

ASIAN/PACIFIC TIDES

c/o ASU at CSULA ASSOCIATED STUDENTS

5151 STATE UNIVERSITY DRIVE • LOS ANGELES, CA 90032

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WEST COAST APSU CONFERENCE!

The Asian/Pacific Student Union will be holding its Third West Coast Conference under the theme "Asian Pacific Student Movement: One Struggle Many Fronts, Past, Present, Future" on November 16-18 at Stanford University. Asian/Pacific student organizations across the West Coast from San Diego to Seattle are mobilizing for the Stanford conference to share experiences, ideas, give support and to help unify and build the Asian/Pacific Student Movement.

At last year's APSU conference in Sacramento we brought together Asian Pacific students from Washington, Oregon, Hawaii, Colorado and throughout California. The atmosphere was one of strong spirit and unity. Many new students commented on their surprise to see so many students involved in the Asian/Pacific Student Movement.

That conference was the first since the formation of APSU in April 1978. We commemorated the Third World Strikes (when students won Ethnic Studies and other special programs) and also voted to take-up West-Coast Wide Campaign for Asian/Pacific Islander Education. Also, we saw that we are involved in a nation wide movement and passed a resolution to build better ties with the Midwest and East Coast.



At this year's Stanford conference, we are anticipating several hundred Asian/Pacific students from across the West Coast from San Diego to Seattle. At the conference we can meet students from many diverse backgrounds: from foreign students to American born, students from the big dirty cities to cow towns and the academic universities to inner city high schools and find out what is going on with them and their respective campuses.

The conference will reflect the growth and expansion of the Asian/Pacific Student Movement since the Sacramento Conference. There will be a visual slide presentation reviewing our work in culture, social activities, education and political struggles that we participated in. This year we plan to have an evening to get together to meet students from the new Northwest Regional, new APSU campuses, and also to find out what's going on with old friends.

To help move the APSU work forward two campaigns will be proposed:

1) The proposal to take up the struggle to free Chol Soo Lee, Jay Yoo National Coordinator of

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Painting the Great Wall of Chinatown

Have you been in Chinatown lately? If so, you might have noticed one of the APSU's summer projects—a seventy-foot wide wall mural painted on North Broadway and Sunset Boulevards. The APSU Art Collective along with the Chinatown Progressive Association (CPA) and the Citywide Mural Project organized and worked with young people and residents of Chinatown to come up with ideas to paint the mural.

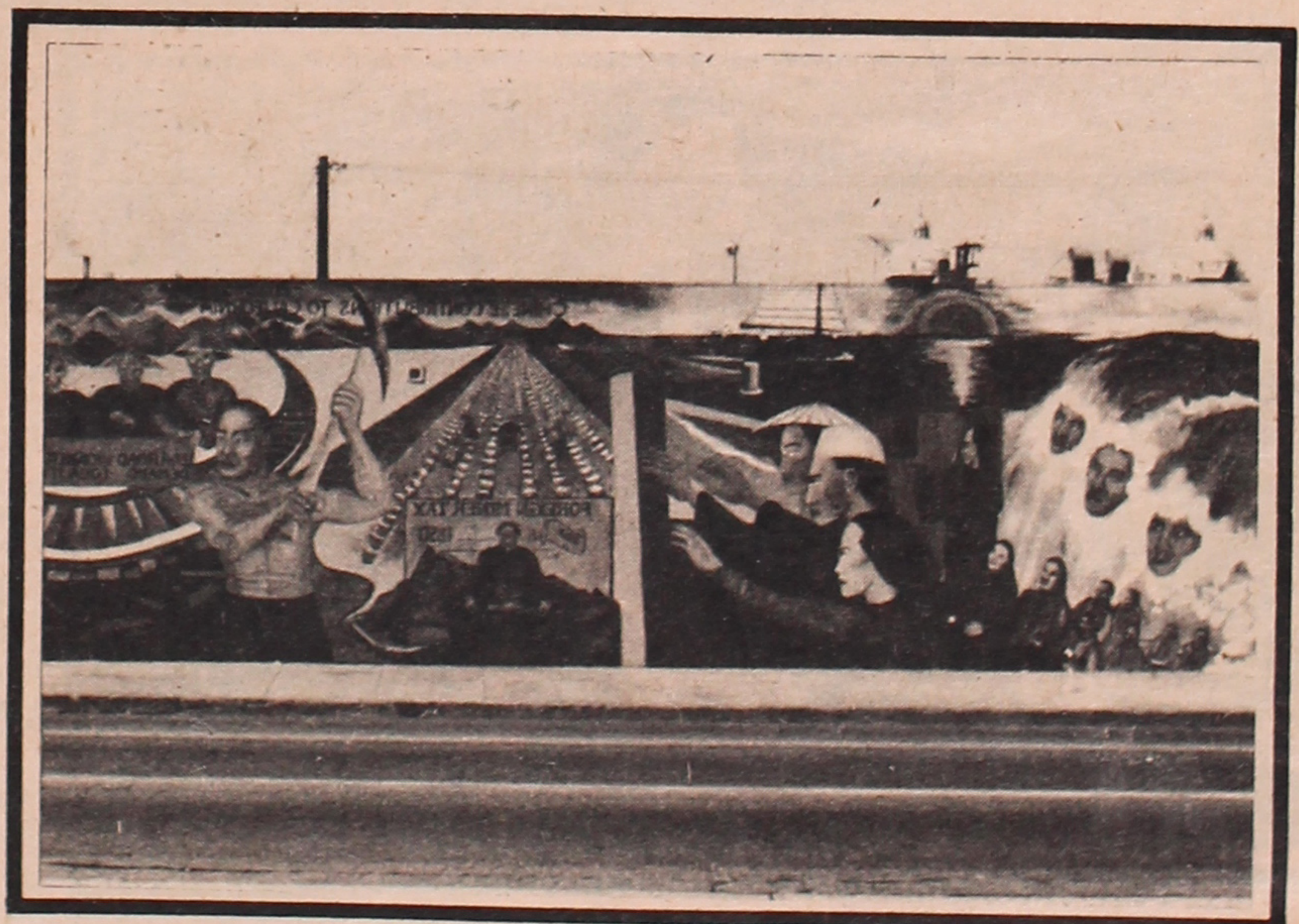
For all of us involved in the project, it was a great learning experience—we would like to share some of these experiences through this article.

The idea to paint the mural first came up by members of the CPA, an active community organization in Chinatown, and students of the APSU. One of the more obvious reasons seemed to be Chinatown itself: it was seen as a tourist attraction instead of a community with visible, positive images of people. We saw how other communities, such as the Chicano community in East L.A., utilized a "people's art" to bring out their experiences, culture, aspirations and struggles. These were reasons for painting a wall mural on such a large area: it is easily accessible to the community, and by reflecting the experiences of the Chinese, it could stand as a

positive, educational work of art.

Getting Started

By working with the Citywide Mural Project, we received funding through the City of L.A. to buy paint, rollers, brushes, and scaffolding, along with money to pay twelve young people during the summer to participate in the mural. This group consisted of members of our Art Collective, high school and college students. Half of us were Chinese, most with immigrant backgrounds; while the other half were Pilipino, Japanese, Korean, Chicano and Black. Most of us were interested or involved in art through school, although our experiences were varied. One thing almost all of us had in common was that we didn't know much of anything about the Chinese people's experience in this country. We wanted the mural to reflect these experiences which would expose a lot of painful and bitter hardships that the Chinese faced, while also bringing to light the contributions the Chinese have made to build this country. We realized both of these aspects have been ignored by the schools. So we spent about a month reading articles, looking over old pictures, visiting Chinatown (and the remaining old Chinatowns on Ninth and San Pedro and on north Spring Street), and had discussions with old-timers and amongst ourselves.



Learning Chinese-American History

In looking up early Chinese-American history, a lot of us learned for the first time how much oppression the early immigrants went through. Driven from their homeland, which was plagued with foreign occupation of European powers, many fled to seek out a living in America. However, many could not find decent work in this "golden land of opportunity", and instead were bound to the most dangerous and low-paying jobs. We saw that the myth of the "gold-

paved streets" was only a lie to lure Chinese here. Struggling to mine gold, they were singled out to pay an unfair "foreign miners' tax" keeping their earnings minimal, and making the state of California \$5,000,000 richer. Those who would or could not pay the tax were beaten or killed. Later on the Chinese were restricted from entering the U.S. through exclusions acts and the infamous Angel Island detention center, which is near the shores of San Francisco. It was here

(cont'd on Page 3)

"Children of God"

Two years after Ven, an Asian student, came to the United States, his sense of self-awareness and his surroundings began to alter from girls, movies, billiards, soccer...to woman's movement energy crisis, racial discrimination... Although Ven's awareness changed, he wasn't particularly interested in any conflict or argument whenever the topic involved mankind. Instead of expressing an opinion, Ven preferred to be a listener, but sometimes...



A few weeks ago, in Ven's economic class, the teacher, Mr. Jones, lectured about the annual saving. Mr. Jones told the class in a piercing tone, "Twenty percent is the average

annual saving rate among the Orientals whereas the rest of the nation only has seven percent". Then, with a humorous manner, he continued, "The Orientals come to this country with few pennies in their pockets, and before you know it, they are your landlord and you are still waiting for the next pay check to make the ends meet." As Ven expected, no one laughed. The silence was the result of the joke. Mr. Jones wasn't expecting any laughter either. He, then, commented with a diminutive tone, "Well, the Orientals have their problems. For quite awhile, Ven felt an intense uneasiness. A question arose in his mind, "Why doesn't Mr. Jones use Jews as an example? They make more money". Since most of the students were middle or lowerclass Mexican-American Ven thought maybe Mr. Jones' intention of not using the Jewish statistic was that all those Jewish lawyers, doctors, and bankers' income were too great to discuss openly, for that might really make the students feel inferior. Ven figured his guessing was pretty fair even though he didn't like Mr. Jones' bitter tone.

A couple of weeks later, Mr. Jones repeated the same topic again, and this time he didn't feel a bit of uneasiness; he walked out of the classroom.



Various thoughts popped up in Ven's mind while he was strolling towards the parking lot. Why were the Orientals more conservative? Apart from the harsh environmental influence of their homeland, the more prominent and direct forces were people like you, Mr. Jones: people who only saw or cared about what they were able to gain from others but ignored the unjust beliefs and rules that they created. Land and money gave the Orientals, as well as anybody else, a sense of pride and security. Without it, the Orientals would probably end up like their ancestors: those railroad workers who had the right to work like a horse but not a home where they were able to rest their aching muscles. That was the way you wanted it. Was I correct, Mr. Jones? Don't worry, when the right time comes, you can take away their wealth just

like you once did to the Japanese-American forty years ago. There was something else I wanted to tell you, Mr. Jones. I wasn't mad at you. Because even if there were no Orientals on your "land", since you believed this land belonged to you and not the Mexicans or Indians, you would still not be satisfied you will keep criticizing and squeezing other non-whites, so you can have more-- God knows you already have too many.

Suppose the Orientals, Blacks, Mexicans, Indians and any other minority were all moved away from "your" land, Mr. Jones, would you be happy? All those lazy Blacks, cheap Orientals, and stupid Mexicans were unable to share the goodies with you anymore, how wonderful!

No, Mr. Jones, you will not feel satisfied. You will then begin to squeeze your own people--that was why your European ancestors came to the United States long ago.

Sitting in the car, Ven's angry feeling declined. A few minutes ago, Ven had an urge to begin a verbal or even a fist fight with Mr. Jones, but on second thought, only if Mr. Jones was the enemy...

DEAR APSU

Dear APSU,

It's been over eight months that I first came in contact with people in APSU. Since then my knowledge of Asian issues has increased tremendously. My friendship with a lot of great Asian brothers and sisters has also grown. Among the experiences I had with APSU people was dispelling the old subconscious ideas implanted in me by the mass media. Stereotypes of Asians like how you shouldn't fight with orientals...they're all Kung Fu or Karate experts, etc. I also learned as a Chicano the many things we as peoples have in common. The long history of exploitation, discrimination, racism, cultural degradation and our communities being dispersed under the guise of "redevelopment". I became aware of many struggles within the Asian communities and learned from them. The most important thing I learned was the importance of our people uniting together in our struggles as oppressed minorities. APSU has done a very good job of supporting Chicano struggles, such as the commemoration of the August 29th Chicano Moratorium of 1970, the struggle to free Carlos Montes. (Montes is a leader in the Chicano national movement who is being unjustly tried and framed by the police and state.) As a Mechista, I plan to help broaden the solidarity between APSU and Mecha and look forward to more joint work in the United Farmworkers struggle, Chol Soo Lee's defense struggle, affirmative action issue, women's issues, tuition at junior colleges and all issues that affect us as minorities, for we are brothers and sisters in struggle.

Solidarity forever,
F.G.

Dear APSU,

I've been keeping up with the Chol Soo Lee case, and I wanted to share some of my feelings on it because I could readily relate to being an immigrant here in this country and what kinds of effects it has on you. Chol Soo Lee is a victim of discrimination as your newsletter and other literature has pointed out, both during the trial and before and this is the part that I could relate to. I wish there could be classes at school that reflect this kind of experience into lessons so people could know about it. To be a stranger here in America means not knowing exactly what those around you are saying to you. So sometimes you make your eyes dart alertly around so as not to reveal your un-sureness of English. Others wonder whether you're a little slow or not...but inside you silently repeat to yourself that, it's the language if I know that I wouldn't sound so dumb. It would mean better grades, better job. To be a stranger in this country, is to look into the mirror and see someone a far cry from the heroes of TV that attract healthy blondes and exciting plots. You're made to feel that you got to be "somebody", because everything around you tells you that you aren't no-body.

I remember asking my father in High school as he drove us to junior high school dances, to let us off 2 blocks away from the dance so as not to be seen getting off a beat-up gardeners truck, some of the American born had better living conditions so they would poke fun in a sort of a lukewarm way, even though they too were being discriminated at school.

At school many counselors feel you to go after "realistic" goals like in the skill-ed trades. Not that there is anything wrong with it, but they used to tell others who were better adjusted and better personalities (even if the grades were about the same) to pursue college prep courses or as a professionals.

In school we did not get to understand our history and where we came from for what reasons but had to remember names and dates of presidents and battles until test time. It was like waking up one day and having amnesia unable to remember your name, name and past history. Except this is happening to whole groups of people instead of just one person.

Being a stranger, an immigrant here means to grow to not like yourself too much, this doesn't happen to everyone there are always exceptions. If you pretend that those feelings aren't there and numb yourself to them, then your "thick" skin makes you unable to feel too much of anything, some conservative students consider it a sign of weakness to "complain" about discrimination when "it's really the individuals fault".

One or two incidents of some students commenting to you that the rice and seaweed you're eating at school looks weird, or one or two incidents of watching another Hop Sing type lackey Asian on TV is no big thing, these incidents splash off you like a drop of water on a stone. But when these incidents continue to happen no matter where you go for our lifetime, the drops of water bore a hole right through even a stone. And this is what happens to your personality and emotions too. It erodes that basic instinct for self-preservation, and you can become fair game for dope and other hustlers that bring temporary relief from all of this.

But what can one person do of all this? For me, finding out about my past, my peoples past has been a rewarding experience that has put me more in touch with reality, but was not enough. Much of the anger and frustration had to be directed towards changing the "outside" with following the Chol Soo Lee case in particular.

In CSL people could fight against the discrimination and racism that has put the brother in jail facing possible death. But at the same time we can be fighting against the same discrimination and racism that has made us reticent in talking to people, writing in the English language, and wore down our self-confidence, a slower death of another type than Chol Soo Lee. It is important for all people in particular Asians to support this case to get the brother free because of it's injustice and it's an example of oppression that immigrants and minorities face, this is the main thing, but I wanted to share with others what's going on inside a person, (myself) as I developed from an Asian student who un-knowingly was being stunted by national oppression, to a person more aware of my identity and most importantly what to do about it, joined together with other people.

Free Chol Soo Lee!



1st APSU Retreat

"Interesting, Active, Fun, Enjoyable and Fantastic..."
"...Educational, too..."

such spirited songs as "We are the Children" and "Profits Enslave the World."

Because of the overall positiveness of the retreat, we received numerous comments such as these:

Those were the reactions of people who went to the APSU Retreat, where despite last-minute planning, they relished two days (Sept. 8 & 9) at a rented cabin in the San Bernardino Mountains away from the smog.

"...Met several new folks and enjoyed sharing some thoughts with them..."

"...Food was pretty nutritious..."
"...Talent show was just the beginning - soon we (APSU) will be more forthright in expressing ourselves..."

"...It was fun. It was great. We should go again."

Two educational workshops were held. The first was a history on the Asian American Student Movement, brought out by a slideshow, with raps by Alan Nishio, Rodney Pang and Yvonne Nishio, all of whom provided activists' viewpoints of the 1960's and '70's. The second workshop was a PR/Outreach orientation on the APSU, which was also brought out through a slide presentation.

However, this being APSU's first retreat, there is always room for improvement. This was reflected by others:

"...The PR workshop slideshow could have gone a bit smoother and faster...(it) should have been written ahead of time..."

"...Lack of preparation hindered ability to bring more new people..."

Between workshops were the indoor and outdoor meals and periods of relaxation, such as rowing boats at Lake Gregory and hiking in unexplored wilderness. There was a Saturday Night talent show where everybody participated with songs, skits and jokes. In the end, everyone joined in on singing of

We are always striving for better activities such as the retreat, thus APSU is always in need of people to help us to improve. Come and join us next time--and bring plenty of ideas!

VISUAL COMMUNICATIONS

Asian American Student Council, Inc.



313 So. San Pedro Street
Los Angeles, California 90013
(213) 680-4462

"Music in Movement"



"Though I may be one person, one raindrop against one thousand mountains, I will not be buried, instead I'll wash one pebble from one mountain. And if we are two people, two drops of rain against the granite, it may seem impossible but eventually that rock will crumble. And can you imagine a thousand people or more, one by one, ten by ten, like a thousand clouds in a thunderstorm? Mountains can move, yes, we can move the mountains. Only if we choose to work toward unity. Yes, we've got to work toward unity."

"The Greatest Changes"

By Robert Kikuchi

It's not often that we hear songs by or about Asian/Pacific Americans, so many people don't know that Asian/Pacific American music exists.

Our music is still just beginning to take shape. Artists such as Robert Kikuchi (Yokohama Calif.) Nobuko Miyamoto, and Chris Iijima (Warriors of the Rainbow)

Hiroshima & Siu Wai Anderson grew out of the Asian Movement in the early 70's, and continue to perform their songs today.

But because of the lack of exposure of Asian/Pacific music and the great need to develop more songs that can speak out about our history and about the things we're going through right now, some people from APSU got together to form the APSU Singers.

We can see how other movements such as the United Farm Workers movement utilized music and teatro (theater) as a way of uniting and inspiring their people. Their music and culture grew right along with their struggle. This is what we'd like to see happen in the Asian/Pacific American Movement as well.

Over the summer the APSU Singers performed at the Little Tokyo Community Picnic, Agbayani Village (A retirement home for Filipino farmworkers), and Cal State LA's reception for an Asian American Resource Center. Join the APSU Singers—We need YOUR support!



The BURGER KING BLUES

Well, I was born and raised in this foreign land
I can talk some 'merican b' they say,
Where you from man?

CHORUS—I don't come from Alabama
But I play banjo just the same
And if you ask me stupid questions
Don't mispronounce my name

They ask me do I cook
Am I into science fiction
For a boy who looks like you
You know you really have good diction

I was raised in L.A. city
Now isn't that a shame?
And if it weren't for my music
You know I'd surely go insane

You can put me down
You may git upon my case
You can call me dirty names
But there is no master race

I have never prayed to Buddha
Why do you think I must?
Well, you listen to me, people?
'Cause 'til now I've never fussed

I don't come from Alabama
But I play banjo just the same
And if you ask me stupid questions
Don't mispronounce my name

by

Pete Miyashiro

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(cont'd from Page 1)

that many new immigrants were submitted to humiliating experiences: they were harassed and some were even denied entry. Many of the demoralized committed suicide rather than spend another day there. We decided to include a scene of Angel Island in the mural, along with a poem that was carved on the concrete wall:

"From this moment on, we say good-bye to this house,

My fellow countrymen here are rejoicing like me.

Say not that everything is western styled,

Even if it were built with jade, it has tuned into a cage."

We also wanted to show how the Chinese were treated in this country. Forced to work in jobs such as fishing, canneries, agricultural industries, laundries, and building the trans-continental railroad, many of the Chinese have been facing low pay and bad working conditions since the 1800's. It was in 1867 that thousands of Chinese workers organized a strike, to demand better pay and conditions, which were far worse than that of the white workers'. Though the strike failed, it was a significant struggle nonetheless. These scenes in the mural, brought out the fact that the Chinese, much like other Asians came to this country on labor contracts which kept them in the worst jobs with no choice—many who tried to leave their

jobs, especially those on the railroad, were shot. This forced labor was what helped to build the economy of the U.S. and pocketbooks of a few large corporations. Learning these aspects of Chinese-American history, we realized how the mural could expose these things and educate people. It also showed how the Chinese have endured, and struggled against their oppression here.

The last scene brought the mural up to Chinatown today, along with some positive aspects towards the future of the Chinese. We wanted to show how, in many ways, Chinatown's conditions for those who must work and live there hasn't changed. Some of the housing for new immigrants and the seniors hasn't been improved since the Depression of the 1930's. In one of our interviews a young man said his mother had worked in a garment shop for 30 years and retired a \$2.90-an-hour wage (with no benefits). One thing that has changed is that more and more of Chinatown is being transformed—not for the community, but to cater to large corporations and tourists. Re-development is taking its toll on Chinatown also, and for years the demand for low-cost housing has turned up empty promises. Lastly, we wanted to show how important it is for young people to remember the struggles their parents and those before them have gone through, and to continue to struggle today. The ideas that people who have become "professionals" should share these skills and bring them back to the community.

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(Cont'd from page 1)

CONFERENCE

the Chol Soo Lee Defense Committee will update APSU on the current status of the struggle and then there will be a general session to discuss taking up the case and what we can do to build the movement to free Chol Soo Lee.

2) The 2nd proposed campaign is to tighten up communications and finances. We still have to broaden the APSU to newer schools, do more joint activities and have better relations with the Mid West and East Coast. Finances are still unstable. We cannot function and build the Asian Pacific Student Movement without money. This year's conference alone will cost over 3,000 dollars! We need to finance literature and travel cost to tighten up communications, to continue efforts to unify the nationwide Asian/Pacific Student Movement.

Both proposals were thought out and put in the context what is the best interest of the Asian Pacific Student Movement. There will be time to caucus.

Between the campaign proposals, speakers and workshops will be cultural performers and demonstrations. Lawson Inada, an Asian American writer will present some of his works and why we should write about our experiences and aspirations. Janice Minkatani, Asian/American poet and the San Jose Taiko will also demonstrate their talents, plus many more.

The workshops will play an important role. There we can exchange ideas and experiences on different issues and problems. They are:

Asian American Art & Culture:

This workshop will breakdown into three small groups covering writing, visual arts, and performing arts. There will be guest speakers and discussion on ways to develop our talents and doing joint projects.

Introduction to APSU:

Discussing the reasons why we need to unite all Asian/Pacific nationalities and broadening out the social-cultural-political-educational activities.

Asian American Studies/Special Programs:

Asian/Pacific Women:

organizing womens groups and how they can help individual women and the A/P movement.

What is AAS/Special programs to A/P students. How to organize and expand these programs and looking at the status of these programs today.

International Support:

Why we should educate ourselves and to take up active support of different International struggles. e.g. boat people, martial law, Korea & Phillipines, etc.

Community/Labor Support:

What is happening in our communities and what we can do to take up the struggles in them.

COME JOIN US!

Contact: Alison Murakawa 327-8405
Tim Kimura 268-2066
Steve Lew 663-9402

Chol Soo Lee



THINKING OF HOME

*Trying to recall memories from
the corners of my mind
Pictures growing out of
the darkness of my memory*

*...A little house by the
railroad tracks and river
The countryside
Farmers tilling the land for harvest*

*Three seas crashing the rocky shores
Fishermen at their bamboo poles*

*The lake calm as a temple
Beautiful as a bird in the clear sky*

Children's joy

*Elders resting in the sun from
their lifetime of toil
Calmly they rest seeing the youth play
Soon ready to govern the land*

*It's twelve years of memories to recall
Maybe tomorrow my memories will be refreshed
Carrying with them light to
Shine on my darkened memories of home.*

- Chol Soo Lee, 1979

UPDATE

Chol Soo Lee sits on "Death Row". He is allowed two showers per week and has had only twenty minutes of exercise during the last 30 days. Prison authorities lists him in six different gangs (which is not possible) and therefore will not let him exercise.

On the legal scene, things are still up in the air. Legally, there could be three or four more trials. What with appeals, retrials of the first and second case, more appeals, etc. It looks like the prosecution appeal will start in November.

The committee to free Chol Soo Lee has initiated a petition campaign that will go to Gov. Brown and the media. The APSU will propose to take up his struggle through education and financial support campaigns on a West Coast level.

FREE CHOL SOO LEE!

SERVING STUDENTS NEEDS

After months of hard work by Cal State L.A.'s eight Asian student organizations, an Asian-American Resource Center was finally established on campus.

The Winter Quarter of 1979 started the many months of planning the center's functions, structure and objectives. An Asian American Resource Center Committee (AARCC) was formed out of the Asian student clubs—All Students From the Sub-continent of India Association, Asian Student Union, Korean Diablo Club, New Chinese Social and Cultural Club, Oriental Amer-

ican Association, Samahang Pilipino Circle, Thai Student Association and the Vietnamese Student Association.

The primary purpose of the Center is to provide materials, information and services necessary to the Asian student and community population in addition to making resources available for research and general information. In hopes that the communication between the college community and the Asian American community may increase through the efforts of the Center, it has been the intention of the AARCC that activities of mutual interests and

concerns develop between them.

An enormous amount of support for the Center came from students, faculty and staff at Cal State L.A. The campus newspaper, the University Times, printed an editorial on their Opinion page, "...as a show of our solidarity with the AARCC and to encourage the cooperation and participation of other campus organizations in this worthwhile endeavor." The Asian Studies Center at UCLA also printed an article publicizing our attempt to create a resource center. The AARCC held a program during the summer to

bring together many Center supporters. It was attended by well over a hundred people from both the campus and community.

We've already seen what we can do once we start working together. Much support is needed now more than ever in terms of developing the Center and obtaining resources. For any information on the Asian American Resource Center, or those wishing to donate materials or ideas please contact: Keiko/Julie at 284-0800 evs. or Henry/Julie at 224-3171 day

“ ONE STRUGGLE MANY FRONTS : ”

The theme tries to bring out that the Asian/Pacific student movement is a continuation of our history and traditions; a history filled with racism and national oppression but with an equally strong tradition of fighting for our rights as people.

First, the Hawaiian people battled the genocide of their island and culture by the traders, missionaries and foreign soldiers. When the first Chinese, Japanese and Filipinos were imported as cheap labor to work the fields and plantations, they organized to obtain better working conditions. The early pioneers also started Chinese and Japanese language schools to retain their culture and identity for their children. Later, during the late 60's, through the inspiration of the Black Liberation Movement and the Anti-war movement the Asian/Pacific Student Movement blossomed and Asian American Student Associations (AASA's) and Asian American Political Alliances (AAPA's) formed. These older brothers and sisters began to raise questions on our educational system and the conditions in our communities. The movement for Asian American Awareness and identity grew and so did the demand for change, particularly in education. Asian students fought for classes teaching our true history, contributions and culture. The Educational Opportunity Programs (EOP), Upward Bound, Special Admissions and Ethnic Pride Programs were established.

In our communities, hundred of social service programs were created to deal with our particular problems and needs. Drug abuse centers, teen posts, counseling centers, women's centers, food programs for the elderly and programs for the fast rising new immigrants are but some of the accomplishments.

Although much was gained, there was a temporary ebb in our movement with the end of the Vietnam War; AASA disbanded and a search for new direction in the movement started to take place. Some of the new gains made by students were under attack by the administrations at various schools with excuses of "lack of funds." Recently, through the Bakke Decision, they used the racist lies of "reverse discrimination" to further attack the programs and our participation in higher education.

Two years ago the APSU formed as a natural development of the past struggles of Asian/Pacific students and people. We formed with the understand-

ing that we must continue to break down the differences that exist between different Asian/Pacific nationalities, American and foreign born, to get together for our common goals.

Looking around at any school, from universities to high schools we can see the everyday routine of Asian/Pacific students. Immigrants hanging around with only immigrants not really part of the general campus social, cultural, and educational activities. Asians strung out on dope or strung out on their studies because that is the only thing going for them. American born Asians isolating themselves from other Asians because they want to get away from being "too oriental" and generally nothing for Asians except a token counselor and/or office worker.

We don't want that, we need better bilingual education, more financial aid, Asian American Studies departments to learn more of our history and ourselves; then we can walk around with a feeling of being proud, not ashamed or in limbo, and most of all we need to get together for our social needs, cultural needs, educational rights and political rights.

Throughout last year we established formal ties in the Pacific Northwest, in San Diego and brought in new schools in the already existing regionals. Also, we sent two APSU representatives to tour the Midwest and East Coast to develop better ties with those established organizations.

We had major joint dances, supported each other's AAS (Asian American Studies) campaigns, Asian resource centers, participated in different cultural heritage days and generally helped each other grow. As summer came, many schools closed, but through APSU we were able to continue our work together and keep in touch with one another. In Seattle, the Northwest regional had a mountain retreat drawing students from different schools. In San Francisco they had a Pilipino history project that initiated both San Francisco and L. A. field trip to Agbayani Village, which is a retirement home for Pilipino farmworkers. APSU members in L.A. worked along with the Chinatown Progressive Association and the Citywide Mural Project in painting the first major mural in Chinatown.

Although much was accomplished last year, there is still much to be done and much more to be learned. We need to improve in many areas. With the Stanford conference coming up we can look forward to bigger and better advances in the Asian/Pacific Student Movement.



PAST, PRESENT, & FUTURE ”

Oct. 1st Celebration

October 1, 1949: The People's Republic of China was born. Thirty years later, the world is a remarkably different place and China a remarkably different country--on a new long march towards modernization. China's four modernizations are the Development of Agriculture, Industry, National Defense, and Science and Technology. This year's celebration was the first since normalization of relations between the U.S. and the P.R.C. and the eighth annual Los Angeles Chinatown Festivity. The Committee was composed of Chinese-Americans, Overseas Chinese, and People of many different nationalities.

The celebration included speeches from the committee, The Friendship Association, National Association of Chinese-American and the United Auto Workers. There were displays from various community organizations and

community services, such as Little Tokyo People's Right Organization, Li Min Books, Unidos Book Store, UAW and Amerasia Bookstore.

The stage show included a gymnastics performance by a youth group, the committee's skit on the effect of Normalization on People working in a Chinatown garment shop and a wonderful performance by the Kinnara Taiko group. The program closed with the singing to the International six times; each time in a different language.

The children had a festive day also. There were organized activities such as three-legged and potato sack races, with prizes going to the first three finishers. Furthermore, the children participated in the program demonstrating Chinese gymnastics, physical exercises, and children's songs. Snacks and refreshments were also provided for the young folks.

The day's celebration was very successful, with over 500 people from the Chinatown community and surrounding areas enjoying the festive occasion. Several members of the APSU supported and participated in the publicity, displays, outreach, and so forth to make this year's celebration a really successful one.

APSU WOMEN



The Asian/Pacific Student Union (APSU) Womens Group formed in the summer of 1978. The group, composed of students from the Southern California Region of APSU, recognized the need for more women to actively participate in all aspects of the APSU.

We held several informal discussions where common problems and concerns were brought out. Through this, four major purposes were drawn up.

- (1) To become more confident in sharing our ideas with other members of APSU, and to take on more leadership.
- (2) To learn about the true histories of Asian/Pacific and other Third World women.
- (3) To actively support the struggles of Asian/Pacific and other Third World women.
- (4) To promote unity between the men and women in APSU.

Over the past year, the Women's Group has moved towards meeting these goals and has begun to expand and broaden its activities.

We developed a slide show on Asian women which explains the triple oppression we face in the U.S.--as minorities, workers, and women. Through this, the Women's Group was able to learn more about the historical and continuing oppression and resistance of Asian women in America. This contributed a great deal to the education of the APSU as a whole.

Some members of the Women's Group led a workshop at the West

Coast APSU conference last year at Sacramento State College. They presented the slide show and led a lively discussion around some of the traditional views of the roles of Asian/Pacific women.

Conducting a workshop was a new experience for all of us but with the support of some members from Stanford's Women's Group, the workshop proved to be a success.

Since the conference, women in the Northern California Region formed their own women's group. Another was formed at Harvard. These developments show the growing unity of sisters throughout the West and East Coasts.

The Women's Group has moved positively in meeting the four initial purposes. This has been due to the support women have given to one another, and to the honest effort being made by most of the men in

APSU to struggle with and root out their own male chauvinism.

A male member of the APSU Women's Group feels, "It's good for men to address the Woman Question not only to learn about how society views the woman's role in society but also the male's role. For example, we are told things like, 'boys shouldn't cry.' By questioning and re-evaluating ourselves, men can be more open to listening to what women have to say and better understanding what women go through".

As Asian/Pacific women, we realize that we have to fight against our own oppression, and address our particular needs. We must also build our unity with other Third World women in order to understand the similar histories and oppression all minority women face. This is on line with APSU's third principle of unity. That is, to "Learn from and support Third World, women's campus, labor, community and all other progressive struggles."

In terms of day to day activities, it's very important for all women to contribute as much as they can to individual campus, and regional discussions, decisions, and events. Many of the women in APSU are beginning to express themselves more freely in meetings, and take more leadership positions such as chairing meetings, giving reports, and heading various committees.

It's also very important for us to integrate the work of the Women's Group into all aspects of the APSU. The question of women's oppression and male chauvinism must continually be addressed & cannot be iso-

The Boat People's Plight

The Vietnamese gov't. continues in its cruel export of people. Each day as many as 4,000 "Boat People" are landing in places like Malaysia, Hong Kong and Thailand while still thousands more are being expelled into the jungles and frontier without adequate provisions on foot. The Vietnamese Gov't's actions have brought worldwide criticism and condemnation. A special UN meeting was held in July to deal with the crisis but the Vietnamese gov't's response was that it was "useless and unnecessary".

For the "boat people" on the high seas, there is only peril and death. Typically, they are crammed into small boats, (450 into a ship capable of holding 15) and set adrift. Many die from disease or fall over the side before ever reaching land. Vietnamese especially of Chinese ancestry face persecution by the Vietnamese gov't. They are being scapegoated for the unstable political situation and economic failures which the Vietnamese gov't. is really responsible for. This type of persecution of national minorities is reminiscent of the treatment of Jews by the Nazis in Germany before and during World War 2.

According to information obtained from refugees in the U.S., the un-employment level is high, the factories have been closed down making products hard to come by. The gov't. has also rationed most of the meat and rice and large black markets have flourished. Some of the authorities have seized property and cut off food rations for many of the ethnic Chinese in Vietnam. To top it all off, the gov't. is forcing the refugees to pay from \$350.00 to \$3000.00 in gold to obtain exit visas to leave the country. In just one month this year (April) the gov't. made as much as \$240 million in profits from trafficking in human lives making their biggest export industry.

Ever since Vietnam's armed invasion of Kampuchea (Cambodia) in December '78, living conditions for the Vietnamese people have gone from bad to worse. Manpower and economic resources that could have gone into rebuilding the country and providing for its people have been thrown into the wars of aggression against Vietnam's neighboring countries. The draft has been extended to include all men from 16 to 45 years in age. By expelling its own people the Vietnamese gov't. hopes to get rid of a sizable number of the population reducing the number of mouths to feed

and to make a clean sweep of any opposition to the gov't. expansionist policies. It's clear that that the aggression and armed occupation of Kampuchea (Cambodia) Laos, and the persecution of its people go hand in hand with the Vietnamese gov't.'s persecution of national minorities in Vietnam. At a conference in Djakarta on May 15, 1979 the head of the Vietnam's Consular Department of the Foreign Ministry un-ashamedly announced that the Vietnamese plan to export 10,000 refugees per month indefinitely. World opinion speculates that Hanoi is planning to expell all or most of Vietnam's 1.1 million ethnic Chinese.

Here in the US many refugees are being discriminated in employment and getting the run-around from the social service agencies' top administration. They also have been facing racist attitudes from some of the backward elements in the white community. For example in Garden Grove, California's Cook Elementary School, 46% of the students are Vietnamese and/or Southeast Asian. Recently white parents have been encouraging their children not to associate with the Southeast Asians because of fear of contracting tuberculosis or other diseases, in spite of the Health Dept. Clean Bill of Health.

Like Asian and Pacific Island people who have been in the US for some time, the newly arrived Southeast Asian refugees are now beginning to experience national oppression here in America.

Students of all nationalities must join the worldwide movement to demand an end to Vietnam's cruel export of refugees more independent and self reliant. There is a strong need for Asian Pacific Island students and Southeast Asian Students to unite on the campus and educate the population about what's happening in Southeast Asia and the plight of the refugees and explore the different ways in which people could help, like a medical supply drive or petition campaign. Your ideas and feedback are needed now.

lated from the rest of our work and lives; The Women's Group is a viable means for us to get together and focus our energies more clearly on Asian/Pacific women.

pendent. We've had discussions on garment workers, the kinds of jobs our mothers and members of the group have had, and forced sterilization.

The Women's Group really helped us to become more confident in ourselves, develop a better grasp of our identity and struggles as Asian/Pacific women and has provided a way for all of us to get together and really talk about what's on our minds. We, women and men of APSU, have gotten to know each other better and have grown closer through our discussions and struggles.

This year we would like to again be involved in the planning of the International Women's Day (IWD). Out of last year's IWD, we formed an on-going IWD newsletter "Women Hold Up Half The Sky". The newsletter will come out once a month and cover women's issues, personal experiences, poetry, graphics and other contributions. Write to us or send contributions c/o APSU or call Sheri 283-3602 for information about the APSU Women's Group or the IWD Newsletter.



We are working to correct the past errors of the Women's Group in downplaying the importance of discussing our relationships, both with men and with other women, and the obstacles we encounter in becoming more inde-

Filipinos Unite for the Far West Convention



"Break with Passivity" was one of the three dramatically expressed slogans chosen for the Pilipino Peoples Far West Convention (FWC) held August 31 to September 2.

Of the over 400 people attending the conference at Sacramento's Community Center, were the many students, activists, senior citizens, parents, workers, and professionals who came from the West Coast and Hawaii to partake in the eight workshops held. This annual convention attracted community leaders from Chicago, New York and Washington.

The theme of the FWC '79 was a collaboration of three slogans: "Organize the Unorganized", "Build Solid and Strong Unity in the Community", and

"Break with Passivity". Dolores Pizaro, the main speaker of this year's convention and an active member of the Filipino Community of Sacramento Valley, clearly expressed the convention's objectives as well as some of the issues facing Filipinos' today. She stressed the need to unite in the community to combat the problems within the social, political and economical strata. The present conditions in the Philippines did not fail to be mentioned in her speech as she referred to the withholding of rights under the President Marcos regime. Several speakers followed to elaborate more directly on the plight of the Filipinos in this country.

Bill Tamayo, an attorney

confronted the issue of Filipino immigration. In his delivery, he stated that Filipinos have been "denied job opportunities because of discriminatory licensure and hiring practices", in addition have had to "settle for poor housing condition, thus fearing deportation". They have gradually become "the unstable sector of the working class"; one reason is the employment in jobs unrelated to their field.

Dr. Bienvenido Alona, a doctor with the U.S. Navy spoke on the charges of the case against him by the Federal Government. He charged the case with racism, urging those present to sign the circulating petitions on behalf of, not just himself, but of the Filipino community as well. The petitions stated the circumstances surrounding the case with a firm demand to drop the unfair charges against Dr. Alona. The past director of the Filipino Immigrant Services in Oakland, Jessica Ordone, was on hand to speak to the audience on the huge cutbacks that resulted from the passage of Proposition 13.

She expressed the need in banning together in order to strike back. At the conclusion of the morning assembly, eight workshops convened—Labor/Employment, Philippines Today, Art and Culture, Education/Immigration and Senior Citizens. Workshops facilitators and delegates were able to share their ideas & opinions through informative and exciting discussions. A resolution which came out of the immigration workshop was unanimously passed at the closing assembly. Its primary purpose would be to establish an Immigration Task Force to examine more closely the immigration issue toward the protection of immigrants' rights. Another resolution was also passed against the present martial law in the Philippines, as well as a unifying support for Dr. Alona.

For many, the convention was a common sight needed in reaffirming our goals as part of a minority; for others it was a new and different experience to see many spirited Filipinos gathered together toward common goals. At its completion, the convention set a forceful and positive tone for the Filipinos and other minorities that would later be followed upon in the community. As the 1980's rolls into progress, so will the 1980 FWC at its 10th convening in San Francisco. With the expansion of the Filipino community, the FWC has annually come to grow in attendance.

If you are interested in attendance next year's FWC in San Francisco or perhaps would like more information feel free to contact Eleanor Bucalbos at 224-3171 or 733-3795.



APSU contingent at the Moratorium

Chicano Moratorium

September 1, East Los Angeles

APSU members joined with over 1,500 people to commemorate the ninth anniversary of the August 29th Chicano Moratorium of 1970. It was exactly nine years ago that over 25,000 Chicanos and other nationalities came together to protest the Vietnam war and the conditions in the community. Later the march turned into a battle when more than 2,000 riot police attacked the marchers.

As we marched through East Los Angeles many people from the sidewalks joined in. They also saw that drugs, dead end jobs, gang warfare, immigration raids and cultural genocide still dominate the everyday life of the Chicano.

The rally was very spirited and included speeches by Carlos Montez on police repression, David Ronquillo of the United Farm Workers, Maria Perez of Youth Getting Together, Fred Aguilar of La Raza Unida Party, Beto Flores of the League of Revolutionary Struggle and others.

Dance, teatro and songs brought out the strength of Chicano culture in reflecting their history of struggle. A speaker from the August 29th Coalition (sponsors for the event) demanded that there must be "economic and political power for the Chicano people", in order to end national oppression.

This year's march was also a build-up for next year's 10th anniversary. The organizers of the event and participants expect to have ten times the amount of people next year to unite around issues that affect Raza today — police repression, migra attacks, cutbacks in human services and the struggles of Chicano and Mexicano workers.

For more info: Aug. 29th Coalition 289-3952

"What's To Know At LTPRO"

Since its formation in 1976, the Little Tokyo People's Rights Organization (LTPRO) has consistently taken stands in the defense of people's rights and against the forces which threaten the future of the community. LTPRO was born out of the need to oppose the forced dispersal and destruction of the Little Tokyo community. In addition to the ongoing struggle against redevelopment, LTPRO has initiated the Los Angeles Community Coalition on Redress/Reparations, the Horikawa Restaurant Workers Support Committee, and the Little Tokyo Community Mochitsuki. LTPRO is currently involved in the struggle for cultural and community groups to get in to the Japanese Cultural Community Center.

On October 27, the Horikawa Restaurant Workers Support Committee sponsored a demon-

stration to protest Horikawa Restaurant's threats of deportation against pro-union workers. On October 19, Satoshi Sato, a Horikawa waiter was arrested in his home by agents of the Immigration and Naturalization Service (INS) for suspected immigration law violations.

Sato was to be a witness in the hearings in which the National Labor Relations Board (NLRB) has charged Horikawa with numerous labor law violations, including threatening employees with deportations to discourage them from supporting union activities. The restaurant has been flooded with angry calls from friends and co-workers protesting this latest outrage.

LTPRO is an all volunteer organization supported solely by donations. A Japanese immigrant counseling service is provided by the Oriental Service Center in the LTPRO office on Tuesday and Thursday afternoons, 1:00 pm to 5:00pm. LTPRO is headquartered in Little Tokyo at 313 1/2 E. First St. If you would like to volunteer your time or want more information about LTPRO please call 680-1143. Evenings are the best time to call.

BUY! READ! SUBSCRIBE!

日系 NIKKEI

Newspaper of the
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ORDER YOUR '80 A/P CALENDAR

Keep your dates and reminders in the 1980 Asian/Pacific Calendar. It contains 12 pages of illustrations, photos, and poetry bringing out the cultures, experiences and struggles of Asian/Pacific people in America.

The calendar is also filled with significant historical dates for Asian/Pacific American history

The calendar was put together by the Art Collective of the Asian/Pacific Student Union (APSU), and Asian/Pacific artists from the Los Angeles area. Funds raised will go towards the West Coast conference which will be held on Nov. 16-18 at Stanford University.

ORDER NOW! The price of the calendar is \$3.00 each and if you order ten or more only \$2.50. Please add 50 cents per calendar on all mail orders. Send mail orders to:

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Make check or money order to Asian/Pacific Student Union (note "Calendar").

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505 Eshelman Berkeley, Ca. 94720
(415) 642-6728

For further information contact:
Steve (213) 663-9402.

calendar of events

NOVEMBER

- 7 Planning for the Conference—Asian American Studies Special Programs Workshop @ CSULA 6:00pm Refreshments
- 7 Mochitsuki Meeting @ JACL Office 7:30pm
- 8 LACC APSA Bake Sale
- 16 Club Day at LACC
- 16-18 APSU West Coast Conference @ Stanford Univ.
- 17 LTPRO Community Mtg @ Higashi Hongwanji church 1-3:00pm 505 E. 3rd Street in Little Tokyo
- 20 LTPRO General Meeting @ LTPRO Office 313 1/3 E. First Street in Little Tokyo
- 21 11th Annual People's Potluck @ Long Beach Harbor Japanese Community Center 1766 Seabright Ave. Long Beach 6:30pm-1:30am

DECEMBER

- 1 IWD Committee House Party
- 30 Little Tokyo Community Mochitsuki (tentative)

mural project

(cont'd from Page 3)

Opposition of the Mural

Although we met a lot of spontaneous support from the community residents, tourists, small businesses, and Chinatown youths, there was also opposition to the mural. Representatives of the most conservative group in Chinatown, the Kuomintang (KMT), and "leaders" of the Chinese Consolidated Benevolent Association (CCBA), fiercely opposed the mural, and because they had direct funding ties to the Chinatown Service Center, (where the mural was at), our attempts to sketch and paint the mural was temporarily halted. The KMT and CCBA said that the mural was too militant: "it would scare tourists." They wanted to show the model minority story: that is, "if you work hard, you'll be successful and 'make it'." Their idea for the mural was showing a Chinese at the White House, a Chinese astronaut, and a rich Chinese businessman boarding his jet plane.

Their "dream" mural didn't represent a shred of most people's

experience, nor did it bring out any realistic directions. It only promoted their own experience: that of the small, well-off ruling clique in Chinatown. The KMT could only claim to represent the entire community, but in fact, they represented only the most conservative, such as the Taiwan dictatorship which financially supports the KMT. Local politicians in Los Angeles didn't do too much good either. While the mural project was halted, the Board of Supervisor's office (Ed Edelman) did nothing to support the mural nor would it give the go ahead until the CCBA was satisfied.

Thus, relying on support from the community, the mural project put forth petitions and support letters they had accumulated in the process of drafting the sketch. Friends and supporters circulated more petitions after the sketch was completed with a total of over 700 signatures (a majority from the people in Chinatown). We set up tables in front of the mural and throughout Chinatown to let

people know what was happening. Many people already knew. Many community people spoke harshly of the KMT when they found out what was going on. Even the tourists couldn't understand why the KMT and the CCBA was so upset—most liked the mural! Both the Civic Center Newspaper and the Channel 2 TV News came out to promote the mural.

This combined support for the mural silenced the opposition. Although we changed parts of the original sketch for clarity (explaining parts of the mural for the viewer), they could no longer object to the main aspect of it: a portrayal of our contributions, oppression, resistance, and aspirations for the future in America.

This struggle helped to bring out the importance of developing Asian/Pacific American art and culture. We learned how the mural stood as a sign of the growing progressive movement in Chinatown, in which, for many in Chinatown, became another example of the conservative KMT/CCBA's steady decline as "leaders" of Chinatown.

A Collective Process

We saw that developing art can be a collective process, drawing upon strengths of a group effort. Though we came across struggles over ideas on content, style, and form, we tried to overcome personal defensiveness to our drawings. Those with more experience helped others on some drawing, composition, and painting skills. Because of this, we can say that the mural is a product of all of our contributions.

Since this was the first in Chinatown, we weren't able to focus more particularly on one single idea or theme;

however, we hope this mural is a beginning for more in Chinatown and other Asian/Pacific communities.

Unfortunately, the mural will be torn down with the Chinatown Service Center in two years. (However, we hope the space will be used for low-cost housing.) We hope others can learn from this project. In this way, the message of our mural will continue through others for years to come.

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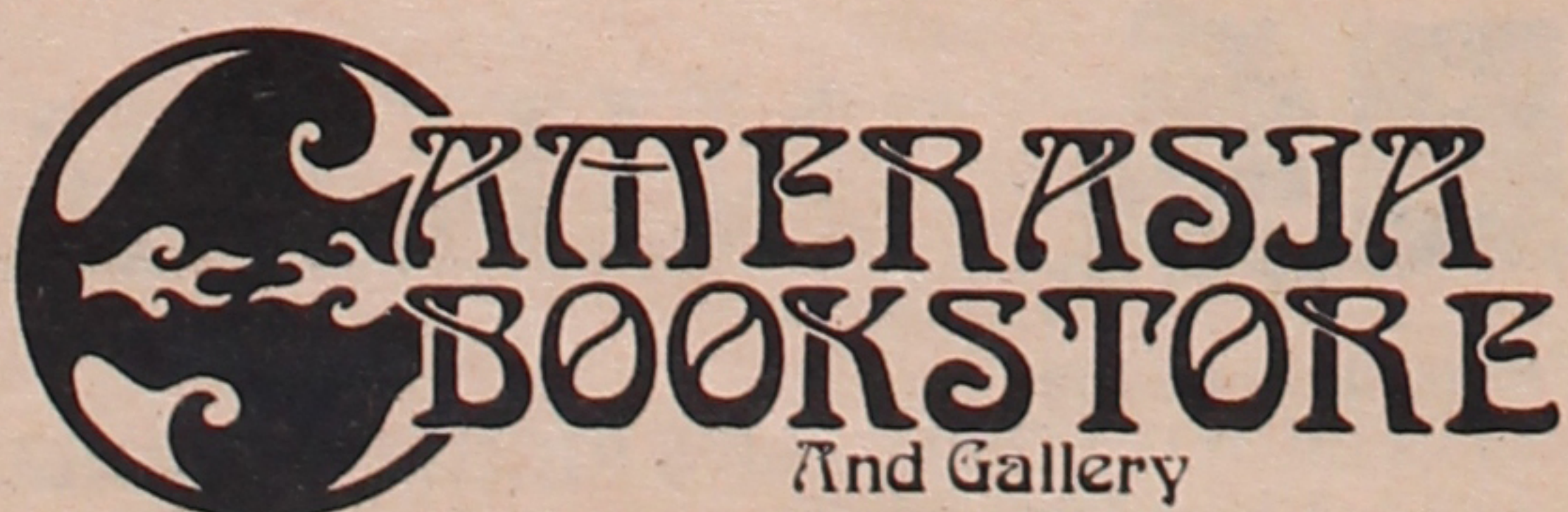
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