

THE THIRD ANNUAL

ASIAN AND PACIFIC STUDENT CONFERENCE

"ASIAN/PACIFIC STUDENT MOVEMENT :

ONE STRUGGLE, MANY FRONTS — PAST, PRESENT, AND FUTURE "

—PROCEEDINGS—

NOVEMBER 17-18, 1979



INTRODUCTION

CAMPAIGN TO FREE CHOL SOO LEE

COMMUNICATIONS AND FINANCE PROPOSAL

WORKSHOPS:

ART AND CULTURE

APSU & ASIAN PACIFIC STUDENT

ORGANIZING

ASIAN AMERICAN STUDIES/SPECIAL

PROGRAMS

ASIAN/PACIFIC WOMEN

INTERNATIONAL SUPPORT

ASIAN/PACIFIC YOUTH

COMMUNITY AND LABOR SUPPORT

POETRY (BY LAWSON INADA & CONFERENCE PARTICIPANTS)

SUPPORT STATEMENTS

IN SUMMATION

sponsored by ASIAN PACIFIC STUDENT UNION

INTRODUCTION

The Fall 1979 Asian Pacific student conference sponsored by the West Coast Asian Pacific Student Union (APSU) was held at Stanford University, Palo Alto, California, on the weekend of November 17-18.

Following are summations of the many facets of the conference, written by participants, workshop leaders and members who participate on the APSU Coordinating Committee. They have been compiled and edited by the West Coast APSU Communications Center.

The proceedings are a record of the goals we established at the conference and the lessons we gained from our collective experience. With them we can assess our progress throughout the year in working together to apply them, and based on this, chart APSU's future direction in helping to build the Asian Pacific student movement and the Asian Pacific national movement.

We welcome your additional comments.

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CHOL SOO LEE CAMPAIGN AND WORKSHOP

West Coast Coordinating Committee presentation on the Chol Soo Lee Campaign
by Diane Tomoda

"The concept of a campaign is to single out one issue among many that we are involved in which can give the West Coast body a common area of work and a coordinated thrust to that work to help unify the whole body." Therefore, a primary goal of our campaigns is to strengthen our individual organizations and APSU as a whole, uniting us all through joint work and common struggle. This year, the proposed campaign revolves around the case of Chol Soo Lee, a Korean born immigrant faced with racism and injustice in this society.

This proposed campaign is a result of a West Coast Coordinating Committee decision based on regional discussions and suggestions. Through regional discussions and summation, we found Chol Soo Lee's case to be a common area of work and education. In addition, Chol Soo represents a broad and bitter struggle by new immigrants and third world people against racism, national oppression and injustice in this country.

Jay Yoo's presentation-National coordinator for Chol Soo Lee Defense Committees

Jay Yoo began his presentation with a joke. The joke concerned the problems of one who has difficulty with a language. Jay laid out that this is actually a problem faced by many incoming immigrants. Just as Chol Soo, many immigrants have little knowledge of English or the realities and hardships in this country and that many newcomers have the illusion that America is just a "Golden Mountain" of opportunity. So, because of difficulties communicating and lack of understanding and sensitivity to other cultures by our educational system, Chol Soo was sent to juvenile halls and ultimately to a mental hospital.

However, this is not an isolated case. Korean immigration has increased in recent years. Since 1902, 450,000 newcomers have arrived in the U.S. and out of that 450,000, over 200,000 have arrived in the last 10 years. Hence, we see a large community with great language and cultural differences and no services in the community or educational system to help them.

Yet even with these hardships, young people struggle to learn. They go to school, work hard and study hard. This too, was Chol Soo's case. His mother urged him on believing that the only way out was to learn. But Chol Soo's environment was hostile and would not permit Chol Soo that luxury. So Chol Soo spent a lot of time in the streets and the rest we know. But the insensitivity and injustices don't stop there for the American legal system also does not provide for the hardships and cultural differences of newcomers.

Instead, Chol Soo's trial was a "sham". There was no competent lawyer given Chol Soo for his defense. His jury was all white, not a jury of his peers, and because of his language problems Chol Soo could not defend himself. The second case was a case of racism, a result of a racist attack on Chol Soo by another white prisoner, a member of the neo-Nazi Aryan Brotherhood. The second case, therefore, is an example of the use of racism within the prison, a racism that is used to split ethnic groups and to even pit one against the other."

We must fight for this case two ways, through community and moral support and secondly through insuring Chol Soo has a good defense. The first is done

through educating all Asian and Pacific communities and building this movement. It is already international with Chol Soo Committees all across the nation and in Japan and South Korea.

"Chol Soo Lee's movement is not just for Chol Soo Lee now. Chol Soo Lee case, Chol Soo's movement is all of us." Now we see that Koreans in this country as well as immigrants from many Asian countries are having similar problems to those of Chol Soo Lee. So, we have a "magnificent task" at hand, that is to teach these new immigrants the history in the U.S., the history of racism the realities of this country and the need to unite and organize ourselves in order to fight these injustices.

Statement of support by the Korean Student Association Representative (Sac.)
"First, I think I must thank you for all of your support and help in the Chol Soo Lee case...."

As you know, Chol Soo Lee is a typical Korean immigrant case. It is almost unimaginable, the difficulties that new immigrants face. For many of us, we can remember the hardships and struggles of our grand and great grandparents, and the first generations of Japanese and Chinese immigrants to the U.S. With the rise in Korean immigration over the past 10 years, they are experiencing the same hardships, the same disillusionment, the same crushing of the dreams of opportunity and the same prejudice and racism the first Asian immigrants faced.

Of major concern is the difficulty adjusting to a new language and fighting the racism and prejudice in this society's legal system. Just as in the case of Chol Soo, many new immigrants find it frustrating to deal with the courts and the police. Because of the problems of language, many cannot explain the problems they are having or defend themselves in the courts. Also, since the courts offer few bi-lingual services, immigrants cannot look anywhere for help. On top of that, through prejudice and stupidity, the courts and police look down on the new immigrants and so, they are the first to be prosecuted and the last to find help. Hence, we find that the justice system is for those who make the laws and those who can afford the law.

As I said, Chol Soo Lee is a prime example of this injustice. Chol Soo Lee was a "scape-goat" for the police and a victim of the prejudice of the courts. So, the question is where can we find justice, where can we find our individual justice. We must first find it in ourselves for we are the only ones who can show that somebody cares about our peoples justice and who can fight their prejudiced justice. So, we are the only ones who can save Chol Soo's life. Asian brothers, Chol Soo needs your help, Chol Soo needs your help not because he is a poor guy or he is in prison, but because he is an innocent Asian. It is just a time again for us to unite to fight for his freedom and our freedom and our rights, our humanity. Brothers, Chol Soo should be free not only because he is innocent but also because we should show the fact that somebody cares. If Chol Soo dies, every heart of Koreans and every heart of you Asians will die too, thank you.

We must fight for this case two ways, through community and moral support and secondly through having Chol Soo has a good defense. The first is done

Northwest

The case is relatively new to the Northwest and so more attention will go to educational work. The campuses will take up the campaigns at the level they can and the region as a whole supports the proposal.

Southern California

Within this region there seemed to be different levels of understanding of Chol Soo's case. Before a decision could be made, more education and discussion is needed. One suggestion is for Chol Soo Lee to write an autobiography so that his case could be made more public. However the region is unified in support of Chol Soo Lee if not the campaign.

Central Valley California

Within the Central Valley, there has been work around the case of Chol Soo Lee so discussion was held around past, present and future work. There was discussion of the importance of taking up Chol Soo's case as a campaign but it was pointed out that in addition, work around other important issues would not be ignored by APSU. The important thing is to use the campaign for education and unity.

There were questions of how APSU would handle logistics of the campaign as well as suggestions for fundraising. Logistics and actual work will be taken up regionally through coordinating committees. Some ideas for fundraising were quarterly donations from individual Asian and Pacific Islander student organizations or monthly personal pledges. In addition, to facilitate education, maybe a slideshow could be developed.

There were two amendments; one, in point two we should add that the petition being developed by the Los Angeles committee is being sponsored by Sacramento Chol Soo Lee defense Committee and the San Francisco Committee to Free Chol Soo Lee; and secondly, that in point three we say that, "This will be coordinated with other forces." In summary, Central Valley generally united around the campaign.

Final Amendments and Recommendations

There were four recommendations for amendments to add to the Chol Soo Lee Campaign Proposal which emerged from the regional discussions. Abstentions and questions were asked for during the presentation of these amendments and then a vote was called. Amendments:

- 1) APSU will work with Chol Soo Lee as an individual and build strong ties with him through letters, visits, publishing his poetry, and other such vehicles.
- 2) Make definite demands for bilingual programs and community services as part of the campaign. The lack of such programs and services should be recognized as a definite cause of Chol Soo Lee's and other immigrants' positions in this country.
- 3) Change the writing in number 2 of the proposal. As reads - the petition has already been developed by the L.A. Committee to Free Chol Soo Lee and sponsored by the Sacramento Chol Soo Lee Defense Committee as well as the Bay Area Committee to Free Chol Soo Lee.

Outline of the Campaign Proposal

To carry out the campaign, the Coordinating Committee is proposing some concrete ways to take it up:

- 1) Put out a West Coast APSU pamphlet which runs down information on the CSL struggle, the campaign APSU is taking up and why. This pamphlet could be the common piece of APSU literature that could be distributed on the different campuses and regions as part of our educational work. We would hope to get this pamphlet out within a month after the conference.
- 2) Start a petition campaign with a goal of 10,000 signatures beginning in November and concluding at the end of February. The petition has already been developed by the L.A. Committee to Free Chol Soo Lee.
- 3) Mobilize for court dates, retrial. This could be coordinated with other forces in the defense work.
- 4) Develop educational presentations to our Asian student organizations, Asian American Studies classes, the Asian communities and interested individuals.
- 5) Plan a West Coast week of Protest and Fundraising in February through the APSU regionals.

The West Coast Coordinating Committee would oversee the coordination of the campaign. The various regions, however, would actually develop the plans around how they would participate in the campaign, taking into account the capabilities of their areas, as well as the other APSU activities and projects already in motion for the year. Participation in the campaign can mean distributing the pamphlet; it can also mean putting on a major fundraiser to raise hundreds of dollars.

Regional Reports on the discussion around the Campaign Proposal

Bay Area

In the Bay Area workshop around the Chol Soo Lee campaign, people united behind the campaign and saw the campaign as a good rallying point for the general body. A suggestion was to impress upon people, through education, that the climate in Asian and Pacific Islander communities at the time was bad. Through such things as the Younger Report and police sweeps of Asian and Pacific Islander communities in S.F. and L.A., Asian Youth were targetted for harassment, so that at the time, being an Asian Youth was a crime. Also, we should bring out more about the lack of community services, lack of decent education and the problems with our judicial system as a part of national oppression. So, in the campaign we should raise demands for better services and education such as bi-lingual education and community services. We should also note that Chol Soo's conviction is a result of racism and national oppression within the judicial system and not caused by white people.

In the over all campaign, APSU should use it to broaden participation to include Korean students and community as well as all Asians and Pacific Islanders. This campaign should unify APSU and through regional work, build solidarity between the different Asian and Pacific Islander student unions.

A last recommendation is that each individual organization try and build personal ties with Chol Soo through letters or visits. Finally, the Bay Area generally supports the campaign.

This was to clarify that the petition was adopted and being used by all three committees in California.

An addition to this amendment was also raised in the discussion. This was to include under number 2 of the proposal that each region would also be able to develop their own petitions. But it was suggested that because the petitions would be a part of the whole West Coast APSU Campaign, that we hope it would remain as unified as possible and have the same content.

It was decided upon a recommendation of using one petition for a more concerted effort, but it does not limit campuses to develop their own if they feel it necessary.

Further clarification around the petition was discussed. The petition would be used as an educational tool along with showing the mass support of the case to influence the court's decision. It is a legally formatted petition that will be presented to Gov. Brown in asking for a pardon.

- 4) Change the wording on number 3 of the proposal. As reads - This will be coordinated with other forces in the defense work.

All amendments passed by majority vote. No abstentions.

To conclude the discussion on the Chol Soo Lee Campaign Proposal, people were in general agreement to take up the Chol Soo Lee Campaign, but because there was some lack of discussion and education on the issue for the newer campuses there was some confusion over the specific wording of the petition and whether campuses would be restricted to that one petition. But in general, people saw it as being a broader proposal for APSU to take up as a West Coast wide campaign to do educational and fundraising work for Chol Soo Lee. For the campuses that felt they needed to study the proposal more, they were encouraged to do so and the West Coast body would send out information and updates to the campuses.

The majority of the people in the discussions united with the thrust of the proposal and it was moved that the West Coast APSU accept the proposal with the amendments on the campaign to free Chol Soo Lee.

COMMUNICATIONS and FINANCE PROPOSAL

The Communications and Finance proposal was presented to the General Body on Sunday by Elaine and Roland from the Central Valley region as representatives on the West Coast Coordinating Committee.

The CC felt we could begin to realize our goal to strengthen the APSU and build towards a national link-up with Asian student networks across the country through reaching for two objectives: 1) to stabilize the center for communications, and 2) to build our financial base.

1) Stabilize the center

The CC proposes that APSU continue the center at UC Berkeley, and establish a paid staff of people whose primary responsibility would be to coordinate communications for the APSU network, produce west coast materials such as brochures, newsletters, leaflets, help out with proposal writing, etc... The APSU CC would select people for the staff, who would probably be students or even former students involved in or familiar with the APSU.

The WCAPSU CC would still remain the day to day leadership of the west coast body, with the West Coast APSU annual conferences continuing to set the basic policies, goals and programs for the APSU. Having such a staff at the center would greatly enhance the APSU's ability to function more tightly and to free up many of the students at UCB Asian Student Union who presently take on all the responsibilities of a west coast staff.

2) Build up our financial base

In order to stabilize the functioning of APSU, our financial base must rest on solid ground; therefore we propose the following three sources of income:

- a. yearly membership dues of \$25 per organization (we are defining the fiscal year as from September to September).
- b. fundraising goals for each region to meet our budget
- c. proposal writing to foundation grants and other outside sources, as well as campus administrations for projects such as the Pilipino History Project and the LA Art Collective.

A stable financial base enables regular West Coast-wide CC meetings (travel expenses), more regionally-coordinated APSU projects such as Women's Groups, LA Art Collective and North Bay Pilipino History Project), a staffed center for communications, and more consistent correspondence (mail-outs and phone calls). In addition, fundraising would help cover for past debts where travel was subsidized and a surplus could contribute to funding future conferences.

For a copy of the original budget figures and proposed timetable presented at the conference, contact the Communications Center.

Following this general presentation we broke down into our respective regions to clarify and answer questions and to discuss our potential to meet these goals. Each region discussed how the proposal could guide us in taking the initiative to expand and build the broadest possible Asian Pacific student movement. Because many of the attending campuses and individuals had come to participate in the APSU conference for the first time, many wanted to review the communications and finance system and take it back to their regions for further discussion.

In consideration for this concern, the proposal was amended:

"Amendment: Vote is to be taken on accepting the main thrust of the Communications and Finance proposal, that the West Coast APSU general assembly wholeheartedly recognizes the need for a stable communications and financial base and supports the recommended system."

Suggested Timetable:

Regional Assessments by February 1, 1980

Compiled budgets by regional CC's by February 22, 1980

Any adjustments and West Coast approval for proposed budget by regional vote mid-March, 1980

Both the proposal and suggested timetable passed unanimously.

ART & CULTURE WORKSHOP

Since the last Asian/Pacific Student Union conference, there have been many developments in Asian/Pacific Art and Culture. Several art and culture groups and collectives have formed: in Boston, the Asian American Resource Workshop; in Oakland, Ca., the Community Asian Art & Media Project (CAAMP); the Southern Cal Regional of APSU formed the Artco., and in Sacramento, Ca., the Southside Progressive People's Art Co.

The participation and enthusiasm for Asian/Pacific art and culture, too, has increased, as witnessed by the large turnout for this year's APSU conference and specifically in the art and culture workshop.

This year's workshop, facilitated by the Southern Cal regional Artco., gave us a good opportunity to exchange ideas, share experiences and resources, develop Asian/Pacific art and culture further, and meet other interested aspiring artists.

Because of the great range and diversity of people interested in Asian/Pacific art and culture, the workshop was broken down into 3 subgroups to enable more direct and informal discussion.

With guest and co-facilitators Lawson Inada, Robert Kikuchi-Yngojo, and Janice Mirikitani, and community groups such as CAAMP (Oakland, Ca.), JAM (S.F.) and Visual Communications (L.A.), we were able to have more encouragement and input in our workshop.

In the Media Workshop, discussion centered around:

- difficulties encountered by Asian/Pacific artists in both professional and commercial areas of media due to discrimination;
- many Asian/Pacific artists feeling creatively inhibited about expressing their true inner feelings;
- the mass media's general insensitivity to the needs and views of Asian/Pacific people

Because of these problems, alternative resource projects are being built, through which we can support and encourage each other. Groups like Visua. Communications, CAAMP and JAM have fought and struggled to exist.

Ideas that came out of the workshop were:

- * to set up local workshops on funding (understanding the stability it can help bring to our art and culture work)
- * to put together a "yellow pages" directory of artists and organizations interested in Asian/Pacific art and culture, as a reference for services and skills available for consultation or a small fee/exchange
- * to build a network of Asian/Pacific artists by possibly doing a joint project to propel our struggle in the A/P student movement forward

The second workshop was on writing. With helpful encouragement from Lawson Inada, Janice Mirikitani, Echoes from Gold Mountain (Cal State Univ. Long Beach), and students from the Northwest Regional of APSU, the workshop addressed why people had an interest in writing, and what problems are faced by Asian/Pacific writers and aspiring writers. It was felt that:

- writing is an important means to express ourselves
- just a few years ago, when many writers began, they wrote very deeply and personally; however, later they shyed away from writing of personal experiences and became more general, feeling that personal accounts and feelings were "too painful" to recall or write about
- the need for more Asian/Pacific writers exists, and we should encourage one another to improve our creative writing abilities

And lastly, to prove that "everyone" can express themselves", Lawson Inada prompted several students to recite their own poetry at the evening cultural program, based on the topic "what is APSU?" The power and creativity of expression was tremendous and well received by the audience.

The third workshop was on the performing arts. With Robert Kikuchi-Yngojo and the Stanford Asian American Theater group sitting in, the workshops broke into even more specific interests -- music, dance, and drama.

It was largely felt that the historic lack of Asian/Pacific people in the performing arts had a great effect on current participation in this field:

- few A/P people could be found in the field at all; only stereotypical (Charlie Chan's relatives) roles have been available to us
- lack of role models; the East/West Players were an exception to this, and provided us with ideas of possibilities in this field
- sometimes the performing arts were seen as an unrealistic field for us to pursue. This 'discouragement' can lead us to believe we are unfit or incapable of expressing ourselves, or what we have to offer isn't valid or worth it commercially
- a newsletter is one means to give and receive feedback, communicate, and encourage the developing ability and participation of future Asian/Pacific performers

For all the workshops, though, it was realized that there were so many different areas to cover, too little time (one-hour workshops), and so much enthusiasm and interest in A/P art and culture. Although we face some problems in developing an art and culture that truly represents our experiences and aspirations, we still need to express ourselves as best as possible, in light of the historic repression of our own self-expression.

With all the inspiration and interest generated from the workshops, we can look forward to perhaps an entire conference devoted to Asian/Pacific art and culture in the future!

ASIAN PACIFIC STUDENT UNION and ASIAN PACIFIC STUDENT ORGANIZING

Through this workshop we attempted to explore both the philosophical basis for the existence of Asian and Pacific student organizations (why do we organize?) and also practical techniques (how do we organize?). The ongoing tasks of student organizing, building and maintaining organizations were discussed in detail.

To start, we reviewed the APSU's principles of unity. We discussed the necessity to define what kinds of things the organization wants to take up. Discussion of the principles of unity should take place along the lines of what people see their organization doing and standing for.

Speaking from our own experiences, organizations will go through struggle and the membership will experience turnovers. It was suggested that APSU organize group discussion on various questions that come up around organizing in a more ongoing way.

We need to stabilize membership and keep people in and coming in through doing a broad range of activities.

Turning to concrete ideas for outreach and follow-up, we came up with the following:

- A. Orientation programs to show what the organization has done and what purpose the organization has on campus.
- B. Outreach table on campus to let people approach the organization and meet people in it.
- C. Membership cards, helping people to formalize their relationship with the organization.
- D. Utilization of campus publications.
- E. Use of classes to make presentations, demos, posting on bulletin boards.
- F. Uniting with and supporting other Third World clubs to learn from one another and help get the word out on each other's activities.
- G. Set up phone trees so people can be responsible for consistent telephone outreach.
- H. Open House to recruit into the organization.
- I. Building club liaisons with other organizations.

To build ties between different Asian Pacific nationalities, and American-born and foreign-born, we need to have programs diverse enough to include all interests and bring out common concerns. Asian Pacific Heritage programs can begin to address these interests and incorporate many people's input and ideas.

We can also use informal rap sessions/discussion groups to discuss subjects on a personal level like relationships, identity, and combatting stereotypes.

In summation, people need to integrate educational activity and work with recreation. We cannot separate social and political, but must struggle to integrate both. We should have a broad perspective on addressing people's different interests to help build the APSUs and offer a variety of activities.

The scope of the discussion reflected the development of the Asian Pacific Student Movement--the APSU is addressing new questions that were never addressed before. In doing so, we are providing conditions for exchange of possible solutions. It was suggested that regional meetings discuss particular questions organizations and individuals have on student organizing, and pass their lessons (successes, failures) on to the other regions.

To start, we reviewed the APSU's objectives of unity. The discussion focused on defining the limits of these two organizational units to take full advantage of the principles of unity should take place along the lines of their geographic and organizational joint and separate for...
...the APSU...
...discussion on various questions that come up through organizing in a more orderly way.

A need to establish membership and lead people in and out of...
...the following...

1. Interaction between to show that the organization has been and that success the organization has on campus.
2. Interaction between on campus to let people through the organization and see people in it.
3. Leadership, which helps people to formalize their relationship with the organization.
4. Diffusion of campus organizations.
5. The of change to make organizations down, working on beliefs people.
6. Which will not support other third world clubs to learn from one another and also not let one or two order's activities.
7. Not to blame other people for responsibility for constant relations over time.
8. Open mind to recruit into the organization.
9. Building the relations with other organizations.

to build that between different Asian Pacific nationalities, and...
...Asian Pacific...
...nationalities...

It can also be inferred that...
...nationalities, identity, and...
...nationalities.

The interaction people need to improve educational activity and work...
...nationalities...
...nationalities...

I. Introduction to Workshop

This was the third APSU workshop held on Asian American Studies and Special Programs. Over the last 3 years there have been many developments in the state of the programs and the role of students, faculty, and community people in them. And, over the past year, many attempts have been made to bring together both Asian American Studies directors and students who want to see the continuation and growth of the programs. We saw the recent threats of Proposition 13, Bakke, and now Proposition 9 making it more and more difficult to maintain the minimal programs that now exist without organizing a strong and unified movement. It was with this in mind that the AAS/SP workshop was pulled together. We needed to discuss ways that APSU, as a network of many Asian student organizations, can use all of it's potential to assess and help push forward the AAS/SP efforts in a more directed and unified way.

II. Speakers

There were two speakers at the workshop. The first was Roy Nakano from the Asian American Studies Center at UCLA, who shared some of his experiences as a student during the 1960's and gave a brief history of the development of Asian American and ethnic studies. Classes and programs were started as a result of the powerful student movement that demanded the educational system begin to address the particular needs of third world students. At the heart of these efforts were providing for the needs of the communities, and creating a more relevant education for third world students. Ethnic Studies programs were started during this period despite the resistance of the college administrations. But, although these gains were made, students are still struggling today with the problems of 1)co-optation of programs, 2)cutbacks, 3)drops of enrollment, 4)lack of ties with our communities, etc.

The second speaker was Alan Nishio, the director of the Educational Opportunities Program (EOP) at Cal State Long Beach. He talked about EOP and other special campus programs and how these, like AAS were initiated by a large number of students to address the needs of oppressed nationality people. He talked about the need for more attention to be paid to supporting these programs. Whereas the ties to AAS were very strong in the past, many of the programs are isolated and also have lost contact with students. People "qualified" to take positions in these programs in the eyes of the administration, are not necessarily the people who went through the struggles to gain the programs and the ones with the sensitivity to the students and communities. Many special programs have become institutionalized to the point where they no longer meet their original objectives.

III. Discussion

The discussion centered around the concerns we all have about the classes and programs on our campuses and ongoing problems with trying to counter administrative attacks. Some of the points discussed were:

The QUALITY of the classes and programs.

- not always addressing the root causes of national oppression
- limited to a narrow focus of academics
- lack of ties with the community
- programs becoming institutionalized

STUDENT PARTICIPATION

- need for students to share resources and information
- need to talk with people who have had experience in AAS/SP before
- need for more coordinated work within and between programs and student groups

PROBLEMS with the ADMINISTRATION

- how can we deal with them?
- what experiences have other campuses had?

IV. Recommendations to the APSU

1. Form regional committees to oversee student work done around Asian American Studies and Special Programs.
The initial plans would be to:
 - A. Develop a survey to gain an updated assessment of the state of the programs on a West Coast level. (look into surveys already being developed)
 - B. Try to coordinate our work through the West Coast Coordinating Committee.
2. Look into the new movement taking place among AAS directors--their interest in mutual support and recognition of student groups' role.
3. Look into the AAS Conference planned for Washington.
4. Try to hold regional workshops to bring together students and faculty to discuss local situation of programs, and follow-up from APSU Conference discussions.

The discussion centered around the concerns we all have about the classes and programs on our campuses and ongoing problems with trying to counter administrative attacks. Some of the points discussed were:

ASIAN/PACIFIC WOMEN'S WORKSHOP

representation: 26 people, 16 campuses

Stanford, SF State, UC Davis, Cal State LA, Colorado, San Jose State, Mills, UCLA, UC San Diego, Tufts (ECASU), Oregon, UC Santa Cruz, UC Berkeley, Visual Communications - LA, Unity Newspaper, Cal State Hayward

A BRIEF PRESENTATION was given summing up last year's APSU workshop and its major points: The concept of triple oppression, the root of women's oppression stemming from capitalism, and recognizing the importance of forming women's groups as a means of dealing with the oppression we experience in and outside of APSU.

The discussion that followed helped to re-establish our understanding of triple oppression: The oppression and suppression that Asian women face on a daily basis in our society, not only as women, but as Third World people and as part of the working force as well. A few campuses initially said they hadn't realized that Asian women were triply oppressed, because they didn't feel they had experienced any aspects of oppression on their own campuses. It was brought out that it may have had to do with the particularities of their campus situation (e.g., an all-women's school) which in some ways isolated them from how men and women interrelate with each other in society and from the problems Asian women experience in the community and workplace, (the struggle for decent wages, job opportunities). It was suggested that forming a women's group could improve communication and enable us to share ideas of women's problems and how to deal with them.

THE VARIOUS CAMPUSES SPOKE TO the different activities around women's issues that have taken place in their regions; enabling us to gain a better sense of what some women's groups are doing and what they're capable of accomplishing. For example, the Southern Cal women's group:

- a) did educational work around the idea of 'triple oppression'
- b) put together educational slideshows
- c) promoted building friendship among women
- d) held discussion groups to address day to day problems
- e) have invited the participation of men in activities as well as discussions, out of the recognition that one purpose of a women's group is to improve relations with men
- f) initiated a newsletter to communicate with other areas doing similar work
- g) have organized different social activities for people to get to know each other better, helping to promote better discussion and friendship

THE PRINCIPLES OF UNITY developed by Southern Cal's Women's Group are their statement of purpose:

- + to promote women taking leadership role in the organization
- + to educate people about triple oppression
- + to participate in community struggles and programs
- + to build friendship between men and women

THE QUESTION AROSE, "Should Asian Pacific women join all-white women's groups that already exist on their campuses?" Through some discussion, it was raised that Asian Pacific women face particular problems and contradictions that white

women often cannot relate to (e.g., being a minority, cultural differences); that we should work with all women, but we need our own Asian and Third World women's groups to address our specific questions and needs as well.

WOMEN'S GROUPS HELP US TO understand that women's oppression continues to exist today, and has taken on particular forms, not only in terms of wages, job conditions and educational equality, but with issues of ERA, forced sterilization, abortion rights, etc..

RECOMMENDATIONS:

- a) to promote open channels of communication among men and women for educating ourselves for struggling with the problems that Asian Pacific women face on the job, at home, in our daily lives
- b) that this communication be facilitated by programs promoting A/P women's art and culture, potluck dinners for discussion
- c) to further promote these communication channels among the various APSU campuses, we will try to develop:
 - + a resource/contact list of various women's groups and a compilation of their resources available
 - + a bi-annual newsletter to let the various campuses know what other A/P women are going on the campus, in the community
 - + to establish regional as well as West Coast unity, we recommend that the APSU's join to create International Women's Day programs to educate ourselves (March 8) and in recognition of women and the oppression they face

FURTHER, WE PROPOSE the following resolutions for the West Coast APSU to adopt as PRINCIPLES OF UNITY for all APSU women's groups:

1. to actively support the struggles of Asian Pacific and other Third World women
2. to learn about the true histories of Asian Pacific and other Third World women
3. to work towards confidence in sharing our ideas with other members of APSU, and to take on more leadership
4. to promote unity between the men and women in APSU

THE PRINCIPLES OF UNITY developed by Southern Cal's Women's Group are their stated purpose:

- + to promote women taking leadership role in the organization
- + to educate people about triple oppression
- + to participate in community struggles and programs
- + to build friendship between men and women

THE QUESTION AROSE, "Should Asian Pacific women join all-ethnic women's groups that already exist on their campuses?" Through some discussion, it was stated that Asian Pacific women face particular problems and contradictions that white

INTERNATIONAL SUPPORT WORKSHOP

1. **IRAN CRISIS:** an announcement by Alan Mishio of the Los Angeles Community Coalition for Redress and Reparations (LACCRR)

Many Japanese Americans see similarities between the government's attempt to selectively deport Iranian students and the internment of Japanese in the US during World War II. The statements of some JAACL leaders in support of the government do not reflect all Japanese Americans. The Iranian crisis today shows that the issue of redress and reparations is relevant today in order to make sure that the concentration camps will never happen again. The LACCRR is writing a statement on the Iran crisis.

2. **INTRODUCTION:** by Julian Limbing and Masao Suzuki of the Pilipino History Project (PHP)

(An explanation of the format of the workshop and a brief history of the PHP)

Why are we holding this workshop? Because the oppression that Asians in the US face is related to the oppression that the people of Asia face. The Asian and Pacific student movement stemmed from the growing awareness of our identity as Asian Americans and consciousness of the needs of Third World people. These ideas began with the Black Liberation movement of the 1960's. Our movement also stemmed from opposition to US aggression against Third World countries, in particular Vietnam. It was through opposing the racist nature of the Vietnam war that we began to see the commonality of our struggles at home and abroad. Asian and Pacific students began to support the liberation struggles of Asian countries.

Another connection between ourselves here in the US and Asia is the large influx of immigrants from Asia. Why do they leave their homelands? Because of the social and economic conditions there that are also the basis for many of the liberation movements that arise. Once Asians arrive in the US, they are subject to the same discrimination and oppression that Asians and other Third World people face. This can be seen in the cases of Chol Soo Lee and Dr. Alona. Today much of the progressive work in the community deals with the needs of immigrants.

3. **PANEL SPEAKERS:**

David O'Conner of the Friends of the Filipino People (FFP):

In 1898 the Filipino people revolted against Spain and liberated nearly all of their country. In 1899 they had to fight again, this time against the US, which had "bought" the Philippines from Spain. The Filipino-American War lasted for three years and is often referred to as the "first Vietnam". Under US rule the Philippines continued to develop an export/agricultural economy. In 1946 the Philippines was granted independence by the US, but aid to repair the damage of World War II was tied to the passage of the so-called Unequal Treaties which tied the Philippines economically and militarily to the US.

To suppress the growing resistance to US domination in the 1960's, President Marcos declared Martial Law in 1972. This move was immediately congratulated by the American Chamber of Commerce in the Philippines. Under Martial Law, US investments have grown. Marcos' claims of reforms, like his land reform program have been ineffective. Armed resistance by the New People's Army and the Moro National Liberation Front have grown. The US has aided Marcos' repression by the recent US-RP (Republic of the Philippines) Bases Agreement where the Marcos regime gets over one hundred million dollars a year in military aid.

Report on the INTERNATIONAL SUPPORT WORKSHOP (Continued)

One current issue is the Bataan nuclear reactor. This reactor is being built by Westinghouse corporation. It is located on the side of a volcano and near several active earthquake faults. There has been a lot of opposition to the construction of this reactor both from people in the Philippines and here in the US.

Randy Neil of the Kampuchea Support Committee (KSC)

The Kampuchea Support Committee (KSC) was formed early in 1970 after the Vietnamese invasion of Kampuchea (Cambodia). The KSC supports Kampuchea's struggle for independence. Because of the Vietnamese drive for hegemony in South East Asia, there has been mass starvation in Kampuchea, and hundreds of thousands of people have been forced to flee Vietnam and Kampuchea--the "boat people". Many of the Kampuchean and Vietnamese refugees have come to this country. The KSC's activities have been focused on educational work around the boat people and the famine in Kampuchea, and fundraising.

James Look of the Chinese Progressive Association (CPA)

The Chinese Progressive Association (CPA) is a progressive community organization in San Francisco Chinatown. CPA does support work for tenants struggles in Chinatown and tutoring for high school youth as well as pro-China work. In the past CPA has shown films from the People's Republic of China, sponsored speakers, and organized tours to China.

China is a socialist country and also a part of the Third World. Today China is striving to achieve the "Four Modernizations" (of agriculture, industry, science and technology, and national defence) in order to break with the backwardness of the past, and to further develop the economy. There has always been strong support for the Chinese revolution among the Chinese communities in the US. This has been based both on patriotism and consciousness of a common struggle for freedom. In 1911, Sun Yat-sen received a lot of support from American Chinese in his efforts to overthrow the old Ching (Manchu) dynasty and to establish a republic. During World War II, there was mass opposition to the Japanese invasion of China. Most recently, the strong movement for normalization of relations between the US and China has included many Asian Student Unions.

4. DISCUSSION PERIOD:

Q: Are there other nuclear plants in the Philippines (besides the Bataan one)?

A: No. But the R.O.K. (South Korea) has a lot. There's a good chance that the Bataan plant won't go through--Marcos has asked for structural changes in the plants, and he is also trying to suspend loan payments on monies borrowed to build the reactor. The PPP is working with environmental groups like the Abalone Alliance to try to block export of the reactor.

Q: Is the Philippines trying to build an atomic bomb?

A: There is no evidence to that effect. Nevertheless, the reactor should be opposed. The electricity from the plant would only go the U.S. corporations and the elite in the Philippines.

Q: Aren't the motives for the U.S. government aid to Kampuchea doubtful?

A: The U.S. publicizes its aid a lot. Most of it goes through the Thai government and if often ends up on the black market, not in the refugee camps. Most of the starving Kampucheans are still in Kampuchea, and this is where the aid is needed. The Meng Samrin regime (backed by the Vietnamese) has been holding up the distribution of aid within Kampuchea. The Vietnamese are trying to starve

out all resistance to their rule. The motives of the U.S. aren't the most important thing--the main thing is to recognize the Vietnamese puppet government's aggression and their Russian backing.

Q: What can be done here?

A: The CSULA ASU did a program on the boat people. The UCB ASU works with the KSC. Most of the U.S. government aid for refugees is channeled through the Chinese Consolidated Benevolent Association; in Chinatowns such as Los Angeles, there have been scandals over graft in these programs, but much education and support work can be done independently of the CCBA.

For more information on these topics:

On the Philippines:

What's Happening in the Philippines, published by the Far East Reporter.

Five Hundred Mile Island, published by the Pacific Studies Center/S.F. Asia Research Center, or contact the FFP at 2361 Columbia St, Palo Alto, CA 94306.

telephone: (415) 326-7740

ASIAN/PACIFIC YOUTH WORKSHOP

The Asian/Pacific Youth workshop focused on how Asian/Pacific high school students can organize themselves more effectively with the goal of building their student organizations. Some of the important questions addressed were 1) How do we get our members as well as new students to participate in our Asian/Pacific student organizations? 2) What role can APSU play to help strengthen and work with high school Asian/Pacific student organizations? 3) What are some of the pressing issues facing Asian/Pacific high school students today?

Many of the high school students expressed concern over a few individuals having too much control or influence over the activities of the organizations, whether it be a president or other individuals. Thus, sometimes activities would be chosen based on the interests of only part of the group rather than having the entire organization deciding to take it up, which often leads to excluding a large part of the membership from joining in the activity. On the other hand, sometimes there was an over-reliance upon the president and officers to do all of the work, and this led to the activities suffering if those few individuals could not carry out all of the responsibilities.

Many people responded that the idea for having Asian/Pacific student organizations was to meet the diverse needs of Asian/Pacific students, and central to this is 1) the input of all members in all of the major decision making, and 2) the participation of as many members as possible in carrying out these decisions. It was suggested that a good way to get the membership as well as new students involved with the student organizations was through building a committee structure through which all members could participate directly in planning and developing specific activities. This structure would consist of various committees into which the members can have direct input when working on different activities. In this way the entire organization will move together as a group, maintain stronger communications within the organization, and not have to rely on one or a few individuals to plan and organize activities.

In discussing ways to strengthen the student organizations, many high school students felt it would be beneficial to do more joint activities with APSU, that APSU could share its experience in organizing programs and activities, and that APSU had better access to resources than themselves. However, we discussed that not only will joint activities help both the high school and college organizations build successful events and stronger organizations, but both have much to learn from each other; for e.g. high school students are good at putting on fundraisers, and enthusiastic and spirited in their work and activities.

People spoke to the importance of building a deeper understanding of our cultures and histories as Asian Americans within our student organizations. Asian American Studies classes are important in learning the true histories of Asian/Pacific peoples in America, away from the distortions and stereotypes often found in high school texts. However many of the high school students complained there were no AAS courses, or many were being cut from the curriculum. It was suggested that APSU work with high school Asian/Pacific student organizations to build or initiate Asian American studies courses in the high schools, as a concrete way of defending our educational rights as Asians. In the future many high school students will be entering college and continuing their participation in Asian/Pacific student organizations. APSU and high school Asian/Pacific student organizations should strive to strengthen their ties and joint work in advancing the Asian Pacific Student Movement.

COMMUNITY AND LABOR SUPPORT WORKSHOP

Asian and Pacific students have a rich history of involvement with the community that dates back to the Third World Strikes in the 60's. At that time, an ongoing relationship was forged when students and concerned community members together took up and won the struggle for ethnic studies and special admissions programs. Ethnic studies programs educated us about the history of the struggle of Asian people against oppression and sensitized us to the current problems and struggles in the community. As a result, students went into the community to sharpen their understanding of the situation and to find ways of having a positive impact as students. As a result of work in Serve The People programs (such as draft counseling, language programs), a large number of Asian students chose to continue their involvement in the community upon graduation. Within the APSU there are a number of campuses whose ASUs have been an active part of this ongoing relationship. But there is a need for the APSU to play more of a role, as a West Coast organization, in building better student/community ties. With this in mind, the workshop broke down into four areas of discussion: redevelopment, labor support, art and culture, and history/education.

The small group discussion on redevelopment talked about the positive role students played in the struggle for the International Hotel in SF. Participation in the I-Hotel struggle was among the experiences that helped lay the basis for forming the APSU. Similarly, student initiation of the first Tule Lake Pilgrimage in the early 70's not only helped people to more clearly view the question of the future of Japantowns within the context of the concentration camps experience, but also helped to forge better student/community and inter-campus working relationships. This sharpened our understanding that community work has a direct impact on campus organizing and on the Asian Student Movement as a whole. Representatives from the Tule Lake Committee, Committee Against Nihonmachi Evictions (now Japanese Community Progressive Alliance), and the Nihonmachi Outreach Committee (in San Jose) pointed out that they first became involved in community issues as students, and reaffirmed their openness to our support. The discussion brought out in particular how CANE's view on the SF Japantown has broadened, from simply fighting evictions from low cost housing towards a view of community control over the long and short range future of the area and their lives. We discussed how the Tule Lake Pilgrimage brought together students and community people from the San Jose area, who were to later form NOC to address the question of redevelopment in San Jose's Japantown. In San Jose, students and community members and organizations jointly worked on the pilgrimage and on follow-up programs, and students at UC Santa Cruz working with NOC initiated a field study to provide the community with oral histories of J-town residents and seniors. In reviewing our participation in the Hop Jok and Nihonmachi Street Fairs, we felt APSU's participation has helped newer campuses get in better touch with the community through regional projects and mobilizations.

The small group discussion on community art and culture was somewhat of an extension of the earlier Art and Culture workshop. From the community, there were representatives from Japantown Art and Media, Community Asian Art and Media Project (Oakland), Visual Communications (LA), Southside Progressive People's Committee (Sacramento), as well as representatives from APSU's Art Collective (LA). Students can get a first working introduction to the community through a community-based art workshop and progressive art. In many ways, art has played an important role in publicizing and popularizing community and student issues and endeavors. CAAMP and JAM provide community services through poster and graphic art work. The Art Collective and the LA Chinese Progressive Association successfully collaborated on the LA Chinatown mural. SPPC had a

number of T-shirts on display that were jointly screened with the Sac area APSU. The discussion turned to the strong impact that community-based progressive art can have on high school students as a unique vehicle for expression and energy.

The discussions on labor support and history/education were less structured. The first talked about the history of the Jung Sai garment workers strike (1974, SF) and the struggles of the Horikawa restaurant workers (L.A.), but suffered from a real lack of planning by the workshop planners. Because labor support is a new area of work for the APSU, in order to provide a proper introduction to it, much more advance work should have been done with better integration of community resources. The second workshop talked about the relationship between students and community in education. Many of the real lessons of the history of struggle of Asian people are not available to us through books, and so oral histories become a valuable source of information. This is why ethnic studies takes students into the community, where working on joint projects and programs helps us sharpen and apply what we have learned. The APSU's Filipino History Project is a good example of going directly into the community (Agbayani Village, Delano) to uncover the history that is not taught us elsewhere. The PHP has also worked to integrate into the APSU a perspective on the situation in the Philippines, based on first-hand accounts in programs we've held with community support.

Although better planning (firming up presentations, working more in advance with community resource people, and advance distribution of the revised discussion outlines) and more time to talk would have improved the workshop, in general, good discussions took place with broad participation. The level of enthusiasm toward building better ties with the community was high. People realized that the community/student relationship is not one-way. We are in the position to help each other move forward in our understandings and our struggles, and the range of possibilities for doing community work is really very wide. The lack of time and advance preparation did not permit and real concrete plans to be developed, and it is hoped that this will be pursued on a regional level throughout the year.

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Sandy Leung of Tufts University and ECASU
solidarity speech to the November 1979 APSU conference

Hi! My name is Sandy and I'm a student at Tufts University. I'm also here to represent the East Coast Asian Student Union. To begin with, I'd first like to extend greetings from the brothers and sisters on the East Coast and to express our appreciation for being invited to attend this conference. Today I will talk about what the ECASU is and what we've done recently, as well as our future plans and our relationship to APSU and what we hope to get from our relationship.

For those of you who don't know, the ECASU is a growing network of Asian student organizations on the other side of the country. We were formed in April 1978 at a conference in Princeton. Our activities from Spring 1979 to the present in the New England region have been educational, cultural, social and political in focus. Last April we had an Asian American Cultural Week which was titled "Asian American Culture - A People's Expression". Each member campus held an ECASU event that dealt with Asian American culture. Some campuses had the Sojourners, which is the only Asian American folk-jazz group in the New England area to perform at these schools, and some campuses had art exhibits by Asian American artists who also came and talked about their work. Overall it was very successful.

In May 1979 we participated in the Dragon Boat Festival which was part of the national Asian Pacific Heritage Week. We decorated boats with dragon heads and students in Mass. College of Arts participated in that - it turned out to be a very entertaining event.

During the summer many students stay in Boston (New England region) and many students come back. We use the summertime as a chance to improve our relations with the community and to build upon them. This past summer we had a picnic with the Chinatown People's Progressive Association which we invited all members of the Asian community to attend. Quite a few senior members from Chinatown came as well as kids and students. We all participated in tug-of-war games and egg-throwing. It was a lot of fun. It was the first event in Boston that attracted such a diversified group - we united the Asian community in Chinatown together!

Also during the summer in conjunction with the Asian American Resource Workshop (a collective of Asian American artists and poets who get together to promote Asian culture), we co-sponsored a coffeehouse where we sang Asian

American songs and sang the Ballad of Chol Soo Lee (not as good as Robert Kikuchi's version but we still tried!). We read Asian American poetry and sang a song about the struggle for racial equality in Azania. We concluded the coffeehouse by teaching Japanese obon dances and we even did the Tankobushi to disco! During the coffeehouse we talked about Chol Soo Lee and circulated petitions on his behalf. We ended the summer with a fundraising disco and began planning for Asian College Day, October 28, an event geared to helping Asian high school students in selecting what colleges to apply to. Asian recruiters from over 20 campuses on the East Coast and Oberlin came, set up booths with literature, photo displays and slide shows about Asian student life on their campuses. We found that high school students can relate to college students on a more personal level in asking questions. Over 60 high school students attended. Asian College Day was co-sponsored with another network in Boston: Intercollegiate Chinese Students Social Committee. The 2 groups united for the first time, overcoming any hesitations they'd formerly had about each other.

The ECASU has evolved tremendously in our past 2-1/2 years of existence. We've learned a lot about ourselves and our role as an intercampus Asian organization. In the future we hope to improve communications among the New England campuses as well as improve our relationship with the mid-Atlantic region. We'd also like to continue to improve our relations with APSU. The ECASU and APSU have a history of communications and mutual support: an ECASU rep attended APSU's founding conference in Spring 1978 and an APSU member attended our founding congress in April 1978 in Princeton, New Jersey. Last year an ECASU member came out to the second annual APSU conference in Sacramento and also last spring a couple of APSU members came out and made a tour of our east coast schools, so we have this history of communications and mutual support which we'd like to continue.

ECASU and APSU have a great deal to share with each other. ECASU would like to know more about what issues APSU is taking up: what's happening with the Chol Soo Lee case, what APSU's doing about Asian American art and culture and the issue of Asian women, to help us continue to carry out the struggle on the east coast. We encourage all campuses to share their activities and literature by sending them to us. We'd also like to invite all campuses to attend an ECASU conference in mid-March. We hope that we can have a few people come to the east coast and share it with us! Also I'd like to invite everyone to Mount Holyoke's Asian Women's Conference which will be held during the weekend of April 4th. We'll be sending you more specific information about the conferences

In closing I want to express my personal pleasure in having attended this conference. The energy and enthusiasm of everyone here is really exciting and I'll be sure to relay all of this back to the people back on the east coast. Often times people compare what's happening on the east coast to the west coast and sometimes there might be an unfair comparison, but having come to this conference I've come to realize there are basic similarities between APSU and ECASU. Both organizations recognize the oppression of all Asian people and the oppression of our Third World brothers and sisters in America and are dedicated to fight against it. APSU and ECASU both have important tasks to perform in this country. We help determine the future lives of Asians in America and inclosing I'd like to emphasize that we have to work together in unity to accomplish this.

MIDWEST SUPPORT STATEMENT

(given by Grant Din of Oberlin)

Hi. Thank you for this opportunity to speak. If any of you thought it was cold last night, keep in mind that one day last week in Cleveland it was 35 degrees. and that was the high.

I wish other students from the east and midwest could be here today, but barring that I'm sure Sandy and I will bring information back with us. It's been really inspiring and encouraging to see all these active Asian/Pacific students out here, and to participate in the workshops and cultural night, and I hope to pass this spirit on wherever I go.

I'm (temporarily at least) not a student, but am working closely with the Asian American Alliance at Oberlin College in my capacity as the Asian American Counselor/Coordinator there, and so I've been asked to speak about what's going on in the midwest.

Contrary to popular belief, there is more than just mountains and desert between the centers of Asian student activity on the west and east coasts. Though we count our Asian student populations in the tens and low hundreds instead of thousands, we are alive and we are active.

At the University of Michigan, Ohio State, Oberlin, and other campuses, there exist special counseling and/or admissions programs for Asian Americans and there have been courses on Asian American history. Last spring 150 Asian Americans attended a conference at University of Michigan, drawing students from throughout the midwest, featuring various workshops, a photo exhibit on the concentration camps, and including a concert by Nobuko Miyamoto and the Warriors of the Rainbow. Representatives from ten campuses throughout the area met at Oberlin and have established an informal communications network. Fat Suni of UC Santa Cruz' Asian American Studies came to Oberlin to speak, which also hosted an Asian feminism conference and has an Asian American Resource Center.

More recently, organizations at U. Michigan, Ohio State, Oberlin, Bowling Green State, and other colleges have continued educational events including films, speakers, and workshops. Students recently attended a conference at Ohio State featuring speakers from several states, including talks on Asian American writing, Filipino, Chinese, and Japanese American history, and on some campuses, students are active in anti-apartheid and divestment efforts. Oberlin has featured Asian American folk singer Charlie Chin from A Grain of Sand, and a photo exhibit and poetry reading on the International Hotel, as well as attending Asian College Days in Boston and New York Chinatowns.

Midwest campuses from Minnesota to Ohio are planning on working closely together on programs such as a tour by Lawson Inada, as well as LA's East West Players, a theater group, and educationals on Chol Soo Lee. Though there are few Asian American communities, we're reaching out and contacting those community organizations that do exist and hope to work with them in the future.

While we're certainly not in the ideal situation as far as numbers and resources go (especially for an Oakland native like me) there are dedicated people in the midwest who want to continue and expand communication and work with the west and east coasts and realize the importance of learning and working with each other. The theme of "One struggle, many fronts, past, present, and future," is an appropriate one, especially for us way out in the midwest front. From the midwest, we urge you all to keep building and keep growing, now and in the future.

The following short poems and stories are writings by members of APSU from all over the West Coast presented at the 1979 Conference cultural night.

APSU comes to me in the form of my grandfather who, if he were living now, would be over 100 years old. But that's okay. APSU is alive-- so all of this is true.

So APSU comes up to me in my grandfather's form, and asks me, "Oy, Ra-son, what are you doing here?"

I say, "Oh, oh, grandfather, here in Stanford, we're having a conference... a conference for you, APSU."

"Oh, soka...But wait a minute. I never came to Stanford before this, Palo Alto is "high-----place."

"That's okay, that's okay grandfather. You know, you were here at Stanford a long time ago. You picked fruit before this place was even a campus, you remember. So this is your place, too, you belong."

"Ah yea, I remember. There was a plum orchard here. And over there, Yamamoto had a nursery. And over there was the Sugai's store. Ah, yea, we were living on a rented farm near Watsonville at first - that was right after I came over here from the plantation in Hawaii. And from here, we moved to San Jose.

And then the war happened. You remember. You know how it went.

"So what are you doing, hah, Ra-son.?"

"Well, grandfather, I'm a teacher, a writer."

"Oh, and you have children?"

"Yes, I do, but they are too young to be here. But they'll be part of this in a couple of years. Say, look, there's Ken So' son, yea. The Ikeda's granddaughter, see her out there. As

a matter of fact, a lot of them are the children of those we were in the camps with. Remember?"

"Ah, yea, I see, Yea. I-I-I can recognize some of them. They look like, they look like their parents."

"Well, sure, same as I look like you, grandpa."

"Ya, Ya, but, ah, I see what you mean. So. If I'm APSU, then we're APSU-- past, present, future, So, what are we going to do now?"

"A. well, later on grandpa, well, there's going to be a disco!"

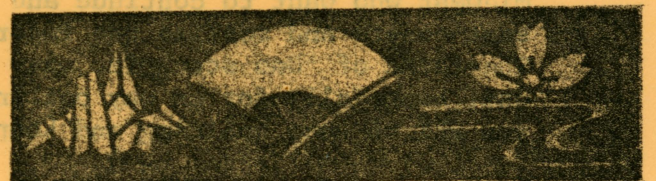
"Dees --- Deesco! Arenandika!"

"That's okay. It's just a dance, you know, just dance. You relax, just dance."

"Ah, alright...can I join you?"

"Look, you already have, grandpa. And since you're here Old man, young man, ancestor, descendant -- all of us who we are now...Let us go on with the work at hand; the labor and the celebration."

And so APSU does come to me in the form of my grandfather. So APSU does come to me in the form of you.



APSU like the name of the Papago hero who found his way through the maze of life, who revealed a new meaning in the pattern of stars and summer pollen;

APSU trampling through Tempi, Mesa, Glendale, Busby to Macacery, Tuscon, Nogalis, San Maguel.

A litany of cultures, of cities, and the ancient nameless settlements whose bones lie beneath their asphalt and concrete newness.

APSU tracing the salt valley irrigation ditches linking a scattered community;

Dancing the Obon in Northern Phoenix, bringing Teriyaki to the free Methodist fundraiser;

Watching the Mah Jong players at the Yee Benevolent Association. Learning white crane tai chi in the Tempi dawn from the woman who works for the Salt River Project.

APSU we greet you, seeing in your eyes the warmth and strength we had not previously seen in each other. Feeling the grasp of welcome hands in a community beneath the desert sun.



APSU is like a cup of sake on a winter nite, warming not only your body but your spirit and your mind. It keeps you going through all of the madness and bull shit in dealing with the society we live in.

Conferences like getting together for Oshogatsu at Sakugawa Osan's house, and scarfing out on sushi, yake sakinawa and mochi, getting your annual fix to help you through the year.

It's something I do for my friends and myself, knowing I could survive without, like I could survive on meat and potatoes. But I really wouldn't be living. It's eating sashimi and hot gohan, dancing in Bon Odori or singing Ganbaro, foreign and yet at the same time familiar. It's a feeling of unity with who and what I am, and who and what we are as Asian people in America.

APSU is like a wind. It is not something that can be readily seen. But the effects of APSU are surely felt.

APSU blows its winds on the individual that comes into contact with the organization. Sometimes its breath is cold, harsh and descending. At other times, it is warm and pleasant.

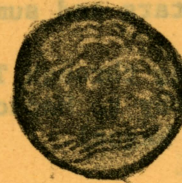
APSU can be strong or it can be soft. When I first came to know APSU, the power of the wind was mild. In fact, I could not feel its strength at all. How could I when all I had was donuts and tea!

But as I sat in the auditorium, the wind gathered speed and began to move in a circle. I could feel the strength as it turned into a whirlwind when students started to unite with a common cause. Thunder was heard in a distance. The atmosphere had the charge of an oncoming storm. Then lightning flashed and I was in the midst of a hurricane caught up in the spirit of the wind. I became excited as I haven't been in such a long time.

The wind this time was not destructive. APSU is powerful but takes care of its own. The storm gradually softened and the wind slowed its speed. But the wind did not die.

Again at the regional meeting with the campaign for Chol Soo Lee, APSU showed its power - the strength of the wind was not in full force, but the damage was enough. APSU divided the students into separate groups. The wind was cold and determined not to change. Some people believed in the issues of the CSL struggle, but not the proposals, while others had no qualms about anything. The wind can sometimes unify, and at other times diversify.

But APSU is strong, it will not stay divided. It grows and grows and will begin to sweep everything in its path. But in order to do that, it must be unified.



APSU is like a branch on a tree. It's part of something much bigger than itself, yet like a tree with many different branches.

APSU is one organization among many. Yet other organizations connect it like a branch, by being an Asian American organization. APSU can be connected to Asian organizations on the East Coast, Mid-west and even international.

But on the other hand, APSU reaches smaller organizations or unions. Like branches being connected to a tree or leaves, APSU is connected to Asian American Student Union on the West Coast. APSU reaches smaller unions and gives support and strength. Like a branch, there is strength in unity.

APSU reaches out and brings in information, support, and strength, where one organization cannot.

APSU is like a tree. It is establishing its roots among a firm soil. It is trying to break through the tightly packed and rocky portions of the soil in order to grow stronger. While APSU's roots are beginning to grow, the trunk of APSU is also stabilizing. This gives APSU's branches the ability to reach out and touch different horizons. As each new leaf opens up, it becomes aware of an environment. It is a new experience, and the new leaves turn toward the older leaves for guidance. Together the branches extend themselves as they struggle to reach the sun their goal.

SUMMATION OF THE FALL 1979
WEST COAST
ASIAN PACIFIC STUDENT UNION
CONFERENCE

(The following is a general summation of the conference put together by the West Coast APSU Coordinating Committee based upon post-conference discussions held amongst the many organizations and individuals who attended the two-day event.)

AFTER ORGANIZING NUMEROUS DISCUSSIONS throughout the APSU, and bringing all feedback together in the WC Coordinating Committee (C.C.) meeting in December, it can be stated with confidence that the Fall '79 conference was a success. Many people felt the conference was educational, impressive, and inspiring. The conference assisted the forward motion of the Asian Pacific Student Movement.

THE PLANNING FOR THE CONFERENCE began in the latter part of summer '79 with the basic question, "As a major event pulling together the collective experience of the Asian/Pacific Student Movement on the West Coast, how can the conference help advance our work? What are some of the key questions that APSU needs to address?"

WHAT FOLLOWED WERE a number of meetings of the regional bodies and the C.C. to discuss the state of the APSU's work, unify on an overview of the Asian Pacific student movement, and set the theme and goals for the conference.

REGARDING THE STATE OF THE APSU'S WORK, it was clear we had made progress in broadening our scope since the Fall 1978 conference: through the Asian/Pacific Islander-American Education campaign, the art and cultural work, and in doing more joint work with different Asian/Pacific nationalities. Of course, there were still areas in which we had limited experience in organizing and coordinating. Historically, the Asian Pacific student movement has done much to meet the very diverse needs of Asian/Pacific students and we can still learn from the earlier periods of struggle.

AT THE CONFERENCE, we wanted to show the strength of the Asian/Pacific student movement, and the scope of our fight against national oppression. Co-chairs of the conference, Todd Lee and Hope Nakamura, presented the theme to the general assembly. Todd stated, "The conference theme - 'One Struggle, Many Fronts' - expresses our recognition that Asian and Pacific Islander students face a common oppression that must be taken up on many fronts. 'PAST,' because APSU is a product of the Asian Student Movement that began in the late 1960's with the Third World Strikes. 'PRESENT,' because APSU is part of the growing Asian Movement, raising the political and organizational level of Asian students' fight against national oppression." Hope added, "'FUTURE,' because things are getting very heated. With a lot of conservative backlash and a lot of day-to-day oppression, APSU must utilize its energy and organization to enable people to stand up for themselves and fight."

CONFERENCE SUMMATION (2)

WORKSHOPS

WE TRIED TO GEAR THE WORKSHOPS to address the specific concerns and questions we face daily in our work. For workshops covering areas in which we had less experience, such as international support or youth work, we geared them towards giving people an idea of what that type of work meant. We also invited friends from the community to share their experience. For some of the workshops, the goals were not specific enough, however, and these were not as fruitful as others. There was some question over whether it was feasible to try to have as many workshops as we did. Some of the workshop leaders were also responsible for other aspects of the conference (e.g., logistics, publicity) and thus were spread thin with workshops needing more preparation.

IT'S BEEN SUGGESTED that the CC consider the time element to judge what can be accomplished in each workshop. It seemed there wasn't enough time allowed for the workshops to cover everything as planned, or to let the discussions deepen. In the future earlier preparation will enable clearer objectives and more input from all interested.

ANOTHER SUGGESTION was that it would help to organize more workshops outside of the conference and hold them at the regional level. This would allow participants to get into more particulars and sharpen questions to raise to the West Coast body.

ON THE WHOLE, the workshops were successful. As usual, the level of enthusiasm ran high, and there was good exchange of ideas. The workshops helped everyone get a better idea of what we need to take up in the future work, and how we can begin approaching some of those "newer" areas.

COMMUNICATIONS/FINANCE

SINCE 1978 AND THE FORMATION OF APSU, there have been many important developments: the regionals have become stronger, the work expanded, and there has been much experience gained in building the Asian/Pacific Student Movement on a West Coast level. Because of our growth, new organizational questions have arisen.

THE COMMUNICATIONS AND FINANCE PROPOSAL raised that full democratic input into APSU is only possible with 2-way communications (from individual campus to region to CC and vice versa.) Thus the goal of improving communications and finances becomes a political objective: much of our ability to develop APSU's character and progressive influence rests on a) stabilizing a center for communications (staffed at UCB) and b) building our financial base to enable larger, regionally-coordinated projects such as North Bay's Pilipino History Project; subsidize travel expenses; develop paid Center staff; more frequent West Coast mail-outs; and to cover past travel debts.

DURING FLOOR DISCUSSION, Southern Cal had raised that many new campuses were meeting APSU for the first time at this conference, and would have been able to come more prepared had the proposal and general information on APSU come out earlier.

CONFERENCE SUMMATION (3)

THE AMENDED Communications and Finance proposal put to a vote the question of unity around the thrust and spirit of the proposal: to begin systematically improving our efforts to work for a stable communications and financial base, and support for the recommended system. Support from the General Assembly was unanimous, and it was agreed that further regional discussion throughout the year would help define this process.

CHOL SOO LEE

THE CAMPAIGN PROPOSAL to take up Chol Soo Lee support work was initiated as a possible common work area for the APSU which would help build the movement to free Chol Soo Lee on a West Coast level and help bring the APSU together. The proposal passed by a clear majority with some abstentions and no opposition. However, there were a number of weaknesses in how the proposal was presented and written. It wasn't made clear enough to the general body what a campaign meant. There was a lack of flexibility on the part of the CC and we were not clear on how adjustments could be made to the proposal when the discussion broke out on the floor. The main problem was that the proposal was not sent out to the individual clubs long enough in advance. Second, the voting procedures were unclear. If this preparation had been done, people would have had time to investigate the issue, and give their feedback. (Please see the Chol Soo Lee campaign summation.)

SATURDAY EVENING CULTURAL PROGRAM

THE CULTURAL PROGRAM held on Saturday evening was clearly one of the strong points of the conference. Songs, dances, poetry and a slide presentation of the L.A. Chinatown Mural Project provided for some lively and educational entertainment. It showed that the APSU's work in expressing and creating Asian/Pacific-American culture had improved over the past year, and helped to show how it can serve the people.

OUTREACH/LOGISTICS

OVERALL, THANKS TO THE HARD WORK of many Stanford AASA members at the host campus, the complicated logistics of a large conference ran very smoothly. It was agreed that the CC and regions should coordinate the ability for other campuses in the same region to provide more logistical support. Numbers attending and thus some expenses such as food had been difficult to estimate and prepare for.

THE TIME FACTOR was also a problem: on Sunday, workshops were cut back in length and workshop summations at the general assembly were eliminated due to time constraints; a realistic schedule is essential.

FOR OUTREACH, the importance of build-up programs and the early distribution of campaign proposal and conference details will both draw more people and make for a more successful conference. The pre-conference presentations that were made to new campuses were very effective and benefit communications in the long run (for those unable to attend the actual conference as well.)

CONFERENCE SUMMATION (4)

THE CONFERENCE WAS ATTENDED by students from over 35 high school and college campuses. The broadness of representation again showed how the Asian/Pacific student movement continues to grow. A carload of friends drove to Stanford from Colorado, many new people came from the Northwest, and for the first time, students came to participate from U.C. Irvine and San Diego. There were many at the conference who were introduced to the APSU for the first time.

STATEMENTS IN SOLIDARITY with APSU were presented by other Third World and progressive organizations. We reaffirmed our commitment to building nationwide unity within the Asian Pacific student movement with spirited statements of unity given by Oberlin, Ohio and by the East Coast Asian Student Union (ECASU).

THE CONFERENCE MARKED the end of a decade. It helped to set a solid foundation for the further growth of our movement. Obviously, the APSU is still feeling growing pains as a young organization, but to grow is to struggle, and the conference showed that there are a large number of Asian/Pacific students committed to doing just that.

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