

ASIAN STUDENTS UNITE!

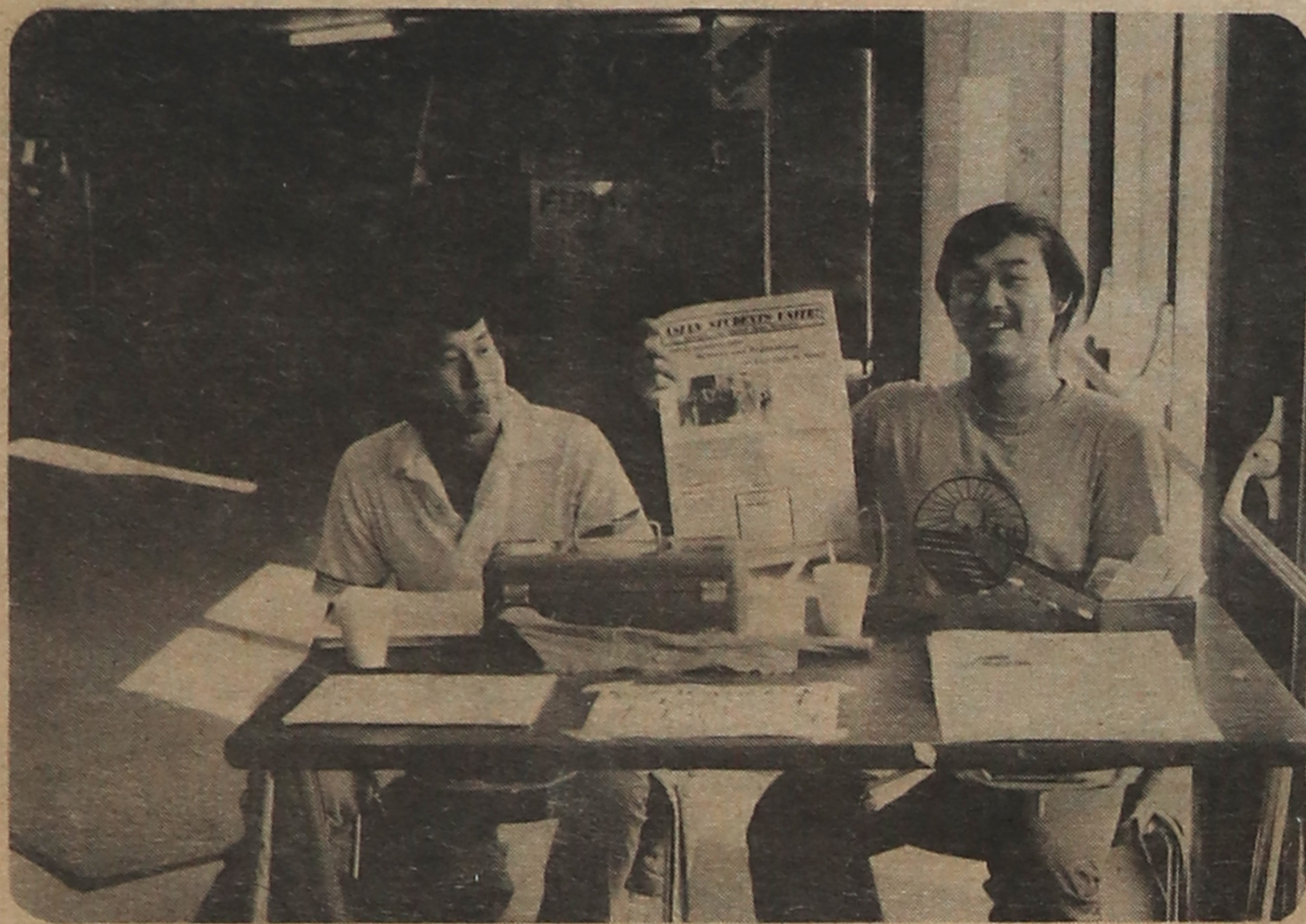
Vol.10 No.1 Berkeley Asian Student Union Newsletter AUT 1981

ASIAN AMERICAN STUDIES FOR WHOM?

STUDENTS

OR

THE UNIVERSITY



Asian American Studies:
What's it for?

How many of us know what happened at Angel Island? Do we know why the Concentration Camps for Japanese Americans were established? How many of us know about the cultural heritage of Asians in America? Are we familiar with the current conditions in Asian communities -- the issues they face, the problems that exist, and why?

* * * * *

No, this isn't a quiz. But the point is that all these things have a special meaning for us as Asians. We have a special history in this country, and we have a special identity and culture. And it's not just ancient history. As Asian people, we face a particular situation today as well. Assimilation; redress and reparations for Japanese Americans; problems recent immigrants face; the Ku Klux Klan burning down a Chinese movie theater in Monterey Park, California; Reagan and the rise of conservatism; federal cutbacks -- all of these things are having an impact on each one of us, and on our communities as a whole. Whether we plan to be engineers, lawyers, community service workers, or whatever, we need to be able to help figure out answers and solutions to these questions together with our communities. We need to utilize the skills we learn here at Berkeley to serve our communities.

But we have a problem. Check out American history courses, or poli sci, or humanities courses. The "mainstream" curriculum of the University doesn't talk about us. They don't talk about our history, about our culture and language, about what our communities are going through today, and about where Asians are headed in this country. The University doesn't address our specific needs and interests as Asians -- it wasn't set up to do this.

continued on page 3

HERE COMES ASU

Welcome back to Berkeley, and for those new to the campus, we'd like to say we're glad you're here. First of all, we would like to call your attention to the fact that over 20% of this campus' population is Asian, (which is close to a whopping 6000 Asian students). Also, it is rumored that the incoming class is close to 40% Asian. With such a large Asian student population, there are particular needs, concerns and issues of Asian students that have to be met; the university does not provide for these needs. These are needs such as referral services to help students find counseling and student aid, parties, picnics and other social gatherings to check out what all the brothers and sisters are doing, community tours and education about our histories in America and cultural programs to encourage and maintain our national pride. There is also the need for involvement and participation in issues in our communities

such as Asian American Studies, Redress/Reparations, Chinatown English classes, etc..... Finally, there is the basic need for study breaks and places to hang out in order to get away from the frustrations and anxieties of campus life and many times, just a chance for Asians to get together, to talk and share and to feel good about being Asian.

These are definite needs and concerns that ASU has continually been striving to meet. We will do this thru involving you in planning and participating in our picnics, English tutoring, Redress/Reparations support work, cultural programs and Asian/Pacific Heritage Week, Asian American Studies work, community tours, film showings, sports days, etc.... So come up to our office in 505 Eshleman and check out our activities committees. Or if your shy, call us at 642-6728 to find out what's up. We're planning bigger and better things for you.

Fairs Fun Festivities

日本町街祭り NIHONMACHI STREET FAIR



Photo by Mike Fong

HOP JOK FAIR

The 8th annual Hop Jok Fair was held on August 1st and 2nd at Chinatown's Portsmouth Square. Always a success, the weekend-long event drew crowds of people. Both young and old alike came down and checked out the many food, arts and crafts, and informational booths that delighted everyone. It provided such entertainment and many prizes with its beanbag toss and other games. Also popular were the free health screening services provided by local health groups. Aimed mostly at the elderly, these booths were especially valuable since the elderly do not want to utilize medical facilities outside of Chinatown because of their lack of English and trust in modern medicine.

The fair also featured an out-

door program with live musical performances, a lion dance, and martial arts demonstrations. For those who could not attend the fair in the afternoon, there was also an evening program on Saturday. It included many cultural dances, Asian instrumentals, and even a fashion show.

The Hop Jok Fair would not have been successful if it hadn't been for the efforts of the many Asian community organizations, student groups, and individual volunteers. Participating in the planning and running of the Hop Jok Fair, or any other Asian community event, is highly recommended because of the chance to interact with the community, meet different people.....or just for fun!!

Where were fantastic food and fun to be found this summer? This summer, as in the past seven years, the Japanese community, churches, students, and other individuals joined together to celebrate the strength and unity of the Japanese community by creating an extravaganza of food and fun. This year the Nihonmachi Street Fair was held during the first weekend of August in S.F.'s Japantown, and as usual it attracted many people. The festivities included live music, cultural dances, a martial arts demonstration, information, and food booths.

To strengthen ties with the Japanese community, we, the Berkeley and SF State ASUs, participated by setting up a booth selling wine coolers and beer. Not only was it a valuable experience but a great fundraiser as well.

Other participating organizations had booths selling such delights as sausages, hamburgers, sushi, BBQ ribs, drinks, and much more. With everyone working together, the Nihonmachi Street Fair was indeed the site for fantastic food and fun.



What's coming down in J-Town?

Many people go to J-town to shop, eat, look around, etc, but what really happens in Nihonmachi? A lot of people don't know it but under all those high rise apartments and fancy shops J-town is still a center of activity for many Asians, especially for the older Japanese who live there.

There's always a lot to do in J-town whether it be a street fair, the Redress/Reparations movement, English classes, labor support, community get togethers, or the housing issue, they are all part of our com-

munity activities. So how do we keep in touch with what's down in J-town? We do it through the Japanese Community Progressive Alliance!!

The JCFA is an organization that was formed to meet the needs of our people and community. They initially formed 8 1/2 years ago around J-town evictions but since then they have taken up other issues to try and reach all sectors of Japanese people.

During the year we work together with JCFA in planning and participating in as many activities as we can.

Working with JCFA has helped us develop a better sense of the community and the status of Asians in America today. We can then see how we are a part of that community and how it is a central part of our lives.

This fall we plan to continue our work with JCFA through the Redress/Reparations issue, the Nishimoto labor support work, J-town tours, and much more. Check out our ASU community support committee and find out what's coming down in J-town.

ASIAN AMERICAN STUDIES

Asian American Studies cont.

Over the past year, the Asian population has grown to more than 20% of the campus total. This rounds off to close to 6,000 people and includes one of the largest Asian immigrant populations in the nation.

Despite such numbers, the University remains indifferent, at best, to our needs. This is why there are over 30 Asian student organizations on campus -- they strive to provide special services to Asian students, maintain our heritage, identity and pride as Vietnamese, Filipino, Korean, Japanese and Chinese in America. But with limited resources and time, student organizations cannot do everything.

This is the basic reason Asian American Studies, along with the other Ethnic Studies programs were set up over 10 years ago. It is why students felt strongly enough about it to demonstrate, and organize the Third World Strikes here in 1969.

Asian American Studies was meant to be the one place in this University that could address our specific needs, our specific interests, our special history, language and culture. It was established in the hopes that through such knowledge, all of us would have a better sense of who we are, and a connection and commitment to our communities. Further, it was a place where what to learn wouldn't be dictated to us by the administration, but where we could have some measure of control over our own education. Who knows our particular needs and concerns better than ourselves?

The University and Asian American Studies

The University doesn't like Asian American and Ethnic Studies. There is a 10 year history full of examples of this lack of support. It is why students had to go out on Strike in the first place to set it up. This isn't just particular to Berkeley. Across the nation, less than 50% of Asian American and Ethnic Studies programs that were set up in the early 70's still exist today -- less than half.

Why is this? Because Universities like Berkeley aren't set up to teach Asians and other minorities about the Concentration Camps, about Angel Island, about the Exclusion Acts, and continuing racism against Asians. They aren't designed to inform us of the current conditions in our communities, and their needs. UC Berkeley is more interested in pumping out professionals and academicians with little to no knowledge of the social and political reality that our people face out there in the real world. The University doesn't like the fact that Asians who know their history and culture are more likely to feel proud about being Asian, are more likely to get involved with community issues, and are more likely to work for progressive social change.

This is why -- 10 years ago and today -- we need that special place within the University to supplement our regular studies with Asian American history, culture, language, and current issues. And every succeeding

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generation of Asian students that have gone through this University has had to participate in struggles to defend Asian American Studies from University attempts to dismantle, water down, and wipe out our program. The main reason Asian American Studies is still here is because of the support that has been organized by Asian students and surrounding Asian communities.

Where do the AAS faculty stand?

The University has always pressured the program to water down its content, drop its community orientation, its student and community input into the program, its addressing of current and controversial issues that our communities face. These pressures have generally been held off by the student and community support organized since the program's beginnings.

But we have another problem. We apparently have a faculty within our program that is ready to submit entirely to the University's pressure. These cuts and changes have been implemented within the past several years by the faculty:

- community-oriented language classes were dropped
- 3 part-time faculty in the English 6 A-B-C series were fired (despite protests from students and staff)
- whole lists of history, community, and humanities AAS classes have been dropped entirely, or offered only occasionally (such as Filipino American history, Asian Women)

-budgetary priorities have shifted more to research and scholarly work.

-decision-making was reorganized and consolidated to eliminate student and community input.

-virtually no action has been taken to protest AAS's non-expanding budget allocation from the University, resulting in cuts to staff and classes.

Probably the most critical pressure bearing down on Asian American and Ethnic Studies programs right now by the University is the pressure to move into the College of Letters and Science.

This move would mean the strictest conformity with the rules and general orientation by Asian American Studies of the College of L & S. It probably means the virtual elimination of any student and community input or orientation, and the elimination of the relevance of the course material to the current situation and needs of Asian students and our communities. It would reverse all the basic principles on which Ethnic Studies was founded. Opposition to moving into L & S has been a consistent position taken by Asian students, community support, and the program itself since its founding. The faculty are now threatening to reverse this position.

* * * * *

In short, the future and existence of Asian American Studies is in question. What happens this year, or the next, could make or break our program.

What has always kept Asian American Studies afloat in the past has been strong student support, involvement and concern. This is needed now more than ever.

We have a right to an Asian American Studies program that speaks to our specific needs, and the needs of our communities. Sometimes, you have to assert your rights in order to get them. Such a time is now.

The ASU was active in this issue last year along with some AAS staff. You might've seen us leafletting, or even checked out some of the name meetings, or teach-ins during Spring if you were around. This year, we will be doing various activities, and events and organizing around this issue again. We want to help voice the student opinion on the direction of our program. Here's your big chance... Get involved!

FOR MORE INFORMATION AND INVOLVEMENT, CONTACT THE ASU ASIAN AMERICAN STUDIES COMMITTEE.



Japanese Community



Photo by Mike Fong

HISTORY IN THE MAKING: THE HEARINGS FOR R/R

A charge of electricity was in the air -- a common current flowed through the hundreds of Japanese Americans who filled the auditorium. Nisei, Issei, Sansei -- 2nd, 1st and 3rd generations of Japanese Americans -- had all come together to testify to one of the darkest chapters of Asian American history.

This past summer on August 11, 12 and 13, over 150 witnesses spoke before a federal commission in San Francisco on the impact that the

Alaska have now concluded. But in the few days they have been held in each city, they have brought our scattered communities and people together as never before. Thousands of Japanese Americans have participated, and challenged the U.S. government to practice the principles of equality and justice that it claims to uphold.

What happened in 1942

At the hearings, many Japanese began to recount a painful experience that until only recently has remained hidden and seldom spoken of. Pres-

In our schools, the concentration camps were never mentioned. In fact, there was no mention of the Japanese in America. We were subjected to a very biased--very racist--education, which by removing our contributions and our sufferings, taught us the inconsequence of Japanese people in America, and the necessity of our choosing assimilation.

---Sayo Fujioka, Sansei

World War II internment of Japanese Americans had on their lives, families and communities. For Asian students, and other Sansei who participated, it was an experience we will never forget. One by one, JA's from all generations and walks of life -- workers, community residents and organizations, activists, professionals, educators and students -- spoke of the personal grief and losses, misplaced guilt, and anger they felt towards the government that uprooted and imprisoned over 120,000 Japanese Americans in concentration camps for up to four years. Many Sansei testified to the legacy that the Camps have left on our generation. Repeatedly, the almost unanimous call from our community was for reparations -- monetary compensation for individuals and JA communities -- from the government that incarcerated them. Our people also called for a clear commitment that such an atrocity will never happen again.

The hearings that have taken place in Washington D.C., L.A., San Francisco, Seattle, and in

ident Roosevelt's signing of Executive Order 9066 set the wheels in motion. Some testifiers recalled being given as little as 48-hours notice to consolidate their life belongings before being torn from their homes, schools, jobs and communities. Families were broken apart, and cultural and community ties shattered.

No charges were brought, no trials were held, and no instances of disloyalty ever were proven. Nevertheless, Japanese American citizens and immigrants were imprisoned in 10 barely habitable camps for the duration of the war. "It was a concentration camp. What else would you call row after row of tar-papered barracks surrounded by barbed-wire fences and guard towers with armed soldiers on duty?" --Chicago resident, former internee.

Upon release, rare was the case where material recovery was ever made. A conservative estimate of \$400 million measured some of the material losses incurred. But on top of the economic losses, "The most damaging aspect of this whole concentration camp issue was the psychological damage . . . We were made to feel not of the same mold as other Americans. We were made to feel that being Japanese is not a good thing." --Bert Nakano, internee.

The movement for redress and reparations has raised demands for restitution not only for individual economic losses, but for the psychological, social and cultural assault upon Japanese Americans as a people and a community.

The Movement for Redress/Reparations

Individual efforts were made to gain reparations from the government even before the camps were closed. But such claims only amounted to about 8¢ paid for every dollar lost.

More recently, the movement for R/R gained a resurgence through



Photo by Mark Joe

How can parents bring up their children to appreciate their cultural heritage when, because of this heritage, they have been continually discriminated and oppressed. Youth grow up to be ashamed of who they are and are forced to assimilate into the dominant white society without a true sense of their own identity.

---Eddie Uyekawa

REUNITES!

the rise of the Third World and Asian American movements of the late 60's and early 70's. In 1973, at their Salt Lake City convention, the Japanese American Citizens League

What R/R Means to Sensei

Though the campaign for R/R has just begun, it has already had a great impact on the Sensei. The

As. Am. St. 198

Survey Results

There were a total of 97 questionnaires returned, representing 9.5% of the 933 Japanese American students at CAL.

OR REASONS

- (5th generation)
- (4th generation)
- (3rd generation)
- (2nd generation)
- (1st generation)

only address

with address/rep-

either

final opinion

CORRECTIONS TO THE NEWSLETTER:

All on Page 5:

(column 2 should read)

to help them prepare their testimonies and build the R/R movement.

We are looking forward this year to making even more contributions to the R/R movement, and building our own sense of identity and pride in our heritage and people.

What R/R means to Sensei

Though the campaign for R/R has just begun, it has already had a great impact on the Sensei. The R/R movement, and the Hearings have inspired us to take an interest in our parents' history -- our history. We are finding out about our past, uncovering the pain and suffering

cont. on page 8

(Asian American Studies 198 Survey Results)

4.3% did not favor either



...being organized now to pursue congressional and court avenues as well as means to continue building a strong and organized movement within the community. The Japanese American people need our support and participation!

ASU's Involvement

The Asian Student Union, together with the Japanese community, has taken up the struggle for R/R because we feel that we too have been affected by the Camps. We have learned that the dispersal of our communities by the Camps and other means has kept us from understanding our own culture and traditions. We take pride in our Asian heritage -- the Camps experience forced the Japanese American people to give up their identity and thrust assimilation before us as the only path to take. We are angry at the way our 1st and 2nd generation pioneers -- our grandparents and parents -- have been treated by the U.S. government and angry about the denial of our heritage and culture.

We've played an active role in the campaign because of these reasons. In particular, we've seen that many of our fellow students often don't know much about the Camps. So our community support committee worked hard last year to help educate the campus population on the R/R issue by putting on programs, workshops, and initiating the Asian American Studies 198 independent studies course on R/R last spring.

The purpose of this class was to work with various groups and to research the economic, social and psychological damages due to evacuation. We were able to work directly with Issei and Nisei in the community



Photo by Mark Jun

In the 6th grade, Mrs. W., my teacher, yelled at one of my classmates because he didn't know "What the Japs did to Pearl Harbor." Some of my friends got scolded for asking what their parents did in that camp they were talking about during our New Year's gathering....what these kinds of experiences do to us is to break down our sense of identity, pride and selfrespect as a JA...We begin to get upset with our parents when they speak Japanese in the department stores. We begin to hide the fact that our parents or grandparents are, quote, "FOB"...we begin to study hard, keep quiet, and follow the cues of white people. And we always try to tolerate racial slurs at school...This situation is changing. As we have grown older, we realize that all this is not our or our parents' fault. The camp experience and the resulting shame is directly attributable to that same degenerate government.

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ASU Day of Remembrance program



Japanese Community



Photo by Mike Fong

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REUNITES!

the rise of the Third World and Asian American movements of the late 60's and early 70's. In 1973, at their Salt Lake City convention, the Japanese American Citizens League advanced the proposal for \$25,000 per individual or their heirs as a just compensation.

Since then, a broad movement has blossomed within our community for R/R -- along with a feeling that we've waited too long for justice. Last year, ASU joined with community and student groups across the country to form the National Coalition for Redress and Reparations (NCRP). A guiding belief in the NCRP is that

What R/R Means to Sanesei

Though the campaign for R/R has just begun, it has already had a great impact on the Sanesei. The R/R movement, and the Hearings have inspired us to take an interest in our parents' history -- our history. We are finding out about our past, uncovering the pain and suffering to help them prepare their testimonies and build the R/R movement.

We are looking forward this year to making even more contributions to the R/R movement, and building our own sense of identity and pride in our heritage and people.

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Although Sanesei were not in the camps, the incarceration has directly affected us. It continues to affect us today. And how could it be otherwise? When we speak of the Issei and Nisei incarcerated, we are speaking of our grandparents and parents! The communities that were largely destroyed, were the communities that we should have grown up in.

---Sayo F., on behalf of SF State & Berkeley Asian Student Unions

R/R can only be won through the mobilization and full participation of the entire Japanese American community.

The tremendous outpouring of unity and strength demonstrated at the Commission Hearings was a major first step towards winning R/R, but it will not win it alone. Efforts are being organized now to pursue congressional and court avenues as well as means to continue building a strong and organized movement within the community. The Japanese American people need our support and participation!

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As. Am. St. 198

Survey Results

There were a total of 90 questionnaires returned, representing 9.2% of the 933 Japanese American students at CAL.

GENERATION BREAKDOWN

2%	Gosei (5th generation)
11%	Yonsei (4th generation)
75%	Sanesei (3rd generation)
7%	Nisei (2nd generation)
1%	Issei (1st generation)
<hr/>	
19%	<u>avored only</u> Redress
62%	<u>avored both</u> Redress/Reparations
43%	<u>did not favor</u> either
15%	<u>had no definite</u> opinion

What is CPA?



Photo by Mike Fong

STUDENTS TEACH AND LEARN IN CHINATOWN

For many Asian immigrants to the U.S., coping with a different culture, language, and lifestyle can be a day to day struggle. To help alleviate some of these difficulties the Chinese Progressive Association (CPA) is offering various levels of English classes, which are now entering their fifth semester. Some of the teachers/tutors for the summer are ASU members, some of whom will continue to teach/tutor in the fall.

Though not all of them are bilingual, the ASU English tutors are successful in teaching some basics to a beginner's class. English, or any other language, can easily be taken for granted by those of us who speak it, and the tutors realize the difficulties the immigrants have in learning English, which is full of inconsistencies in pronunciation and usage. To familiarize the Asian immigrants with these inconsistencies, the classes put an emphasis on pronunciation and simple sentences.

The language problem is only one facet of numerous community problems, such as housing, inadequate medical facilities and cutbacks in social services. Seeing that these problems are talked about more than they are acted upon, the ASU recognizes the need to work in the communities to solve these problems. By staying abreast of community concerns, events, and celebrations, we keep in touch with our roots and acquire a sense of unity with the community and a sense of pride in our heritage.

Many chances to get involved in the community this year are coming up. The fall/winter semester of the CPA English classes is starting in October, and any and all prospective tutors are asked to contact the ASU.

FOR MORE INFORMATION AND INVOLVEMENT, CONTACT THE ASU COMMUNITY SUPPORT COMMITTEE.

The Chinese Progressive Association (CPA) is an organization in San Francisco's Chinatown consisting of a diverse membership from the community.

The purpose of CPA is to unite with the vast majority of people, especially Chinese workers, students, and compatriots, to work for the betterment of the Chinese community. CPA pledges support to all workers in the U.S. and all minority people. The group promotes mutual cooperation among its members and emphasizes cultural and educational work to achieve unity.

Some of the recent projects and events undertaken by CPA have included work on Chinatown housing issues, English classes for community members, the annual Hop Lok Fair (Chinatown Street Fair), Spring Festival, and May Day.

Many of these events include extensive participation by students from the Asian Student Unions of U.C. Berkeley and S.F. State.

Through participation in the various activities of CPA, students have learned much about the Chinese community and have developed a better understanding of issues, past, present, and future.

Some of the upcoming events and projects which can always use more student support include the fall session English classes, the newly developed Workers' Mutual Aid Committee, the Coalition for Sichuan Flood Relief, October 1st celebration, and CPA's 9th Anniversary (whew!)

There's always a lot happening at CPA. Come learn from and help out in the community!



CONTRIBUTORS AND STAFF:

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A Special Thanks to:

NECDA and Raza Recruitment for the use of their facilities and their support.

Asian Workers Demand Equal Pay

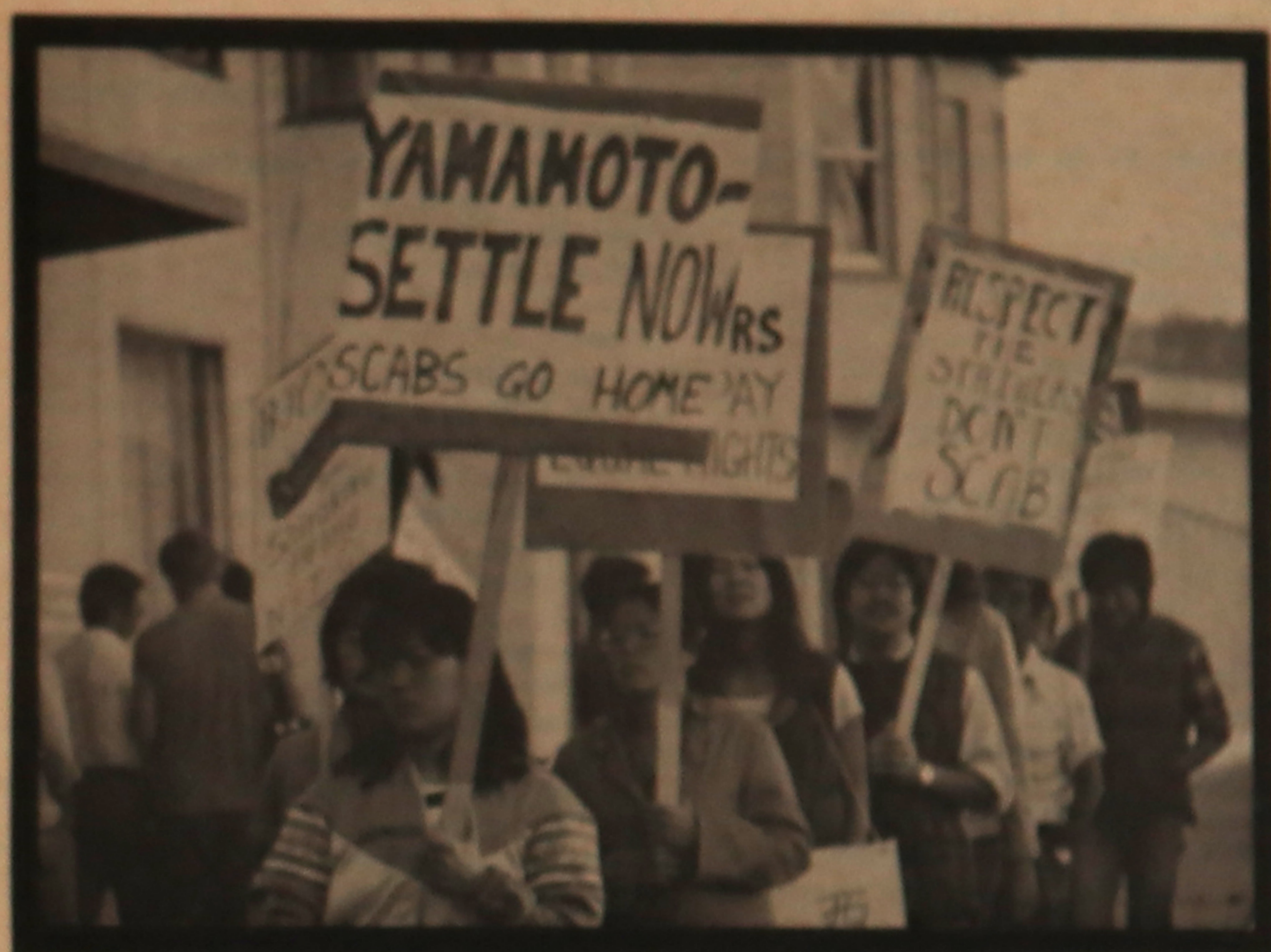


Photo by Mike Fong

Please Boycott !

ALL NISHIMOTO and SHIRAKIKU PRODUCTS:

MARUSAN SOY SAUCE
CALROSE RICE
S & B CURRY
MARUSAN MISO
NUMANO SAKE
(SAWANO TSURU)

TSURU SHIRAKIKU RICE
SHINSHUICHI MISO
SHIRAKU BRAND NORI
BULLDOG TONKATSU SAUCE
(partial list)

Six months of picketing marks the longest strike by Asian warehousemen in the history of the U.S. The strike began on March 13, 1981, when Japanese and Korean workers of Teamsters local 660 walked out against the Nishimoto Trading Co., S.F. The Nishimoto workers were earning up to 40% less than non-Asian union warehousemen. The workers are demanding conditions and wages equal to those of other Teamsters in the same industry.

This strike was patterned after the Japan Food Company workers strike late last year. The JFC strike was the first Asian strike since WW II. These strikes are significant in that Asians are now forcefully demanding their rights.

Students as well as other supporters have played a major role in both the Nishimoto and JFC strikes. As far as Nishimoto is concerned, we have participated in the pickets, the support programs, and we have boycotted the products that Nishimoto distributes. Presently, the work we have done has been so successful that Nishimoto has had to raise the prices of their products! Also, Nishimoto has been forced to reopen negotiations with the workers. They cannot afford to lose any more money now that the busy season is starting.

Hopefully this strike will settle soon, but in the meantime we plan to continue our work to help our fellow workers. SUPPORT THE WORKERS, BOYCOTT NISHIMOTO PRODUCTS!

Young Meets Old at Agbayani

This summer the Filipino History Project, a project of the Bay Area region of the Asian Pacific Student Union, organized its third annual trip to Agbayani Village, a retirement home for elderly Filipinos.

Students from San Diego, San Jose, L.A., and Berkeley met at Agbayani to meet and learn from some of our Manongs, first generation Filipinos, who came to America during the 1920s and 1930s to work the farmlands of the West Coast.

This year's program consisted of a tour of the village, cultural performances by the Maria Clara Filipino Sorority, a slideshow on the history of Filipinos in the U.S., and a preview of Visual Communications' upcoming film "Quiet Thunder" based on Carlos Bulosan's book, American Is in the Heart.

The history of Filipinos in America has not been very pleasant. Filipinos as well as other farmworkers have had to endure poor working and living conditions in addition to sub-standard wages for their labor. Through Filipino-organized unions, the manongs demanded better wages, shorter working days, and decent living conditions, but it wasn't until the 1965-1970 farm worker strike that they won major improvements. The Filipino farmworkers joined forces with the United Farm Workers (UFW) union, and together they were able to gain the pay and working/living conditions to which they were entitled.

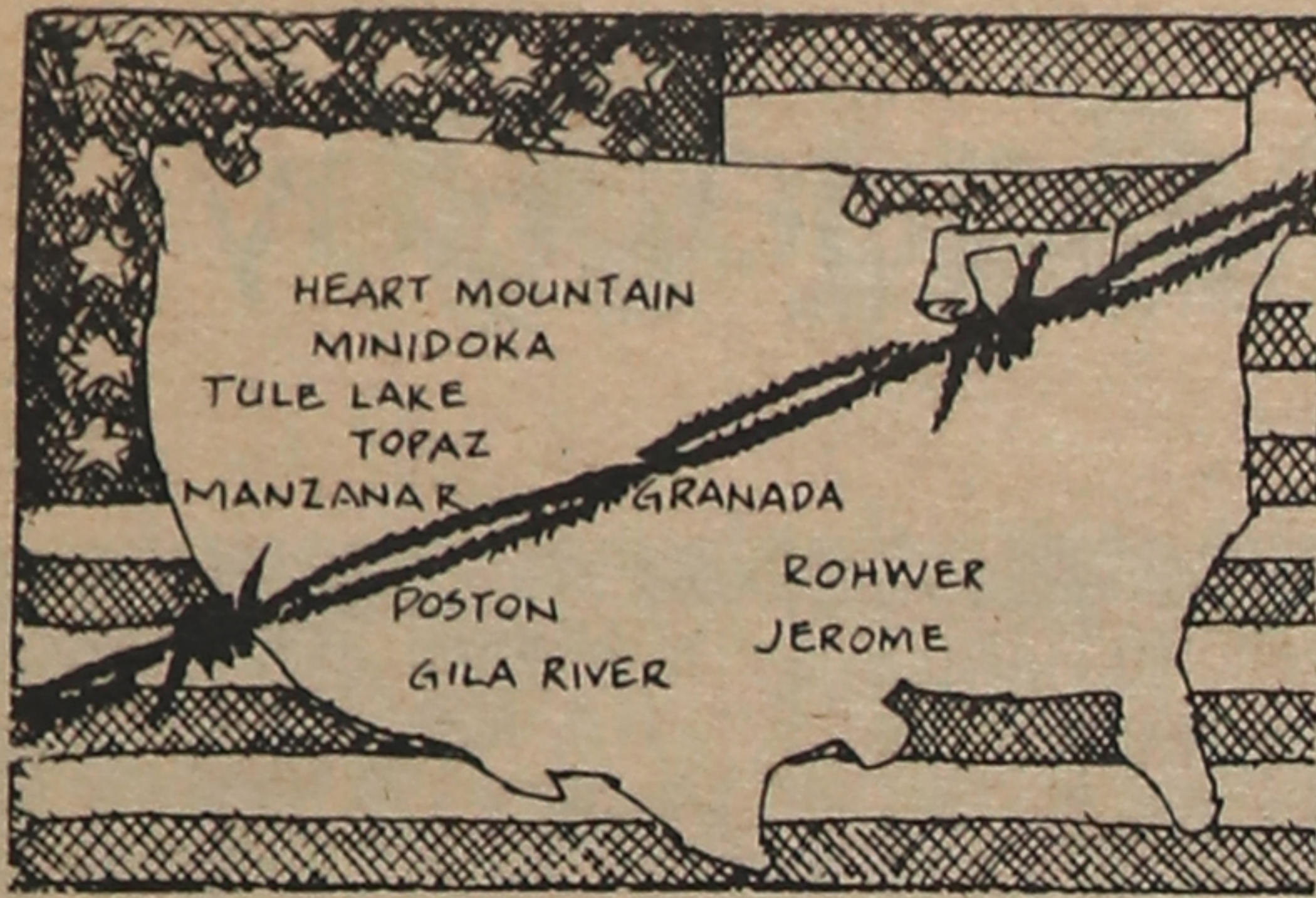
By the end of the strike, many of the older Filipinos were becoming too old to work in the fields. Many of the manongs had no family since they came to the U.S. in hopes of making their fortune and someday returning to the Philippines. For most, someday never came.

Then the farmworkers realized that they needed adequate housing for retired farmworkers, so with funding from the UFW, the construction of Agbayani began.

The village was built by the volunteer efforts of hundreds of concerned community people, students, and farmworkers. Together they completed the 59-unit complex in 1975, and named it after Paolo Agbayani, a Filipino who died while picketing in the strike.

The struggle to win the farmworkers' strike and the battle with the farm growers to build Agbayani Village has played an important role in the history of Asians in America. The annual trip to Agbayani Village has given us a chance to learn about labor struggles and to experience the daily life of a small Filipino community.

This year's attendance was impressive and we are glad that students see the importance of coming together for education, celebration, and unity with our fellow Asians, young and old.



R/R movement (cont.)

that has been suppressed for too many years. We are closing the generation gap, and reaffirming our identity and heritage.

At the same time, we are beginning to learn of the role of the U.S. government. Through the testimonies at the Hearings, we've felt the impact of the countless laws and practices that have restricted our people. Laws that prohibited Japanese from owning land, from getting certain jobs, from testifying against whites, were just a few examples of how the government has tried to "keep us down". Today, that same racist atmosphere is again on the rise -- it is no surprise that the true reasons for the incarceration have never been made public, or that just compensation has never been made to the Japanese people.

All Asians have faced the same pressure to assimilate, and denied our right to know our history. We must learn and understand our past and work towards a future where we will not have to accept the racism of our government and society. R/R is one means to organize ourselves to make this vision a reality.

The movement for R/R means:

- * bringing out the true history of our people in history books.
- * ensuring that we have a better understanding of Asians and other minorities through programs like Ethnic and Asian American Studies.
- * restoring the pride and dignity in ourselves we have been denied
- * restitution to Japanese Americans in the form of monetary compensation.
- * seeing to it that this never happens to any other group of people.
- * supporting others who have or are suffering from unjust action taken by the U.S. government.

We feel that all Asian students are an important part of the campaign to win R/R. This year, we want to work to bring the campus and community together. We can only do this with your input and support.

There is a sense of motion, of pride and dignity, of justice like never before in our community. It is bringing down the "Quiet American" and "model minority" stereotypes that some of us had even come to believe. It is charting out a stronger, more unified course for our people. Let's be a part of it. Join ASU. Join the R/R movement.



culture



at the Hearings of the
Commission on Wartime Relocation
and Internment of Civilians
San Francisco August

I know what it is to grow up alone.

Dangling

by a spider's thread
in a chilly white wind.

Fearing

the loneliness
and without alternatives
trying to quietly slip in to
the white light
hoping no one notices
(did anyone notice?)
but the light shines differently
on me.
and I know it

Secretly

the lone ronin
unsure of his sword
hiding it away
beneath the unspoken nod
of tacit toleration (or so I
think).

I know what it is to be alone
But I am alone no longer.

Something was born in me
as I watched, heard, felt
Japanese Americans
at the Commission Hearings.

Something felt good

as I saw the courage
Issei Nisei Sansei Yonsei
they spoke of suffering
they spoke of humiliation
and loneliness
but they spoke standing up
they demanded
demanded Justice.

Something reached out to me reached
out from me

to the thousands
marching in and out each day
their lips did not move
but they spoke standing up as well
alongside those in front stage
their echo resounded surged
silently together
as our Grandparents, parents,
brothers, sisters
spoke to the Commission.

What were they saying?
Did you hear them?
I did.

They defiantly brought forth Dignity.
They demanded Justice
They would stand for nothing less
than Equality.
They were standing up
All of them.

I saw

a movement.
A fleeting glimpse
soon to pass beneath
the daily struggle
once again.

A movement
All of them
All of

us.

A motion a substance
--a people.

Forged through the racism exclusion
segregation assimilation
the Concentration Camps
Producing a singular basic
impetus

With a singular basic goal
that rang so clearly those three
days.

They spoke it
All of them
Justice Dignity Equality
They spoke standing up

And I dreamt the same dream
All of them
All of us
had always dreamt.

Of a place of a time of a country
where we could
finally
take it for ourselves.

It is a good dream
It is worth fighting for
It is what ties me binds me
to my people
to my movement
I am no longer alone.

E.N.

If this "model minority" stereotype of Japanese were true, why are there community social service agencies such as Kimochi and East Bay Japanese for Action serving elderly, Asian Law Caucus, Nihonmachi Legal Outreach providing low cost legal services and the Japanese Community Youth Council and Berkeley Asian Youth Center serving youth? These are only a handful of examples, but these agencies are vitally needed by the communities to serve the so-called "model minority".

The Commissioners must present a demand to Congress to appropriate funds into providing accurate and substantial curriculum and education regarding the history and experience of Japanese Americans as well as other Asian groups. This curriculum should be researched and written by Asian American historians and instructors who are more than ably qualified, and many whose parents as well as themselves have experienced the reality of racial discrimination in this country...This curriculum has to be adequately distributed throughout the country starting at the primary school levels.

---Eddie Uyekawa, Sansei, Berkeley Asian Youth Center