

DATED MATERIAL
FEBRUARY, 1971

Twenty-Five Cents

GIDRA

Monthly of the Asian American Community



FEBRUARY 1971



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Gidra is published monthly by *Gidra*, Incorporated, a registered, non-profit organization, P.O. Box 18046, Los Angeles, Calif.

90018, (213) 734-7838. All labor is donated. Subscriptions: \$2.50 a year; institutions: \$5.00; overseas: \$5.00. Current single issues: \$.25. Back issues (complete set of Volume I, April, 1969-December, 1969): \$10.00. Six week notice is needed to change a subscriber's address. Please give both old and new addresses, including zip code numbers. Address all subscription mail to *Gidra*, Subscription Department, P.O. Box 18046, Los Angeles, Calif. 90018. Contributions are welcome. Manuscripts, photographs, poems and drawings submitted for

editorial consideration should be accompanied by return postage. Publishers will not be responsible for unsolicited material. Address all editorial material to *Gidra*, Editorial Department, P.O. Box 18046, Los Angeles, Calif. 90018. Printed in the U.S.A.

February, 1971. Volume III, Number 2.

Cover drawing by Mits A. Design by Steve Tatsukawa.



.....and by the end of the day
there was a great silence.
A heavy blue silence that penetrated every-
thing.

Slowly out of the East came an emor-
mous bird carrying a tiny girl.
It landed on a mushroom and gazed at
the earth.

The tiny girl climbed off the bird
and planted a seed.

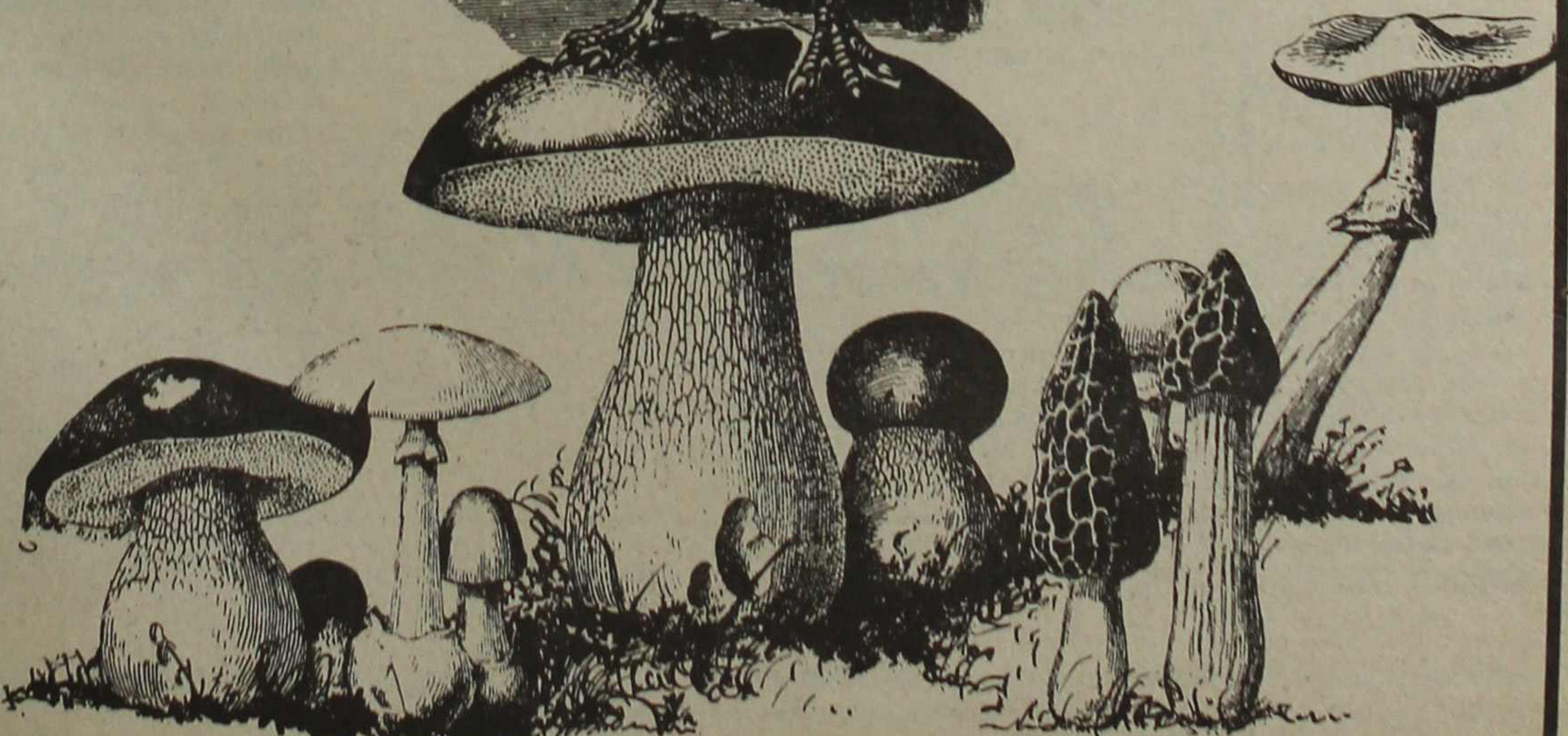
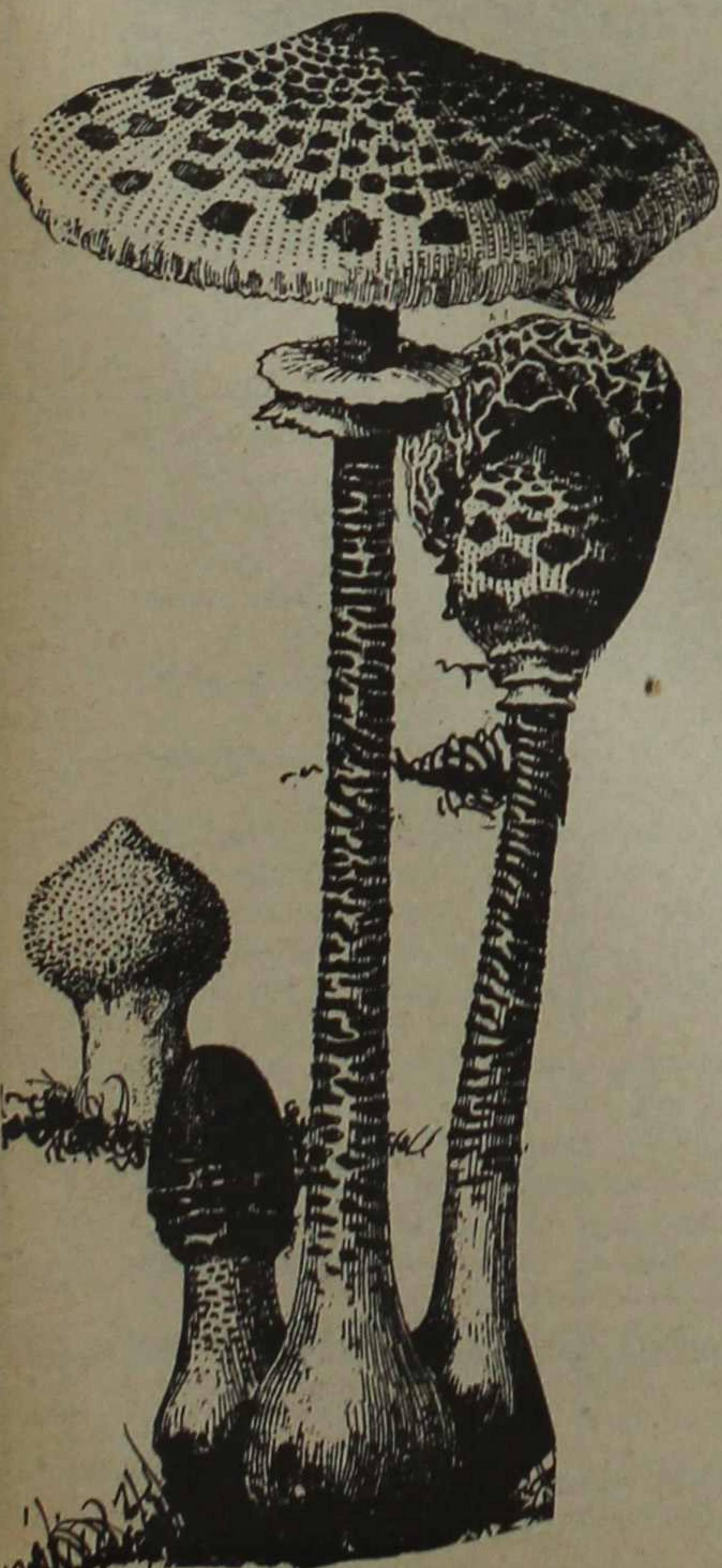
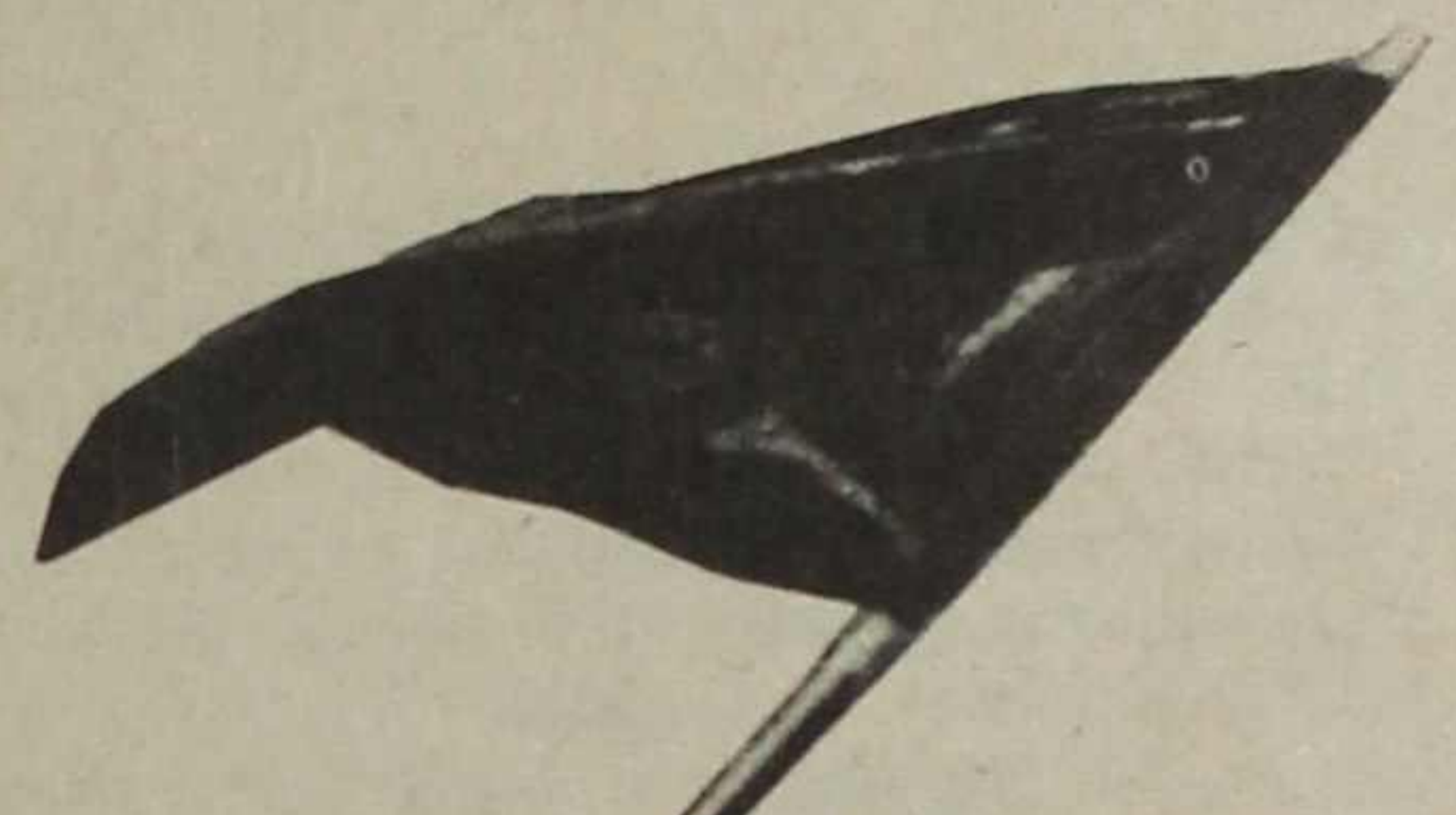
From the small seed grew a large flower.

The girl crying with happiness buried
her face in her hands.

It was then that a yellow light appeared
and claimed the girl.

And from the flower came forth a
New Man.

The revolution was over.....



atrocities against CHINESE amerikans

.....a partial list.

by Pat Sumi

1849—Chinese Camp, California—Uprising against 60 Chinese miners
1852-1853—Marysville, California and surrounding area including North Forks and Horseshoe Bar—About 1000 Chinese miners driven from their camps.

1850's—throughout California and the West—Numerous local laws passed prohibiting Chinese from owning mines or claims.

1850's—California—Foreign Miner's Tax collected. Since collectors kept part of their taxes for themselves, many shot, beat, and otherwise abused the Chinese miners. "I was sorry to stab the poor creature, but the law makes it necessary to collect the tax, and that's where I get my profit." "He was running away and I shot to stop him. I didn't think it would hit."

1858-1859—Vallecito, Douglas Flats, Sacramento Bar, Coyote Flats, Rock Creek, Spring Creek, and Buckeye—Chinese forced to leave.

1862—Report to the California State Legislature: "Your committee was furnished with a list of 88 Chinamen who are known to have been murdered by white people, eleven of that number are known to have been murdered by Collectors of the Foreign Miner's Tax—sworn officers of the law. The above number of Chinese who have been robbed and murdered compose, probably, a very small proportion of those who have been murdered, but they are all which the records of the different societies or companies in this city show."
1866—Silver City, Idaho—*Owyhee Avalanche*: "They (the Chinese) are in many respects a disgusting element of the population but not wholly unprofitable."

1870's—Chinese begin to be sent back East to break strikes in Massachusetts, Pennsylvania, and Ohio.

October 24, 1871—At least 19 Chinese men, women and children shot, hanged, or burned to death. Only two men convicted for 2-5 year jail sentences.

1873—Montana—*The Montanian*: "We don't mind hearing of a Chinamen being killed now and then, but it has been coming too thick of late...soon there will be a scarcity of Chinese cheap labor in the country...Don't kill them unless they deserve it, but when they do, why kill 'em lots?"

1876—Antioch, California—All Chinese forced to flee and Chinatown burned to the ground. Carson—Anti-Chinese riots. Tehachapi Pass, California—9 Chinese killed, 7 wounded at Camp Seven on the Southern Pacific Railroad. Chico, California—Employers of Chinese threatened; attempts made to burn down Chinatown; Chinese eventually forced to leave. Lemm Ranch near Chicao—5 Chinese tenant farmers killed, one wounded by men under orders of the Workingmen's Protective Association.

1876—Trout Creek up river from Truckee, California—3 Chinese killed; cabins burned.

1877—San Francisco—Anti-Coolie Club and members of the Workingmen's Party beat and stone Chinese; burn 25 laundries; cause damage of \$20,000 over a period of three days. Rocklin, California—attempt to burn Chinatown.

1878—Truckee, California—1000 Chinese driven from town; Chinatown burned to the ground.

1880—Denver, Colorado—1 Chinese killed; \$20,000 worth of property destroyed.

1882—Arizona, Tombstone Epitaph: "The Chinese are the least desired immigrants who have ever sought the United States...the almond-eyed Mongolian with his pig-tail, his heathenism, his filthy habits, his thrift, and careful accumulation of savings to be sent back to the flowery kingdom...The most we can do is to insist that he is a heathen, a devourer of soup made from the fragrant juice of the rat, filthy, disagreeable, and undesirable generally, an incumbrance that we do not know how to get rid of, but whose tribe we have determined shall not increase in this part of the world."

1884—Ogden, Utah—Shigezo Yoshida, a Japanese, is lynched outside Ogden for allegedly killing a white woman who refused to marry him.

1885—Eureka, California—All Chinese forced out of town. September—Rock Springs, Wyoming—At least 28 men and women killed, 500 Chinese driven from town; \$148,000 worth of property burned. Squak Valley, Washington—3 Chinese killed; 32 hops pickers driven from camp; tents and camp burned. Alaska—Chinese miners attacked by unemployed white and Indian miners with dynamite. By 1886, no more Chinese remain in Alaska. Coal Creek, Black Diamond—10 Chinese injured; all Chinese miners driven out. Tacoma and Seattle—Chinatowns burned and almost all Chinese forced to leave. Modesto Chinatown burned.



Chinese immigrants flee for their lives from a mob in San Francisco. 華籍移民在大學逃生

1886—Humboldt County, California—All Chinese forced to leave.

1887—San Jose, California—Chinatown burned. Pierce, Idaho—8 Chinese accused of murder, lynched by hanging.

1889—Hawaii—Hiroshi Goto, a Japanese hanged because he refused to interpret falsely for plantation owners in court.

1890—Tulare, Visalia, Fresno—Chinese forced to leave town. Compton, Redlands, and other towns—Chinese terrorized.

1892—Vacaville, California—Chinese and Japanese cherry pickers beaten by unemployed whites.

1898—Rainier, Oregon—Japanese workers told to get out of town or be shot.

1904—Samuel Gompers of the American Federation of Labor: "The Japanese are as difficult to assimilate into American culture as the Chinese." "The American God is not the God of the Japanese."

1906—Los Angeles—a Japanese accused of using an American flag as a target in his shooting gallery. Further accused of encouraging Chinese to shoot at it.

1910's—Japanese being used more and more as strike breakers in mines, railroads, agriculture, etc.

1915—Japanese crew of the ship "Minnesota" of the Great Northern Steamship Co., sent ashore and fired for protesting slave conditions on the ship. They were deported as "undesirable aliens."

1922—Auburn, Washington—Japanese town burned after Japanese break a railroad strike.

1925-31—Japanese and Filipinos forced to leave town in Toledo, Oregon.

1852-1858—Foreign Miner's Taxes—all foreign miners (in practice this meant only Chinese) had to pay taxes from \$6-\$10 per month. Taxes were often collected at gun point, or sometimes more than once a month since tax collectors could keep part of the money collected.

1855—Chinese classified as Indians so they cannot testify in court against whites.

1855—\$50 tax levied on ship masters for each passenger ineligible for citizenship, i.e. Chinese.

1858—Exclusion Law—Prohibited any Chinese or other Mongolian from entering California unless driven ashore by accident or weather.

1860—Fishing Tax of \$4 per month actually collected only from Chinese fishermen.

1859—California Superintendent of Public Schools said: "Had it been intended by the framers of the education law that the children of the inferior races should be educated side by side with the whites, it is manifest the census would have included children of all colors. If this attempt to force African, Chinese and Digger (Indian) into one school is persisted in, it must result in the ruin of the schools. The great mass of our citizens will not associate on terms of equality with these inferior races; nor will they consent that their children should do so."

1860—Chinese, Indians, and Blacks excluded from California public schools.

1862—Police Tax—\$2.50 per person over 18 years old who did not pay the Foreign Miner's Tax.

1866—Chinese children allowed into public schools as long as "white parents did not object."

1870—Fine of \$1000-\$5000 levied for anyone bringing a Japanese or Chinese into the country without evidence of good character. San Francisco—Ordinance forbade the hiring or letting of rooms with less than 5000 cubic feet of air. This included almost all of the Chinese boarding houses in Chinatown. —Ordinance prohibited people walking on the sidewalk with a pole on their shoulder to carry things. This was the unusual Chinese manner of transporting goods.

1873—Queue Ordinance—San Francisco—Every Chinese prisoner in jail would have to have his hair cut within one inch of his scalp. Laundry Tax—All laundries which did not use horse-drawn vehicles had to pay \$15 every three months for a license. Since the Chinese did not use vehicles but carried goods on a pole on their shoulders, they had to pay the tax.

1877—Frank M. Pixley, prominent California citizen said: "The Chinese are inferior to any race God ever made...The Divine Wisdom said that He would divide this country and the world as a heritage of five great families; that to the Blacks He would give Africa; and Asia he would give to the Yellows. He inspired us with the determination, not only to have prepared our own inheritance, but to have stolen from the Red Man, America; and it is now settled that the Saxon, American, or European groups of families, the White Race, is to have the inheritance of Europe and America and that the Yellow races are to be confined to what the Almighty originally gave them; and as they are not a favored people, they are not to be permitted to steal from us what we have robbed the American Savage of...I believe the Chinese have no souls to save, and if they have, they are not worth the saving."

1878—Second California Constitution passed which had the following:

No Chinese could become a naturalized citizen.

No California corporation could hire Chinese.

No Chinese could be employed in public works except as punishment for crimes.

No more coolie trade.

Legislature could remove Chinese beyond the limits of any town or city in California.

Chinese denied naturalization by the San Francisco Circuit Court.

1879—U.S. Congress law—Limits ships to 15 Chinese passengers each.

1870's—1880's—Denis Kearney and the Workingmen's Party adopt the slogan "All Chinese Must Go." Kearney said, "My only crime seems to have been that I opposed the Mongolization of my State in the interest of our own people and their civilization."

1879—Workingmen's Party statement: "As a race, the 30 years of their presence in California has not been able to influence them to a solitary change of habit. They maintain their separate dress, retain their language and religion, institute their own secret courts, levying their own fines...Wherever they locate as a class in city or town, it is as if the horrid touch of leprosy had grasped it. Straightway, all Caucasian civilization is driven away from the quarter they settle upon; property values are destroyed and as is the case in San Francisco, a proscribed quarter known as Chinatown is made with as exactly defined limits and as complete an isolation from the civilized portion of the community as the line by the Great Wall which divided their own country from Tartary."

1881—California Governor George C. Parkins proclaims March 4 as a legal holiday for Anti-Chinese demonstrations.

1882—Chinese Exclusion Act—No Chinese naturalization...No free immigration for ten years...Visits to China permitted.

1888—Scott Act—20,000 Chinese who had gone home for visits no longer allowed to return.

1892—Geary Act—Extended the exclusion of immigrants for ten more years. All Chinese must produce certificates of residence or else be deported.

1894—Scott Act revised—Chinese could return to the United States if they had wives, children, parents or \$1000+ in property. Wives with husbands in the U.S. could not return here.

1900—Chinese in Hawaii forbidden to go to the Mainland.

1902—Chinese Exclusion Act extended indefinitely.

1906—Alien Land Act—ineligible aliens could not own or lease property in California, Oregon, and Washington.

1906—Japanese children classified with Korean and Chinese and excluded from public schools.

1907—Gentleman's Agreement with Japan—Japan would voluntarily limit emigration from Japan to the United States.

1917—Immigration Act—most Asians excluded from immigrating to the United States.

1921—Alien women marrying citizens no longer assumed citizenship.

1924—Immigration Act—Excluded all aliens ineligible for citizenship. Wives of aliens no longer admitted so "picture brides" could no longer enter the U.S. Only Chinese students studying for a Master's Degree could enter the U.S.

1930—Alien wives of Chinese allowed to enter the U.S. if they were married before May, 1924. No provisions made for husbands of women in the U.S.

1942—War Relocation Authority passed by Congress which gave military commanders the right to "relocate" enemy aliens if deemed necessary.

1943—Repeal the no naturalization law for Chinese only. Immigration allowed at a quota of 105 Chinese per year no matter what their country of origin.

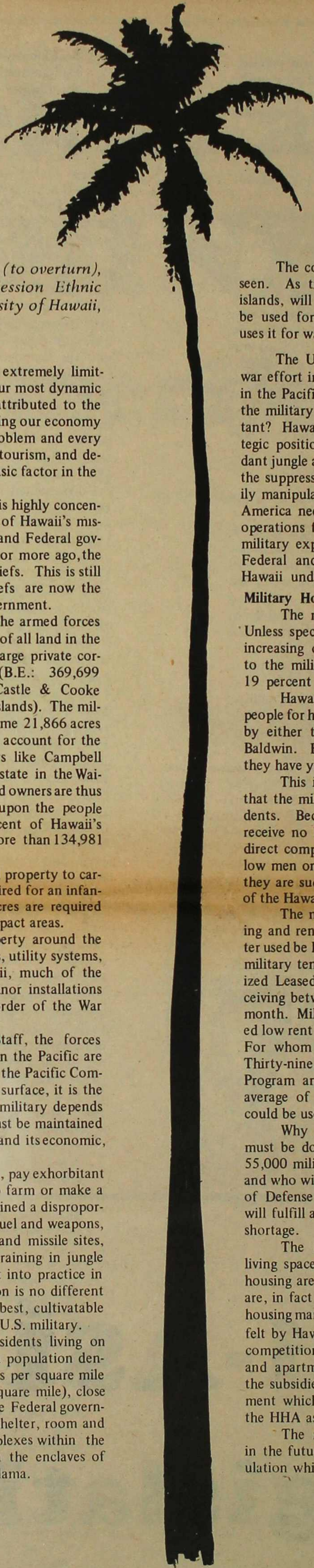
1950—Title II—Makes provisions for permanent detention camps and how they will be used.

1952—Alien Land Law repealed. Japanese finally allowed to naturalize.

anti-Asian legislation

....a partial list.

by Pat Sumi



The following article is an excerpt from *Huli, (to overturn)*, a pamphlet distributed at the Interim Session Ethnic Studies Conference sponsored by the University of Hawaii, January 8, 9, 15, and 16, 1971.

Unlike many mainland areas, Hawaii has an extremely limited supply of land and natural resources. Many of our most dynamic political and economic problems can be directly attributed to the unequal distribution and shortage of land. In exploring our economy one discovers the connections between the land problem and every aspect of economic life—especially in agriculture, tourism, and defense. One must fully understand that land is the basic factor in the production and control of any economy.

Land, Hawaii's most valuable "commodity," is highly concentrated among a few wealthy families, descendants of Hawaii's missionaries, large private corporations, and the state and Federal governments. The monopoly is historic. A century or more ago, the land was controlled by the King and his various chiefs. This is still partly true today—it's just the the King and the chiefs are now the State, large private landholders, and the Federal government.

Out of 4,050,176 acres in the entire state, the armed forces control close to 252,000 acres; or almost 10 percent of all land in the state's territory. This ranks the military with the large private corporations like Castle & Cooke and Bishop Estate (B.E.: 369,699 acres; C & C: 154,759 acres. The military and Castle & Cooke both have something in common, they both own islands). The military also leases from the state 43,167 acres and some 21,866 acres of precious Hawaiian Homes Land. This does not account for the sizable portions it rents from private landholders like Campbell Estate in the Kahuku area, and the McCandless Estate in the Waikane area, for jungle warfare practice. These land owners are thus silent accomplices in America's genocidal policies upon the people of Southeast Asia. In contrast, less than 6 percent of Hawaii's general populace of small land owners own no more than 134,981 acres collectively.

The military needs large amounts of land and property to carry out its functions "properly." The total area required for an infantry division is 143,200 acres, of which 50,000 acres are required for field exercises and 90,000 acres for firing and impact areas.

The Department of Defense maintains property around the world, including 29.5 million acres of land, buildings, utility systems, streets and parking areas. Specifically in Hawaii, much of the 252,000 acres of land, and the 150 bases and minor installations the military operates, was acquired by absolute order of the War Department.

Under the direction of the Joint Chiefs of Staff, the forces of the Army, Navy, and Air Force stationed here in the Pacific are grouped together into a single command, known as the Pacific Command (covering more than one-third of the earth's surface, it is the largest geographical command in the world). The military depends on land, and the strategic Hawaii "property" area must be maintained if the United States intends to perpetuate and expand its economic, political and military domination in the world.

While many of Hawaii's people are landless, pay exorbitant land taxes and high rents, and without property to farm or make a subsistence living from, the Armed Forces have obtained a disproportionate amount of property for the storage of gas, fuel and weapons, for the placement of tracking and radar stations and missile sites, for bombing and strafing purposes, and for the training in jungle warfare and counter-insurgency, which is then put into practice in the countries of Southeast Asia. Hawaii's situation is no different from Okinawa and Puerto Rico, for much of our best, cultivatable and livable land is either controlled or leased to the U.S. military.

While we have over 600,000 permanent residents living on Oahu with more people coming in each day, and a population density in Honolulu that now exceeds 3880 inhabitants per square mile (the density of Hong Kong is 3578 persons per square mile), close to 140,000 acres of land is within the hands of the Federal government. While military personnel have much land, shelter, room and space, many of us are crowded into dense complexes within the city, or like Hawaii's original inhabitants, within the enclaves of Kuhio Park Terrace, Kam IV Housing and Kalihi-Palama.

The contradictions of the military's use of land can be clearly seen. As time goes on, the people, especially the young of our islands, will comprehend the fact that while much of our land can be used for crop production and creative purposes, the military uses it for war, death, and destruction of our cultural heritage.

The U.S. military bases in Hawaii are essential to America's war effort in Southeast Asia and the establishment of its dominance in the Pacific Rim Basin. Out of all the property and territory that the military controls throughout the world, why is Hawaii so important? Hawaii is vitally important to America because of its (1) strategic position in the Pacific, (2) superb ports and harbors, (3) verdant jungle and forest areas for the training of combat troops used in the suppression of revolutionary movements in Asia, (4) passive, easily manipulated 442nd mentality type of citizenry. In other words, America needs Hawaii. Hawaii is essential in establishing a base of operations for the planning, research and conducting of America's military exploits. Hawaii is being used. And, with the help of the Federal and State governments, the military will fight to keep Hawaii under its thumb.

Military Housing in Hawaii

The military presence affects other aspects of life in Hawaii. Unless specific curative steps are taken soon, there will be an ever increasing crisis in Hawaii's housing situation. One reason is due to the military population in Hawaii which, on Oahu, constitutes 19 percent of the population.

Hawaii has a limited amount of land available for her own people for housing since one-half of the state is owned and controlled by either the military, or major corporations like Alexander and Baldwin. Eighty percent of military housing shortage is acute for they have yet to provide for almost 11,000 of their dependents.

This is one unfortunate aspect of Hawaii's housing shortage: that the military itself cannot provide enough housing for its dependents. Because of this, the low ranking military personnel who receive no base housing and no housing allowance are thrust into direct competition with Hawaii's own low income residents. These low men on the military totem pole are applying for state aid which they are successful in obtaining, and they now constitute 14 percent of the Hawaiian Housing Authority (HHA) clientele.

The money that the state dishes out to the military for housing and rent *subsidies*—which is what it is in reality—could be better used by Hawaii's civilian families and elderly persons. None of the military tenants who occupy housing units in the Federally Subsidized Leased Housing Program are on welfare and yet they are receiving between \$47-\$86 per federally supported dwelling unit per month. Military dependents also benefit from living in federally aided low rent public housing like Kuli Park Terrace and Puuwai Momi. For whom were these public housing complexes originally built? Thirty-nine percent of the families in the State Rent Supplement Program are military families. These military families receive an average of \$50 per month, a considerable amount which, again, could be used more effectively by Hawaii's families.

Why are these military personnel being catered to and what must be done about it? What is being done to accommodate the 55,000 military personnel in Okinawa who will soon be restationed and who will further glut Hawaii's housing market? The Department of Defense has plans for an additional 1080 housing units which will fulfill a mere ten percent of the 1969 estimated military housing shortage.

The contradictions that are evidenced in the scramble for living space in Hawaii reveal that the people who can least afford housing are paying more while those that are capable of paying more are, in fact, paying less. The pressures that are exerted on Hawaii's housing market come from the outside, and its effects are most sorely felt by Hawaii's low income residents. These people are forced into competitions against the military which leased hundreds of homes and apartments on the open market, and they also contend with the subsidies given to military dependents by their own state government which, in essence, may be seen as working indirectly through the HHA as a subsidizer.

The military population in Hawaii will continue to increase in the future. What will then happen to Hawaii's low income population which are, even now, being inadequately cared for?

this land is my land

Dusty cabins
 Mary brings
 cherry offerings, daisies and
 things liked, never bought
 as the picture book fades
 It rains.

by Paul

there came to America, an immigrant,
 an immigrant here to stay.
 having no relatives or no friends,
 the immigrant had a busy day.

after checking in the local boarding house,
 he set out to seek his fortune with ease.
 after two or three days of hopeless frustration,
 he came back grumbling in Japanese.

as the days turned into weeks,
 and the weeks into months.
 from the cold and lonely boarding house,
 the immigrant still hunts.

then all through his efforts,
 he finds a job.
 a job which he is noted for,
 by the society mob.

his job satisfies everything,
 everyone he meets,
 in other competition the mob says,
 he accepts all the defeats.

just as he makes out,
 and buys a car.
 he finds out that,
 he has to give it to the czar.

the next thing he knows,
 he is thrown into a camp.
 a camp in which they treat him,
 just like a tramp.

there was in America, an immigrant,
 an immigrant here today.
 having no relatives or no friends,
 the immigrant had a busy stay.

Dean Endo

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*She spoke the lines of
 a Holy Mother.
 Told and re-told the tales of
 struggle
 she has suffered at the hands of
 the European.
 Few would listen, those
 who did would pity the
 crazy old Issei woman.
 Her eyes were marked with
 the lines of many years
 of crying for her Man
 as she felt him bleed his guts
 to give life to a worthless
 piece of American land.
 She would smile with pride
 at the young, revolutionary,
 Sansei male.
 Her wrinkled, weather-worn hands
 would softly touch his
 long black hair, she would cover
 her mouth as she gently giggled
 at his moustache.
 And she would stand beside him
 as he spoke out and challenged
 the system, she would gather
 bricks for him to throw.....
 she would clean his gun.
 The same old woman no one
 would listen to, had helped to
 raise the Sansei radical.
 She inspired her man, her pioneer,
 and now she found that once
 again her man, her grandson.....
 must fight.....*

by Jiro

To one who walks in darkness
 there is no black or white or red or yellow -
 he sees nothing.
 To one who walks in light
 there is no black or white or red or yellow -
 he sees everything.

-- Brian Ogawa

Concentration Camps USA



FOREWORD

Soon after December 1941, Mrs. Mary Kochiyama, a native-born American living in California, was placed in a concentration camp at Denson, Arkansas. Charges against her? Evidence against her? Trial given her? None! Her offense was her Japanese parentage and this sufficed for summary conviction and punishment.

What was life like in such a camp? And what significance does her story have for us today? Mrs. Kochiyama makes the answers very clear. History threatens to repeat itself - this time for Blacks, Indians, Mexican-Americans, dissenting youth, militant workers, and the foreign born. Not cowed or embittered by her experience, Mrs. Kochiyama, the mother of six children, is fighting to prevent this from happening again.

The American Committee for Protection of Foreign Born salutes her for her courage and dedication. The Committee is privileged to present her story, and the appended CALL TO ACTION of distinguished Americans, to help the fight "before the crisis comes".

THE STORY OF MRS. MARY KOCHIYAMA

During World War II, 109,000 Japanese-Americans were evacuated from the West Coast and detained in concentration camps. Nor were they the first to experience mass uprooting and evacuation in this country. Allan R. Bosworth, in his book *America's Concentration Camps*, explicitly tells of the removal of four Indian tribes from Georgia, Alabama and Mississippi to what was called an "exchange land" in western Arkansas. This was also a military measure. The Choctaws, Cherokees, Chickasaws and Creeks were ill-equipped, poorly clad, handcuffed and chained together, and marched away in the winter of 1836 during the cholera epidemic.

Were voices raised against such treatment? Perhaps a few. For harsh measures against dark-skinned people were commonplace, as manifested by the enslavement of African people brought to this continent. The cries of many hysteria-filled Americans of World War II were: "Quit coddling the Japs!" Thus, in comparison with the Indian removal, the evacuation of Japanese-Americans was, according to them, effected in too "humane a manner".

Were Japanese-Americans "coddled"? With hysteria enflamed by mass news media and political figures and the anti-Japanese feelings raging on the West Coast, there could hardly have been room for coddling.

ON DECEMBER 7, 1941

On December 7, 1941, within two hours after the announcement of the bombing of Pearl Harbor, the FBI round-up of Japanese-Americans began on the West Coast. By the end of the first day, 1,300 supposedly "dangerous aliens" were arrested. The FBI had had these names a long time. Included were civic, business, professional and religious leaders. My father was one. He was in the fishing business.

Around 11 the morning of December 7th, three men came to our door and introduced themselves as FBI. My father was in bed, very weak. He had just returned home the day before from the hospital after a bleeding ulcer surgery. They ordered him to put on his bathrobe and slippers and accompany them. We did not know where. The following day the FBI came searching. Every closet and drawer: books, notebooks, papers; personal

letters - especially from servicemen!

My father, we learned, had been taken to the Federal Penitentiary at Terminal Island off the coast of Los Angeles. His arrest and incarceration stunned most of the townspeople since our family was considered "as American as apple pie", living comfortably in a white neighborhood. I was a naively idealistic, apolitical, provincial twenty-year old. My father's arrest seemed to settle his guilt. People's attitude toward us changed.

My twin brother was attending the University of California at Berkeley. He phoned to say that the Nisei students (those born in the United States) were in a dilemma. They could feel immediate reaction at school, at work, etc. People were advising them to go home; but at bus and train depots, there even was reluctance to sell them tickets. An 8 P.M. curfew and a five-mile limit on travel was imposed on all Japanese, Nisei and Issei (Japanese immigrants). What could he do? Like others, he hitchhiked the 500 miles home.

My older brother, 23, tried to run my father's dying business, a fish market. Suddenly he could not draw money from the bank. Federal orders had frozen bank accounts of all Japanese-Americans.

Across the bay was Terminal Island -- well known today as a naval base. Then, it was a fishing colony of 500 Japanese families. They were the people who became the "whipping boys". These hardy, hard-working fishermen had built an industry from almost nothing. They owned their own radio-equipped tuna fishing boats and cruised as far as Panama. Because of their knowledge of the waters, fantastic tales of "subversive acts" circulated. The fishing fleet was paralyzed. Cash money ran out and business collapsed. The families were in dire straits.

In the meantime, my twin brother who had returned from college, volunteered for the army. He was immediately accepted although my father was held in detention. Depending on the induction center, hundreds of other Niseis wanting to join were refused and given classification I-C, enemy aliens. Some already in service, who were found to have early experiences in Japan, were singled out, ejected from the service and classified as I-C.

On the evening of January 20th, my father was brought home in an ambulance. The following morning, less than 14 hours later, he was dead. Just before his funeral, the FBI called us to notify friends that anyone attending the service would be under surveillance.

"WITHIN 48 HOURS"

On January 29th, the U.S. Attorney General ordered evacuation of Japanese from certain strategic areas. Terminal Island was one. On February 2, 1942, a swarm of FBI agents descended on Terminal Island and arrested 336 Issei on presidential warrants as potential enemy agents. They were all fishermen. This meant that practically all men, heads of families, were incarcerated. Then came a confusion of government orders: to move out -- to stay put. Finally and suddenly, everyone was told to evacuate within 48 hours. Panic ensued as the Island community was flooded with profiteers, vultures looking for an easy buy of refrigerators, radios, cars, furniture, fishing equipment.

Throughout February and March 1942, public officials from Congressman Rankin of Mississippi to Mayor Bowron of Los Angeles, Governor Warren and General DeWitt of California vociferated on "getting the Japs out".

Organizations wishing to "get rid of" the Japanese were growing by leaps and bounds -- political groups, labor unions, veterans' organizations, immigration committees, Oriental exclusion leagues, chambers of commerce, social clubs, lodges, merchants, farmers, realtors, press and tradition-setters such as the Sons and Daughters of the Golden West.

That much of the clamor was decidedly more racial than political or economic cannot be denied. Also, false charges of sabotage, wild rumors and fanciful tales were expanded and the flames of suspicion fanned. To be a friend of the Japanese was not only unpopular but "un-American" and jeopardizing. Also other Orientals, not of Japanese ancestry, were often mistaken for "Japs" and attacked. Finally, buttons sprouted on lapels reading, "I'm not a Jap!"

On March 18, 1942, President Roosevelt established the War Relocation Authority and promulgated Executive Order 9102, the directive to formulate and effectuate a program for relocation, maintenance and supervision.

About March 27, residents of the Los Angeles Harbor Area were issued directives to be ready to move in a week. That was our area. On April 3, my mother, my older brother and I, along with residents of Long Beach, Wilmington, San Pedro, Torrance, etc., left in a car-caravan for the assembly center which was the Santa Anita Race Tracks. We were allowed to take whatever we could carry in our hands, so we limited ourselves to absolute essentials, bedding, some cooking utensils, silverware and rough camp-type clothes.

Every assembly center was a race track or fair grounds, serving as temporary headquarters until "relocation" or concentration camps could hastily be built in desert areas, swamplands or mountain regions.

IT HAS HAPPENED HERE IT COULD HAPPEN AGAIN -- to You!

HOME IN A HORSE STALL

A horse stall became our home. Army cots and straw-filled mattresses were the only furnishings given to each family. Boxes had to be converted into tables, chairs and dressers. Later, internees brought in more household goods or had neighbors from back home send necessary equipment.

My twin brother by then was in language intelligence training in Minnesota, ready to ship out to the South Pacific.

Since the move to the assembly center was in the Spring, there was no climatic hardship. The second evacuation to concentration camps in the interior posed many problems. Utah, Idaho, Arizona, Wyoming, Arkansas were the states selected, as well as Manazar and Tulelake in California. If it was not the dust storms, heat and flies in Arizona, it was the freezing cold of Wyoming, or the sticky mud of Arkansas. It was very hard on the aged, the chronically ill and mothers with small children.

Camp life functioned communally. There was a community mess hall, the community latrine, bath-house, laundry facility. For everything, it was lining up. Post offices and P.X.'s were set up. Schools, churches and hospitals were readied. In Santa Anita, the grandstand bleachers became school and church. The garage under the grandstand became the first hospital. As a nurse's aid, I remember measles cases, TB, broken legs, mental patients, mothers in labor and infants thrown in one large room with doctors sleeping in between. Later partitioned wards were built.

In camp, practically every person not attending school worked. The pay-scale was: \$8.00 a month for unskilled laborers, \$12.00 for semi-skilled, \$16.00 to \$19.00 for professionals. There were many things that all who were able participated in without pay. Every able-bodied male in Arkansas camps went to the forests and chopped down trees for firewood. In some blocks, women dragged these trees in like teams of horses. Anyone who could lift a shovel helped dig the drainage system around their block. Play areas were cleared by block people.

There were marriages, births and deaths. There were family squabbles, differences with administration, rumors of cop-infiltration, confrontations, fights, riots, political beatings and a couple of killings.

Material losses, physical upheaval and being stigmatized were part of the war-time experience. We also suffered, as did other Americans, the loss of a large per cent of our young men who were killed in combat. The 442nd, the Japanese-American Combat Team, distinguished themselves in Europe by becoming the most highly decorated unit in U.S. history.

Ironically, the McCarran Act which provided citizenship for Japanese immigrants, called Isseis, is also the document giving the President power to interne, without due process of law, citizens deemed dangerous and subversive.

"THE UNASSIMILABLES"

Can concerned people desirous of fighting the Eastland Bill or the concentration camp provisions of the McCarran Act, prevent hysteria and false accusations which lead to incarceration of large masses of people? Again coming to the fore is the traditional pattern of dealing with the "unassimilables". And who will be the "unassimilables"? Those who have been violated the most -- the Black people who know this country as few others do, Indians, Mexican-Americans, Puerto Ricans, dissenting youth, militant workers and the foreign born.

The similarity of the Establishment's fear of today's Blacks who are opening the doorway to their African heritage and yesteryear's Japanese-American youth who were attending Japanese schools to learn their own culture is eye-opening. It reveals how unyielding and completely the dominant elite seeks to shackle its subordinated minorities. Only an "American" culture is permitted. The Blacks' efforts to find themselves in terms of their own background culture is only grudgingly granted. Their questioning is deemed "impertinent" and their organizing to control their destinies is labeled "racist" and condemned as threatening "law and order".

Are the ghettos to be walled off and Black leaders incarcerated in the interests of the Establishment? Dr. Martin Luther King told William Hedgepeth, LOOK Senior Editor, "I see a ghetto perhaps cordoned off into a concentration camp. I haven't said there was a move afoot, just that it is a possibility. The more there are riots, the more repression will take place, and the more we face the danger of a right-wing takeover and eventually a fascist society."

"BEFORE THE CRISIS COMES"

A quotation reads: "As we wake or sleep, we grow strong or weak and at last some crisis shows us what we have become." And when that crisis comes, that will be the question each of us must answer. What have we become? How strong or weak are we in combatting this national congenital disease called racism whose malignancy has penetrated every fibre of social life?

In 1942, it took only 137 days - 4-1/2 months - to incarcerate 109,000 people. There was not one single act of sabotage. Their "crime" was their race. Significantly, no mass evacuation of German-Americans or Italian-Americans occurred during World War II. At that time, "relocation centers" were not even constructed. Today, they are already built.

"A rose is a rose is a rose." It matters not the name. Concentration camps, plantations, exchange lands, reservations, relocation centers or strategic hamlets. We must stop the threat.

Let's begin now --- before the crisis comes!

A CALL TO ACTION

We see danger signs of a police state in the United States. In exercising their inalienable rights, Americans have felt the force of a policeman's club, the sting of Mace and tear gas, and the shock of the cattle prod. Many of them have heard jail doors closing shut behind them.

Brutal repression has become reaction's reply to the powerful, broadening mass movements for human rights and human dignity that are sweeping across our country. To Black people, to Indians, to Mexican-Americans, to Puerto Ricans, to dissenting young people, to militant workers and to the foreign born -- to all who seek their freedom -- the answer is being given: "No, not for you!"

There is a clear and present danger that this repression will take the form of a full-fledged police state. Police riots are becoming a commonplace occurrence in towns and cities throughout the country. The slogan of "Law and Order" is being used to suppress mass dissent and protest. In 1968 Congress enacted Senator Eastland's proposal on controlling disturbances. In March 1969 eight participants in the demonstrations at the Chicago Democratic Convention have been indicted, charged with conspiracy to cross state lines to incite a riot and on three other similar charges, each having a maximum five-year sentence and/or \$10,000 fine. This law makes the struggle for civil rights a criminal act.

The reintroduced Eastland Bill (S.12) is being actively promoted in Congress, co-sponsored by Senate Republican Leader Dirksen and 16 other senators. This would make punishable by 10 years imprisonment and \$10,000 fine, giving "aid and comfort" to "any foreign nation or armed group which is engaged in open hostilities" with "the Armed Forces of the United States" (Sec.105). The President could send United States forces against the people of any country, without any right of public discussion. It would be a serious crime to interfere with these adventures by organizing peace demonstrations or by leading strikes during such a period. Another provision (Sec.205) authorizes discharge from employment of any person belonging to an organization "designated by the Attorney General of the United States as subversive". This plainly is an effort to starve people into silence and into conformity with the views of Senator Eastland and those for whom he speaks. Another section authorizes life imprisonment of non-citizens who have been ordered deported (though not charged with a crime) whom no country will take (Sec.404). These and other undemocratic provisions make the Eastland bill, as Professor Thomas Emerson of Yale Law School declared, "a blueprint for a police state".

In May 1968, the House Un-American Activities Committee urged concentration camps for Black militants. Deputy Attorney General Richard Kleindienst urged that student demonstrators be "rounded up and put in a detention camp" (Atlantic Monthly, May 1969). Such camps are already provided for in the McCarran Internal Security Act of 1950, in flagrant violation of the guarantees contained in our Bill of Rights. In case of invasion, a declaration of war or insurrection within the United States, the President can proclaim an "Internal Security Emergency" and order the detention of any "person as to whom there is reasonable ground to believe that such person probably will engage in... sabotage." This plainly would make possible the detention of all dissenters from official policy. Since 1952, four camps have been available in the states of Arizona, Florida, Oklahoma and Pennsylvania. Detention in just such camps of over 100,000 native and foreign-born Japanese-Americans during World War II still remains a shameful blot on our nation's conscience.

Such camps must never open again. But the simple fact is that a police state with its concentration camps could happen here -- unless the people act now to prevent it. We call upon all who treasure freedom - Black and White, native and foreign born - to join together in this critical period to preserve and strengthen freedom.

WE URGE:

- Defeat of the Eastland Bill (S.12).
- Support of Federal suit pending in Washington, D.C. challenging the constitutionality of the Concentration Camp provisions (Title 2) of the Internal Security Act.
- Write to your Senators and Congressman urging them to speak out and vote for S.1872, repealing the Concentration Camp provisions of the Internal Security Act.
- Ask your organizations (church, union, club, etc.) to adopt appropriate resolutions to send your congressional representatives, condemning Concentration Camps. Make your views and actions known in your local press, T.V. and radio.

Help make Mrs. Kochiyama's story widely known!

By Mitchell M. Matsumura

Brother Mitchell M. Matsumura is a field organizer for a proposed Amerasian high school students' organization in the greater Los Angeles area.

INTRODUCTION

Before I get into this article, I would like to remind you of the past column "Mellow Yellow" by Robert Wu which ran regularly in *Gidra* for sometime. The column was specifically written for the level of understanding of high school students. Its purpose was to relate to them and to gain their interest and involvement in the movement. Because of Robert's graduation and the apathy of the students at that time, his outstanding writings have been forgotten by his proposed readers. This is a new time, however, and new minds are waiting to think. We must not give up the high school level of understanding.

I was going to schedule my articles to cover events. But now I feel that it is critical that I relate what has to be related.

AWARENESS

We have read and heard about the success of the Oriental in the last few years, in terms of their economical gains. And there are many who would dismiss the whole Asian American experience with only implying their material success. But the real experiences of the Asians in America have received no real attention.

A more realistic picture of Asian American experiences would show old and new immigrants completely isolated from the larger society and in turn forming pockets of poverty, school curriculums that ignore and do not see the significance of Asian American courage, suffering, achievement, contribution, and pride, Asian youth strung out on drugs, some committing suicide, Asians who have become ashamed of their physical features and cultural heritage and who have rejected their communities in order to become more successful and accepted in the white society. The beating and stealing of money from Asian American junior high school students, the weak knowledge of the lottery system. There is definitely a lack of awareness among Asian Americans, particularly those in high school.

Let us analyze the reasons for the existence of this problem. First of all our high school students are receiving an incomplete and one-sided education. In U.S. History courses, the contributions and importance of Asians in the U.S. are rarely mentioned. An example of this is the completion of the Trans-Pacific railroads by the Chinese and other immigrants, which was very important for it linked the East coast with the West coast, yet this information of contribution was not even acknowledged in some of the history books used in class. One of them gave all the credit to the Irish. Now, what does that say? It says that the typical history class is white. We only learn about the contributions and problems of white people. I thought America is the place where all ethnic groups are acknowledged and where all help to build the greatness of this country. And if this is true let's show it.

This lack of knowledge of Asian Americans in U.S. History courses cause much ignorance among Asian American students about their own heritage and about the role we play in this society. This ignorance leads to the less want of our own past times and the promotion of assimilation at the expense of our own cultural heritage. This we must prevent. If we do explore the contributions Asian Americans and other peoples as ethnic groups we will get a truer history of America and a better insight into our identities.

APATHY

Another major problem that not only exists within our high schools but also in the community in general is apathy. Too long we have let go the discrimination and remained silent. Too long we have failed to act and fight to protect our well being. Even though high school students do not have the responsibility to run or lead this nation, we can at least be aware and care about our communities problems and issues. High school students have the potential to create an Asian-American Studies class or club, where we can relate to our own histories. In such a class, individuals can better understand the important role of the Asian American in this society. And as a result of this understanding will come the desire for improvements which will benefit all people.

The willingness to help others is the key to the advancement of all people. There is no one who can better identify and deal with the problems of the young Asian American than a fellow young Asian American. This identification is especially true of those who face similar problems.

COMMUNITY ORGANIZATIONS

As our new Asian identity develops, we may want to embark on community projects. It becomes important then, to gain support on the part of the community and ourselves, we must also become

HIGH ASIANS TOGETHER

aware of other organizations working in the Asian American community. Here are some examples: Japanese American Citizens League—insurance and credit union group, supporter of youth and social programs, representation of Japanese Americans in national government, fights discrimination against Japanese, repeal Title II, Japanese security and affairs. Chinese American Citizens Alliance—endorses political candidates or legislature that benefits Asian Americans, community and national levels. Same as (JAAC). Asian Involvement—self-help groups, drug abuse, legal services, job development, Sr. citizens, social services, medical services, Asian Studies, hotline, community class and media, draft aid.

The reason for all these different organizations is to meet the needs of the community. The reason why they do not unite as yet with other nationwide White or Third World organizations is because of understanding levels. There are some problems which can only be coped with on a community level rather than a nationwide or statewide level. There are some problems that only an Asian can feel that a White can never feel.

RACIAL PRIDE

One of the strongest arguments I am confronted with constantly is the question concerning the importance of Racial Pride in America and how it affects Asian Americans. One must have security in order to live properly in this society. In order to feel this security, one must understand himself and develop self-pride. Understanding yourself is seeing one's potential and limitations. The things one can do and not do. And since race is a major factor in this, understanding one's self is understanding one's racial ties. For example, if one is an Oriental, he can only ascend as far as the society lets him. He will reach a point which says "no you cannot go any higher, you have reached your farthest point in life." No matter how good or how rich he may be, he will be cut out if he does not meet that group's standards. It is the same with economics. The boss will allow him to be promoted to a certain position and after that point, the man will not allow him to be promoted any higher. To make this a justifiable fact, look at the small percentage of Orientals holding administrative positions to see the reality of this statement.

The failure to recognize one's racial composition results in a loss of identity. This makes the person confused as to which way to turn. He is indefinite in his views concerning political, economical, and social issues. He is between accepting the new foreign values of White America and rejecting his Asian cultural values, which made him have identity in the first place. To further analyze this for example, an Asian who believes he is White would be shocked if Whites discriminated against him. This would blow his ego and maybe his mind. As a result, he loses self confidence that only racial pride could sustain.

Developing this racial pride can contribute to the breaking of one's limitations which are in fact controlled by the majority White America. For example, the Blacks use it and to a degree have been able to get more jobs and better homes, and have eliminated some discrimination. I see this racial pride in many concerned Asian Americans who are using it for their advantage. They have created

SCHOOL COME THER

to take on the problems, issues that effect us now. Asian Involvement can be applied in an organization and used on the high school level. It can be as simple as expressing awareness or as complex as expanding politics on our own level.

The thought of having this type of organization has been discussed with me and. Others have gone to the Asian Involvement office in Downtown, Los Angeles and have helped with the many projects and activities that the Asian community has taken part in. I have seen the potential of us moving. I have seen the silent reactions which have become fatal, and I have seen a small group of 15 from 5 different high schools in Los Angeles meet together to discuss organizing.

To make critical the justification for having this organization, I give you the following example: In March of 1970 there was an Asian American High School Conference which was offered by the Asian Involvement organization members. It was one of their projects at the time. The conference pulled some 100 high school students. Although the conferences main purpose was to gain interest and involvement in the movement, it ended up to have no follow-up or specific programs directed to high school students. So as a result the ones who were interested graduated and progressed no further to expand the concept of Asian Involvement on the high school level. Since then no project or activity has been adopted or offered to involve high school students. I and others from different high schools all over the city have taken the responsibility to expand this effort. In doing so, we have tried to relate to our close friends on what it all is. We have had a hard time. So we decided to write this article and see how many students will contact us and say they are interested or already involved with such actions. The following names and information will aid you in finding contacts:

FURTHER INFORMATION

Attend: High School Open Meeting
Asian Involvement Office
125 Weller Street, Room 303
Los Angeles, California 90012
Time: 1:00 P.M. February 20, Sunday

Write: Concerned Amerasian High School Students
c/o Japanese American Community Services
125 Weller Street, Room 305
Los Angeles, California 90012

Phone: 689-4413

See: Mori Nishida—Asian Involvement
Bruce Takashima—Asian American Hotline
Victor Shibata—Japanese American Citizens League
Tim Watanabe—Asian American Hotline

Contact Personally at:

Dorsey—Mitchell Matsumura
Garfield—Mark Matsushita
Wilson—Ellyn Wong
Muir—Gary Fujimoto
Alhambra—Steve Higashita
Gardena—Joanne Izuka
Los Angeles—Curtis Chan
Manual—Calvin Fong
Mark Keppel—Carolyn Honda
Montebello—Jill Kashiwagi
Culver—Mary Morimoto
Nightengale—Alice Ju
Hamilton—Tianne Kimoto
Fairfax—Jackie Maeshiro
Aviation—Gary Oshiro
Pasadena—Wade Utsunomiya
Blair—Richard Ogawa
Hollywood—Kaye Kai
Belmont—Lani Matsuka
North—Edie Masukane
Venice—Keiko Watanabe
San Fernando—Richard Quintana
Crenshaw—June Mitsunaga

INVOLVEMENT

I sincerely feel that even a small group of hardcore believers will be successful and in the long run the majority will move into it. It does not matter how smart you are, or how great you are, or how cool you are. It only matters if you are willing to expand attitudes of yourself and your people—to expand the unity and involvement of Asian Americans and make a united force to cope with our problems. And remember it does not matter how simple or complex our actions are, it only matters how relevant they are.

POWER TO THE PEOPLE!

many groups and organizations to deal with the conditions of Asians in America. However, on behalf of high school students I think they lack the movement to act now. There is not much time until the present high school students will take over positions as leaders, members, and followers of the Amerasian Movement. We must now get our heads together, on what Asian Involvement is trying to relate to us. Do not get the Amerasian Movement wrong. All the Movement is, is to advance and try to equalize Amerasians through the use of political, economical, social and moral action. The Japanese American Citizens League is part of the movement, they are probably the most significant part of it.

Some Asian Americans feel that it is to below their human and racial dignity to accept or ask for help, even though they desperately need it. As a result, the Asian Americans are left out of nationally funded projects. If we need aid or guidance, we should accept it with no apprehensions because self-preservation is part of human and racial pride.

UNITY

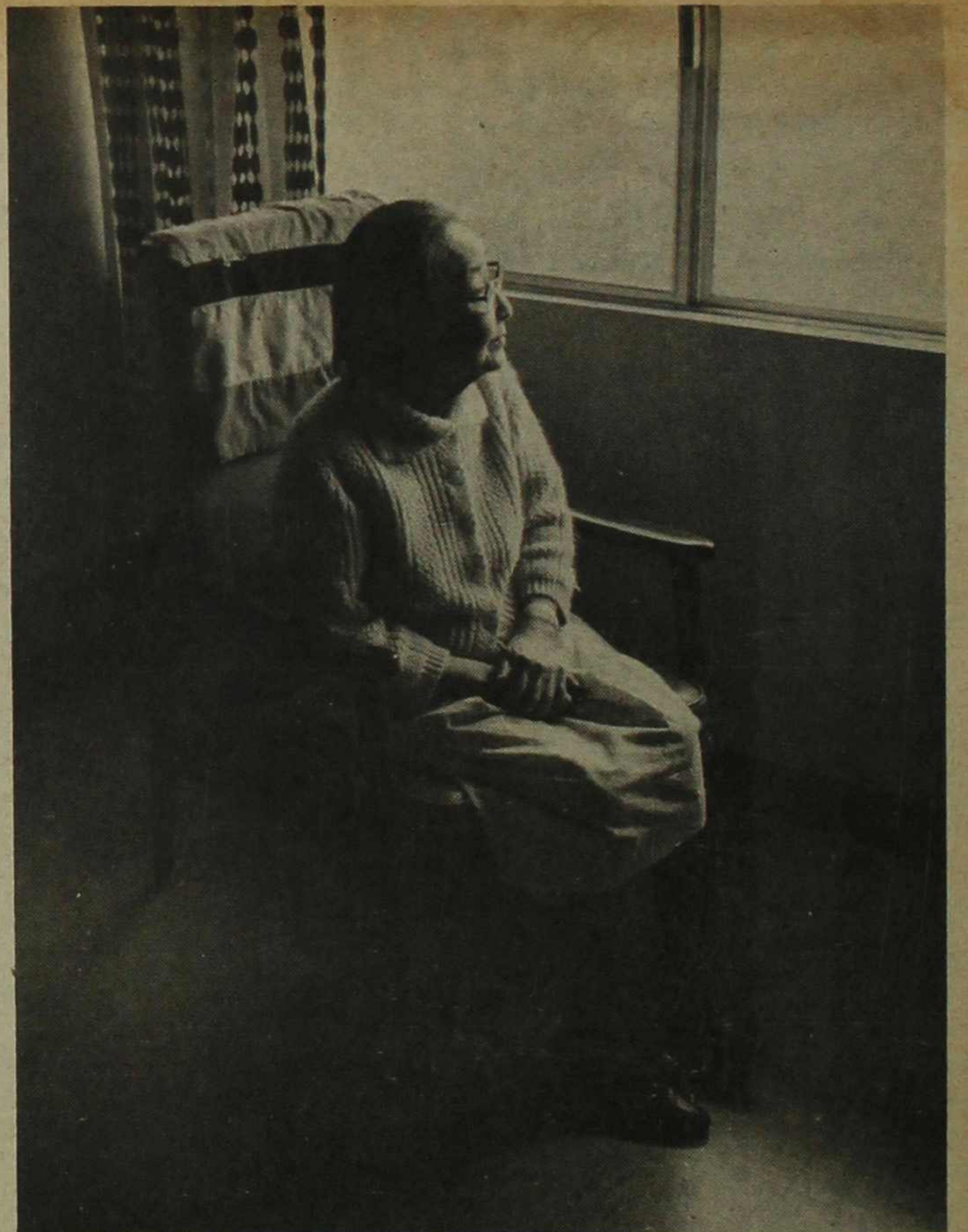
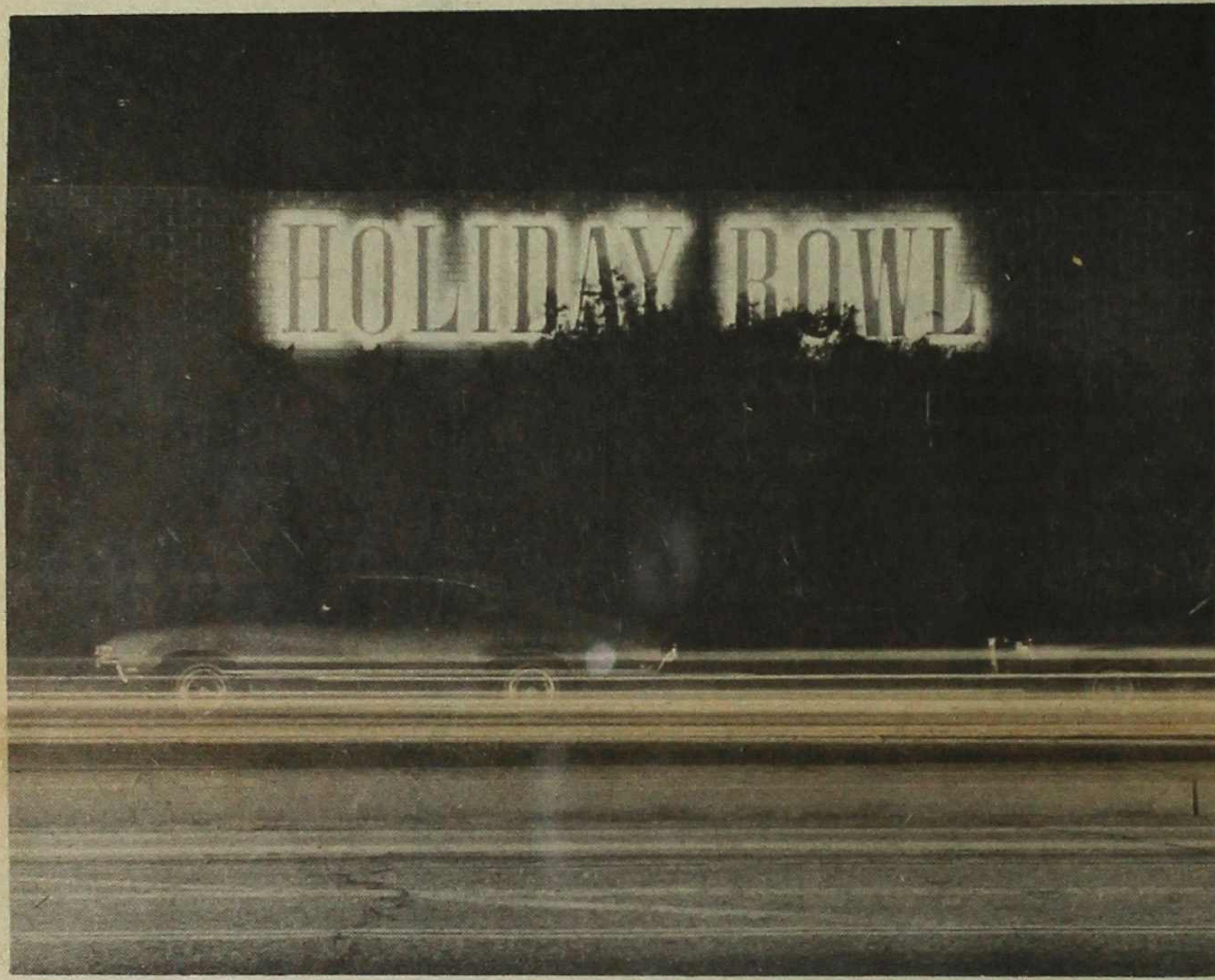
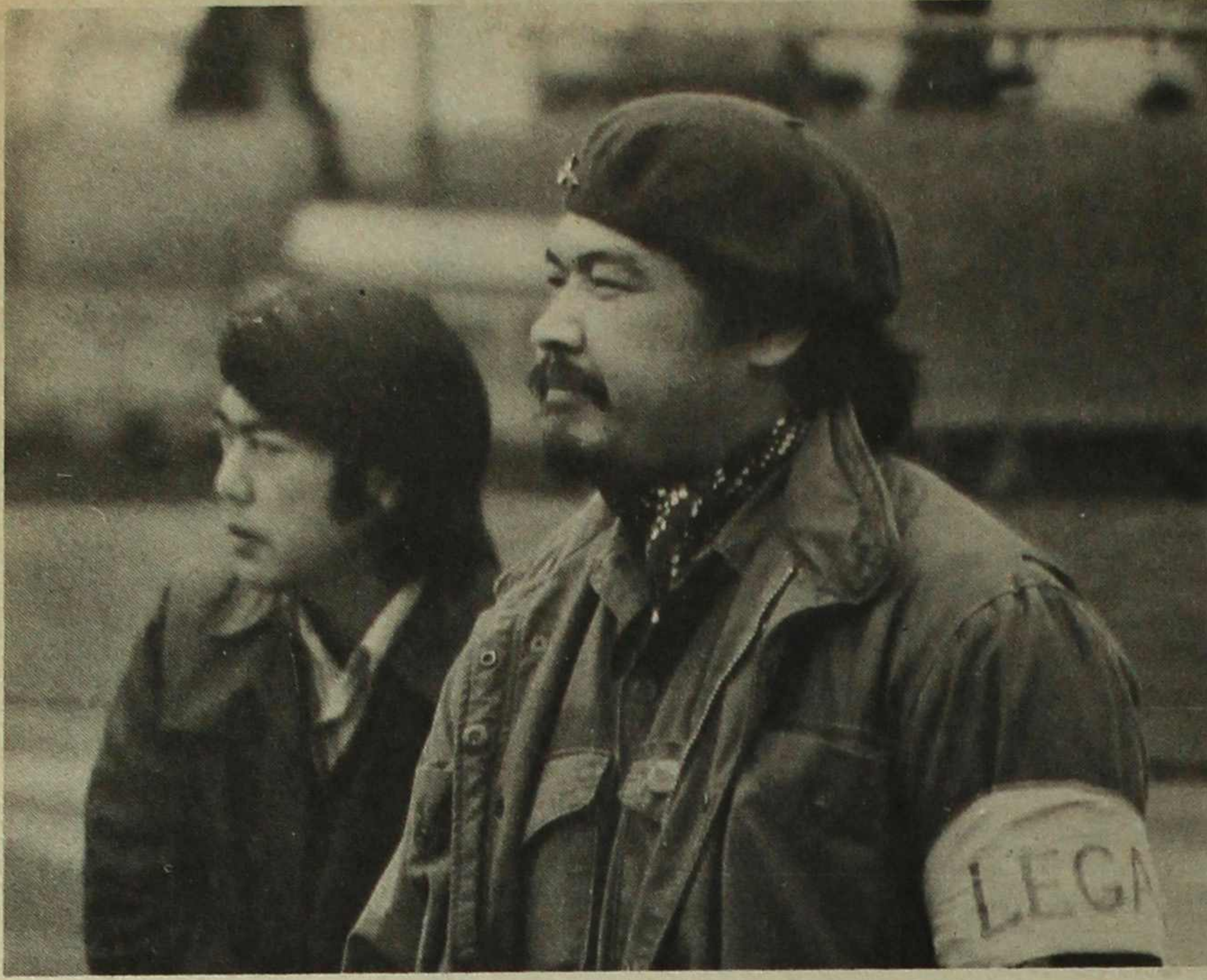
Finally, we must feel a sense of unity with the Asian American people. We can not afford to alienate our fellow Yellow brothers because one is Japanese and the other is Korean. We must put our prejudices behind us and develop a sense of brotherhood with all Asian Americans. Only then will there be a united force to cope with the problems of the Asian American community. How can we expect to have change take place if we cannot work together. The White majority takes us, Japanese, Chinese, Korean, Filipino, Samoan, Hawaiians, Taiwanese etc. as the racial group called Asians. They treat all who are consisted in this group the same. So, if they see us as Asians, the best way to change them is to work as united Asians, first.

POTENTIAL

There is a great potential of Asian American high school students from all different areas to unite with each other in some sort of organization. Right now there are two high school groups that offer interest and involvement. Both of these organizations have so far acted on the topic of Asian American curriculum. The United Asian Americans have succeeded in getting Asian American Studies, Japanese, Mandarin, and Cantonese on their campus. The Pasadena Asian Involvement has obtained two weeks in every U.S. History class in the Pasadena School system devoted to the topic "The Asian experience in America."

Both organizations got their demands settled because they received the support of the community and because they were relating to the people and striving for what was relevant to the peoples lives.

I feel that the time has come, when there should be a high school organization on a large scale dealing with the problems that high school students face. This organization can work with all schools together as a united force, to act as a more representative force. If this organization did exist there would be a structure ready



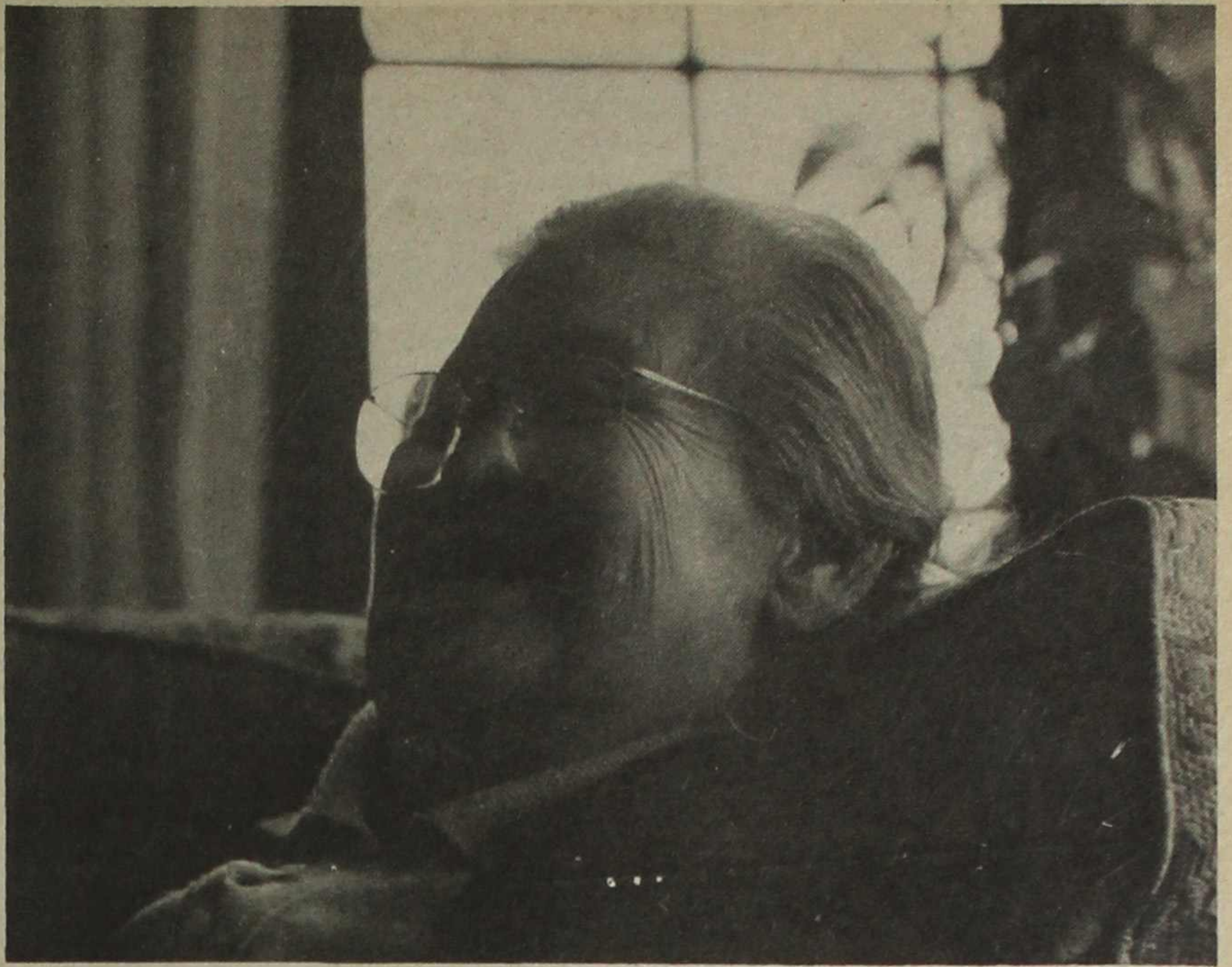
**amerasian
generation**

Photography: Willie Fujinami (middle left) and Alan Ota.

crenshaw
 chinatown
 li'l tokyo
 gardena
 gung hay fot choy
 pioneer project
 asian american hard core
 yellow brotherhood
 wah ching
 red guard
 six companies
 executive order no. 9066
 acid
 internal security act of 1950
 suzi wong
 japs
 chinks
 gooks
 'nam
 korea
 laos
 tora tora tora
 coolie labor
 manzanar
 heart mountain
 orientals
 mongolians
 asians
 you

what are the thoughts behind an image?

Friday, February 12 and Saturday, February 13 at the UCLA Grand Ballroom, Student Union, Asians from the Southern California area will be gathering to discuss the images and realities of Asians in America. A multi-media experience beginning at 7:30 pm, Friday, will include films, slides, guerilla theater, music, and a light show. After the constant bombardment of media during Friday's program a time for the sharing of minds will be needed. The time is set for Saturday, starting at 11 am. New priorities and directions for the Asian in America will be discussed and created, as images and myths of the Asian are confronted and destroyed. Music and dance will end the massive two-day program. The Amerasian Generation will be more than an attempt to get at the thoughts behind an image, it will be a start at a new reality. (For more information, phone 825-1285).



Photography: Candice Ota (top right),
 Alan Ota (middle right), and
 Willie Fujinami (bottom left and right).
 Text: Patti Iwataki.

Before the War poems as they happened by Lawson Fusao Inada

Before the War
by Lawson Fusao Inada
Morrow: New York, 1971
124 pp., \$5.00

A volume of poetry holds many more problems for the critic than say, a novel. Fiction, no matter how complex, may be examined as an entity; a collection of poems are read separately. Does critical judgement rest on the most successful poems? Or do we "average in" those that somewhat miss the mark? I think that Coleridge's definition may be of service: a poem proposes for its "immediate object pleasure... (and) such delight from the whole, as is compatible with distinct gratification from each component part." Thus, as a poem becomes successful in proportion to its tightness of organization (all its elements working together and requiring each other to produce the total effect), a collection of poems is judged by the manner in which each piece contributes to the poetic vision. This is a measure of *success*, of *perfection*. A poem's—and a book of poems'—*significance* is judged by its scope, or the diversity of the elements that it integrates. With these standards in mind, one comes from Lawson Inada's first collection, *Before the War*, with delight and enthusiasm.

A Sansei, Lawson Inada lived through the War in the concentration camps with his family. Afterwards he returned to the Black and Latin section of west Fresno, California. Part of his writing training came from the fine programs at UC Berkeley and the State University of Iowa. He is thus a special mixture of the academic craftsman, and the poet with "mud on his shoes."

Inada is equally skilled in both capturing the moods of the rural Midwest and the rhythms of jazz in the city after dark. His keen ear and knowledge of prosody helps to establish a taut interrelationship of sound and sense in almost all the poems represented. Furthermore, unlike some young poets, his sense of tone is both controlled and diverse; he can be humorous, ironic, bitter. The subtitle to *Before the War* is "poems as they happened," and the feeling of immediacy runs throughout. But this vitality is, for the most part, very disciplined; Inada's work avoids the ultrapolished slickness which tends towards predictability. Most exciting about the whole collection however, is Inada's development and maturity as a poet. The poems become progressively more controlled yet more daring—increasingly varied elements of form, structure, subject and tone are experimented upon, and intertwined with each other. Lawson Inada is an artist of considerable accomplishment and even greater promise.

"From Our Album," one of his longer poems, deals with the concentration camp experience. The following excerpt illustrates the poet's precise, haunting imagery, aided by the assonance and heavy stresses in the final line.

The pheasant is an Oriental creature,
so it is only natural
that one fly into camp

and, famished by rations and cans,
break out in secret native dance
over a fire, on a black coal stove.

Later in the same poem:

Because a dentist
logically drives a butcher truck,

I rode with my father
to the slaughterhouse on an afternoon.

Not hammers, nor bullets,
could make him close his eyes.

Here the word "logically" jarringly presses home the feeling of barely leashed rage.

Later in the book, "The Way I Came" shows how Inada's subtle and intelligent rhythmic sense brings music to lines dealing with that subject. One stanza:

And somewhere there is music,
little more than sound,
But it is music,
within the sound
of traffic, the cattle
moaning into Illinois.

The music of the "moaning" is strengthened by the stress on the "moan," an accent not equalled until the last syllable of the line: the "o" sound in "Illinois." Furthermore, this final line is given extra weight by the quicker and less stressed previous two lines.

It is, of course, an injustice to quote only excerpts from poems. One instance where this is especially true is "Hunters," a longer poem. This is a mature work—structured well, building and releasing

tensions smoothly, and utilizing rhyme and alliteration with sensitivity. One aspect of Inada's development is his integration of stanzaic form and the word's sound with his natural gift for visual imagery and metrical variation. One of the book's best selections is "Blues for Dan Morin," where these elements are combined with delightful results. One segment reads:

Man
I feel
ridiculous

scuttling through
suburbia
on a skinny

tired bike
with gears going
tick tick tick

and dinner doors
closing and kids
going

in and it
getting
dusk

on me
tick tick
and I

don't dig
it being
outside

Morin we
were friends
I mean

your dying it's
a bitch
a drag

I mean it's
taking two
bites

out of a
melon turning
around

one time and finding
and finding
nothing but

rind rind rind

Inada's humor can also express itself in surrealism.

Ecclesiastes, the Greek,
used to yell "Vanity! Vanity!"
like a dirty old man.
We knew what he wanted.

Now the kids chant "Commodity! Commodity!"
on their way to the five-and-ten.

His daughter drives a Buick named Electra.

That is a passage from "Report from the New Country."

Some of his later work takes an Asian perspective with a sometimes chilling mixture of wit and profound anger. "For the EHW" for example, ends:

and you have long red underwear
flagging out from under silk and tweed—
the secret uniform
of the Eternal Honkies of the World;

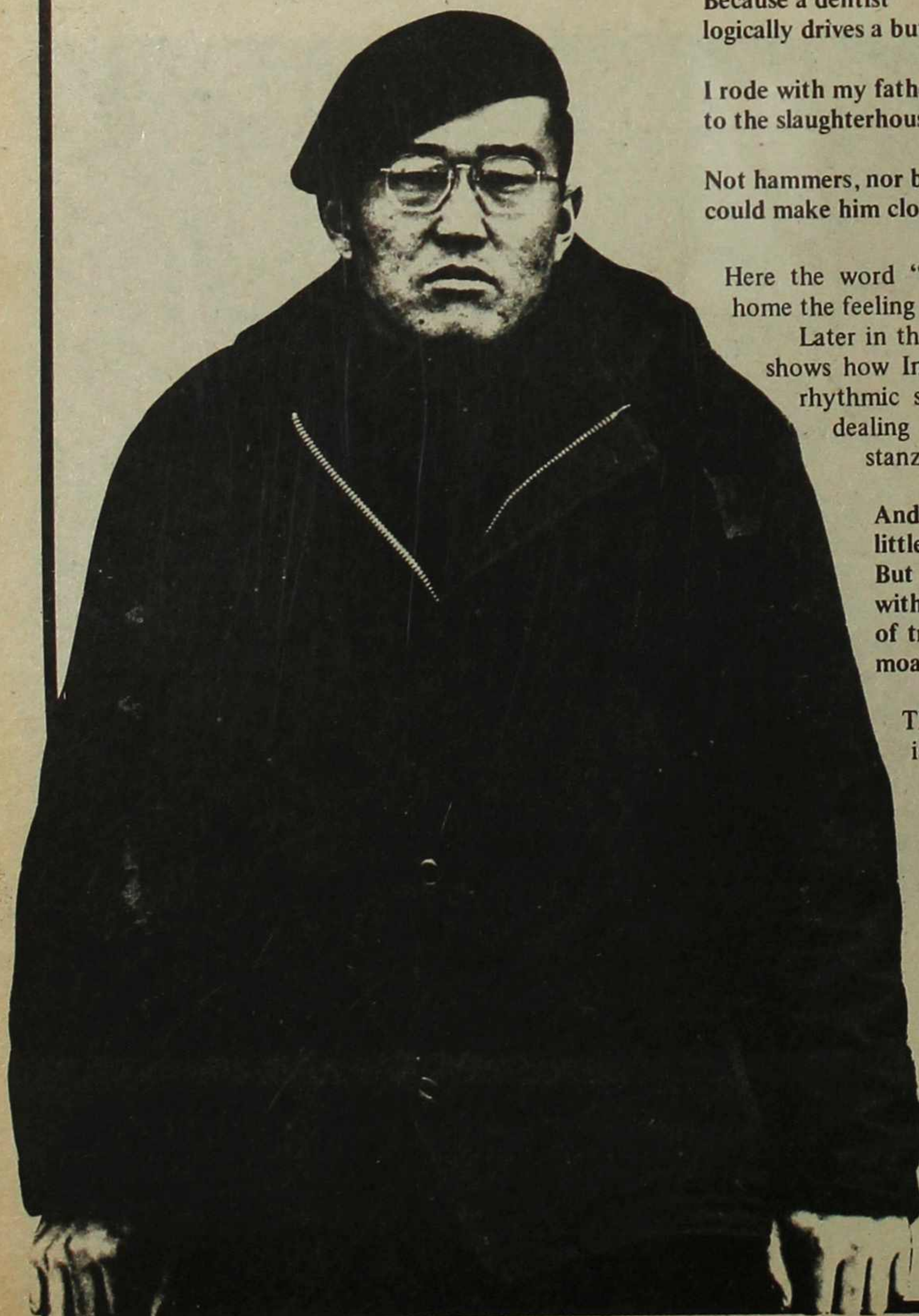
and one of these nights
when you're slipping into your
inside outhouse
and unbuttoning the flap,

I'm going to be there,
and, despite your drawl and twang,
there won't be any time

for questions or answers.

The fragments above may indicate the range of Inada's subject matter and style, but give no hint as to the depth of his poems. The reader is thus recommended to *Before the War*—not merely because Inada is one of the very very few Asian American poets publishing, but for the satisfying literary experience it provides as well.

—Bruce Iwasaki



The House That JACS Built

There is a house on the street where Asian brothers and sisters can come together, get their heads straight, and learn to dig each other.

The brothers and sisters who reside there function as a collective. From their own experiences, answers to the questions—"Where they've been" and "What they're going to be" activate a sincere community concern. This conscious survival struggle is what enables them to care about the struggle of others. Because of the changes they themselves have made, the members of the Hard Core House are involved in revolutionary changes to overcome the oppressive conditions which cause drug abuse. It is the realization that the present economic structure is denying Asians and other minority people the dignity of their own identity. The business of Hard Core is 'human'—to make 'All Power' a reality to the people.

"The man who cannot see that starvation, overwork, dirt and disease are anti-social as prostitution—that they are the vices and crimes of a nation, and not merely its misfortunes—is (to put it as politely as possible) a hopelessly Private Person."

Bernard Shaw's Mrs. Warren's Profession

Asian American Hard Core is one of the several community programs that the JACS office supports. The JACS (Japanese American Community Service) office is located at 125 Weller Street on the third level of the Sun Building. Looking out of the window, one sees below what may conceivably be called the city of Los Angeles. The reality of the outside penetrates through to the realness of the people inside.

The efficiency of the brothers and sisters on the staff reveals their strong sense of purpose—A commitment to serve the people through information and involvement. It is not the idealism of the Movement—the explanation of social problems—that gives impetus to JACS; but rather, the recognition of illegitimate motives existing within the system which creates these injustices.

An individual's identity is directly related to his human security. The development of human security is based on human needs. The basic human needs are food, clothing, shelter, medical treatment and employment. What exists today is that these needs are being fulfilled in proportion to a racist scale with certain whites on top, and everyone else on the bottom.

I walked into the JACS office because I needed a job. I was frustrated from being on the street. Unemployment is a drag! I wasn't sure of they could help me, but I had nothing to lose by trying. The office was informal, but well organized (that was cool). The friendliness of the staff made me feel comfortable (really). The brother to whom I spoke took a sincere interest in my rap. I became aware of a beautiful feeling inside myself. They wanted to help me. The beauty was the absence of profit as power, but rather, the presence of people as power.

Listen, baby. I'm just getting hip to myself. I'm Japanese. Can you dig it?

—Kyodai

Alien Aid

On February 3, 1971, a delegation will be going to Sacramento to request a meeting with Governor Reagan to voice their concern and opposition to a recently issued State Directive (Manual Letter 155) which eliminates from aid, all "illegal" aliens. The following is a brief summary of those things which led up to the delegation being sent.

On January 6, 1971 the Los Angeles County Department of Public Social Services (DPSS) issued directives to all districts that illegal aliens were to be terminated from aid. Originating from the State Department of Welfare, "illegal" aliens were classified as all those who could not show proof or proper documentation of legal entry into the United States. Previously, the Welfare Department, claiming they were not the Immigration Department, refused to inquire into one's alien status. Now because of financial difficulties the State is aiming to reduce expenditures by eliminating aliens.

This action, undertaken without any consideration of recipients, has greatly affected our people. People, afraid and frightened, have continuously been calling the Outpost Station in Sho Tokyo since the implementation of those directives.

Letters, untranslated, have been sent to Issei recipients stating that aid will be terminated if legal documentation is not brought to the designated office within a specific deadline, which has been between two to five days depending on the district. Not included in the letter is the recipient's right to a "fair hearing" during which time the recipient would have an extended amount of time to prove himself to be a "legal" alien.

The proof of innocence, thus, lies on the accused.

We have found that many of our people have lost their alien registration card and must thus reapply at the Immigration Dept. The time it takes, however, to obtain a duplicate alien registration card is approximately two to three weeks. There are also many who have never had an alien registration card.

In the Mexican-American community, one man 70 years of age has committed suicide; another man had a heart attack when told the information over the phone; an Immigration Dept. car was stationed close to the El Monte Social Service Dept. waiting for those who could show no proof of their entry.

In our community we have had a number of aliens who have no proof of their legal entry although they do have legal residence. Many Issei, working as farm laborers, have been in the US prior to 1920, but are unable to locate documents for purposes of verification. One Issei man, presently in a convalescent home was sent such a letter, untranslated and without information regarding "fair hearing" by his social worker. This letter was brought to our attention for the client in his condition, is unable to take any course of action. He has no documents whatsoever and according to the letter sent him, he has two days from the time the letter was dated to show proof of legal entry. Otherwise, his aid will be terminated.

He is but one of the many Issei recipients facing this same crisis.

It must be understood that this recent action has greater implications and is just the first step in the trend the State intends to follow. Ellis P. Murphy, Director of the Los Angeles County of the DPSS stated at a recent meeting with the Welfare Rights Organization that laws are to be proposed during this State Legislative Session that all aliens be eliminated from receiving welfare.

ENDO FAMILY

DONATES TO AAHC

We the members of Asian American Hard Core, L.A. Chapter acknowledge the generous donation from the families of Katsuo Endo who passed away on November 15, 1970.

We re-dedicate our lives for the betterment of ourselves and our Asian Communities. The passing of this Issei and the pioneers before shows that change has come very slowly for Asian people and all oppressed people. Asian American Hard Core's service programs deal with problems in the community which administrators of Public Social Agencies refuse to deal with. We know that the existing community programs are only a band-aid service because of the insensitivity of so-called Social Service Institutions whose ears fall deaf to the problems in the Asian Communities i.e.: Senior Citizens, Isseis and older Niseis, Youth, Drug Abuse, un-employment, and Child Care Facilities. We ask no more than what should exist according to our needs in the Asian Communities and all other minority communities, Poor Whites included.

Changes are coming about and we should all be ready to accept change for the betterment, compassion, and everlasting understanding between all people.

Peace and Love to all people,
Asian American Hard Core, L.A. Chapter

IDENTIFY YOURSELVES

sisters
and
brothers

Let this be clear: "prison time" does not rehabilitate. Prison time serves only to alienate one from society, which is the mother and breeder of criminal acts and narcotics addicts. I accuse the California Adult Authority and the Department of Corrections, and the Penal Institution for the ultimate penalty of dehumanization. Understand that the roots of the Penal Institution and all its running dogs stem from this capitalist state in which we live. Understand that only a capitalist country goes through this dehumanization process. We need change in our society. We need change in our government. The President of the US is alienated from the people. Only the people can make the changes needed for the betterment of all. People for the betterment of all, identify yourself and let's work collectively for a better system so all people can live in harmony.

All Power to the People
TINY BLACK JUANS

CHINATOWN FERMENT

by Pei-Ngor Chin

Do the Chinese people have problems in Los Angeles? The general myth is that "there are no problems." This is a fallacy! We have had problems in the past, in the present, and we will have problems in the future.

Two significant factors contribute to some gross misconceptions of the Chinese in Los Angeles, namely; the general public's tendency to stereotype and the Chinese's tendency to hide the darker side of their culture.

It is true that Los Angeles Chinese Community has its share of the problems, similar to those existing in New York and in San Francisco Chinese communities, yet, we have our own unique characteristics and problems which are different from those problems elsewhere in the United States. It would be a fault to generalize problems confronting a small section of the Chinese population to the whole nation.

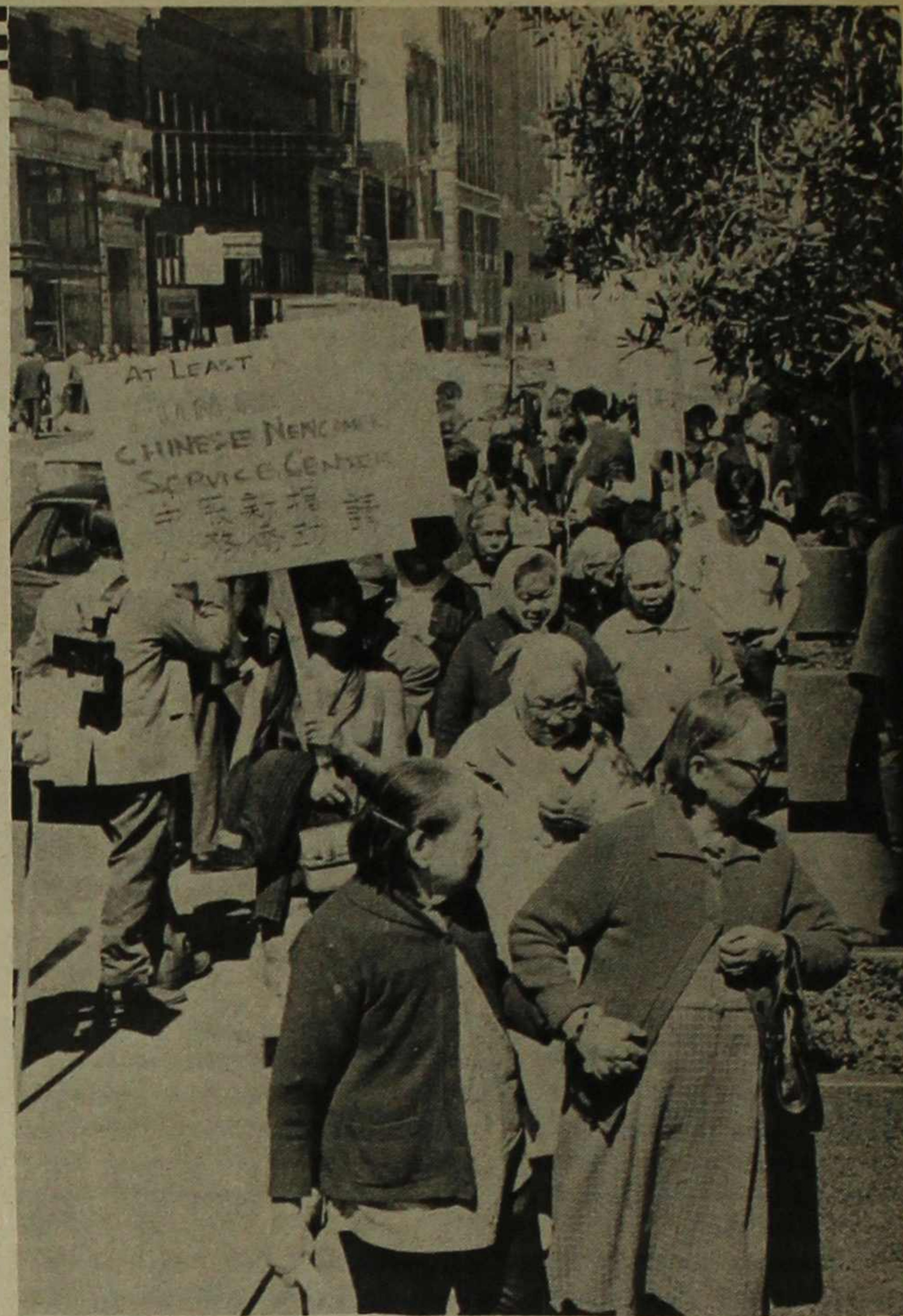
In order to clear some of these myths, it is time to bring some of these problems to the limelight.

The exact number of the Chinese population living in Los Angeles County is not known. The present estimated number based on the 1960 population census and the number of immigrants settling in Los Angeles annually is about 45,000. In 1969, there were a total of 9,516 aliens from China, Hong Kong and Taiwan registered at the Immigration and Naturalization Services, Los Angeles County.

Out of the total Chinese population, a small percentage of them are in dire need of help. Rating the intensity of the problems, the Chinese senior citizens come first on the list, followed by the recent immigrants from Hong Kong and Taiwan, and the youths.

The senior citizens are the "so-journers", mostly males, who came here as pioneers, leaving their families in China mainland. Some of them have worked in the mines and on the railroads, in the early part of the twentieth century. With political upheaval in Communist China, they have lost contact with their primary family members permanently. They are living on their meagre savings since a great number of them refuse welfare. Having lived in Chinatown all their lives, they have not learned the "English" language. In addition to the problems of loneliness, ill-health, and a deep sense of hopelessness common to most senior citizens, their problems are intensified due to the language barrier. It is not surprising that a number of them find solutions in suicides. The suicide rate among senior-citizens in Los Angeles Chinatown is almost twice the national statistics.

Due to the relaxation of the immigration laws since 1965, there has been an influx of immigrants from Hong Kong and Taiwan. They come to reunite with their family members through the sponsorship of one of their "immediate relative" who is a United States citizen or permanent resident alien. The sponsors often do not have the means to support them. Most immigrants are not well-prepared for the American way of life. Their first disillusionment is that "America is not paved with gold." Not being able to speak and to write "English", they are not able to find employment. Even professionals, such as accountants, doctors, and college-professors are proficient in their native language, must accept menial jobs



which are below their dignity and self-respect such as bus-boys, cooks, dish-washers. Under-employment is wide-spread, in spite of the fact that some of them may hold even two or three menial jobs, working ten to sixteen hours per day, six to seven days per week. Struck by shame and fear, they feel they are unable to return to their country of origin because this would mean a proof of their failure in America.

The youth constitute another problem, although in comparison to San Francisco and New York, juvenile delinquency among the Chinese is still very low in Los Angeles. Nevertheless, truancy, use of drugs and narcotics, and petty thefts have been recorded as growing problems in Chinatown. The juvenile delinquency rate is higher among the American-born Chinese youth than the newly-arrived youth. The American-born youth are faced with the stress and storm as any American youth, coupled with the cultural value conflicts with their Chinese-born parents. The generation gap is intensified by the fact that the two generations may communicate in totally different languages.

Behind the facade of beautiful tourist attractions in Los Angeles Chinatown, lurks the unknown ugliness of tiny attics, ever-crowded sewing factories and filthy hotel rooms—the unfortunate inhabitants of which may be afflicted with tuberculosis. Los Angeles Chinatown is on the verge of becoming a complete ghetto. Most of the Chinese people do not live in Chinatown. However, the "non-English speaking Chinese population do tend to settle around the Chinatown area. There are not enough accommodations and jobs to absorb the rapid increase of new arrivals each month. Each month, we find ourselves deeper and deeper in the whirlpool of crisis. Such massive problems can no longer be handled by family members and family associations as it were in the past. We need external help to resolve these problems.

Unfortunately, in Los Angeles County, there are very few community resources to help them regarding employment, poverty, housing, health, education and so forth. The myth is that the Chinese do not need social services. Even when services are available, they will not come for help. This accounts for there being few Chinese-speaking workers in any of the public social services and employment agencies to meet the growing needs of the Chinese population in Los Angeles. We find there are no old age homes and no recreational facilities in and around Chinatown. There is a lack of day-care centers, schools, and clinics staffed by bi-lingual workers to serve the Chinese immigrants, senior citizens and the mal-nourished children.

While the American society in general is beginning to recognize the needs of the Blacks and the Browns, the quiet Orientals are "forgotten" and "ignored". Whereas opportunities have been granted by the majority to other minority groups, these opportunities are not easily accessible to the Orientals. The Chinese-Americans, as any other Oriental groups, are "excluded from the majority and often left out from the minority," yet at best we are hyphenated Americans without being able to share the rights and privileges of full-fledged Americans.

Unless something is done soon to prevent the explosion of these problems into uncontrollable dimensions, the effects will be unfortunate both for the Chinese community and for American society at large. Both the Chinese people and the American public should share the responsibility and act together to prevent this calamity. Prevention calls for immediate planning and action. Only through mutual understanding and social action, will the Chinese in Los Angeles be able to cope with these problems.



四海之內
皆兄弟也，

獻給羅省中國朋友

DIRECTORY OF SERVICES AVAILABLE IN THE

CHINESE COMMUNITY

INTRODUCTION

Chinese New Years. What is it and what does it signify?

For some it is firecrackers, parades and lion dances. For others it is an old year finished and a new year, filled with hopes of success and good health, beginning. More importantly, for all, Chinese New Year is a time of realization, the realization that we are still Chinese even though we live in America, that there are problems facing us which must be dealt with, and that we ourselves are responsible for solving these problems -- for if we do not, who will?

Contrary to its public image, Chinatown is not limited to the neon lights, fancy restaurants and numerous gift shops on Gin Ling Way. Chinatown is also three families living in a one-apartment unit, a seamstress making fifty dollars working seven days a week, a young boy dropping out of high school because of the English problem, a man being turned down in his quest for a decent job and settling for a poor paying one because of that same language barrier, the man's wife having to work long hours just to make ends meet, and their children suffering in the end because of these circumstances.

These social inadequacies and shortcomings however, are largely unknown to the public outside of the Chinese community. The Chinese have a certain pride, a pride that causes us to conceal these difficulties, a pride that tells us that we are a people strong enough to overcome any obstacles, no matter how adverse the conditions may be, and a pride that makes us proud of being Chinese. The Chinese youth have that same pride inherent in us. It is with this pride that the Chinatown Youth Council and one of its member organizations, the Chinatown Youth Association, are putting out this pamphlet as an aid to their community. We feel that there are many social services offered that will benefit the community, services that the community is entitled to but are largely unused because most people have not been informed of them. Hopefully the information condensed in this publication will assist the people of the Chinese community in their search for a better, happier, and more meaningful life here in America.

Have a Happy Chinese New Year.

--- CYC , CYA ---

Year of the Boar
4669

CHINATOWN YOUTH ASSOCIATION

The Chinatown Youth Association is a youth group for junior and senior high school students in the Chinatown area. The purpose of the CYA is to provide recreational and social activities for the youth as well as the opportunity to develop group leadership. During the summer, a basketball league, art workshop, and field trips took place. On-going projects include an art workshop, college counseling, planning social activities, looking into possible youth center locations, and initiating a film series in Chinatown. College volunteers act as counselors and supervisors of the various projects. For more information please contact;

Scott Lee - 256-5111

Janet Lim or Marion Wong - 826-8080

Asian - American Studies Center at UCLA - 825-2974

CHINATOWN YOUTH COUNCIL

The primary purpose of the Chinatown Youth Council is to help and encourage the youth of the community to become useful and productive citizens through planning and carrying out meaningful programs in the areas of employment, education, delinquency prevention, and recreation.

Presently, nine youth groups comprise the Council. They are the Asian-American Tutorial Project, Asian Involvement, the Chinatown Youth Association, Chi-Am Community Club, Oriental Racing Association, Pasadena Chinese Club, Wanderers, Wah Ching and Young Chinese Association.

The Council hopes to operate out of a future Chinatown Youth Council Center. All future Chinatown youth programs, regardless of sponsoring agency or organization, could then be located under the same roof to maximize coordination and effectiveness. All Chinatown youth between the ages of 13 and 21 would be invited to participate in all programs.

If any youth or youth organization is interested in planning or participating in Chinatown youth activities, contact the Chinatown Youth Council through the Asian-American Studies Center at UCLA, telephone: 825-2974

ESL

The English as a Second Language program holds Adult Education classes at Castelar Elementary School (corner of Yale and College St.) The teaching stresses the practical usage of English. There are now

five qualified ESL teachers plus a number of volunteer instructors, making it possible to give individual instruction, which is often bilingual.

Classes of different levels are offered to meet the needs of the students. Anyone interested is encouraged to enroll at Castelar, Monday thru Thursday, 6 to 9 PM, or contact the Asian-American Studies Center at UCLA, telephone: 825-2974.

ASIAN-AMERICAN TUTORIAL PROJECT

This project serves the L.A. Asian-American community mainly by tutoring those who are hampered because they speak little or no English. The tutors are volunteer college students.

At present, this project provides tutorial services for over 400 students at Castelar Elementary School, Solano Elementary School, and Cambria Adult School. There, the students are tutored in small groups to receive adequate attention.

In addition to tutoring, the AATP has helped over 400 aliens register, taken tutees on various field trips, and sponsored an Economic Youth Opportunity Agency Summer Program, which helped solve some employment, recreational and English problems. It has also sponsored a Uni-Camp session, during the summer, which provided 10 days of free camping for 100 kids in the San Bernardino Mountains.

If you wish to be a tutor, or if you need assistance in tutoring please contact people in the following schools.

1) AATP

UCLA
3232B, Campbell Hall
Los Angeles, Cal. 90024
Tel. 825-3881

2) AATP

CAL. STATE L.A.
Administration 114
5151 State College Drive
Los Angeles, Cal.
Tel. 224-2594

3) AATP

USC
681 W. 34th Street
Los Angeles, Cal. 90007
Tel. 746-2537

ORIENTAL SERVICE CENTER

The Oriental Service Center was created to serve the needs of the Oriental communities. They can assist you to obtain information, free of charge, in matters concerning:

- 1) Employment
- 2) Education
- 3) Social Security
- 4) Medical Services
- 5) Immigration
- 6) Translation or Interpretation
- 7) Personal or Family Problems

The center is located at the International Institute of Los Angeles, 435 South Boyle Ave., telephone number 265-2606. They have a social worker who speaks Chinese. Her name is Mrs. Ethel Wen.

For the convenience of the Chinese people who live in Chinatown, the Oriental Service Center has an outpost at 935 North Broadway. However, the only days of operation are Tuesdays and Thursdays from 1PM to 5PM. Their telephone number is 623-5794.

IMMIGRATION

All immigrants, old and new, face various problems, e.g. language, housing and jobs, which may have solutions that they are not aware of, e.g. the change from 'paper' last names to true last names. Mr. Norman Moy, a Chinese-speaking social worker, is eager to help those who are confronted with these problems. He can be reached at the following places and hours:

1) International Institute of Los Angeles
435 S. Boyle Ave.
Los Angeles, Calif.
Tel. 261-4171 or 261-0781
Mon., Wed., and Fri., from 9 A.M. to 5 P.M.

2) CACA Office

415 Bamboo Lane
Los Angeles, Calif.
Tel. 628-8015
Tues. 12 P.M. to 5 P.M. and Thurs. 12 P.M. to 6 P.M.

MEDICAL SERVICES FOR CHINATOWN.

1. Central District Health Center
241 North Figueroa Street
L.A. 90012
Telephone: 625-3212

Transportation: The Central District Health Center is only one or two miles from Chinatown. From Hill Street, take the no. 42 bus to Temple Street. Get off at the corner of Temple Street and Figueroa Street; walk one block to get to no. 241.

Services: This is a public health center and it operates primarily in the area of preventive medicine and health education. There are no in-patient facilities or treatment for people who are hurt or sick: such cases are referred to the County Hospital. The following services are offered free of charge, and you can make an appointment to receive care Monday through Friday from 8:30 AM to 4:30 PM:

1. Well-baby clinic: medical check-ups, immunizations, referral for special health services if needed, proper care (diet, toilet training, discipline) of babies.
2. Children's Dental Clinic: for children from 2-6 comprehensive dental care.
3. Chest X-ray Service: no appointment necessary. Free x-ray for anyone over 15 years of age.
4. TB and Chest Clinic
5. Venereal Disease Clinics: Free examination and treatment.

6. Family Planning Clinic: Birth control information and prescriptions complete female examination including cancer screening exam (thyroid, breasts, womb, pap smears).
7. Maternity Clinics: free pre-natal care, including blood and urine tests, TB tests, cancer tests, polio shots, some dental care, information on proper health care during pregnancy, referral to hospitals for delivery.
8. Alcoholic Rehabilitation Clinic
9. Animal bites: rabies shots.
10. Public Health Nurses and Social Workers to visit homes and do health counseling as well as personal and family counseling.

Additional notes: At present, there are no Cantonese-speaking personnel at the Central District Health Center. There is, however, at least one Chinese nurse, and the Health Educator, Alice Chu, understands Mandarin. Both Mrs. Chu and the other Chinese on the staff are anxious to serve the Chinese community. Mrs. Chu has a lecture and slide show about the Center which she will present to groups upon request.

In addition to the services listed, the Center also sponsors mobile health units from time to time in various communities.

II. Los Angeles County Hospital - USC Medical Center 1200 North State Street, L.A. Telephone: 225-3115

Transportation: On Main Street, take the no. 92 bus north. This bus stops right at the outpatient clinic of the County Hospital. All new general patients should go to Room 1050. Emergency Cases should report to the Main Admitting Room.

Services: The County Hospital offers the full range of preventive, diagnostic, and emergency services, both out-patient and in-patient. In addition to preventive and educational services offered by the public health center, this is a public hospital to treat people who are hurt or sick. Over 300 clinical services are offered.

Other Information: There is a bi-lingual personnel at the County Hospital, and doctors or nurses who speak Cantonese can be called to the clinic to help or interpret for Chinese patients.

III. French Hospital 531 West College Street, L.A. Telephone: 624-8411

Transportation: The French Hospital is located right in Chinatown.

Services: This is a small, private hospital, offering primarily in-patient medical care.

Other Information: There are bi-lingual doctors on the staff. In particular, Dr. Julius Sue is an assistant-chief-of-staff at French Hospital and has a long career of service and experience in the Chinese Community.

IV. Resthaven Psychiatric Hospital 765 West College Street, L.A. Telephone: 626-8241

Transportation: This hospital is located three blocks from Broadway going west on College Street.

Services: There is both in- and out-patient care for paying patients.

Other Information: At present, Resthaven is in the process of developing more services for the various minority communities in the LA area. Along these lines, Dr. John Wong has offered his services to the hospital to serve patients from the Chinese community.

Private Psychiatric Care:

DR. John Wong (Bi-lingual, Cantonese-English)
1127 Wilshire Boulevard, LA 90017
Telephone: 481-0022

FOOD STAMPS

These are issued by the Federal Government to the low-income

persons in the community. Low-income persons include those with income less than \$ 169 per month for a single person and total property worth less than \$ 1,000, or \$ 205 per month for a couple, with property less than \$ 1,500, or large families with high budgets. The food stamps are used for purchasing food at a reduced price (40% less). This applies also to non-citizens. For applications for the food stamp program contact:

- 1) L.A. County Department of Public Social Services
Metro-North District
2711 W. Beverly Blvd.,
Los Angeles
Telephone: 387-4181 (Chinese speaking staff provided).
- 2) L.A. County Department of Public Social Services
Administrative Office
4900 Triggs Street,
City of Commerce
Telephone: 268-8281 (Ask for Mrs. Lily L. Chen).

L.A. Committee for Defense of the Bill of Rights

This organization works to safeguard the civil rights of American citizens and aliens. It gives legal counseling on draft problems, immigration and naturalization, discrimination in housing and jobs, and problems in other political activities. This organization also tries to repeal statutes discriminating against minorities. For further information, please contact:

L.A. Committee for Defense of the Bill of Rights
326 West 3rd Street, room 318
L.A. Calif. 90013
Telephone no. 625-2169
Open daily 9:30 AM to 4:30PM, Monday thru Friday.

Asian-American Legal Service

This is a group of volunteer lawyers and law students helping Asians who can not afford their lawyers.

This Service assists the Public Defender by doing research work, talking to witnesses, and talking to relatives of people involved. They also explain to the defendant his rights. Those interested in legal aid can contact:

J.A.C.S.
689-4413
Ask for Russel Valparaiso

ASIAN DRAFT AID

Asian Draft Aid has begun draft counseling and education services in the Crenshaw area. The counseling center will be open for individual and group counseling Monday through Friday between 8 p.m. and 11 p.m. The office is located at 3222 West Jefferson Blvd. in Los Angeles, suite 6; just east of Crenshaw Blvd. The night phone is 735-0833; day time calls for referrals and appointments should be made to 825-1285; ask for Bruce Iwasaki or Denis Oyakawa.

Asian Draft Aid especially wishes to make contact with youth organizations, high schools, and church groups to present draft education programs. Inquiries should be made to the above numbers.

EMPLOYMENT

There are many programs to help people in the areas of counseling, training, and job placement.

For the youth (age 16 to 22), there are:

- (1) THE JOB CORPS CENTER which will provide training for various trades and will provide room and board, clothing and some spending money.
- (2) THE YOUTH OPPORTUNITY CENTER which will refer the youth to NEIGHBORHOOD YOUTH CORPS projects which will train them in their own community.

For the adults, there are the SKILL CENTERS and other training facilities. Through the MANPOWER DEVELOPMENT AND TRAINING ACT and the WORK INCENTIVE PROGRAMS, they help the adults to obtain vocational skills such as: T.V. repairs, machine operation, welding and food preparation.

Please Contact:
Chinese American Citizens Alliance
415 Bamboo Lane
Tel. 628-8015
Tues. 12 P.M. to 6 P.M.
Thurs. 12 P.M. to 5 P.M.

Human Resources Development Agency
Tel. 744-2121 (Ask for Mr. Quon or Mr. Wong)
Daily 9 A.M. to 5 P.M.

UNEMPLOYMENT INSURANCE

If you are unemployed, you may be unaware that you are entitled to receive money each week. The amount depends on your previous earnings. In case you have already taken advantage of this benefit and have collected your total allotment on or after December 28, 1969, you may be eligible to receive additional benefit under the recently announced federal-state extended unemployment insurance compensation program which went into

effect December 20, 1970.

If any of the aforementioned affects you, you should call 688-8436 on Tuesdays or Thursdays.

DAY CARE SERVICES PROGRAM

If your children need day care, the Los Angeles Public Social Services can arrange for licensed families to take care of them.

Families interested in applying for day care licenses are not subject to U.S. citizenship or other requirements. They may contact the Social Services Division of the Chinese Consolidated Benevolent Association, Chinatown from 2 to 5 o'clock every Monday, Wednesday and Friday. There will be Chinese-speaking social workers offering to fill out License Application Forms or answer questions at no charge. The interested families may also contact any of the following:

Day Care Services Program

Mrs. Andrey Yamate or
Mr. Arthur Eng
122 West Broadway
Glendale, Calif. 91205
Telephone: 247-8464 Extension 258

OLD AGE SECURITY PLAN

The Old Age Security Plan is set up by government agencies to provide financial aid to U.S. citizens or permanent residents, 65 or more years in age, whose net annual income (including cash, bank accounts, stocks and bonds) is \$1200 or less (\$2000 or less for a couple).

Stipends are available according to need (the total of the stipend and the recipient's other income cannot exceed \$195). Recipients may own housing properties of any value and may sell their house(s) if it is below \$5000 in value. For more information, please contact:

ASIAN COMMUNITY RELATIONS PROGRAM
4900 Triggs Street
City of Commerce, Calif., 90022

LOS ANGELES COUNTY DEPARTMENT OF PUBLIC SOCIAL SERVICES

This Department is a government agency which offers a wide range programs providing money and / or services to the people who qualify. It has recently established an Asian Program to serve the Asian-American community.

The Department offers the following benefits and services:

- (1) Old Age Security (OAS)
-- for people over 65 years of age.
- (2) Aid to Disabled (ATD)
-- for adults over 18 years of age who are no longer able to work because of permanent disability.
- (3) Aid to Blind (AB)
-- for sightless persons of over 16 years of age.
- (4) Aid to Families and Dependent Children (AFDC)
-- for children deprived of one or more of their natural parents, or whose parents are unemployed or ill.
- (5) Medical Assistance Only (MAO)
-- medical care for persons in the above categories.
- (6) Food Stamps
-- buying food for a fraction of the market price by purchasing food stamps to spend in markets.
- (7) General Relief (GR)
-- aid to unemployed adults who have exhausted all resources for self-support.
- (8) Besides giving financial assistance, the Department of Public Social Services also offers help to personal, family, housing and other problems.

(No citizenship is required for the above benefits and services).

People living in the Los Angeles County who are in need of the above benefits and services can contact their local district offices under the Los Angeles County Department of Public Social Services in the phone directory. For convenience, Chinese living around the Chinatown area may go directly to the outstation located at the Chinese Consolidated Benevolent Association, 923 North Broadway Los Angeles. There are bi-lingual social workers waiting to give assistance free of charge.

For general information, please contact:

Mrs. Lily Chen,
Asian Community Relations Coordinator,
4900 Triggs Street
City of Commerce, Calif. 90022
Telephone: 268-8281

YELLOW BROTHERHOOD

A youth organization dealing with drug abuse, primarily among the youth. Similar groups have arisen and are operating in various geographic locales of Los Angeles. Contact Richard Toguchi at the JACS office, telephone: 689-4413

ALPINE RECREATION CENTER

This playground (817 Yale Street) is located across the street from Castelar School. It offers facilities for basketball, volleyball, badminton, and table-tennis. There are also classes offered in crafts, drama, dancing, cooking, English, citizenship, gerontology, and tumbling. Space is available for meetings parties, and dances. Alpine is open from Monday to Friday 10 AM to 10 PM, Saturday from 10 AM to 5:30 PM and Sunday from 12:30 PM to 5:30 PM.

For more information, please contact the Alpine Playground

directors: Richard Montague or
Jan Landrum

Telephone: 620-9286

THE L.A. CHINESE DRUM AND BUGLE CORPS, IMPERIAL DRAGONS

This is a musical and marching youth organization composed of young men and women, ages 12 to 21 years, of Chinese descent. It is a youth program of discipline, aiming to promote good citizenship. For further information, contact Ben Wong, tel: 225-5590

GOVERNMENT OFFICES

政府機關

Chinese Consulate-General	448 S. Hill	629-3369
U.S. Immigration Service	300 N. Los Angeles	688-2791

CHINESE CHURCHES

教堂

Chinese Congregation Church	734 E. 9th Pl.	622-6903
Chinese For Christ	4160 Monroe	666-1622
Chinese Methodist Church	825 N. Hill	626-8570
Chinese Baptist Church	984 Yale	628-7613
Crenshaw Baptist Church	3214 W. Vernon	293-2300
First Chinese Church of the Nazarene	365 E. Jefferson	231-9078

ATTORNEYS

律師

Y. C. Hong	445 Gin Ling Way	624-2354
Hiram W. Kwan	840 N. Broadway	680-0122
Leo W. Kwan	840 N. Broadway	680-6122
George S. Lee	700 E. 9th	622-6368
Jin S. Lee	403 W. College	626-4626
Albert C. Lum	811 W. 7th	624-7391
Fred K. Wong	940 Mei Ling Way	624-8331
Thomas A. Wong, Jr	411 W. 5th	626-8711
Stanley Yep	970 N. Hill	624-2165

DENTISTS

牙醫

Shau-wa Chan	132 W. 1st	624-4851
Alfredo Chong	355 S. Broadway	622-5949
Alfred E. Lee	2127½ N. Broadway	222-6167
Frank T. Lee	748 N. Broadway	624-5613
Ernest Yee	1016 S. San Pedro	747-1684
Harry Yee	3331 N. Broadway	221-8407

OPTOMETRISTS

眼科醫生

Robert Eng	900 S. San Pedro	622-7033
Rose Eng	900 S. San Pedro	622-7033
Douglas Quan	407 W. College	629-1025
William Y. S. Tom	935 N. Broadway	629-1768

PHYSICIANS

醫生

T. M. Chiang	947 W. 8th	623-1381
Samuel Yen Eng	431 Bernard	225-3767
Walter Kwock	836 N. Broadway	689-4618
Henry Yen Lee	1401 S. Hope	749-8027
Mark Y. Lee	800 N. Broadway	624-7466
Julius F. Sue	746 N. Broadway	625-8270
Richard H. Wong	132 W. 1st	624-2966
Thomas A. Wong	1702 W. Temple	483-4888

REAL ESTATE

地產

Calvin C. Chang	970 N. Hill	629-2645
Dan's Realty & Insurance	815 N. Broadway	628-7909
Jimmie Jung & Co.	1011 N. Broadway	223-1343
Kam Chi Quan	648 N. Spring	625-1573

HERBALISTS

中藥房

Bow Yuen Tong	703 E. 9th	623-4956
Chong Shay Berb Co	1057 S. Main	749-5782
N. J. Fong	1423 N. Broadway	221-6918
Hin Yuen Hong Co.	688 N. Spring	624-6822
William H. J. Lu	1057 S. Spring	749-5782
Wing On Tong Herbs	654 N. Spring	625-1925

HOTELS AND MOTELS

旅館

The Moytel	946 Yale	626-0251
The Royal Pagoda Motel	995 N. Broadway	223-3381
Sing Lee Hotel	647½ N. Spring	624-2571
College Hotel	902 N. Broadway	689-9100

EMERGENCIES

緊急電話

LOS ANGELES CITY POLICE	625-3311
LOS ANGELES FIRE DEPT	384-3131
COUNTY SHERIFF	626-9511
LOS ANGELES CITY HALL	624-5211
L.A. COUNTY-U.S.C. MED. CENTER	225-3115

United Asian Americans

San Diego

Since the formation of the United Asian American Community three months ago, many questions have been raised as to the need and the purpose for the existence of this organization. This questioning by a number of people on various occasions indicate a legitimate uncertainty in the orientation and the direction towards which the UAAC is moving.

In view of the problem, it is important that we come to a fundamental understanding of what the membership and community needs and what its purposes are so that the misconceptions may be cleared and the skepticism dispelled. Hopefully, this discussion of our understanding will not only provide some answers about UAAC, but also will provoke all members into further examination of the necessity to recognize that the time has come for them to do something about the past and present realities of the lives of Asian Americans in this country.

It should be obvious to everyone who attends the meetings regularly that the UAAC is a group of Asian Americans, primarily Japanese, Chinese and Filipinos who want to get together to share meaningful experiences, to learn from and to educate one another, so hence to develop a sense of mutual self-respect and a feeling of solidarity that has been absent for too long. In the first and the last analysis, this is our Goal.

To move towards achieving what is foremost in our minds, we have established "interest groups" whose purpose is to develop programs which support and enhance the realization of our goal. We urge all members to participate in some aspect of those interest groups, whether it be the Asian American identity and studies workshops, the drug education discussions, the social and family problem sessions, or the legal aid committee dealings. To be sure, these are essential and immediate areas in which you could involve and commit yourself, but they are by no means the only ones.

There is at present a great demand for new faces and new ideas in the Steering Committee policy meetings. It cannot be emphasized too strongly that everyone is welcomed to those meetings and to have the opportunity to propose, to advocate, and to implement what he or she would like to see done. Now more than ever at this crucial stage of development, the UAAC Steering Committee needs your help, your energy, your talents in formulating policies which not only serve ourselves, but more importantly, the Asian American Community which each of us represents. In this regard, your spirit of cooperation and commitment will naturally make things happen.

Of course the things the UAAC has thus far accomplished are not exactly overwhelming, but they are substantial. In the short period of three months active members of the UAAC have put together an organizational structure which has carried out a special function at the Flynn Springs Park, sponsored a public lecture by Rufino Yaptangco of the San Diego Police Department, promoted a very successful Mochi fund-raising drive (over \$700 gross intake), met the test of unity in the David Uda crisis, and conducted a panel discussion on the Japanese American experience before and during WWII.

On January 24, 1971 we sponsored the second in a series of

public service programs by having lawyers from the Southern California chapter of the National Lawyers' Guild presents a discussion on "The Legality of the Vietnam War"—a subject of serious significance for people in this country, particularly Asian Americans.

In retrospect, then, UAAC has done some worthwhile things. But we should not be satisfied at this time because much more remains to be done in many fields, for example (not listed in order of importance):

1. The streamlining and reformation of our overall organizational structure including the committee set-up and the positions of responsibility and command.
2. The redoubling of our information dispensing and recruitment efforts.
3. The planning and implementation of community-oriented educational programs designed not only to awaken, but also to heighten the socio-cultural sophistication and political consciousness of Asian Americans:
 - a. cultural exhibits and festivals
 - b. self-defense (judo, karate, etc.) classes
 - c. language instruction in Japanese and Chinese
 - d. workshops in politics, government and on the nature of socio-economic and psychological problems in contemporary American society.
4. The raising of money to purchase a house for UAAC, and to enable to creation of a UAAC Scholarship Fund for needy Asian American students.
5. The establishment of "mutual-assistance relationships" with other associations and organizations who are working with Asian Americans trying to deal with their problems and trying to promote opportunities for their growth and development, e.g. JACL, the Yellow Brotherhood, the San Diego community churches, and the Asian American student groups at UCSD and San Diego State College.

All these ideas floating among the members are wonderful suggestions for UAAC, but they will remain mere suggestions unless we work together to actualize them into on-going realities.

The work will be demanding and difficult, yet it will surely be enjoyable and rewarding because we have a righteous and challenging goal in mind: the bringing together of Asian Americans who want to know themselves better, who want to help each other, and who want to cooperate in building an environment in which each individual has the opportunity to experience those basic things that make life meaningful—the love, the freedom and the ability to be all one is capable of being. Toward this noble end, we of the United Asian American Community should constantly pledge to rededicate ourselves.

Asian Awareness...

Berkeley High

Sixty Asians in a bus for three hours and what do you have? "Reflections of the Beatles," "Blowing in the Wind," various Berkeley High cheers and "Sukiyaki"...cries of victory from the poker players in the back of the bus...in front, the adults with pillows over their ears...finally, Victor Wong capturing it all on film.

We arrived at Camp Gualala in the Napa mountains on Friday, November 20th at 5:00 p.m. The rest of the evening was devoted to setting the mood for the weekend's theme of Self-Identity and Asian Awareness, and generally just getting to know one another...dinner, games, records, singing, and three films...a cartoon, "Time Out for War," and "Baggage"—an Asian-Identity flick ended the activities of the evening.

Saturday was a day for rapping and interaction with each other. Rev. Roy Sano from Mills College spoke on where we're at as Asian-Americans. What he said really made people start to think about themselves...as Asians...Japanese...Chinese...Filipino...or individuals. After this, everyone split up into rap sessions and tried to get some things together...Asians all over the place, reaching out, trying to understand each other...all kinds—"hippies," straights, "in between" ...people were looking at one another as themselves and what they were—cliques were broken down and everyone mixed with everyone else.

Everyone then split up into interest groups..."Asian-American and the Media," "Asian-American and the Arts," only to name a couple of the several groups...they were led by various adults such as KQED Cameraman, Victor Wong, Saichi Kawahara...what is our position in the eyes of the rest of society? Then, free time...to dig on the surroundings—the clean air...and all the trees.

Sensitivity sessions were after dinner...they got heavy and brought out a lot of things that we never thought about...we took a look at ourselves, our hang-ups, peoples' hang-ups and feelings toward people in general, toward each other...one has to understand one's self before one can begin to help another...

Sunday, speakers from different community groups came to tell about what they're doing—International Hotel, Asian Community Center, East Bay Chinese Youth Council, Asian News Service...there's a lot of things that Asians never knew about!

After discussion groups to wrap up the events of the weekend, came time to clean up and pack...no one wanting to leave; the week-

end flew by much too quickly...everyone feeling like we were one big family...on the bus on the way home, kids sitting with adults, adults sitting with the kids...all of the kids intermixing...everyone thinking of the past weekend and hoping it would happen again.....

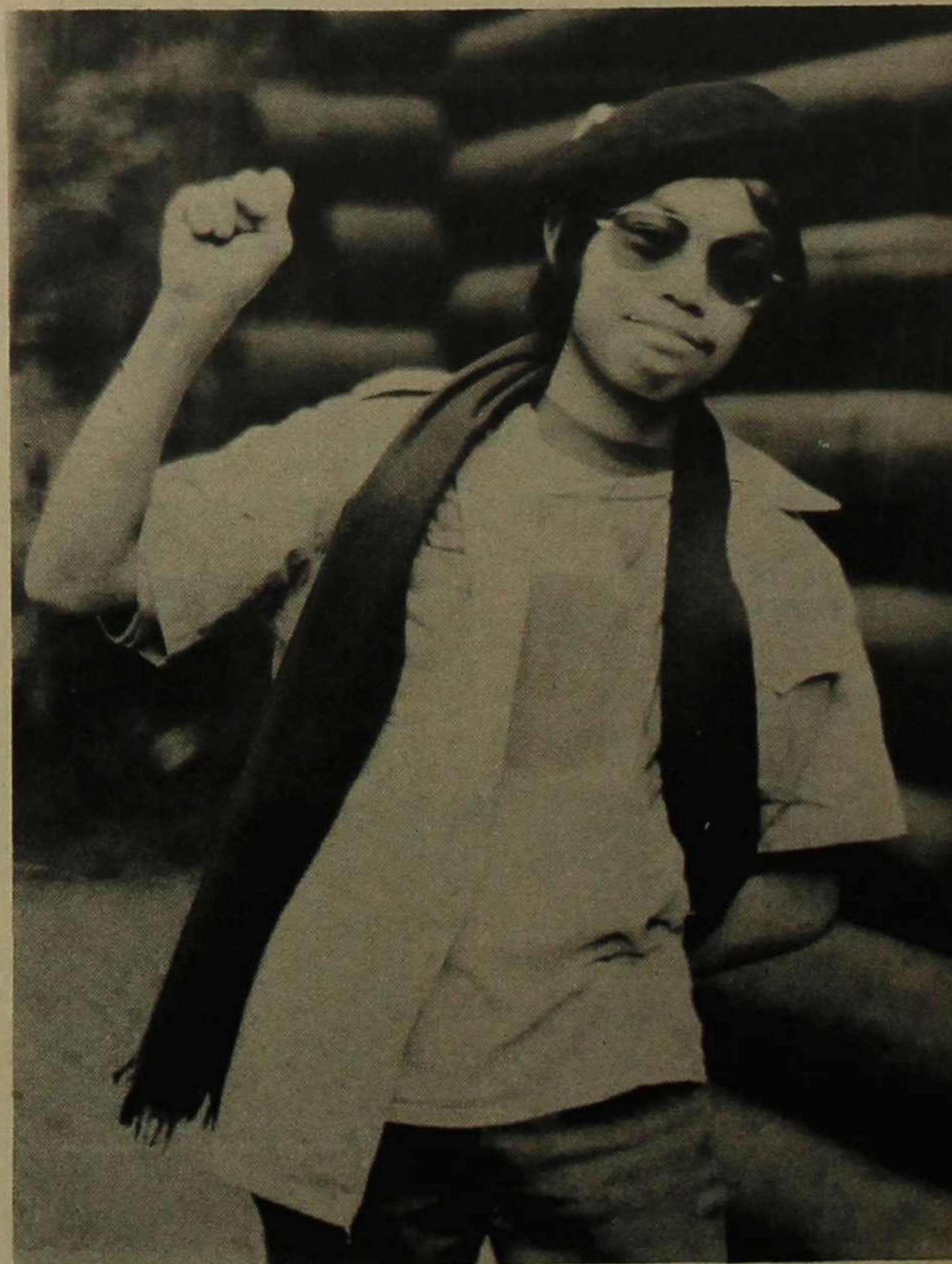


Photo by Pam On

CALENDAR OF EVENTS

February 9 (Tuesday) – Community meeting to deal with “Illegal Alien Directive.” Asian Involvement office, 125 Weller St., Room 302, 8:00 p.m.

February 9 (Tuesday) – Asian American Hardcore central committee meeting. Hardcore House. Members only.

February 10 (Wednesday) – Mental Health Crisis Seminar, topic “Suicide Prevention”. Asian Involvement office, 7:30 p.m. Seminars to run each Wednesday night.

February 11 (Thursday) – Amerasia Guerilla Theatre rehearsal. Call JACS-AI office for time and place. (213) 689-4413.

February 12 (Friday) – Amerasia Guerilla Theatre rehearsal. 1:00 p.m., Grand Ballroom, UCLA Student Union.

February 12-13 (Fri.-Sat.) – Amerasia Conference. See center fold for further information.

February 15 (Monday) – Asian Involvement Medical Services pot luck dinner. Members only.

February 16 (Tuesday) – JACS Board meeting. Little Tokyo Redevelopment office. 7:30 p.m.

February 17 (Wednesday) – Hearing for Jim Yoshinaga, Assoc. City Planner, City Hall Council Chamber, 2:00 p.m. Yoshinaga, 1st on the list of applicants to the City Planner position has been overlooked five times in succession. Public urged to attend.

February 20 (Saturday) – Concerned Amerasian High School Students meeting. See pages 10-11 for further information.

February 20 (Saturday) – Avante’s Present “Its For You”, dance at the Roger Young Auditorium featuring *Benjo Blues Band, The Prophets, Beaudry Express, A Long Time Coming*. 8:30-1:45 a.m.

February 22-23 (Mon.-Tues.) – JACS Asian Involvement Retreat. Two day struggle session to evaluate work over the past year. Members only.

March 1 (Monday) – 1st in a series of seminars. Warren Furumoto to discuss “Ecology and Capitalism”. JACS-AI office, 2:00 p.m.

March 21 (Sunday) – Yellow Brotherhood Open House (tentative)



ASIAN AMERICAN ARTISTS' PARTICIPATION NEEDED!

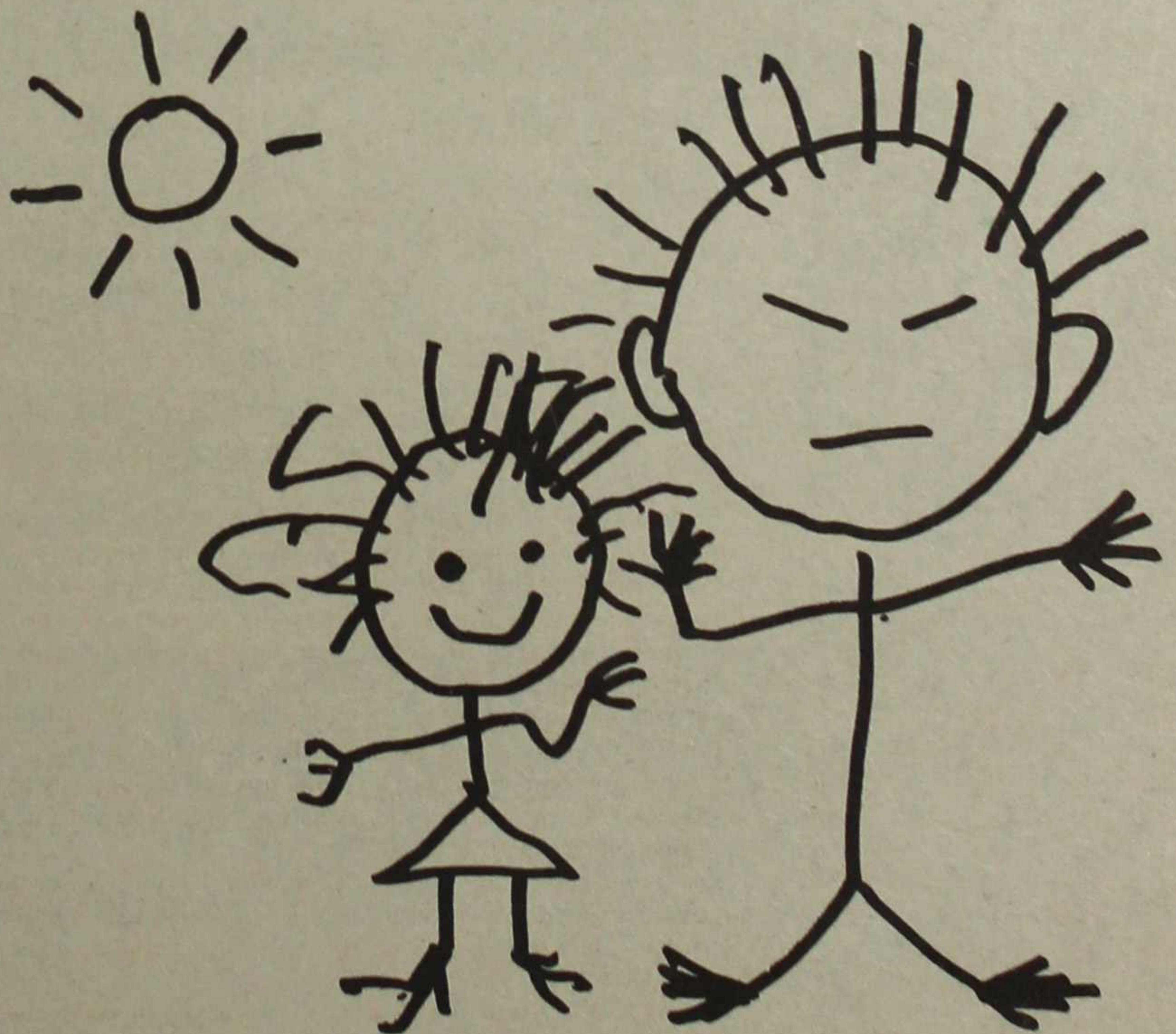
FEB. 15

PURPOSE: To unite Asian Americans interested in starting a work shop to relate and communicate Asian thoughts through art.

INTERESTED? Come to a meeting....

TIME: Monday at 7:30 p.m.

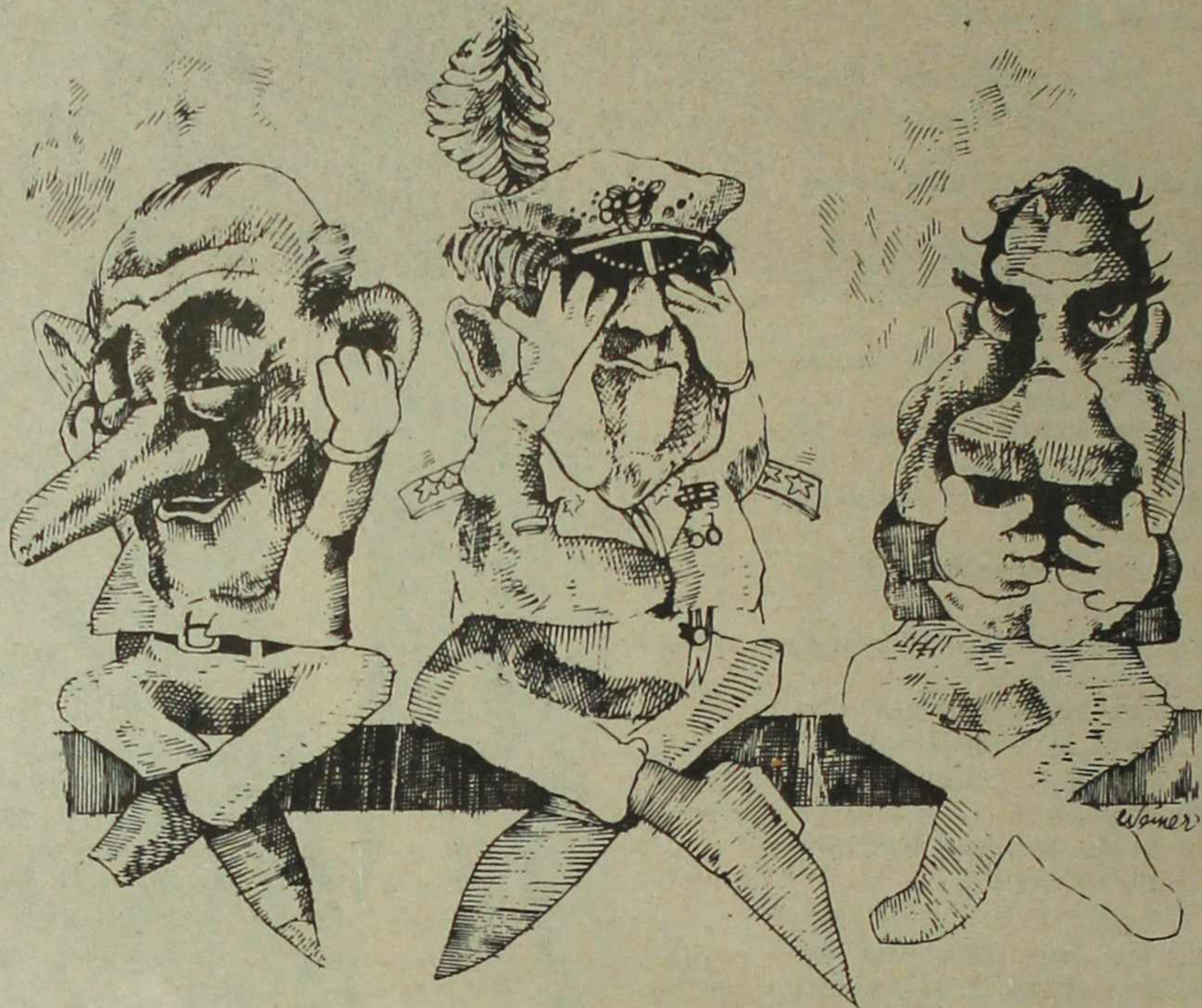
PLACE: 125 Weller Street, room 303



Drawing by Mike Murase.

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here is your
country at war



now take a long,
hard look at yourself

'in the year of the pig'

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"DEVASTATING!" — Time
"THE AMERICANS MAKE IT SO EASY FOR DE ANTONIO TO BUILD HIS CASE! DE ANTONIO CALLS THE FILM "POLITICAL THEATRE," AND THE COUNTERPOINT OF WORDS AND ACTIONS INVOLVE SO MANY HEAVY IRONIES!" — Paulene Kael, New Yorker.

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PAULINE Kael

on

IN THE YEAR OF THE PIG

from her
NEW YORKER REVIEW



What de Antonio has done is to present the issues of the war and American policy and the American leaders as Hanoi might see them, and he has done it out of our own mouths. He has gone to what must have been enormous effort to put the film together so that the words of men like Dulles, Dean Rusk, Joe McCarthy, and Wayne Morse and of experts and journalists like Roger Hilsman, Paul Mus, Harrison Salisbury, Jean Lacouture, and David Halberstam tell the story. They provide his polemic, without any additional narration. This makes it more credible — and more of a feat. De Antonio calls the film "political theatre," and the counterpoint of words and actions involves so many heavy ironies! It becomes too much of a feat. De Antonio's historical interpretation becomes remarkably persuasive.

The movie does not claim to be "objective" (except in the way that every documentary implicitly claims to be, because it uses photographic records and, despite talk of media sophistication, "seeing is believing"). One could certainly argue that "In the Year of the Pig" (the title, I assume, does not refer only to the Chinese calendar) is merely restoring the balance by showing "the other side" — that if it attempted to be "objective" it would turn into another of those essays in confusion, like the network specials, that balance everything out except the line of argument, not just because it's a coherent historical view but because emotionally it feeds our current self-hatred.

The Americans make it so easy for de Antonio to build his case. When you listen to Mark Clark and Curtis LeMay, the war really sounds like a racist war. They're war boosters out of the political cartoons of an earlier era; their dialogue would make us laugh at how old-fashioned the satire was if we read it in a Sinclair Lewis novel. When one hears LeMay's vindictive tone as he talks about how every work of man in North Vietnam should be destroyed if that is what it takes to win, and when one hears Mark Clark say of the Vietnamese, "They're willing to die readily, like all Orientals are," it's hard to believe that the war they're engaged in is the same war that's still going on. I saw this film on the afternoon of Monday, November 3rd, and after sitting there and thinking how far away much of it seemed — Eisenhower with President Diem, the dragon lady Mme. Nhu, Dulles and the domino theory, the American leaders explaining how we were going to help the Vietnamese help themselves — I came home to hear President Nixon's speech, which seemed to belong to the same past as the speeches in the movie, though the new rhetoric is smoother and more refined. The continuity of the war that evoked the earlier crude justifications with the war that's still going on, even though hardly anybody believes in the justifications anymore, makes one susceptible to de Antonio's argument. In the context of the movie, even the casual stupidities of American soldiers

sound meaningfully racist. When some American soldiers relaxing on a beach say that they miss girls, they're asked what's the matter with the Vietnamese girls, and a silly, grinning boy replies, "They're gooks. You know, slant-eyes. They're no good," and we're revved up to think, "The pig! And our leaders are trying to tell us he's there to keep the Vietnamese free!" In another context, we might simply think that this silly, lonely soldier was trying to find acceptable male slang for not being interested in girls he can't talk to. It might even mean that he wanted more than sex. In this context, America is represented by clips of our leaders at their most repellent, of an American soldier who stands by smiling as a helpless, bound prisoner is kicked in the groin, of Mark Clark and Curtis LeMay, and of young George S. Patton III saying of his buddies, "They're a bloody good bunch of killers" (also a line that would sound very different in the context of, say, a Second World War movie). De Antonio finds a soldier who likes defoliation work, because it seems a step toward ending the war; Morley Safer, it may be remembered, interviewed a G.I. who said that he didn't like "riding the people's gardens down." No doubt there are both kinds, and certainly they're both destructive, whether they like the work or not. But by selecting Americans who do like it, by selecting Curtis LeMay and the others, de Antonio obviously means to suggest a basic rottenness in Americans, and an America that is anti-life. After one watches the movie for a while, the Americans in it begin to look monstrously callow, like clumsy, oversized puppets.

De Antonio has not merely made a protest film documenting the "downward spiral" (as the North Vietnamese Pham Van Dong described it) of American policy, though that is the film's most valuable aspect. He has attempted to foreshadow the fall of the West — and not just in Vietnam — by presenting the Vietnamese as a people solidly behind Ho Chi Minh, who represents their goals and ideals, and as a people who have been ennobled by war and who must win. In his own way, de Antonio seems to support Mark Clark's view of Orientals; the movie suggests that the Vietnamese are willing to die because they are united in a common purpose, and that if they die, their dying still somehow stands for life, while we are dying though we live. The tone of the latter part of the film is almost mystical; the ability of the tiny country to go on fighting against a great power is not presented in practical terms of how much more difficult it is for a super-nation to fight in a divided, decentralized country than to incapacitate a modern, powerful, centralized state but, rather, in terms of our inability to defeat the mystical spirit, the will (and perhaps the destiny?) of Ho Chi Minh's people. It is, in other words, as patriotic and jingoistic and, in its way, as pro-war as American wartime movies used to be about our mission and destiny, and in this reversal it is the Americans who have become dehumanized.

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Photograph by Mike Murase

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