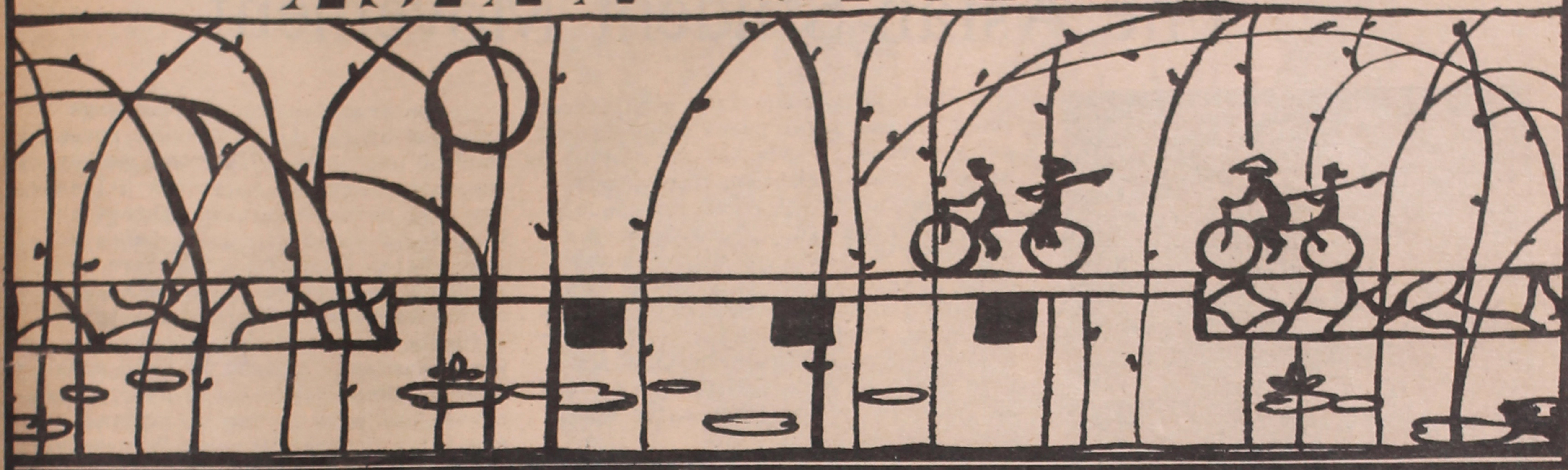


THE ASIAN STUDENT



VOL. 3 NO. 4 ASIAN STUDENT UNION 505 ESHLEMAN HALL, UC BERKELEY 94720 642-6728 SUMMER 1975



Ucla Ethnic Studies Struggle

The Studies Departments and other Third World and progressive programs throughout the nation that students bravely fought for in the 1960's are now being systematically attacked and eliminated. UCLA is the site of one of these attacks.

On May 21, nine members of ASU-UCB, Asian Health Caucus-UCB, ASU-SFS and ASU-Laney participated in activities at UCLA which supported the Third World students' struggles around Ethnic Studies. That morning, the Student Support Committee for Ethnic Studies met with campus administrators and presented these demands:

1. Ethnic Studies centers must remain autonomous and independent units.
2. Ethnic Studies centers must have core curriculum and the right to determine the content and instructors of Ethnic Studies courses.

ASIAN STUDENT
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Internat'l Hotel Proposal

Part of the process of Manhattanizing San Francisco is the building of high-rises, for higher profits in localities that are now being used for living space by low and moderate income families. The method prevalent up to now is wanton demolition without adequate replacement housing, leaving the poorer people with no place to go.

The city of San Francisco maintained for many years a population of 750,000. The wanton demolition of buildings has reduced the population already by one-seventh. It is time now to preserve the city for the people. One step toward this is the ordinance proposed by the International Hotel Tenants Association and introduced to the Board of Supervisors' Housing and Development Committee by Supervisor Molinari. This ordinance, File No. 182-75, contains the following main points.

1. Prevents issuance of a demolition permit for any multi-family dwelling unless replacement housing is secured by the owner. Replacement housing is defined as having a comparable rental price (not more than a 5% increase) and as being functionally comparable—i.e., having a similar cultural and linguistic background to the housing being replaced; the units being in similar proximity to one another and to the units to be replaced; and similar community and social resources being available in the neighborhood.

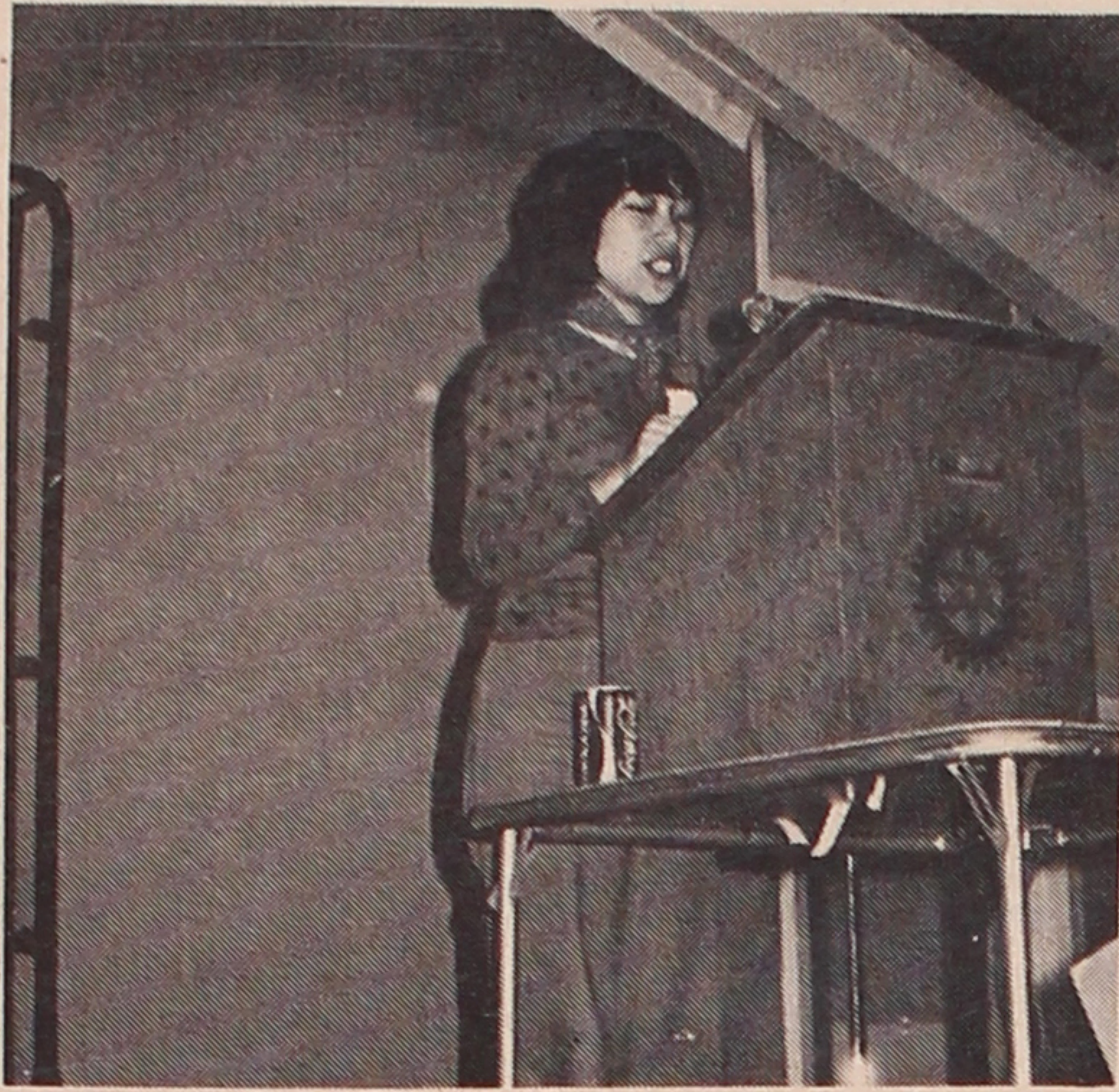
2. Requires 90-day notice of intent to demolish to tenants.

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UCLA students are told that the Student Support Committee for Ethnic Studies demands have been rejected by Chancellor Charles Young.

Speech by Pam Tau at Tule Lake: The Asian Student Movement



PAM TAU: ONE OF THE SPEAKERS AT THE RECENT TULE LAKE PILGRIMAGE

This pilgrimage is a significant event in the development of the young Asian movement. For the first time in several years, campuses throughout Northern California have consciously united, organized and coordinated a political activity of common concern and struggle. This pilgrimage is an inspiration for the future. It leads the Asian Student Movement (ASM) into a new era, an era when the ASM can once again be a powerful, united, and solid force in the progressive movement.

Our organization feels that the slogan for this pilgrimage is extremely appropriate, "Learn from past struggles- Unite for future victories." In this light we would like to present a brief history of the Asian Student Movement.

Our organization in some ways grew out of the Asian Student Movement. Many of us, (like myself was member of the Asian-American Political Alliance, Bay Area Asian Coalition Against the War, Third World Caucus at Laney College, Asian Student Union) were once students and active in the struggles on the campuses. There was a lot of struggle then, and a great many things were learned. Tonight we want to share some of these experiences and perspectives, and hope it can contribute to the Asian Student Movement's present organizing efforts.

What can we learn from the past? For one thing, and perhaps the most important, is that nothing comes without struggle! Many positions - such as support for the Indochinese people; participation in the struggles of Asian people outside of the campuses; the militant solidarity with other struggles for Ethnic Studies - did not come about without opposition. Correct positions develop in opposition to incorrect positions. Where we are today, the various Asian student organizations represented here tonight, as well as the various Asian revolutionary organizations also present here tonight, was able to be formed only in fierce struggles against many forces which opposed our formation. We are happy to say that the students have always played a positive and leading role in this process.

Chairman Mao in his "Orientation of the Youth Movement", said something which characterized the role the ASM has played within the Asian movement. "What role", he asks, "have China's young people played since the May 4th Movement? In a way, they have played a vanguard role - a fact recognized by everybody except the diehards. What is a vanguard role? It means taking the lead and marching in the forefront of the revolutionary ranks". Here in the U.S., the Asian Student Movement has in the past taken up this lead and in a way has played a vanguard role which ignited the Asian movement to take up

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3. Ethnic Studies centers, students and Third World communities must have the sole right to determine the direction of Ethnic Studies.
4. Ethnic Studies centers must have the right to select their own permanent directors.

UCLA Chancellor Charles Young immediately rejected all these demands. A rally organized by the support committee followed the meeting. Over 700 students heard the results of the meeting. These supporters then marched throughout the campus and then into the administration building to chants of "Ethnic Studies, now," and "Ethnic Studies, our right, Third World Students must unite."

Ethnic Studies programs were established around the needs and interests of Third World people in response to racism and national oppression inherent in our society and because of the inadequate and irrelevant education we faced on the campuses.

Today, "academic standards," "personnel qualifications," "Five year reviews," etc. are threatening the future and direction of Ethnic Studies on our campuses. Students throughout the nation have been organizing and are continuing to organize in defense of Ethnic Studies and Third World programs. At Brown and Brandeis Universities in the East, UCLA, UC Santa Barbara, UC Davis, Marymount, Loyola, Claremont and Cal State LA, student committees have formed to oppose the racism of the universities and their efforts in preventing the development of Third World programs. University administrations are clearly being exposed in their attempts to systematically co-opt the efforts of Third World people.

At UCLA, Young and company have been using the same tactics as Chancellor Albert Bowker at Berkeley. Last fall, five Ethnic Studies courses were rejected by the Committee on Educational Development (CED) at UCLA. The Student Support Committee for Ethnic Studies formed in protest and because of their demands, the classes were reinstated.

But, the administration continued to hide behind their bureaucracy and university channels while mouthing their full support for the Ethnic Studies centers. Using a "Five Year Review" of the Ethnic Studies centers, the administration recommended that the Institute of American Cultures be given direct responsibility for the development and administration of the centers.



Throughout the cutback and review process, the administration contended that the Ethnic Studies courses "failed to meet universal academic standards and instructors were unqualified to teach." When asked to define these accusations, they could offer no explanations. At the same time, they have not allowed permanent directors of the centers to be assigned and core curriculum to be established, thereby weakening the leadership of the centers, which courses can be approved and cut on a quarter to quarter basis.

These examples are only too familiar to Berkeley students, where the Collins Committee Report recommended the moving of the Ethnic Studies department into the university structure, the College of Letters and Science. This report criticized Ethnic Studies courses for failing to meet academic standards and its faculty for lack of ladder rank and "qualified" personnel.

Chancellor Bowker and his administration also expressed their support for Ethnic Studies but failed to do anything but divide the Ethnic Studies programs from each other. At both UCLA and UCB, the administrations have claimed they are being restricted by the University channels and procedures, yet their recommendations continue to undermine the integrity of Ethnic Studies. It can clearly be seen that administrators have never intended to support or continue Ethnic Studies since its very inception.

asian health caucus

Curious about the American health care system? Concerned about health problems in Asian American communities? Interested in working on constructive health projects in Asian American communities? If you are, the Asian Health Caucus could be the campus organization for you.

The Asian Health Caucus was organized in 1971 by a group of Asian American students concerned about the health problems of Asian communities. As a focal point of their work, they helped to organize the Asian Community Health Clinic, located in San Francisco Chinatown.

Today, the AHC continues its activity in community projects, but has deepened its understanding of the nature of health problems in Asian American communities. The AHC now ad-

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it's responsibilities in the communities and the workplaces as a part of the overall revolutionary movement in the U.S.

To understand the Asian Movement and the Asian Student Movement in particular, we must analyze it's roots which grew out of the social and political climate of the 60's. A period when the foundations of U.S. society shook as Black people across the country united to fight this unjust and sick system. The Black liberation movement progressed from the civil rights movement to a revolutionary stage with the then revolutionary Black Panther Party. This national liberation movement found reflection among the Asian people with the eventual formation of organizations such as the Red Guard Party and I Wor Kuen, community based revolutionary organizations formed to oppose and bring down the racist imperialist system as the only way to cure societies' ills. This could not happen over night. It took some time.



the Red Book and the red stars. As Chairman Mao stated "the young people are the most active and vital force in society. They are the most eager to learn and the least conservative in their thinking."

As a result, Asian students began to ask questions and to unveil the internal contradictions in American society to take up the responsibilities before us as students and youths in the U.S. Questions such as: Did we accept the concept of the model minority successfully assimilated into the white society? Where were our historic, social, and cultural roots? Were we the victims of a long history of racism and national oppression in the U.S.? Many of us could see the oppression of our parents, their hard lives without much reward. Our people suffering without adequate health care, housing or food. The Asian students literally arose! We rejected the racist stereotypes imposed on us by the bourgeois society. Through organizations like the Asian-American Political Alliance leading the struggles for Asian Studies in the Third World Strikes, we demanded recognition and awareness of our history, cultures, contributions and problems. We demanded that the system provide basic facilities and services for our people. NOW!

Within the student movement, struggles erupted over "Where do we go from here?" "How do we achieve our goals?"

What role did Asian students play in all of this? Asian students were quick to grasp the ideas brought forth from the Black liberation movements. Molded by the nature of students and having the time and energy to be active, we began to explore new ideas and broaden our world outlook and we began to be open to revolutionary ideas -



Many answers came forth to answer these questions. Two general trends developed.

Some students basically felt that the system could and would, with appropriate prodding and pushing, be forced into correcting the basic injustices of this system. They themselves also wanted to climb higher into the system.

We stressed support for the Vietnamese, for the Black Panther Party, and serve the people by making revolution. We fought for Third World unity, solidarity with all oppressed people, to fight against the system as a whole.

The infamous slogan we put forth was "Dare to Struggle - Dare to Win!"

On campuses, students throughout the country examined their educational system and in 1969 the Third World strikes thundered through the halls of the campuses for Third World studies, open admissions and the end to the racist tracking system. In particular, the strike at San Francisco State was the longest student strike in U.S. history. The question posed to the student movement as a whole was, "Who do we rely on, to win this struggle." Here the student movement found strength and power by relying on the support and participation of the masses and progressive forces, and not just famous figures or people found in strategic positions of power.

Therefore, they advocated that the Asian movement move basically in the direction of "changing the system from within". Within that context they tried to track the Asian movement into fighting primarily so that a few students, or ex-students could make it into the system. From there, in their "powerful" positions they could fight for our people.

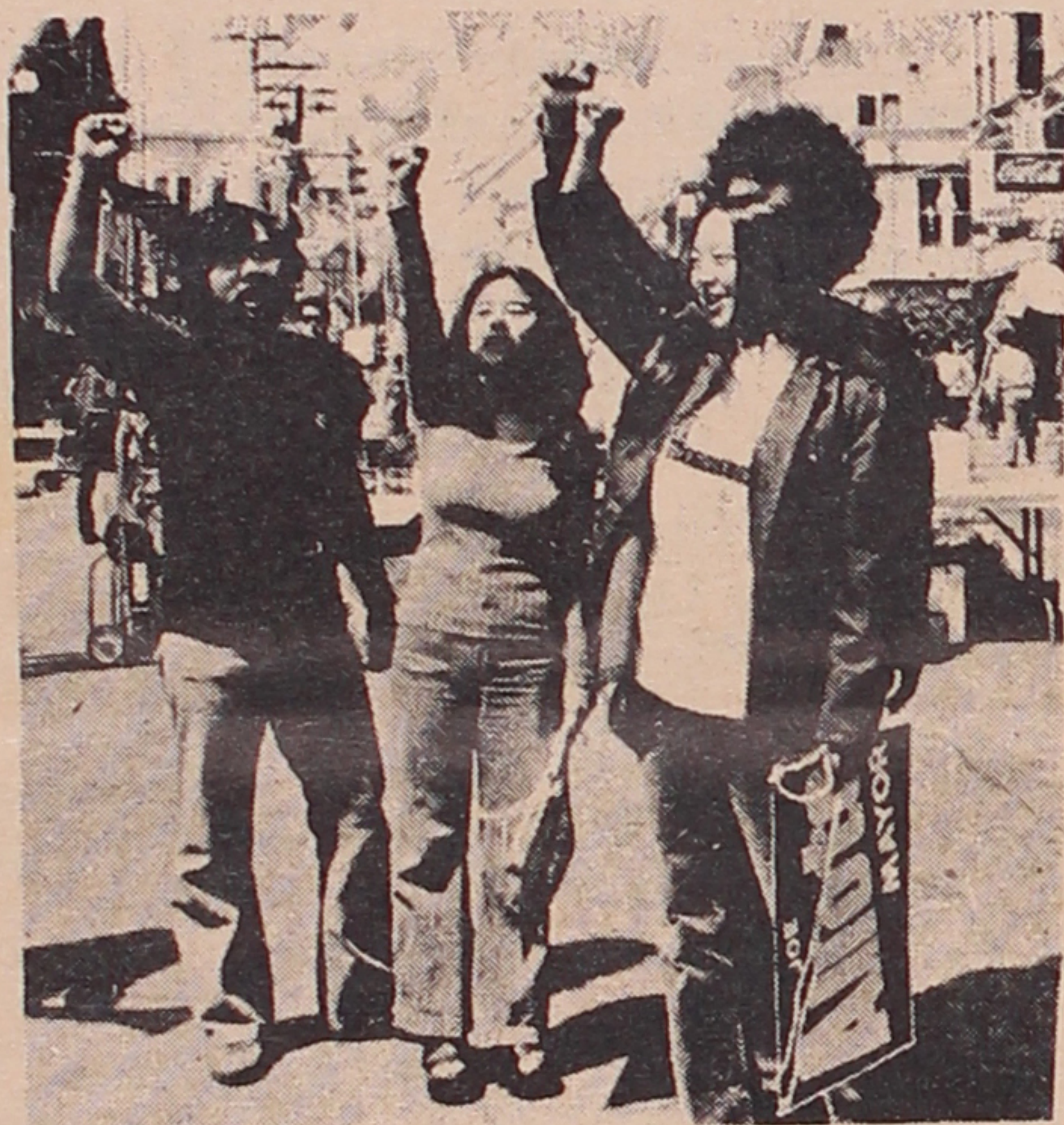
Others of us rejected that direction and stressed instead that the system was fundamentally and inherently corrupt and that the only way to change it was from "without", from outside the imperialist system, by relying on our people and to ultimately make revolution so that this country would not be run by "a few for a few", but by those who really create the wealth in this society, the working and laboring

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peoples. We therefore encourage students to move into the community, outside of the intellectual campuses, and merge with the masses to build a broad Asian movement.

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The strike was also important in breaking down students isolation on the campus. There was support from community organizations, teachers unions, striking workers, and progressive white organizations. Also, the link was made between campus struggles, the Farm Workers' struggles, and other progressive movements.

The victories of the Third World strikes spread throughout the country. Ethnic Studies had become a reality, and programs from grammar school to the university level emerged. This was a concrete result in the struggle for the democratic rights of Asian and other Third World people.

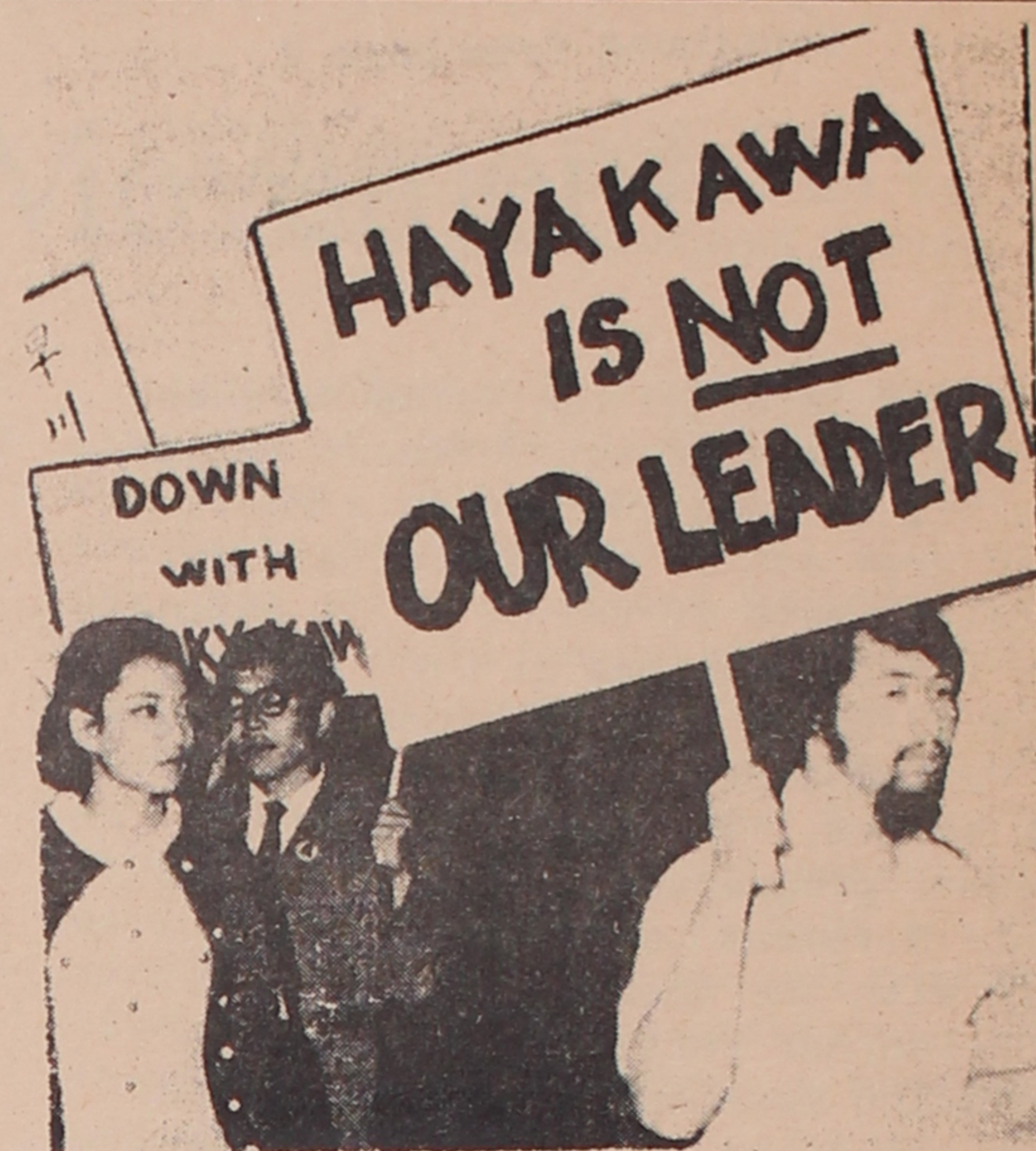
We won Ethnic Studies on the streets and on the campuses, against the sticks, batons, water cannons, tear gas, and guns of the police. But as soon as these programs formed, new tasks and struggles emerged, focusing on the future direction and development of Ethnic Studies.

Two roads could be taken - one down the path of conservative reformism, or up the path of progressive revolutionary change.

The conservative, reformist tendency felt that providing students with professional skills to "serve the community" was the answer. Students, from educated intellectual backgrounds would lead the way to change, fostering a missionary and condescending view of the masses as too backward.

This trend was vehemently opposed by the revolutionary and progressive students who were beginning to recognize and study revolutionary ideology, mainly Mao Tse-tung Thought (From Mao Tse-tung Thought, later to Marxism-Leninism Mao Tse-tung Thought!). They felt that Asian Studies should truly embrace the essence of the concept of self-determination for Asian people and develop Asian Studies in such a way that revolutionary ideas and changes could be promoted and grasped by students to transform society. This struggle continued on various campuses within various Asian Studies departments, with varying outcomes. Inherent in an academic department were certain limitations which were impossible to overcome. The hopes that revolution would be propagated from the classrooms of the nation's elite universities proved idealistic in some ways. This struggle for a revolutionary Asian Studies proved mixed, with victory in some places and defeat in others. But no place could Asian Studies be totally revolutionary. The struggle over the direction of Asian Studies at Berkeley, at CUNY in New York, and other parts of the country is still being waged today. For those of you still waging that struggle, we want to say that we should learn from these past struggles and fight for Asian Studies to remain autonomous, to serve the interests of the students and the communities and present the truth about our history and present conditions.

Finally would not bring an end to the war. So instead, the Asians put forth clearly and unflinchingly the support for the Vietnamese people and their leadership - the National Liberation Front (NLF) - as the only way to end the imperialist war. Our slogan called for "Victory to the Vietnamese", "Ho, Ho, Ho Chi Minh - Dare to Struggle - Dare to Win!" Today, our analysis and stands have proven to be correct. The U.S. pulled the boys out, but the war waged on. Wednesday, Phnom Penh was liberated! and in a few weeks or even a few days Saigon will be next! Today Indochina reverberates with the victories of the Indochinese



Demonstration against Hayakawa at Disneyland. (April, 1969) M. Murase



Asian American contingent marching down Wilshire Boulevard as part of nation-wide demonstration against the war. (April 22, 1972) M. Murase

In the late 60's and early 70's, Cambodia, Vietnam and Laos waged relentless battles against U.S. imperialism. Students, and in particular Asian students, played a tremendous role in shutting down campuses across the nation in waves after waves of protest. It was NO BUSINESS AS USUAL! At the Vancouver Women's Conference in Canada, the Vietnamese representatives commended the Asian students for the role we had played in mobilizing the American people to protest the actions of U.S. imperialism in Indochina.

The positions taken by the Asian Student Movement battled the dominant reformist political trend of the day. The slogans propagated by this reformist trend were "Out Now" and "Bring the Boys Home". The Asian movement realized these calls did not bring the political essence of these national liberation struggles in Asia and de-

people over U.S. imperialism. We can be proud of the role Asian students have played!

For the Asian Movement the war in Indochina had special significance in exposing the racist nature of the war and its link to U.S. imperialism and the national oppression of Asians in America. The slogan put forth by Asians "One Struggle - Many Fronts!" captured the essence of U.S. imperialist aggression at home and abroad.

Within the revolutionaries in the Asian Student Movement other non-antagonistic contradictions revealed themselves, among others the struggle against male chauvinism. The full potential of the Asian Student Movement was not felt. Men heavily dominated the political scene with women primarily responsible for taking notes, handling the phones, running off leaflets.

The ideas held by some of the men were that the women were too chicken shit, not political, not aggressive enough to handle the political responsibilities of the Asian Student Movement. These were attacked by many of the sisters. Women met and discussed how the question of women's oppression was linked up to society and how it was reflected in the Asian Movement. Exposure to the roots and manifestations of sexism and the incorrect attitudes held within the Asian movement, armed the women with the ability and confidence to oppose the oppression of women on all levels: organizationally, politically and even in personal relationships. Women began to take up the responsibility to provide political leadership to the movement. The Asian Student Movement has made great accomplishments in this regard, but there is a great deal that needs to still be accomplished.

We need to be more sensitive to the particular oppression of women and the way it manifest itself. Women are insecure, and due to this insecurity sometimes becomes competitive even among women; we become not as sensitive as we should be in how to help each other become stronger so that we can all serve the movement better. Sisters should unite, help each other, combat all incorrect ideas among the brothers and among each other. This unity is bound to serve the interests of the movement as a whole.



To sum up this first period then, Asian students took up the struggle against racism and national oppression. The majority of us recognized that real change can only be brought about through revolutionary struggle. At the end of this first period many students also recognized what Chairman Mao has said that "In the final analysis, the dividing line between revolutionary intellectuals and non-revolutionary or counter revolutionary intellectuals is whether or not they are willing to integrate themselves with the workers and peasants and actually do so."

This brings us to the second period in the Asian Student Movement which we characterized by a whole generation of students leaving the campuses for the community to integrate with the daily life and movement of the masses. This move, while on the whole positive, was not without struggle. Some students had incorrect missionary



type attitudes and saw themselves as "saving" the people. However the overwhelming majority went to the community to organize. We joined or helped form revolutionary organizations. We developed "Serve the People" programs/ We propagated ideas of socialism and Third World unity and in general developed the anti-imperialist consciousness in the community.

At this time many of the major Asian student political organizations had dissolved. The movement on campus went up and down spontaneously with the development of the anti-war movement. There was no conscious student movement during this period.

Lessons and errors from this brief period have not been summed up in a thorough way. The setbacks which ensued when many student left the campuses were great. A gap of about one year was drawn in the Asian Student Movement. Some people tried to organize from within Asian Studies but this was very limiting, plus the fact that organizing solely inside Asian Studies tended to develop reformist politics and dependence on the bourgeoisie and not on the masses of people.

Meanwhile, the students that had gone into the communities who had either joined or helped form many revolutionary organizations were undergoing transformation and rectification. ^{200 W/ST} learning and contributing to the struggle of Asian people on the jobs and in the communities.

For those of us who went this route, these last few years have been tremendously positive years. During these years, we have struggled to integrate ourselves with the masses. We have studied and attempted to grasp Marxism-Leninism Mao Tse-tung Thought and to apply it to the concrete situations facing our people, and we have tried to correct old bad attitudes which were residues from our student days. We wanted to become totally dedicated to the revolution and to the people. We wanted to combat any attempts to "make it" as individuals and within this process we did make errors, although on the whole this was a tremendously positive period.

Among the errors we made as that of a tendency towards being "anti-student". Ironically it was those members who had themselves come from a student background who spearheaded anti-student policies within our organization.

One manifestation was that we did not (and our organization accepts this criticism) sum-up it's past practice, contributions, mistakes, the weakness, and the political struggles waged in the Asian Student Movement during this period and to try and understand the role students can play in the revolutionary movement. Students were turned

away from the community unless they were ready to sacrifice their lives, right then and there. This was not an altogether bad thing, but there were and are a lot of students who have not made the commitment towards revolution and have not gone through the process in struggle to reach this conclusion, especially when it was unclear what that meant. They were without a political organization to guide and develop the progressive energies and potential of students, until today.

We consider the present day Asian Student Movement to be in the third period. With the formation of Asian student organizations, i.e. Asian Student Union's, all across the country; a very important gap has been filled. Our organization has a lot of respect for the progress the Asian Student Movement is making today and hopes that the lessons that the past can be integrated with the work of the present student movement. We have tried in this speech to summarize some of those lessons and to present at least a broad outline of the history of the Asian Student Movement. Our organization was a part of it's history, sharing it's triumphs as well as contributing and participating in its

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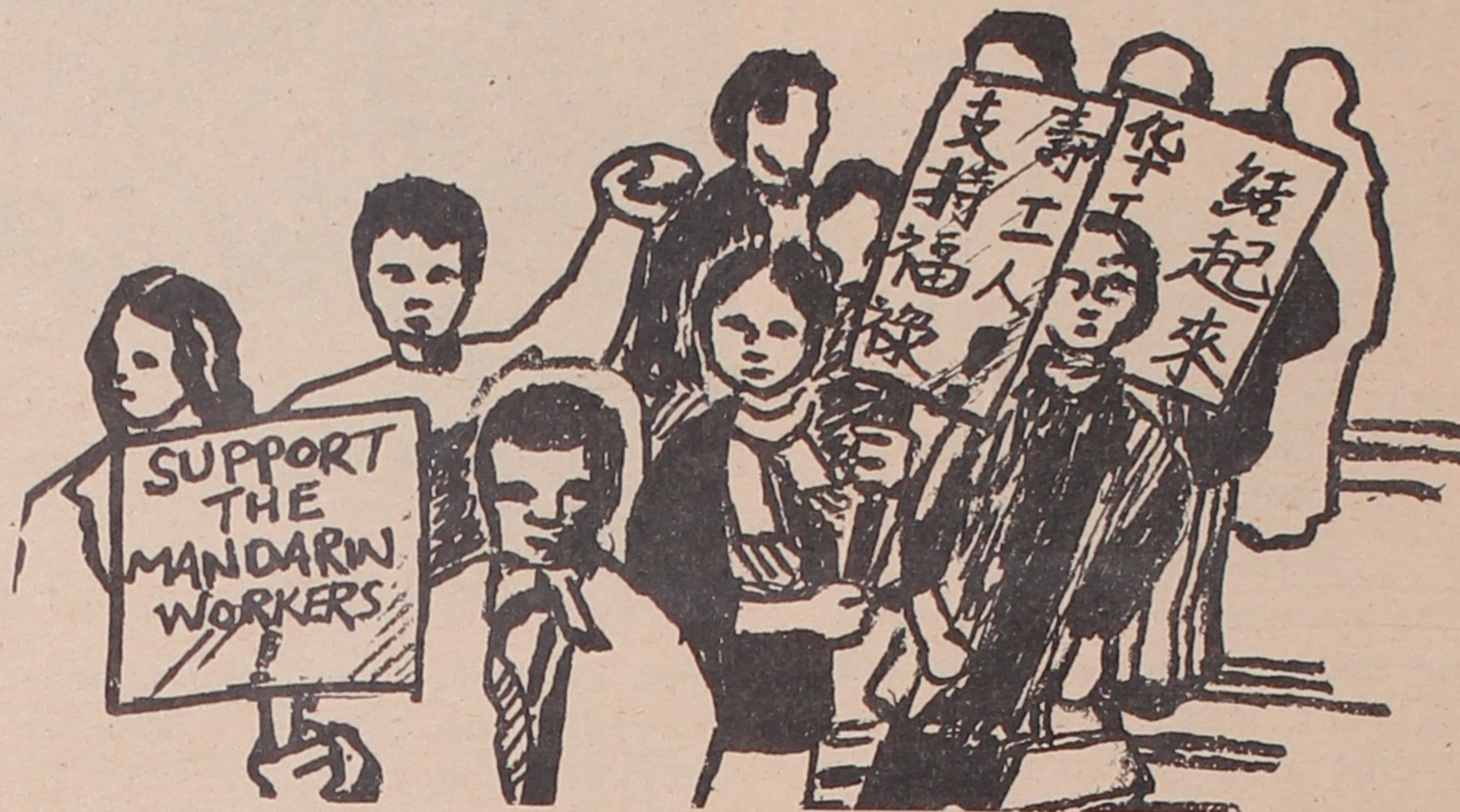


Mandarin Workers

CHINESE WORKERS UNITE

The Asian community successfully rallied in support of the Mandarin Restaurant workers on Saturday, May 17. Overcoming many hindrances designed to frustrate this demonstration of strength, approximately three hundred supporters gathered at sundown in Aquatic Park in plain view of the Mandarin Restaurant, which is located across the street in Ghirardelli Square. The required permit for sound and assembly was gained only after a week long fight with the San Francisco Park and Recreation Department who attempted to deny the permit on the grounds that Aquatic Park was a tourist area. Finally, only after prodding from the supporters, the Culinary Workers Union lawyer phoned the department at the last minute and managed to obtain a permit for the rally.

The rally consisted of speeches by a fired Mandarin worker, a member of the support community, speakers from the union, a Kiku Restaurant worker, and a skit satirizing



the working conditions at the Mandarin. The speech stirred the audience and at the end of the skit people began chanting, ready to march on the Mandarin. Still scheduled to speak were the union representative and the Kiku worker, who were told by the rally organizers to keep their speeches short. The union representatives, however,

took advantage of the situation and gave long raps glorifying the union. They continued by dragging on another unscheduled union speaker, despite the protests of the rally organizers. When the union finally surrendered the stage, the Kiku worker was forced to omit his speech and instead lead a chant of "Same Enemy! Same Fight!". After this,

SAKURA

The weekend of April 25-27 marked the annual Cherry Blossom Festival. Over the three days, various activities and displays ranging from an akita dog exhibition to different martial arts demonstrations took place. The festival attracted large crowds to the Japan Trade Cultural Center (location of the exhibition) and to Buchanan Street where numerous food booths were set up to provide a sampling of Japanese culinary specialties. There was also the traditional beauty pageant for the title of Cherry Blossom Queen. However, the highlight of the festival was the annual Cherry Blossom Parade which proceeded a total of 14 blocks from downtown to its finish at Post and Buchanan. The procession included youth groups from local public schools, marching bands, traditional dance schools from the community, decorated floats, boyscout troops, and the famous sake barrel hoisted along by chanting men.



On the surface, the festival appears to have been a constructive effort to share and reinforce Japanese culture in the community. It is true that many varied community groups were involved in the planning and in the activities surrounding the three days of the festival. However, a deeper analysis reveals many shortcomings. In the festival, Jap-



anese culture tended to be put on display like a tourist attraction. The way in which it was exhibited did not foster a positive attitude toward the ethnic heritage of Japanese Americans. It seems our culture has become a marketable commodity. In fact, most of the floats were sponsored by big businesses, like Bank of Tokyo, Sumitomo Bank, and Japan Air Lines, who use the festival for free advertising and public relations. Even the community organizations who put up the food-booths should take a good look at what they are trying to accomplish. It sometimes appears that making money and raising funds for the organization is the only goal of participation in the festival. It should be more oriented towards conveying and sharing the rich experience of our root Japanese culture and the unique facets of the Japanese American experience in this country whether it be food, art, literature, or self defense techniques.

MATSURI

Another weak point lies in the sexist perspectives of some of the festival's activities. The Cherry Blossom Queen Pageant like any other beauty contest perpetuates the oppressive chauvinism in our society. However, a very positive step has been made in other activities, particularly with the taiko drummers in the parade who were comprised of both men and women. The festival should strive to maintain this outlook in all its activities.

The number of boy scout troops in the parade shows a facet of the recent Japanese American experience. Their presence reiterates the desire of many Japanese Americans to 'be patriotic' during and following the events of World War II. The Nisei concern with proving their loyalty to America is manifested in their effort to bring up Sansei and Yonsei boys as neat, well-disciplined, all-american boy scouts.

It would perhaps be better if Japanese Americans could channel their concern for America into taking a more active and decisive role in changing the system which has ripped off their people for decades. Vehicles for the consolidation and unification of the Japanese community like the Cherry Blossom Festival are only effective if seen and carried out with that perspective. As it stands now, Nihonmachi continues to disintegrate and disperse while the festival exists as a token cultural showcase which often clouds the real problems and their solutions.

Draw Community Support:

A UNION IS OUR RIGHT

at about 9:00 pm, all the supporters stood up and marched on the Mandarin.

In a long line of pairs, the supporters circled Ghirardelli Square, left people to leaflet at each entrance, and then marched two hundred strong into the plaza in front of the Mandarin. The marchers formed a giant picket line that filled the plaza and began to chant. Many of the other people in the square read the leaflets, talked to the supporters, and joined the line chanting and clapping their hands.

In about half an hour, the supporters marched out, circled the square, and marched back to Aquatic Park. With everyone facing the Mandarin, they chanted and raised the power sign in unison.

The rally ended at about 10:00 p.m. with the supporters satisfied that they had demonstrated to the managers of the Mandarin that the workers and the community were united in the struggle for better working conditions.

At present, a court injunction still unfairly limits the number of picketers for the Mandarin at three to each door. The march was an intentional challenge to the injunction, and many police were called to the square by the manager of the Mandarin. As the march was extremely well organized, there were no incidents with the police. The police made no move to enforce the injunction.

MANDARIN & THE COMMUNITY

The struggle at the Mandarin Restaurant is not an isolated case. And it is important to the entire Asian community. While it is true that most restaurants are already unionized, Chinese restaurants have been excluded from this basic protection. The union's treacherous opportunism can be seen even in this rally by its unwillingness to take action, and by its attempts to steal the credit for the success of the rally. When Asian workers want to join the union in order to wield more bargaining power, they must struggle not only against the managers, but also against the unions. If Asians are ever to better their working conditions, the entire community must unite to have the strength for the necessary struggle.

The Asian community must show its strength by uniting around the Mandarin struggle. Already, there is wide support in Chinatown. Before the rally, supporters visited all the restaurants in Chinatown to talk with the workers and distribute leaflets. In one restaurant, the workers applauded the struggle at the Mandarin, and in another, the head cook was so enthusiastic that he took the leaflets and started passing them out himself.

If the Mandarin workers succeed in becoming unionized, it will be a major step in the continuing process of unionizing the Asian community. Once tactics and political

lines are tested in this struggle, and the historical exclusion of Asians from the union is broken, advances can be made rapidly in unionizing the entire community. After the Asian community is united and has gained unionizing experience, the formation of a union that will be sensitive to the special conditions of Asian workers will be feasible.

MANDARIN NEEDS SUPPORT

More support is needed for the continuing Mandarin struggle. People should:

- + come to the picket line in front of the Mandarin, especially on Friday and Saturday night
- + come to the court hearing on the union election at the San Francisco Federal Building on June 17
- + come to the support committee meetings at 2:00 every Saturday at 850 Kearny St., San Francisco.

---- For further information, contact the ASU office, 505 Eshleman, 642-6728.

Continued from page 2

dresses itself to developing a thorough analysis of America's health care system and the racism that is inherent in the political economic system of the United States. Consequently, in its efforts to deal with health problems, the AHC seeks to understand the political and economic factors behind them.

As a result, the AHC was reorganized in 1974, and now has five main work areas on campus as well as its work off campus. On campus, members work in one of five committees: the Asian Women's Health Team, directing its efforts into areas of health affecting Asian women in particular; the Medical Committee, where members learn of eastern and western medicine practices; the Education Committee, focusing on work in Ethnic Studies and other departments in the University; The Community Health Board, serving as a liaison between community health organizations and students on campus; and The China Group, which studies the health care system in the People's Republic of China.

Off campus, the AHC is active in several organizations. Some members work at Asian Health Services, located in Oakland, and the Asian Community Health Clinic, as mentioned previously. Members also work for Kimochi, an organization of elderly Isseis in San Francisco's Japan Town. In addition, AHC members have been active in the struggles of CANE, the Kiku workers,

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Pam Tau's Speech contd . . .

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errors. We hope that these lessons will help the present day Asian Student Movement. The Asian student organizations today are consciously reaching out to the broad masses of students. It is an active positive movement fighting national oppression, the administration, and consciously linking up with other progressive struggles around the world, all of which objectively deal tremendous blows to U.S. imperialism.

The question of theory and practice is another important one. The present involvement of many students actively taking up the study of Marxism-Leninism-Mao Tse-tung Thought to guide the struggles of the Asian Student Movement is very positive. The ability to grasp, apply in practice, and disseminate the conclusions analysis, and methodology of Marxism-Leninism- Mao Tse-tung Thought will

firmly place the Asian Student Movement on a good scientific foundation. I Wor Kuen encourages this and is actively helping to develop this process to "Put Politics in Command!"

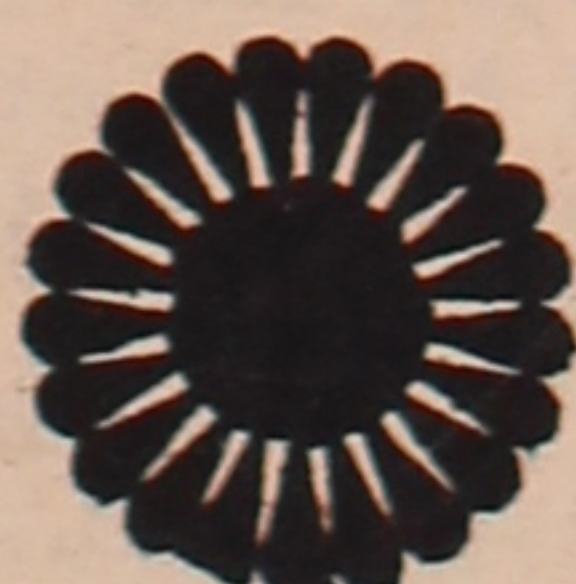
In conclusion: The building of a strong unified Asian Student Movement to transform society is not an easy task, it is a task which calls for intense political struggle to forge ahead in a strong unified way. It is a movement which cannot be isolated from the rest of the American revolutionary movement, among the national minorities, the working class, and all oppressed people in America.

To all of us Chairman Mao has said:

"You young people, full of vigour and vitality, are in the bloom of life, like the sun at eight or nine in the morning. Our hope is placed on you."

The 1975 Tule Lake Pilgrimage Committee has brought us together tonight. The task is here; let us take it up together.

DARE TO STRUGGLE - DARE TO WIN!



VIETNAM HAS WON

INTERVIEW

INTERVIEW WITH NHAN HO
A VIETNAMESE STUDENT ON CAMPUS

(Nhan Ho, a Vietnamese student on campus, has been in the United States for 15 years. He is originally from Hue. He works with the Union of Vietnamese.)

HOW DO YOU FEEL AS A VIETNAMESE IN AMERICA?

Most of the Vietnamese in the United States are from well-to-do families. It is a struggle for them to come to the realization of what this system--imperialism--represents, what it does, and what kinds of consequences it has. As far as my own experiences are concerned, I expected, like many immigrants before, to find money growing on trees. It doesn't. Eventually, I came to realize the racism and exploitation perpetrated on Black, Asian and other Third World people in the U.S. as well as the alienation in our human rights that this society perpetuates. For these reasons--racism and denial of full participation as a member of this society--I came to realize that I am an Asian as well as a Vietnamese. In this country, once I became an American, I realized that I am an Asian first. From these experiences, I recognized the nature of this system. At the same time, there were other forces which influenced my thoughts about the war and other issues. That's how I came to realize that the war in Vietnam is an imperialist war, a war of aggression.

WAS THERE ANY SPECIFIC INCIDENT WHICH HAD AN EFFECT?

Basically, racism and the denial of my human rights in the United States. As a student, I came to realize that the capitalistic system is not beneficial to all people. A lot of the people in my organization, the Union of Vietnamese, decided to take a stand against the war because of the nature of U.S. policy in Vietnam and the spread of genocide and destruction in our country.

DO YOU SEE THE SAME THING HAPPENING HERE AS FAR AS THIRD WORLD PEOPLE ARE CONCERNED?

Yes. My feelings come from my experiences as a third world person in this country. That's why we decided to take a stand. Although we were under a lot of pressure, our families being linked with the past, we spoke out against the war, as Vietnamese in the United States, in support of the National Liberation Movement at home.

The war in Vietnam and the oppression we as Asians face here are closely linked. The imperialist system perpetuates aggression--you can see this in the Westward move-

ment in the U.S., colonization of the Phillipines, Hawaii, and now Vietnam. The oppression Asian immigrants faced when they first came here is the same thing faced by the Vietnamese people or any other oppressed people under the yoke of U.S. imperialism.

CAN YOU GIVE AN EXAMPLE? IN A SPEECH YOU MADE DURING THE TULE LAKE PILGRIMAGE, YOU RELATED THE INCARCERATION OF THE JAPANESE AMERICAN TO THE SITUATION OF THE VIETNAMESE; PERHAPS YOU CAN SPEAK A LITTLE ABOUT THIS?

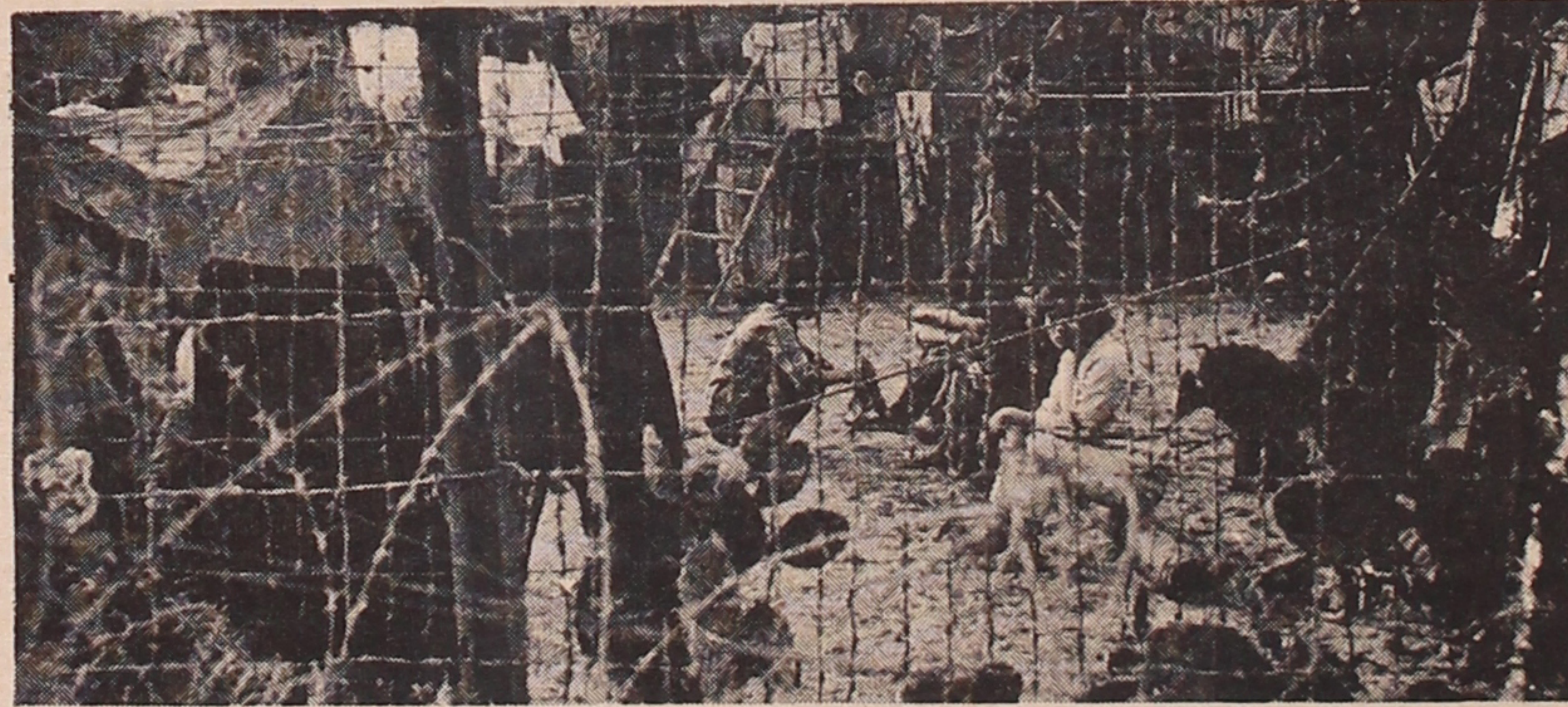
It's like old wine in a new bottle. In Vietnam, there was a program called "urbanization." It was initiated around 1967 or 1968. In fighting the guerrillas, there was an analogy made. To catch a fish, you must first drain the



Ho Chi Minh



PRG soldiers storm citadel



Detention camp in South Vietnam--part of the U.S. pacification program.



Japanese Detention Camp
Tule Lake, Ca

water. So the U.S. forces moved the people from the countryside to isolate the guerrillas. Some people were put into concentration camps, called refugee camps, sometimes near cities, but usually in the middle of nowhere. A lot of people were sent into the cities. The camps had barbed wire and guards like the Japanese American camps here. In Vietnam, the racism is more vicious, because of the war. A lot of the GIs in Vietnam didn't want to be there and took out a lot



Saigon soldiers who deserted their units return to their native

VIEW WITH NHAN HO

of their anger and frustration on the villagers, esp. the women. It's more vicious.

EARLIER YOU SAID THAT AT FIRST YOU SAW YOURSELF AS A VIETNAMESE BUT AFTER BEING IN THE UNITED STATES FOR A WHILE, YOU BEGAN TO SEE YOURSELF AS AN ASIAN FIRST. CAN YOU SPEAK A BIT ABOUT THIS?

It depends on the community you live in. If you live in a community that is white, you try to assimilate, find a place for yourself. You can't isolate yourself, esp. when you are young. Your experiences as an Asian first begins in the community and if the community is predominantly white, these experiences can be very shattering. I think this is applicable to the Vietnamese refugees, especially the children who will have to face the problems of growing up in America. Their roots are in Vietnam. They knew what was happening there. Now they have been transplanted to another society. It's going to be very hard for them to cope.

\$10,000. There's a short supply of babies right now. What would be better than bringing over Vietnamese babies?

WHO GETS THE MONEY?

The organizations that sponsors them--like Friends of the Children. They charge the parents administrative fees.

BUT I THINK THE MOVE IS MEANT TO PLAY ON OUR GUILT RATHER THAN HAVE A STRICT ECONOMIC MOTIVATION. THEY WANT OT PLAY ON OUR SENTIMENT SO WE WON'T LOOK AT THE REAL SITUATION.

Yes, there are many reasons. After what the U.S. has done in Vietnam, the U.S. wants to deceive the world, even the American people, by doing this. Ford wants to show the world how humane the U.S. is. There is one question--why don't they first take care of their own people? Just look at the ghettos. Why do they have to go to Vietnam and bring babies over here. Look at the conditions faced by third world people here.

The wheel of the law turns without pause.

After the rain, good weather. In the wink of any eye

The universe throws off its muddy clothes.

For ten thousand miles the landscape

spreads out like a beautiful brocade Light breezes. Smiling flowers.

High in the trees, amongst the sparkling leaves

all the birds sing at once. men and animals rise up reborn.

What could be more natural? After sorrow, comes joy.

Minh

Ho Chi Minh



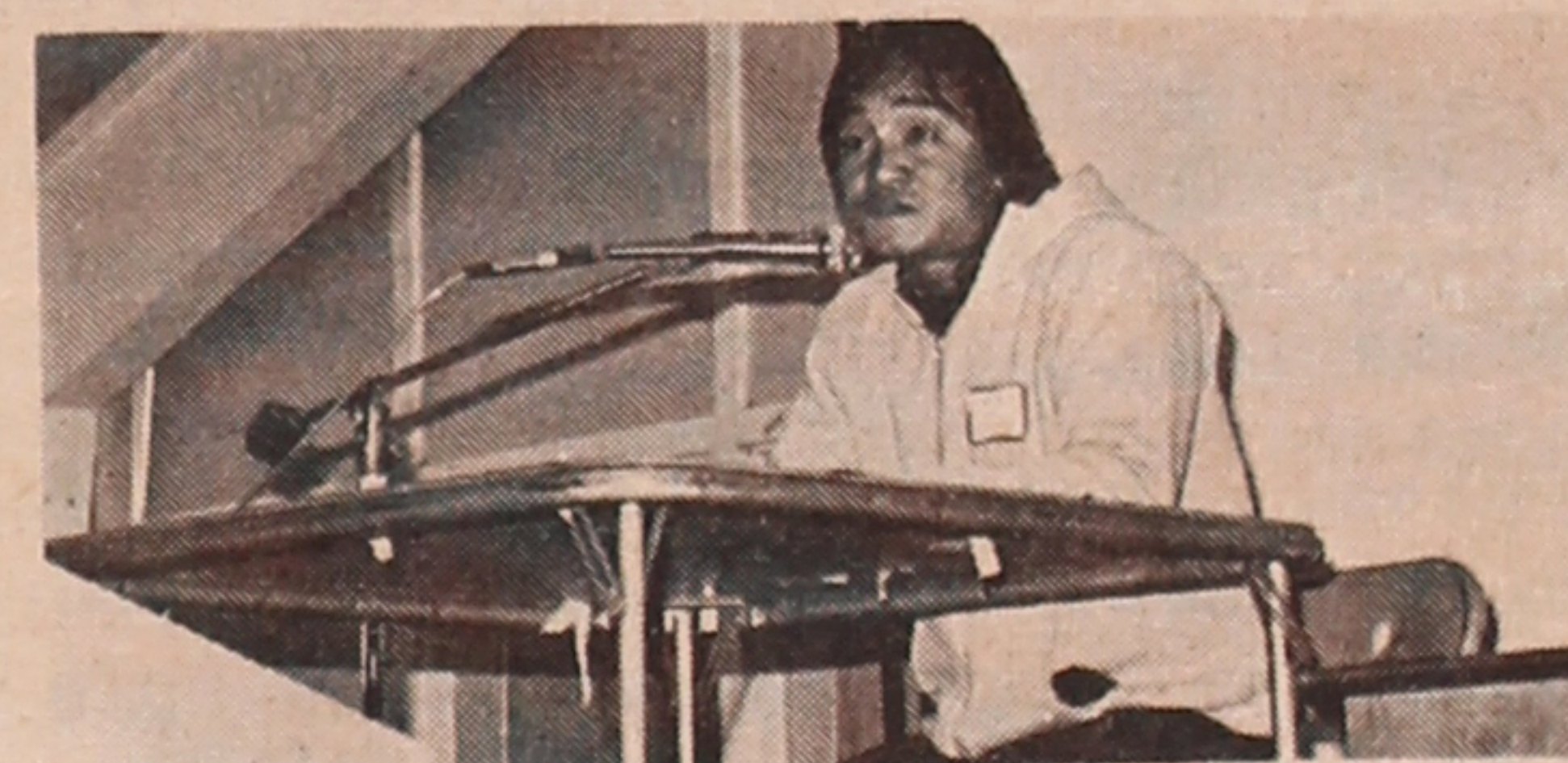
Detention Center
Lake, Calif.



native village in Quang Tri province, South Vietnam.



The Indochinese people gave tremendous inspiration to all peoples of the world



Nhan Ho

HOW DO YOU FEEL ABOUT THE REFUGEES COMING TO AMERICA?

First of all, I think the U.S. has no right in bringing the Vietnamese over here, esp. kidnapping Vietnamese babies. People are making money off the babies. Each baby is bringing a couple of thousand dollars each.

HOW?

Don't you know that in this country there are alot of people who want to adopt a baby? It takes 2-3 years and may cost \$5,000 to

It has alot of psychological effects. One thing the U.S. gov't. does is to divert people from more pressing problems here at home, like the unemployment problem. It makes people feel good to engage in a charitable act towards Vietnam--it makes them forget about inflation and the high cost of living. The U.S. really needs to bolster its image at home and abroad after the defeat of U.S. imperialism in Vietnam. That's why the refugees were brought here. The gov't. said they had a responsibility to the people. Alot of these people are not in any way connected with the U.S. gov't. Some of the refugees were national police; they were torturers, the direct tool of the U.S. gov't., used in oppressing the people of Vietnam. The amount of people who worked for the national police was actually very low. If you worked for the U.S. gov't. in Vietnam, you could claim anyone, family, cousins, etc. and get out of the country. One person could bring 20. That's why it looks like there are so many of them here.

IN TERMS OF THE POLITICAL VIEWS OF THE REFUGEES IT SEEMS THAT MOST OF THEM WERE REACTIONARIES IN VIETNAM, OR WERE OF THE UPPER CLASS AND WOULD THEREFORE BE DIRECTLY AFFECTED BY THE DOWNFALL OF THE GOVERNMENT. DO YOU FEEL SUPPORTIVE OF

THEM? DO YOU FEEL MOSTLY SUPPORTIVE OF THEM IN TERMS OF BEING VIETNAMESE AND THIRD WORLD PEOPLE IN THE UNITED STATES?

Most of them except the hard-core reactionaries are like me. We were all once in a society dominated by foreign interests. We are all victims, of brainwashing. It takes time to educate people. It will become clear eventually. They'll see that the PRG will promote the welfare of the Vietnamese people. It will take time for them to see who the culprits really are. They are not all reactionaries.

Pretty soon, we'll have a Vietnamese community in the U.S. But there will be problems with language, culture, jobs, and housing. They have no money or skills. I don't know how the U.S. govt. is going to deal with them. I want to make one point--since the U.S. govt. brought them over here, they should be responsible for sending them back home if they want to go back. Since they are here, the U.S. govt., should provide jobs and education.

HOW CAN OTHER ASIANS IN AMERICA ALLEVIATE PROBLEMS FACED BY THE VIETNAMESE?

Each of us as Asians will have a responsibility to help these people. We have to do what we can to make them see the real problems and racism they will face in this society.

IT HELPS TO SEE POLITICAL SIMILARITIES BETWEEN ASIAN GROUPS RATHER THAN CULTURAL DIFFERENCES.

Yes. There have historically been conflicts between asian groups. This is due to the system the people had to live under. Acertain class would benefit from the antagonisms perpetuated between the Asian nations We are all victims. We have to know where it starts. Ithink the Asian community in America can do a lot to help the Vietnamese refugees adjusting to life in America. It would be more effective since they can identify with you as an asian and respect you. It'll be a hard struggle, but in time I think people will realize what is going on.

There are problems now in Vietnam. Problems with jobs. This is what the PRG is going to have to deal with. The Union of Vietnamese sent some money over there and the government is very grateful. 5,000 dollars can feed the whole needy population of Saigon for 3 days.



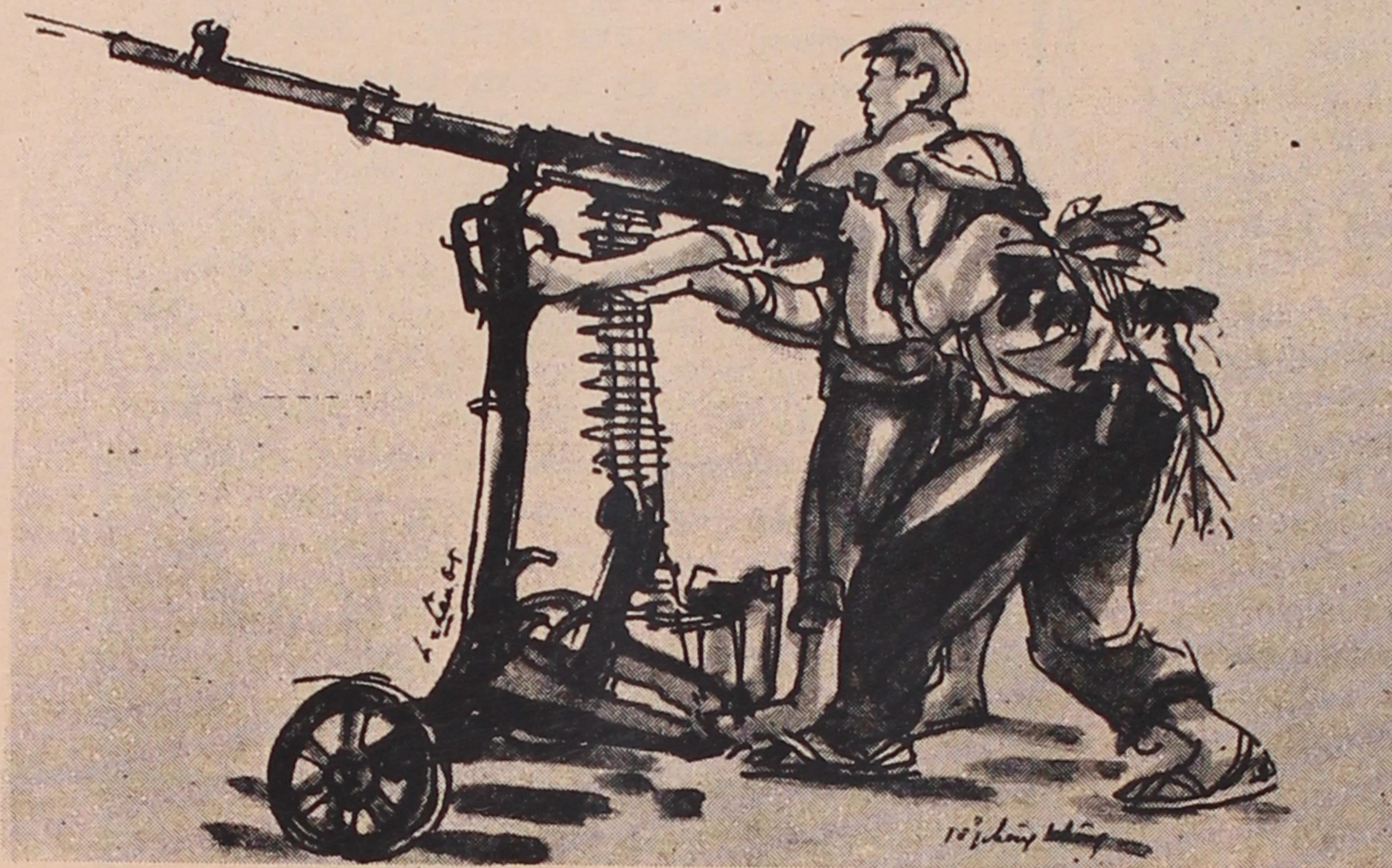
I UNDERSTAND THAT THE PRG NOW HAS A POLICY OF SELF RELIANCE. IS IT TRUE THAT THEY DON'T WANT TO AC-MONEY FROM ORGANIZATIONS LIKE A.I.D.?

The PRG will accept aid from any country, but without condition. AID is actually a tool of economic subversion. Their aid is in the form of an economic agreement, a treaty.

WHAT ARE THE MOST PRESSING NEEDS IN VIETNAM?



Women at work manufacturing individual air-raid shelters on one of the main streets of Hanoi. The shelters are made of concrete cylinders that are embedded in the ground. Each holds one person.



Liberation Forces anti-aircraft gunner.

It is most important to think in terms of reconstruction and the welfare of the people of the people in Vietnam rather than of the refugees here. The refugees here are the responsibility of the U.S. government. At home it is going to be hard. The best we can do as Asians is to send money to Vietnam. Money can buy rice.

WHERE CAN WE SEND CONTRIBUTIONS?

Contributions can be sent care of the Union of Vietnamese, P.O. Box 4495, Berkeley, Ca. 94704. The telephone number is (415) 843-2240.

SINCE YOU SEE SOME COMMONALITY BETWEEN ASIANS, HOW DO YOU SEE THE STRUGGLES OF THE VIETNAMESE AS SHAPING THE STRUGGLE OF ASIANS IN THE U.S.?

I think the impact of the victory in Vietnam has not really hit us here. But what will effect us in our future struggles is the fact that this is the first time that a small third world country, an Asian country, has defeated two imperialist powers; France and the U.S.. This has made us proud to identify with the success. Not all of us are cooks or kung fu fighters. We are not just exotic. We can make a significant contribution to world peace and progress. We can fight and we can build. China and Vietnam are both good examples. It helps Asians have more pride in themselves. Also, what happened in Vietnam has made us more aware of the racism and exploitation we face as Asians.

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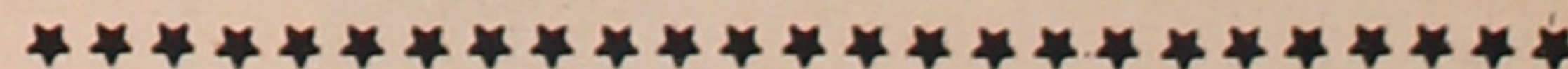


CAN YOU SPEAK A LITTLE ON GENOCIDE IN VIETNAM?

The U.S. war machine brought a lot of destruction and death to the Vietnamese people. Much land was defoliated, so people can't grow food. Chemical warfare, napalm, has had terrible effects. The land will take years to recover.



Anti-personnel weapons are being developed and refined. Photo credit Vietnam News Agency





HAN, UNWILLINGLY BROUGHT TO THE U.S. 6 YRS. AGO, CONDEMNED THE ORPHANS AIRLIFT.

Now in South Vietnam we have a legitimate government and we have to respect the authority of the government. It is not a place where you can come and go as you please, like in the old days. If we as Vietnamese want to go home, we must first seek permission from our government. We will respect our government's decision. The government has indicated that it will welcome all Vietnamese to help rebuild the country, but we don't know when.

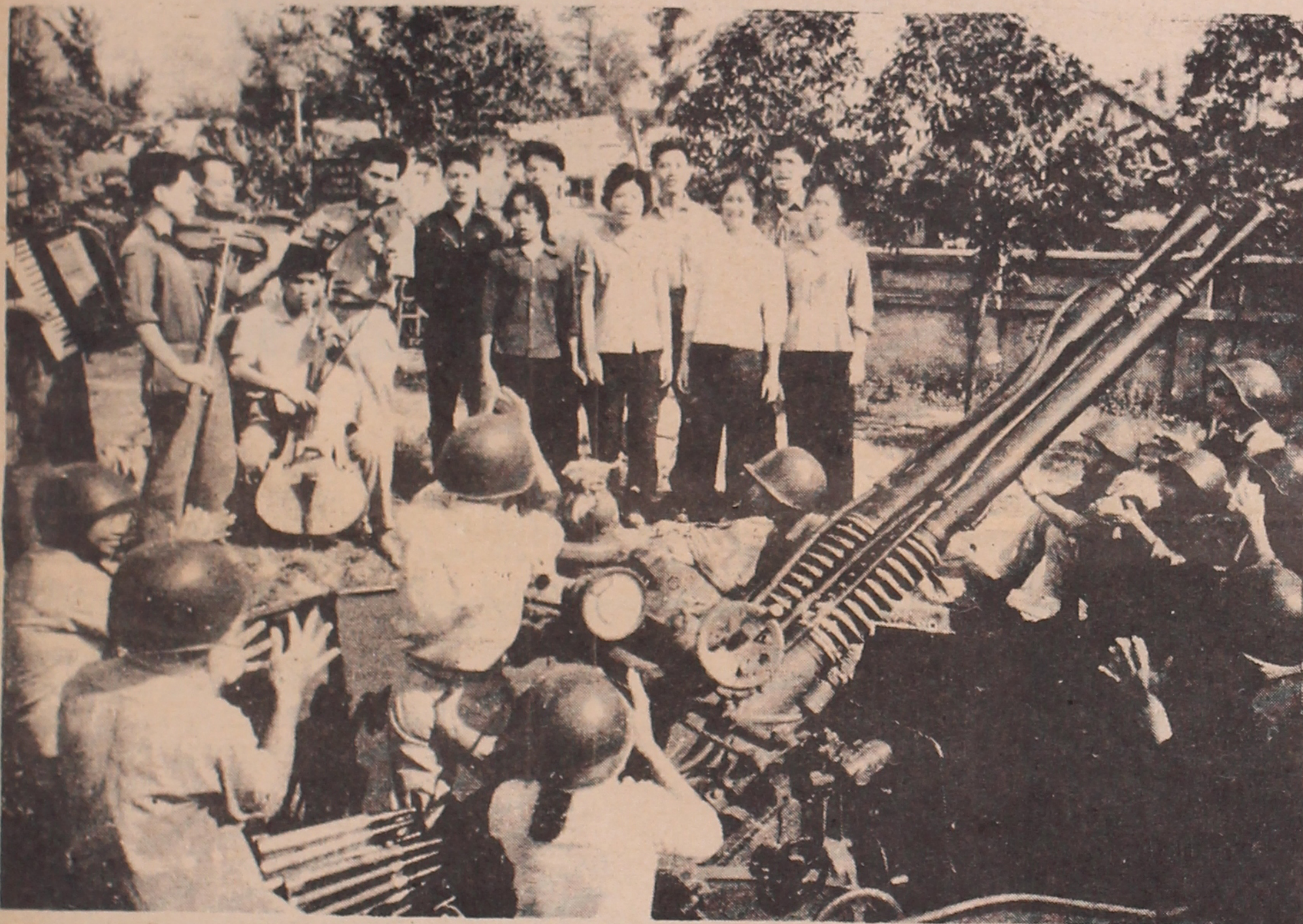
I'd like to speak a little about some of the recent developments in Vietnam. When the PRG came to liberate Saigon, they went and talked to General "Big" Minh, who came to power after Thieu. Usually, in a bureaucratic system, you have to address people by titles; but when the PRG came in, they called him "brother". After explaining to him that he was also a victim of the system, he realized what was happening. The new government will pursue a policy of "forget your past; we've shed much blood for so long". Forget everything to look forward to in the fu-

COULD YOU COMMENT ON THE PRG'S POLICY TOWARD MIXED CHILDREN BORN OF VIETNAMESE MOTHERS AND FATHERED BY AMERICAN GI'S?

The PRG said that all children born of Black, White, Chicano, parents born in Vietnam by a Vietnamese mother, were born on Vietnamese soil and therefore are Vietnamese. Their responsibility is to Vietnam. They are Vietnamese, so the propaganda to bring them over here because the Vietnamese discriminate is nonsense because the Vietnamese themselves are victims of discrimination. Traditionally, Vietnam doesn't have an orphanage system. The children traditionally were placed in a foster home. The French came and introduced the orphanage system. I think the orphanage system is very dehumanizing.

NOW THAT VIETNAM HAS BEEN LIBERATED AND UNIFIED, WHAT DO YOU THINK ARE SOME OF THE MOST IMPORTANT THINGS THAT CAN BE LEARNED FROM THE STRUGGLE AND THEIR APPLICABILITY TO FUTURE STRUGGLES?

The first thing, is that if you have a just cause, that if you are oppressed, and you are fighting to overthrow the oppressor, you will always win if you have the correct theoretical line. The second thing, is that any country, no matter how small, if they are united together, they can defeat any force of aggression, no matter how powerful they may be. Unity and determination to win is another lesson we can learn. Also, the success of the Vietnamese revolution contributes greatly to all national liberation movements throughout the world. The inspiration can be felt by all these third world countries that are waging struggles for liberation. General Giap, the commander in chief of the armed forces of the Democratic Republic of Vietnam said when we defeated the French at Dien Bien Phu, after many years of struggle, we didn't even lose a single plane. Reporters asked him how he did it. The French lost a lot of planes, and later the United States did too. He said it was simply because the Vietnamese didn't have any planes. That really shows that if you are determined, you will win in the end.



Liberation force anti-aircraft team

ture. It shows that all that propaganda about a bloodbath was nonsense. Minh and all his cabinet were released.

I UNDERSTAND THAT SINCE VIETNAM HAS HAD SUCH A LONG PERIOD OF STRUGGLE, THE PRG HAS DEVELOPED A GOOD CONCEPT OF ORGANIZATION.

The struggle has helped speed up the elimination of the inequality between men and women. In the old feudal days, women worked in the home or were concubines. Vietnamese women suffered the double yoke of colonialism and feudalism. With the war all people had to fight. This gave rise to opportunities to speed up the elimination of the inequality of the sexes. The women had to do the same work as the men. Everybody had to either work or fight, so the war is a blessing in disguise.

IT MUST BE A GOOD FEELING KNOWING THAT IT IS A POSITIVE ROAD.

Since the liberation of South Vietnam, I have felt for the first time that I am the citizen of an independent country. I don't know how to describe to you how I felt after the liberation. It's a happy elated feeling.

Also, the society of South Vietnam has been destroyed by cultural imperialism-- Playboy, prostitutes, that kind of sexism and exploitation. Saigon was once the brothel of Southeast Asia. This was perpetuated by the presence of U.S. GI's. I know a lot of women who had to sell themselves. Women who grew their own crops in the countryside, who were self reliant, who were moved to the cities where, with no skills, they couldn't find work. The only jobs they could find were as prostitutes.

WHAT KIND OF RELATIONSHIP EXISTS BETWEEN CHINA AND VIETNAM?

China has always helped Vietnam, not the way U.S. imperialism would help, but rather, helping on an equal basis. We are facing the same struggle. The PRG would welcome aid and establish full diplomatic relations with all countries as long as they respect our sovereignty and our independence.

NOW THAT THE GOVERNMENT HAS CHANGED, HOW DO YOU FEEL ABOUT GOING BACK TO VIETNAM?

This is the first time in over 100 years that Vietnam has had full sovereignty and self determination.

Continued from page 7

the Mandarin Workers and the International Hotel.

ASC activities are not confined to members alone. It also sponsors activities open to all students. These include a Tai Chi exercise group, conversation groups in Mandarin and Japanese and a joint sports Night with the ASU.

Although the AHC has expanded its work and now offers many varied and interesting work areas, it has never wavered from its primary goal, that of insuring good health care to Asian American communities.

Membership is open to students, graduate and undergraduate, community people, and anyone interested in working on the health problems of Asian American communities. Since the AHC is comprised mostly of students majoring in the sciences, time obligation is small. All interested are encouraged to drop by the AHC office, Room 203, Building T-7, daily between 10 and 3, or call 642-3205. The AHC will gladly give persons more information on projects and activities, and explain their work in more detail.

The recent Tule Lake Pilgrimage was a unique experience in many ways for Bay Area Asian Americans. It gave many their first look at the actual remnants of an American concentration camp and it showed the great unity among Asian American student groups and community organizations.

The pilgrimage brought together about 250 people from 11 Northern California college campuses and numerous community groups to educate them about the conditions in the camps.

The feeling of togetherness and unity came out in all phases of the pilgrimage. The different campuses and organizations coordinated the pre-pilgrimage planning and logistics. More importantly, this cooperative spirit grew during the pilgrimage itself. Many people volunteered to help in any way they could, such as food preparation, clean up, and security.

The singing was another indication of the unity of the people. Members from the campuses joined with people from the community groups to sing on stage during the morning and evening programs. The other participants sang and clapped along with the rousing chorus of the songs; "Profits Enslave The World", "We Are The Children", and "Asian Sister".

2) To show that racism and national oppression are inherent in the present American political and economic system which led to the concentration camps.

3) To examine the struggles of Asian Americans today in relation to the history of Japanese and other Third World people in America.

4) To build the Asian student movement as an integral part of the overall Asian movement.

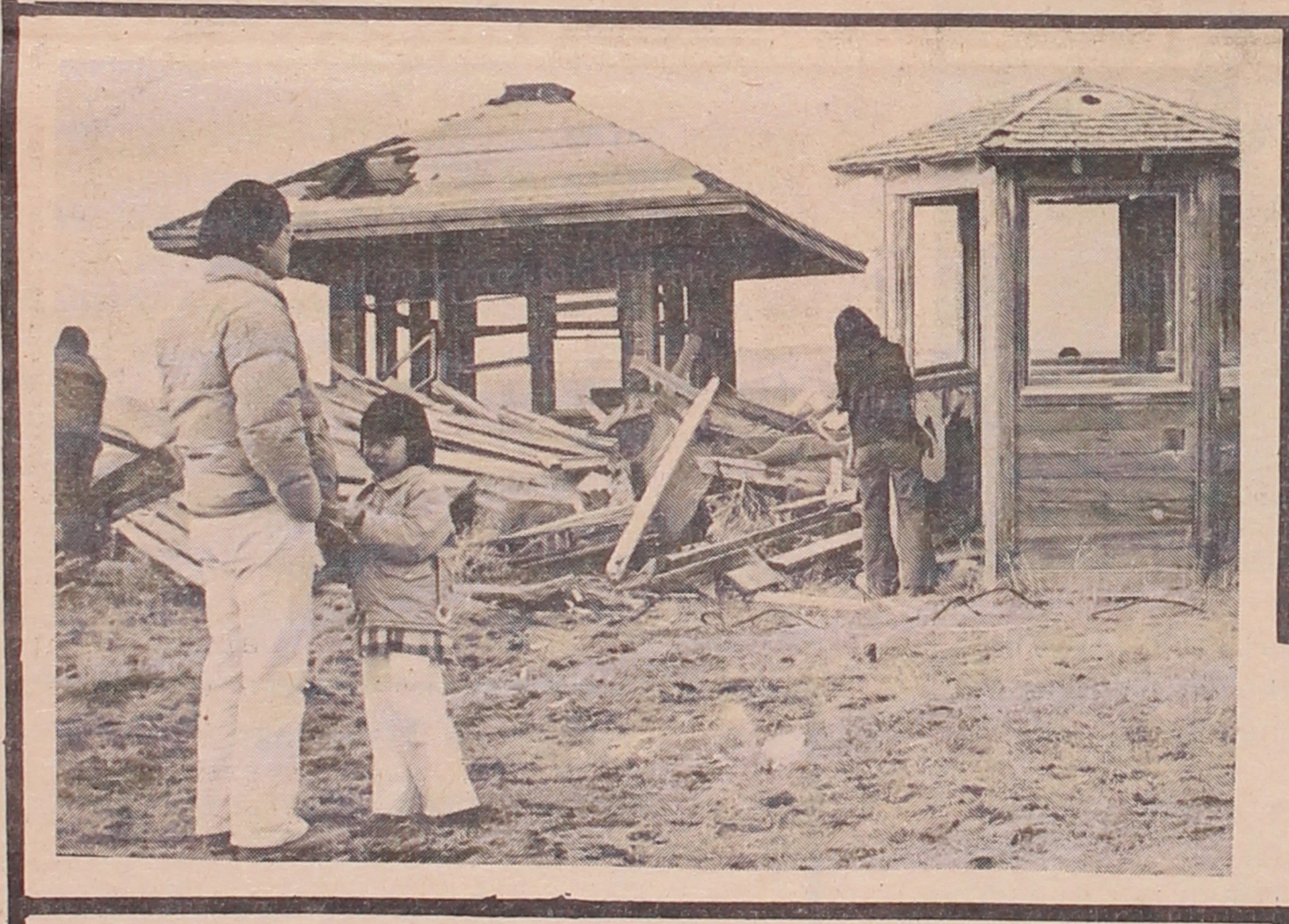
All these principles were clearly brought out during the course of the two programs.

Three Nisei (second generation Japanese Americans) talked about their camp experience during the morning program. The first speaker was Toshio Mori, a well known writer of the Japanese American experience. Mori told of the disorganized conditions in the assembly centers, where persons of Japanese ancestry were gathered for months before being sent to the camps. He told of how one internee, who was deaf, was unable to hear the guards shouts to stop as he got too close to the barbed wire fence. He was shot and killed.

The last Nisei speaker was poet Hiroshi Kashiwagi who was interned at Tule Lake. Kashiwagi said he felt the internment was "an outrage. We had been thrown into prison without due process." He said that if the threat of internment came again he "would most definitely protest at any cost".



Two other speakers linked the oppression of the Japanese people with the current struggles of the Vietnamese and Pilipino peoples. Sue Echaore emphasized the struggle for low cost housing being waged by many Asians in the San Francisco Bay Area. Ngan Ho from the Union of Vietnamese In The U.S. noted that the struggle of Japanese Americans during World War II is similar to the struggle of the Viet-



The march symbolized the spirit of the pilgrimage. The participants had the choice of waiting for the buses or marching the eight and one half miles to the camp site. Over three fourths of the people chose to march.

As the people marched, they talked about the pilgrimage and what it meant to them as Asian Americans. Although the march took over three and one half hours, none regretted their decision to make the journey.

The pilgrimage had four principles of unity for the participants:

1) To expose the facts about the racist incarceration of 110,000 persons of Japanese ancestry during World War II.

The second speaker was Amy Ishii who said the evacuation broke down family units. "This was done very systematically by the government". She said that many of the males were taken away before the evacuation, all the responsibility for taking care of the family was placed on the woman.

name during the war. He said many people were transferred from their villages into the camps by the Saigon government and the U.S. army.

Lunch followed the morning program. Then approximately 175 people marched to the camp site. The rest followed in the buses.





The participants of the 1975 Tule Lake pilgrimage pose for a group shot in front of three fallen guard towers. During World War II, over 110,000 Americans of Japanese descent were placed into concentration camps with barbed wire and guard towers.

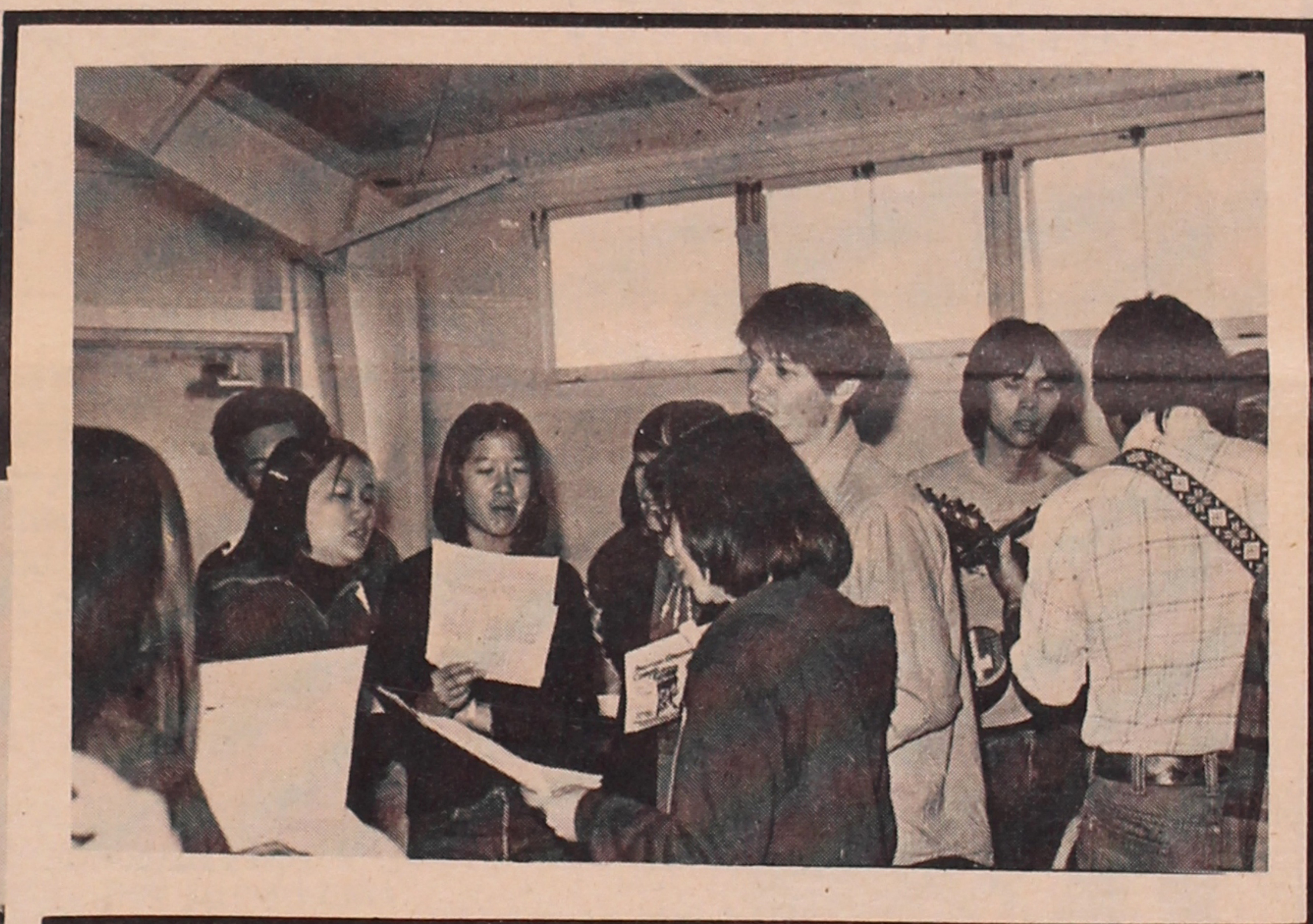
The evening program emphasized the last two principles of unity. The evening program included a slide show of the history of the camps which was presented by Amy Ishii.

A tour of the camp area was taken by bus. A few barracks turned into housing, a jailhouse, administration buildings, three guard towers, and a building which housed internees were the structures left at the site. The camp was on very desolate, flat, brown land.

future of the Asian student movement. The text of her speech may be found in this issue of the newsletter. Many of the participants in the pilgrimage felt that it was the highlight of both programs.

Marcia Makino- "I wasn't aware that this is one of the few camps where remnants of the camp exists.

Representatives from many of the Asian student organizations worked together on all aspects of the pilgrimage. Coordination for the bus



transportation was done, as well as for the food and cooking, arrangements for security in addition to the program and the speakers.

The pilgrimage was a precedent for Asian American students to unite

A speech by Lucienne Kubota from The Committee Against Nihonmachi Eviction (CANE) was given to relate the relocation experience during WWII to the present situation in San Francisco Nihonmachi. She said that racism and big business are turning our Nihonmachi into a ghost town. "Our people are being told where not to live in '75 as opposed to being told where to live in '42." She added that Nihonmachi is becoming a place to visit and not to live.

A speech on the history of the Asian student movement was given by Pam Lau. It was a very comprehensive history of the struggles of the Asian student movement. She said that in revolutionary struggles "students have always played an important role, a leading role." She said that the pilgrimage is an inspiration for the

The participants learned many things from the pilgrimage. Among them; Bowman Ching- "I just learned that people can work together collectively and I learned more about the unjust incarceration of Japanese Americans during WWII." Dianne Yamashiro- "I just learned that the camp experience wasn't as easy as the Issei told us. It wasn't just time passing by. It was really hardship. I realize how important it is to combat racism." Winston Wong- "When you see the camp in a real setting you can get a more concrete idea of the hardship. When you see things out in front of you, it hits you harder." Diana Gunderson commented, "For only 30 years ago, there isn't much left. Goes to show you how people try to hide it."



around issues concerning Asian Americans. The pilgrimage was a precedent for Asian American student unity, Asian student organizations will continue to work to unite around issues concerning all Asian Americans and their struggles.



THE NEW ASIANS

The new Asians

Americans

used crack toothy off-white smiles
the gook jokes we tried to unmake frozen face was us.
Now rising sunlike shedding that jive we in-
-tegrate with just our own ochre selves.

A yellow future we share,
sweetdreaming & making babies:

beautifully slit-slanty-eyed with mustard cheeks ---rabbits!

The new Asians

Americans

stroll into home-smellin Asian cafes
talkin & laffin real loud boppin with our tomodachi's
checkin out Them hungry-eyed bok gwey cul-tourists
(we know what They really hunger/yearn for)

"I think that oriental trippin punk dig sly/shy me" says she

The new Asians

Americans

make community our bit/
the old ones allatime tole us do it
but we never understood or we never listened

all that time

all that time/

The new Asians

Americans

stay strong & tight in our own saffron group
all we got is what we is and got
together yeah
'spite haole's all kynu un-white lies
tryin to split us
we goin to build our community on yellow unity and love
the new Asians Americans
a yellow people we are.

AKO

-CONTINUED FROM BACK PAGE-

chant brokers, thus becoming "paper sons", existing as a son only on paper.

The immigration officials were aware of the "paper sons". Determined that no Chinese would enter illegally the immigration officials asked very detailed questions concerning the correspondence of information given by the immigrant and the information given by their relatives in the U.S..

Angel Island housed not only Chinese but all peoples from Asia. Japanese picture brides were also detained until the validity of their marriages were confirmed. Thus, like all institutions of racist policies, the detention station was segregated, Europeans living upstairs on the same floor as the station employees in the administration building. The Asians were placed in separate buildings. Conditions were crowded, dirty, having only a few dozen toilets, and little ventilation. Mail coming in and out was inspected by officials for fear that information for the interrogation would be leaked out. Like a prison, armed guards kept watch over the immigrant with orders to shoot those who tried to escape. Barbed wire surrounded the quarters.

Immigrants on Angel Island were detained for long periods of time waiting to hear about their status. Due to their precarious situation despair often set in, some even hung themselves in the quarters.

Angel Island is another lesson in history showing the manifestation of racism and its various forms of oppression. Parallels can be drawn between Angel Island and other experiences of Third world people such as the Japanese concentration camps in World War Two, slave plantations, and ghettos in every large urban city.

Today very little stands of the original detention center, and the center is on the list of those sites to be demolished by the California State Parks and Recreation Department. But the parallels still exist today, and the attacks against immigrants continue as in the cases of the Kiku workers, and the migrant farm workers. The Angel Island Detention Center should stand as a reminder to all people of the racist policies pursued even now, and the need to struggle against these kinds of acts that lead to institutions like Angel Island.

The ASIAN STUDENT is a monthly newsletter published by the Asian Student Union Of UC Berkeley . The staff that wrote and arranged this issue consists of Lorraine Akiba, Dennis Akizuki, Angelica Chiong, Sandy Granich, Gina Hotta, Gary Jio, Charis Moore, Alan Ota, Richard Siu, Irene Nishimura, Wayne Yee, Craig Wong, Dale Wong, and John Young. David Chin, Melvin Young, Special thanks to Students For A Better Understanding Of China, and Victor Huey for the translation of the Angel Island poem, Gidra, Getting Together, New Dawn, Rodan, and The War Bulletin for graphics.

Pilipino People's far west convention august 29-31

UC Berkeley's Pilipino American Alliance announces:

For the brothers and sisters in the far western states, the search to understand their Pilipino identity in this country has lead to the call for conventions where they could share ideas and common experiences.

The concept of the Pilipino People's Far West Convention began to unfold with a "Quest for Emergence," held in Seattle, Washington, August, 1971. This year, The fifth annual PPFWC, "Paglingkuran ang Sambayanan" or "Serve the People", will be held at the UC Berkeley campus on August 29, 30, and 31. For further information, please forward questions to the PAA office, 504 Esheleman.

WHAT IT IS

What's Happening...



JUNE 6, FRIDAY

- + Celebration. The 85th birthday of Ho Chi Minh. Martin Luther King Junior High School, 1781 Rose, Berkeley. Sponsored by the Union of Vietnamese in the U.S. 7:30 p.m.

JUNE 7, SATURDAY

- + Dance. Cordial. Sponsored by the USF Chinese Students Association. Dining Commons. 9:00 p.m.-1:00 a.m. \$2.50.
- + One Man's China. TV channel 4. Series continuing on Saturdays through June 28. Chinese translation on Radio 96.5 FM (KRON). 5:00 p.m.

JUNE 9, MONDAY

- + The big final week begins. Get down.
- + Visual Communications I & II. Three members of the L.A. based Asian filmmakers group will be interviewed. Four films will be shown. I Told You So (visit with Lawson Inada). To Be Me--Tony Quon (story of a 10 year old Chinese immigrant). A film history on the Chinese in the Sacramento delta area. Watari Dori (birds of passage, documentary on the Issei). TV channel 9. 10:00 p.m.

JUNE 17, TUESDAY

- + International Hotel hearing to stop building demolition. Board of Supervisor Chamber, S.F. City Hall. 2:00 p.m.

JUNE 21, SATURDAY

- + Urban Renewal and the Destruction of Nihonmachi. A community forum: speaker from CANF, panel discussion, slide show, photo exhibit, songs. Sponsored by Asian American Studies class from SF State. Morning Star School Auditorium. Octavia & Pine Sts. 7:30 p.m.
- + Dyn-o-mite, dance. Cordial & Grand Theft. Sponsored by the Asian Express. Merritt College Cafeteria, Oakland. 9:00 p.m. \$3.00 (\$2.50 before 9:30).

JUNE 27, FRIDAY

- + 2100 Year-Old Chinese Tomb. U.S.-China People's Friendship Committee. TV channel 9. 6:30 p.m.

JUNE 28, SATURDAY

- + Dance. East Wind & New Directions. Sponsored by UCB Asian Sound Productions. Pauley Ballroom. 9:00 p.m.-1:00 a.m. \$2.50 w./bid, \$3.00.

JUNE 29, SUNDAY

- + 2nd. Annual Nihonmachi Street Fair: A Happening. Music by City Lights, New Directions Togetherness, & Diwa. Asian American Dance Collective. Post between Webster & Laguna Sts., S.F.

JULY 4, FRIDAY

- + Pilipino American Festival. Performances from the annual

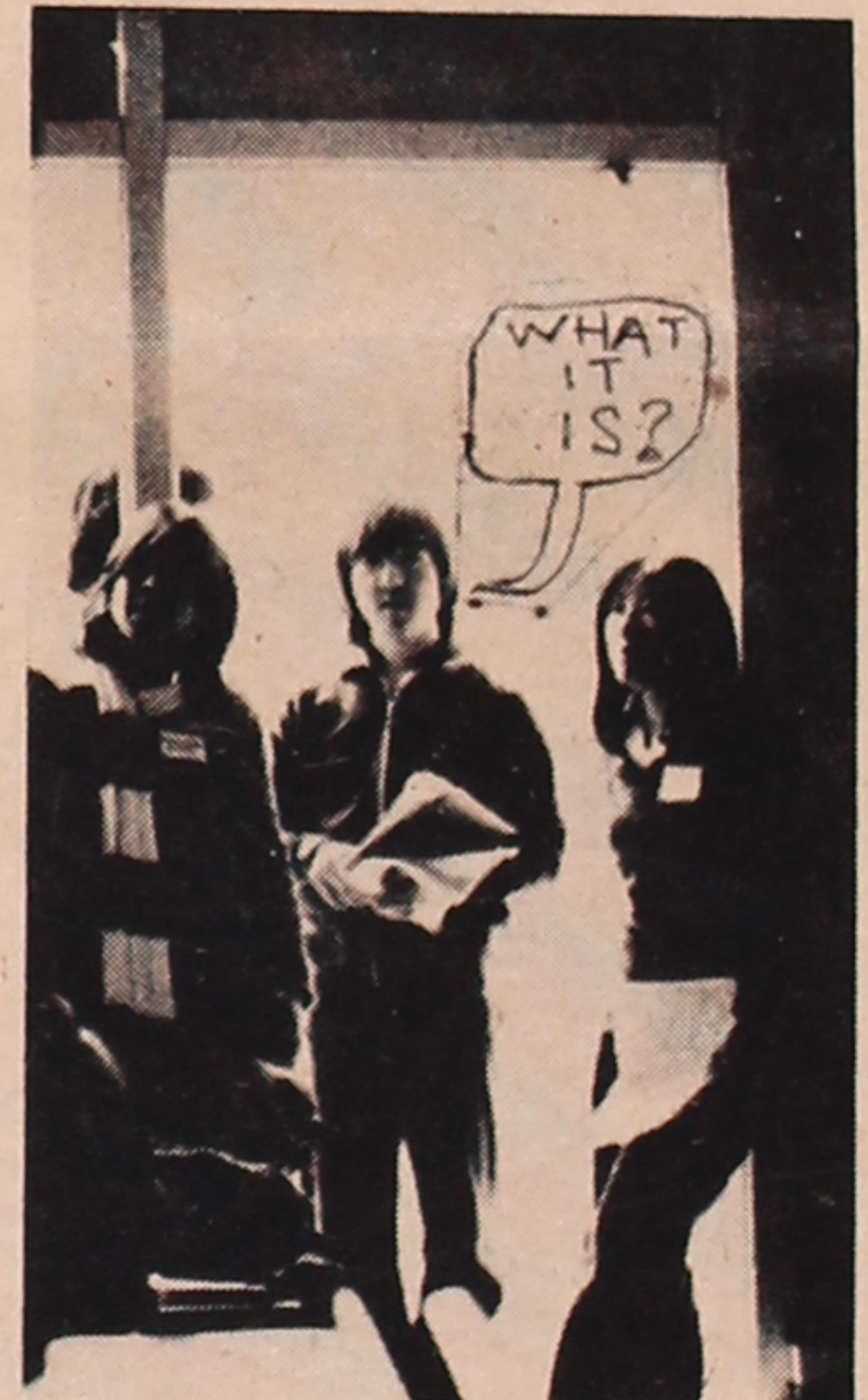
festival in S.F. TV channel 9. 6:30 p.m.

JULY 5, SATURDAY

- + History of the Chinese in America. TV channel 4. Series continuing on Saturdays through August 9. Chinese translation on Radio 96.5 FM (KRON). 5:00 p.m.

July 12, 1975 Saturday

- +Dance. Grand Theft & Maharlika Pauley Ballroom. 9-1 AM \$3.00 Gen.; \$2.50 with bid UCB Asian Sound Productions.



AUGUST 29-31, FRIDAY-SUNDAY

- + "Paglingkuran ang Sambayanan" (Serve the People). 1975 Pilipino People's Far West Convention (FWC). Forum for the Pilipino community. UC Berkeley campus See announcement in this issue.

杏仁豆腐

off the wok

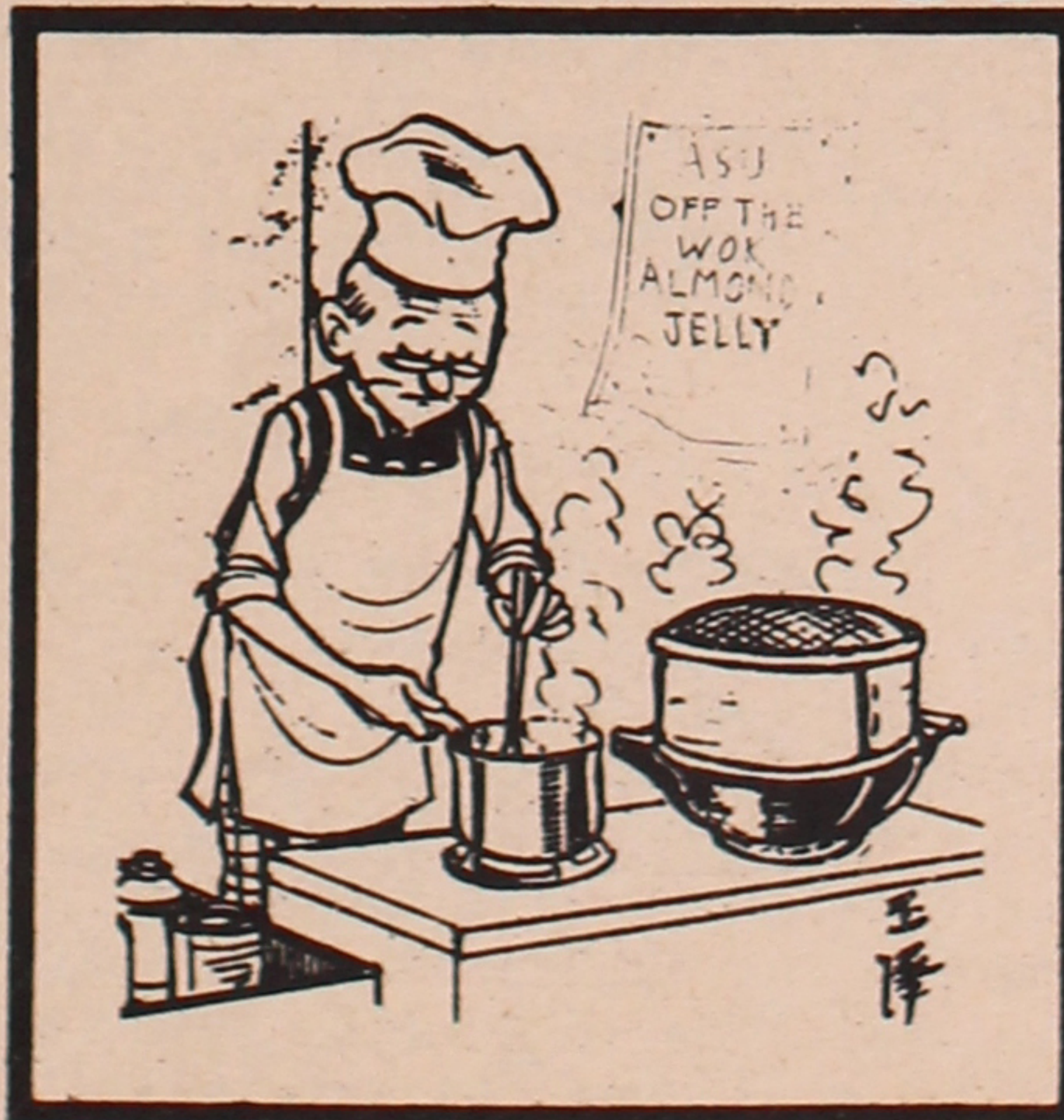
OFF THE WOK: Almond Jelly

Ingredients:

2 packages unflavored gelatin
(about 2 tablespoons)
1 cup plus 2 tablespoons water
1 cup milk
3/4 cup sugar

almond extract
1 cup sugar
4 cups water
6 slices pineapple
6 cherries

for syrup



1. Sprinkle gelatin on 2 tablespoons water to soften.
2. Bring 1 cup of water to boil. Add gelatin and stir until dissolved.
3. Stir in milk, sugar and almond extract.
4. Pour mixture into flat pan. Cool in refrigerator.
5. Bring sugar and water to boil to make syrup. When cool, chill in refrigerator.
6. Cut almond jelly into diamond shapes and pour syrup over it. Pour into serving bowl and garnish with pineapple and cherry.

30 YEARS, HIROSHIMA-NAGASAKI



ANGEL ISLAND DETENTION CENTER

*Not like citizens of China, but
like oxen
Went to America to begin a new
business.
I see tall buildings, but alas, they
are not for me.
Who could have known that I should
be in prison.*

These words were written years ago on a wall in a detention center called Angel Island. Although the only physical reminder of the presence of Chinese immigrants are poems scratched on the walls, history records the events leading up to the Island's use as a detention center.

An important event leading up to the Angel Island Detention Center was the Chinese Exclusion act of 1882. This act forbade any Chinese from entering the United States unless they were merchants, teachers, students, travelers, officials, or offspring of U.S. citizens. But in 1906 the San Francisco earthquake destroyed many public records including documentations of Chinese immigrant status. Many Chinese claimed U.S. citizenship but said all records of this were burned in the fire.

木屋拘留幾天
所因墨倒致牽連
可惜英雄無用武
只聽音來策祖鞭
從今遠別此樓中
各位鄉君眾歡同
莫道其間皆西式
設成玉砌變如籠

*These walls have detained me for these many ten days.
The cause of my imprisonment was the dark, frigid laws.
Alas, there is no room for heroes here.
All I hear now is the echoes of the ancient whip.
From this day on I will leave this structure far & wide.
Westernized as it looks here, jade though it is made of.
It is nothing but a cage.*

-From a wall of the detention center on Angel Island-

The Exclusion Act prevented many Chinese from entering, but anti-Chinese campaigns, spearheaded by labor and business interests, pushed for a maximum security center. Angel Island became the site. The station was finished in 1909 and began operation in 1910 to 1940 when a fire destroyed the main building. Complicating matters was the system of "slots". The Exclusion

Act had prevented immigration thus the method of "slots" originated to counter this Act. Some Chinese-American citizens claimed sons in China, (offsprings of U.S. citizens being eligible for immigration), when actually they had none. Thus a slot was opened for another immigrant. Young men who had no relatives in America bought these slots from mer-

-CONTINUED ON PAGE 14-