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# Gidra

The News Magazine of the Asian American Community



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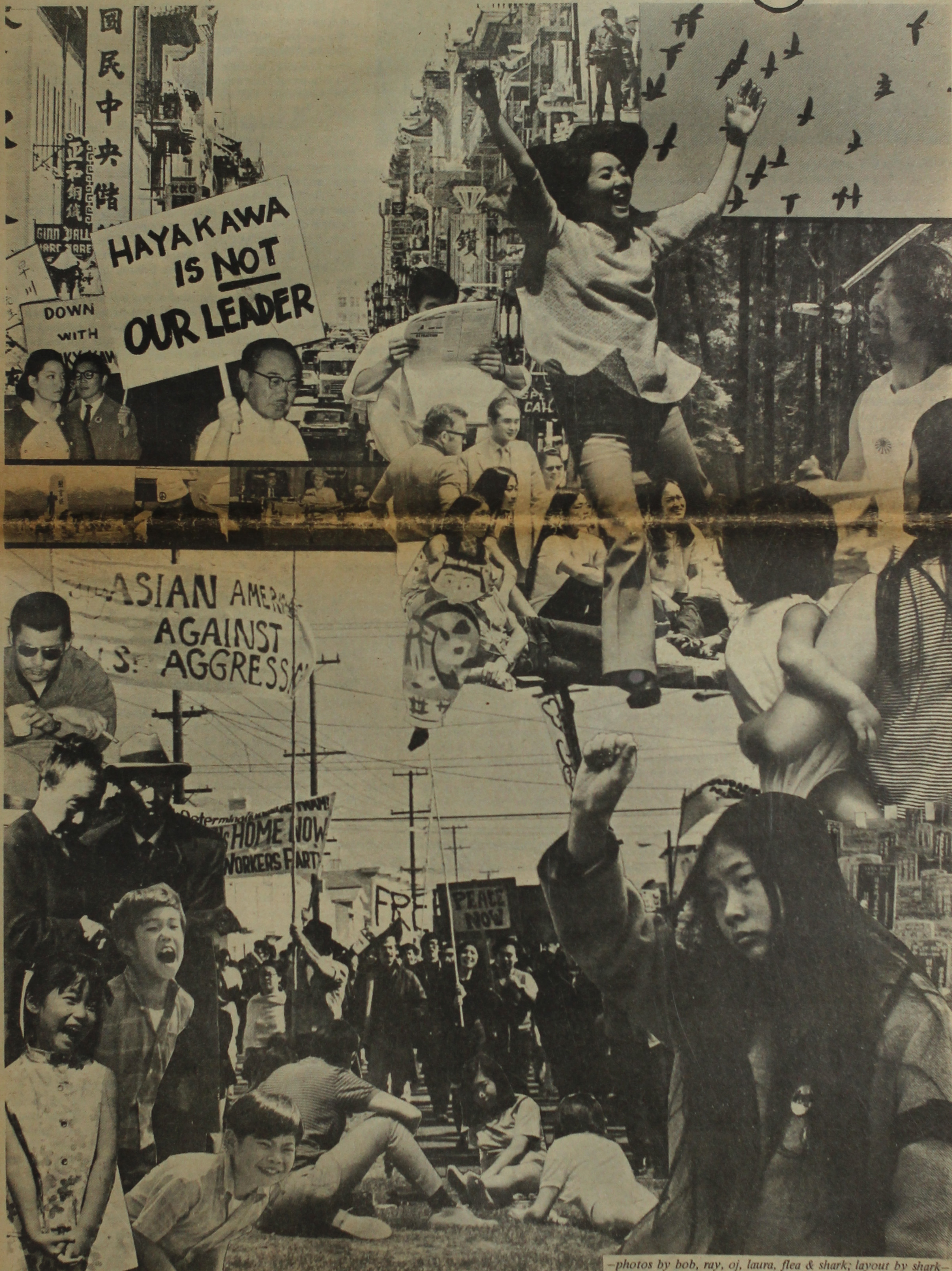
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250

January, 1970



-photos by bob, ray, oj, laura, flea & shark; layout by shark-





ANGELA DAVIS receives protection as she addresses several thousand persons at a rally organized by members of the Movement for a Democratic Military at Oceanside, California, December 14, 1969.

## SOLDIERS OPPOSE WAR

By Alan Lee

On December 14, the third antiwar moratorium was held in Oceanside, California. Although there were fewer participants than the previous two moratorium demonstrations, this one was unique in that one of the prime movers and coordinators of the demonstration was the Movement for a Democratic Military. MDM represents members of the armed forces displeased with the current US Vietnam War Policy as well as injustices within the military itself, and are joining with other antiwar organizations to display their feelings.

The marchers numbering 2,500 to 3,000 marched about a mile

to a beach bandshell where the rally began. The march was led by principle rally speaker Angela Davis.

Many of the Oceanside residents disregarded pleas by their mayor to remain indoors, but instead came out to gawk at all the freaks protesting against the war in Vietnam. One onlooker—a marine, angrily cursed at all the "cowards" who were just too afraid to go to war and kill. He himself told smiling bystanders about all the "Gooks" he killed while in Vietnam.

The marchers were allowed to proceed to the beach with only a few minor disruptions. This

situation soon ended after the rally started. A group of local citizens and marines from nearby Camp Pendleton gathered by the beach yelling and singing in an attempt to drown out rally speakers. There was a little bit of proud military I.D. card waving by the agitators, but this ended when many members of the moratorium waved back their I.D. cards. Tempers started to flare after groups of agitators started to burn Vietnamese flags that were passed out. I couldn't help but imagine these same people and others like them burning down villages and people in Vietnam just as easily as they burn those flags. I wouldn't even begin to express the burning in my heart, as I watched this ignorant display of disrespect for another country and its people. It seemed that the only time trouble broke out was when provoked by people claiming "the only way to gain peace is to fight for it." Some people shouted at us saying that we were just chicken and afraid to fight for peace and freedom for our country. Yet how can you achieve peace while you are in another country provoking a war? By supposedly striving for freedom, we forget that we are denying someone else's.

If nothing else the December moratorium reminds us that the men of the military are part of the people and we are tired of fighting this ignominious war.

## March for Peace

A peace march and rally has been scheduled for Saturday, January 17, in Little Tokyo. The marchers will assemble at noon at the Union Church (120 North San Pedro Street), and parade through the business district of Little Tokyo. The participants will reassemble on Weller Street where the rally will be held.

Asian Americans for peace, the organization sponsoring the march/rally, met on January 3 at the Union Church to finalize plans for the demonstration and to paint placards to be carried by the marchers.

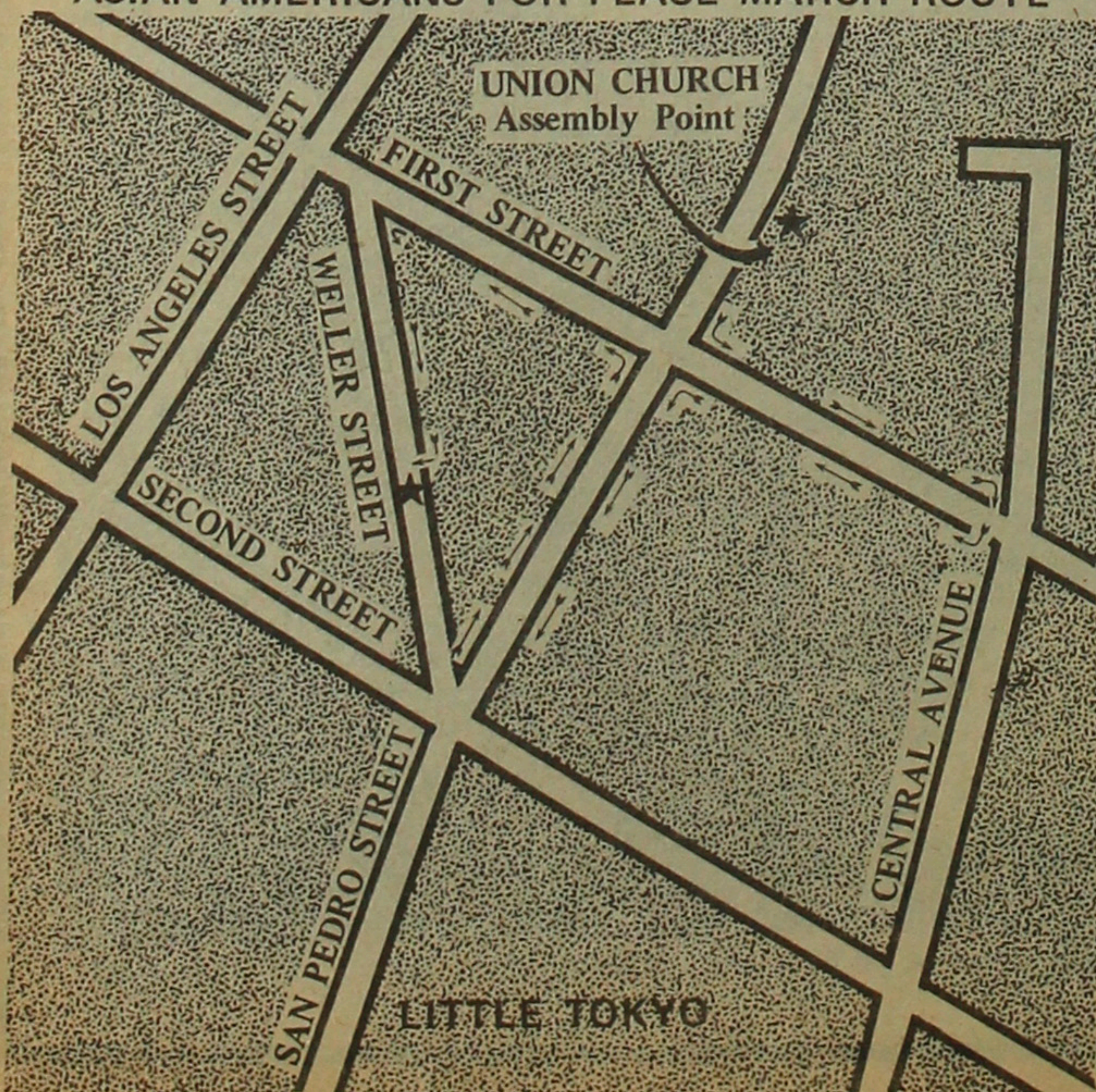
It was announced that proper rally permits were acquired through Councilman Bradley's office, and assurances were given that Weller Street would be closed to through traffic.

Speakers for the rally include

some prominent Asian American leaders including Warren Furutani, the field director of the Japanese American Citizens' League and Yuji Ichioka, the associate director of the Asian American Studies Center at UCLA. Reverends Sozaburo Watanabe and Richard Wong will also speak. Monique Truong, the daughter of Truong Dinh Dzu, leading South Vietnamese political prisoner, will be a featured speaker at the rally. Entertainment and music will also be on the program.

The Asian community has shown once before during the Noguchi hearings that it is no longer a "quiet" minority. It is hoped that all Asian Americans opposed to the war in Vietnam will join in the rally on January 17 and not support "the silent majority" of President Nixon.

### ASIAN AMERICANS FOR PEACE MARCH ROUTE



Six members of Asian Radical Movement at UCLA appeared in Purdue Court on Dec. 17, 1969 for a preliminary hearing. The six members, along with twenty-two students and workers face two felony charges, conspiracy to commit false imprisonment and the act of false imprisonment with violence and menace. They were arrested on Nov. 19 for a sit-in in the office of A.T. Brugger, Executive Director of ASUCLA Food Services, over the unjust firing of a Black cafeteria worker and in protest of bad working conditions and lack of job security in the UCLA Food Service. At the Dec. 17 court appearance, they received a continuance until Jan 22, 1970 when they will appear in Division 40 Municipal Court in the Hall of Justice at 9:00 A.M. for preliminary hearing.

Since the sit-in, a workers' committee was formed and has raised the following demands:

#### 1. Wages

- All food service workers should be paid a minimum wage of \$3.00/hr.
- All food service workers should receive a wage increase of at least \$1.00/hr.
- All food service workers should receive at least a 10% increase

in wages/yr.

#### 2. Unemployment

All food service workers should receive state unemployment compensation or an equivalent private unemployment compensation plan; in either case the cost should be covered by ASUCLA.

#### 3. Retirement

All full time workers should be eligible for the pension plan which is now available for salaried employees.

#### 4. Medical

In case of accident or illness on the job, workers should be able to get free emergency care at the Medical Center.

Approximately two weeks after these demands were formulated, four student workers and one full time worker (two of which are on the workers committee), were fired for participating in the Nov. 19th sit-in. Students and other employees who participated in the sit-in are appearing before disciplinary committees and face possible expulsion from the university. Two students have already received letters of dismissal. An ARM Defense Fund has been established. Contributions may be sent to P.O. Box 18046, L. A. 90018. For further information, please call Eddie Wong at 663-5950 or 734-7838.

# REMEMBER 1942 ?

By Carol, James, Seigo, & Victor

"It was so bad, I couldn't stand it. There were scorpions, nothing to sleep on..." was the comment of 83 year old Manzanar alumnus. This was Manzanar, the relocation center in which 10,000 Japanese Americans were forced to live during World War II for the crime of being Japanese. It was at this location, about 10 miles north of the town of Lone Pine near the Sierra Madre that a Japanese American community was artificially created in 1942 and was allowed to die in 1945.

During its existence, Manzanar was 36 blocks and consisted of one mess hall, one laundry barrack, one basketball court, and two latrines. Today, there is nothing particularly noticeable about this once interned community except for two guard towers, one huge monument, and six graves.

On Sunday, December 27, a group of 150 persons, ranging from ages three to 83, made a pilgrimage from Los Angeles to Manzanar—a distance of 280 miles. The pilgrimage was organized to dramatize the current effort by JACL to repeal Title II of the Internal Security Act of 1950 (it provides for the revival of detention camps), and to restore the remaining monuments and pay tribute to the memory of those who were interned there.

The caravan which consisted of one bus and twenty cars left the JACL office at six a.m. and arrived at Manzanar at 12 noon. Along the way, three cars met with difficulty. One car, involved in an accident, was totally damaged but the occupants still continued and reached Manzanar. Of the two others, one broke down and the other got lost but the occupants still reached their destination.

Immediately after arriving at Manzanar, one group cleared the fenced-in area of dead trees and shrubbery with hoes, knives, shovels, rakes and hands while another group refurbished the huge monument. Others planted and watered trees, restored the graveyards by rebuilding a portion of the fence which was knocked down, and placed flowers and wreaths on the graves and on the monument.

After the cemetery was restored, everyone gathered around the fire and food was served. A dedication ceremony took place directly afterwards where Reverend Mayeda of Gardena performed a Buddhist ceremony. He was followed by Reverend Waki from San Francisco who stated, "As we stand in the shadow of this monument, we rededicate ourselves to the cause of freedom. We commit ourselves that we shall always fight for the rights of all people to live as free men in this nation."

The speaker for the Organization of Southland Asian American Organizations, which sponsored the pilgrimage, was Jim Matsuoka. Jim lived at Manzanar. He said, "To many of us Manzanar was a symbol, a monument to racism, a place where being Japanese meant you were a prisoner...The federal government clothed us and fed us and told us where to move, how to move, and when to move. The only people who ever came out of this camp were people without souls, the 'Quiet Americans'...When people ask me, 'How many people are buried in this cemetery?' I say, 'A whole generation is buried here.'"

As he closed his speech, Jim asked the group to join him in the Japanese version of "Auld Lang Syne," a song he had sung many years before when old friends were being sent away to other camps. He said, "I wish you would join me in singing farewell to Manzanar...and to so many people that lived here."

And as the chill wind swept away the final bars of the song, the people began preparing to leave. There were a few more announcements and then a silent departure. The sands of Manzanar had captured a few more tears of the Japanese American people.

## ARM Receives Continuance

By Eddie Wong

Six members of Asian Radical Movement at UCLA appeared in Purdue Court on Dec. 17, 1969 for a preliminary hearing. The six members, along with twenty-two students and workers face two felony charges, conspiracy to commit false imprisonment and the act of false imprisonment with violence and menace. They were arrested on Nov. 19 for a sit-in in the office of A.T. Brugger, Executive Director of ASUCLA Food Services, over the unjust firing of a Black cafeteria worker and in protest of bad working conditions and lack of job security in the UCLA Food Service. At the Dec. 17 court appearance, they received a continuance until Jan 22, 1970 when they will appear in Division 40 Municipal Court in the Hall of Justice at 9:00 A.M. for preliminary hearing.

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# Chuck Smokes Hi Pot

by Hat

After a meeting with Chancellor Charles Young, on December 1, concerning the financial crisis that had plagued the Asian High Potential Program at UCLA for over six weeks, the future seemed promising. Students had been assured by Chancellor Young that all financial obligations would be taken care of, that a committee would be formed to investigate and revise the criteria (Parents' Confidential Form) used to evaluate the financial needs of the students, and that a written statement outlining the University's position on High Potential financing would be forthcoming.

When it became obvious that the letter was not forthcoming, two of the spokesmen for the Program met again with Chancellor Young to remind him of his verbal commitments. One of the spokesmen stated that at this meeting, the Chancellor reclarified his previous statements and told them that he (the Chancellor) had the power to drop the Asian High Potential Program and that if the students did not comply with the policies and rules of the University, financial or otherwise, the Asian High Potential Program would be dropped. The Chancellor

gave them no written statement.

At the first meeting with Chancellor Young, Alfred Estrella, the coordinator of the Asian American High Potential Program also explained that it was essential to the survival of the Program that a director who is familiar and sensitive to the needs of Asian students be selected and that this director be selected by students and community representatives in cooperation with the Administration. It was just recently learned that an administrator has been hired for the Asian American High Potential Program. The selection

of this administrator was done by the Administration without the cooperation of students or community representatives.

Though part of the financial burden for some of the students has been alleviated, the fact still remains that Chancellor Young and his Administration have failed to honor their commitments. As one student stated, "One really wonders if the intent of the University when initiating this program was to give students an opportunity to further their education or whether it was just some type of token used to quell the Asian community."

## Panthers 'Vamped' Again

By Naomi & Flea

"There is a calculated design of genocide in this country," charged Rev. Ralph Abernathy of the Southern Christian Leadership Conference in describing the continuing battle between police and members of the Black Panther Party. Other moderate leaders of the black community, who had previously refrained from identifying with the Black Panther Party, are starting to voice similar feelings as after the latest of bloody clashes.

The latest incident in a long history of Panther-police conflict occurred in Los Angeles on Monday, December 8. At 5:30 a.m. in the morning as estimated 300 police, armed with arrest warrants, search warrants, riot shotguns, AR-15 rifles, tear gas grenades, satchel charges, a helicopter, a 6-foot steel battering ram, a National Guard armored personnel carrier, and an instrument called a "jet-ax" used by the fire department to cut through walls and roofs of burning building, descended on Los Angeles Panther headquarters at 1445 South Central Avenue.

A five-hour battle ensued. Police used every weapon at their disposal during the fray. One reporter at the scene remarked of the building, "that it still stands is a miracle." Finally, 13 Panthers stepped through the tear gas and gun-smoke to surrender. Three Panthers and three policemen were injured in the melee.

Meanwhile, Los Angeles police raided two other local Panther facilities, where 8 more Panthers were arrested.

A week before the Los Angeles raids Panther leaders Fred Hampton and Mark Clark were killed by Chicago police. The disposition continued on page 16

## Aid to Alcatraz

The Japanese American Crusade to aid the Indians, now in possession of Alcatraz Island in San Francisco Bay, used Nisei volunteered boats to transport many sacks of rice, canned food, fresh meat, produce and fruit to the large Indian population on Alcatraz, December 21.

Because of the common bond of experience of incarceration in American concentration camps and U.S. government reservations, the JACL's National Committee to Repeal Detention Camp Legis-

## "Come Together"

By Mickey Nozawa

Do you get a tremendous thrill when you receive a Christmas present that you know cost a tidy sum? Is your big kick awaiting that fateful Christmas morning when you can open that fantastically large and beautifully adorned box under your tree? Being a materialist of sorts, and being raised in a materialistic system, has made such events monumental to many of us. But for me anyway, Christmas 1969 was unique; and the thrill of receiving gifts and cards was replaced by emotions that are hard to handle, let alone, to express. The gifts all carried the stigmas of the God, Money, and Christmas became a green monster.

Why do people say "Merry Christmas"? Are they really expressing a true hope that your Christmas will be merry, or do they say it out of habit? Do people really feel happy as they trample and shove each other in the human maelstroms of the shopping centers? Is the true meaning and spirit within the minds, or is there really a person under the breath as the hurry and scurry of cool manipulating hands wrap and tie the multi-colored ribbons and papers into a presentable package of the precious gift? Is the smile there when you're stuck on an on-ramp of a freeway massed together with millions of other fuming creatures excreting poisons into the air, caught helplessly on the black asphalt rivers? Do you need a pint of Old Crow to feel the cheer you couldn't find any other way, and realize the morning after that all you succeeded in doing was to make an ass of yourself? Do you wish that Christmas would come but once every ten years?

These were my feelings on Christmas until I went to a party (so-called) at the youth center in Gardena. The party was "sponsored" by a group called "Come Together". It was open to all who felt that being with beautiful and compassionate people was more important than trying to locate a last minute gift with an expensive price tag.

When someone said "Merry Christmas", it was he or she that said it, not Jim Beam or Jack Daniels. There was some drinking, but the place was vibrating with genuine happiness and love. The flush of faces and the strains of C.T.A. and Dylan, the smiles coming from within, unmasked and unartificial, made the party a real "Come Together". The feelings were easy to pick out. The only pre-requisite was that you had to be alive. For me, the whole world was inside the building. The entire experience was something I wish I could keep motionless forever. For it to remain crystallized within that time and place would be worth more to me than a million Christmas presents with platinum wrappings. Such Christmases should come more often and why not?

Is Christmas so exclusive that it must come but once a year? And when it does come, must it mean begrudging money to buy gifts as a replacement of the spirit that Christmas originally engendered? When you say "Merry Christmas", do you really mean it? Or are you saying it for fear of being called a snob behind your back? The love and warmth, the compassion and feelings have all been so overshadowed that we've taken bright lights across our front porches and the

That one magic night is over. But the realization that it happened has brought for me a hope that people are really still people and not machines guided by scripts of dollar signs and wrist watches tuned by a fork; that within them and others are feelings that are real and not put on; that if you give a part of yourself, you gain a part of somebody else, not a key-chain with green colored rhinestones or a Parker pen with a replaceable cartridge. Feelings and emotions are real gifts, and to have them as treasures makes you richer than all the gold King Midas can make or steal. When people realize that everybody you see is a brother or a sister and not just an acquaintance, then Christmas can really be everyday.

lution sponsored the food lift crusade in commemoration of the 25th anniversary of the Supreme Court's decision of the Korematsu case, which ruled that the detention of persons of Japanese ancestry in 1942 was legal and constitutional.

Monetary support was also put forth for the campaign by the Japanese community and donations are still being accepted by the committee in care of its co-chair-

men, George Uehara, 1349 Watkins St., Berkeley, or Edison Uno, 515 Ninth Ave., San Francisco.

The Rev. Nicholas Iyoya, pastor of the Japanese community Christ United Presbyterian Church, also made the church's facilities available to the American Indian Center to house Indian delegates from all over the United States who are attending a two-day conference in conjunction with the Indian plight.



STATE-WIDE ASIAN AMERICAN CONFERENCE: Warren Furutani of Los Angeles coordinating a discussion session at a conference held on December 20 at USC. [photo by flea]

## PROF SAYS-"they're quiet"

By George Araki, SFCJAS

The "Quiet American" title for Nisei is an accurate stereotype. So claimed Dr. Stanford Lyman before 80 engrossed listeners at the December meeting of the San Francisco Center for Japanese American Studies (SFCJAS) held at the Pine Methodist Church. Dr. Lyman, Professor of Sociology at the University of Nevada, contended that the Nisei's style of life can be described, at least in part, as "quiet", that this style emerged as a consequence of the Nisei model of the mature individual, and that this style has raised some provoking conflicts for the Nisei.

According to Lyman, the Nisei's image of a mature person is one who has mastered his emotions, i.e., one in complete self-control. This model, instilled early by Issei with such precepts as one ought to behave so as not to bring disgrace upon himself or his family, or so that people will laugh at him, was perpetuated in the Nisei's teenage period by his peers. Nisei who expressed strong emotions were ridiculed and teased by peers. Although done with benevolence, the precept was clear: the mature person controls his emotions.

Actually, this ideal grew out of the post-Tokugawa period in a governmental attempt to control potential uprisings by disloyal and masterless samurai. Lyman explained that mastery of one's emotions was consciously cultivated as an ideal in samurai character with the notion that responsible and mature samurai would not turn against the government. This model, glorified later by tales and legends, persists to modern times, and is clearly reflected in chamberlain movies. For example, in "Seven Samurai", the five "true" samurai do not recognize the upstart (Toshiro Mifune) as a samurai, despite his obvious bravado and fighting skill, for he is boisterous, outward, and emotional. The model samurai, however, is depicted as expressionless, before, during and after heroic battles. Hence, to give way to impulses, to exhibit emotions is childish, immature, without character, whereas mastery of emotions marks the ideal samurai.

So the Nisei, according to Lyman, incorporated this model, through his parents, peers, and Japanese movies. Furthermore, the racist atmosphere of his youth made it easier for the Nisei to accept this model, for in a hostile world, full of uncertainties, it is safer to remain quiet and withhold one's feelings. Outwardly, Nisei became quiet, self-controlled, detached; he suppressed emotions, tensions, and fears; he entered into situations, but did not become part of them.

Today, the Nisei faces conflicts. The Nisei style, according to Lyman in the discussion session, is increasingly becoming a liability in our society. Nisei moving into middle management positions are expected to express their feelings and give forth the knowledge that presumably was responsible for his advancement, but to the consternation of management, Nisei remain quiet. As an outcome, Lyman feels that a block in Nisei employment level might occur.

Many Nisei, particularly of a liberal bent, are under political attack for not expressing themselves. Quiescence is viewed as conservatism. Nisei, having achieved a measure of success and comfort, face the moral dilemma of remaining quiet or raising their voice against the current return of a white supremacy doctrine directed primarily against the blacks.

Sansei are also a source of conflict for the Nisei. Assimilated to a large extent, Nisei turned to Dr. Spock for models of child-rearing. But now, Nisei are concerned about the results: Sansei are not in control of their emotions! Meanwhile, Sansei, caught up in a cultural revolution which espouses openness, loving, giving, and revealing self, find fault with Nisei who are opposite in style.

Lyman ended his talk with a call for less blaming of generations, but rather an exploration of real differences in character and style, and the consequent losses and gains in each generation.

continued on page 16



## EDITORIAL

## THE FUTURE BEGINS TODAY

Man looks to the future with hope. Yet man sees with today's eyes and hopes with today's heart and mind. Man's eye and mind were trained yesterday—today's thoughts can only build upon yesterday's thoughts—the vision of tomorrow is rooted in the sights of yesterday and today.

Today we stand within the door of the new year and upon the threshold of a new decade. We look forward with a mixture of hope and apprehension. We hope for a decade of peace and a new era of understanding among men. We fear that men will be blind to the havoc and destruction which he has created with his own hands. We fear that man will be unable to cope with the world he is creating. We fear that man, through his own silence and complacency, will condemn himself to his own destruction.

Because we fear these things, we have resolved that we will not be silent and complacent in dealing with the crises we face today. We will not be "Quiet Americans" on issues that vitally affect our lives. And each one of us, individually, silently vows to work towards the creation of a more humane and just society.

As Asian Americans, we must support the repeal of Title II of the McCarran Act because it paves the way for a recurrence of the injustice perpetrated in 1942 to Americans of Japanese ancestry. But we realize too, that this is not enough because in 1942, there was no law to justify the internment of 110,000 Japanese most of whom were American citizens. The repeal of Title II is just a small step, only a token move, in dealing with the deep rooted problem of racism.

We, as Asian American Human Beings, feel it is our moral obligation to oppose the Vietnam war specifically and all wars generally. We cannot tolerate the planned destruction of human life in Southeast Asia or anywhere else.

We realize that this country is not perfect, and that it is sometimes contradictory and many times downright oppressive. It is a country that will spend millions in a campaign to stop smoking and then spend even more millions subsidizing the tobacco industry. It is a country that will spend billions of dollars for a distant war while many of its own children are starving, millions to cure cancer and millions to develop bacteria that could destroy the world. There is a great need for change and this change will come about, hopefully, through a peaceful revolution—a revolution of new ideas in the creation of a more humane and responsive world.

We feel too that man must harness the population explosion that is coming and will soon be suffocating this globe. At the current rate, the world population is doubling every 35 years. In five or six generations, if man has not destroyed himself otherwise, he may well suffocate in the one square yard of space that will then be his.

But we may not even last the next 35 years according to some authorities. Man may commit suicide by raping and polluting the resources of this planet in his quest for material gain. Water will be the first resource to be exhausted, then petroleum and natural gas, and then the air will be too foul to breathe. We must convince industry that the future of human life is more precious than the almighty dollar.

We can cite example after example of man's folly and his greed, but if you care about your fellow man you have already seen many instances. The problems are urgent, and if you do not act, you are condemning your heirs to an empty world.

History is a product of man's hopes, man's knowledge, and man's will. If man does not use his knowledge and will NOW, he will have a history but there will be no hope...for there will be no future. The future is also a product—an extension—of man's hopes, knowledge, and will. Let man's will be done for good; let his knowledge be used for progress; let his hopes be kept alive for a better future. The future begins TODAY.

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LETTERS TO  
GIDRA  
MISINFORMED

Ed. note: Mr. Marutani is a member of JACL's Issei History Project Committee.

Dear Mr. Marutani:

This replies to your "Letter to the Editor" in the December GIDRA.

You have put words in my mouth! I did not credit you "with membership on the History Project Committee." What I stated was that you were one of the seven members of the "Issei History Project Committee." According to one memo sent me, the name "Bill Marutani" is listed among seven of those who served on the original "Issei History Project Committee". Your name also appears, along with Frank Chuman, under the title "Legal Counsel" of the "JACL Executive Committee" on the JARP-JACL letterhead. It is not clear what happened in the transition from the "Issei History Project Committee" to the "Japanese American Research Project (JARP) Committee" as to membership. Which of the two committees does your "History Project Committee" refer to? Or is it a general term referring to both? If so, it is like combining the "League of Nations" and the "United Nations" under one title even though the membership is not the same. Thus we are not talking about the same thing. Why not fill in the gap and clear up the whole picture once and for all?

## "Members"

The apostle Paul most appropriately refers to the various organs of the human body as "members" of it, working in accord with the other members (1 Corinthians, Chapter 12). In that sense you deny being a member of the "History Project Committee"; how much more justified are we protestors in objecting to the title *Nisei: the Quiet Americans* with which we are NOT in accord, body, mind, spirit or soul?

You speak of "putting money where one's mouth is!" Where was the money collected from the thousands of contributors for the "Issei History Project", the sizeable UCLA grant and other grants for JARP put? This concerns overburdened taxpayers, directly and indirectly. And who stands to profit from the sale of the book?

## Wall of Secrecy

The J.U.S.T. Defense Committee for Dr. Noguchi accomplished their designated purpose in the designated time with speed, efficiency and openness. They held open meetings and gave public and specific account of the funds collected, and of the expenditures. Should not JARP-JACL do the same? Of course the individual members of JUST were from diverse groups which enabled a system of checks and balances to prevail. JARP-JACL does not seem to operate that way, judging from the manner in which the decision for the "Quiet" title was reached and the wall of secrecy surrounding the whole business.

You allude vaguely to "several other slants taken by Mrs. Tani." Why not be more tangibly specific? Surely you are in a position to give a more graphic account of the making of the "Quiet Americans" book and are thus able to clear up the real issues involved. Brushing off the specific points I made as "slants" does not help any. Are the answers to be indefinitely veiled in the recesses of JACL archives? I'm told that the general membership of JACL does not know what goes on betwixt and between the JACL 'powers',

A Victorious  
New Year to  
You...America

(Editors Note: The following article is reprinted from the Manzanar Free Press of January 1, 1942, at Manzanar Relocation Center. It is not the opinion of the Gidra Staff.)

Greetings to you for a Victorious New Year, people of America, from your kindred 50,000 citizens inside barbed wire fences. We send you greetings, we who have been lodged by circumstances of war inside these Relocation Centers in the deserts of the West.

In three months, we will have spent two years in these centers. We have had time to rationalize our own predicament. The tragic experiences of evacuation, the untold volume of business losses of the evacuees, the unwarranted hatreds engendered toward us by some people because of our hereditary kinship with the Asiatic foe—these we write off the ledger.

On the other side stands our gratitude to the American people for sanctioning the effort of this government to look after the welfare of our children, our aged and sick. We realize that in other parts of the world millions of innocent peoples' lives have been sacrificed in evacuations and by failures of other governments to protect their war-driven civilians. Here in War Relocation Centers we have found temporary refuge, we have taken stock of our stake in America and now we are preparing in a new spirit to re-establish ourselves.

## WE WILL NOT SHIRK

In seeking to resettle and to re-establish ourselves in our respective trades, businesses, and professions, we realize the unwisdom of trying to force ourselves upon a people who view us with suspicion. We only seek to join in the drive for Victory. We are prepared to shoulder our share of further sacrifices demanded of all her citizens by our country. We will not shirk. Indeed, evacuees who have already left the Relocation Projects are contributing to our embattled nation's war effort through their initiative, their resourcefulness, their adaptability, and their talents. In Europe, in the South Pacific, on every front, former evacuees are today standing in the shadows of their brethren Americans.

We also believe that our country would achieve the full use of her available manpower when she encourages evacuee tradesmen, merchants, farmers, and professional men to re-establish themselves in their own fields of endeavor in the communities of their own choice. We ask you, the American people, to try us on our own merits. We are willing and ready to stand or fall by our records, realizing that it is one of the inherent characteristics of the country we love to appraise its people by the contribution they can make toward the total welfare of the nation.

## THIS COUNTRY—YOURS AND OURS

It is our belief that our country wants to fulfill the obligation to itself to permit the unhampered restoration of a group of its own people to their natural and rightful niche in the American scheme of life through an orderly process of evacuee resettlement. In the ultimate analysis, the citizen evacuees who are behind barbed wire fences, through no fault of their own, are not persuaded to resettle by glittering promises of job offers. The important consideration is that they be convinced in their own minds that they are acceptable to American communities as Americans and that in relocation lies their service to their country.

We believe that you are earnestly concerned with the process of revitalizing the American scheme of social structure which recognizes only aristocracy by intellect and by achievement, not through political, religious or racial differences. We believe that on this conviction, America rests her cause in this war.

Now that our eyes are clear again and our hearts are strong again, we look forward as Americans with deepened understanding and firm conviction to this New Year when Victory shall come to this country that is yours and ours.

so I as a non-JACLER, would be even more in the dark.

And I only began subscribing to the "Pacific Citizen" in May of this year, 1969. That's how I learned of the Hosokawa book. Thousands of Japanese Americans do not know about the book, some never heard of JACL. And since one must be forewarned to be forearmed, and thousands are left in the vulnerable position we were in prior to and during World War II—stereotyped into ONE image to the profit of the

stereotypers.

If a work is to the advantage of only some people and does not benefit all, how laudable is it?

Mary Tani

Dear Gidra Staff:

I am enclosing a check for a one year subscription to GIDRA. Please start from the December issue if possible and let me know what back copies are available and cost of same.

I first became acquainted with your paper while attending the continued next page



## IDIOTS AND INSANITY

By Steve Tatsukawa

During the early morning hours of December 8, 1969 in south L.A., 300 LAPD pigs fought 12 Black Panthers for nearly five hours, 12 people can't possibly be that dangerous...or can they?

The way the American establishment operates today, 12 people can be dangerous, even one person can be "dangerous". But the main point is, "who are these people dangerous to?" The residents of the southside neighborhood where the Panther shootout occurred were cheering for the Panthers during the gun battle, so evidently the people who could have been directly involved didn't feel the Panthers were dangerous to them. Yet 300 pigs saturated the area that morning, so surely someone must have thought these Black Panthers were highly dangerous people.

### IDIOTS!!

What those Panthers represented was not a threat to the people. The Panthers were a threat to the American power elite; the ruling class made up of those individuals who have control of the economy, control of the politics, control of the educational system, control of the welfare system and control of the legal system. The ruling class has an enormous amount of power, an enormous amount of money and affect an enormous amount of lives. Yet they are idiots. To prove they are idiots all you have to do is look around you and see what they've done to us. Ghettoes, Vietnam, Pollution, Poverty, Inflation, Racism. All this is the work of idiots. Dig it, idiots are in control of this country. It is these idiots who felt threatened by those Black Panthers in that old store in south L.A. These idiots who run Los Angeles, who run California and who somehow run (or is it ruin?) the whole nation were the ones so afraid, so paranoid by those Panthers that they had to use 300 heavily armed LAPD pigs to squash them. But they still failed. 300 pigs were not enough, 300,000 pigs would have failed and a million pigs wouldn't have been enough because what the ruling class idiots were really afraid of wasn't those 12 people but the ideas that those 12 people were preaching. The Black Panthers, along with other groups, such as the Asian Radical Movement, have continued to attack the contradictions of the American reality as opposed to the "American dream". For doing this they have been repressed by the establishment.

The ruling class idiots would like to have all of us believe in the reality of the "American dream" which says in this country all men are free and equal and everyone can become President someday and all this is because of our great democracy. This is insane! The idiots who control this country have developed the United States of America into the most insane nation in the world. America is not a living democracy; it is a living hypocrisy, a sick insanity. It is in the midst of this insanity that we, as Americans, find ourselves.

### INSANITY!!

The insanity of America has twisted all of our lives. In fact, in America, a lamp is worth more than a human life and if you don't believe this ask any mother of any person who was killed in the Watts riot or ask Mayor "Shoot to Kill" Daley of Chicago. This is insane!

The "silent majority" which is always blowing the line of law and order is perhaps the most violent group of people that ever existed in this country. They are violent because they are responsible for destroying generations of nonwhite people by denying them basic human rights. (Remember "life, liberty and the pursuit of happiness"? I wonder where all that went?) The silent majority's violence is the worse kind of violence because it is not directed toward property but toward human lives. Yet it's the cat in the ghetto who bags the lamp that ends up shot in the back. This is insane!

The whole economic structure of this nation is directed at keeping class lines stable which means keeping poor people poor and rich people rich. Millionaires escape from taxes while welfare mothers can't escape from poverty. This is insane!

It is insane to believe that an education is going to change everything. The ruling class idiots have nonwhites believing that if we get "their" kind of education we've got it made. But when we step out of school with the diploma we find we can't get anywhere near our expectations. The troubles of this country go beyond education—way beyond. For example, a man named Charles Drew had an education, in fact, he was one of the leading medical researchers in the country. Charles Drew organized blood banks and helped to develop blood plasma which has saved millions of lives. Yet Charles Drew bled to death in the waiting room of an Atlanta hospital because he was black, and for the administration of the hospital that was sufficient reason for Charles Drew not to live. This is insane!

### FRUSTRATION!!

Just living in America is a frustrating experience and what's most insane about the whole setup is that the people are digging it—but not because they want to but because they have been programmed to. We have been programmed to devalue the human life worship the dollar bill, breathe poison air and hate people living on the other side of the world. All this is America and we have been programmed to love America. Every weekday millions of American school children must pledge their allegiance to the flag and the country, not just in Beverly Hills but in Watts, East L.A., Harlem, the 'Frisco Chinatown, and Selma, Alabama. These children must pledge allegiance to the country that put them in the terrible situation they're in. This is insane!

It is insane that in Mississippi the infant mortality rate of nonwhite babies is higher than the rate in Vietnam, a nation involved in a war. All this adds up to is the fact that Americans have no control over their own lives. Only the establishment has the right to kill you; the right to play god over you. This is insane!

So before the ruling class idiots try to pull a "Charles

## A TIME TO CHOOSE

By David Ota

"Let's see some action, let's get away from all the talk and get something done." That is the main idea of Steve Tatsukawa's article, "No time to Play" which appeared in last month's GIDRA. His thinking seems quite logical on paper but there is a basic problem with his ideas; it is a problem that seems inherent in the thinking and writings of militants and revolutionaries. These people speak often of action and change but never bother with a few essentials like what changes do they want and how are they going to get those changes. Action and change are good things but can be absolutely meaningless if there is no expression of brain power, assuming it is there. One word in the article just slays me—revolution. The word has been tossed around so much that it's become something like the faddish friske; a small group of people just flinging the thing back and forth at each other. "Revolution" is just part of an overused rhetoric mixed in with a lot of abstract and irrelevant definitions of change and action. It's time we got down to a more pragmatic level and start making a few concrete proposals about how and what changes are necessary and beneficial. In "No Time To Play" I found no new and intelligent ideas about exactly how Americans of Japanese descent are going to improve their social standing in American society. In "We Are Americans" I put forward original and concrete ideas on how we should act and think in order to raise the outlook for all Americans of Japanese descent.

Many readers probably wondered whether my

ideas and designed actions outlined in the November issue of GIDRA would accomplish anything. The fact is the results and successes are witnessed in the Polish, Greek, Italian and Irish communities in the Northeastern cities. Prejudice from Americans of Nordic stock ran heavily against these communities. They were seen as foreigners, as swarthy Southern Europeans and under the influence of the Papacy and foreign socialism. They met taunts and abuses in the streets and in the newspapers. In spite of all these barriers they were able to raise their position in society by telling themselves and others that they were Americans and thus had all the rights any American was granted. I admit that we are not a white ethnic group but that does not mean that the demonstration of Americanism will not accomplish anything. Polish, Italians, Greeks and Irish were looked upon by Anglo-Saxon Americans in a way similar to that of the Nazi-German view of the Jews. It was their community expression of Americanism that changed that view. It worked for others and it will work for us.

What has come out of the two essays, "No Time To Play" and "We Are Americans" is something beneficial to the community. We, Americans of Japanese descent, have a choice between two actions: Tatsukawa's aggressive and revolutionary action—whatever it may be—and my militant patriotism with liberal motives. Time has run out for sitting and debating; it's time for a decision and action. Choose your weapons.

### LETTERS

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Manzanar Pilgrimage on Saturday. It is the most refreshing piece of literature I have ever read. Perhaps the word "heartening" is more accurate. It appears the Quiet Americans are no longer content to remain that way.

Please allow me to do what I can to help. Unfortunately, I cannot make too much of a financial contribution because I am still struggling to finish my education. However, my major is journalism and I have had some experience on my high school and Junior College newspaper staff. If this is not sufficient, I am a pretty fair typist with my own typewriter.

If you can use me, please don't hesitate to let me know. I work daytimes, school takes most evenings, but my weekends are mostly free.

Peace,  
JoAnne Amano  
L. A., Calif.

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## "White Male Qualities!"

Name Withheld

I intend to marry a White man. But what were my attitudes leading up to our decision to marry?

My parents have tried to encourage me to marry an Oriental, but they also wanted me to marry a man of my own choosing. I have met many Oriental men, and they seem to lack many qualities that I would need in any man I would marry. My fiancée possesses all these qualities and many more. It seems that they are all the White stereotype qualities that are important to White middle and upper class mothers. His qualities: 1.) tall, 2.) handsome, 3.) manly, 4.) self-confident, 5.) well-poised, 6.) protective, 7.) domineering, 8.) affectionate, and 9.) imaginative. These are all Prince Charming characteristics that all White women instill in their daughters for the ideal mate.

My future-husband seems to possess all of them, and he's also White.

It seems that Oriental girls who marry White men are looking for this stereotype and will not settle for the short, ugly, unconfident, clumsy, arrogant Oriental man that we are all plagued with.

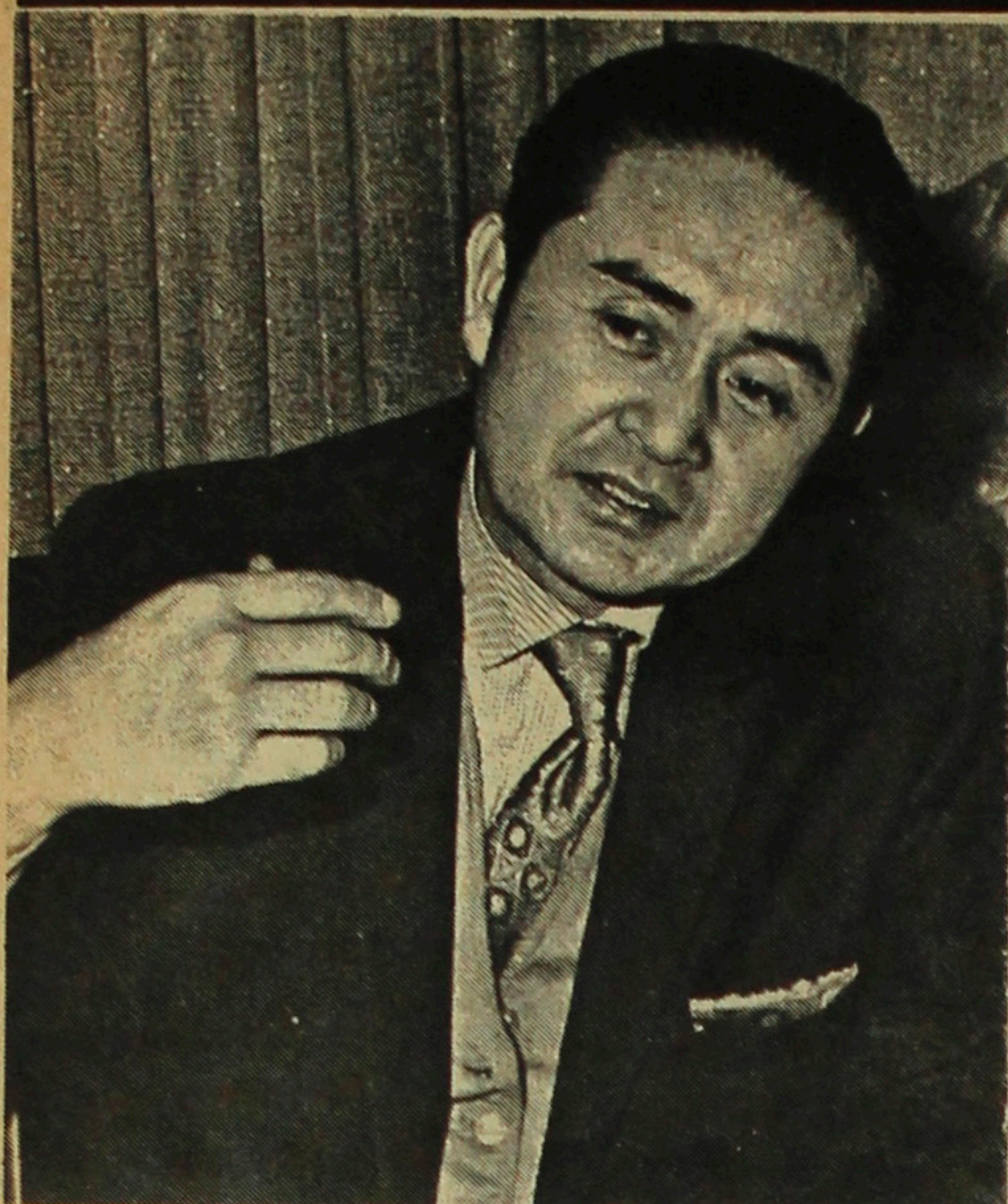
Oriental women also have stereotypes—small, long black hair, gentle, obedient, loving, soft, very womanly, quiet, and beautiful. None of these are derogatory, but all complimentary. Women like to be thought of in this way.

In the pre-marital relationship between an Oriental couple, the boy will first woo the girl by taking her out on expensive dates;

continued on page 16







## THE STORY OF DR. THOMAS T. NOGUCHI

By Seigo Hayashi  
Gidra Staff Writer

A little over thirty years ago, if one were in the prefecture of Fukuoka, Japan, one might perchance see a young man, about 11 years old, riding his crippled little brother to Toyoshima Grade School on his bicycle. Young Tsunetomi and his younger brother Kazuo, who suffered from Cerebral Palsy, were two of the three sons of Dr. Wataru Noguchi and his wife, Tomika.

This is the story of young Tsunetomi Noguchi, known today as Dr. Thomas T. Noguchi, Chief Medical Examiner-Coroner of the County of Los Angeles. It is the story of an intense man, a youthful rebel, a hard driving, ambitious man who through his own efforts and deep commitment has attained many of his life's goals. But it is also the story of a curious child, the high school organizer and prankster, and fun loving playboy. It is the story of a human being.

Born January 4, 1927, in Fukuoka, he is the eldest of the Noguchi children. Kazuo, now 40 years old, currently lives in Japan and operates a coffee shop. The youngest brother, George, is 38 and is a dental technician living in Monterey Park, California.

The pattern of Thomas T. Noguchi's early years was set when Kazuo was born with cerebral palsy. Dr. Noguchi states, "This was indeed a traumatic experience for our family." With his mother being active in civic and community affairs, much of the burden of taking care of Kazuo fell upon the eldest son, Tsunetomi. "We gave priority to my brother. Everything that I wanted I gave to him, and my father and mother concurred. When I was in the third or fourth grade, I took my brother every day to school on my bicycle."

### YOUNG REBEL

But taking care of his brother did not prevent the young rebel from pulling pranks in the classroom. In one instance he induced some of his classmates to put chalk on the edge of the teacher's desk so that when he stood up there would be a line of chalk across the teacher's trousers. When the teacher demanded to know who the culprit was, our gallant Tsunetomi went before the teachers, bowed deeply in humble apology, and proceeded to erase the chalk marks from the teacher's trousers—only to find that the eraser was filled with chalk and that he was smearing even more upon the enraged teacher.

In the years that followed, Tsunetomi, the child-rebel, emerged as Tsunetomi the inquisitive. As a teenager, he stood in a bomb shelter in Tokyo wondering about the aerodynamics of the P-38's which were strafing the city. His curiosity almost cost him his life as he stood in the bomb shelter with his head

# REBEL WITH

sticking out for a better view of the planes. His day dreaming was shattered when a passing P-38 fired a string of bullets, kicking up dirt just a few feet from his surprised face.

He recalls vividly one day as he was watching the planes, he saw an impressive formation of about 500 planes over Tokyo. He watched as their bellies opened up to fill the sky with thousands of bombs descending towards Tokyo. He watched as the city of Tokyo burst into flames. He was silent. He was awed.

By this time he was a student at Nippon Medical School in Tokyo. He could usually be found in the evenings, even in the cold of winter, sitting on a curb studying by the street light. He was an intense student, rising at 5:00 am and studied almost straight through til 10:00 pm.

### MEDICINE OR LAW

His diligent efforts were rewarded when, in 1951, he received his medical degree and was awarded an internship at Tokyo University Hospital. The following year, he came to the United States to spend a year as an intern at Orange County General Hospital.

It is interesting to note here that the young Tsunetomi had directed all his studies towards working in the United States and towards the field of forensic medicine.

When he was about 18, he had decided he would go into medicine or law. This was primarily due to the fact that his father, a general practitioner, had been accused of malpractice under Section 211 of the penal code of Japan; "When a man has complete control, professional or non-professional, and death results because of his gross error and negligence, he is punishable by imprisonment of no more than three years." The charge against his father was that the cotton was so loose on the swab, because of negligence, that it lodged in an air way and caused suffocation.

In Dr. Noguchi's own words, "I witnessed this unfortunate accident. The young man had a sore throat—it was the flu perhaps....In those days, throat swabbing was common usage and Iodine was used. The young man was allergic to Iodine and no one knew it....Upon swabbing, the young man went into coma and died."

The older Dr. Noguchi had the foresight to have an autopsy performed immediately after the death. The autopsy showed that the cotton was caught in the young man's teeth and that death must have occurred because of an allergic reaction to Iodine. The charges of malpractice and the acquittal because of autopsy evidence had such impact on the young Tsunetomi Noguchi that he then decided to study pathology and law. He studied pathology to learn more about the causes of death, and he studied law to learn the legal aspects of the field of medicine. This was 1945—the year the world saw the first flashes of atomic power as Hiroshima and Nagasaki disappeared under mushroom clouds: it was the year that marked the defeat of Japan and the end of World War II.

### NOT ONE INFANT MORTALITY

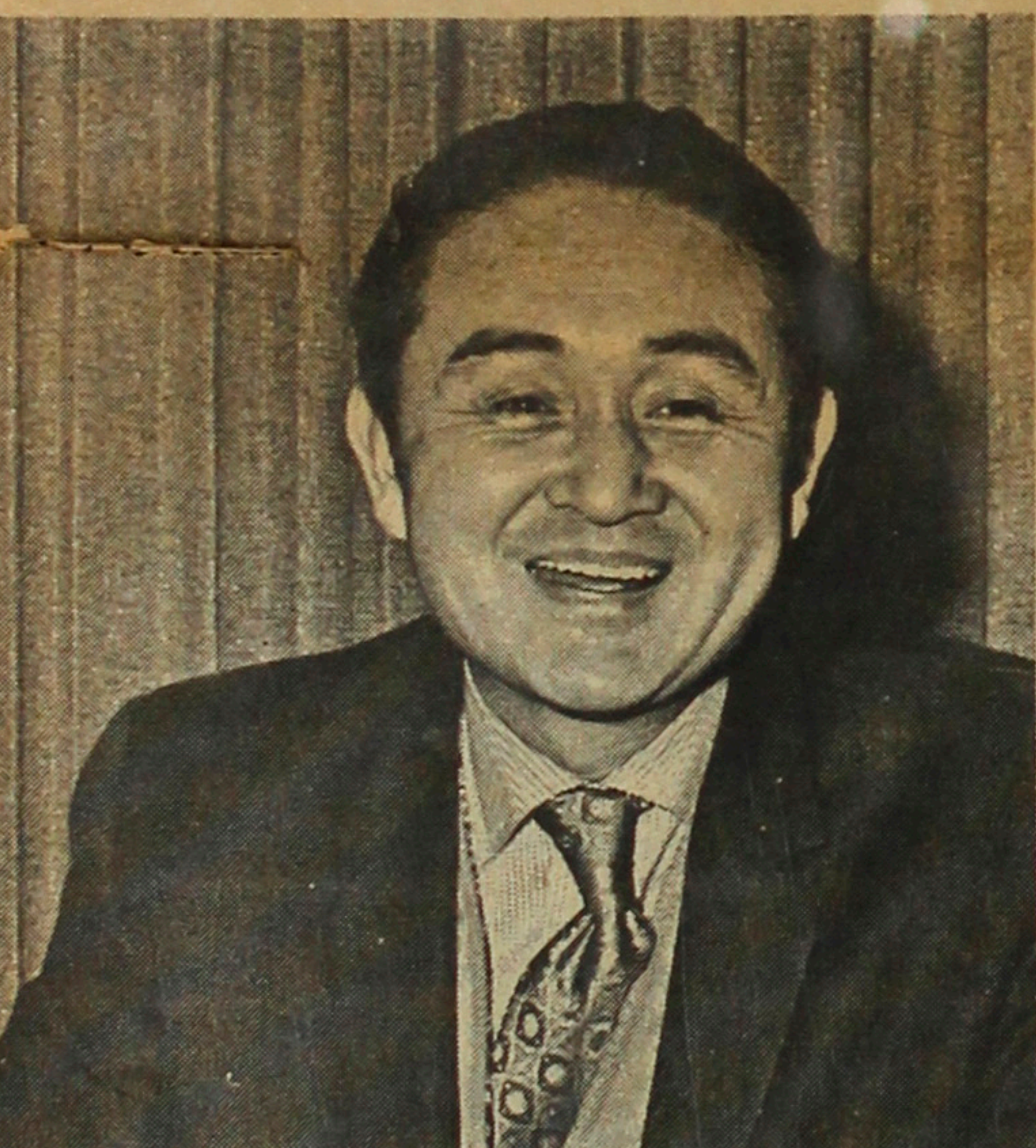
It must have been a lonely young man who walked the streets that year, sifting the ashes of what had once been his beloved city of Tokyo. With his country in ruin, he must have thought, "there is no future for me here...I must go away." He decided to study in the United States, a land where the cities were not in ashes, the victor.

And so with renewed vigor and determination, Tsunetomi Noguchi pursued his studies with his sights set on the United States. He wrote his papers in English and learned his medical terminology in English rather than Japanese. And in 1952, after a year of internship at the Tokyo University Hospital, he came to the United States to intern at Orange County General Hospital.

On June 24, 1952, Dr. Tsunetomi Noguchi first set foot on American soil. Six days later, he was thrust into the position of intern-in-charge of the hospital's maternity ward. In his first month, he delivered over 200 babies. At one point, he even had three mothers delivering at the same time in different rooms. He frantically went from room to room aiding the course of nature.

To this day, Dr. Noguchi is proud of the fact that during his term in the maternity ward, there was not one infant mortality. He gives most of the credit to nature, though, as he states that in the field of medicine credit for success should be allocated "99 per cent to nature and one per cent to the doctor."

Those were hectic days at Orange County General Hospital. The youthful looking intern was often mistaken for an orderly. Since no one paid very much attention to him, he spent most of his off duty time in the student nurses ward "practicing my English." He says he did not play favorites and took out all the nurses



Photos by Flea



# A CAUSE...

in rotation.

It was the desire to assume more responsibility and command more respect that spurred the doctor to request and receive permanent night duty in the emergency ward. Here, there was only one doctor and his word was law. The young doctor plunged into his work with such fervor that in healing others, he neglected his own health. A flu developed into pneumonia and pleurisy which resembles tuberculosis in symptoms. He was hospitalized, sent to Barlow Sanatorium for a few months, went back to work and suffered a relapse the following year, 1953.

It was during his second stay at Barlow Sanatorium that Dr. Noguchi received a most pleasant surprise. As the year's end approached he was getting very tired of hospital regimen. In his own words, "I hated hospital meals. They gave me rabbit food, lots of meat but NO RICE! And I really felt bad about it." He was even more depressed because of the coming of the O-shogatsu, January 1st.

But when January 1st came, the young doctor was presented with a meal that included O-zo-ni and mochi. "I was so surprised!", he said, "I didn't even know who supplied it!"

All of the six Japanese patients at Barlow Sanatorium celebrated a Japanese New Year thanks to a young lady in a red dress who had visited them the night before, a Miss Hisako Nishihara. She was then a research assistant at Barlow Sanatorium studying the organism which causes tuberculosis. She is now Mrs. Thomas Noguchi.

## HISAKO

The Story of Mrs. Thomas T. Noguchi, nee Hisako Nishihara, begins in Los Angeles where she was born the first of three daughters to Mr. and Mrs. Moriso Nishihara. Her father had a grocery store and her mother was a dressmaker and tailor.

Hisako was a very quiet child, often being teased about her quietness. She graduated from Los Angeles High in 1941 and was a freshman at UCLA when the U.S. entered World War II. In April of 1942, her family was sent to the Santa Anita Assembly Center and from there, they were evacuated to Amachi, Colorado.

Her stay in camp was not long because with the aid of the American Friends Society, she was able to leave camp to pursue her studies at Boston University. So, while she burned the midnight oil in Boston studying zoology, young Tsunetomi Noguchi was on the other side of the world attending Nippon Medical School and occasionally studying the aerodynamics of P-38's from a bomb shelter.

After the war, she returned to UCLA to obtain her university degrees. She received her BA in zoology in 1946 and her MA in 1948. Except for a short stint as a Biochemist at a Veteran's Administration Hospital in New York, she was employed by Barlow Sanatorium as a researcher until 1955. A year earlier, 1954, she had been awarded a Medical Science Doctorate from the University of Tokyo.

An interesting note here is that the two younger sisters also have Ph.D.'s. Her sister Mutsuko has a Ph.D. in Microbiology, while the youngest, Toshiko, has a Ph.D. in Zoology. Mrs. Noguchi gives credit for the educational attainment to her father, "He never discouraged us from doing what we wanted to do; and we did get a lot of encouragement to go ahead and get as much education as we could. He was not the type of person who would push. He was a very quiet kind of a person, but in his own quiet way he encouraged us."

## LOVE AND MARRIAGE

On December 31, 1953, Dr. Thomas T. Noguchi met Miss Hisako Nishihara. By the end of 1954 they were in love. As for marriage, Dr. Noguchi states, "I gave it a great deal of thought...for seven years." He further says, "I was quite certain that marriage was going to be it. And when I make up my mind, nothing is going to stop me."

And so on December 31, 1960, seven years after their meeting, Dr. Thomas T. Noguchi married Miss Hisako Nishihara in a small white chapel in Las Vegas. And as fate would have it, they left the slot machines and the green felt jungle of Las Vegas with more than they came with—money and a wedding certificate. This was the beginning of an alliance that was to humble the county of Los Angeles when it attempted to oust the Coroner in 1969.

Their lives together, even during courtship, had been hectic to say the least. In 1955, both were employed by the Barlow Sanatorium. From that point on their histories diverge as Dr. Noguchi pursued a

career in forensic medicine while his wife, Hisako, became a full time biochemist.

Mrs. Noguchi spent the next ten years as a research biochemist at UCLA. In 1965, she was Special Fellow in the Department of Microbiology at UCLA. The following year, she was appointed assistant professor in the Department of Pathology at Loma Linda University and in 1967, she became an assistant professor in the Department of Microbiology at California State College at Los Angeles.

For Dr. Thomas T. Noguchi, the climb from Barlow Sanatorium to Chief Medical Examiner-Coroner of the County of Los Angeles was a meteoric one indeed. He received numerous faculty appointments at the Loma Linda University and the USC Schools of Medicine. He received California Medical Board Certifications in the medical specialties of Pathological Anatomy (1960), Clinical Pathology (1962), and Forensic Pathology (1963).

## L.A. CORONER

His range of experiences include: lecturing at a Scuba Diving School on the prevention of diving accidents to lecturing at the Sheriff's Academy at Cal State LA on homicide investigation. They range from Co-Editor of INFORM (an International Reference Organization on Forensic Medicine) to being an elected member of the California Medical Association's House of Delegates—a policy making legislative body for the American Medical Association. Dr. Noguchi's organizational memberships range from the College of American Pathologists to the Undersea Medical Society.

With his myriad commitments and even wider range of interests, it is perhaps safe to say that there are not enough hours in the day for Dr. Thomas T. Noguchi. This is the man who stated in 1965, "It is too bad that my body cannot keep up with my brain. My brain can work for 24 hours but my body cannot keep up." It is no wonder that at the relatively young age of 41, he was named Chief Medical Examiner-Coroner for the County of Los Angeles.

Dr. Noguchi won the appointment as Coroner in 1967, over the objections of the USC and UCLA Medical Schools. But his greatest trials were yet to come. His name was splashed across the headlines early this year as he was suspended and then fired—accused of mental instability and excessive use of pills. He chose to fight and in hearings before the County Civil Service Commission, Dr. Thomas T. Noguchi did the impossible—he beat City Hall. The Commission ruled that the County had failed to carry the burden of proof and that Dr. Noguchi would be reinstated with full back pay.

## VICTORY

Dr. Thomas T. Noguchi had won a great victory—But he had not won it alone. Tears flood his eyes as he spoke at the testimonial dinner for his able lawyers, Godfrey and Roena Isaac. J.U.S.T. (Japanese United in Search for Truth) had rallied behind him and eased much of his financial burden. But perhaps his staunchest support came from the little woman who had come to his aid 16 years ago at Barlow Sanatorium—his wife, Hisako.

Though the Noguchi's have no children, their household has been brightened by the presence of a pretty 21 year old student from Japan whom they are sponsoring. She is Miss Masako Kumamoto who has been living at the Noguchi home since September, 1967. "We consider her a part of the family and Dr. Noguchi often introduces her as our daughter," says Mrs. Noguchi. "He met her in Japan when he was on a lecture tour and was introduced to her and her family by a colleague in forensic medicine."

Masako was recently named a homecoming princess at Los Angeles City College and will be attending Cal State LA after her graduation in January.

And so they very much resemble a normal family of three. But normal they are not. The massive amount of work that Dr. Noguchi assumes keeps the whole family busy. One can say that their life is hectic but Mrs. Noguchi states, "It's more than hectic. It's not just my work but he's got so much to do that part of his work falls over on me.....And I think that even with part time work I've got more than I can handle."

Work is not the only thing that keeps Dr. Noguchi busy. He has read widely on subjects ranging from Black Power to technical journals in the field of pathology. He has been known to visit bookstores and return with over a hundred dollars worth of books. He is an expert scuba diver; he surfs, swims, water skis and works out occasionally in the gymnasium. He has even contemplated skydiving, but he gave up the idea because of the objections of his wife and his



"daughter." He has dabbled in art, designing, and painting and is eager to discuss almost any aspect of Japanese culture.

Dr. Thomas Noguchi is a man being pulled in many different directions at the same time. He is committed to many things but he has stated that he would give his life for the people of the county of Los Angeles and for the cause of forensic medicine. He supports the Yellow Brotherhood and Gidra; he is "entirely grateful" to J.U.S.T., he is against war because he has seen it first hand; and he feels very strongly that the Japanese American community should unite and become a powerful political voice.

It is hoped that the portrait here has not been one of a man without flaws. He is sometimes misunderstood because English is his second language and though he has an extensive vocabulary, he may sometimes select words which have an inappropriate connotation. He is known as a hard driving, hard working, and ambitious man and he expects those around him to be the same. He is intense, deeply committed and deeply dedicated to his work; but he is also a warm, friendly, and fun loving person. He can stand courageously in the face of insurmountable odds as he did at the testimonial to his triumph.

This has been the story of young Tsunetomi Noguchi who grew up to become Chief Medical Examiner-Coroner for a county of over 7 million. It is the story of a man who is only human.....and perhaps a little more.



Who am i ?

Who am i?

i sometimes wonder.

am i japanese?

am i american?

or just both.

to the whites i

represent the

yellow peril.

to the other minorities

i am looked at with

contempt as though

i were white.

to the fellow asians i am

american

who am i? i sometimes

wonder.

i am me, a

human being.

robert

Yellow Journalism

Cal State Long Beach

say your thing  
in verse-

Gidra

P.O. Box 18046

L.A. 90018

...your page

our page

"God Bless America"

Bless you America for Ronald Reagan and Richard Nixon...and for  
protecting them through old ages.

Bless you America for giving us John F. Kennedy, Malcolm X, Martin  
Luther King, and Robert F. Kennedy...and for taking them from  
us in the height of their power.

Bless you America for a democratic joot in Vietnam..and for drafting  
our young brothers in defense of you.

Bless you America for moulding our young brothers into professional  
killers.

Bless you America for the Vietnam of tomorrow.

Bless you America for your ostensible equality.

Bless you America for sanctioning our right of ethnic identity...  
and for separating our history from yours.

Bless you America for dividing us into armed camps.

Bless you America for oppressing our fellow workers...especially  
our black brothers and sisters.

Bless you America for incarcerating our Asian brothers and sisters  
for exposing your injustices.

Bless you America for giving us the hope of seeing a world of  
peace in our lifetime.

Jeanne Iwasaki

Life exists through eternal agonies...  
Perhaps love's secret?

Hidden amongst visions distinguished  
by self.

Be as you are yet do as I say  
forever in conflict life...lives..dies...

Where is it...please exist in my eyes.  
Do not falter through windows of  
disillusioned minds...

Mirror that part for I fail to see  
originals.

Doubt is my teacher...Where it is-is what is.

So fail not my mind's puzzlement...

Where am I?

By George

FASTER THAN THE SPEED OF LIFE

Normal thirty-six times over.  
Who's normal?

Crunched for the rush.

Guaranteed results.

Tired.

Depressed.

Rising.

Fast rush.

Courage.

Confidence.

Oh, so beautiful.

Alive.

Relaxed.

Crashing.

Chased, damned, hated.

Failing.

Fired.

No love.

Crying.

Dying.

Dead.

The Weasel

Take my hand and hold it  
As if it were a flower.

Take care who you love-

Be not too hard,

Life is too short.

Faye Isobe

Yellow Journalism

Cal State Long Beach



the  
people

... a recent informal meeting of a seminar group on "How To Fold & Bundle a Community Newspaper"





# manzanar, 1969

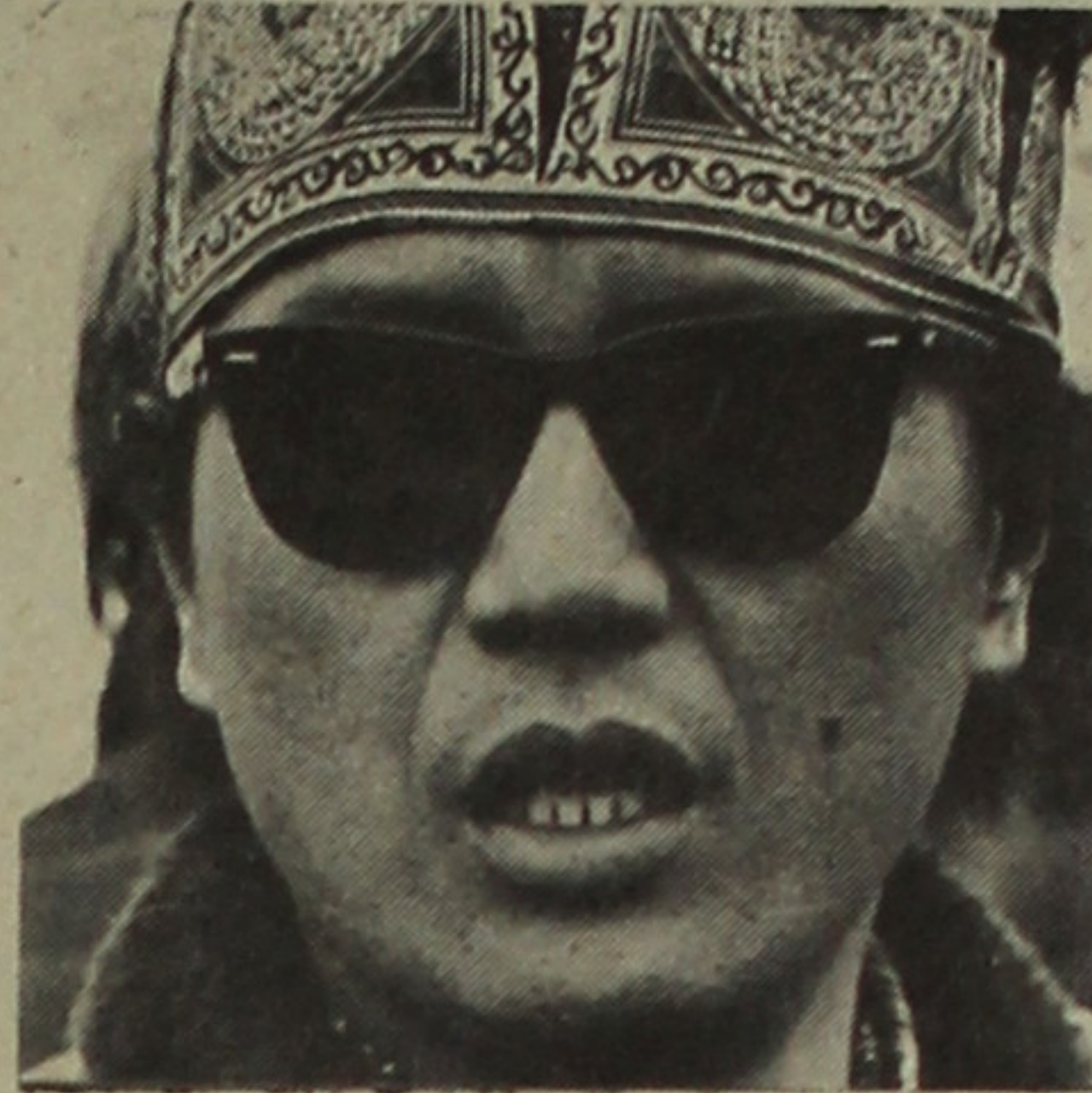
Being a Sansei and too young to remember how it felt in a Concentration Camp, the experience of visiting Manzanar was a very profound awakening.

It was cold, gray and the landscape desolate, but there were Issei, Nisei, Sansei and Yonsei all around me and the feeling was very warm. The involvement in fixing up the cemetery, sharing sushi, and singing together had the same effect as would the melting together of souls.

As Victor and I were planting little seedlings into that hard, hostile soil I couldn't help but think about those who made things grow in that earth when they were in those camps. And those that died while in a so-called "relocation camp" had to be buried in that hard earth, with the tall brooding snow-capped mountains as a backdrop and that fierce cold wind forever blowing.

And the living, were they really living? Surrounded by barb wire and guard towers, a dispossessed people in the "Land of the Free." How many frightened souls, disillusioned souls; souls that were broken? Locked up without the benefit of trial or hearing. A problem without a solution. The long tarpaper-covered barracks, the number attached to the name, processed through the dirt-covered horse stables and sent to far remote places like Manzanar. For many, it was the beginning of the end and for others, it was the end of the beginning.

Now I look around me, at my people, Monterey Park, Baldwin Hills, Gardena, Pasadena, split level mediocrity without the soul. Was some of it buried at places like Manzanar?



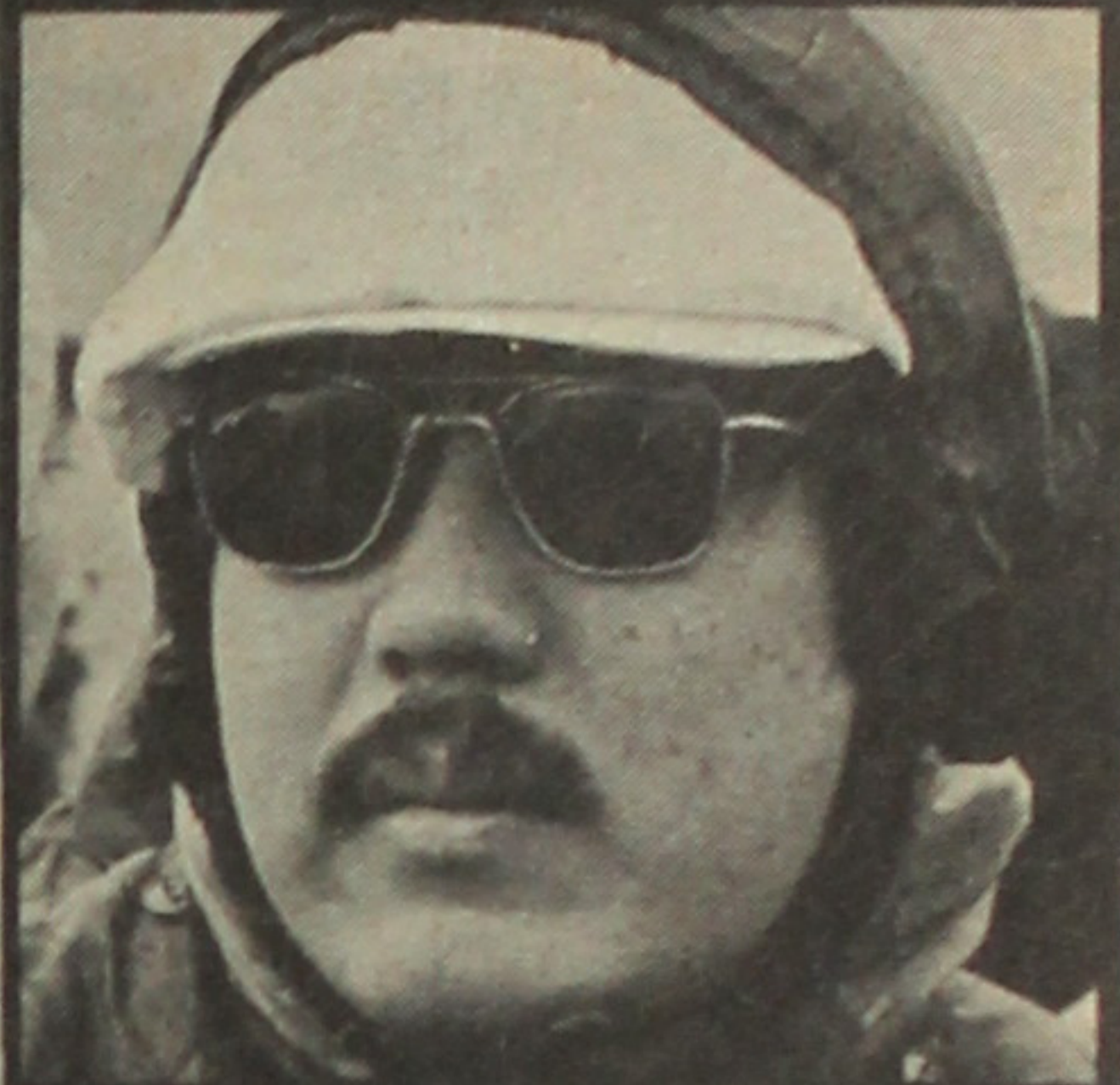
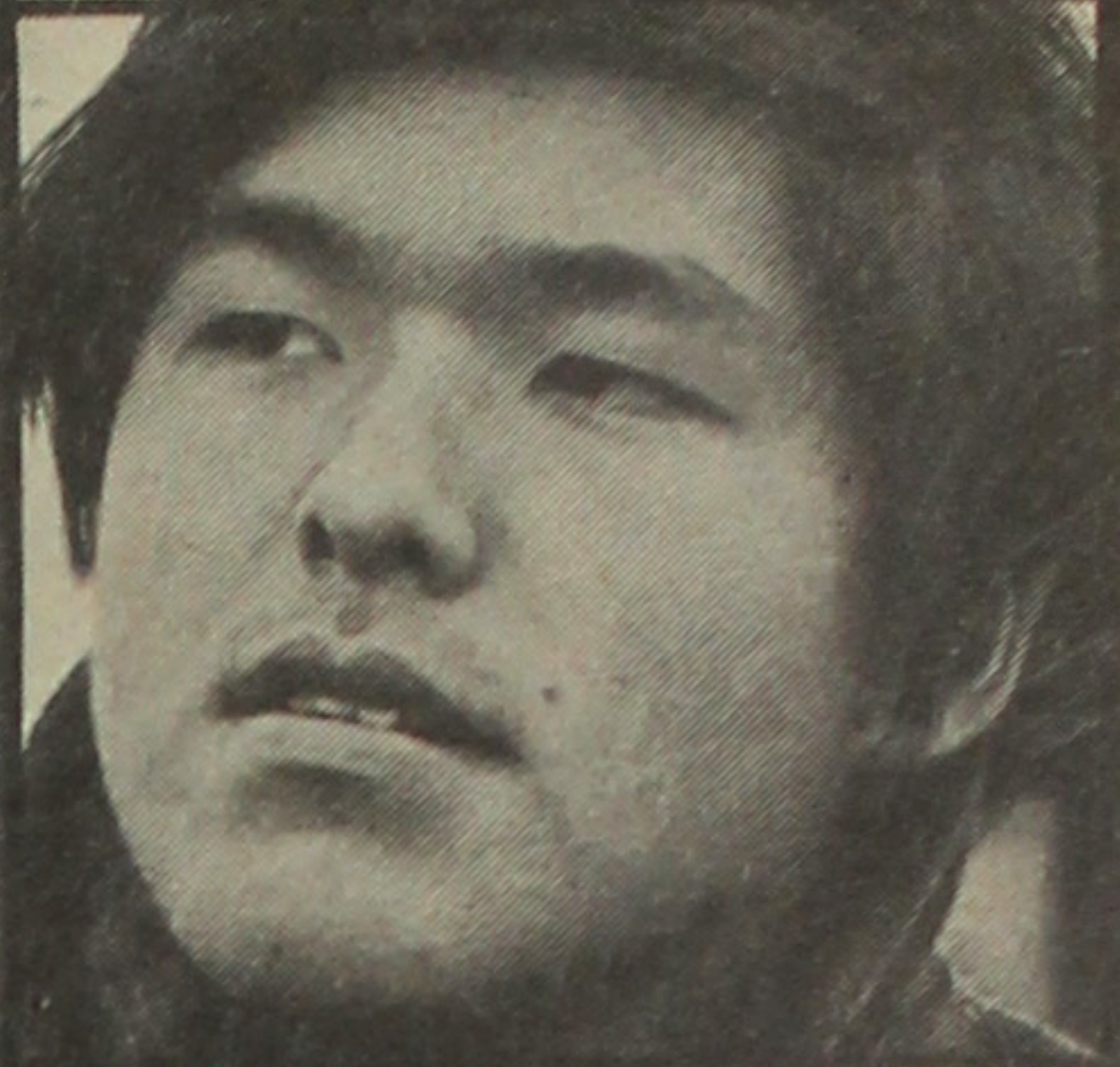
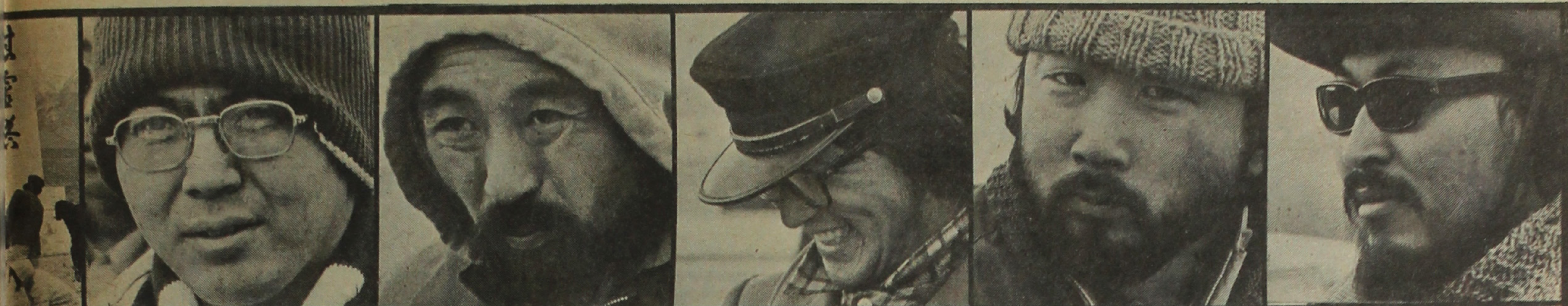
by Ray Tasaki  
Manzanar, December 27, 1969











MANZANAR RELOCATION CENTER  
December 27, 1969  
[photographs by Bob Nakamura]







# tutorial

By Neil Chan

Director, Asian American Tutorial Project

The Asian American Tutorial Project is about to go into its second year of working in the community. During this past year over 200 students from UCLA, Cal State L.A., Immaculate Heart College, and Los Angeles City Colleges, have been involved in helping Asian immigrants become better adjusted to their new environment. The Project was born out of a new awareness that Asians have problems as severe as those of other minorities in this nation.

The Project was conceived and developed by UCLA students, Neil Chan and Clayton Ikei. With the help of Colin Watanabe of Oriental Concern and John Saito of the Council of Oriental Organizations, they established the first base for a tutorial Project at Castelar Elementary School located in the heart of Chinatown.

Castelar, having two-thirds of its enrollment of 600 being of Chinese descent, had more than 200 students speaking little or no English with only three English as a Second Language (ESL) teachers instructing both Chinese and Spanish children. A tutorial project was clearly needed to supplement meager facilities.

Starting with 25 tutors from UCLA at the beginning of the Winter Quarter of January 1969, the number swiftly increased to well over 100. English as a Second Language workshops were established to help tutors become more effective.

The children involved in the Project have taken field trips to the Los Angeles Zoo, The County Museum, and the







# project

Washington State-UCLA football game. Later, with the creation of a program to aid adults, at Cambria Adult School, over 200 individuals were helped in speaking conversational English. Plans are now being made for an additional Tutorial Project at Nightingale Junior High School. During the recent holidays, over 200 community children were treated to a gigantic Christmas party by members of the Project. For the first time this summer, a ten day outing at Uni-Camp will be opened for Asian children in the San Bernardino mountains.

The most important accomplishment of this past year is that people have become interested in a community which has been largely overlooked and ignored. The need and trust of the community has been acquired and some of the organizational problems have been solved. The emphasis on tutoring will always remain and improvements in the program will constantly be made.

English not being the only problem, other areas of need must be met: including problems in housing, employment and health facing people living in a deprived area. The Tutorial Project has become viable and dynamic with potential to help alleviate the problems existing in the community. All that is needed is your support. For more information, call the Project office at 825-3881. With increased participation, enthusiasm, and efforts, the Project can work ideas into realities.

Photos: Tutorial Project and the Sansei Diablos of Cal State L.A. treat over 200 community children to a Christmas picnic-party at Elysian Park on December 21, 1969. Santa Claus is Steve Kawase of the Sansei Diablos.

Photographs by Flea





# movement

## JANUARY

- 15 Oriental Committee for Bradley formed.
- 27 Council of Oriental Organizations (COO) meeting at Centenary Church with speakers from Asian American Political Alliance (AAPA) and Oriental Concern (OC).

## FEBRUARY

- GIDRA conceived.
- 16 Oriental Speak-out at St. Mary's Church.
- 25 Thomas T. Noguchi resigns as County Coroner due to feud with Lyndon Hollinger, County Chief Administrative Officer.

## MARCH

- 4 Noguchi suspended for thirty days by County Supervisors. Committee for the Study of Education and Society (CSES 103) class—Orientals in America—started at UCLA.
- 14 Additional charges added against Noguchi.
- 18 Noguchi fired by County Supervisors. Formation of Japanese United in Search of Truth (JUST) for the reinstatement of Thomas Noguchi.

## APRIL

- 4-6 Easter Symposium and Third World Conference at San Jose, sponsored by San Jose AAPA.
- 5 Yellow Brotherhood Car Wash, Centenary Church.
- 9 Asian Women's Workshop.
- 12 Pioneer Project Rummage Sale at Rodium Drive-In in Gardena.
- 14 Los Angeles AAPA meeting at the Center for Social Action.
- 26 Demonstrations against Hayakawa during the JACL Pacific Southwest District Council Convention at the Disneyland Hotel.
- 27 "The Image of the Oriental American from Within and Without", sponsored by the Oriental Concern Race Relations Committee at the Los Angeles International Institute.

## MAY

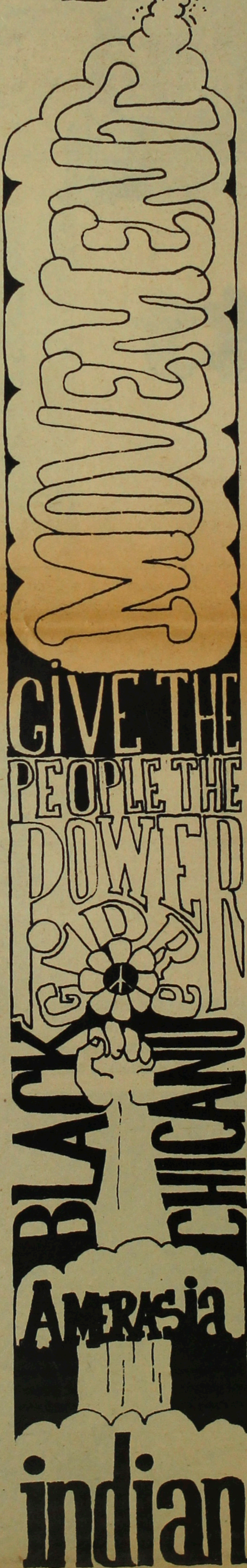
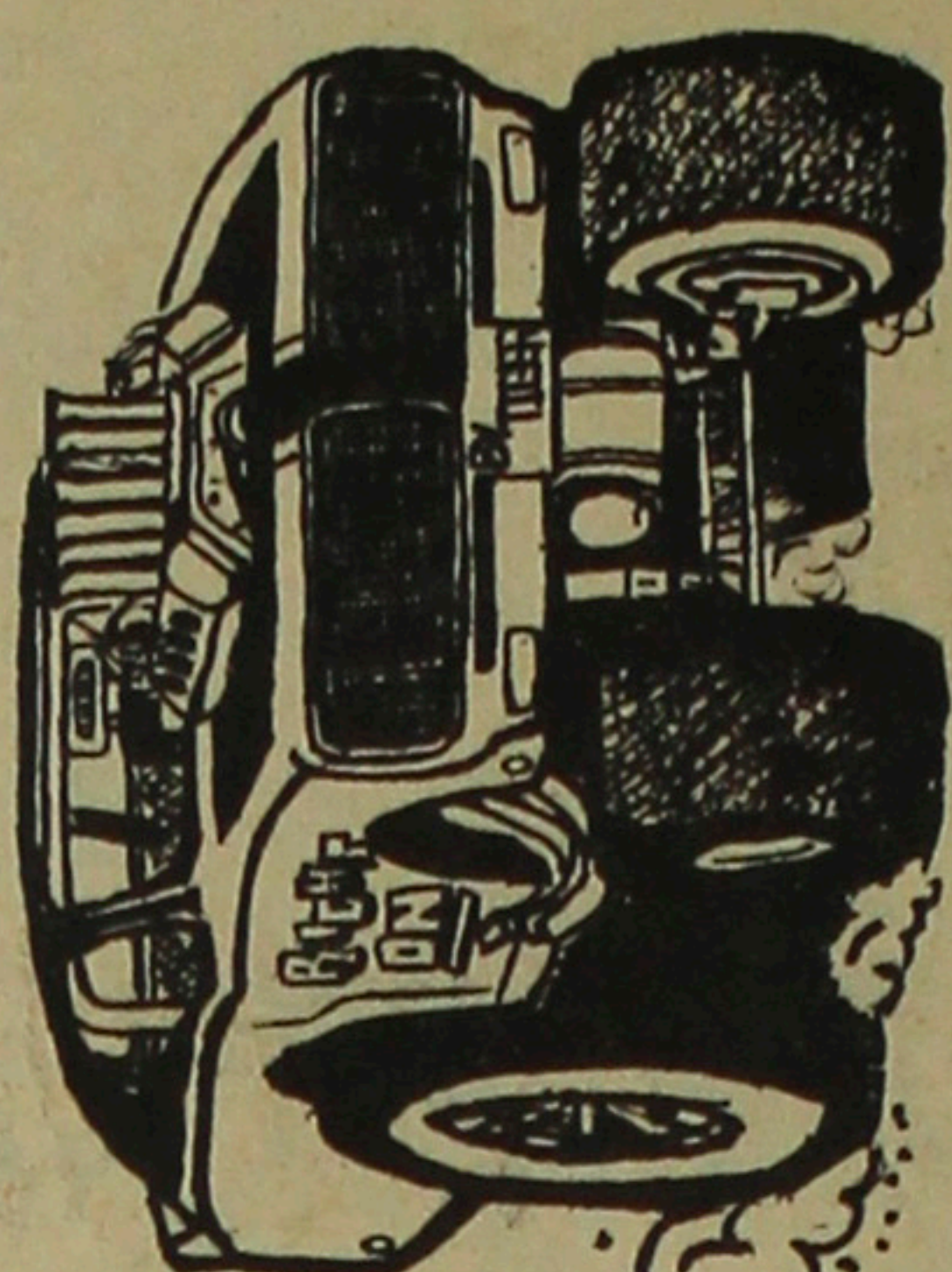
- 1 Narcotics Workshop, counseling and referral effort in Los Angeles.
- 4 Commemoration of the May Fourth Movement in China, sponsored by AAPA and the Red Guard in San Francisco.
- 4 Asian Experience in America Symposium at UC Davis, sponsored by Davis AAPA.
- 5 Los Angeles AAPA meeting at the Center for Social Action.
- 12 Noguchi Commission hearing starts.
- 18 "Title II Workshop", sponsored by the Ethnic Concern Committee and the Title II JACL Repeal Committee. Asians participate at sit-in at UCLA Administration Building in protest of People's Park. Asian American Student Alliance, UCLA, started.
- 29 Proposal of UCLA Asian Studies Center; Phillip Huang accepts temporary directorship; Yuji Ichioka, instructor.

## JUNE

- 4 Orientals in America (CSES 103) Banquet, International Student Center, UCLA.
- 7 Amerasian CINCIP Workshop, GIDRA house.
- 22 Yellow Brotherhood Dinner, Crenshaw YMCA, Los Angeles.
- 23 Beginning of Asian American Experimental College classes.
- 24 Noguchi Hearing ends. UCLA High Potential Program Planning Committee starts. Campbell Hall issue stated, UCLA.

## JULY

- UCLA High Potential Program begins recruitment of students, establishes curriculum committee and instructor probe.
- 26 Pioneer Project begins senbei sale.
- 27 CINCIP picnic, Griffith Park, Los Angeles.
- 28 Los Angeles AAPA meeting to discuss Nisei Week. GIDRA threatened with libel suit by Rafu Shimpo's Ellen Endo. Japanese American Curriculum Project begins research to create syllabus of chronological history of Japanese, San Mateo.
- 31 Noguchi reinstated as the Los Angeles County Coroner.



# chronology

## AUGUST

- 23 "Yellow Power", Junior JACL Tri-District Summer Conference.
- 28 "Are You Curious Yellow?", High School conference sponsored by COO and the Los Angeles County Human Relations Board. Compiling of directory of Asian organizations started. "Come Together" formed, Gardena.

## SEPTEMBER

Formation of AION, an Asian American Quarterly which includes literary and aesthetic material emphasizing relevant Asian and social issues. 25 Asian American High Potential students selected, UCLA.

Courses in Asian American Studies started at:

Cal State Dominguez Hills  
Cal State Hayward  
Cal State Long Beach  
Cal State Los Angeles  
De Anza College  
Sacramento City College  
Sacramento State College  
San Francisco City College  
San Francisco State College  
San Joaquin Delta College  
San Jose State College  
UC Berkeley  
UC Davis  
UC Los Angeles  
UC Santa Barbara  
USC

- University of the Pacific
- 5 Peaceful Protest by Asian Coalition in San Francisco during Japan Week.
- 9 Anti-war wedding in Honolulu. Demonstration of "Fat Jap" Agnew, at banquet in San Francisco.
- 16 Bay Area People's festival in San Francisco to celebrate unity of the movement for Japan Week. Meeting sponsored by Asian American Mobilization Committee to end the war in Viet Nam, Los Angeles. Asian American rally in Washington Square at opening session of International Industrial Conference, North Beach, San Francisco. Peaceful Protest in support of Chicano students' walkout to close Safeway stores. Demonstrations at President Nixon's banquet at Fairmont Hotel during Japan Week, San Francisco.
- 20-21 Asian American Studies Conference at Berkeley, 16 colleges and universities from New York to California represented.
- 24 Asian American Department created at San Francisco State.
- 28 "Hyakunen Matsuri" celebrated at Griffith Park, sponsored by Japanese American Pioneer Project.

## OCTOBER

- 4 Third World Dept., UC Berkeley, presents an orientation program at Martin Luther King Hall.
- 6 Economic and Youth Opportunities Agency Program meeting to discuss funding of Oriental Service Center.
- 14 Opening of Pioneer Community Center, Sun Building, Los Angeles.
- 15 National Moratorium Day, "No Business As Usual," sponsored by Asian Americans for Peace.
- 18 Warren Furutani selected Pacific South West District Director for JACL.
- 19 Drug Rehabilitation Center Car Wash, Gardena. Inter-Sorority-Fraternity Conference at International Institute, Los Angeles.
- 24-26 "Retreat to Reality", conference sponsored by San Francisco Japanese Community Youth Council.
- 25 Orientals at L.A. High decide it's time for Asian awareness.
- 26 Movement Meeting of Asian American leaders to discuss needs of starting an umbrella organization. Committees established:
  - A. Educational opportunities and High Potential Program recruitment.
  - B. Communication Center and Information Clearing House.
  - C. Asian American Studies and related curriculum development.
  - D. Social Action
  - E. Fund-raising Committee.

continued on page 16





# asian americans for peace

**MY LAI-HIROSHIMA**  
"it's no real loss,"  
(Iowa housewife)

## RALLY JAN. 17 SAT.

TIME: 1 PM

**PLACE:** On Weller St./Between 1st St. and 2nd St.

**ASSEMBLE:** Union Church (in Little Tokyo) 12 PM

120 No. San Pedro Street

[See map of Little Tokyo on page 2]

**SPEAKERS:** Reverend Sozaburo Watanabe [retired issei minister], Monique Truong [daughter of Truong Dinh Dzu, leading South Vietnamese political prisoner], Warren Furutani [field director of the JACL], Reverend Richard Wong [Methodist minister], Yuji Ichioka [Asian Americans for Peace].

### ASIAN AMERICANS AGAINST THE CRIME OF SILENCE

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

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

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

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

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

The above statement is sponsored by the ASIAN AMERICANS FOR PEACE and has already been endorsed by the following prominent individuals:

#### PROFESSORS:

Dewey Ajioka, LACC  
Philip Huang, UCLA  
Harry Kitano, UCLA  
Mitsuru Kataoka, UCLA  
Sumio Matsuda, ELACC  
Robert Suzuki, USC  
Kazumitsu Kato, Cal State L.A.  
Patricia Shizuko Traylor, USD  
Alan Nishio, UCLA  
Kazuo Higa, LACC  
Ronald Takaki, UCLA  
Jim Omura, UCLA  
Franklin Odo, Occidental  
Nadine Hata, Cal State Dominguez Hills  
Anna Matsuishi, USC  
Yuji Ichioka, UCLA

#### MINISTERS:

Rev. Sozaburo Watanabe, Methodist  
Rev. Richard Wong, Methodist  
Rev. Art Takemoto, Buddhist  
Rev. William M. Shinto, Baptist  
Rev. Peter Chen, Methodist  
Rev. John Doami, Buddhist  
Rev. Edward Iwamoto, Methodist  
Rev. Roy Sano, Methodist  
Rev. Masao Kodani, Buddhist

#### PROFESSIONALS & OTHERS:

Fred Miwa, artist  
Betty A. Wong, musician  
George Takei, actor  
Ernest Harada, actor  
Frank Gee, M.D.  
Jan Kayahara, M.D.  
Ray Fay, M.D.  
Kiyoshi Sonoda, dentist  
David M. Miura, dentist  
David Woo, lawyer

Robert Takasugi, lawyer  
Harry Mock, lawyer  
Hiroshi Fujisaki, lawyer  
Harry Mizoguchi, pharmacist  
David Jeng, pharmacist  
Masako Watanabe, dress designer  
Jeffrey Matsui, Associate  
National Director, JACL  
Warren Furutani, Field Director, JACL  
Alan Kumamoto, National  
Youth Director, JACL  
Ethnic Concern Committee, JACL  
John J. Saito, L.A. County  
Human Relations Commission  
Collin Kajioka, social worker  
Jane Kurohara, social worker  
Pei-Ngor Chen, social worker  
Tom Takenouchi, social worker  
Karen L. Ishizuka, social worker  
Harold Itatani, businessman  
Robert A. Nakamura, photographer  
Cathy Okamura, analyst  
Jim H. Matsuoka, aircraft technician  
Ken Yoshikawa, engineer  
Sumi Ujimori, electrical designer  
James Okazaki, traffic engineer  
Mori Nishida, community worker  
Richard Toguchi, community worker  
Walter S. Yanagita, architect  
Frank Sata, architect  
Kaz Umemoto, architect  
Yosh Kuromiya, landscape architect  
A. Yamada, teacher  
Richard Umeno, teacher  
Christina Wong, teacher  
Pam Chow, teacher  
Agnes Suzuki, teacher  
Terry Murase, teacher  
Marian Sato, teacher  
Cynthia Ong, teacher

Ted Tajima, teacher  
Yvonne Wong, teacher  
Harry Kawahara, teacher  
Frieda Mock, teacher  
Feelie Lee McCann, teacher  
Sumire Ajioka, teacher  
Louise Sakamoto, librarian  
Jane Kawahara, R.N.  
Hide Murase, dentist  
Agness Yoshikawa, dental hygienist  
June Takei, dental hygienist  
John H. Ito, draftsman  
Elsie Uyematsu, adm. asst.  
Marion Fay, editor  
Stephanie Lee Takenouchi, secretary  
Larry Kubota, research consultant  
Victor J. Ong, accountant  
Jean Kato, housewife  
Keith Harada, microbiologist  
John Fujikawa, gardener  
Ted Tani, automatic lathe operator  
Emma Gee  
The Gidra Staff

#### MOTHERS:

Jean Wong  
Mary Miyashita  
Janice Shindo Chang  
Hide Sasaki  
Dora Jeng  
Liz Itatani  
Rei Osaki  
Kate Huang  
Mitsu Sonoda  
Enid Odo  
Joanne Kumamoto  
Margaret Lee  
Sue Embrey  
Grace Mizoguchi  
Mitsuko Murase

Mary Tani  
Nancy Takeda  
Lily Zaima  
Terry Umemoto  
Eileen Keiko Higa

#### STUDENTS:

Linda Fujikawa  
Mike Murase  
Melvin Akazawa  
Suzi Wong  
Eddie Wong  
June Ikemoto  
Eugene Toya  
Karen Chomori  
Steven Tatsukawa  
Kay Funakoshi  
Dianne Jue  
Ann Matsuoka  
Robert Nakagawa  
Jennie Suzie Wong  
Wendy Sahara  
Tracy Okida  
Ivan Ohta  
Howard S. Lau  
Kenneth Chen, Jr.  
Judy Inmaru  
Arthur Mio  
George Abe  
Peggy Sonoda  
Cathy Sonoda  
Ann Sonoda  
Wayne N. Omokawa  
Ron Hirano  
Lloyd Fujizawa  
Kikue Santohigashi  
William Zaima  
Michael Hiranuma  
Janice Yen  
Dexter Ing

Stephen Louie  
Beverly Murata  
Michael Fong  
Edward Chang  
Christine Murakami  
Kenyon Chan  
Irene Miyagawa  
Gary Yung  
Irene Hiramoto  
Janet Lim  
Rodney Ogawa  
Kathy Toda  
Carol Hatanaka  
Ken Nakazawa  
Paula A. Higashi  
Stewart Kwok  
Kenneth Y. Hanada  
Merilynne Hamano  
Doris Mori  
Russell Kubota  
Morgan Chu  
Duane Kubo  
Alan Ota  
Carol Mochizuki  
Clyde Higa  
Charles Sakugawa  
Roland Chow  
Don Asakawa  
Cynthia Endo  
Ron Matsuishi  
David Takashima  
Evelyn Ohno  
Phyllis Miura  
Audre Miura  
Seigo Hayashi  
Amy Murakami  
Arnold Wong  
Elaine Tani  
Naomi Uyekawa  
Alan Lee



# I pledge allegiance

....to the brotherhood of man and to the earth on which I stand, one planet indivisible, or no planet at all.

I pledge that I shall neither take nor jeopardize the life of any human being, regardless of how the justification is sweetened with the saccharin of pseudo-idealism. Specifically, this means I shall not violate this pledge in the name of law, justice, compassion, revolution, religion or brotherhood itself. And I shall not mock the spirit of this pledge by cruelty as an excuse for cruelty of my own.

I shall remind myself that some of the worst atrocities in history were committed in the name of noble causes, and that the perpetrators acted with a clear conscience. I therefore shall attempt to inoculate myself against the virus of pious barbarism by frankly admitting to myself that I am capable of any crime imaginable.

I shall not use this pledge to shield me from my responsibility to work for the rights of my fellow man. I shall regard myself as a revolutionary, enlisting in a revolution to be powered by courage rather than carnage. And I shall not accept anything less than a brotherhood that embraces all, because I agree with those philosophers who are warning us that civilization's only remaining alternatives are utopia or oblivion.

I take this pledge with full knowledge that it tends to increase my vulnerability to tyrants of many types. But I accept that risk in order to call attention to the more serious vulnerability of mankind, including tyrants and victims and bystanders.

I sign this with the hope that you will join me in signing one copy and distributing others, so that this pledge can circulate around the globe while there is still time.

Your Signature  
THE BROTHERHOOD OF MAN

## Chronology

continued from page 14

### NOVEMBER

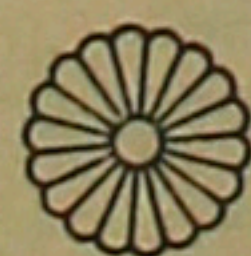
- 2 "Reflections in a Slanted Eye", a colloquium sponsored by UCLA Asian Studies Center. Vietnam Moratorium, "No Business As Usual".
- 14-15 March in San Francisco Chinatown. First issue of "Yellow Journalism", a newsletter from Cal State, Long Beach.
- 18 "Youth Appreciation Dinner" honoring Yellow Brotherhood members, sponsored by Westside Optimists.
- 19 Sit-in at UCLA by Asian Radical Movement members in office of the Assistant Students' Executive Director's office.
- 15 Peace March.
- 22 "Japan Festival", sponsored by Cal State LA's Higoi Kai. Asian Studies established at Cal State College Los Angeles
- 23 Asian American Organizations of Southern California meeting.

### DECEMBER

- 1 High Potential students at UCLA meet with Chancellor Young and various community organizations to try to resolve the financial deficit.
- 6 Berkeley parents, teachers, push for more Asian teachers and Asian curriculum beginning from the 4th grade.
- 7 Pearl Harbor Day.
- 13 "Sukiyaki Eat-in" sponsored by Pioneer Center.
- 11 Mills College Asian Alliance support culinary workers in workers' strike for right to organize.
- 14 "Umbrella Organization", a consolidation of Asian organization representatives to meet to set up a formal structure.
- 19-20 "Asian Studies as a Forum for Asian Politics", a conference held at Inner City.
- 27 "Pilgrimage to Manzanar" to dramatize the repeal of Title II and as a move to make the relocation site a historical monument.

## POWER TO THE PEOPLE IN 1970

BEST WISHES  
FOR A HAPPY AND PROSPEROUS  
NEW YEAR



**MERIT SAVINGS**  
AND LOAN ASSOCIATION

324 EAST FIRST STREET • LOS ANGELES, CALIF. 90012

## More Letters...

continued from page 5

Dear Gidra Staff:

Assuming that your newspaper is a news media for a community of politically conscious Asian-Americans, I'm demanding that you not work against your Japanese brothers in Japan—get the damn Bank of Tokyo of California ad out of your paper! Your Japanese brothers have enough going against them without you adding to the opposition by your ignorance of their struggle against the Japanese government. "In addition to mobilizing police, troops and civilian squads, the government considers organizing pro-Sato-U.S. demonstrations for later November. The most subtle and expensive anti-Left operation will be the EXPO '70 world's fair to be held in Osaka. Woven into the government's fair publicity are such nationalistic themes as pride in Japan, overseas expansions, and Japan as the guiding light of Asia. Also quite explicit is the notion that 1970 should be a year of boundless support for the government." (The Nation, Oct. 13, 1969. pps.347-379)

You may be a non-profit organization that heavily relies on advertisements as a source of funds, but don't go prostituting yourselves: get rid of Bank of Tokyo of Calif.'s ad which encourages people to support EXPO; condemn the bank for their actions: support your Japanese brothers by urging people to boycott the fair.

Get in with the struggle;  
Phyllis Y. Ogata

## IDIOTS... continued from page 5

Drew gig" on your body you better start working to stop the insanity that is killing America. But I can't make you fight. The time has come to stop the insanity or become one of the insane. Seize the time—submit or fight but don't stand in the way. The time has come to decide.

Seize the time!

A Gallup poll a few weeks ago which interviewed more than 1600 Americans revealed that this sampling regarded 13 other nations as more trustworthy than. It also showed a higher percentage than a year ago against the return of Okinawa to Japanese control.

Sixty-two per cent (it was 53 per cent a year ago) said Okinawa should not be returned, and half of those who felt that way said either that Okinawa should remain under United States control "because we won it in the war" or simply "because you can't trust the Japanese."

NHK (Japan Broadcasting Company) asked its reporters in America to do their own survey, and it wasn't much more optimistic.

Though 35 per cent of the Americans interviewed said they thought of Japanese as hard-working, 32 per cent felt either lingering bitterness from World War II, or again that feeling that "you can't trust them."

In a 45-minute program, shown nationwide, the NHK correspondent laughed nervous-

## WHITE MALE

continued from page 5

once he knows she will be his girl friend, he takes her for granted, causing many heartaches for her; but necessary for him, to show his masculinity.

The Oriental man seems to have a very distorted picture of masculinity. More and more Asian American girls are seeing that there is a better life—dating the White male. He treats her as the woman she really is, and doesn't have a hangup about proving his masculinity.

The Oriental girl is unique to a White male, because of her Oriental face, her Oriental body; but the Oriental boy seems to like those girls who evoke little of their Orientalness.

One of my old boyfriends was a Japanese American and he seemed to dislike all and any interest exhibited about Yellow identity. He wanted to continue to pretend he was White.

My fiancée wants me to retain all my cultural ties. Perhaps he sees me as a little Japanese doll in kimono, but at least I know what I am. We want to have children, and he wants them all to have black hair. He would also like me to learn to make all Japanese dishes and specialties from my grandmother.

I am much more Oriental now, marrying him.

One of my girl friends mentioned that although she doesn't like the idea of stereotypes, she doesn't really mind it with White men. They seem to appreciate one much more. She feels much better adjusted not dating Orientals.

It seems to me that Sanseis marrying Sanseis will grow up to be exactly like their parents, not better not worse. I have much higher aspirations for myself and family. I want my children to be free of all hangups. My fiancée and I don't dwell upon my being Japanese and he being White—we think much more about being a man and woman.

Another aspect that may be brought into this project could be the attitudes concerning sex. I think most Orientals have hangups about sex. More than our White counterparts. The cultural ties to duty and honor may have a lot to do with this.

After an Oriental boy has seduced his girl friend, she will expect to marry him, and he begins to take her for granted. He has proved his masculinity, and for once, she feels truly loved.

If an Oriental girl were seduced by a White boy friend, she would probably enjoy the relationship much more and not dwell upon marriage.

Oriental girls have two forms of behavior, one for Oriental boys, and one for White boys. When they find the one that is typically them, as I did—they make their decision.

I have been lucky in my decision—my parents want me to marry for love and happiness, and not for preservation of the blood.

They will let me go ahead and marry him. They trust my judgment completely, and realize that I am, just as they raised me—with White ideals.

I feel that if I make any contributions to the community they will be better for having married him.

## "YOU CAN'T TRUST JAPANESE..."

ly as he told of one teacher in Louisiana who said to the interviewers, "I just don't like anything about the Japanese—their faces, their bodies of their figures."

A Tokyo newspaper, Yomiuri, saw some good in all this, commenting that "the existence of Japan is looming larger in the consciousness of the

average American."

It was pointed out that although Japan is 14th on the "trustworthy list," it was 17th last year.

The most-trusted nations in the Gallup survey were the English-speaking ones—America, Canada, Britain, and Australia.

By Michael Berger  
Chronicle Foreign Service

## PANTHERS VAMPED continued from page 3

of bodies and bullet holes indicate that police fired the fatal shots into Hampton as he was in bed. A high-level investigation has been initiated by the Justice Department the very source of Panther harassment throughout the country.

San Francisco attorney Charles Garry who has often defended Panther members charged that there is a national conspiracy to destroy the Black Panther Party. Garry pointed out that 82 Panthers had been killed in clashes with police since the party's formation in Oakland in 1966.

Virtually every member of the Panther's national leadership is either in jail or dead. National chief of staff David Hilliard is

under arrest for allegedly threatening the life of President Nixon during an anti-war rally last November in San Francisco. Co-founder Huey P. Newton is in prison for the death of an Oakland policeman during a Panther-police skirmish. Minister of information Eldridge Cleaver is currently in exile in Algeria. Party Chairman Bobby Seale has been convicted and sentenced to four years for contempt of court during the trial of the "Chicago Eight." Yet to be finally tried for conspiracy charges stemming from the riots during the Democratic Convention, Seale has been indicted for murder charges in Connecticut for the death of a Panther police informer.

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*Kyoto Sukiyaki*

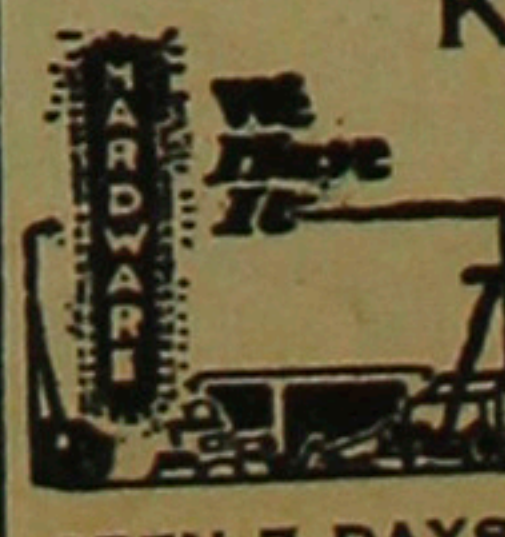
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# Book Review

## NISEI: The Quiet Americans

By Bill Hosokawa  
William Morrow and Company, Inc  
New York, 1969  
\$10.95

"God Bless America"—so the refrain rings in William K. Hosokawa's new book: *Nisei: The Quiet Americans*. Much has been written and said about the title before its publication—many people objected to the word "quiet." Now we have an opportunity to examine its content and theme, and the refrain, sad to say but not too surprisingly, rings hollow and discordant.

Mr. Hosokawa's book is popular history. It fits the classic genre of histories written by other ethnic groups which might be labeled "We Too Made A Contribution." Professional historians call this type of history filiopietistic—filio because it insists upon remaining faithful to an ethnic group; pietistic because it relates that group's contributions to America with platitudes while extolling the virtues of America. Reading such histories, ethnic readers can be self-congratulatory and the larger society can continue to uphold its doctrine of "Americanism." In judging the merits and demerits of his book, this point should be kept foremost in mind.

It is clear that its origin predetermined its content and theme. *Nisei* is part of the larger Japanese American Research Project, begun in 1962 and still in operation at UCLA, under the initiative of the JACL. Aside from the "academic" volumes which are scheduled for later publication, Mr. Hosokawa was commissioned to write a popular history of the Nisei. Hence it is not unexpected to discover that his work is essentially about Nisei JACLers and the JACL itself. Two-thirds of it deals with the establishment of the JACL, its subsequent trials and accomplishments, and its leading luminaries. The book jacket which contains the further sub-title, "*A Story of a People*", is therefore very misleading. The book is not about all Nisei—it is about Nisei JACLers, unless of course one equates the JACL with all Nisei. And its platitudes specifically concern that organization.

The theme is simple: it says, "We've Made It!" in so many words. Edwin O. Reischauer, in his foreword, gives us more than an indication:

No immigrant group encountered higher walls of prejudice and discrimination than did

the Japanese...None experienced a more dramatic crisis than they did when...one hundred thousand of them...were herded from the West Coast into what amounted to concentration camps. None retained greater faith in the basic ideals of America or showed stronger determination to establish their rights to full equality and justice, even when their fellow Americans seemed determined to deny them both. None showed greater loyalty to the United States or greater willingness to make sacrifices on the battlefield or at home for their country.

The outcome, of course, has been the great American success story writ large—a Horatio Alger tale on an ethnic scale.

Mr. Hosokawa simply relates this Horatio Alger story in terms of the JACL. The book is divided into three parts: "The Early Years," covering the pre-war period in a superficial fashion; "The Years of Travail," focusing upon the World War II ordeal; and "The Years of Fulfillment," treating the post-war era through the early 1950's. The first part relates the origins of immigration and the early immigrant experience. It ends with the emergence of the Nisei population and the birth of the JACL. Thus the stage is set for the drama. Already faced with seemingly insurmountable obstacles, the Japanese must contend with even more. The attack on Pearl Harbor occurs, and the travail begins, opening the second part of the book. The "dedicated" JACL leaders then enter, and the JACL acts out its "monumental role in the history of the Japanese in America." The leaders are all depicted as flawless characters, single-minded in their devotion and commitment to American ideals. And many interesting episodes and anecdotes are related in the course of the narrative—Mike Masaoka's idea, for example, proposing a volunteer Nisei "suicide battalion" to fight in the Pacific to prove Nisei loyalty to America; the "sinister" implications ascribed by intelligence agencies to the fact that Nisei students at UCLA were studying German. The third part finally orchestrates the theme to its logical crescendo: because of the inspired leadership of the JACL, the doors of opportunity at last open to the Nisei.

At no time does Mr. Hosokawa allude to possible psychological damages which Nisei may have incurred because of their minority experience and the trauma of World War II. He does go into a short discourse on Nisei passivity, inability to articulate, and lack of general aggressiveness (which even Mike Masaoka

is said to have observed upon his initial contacts with Nisei). But he does no more than gloss over this observation. Many people have attempted to explain Nisei conservatism by stressing, in one way or another, the importance of transmitted cultural value—the "shikata ga nai" or family structure or related explanation. A much better one might be sought in the Nisei experience in an overtly hostile, racist America. Given his success ideology, however, Mr. Hosokawa has his blinders on. He fails to recognize, let alone analyze, the price Nisei have had to pay for their loyalty obsession. An obsession is abnormal, especially in proportion to its persistence. Mr. Hosokawa writes about past JACL obsessions which persist down to today—which explains why he avoids this discomfiting issue. For to do so, he would have to reevaluate his Horatio Alger story.

The Sansei should be particularly disturbed by this book. The clear implication for them is that they should be grateful. The rich harvest of America is now available to be reaped because of JACL's commitment to American ideals. It appears, ironically, at the very moment when Sansei activists are asking: what have we been integrating into? Into a nation conducting a politically and morally bankrupt war against Vietnamese people in the name of freedom and democracy? A nation bent upon exterminating militant Black leaders? A nation which is moving to extreme right in the name of law and order? A nation in which the so-called "American Dream" has turned out to be a violent nightmare? His theme is totally out of touch with the hard realities of the time. In 1969, "Americanism" still basically means racism, super-patriotism, and rightwing politics.

*Nisei* in sum is an idealized monument to the old guard JACL leaders, justifying their existence and lifetime work. No one can deny the important role and work JACL performed in the past. But today we need to question old assumptions; the last thing we need is filiopietistic, popular history. In this time of political, social, and moral crisis in America, old and new problems demand radical approaches, not tired orations. And so having had their testament for posterity written, we bid the old guard to retire as "quiet Americans."

By Yuji Ichioka

(Editors Note: Yuji Ichioka is currently Associate Director of the Asian American Studies Center at UCLA.)



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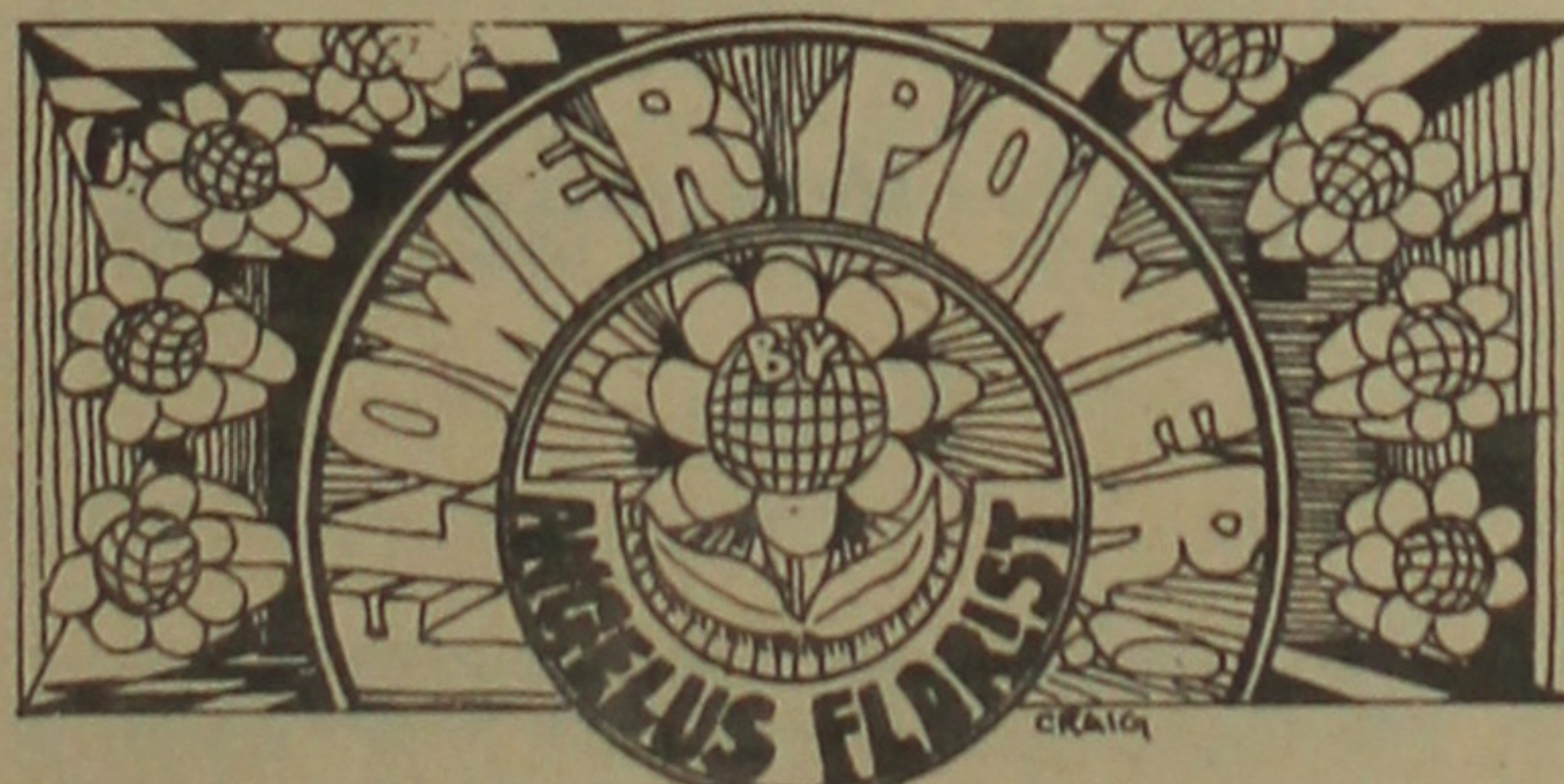
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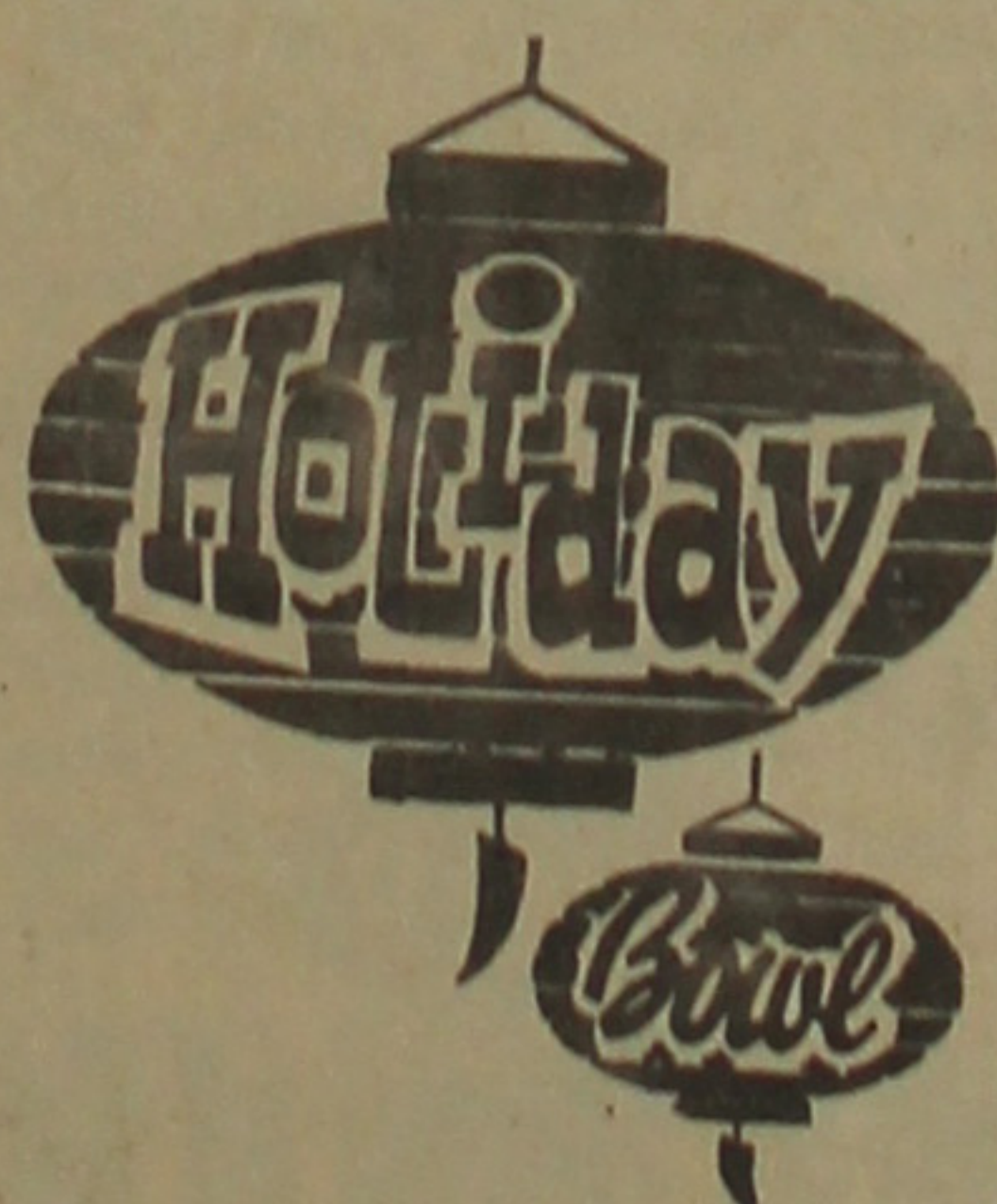
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## MELLOW YELLOW Racial Pride

BY R. WU

R. Wu attends high school in Los Angeles. He was introduced to GIDRA when a member of the staff spoke at his school. "Mellow Yellow," as he is called by his friends, has since become a regular columnist.

I am constantly confronted with questions concerning the importance of racial pride in America and how it affects the Oriental people. Well, I dedicate this article especially to this subject matter. In order for one to fully understand the meaning of racial pride, one must first learn the importance of acknowledging one's racial composition, and then, learn how it may affect him, either in a negative or positive sense.

One must have security in order to function properly in this society. In order for one to be secure, he must understand himself and develop self pride. Understanding one's self is recognizing one's assets and limitations; the things one can and cannot do. Since race is a factor in determining one's assets and limitations in America, understanding one's self is recognizing and acknowledging one's racial ties. For instance, if one is an Oriental, he can ascend only so far on the social ladder. At a point, he will reach an impasse which says, "If you pass this point, go directly to jail, do not pass Go and do not collect \$200." No matter how rich he may be, he still will be ostracized from some clubs, groups, and places. Economically, he will meet the same barrier. The man will allow him to be promoted to a certain position, and after that point, the man will not allow him to be promoted any higher. One needs only to look at the small percentage of Orientals holding administrative positions to see the validity of this statement.

### NATIONALISM AND DIGNITY

The failure to recognize one's racial composition results in a loss of identity. This tends to hinder one's performance and confuse one's mind. As clearly seen in a victim of assimilation, he is very indefinite in his views (if he has any) concerning political, economical and social issues partly because he is torn between accepting new foreign values and rejecting old cultural values. To further complicate his confusion he may meet with negative experiences that disappoint his high expectations of the world. For example, an Oriental who believes he is white would be shocked if whites discriminate against him. This blow to his expectations is also a blow to his ego. As a result, he loses his self confidence. To avoid all of these complications, one should acknowledge his racial ties and develop racial pride.

Developing racial pride can contribute to shattering one's fixed limitations which are enforced by the ruling majority. For instance, the rise of black nationalism has been successful, to a degree, in doing this. They have been able to get more jobs and better housing in some areas, and have been able to eliminate some discrimination. I see this racial pride in many young Orientals who are using it to their advantage. They have created many clubs and organizations that promote the improvement of conditions for Orientals. However, I also see many older Orientals who use racial pride in the negative sense.

Some Orientals feel that it is below their human and racial dignity to accept or solicit help, even though they desperately need it. As a result, the Orientals are left out of many federally funded projects. These projects are vitally necessary because they can aid the poverty stricken and low income areas in our communities. We should have racial pride, but we should use it so that it is more beneficial to us than detrimental. If we need federal aid or welfare, we should accept it with no compunctions because self-preservation is a part of human and racial pride.

One should acknowledge his racial composition and develop racial pride because it will aid him in living a better life. It will help him to function better and to avoid unnecessary complications. However, when applying his pride, he should try to use it to the best of his advantage, so that it yields positive instead of negative effects.

### PCC EXPANDS ETHNIC STUDIES

Pasadena City College recently announced the expansion of its Ethnic Studies program with the addition of a new course to be taught in the Spring semester entitled the Sociology of the Asian American. In response to the needs of students and the communities served by the school, the course was established to promote an understanding and appreciation of the part played by Asian Americans in the development of this country. It will seek to identify and analyze the sociological factors which have influenced and shaped the behavior patterns of Japanese, Chinese, Filipinos and Koreans in the United States.

Phyllis Nelson, Director of Ethnic Studies at the College, stated, "It is important for us to understand that America is a pluralistic society made up of diverse racial, ethnic and religious groups. Ethnic studies will help to foster a greater appreciation of this reality and hopefully enhance understanding between the people of this nation. To that end, we welcome this course on the Asian American to complement our existing Black and Brown studies."

The coordinator for this class will be Harry Kawahara, a high school counselor and a junior college instructor. Assisting him will be members of the Greater Pasadena Area Chapter of the Japanese American Citizens League who will share in the presentation of this three unit course. A number of speakers will be invited to address the class during the semester. Included will be several members of the Japanese American community who were evacuated from the West Coast during World War II and placed in detention camps. A few films will be shown including a CBS documentary entitled *Nisei: The Pride and the Shame* narrated by Walter Cronkite, depicting the evacuation experience of the Japanese.

Beginning with the history of the immigration of Asians to America in the 1800's to work on the plantations, railroads, farms and in canneries, the course will trace the strong anti-Oriental sentiment in Hawaii and on the West Coast which led to the exclusion acts and finally the evacuation of the Japanese. Consideration will be given to the social and psychological aspects of the Asian experience in the United States. The family structure will be a major concern of the class. The unique stresses among Asian Americans living in a dual culture and the identity problems that result will be another focus of the course.

The class will meet on Tuesday evenings at the College, Room 201C, 7 p.m. through 10 p.m.,

commencing February 10. Students from other junior college districts having an inter-district contract with Pasadena may attend without cost if they enroll for nine class hours or less. Several school districts allow salary points to teachers for this class.

Interested people are urged to register for the class at the PCC counseling Center Monday through Thursday until 9 p.m. and until 4 p.m. on Friday. The college is located at Colorado Boulevard and Hill Street in Pasadena.

### CONCENTRATION CAMP PAMPHLET ON SALE

Austin J. App has composed a pamphlet entitled, "The Rooseveltian Concentration Camps for Japanese-Americans, 1942-46," in which he presents facts pertaining to the mass evacuation of the Japanese on the West Coast and the conditions of the camps in which they lived.

He discusses the hypocrisy of certain key people who he feels were responsible for the incarceration. Earl Warren, who is reputed to be in favor of Negro rights, in 1942 as California attorney general, "...demanded and master-minded the crime against the Nisei." Walter Lippman, a Jew, wrote a column that urged evacuation and suggested how to bypass the Constitution in order to do it. This article was "...most important in the buildup of public sentiment in favor of evacuation."

He leaves the reader with a dim outlook on the future of minorities during wartime conditions. He felt that because the war turned victorious for the Americans the Nisei were spared. The crime committed on the Japanese was slightly better than the crime committed on the Jews in World War I, but "...only God can know, literally, what our Rooseveltians would have done if they like the Nazis had been threatened with Unconditional Surrender and the geno-

cide Morgenthau Plan."

This pamphlet is available for 15¢ each; 15 copies, \$1.00; 100 copies, \$5.00.

Write to: Boniface Press, 5353 Magnolia St., Philadelphia, Penn. 19144

### ABORTIONS

U. S. District Court Judge Gerhard A. Gesell ruled that licensed physicians in Washington, D. C. may not be prosecuted for performing abortions. He ruled that the 1901 law that restricts such operations is unconstitutional. This decision means that any "competent, licensed practitioner of medicine," who wants to perform an abortion for reasons satisfactory to himself and his patient, may do so without legal limitations.

The law permits induced abortions only when "necessary for the preservation of the mother's life or health," but is worded so vaguely that violators cannot properly defend themselves. The burden of proving that the operation was medically necessary rests with the accused. The statute fails to consider the woman's mental health as well as physical, Judge Gesell said, thus, putting the physician in a "particularly unconscionable position."

### UCB LAW SCHOOL

The Law School of the University of California, Berkeley, has in operation a Minority Student Program to encourage Third World students to enter the legal professions. Although funds are limited, financial assistance is available for motivated Asian Americans with interest in serving their communities.

Individuals seriously interested should apply by Jan. 23, for the February Law School Admissions Test (LSAT). Further information may be obtained by writing to: Asian Amer. Law Students Assn., Boalt Hall School of Law, Rm 3, Berkeley, California 94720 or contacting the Asian Studies Dept. of U. C. Berkeley or San Francisco State College.

## In Search of Identity the Japanese in America

QUERY: Who are the Japanese Americans?  
THE WHITE ESTABLISHMENT: "A Model Minority"  
OTHER ETHNIC MINORITIES: "Bananas--Yellow outside but White inside"

California State College, Dominguez Hills, will present a five week program of guest lectures and special exhibits on the Japanese in America. Members of the community are invited to attend and participate. Mrs. Nadine Hata, the program organizer, will also offer a course on "Asians in America" during the Winter Quarter. For additional information about the program, contact Dr. Bersi, Office of the President of the College, 1000 East Victoria St., Dominguez Hills, Calif. 90247. (213) 532-4300, x-254.

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# CALENDAR

## January

Jan. 9: (Fri.) — San Francisco Center for Japanese-American Studies meeting. Dr. Paul Takagi, Associate Professor of Criminology at UC Berkeley, will be featured speaker. To be held at Pine Methodist Church on 33rd Ave. (near Clement). 8:00 p.m.

Jan. 9: (Fri.) — The Asian American Student Alliance of Cal State Long Beach will present the CBS News Documentary film on the relocation, *Nisei: The Pride and the Shame*. Lecture Hall 151 at Cal State Long Beach campus. 12 noon.

Jan. 9: (Fri.) — Sigma Omega Phi presents a collegiate invitational at the Newman Center, 3207 University Ave. from 9:30-1:30 with the Long Time Comin' and the Changes.

Jan. 9: (Fri.) — The Sansei Diablos of Cal State L.A. present *Machi's Monkey* featuring Thee Prophets Band at Blarney Castle, 623 S. Western (near Wilshire Blvd.), 9:00

Jan. 10: (Sat.) — Films and discussion on student strike at Tokyo University-Zenkyoto Movement. 507 N. Hoover St. 662-8987.8 pm

Jan. 11: (Sun.) — Gidra staff meeting. 7:30. If interested, please call 734-7838.

Jan. 12: (Mon.) — Beginning of Senbei Sale by Asian American Student Alliance at Cal State Long Beach. For information, call 430-4220 or 437-2113.

Jan. 15-17: East-West Players present *Rashomon* at Inner City Theater, 1615 West Washington Blvd.

Jan. 16-17: (Fri.-Sat.) — Stockton Opera Association will present *Madame Butterfly* at the Conservatory of Music of the University of the Pacific. 8:30.

Jan. 17: (Sat.) — The Midnight Intellectuals presents an open dance at the Blarney Castle, 623 So. Western Ave., from 9:30-1:30 with the Howard Newman Group and the Soul Spectrum.

Jan. 17: (Sat.) — Vietnam Moratorium, *No Business as Usual*.

Jan. 17: (Sat.) — Asian Americans for Peace Rally. 1 p.m. on Weller St. (between 1st and 2nd streets). Assemble at Union Church at 12 noon.

Jan. 21: (Wed.) — The Asian American Student Alliance of Cal State Long Beach will present *Yak's Bake Sale*, between Lecture Hall 150 and 151. 9 a.m. to 3 p.m. Everybody welcome.

Jan. 31: (Sat.) — Chi Alpha Delta sorority of UCLA will present *Cheap Thrills*, an open dance at Parkview Women's Club, from 9-1:30 a.m. with the Long Time Comin' and The Chosen Few.

Feb. 14: (Sat., Valentine's Day) — The Come Together Family (of Gardena) presents *Only the Beginning* featuring movement bands. Details to follow in the February issue of GIDRA.

## Director Sought

California State College, Hayward is searching for a director of an Asian-American Center. His job would be to guide the Asian-American Center, which shall be directed towards meeting the educational needs of the Asian-American students enrolled at Cal State, Hayward. The Director will coordinate investigations of Asian-American Communities by college students and develop other College relationships with the East Bay Asian-American Communities. The director will be responsible for the development, implementation, and co-ordination of services especially relevant to Asian-American students; to assist Asian-American students with admissions, financial aids, housing services, orientation, advising, and other problems encountered on campus.

Although the Director will be responsible to the Vice President of the College, he will be expected to work closely with other administrative officers. He will also coordinate the Center's functions with appropriate secretarial and student assistants.

Qualifications are at minimum, the baccalaureate degree, but the doctorate or all but the dissertation is preferable. Of primary importance is experience and interest in working with Asian-American students. The salary is open depending upon the individual qualifications and experience of the applicant. The application must be sent to: Maurice Dance, Vice President, Academic Affairs, California State College, Hayward, 25900 Hillary Street, Hayward, California, 94542.



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

## THE WARREN REPORT

BY WARREN FURUTANI

# DIG YOURSELF

### WHERE IT'S AT

We have stepped across the threshold of a new decade and are entering the second year of involvement in the "Asian Movement." In retrospect, we can see how all the conferences, camps, and programs have made this last year a very prosperous one. The buzz in the community is no longer about how the radicals are rocking the boat, but about the need for new programs in the community and on the campus. So the move towards social change is beginning to flourish. But let's not get wrapped up in our success. Let us move on because things are still a long way from being good.

Now, if we are to move forward, we must change our attitudes. We cannot be satisfied with giving lip service to the need for change. Lip service is quite an advancement from the conservative trend of the Asian communities, but it is not enough. If we are to continue the "movement," there are certain realizations and conclusions we must come to about ourselves.

We must first confront our own honesty and commitment. If we know there is a problem but don't feel "together" enough to do anything about it, then we're in trouble. As time passes, the pressure for a decision will become even greater. The time has already passed where a person could feel comfortable in the nebulous position of liberalism.

### Get Out While You Can

Although I can empathize with those who are not sure about their commitment (I was once that way, too), there is no longer time to treat people with kid gloves. This thing about commitment is the most important part of the movement. I can understand some people's hesitation, because it is a gamble to become involved in something that is as abstract as social change—but the movement can no longer tolerate some people's insecurity.

There is no concrete way that this move towards social change can be described. The movement is still young and there are many things yet to learn. We are consulting people and books for advice, but we are discovering that experience by trial and error are the best teachers.

Another thing is that there are no guarantees or sure fire rewards that come with being involved in the movement. So we should stop the bitching and childish pouting when things don't go just right. We should quit crying "shikatanai." This is not a fly-by-night type of thing. It's for real. We cannot afford to make any more mistakes about a person's honesty and commitment because we suffer already from people who use the movement for their own ends.

Some of these people have very stubborn and dogmatic attitudes which seem to be carried over from having their way as a kid. Others use the movement for a playground. They giggle, trip about, and play games in their attempts to be a part of the new move towards being uninhibited. I am saying to all the people in the movement who are being involved because it's in fashion this year, you better get out while you can. Things are going to get a lot heavier this year and no longer will your intellectual arguments, rationalizations, or criticisms be substantial enough to satisfy the real needs of the community movement and the people.

### Living Contradiction

There is another group of individuals who have been using the movement. They are the students who are writing term papers and are looking for information and material. To you, I would like to say that I don't want to be bothered with your neurotic need for acceptance by the systems and institutions. If you want information and material, then PAY FOR IT! Become actively involved when you hear of community activities. Give some real support to the organizations in the community that are doing some service (i.e. Pioneer Center, Asian American Hardcore, Yellow Brotherhood, Gardena Community Center, Oriental Service Center, etc.). They need your help, physically and financially.

So to all of you in the movement, I would like to say that the problems are being dealt with and the immediate future is going to provide you with a lot of opportunity to put your ass on the line. Your physical performance and honesty will be under close scrutiny. If your body doesn't do what your mouth says it's going to do, then you, like so many others, will be a living contradiction. And if this is the case, the quote of a very together black man comes into play, "You're either a part of the solution or a part of the problem."

I'm sure I seem very harsh, but it is very necessary. Time and energy are very precious and we must use it where it will do the most good. So, please be patient with my lack of patience which is a direct result of my being patient with no fruitful results.

POWER TO THE PEOPLE

## GIDRA

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

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

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

-The Gidra Staff

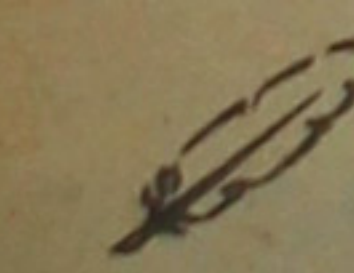
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The name of the individual writing the story should accompany the manuscript. Please specify the byline, if any, desired. Deadline: Twenty-fifth of the month prior to the month the story is to appear.

### LETTERS TO GIDRA



All letters should be double-spaced and typed on one side of a piece of paper only. If you don't have a typewriter, please print or write clearly.

All letters must be signed but your name will be withheld upon request. Deadline: Twenty-fifth of the month.

### ARTICLES AND OPINIONS



All articles and opinions must be double spaced and typed on one side of a piece of paper only. Such contributions will be edited for clarity only. Authors should include their

address and telephone number. Please specify byline desired. Deadline: Twentieth of the month.

### CALENDAR



Groups and individuals can submit notices of events of interest to the community. Notices should include the date, time, place (street address and city), a brief description of the

event, name of sponsoring organization or persons, and a telephone number where more information may be obtained. There is no charge for this service. Deadline: Twenty-fifth of the month.

### CLASSIFIED ADVERTISEMENTS



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must accompany ad. Deadline: Twenty-fifth of the month.

### DISPLAY ADVERTISEMENTS



Display ads are available for individuals, organizations, and businesses wishing to advertise products, services, etc. The basic rate is \$3.50 per column inch (columns are 2 inches wide).

Discounts are available for larger sizes and consecutive insertions. Gidra staff artists can assist in ad layout. Contact the Gidra office, (213) 734-7838, for more information. Deadline: 20th of the month.

### CLASSIFIED ADVERTISEMENT

**WANTED USED FURNITURE**—chairs, typewriters, office equipment, and anything else in your attic, cellar, or garage. Needed for new expanded office area. Call 734-7838.

**DESIRE CONTACT** with persons having material concerning Niseis for Henry Wallace or Nisei Progressives active during the 1948 Presidential campaign. Contact Sue Embrey, 1566 Curran Street, Los Angeles, 90026, 662-5102.

**DELIVERY BOY** — Liquor store, night job, pays well. Phone 295-6659.

To: **GIDRA** Dept. SBj  
P.O. Box 18046  
Los Angeles, Ca 90018

Please send me a copy of GIDRA every month for one year for only \$2.50.

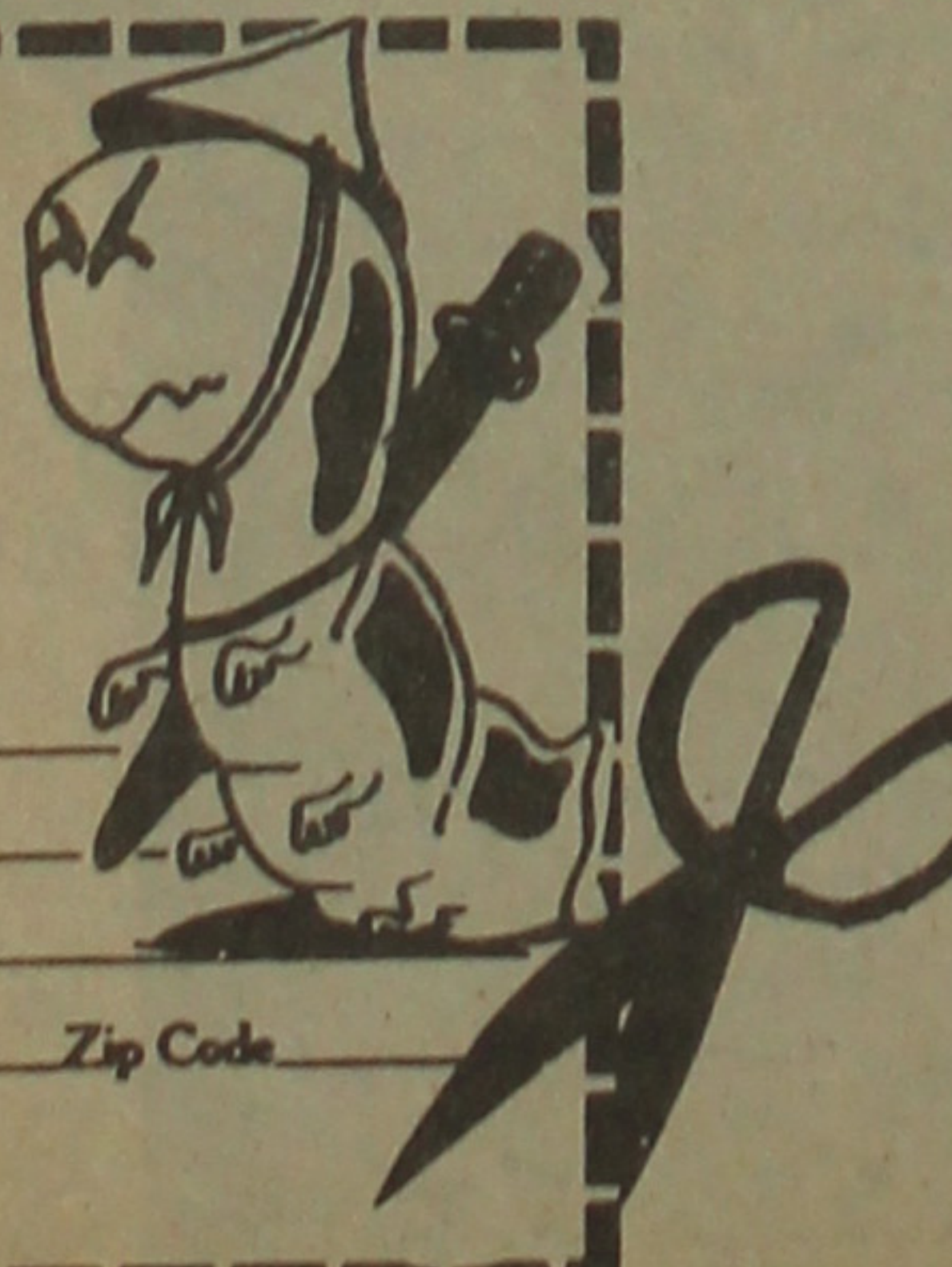
Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_

☐ My donation is enclosed.





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