



# ASIAN STUDENTS UNITE!

**VOL. 4 NO. 1**

**FALL '75 ORIENTATION**

ASIAN STUDENT UNION 505 ESHLEMAN HALL UC BERKELEY 94720 642-6728

THIS ISSUE OF "ASIAN STUDENTS UNITE", FORMERLY "THE ASIAN STUDENT", WILL PRESENT SOME PRINCIPLES AND PERSPECTIVES CONCERNING THE HISTORY, DEVELOPMENT, AND FUTURE DIRECTION OF THE ASU. IT IS ALSO MEANT TO SERVE AS AN INTRODUCTION AND ORIENTATION FOR NEW AND CONTINUING STUDENTS TO THE ASU, EXPLAINING WHAT WE ARE AND WHAT WE DO. HOPEFULLY THIS ISSUE WILL CONTRIBUTE TO THE PROCESS OF MAKING OUR PAPER, "ASIAN STUDENTS UNITE", A REPRESENTATIVE AND ACTIVE VOICE FOR ASIAN STUDENTS, AND IN LINKING OUR EXPERIENCES AND STRUGGLES ON THE CAMPUS TO THE BROADER ASIAN AND PROGRESSIVE MOVEMENT. JOIN THE ASU, THE STAFF OF "ASIAN STUDENTS UNITE", TO BUILD UNITY AND COMMUNICATIONS AMONG ASIAN STUDENTS AT UC.



# ASIAN STUDENT UNION- HISTORY and PERSPECTIVE

## PERSPECTIVE

Asians in America have a common historical background and experience, organizing resistance to the systematic oppression we face in society. Recognizing our common identity as a people, more and more people have started to work together, fighting for health care, housing, Ethnic Studies, unionization and other basic democratic rights which we have been denied. Today, a positive, growing trend is emerging - in the communities, at the workplaces and particularly on the campuses - Asians are uniting, building organizations that (along with other progressive peoples) can bring about fundamental changes in our society.

The ASIAN STUDENT UNION sees itself as an active part of this developing political and educational forums and becoming involved in community issues, the Asian Student Union hopes to reach out and unite broad sectors of Asian students into the process of building the Asian Student Movement. Through participation and education, we're building a progressive mass organization that can give direction, leadership and unite Asian students at UCB. By building the Asian student movement, Asian students can play a significant role in our common struggles.

## HISTORY

To understand this perspective of ASU, we would like to familiarize people with the history of ASU. In this way, we can understand the development of this perspective and how, in turn, the ASU has developed from this perspective.

The ASU formed in the spring of 1972, a period when political acti-

vity among Asian students at UCB was inconsistent and without definite direction, often working from crisis to crisis. This was reflected in the Asian Ad Hoc Committee that spontaneously formed around a triple strike situation on campus: (1) the Boalt Hall Law Students strike around Third World special admissions, (2) the campus trade union strike, and (3) the bombing and mining of Hanoi and Haiphong. Students in the committee saw the need to have an organization that could do consistent work around political issues affecting Asian students.

Thus, the formation of the Asian Student Union advanced the Asian Student Movement to a new stage. From the beginning, the ASU attracted much support and interest from Asian students.

The first year (1973-74), ASU took up the task of establishing an active organization on campus. However, lack of direction and unity within the organization politically resulted in many problems. The ASU was so unclear and ambiguous that it soon became isolated from students on campus. As a result of this isolation, the activities, discussions and outlook were also politically and organizationally narrow. Students were unable to actively participate and ASU became ingrown. From these errors, the membership realized that to be an active and effective organization, ASU must become a mass organization, reflecting the participation, interests and politics of a broad sector of students through its activities, events and struggles.

Thus, in fall 1973, we attempted to be flexible and open in order to



accommodate new people. However, we were too loose and unstructured. We then realized that to involve new people and give ASU direction, political ideas had to be combined with activities. A political focus and direction was necessary for ASU to grow, and only through active participation and involvement could political education develop. This was implemented by organizing a work brigade to Agbayani Village (a low-cost housing project for retired Filipino farmworkers of the United Farm Workers). Asian students ex-



A work brigade at Agbayani Village - assisting in laying tiles on the roof.

perienced the history of Asian farmworkers by helping to build the village and also by interacting with farmworkers in Delano. Through the process of the trip and a forum on Asian farmworkers, we could concretely understand that "the masses are the makers of history" and that Asian workers have always played an important role in American history. The process of political education through concrete participation and involvement has been taken up in many of our activities in the past 3 years. This process has helped us to understand our relation and role in other struggles around us,

## PRINCIPLES OF UNITY

In the summer of 1974, our evaluation of the previous two years of work pointed to the need for guidelines to unify the ASU as an organization and also to focus our work toward seeing ASU as part of the overall movement.

Thus, we united around the following principles:

1. Strive to meet the political-educational-social-cultural needs of Asian students.

2. Expose and carry on work against racism and inequality.
3. Defend and build the educational rights of Asian students.
4. Establish communications and build relations between Asian people both on and off campus.
5. Work with and support progressive struggles, particularly those of Third World people.
6. Strive to involve Asian students in the broad movement for social change.

Our perspectives and principles of unity outline the role that the ASU, and Asian student organizations in general, can play in building the Asian Student Movement and contributing to the overall Asian movement.



On campus, social, cultural and educational programs that have brought out Asian identity and history and the concerns of Asian students, have developed political consciousness and united many Asian students. This has been advanced in our struggles to defend Ethnic Studies and the Crim School. These struggles and joint work between various ASU's, e.g., a pilgrimage to Tule Lake, one of the WWII concentration camps, have contributed in building the Asian Student Movement. The ASU has also participated in and contributed to various community and labor struggles in recent years. Our role in community and labor struggles, such as Jung Sai, Mandarin, Kiku, the United Farm Workers, I-Hotel, Committee against Nihonmachi Eviction (CANE), and October 1st celebrations (of the founding date of the People's Republic of China) has been that of organizing and educating other students while actively participating in and learning from these issues. All these activities in ASU's history shows that ASU is part of an important larger social movement and that involving students in these activities -- building the Asian Student Movement -- is part of building the Asian movement and the movement for fundamental social change.

#### MASS ORGANIZATION

Realizing this role for the ASU, much of our discussions this past summer have been directed toward how the ASU should function on campus. Our first year showed the need for active, consistent programs reflecting a broad range of politics and based on concrete participation. The second year pointed to the need to develop a strong political direction in our programs and activities, enabling the participation of a broad sector of Asian students. Our evaluations of last year, the third year, in-

clude the conclusions that:

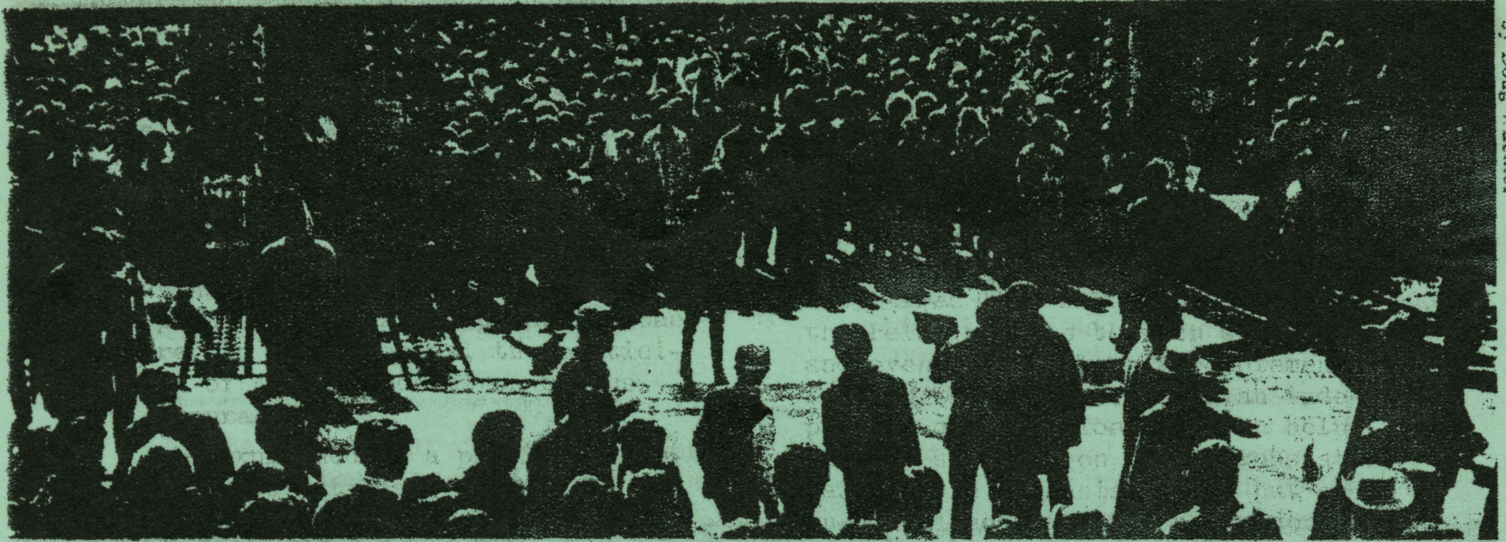
1. ASU should define itself and its goals, principles and perspectives in relation to how Asian students on campus can build the ASU.
2. Based on our perspectives of the role and function of ASU, the areas of work should determine how we implement these ideas. Each of our areas of work should reflect the overall direction of ASU.
3. As a mass organization reflecting the politics, interests and concerns of Asian students, the ASU is dependent on the active involvement of all Asian students. The structure must be flexible for us, as students, to contribute to the movement that ASU is part of, according to varying interests and capabilities.

By clearly understanding the need for an ASU, putting our ideas into practice, and building the involvement of students on campus, building the Asian Student Union as a mass organization becomes a commitment to building the Asian Student Movement and the overall progressive movement. This year, ASU activities will be focused on uniting and involving Asian students around common political concerns and issues that affect us day-to-day and generally on campus.

#### AREAS OF WORK

1. Asian Studies--building student participation and input into the direction and growth of Asian Studies is an important aspect of even being able to take Asian Studies classes as an educational right of Asian students .
2. Women's Caucus--providing a means for women to get together to rap, to understand the roles, experiences, and oppression of Asian women, and to work toward building unity among Asian women





SCENE FROM 1969 THIRD WORLD STRIKE

For example, the University tried to incorporate Ethnic Studies into the College of Letters and Science. This method of co-optation would have destroyed Ethnic Studies' autonomy and self-determination by putting the Department under more bureaucratic control. There is also the danger of complete elimination. Last spring, the Administration at UCLA attempted to eliminate the Ethnic Studies Department on campus. Therefore, the existence and development of Asian American Studies and Ethnic Studies is an on-going struggle. Presently, Asian American Studies is analyzing its past and evaluating plans for the future. In this process, the participation of Asian students on campus is encouraged.

As explained in a previous article (see ASU article), the ASU was formed in the spring of 1972. Although both ASU and AsAmS have their origins within common roots, they are different and complementary. ASU grew from a need for an Asian American student organization to carry on going political work on and off campus together. AsAmS serves to build consciousness by introducing progressive

plays a role in developing ways to eliminate these problems and unifying students on campus. In trying to accomplish these tasks, AsAmS has limitations within the University. For example, the quarter system hinders an on going learning process. The system breaks up involvement into time segments and makes it difficult to students to pursue their interests. Another example is the breakdown of knowledge in the course structure. Many times this makes it hard to see the relationships between subjects and events. ASU plays a complementary role in these cases. Being an independent organization, ASU can help involve students on a more consistent basis. More emphasis can be put on practical activities and broader discussions of issues brought up in classes. ASU can further complement AsAmS by actively organizing outside of University restrictions. Active support work in campus, community, and labor struggles are areas ASU can become integrally involved.

ASU grows by actively organizing outside of university restrictions. Active support work in campus, community ideas to students and providing the foundations for understanding problems facing Asian in America. AsAmS plays a role in developing ways to eliminate these problems and unifying students on campus. In trying to accomplish these tasks, AsAmS has limitations within the University. For example, the quarter system hinders an on going learning process. The system breaks up involvement into time segments and makes it difficult to students to pursue their interests. Another example is the breakdown of knowledge in the course structure. Many times this makes it hard to see the relationships between subjects and events. ASU plays a complementary role in these cases. Being an independent organization, ASU can help involve students on a more consistent basis. More emphasis can be put on practical activities and broader discussions of issues brought up in classes. ASU can further complement AsAmS by actively organizing outside of University restrictions. Active support work in campus, community, and labor struggles are areas ASU can become integrally involved.



# ASIAN AMERICAN STUDIES

What is Asian American Studies? How did it originate on the Berkeley campus? How is it related to the Berkeley Asian Student Union? These are questions by students as they become more familiar with the campus. These questions need to be answered to gain an understanding of the relationship between the two. AsAmS and the ASU play complementary roles on campus and are mutually supportive of each other. This is apparent by looking at their respective histories.

AsAmS on the Berkeley campus did not miraculously appear, nor was it a "gift" from the University to Asian students. Students and supporters struggled for and won the department from the University during the Third World Strike in 1969. It is important to understand the situation at the time of the strike. It was a period of much social unrest. There was a growing awareness that social problems stemmed from the kind of society in which we live. For example, the militant Black Liberation movement had been developing and had gained much notoriety in the U.S. The Black Panther Party studied and brought the works and ideas of revolutionary writers to many Americans. The Vietnam War was creating much civil unrest on campuses and in communities throughout the U.S. People around the world condemned America's conduct and reasoning in the War. Many viewed the War as a struggle against American imperialism. In addition, the Peoples' Republic of China was gaining world recognition. People were taking an interest in the many advancements of socialism in China, as well as China's role in world affairs.

This growing consciousness also took place on campus. Asian, Black, Chicano, and Native American students at Berkeley saw that the University was not meeting their educational needs and that the education which they re-

ceived did not benefit their Third World communities. Third World students recognized that their education did not help them to understand their histories or the reasons for the historical and present conditions in their communities, and did not give them direction in trying to change these conditions.

Therefore, in 1969, requests were made to the University administration to form a Third World studies department. It would develop a program to teach Third World students about their true history and the present state of their communities. In addition, it would present alternatives to the present conditions and ways to bring about such changes. The University showed no intentions of developing such a department on campus. In answer to the University's apathy and resistance, the "requests" became demands which were supported by Third World students, Third World people, and people from the anti-war movement. When the University still refused to listen, a student strike was called. The striking students demanded an autonomous, permanent Third World College and programs to build greater Third World representation in all aspects of the University. Due to the broad student support for the Strike, the Administration partially gave in to the demands. An Ethnic Studies Department and other programs were set up after the Strike.

From its creation, Asian American Studies and Ethnic Studies in general has been under attack from the University. This attack has taken many forms over the last few years. Budget cutbacks, course rejections, administrative red tape, and co-optation are some of the ways in which the University has tried to hamper the development of Asian American Studies and Ethnic Studies at UCB.





SCENE FROM 1969 THIRD WORLD STRIKE

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AsAmS and ASU are mutually supportive also. In terms of University attacks on AsAmS, such as budget cut-backs and co-optation, ASU has played an active role in defending AsAmS on campus. In terms of program building, ASU has become involved in three ways: 1. as students in classes, 2. as AsAmS staff members, 3. as participants in work committees and decision making bodies. In these three ways, ASU contributes to the development of AsAmS and plays an active role in the future direction of the program. The development of AsAmS and ASU on the Berkeley campus are strongly linked together. Both were built from the current struggles of their times and are continuing to develop themselves. They are complementary and mutually supportive of each other. Each serves a role in the overall Asian movement.

If there are further questions about AsAmS and ASU and how you can get involved, come up to the ASU office in 505 Eschlemae or phone 642-6728.

Asian American Studies Office  
3407 Dwinelle Hall  
Phone 642-6555  
Hours M-F 8-5

Asian American Studies Library  
142 Dwinelle Hall  
Phone 642-2218  
Hours M-F 9-5



# NEWSLETTER STATEMENT

"Asian Students Unite" tries to address the particular needs of Asian students. We reflect the perspective of the ASU, that is, that of Asians in America struggling to change the conditions that deny us many of our basic rights. As the publication of the ASU "Asian Students Unite" is an outreach tool of the ASU. The main focus is upon the activities and developments within the ASU. "Asian Students Unite" also covers events in various Asian communities and things of importance to us as Asian people.

We in the ASU and "Asian Students Unite" feel Asians in this society face a particular oppression. This oppression shapes our lives in many ways, in general, it is always Asian and Third World people who have the lowest paying, menial and dangerous jobs. Generally, where there is a large concentration of Asians or Third World people it is a ghetto, with all the problems such as sub-standard housing, inadequate health care, crime and high unemployment. But national oppression, the systematic exploitation of Third World people, goes beyond just economic oppression. It robs us of our language and culture and identity as Asian peoples. It is to the elimination of this oppression that the ASU and "Asian Students Unite" is dedicated. By exposing these contradictions in society and encouraging Asian students to become involved in the movement to change it, "Asian Students Unite" hopes to bring Asian people that much closer to achieving our right to determine our own destinies.

"Asian Students Unite", formerly "The Asian Student", has been around for two years.. This past summer we tried to sum up our two years of work. It was felt that, while overall our development had been positive, "The Asian Student" was fail-

ing to fulfill its primary task. This task is to clearly put forth the political perspective of the ASU. The articles in "The Asian Student" failed to hold any particular significance for Asian students on the Berkeley campus. Few of our articles dealt with the ASU or campus events. Most of our articles dealt with things in the community. Thus, while "The Asian Student" did present a perspective on events in general, it failed to focus its attention to relating those events to the ASU and Asian students in general. This is one area we are trying to change in the new year. While "Asian Students Unite" will continue to cover happenings in the community and their significance to Asian students, our main focus will be on the Berkeley campus and the ASU.

We feel that "Asian Students Unite" is particularly important in so far as it provides a perspective of special relevance to Asian students not to be found in any other campus publications. "Asian Students Unite" will cover such topics as the fight for Third World Studies, community problems, financial aids and EOP cutbacks as well as other local, national, and international events. We will also cover the ASU's involvement in these things and what we, as Asian students, can do to effect change to these events. Further, this newsletter will be used for the discussion of the political implications of these problems.

"Asian Students Unite" is unique because students can participate in its publication in a variety of ways. Students can contribute articles, comments, or graphics. For example, these can be papers or projects from a class such as AAS 6. People are also welcome to help in copying and laying out the newsletter. People who have more time can help with



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# PERSPECTIVE ON COMMUNITY STRUGGLES

THIS ARTICLE WILL TRY TO GIVE AN IDEA OF WHY THE ASU IS INVOLVED WITH STRUGGLES IN ASIAN COMMUNITIES, AND HOW THIS RELATES TO ALL ASIAN STUDENTS. THIS ARTICLE IS NOT MEANT TO BE COMPREHENSIVE, IN EITHER ITS SELECTION OR ANALYSIS OF PARTICULAR STRUGGLES; RATHER, IT IS MEANT TO POINT TOWARDS THE LARGER PROBLEMS OF ASIANS IN THE U.S.

Asian people have always been forced into isolated communities in the U.S. because we have been looked upon only as a source of cheap labor. Treated in whatever way is most convenient to the schemes of profit, we

simply a fluke due to the inferiority of Asian peoples, or even to corrupt politicians and executives. Rather they are the direct result of certain forces which are integral parts of the very structure of the U.S. Opposition has naturally arisen against these oppressive forces in Asian communities on many fronts, and it is these struggles that we shall attempt to now survey.

The Kiku Restaurant worker's case involved the collusion of the U.S. Dept. of Immigration, the union bureaucracy, and the Kiku restaurant  
(CONT. ON NEXT PG.)



Portsmouth Sq, Sept 28, 1974 (Kem Lee Studio photo)

are denied our basic democratic rights and subjected to a miserable ghetto existence. A brief examination of the Japantowns and Chinatowns of the U.S. will reveal the miserable housing, one of the highest population density in the country, living conditions so poor as to cause the highest TB rate of the nation. Working conditions so widely exploitative that sweatshops are commonplace; in fact, an existence so dismal as to claim the highest suicide rate of the country. All this is not meant merely to draw sympathy, for sympathy without an understanding is worthless. These conditions of the Asians communities are not

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article planning, editing, and research. The newsletter itself welcomes the comments and criticism of our readers so that we can better meet the needs of Asian students on campus. It is our hope that "Asian Students Unite" will reflect the needs of Asian students on campus. We encourage students to check out the ASU and its activities.

To talk about the ASU or "Asian Students Unite" or get involved please call the ASU office M-F from 11-5 at 642-6728 or John at 841-4322 from 8PM-11 or just drop by the ASU office at 505 Esplaner Hall.



to exploit Japanese restaurant workers.

The Kiku restaurant workers originally came to America on assignment. Their immigration papers were arranged for and supposedly put into order by their employer. Unknown to them however, the Kiku restaurant had falsified information in order to obtain special visas for the Kiku workers to enter the U.S. These special visas allowed the Kiku workers to remain in the U.S. only so long as they worked for the Kiku restaurant. The Kiku workers problems really started when they began to protest their intolerable working conditions.



- NEW DAWN PHOTO -

They had to work 60 hours per week for as little as 230 dollars per month. When they found that the Kiku restaurant was covered by the Restaurant and Culinary Workers Union they filed grievances and demanded that they be paid the \$57,000 dollars in back wages that the restaurant owed them. The Kiku workers received only \$15,000 and the union demanded that this be turned over to them for failing to report union standard abuses. Only because of much protest from the union rank and file was this demand rescinded. It was at this point in time that the Kiku workers were declared to be "illegal aliens" by the U.S. Dept. of Immigration- exactly as the Kiku restaurant had threatened. The Immigration and Naturalization Services refused to check into Kiku itself which had arranged for the falsified visas; or the U.S. embassy in Tokyo, which had okayed the visa changes. Rather, the

INS attempted to stir up racist hysteria around these "illegal aliens". This clearly exemplifies the role of the Immigration and Naturalization Services in the lives of Asian peoples. The INS continues as a Mainstay of the systematic oppression of Asians in the U.S. The role of the bosses and the union aristocracy is also clear in terms of the exploitation of Asian peoples. It was for this reasons that Asian peoples from many walks of life united to support the Kiku workers. Students, workers and professionals, all united that we as Asian people could combat the forces that oppress us in this country. It was through these efforts that the INS was forced to drop all charges against the Kiku Restaurant workers. The question of backwages as well as that of the intolerable conditions at the restaurant still remain to be resolved. These and other questions still exist for all Asian restarant workers. The dropping of all immigration charges is only one battle, but its gaining proved that if the masses of people are united that we can indeed begin to control our own lives.

The workers of the Mandarin restaurant are currently engaged in a struggle to improve their working conditions. The restaurant is one of the most profitable Chinese restaurants; however, the working conditions here are comparable to those of all Chinese restaurants. The management refuses to grant even the basic rights included in a standard union which protects the vast majority of non-Asian restaurant workers in the city.

The existence of these exploitive conditions depends on a large unorganized Chinese labor pool. In addition to the current 10% unemployment rate, the Chinese worker must bear the onus of dif-



fering language, recognized education, and racism. This huge excess labor pool along with dismal ghetto living, create a system of desperate competition. The management has almost unlimited control over the workers' lives.

The Mandarin workers organized to resist and, in November, 1974, became the first major Chinese restaurant to vote to join the Culinary Workers Union. Historically, the unions have excluded Chinese workers. The Mandarin workers had to fight for a union election, union pickets, and a strike fund. This is the same union that pickets non-union Chinese restaurants outside of Chinatown, even though they have no desire to join the union.

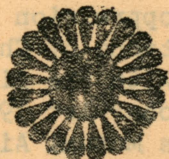
The management refuses to acknowledge the election, and has avoided negotiating a new contract with the union bargaining agent by stalling in NLRB court for a year. While the case is legally hanging in the air, the management has fired eight pro-union workers, in an attempt to scare workers away from the union. In the inaction in both the case of the hearing and of the fired workers, the NLRB has proven to be impotent and given free rein to the management.

An even more base attack was made by the Immigration service. Workers were deported under the ruse of the "illegal aliens" scare. Actually immigrants are allowed into the country in order to create the excess labor pool and kept in a precarious position of illegality until a time when the number of unemployed is so swollen that immigrants are no longer needed, whereupon, they are deported as scapegoats. It is this "second-class citizen" attitude that is the basis of the action of the management union, court and immigration when dealing with Asian people.



At one time in San Francisco there was a thriving Pilipino community, Chinatown extended down to the waterfront and Japantown was a 20 block area. Today, Kearny St. is the last vestige of Manilatown as well as the Eastern boundary of Chinatown, while Japantown is now a six square block area. Even now, what is left of our communities is being threatened- but by whom, and for what reason? What has replaced our communities? A brief inspection will reveal huge new office buildings, tourist traps, etc. e.g. Japan Trade Center, Chinatown Holiday Inn. It is city government representing the interests of big business and under the guise of redevelopment that is responsible for the destruction of our communities. The city of San Francisco derives one-third of its annual tax income from the Chinatown tourist trade. Clearly the city has much to gain from eliminating small community businesses and low cost housing and replacing that with tourist traps and office buildings. That city government should always choose poor, and in particular, Third World communities for destruction is yet another aspect of the oppression of Asian and other Third World peoples.

In answer to these attacks, organizations such as CANE (Committee Against Nihonmachi Eviction) have been formed to defend our communities







and the right to low cost housing.

CANE has been carrying on the struggle against redevelopment and organizing the San Francisco Japanese community in general for almost 3 years now. Redevelopment is currently in the process of attempting to auction off low rent housing, and small business sites for "development" into tourist attractions, high rent apartments etc. CANE is demanding that the Redevelopment Agency maintain these sites for low cost housing and small business. This is a part of CANE's overall plan for forcing the Redevelopment Agency into meeting the needs of the people rather than those of big business and city government.

CANE has also launched a campaign against Kintetsu, an international Japanese corporation which has made huge investments in San Francisco Japantown. One of those investments was the Japanese Trade Center which displaced over a thousand residents from their homes. Kintetsu is continuing its destructive course of action in Japantown. But CANE is intensifying its struggle against Kintetsu and the Redevelopment Agency. It is building ever greater support for its strug-

gle as well as better organizing itself to address the issues at hand. However, the struggle against redevelopment will be a long and hard one; one which cannot be won without the support and involvement of the people.

The Chinese people in America, overseas Chinese, have always held very close ties to the Motherland. In the early 20th Century, patriotic overseas Chinese played an important part in supporting the Kuomintang overthrow of the Manchu Empire and the establishment of the Chinese Republic. Later, when the Kuomintang degenerated into yet another oppressive force the Chinese people again remained close to events in the homeland. Faced with the same corruption and exploitation in the U.S. as their compatriots, many people in Chinatown supported the struggle of the Chinese people against foreign oppression and the miserable conditions of China's own feudal system. With the liberation of China on October 1st 1949, the Chinese Worker's Mutual Aid Association held a celebration of October



1st. The celebration was attacked by Kuomintang thugs and there was no conspicuous pro-China activity for about 20 years afterwards. This was due to the political and economic power of the KMT in Chinatown and the McCarthy era. The Kuomintang and other reactionary forces have always tried to obscure the truth about the Peoples' Republic of China. But there is a growing opposition in the Chinatown community to the KMT and the oppression to which it subjects the Chinese people. The pro-China movement is a part of that movement. The pro-China movement has won many great victories in recent years. Thousands of people now attend the celebrations of October 1st, China's National Day. More and more people are now openly supporting the Peoples' Republic of China. Normalization of relations is in the near future. The pro-China movement has been instrumental in shattering the political influence of the Six Companies and Kuomintang in the Chinese community. Today, people are no longer afraid to openly voice their support for socialist China and to unite against the forces that oppress us. Over the past 4 years, the Chinatown Committee to celebrate October 1st has led the pro-China movement in the Chinese community. The Chinatown Committee held open air celebrations of October 1st in Portsmouth Square. The KMT, in collusion with the department of Parks and Recreation attempted to prevent the Chinatown Committee from staging its celebration by denying access to Portsmouth Square. In 1963, the Chinatown Committee was prepared for attempts by KMT to block its use of Portsmouth Square. In 1974, the Chinatown Committee took the KMT to case

as concerning the use of Portsmouth Square as well as the KMT's spurious claim that they represented the Chinese people. Through exposing the actions of the KMT and the Park and Recreation and

winning the support of the Chinatown people the Chinatown Committee was able to obtain Portsmouth Square for the next 10 years.

This year the Chinatown Committee's celebrations of October 1st were attended by thousands of people. The pro-China movement is still growing--through forums, films, October 1st celebrations, and literature and discussion about China. It is vital to understand the nature of the pro-China movement as a part of the struggle of Asian peoples for our rights and to unite to build that movement.

Upon examination of these struggles it can be clearly seen that Asian peoples have been systematically oppressed as national minorities in the U.S. We are imported for our labor and isolated into ghettos, and this is maintained through the institutions of US society.

We have seen many examples of this: the struggle of the Mandarin and Kiku restaurant workers against immigration, or for unionization; the fight against redevelopment which involved the right to low cost housing as well as attempts to preserve our culture and unity as a people. We have seen how forces like the Kuomintang, backed by the US government have tried to distort the facts about Socialist China.

In all aspects of our lives, national oppression is formally institutionalized by the present economic and political structure. Inherent in this structure is the need to exploit and oppress national minorities, and this need is the basis for the perpetuation of racism. Racism is not isolated to Asian communities; it is unavoidably applied to all Asian people, regardless of social standing. For example, along the scale for professional, Asians are constantly contending with racial discrimination. Again, culturally, the



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chauvinism is shown in both the mercenary destruction of Asian communities and in the pressure forcing Asians to conform to suburban life. The oppression is felt throughout all classes of Asians, with the result being the denial of Asian self-determination.

As more and more Asians unite to fight this oppression that affects every aspect of our lives, we have come to realize more clearly that the essence of our problems does not lie in poverty or racism themselves - but in the capitalist system which is based upon and perpetuates these conditions.

As national minorities in the U.S., Asian peoples can more readily feel and recognize the oppressive nature of U.S. society. We must recognize our role; Asian people must unite and join in progressive struggles.

(CONT. FR. PG. 4)

and among all Asian people.

3. Newsletter--building communications among Asian students as well as reflecting the activities and ideas of ASU. The newsletter will also contribute to active participation in issues and activities and encourage discussion around present questions and issues.

4. Political Action--organizing around particular issues on campus, in the community and among workers. Educating and organizing students around these struggles will be an integral part of political action.
5. Study discussions--understanding more the role of Asian students and ASU and relating to other struggles and movements.
6. Publicity/Outreach--reaching out to Asian students on campus in various ways -- through leaflets, informal drop-ins, social events, etc. -- to provide means for interaction and unity between Asian students on campus.

These are some of the things we want to start with this year. Join the ASU and help build our organization into an effective unifying force representing the interests of the masses of Asian students.

Feel free to ask any questions or just drop by to meet other students or rap anytime. You can catch us near Sather Gate or at our office in 505 Eshleman, 642-6728.



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