

Gidra



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MAY, 1969

S.I. RIPS GIDRA!

ANAHEIM-- Brandishing a copy of GIDRA, Dr. S. I. Hayakawa, speaking before over 600 people at the Japanese American Citizens League's [JACL] Pacific Southwest District Council biennial convention at the Disneyland Hotel, denounced the newspaper as a "real hippy-type journal."

At first, it was not clear what the noted semanticist meant, for earlier in the evening he had characterized himself as a "hippy," meaning spontaneous and emotional.

His meaning soon became clear, however. Condescendingly quoting at length from GIDRA, he dismissed the tabloid as the work of a sansei "child," adding, "It is hard to imagine more errant nonsense."

Changes Position

Hayakawa, appearing before the JACL for the first time since the early 1940's, admitted that he has greatly changed his opinions about ethnic organizations like JACL. Formerly an "assimilationist," who once called Nisei organizations "unnecessary social crutches," he explained that it was only a few years ago that he began to feel that it was "equally valid and important" to retain close ties with one's ethnic community.

He explained his position: A "possibility for Chinese Americans is to remain in Chinatown and produce a Chinatown that all Chinese can be proud of. And they ask the hakujin [caucasian] into Chinatown and tell them, 'we got great food, we have great art, we have great gift shops. You ought to be proud of the fact that there is a Chinatown here.'" Later he added, "All San Franciscans are proud of the fact that there is a fine Chinatown in San Francisco." [Editor's note: See the Red Guard

article on page 4 concerning conditions in San Francisco's "fine Chinatown."]

Hayakawa explained how he has come to feel that "both accepting and rejecting, hanging on to and forgetting, simultaneously, the culture of the mother land" must take place during assimilation, commenting, "The fact that there is a powerful Japanese American block of businessmen, of voters," as well as Japanese who have very little to do with their ethnic community is one of the assets of California.

He then explained why he accepted the presidency of San Francisco State College. "I see again the triumph of unreason threatening us, the American colleges and universities." He branded dissident students "neo-Nazis" who are "repeating the tactics of Hitlerism." Colleges and universities are places to "experience the free play of ideas," he explained.

Background

"My father was in San Francisco before the earthquake, working as a houseboy in the house of what seemed to him a fabulously wealthy man," related Hayakawa, recalling his early years. He told of the difficulties he encountered when looking for a job, saying that it was "a silly damn thing" to have a Japanese teaching English in a midwestern college.

Hayakawa explained how he avoided the relocation of West Coast Japanese because he was in Chicago, east of the Rockies, at the time. However, he was classified I-A by his draft board. His Canadian citizenship saved him from induction.

Hayakawa praised the Issei and Nisei for

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Noguchi Hearing May 12

By S. Hayashi

On May 12, Dr. Thomas Noguchi begins his fight against the County Board of Supervisors for the right to remain Los Angeles County Coroner.

At 10 a.m. in the Board of Supervisors' Hall, 500 Temple Street, hearings begin in what Noguchi's attorney Godfrey Isaac has termed "a test of American justice."

A recent meeting held at Union Church brought to light several arguments against the charges leveled at the former county coroner.

Dr. Yoshio Yamaguchi, a practicing dentist and a lecturer at the UCLA dental school, gave an emphatic "No" to the charges that Noguchi was taking a dexamyl-like amphetamine. He stated that Noguchi has lesions in his mouth much like

cold sores and the only medication for these was vitamin pills in massive doses. He further stated, "I prescribed these pills."

Dr. P. M. Toyama, former associate of Dr. Noguchi in the coroner's office and currently director of the Clinical Laboratory at Riverside General Hospital, gave an almost point-by-point refutation of the charges.

He discussed the disappointment of the USC and UCLA medical schools over the appointment of Dr. Noguchi, his inheritance of the inadequacies of the coroner's office, and stated that "Hollinger even mentioned to Noguchi [in October], 'You embarrassed me in front of the Supervisors. I will get you later.'"

Perhaps Dr. Toyama's most

profound statement was, "There is a time you have to stand up and ask for the truth. That's the reason I came here to explain part of the story."

Many of those who had ignored the racial issue would have been shocked to read the transcript of a tape presented by Isaac.

When questioning one of the witnesses for the prosecution, a lady, Isaac asked, "Was he hateful to people or was he sympathetic?" Her answer: "He was not sympathetic; he's an Oriental. And he's a hard-working man and he expected everybody else to work as hard as he worked."

When asked, "Orientals are not normally sympathetic?" she replied, "No. Those that I've come in contact with are not."

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PIGS, PICKETS & A BANANA

By Laura Ho

There is about Disneyland a fixed-smile unreality. Anaheim and Orange County just don't jive with visions of sugar plum fairies and the wonderful world of color. Yet April 26 found nearly 1000 people of color in the Disneyland Hotel. The Pacific Southwest District of JACL was having a convention. The festivities included meetings, speeches, food, and a beauty contest. A delegation from the Yellow Brotherhood succeeded in awakening \$500 worth of conscience in the Sr. JACL to be used for scholarships. Bob Suzuki spoke out against the Title II Internal Security Act. And proud parents smiled as their daughter's height, weight, and accomplishments were submitted for consideration in the beauty contest.

Another competition went on that night. S.I. Hayakawa and Asian students engaged once again in the struggle for the hearts and minds of the Asian community. It has become an almost traditional struggle in these times, but the setting was new. And maybe S.I. felt a little more at home at Disneyland than on his own campus.

Maximum Security

We first saw the acting President of San Francisco State College as he entered into his press conference. Security was very much in evidence as each reporter's identification was checked and doublechecked by Hotel personnel, bodyguards, and JACL members.

About 75 students from USC, UCLA, and Cal State Long Beach, as well as representatives from other Asian organizations and JACL dissidents were simultaneously distributing a circular in support of the just struggles of the Third World Liberation Front at S.F. State and forming an informational picket line in front of the Hotel.

The leafleters in the Hotel lobby were threatened by the management with eviction, even though some of them were JACL members attending the convention. The Young Democrats were also holding a convention there, and they attempted to give the demonstrators what support they could. An Asian American Chapter of the Young Democrats was chartered and legal counsel was also offered.

Threats of Arrest

After the press conference Hayakawa spoke to the JACL at a \$10 a head banquet as we continued to picket outside. Later in the evening those who had tickets went into the hotel to hear the man talk. By then the Anaheim police department had reinforced the Disneyland police, and they refused us entry until we had abandoned our picket signs (with choice slogans like: "Hayakawa is a banana—yellow skin, white inside," "Hayakawa is not our spokesman," and "our archenemies are white racists not white radicals").

Once inside, we discovered that the object of our protest had not yet begun his speech. As we waited in the lobby for the diners to finish their meal, I realized that picketing makes one tired. I sat down on the rug as there were no seats available.

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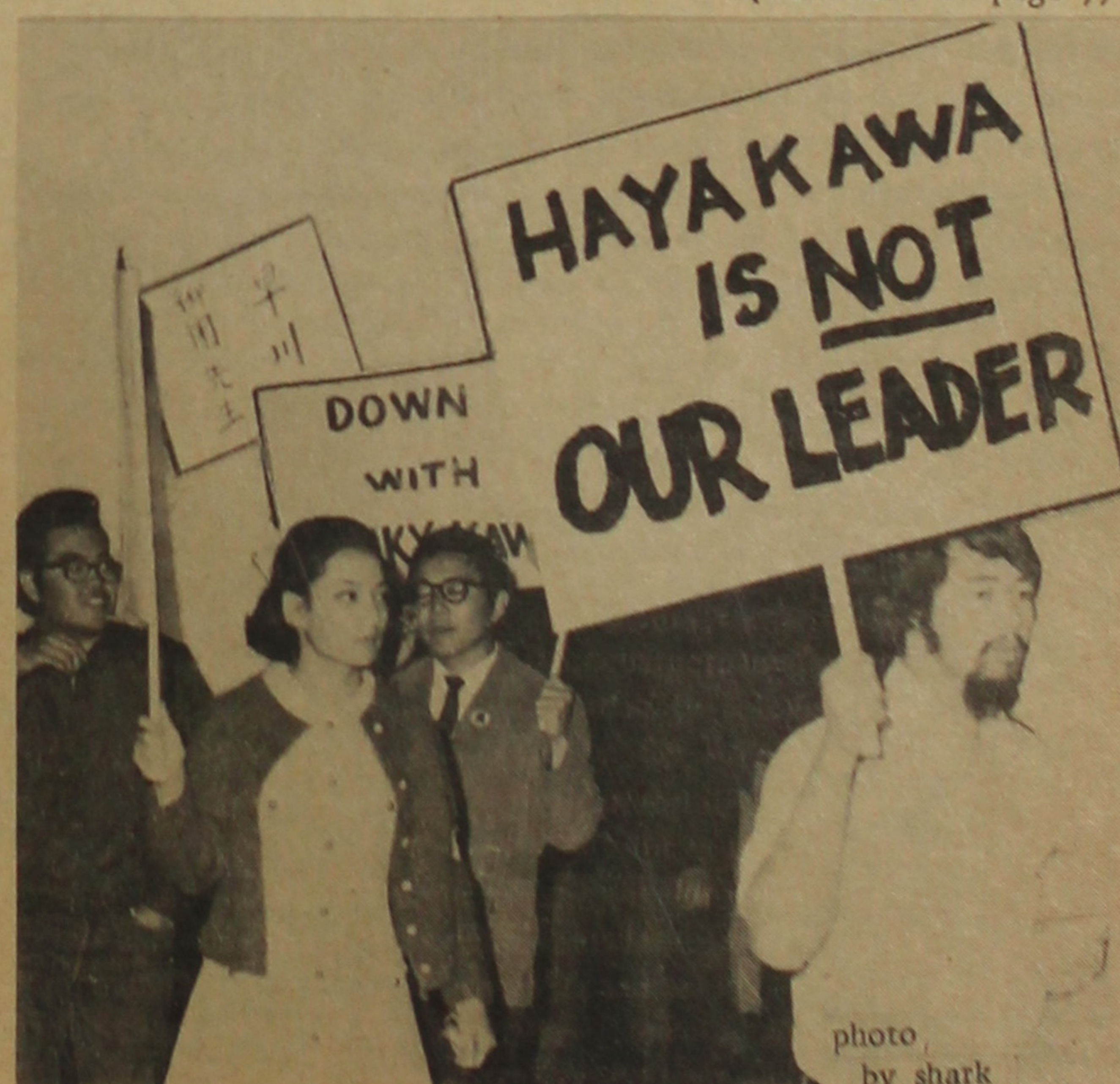


photo by shark

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EDITORIAL

It was very appropriate that S.I. Hayakawa spoke at Disneyland, for his comments indicate that he lives in a fantasyland and is possessed of very little awareness of what is going on.

Fantasy In Our Communities

To Hayakawa, a community that Asians can be proud of is one with "great food, great art, and great gift shops." He cited San Francisco's Chinatown as an example of such a community.

Hayakawa forgot one thing, however: People actually live in these communities. And sometimes they don't live very well.

Chinatown in San Francisco has the highest incidence of tuberculosis in the country. It has a population density second only to Manhattan and every year several thousand more immigrants move into Chinatown because they have nowhere else to go. Meanwhile, on Chinatown's only open-air playground, the city of San Francisco is planning to build a multi-level parking lot to make Chinatown even "greater."

In Los Angeles' Little Tokyo, many elderly Issei live in social and cultural isolation. Some 40 per cent suffer from some physical ailment; almost 20 per cent from mental illness (Source: 1964 compilation by Rev. Kogi Sayama, a social worker in the area). Housing is often substandard and recreational facilities are absent. Yet this is the 'great' Nihon machi where we go to entertain friends and relatives.

In Gardena, a "great" middle-class suburb of Los Angeles, over one out of every four high school students arrested for narcotics violations is Oriental.

Fantasy In Our Schools

In a press conference prior to his address to the JACL Hayakawa remarked that the need for Asian American ethnic studies is not so pressing because the "Sansei can always relate back to Japan if he is dissatisfied with American Society."

Hayakawa somehow has completely misunderstood reasons for ethnic studies.

This is our country!!

Ethnic studies is the study of the culture and history of this country, our country--America--and of the contributions we have made to its growth and development.

Asians have been in America for over a century. During this time we have certainly done more than tend gardens, run laundries and restaurants, or work as houseboys. We helped to build this country, but you would never know this from reading the history books used in most of our high schools and colleges.

Ethnic studies will tell everyone about the contributions of the heretofore ignored people of color. It will dispel the all too common notion that white men alone built this country and that peo-

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A BROTHER SPEAKS....

Anonymous

I detest and dislike intensely being told what I must do and to be labeled and stereotyped as many of us so-called Americans are today. Many of you thrive on the stereotype given you because you think the blue-eyed devils are accepting you and are saying what nice guys you are. They always say, "I've never seen people work as hard as you." So you have a good job and work your little ass off and put bread in the honky's pocket.

You're the ones saying, "Fuck my brothers and sisters!" Yes, that's what you're saying. You don't give a damn because you think you've got it made. Why should you care that some of your brothers and sisters can't make it? You're happy that Mr. Chuck is helping you out.

Second-Class Citizens

You'd better check the records, brother. You're a second-class citizen just like me and all the other minorities -- whether you like it or not. I don't give a damn how many asses you stick your nose up -- you ain't gonna be white. So don't make a fool of yourself trying to be white. Get up off your fat ass and start telling it like it is.

They say Orientals are intelligent and resourceful. Well, we can't be too smart if we let the red-necked bastards take us away from our homes during World War II. We didn't even put up a fight. So how smart are we? Again the Oriental stereotype comes out -- humble, shy, and timid.

"Japs, Chinks & Gooks"

When you hear the word "Jap," "Chink," or "Gook," are you offended? Or are you saying, "It ain't me they're talking about"? Or are you ashamed? Or maybe I should use the word scared instead of ashamed, scared to let that white mother fucker know how you feel about it. "Jap," "Chink," and "Gook" are racist words and some of you Uncle Toms are saying what a great nation we live in.

Why fight against your yellow brothers and sisters? Whitey ain't gonna give you a thing, just a

Portrait of a Man

He's over a half century old. He's finally gaining the weight that often comes with middle age. His thinning peppery hair, more black than white, makes him look younger than he really is. He's a social drinker who loves to entertain. Although he can't really carry a tune, he enjoys singing at social functions--at the expense of our friends. I can always pinpoint his exact location even if he's in the middle of a crowd by his loud voice and raucous laughter.

I can often sense a loneliness about him, even though he has fathered five children. Neither emotional nor affectionate, nor fluent in English, he has no real communication with his children that goes beyond the superficial. Consequently, the only person with whom he shares his happiness and his sorrow--the only one he really talks to--is his wife.

Being his youngest daughter, I'm the only one living at home. It is sad that we cannot communicate with each other, since we are so much alike. Both of us were born in the Year of the Tiger, which only comes around every twelve years. That's probably why we are so stubborn when we confront each other. In spite of my sometimes apathetic attitude, whether it's understood or not, I love my father.

By JoAnne Hayashi

Letters to GIDRA

Prostitution

Deep beneath the sea of America hides the images of beauty that will capture every man's heart throughout the world; the images of the Asian women. The images are hidden inside the shell of culture, family pride, respect, and honor.

"The role of women in this society is that of a subservient supporter of the fragile male ego," stated Dinora Gil in the April issue of GIDRA. And she analyzed the peculiar role of the Asian women as yellow prostitution. But ask yourselves, what's wrong with female prostitution? "It makes the world go around." Besides, "prostitution is the oldest profession."

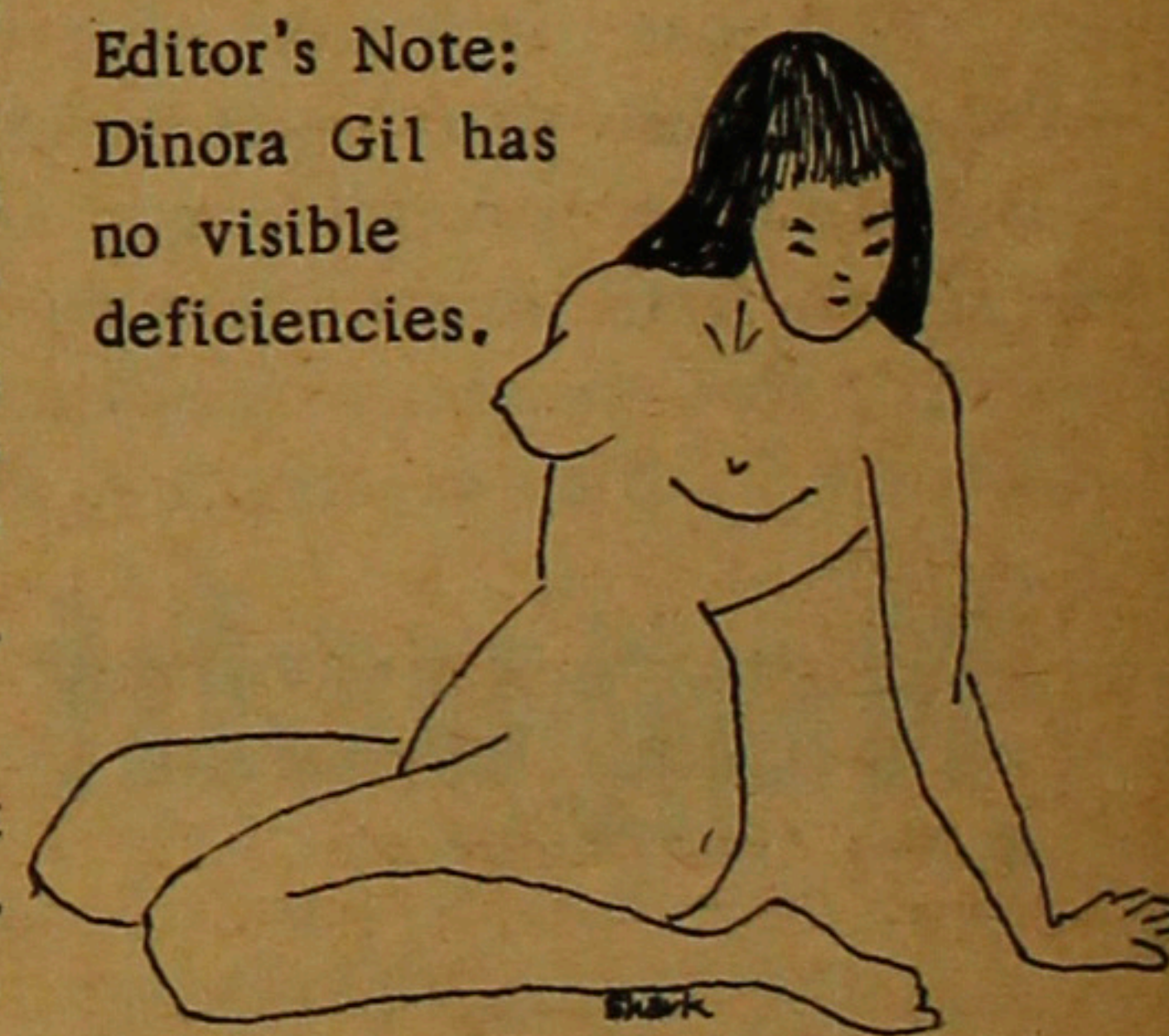
Dinora did not realize that what she viewed as the subservient role was actually the dominating practice and ancient cus-

tom of the Asian people. The practice is to respect, love, and honor, and should not be knocked at by a female who is angry probably because of her own deficiencies.

Speaking through my cock, I can say that the yellow women are beautiful, and their role of yellow prostitution is wholly a yellow pearl.

Name withheld

Editor's Note:
Dinora Gil has no visible deficiencies.



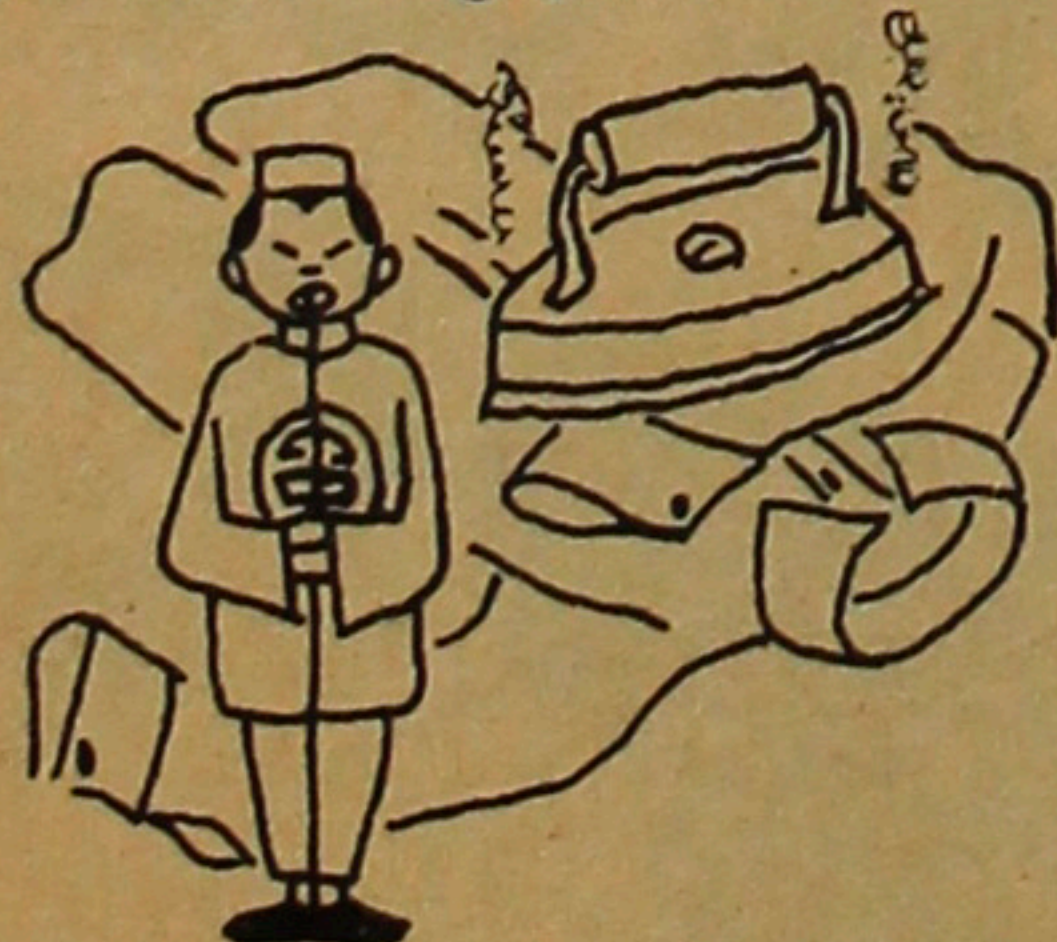
hard time and enough to keep you satisfied. We've got to work together and change things before things get too bad.

Now is the time to concern

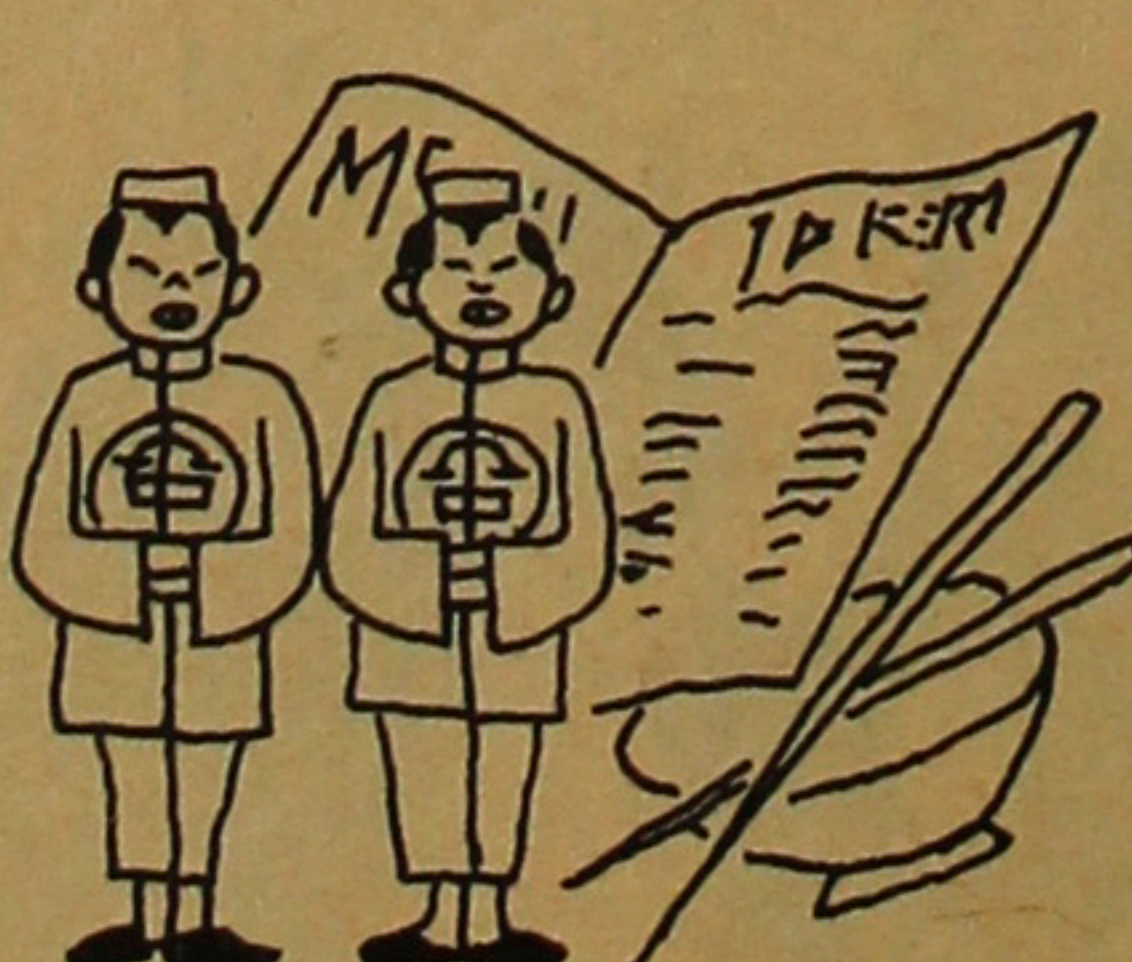
yourself with all the problems around us. Don't think that it's a Black problem; it's a Yellow, Black, Brown and Red problem, and we mustn't forget Whitey -- because we're his problem.

I'm asking you to stand up for what is right -- not for what the white mother fuckers think is right for you but what you think is right for the yellow people and our black and brown brothers. Let's join hands with them in the revolution for human rights. Let's forget our petty differences and work together because united we stand and we shall be heard. And there won't be any reason to hate once we attain equality and become Americans.

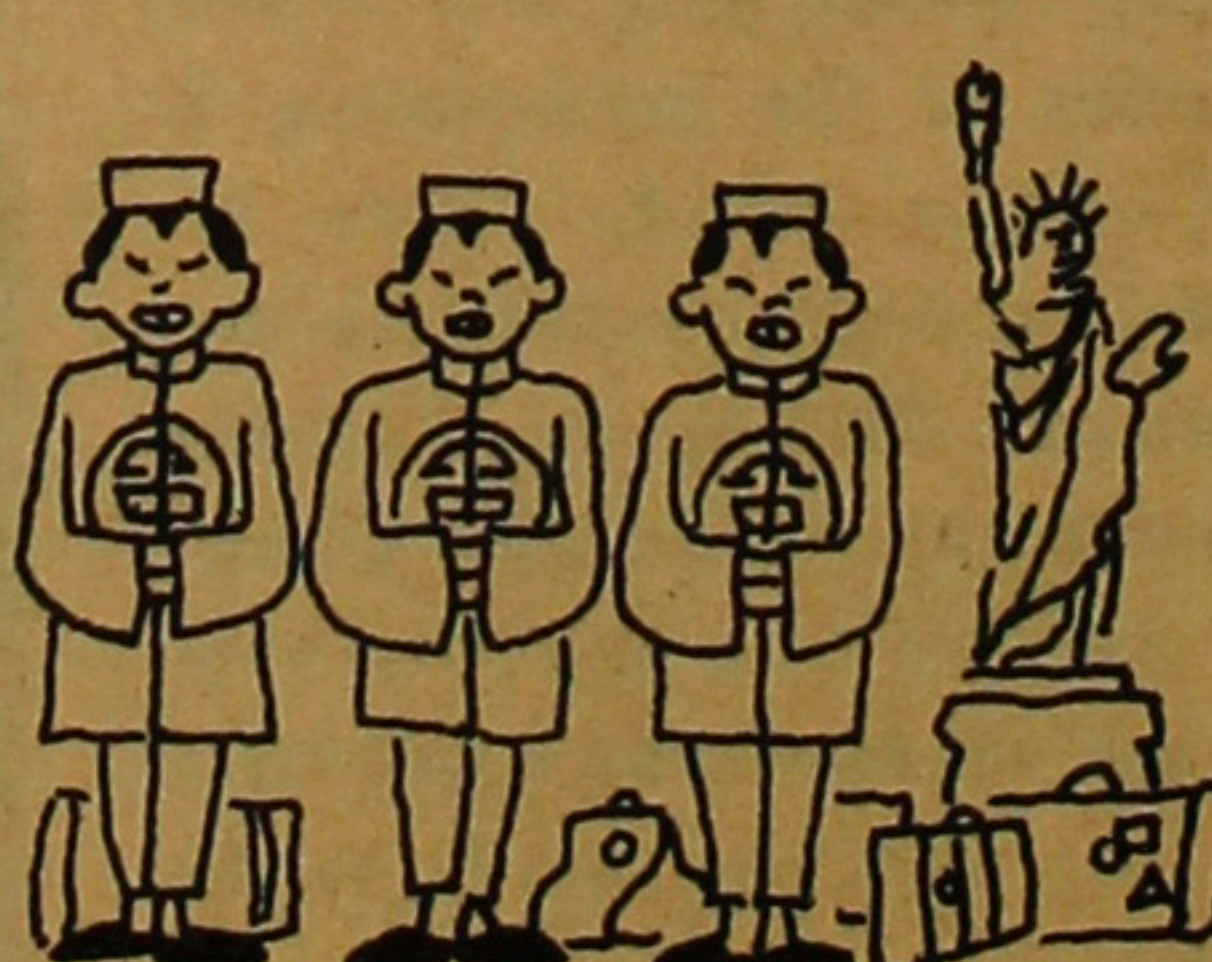
Stereotypes....



ONE CHINESE
IS A
LAUNDRY



TWO CHINESE
IS A
RESTAURANT



THREE CHINESE
IS AN
IMMIGRATION QUOTA



FOUR CHINESE
IS A
POPULATION EXPLOSION

from mad

Shark

THE ORIENTAL AS A "MIDDLEMAN MINORITY"

By Alan Nishio

Oriental in America today play a unique role in the area of race relations. Being small in number, Orientals have no real base of power. What little power they do have is derived from the tolerance or benevolence of the Establishment in America. Because the Oriental has no real power, his position in America is subject to manipulation by those in power.

The Oriental is a highly visible ethnic minority that has "made it," that is, he has worked hard and has not been a threat to the Establishment. As a result, Orientals are often used as a buffer by the Establishment in the confrontation between racial groups.

"House Niggers"

As the Black and Brown communities push for changes in our present system, the Oriental is set forth as an example to be followed—a minority group that has achieved success through adaptation rather than confrontation. As Black and Brown communities push for equal rights and opportunities, the Oriental is used to "integrate" previously all-white communities or organizations. As Third World students push for relevant education in our schools, yellow Uncle Toms like Hayakawa are placed in positions as figureheads to be used by Reagan and others as "a minority person who has an understanding of the problems facing Brown and Black people."

Because Orientals have no power of their own, they feel themselves in a highly vulnerable position. Because of their comfortable economic status, Orientals feel that they must defend the system. They act as the "well-fed" houseboys of the Establishment, defending the plantation from the "lowly" field slaves.

As long as Orientals fulfill their roles successfully, but not so successfully as to endanger or compete with the elite, their esteem and status will be protected by the elite. In times of increasing stress and confrontation, however, Orientals may be used by the Establishment as the scapegoat upon which other minorities can vent their frustrations.

Eunuchs

Oriental in America have become affluent through their hard work and silence. For their silence, they have paid the price of emasculation; they are stereotyped as acquiescing and accommodating and are subject to political manipulation by white America.

If this powerlessness and manipulation is to end, we must no longer play the role of the silent Oriental—the hardworking, silent person who would rather switch than fight.

We must act as Asian-Americans in rejecting the stereotypes of the Establishment. We must develop an independent base of power and align ourselves with other members of the Third World for mutual self determination and self defense.

"A time comes when silence is betrayal." We have always looked to white society for approval before acting. We must be silent no longer. As Asian Americans we must begin to delineate the needs of our community, organize around these needs, and start to become a viable political force in American society.

All signed articles represent the opinion of the author. All unsigned articles reflect the opinion of the GIDRA staff. All letters and articles sent to GIDRA must be signed; however, your name will be withheld, if you so request. Send all correspondence to GIDRA, 1157 Muirfield Road, Los Angeles, California, 90019.



1949

and the sea calls out to me.
beckoning.
welcoming me back.
enveloping my singleness
with the cries of my
ancestors.
those who walked on that earth
eons ago.
screaming, groaning
outrageous crying out.
i clutch my ears
drowning out the chaos —
but no peace.
for they are mine
or —
i am theirs.
they weld me as a tool.
i, a human, i, an entity,
a synthesis of my forebears.
i strike against the mist
groping, running blindly
seeking a way out.
and my destiny calls me —
pulling me back.
back where i was conceived
ten thousand years ago.
the sea fills my soul
swallowing me
as a jonah in whale.
and i, in the vastness
wander thru empty caverns
parting curtainous webs
of the mind
heeding my call
still lost in the shroud of early dawn.

by Donna Hashiguchi



the descension

Walking out the elevator door,
Carrying two bundles
Of her late husband's things
Wrapped neatly in a square of cloth,
The Issei woman
Shuffled down the corridor
Into her son's new office
On the ninth floor.
She stayed only a little while
And came back through
That same corridor
And paced slowly
Back to the elevator.
Knocked,

And went down the stairs.

sister

Pencil-legged, petit
And picking her nose
With victorious enthusiasm
Until the blood let go,
Darling baby sister
Kisses Billy Barty
And changes black and white
To red,
Giggles, rorschachs her mini-jumper,
And kisses him again.

Never feared a thing, that girl,
Exploded spiders, while I hid,
Until I bought a picture book.
Now, she's scared of Brontosauruses.

by kaoru



GIDRA TORN BY HAYAKAWA

(Continued from page 1)

Hayakawa praised the Issei and Nisei for being "one of the greatest stories in the history of immigration." He credited the "sense of obligation and duty which we inherited from the Tokugawa period," as the main reason for the successful assimilation. "When he found himself a servant, he became a very good servant," he said of the Japanese.

The Nisei were also commended for their good behavior during the Relocation. The American people are "terribly ashamed" and "they're ashamed to this day and it'll never happen to the Japanese American again," stated Hayakawa, admonishing Sanseis to be "damn

well proud" of their parents. "Racism" and "institutionalized racism" were dismissed as "absurd abstractions to which dogmatic and absurd young people are reacting to as if (they)



were words with references." He added, "In a way you're fighting semantic ghost--fictions made by the process of abstraction."

The Sansei were accused of imitating Negroes. "The Sansei should not be imitating the Negro. He should be urging the Negro to imitate the Nisei," Hayakawa advised, for "The important thing is in techniques of finding a career and a fate for oneself," and the Nisei has been successful in these things.

He concluded his talk, and after the applause subsided donned his tam-o-shanter saying, "Banzai." And left the room followed by his entourage of a half a dozen plain-clothes bodyguards.

ASIAN CENTER AT UCLA OC Presents Workshop

By Hat

In the latter part of 1968, a small group of Asian students were informed of the proposal of cultural centers to study American sub-ethnic groups. At first, students were excited with what seemed to be a timely and innovative approach to meet student and community needs. As time passed, there was growing disillusionment with the irrelevancy of the administration's concept of the goals of the center.

In December, a meeting with Vice Chancellor Proehl revealed that student involvement was to be a very important part of the center. The goals and purposes of the center were outlined by approximately a dozen students. Simultaneously, the faculty and the administration were coming to agreement as to what they perceived the center to be. The student liaison with the administration was Dr. Kitano, interim director. But the students were not informed of the agreements made with the administration. The consequent misunderstandings and mistrust resulted in a series of hassles among the students, faculty, and administration.

It was proposed that the Executive Steering Committee (ESC) be composed of eight students, four faculty, four community members, and two administrators. The proposal met no resistance and was unanimously accepted. Later on, this legitimate composition of the ESC was questioned by the administration who informed (threatened) the body that unless the student portion be cut down to make an equal distribution of power between faculty and student, the Center proposal would fail to pass. This issue became the symbol of the mistrust, forcing the administration and the students to interact as two enemy camps.

FEAR OF STUDENT POWER

As the administration's fear of student power grew, so did the student's frustration with the university's attempt to implement a unique and progressive program using anachronistic models of academic propriety and isolation. Community involvement seemed secondary to the research orientation of the administration. To further complicate matters, questions dealing with the organization of the center, such as funding and staffing, were not answered by the administration, and the ESC had no cues as to what their powers and limitations were. After a drawn-out period of game-playing with the administration, formal motions were made to the ESC. The status of the administrative members was changed to that of non-voting, ex-officio members. Another motion that was passed created a student chairman and a student co-ordinator.

The dissatisfactions of the Asian-American center were also felt by the other three centers. Their grievances and ideas are now expressed in united action. Together, the American cultures Centers are proposing to create their own definition of the Institute. With the overall idea of community-orientation, some of the goals include community workshops, initiation of courses, a projected "college" or department in ethnic studies. The other proposal: a stand to maintain Campbell Hall rather than moving into Royce Hall offices as was projected by the administrators, epitomizes the commitment of the centers to the creation of an institute that is relevant and representative of our people. Campbell Hall has become the heart and guts of people. And so it shall remain.

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Red Guard Party

By Laura Ho

ELEVEN POINT PROGRAM

1. We want freedom. We want the power to determine the destiny of our people, the Asian community.

We believe that Asian People will not be free until we are able to determine our destiny.

2. We want decent housing, fit for shelter of human beings. We believe that if the landlords will not give decent housing to our Asian community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

3. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our true role in the present-day society.

We believe in an educational system that will give our people a knowledge of self. If a man does not have knowledge of himself and his position in society and in the world, then he has little chance to relate to anything else.

4. We want all Asian men to be exempt from military service. We believe that Asians should not be forced to fight in military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like Asian people, are being victimized by the White racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

5. We want an immediate end to POLICE BRUTALITY AND MURDER OF ASIAN People. We believe that we can end police brutality in our Asian community by organizing Asian self-defense groups that are dedicated to defending our Asian community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We, therefore, believe that all Asian people should arm themselves for self defense.

6. We want freedom for all Asian men held in federal, state, county, and city prisons and jails. We believe that all Asian people should be released from the many jails and prisons because they have not received fair and impartial trials.

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"Some people have read a few Marxist books and think themselves quite learned, but what they have read has not penetrated, has not struck root in their minds, so that they do not know how to use it and their class feelings remain as of old. Others are very conceited and having learned some book-phrases, think themselves terrific and are very cocky; but whenever a storm blows up, they take a stand very different from that of the workers and the majority of the peasants. They waver while the latter stand firm, they equivocate while the latter are forthright."

--Mao Tse Tung

Born of Poverty

A revolutionary political party has been organized in San Francisco Chinatown dedicated to serving the People. Its name is the Red Guard Party. Unlike most Asian American student groups, the Red Guard Party was born out of the poverty and repression of the ghetto. Its members are young, some as young as fourteen years. They were formerly street people organized in gangs. They speak from experience about the needs of the people. More importantly, they have dedicated themselves to educating the community about the sources of their oppression and to resisting that oppression with their very lives if need be.

Fight for Fresh Air

The Red Guard is serving Chinatown through a number of programs. They are initiating a free Hot Breakfast for Children service to be financed by donations. A group of Chinese businessmen are planning to convert Chinatown's only open-air playground into a nine-level parking lot for the benefit of a high-income housing project. The proposed lot will have indoor recreational facilities and a mini-park on top. The Red Guard is circulating a petition opposing the destruction of the playground and asking for better open-air facilities. Chinatown has the highest sickness and tuberculosis rate in the nation, a population density second only to Manhattan. Fresh air is crucial in combatting TB.

Community News

The Red Guard is writing and distributing a free newspaper, "Community News." A rally to inform the community of their activities and their eleven point program, held on March 22, was attended by nearly 200 people, about half of whom were elders.

It is clear that the Red Guard Party is a serious group, committed to serving the interests of our people.

OC Presents Workshop

By Hat

"The Image of the Oriental-American from Within and Without" was the theme of the workshop sponsored by the Oriental Concern Race Relations Committee at the International Institute on Sunday, May 26. The basic purpose of this symposium was to discuss the relationships and interactions between Asians and other minorities.

Dennis Ogawa, a graduate student at UCLA, clarified the concept of the American "melting pot" by stating that America is instead a "molding pot"--immigrants with their foreign costume are thrown into this huge pot and come out with gray flannel suits. Having been stripped of their home culture, they are still deprived total entry into the American culture and yet the Japanese have let themselves be used as a means to defend the myth that America is not racist. They have been the pacifier which soothes the white conscience.

Used to Oppress

According to Kaz Higa, an art teacher at LACC, the mass media promotes the stereotype that, "They have made it through hard work and thus they have earned the right to be an American. This stereotype has been specifically used by the power structure against Blacks. If the Japanese can earn it, why can't the Negroes earn their freedom too?"

"White society demands that the victims of oppression still remain loyal to the oppressors," stated Ron Takaki, professor of history at UCLA. "We must refuse to be used by white America. We must take care of our Uncle Toms. We must attack this racism. We must repudiate Hayakawa loudly." We have a vested interest in the Black Re-

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TITLE II... "a long step toward totalitarianism"

By Seigo & Colin

On December 7, 1941, Pearl Harbor was bombed by the Japanese marking the U.S. entry into World War II. In the hysteria that followed, this country made perhaps its greatest mistake in modern history.

It happened in the spring of 1942 when freedom and justice had no meaning and the Bill of Rights was forgotten. Approximately 110,000 persons, 70,000 of whom were American citizens, were incarcerated in American-style concentration camps.

After the Japanese American experience, many said that mass detention could not happen again in this country. But in 1950 during the height of the anti-Communist hysteria, the ugly spectre of arbitrary imprisonment again manifested itself. Strong anti-Communist sentiment stirred by the Korean War and the rantings of Senator Joseph McCarthy led a panicky Congress to pass Title II of the Internal Security Act of 1950.

Overrides Presidential Veto

This act establishes the machinery to repeat the 1942 Relocation fiasco with the full blessing of the legal institutions of this country. President Harry S. Truman, recognizing the dangerous implications of this law, vetoed the measure with this strongly worded statement: "The bill would open a Pandora's box of opportunities for official condemnation of organizations and individuals for perfectly honest opinions... The basic error of these sections is that they move in the direction of suppressing opinion and belief... a long step toward totalitarianism."

But Congress overrode Truman's veto and the bill exists today as a threat to all minorities, to all who dare voice the opinion that America is not perfect.

The provisions of the Act are dangerously vague [see box]. Flagrant abuses and arbitrary persecution are possible, for it is only necessary to have "reasonable grounds to believe" that a person will "probably" engage in acts of sabotage or espionage to imprison that person. In addition, the accused is not tried by a jury of his peers but by a "preliminary hearing board" or a "detention review board" that is appointed by the government. Finally, the accused may never confront his accuser if the Attorney General thinks that it "would be dangerous to national safety and security to divulge" the identity of these witnesses.

Detention Camps Maintained

Title II lay dormant for a number of years. The government quietly maintained six camps: Tule Lake, California; Wickenburg and Florence, Arizona; El Reno, Oklahoma; Allenwood, Pennsylvania; and Avon Park, Florida. According to J. Walter Yeagley, Assistant Attorney General and head of the Internal Security Division of the Department of Justice, these facilities were maintained up until 1957. They have since been abandoned or converted for other uses, according to Yeagley.

Then on May 5, 1968, Edwin E. Willis [D., La.], Chairman of the House Un-American Activities Committee, issued a 65 page report entitled "Guerrilla Warfare Advocates in the United States." This report warned that there are "mixed Communist and black nationalist elements in this country which are planning and organizing guerrilla-type operations against the United States."

The report continued, "Acts of overt violence by the guerrillas would mean that they had declared a 'state of war' within the country and, therefore would forfeit their rights as in wartime."

"The McCarran Act provides for various detention centers to be operated throughout the country and these might well be utilized for the temporary imprisonment of warring guerrillas."

The report contended that Communists and black nationalists would be used as the shock troops in a revolution, with Negro slums their base of guerrilla operations.

Rumors began to circulate that the camps were available to contain black militants and white radicals. U.S. Attorney General Ramsey Clark, on ABC-TV's "Issues and Answers," on May 12, 1968, denied that concentration camps exist and said that there are no plans to construct such camps.

Then on April 27, the Los Angeles Times carried an article quoting Deputy Attorney General Richard Kleindienst: "If people demonstrated in a manner to interfere with others, they should be rounded up and put in detention camps." He was referring specifically to student demonstrators. As expected, the Justice Department claimed that he had been misquoted and denied that concentration camps were being considered.

The fight to repeal Title II has started. On April 18, Senator Daniel Inouye [D., Hawaii] introduced a bill for repeal. In his remarks to the Senate, Inouye again emphasized the threat Title II poses to individual rights and freedoms. "I believe [Title II] violates a number of our established freedoms and constitutional rights," he declared. "The procedures detailed in the act are at odds with our established judicial procedures."

But the repeal of Title II is not the real issue. The real concern is that such an act was ever proposed as a way to protect the "American way of life." Until it is made clear that such oppressive measures will not be tolerated, the sword of Damocles will continue to hang over the American people.

THE FACTS...

Title II of the Internal Security Act of 1950, Public Law 831, also known as the Concentration Camp Act and the McCarran Act, specifically authorizes the following:

Section 102. "Internal Security Emergency can be declared by the President in the event of any one of the following:

- invasion of the territory of the United States or its possessions,
- declaration of war by Congress, or
- insurrection within the United States in aid of a foreign enemy.

Section 104. "Whenever there shall be in existence such an emergency the President, acting through the Attorney General, is hereby authorized to apprehend and by order detain, pursuant to the provisions of this Title, each person as to whom there is reasonable grounds to believe that such person will engage in, or probably will conspire with others to engage in, acts of espionage or of sabotage... Each such war-

rant shall be issued only upon probable cause, supported by oath or affirmation, and shall particularly describe the person to be apprehended or detained."

Section 104, Par. (d). A preliminary hearing should be held within 48 hours after arrest. The accused "may introduce evidence in his own behalf, and may cross-examine witnesses against him, except that the Attorney General or his representative shall not be required to furnish information the revelation of which would disclose the identity or evidence of Government agents or officers which he believes it would be dangerous to national safety and security to divulge."

Section 105. The detainee may appeal an unfavorable decision by the preliminary hearing board to the "detention review board." This board will be appointed by the President and will have final authority over emergency detention. Again, the Attorney General may withhold information at his discretion.



Beginning of Ethnic Studies?

UCLA CLASS ON "ORIENTALS IN AMERICA"

By I. M. Yeh-Lo

"I guess I feel very fortunate that I've always had a comfortable position being a Japanese American," stated a student who is enrolled in the course Oriental in America at UCLA. She explained, "I've never had problems being raised in a predominantly white community and have always been able to be proud to say I was Japanese without hesitation. But perhaps the introduction of this course has uncovered a problem for me. I guess I've accepted my position too readily and without question, so now I find I know what it is to be an American, I know what it is to be a Japanese, but I know too little of what it is to be a Japanese American."

Oriental in America is being offered at UCLA for the first time during the Spring quarter which began on April 3. The course was initiated and developed by Mike Murase, a student, and is part of an interdisciplinary program sponsored by the Committee on the Study of Education and Society (CSES). Mr. Yuji Ichioka of the Oriental Languages Department is the principal instructor.

"This course represents a fresh approach and one that appears to be very promising to fulfill my ideas of an education," responded one student upon being asked his reasons for taking the course. He continued, "I am part Chinese but have never been introduced to any culture or background of the Chinese people while at the same time I have been confronted by prejudice from others because of my Chinese blood. My parents tried to pretend that this prejudice did not exist and tried to fit into the Anglo-American society."

A 20-20 Realization

A young lady in the course related, "I want to take this course for a 20-20 realization, and not a passive glance in the all-reflecting mirror; the image I see is WASP, but the yellow skin is not lily white, the dark hair is far from blonde, and the almond eyes will never be round, blue eyes. I want to find out what my voluntarily or subconsciously suppressed Oriental self is like; also what the thousands of other (suppressed?) Oriental selves are like in a much larger mind and body—America." She continued, "After nineteen years of straddling the line between that ivory canyon bordered by whites and the just-arrived-from-Asia, I want to establish my ethnic identity, not merely for the sake of such roots, but for the inherent value that such a background merits."

For the reasons stated above and for a legion of others, the course attracted many students of Asian descent; of the 150 students and 40 auditors in the class, ninety per cent are Oriental Americans.

"...marked as inferior..."

The first class meeting was held on April 9, at which time a lecture on the historical perspectives of the Asian American was given by Sociologist Stanford Lyman, of the University of Nevada at Reno. An informative account of California history from the mid-nineteenth century to the post-war era was treated in an approach too infrequently used in the past; the role that the Orientals played in the complex origins and development of the anti-immigrant and anti-Black sentiments was assessed. He discussed important but neglected subjects such as the Chinese Exclusion Act, Alien Land Laws, discriminatory legislations and court decisions, and War Relocation Centers in a dynamic and entertaining manner. Lyman cited, as an example, the decision written by Chief Justice Hugh Murray of the Supreme Court of the State of California in the case: *People vs. Hall* on appeal in 1854. Justice Murray pronounced, "The anomalous spectacle of a distinct people (Chinese), living in our communities, recognizing no laws of this state except through necessity, bringing with them their

prejudices and national feuds, in which they indulge in open violation of the law; whose mendacity is proverbial; a race of people whom nature has marked as inferior and who are incapable of progress and intellectual development beyond a certain point as their history has shown; between whom and ourselves nature has placed an impassable difference, is now presented and for them is claimed, not only the right to swear away the life of a citizen, but the further privilege of participating with us in administering the affairs of our government."

After the lecture, the class was divided into six discussion sections to review the contents of Dr. Lyman's lecture.

Labor

Mr. Karl Yoneda, a longshoreman in the Bay Area since 1936, lectured on the labor movements among Asian immigrants at the second class meeting on Apr. 16. Yoneda traced the hundred years of Japanese labor in the United States and cited numerous incidents of discriminatory practices. Vivid details taken from his personal experiences were supplied. He concluded his lecture just as the eight o'clock chimes began to peal, "There are many heroes whose records are unsung and unknown. We can enrich ourselves from the past in order to help create a kind of society that you and all of us are hoping and striving for."

He continued, "It is important to recognize and remember that our Yellow heritage is beautiful as is that of the Blacks and browns. One of our main concerns should include rediscovery of ethnic pride."

Dr. Harry H. L. Kitano of the School of Social Welfare at UCLA addressed the class on April 23. According to Dr. Kitano, racism is, at least in part, structurally determined, and it is important to assess the nature of the structure and the position of the Oriental in that structure. He presented a social scientific model of racism in which he assumed a two category system. He explained that the white/non-white dichotomy is perpetuated by three "actions"—prejudice, discrimination, and segregation—with the use of "mechanisms" such as stereotypes and laws. The effects of those actions are avoidance, disadvan-

tage and isolation, respectively.

Dr. Kitano outlined some psychological consequences for the non-white groups in a racist society. Those he listed were low concept of self, confused and distorted self-identity, shame of self and family and the denial of ethnic identification.

Stereotypes in Movies

Last Wednesday evening (April 30), a discussion of the role of the Oriental in entertainment and arts was discussed by a panel composed of six East-West Players.

The East-West Players was formed by a group of dissatisfied actors who sought to establish a theater company where Oriental American artists could create a truer and more meaningful place for themselves in the American theater. They engage in contemporary works representing various cultures of the Orient and original works concerning the contributions and problems of the Oriental in America.

The stereotype of the Oriental as portrayed on the screen, and its effects in daily life, was analyzed.

In the remaining weeks of the course, the function and relevance of the ethnic communities is to be examined. Problems and solutions related to new immigrants, senior citizens, and juvenile delinquency in ethnic communities will be surveyed.

An in-depth survey of youth today, his status as a minority youth, the challenges of self-identity in an environment affected by a dominant American value system and the traditional Oriental influence will be a focus.

Representatives of JACL, Asian American Political Alliance, the Yellow Brotherhood, Gidra, Oriental Concern and other organization will be invited as guest panelists.

Other topics to be discussed include Oriental American status and identity, inter-racial relations, the role of the Asian American in world affairs, and the future of the Orientals in America.

All class sessions are scheduled to be held in Royce Hall 362 at 7 pm on Wednesday evenings. The public is invited to participate.



YELLOW BROTHERHOOD taking to the soap and chamois at the car wash held recently at Centenary Methodist Church in Los Angeles. The

proceeds from the car wash are going toward the establishment of a youth study and recreation center in the Crenshaw area.

EDITORIAL

(Continued from page 2)

ples of color are his guests to be told, "Go back to wherever you came from if you don't like it here."

But the knowledge that builds respect and understanding to bring people together also reveals the uniqueness of each ethnic minority.

We want to explore and come to understand our unique situation for it is only through such understanding that we can deal with the many problems--both individual and community--that that confront us.

This is why we need ethnic studies.

Fantasy In Our Families

Hayakawa, like so many parents of high school and college-age youth, dismiss today's youth as "children" whose values and actions amount to "errant nonsense."

These same people then wonder why there is so little communication between generations and why confrontations between generations are so often violent and tragic.

Older people have a disturbing way of cutting off discussion by saying, "When I was your age, we did things this way," or "Wait 'til you grow up. Then you'll understand," in a vain attempt to avoid dealing with changing realities.

We thought that Hayakawa was in the minority and that most in the Asian American community had some idea of what is happening today. But if the audience at Anaheim is indicative of the level of awareness of people in our community, then we'd all better head for Disneyland.

NOGUCHI

(Continued from page 1)

Isaac summed up Noguchi's predicament in these words:

"Certain persons in the country of Los Angeles have felt that Dr. Tom Noguchi was vulnerable because he was born in the country of Japan, because he was trained at Nippon University and because he doesn't speak English as well as some of the people down at the County do... There is an abysmal lack of understanding of some

aspects of Japanese culture which maybe are present in this man who was born in Japan."



O.C. Workshop

(Continued from page 4)

olution, it is a society of viable ethnic pluralism which would benefit all minorities, and we cannot have ethnic pluralism until the present system is destroyed.

Red Guard...

(Continued from page 4)

7. We want all Asian people when brought to trial to be tried in a court by a jury of their peer group or people from their Asian communities, as defined by the Constitution of the United States. We believe that the courts should follow the United States Constitution so that Asian people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this, the court will be forced to select a jury from the Asian community from which the Asian defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man of the Asian community."

8. We want adequate and free medical facilities available for the people in the Asian community. We know that Chinatown has the highest density area next to Manhattan. It also has the highest TB and sickness rate in the nation.

9. We want full employment for our people and an end to their exploitation. We believe that the federal government is responsible and obligated to give every man decent employment or a guaranteed income. We believe that if the businessmen

Pigs, Pickets...

(Continued from page 1)

I was wearing an ankle length dress, and as I sat with my legs crossed I was surprised to hear the manager of the hotel order me to stand up, since he considered my position indecent and detrimental to the image of his hotel. I had been walking continuously for about two hours and his demand seemed unreasonable to me. I did not obey. He called a plainclothesman who told me the same and also threatened me with arrest. As I continued to sit, they called a uniformed member of the police, badge 71. He had nothing original to add.

By this time, Alan Nishio of the Los Angeles Asian American Political Alliance rushed up with his tape recorder to catch it all for posterity. This seemed to enrage the officer as he snatched Alan's microphone and earphone and then threw him against the wall and threatened Alan with arrest. Ron Minami, attempting to photograph the goings on was repeatedly shoved aside. He also was threatened with an arrest. I was half lifted half pushed outside along with all the other demonstrators. The cop didn't return the stolen recorder equipment until David Woo, a lawyer and past candidate for the L.A. Jr. College Board of Trustees, asked him nicely.

The picketing then continued outside for about half an hour.

will not give full and decent employment, then, the means of production should be taken from the businessmen and placed in the hands of the working class so that the people of the community can organize and employ all of its people and give a high standard of living. There are thousands of immigrants coming into Chinatown every year and it is almost impossible for them to find gainful employment.

10. We demand that MAO TSE-TUNG and HO-CHI MINH are true leaders of the Asian people; not CHIANG KAI SHEK, or NGUYEN VAN THIEU. The racist government of the United States has proven that it will put

only peoples of color in concentration camps. American Indians and were placed in concentration camps, Japanese were placed in concentration camps; therefore it is logical that the next people that will be going are the Asian people; because the United States is gearing its war time industrial complex for war against Asian people.

11. We demand that the United States halt the rape of the land. We believe that if greedy businessmen; with the help of the U.S. government does not stop destroying our land, air, ocean, and streams, the earth will become a lifeless planet of rock and dust.

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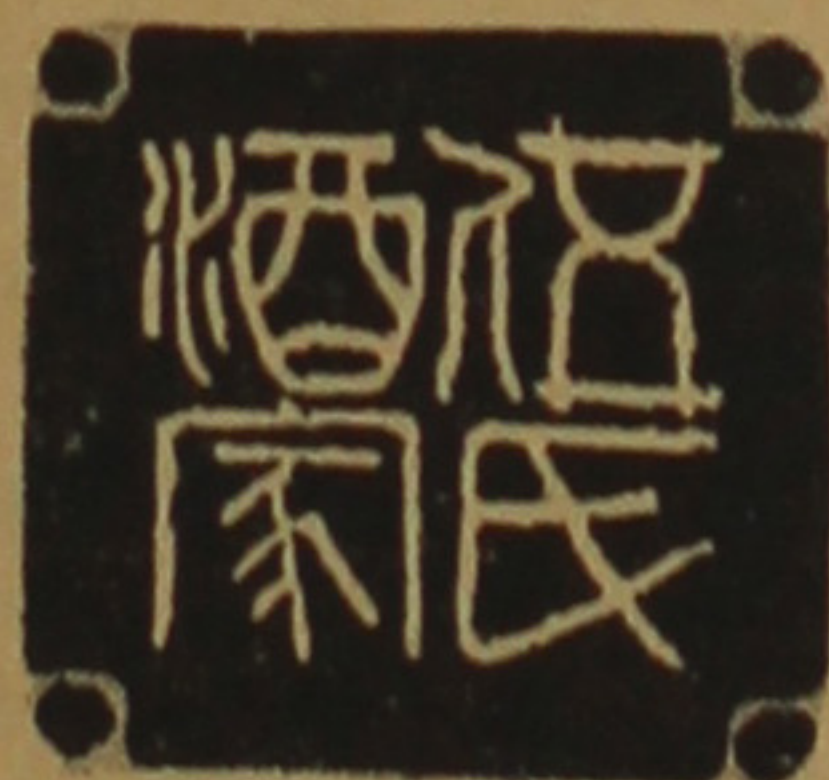
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CONDENSED NEWS

KEIRO NURSING HOME TO HOLD OPEN HOUSE:

MAY 25, 2:00 PM

Los Angeles—

Keiro Home is seeking volunteers to assist in the afternoons preferably between 4:30 and 6:30 pm starting on May 25. Jobs include patient care, clerical work, group projects and at-home projects. Those interested should contact Janette Kadoya at 225-1501 or 262-3274 (evenings).

ASIANS FOR BRADLEY

Los Angeles—Asian Americans for Bradley is an organization formed to aid Thomas Bradley in his mayoral campaign. It is presently doing survey work to ascertain the attitudes and needs of Oriental communities in Los Angeles. Additional help is needed to evaluate and interpret the results of the surveys. Persons interested in Asian Americans for Bradley should contact Alan Nishio, 746-2537.

Masamori Kojima, field representative for Councilman Bradley, is seeking volunteers to make phone calls and walk precincts. Call 624-5211.

TALENT SEARCH

Graphic, and verbal art are being solicited for publication in the Asian American Journal (title undecided). The Journal staff especially encourages political and social themes relevant to the Asian American community. Please submit materials to: Janice Mirikitani Miller, c/o Glide Urban Center, 330 Ellis Street, San Francisco, or call 771-6300 for further information. AAPA

American Cultures Institute Journal is presently soliciting articles, short stories, poems etc. for insertion in the Asian American Section. If you wish to submit any original pithy work, please send them to the Asian-American Cultural Center, Cambell Hall 3235, UCLA.

BAYANIHAN

San Francisco—The International Hotel, a low-rent dwelling located in a confined area of the city on Kearney Street, has been condemned by the city of San Francisco in order to build a parking lot.

The hotel has served as a disembarking point on to U.S. soil for many Filipinos since



JACLers banqueting at Disneyland Hotel.

1920; it is the home of the elderly, disabled, and others who cannot afford better housing.

A petition is being circulated throughout the state to demand that the International Hotel crisis be resolved immediately with

due respect to the integrity of the Filipino community. For more information, contact:

Manilatown Information Center, 840 Kearney Street, San Francisco, California, (415) 989-5402.

ASIAN AMERICANS IN BROADCASTING

EDITOR'S NOTE: Clifford L. Alexander, Jr., chairman of the U. S. Equal Employment Opportunity Commission, has been fired. Alexander was called before the Senate subcommittee where he was brutally attacked by Republican Senate leader Everett Dirksen for his agency's "harassment" of businessmen. The next day the White House announced that Alexander would be replaced as chairman of the commission.

Clifford L. Alexander Jr., chairman of the U.S. Equal Employment Opportunity Commission, blasted the broadcasting industry for practicing discrimination in hiring and programing in a series of hearings held recently in Los Angeles.

Representatives from all three national networks, the Columbia Broadcasting System (CBS), the National Broadcasting Company (NBC), and the American Broadcasting Company (ABC), were put on the firing line as Alexander called on the broadcasters to eliminate discriminatory practices in their ranks.

Alexander hinted that federal action might be taken against the broadcasters saying, "I would remind you (the networks) that equal employment is the Law of the land." He added, "We are telling you that you are potential lawbreakers."

Network executives were asked if any of their on-the-air newsmen were of Afro-American or Mexican American descent. The networks replied that they employ no Mexican American newsmen and only a few Negroes. No mention was made of Oriental newsmen.

No Orientals

Los Angeles and San Francisco both have large Oriental populations. However, both the national networks and the major independent networks (RKO GENERAL, WESTINGHOUSE, and METRO MEDIA) in both cities employ no on-the-air personnel of Asian ancestry.

There are a few Asian Americans involved in the technical and business sides of broadcasting, however. George Lum of Oakland's KTVU has been a television director for many years. In Los Angeles, Tommy Wong has worked for more than fifteen years as a stage manager and now studio coordinator at KCOP television.

The federal government has taken a stand on the issue of discrimination in the broadcasting industry. Radio and television stations guilty of practicing discrimination in hiring or programing may find their operating licenses revoked. Complaints regarding such discrimination should be directed to the LICENSE EXAMINER, FEDERAL COMMUNICATIONS COMMISSION, 1919 M. Street, N.W., Washington, D.C., 20036.



May 1-Narcotics Workshop with members of the Counseling and Referral Effort. 7:30 pm, Montebello YMCA, 2000 Beverly Blvd. LA.

May 3-"Samurai Art" demonstrations of martial arts. 7:30 pm, Scottish Rite Auditorium, 43-57 Wilshire.

Thru May 4-Japanese Print Exhibit, the works of 26 outstanding contemporary print makers. Noon to 5 pm, Talisman Print Gallery, 1949 S. Court Highway, Laguna Beach.

May 4-Comemoration of the May 4th Movement in China, sponsored by AAPA, Red Guard, and CSC. Noon at Portsmouth Square Chinatown, San Francisco.

May 4-Asian Experience in America Symposium sponsored by Davis AAPA. 9:30 am Registration, Freeborn Hall, UC Davis.

May 5-Los Angeles AAPA Mtg. 7:30 pm at Center for Social Action, 681 34th Street, LA.

May 10-San Fernando Valley JACL Scholarship Benefit Concert featuring Yoichi Hiraoka, xylophone virtuoso. 8 pm, Japanese American Community Center, 12953 Branford St., Pacoima, Call 363-8652

May 12-Noguchi Hearing, 10 am at Board of Supervisors, 500 Temple St., LA.

May 18-"Title II" sponsored by the Ethnic Concern Committee & the Title II Repeal Committee of the JACL. Call 794-5276 for details.

May 25-Keiro Nursing Home Open House, 2 pm.

May 27-Run-off Elections for Los Angeles Mayor.

May 29-O.C. at CSC Long Beach presents dance with the Chosen Few, Fire and Ice, and a new, exciting, fantastic band! 9-1:30 pm, Parkview Women' Club.

Lectures pertaining to Orientals in America will be presented every Wednesday evening 7 pm, Royce Hall 362, UCLA.

Calendar entries must be submitted by 20th of each month for inclusion in the Calendar for the following month.

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