

ASIAN STUDENTS UNITE!

VOL. 7 NO. 1 Berkeley Asian Student Union Newsletter WTR 1979



BUILD A NATION-WIDE APSU!

On October 28 and 29, members from U.C. Berkeley's A.S.U. attended the first working conference of the Asian/Pacific Student Union (APSU) at Sacramento State University. APSU formed in the interest of different Asian and Pacific Islander student organizations working together toward common goals of meeting social-cultural-political-educational needs. United under the theme, "Advance the Spirit of the Third World Strikes! Continue to Build the Asian/Pacific Student Movement!," over 60 different groups came together to plan the campaign focus for the 1978-79 school year. Various universities, state colleges, high schools, and community organizations throughout the western states were represented; these included the University of Colorado at Denver, the University of Hawaii, Brown University (a member of the East Coast Asian Student Union (ECASU)), and many schools from California, such as Berkeley High School, Chabot College, San Jose State University, and Stanford University.

Singing by Peter Horikoshi, Philip Gotanda, and Siu-Wai Anderson from the Japantown Art and Media (JAM) workshop started the morning off. The keynote speaker recounted how, during the first Third World Strike beginning at San Francisco State University in 1968, Asian Americans united with other Third World people in asserting their rights to maintain their culture and identity. They fought side by side to establish ethnic studies, peer counseling, and educational opportunity programs.

Solidarity statements were then read by representatives from U.C. Davis's Asian Law Students Association, Movimiento Estudiantil Chicano de Atzlan (MEChA) of Sacramento, the East Coast Asian Student Union, the University of Hawaii, the University of Colorado at Denver, and the University of Oregon at Eugene.

E.O.P., special admissions, Asian American studies, and other such gains won as a result of the student strikes during the 1960's, are targets today for the Bakke decision and the Jarvis/Gann initiative. It is important to reaffirm these programs now. In recognizing this need, APSU adopted a proposal

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ETHNIC STUDIES: A NEW ERA OF STRUGGLE

The '60s was a decade of resistance: strikes erupted on campuses; cities exploded in rebellion; millions marched and protested. November 6, 1978 marked the tenth anniversary of one of the most significant struggles of that decade against national oppression -- the San Francisco State University Strike. Students of S. F. State, led by the Black Student Union and the Third World Liberation Front and supported by faculty and community people, demanded the establishment of an independent Third World College and Ethnic Studies departments, financial aid to serve minority students, and special admissions. Together they had to battle the police, the courts, and school administrators. The S. F. State Strike was an example and inspiration to hundreds of other strikes that spread across the nation, including the one that took place at U.C. Berkeley. The S. F. State Strike continues today to serve as an example for those fighting for progressive change.

Today, with attacks such as the Bakke decision and Jarvis-Gann intensifying, progressive people must defend the gains won in the '60s -- special admissions, ethnic studies, affirmative action, bilingual and bicultural programs, women's pro-

NOTE TO OUR READERS

We've focused this Winter edition of our newsletter on issues and activities which ASU took up in the past quarter, and which we hope to continue to work on throughout the year: efforts to help build the statewide Asian/Pacific Student Union, the 10-year commemoration of the Third World Strikes and its relevance to today, and our involvement in the community. Many of the articles are based upon individual viewpoints and personal experiences: recalling the Third World Strikes and speculating on the situation today, and coping with questions of identity. We also have a reprint on an important speaking tour coming soon to California (and UC Berkeley) based on the struggle of Blacks in Tupelo, Miss. for their genuine rights, beyond the initial gains of the Civil Rights period.

In all, we hope you find this issue both informative and enjoyable -- we hope you learn something new, think about its ideas, and consider contributing to our future editions. We'd really appreciate your suggestions and feedback: how to improve the newsletter, how to distribute it more widely, new activities we could take up, etc. Please fill out and return the reader survey on the back page; drop it in campus mail addressed to 505 Eshleman, or come by our office in your free time.

grams, community services like childcare, health clinics, and legal aid. Since these gains were granted, they have been steadily cutback or eliminated. Mass struggle won these gains, and only mass struggle can keep them. Thus, the Anti-Bakke Decision Coalition had called for the National Week of Resistance during November 6-12 to commemorate the Third World Strikes and to inspire a continuation of these struggles. In understanding what happened, we can learn not just how the strikers fought, but how we can resist attacks which are taking place now. During the Week of Resistance, many campuses, communities, and workplaces sponsored similar events and programs to oppose the systematic attacks which face us today. On the campuses, in factories, and in our communities we must unite to smash every scheme to implement the Bakke decision and the Jarvis-Gann Initiative. The Week of Resistance was not an isolated event in time, but rather, an indication of the continuation of and further mobilization by the progressive movement.

Here on the Berkeley campus, a newly formed campus group called the Committee to Commemorate the Third World Strikes is working on programs to fight these recent attacks that are occurring today.

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TAKING A STAND

In 1968 I was ten years old, and at the age where struggle meant getting A's in arithmetic and handwriting. At that time my first brother was attending U.C. Berkeley, and my second brother was getting ready for his freshman year. It was through their education and tribulations that I learned: what "to struggle" meant; the reasons for the student riots and demonstrations in '68; and the unity and political ideology that held them together. For a ten year old it was a very confusing time, the values and principles taught to me and the foundations of capitalist society preached to me in the schools came under question. But the questions raised were not raised by strangers but by my brother's peers. Progressive professors and teachers whose credentials I was taught to respect also attacked my sense of values. At first I believed the movement to be some college fad or extracurricular activity created for excitement or lively distraction. Yet as I listened to what my brothers and their friends had to say, the issues of racism, oppression, class conflict and governmental misrepresentation of the people began to seem very real and very close to home.

It truly was a time of struggle. Minority people were out in the streets "looking for a better day," while students were trying to shut down the campuses and start a more meaningful and relevant college. Civil rights was another battle being fought on the streets, but little headway was being made. The people were hot! What's a ten year old to make of this. I didn't know who was right or wrong, but I knew it was time to educate this ignorant, unenlightened little boy. My first task was to isolate and distinguish between the dominant perspectives. For such a little boy, things must be somewhat simplified, and to me three groups stood out: the conservative, liberal, and radical (or "left") groups.

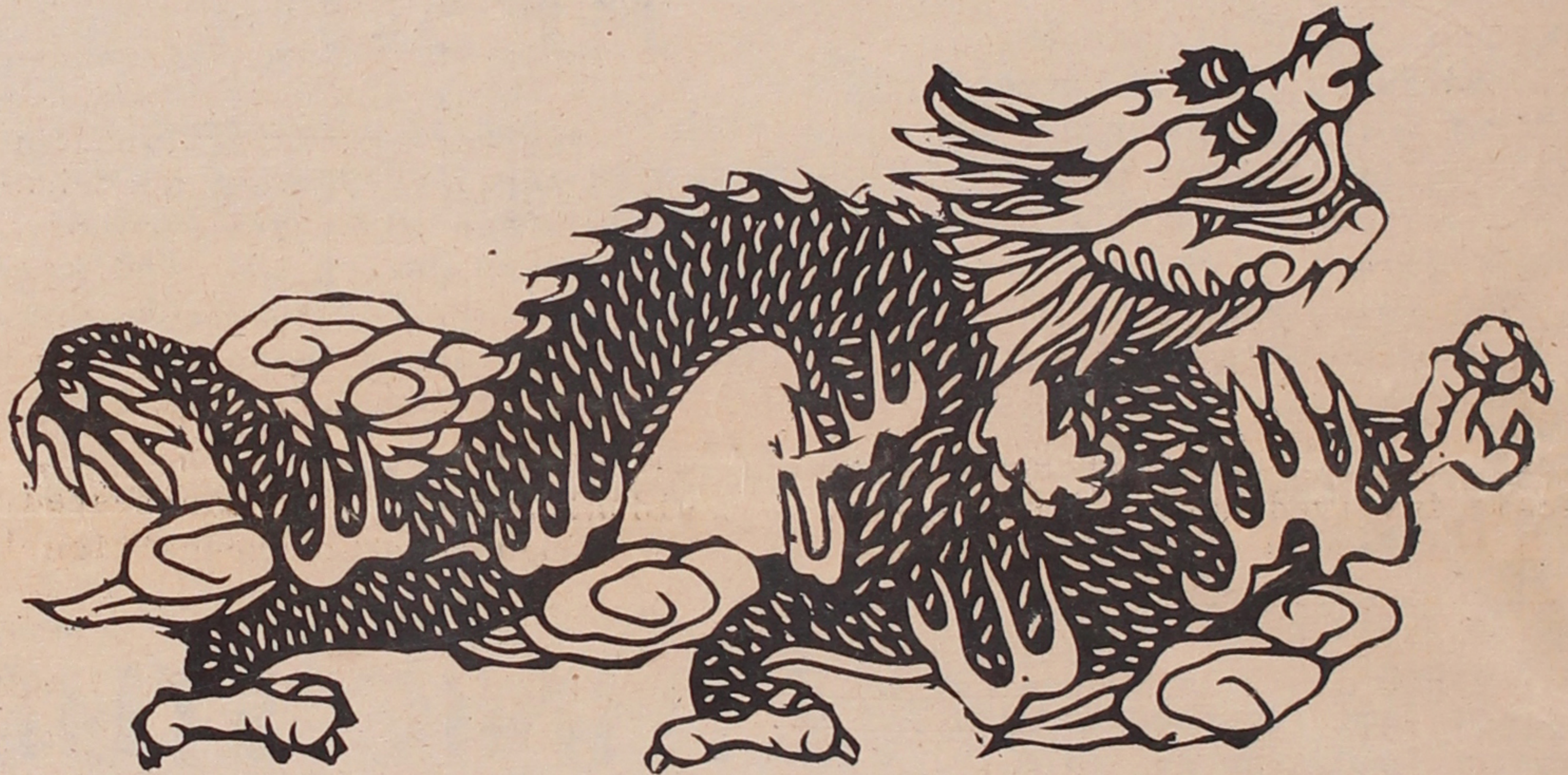
The conservative perspective was plain; they represented the "establishment," that hackneyed but accepted label of the times. This perspective supported the existing corporate system which paid my dad peanuts to slave and sweat for them; that educational system that taught my brothers everything except how to be a human being; and that governmental system that collected our money to spend on weapons to kill my brothers in East Asia. But of course to a grammar school student, this was the capitalist way that forged individual freedom and equal opportunity. Well, that wasn't for this kid, but then how about the liberals, their ideals seemed high enough, and they too were out marching for equal rights and quality education. They preached against injustice, racial discrimination, the ignorance of bigotry; "we have to save our war veterans;" and "we have to save the world. It almost sounds like a Southern preacher belting his Sunday sermon. But how

do we save them? With money and bureaucracy of course! Of course (sigh). Just set up welfare programs, bureaucracies to deal with racial grievances, veteran job programs, etc. We'll help people help themselves and in the end we'll all live happily ever after under the banner of a new corporate Democracy. (Something seemed missing to me like essence, strong solutions or intelligible answers).

Finally, there was the hard-hitting criticism of the "left," or progressive movement. But the interpretations of progressive thinking were many and as varied as the people participating in the movement. With the biased coverage in the media and in education, it was difficult to recognize what the common ideology extolled by these radicals really was, if there was one at all. I guess a certain amount of

Lastly, there is the leftist movement. I have a third brother, two years older than I, who is deeply involved in the ideology of the leftist movement in this country. Much of what I have learned from him and from professors and peers, supports the progressive movement and shows me that the analysis of the left perspective is a tenable one, one that takes an honest critical look at the problems of social and economic conflict in our society. Recent events also encourage a sense of unity among many strong left groups such as the Anti-Bakke organizations, and the organizing of the West Coast-wide Asian/Pacific Student Union.

In these times of apathy one may perceive a lull before the storm of social unrest, and what must be done is to take hold of whatever political lines hold true. I have come to be-



common analysis was missing, and the day had come for a united front. Yet what bonded the left together for that short interim in '68 dissipated in the past ten years. Since then more left groups have cropped up than one can count on one's fingers and toes. There has also been a certain amount of disagreement, friction, hostility and suspicion between the groups leading to less-than-hoped-for unity. So, I was still confused.

I am 20 now, and it is time to make a decision. In the ten years that have passed, my brothers have each taken some sort of perspective, though ever-changing with new experience, and they hold strong goals and values. I guess it's time that I too stick my neck out. In the past ten years I have learned that the conservatives have comfortably settled into a sort of institutionalized system, with institutionalized class conflict (worker/employer) and procedural democracy (one which goes through the motions; rather than a true representative government.) We have seen the monetary solutions of the liberals act as fuel to feed the already raging fire of social injustice, inequality and deprivation.

lieve that the perspective of the progressive movement holds an honest, objective view of Third World and working class people in the U.S. I, as well as others, can take hold of this perspective in order to distinguish between the people we need to work with, and the imperialist forces we need to struggle against, whether internal or external.

In ten years since '68 there are those in the progressive movement who have kept fighting and learning. From them, we too can gain an understanding of our situation in society, and this can form a basis from which we can act and move forward. If we look around, we see the Supreme Court ruling on "reverse discrimination," not only in schools but in the workplace too; bilingual-bicultural education is going down the toilet, and toilet paper is getting expensive with today's economic situation. It's time to take a cue from the strikes in '68; we all should be out in the streets "looking for a better day."

Shades of the

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Lehman Brightman said that ten years ago he attracted twenty-thousand listeners as he stood on the steps of Sproul Plaza. Today, as he stood on those same steps, Lehman was fortunate to have three-hundred listeners. The intensity and significance of his words, however, were no different from those spoken ten years ago, especially to me, eighteen-years old, a child of the seventies. His words, along with those of other speakers in the program, urged for mobilization amongst Third World and progressive people (students in particular)--to uphold our cultural and community programs, to fight conservatism and anti-minority sentiment, and to strive for a more equal and humane society. In the aura of present day society ("late nineteen-seventies southern comfort"), these words could almost be dismissed as "out of place" or insignificant by most individuals. Yet, to me, they were an inspiring "displacement" in time, a shade of the sixties, a moment of vitalization and continuation for progressive and creative spirit.

The rally to commemorate the Third World Strikes was a call of attention to the legacy (political, social, emotional) of the sixties, which has yet to be nurtured to its fullest by people (students in particular) of today. The late sixties and early seventies left us with unresolved conflicts and frustrations, unmet needs, unanswered questions still stirring within the hearts and minds of many people who became involved during those years. More importantly, those years expressed a spirit that questioned and challenged the system. Today, this spirit has dissipated greatly, and the pervading mood in our society is one of acceptance of the current system, and the desire to make it



within the confines of the system. Are we going to let the flames of the tradition and pain that goes along with working for it. Why suffer and fight for a more equal and humane society when you can achieve (or retain) a comfortable bourgeois lifestyle? Have we lost sight of positive long range goals for our society as we've immersed ourselves in self-indulgence? We must no sixties subside, or are we going to nurture them with our will to have a progressive and creative society?

I feel I've been brought up in an age where it is considered fashionable to have a certain amount of cynicism and narcissism inherent in one's character. Yet, what had started out to be a period of questioning, protest, and intellectual curiosity has evolved into an age where a mood of insecurity and selfishness pervades--disguised as a movement to "stand up for your individual rights," and manifested in such phenomena as Proposition 13 and the Case of Allan Bakke. I've always had the desire to try to do anything to work for a more equal and humane society--yet, in all cases, the force that has prevented me from doing just that is the frus-

longer tolerate our own selfishness as well as the normative development of selfishness in society.

The poor and disadvantaged minorities now stand to lose even the meager gains, however token, that they've made in the last decade or so. "Liberals" of the past decade have seemingly forgotten their commitment to these people. It seems as though our society has come to feel that over two-hundred years of oppression and racism can be resolved in ten years time. We must realize that in these times there is no real comfort--tension and conflict underlie our very complacent society. There is no time to hesitate, to wait for thousands of others to act first. Progressive people must stand firm in their beliefs, in spite of widespread apathy and blindness. Lehman's words made me think, feel, and want to act. We must fight on for change, and nurture the progressive seeds of the sixties and of our present times.

ON BEING JAPANESE AMERICAN

Many minority groups are stigmatized on the basis of race or nationality. However, no minority groups suffer the sort of treatment that must be endured by those people with mixed blood, who are a blending of different races or nationalities. My mother is a Japanese and my father is of Scotch-Irish descent. I had problems being accepted by both the Japanese in Japan and the Americans in the United States. I wanted to find a group that I could belong to. Finally, I found acceptance and friendship from people who were of Asian American descent.

I was born in the United States, but I lived in Japan from ages 6-12. I spoke Japanese, ate Japanese food, went to Japanese movies and festivals, and I considered myself Japanese, but the Japanese people did not accept me. They considered me an American. Everywhere I went in Japan, people said, "Yankee go home!" The Japanese people didn't want Americans in their country. What made me feel so bad was that I was half Japanese and could speak the language fluently, and I felt I was "Japanese." However, the

Japanese people still rejected me. I used to play at the Japanese high school near my house, and the Japanese students would chase me off the school grounds. Fortunately, the Japanese language does not include obscene words as does the American language. The Japanese students called us "gaigen," which means "American." After all this abuse, I still tried to convince people that I was Japanese (because I will always consider myself Japanese), hoping that I'd be accepted.

Six years ago my family moved to Trenton, New Jersey, where several people accepted me as a Caucasian, but many people still made fun of me because I was Japanese. They would make insulting remarks about my nationality. Some of these expressions included "Jap," and "Nip." Some people even mistook me for a Chinese and called me a "Chink!" A member of my high school baseball team made up a jingle about me that went, "I want to go back to my little gray shack in China."

These offensive remarks directed toward me hurt my feelings to the point that I resented being Japanese.

People tried to make me feel sub-human, but never succeeded in their attempt. The bigotry which the American citizens used against me, changed my entire perspective that Americans were friendly. I received more abuse from people in the United States than I received from the Japanese in Japan. I tried to become more "American" when my family moved from Japan to Trenton, by trying to socialize more, "hanging out with American kids," playing sports, and even trying to learn the American game of football. I never heard of football until I came to the United States. The slurs and criticism were too much for me to handle so I dropped the idea of being accepted into American society.

In California, Asian Americans accepted me whereas the people in Japan and Americans in the United States did not. The Asian Americans accepted me because my friends who are Asian Americans probably went through the same horrors as I did. The name calling has decreased a great deal since I've met the Asian American students at U.C. Berkeley. I'm proud to be accepted as a Japanese American by my peers; we respect and treat each other equally because we share similar experiences.

A J-TOWN TO SERVE THE PEOPLE!

S. F. JAPANTOWN: A SECOND LOOK

A lot of us have gone over to Japantown from time to time just to eat, shop around, check out the Cherry Blossom Festival -- but have you ever stopped to take a second look at the community? Why do we see brand new condominiums towering over rundown housing? Why does the area look so commercialized, why are there so many tourists wandering around? Japantown is still filled with residents and has a history that reaches back, far past the banks, highrise hotels and tourist traps that encroach upon it now.

CANE & 1531 SUTTER

The Committee Against Nihonmachi Eviction (CANE) is a community organization that opposes the construction of such tourist-oriented businesses at the expense of evicting and dispersing long-time residents from low-cost housing in J-town. The most immediate and critical struggle which CANE is taking up now is against the attempted eviction at 1531 Sutter, and against lawsuits being pressed against its tenants by the Redevelopment Agency (RDA). This past September the tenants received their third eviction notice in two years. CANE fought off the first two eviction notices by backing up the tenants' right to remain, and getting support from workers, tenants and students who helped publicize the issue in their jobs, communities and schools. On December 1, 1978, our ASU joined CANE in a demonstration in front of the RDA office, protesting the eviction notices served to the four remaining tenants. 1531 is important because it is one of the very few remaining low rent housing units left, and because under mass support, the tenants have been able to resist the evictions for the past two years.

WHAT YOU CAN DO

So far, the RDA has no plans even slated for the building site at 1531 (and many other buildings they choose to tear down --resulting in a number of empty land lots dotting the community). The RDA's decisions are arbitrary, so it often backs down under the heat of public pressure. You can help fight the 1531 evictions by joining one of CANE's 'Publicity' or 'Outreach' committees, which will help spread the word to more communities, workplaces, schools, and to the mass media. You can write letters to the S.F. RDA protesting the evictions, have your organization endorse the campaign or contribute a few dollars. Sign and help spread some petitions, and join a "phone tree" (contact list); help publicize the issue in your classes, or invite CANE to speak in your class or organization! (FOR MORE INFO & MEETING TIMES: call ASU at 642-6728/ CANE members Danny or Micky at 921-8841.)



NOT ONLY A HOUSING ISSUE

It isn't only a question of housing -- it's a struggle over the right to maintain our communities as centers for earning a livelihood, and maintaining our culture and social life as Asian Americans. These tenants and others want to stay in J-town because it is their community, and because some low-rent housing still exists there. Small 'gifts' from the city are supposed to pacify the people, such as the pagoda in the Japanese Trade Center and the Buchanan Street mall in J-town, or a single floor of the Holiday Inn in Chinatown in no way adequately serve the needs of the people in our communities. Redevelopment should be used as a positive tool in keeping our communities in shape; instead, it is purposely used to eliminate small businesses and low-rent family residences. The small number of alternative low rent housing units offered are deliberately shabbily constructed to last only a few years, so that they can soon be torn down to make way for huge businesses once more.

AN ACTIVE COMMUNITY

J-town is still a center of activity for residents and Asian Americans throughout the Bay Area, not just a place for tourist and big business transactions.

On November 11th, ASU went on a walking tour of Nihonmachi presented by CANE. Stopping at both the familiar and seldom noticed places, we could see for ourselves the striking contrasts within the community: Kintetsu's 40-lane bowling alley and Kyoto Inn; the new, poorly built low-rent housing units; the Japan Trade Center which displaced hundreds of residents, and caused the folding of many small businesses; the single studios that rent for about \$320.00 per month. By the end of the tour, many of us were looking at the community from a new perspective, with a clearer understanding of its history.

That same night, "Five Asian

American Songwriters: Part I" was presented in a church at the corner of Sutter and Laguna in Japantown, drawing over two hundred people.

The five songwriters included Pete Horikoshi, Siu Wai Anderson, Philip Gotanda, Patty Shih, Robert Kikuchi-Yngojo. They performed their own original pieces, many of them based upon their experiences and outlook as Asian Americans. The music was easy listening, the lyrics filled with humor and sensitivity in expressing problems with American values and identity. Enthusiasm and support from the audience was strong, with many people joining in with the singing at the end.

An ongoing project developing within Japantown is the Japanese Cultural and Community Center (JCCC), which may be constructed on Sutter and Webster. Hopefully, it will be built in the interest of the majority of the people, and serve as a center for necessary community services, as well as for entertainment and recreation. (For more details, contact CANE.)

In Japantown, several cultural holidays are celebrated throughout the year. Oshogatsu (Japanese New Year) is celebrated every January with a community street festival. Asian community and student groups, as well as individuals, all help to sponsor the cultural performances, food, music, and information booths. The Asian Pacific Student Union (of which ASU is a member) will be participating, and we'd appreciate your time and help in preparing for the event!

As students, it's important to realize that part of our heritage as Asian Americans lies within our communities. By protesting unfair evictions such as at 1531 Sutter, attending the JCCC planning meetings, or helping to prepare for the Oshogatsu fair, your interest and input will help prevent the dispersal of Japantown and other Third World communities, and insure that they are maintained for the people.

Struggle in TUPELO, MISS.

We at the U.C. Berkeley campus have the rare opportunity to host representatives from the United League of Mississippi to speak on the current struggles occurring in Tupelo.

A program is tentatively planned for Thursday evening, January 25th in a lecture hall on the Berkeley campus (place to be announced at a later date).

The Asian Student Union and the U.C. Berkeley Anti-Bakke Decision Coalition (ABDC) will be sponsoring this tour of the United League. The program will tentatively include an historical slideshow on the black belt South, cultural presentation, and the United League speakers.

We have already received various endorsements from faculty and students and there is widespread interest in this issue.

Meetings to further plan this speaking tour/program will continue to be held. We invite all Third World and Progressive people to participate in this event.

For further information, call the ABDC at 642-6728 or 841-9262.

The United League was formed in 1967 in Holly Springs, Marshall County, in northern Mississippi. Today, the United League has over 70,000 members in Chapters in over 15 counties throughout northern Mississippi and spreading into Alabama and Tennessee. The United League is a broad based Black organization, with members from all walks of life including working people, ministers, professionals and youth.

The United League organizes around many issues and concerns of Black people. They have been active in fighting against discrimination in employment, police harassment and Ku Klux Klan (KKK) terror, and the theft of Black land, etc. The United League believes in justice, dignity, equality, self-respect, and freedom.

The United League has a long history of fighting militantly for Black freedom. The first major struggle led by the United League was in 1967-1968 in Marshall County. The United League led a 90% effective boycott of the schools, protesting the removal of Black teachers and principals from the schools during the desegregation process. The United League won its demands and Marshall County is the only county in Mississippi where Blacks were able to keep their positions in the public schools.

The United League has organized to win justice for Blacks killed by racists. Over the past few years, several people in the area surrounding Tupelo have been victim of racist attacks and murder.

In 1974, Butler Young, Jr., a 17 year old Black youth from Byhalia, was shot in the back by a policeman. In 1975, Mr. A. B. Hampton was walking home from a ballgame through a white community. When some dogs began to bark, a white man opened fire on Mr. Hampton, shooting him 16 times and killing him! In September 1977, Mr. McClendon protested the racist treatment of his daughter by a white storeowner. Because he spoke out, the storeowner shot him down in the street and killed him.

The Black community of Tupelo had had enough. Through their organizing, they demanded justice for Mr. McClendon and mass sentiment and pressure led to the killer's conviction — the first time in the state of Mississippi that a white person was convicted for killing a Black.

In Tupelo, the United League organized an economic boycott in February of 1978, which is still going on today. It has been 80% effective.

The United League demanded an affirmative action hiring program, so that Blacks would be represented in city positions in proportion to their population. In Tupelo, Blacks make up 30% of the population. In November, the city agreed to an affirmative action plan, which the United League calls a "step forward" but still not adequate. The plan only applies to municipal jobs, and not to schools, ADC, and other public jobs.

The United League is continuing also to demand that all charges against boycott picketers who were harassed and arrested during boycotting, be dropped. Also, that two Black workers at the city sanitation department, who were fired because of their association with the United League, be rehired with full back pay and seniority. The United League has set a December 15 deadline for these demands, and if they are not met, picket lines will go back up in the downtown and shopping mall areas.

The United League has also led a struggle in Tupelo to get two racist cops removed from the police force. These two cops were notorious for their racist treatment and beatings of Blacks. Due to mass pressure, the two cops resigned during the summer.

The United League is protesting the investigation being conducted by the Legal Service Corporation, into the Northern Mississippi Rural Legal Services office. This investigation threatens to cut off funding. It is aimed at the many legal workers and lawyers at the Northern Mississippi Rural Legal Services who have taken an active part in the struggle, both in and outside of the courtroom. Lewis Meyers, head of Litigation at the NMRLS, is threatened with suspension and state bar disciplinary procedures, and was told, "no more speeches." Lewis will be one of the United League representatives coming to California for the Speaking and Fundraising Tour.

In Tupelo, the United League also supports the current strike of the workers at Purnell's Poultry Pride. The Purnell workers, mainly Black women, are fighting for unionization and better working conditions.

In Corinth, the United League has taken up the struggle to free Tom Porter. Porter is a Black worker who was sentenced to five years for "assaulting" his foreman.

In Okolona, the United League is engaged in much struggle. Okolona has been an area with very active United League activity and also very active KKK activity. During the summer, the KKK fired 16 shots at the station wagon of United League leader Dr. Howard Gunn. Rather than turn tail and run, the United League responded in kind and wounded one KKK.

In Okolona, the United League has also been boycotting businesses, and students have boycotted classes. In November, a Black-owned gas station was burned down. This was one of the few places where Blacks were patronizing, due to the boycott.

* On Labor Day, September 2, 1978, the United League organized a demonstration in Tupelo. One thousand people marched, meeting head on with the Ku Klux Klan.

* On November 25, the United League held a National March on Tupelo. Over 3500 people of all nationalities and all walks of life, and from different parts of the U.S. came to Tupelo and marched together demanding End Klan Terror! Affirmative Action Now! Fight Discrimination! This time the Klan stayed two blocks away during the entire march.



asu's principles of unity: MOVING AHEAD!

The Asian Student Union (ASU) is an organization composed of students and other interested Asians on the Berkeley campus. It is in its seventh year of existence. The ASU was founded in recognition of the fact that as Asians we have shared common experiences in American society. As Asians, we have been stereotyped--in contradiction to our actual history--as "quiet and passive." As Asians, together we face limited job opportunities and can see our communities plagued by poverty, redevelopment, and wretched working conditions. On campus, we can see our needs being passed over--our interests ignored.

The ASU strives to meet the needs of Asian students and to organize around issues which will enable us to develop a clear perspective of our role in American society. We hope to involve as many people as possible in activities through which

we can all progress individually and can collectively contribute to bringing about change here on campus and in general society. The ASU's principles of unity form the guidelines of our work. An initial set of principles was created when the ASU formed in 1972. As the years have passed since our founding, we in the ASU feel we have developed a clearer understanding of what the important issues facing Asians are, and hence, we have strived to develop a more defined set of principles. Thus, as of the fall of 1978, we in the ASU now stand by the following Principles of Unity, many of which were adopted from the principles of unity of the newly formed body of Asian and Pacific Islander organizations, called Asian Pacific Student Union (APSU);

-Promote unity among all Asian students through meeting our cultural-educational-social needs.

-Fight against racism and national oppression.
-Learn from and support Third World, labor, community, women's, campus, and all other progressive struggles.
-Promote an understanding of the cultures and histories of Asian people.
-Defend and build the educational rights of Asian students.
-Build friendship among all Asian people.
With our principles of unity in mind, we in the ASU hope to continually and progressively respond to the needs of Asians. In regards to activity, we have and will continue to be focusing on many diverse areas and levels (in order to fulfill the interests and to further the experiences of Asian people). Yet, whether we are involved in such things as volleyball games or discussing politics, we will try to express the essential meaning of our guiding principles--to advance the Asian movement, and to strive for a more humane society.

A.S.U. SUPPORTS NORMALIZATION

WHAT IS NORMALIZATION?

Normalization of relations means that the U.S. government must recognize People's Republic of China (PRC) as the sole legitimate government of the Chinese people, establish formal state-to-state relations, and end its longtime support for the reactionary Chiang regime in Taiwan. On December 15, 1978, President Carter announced that full diplomatic relations with China would be established on January 1, 1979, thus ending 30 years of U.S. government opposition to having normalized relations.

ASU SUPPORTS CHINA

Since its inception in 1972, the Asian Student Union has participated in and firmly supported such pro-China events as October 1st Celebrations (the founding date of the PRC) and programs demanding the Normalization of Relations between the U.S. and PRC. We in the ASU feel that we have much to learn from China. China is an inspiring example of a country which has overturned the old exploitative and oppressive society and transformed into a thriving, self-reliant socialist state. We can draw many lessons from China's successful struggle for liberation and apply them to the progressive movement in the U.S.



YENAN BOOKSTORE

This September 18th, Yen-an Books of 1986 Shattuck Ave. in Berkeley celebrated its tenth anniversary of service to Bay Area people interested in the People's Republic of China, Marxism-Leninism and Mao Tse-Tung Thought.

Yen-an carries books, magazines, posters, pamphlets, postcards, papercuts, bookmarkers, and crafts from socialist China as well as progressive literature from the United States and other countries.

At one time, Yen-an and China Books and Periodicals (the sole wholesaler of written materials from New China in the U.S.) were the only American distributors of books and magazines from the People's Republic. Since then, other stores have emerged and Yen-an has started to develop its own new publications. These include compilations of articles from the Peking Review and a proposed line of books on China by non-Chinese visitors.

Sue Johnson, the store's manager, hopes that by distributing Chinese books, magazines and art, Yen-an can promote friendship and understanding between the people of the U.S. and China and that eventually the two countries will normalize relations. The normalization of relations has in fact been recently announced by

President Carter. Such resource centers on China as Yen-an Books have contributed to the mass movement to normalize relations, and it is this broad support of China by the American people that has forced the U.S. government to recognize one China.

The store, says another staff person, provides the accurate information about China that is not available from universities and other sources. Yen-an, according to one staff member, is "alive, and well and growing."

The store was once a tiny portion of the building which now houses the Haste St. Garage Sale above Telegraph Avenue. In 1976, Yen-an moved to its present location on Shattuck Avenue. The new location is twice as large as the former site, with ample space for browsing and a pleasant storefront that looks out on Berkeley's busiest street.

The new location reflects the broad interest in China that has developed in the last few years. Whereas most of Yen-an's early customers were students, now the clientele includes people from all walks of life, including teachers, mothers, grandmothers and architects, many of whom have visited or are going to China. Johnson notes that the Shattuck location, while still close to

campus, is more accessible to the general public than was the old Haste Street store.

Yen-an owes much of its success to its volunteer staff, says Johnson. For its first eight years, all Yen-an's labor was donated, keeping it financially afloat and making it a rarity among bookstores. Even now, says Johnson, she is the only paid staff member, as all other proceeds go towards stocking and maintaining the store.

Yen-an's customers have also been very supportive of the store, says Johnson. In two separate instances, customers helped fix faulty plumbing with no thought of financial reward. Also, browsers often direct someone to an appropriate book or pamphlet if the staff person is at a loss over a particular question.

However, adds Johnson, some people who enter the store oppose China, and are very strident in their opposition. Johnson says that people who work at Yen-an deal with this by suggesting a book or an article to read. Yen-an's purpose is not to push a particular line, she says, but to "help direct people towards books that might be able to help them." The staff is not always able to answer every question, but they do try their best to help the questioner learn about China.

(APSU CONT. FROM P. 1)

concerning a campaign for Asian and Pacific Islander education at this conference. Through APSU, individual campuses can help each other to implement this campaign to defend, promote, strengthen, and work with Asian American and Pacific Islander Studies. Through this campaign, APSU, on the west coast, would strive to work more closely with ECASU, on the east coast, since they are currently taking up these same issues.

After lunch, a gung-fu demonstration was performed by the K. Yip Lion Dance Studio of San Francisco. Later in the afternoon, different workshops were held. Students attending the "Art and Culture" workshop saw a slideshow of Asian American art. Discussion covered the importance of expressing the Asian American and Pacific Islander experience through such forms as music, graphics, literature, and media. The Asian/Pacific women's workshop presented and discussed the triple oppression of Third World women. The term, "triple oppression of women," means the oppression and discrimination of women as workers, women, and as oppressed nationalities. People felt that triple oppression could be addressed in a variety of ways, such as forming APSU women's groups, sponsoring conferences/workshops focusing on women's issues, and putting together a journal. The APSU women's group is in its developing stages, and anyone interested is urged to contact the A.S.U. at Berkeley. The workshop on youth examined the problems of Asian Americans and Pacific Islanders concerning high school, family conflicts, identity, and entrance into college. This workshop initiated a mini-conference for Asian/Pacific high school students, which many attended on Dec. 3 at Berkeley High. Other workshops included "The Effects of the Bakke Decision and the Jarvis/Gann Initiative," "Asian/Pacific Islander Studies," and "Student Work in Asian/Pacific Communities."

Dinner, an evening program of cultural entertainment, and a disco concluded the first day's events.



On Sunday, the conference began with breakfast and group singing. Workshops reports, a presentation on the system of communication among the various campuses of the APSU, along with a proposal for an APSU link-up with campuses on the east coast belonging to ECASU, were presented. The resolution to develop a nation-wide Asian/Pacific student organization was unanimously passed. Such an organization is significant in strengthening the Asian/Pacific student movement and in increasing our abilities to better meet and defend the social-educational-cultural-political needs of Asian/Pacific students.

The Asian/Pacific student conference was definitely a success in developing friendships between Asian/Pacific students, initiating a major West Coast Asian American/Pacific Islander education campaign, and unifying and strengthening a nation-wide Asian/Pacific Student Union. Here at Berkeley, the A.S.U. is actively working with other campuses in helping to build and organize the APSU. Through APSU, students here at Berkeley are able to work with, communicate, and learn from other students from various schools and deal with the needs of Asian/Pacific students. Anyone interested in being a part of this new and developing organization should contact the Berkeley A.S.U.. (For further information refer to Asian Students Unite!, Fall 1978, and the APSU October 1978 proceedings: both available in the A.S.U. office, 505 Eshleman, 642-6728)



(ETHNIC STUDIES CONT. FROM P. 1)

During the Week of Resistance, the committee sponsored showings of the San Francisco State University's Third World Strike film and organized a noon rally in Sproul Plaza. The rally featured speakers representing many Third World and Progressive groups and people, including individuals who participated very actively in the strikes-- Native American Activist Lehman Brightman, and Ray Hing from the Chinese Progressive Association. The film's documentary footage captured much of the militant spirit; the words of the speakers were intense, encouraging further struggle--together, the two events formed a provocative and inspiring program. As one future event, the Committee hopes to sponsor teach-ins regarding

the recent attacks on the Ethnic Studies department.

The activity of the Committee is extremely significant in our fight for a more progressive education, as well as in our fight for a more progressive society. The struggle for the Third World College continues here at Berkeley. Ten years have passed since hundreds of U.C. Berkeley students and faculty went on strike to demand an Ethnic Studies department which was to evolve into a Third World College. Ethnic Studies and Third World people have in the past and continue to be under constant attack by the administration. In 1974, the Afro-American Studies department was co-opted by the University and left Ethnic Studies to become part of the College of Letters and Science. This was a serious blow to the unity and autonomy of the Ethnic Studies department. Again, the attacks came in 1977 when the Asian American Studies program was threatened with the firing of their community language assistants and cutbacks in the Asian Women's class. The struggle for tenure of the Third World faculty has always been long and hard, as seen with Harry Edwards and Mario Barrera. Third World admissions have decreased steadily and programs like Raza recruitment have been cut. And today, the Ethnic Studies department has just lost University certification for its history and institution requirement courses. This is a very blatant effort by the administration to reduce enrollment in the department, and to contribute to its eventual dissipation.

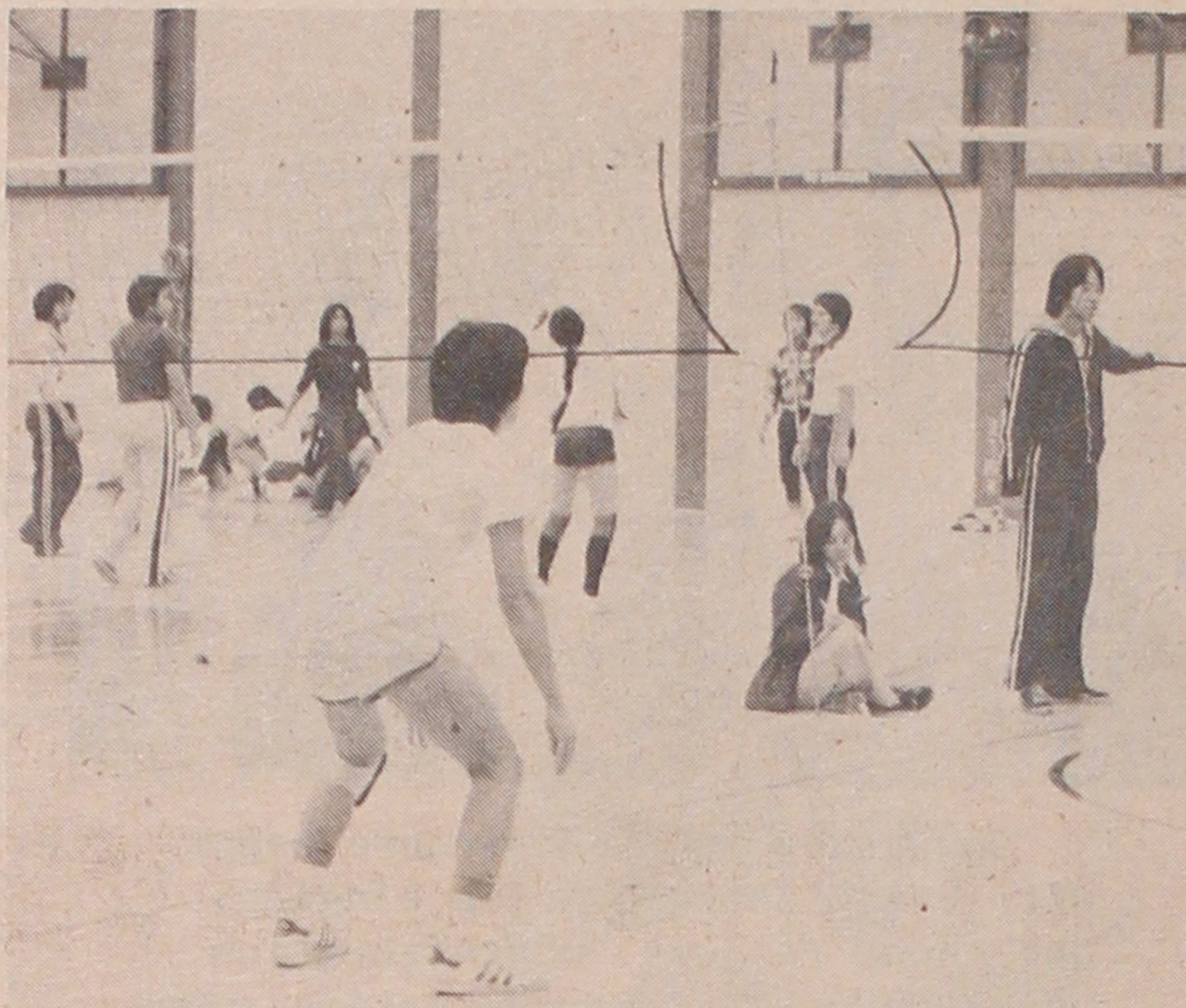
The threat to Ethnic Studies and the Third World College is not an isolated incident. The University flaunts its reactionary role in South African investments and nuclear weapons research, while it unjustly disciplines students for protesting the investments. Administrators use the Bakke decision and Jarvis-Gann to cut programs like DIGS and Strawberry Creek. Campus workers are threatened by racial discrimination and forced overtime, and student activities budgets are cut while executives fatten their salaries from quadrupled ASUC profits. We are in a new era of struggle. Asian students and others must look critically at the University, at our social system, assess our role in and relationship to these elements, and take action. We must uphold all Third World and progressive programs--these are the programs that have enabled many of us to attend U.C.. Obviously, the University has little regard for the interests of Asian and other Third World students and only serves to perpetuate the racism we face in society. Our "democratic society," plagued by economic and political corruption, has hardly been a success for Third World and other oppressed people. More change, progressive social change, is needed. We as Asian students, along with others, can bring about this change on campus and in society. We must learn all we can from the struggles of the Third World Strikes and advance the progressive movement.

APSU
WOMEN'S GROUP

Friendship Thru Sports

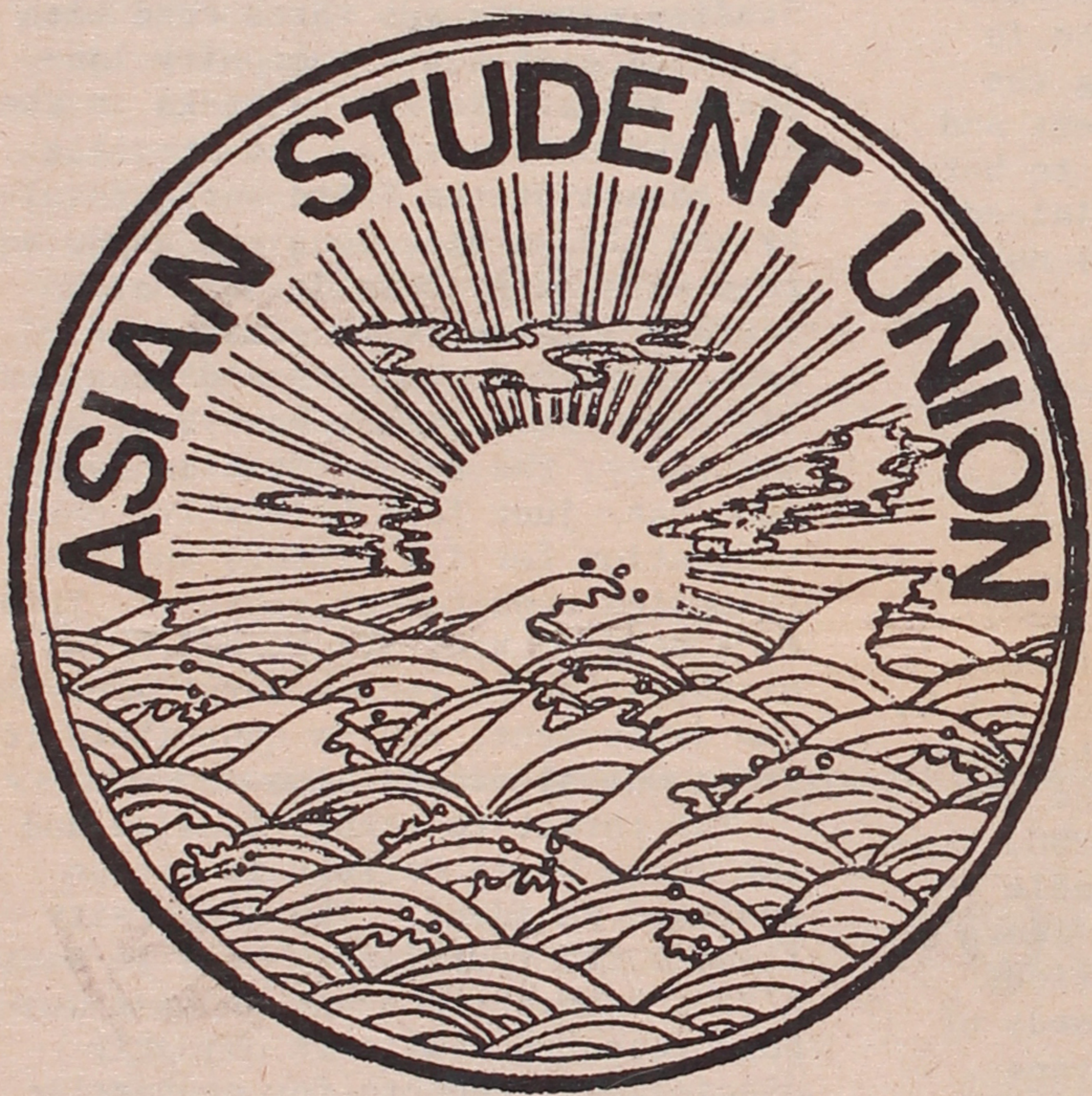
"Friendship through Sports" was this year's theme for the second annual volleyball tournament sponsored by Sacramento State University's A.S.U.. Invitations were sent to Asian and Pacific Islander student groups throughout Northern California. Participating teams included U.C. Davis, Lodi YBA, Richmond High School, and our own A.S.U.. The number of teams participating increased from last year so much that courts at both Sacramento City College and Sac State were needed for the tournament. All of the teams that played were very spirited and enthusiastic, appropriately displaying the theme, "Friendship through Sports."

In this year's tournament, Berkeley A.S.U.'s team improved significantly over last year's tournament, while enjoying the games.



Berkeley clearly played with the intention that "it's not whether you win or lose but how you play the game." During the tournament, everyone got to participate in the games, so new and old members had a chance to get to know each other and other members from the other teams. After the first day of play, Sac State sponsored a dance so players could get better acquainted with each other. To sum up the whole weekend in Sacramento, the tournament was a success.

To carry on this idea of friendship through sports, the Berkeley A.S.U. is planning to organize sports nights where we can play volleyball, basketball, pingpong or other sports. Anyone who is interested should contact the A.S.U. by either coming up to 505 Eshleman, or by calling 642-6728.



ASIAN STUDENTS UNITE !
505 Eshleman Hall
Univ. of California
Berkeley, Calif. 94720

THE DAY OF RELOCATION

Come one come all
To a new place to live
Hurry, now -
No time to waste (sayonara!)
A home built
'Specially for you . . .
And your friends
What more could you ask for?

Community spirit, you bet!
With your own kind
Eat, talk, laugh
Together (but don't whisper)
The best security available
'Specially for you . . .
Because we care
What more could you ask for?

Issei man, why then do you cry?
A fine samurai you are!

Dark is better, the quiet man says
The fence . . . and that guard tower
Look less yellow-hating in shadow
(but pales the red sun)
Lock the door! Throw away the key!
'Specially for me?

Arigato, Mister
But, really, you shouldn't have.

We'd appreciate it if you would fill out and return this survey to our table on Sproul Plaza, our lounge, or mail it to

READER SURVEY

ASIAN STUDENT UNION, UC Berkeley, 505 Eshleman, Berkeley, Ca. 94720 (ph: 642-6728)

The ASU exists through the input and interest of Asian students, so please suggest ways to improve ASIAN STUDENTS UNITE and the work of ASU!

Which articles were most interesting?

Do you want the newsletter to be mailed to you? _____

How could the newsletter be improved?

Do you want to be contacted for events? _____

How could we distribute the newsletter more widely?

Are you interested in working in any of these areas:

APSU _____

Committee to Commemorate
the Third World Strikes _____

Newsletter
Committee _____

Community Support _____

What issues or activities would you like to see ASU take up?

Social Activities _____

Other _____

WOULD YOU LIKE TO JOIN ASU?

Name:
Address:
Phone #: