witnessed.

Among Asian marchers were such leaders as Asian American students at UC Berkeley and San Francisco State College and Prof. Taniguchi of the University of California, Berkeley.

Local churchmen included the Rev. Nicholas Iyoi, of Christ United Presbyterian Church, the Rev. Lloyd W. Weeke, of Glide Memorial United Church of Christ, chaplain of Mills College.

A post-march party was hosted by Allen Yamaguchi and Marie Tanaka, residents of the Tenderloin and Mission Districts. A few hundred guests gathered to listen to speeches.

A number of Asian names were among the more than 1,200 names of businesses and professionals listed in full-page ads in the San Francisco metropolitan dailies before the peace March.

They included Terriko Oyama, Oyama Clarke and Darn Fujimoto, artists; Joseph Morimoto, artist; Susan Tsugecki, business; the Rev. Lloyd W. Weeke, clergy; Susan Tanaka, education; Genie Nagata, music; Robert J. Kasen, M.D., and Nancy Saito, personnel officers; Chikako May, U.S. Jap. Mission, and R. I. I. A. E. Social workers.

—Kusho Mainishi

Photo by Hay Okamura

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

Yellow Brotherhood

By Julia Allen

The Westside Optimists and community guests were roused from their complacent self-satisfaction during a Youth Appreciation Week dinner, Tuesday night, November 16, by the testimonial of Yellow Brotherhood members, Mark "Tiger" Torosabuzahi, Ronnie Nakashima and Mike Yamaki.

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

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

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

"You (the community) look at it and say that it is our job, but when it really comes down to it, it's the community's job." The community has not pulled through for these guys," changed Yamaki. The Brotherhood is working to combat drug abuse, fighting and school dropouts in their own unique way. The group is seeking a

continued on page 12
ARM BUSTED AT UCLA

By Laura Shiozaki & Seigo Hayashi

Twenty-eight students, including six members of the Asian Radial Movement (ARM), face charges of conspiracy in an unrelated case for the first time in their lives. "I always believed that that would be the possibility," said one of the demonstrators. "It is a devastatingly hard way to be involved in the justice system.

The original charge of kidnapping was reduced to that of conspiracy on grounds that the demonstrators had committed false arrest in an attempt to make the charges against the demonstrators possible.

The occupation of Bruiger's office was initiated by a group of members of the Asian American Social and Asian Radial Movement which called for the release of Mr. Charles Barger, an ex-student of the University of California.

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

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

CONCENTRATION CAMP LAW

ICAC Leads Tilt in "Rollup" Drive

The Japanese American Citizens League, a group that opposes the establishment of internment camps, has launched a campaign to challenge the constitutionality of the 1933 Alien Internment Act, which places a restriction on persons who are either citizens or permanent residents of the United States. The campaign is being led by the American Civil Liberties Union.

The campaign, which is supported by many civil rights organizations, is aimed at preventing the construction of new internment camps and the expansion of existing ones.

The campaign has been met with resistance from the Department of Justice, which has argued that the act is necessary to protect national security.

The campaign is expected to continue for several years, and it remains to be seen whether it will succeed in its goal of overturning the act.

ISAAC VS DEBS PP

Godfrey base, the defense attorney for the widely publicized trial of the heretical and noted poet, Paul Valéry, in 1908, was a man of such great renown that his name can be found in the Los Angeles County Superior Court records.

His reputation was such that he was able to attract many prominent clients, including the noted writer, Robert Louis Stevenson, who was one of his clients.

Godfrey was known for his eloquent orations and his ability to argue his cases with great passion. He was also known for his honesty and integrity, which many of his clients found refreshing.

Godfrey is also known for his involvement in the controversial trial of the anarchist, Emma Goldman, in 1917.

On the other hand, the defense attorney for the anarchist movement, Debs, was a man of great influence and political power.

Debs, a Socialist, was known for his strong opposition to the war in Europe and his support for the rights of working people.

Debs was also a key figure in the labor movement, and he was involved in a number of labor disputes and strikes.

The trial of Debs was a complex and highly publicized affair, and it was a turning point in the history of the labor movement.

INDIANS CLAIM "ROCK"

American Indians from more than 100 tribes celebrated Thanksgiving in the prison yard of Alcatraz, claiming it as the "rock" where we all share our grievances and see if we can find a solution for them.

Richard Oakes, a 27-year-old Mo- hawk student at San Francisco State College.

The Indians have claimed the 21-acre island as "a place where we can meet, organize, and fight for our rights." They are demanding that the government turn it over to them.

Alcatraz, a former military prison, was closed in 1969. The government has offered to sell Alcatraz to San Francisco but the tribe has refused.

The Indians have also been involved in a number of other protests, including the occupation of the Vietnam War protest at the American Indian Center, a San Francisco organization that was essentially a black nationalist movement.

Alaska is next, "Yes, Alaska," said Alcatraz spokesman Ernie Boll. "This is the beginning of our fight for justice and self-determination."
LETTERS TO THE EDITOR

ICHIOKA TRANSLATION STANDS CORRECTED

The editorial note which preceeded my translated article in the December 16, 1968, issue of The Japan Times did not write "to protest proposed evacuation plan of the Japanese on American immigration." The Immigration Act of 1954 which excluded the Japanese to "entreatship" had already been accepted upon the signature of Hirohito in 1923, had ruled that Japanese were "ineligible to citizenship."... Yoji Ichikawa

OUTSTANDING! Girda: On extending! That's the word for the fine article written by Warren K. Bluhm about "Robit Hood of Amestar." This summer I was privileged to share the same office desk with "Robit Hood" during my summer job up in Los Angeles. Keep the Faith, Paul Chula Vista, Calif.

IDENTITY

Dear Girda readers,

As a matter of information I would like to point out that the young Orientals are doing about and with their heritage. I refer to samples of the identity of young Orientals do not know how to present the cultural heritage. They don't care. Why? If you don't speak your mother tongue, why do you keep on staying in college or a language school, why not learning English?

Do the young female adults take advantage of the cultural education? Do the Japanese teachers speak English, but only speak English in the school in order to take classes in the university? How about koto, samisen, classical dance, music, shogi, judo, basket, sumo, kabuki, and other Oriental culture? Do you, the young Orientals feel about your culture?

To see the cultures being slowly pounded into the ground makes me sad. I would like to draw your attention to this point. You may write back to me in care of the Girda office.

Los Angeles

YELLOW POWER?

Dear Miss Uyematsu,

I am glad to state you on a well thought out and elucidating article entitled "Yellow Power in America," Girda, October 1968.

Currently I am the instructor for Americans in the "Yellow Power in America," GIeda, October 1968.

During the earlier part of the course, I introduced some similar thoughts to the students in the course. The class is composed of 35 percent students who are the generation Americans of Asian descent. I have a few walls in the classes. I would like to obtain 45 copies of the original article for class assignment.

Please let me know if you are available to send reproduction of the document to me.

Sincerely yours,
Alan S. Wong

San Francisco State College

SPACEDNESS

Dear Editors,

Our editorial on the Politics of the Dollar in the October 16, 1968, issue left the matter of spacedness unexplained. It seems incredible that the people of the United States understood over the fact that their beloved automobile-toothpastes-have tossed aside the past, and a few to the fact of their worth. I guess this is the persisting attitude in our country and our population, and all other nagging problems. We'll all be dead, it's really a pity though we'd probably kill most of those in the world on our way before we go.

Sincerely yours,

Julia Alhara

GIRDIA STAFF

LET US PRAY that strength and courage abound be given to all who work for a world of reason and understanding, that the good that lies ahead will be more than ever ahead for us, that we will come to see more clearly not what divides them, but that which unites them... The final issue of the month will be our last of nation over nation, but of man on his own evils and weaknesses, that the strength and courage of the Japanese are the final thoughts of hope and above all its abiding faith—may live among us, that the blessings of peace be ours—the peace to build and grow, to live in harmony with sympathy with others, and its power to build a future with confidence.

—GIRDIA STAFF

Let us not imagine that it would be possible to arrange a system with predictions for the necessities of life. The only thing we must be able to do is to let the consumer expect the crew to know better than to wear their life support system, but it looks like the crew is not wise at all.

Imagi...
GREETINGS FROM JAPAN!

December, 1969

GIDRA

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

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

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

The campus then returned to a period of "normality" until February of this year, when a review-discussion of the "Zenkyo Struggle" was held at a student sponsored ICU Festival. By the end of that month, about 20 independent struggle committees united to establish ICU's "Zenkyo" (a national campus joint struggle committee). The Zenkyo presented the administration with three demands: (1) immediate removal of the guardian system, (2) full publication of the faculty meeting minutes, and (3) unconditional withdrawal of the Nokon punishment. All of these issues are currently in dispute.

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

Now, I'd like to explain about things here at ICU and specifically in the Education Abroad Program. First, another brief summary of events. During this period classes had been stopped and the administration wielding dictatorial powers, classes had been scheduled to start in the spring but there were no students. Myself and several other students were excluded from the main building and have occupied it until recently when the new president, Miyake, was elected. During this period classes had been stopped and the administration wielding dictatorial powers, classes had been scheduled to start in the spring but there were no students. Miyake called the police on campus to clear the Zenkyo out and had a fence built enclosing everything except the dorms, dining hall and a few other public buildings. And with the fence came the riot police ("kido-tai") to make sure the fence stays up. So after completion of the fence, Miyake announced the formal beginning of classes.

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

I'm sorry to have bored you so, but this is what happened in a peaceful demonstration in front of the fence. If you have any idea of something you want to know, I'll try my best to answer.

Your Overseas Correspondent,
Krivne

More Letters... continued from page 4

THE AMERICAN REALITY... continued from page 7

Less power in people's hands to dig gold or dig dirt in the form of academic reports.

Dorn bills, registration fees & other unexpected debts

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

By Steve Tatsukawa, UCLA

The "We Are Americans" article by David Ota, which appeared in last week's Gidra, shocked me as a journalist. Being idealistic can be a hip thing in itself but one must remember that while men can talk or dream of ideas, e.g., the "American Dream", there is no framework to make it happen. We can't afford to let idealistic philosophers carry us off into a "haven over land of milk and honey" that can never cover up the actual American reality with a lot of idealistic jive-talk.

The American reality is not one based on democracy. Democracy is a tool created and used by the ruling class to make things good but it doesn't exist. So it is absurd to make an appeal to the justice of American democracy. American "democracy" has failed in the face of crisis. It failed in 1965 when blacks in Watts tried to fight their way out of their ghetto condition only to be backed up by the police. It failed in 1968 in Chicago when people who attempted to voice a dissenting opinion were met with violence. It failed in Berkeley when the police (the hard way) that didn't control public land. Our "democracy" has failed in the past and undoubtedly will fail in the future.

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

POLITICAL AND ECONOMIC AGGRESSION

The American Realism's "self-determination" is not gained by flag-waving, saying, sitting-in or singing "We Shall Overcome." Self-determination or just plain freedom is gained through political and economic aggression. And I mean aggression "by any means necessary." I admit that self-identity is important but it is not the final answer. Myself and a number of my friends have been hung up on this "identity-bag" long enough. What has it produced except a lot for a pseudo-nationalists who go around yelling "I'm yellow and proud of it." Do they want to knock down the doors of the White House to swing open for them because they now realize the fact that they are yellow, a fact that has kept them from the White House throughout a country's century? If Asian Americans think that just being aware of what is going on is going to change the things that happen to them, they are misinformed. Sure, the power elite won't call you "Americans of Asian descent" instead of Asian Americans, because they aren't giving up one bit of what they have in order to do so. No name change isn't going to change our position in society. The fact is that he is still oppressing you. In their minds they'll laugh and recite that poem, "sticks and stones will break my bones but words will never hurt me." And they'll be right. Unless you go beyond the superficial level of saying, "Flag waving isn't going to change anything and waving around a copy of the Declaration of Independence (as Mr. Ota suggests we'd) do is going to produce some result." I think, "there sure are a hell of a lot of crazy Asians on the streets today!"

THE STEP FROM TALK TO ACTIONS

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

The reason I stress the difference between revolution and evolution is because I believe most Asian Americans do not understand either of them. They play with revolutionary ideas like they play with "Mr. Doctor", that is part time. Of course it never hurts anyone, playing is just pretending and that's what most Asian Americans are doing today—just pretending. They talk revolution but there is no reality in a revolutionary manner. Just talking of changes is not revolution—real changes. Real changes are something from "the man." Changes are initiated by aggressive action on your part. You have to do the changing and not just change thinking. Real changes come when you do "the man's" job. To change, say you are going to change, there is the "aware" Asian will say and then follow that up with some redemption of the "self." Asian-Americans are just talking and acting. It fails, in their streets of today, in their classrooms today, in their lives today, in their actions today.
WISH YOU WERE HERE

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

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

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

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

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

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

Mickie Norawa
From Yellow Journalism
Cal State Long Beach

Cry, America!
For your sons who have died in vain.
Cry, for the battle-worn, the starving masses
The war is not going to stop.

Cry for your rich, for your poor
Cry for the ones who haven't been touched
With open arms, our statue, Liberty.

And though I come, I cannot speak
On an empty stomach.

HASHI

MACHETE

The machete is an implement such as a hoe, shovel or pick ax, forged and hammered from automobile springs with no thought to aesthetic form. A wooden handle and a few soft copper rivets complete the tool.

With moderate strength the machete can be used to cut cane or clear a passageway thru the jungle. Continuous usage develops an unusual set of muscles indigenous to the tool.

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

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

HIROSHI

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

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

Ken Nakita
Culver City, California

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

James Shahen
From Yellow Journalism
Cal State Long Beach

Photo by Victor Una
More Letters... continued from page 3

It can be used to involve oneself in one's community to help things go better for the better. This would depend upon the direction of the community. For the students at the various campuses across this nation.

Yours,
John Y. Chiu, San Francisco, Calif.

"QUIET AMERICANS"

Editor

In her thumbnail "history" of the making of The Quiet Americans, The Quiet Americans, Mrs. Mary Tani, among other things, credits the Department with membership on the History Pro-

ject Committee and then she goes on to assert that "from the funds collected the committee was partially supported." While I would have been hon-

Oral and many others have been active in the committee, it is not accurate to say that "a third of the money was contributed by the committee members, with the whole of the rest of the money contributed by the committee." The editorial in this issue of the July 21st, 1969, issue of The Quarterly, which is a newsletter of the Committee for Social Justice, states that "the committee was partially supported." All truth in addition to several years of diligent, cooperation, and hard work by committee members.

I'll refrain from commenting on several other aspects of the article by Mrs. Tani since I see that she too has her mind made up. However, I want to say to you as a person and I welcome your "tears." When, however, your brashness puts forth as a dumb fool, I think I can say that you are open so often and if I should know it, your readers should not follow the path of a clear, clarion, call.

Negro
Wm. Marian

BOWLING PAGE: Editor

This is a note to say that I agree wholeheartedly with the sentiments of the Editorial in the July 23, 1969, issue, which I was unable to see until my return to the East Coast. On the contrary, it seemed to me that the idea of making the students aware of the issues was not only justified but necessary. In short, I'm not sure what to think of the editorial. Since I have been away from school for some time, I would like to see the contents of it in the Paci
cific Citizen.

Your full paper is of stimulating ideas, and it is very helpful all the way through. I'm glad I dropped the bowling ball in the south.

Sincerely,
Harriet Fagadwa
Ed., You must mean the volleyball page.

ENRAPTURED

Gidra

Ever since the beginning, I’ve been reading your paper in Gidra. I find something: some- thing that you have not been able to satisfactorily explain (from me); something that moti-
ates me. There must be a reason that I am suborning.

My sister subscribes to the paper and I don’t want to miss your paper. So here’s my $1.00 and 2,100 dollars for a year’s subscription, and Gidra, thanks for being.

Becah Medani
Santa Cruz, Calif.

Gidra

(Also known as Gidra) is a magazine published by the Asian American Political Alliance (AAPA) in Philadelphia, Pennsylvania. It was founded in 1970 as an outlet for Asian Americans to express their political views and to challenge mainstream media representation of Asian American communities. Gidra aimed to provide a platform for Asian American voices to discuss political issues, social justice, and cultural identity. Over the years, Gidra has published articles on various topics, including Asian American history, activism, and cultural issues. The magazine was edited by a collective of activists, including Fred Korematsu, Min Yasui, and many other prominent figures in the Asian American community. Gidra's legacy continues to inspire and empower Asian American communities to this day.
a untitled poem by Ron Tanaka

it was my last weekend in the states and I didn’t know whether I’d ever be able to come back so there was no doubt where I had to go, man south from San Francisco to LA back to the ghetto and maybe even back to Poston—Poston, Arizona where I was born, man Camp 2, shit but it was too fucking hot, being August to drive all the way to Poston, Arizona since my new Alfa Romero 1750 GTV didn’t have air-conditioning or sleeping accommodations for two, so I just went to LA (besides Poston? where’s that? just another ride in the coney island of my mind)

the final remarks of the preceding section (in fact the whole fucking section) were the presentation of my credentials, designed to let you know I’m literarily inclined and have an Alfa and the need for sleeping accommodations for two (which should have filled your dirty little minds with wild visions of sexy naked girls with flowing blond hair and mouseybrown cunt)

to let you know I’m therefore better than the average Japanese which means therefore I’m very typical very average Japanese hence the presentation of my credentials

of course, I had to see Jii-chan and Baa-chan I knew I’d never see Jii-chan again alive I cried for him but had a fight with Baa-chan about the war in Vietnam which was stupid so I split knowing I’d miss her too even though she talks too much feeling bad but then my cousin Johnny in Monterey Park (where all the good people seem to be moving) told me there was a gang somewhere with “two thousand dudes” and Barry (who’s coaching B football and playing in a rock band) said he hates Japanese girls too but really digs on Mexican chicks and I said I wished I could dig on Mexican chicks too
Saturday night

Driving, cruising around
Checking out the girls
Some of them digging my new silver fuel-injected Alfa at
All (shit)

But there were places I had to go

Tommy’s (for a burger and a pepsi)

Then Acapulco

(for the hottest burritos in LA)

And, round midnight, past

The old drugstore

At the corner of Soto and St Louis

(is it

Still there? I was too drunk to notice.

A long time ago

When I had friends

We would go to that drugstore and

Have a suicide for 50c

Ronnie Minami
Richard Kami
Sam Iwawa

And

Ron Tanaka

From Madera

VI

But

I had to leave that place

It

Wasn’t really my place

Tommy’s

Monterey Park

Or even

The hottest burritos in LA, I

Had to get on that freeway and drive

Out of there

And out of California

And away from glitzy and

Suburban housing developments

And shit like that

To the place

Where I would find

That ideal woman and

Have her

Without guilt or fear

Where

I could find myself at peace with myself

And

I could look at that face in the mirror

Again

I
didn’t really want those roots

Those shitty little streets in East LA

But I needed them and wanted them to

Speak to me

Like a child

This is how far you’ve come

This is how far you’ll have to go

This is what you’re leaving and

This is the happiness you’ll find

Two thousand miles

From Tommy’s

VII

[Vancouver, B. C.]

I went to an opening last night

Having received an

Engraved invitation

From the director

Of the gallery where

I had just purchased something

Very pricey.

I stepped out of my silver Alfa,

Flicked that imaginary speck of dust off

My new H. Freeman, and

Holding a cigarette (in one hand)

Sipping champagne (with the other)

I was pleased just to be there

Looking at her

Wandering if

She was part of the exhibit

And whether

She fuck, and (supposing that

Her very elegant boy friend had

Taken her away

Because she

Might have been looking too

Interestingly) I

Wondered whether I ought to feel flattered, until

After two hours

The director

Stumbled to that corner

Where I had been

And

Asked

(In his elevated Danish accent)

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

I

Might not be so kind as to

Step outside

And show

Him and (what I understood to be)

His new mistress

A few

Judo chops

(Well!)
ARM POSITION

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

The Vietnamese have fought for 2,000 years of civilization. As non-white people we understand that these promises are many lies.

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

We dream of peace and brotherly love, but we see one class of people—white racists who live in war and racism. We work to benefit from our suffering. We call these people capitalists—the owners of industry and finance, the landlords, the employers—who must always get the most for the least. And we understand that they will cheerfully send us to death to increase their profits. And we understand that as long as they control the government our dreams will never be realized.

At Columbia we are fighting the same enemy. Students have fought against the racism and imperialism that the capitalists and the state governments have seen a small part of their power. We have seen that as students alone, we can never hope to win. And we have looked for a powerful ally who is also opposed to the capitalists.

WORKING CLASS: ALL OF STUDENTS

There is only one such ally—the U.S. working class, 80 million strong and paying the crushing price in taxes and lives for imperialism, in low wages, substandard housing, education and medical care for the working people in this country.

The first time we started our work for concessions from the UCLA administration. The administration that actively collaborated through Reservie Officer Training Corps and war research, and actively teaches racism and nationalism, and methods of invasion, the U.S. of capitalist and colonialist, non-white—to live in poverty and kill themselves from overwork.

EIGHT HOUR SIT-IN

A Black cafeteria worker was fired by the racist university for "insubordination" through his involvement in the Radical Movement (ARM) mobilized student support for the cafeteria workers and sat in for eight hours to demand that this worker be rehired. We believe that the workers are the first line of defense against the capitalist and colonialist ideology and demonstration.

ARM was a mobilization, not of 28 people, but of the idea that students and workers could unite against their common enemy, the University, as best as they could appeal to each of us with two noses; to understand and strike this alliance.

But ARM has strengthened its resolve to build the worker-student alliance. The attack on us has made clear how important the administration's class alliance is. The cafe workers—the first to support us—have made clear how important they think it is to have strong solidarities among the workers, the criminal injustice of the UCLA bosses. We will support the just demands of the workers, and we will turn with the strength of our alliance against racism and imperialism. We will win.

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

The day gave no hints of what was to come. I woke up early and went to school to help pass our freshmen announcing the rally that was to take place at noon. For weeks, ARM and SDS had been waging a campaign to release Charles Burger, a black UCLA student who was fired for refusing to give up his coffee break.

The focus of this campaign was to demand that this one worker be rehired with full back pay and no reprimandings. However, the real purpose of the demonstration was to gain job security for all campus workers and to expose the University which takes advantage of them, especially the Third World workers. The University pays its black and brown workers wages and intimulates them into silence about their grievances concerning the lack of rest breaks, bad fits, and the horrible working conditions.

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

Nono—a fast-sized crowd gathered at Meyerhoff Park. Over the noise of an outdoor band (strange, how the University always competes with a band when we held rallies), several speakers invited students to come hear the petition to Adolf T. Bruger, the Executive Director of ASUCCLA Food Services. A worker from the canteen, too, came out to say, "The workers are excited and really encouraged by what you're doing. Go to it!"

Carrying posters, lating grievances and demands, the rally moved on through the cafeteria, picking up more marchers who left their classes to join in and hear Charles Burger. It was decided that there were too many of us to fit into the room. So, some people went in the doorways crying their throats to catch Bruger's responses to our questions:

"How would you feel if you were a Mexican immi granter who had to face this kind of treatment daily by the supervisors on the job? Why do you in your class, get $29,000? Why do the workers?"

"Will you rehire Charles? Will you rehire Charles?" His response amounted to: "Blah! I don't know!"

2 PM—Some cafeteria workers got off work.

They joined us, bringing food and encouragement.

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

Occasionally Bruger tried to make deals. He changed the show time several times from his first statement of having no authority to one where he could fire Charles, but had no control over his finances. Later he could guarantee back-pay, but stipulated that Charles appear before a "grievance committee," the work of which he denied the existence of the "grievance committee."

Furthermore, they would never use it since the com mittee didn't have the means to "grievance."

Therefore, Lechuck, the man who fired Charles sat on this "impartial" panel to review the firing of Charles Bagchar. In essence, Charles would be rehired, given up his new job, and a few days later would go before this committee only to be re-fired! This is job security.

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

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

Now cut out the violence, the arrest of our friends, and the attack on the Negroes at UCLA and elsewhere are viciously confronted with low wages, bad working conditions, and long hours.
The Conscientious Objector

By Dale, Berkeley

Can I kill another human being in a war? The time has come to answer this question, which, for very apparent reasons, your government postpones asking. If you are one of the many people who, when you ask that question in the first place, if the answer is "no", and you are currently classified 1-A, then you better get off your ass if you intend to do your part.

The basis for conscientious objection is very often misunderstood—misunderstood by both those who believe in the sanctity of life (a religous view) and those who don't. What one does is not so much a question of which view is the right one, but how to act on it. This is a political question, and one that will have repercussions for every one of us. The application for conscientious objection is not a political matter; it is a religious one.

The decision to file a C.O. application may seem complex and may involve many factors, it may be that you have talked to your parents, or friends, etc. (the social stigma attached to a C.O. is probably greater than to those who fought in Vietnam to earn their badge of honor.) The point is that the decision is a religious one, it is what you choose to believe in, and that you choose to believe in with all your heart, mind, and soul. The application for conscientious objection is a political matter, but it is one that has religious implications for every one of us. The decision to file a C.O. application is an act of conscience, and one that should be taken seriously by all of us.

The draft is here to stay, and we must learn to live with it. The draft is not a religious matter, but it is a political one. The draft is a political matter, and it is a political matter that we must learn to live with.

Change the Draft

By Wayne, Hawaii

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

They are facing the draft, the draft is not a matter of personal choice, but a matter of political choice. The draft is not a political matter, but a political matter that we must learn to live with.

Where Have All the Flowers Gone?

By The Bomber, Los Angeles

The people of the United States have been expressing their desire to end the Vietnam war during the past five years. In 1964 the electorate overwhelmingly chose President Lyndon Johnson, who said, "We are not about to send American boys nine or ten thousand miles from home to do what the Vietnamese ought to be doing themselves." By the end of President Johnson's term, he had sent more than a half million American boys to Vietnam. The war in Vietnam is a war that America has chosen.

In the 1968 election the American people rejected President Johnson's position and elected Richard Nixon who said, "I have had to end the war in Vietnam. The war in Vietnam is over."

Nixon has only reiterated his campaign rhetoric and the killing in Vietnam continues.

The American people have never participated in making the decisions that relate to the war in Vietnam, but today the Americans are paying the price for the war.

The dimensions of U.S. involvement should be enough to morally sanction an immediate withdrawal. U.S. action in Vietnam has resulted in the deaths of 45,598 American soldiers and 653,492 Vietnamese. The number of American soldiers wounded has soared to 258,779.

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

Even while the Paris Peace Conference continues and the President and his advisers confer on a gradual withdrawal, draft-age men are drafted and go to war to die in gratuitous and for a purpose of honourable peace but no amount of honor will ever raise these men from their graves.

Are the real lawbreakers? The protectors of the war or those who criticize are the real lawbreakers? Are we in order to turn our hatred against the people of Vietnam? History will offer the final judgment.

Meanwhile every citizen must decide for himself...

FEEL THE SQUEEZE?

Draft coupon available at the following locations and times: BERKELEY


LOS ANGELES

San Diego Draft Office Open evenings: Monday through Thursday, from 7 to 10 pm; Tuesday through Saturday, from 9 am to 4 pm; attorney available on Mon- day through Thursday, from 9 am to 4 pm, 605 Hilgard, Law building 2114, 823-2835.

Free Clinic: Draft counseling: Monday through Thursday from 7:30 to 9:30 pm, 115 North Fairfax.

Los Angeles Resistance is now located at the Haymarket, a new coffee house place, 598 So, 1st in the Silverlake area. 507 North Hoover Street. Call 666-2025.

SAN DIEGO

San Diego Draft College is a volunteer service organization dedicated to helping young men cope with the Selective Service System. They have a 24-hour response to college and law- enyer-trained counselors to help you understand the draft law and your options under that law. Call 838-1317.

VENEZUELA

Draft Information Service. 73 Market Street, Room 2.

BIRTHDAYS

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

The future of young men across the country was decided recently Monday through Thursday by a system that was drawn out of a large glass bowl on the campus of Yale University.

If you are between the ages of nineteen and twenty-five and are looking for a way to avoid being drafted this month or avoiding the joys of the Selective Service system, you can do it now. A score or so are gone, in the after- math of this word war, peace was finally restored. You came into this world... your parents looked forward to a lifetime with you, they held high aspirations for you, they took pride in your achievements, they consolated you in your sorrows, they loved you... they cherished you... they relished a part of their lives. It is a part. Now... now, you've grown to be a man, and now, you must do what both your parents want you to do, what is likely to be your last birth- day and last chance that you have with your parents and loved ones. Next birthday and next Christmas, you'll be a killer, or perhaps you'll be a horse and your parents will no longer be celebrating in Decem- ber, no longer be thinking of Peace on Earth. Think about it... act on it!!
CUBA TRIP
Three-hundred people are planning a two-week trip to Cuba to leave in January. Expenses will be paid for the hotel, government-issued tours and by funds raised through film benefit and other activities. More details and applications are available at the GIADA office or at the UCLA American Studies Center. Deadline for applications is December 13.

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

The Asian Studies Group of Cal State, a newly chartered organization held its first meeting of November 25, 1969 on campus. It was well attended by interested Asians who want to get involved in all that goes on and it featured Raymond Tasaki of the UCLA Graduate School speaking on the problems of narcotics and the impact of the narcotics on the individuals in the Los Angeles area.

PLAYERS TO EXPAND
The East-West Player announced plans for a fund raising campaign to encourage expansion of the development of an Asian American theatre. Last year a $36,000 grant was awarded by the Ford Foundation to 36 theaters and the money was matched by fund raising activity. No part of the grant money can be used to defray operating expenses.

The proceeds from the newly launched subscription and advertising campaign will be used to expand the fellowship program from eight to twenty awards and to supply funds for the new season. The East-West Player will print 10,000 copies of a subscription program which will be used for a subscription drive. A full page ad will cost $100; half-page, $60 and quarter-page, $30. The ad will be in the first week of December. Write to the East-West Players, 1024 Griffith Park Boulevard, Los Angeles, California, 90026, telephone (213) 460-2666.

COURSES AT YALE
Yale University will offer a college seminar on the "Experiences of American Asians in the United States" next semester. The course will be divided into three categories: Early Emigration Patterns, Regional and Historical Survey of Asian American Schools, and the Asian American Problem.

Further information and copies of the syllabus can be obtained by writing to the Asian American Studies Association at Yale, 889 Saybrook College, Yale University, New Haven, Connecticut 06511.

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

Mike Yamamoto, UCLA law student, of 3522 S. Blythe, may be contacted for more information.

LACC
The LACC Student Alliance presented a three-day Los Angeles College presented a proposal for 34 courses at Asian and Asian American studies to the Dean of Instruction at LACC, on November 18. The current full faculty was not through with the Dean of the College Development Committee special funds bill submitted to California Senate Bill 204 which sets a top priority on programs of this nature. The total amount of $10,000 was made for funds to develop an Asian American Studies Department. Qualified instructors with masters degrees in Asian American studies will be sought to staff the department.

CHARITY DANCE
The Associated Bands of Clubs is holding their Third Annual圣诞 Charity Dance on December 5th, at Los Angeles City College Student Center from 9 p.m. to 12:30 a.m. All persons who can goods and money to buy merchandise for needy families. Admission to the dance will be $1.00 and three can good and three free tickets at 9 p.m. Proceeds from the dance will be distributed a few days after the dance.

Anyone interested in participating, please contact Barbara, 232-6286.

RETURN OF OKINAWA
Japan rather than the United States that should take the leading role in such fields as economic and technical assistance towards the nation-building efforts of the Asian countries. A step was taken to solve the thorny problems of trade and investment relations as Sato promised to promote "a policy of trade and capital liberalization." American manufactures, particularly those in the textile industry, have been experiencing recent increases in low-priced Japanese imports. American exporters have long complained about restraints placed on the amount and nature of foreign investment allowed in Japan by the Japanese government.

Government and business leaders on both sides of the Pacific are delighted over the outcome of the talks. However, very little seems to have changed for the people of Okinawa and Japan. The race for Okinawa will soon be gone but most of the massive bases which occupy 25% of the arable land on Okinawa have been crowded overseas (population density of 1,700 persons per square mile compare to 50.5 for the United States) will remain. The noise of jet bombers will still be heard; Okinawans and Japaans will see 160,000 of whom died in defense and technical assistance towards of the island during World War II, although a number of companies will set up business to take advantage of the low cost of labor. And now the Okinawans...

Asian Americans for Peace and Freedom, M.D., Fred Miwa, artist, Harold Isetani, businessman; David Jung, pharmacist; Emure Hara, attorney; Frame Wong, teacher; Simper Akio, teacher; Harry Mitsuzaki, pharmacist; Fredie Lee Moon, teacher; Pinda Mook, teacher, Warren Furumaki, Student, Director of JACL; Mori Nishida, neighborhood worker; Eddie Gurovich, administrative assistant, Yvonne Wong, teacher; Emma Go; David Woo, attorney; Kaz Umemoto, architect.

Mrs. Liz Isetani, Mrs. Eunice Utemoto, Mrs. Mary Miyashita, Mrs. Kate Hong, Mrs. Ellen Higa, Mrs. Grace Moriguchi.

continued from page 2

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

"In individuals in the community are willing to make the Brethren to do the works. It is not a right thing, say, yeah, we have a really righteous community. But this isn't wholly my responsibility. I'm doing something but I'm not the only one. There are fifteen older guys who are doing something too, yet these guys do the other time either. They are not their children fighting or their cars getting stolen. And if the community doesn't pull through, the Brethren's going to have to do things on their own, the Brethren's isn't going to last, and if that happens, then these guys are going to stumble back into the streets," said Yamaki.

There are, however, a few individuals committed to helping the Brethren in its endeavors. Speaker Yamaki pointed to Mark Higuchi, attorney; Jeffrey Matsu, JACL regional director; the Reverends Sato, Saeki, and Tatsuyama of Centenary Church, and John Ty Sato.

"After Mike's speech, there were a few who made a sincere gesture of financial and personal support of the Yellow Brotherhood, such as Ray Kaneko, George Iizuru, Optimists. Jeffrey Matsu of the Yellow Brotherhood and his people to reevaluate its commitment to the Brotherhood.

"In a way, a reputation of person's reaction to the Brotherhood speaker depended on his personal commitment (or lack of it) to the task that the Yellow Brotherhood is trying to accomplish.
new world theatre

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

The New World Theatre is a Third World theatre of people of color. The play utilizes a Third World frame of reference in facing the common oppression of American and Third World Writers.

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

Future Engagements:
1. Monday, Dec. 8, 8:30 PM at the Inner City in the Bi-Weekly Forum Series. This one entitled "Protest Art Effective."
2. Wed. Dec. 10 at UCLA for CSES program
3. Long Beach State, date undecided. Call Inner City 735-1621.
“Quiet Americans” by Mrs. Mary Tani

A review of the book “Nisei: The Quiet Americans” appeared in the current issue of the book, which more or less confirms my expectations of the book. Charyn concedes:

"Yet, in spite of its virtues, Hosoaka’s study of the Nisei is flawed. Like the Little Tokyos that flourished on the West Coast during the depression, Hosoaka’s book suffers from a kind of inanity. He offers a host of anecdotes and material, such as Senator Daniel K. Inouye of Hawaii and Mike Masuko, who lobbied as a political consultant, but has no idea what the impact of the Nisei on the future of this country will be. He is completely oblivious to the fact that the Nisei are the descendants of the Japanese who left their homeland in the 19th century to work on the railroads, in the canneries, and in the mines.

Hosoaka informs us of a survey taken in 1967 indicating that 45 percent of the population of California still believes that the Evangelical Church is the religion of the state, and he says that a survey taken in 1968 indicated that 55 percent of the population of the state believe that the Evangelical Church is the religion of the state. In July of this year, it has been holding informal meetings at the JACL office, 125 Weller Street, Los Angeles, on Wednesday evenings. A steering committee of officers and a community advisory board which includes members of the local JACL chapters, workers, and other people who share the concern that the Nisei might have undergones during and after the Evacuation. They have, for example, that idea that the Nisei are the descendants of the Japanese who left their homeland in the 19th century to work on the railroads, in the canneries, and in the mines.

Hosoaka has been speaking to community groups to gain support for their programs and to relate their experiences to the community. The group is also establishing a consultation service. Anyone knowing of a house having three or more bedrooms should contact Ms. Nishida at 625-4471 or 262-4500.

CSCLB Asian Studies

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


Yellow Power

"Yellow Power!" proclaimed the headline in the Los Angeles Free Press.

Inside appeared a reprint of Amy Tanaka’s “Yellow Power in America” which was published in the October issue of GIDRA.

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

HAYAKAWA IN FRENSO

As the short, slightly rotund, moustached man who wove his way into the banquet hall, he sat down at the head table, someone was heard to exclaim, “There he goes, he doesn’t even look Oriental.” And maybe, at a quick glance Dr. T. I. Hayakawa of San Francisco State College doesn’t look that Oriental.

The gathering was the Japanese American Citizens League’s Central California District Council (CCDC) installation banquet, attended by 200 people from Fresno and other JACL chapters in central California. Mr. Fred Y. Hisamatsu of Fresno was a guest of honor. His words reflected the JACL’s growing concern over divisions within the Japanese-American community as he spoke of peace and togetherness and appealed to youth to be so.

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MELLOW YELLOW
A Christmas Wish
BY R. WU

December, 1969
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United Crusade Exec Resigns

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

The letter, a memorandum dated Oct. 21, was made public in the Bay Area by La Raza and the Black Caucus, stated in part: "The Black Caucus has now joined La Raza and the Black masses in advertising a campaign via "Boycott ABC." And just when the regular opinion piece war motion was winding latest project is coordinated by the Univ. of California School of Social Welfare faculty and students... so we ask for your help.

Yellow is Yummy

"The Chinese community has been heard from, too," they say. "If Black is beautiful and brown is better, Yellow is yummy." One lone Japanese militant writes in on the color chart, claiming to be the yellowist of all. A very young girl, with an eye-popping mound of hair rising around with a red crayon. One group of agencies that was once little green with envy. A few turned purple, in fact, a few of our agencies and its Black Panther ties. This makes sure of our impartiality. It is impossible that we be equally disliking, if we can't be loved.

The "true Japanese militant" apparently was this flara of the Bay Area who had been corresponding with Nelson, comparing ways in which USAC could meet the needs of the Oriental community.

Raza initiated the exchange when he wrote on October 7: "I ask that a Japanese American be added to United Crusade.

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

I shall be looking forward to the next United Crusade campaign and the change directly in mind."

Heartburn!

A later interview with Nelson reveals that his group is "too valuable to be very beneficial," but it was at this earlier point that his alleged "racist" letter was publicized, with its reference to the Oriental pattern's status. Nelson acknowledged the sensitivity of our times in his apology prior to his resignation:

"In these days of increasing internecine conflict, it is to the quest for a truly open society, which commitment I fully share, there must be in the subject treating the core...

"This is the way which I have so painfully realized these past few days, that we have offended some who have written to the reader out of context. To them I can not refer for any form of this sin of my personality, of my sorry, of my apology."

"Merry Christmas."

"Quiet Americans" continued from page 14

title, saying that some Liberals would object, feeling that the Japanese Americans would feel betrayed. The JARP Committee was aware of possible reaction to the title but did nothing to survey or sound out the membership.

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

“Our nation under God” has taught and spread the word that regardless of our color, economy, age, or any of the other classifications that divide mankind, we are made in the image of God. That teaching is from the image of God, and is a far cry from the image set by JACL. The disparity between the teaching and the practice of it does not change the fact that the teaching is ideal.

Not only JACL, but the rest of the Japanese American population (with some exceptions, as in any generalization) are still in a state that Black Americans have already graduated from. The Blacks don’t glorify American war heroes anymore. They had soldiers who fought way back in the Revolutionary War. And did it get them on an equal basis with the Whites? The record shows it did not. So now the Blacks’ heroes are those who suffer persecutions; all sorts of deprivations; get jailed; even killed for their efforts to gain justice in the U.S.A. You don’t read about such heroes in the American school textbooks, so it depends on the black students to fill us in on the basis of past performance book, Black Americans: Their History and Contributions contains chapter headings such as “ Destruction of a Stereotype”: " The '60s Revolution": "The 40’s: Days of Struggle": worth reading. It is a 56 page book published by Grosset & Dunlap.

Now why couldn’t Morower & Co., Bill Hocking and JACL have been as virile as the Japanese in America? They had more than ample time to make the change after the matter was brought to their attention in the spring of last year.

Rash to Judgment

Mark Lane, author of Rash to Judgment went to every publisher in the U.S.A. One after the other rejected his manuscript, and Lane went to England and sold his book. His book subsequently became a best seller. Hocking, too, if he wanted to do the right thing by all concerned could have gone to other publishers. His book is as unfactual as, say, the Japanese in America? They had more than ample time to make the change after the matter was brought to their attention in the spring of last year.

Criticisms of the book before reading it is not necessarily based on bias. It can be said, however, that to be able to understand the book, you should have read the Japanese American history books have been published on the subject of Japanese in America in (50 are listed in the November, CIDRA, pages 13-14) many of which I have read. I cannot say that I have probably never read: the Quiet Americans in my lifetime.

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"High Potential" continued from page 3

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

Students requested that immediate action to be taken on the matter of finances. After the conclusion of the formal meeting, a group of students met with Chancellor Young, Vice Chancellor David Saxon and Joe Barry, Deputy Director of SEP, to discuss means of allocating money to pay the students’ upcoming dorm room and other expenses. At this meeting, reported that students should be receiving supplementary money within “a week or two.” He also reported that a written statement from the office of President Young would be forthcoming. High Potential funding would soon be forthcoming.
December, 1969

THE WARREN REPORT
By WARREN FURUTANI

“MERRY MOVEMENT”

Warren Furutani is well known to many in the Asian community both in Northern and Southern California. Furutani is the active in the College Readiness Program at the College of San Mateo and was one of the organizers of CINC. Warren was recently appointed as the Public Information Officer of the Japanese American Citizens League.

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

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

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

The movement for a new and better life has grown quite a lot in this last year. Many organizations, programs, and happenings have come about, and this month many organizations, programs, and happenings would like your support.

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

On the 13th, two things happen. First the Peace Frontier Center, and Project are sponsoring a “Su- ikiyaki Eat In.” It’s taking place at Los Angeles Church on San Pedro Street, then dessert is being served at the Pioneer Center (Wow, a progressive dinner. Hi-tone diner too.) Also a new organization called the Asian American for Peace is mobilizing people to take an active part in the Moratorium. Further information about the specific activities will be distributed to the community in the immediate future.

Sunday (Dec. 14) the Umbrella Organization, a consolidation of many organizations with representatives from colleges, universities, high schools and community organizations, will meet to set up its structure. The umbrella is a group of the people that is coordinating an organization is needed and the general philosophy of the organization is one for all and for one. The more people that come, the more powerful Gidra is.

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

Yes, December is an emotional month. Let the star shine once more. The first snowfall in the rain pett the earth, wind carries the mother nature’s hair, for the sun will shine equally on all people. Power to the People!

HOLIDAY CALENDAR

HI POT TO SPONSOR “SANJURO” & “NISEI”

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

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

New GIDRA Office Openings

The Asian American Studies Center at California State University at Long Beach will open its new office on December 12th at 10:00 a.m. The new office will function as Gidra’s principal information center and meeting place for Gidra staff at UCLA.

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

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

This month we are making a more effective community newspaper, we have compiled the following information so that everyone will know how to use Gidra.

-Gidra Staff

NEWS RELEASES

News releases should be double spaced and typed on one side of a piece of paper only. Stories should include the essentials: what, who, where, and when. The name of the person writing the story should accompany the manuscript. Please specify on line, if any, desired. Deadline: Twenty-fifth of the month prior to the month the story is to appear.

LETTERS TO GIDRA

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

GIDRA SPECIAL

SPECIAL LOW CHRISTMAS RATES:

First one year gift - $2.00

Single issue (11/2/69) - $1.50

Offer Expires December 31, 1969.

Please mail to Gidra as my Christmas gift!

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Los Angeles, California 90016

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