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AUGUST, 1970

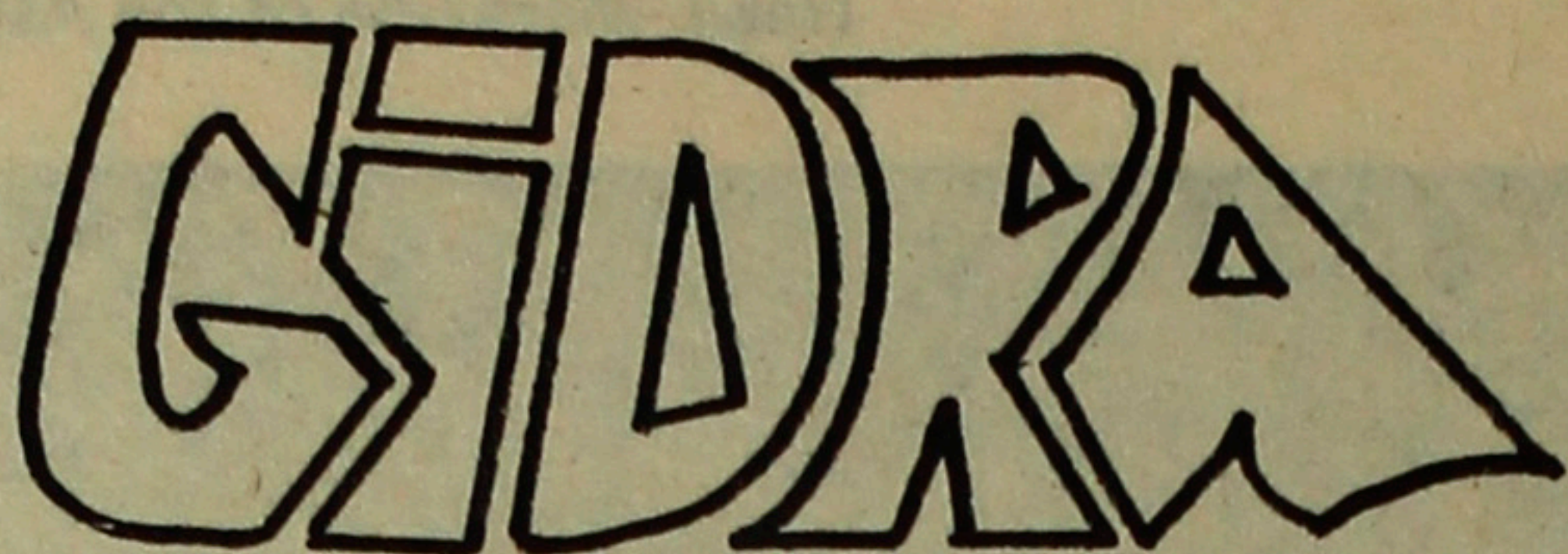
GIDRA

News-Magazine of the Asian American Community

Twenty-Five Cents



DO NOT KILL [Do not kill]



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August, 1970

Volume II, Number 7.

After announcing that two
hundred saints had been dropped
from the catholic calender
and others made optional
the Vatican said yesterday
that no saints have been
stripped of their halos
& that catholics can go on
venerating even those
who never existed.

Meanwhile, a Zen monk
too tall for a halo
too round for a cross
too ONE for a trinity
chatted with an audience
of butterflies & told them
that he had uncovered
the bones of a caterpillar.



Hands so plainly
small and soft,
Eyes so muted
with a sadness,
Known of the warm winds
of the San Joaquin night.
such a calm
shut away:
such fragility; such finality.

To hear the news
on the AM radio:
the tautness in our throats
like hasty tourniquets;
to think:
such a tenderness.
such fragility.

And low into the afternoon
of the summer Stockton sun—
her home things arranged
and placed aside one final time
meticulously, slow, with a sigh,
by someone now older—
the shade drawn:
such a terrible.
such finality.

Poem by Bruce Iwasaki



You go through a revolving door, past a shuffling door man and down the hallway that is lined with expensive shops (so that's what real alligator looks like). The elevator's a real trip. If you want to get high, take the elevator to one of the higher floors, then zoom down to the lobby. As you go down jump up and down and the feeling of weightlessness is euphoric. The higher the numbered floor, the thicker the rug, the more intimate the lights, and the more expensive the price.

"Ladies and gentlemen, may I present the world famous one and only high tone, high faluting, super duper bourgeois Palmer House (I mean JACL, no, you mean Palmer house—oh—well, they're almost the same)."

Buttons, straw hats, signs, artificial roses, tote bags, leaflets, kisses, hugs, Hi!, "man! his hand feels like a fish", vote for me and I'll set you free", placards ("Mr. Chairman, the great chapter from downtown beautiful Burbank votes one for, one against, and 28 abstain"), this was the 1970 JAPANESE AMERICAN CITIZENS LEAGUE BIENNIAL CONVENTION.

The target date was Wednesday, July 15. Not for the great train robbery nor the revolution either. This was the day that about thirty young (young at heart, huh Tak) Asian brothers and sisters not confronted, but presented an alternative point of view to the JACL. We had a captive audience that was shamed through liberalism or content to stay and sit through a two hour program that touched on a wide range of topics which all fell to the left of JACL's point of view.

It was a multi-media program with films, speeches, dramatic readings, and songs. It started with a short film on the concentration camps. (To understand the present, we must review the past.) Then after a short speech by Mary Kochiyama (yes, thee Mary Kochiyama) we continued along our historical perspective and showed the "Hiroshima-Nagasaki" film: "There's a dead silence, at the center of the blast they say there was no sound."

A dramatic reading of Joanne Miyamoto's poem, "Hiroshima" followed the film. We were supposed to participate, but you can't read words with tears in your eyes. Next a film on Vietnam. 'We are trying to show how what happened in the past is still happening today. Stop the Camp film and pick out one frame. Stop the Hiroshima-Nagasaki film and pick out one frame. Do the same for the Vietnam film. Did you know that Asians look alike (especially if they are in pain)?

"We shouldn't be afraid of words like Communism", Mary continued in the second part of her speech. A lady in the front row jumped up and looked around as if looking for someone to come and arrest Mary.

*"We're going to keep on rolling, we're going to keep on going,
We're going to keep on flowing, flowing on."*

This is how it ended. People don't relate to singing these days except in the shower, but we all stood up and clapped our hands. We sang, moved, and grooved to the People's beat.

The room seemed to lose its pretentiousness as the brothers and sisters moved around. The JACLers sat there and many tried to understand. The more liberal, being more hip, started to clap. You could tell they were liberals because although they were clapping they didn't have a sense of rhythm. Before you can understand something, you must feel it. And if you find yourself artificially tapping your foot or if you aren't clapping your hands to the same beat, don't worry about it. The feeling will come because the People's Beat is like the Revolution, it's contagious.

Maybe this isn't how it ended, maybe this is how it begins. Maybe all it takes is a good honest look at reality.

It's hard to believe it's hot and humid outside when you're in the air conditioned Palmer House.

It's hard to believe there's hunger, war and killing going on when you're a member in good standing with JACL.

We mourn the death of Evelyn Okubo, because when we lost her, we lost the best humanity had to offer.

The revolution's going to come.

—Warren Furutani, Los Angeles

The following article was written by Jerry Sakata, a member of the Yellow Seed of Stockton, California. The Yellow Seed is an organization of Yellow Brotherhood dedicated to the perpetuation of Yellow Pride on an individual and group basis. Formulated out of the frustration and search for meaning in Life, the Yellow Seed bases its entire existence on the Yellow Brother. The Brothers of the Yellow Seed have grown together in mind, body, and spirit.

"The Yellow Seed believes in its cause, simply because we exist. In the hearts and minds of the Brothers we believe Unity among our Asian-American people must come about. Either through Revolution or the enlightenment of the Asian-American mind. We have taken a stand to remove the foot from our neck and to no longer run, for we are tired of running and no longer are we scared."

Recently an inhuman and insane act was committed in the city of Chicago. Two very beautiful Sisters of the Yellow Seed were attacked in their hotel room. As a result of this brutal assault, one died and one escaped near death. Few people really knew these two Sisters, the deep quality of their souls.

One Sister is Evelyn Okubo, a small, rather shy, but proud young lady. The beauty of her entire being was a tremendous support to the Yellow Seed. Her qualities as a human being were very real and very much felt. The Love and concern she possessed was shared with all. It is in the deepest of heartfelt sorrow and grief that we must admit she is gone. And with her, a part of us has died. It is in her memory that we must try to ignite the spark that she so willingly made us aware of, the spark of Compassion for Mankind. In Evelyn's case the good really do die young, and she will be missed, heavily, by us all.

The other Sister, Ranko Yamada, was spared her Life, this is truly an act of benefit to the welfare of Mankind. The qualities she possesses and shares, are qualities that we must live for, all Human and all beautiful. To give you a feeling of what Ranko and Evelyn were all about, the following is a paper Ranko presented to the Yellow Seed:

"Because I'd like to show you that I'm interested in the Yellow Seed, and that not all girls are "ding-a-lings", only interested in scheming, I'm taking the liberty to write my ideas on Brotherhood, unity, and trust.

"To separate these three attitudes is somewhat hard because all three are fused together. To have Brotherhood is to have unity and both are by-products of trust and responsibility. Okay! Here goes:

"William Saroyan, in a foreword to one of his plays said, 'Everyone is a variation of yourself.' This is the essence of Brotherhood and unity; the realization that you are a part of each person creates an obligation to care for others. Brotherhood is to say, 'I can't let you be left alone, I can't ignore you because you are a part of myself.' It also means that each time someone turns away another person he is barring understanding from himself—of himself. The less he understands himself, the less he can accept himself. And if he can't accept himself through understanding—how can he understand anything? Then he's really no where and so is Brotherhood.

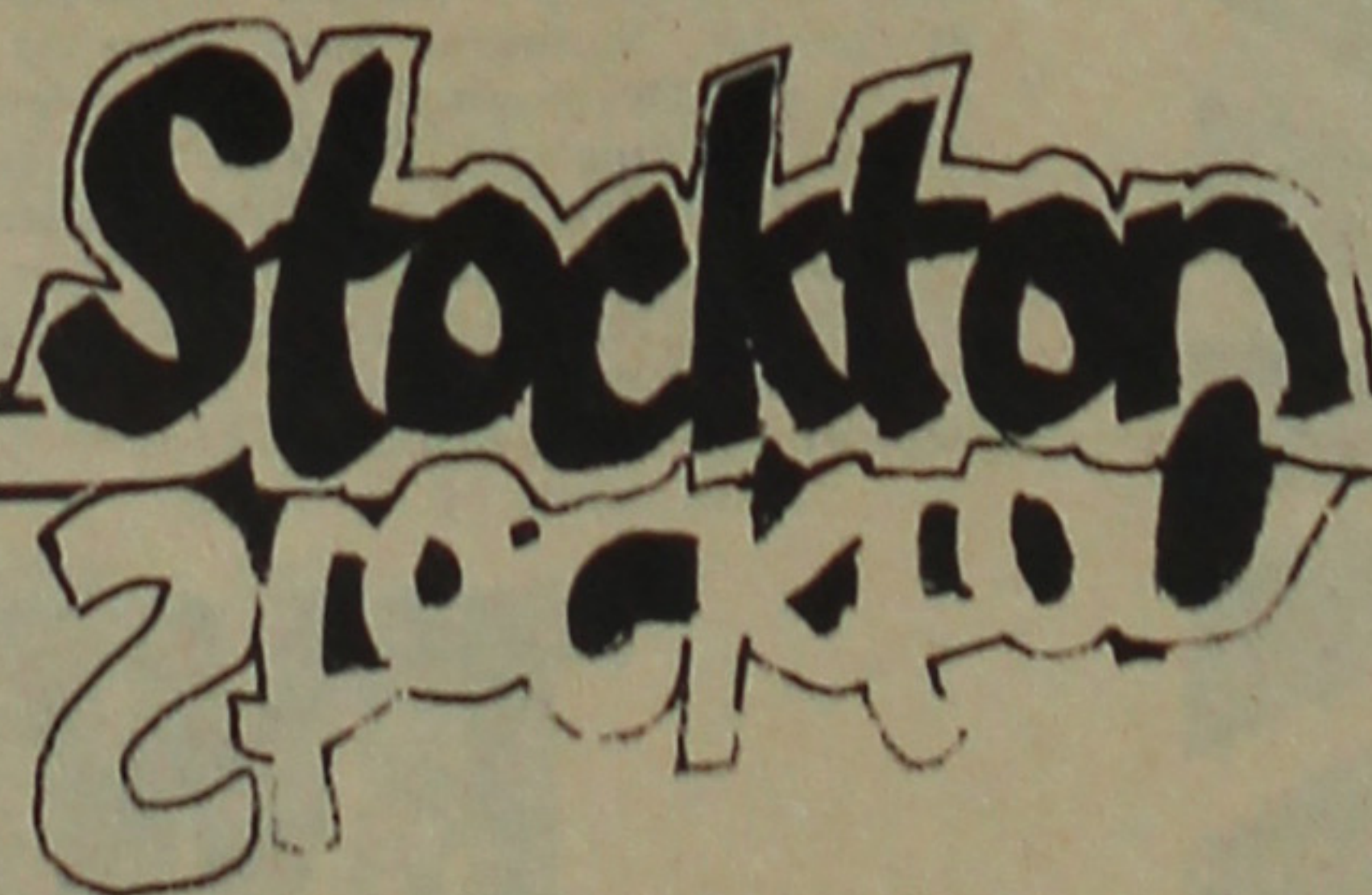
"So then Brotherhood is an idea of oneness—it's hard to attain because so much responsibility clings in small print to this understood contract, and also because we are so used to deceiving ourselves, understanding becomes a minor issue.

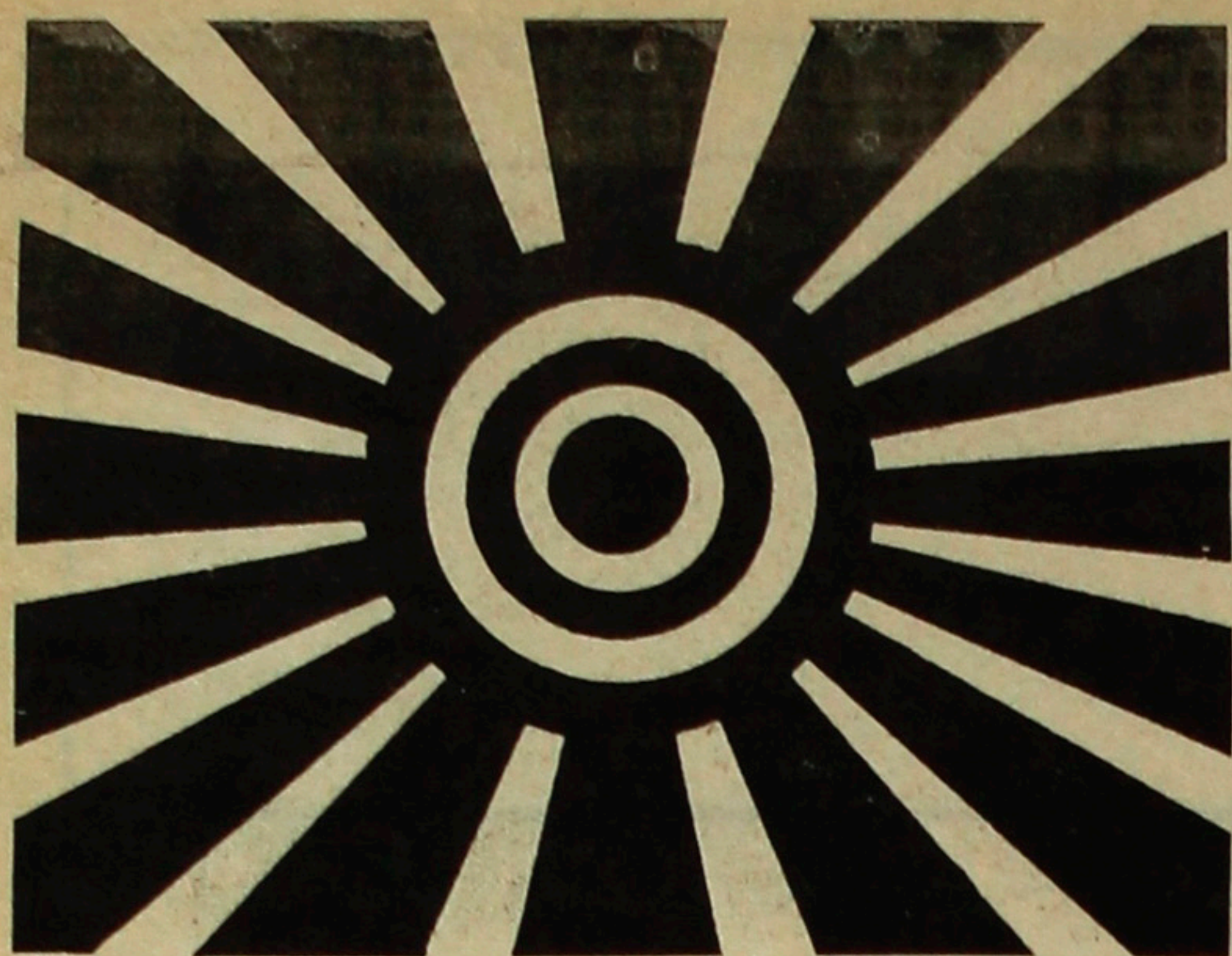
"All aggression, prejudices, and the like stem from fear....fear of rejection, bodily harm, etc. People are often hostile because of this fear. To understand this is to develop trust. Fear bears irrational action. To know that a person is acting irrationally from being afraid creates a bond, no matter how synthetic, between the two of you, trust is an agreement that says, 'I may reject your ideas, and criticize your Life style, but I will neither reject nor criticize you as a person.'"

.....Ranko Yamada

The Brothers all await your return, Ranko, the days without you seem so endless.

—Jerry Sakata, Stockton





by Yuji Ichioka

President Truman, the man who made the final decision to use the atomic bomb 25 years ago, wrote in his *Memoirs*: "I regarded the bomb as a military weapon and never had any doubt that it should be used."¹ And justifying its usage, he said on August 9, 1945: "We have used it in order to shorten the agony of war, in order to save the lives of thousands and thousands of young Americans."²

In early August, 1945, many of you, I am sure, were still in Relocation Camps. I myself was still in Topaz, Utah as a youngster of nine years. I can remember raising crude questions about the reasons for being there. But of Hiroshima and Nagasaki, events which were contemporaneous with our camp experience, I cannot remember anything. I cannot recall raising questions about the atomic bomb. Indeed I cannot even remember hearing the news that they had been dropped upon these two cities.

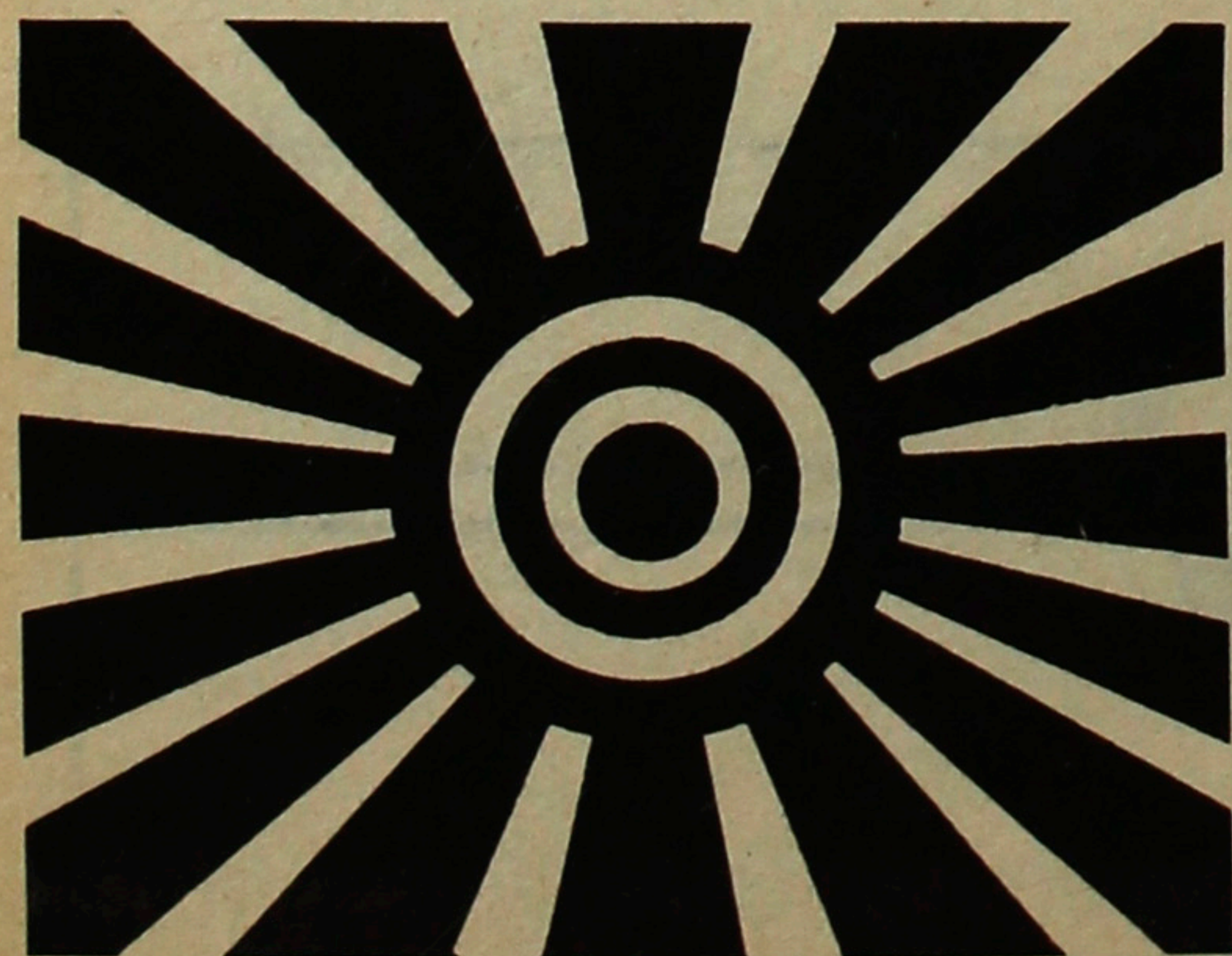
I would like to ask each of you here to think back to that time. Where were you? What can you remember? Many of you too, no doubt, can say the same thing upon reflection: though memories of camp life remain, you cannot remember anything about Hiroshima and Nagasaki. If you do have any memories, they are probably vague. As with other Americans, the bomb had made no deep impression upon you at that time because you did not know of its destructive powers. For quite a number of you, this question is irrelevant since you were born after the fateful events.

Now twenty-five years have passed. During this span of time most of us, whatever our recollections may be, have never raised questions about the wisdom of the decision to use the atomic bomb. Some people might take the position that there is no need to raise such questions now. It happened 25 years ago, they would say, and so let's forget it. But I strongly disagree with this kind of position. Just as we should insist upon raising questions about our camp experience, I think that we should also raise questions about the bombings, for the answers to both, in my opinion, will tell us something instructive about our country today. So, I would like to examine the decision to drop the atomic bomb and Truman's public justifications.

To do so, we need to go back to the wartime years which are in the living memory of many of you. The idea of the possibility of developing an atomic bomb was first brought to the attention of President Roosevelt through a letter signed by Einstein in August, 1939. When the government committed itself to its development in December, 1941, the compelling motivation was the fear that Nazi Germany might develop one before America and would have no qualms about using it. For the scientists working on its development, many of whom were European political refugees, this fear was the driving force behind their feverish efforts from 1941 through 1945.

Throughout these years, however, the successful development of an atomic bomb was never a foregone

1. Truman, Harry S. *Memoirs*, Vol. I., Year of Decisions. Garden City, New York: Doubleday & Co., Inc., 1955, p. 419.
2. Quoted in Batchelder, Robert C. *The Irreversible Decision*, 1939-1950. New York: MacMillan, 1965, p. 125



HIROSHIMA

conclusion. Doubts persisted. In the words of the then Secretary of War, Henry L. Stimson, "It was always necessary to suppress a lingering doubt that any such titanic undertaking could be successful."³ Serious consideration of the military use of the bomb did not take place until its development had become a real possibility, and this occurred only in the spring of 1945. Hence the decision to use the bomb must be placed into the context of the political and military situation at that time.

Many important political events transpired. As most of you know, President Roosevelt died on April 12th. On that evening, Vice-President Truman was sworn in as his successor. Until he assumed his new office, Truman had no knowledge of the bomb; the secret had been so guarded that even the Vice-President had been excluded from the selected few who did. But now that he had become the President, on April 25th, General Leslie R. Groves, the Director of the Manhattan Project, and Secretary of War Stimson gave him a detailed briefing and informed him that in all likelihood a bomb would be successfully developed within 4 months.

In view of this imminent development, Truman immediately created an Interim Committee which would be responsible for advising him on questions raised by the bomb. It consisted of 8 civilians headed by Stimson.⁴ At the same time, Truman formed a special Scientific Panel to assist the Interim Committee which consisted of Arthur H. Compton, Enrico Fermi, Ernest O. Lawrence, and J.R. Oppenheimer, all nuclear physicists who played major roles in the development of the bomb.

This Interim Committee met on May 31 and June 1, and in consultation with the Scientific Panel, unanimously made three key recommendations to the President. These were:⁵

- 1) The bomb would be used against Japan as soon as possible.
- 2) It should be used on a dual target—that is, a military installation or war plant surrounded by or adjacent to houses and other buildings most susceptible to damage, and
- 3) It should be used without prior warning (of the nature of the weapon).

Stimson records that one member of the Committee later changed his view and dissented from the third recommendation. Stimson himself concurred with all three.

As for the military situation in the spring and summer of 1945, Japan was already militarily beaten for all intents and purposes. Starting from November, 1944, American B-29 raids had begun to strike Japanese cities from the Marianas. These raids alone killed an estimated 230,000 or more people up through July; in a single raid in Tokyo in March, 1945—the first mass incendiary bombing raid—an estimated 15 square miles of the city was burned and some 100,000 people killed. With surface and subsurface vessels, the navy had been able to blockade the main Japanese islands from the Asian mainland and to bombard targets from off-shore positions with relative impunity. Because of this effective naval blockade, Japan had lost her lifeline to critically needed oil and raw material sources for her already crippled war industry. Moreover, the food shortage had become a severe problem. Finally, the invasion of Okinawa had been launched on April 1st and successfully completed by mid-June.

Let me now turn to the Potsdam declaration which played such a crucial role in the final decision. The Big Three—England, Russia, and the United States—met in Potsdam, Germany, beginning on July 16th, to discuss important post-war issues. From their conference, among many other things, there emerged the Potsdam Declaration which called for the surrender of Japan. On the very same day as the conference opened,

3. Stimson, Henry L. *The Decision to Use the Atomic Bomb*, in Grodzins, Morton and Rabinowitch, Eugene (eds.), *The Atomic Age: Scientists in National and World Affairs*. New York: Basic Books, Inc., 1963, p. 52.

4. Besides Stimson, this Interim Committee consisted of: James F. Brynes, first as the personal representative of Truman and later as the Secretary of State; Ralph A. Bard, Under Secretary of the Navy; William L. Clayton, Assistant Secretary of State; Dr. Vannevar Bush, Director, Office of Scientific Research and Development, and President of the Carnegie Institution of Washington; Dr. Karl T. Compton, Chief of the Office of Field Service in the Office of Scientific Research and Development, and President of M.I.T.; Dr. James B. Conant, Chairman of the National Defense Research Committee, and President of Harvard University; and Mr. George L. Harrison, President of New York Insurance Co.

5. Stimson, op. cit., p. 35

the first successful testing of an atomic explosion took place at Alamogordo, New Mexico. The Declaration, which was issued on July 26th, called for the "unconditional surrender" of all Japanese military forces and declared that "the alternative for Japan is prompt and utter destruction."⁶

But there was no mention of the atomic bomb in it. Despite the fact that the Declaration had the bluntest type of language, it did not even mention that the Allied forces might resort to some kind of special weapon if Japan did not accept it. Nor did the Declaration contain any reference as to the future status of the Imperial institution. Joseph C. Grew, the Under Secretary of State, and former American Ambassador to Japan, had attempted to persuade President Truman to make the American position clear and explicit on this matter. During the months of May and June, he had argued for some kind of statement to the effect that "uncondi-



tional surrender" did not mean the elimination of the Imperial institution and that a constitutional monarchy might be possible. Stimson supported Grew's recommendation. But in the end, though the Declaration in draft form had such a statement, it did not appear in its final form because Secretary of State James F. Brynes interpreted it as appeasement.

From July 20th special B-29 flights over the selected target cities had begun—over Hiroshima, Niigata, Kokura, and Nagasaki. These flights were the final practice runs. Then, on July 25th, the day before the Potsdam Declaration was issued, the military order went out with the approval of the President. Concerning this order, Truman has written:⁷

6. The text of the Potsdam Declaration can be found as Appendix C in Butow, Robert J.C., *Japan's Decision to Surrender*. Stanford: Stanford University Press, 1954, pp. 243-244.

7. Truman, op. cit., p. 421

TWENTY-FIVE

NAGASAKI

With this order the wheels were set in motion for the first use of an atomic weapon against a military target. I had made the decision. I also instructed Stimson that the order would stand unless I notified him that the Japanese reply to our ultimatum was acceptable.

The Japanese response of July 28th was interpreted as a summary rejection of the Potsdam Declaration, and the wheels which had been set in motion sealed the fates of Hiroshima and Nagasaki, cities with an overwhelming civilian population.

The foregoing then were the important political and military events which preceded the bombings. The argument that the bomb would save American lives was closely tied to the plans to invade Japan proper. Independent of the development of the atomic bomb, the Joint Chiefs of Staff had drafted up invasion plans in May which had been approved by Truman on June 18th.

ple, there were: James Forrestal, Secretary of the Navy; General Carl A. Spaatz, Commanding General, U.S. Army Air Forces; and Admiral William D. Leahy, Naval Chief of Staff. Admiral Leahy, for example, has written: 8

It is my opinion that the use of this barbarous weapon at Hiroshima and Nagasaki was of no material assistance in our war against Japan. The Japanese were already defeated and ready to surrender because of the effective sea blockade and the successful bombing with conventional weapons.

The United States Strategic Bombing Survey report, designed to evaluate the effectiveness of aerial bombing and issued on July 1, 1946, confirms Admiral Leahy's judgment. It said: 9

It seems clear...that air supremacy and its later exploitation over Japan proper was the major factor which determined the timing of Japan's surrender and obviated any need for invasion.

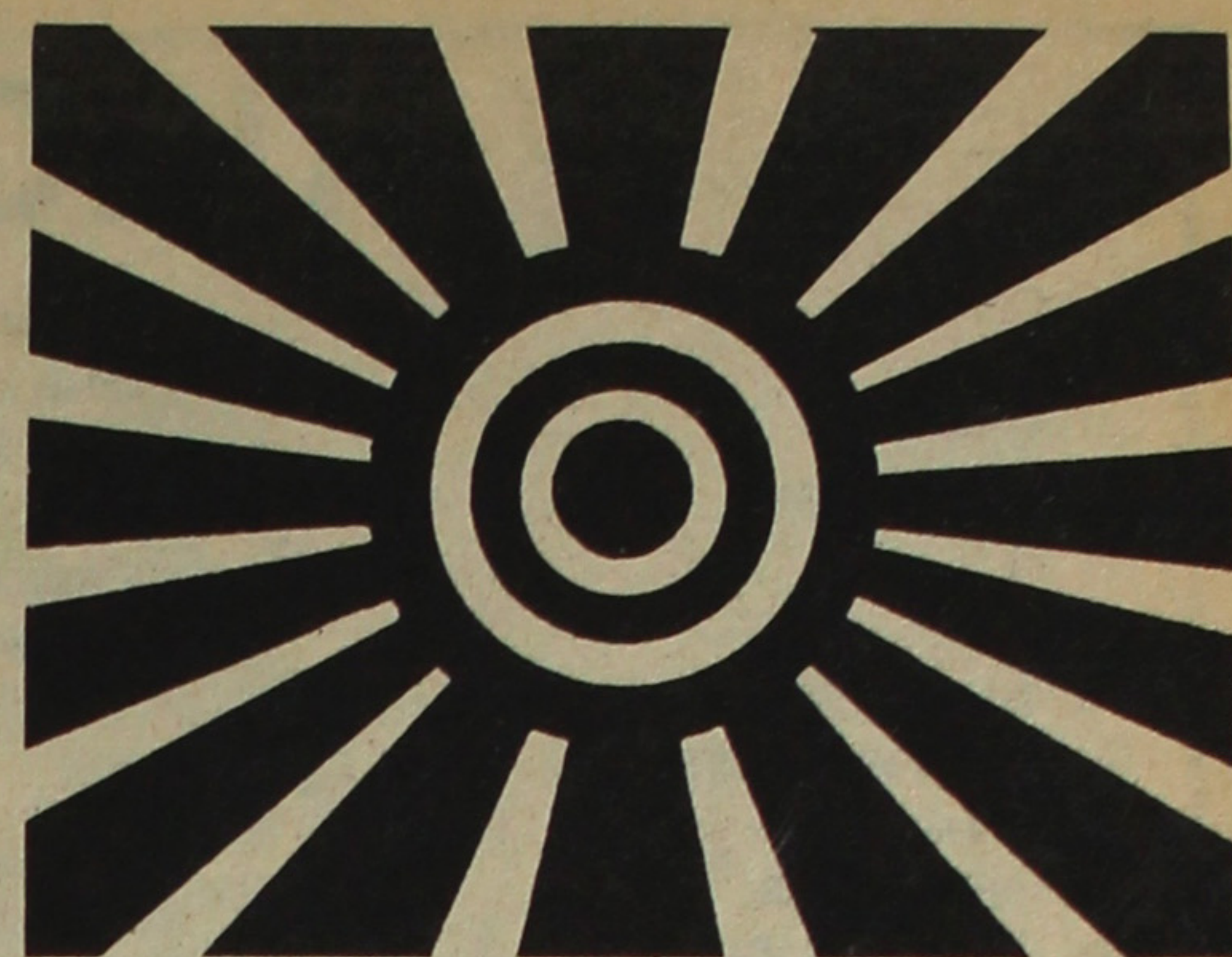
Based on a detailed investigation of all the facts and supported by the testimony of the surviving Japanese leaders involved, it is the Survey's opinion that certainly prior to 31 December 1945, and in all probability prior to 1 November 1945, Japan would have surrendered even if the atomic bombs had not been dropped, even if Russia had not entered the war, and even if no invasion had been planned or contemplated.

During the months of May, June, and July, the key decision-makers never once questioned the wisdom of using the atomic bomb. Discussions were always about how and when to use it, not about the moral question of whether we should or not. In describing the Scientific Panel's May 31st meeting with the Interim Committee, Arthur H. Compton has written: "Throughout the morning's discussions it seemed a foregone conclusion that the bomb would be used." 10 "At no time from 1941 to 1945," Stimson himself has recorded, "did I ever hear it suggested by the President, or by any other responsible member of the government, that atomic energy should not be used in the war.... The possible atomic weapon was considered to be a new and tremendously powerful explosive, as legitimate as any other of the deadly explosive weapons of modern war." 11

Not only did the decision-makers never question the wisdom of using the bomb, they also assumed that both bombs should be employed. By the time the July 25th order was issued, two bombs were ready, and out of the four selected target cities, two were to be hit. This assumption was reinforced by the notion that, if both were used, then Allied threats to destroy Japan would be more credible. Germany of course had surrendered on May 8th. Thus the question as to how and when to use both bombs was only in reference to Japan.

The decision-makers also did not retain control over the timing interval between the two bombs. At the very moment when Japan was seeking some kind of acceptable peace settlement, the authority to make this crucial political decision was left in the hands of field commanders. As originally planned, the first bomb was to be dropped sometime after August 3rd and the second one around August 11th. But both schedules were changed because of weather conditions, not because of political considerations, leaving the Japanese government less than three days to make a major political decision. And as it occurred Japan notified the United States of its intention to accept the Potsdam Declaration on August 10th, the day after Nagasaki.

A close look at the final surrender terms is even more revealing. As early as May there had been unofficial peace feelers from the Japanese side. On July 12th, the first official indication appeared. On that date, Foreign Minister Togo cabled the Japanese Ambassador



to Moscow, Naotake Sato, to seek Soviet mediation for an acceptable peace settlement. Sato was instructed to inform Foreign Commissar Molotov that the Emperor himself wished to send a special envoy to Moscow for this purpose. This cable read in part: "Unconditional surrender is the only obstacle to peace." 12

Having deciphered the Japanese code long before, the United States was aware of this and subsequent cables between Tokyo and Moscow. At the heart of the "obstacle" was the question of the future status of the Imperial institution, the very matter which had concerned both Grew and Stimson but which Secretary of State Brynes had dismissed. On August 10th, in her acceptance of the Potsdam Declaration, Japan stated that "the said declaration does not comprise any demand which prejudices the prerogatives of His Majesty as a Sovereign Ruler." 13 America countered by granting recognition to the Emperor but subordinating him to the authority of the Supreme Allied Commander. Hanson W. Baldwin, the military critic of the New York Times, has made the following judgement about this sequence: 14

We dropped the bomb at a time when Japan already was negotiating for an end of the war but before those negotiations could come to fruition. We demanded unconditional surrender, then dropped the bomb and accepted conditional surrender, a sequence which indicates pretty clearly that the Japanese would have surrendered, even if the bomb had not been dropped, had the Potsdam Declaration included our promise to permit the Emperor to remain on his Imperial throne.

Thus history does not support Truman's justifications: the atomic bombings did not shorten the war, and hence did not save "thousands and thousands of American lives."

At the beginning I said that a look at the decision to drop the atomic bomb would tell us something instructive about our country today.

This past spring we all heard the identical argument. Nixon, in justifying the invasion of Cambodia, said: "It will shorten this war. It will reduce American casualties." 15

And when we stop to think about this, we should remember:

.....That statement by General Le May that we should bomb North Vietnam back to the Stone Age;

.....That small South Vietnamese village that had to be destroyed in order to be saved;

.....That Iowan's remarks about the My Lai Massacre: "Asia is overpopulated anyway. It's no real loss";

.....That America, the most technologically advanced nation in the world, has been systematically using deadly new weapons against a peasant Asian society in a genocidal manner.

Can we believe President Nixon any more than President Truman?

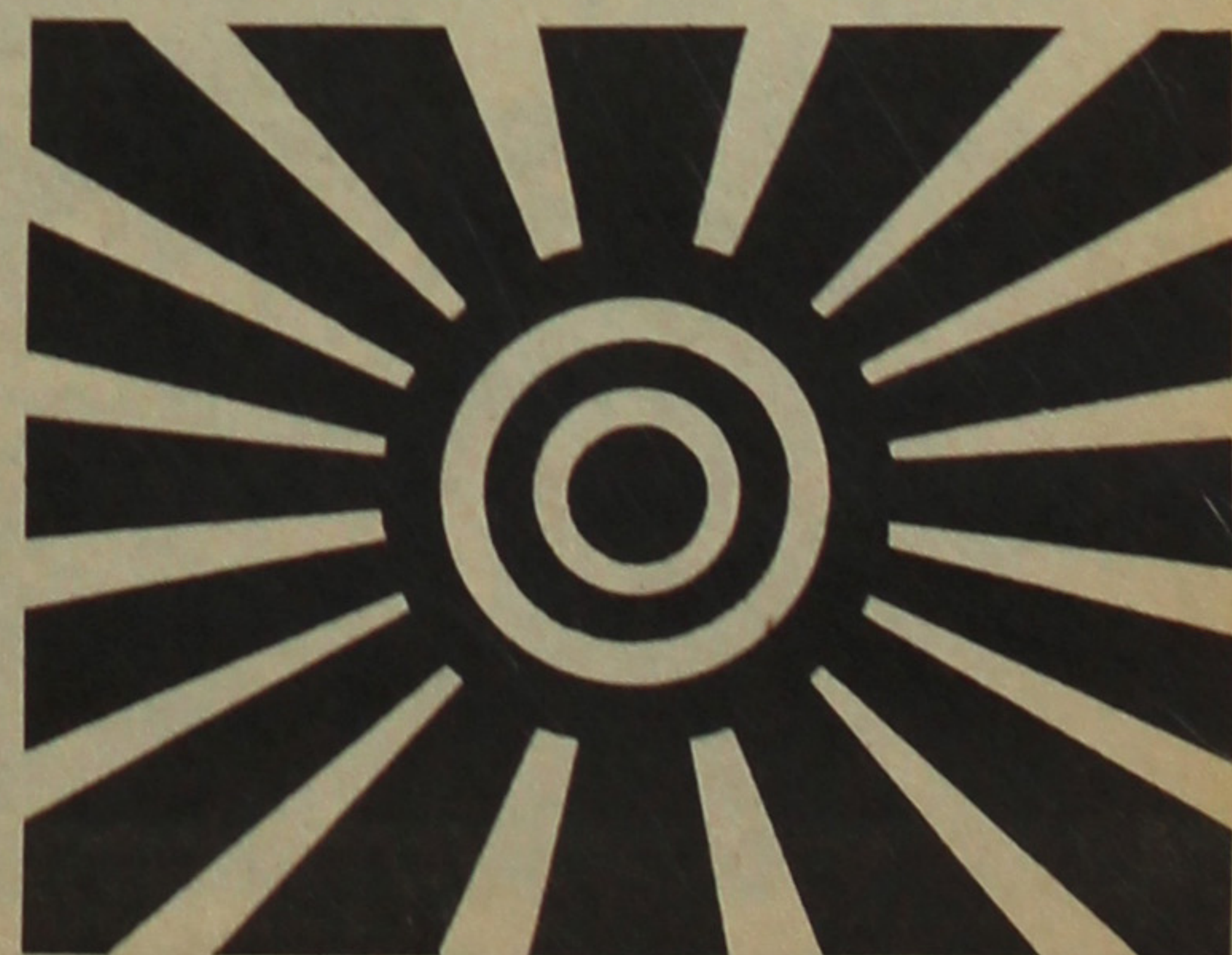
12. Quoted in Butow, op. cit., p. 130
13. See Japan's First surrender offer, Appendix D, in Butow, ibid., p. 244
14. Fogelman, op. cit., p. 96
15. Los Angeles Times, May 9, 1970

8. Fogelman, Edwin (ed.) *Hiroshima: The Decision to Use the A-Bomb*. New York: Charles Scribner's Sons, 1964, p. 31

9. *United States Strategic Bombing survey, Japan's Struggle to End the War*. Washington, D.C., July 1, 1946.

10. Fogelman, op. cit., p. 53

11. Stimson, op. cit., p. 31



These plans called for a major land invasion of Southern Kyushu beginning on November 1st, followed by another one of the Kanto or Tokyo region in the spring of 1946. The main assumption underlying these plans, primarily held by army personnel, was that Japan had to be invaded and occupied before she could be forced to surrender. Out of the Japanese garrison of 120,000 troops in Okinawa, 110,000 went down fighting in the defense of Okinawa; the United States itself had lost 10,000 men in action. Once the United States invaded Japan proper, so it was argued, casualty rates would be equally high or even higher because Japan would fight in fanatic desperation in defense of her homeland.

Yet even at that time certain key people, most of whom were naval, were of the opinion that the planned invasions were unnecessary to bring about Japan's surrender, believing that an effective naval blockade and aerial bombardment were sufficient. Among these people,

YEARS AGO

HIROSHIMA-NAGASAKI

HIROSHIMA
AUGUST 6, 1945

the city was there
the people were there
then it came
the noiseless flash
and all that was there
was not
concrete and flesh
all the same

few cries
few screams
all pain and shock
the unexplainable hell
flesh, vomit, wood, glass, blood
all melting and unmovable
living pain

the earth shook
and the horrified
looked at what they never
knew could happen
who could know?
it even shook the safe at home
far away from the smell and
melting
shuddering to think of it
feel it
feel it

OH MY GOD!

WHAT HAPPENED!?!
oh my god
IT COULDN'T BE
did we do that?
oh my god
do something
DO SOMETHING

NAGASAKI
AUGUST 9

OH MY GOD
it couldn't be
it's ended the war
do something
BAN THE BOMB — QUICK

clean it up
it saved a lot of American lives
it sure did
OH MY GOD
Remember Pearl Harbor

oh god
clean it up
patch it up
it's getting better
remember the Alamo
they deserved it

it's getting better
thank god
build it up
better
quiet
thank god
better
all taken care of
all quiet
all better

now
everything quiet
everything smooth
save a few ripples for reminders
plastic surgery has hidden some
lesser scars
and the maimed stay together
the lucky suffer silently
hidden wounds
business couldn't be better
Japan has learned her lesson
Japan has earned her place
nice Japan
nice Japan

on anniversaries
Americans remember to remember
BAN THE BOMB
PRAY FOR PEACE
remember Pearl Harbor
ban the bomb
pray for peace
(who do you pray for)

the Japanese American
remember little
trying to forget
concentration camp days
working hard
business couldn't be better
they've learned their lesson
earned their place
nice Japanese
nice Japs

AUGUST 5-9, 1970
HIROSHIMA-NAGASAKI WEEK

all is quiet
not a mushroom in the sky
(other things though)
REMEMBER HIROSHIMA
that's right, we got it

and don't you forget it
just keep thinking about
that old mushroom in the sky
and maybe you won't realize
HIROSHIMA IS HAPPENING EVERYDAY
EVERY DAY HIROSHIMA

this time the radius is more than
three miles
and it's taking longer to annihilate
HIROSHIMA

for a long time now
the smell of burning flesh
VIETNAM

the unexplainable hell
oh my god
do something
CAMBODIA

oh no
GET THE PANTHERS

to make more HIROSHIMAS

GENOCIDE-HIROSHIMA

HIROSHIMA'S happened to our head
annihilated our sensibilities
leveled our minds
so that we can tolerate and participate
in the inhuman treatment of other humans
business couldn't be better
we've learned our lesson
earned our place
nice
nice

well, if this is the lesson
we won't learn it
and if this is our place
we won't take it
and we will not be nice
we will not be nice



SAME flesh

HIROSHIMA

the smell of gasoline
that tells me
TEXACO in Brazil
has bought the Indian's land
again?
and shoots to kill
again?
any left in sight
again.

HIROSHIMA

and when I hear
rats are still allowed to bite children
living in inhuman housing
while the landlord is living fine

HIROSHIMA

and the black man still
walks the streets
he doesn't own
and he's pumped with drugs
when he discovers
he'll never own it
and if he moves to take
what's rightly his
beat up
locked up

HIROSHIMA
EVERY HIROSHIMA

and why are the jails
filled with mostly black and brown people
and why is it
that not one white man has been executed
for the murder of a black man
why are the jails filled?

HIROSHIMA
EVERY HIROSHIMA

and you send your children to schools
and tell them they can make it
you send them to schools
that teach them how to take
what isn't theirs
you send them to schools

we will not be nice when we know
that it's this system—CAPITALISM
allows all this to happen
we will not be nice when we know
that this system serves to profit
the privileged few
except for the lucky who lick the spoon
is that you?

we will not be nice when we know
that with the technology we have today
it is not necessary to have poverty
poverty is necessary for profit
poverty is necessary for Capitalism

we will not be nice when we know
that this system
can only survive by making more HIROSHIMAS
HIROSHIMA IS HAPPENING EVERYDAY
EVERYDAY HIROSHIMA BOBBY SEALE
HIROSHIMA JOAN BIRD HIROSHIMA
HUEY P. NEWTON HIROSHIMA KWAME
CHANEY HIROSHIMA MARTIN RUT-
RELL HIROSHIMA MARTIN SOSTRE
HIROSHIMA BOBBY HUTTON HIRO-
SHIMA MALCOLM X HIROSHIMA FRED
HAMPTON HIROSHIMA JOHN HUGGINS
HIROSHIMA BUNCY CARTER HIRO-
SHIMA MY LAI HIROSHIMA SONG MY
HIROSHIMA VIET NAM HIROSHIMA
BRAZIL HIROSHIMA CAMBODIA HIRO-
SHIMA BIAFRA HIROSHIMA SOUTH
AFRICA HIROSHIMA HIROSHIMA GUA-
TEMALA HIROSHIMA COCA COLA
HIROSHIMA APOLLO HIROSHIMA A.
B. M. HIROSHIMA GENERAL MOTORS
HIROSHIMA SHELL OIL HIROSHIMA
A. T. & T. HIROSHIMA UNITED STATES
STEEL HIROSHIMA CHASE MANHATTEN
HIROSHIMA BANK OF AMERICA HIRO-
SHIMA DOW CHEMICAL HIROSHIMA
GENERAL ELECTRIC HIROSHIMA MAYOR
RICHARD DALEY HIROSHIMA S. I.
HAYAKAWA HIROSHIMA GENERAL
WESTMORELAND HIROSHIMA ROCKE-
FELLER HIROSHIMA HUNT HIROSHIMA
MELLON HIROSHIMA J. PAUL GETTY
HIROSHIMA JACKSON STATE FIVE
HIROSHIMA NEW HAVEN FOURTEEN
HIROSHIMA AUGUSTA HIROSHIMA
KENT STATE SIX HIROSHIMA HIRO-
SHIMA HIROSHIMA.

Poem by JoAnne Miyamoto, New York

Eiji Miyazawa from Black Star



HIROSHIMA REVISITED



What is the word for 'DEATH'
in Japanese? What word will restore
the collected sense of five conditions:

(the eyes, nose, tongue, ears, hands)

stampeding through the backdoor of the mind
like five lookouts rushing to the town square
with their respective emergencies.

HIROSHIMA HIROSHIMA HIROSHIMA

Two (eyes) X 200,000 = the world's record of people
watching their own death

Two (ears) X 200,000 = a sound so piercing it could
thread the eye of infinity

Two (hands) X 200,000 = the first real attempt to pull
an afterlife from the sky

One (nose) X 200,000 = the breathing of an enormous
nothingness

One (tongue) X 200,000 = the strangled speech in space
outside of time

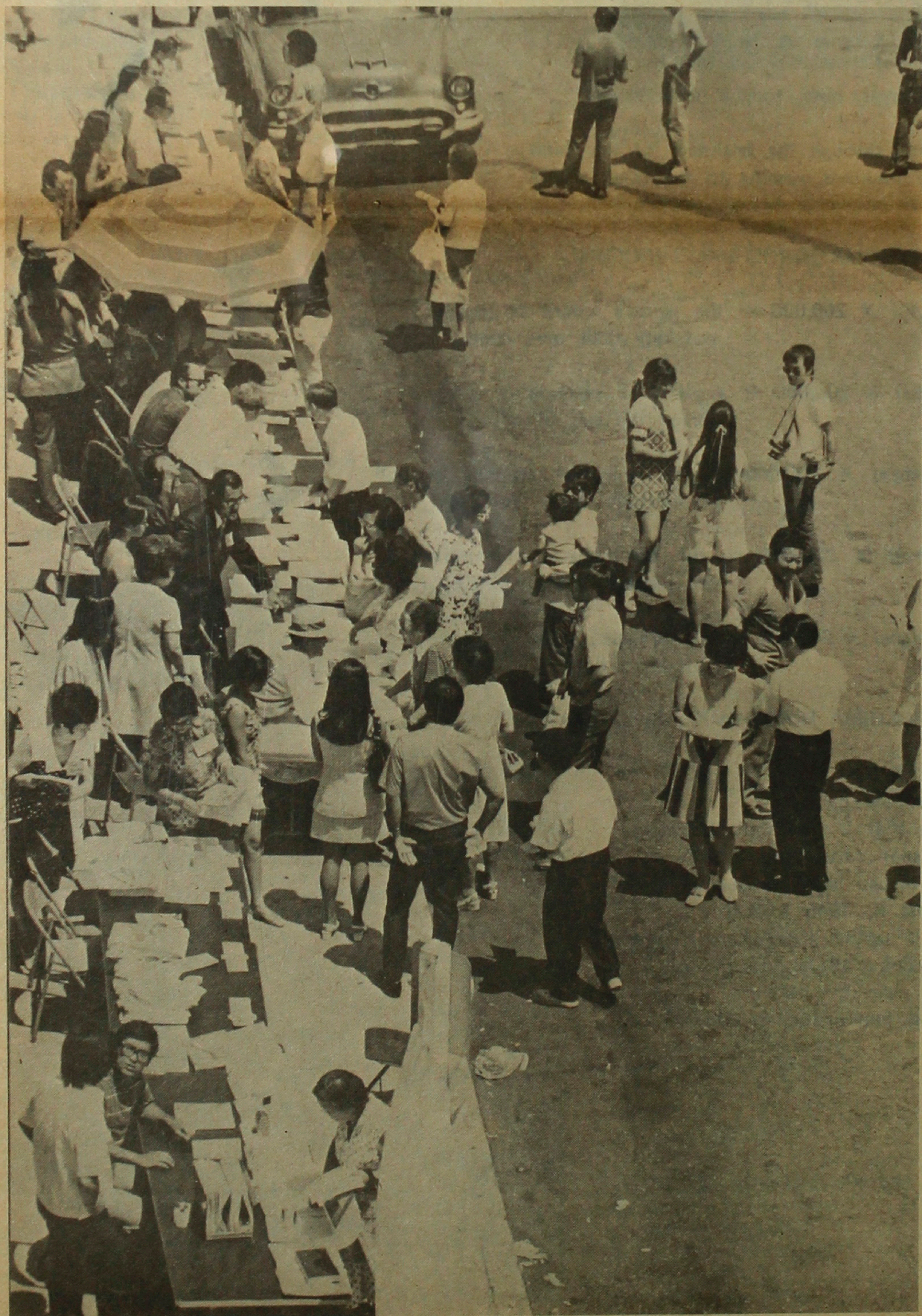
HIROSHIMA HIROSHIMA HIROSHIMA

What is it like
being on the map
knowing that if you looked closely
at the spot where you WERE——
all the clocks have stopped
at August 6, 1945 forever
and it is raining everywhere everywhere
the remaining stones are scraped
for grief and humiliation
grief and humiliation X 200,000

— Foo Gwah —

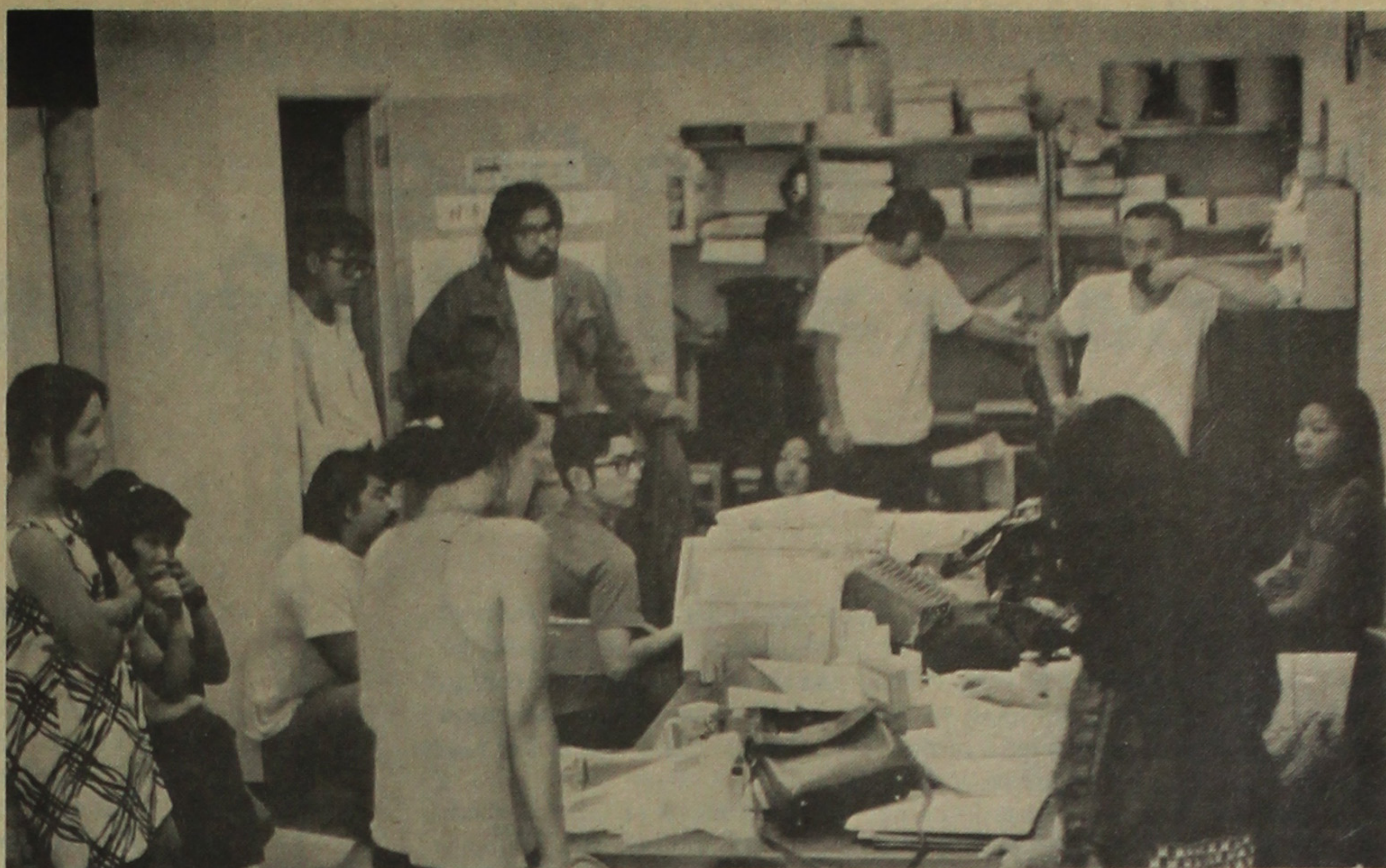


COMMUNITY SERVICE INFORMATION DAY IN LIL' TOKYO



*the hearts and souls
of the People
"touched"...
and communicated
a language so pure
and beautiful...
words were cast aside*







On Understanding Minority Group Experiences

By Isao Fujimoto, UC Davis

"As our nation gets worse and worse, our reports get better and better." Thus begins Andrew Kopkind's analysis of the shortcomings and biases of the *Kerner Commission Report*. As we get closer and closer to disaster, we seem to get further and further from grasping the complexities of our society. Attention is too often directed to what's most obvious—current tensions, social ills, and racial conflict—but these are manifestations.

The preoccupation with manifestations—be it the plight of farm workers, protesting minorities, self-removal into intentional communities, the rumbling silence of middle America—are but clues. They are meaningful clues if they are considered as starting points in understanding how our society works. But too often studies of minority groups start and stop with emphasis on that minority.

Proposals that do not relate the local situation with the broader forces at work in society result in misleading conclusions and certain limitations. Such short-comings mislead a reader into concluding that a given situation is a direct result of the people described with that situation. Examples include observations such as "ghettoes are caused by people who live in them;" "people are poor because they're too lazy to do anything about it;" "we can understand discrimination against minorities by studying minorities."

Much more revealing than studies that end up emphasizing ethnic enclaves as entities unto themselves are studies which include questions which would direct attention to the causes linked to the broader social pressures. "Why does Chinatown exist?" would reveal insights different from studies that would limit themselves to asking "what's in Chinatown?"

It's one thing to form hypotheses associating the arrest rates with the gambling pendants of Filipinos and Chinese. It's another thing to relate this observation within the context of recent remarks by San Francisco judge, Albert A. Axelrod, who noted that gambling among Caucasians is far more excessive, but in all the years he's been on the bench he has yet to see a Caucasian apprehended for gambling.

Any reported study has inherent biases. *The Kerner Commission Report on Riots* is a good example. Kopkind observes that the report is a:

"...white document written by white writers and aimed at a white audience, not Black people. It was primarily a white response to the riots. It was proposed to prescribe policy for Black people, not for whites. Although it named white racism, it did not describe white racist society."

Thus segments of America continue to slip past each other. If such be the case it should come as no surprise that intentions get misdirected. University students who are service oriented towards the Peace Corps, VISTA, or ghetto projects seldom try to reach out to people in their own middle class or non-Third World ethnic communities. How often, for example, does a member of the university community engage in exchanges with followers of rodeos, roller derbies, Wednesday night wrestling matches, or stock car races?

A recent survey shows that the readers of the two most widely circulated publications, *Playboy* and *Readers' Digest* do not even overlap. Many Americans are shocked when they not only see their counterparts emerge, but realize how far apart they are: adults and youth, blacks and whites, supporters of the War and those who advocate an immediate end, social critics and Vice-President Agnew. The latter especially seems to have tapped a reservoir of latent smolderings ignored by many. There is a frontstage and a backstage America, but it's hard to tell who is visible or hidden. Backstage America—the poor, the aged, the hungry, the minorities—are coming into a long overdue focus. But what's been the frontstage may have been equally blurred and waiting for someone like Agnew to cue them in.

It is only recently that serious efforts have been directed towards examining the blurred hostility shrouded in white racism—something the *Kerner Commission Report* has mentioned, but failed to describe. Articles such as Peter Schrag's "The Forgotten Americans" in *Harpers* and the special issue of *Newsweek* on "The Troubled Americans" reflect more fully the mood of "middle America." Research questions involving minority groups can't be answered without taking into account this broader segment of American society. This is the setting in which the challenges facing this country and its ethnic minorities can be better understood. Any study involving an ethnic minority group is a commentary on the total society and not just the minority in question.

Taking Into Account What's Been Done and What's Been Left Out

Society as well as groups and individuals need re-examination. Yet terms such as *assimilation*, *acculturation*, and *adjustment* have implied that it's always been the minority group in society that has needed adjusting. Society is taken as an independent variable and minority groups are seen as deviant from whatever it is that society represents. Many studies of change in minority groups measure

change in reference to the standard of middle class America. But the current conflict between generations shows that what middle class America says and what it does are actually two different things. Measures of the *accomplishments* of minority groups by such schizophrenic criteria produce interpretations which will be misleading to say the least. The fallacy of such assumptions and what it does to perpetuate stereotypes of ethnic groups is critically discussed in writings such as the *Anthropology and Sociology of Mexican Americans: The Distortion of Mexican American History*, by Octavio Romano, Vine Deloria's *Custer Died For Your Sins* and Lerone Bennet's *Before the Mayflower*. Rereading these stinging rebukes of the bias of social scientists suggest scrutiny and the raising of new questions.

This means critically appraising what has been done, what misconceptions have persisted due to selective distortion and what's been left out. Take for example, studies concerning the Asian experience in America. Very thorough studies and reports exist on Asian Americans, but in languages other than English. An extensive history of the Japanese in America was compiled in 1940 by some 12 writers associated with the Japanese ethnic press in the USA. This publication of some 1,293 pages exists in Japanese. A 50-year history of the Koreans in America published in Reedley, California, still remains untranslated from its original Korean. Diaries, journals, and critique examinations of American society have been written by Chinese who have since returned to the mainland after having lived many years in this country. Finding these is not a function of how thoroughly one searches the traditional abstracts or indices, but a matter of realizing there's a different place to look.

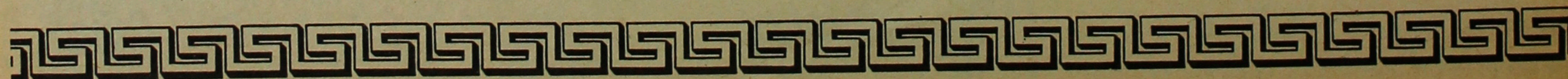
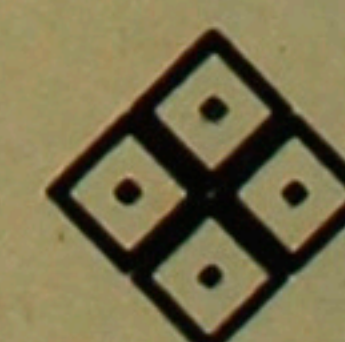
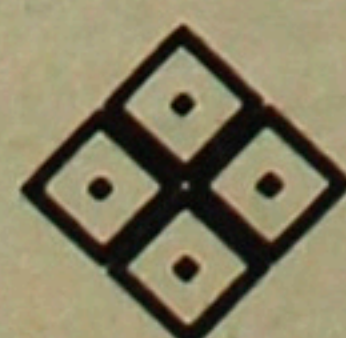
Misconceptions due to errors of omission or selective distortion present another problem. Commentaries on the discovery of America is a case in point. American history goes from east to west. But accounts of discovery and explorations of people coming into America from the north, from the west, and from the south have been ignored or slighted. There is evidence cited by the *American Heritage Magazine* that Chinese explorers were on the California coast in the fifth century. According to an article in *Scientific America*, archaeological studies of pottery suggest the presence of Japanese in Ecuador as early as 3000 B.C. Omissions such as these raise various questions concerning what is meant by American history.

Thirdly, what has been missing in a discussion of Asian Americans is the role Asian immigrants to this country have played in movements for independence in their home country. A picture of the quiet, long-suffering toilers from Asia overshadow the unwritten or unread accounts of the contributions immigrants from Japan made in developing the labor movement and the Socialist Party of Japan. The Indian independence movement depended heavily on the support of the East Indian activists in California working with the Ghadr movement. Support for the Chinese revolution as well as for Korean independence received impetus from immigrants who settled in Hawaii and California. Asians played a significant role in the labor movement in California and Hawaii. As early as 1903 Mexican and Japanese farm laborers joined together to organize a strike in Oxnard, California. In the labor struggles in the Hawaii pineapple plantations, Japanese and Filipino laborers were dominant figures in the organization of unions. The strike among farm workers in Delano was spearheaded by Filipinos who were then joined by Mexican Americans under Cesar Chavez. What has to be taken into account is not only a critical examination of what's been done in the past, but also a sensitivity to what's been left out.

Pulse of the Contemporary Asian American Community

Many ethnic communities can be defined better in terms of its function than in terms of its geography. Events, needs, and the "we" feelings of identity bring together people who define the behavioral boundaries of the ethnic community. This interaction of centripetal and centrifugal forces generate information that is summarized in ethnic newspapers, cultural programs, festivals, posters, oral history, and cemetery plots. Though abbreviations of a full experience, these are rich documents in comparison to what filters into the mass media and the public records. If what was understood about the dynamics of Asian communities in America was sketchy in the past, remarkable changes that have occurred within the past year or two make the understanding of what is going on today all the more challenging.

Changes are particularly glaring in communities where there are concentrations of Asian American youth as in Chinatown, San Francisco, or Gardena, California. The formation of groups such as the Wah Ching, Leways, the Red Guards, and the Yellow Brotherhood; the commonality of problems such as gang violence and crime; and the militancy of confrontations with officials, including one episode which culminated in the lobbing of a cherry bomb in the vest of a startled superintendent of schools, diminishes somewhat the stereotype of the quiet, obedient Asian American. The emergence of Yellow Power groups, the joining of Asian Americans in the Third World Movements on the campuses,



— THE ASIAN AMERICAN EXAMPLE

the development of the Asian American Political Alliance, the active participation in anti-war movements on a national scale, illustrate the level of action not traditionally associated with Orientals in America.

The established organizations such as the Japanese American Citizens' League have been affected accordingly. Despite the World War II experience of being victims to mass incarceration, Japanese Americans have not, as a group, been activists in the contemporary struggle for civil rights. At the 1968 JACL National Meeting in San Jose, California, members of the Asian American Political Alliance challenged the JACL to take direct action on Title II of the 1950 McCarran Act. Title II includes provisions for the detention of suspected subversives—another way of saying that people who look like the enemy can be put away. This legitimizes the very act that imprisoned Japanese Americans during the war and what many Americans claimed shouldn't have happened and won't happen again. Yet such a law exists. With goading from AAPA and aroused members, the JACL has since mounted a national campaign for the repeal of Title II.

More forthright demands for justice are being mounted in the Asian American community. A recent case involved Los Angeles County Coroner, Thomas Noguchi, who was fired on bizarre charges. Noguchi mounted a fight for reinstatement of his position. He won his battle in the courts which revealed the racist nature of his dismissal. To many Asian Americans in the Los Angeles area, such aggressive advocacy for justice heralded a new era. Ironically, Noguchi was originally counseled by a Nisei lawyer to keep quiet and resign quietly—advice consistent with the past behavior in the Japanese community.

Throughout 1969 various conferences have been held in places such as Los Angeles, San Francisco, Berkeley, San Jose, and Davis bringing together Asian Americans—not just Asians for one particular background as was the custom in the past—to consider matters such as support for a Third World Movement, the student strikes at San Francisco State and Berkeley, involvement with issues affecting the community, and development of ethnic studies programs. A conference in September, 1969, co-sponsored by U.C. Davis, U.C. Los Angeles, and U.C. Berkeley revealed some 17 colleges with courses and programs in Asian American studies. According to a current study, published in *Gidra*, this figure has now gone beyond sixty.

The concerns and thinking of this current generation of Asian Americans are expressed in publications like the *Pacific Citizen*, *Aion Quarterly*, *East-West* and *Gidra*. The latter is a monthly news magazine which began its publication in Los Angeles in April, 1969. Its launching was greeted by an attack from S.I. Hayakawa who denounced it as a "real hippie type journal".

Some Basic Research Questions—What Do We Focus On?

No minority community, regardless of how ghettoized or set apart, exists in isolation. The ecology of minority communities—social interaction within the ethnic enclave and its exchanges with the receiving or rejecting community—provide insights into problems and possibilities in the larger society. As new immigrants come into America, be they Thais in Los Angeles, Samoans in San Francisco, Yemenis in the Central Valley of California, or Tibetans in Maine, questions can be raised about how these patterns reflect change in American society. What forces, for example, account for the current influx of three separate groups of East Indians—of unskilled Gujarati speaking laborers settled in the Mission District of San Francisco, the Yoga teachers and gurus tied into the hip movement, and Indian students who have come for advanced degrees, but have decided to stay in America. Will the current immigration of Asians follow the cyclical 20-30 year pattern of acceptance, exclusion and replacement by succeeding Asian immigrant groups? Such a pattern has marked the experience of every Asian group to the Far West, beginning with the Chinese, the Japanese (who were accompanied chronologically by the East Indians and Koreans), and then the Filipinos.

There are numerous contemporary issues on which to focus. Our involvement in the Vietnam War has had adverse effects on the minorities and the roll call of war dead illustrates all too vividly the dispensable status of minority groups in a racially hierarchical society. In addition to the war, technological changes and the growth of corporations challenge the realities of opportunities for entrepreneurship, social mobility, and fair competition. What is happening, for example, to the small Japanese fruit farmer caught between the struggle of the farm laborers and the growth of agri-business? According to the *Agricultural History*, vol. 36, prior to World War II, cooperative efforts enabled Japanese vegetable growers to gain a dominant position in the market. But the drastic effect of detention and loss of property and subsequent development of vertical integration in agriculture has made it impossible for the Japanese vegetable farmer to regain his pre-war position. After the war many Japanese farmers began their recovery process in gardening, nurseries, and flower growing. But in an era of corporate control without a consideration of the minority status variable, what prospects

exist for the Japanese flower grower or any small or medium size entrepreneur?

The Asian communities have experienced segregated schools officially in San Francisco and in the Sacramento Delta areas. But defacto segregation occurs in places such as Castellar Street School in Los Angeles, Commodore Stockton and Galileo High School in San Francisco, Riverside School in Sacramento, and the Two Bridges model school district consisting of P.S. 1, 2 and 3 in New York.

What are the effects of defacto segregation and the limitations of the current educational system? According to one estimate, for example, one-third of the Subject A enrollment in U.C. Berkeley consists of students of Asian background. What accounts for this? Will the answer be found in researching the cultural background of the students or will it be meaningful to examine the quality of education in the communities from which the Asian Americans came?

Colin Greer's indictment of the public schools suggest that we will get more mileage by directing our research on schools than on students. Without examining the assumptions of the milieu, studies of individual behavior will be out of context and limited as well.

For Asian Americans, opportunities for education and employment appear open because society's tendency has been to compare Orientals with those who haven't "made it" rather than with those who have. Thus Orientals appear to be better educated and employed compared to Blacks and Mexican Americans.

However, rather than being victimized by more obvious acts of overt racism, Asian Americans are subject to the subtleties of what a follow up to the *Kerner Commission Report* identifies as institutional subordination. It is one thing to attain employment and altogether different story to bear witness to the slowness or lack of possibilities of promotion beyond middle management levels. It is harder to visualize the effects of defacto segregation, delayed promotion in jobs, lack of equal access to the good social life, however it may be defined. Also, subtleties of the nature of psychological oppression and the resultant negative self identity that comes with stereotyping of minorities by selective distortion and omission in mass media forms and books is all the more reason that research be directed at questions that challenge assumptions and direct attention to the causes than to symptoms.

The Moynihan report notwithstanding, not all behavior can be attributed to the culture of a people. As much needs to be directed at the society and historical context in which the sub-culture is a part. Not only is it a matter of asking the right questions but also using approaches that minimize exploitation. This means a more equitable exchange between researcher and the researched. Bob Blauner discusses this more in detail in his *Towards the Decolonization of Research*. Relating Research to the Needs of the Ethnic Community.

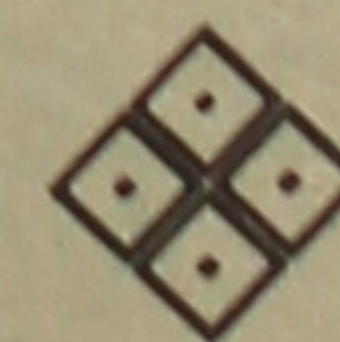
When one is outside his own community and things really get tough there's always the option of going home again. This is the psychological advantage of working with the Peace Corps, Vista, or on ghetto assignments. Despite the initial problems of culture shock and inconveniences, working in a cross-cultural situation or in a domestic ghetto may be safer by comparison. In contrast, working in one's own community with his own people—be it middle class, ethnic minority or Woodstock nation, does not give this same kind of "out" to recognize this is to understand the intricacies of the reality of working in a community of which one is a member as well as a participant and observer.

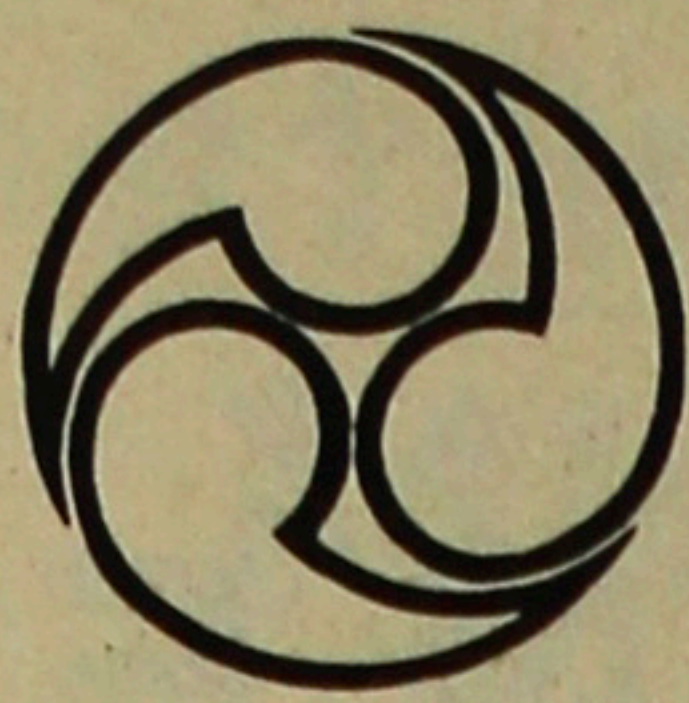
But what is reinforced and brought home is the matter of relating one's inquiry to the needs and sensitivities of the community. If it's your community you will have a stock in protecting it from being exploited. If not, one will quickly become sensitive to pressures to do so. Ethnic communities have become increasingly sensitive to exploitation—both commercial and intellectual. Too often researchers or a commissioned writer will enter ethnic communities, pump the residents for information, and reap an end product—article, book, film, radio tapes. These benefit and bring credit to the producer of the materials, but seldom are the rewards of the information shared with the residents in the community. Thus, the question, "in what way will the research benefit the community?" is relevant to both the researcher and the resident.

Objectivity need not mean sacrificing of sensitivity. If the researcher has a commitment to a community as well as to his scholarship, then being objective and sensitive need not be polar opposites.

In working with the community the key is working with rather than on the community. To minimize exploitation the community to be studied should have a say in formulating the objectives of the study. This has too seldom happened in studies of minorities by researchers, who are physically or emotionally identified with the majority.

Knowledge if meaningful, is best shared. The test of its relevance comes in the form of its use to the community as well as in the generating of new knowledge on how people, communities, and society can change constructively.





Serve The People

"All power to the people!" Many of you can relate to this statement. What I'm wondering is, do you understand what it means? Ultimate power has always been in the hands of the people. What has not been in the hands of the people is the knowledge, the human awareness, the necessary information and life philosophy to make the statement have any meaning. What is being referred to here is, the people, *all the people*, suffer from *alienation*—the lack of knowledge of the rules and how to make the power structure respond to the individual, *dehumanization*—reliance on statistics and numbers to explain the human condition and the general inability to cope with other human beings and a *life style* aimed at serving oneself by any means necessary. Now, what has been stated applies to an individual. However, the individual is not righteously an individual in our society. He is not judged as an individual, but as a member of a class. This class is both economic and racial with the emphasis on racial. What we have, then, is a community of color... and it's only a community in the sense that racism here in the U.S. puts it on us. We have nothing to say about it and this is a manifestation of alienation and helplessness.

Now what would happen if all the power were given to the people? We would have the same screwed up system. Now, what really is meant, and it's not spelled out, is that all power should be given to a knowledgeable, humane and enlightened people. How do we get these people? We must create an atmosphere that can help develop our people to the point where they can and will control their own destiny.

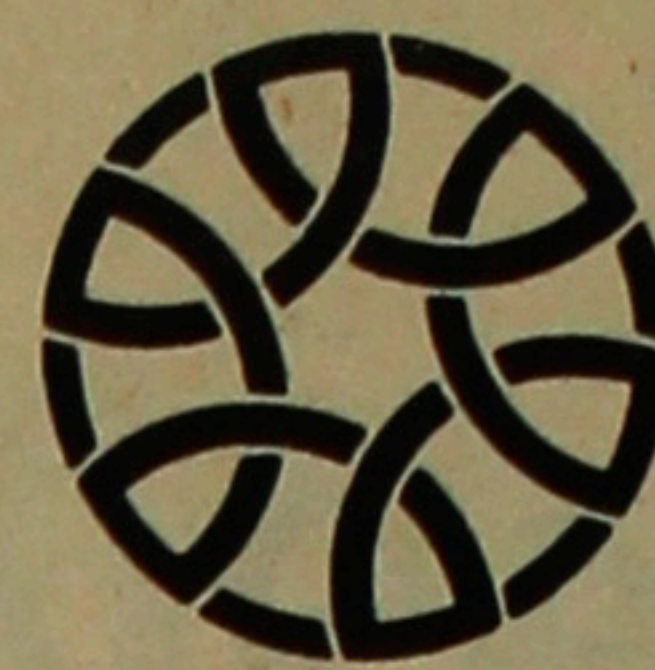
In the movement there is another saying, the one that fronts this article "Serve the People!" This also has a deeper meaning than its surface value. If we take the phrase at its face value, it generally is taken to mean helping other people. What this turns out to be is helping some individual with a personal problem or to mechanically do something. All this creates is another dependency. It is true that the alienation and dehumanization is combated, but the individual is no further along to liberation than before, except that his physical and possibly emotional condition for existence is made possible, not righteously to live, but to exist. So we are in the realm of missionary activity. We are putting the people down that we are helping by inferring that they can't be trained to help themselves. Where this places us is in the realm of favors. Favors are personal things you do for other people and is in the very effective liberal trick bag that we all fall into when we think we are doing something. This is a pretty safe thing we are talking about and keeps other people off of our backs.

In order not to fall into this trick bag we must look at what we are doing. The kind of changes we are talking about, when we say, "Serve the People," is institutional change. This means structural development of new community institutions to serve the people. Structural changes or new institutions would make change permanent. Favors are something that can be taken back or given at whim and do not constitute righteous change. Within this context we also know or else see that individuals cannot create institutional change or new community organizations. In order to create these changes we have to have a power base. This means money or people. We don't have much money and besides, money can only be created by people. In mathematical terms we say, people are greater than or equal to money. We can now see that we need to organize people.

This brings us full circle to the thought that motivated this article, "Serve the People!" The sister statement is, "With the People!" This brings us back to the atmosphere of the development of knowledgeable, humane and enlightened individuals. This atmosphere can best be created in a cooperative group that has meaningful dialogue and is working for something bigger or more meaningful than its own existence. The way to develop this kind of group and such individuals is to draw, not force, individuals into becoming active participants whose dream of the future is in line with a cooperative, aware and meaningful life. Not a future dependent on favors from oneself or someone else.

You might ask: "Well, how do you get people involved?" That's for you to ask of yourself: How much are you willing to give up?

—Mori Nishida, Los Angeles



I Wonder!

The following letter was sent to Cynthia Ong, Director of the Asian American High Potential Program at UCLA.

Dear Miss Ong,

Perhaps you remember me, my name is Stephan L. Fong from Berkeley, California. I applied under your High Potential Program and was rejected. I was therefore considered for admission under the EOP program at UCLA.

After seven months of waiting I have finally received notice of my rejection under the EOP program. I was given the complete bureaucratic run around by the Admissions as well as EOP offices when I called to see if any decision had been made. I was told a list of deficiencies would be sent to me. I was also told that if I had any more questions to put them in writing and mail them in. I have received the list but I am still confused and quite upset at the results. I was told I did not have a 3.0 grade point average (GPA) and my test scores did not total 2500. As a result I must complete 84 quarter units before I am eligible to transfer. The reason I applied under EOP was because I needed the financial assistance and also because I wished to be considered under special admissions. As I now see it, it was not worth my effort and sincere interest to even apply. If I needed the 3.0 GPA and the 2500 test scores I might just as well have applied under regular admissions if at all. I don't think anyone will ever know how much time and sincere work I put forth the last seven months to plead my case.

I have had close contact with EOP counselors at UC Berkeley for the past seven months and they have explained their selection system which they said does not differ considerably from that at UCLA. They also told me that Asians do not have pull in EOP. If Asians have any pull it is very, very limited. The Asian slots in EOP are very few compared to Chicanos, Blacks, Indians, etc. WHY??? I really wonder how many Blacks and Chicanos who were accepted had the same grades, test scores, etc., as I did???? Why are Asians supposedly so well assimilated into this white society that people feel that we do not need any special help or require the same needs as other minorities? I find it quite disgusting that Asians have become an outcast within the minorities. All the attention and opportunities seem to be focused on minorities who have had it no worse than the Asians. If Asians are accepted today, it is due to hard work within the system. Asians have never gotten anything without work or having to pay for it. I know of no Asians who have successfully achieved advancement or change through such channels as Blacks and Chicanos.

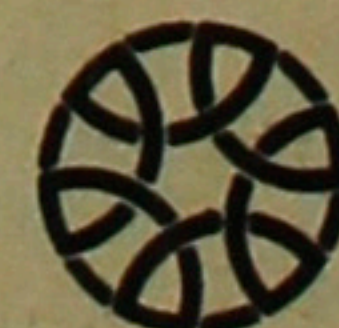
When I was rejected from your program I talked to you on the phone and you stated, "I have recommended you as one of the ten or so Asians to be selected under EOP." Well, I suppose Mr. Gonzales was either very skeptical of your recommendation of me or perhaps he even feels that Asians don't need to apply under EOP.

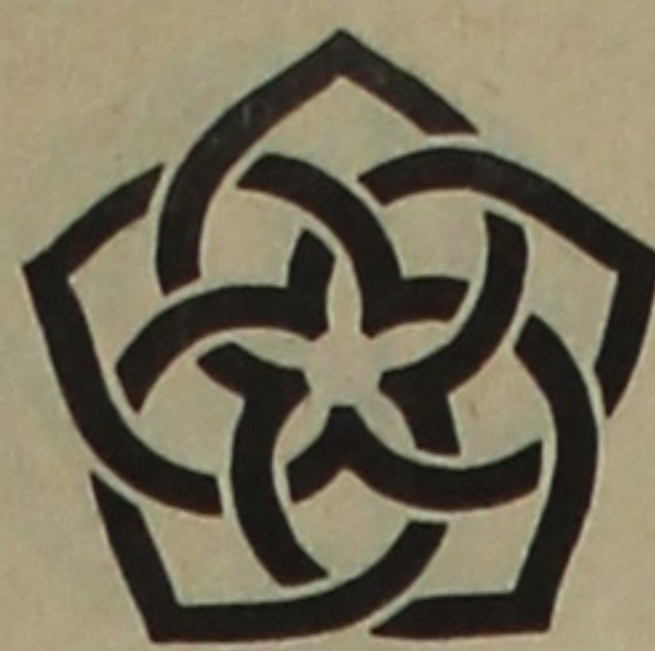
As a result of after seven months of effort and sincere work I have been rejected. I have turned down offers from private universities in Oregon and Washington for the simple reason that \$3,000-\$4,000 a year is far beyond my financial reach. They offered me some financial aid but it was simply not enough to make ends meet. As for Cal-State Hayward I have found out that I will not know definitely whether I am accepted or not until the end of August.

I have been ridiculed by Asians who have told me that such minority programs as EOP or High Potential are not focused toward Asians. They are focused towards the Blacks and Chicanos. If these programs are focused to include Asians, those selected are usually *foreign born*. Can't people see that the *native born Asians* need these programs just as much. They are the ones who have no self-image or self identity at all. I realize now how naive I was to think that I had a chance in applying under these programs. It was a waste of my time and the tension waiting often became unbearable.

Last spring Dr. Kitano gave a speech at our high school on institutionalized racism on Asian Americans. I have concluded that his ideas are absolutely true in this society. I am an individual who for the last seven months has been trying to plead my case for admission. What have I ended up with? Absolutely nothing! I am an individual with feelings, not just another statistic. Miss Ong, are Asians really represented on your campus???? I WONDER!!!

—Stephan L. Fong, Berkeley





Fixes & Bummers

One of the greatest sources for criminal busts is narcotics. Anyone who decides to take any form of narcotics should fully understand the risks and be prepared to deal with them. It is stupid to carry any more dope on you than you can consume immediately. If you must carry dope on your person, you should know the search and seizure laws. Depending upon the type of narcotic in your possession, you will be charged with either a misdemeanor or a felony, with bail usually ranging from \$250 (for glue sniffing) on up for the first offense. After paying bail, if you choose to retain a private lawyer, it will cost \$750 up for felony cases (not involving trials), or \$200 to \$300 per misdemeanor (not involving trials).

Cops have a right to search you by patting you down. This means that they cannot frisk you (enter your pockets) or any other part of your clothing. They have a right to ask you your name and address, and any further information can be held against you. If you absolutely must carry dope on your person, carry your stash in a place that is both inconspicuous and easily accessible, such as your underwear or your bra. Keep in mind that if you are popped on some humbug charge, during the booking procedure you are stripped bare, and all your clothing and belongings are taken, searched and documented for you to sign (Your possessions will be returned to you upon release.)

If you are in a car, and you see a patrol car flashing you down, don't throw anything out of the window. Plastic bags, fits, joints, etc. are conspicuous to the cop in back who is looking for anything, any humbug, to bust you on. Even if you are on the freeway, the cop will either go back to pick up the dope you threw out the window or charge you with being under the influence and pick your car clean. This is a hassle, and any smoker knows that there is probably seed or something on the floor. While the cop is in back, roll down the windows to let out the smoke and eat or swallow whatever dope there is.

According to the Health and Safety Code of California, no narcotic (except grass and most psychedelics) may be used without the prescription of a doctor or some other authorized, legitimate source. It is a felony to forge a prescription, or in any way falsify it. Prescription blanks are issued by the State in serialized groups of 100 on distinctive paper. Every prescription issued must be in triplicate, filled in a prescription book (which is open to inspection to the Boards of Medical Examiners), written wholly in indelible ink or pencil, dated and signed containing the name and address of the person for whom prescribed. Prescriptions must be filled on or before the seventh day following the date of issue.

Even if you are not a dope smoker, because narcotics are so prevalent in youth culture, you should be aware of the fact that you can be busted for being in and/or about the place where narcotics are being used. If by chance you walk into your partner's pad, and the place gets vamped while they're blowing some weed, you can be busted regardless of participation or nonparticipation.

With the initiation of the 'no-knock' law (passed by Congress, June, 1970), the police have the right to enter your home without a warrant. Basically, the laws say that the police only need a 'no-knock' warrant issued to the address of the suspected narcotic user. (This infringement of privacy was utilized in the case of the Panthers, the LA 18.) Congress justified this law by stating that dope addicts, with the search and seizure laws as they stand, have the time to dispose of narcotics.*

Any dope or paraphernalia confiscated is held as evidence until the case is closed. Regardless of the outcome (disposition) of the case, the dope is disposed of by the Bureau of Narcotic Enforcement. Grass and certain psychedelics (acid, STP, mescaline, etc.) are turned over to an approved Research Advisory Panel. Any dope other than 'smoking' opium and heroin, is given to the medical superintendent of State prisons or state hospitals for 'medical purposes.'

The chief and inspectors of Narcotic Bureau have the same status as a 'peace officer' (SF Tac Squad, CHP, LAPD, etc.). In other words, to hit an inspector is the same thing as to hit a cop on the beat, a felony. The chief has the authority to spend such sums as necessary to purchase drugs as evidence and to employ operators to obtain such evidence. A large amount of the money we pay the government to run our lives (besides supporting the war) supports narcs, infiltrators, etc. The funds appropriated to support the narcotic division are from taxes. *Catch 22:* Narcotic agents are all 'peace officers', and anyone working for the Narcotic Bureau is immune from prosecution by this division (11710 HS).

*Editor's note: This law applies only to Washington, D.C.

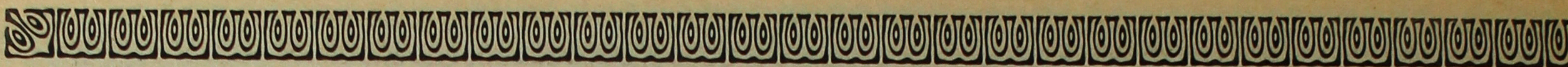
People who believe in the right of indulgence should be aware of the economics behind the persecution of drug users. Besides the fact that the money we pay in taxes (11¢ / gal of gas, 5¢ on a dollar, liquor tax, income tax, etc.) is used to support the Narcotics Bureau, as well as the war in Cambodia, Vietnam and all of Southeast Asia. Of all moneys, forfeited bail, and fines received by the court, 75% is deposited into the State Treasury (Ivy Baker Priest), and 25% into either the city or county treasury (depending on locality of bust). Grass won't be legalized for many more years. The government, the political structure behind the liquor lobbies, has too much of a profit at stake. The blackmarket trade between the US and Mexico does not represent the interest of the liquor lobbies. In the youth culture, grass is highly preferred to alcohol because of the lack of a hang-over, yet alcoholism is much more permissible in the eyes of the court. The evils of alcohol have been known for years, yet there has been no restriction on purchase or possession other than 21 years of age requirement. Through research on marijuana, scientists and doctors have stated that it does not lead to heroin, nor is it addictive; yet an adult can be sent to prison for smoking one joint. Do they send alcoholics to prison, the social drinkers, and the drunk on the street corner? Are they punished as severely as the marijuana smoker? On the whole question of pills, with the youth strung out on reds, the overdoses and suicide attempts, where are these pills made? How much does it cost Squibb, Lilly, Serilly, etc. to produce these pills? The youth that uses bennies, red devils, etc...How do they get their supply? Who is making the profit from the pills the youths are taking? There is a real economic basis for the production and distribution of drugs and alcohol. The powers that profit from the production of pills will never establish a system of socialized medical treatment for addicts.

Because we live in a culture which perpetuates use of narcotics over the mass media (aspirin on TV commercials, etc.), the rising numbers of youths who take drugs is easily understood. Parents who live in good neighborhoods, with their children going to 'good' schools very often believe that the drug problem is only in the ghetto areas. Perhaps this was true twenty years ago, when they were kids; but, in this technologically advanced world of automation, isolation and alienation, there are more and more people seeking a form of escape from the rat race to time clocks. Any narcotic which creates oblivion or numbness to the alienating world of reality is better than facing reality. Narcotics is a form of escape by which people vent their frustrations and despair in an effort to gain some form of humanity or recognition back. Escape through narcotics causes physical self-destruction of the body as well as addiction. Because of the propaganda against heroin, there is a greater acceptance of barbiturates, which cause the same physical addiction as well as a stumbling stupor and a tendency to belligerence, which often leads to gang fights. Individuals who maintain their right to narcotics must understand that they are the victims of this society's disease.

Throughout history, narcotics have been used to repress people. In China, when England was maintaining a control over China, opiates were allowed into the country. The opium wars were an insurrection against the narcotics used to repress people. In Cuba, the foreign powers who controlled the economy of the country made sure that there was a supply of drugs to keep the people happy. During and after the revolution, Cuba maintained the policy that people can be happy without an artificial stimulant, and that the problems of narcotic usage is simply a symptom of a diseased society.

It is obvious here in Los Angeles that narcotics are used to repress people. In the black communities, in the Watts area, heroin has always been a problem. In the Chicano barrios, the usage of narcotics has been rampant for years. It has only been recently, when the white middle-class communities were infected with speed and other psychedelics that the government and mass media took notice of the narcotic problem. Yet it's perverse that the only form of narcotics which is great enough to notice is speed ('Speed Kills' commercials and billboards) when the problems of drug usage has been in the third-world ghettos since we came to this country. It is apparent that the narcotic laws are specifically aimed at ghetto inhabitants to protect the white middle class from drug contamination. When this government ceases to prosecute the victims of drugs, and treat the problem of narcotic usage as a symptom of a diseased society, then this government will have taken a step to combat the repressive usage of drugs.

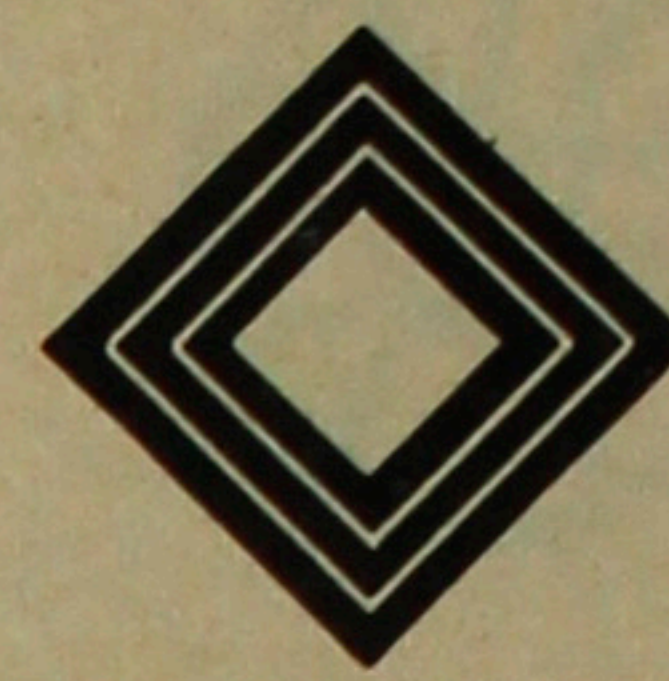
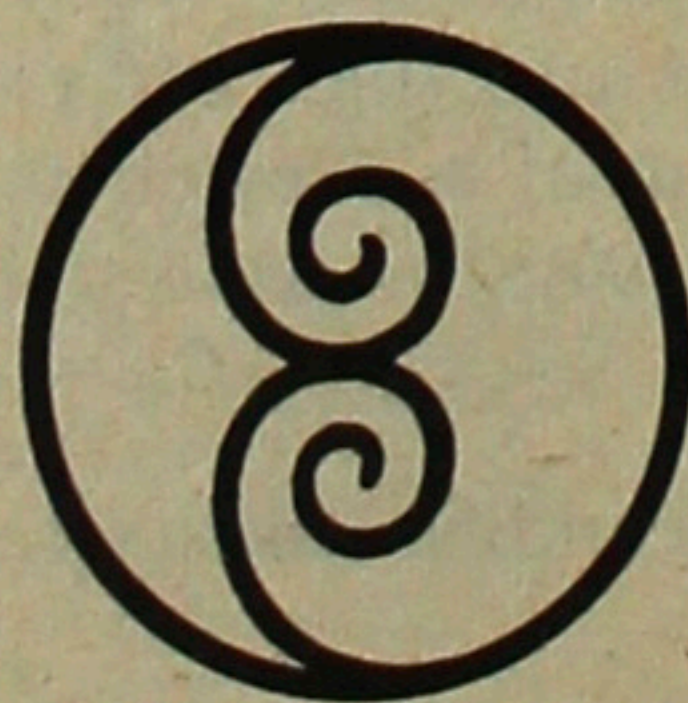
—Geraldine Kutaka Tasaki & Sandy Maeshiro



Hot Tips For Low-Riders

1. If you are stopped while driving, immediately get out of the car with your driver's license and car registration. By walking up to the police car, the driver allows more time for fellow passengers to dispose of any narcotics or stash any illegal items. The police have no right to search your car or home unless they have a search warrant, probable cause or your consent. They may not conduct any exploratory search (for evidence of a crime generally, or for evidence unconnected with the one you are being questioned about). **A STOP FOR AN AUTO VIOLATION DOES NOT GIVE THE RIGHT TO SEARCH.** You are not required to consent to a search; you should not consent and should state clearly and unequivocally that you do not consent, in front of witnesses if possible. If you do not consent, the police will have to prove in court that they had reasonable cause to search your car, such as stating they saw pills on the floor or a gun in your hand.
2. **IF YOU ARE STOPPED AND/OR ARRESTED BY THE POLICE, YOU DO NOT HAVE TO GIVE ANY OTHER INFORMATION OTHER THAN YOUR NAME AND ADDRESS.** You do not have to answer any questions about alleged crimes. You should provide only your name and address if so requested. **REMEMBER:** refusing to answer any questions will probably incite the police officer to a point of harassment and/or arrest on a humbug charge.
3. **IDENTIFY THE ENEMY:** If a police officer is not in uniform, ask him to show his identification. He has no authority over you unless he properly identifies himself. Beware of people posing as police officers. Always get his badge number and his name, as it will be almost impossible to pinpoint the arresting officer in court later.
4. **SEARCH AND SEIZURE:** If you are stopped and/or arrested, the police have a right to search you for 'reasonable cause.' They do not have the right to enter your pockets. They may pat you down on the outside of your clothing. (During booking procedures, however, you will be stripped down bare and searched.)
5. You may not resist forcibly, or even go limp, even if you are innocent. Resisting arrest is a separate crime of which you can be convicted even if you are acquitted of the original charge. Do not make any 'suspicious' movements, they can shoot to kill.
6. **ONCE YOU ARE ARRESTED. . . . DON'T TALK.** Once you are arrested, the police officer has decided to arrest you, and nothing you say will change his mind. Even if he threatens you, race-baits you, or acts like he is your buddy, **REMAIN SILENT.** Do not make any statements or sign any statements about the alleged crime. If the officer persists in asking questions, demand a lawyer. You have a legal right to refuse to answer any questions (other than your name and address) without the counsel of a lawyer.
7. As soon as you have been booked, you have the right to complete at least two phone calls—one to a relative, friend, or an attorney, the other to a bailbondsman. If you refuse to give your name and address and let them fingerprint you, the booking process is not complete, and you will not be able to make your phone calls. If you can't get in touch with a relative, friend or lawyer directly, call someone who will try to help you in everyway possible. If you can, call the Asian American Legal Service and they will try to assist you.
8. The police must bring you into court or release you within 48 hours after arrest (unless the time ends on a weekend or a holiday and they must bring you before a judge the first court day in session). If you cannot pay the fee of the bail set, you may ask the judge to release you from custody on your own recognizance (O.R.) or to lower your bail, but he does not have to do so.
9. If you are under 18 you may be denied bail and telephone calls. Ask for a lawyer. Ask your parents to contact **ASIAN LEGAL SERVICES.**

If arrested call: 781-0978, Asian Legal Services, 842 Kearny St., S.F.
Asian American Legal Services, 125 Weller St., Suite 305, L.A. 90012
Before 5 pm call: 689-4413. After 5 pm call: 734-7838.



A Communist Doctrine?

Reprinted from the New York Times

"When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.--

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,--

That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.--

Only one person out of 50 approached on Miami streets by a reporter agreed to sign a typed copy of the Declaration of Independence.

Two called it "Commie junk," one threatened to call the police and another warned Miami Herald reporter Colin Dangaard: "Be careful who you show that kind of antigovernment stuff to."

A questionnaire, circulated among 300 young adults attending a Youth for Christ gathering, showed that 28% thought an excerpt from the Declaration was written by Lenin.

The youths, mostly high school seniors, were then asked to describe briefly what sort of person they thought would make such a statement.

Among other things, the author of the Declaration was called:

—"A Communist, someone against our country."

—"A person who does not have any sense of responsibility."

—"A hippie."

—"A red-neck revolutionist."

—"Someone trying to make a change in government—probably for his own selfish reasons."

Next Dangaard typed up the Declaration in petition form, stood all day on a sidewalk and asked middle-aged passersby to read it and sign it.

Only one man agreed, and he said it would cost the pollster a quarter for his signature.

Comments from those who took the trouble to read the first three paragraphs:

—"This is the work of a raver."

—"Somebody ought to tell the FBI about this sort of rubbish."

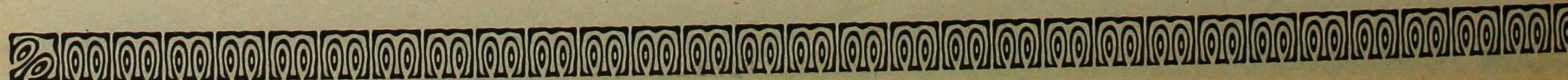
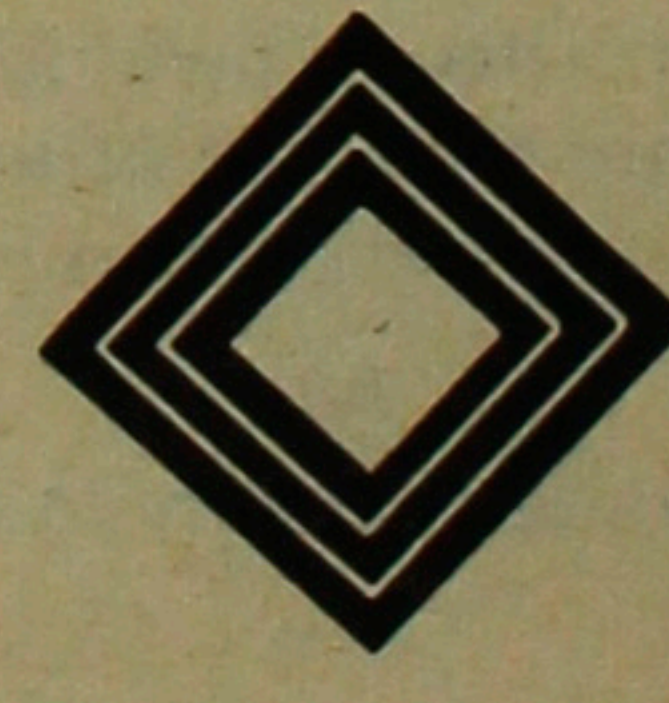
—"Meaningless."

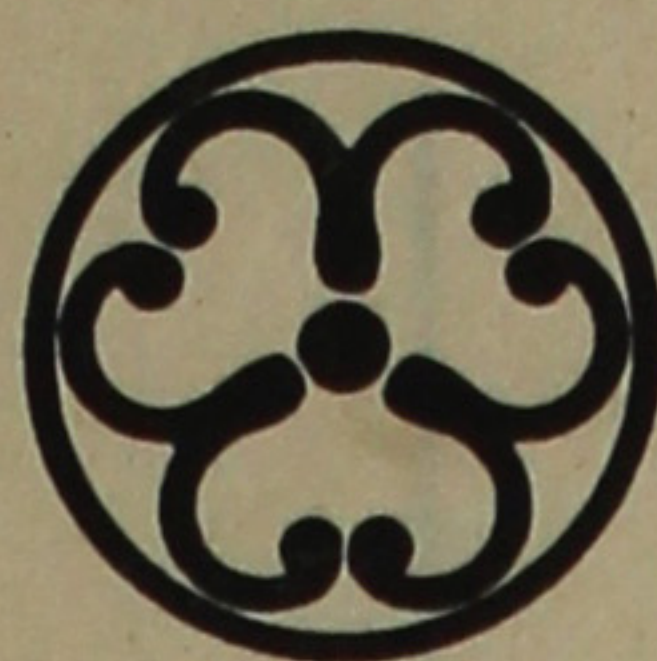
—"I don't go for religion, Mac."

—"The boss'll have to read this before I can let you put it in the shop window. But politically I can tell you he don't lean that way. He's a Republican."

Reprinted from the Spokane Natural

John Henry Jones, Jr., a black man, was sentenced to death by an all-white jury in Birmingham, Alabama, on May 29. He was convicted of stealing \$30 and a wrist watch from a white girl. In addition to the death penalty, he still faces two counts of criminal assault, one count of abduction, and one count of assault with intent to murder.





Snap, Crackle & Pop

Dear Comrades,

I am here in Moscow with Comrade Eldridge Cleaver, Minister of Information of the Black Panther Party, enroute to North Korea as part of the U.S. People's Anti-imperialism Delegation to Korea. The delegation consists of nine other men and women who represent a broad spectrum of the Amerikan anti-war left. This is the first delegation to be invited from Amerika by the Koreans.

The delegation was invited to the Democratic People's Republic of Korea by the Committee for the Reunification of Korea for the purpose of countering the brainwashing which the Amerikan people have been subjected to regarding Korea and the Korean people. The main organizer in the U.S. for the trip is Robert Scheer, former editor of Ramparts magazine and California U.S. Senatorial candidate for the Peace and Freedom Party.

The expansion of the war in Asia has a direct effect on the government's policies of fascism and genocide being increased against Asians at home. Since the Korean people are struggling against the same government and economic system which oppresses our own people in Amerika, the Korean people's experience should be useful to us—especially since the Koreans have once before in history defeated the United States.

Asia, as Eldridge points out, is the main target of U.S. imperialism and at the same time, the vanguard of socialist revolution and construction in the world. As people of color are daily being destroyed by fascists at home, it becomes increasingly clear that armed revolution is rapidly becoming our only means of liberation and guarantee against genocide. The people of Asia are showing us the correct path to follow.

With Nixon's expansion of the war in Asia, there exists a real danger that the U.S. may soon be at war again with the Korean people. The fact of the matter is that the Southern portion of Korea has been occupied by U.S. imperialist troops, who maintain the power of the fascist Park Chung Hee clique, ever since the so-called "armistice" which was to have supposedly ended the Korean War—actually Korea has been divided since the end of World War II.

Through research on the subject of Korea, I have come to the realization that the Korean people in the North possess the most advanced socialist economy in the world. This economy was built with extreme speed after 1953 when the United States leveled Korea during the war. At the same time, the people of the South are living in feudal poverty due to the vicious nature of U.S. imperialism. U.S. troops have kept the families of the Korean people divided and there is absolutely no reason why this should not be remedied.

As this is the first such trip by Amerikans and because two Asian Amerikans are on the delegation—sister Pat Sumi from movement for a Democratic Military is with us—the information we will gather and our experiences with the Korean people and Korean culture should be extremely exciting.

Intensify the struggle,
Alex Hing
Moscow, Russia

To all my brothers and sisters—

I usually write in bed, but today, I type in bed. How are you and your loved ones? The sun shone today. A cat who works at City Lights wants to read an issue of GIDRA. Perhaps you will hear from him soon. I have to 'loan' him the issue you so kindly mailed.

GIDRA: June/July 1970 — superb**** Certainly a staff of perfectionists graces the office. And I am infinitely grateful for the care, intellect, and spirit which gloriously shine from each article. Every article had a profound effect on myself and those who read over my shoulders. Eagerly we consumed your ideas, thoughts, and enthusiasm and found them an intrinsic part of ourselves. The most I can say to you involved with GIDRA is I trust you and give you all my good faith.

The letter to the Editor from Karen in Los Angeles [June-July issue] caused much upset under this roof. As short and concise as her letter was, the reactions from my cousins were verbosely voluminous. From them, a regular tirade directed against no one in particular—least of all Karen. The people were hurt. People recall history. They requested that I compose a hot, but level missive as a retort, but it is beyond me. Emotions and logic seldom go hand in hand. For every handful of mud which is flung in one direction, another flies in the opposite way. And as you already know, my friends, I'm not that together in the head to express anything very successfully.

PEACE BE—
Amy
San Francisco

Dear *Gidra*,

First of all my name is Eugene Tsukimura, (Suki) as I am called by friends here at CRC (California Rehabilitation Center), Corona. I am incarcerated for heroin addiction. I receive *Gidra* monthly by the Asian American Hardcore, CRC Chapter, who comes up here twice a month to help work with us Asian brothers. There were seven of us Nihonjins up here at one time, but now only three of us remain.

On behalf of the brothers who left and the ones that are still here, I wish to express our sincerest appreciation to the AAHC and *Gidra*. You have all, with the very upmost, given us all the thoughts of not being forgotten and have given us all a greater insight of ourselves aside from what is happening in the Asian American community and the outside world.

I read your article of racism in Long Beach and can truthfully say I know how it feels to have racism thrown in your face by your own people. I am from Long Beach—two miles from the Community Center and have gotten some rejection from a few JACL members for being a drug user, and not being like them. Like them being only interested in what's happening in the Long Beach Community and forgetting all others of Asian descent and blood.

I myself believe in the struggle and fight to unite all Asians and ones of Asian descent together first in order to deal with racism. It cannot be overcome as long as we still have this problem among our own people. If we cannot use the facilities of the Long Beach Community Center because of the fact that we invited our black brothers and sisters and tried to show them the same gracious thoughts that were given to us by them, then I say move on to a facility where we can unite together. In turn others may take a look at this.

With these closing lines, I again wish to thank the AAHC and *Gidra* and say to all the brothers in penal institutions to keep up the faith—you are not forgotten.

Sincerely yours,
Eugene Y. Tsukimura

Fellow Brothers and Sisters,

I have been reading *Gidra* for a few months. In this letter I would like to tell you how I came to find my identity as a yellow brother.

Awhile back, I was incarcerated and put in an institution. When I came here (Youth Training Services), I was in a state of loneliness. I thought there were none of my yellow brothers here. I was very careful of who I was going to be friends with. Then I went to the gym and saw what was very surprising to me, another brother. At that instant, I felt the tenseness flow out of my body. Awhile later, after we ran down each other's names, we realized that we could start an Asian Betterment and Culture Program. We had our meeting a month later at which time a surprising event took place. There were 21 brothers sitting in the room wondering what was to happen next. Well, we then acquainted ourselves with one another. Our group then got down to business. We talked about what we could do to better ourselves as Asian-Americans. We came to find out who we were and we found ourselves as one and as a group. Well, now we know. We are the people of the Third World.

On the first of June we had our first guest, Ray Tasaki, chairman of the Asian American Hardcore. He felt that there was a need for better communication between the world outside and the world within.

I feel that without the help of Ray and the brothers and sisters who came with him, we would have had to find our identity as yellow brothers by ourselves.

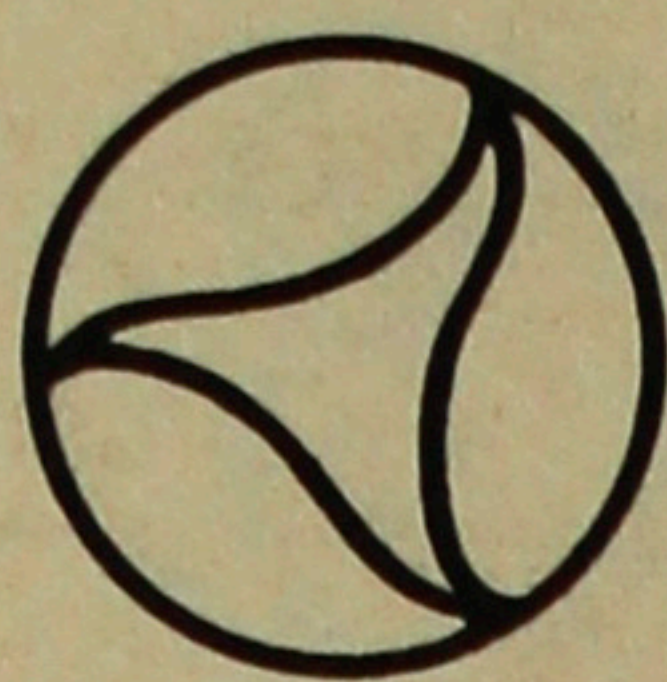
I would like to congratulate the staff of *Gidra* for the fine articles in the paper and for bringing to us, a realization and a better understanding of who we are, as Yellow People.

If there are any brothers and sisters who would like to and are interested in helping me find myself as a yellow brother, write to me at this address:

Tommy Browne, no. 82484
P.O. Box 800—Co. B
Ontario, California 91764

Aloha from little pineapple,
Tommy

P.S. Peace and love to my people.



CHICAGO - A TRAGEDY

We write this article as a group of brothers and sisters who were closely involved with the two young Asian sisters who met tragedy on July 16th in the Palmer House in the Chicago loop. (Both were stabbed but only one passed away.)

Several days before the tragedy, we visited your organizations. The reason for doing so was to gather information on your programs which serve the people. One of the victims of the July 16th tragedy was among the visitors and we're afraid that this has led to the implication of suspicion with your organizations and the tragedy. It is the decadent sensationalistic nature of the mass media which has aroused this implication of suspicion. We would like to say that the implications the media is trying to weave is a reflection of their maliciously racist nature which perpetuates not truth, but the economic sadism which sells newspapers. The fact that they were totally insensitive to the grief of the parents and friends of the victims is undebatable evidence of their decadence. They, the news media, dogmatically imposed themselves on the related parties (to the tragedy) with no concern other than doing their job. The media was unable to find anyone who knew or was at liberty to speak about the tragedy so it irresponsibly seized on any rumors or murmurings which were uttered by anyone. Proof of this are the conflicting articles between the Chicago city papers, which also conflict with the known facts by the witnesses (we, the people writing this, are the main witnesses to the tragedy).

The above examples reinforce our accusations toward the mass media, and we feel we must inform the people of the media's concern for money and profit rather than the truth and peoples' lives.

The Black Panther Party, the Young Lords Organization and other political organizations have been victims of false news reporting and racist stereotyping and understand that what the media is doing is a part of an overall strategy. Yes, a strategy for the total extermination of your organizations and anyone else who stands up and points an accusing finger at the decadence of the U.S. systems of oppression.

This strategy works in three different phases. First the media stereotypes or gives the victim an image.* Then through constant bombardment the media tries to arouse an emotional reaction among the public (fear, hate, disgust, etc.) or either it lulls the public into a sleep of apathy. Finally the total oppression comes down and if the media has done its job right the public should either be screaming for blood or he's totally insensitive to what happens.

It is obvious that the mass media has been trying to portray the BPP and the YLO as a bunch of gun wielding thugs. The media has been putting your two organizations on trial in the kangaroo court called the news media. This is why the media has been falsely trying to implicate your organizations with the killing and attacking of two beautiful Asian sisters in Chicago.

It is not hard to believe that the mass media has a long history of decadence, sensationalism, and racism. To address an incident which affected the Japanese people I refer you to the evacuation and imprisonment of 110,000 Japanese in 1942. The media's strategy for the Japanese in 1942 is the same strategy for the Panthers and Young Lords today. In 1942, the Japanese were stereotyped as sly, ruthless, unscrupulous, etc. Then the media played on the public's racist hate and fear, so the stage was set for the uprooting of a whole nationality. Understand that it was the mass media which fanned the flames of fear and racism. Also understand that not only did the media gain economically by selling papers, but also it possibly gained property and realty or was at least instrumental in gaining it for other people.

There is a definite repeating of history, and it's too bad that a tragedy has to happen before people can see the problem. In the case of the Palmer House incident, understand that the killer is not the problem. Like Ranko Yamada wrote on a note after she was critically attacked "don't blame anyone", Ranko politically understands that the killer represents just a symptom of this sick society.

We mourn the death of Evelyn Okubo, because when she died, we lost the best humanity had to offer.

*In the case of the BPP and YLO, the stereotype has been gangs, gun wielding thugs, revolutionaries, reverse racist; notice they never mention anything about community programs.

—Warren Furutani



MAS QUE SOLO EN SOLEDAD

Dear Sisters and Brothers of Gidra,

I've been meaning to write to you a lot sooner but felt hesitant and always gave myself reasons for not doing so.

The main reason being because, presently, I'm incarcerated at Soledad State Correctional Institution, but as you see, I have run out of reasons and have taken the first step.

I am a new subscriber of Gidra and find it a very stimulating newspaper. So stimulating that it has pried my eyes open to see what the new generation of Asian Americans are trying to obtain. Keep up the beautiful work.

I'd like to find some way to actively involve myself with my Asian sisters and brothers, so if any of you could forward some suggestions, I'd be very grateful.

I've noticed that some of the names on Gidra's staff list are not Asian and started thinking if they were or have been in the same kind of situations I find myself in every once in a while. I too have a non-Asian last name as maybe you've noticed, my mother is Japanese and my father is Irish, Scottish and Indian.

I find being half and half has taught me some painful experiences, I've wondered how many others have gone through it as I have and what they're feelings are now.

Are there any? I'll call them half and half on Gidra staff? How about Caucasians?

By the way, would you tell me when you normally mail out the issues of Gidra to the subscribers? Here it is already June 17th and I haven't received my issue yet.

I'd like to be able to keep a closer contact with the sisters and brothers of Gidra because sometime in the future when I get released, you'll find me knocking on your door and very eager to help in anyway I can. That's a commitment I've made to myself to fulfill.

Well one last thought before I close this letter, do you think anyone of the Gidra staff would be interested in helping an Asian brother make his time go a little easier and faster by sparing a few moments of his or her time by keeping me better informed on the Movement and other organizations the sisters and brothers of Gidra are affiliated with plus sharing ideals, thoughts, etc.

I find that writing is a great release for me and it lets me be more open also it gives me the chance to learn more about my Asian sisters and brothers, 'cause in 27 years, I've never had or carried a conversation with an Oriental girl or boy. So really you're a stranger to me but I do want to know you.

It would be real beautiful if a sister wrote but a brother is welcome just as much.

Well keep up the beautiful work and remember you're even getting heard all the way into a prison so you know that progress is being made. I hope I find a reply in the near future. Take care.

Power to the People!
Richard

DO IT!

August 6-9 (Thurs.-Sun.)—25 Years Ago....Hiroshima-Nagasaki

August 6 (Thurs.)—Hiroshima Day. Commemorative Vigil and Readings; Lawrence Radiation Lab, Livermore, California.

August 7 (Fri.)—Community Meeting, 7:30 p.m. at Benjamin Franklin Jr. High, San Francisco.

August 8 (Sat.)—Community Meeting (entirely in Japanese); 9-12 a.m., Christ United Church, 1500 Post St., San Francisco.

August 9 (Sunday)—Nagasaki Day. Final Commemorative Services; 11:02-12:00 noon, Christ United Church, 1500 Post St., San Francisco.

August 15 (Sat.)—"Serve the People" dance at Surfrider Inn featuring Navarum and Liberation: 10:00 p.m. to 2 a.m. Donation.

August 15 (Sat.)—National "Free All Political Prisoners" Rally, San Francisco Civic Center, 12:00 noon.

August 17-23 (Mon.-Sun.)—Nisei Week.

August 23 (Sunday)—Asian War Teach-In, Senshin Buddhist Church. For more information call 626-4471.

Sept. 20 (Sunday)—CINCIP



Bombing Permit Denied

With all the bombings going on recently at ROTC buildings and corporate headquarters around the nation, some Detroit Yippies have attempted to bomb responsibly, working through legitimate channels.

However, the Youth International Party was recently denied a permit they sought which would have allowed them to demolish the General Motors Building in downtown Motor City.

Y.I.P. requested the permit "so as not to inconvenience anyone who might wish to be using the building." Citing the many ecological, political, and social offenses committed by General Motors on the people of the world, the Yippies respectfully requested the permit one Tuesday in April. It was denied a few weeks later.

"Hell," grumbled one Yippie, "it ain't fair. You gotta be a corporation or a country to go around blowing shit up. I mean GM is clogging up America's lungs, they're keeping South Africa alive by squashing black people and they make crummy cars. They go around defying government orders. We don't do that."

A spokesman for the City Clerk's office [who declined to give his name] asked, "How can you get a permit to do something as silly as that? Things like that are done on the sly!"

Walking out of the City Clerk's office, the Yippies looked glum. "This destroys my last hope for legal channels," said Jumpin' Jack, "I've been listening to people telling kids to go through channels and finally we tried, and look where it's gotten us. They tell us to do it illegally!"

Reprinted from the Spokane Natural

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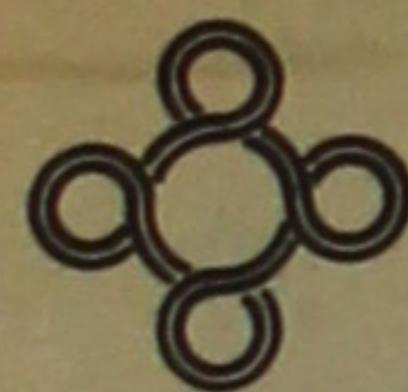
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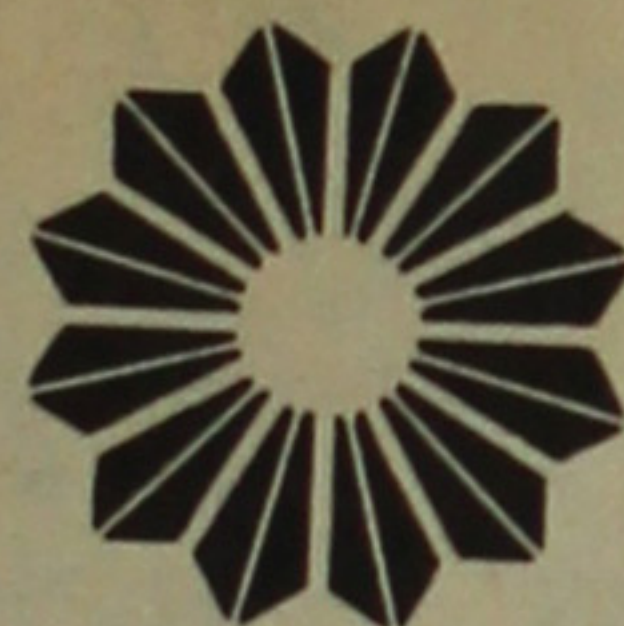
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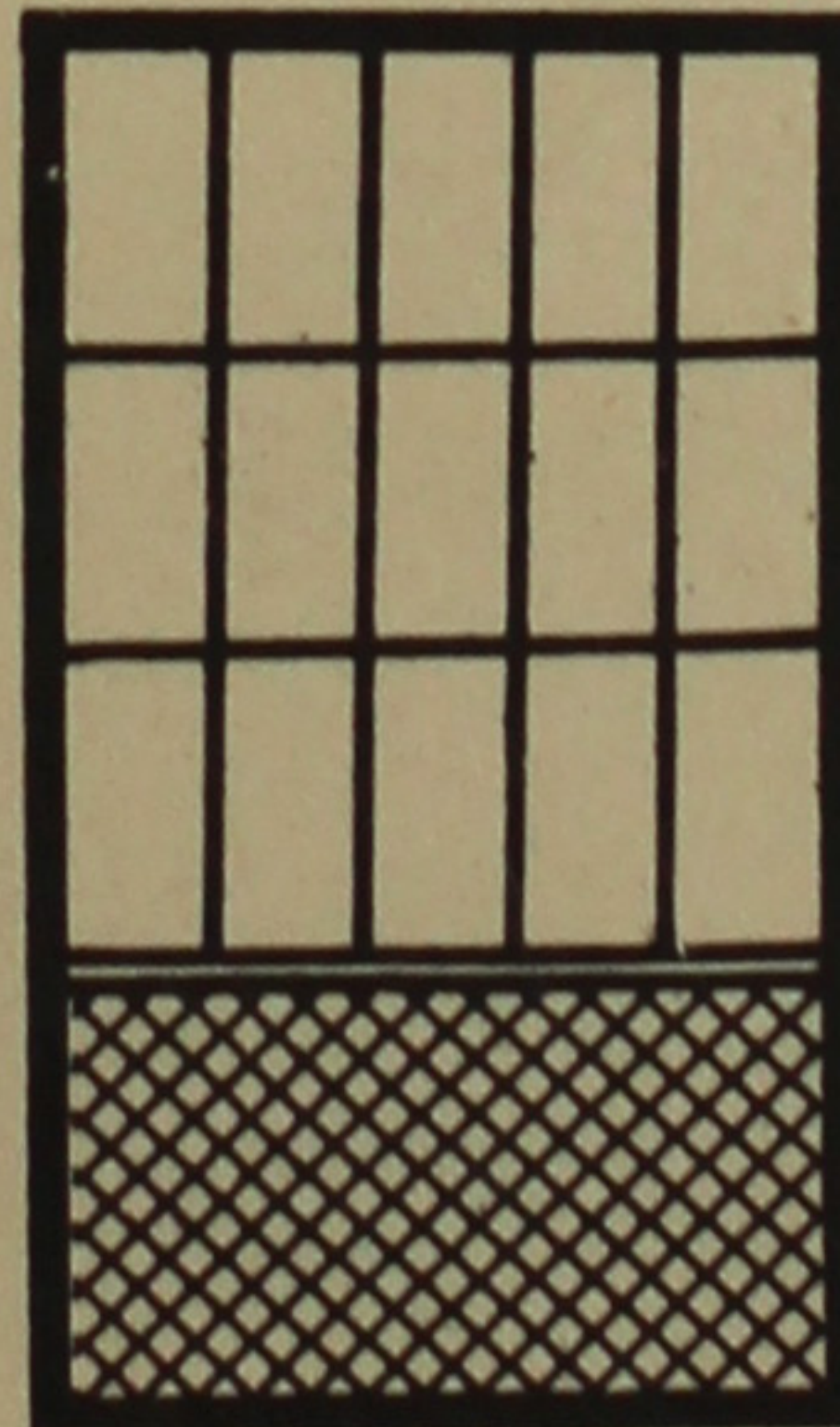
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Huey P. Newton, Minister of Defense, Black Panther Party. Photo by Nikki Aral.

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