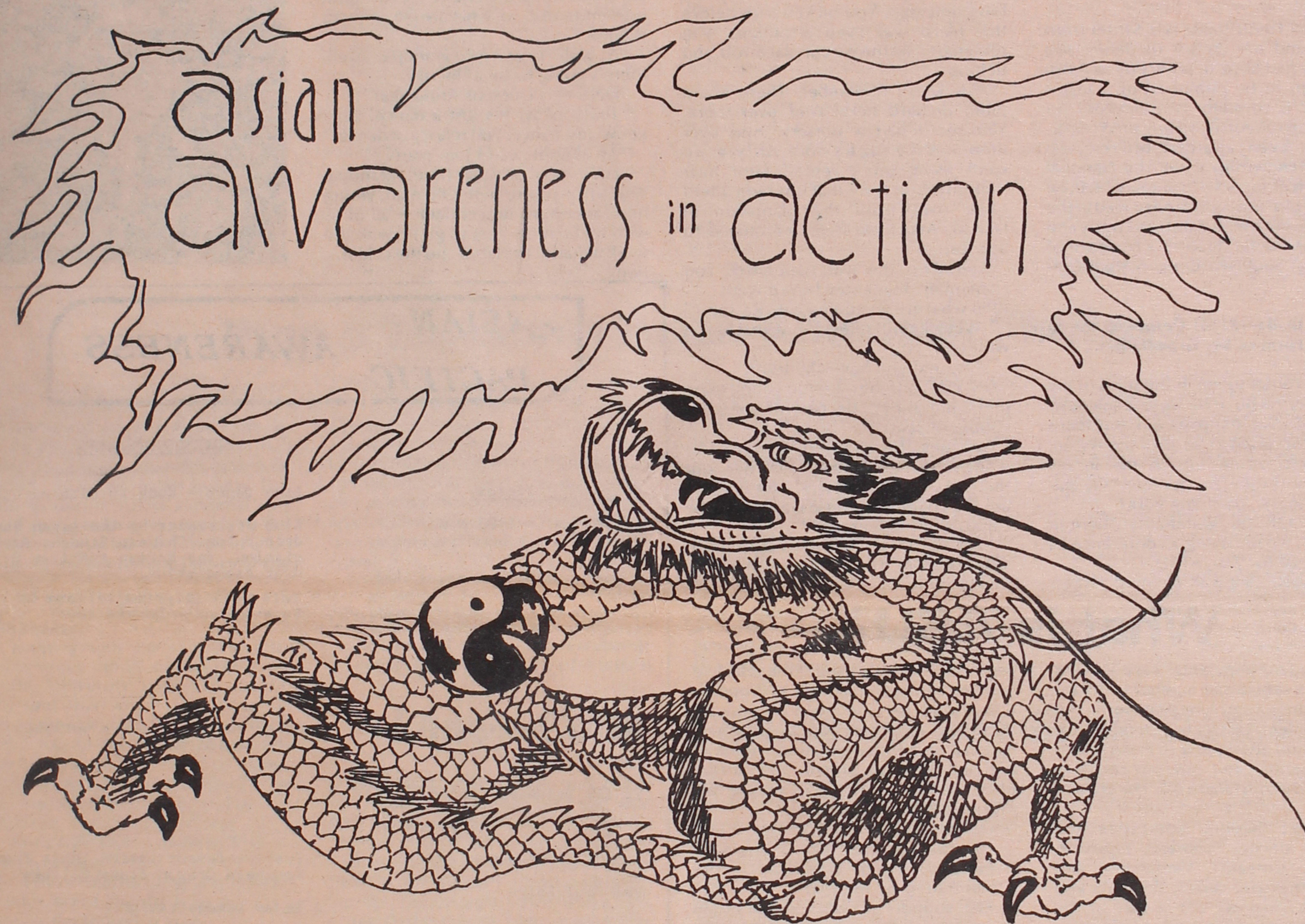


# THIRD WORLD FORUM

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tuesday

April 29, 1980



Special Edition:

*Asian/Pacific Heritage Week*

University of California, Davis

April 29 - May 2, 1980

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# Asian Pacific Heritage Week

The UCD Asian Student Union, Chinese Student Association, and the Korean Student Association invite everyone to join us in "Asian Pacific Awareness" during Asian Pacific Heritage Week April 29-May 2. Throughout this week we will be sharing our rich multi-national Asian and Pacific American art, culture, and heritage as well as our present community concerns. Awareness of these concerns will be stimulated through speakers presenting the Asian Viewpoint on Draft registration, history of WWII concentration camps and reparations for Japanese Americans, and Chol Soo Lee's case.

As student organizations on the UCD campus, it is our responsibility to uphold the

true character of Asian and Pacific people, and to build a greater understanding of the continuing concerns and development of Asian and Pacific people in America.

Over the years, many people have benefited from the Asian Pacific programs presented in the spring. Not only non-Asians, but those of us who organize the programs gain a greater understanding of the history, culture, and current concerns of Asian and Pacific people. We hope this week will provide awareness, Asian Pacific pride, and understanding which will continue throughout the year.

Celebrate Asian Pacific Awareness  
Every Week!

## Asian Pacific Awareness with Lawson Fusao Inada

April 30, 1980 Wednesday  
2:00-4:00 pm Asian Pacific Writers  
Workshop  
Tecumseh Conference rm. TB 112

Lawson Fusao Inada is a Sansei from Fresno and the author of *Before the War*, the first book of poetry by an Asian American to be published by a major firm. He is co-editor of *Aiiieeeee! An Anthology of Asian American Writers*, and has been awarded two creative writing fellowships from The National Endowment for Arts. In January 1980, he was one of 21 poets invited to read at the White House for "A Salute to Poetry and American Poets." Inada is a Professor of English at Southern Oregon State College.

Lawson Inada—APSU Comes to Me in the Form of My Grandfather...

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 in this a, 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 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 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!"

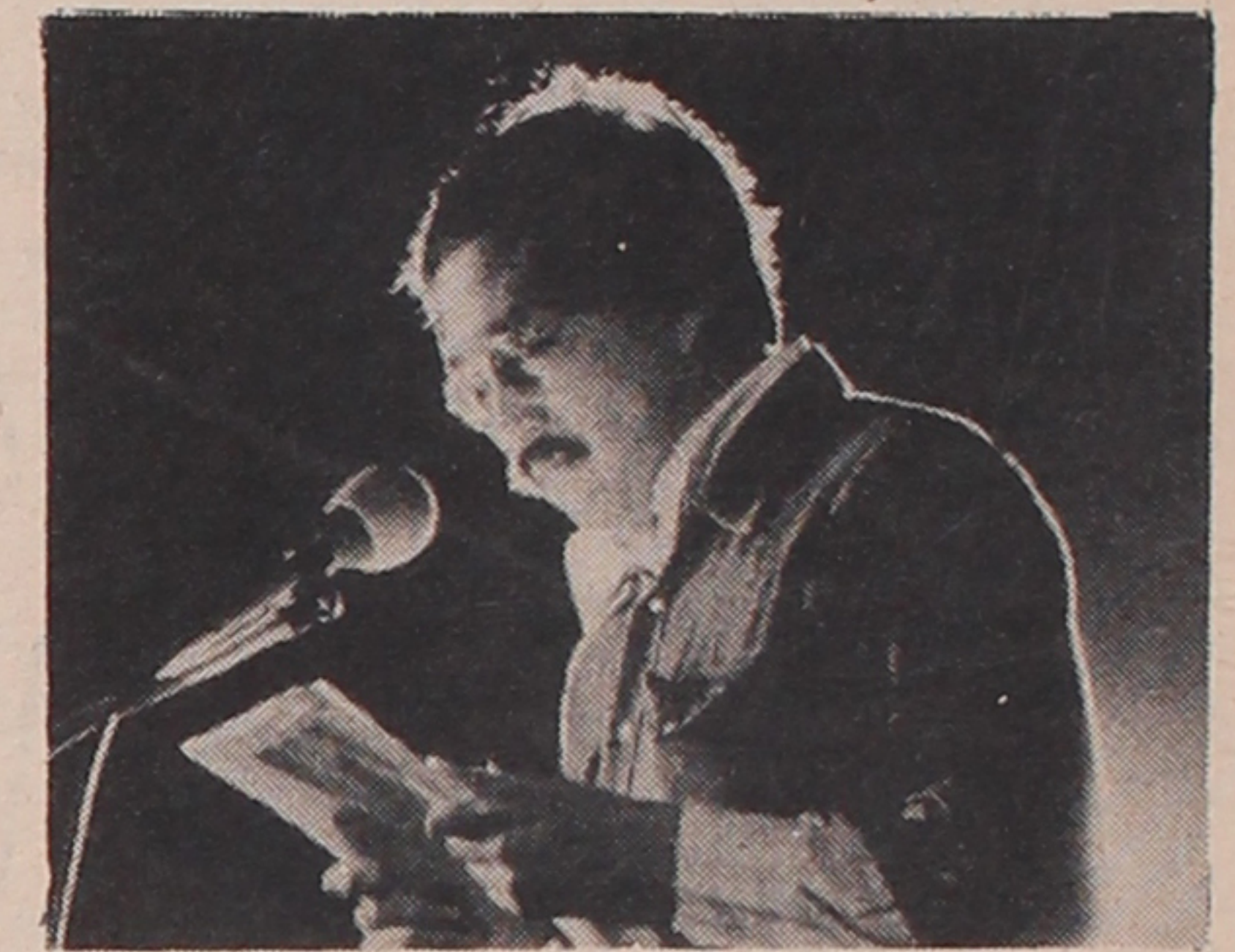
"Dees - - - Deesco! Arinadika!"

"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, ancestors, 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.



## ASIAN PACIFIC AWARENESS

### EVENTS/SPEAKERS

April 29 - Tuesday

11:30 a.m. - 1:00 p.m.

Quad

\* Lion Dance - Kung Fu Club of UCD

\* Club statements by the Asian Student Union, Chinese Student Association, and Korean American Student Association

\* Tule Lake Pilgrimage/Issue of Reparation -- Dennis Kong

April 30 - Wednesday

2:00 - 4:00 p.m.

TB 112 Tecumseh Center

\* Asian Pacific Writers Workshop with Lawson Inada

7:00 - 10:00 p.m.

Rec Pool Lodge

\* Poet-Professor Lawson Inada from Southern Oregon State College

\* Kendo Demonstration

\* Asian American Dance Collective

May 1 - Thursday

11:30 a.m. - 1:00 p.m.

Quad

\* Tae Kwon Do Demonstration

\* The Case of Chol Soo Lee - Jay Yoo

\* Draft -- Bay Area Asian Coalition Against the War

\* Food Sales, Informational Tables, and Displays by campus and Asian Community organizations

May 2 - Friday

9:00 p.m. - 1:00 a.m.

Rec Pool Lodge

\* DANCE - "And the Beat Goes On"

## What is ASU?

The student population here at Davis includes a substantial number of Asians - both foreign and American born. The Asian Student Union is a multi-ethnic organization attempting to bring Asians closer together, to tackle our common problems, and to share our culture and history.

However, besides addressing the concerns of our Chinese, Japanese, Pilipino, Korean, Vietnamese and Thai brother and sisters, the ASU also recognizes that we are a part of the general student body here at UC Davis.

We share misgivings about the selective service registration as well as Proposition 9 and see the need to educate ourselves about the rapidly changing national and global situation. Some of our past accomplishments and current plans best bring out the ASU's active role on campus as a whole:

— Our protest of the EOP recruiting film "Be a Winner" which originally excluded Asians. This led to the reshooting of the film.

— Our support of Chol Soo Lee's fight for justice through fundraisers, the circulation of petitions, and the showing of a slide show of his case.

— Our support of Asian American Studies through the Education Committee for Asian American Studies against Proposition 9, which would severely curtail if not eliminate this program.

— Activities with other ASU's such as the recent Asian Pacific Student Union basketball tourney at Sacramento State.

### A SPECIAL THANKS TO ANN UYEDA

Asian Student Union wants to give a special thanks to Ann Uyeda for all her time and devotion to our Asian Pacific Heritage Week. Ann, a freshman who resides in Tercero is originally from Hawaii. Her artistic talent has contributed to much of the posters and leaflets we have done this year. THANKS ANN!!!

### CREDITS

Aida Airoso  
Cathy Ariki  
Asian Legal Services Outreach  
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Daniel Kosai  
Lance Lee  
Elaine Lew  
Eliot Louie  
Henry Lum  
Robert Matsueda  
Don Mizumi  
New Dawn Newspaper  
Southern California APSU  
Southside Peoples' Art Collective  
UC Berkeley ASU  
Unity Newspaper  
Ann Uyeda



## Asian American Studies In 11th Year Of Existence

Asian American Studies at UC Davis began during the struggle to establish ethnic studies programs in universities throughout the United States. In the Fall of 1968, Third World students at San Francisco State University, including Asian Americans, initiated a strike to demand changes in the educational system to be responsive to Third World concerns. A similar strike occurred on the UC Berkeley campus. Through a collective effort, the students won their demands. The student activism at San Francisco and Berkeley had far-reaching impact. Even though the enrollment of minority students at Davis was increasing, the curriculum still reflected only white Anglo-Saxon values. Consequently, a student group called Asian American Concern (AAC) was formed early in 1969. Most of AAC's early discussion centered around ethnic awareness and problems of racial discrimination on the Davis campus. Students shared their frustration at the curriculum of American educational institutions exclusion of Asian people's experience. Enthusiasm and involvement continued to grow in AAC.

In May of 1969, AAC sponsored a symposium that drew over 600 participants from Northern California. The first course, dealing with the historical experiences of Asian Americans, was also organized that spring. Even though it was an experimental course, over one hundred students participated. During the same period, students fought for and developed the Asian American Studies program. In the Fall of 1970, the first full-time faculty member was hired and Asian American Studies began to develop.

Since the inception of Asian American Studies, faculty, staff, and students have introduced creative and innovative methods of teaching, learning, and working together. Undergraduate students may serve as discussion leaders or teaching assistants for classes and also are an integral part in the decision making process of the program. This year Asian American Studies created an Advisory Board consisting of people concerned with the direction of Asian American Studies. Members represent various sectors of the community: faculty and staff, the Asian community,

and students.

Various courses in Asian American Studies have a distinct community emphasis. Speakers from the community may be guest lecturers, or field trips to locations of Asian interest, such as Angel Island, farm labor camps, Tule Lake, and Locke may be part of the course.

Thus, Asian American Studies began in response to student concern for education which would be specifically relevant for Asian American peoples and communities. This does not mean that the program was to be exclusively for Asian Americans, but open to all people interested in an Asian American perspective regarding their history and experiences in this country, as well as their roots in the respective ancestral culture. Although University administrators and faculty have mediated the establishment of the programs, Asian American students representing community interests, have played and continue to play a leading role in defining as well as implementing the programs which include the right of active participation in their education.

Asian American Studies is committed to exploring alternatives for improving the social, political and economic conditions of Asian Americans while maintaining a sense of peoplehood on a truly equalitarian basis with other peoples in the society. At a personal level, this involves assisting students in coming to a better understanding of their ethnic identity. For those who want to pursue the program more extensively, Asian American Studies prepares students for public and community service that will support the viability of Asian Americans and their communities. This is accomplished through exploring past and present experiences of Asian American communities, as well as theories and methods of social change.

A concentration in Asian American Studies is available through an Applied Behavioral Sciences major in the College of Agricultural and Environmental Sciences. For more information regarding the major, classes that are offered, or other matters, call 752-3625 or drop by Asian American Studies in TB 99 (across from 194 Chem).

## Prop 9 Threatens Asian American Studies

In the light of recent developments in state politics that will effect the University of California (Prop. 9), it has come to our attention that should Prop. 9 become a law, the educational standards of the U.C. system will suffer greatly. The power to decide where potential cuts should come from goes directly to the bureaucracy which the bill seeks to limit. Obviously the controlling parties of the system will not cut their own throats. They will pass the cuts along which will directly effect the education of the student body.

In keeping with the history of relations between ethnic studies programs and the University system, it can be safely said that when cuts are to be made, ethnic studies programs will be on the top of the list. Unfortunately many people do not feel that ethnic studies programs are worthwhile or offer any benefit to the educational curriculum. We do not feel that this is true. We would like to speak in defense of ethnic studies.

The ethnic studies programs benefit the educational standards of the U.C. system in the following ways:

1. Ethnic studies help to correct the negative history of Third World people in the United States. The programs provide education on the contributions of ethnic minorities that are not recorded in high school history books. To deny students of ethnic studies is to deny them an important part of American history or knowledge of it.

2. Ethnic studies helps students to develop and define a positive sense of identity and ethnic pride. As a result of many years of racism and oppression by the dominate society, ethnic people have developed low social position as well as low self esteem. By learning about our struggles we can seek the methods to affect a possible change.

3. Ethnic studies helps to combat racism through the promotion of understanding by both factions. We try to break down the stereotypes that have built up over the years through misrepresentations, limited exposure, and bigoted attitudes. Before one can solve a problem, he must first understand it's

dynamics. We study the stereotypes and let others know that they are usually derogatory and always limiting.

4. Ethnic studies helps to promote understanding between ethnic people and the majority. Each of us as individuals can show that we don't choose to be labeled and hence we each can educate one another and break down the stereotypes.

5. Ethnic studies encourages the student to have an audible voice in his own education. The structure of the program is such that students are encouraged to participate and are able to affect change when necessary. The idea of students

having a voice in their own education is so important that if lost, we become totally insignificant within the system. Unfortunately this kind of structure is not prevalent outside of the ethnic studies program.

Based on these experiences we feel that ethnic studies programs are just as important to our educations as math or chemistry. The program serves these very important purposes for the educational structure.

In order to preserve ethnic studies and the high quality of education in general, we must first unite against the common enemy, Prop. 9; then we can

work towards the betterment of the educational system. For now we must insure that the tax cut will not benefit the ones it is supposed to affect, big business and government. Also in order to gain a louder collective voice, the different ethnic studies programs must come together to fight for survival. Together we have a much better chance for continuation. We must also ally ourselves with the general student population to fight against Prop. 9 which will have a detrimental effect on us all. We are in school to gain an education, and for this we must fight if we believe our educations are important.

## Laney College Students Win Back Classes

Students at Laney Community College in Oakland, California, have just won back classes that had been massively cut by the Peralta Board of Trustees. These cuts would have severely crippled Ethnic Studies and virtually eliminated Asian Studies. The struggle crystallized a fight Laney students have been waging over the past two years against cutbacks.

This is a rare victory these days when college administrations everywhere are trying to wipe out the gains of the 1960's student movement. Ethnic Studies, in particular, has been a main target of attack all across the country.

UNITY (and before that *Getting Together*) has covered struggles and has been active at Laney for years. As UNITY correspondents, we felt that all students could learn from the Laney Asian Studies struggle and apply the lessons at different campuses to bring still further victories.

Our struggle this spring started on March 15 when over 40 teachers in the Peralta Community College District received layoff or hour-reduction notices. These were concentrated at two campuses serving mainly working class and minority people — Laney and Merritt Colleges. These are just the kind of schools that are suffering the worst attack nationwide. The cuts would have hurt or eliminated many programs at

Laney — journalism, foreign languages, media communications, nursing, machine shop, and of course Ethnic Studies, particularly Asian Studies.

The cuts sparked a massive spontaneous reaction among the students and staff, including such diverse groups as media arts students, Black Studies staff and the teachers union.

Third World student organizations and community people took up organizing a resistance campaign. These groups have gained much experience over the past two years in how to (and how not to) wage a struggle against cutbacks. For instance, this year they have taken up struggle for the campus (please see page 6)



Students, teachers and other supporters in the struggle to save the Asian Studies program at Laney College, Oakland, California. (UNITY photo)



## Join The Tule Lake Pilgrimage May 17-18

On February 19, 1942, three months after the onset of World War II, President Franklin Roosevelt signed Executive Order 9066. This "Executive Order" authorized the racist incarceration of 112,000 Japanese in the U.S. into ten concentration camps located in the most desolate, isolated and barren wastelands in the U.S. Opened in May 1942, Tule Lake was the largest of the camps with a population of 18,000. Tule Lake was later selected as a segregation center for "troublemakers."

In addition to the loss of their homes, farms, and livelihood, the Japanese had to endure wretched camp conditions. Those interned at Tule Lake faced even more brutal conditions, including direct military rule for months. Tule Lake was the site of massive demonstrations, hunger strikes, and riots in protest of the deplorable and repressive conditions. Tule Lake is an example of how the Japanese people actively fought under the most difficult conditions.

The Tule Lake Committee is an all volunteer community organization which sponsors educational activities about the World War II concentration camp experience of Japanese people in America. Our members are of all ages and backgrounds throughout the Northern California area.

Since its formation in 1978, the TLC has sponsored two successful pilgrimages to the Tule Lake Concentration Camp Center near the California/Oregon border. Last year over 400 people from San Francisco, Sacramento, and San Jose joined us for the Tule Lake Plaque Dedication ceremonies and pilgrimage which was coordinated with Japanese American Citizens League.

Tule Lake is located in Northern California near the Oregon border, about an 8-hour drive from the Bay Area. We plan to leave by bus from the Bay Area and Sacramento on Friday

evening, May 16. Exact departure times and locations will be sent to those who register for the pilgrimage. A registration fee of approximately \$25 dollars covers the entire weekend expenses.

Lodging will be provided in the Tule Lake Fairgrounds (bring your sleeping bag). We have also reserved motel rooms in Klamath Falls. For Issei 65 years or older, lodging will be paid for. All others who wish to stay in motels will have to pay for their rooms.

There will be four meals provided. For those people lodged in Klamath Falls, there will be three meals. We encourage people to bring snacks for the 8-10 hour bus ride.

On Saturday, May 17, there are several activities. In the morning, there will be tours of the camp site led by former internees. After lunch, there will be a



series of workshops on reparations, art and culture in the camps, redevelopment and community issues, a children's workshop, and recreational activities. In the evening, there will be a cultural program at the fairgrounds. The program will include poetry, skits, singing, and speakers. A raffle will close the program before a final statement by the Tule Lake Committee. On Sunday morning, the buses will go to Klamath Falls for a memorial service at the cemetery. We will leave for the Bay Area at noon and should arrive by 8 p.m.

Please sign up early for the pilgrimage. The deadline for registration is May 1, 1980, or until we fill our capacity. Tell your friends, family, co-workers and classmates!



## Expressions From Exile

**San Francisco** — Art works of 17 different Japanese American artists were displayed in San Francisco's Nihonmachi on April 27-29, 1979. The exhibit included examples of folk arts and crafts, photography and traditional *sumi-e* (brush painting). All were created under the hard conditions of the World War II U.S. concentration camps. Because canvas was in short supply, artists used green Army duffle bags which they bleached white. Other artists collected rocks and shells and carved wood sculp-

tures.

Many of the works expressed the suffering and anger of the Japanese who were forcibly removed from their homes to live in tar-paper shacks in the sweltering deserts or desolate mountain areas.

Art played a vital role in the camps because it was a creative outlet for thousands of internees. Today, these art works are lasting reminders of the strength and resistance of the Japanese people in the U.S.





# Asian Community Internships

Asian American Studies program helps prepare students for public and community service. It educates students about past and present experiences of Asian American people as well as the problems facing many Asians in their own communities. The Asian Community Internship Program was developed in January 1980 to help fulfill these goals.

Internships in the Sacramento Asian communities are available in a wide range of areas such as research, coun-

seling and teaching. Japanese American Historical Research Internship involves interviewing elderly Japanese Americans about their experiences in the internment camps during WWII, collecting pictures of the period, and developing presentations about these experiences. Indochinese Counseling Internship enable the intern to personally assist Indochinese refugees in adjustment, communication, and information of services available to them. At Jan Ken Po Gakko, a summer school program teaching Japanese culture,

the Teaching Assistant Intern will be working with children from ages 5 to 13.

Students are placed on part-time basis for one or more quarter. They coordinate their internship proposals with the Asian Community Internship Developer and an Asian American Studies faculty sponsor. The faculty sponsor usually requires a final paper, journal, artworks or other evidence of the student's learning experience in the field. In order to obtain a minimum

of 1 unit of credit, the intern must put in 3 hours per week for 1 quarter (e.g. a 3 unit internship means a 9 hour per week commitment for 10 weeks). At the end of the internship the intern is also expected to fill out the Internship Evaluation form.

If you have any questions/interested in doing an internship for Spring quarter, summer, or Fall quarter call Aida Airoso, Asian Community Internship Developer, at Asian American Studies (752-3625).

## new defense committee demand: Free Chol Soo Lee!

**San Francisco**—The movement to free Chol Soo Lee, the 27-year old Korean immigrant sitting on San Quentin's death row, enters into its third year of struggle as supporters reaffirmed their commitment and support at a meeting held in Oakland on October 7. Attending the meeting were representatives from the Sacramento Chol Soo Lee Defense Committee and the Los Angeles and San Francisco Bay Area Committees to Free Chol Soo Lee.

Chol Soo Lee presently faces two separate hearing before the Third District Court of Appeals in Sacramento and the California Supreme Court.

The District Court of Appeals hearing was initiated by the Sacramento District Attorney's office to reinstate Lee's 1973 Chinatown murder conviction, overturned last February by a Sacramento court. Oral argument should be set sometime in late October to early November.

At the hearing before the California Supreme Court, defense attorneys, Leonard Weinglass and Peter Young, will appeal Lee's death sentence received last May 14, for a prison killing committed in self-defense when Lee was attacked by a neo-Nazi prisoner. This hearing is expected to be set in late November or December.

Recognizing the critical need for community and broad-based support to secure Lee's freedom, the three committees made significant steps towards solidifying their basis of unity as well as planning out future joint work.

### Why new network formed

The meeting was called by the San Francisco Bay Area and Los Angeles Committees to Free Chol Soo Lee, whose members were formerly a major part of the Chol Soo Lee Defense Committee (CSLDC). These new local committees were formed after members of the Workers Viewpoint Organization (WVO) obstructed the democratic process of the CSLDC and began to unilaterally impose their decisions on the group. At a recent CSLDC rally at San Quentin prison, WVO members physically blocked invited speakers from the Asian Pacific Student Union from issuing a support statement for Chol Soo Lee. In Los Angeles, WVO members tried to prevent two CSLDC members, who had raised disagreements with WVO, from entering a meeting.

Because of WVO's destructive activities and their refusal to abide by the majority decisions of the CSLDC, members of the SCLDC broke from WVO to form a new support network to carry on the work. The new committees stress that democracy and principled unity are the very cornerstones of the support work.

At the October 7 meeting, representatives of all three committees united around a common set of principles of unity.

The Committees to Free Chol Soo Lee and the Sacramento Chol Soo Lee Defense Committee encourage and welcome all people who can unite with their principles to join and work with them. Based on past and present work they have already won much support from people of all ages and backgrounds including Korean youth and students, Asian American students and activists, Korean youth and students, Asian American students and activists, social workers and others.

### Plans and demands

All three committees plan to initiate a petition drive addressed to Governor Jerry Brown with the following demands:

1. That the state of California immediately release Chol Soo Lee from custody.
2. That the State Appeals Court uphold the habeas corpus decision of Superior Court Judge Lawrence Karlton which should have released Chol Soo Lee from custody for the 1973 Chinatown murder.
3. That all harassment come to an immediate end and that all of Chol Soo Lee's rights be restored.
4. That Governor Brown unconditionally pardon Chol Soo Lee. It is criminal that this innocent man should continue to languish on death row.
5. That Chol Soo Lee be given reparations and restitution for seven

years of wrongful imprisonment.

The committees are also planning major fund raising and educational

events in the Korean community, among Asian Americans and in other communities. (please see pg. 7)



Asian Legal Services Outreach (ALSO) is a community organization of Asian American law students, lawyers, and community workers which provides basic legal services and education to the Sacramento Asian and Pilipino communities.

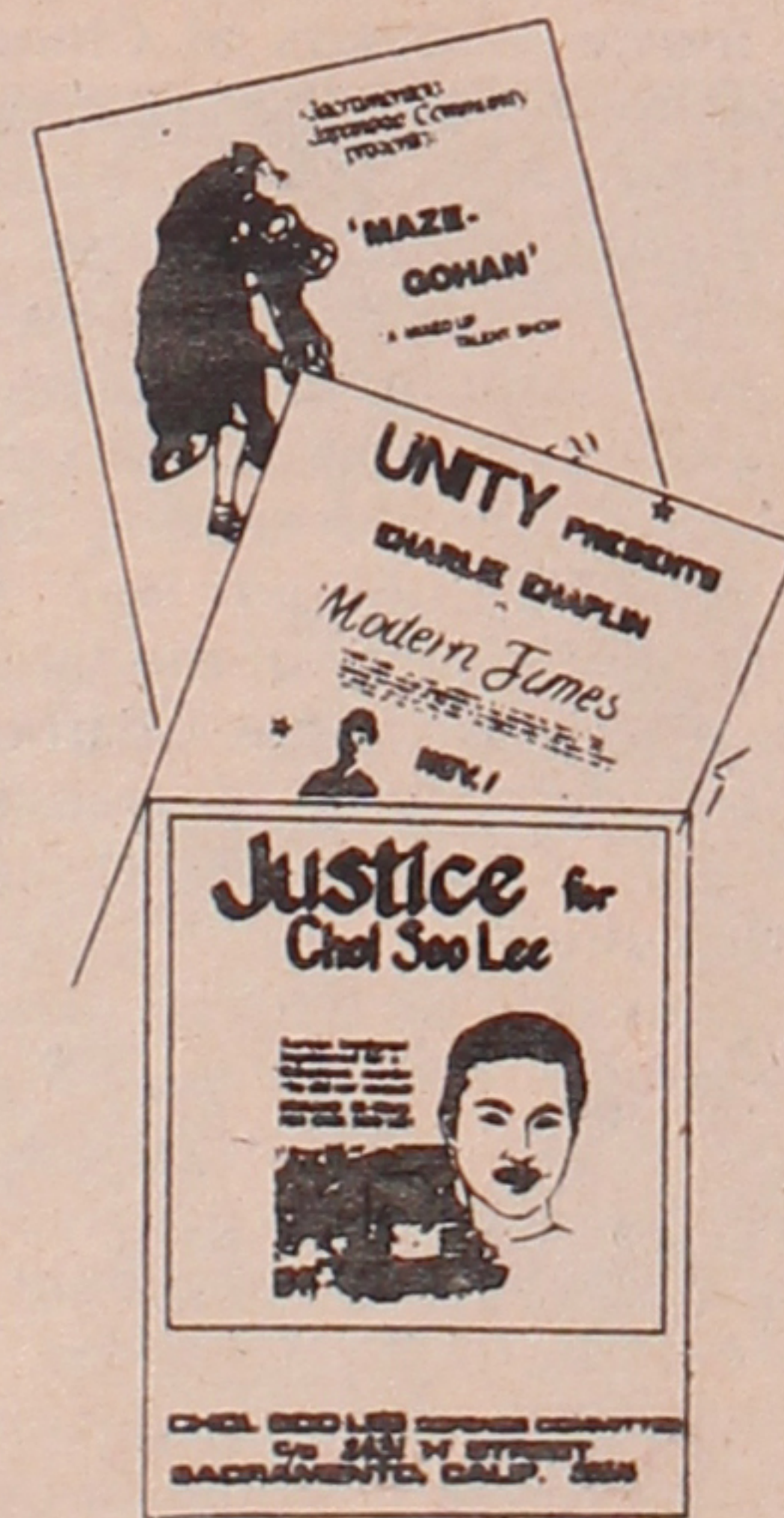
Our services include bilingual help regarding any legal concerns, such as employment, housing, immigration, welfare, social security, and the like. At the same time, we recognize that it is not enough to provide "band-aid" type assistance in solving the short-term problems of the community. ALSO is concerned, as well, with attacking the underlying racial, sexual, and economic discrimination from which the problems

of our clients arise. Towards this end, we organize educational workshops on legal rights and current issues to deal with community problems. We also put out a bilingual quarterly newsletter to provide timely information on legally-related topics, as well as updates on ALSO's services and activities.

We welcome interested persons—law students, community workers, bilingual persons—to volunteer their services. A lot of our services involve helping to fill out administrative forms, and do not require legal expertise.

Our office hours are from 10-5 p.m., Monday through Friday. We are located at the corner of 8th and T Streets, and our phone number is (916) 444-2826. Call us any time. We are here to serve you.

## Sacramento Asian Community Forms Art Collective



Posters by SPAC.

**Sacramento, CA** — Throughout the development of the Asian movement, artists have contributed their time and work to promoting the concerns of the Asian community. With this goal in mind, we the Southside Peoples' Program Committee brought together Asian artists, community members and students to form the Southside Peoples' Art Collective (SPAC) in 1978.

In only a short time, SPAC became known as a resource to community and activist groups —providing low-cost art work, leaflets, silkscreened posters and T-shirts from their garage workshop. As one collective member said, "By sharing our skills and knowledge, we are able to serve our community and for many of us, this is the first time we are using our art."

The Art Collective faces the challenge of defining the role and the tasks of Asian American artists. The mass media has reduced Asian art and culture to little more than racist stereotypes typified by the kung fu's and the geishas. As one artist put it, "We must use our skills to

smash these racist concepts and drawing from the things of our past, begin to produce art that truly reflects our feelings and our experiences."

At the present time, we are supported by volunteers and small donations from the groups we have served.

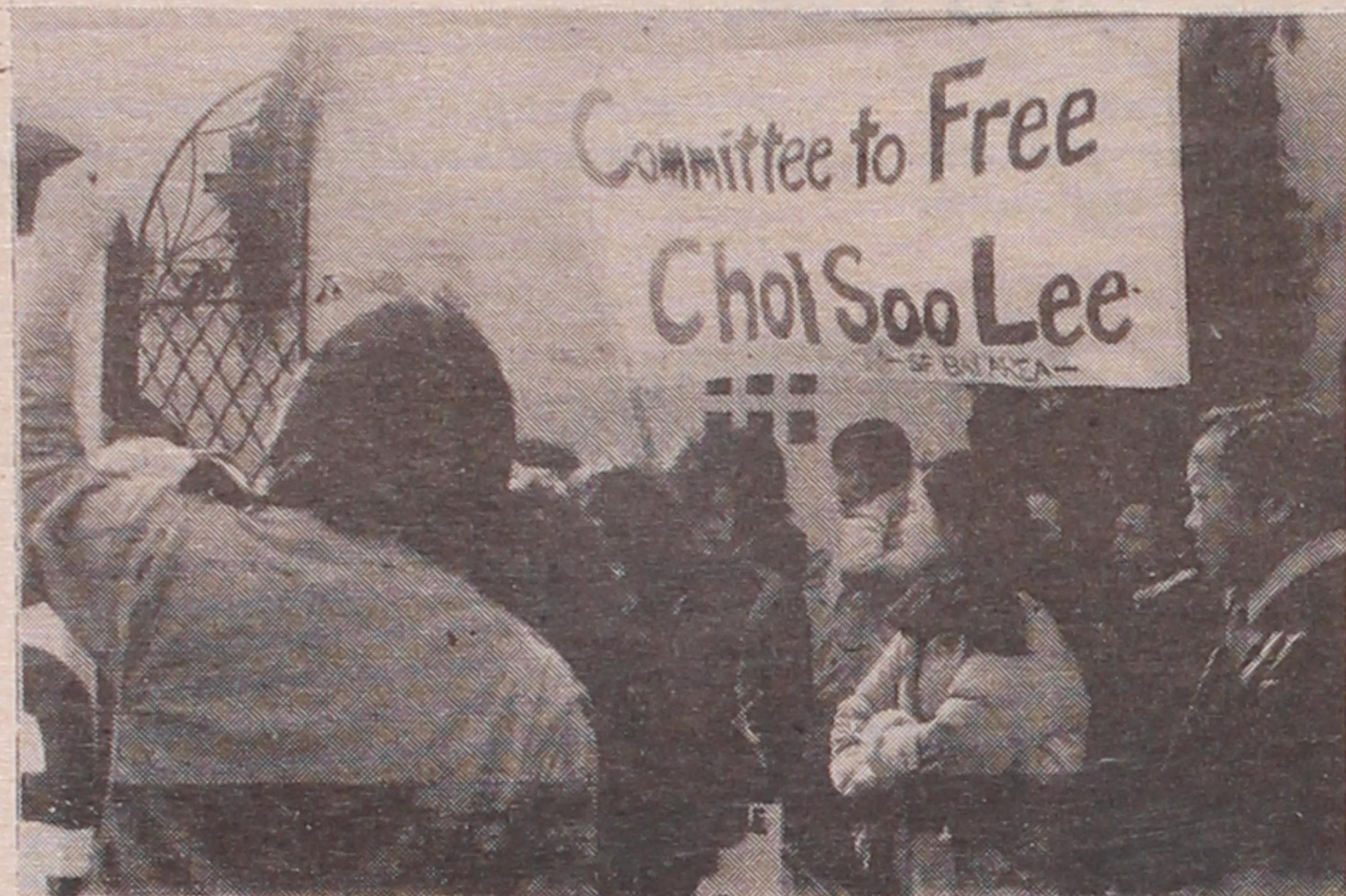
The Art Collective will soon be receiving \$3,575 in funding to purchase silkscreen equipment. The funds were awarded through the Self-Development of People (SDOP) fund of the Presbyterian Church. SDOP funds are allocated to grass roots groups which are actively involved in their communities and are working to alleviate conditions of discrimination and oppression.

With the addition of much needed equipment, we will begin to expand our work and be able to train others in silkscreening.

Although we are a young, growing group, we have been able to work with a broad sector of the Asian community and hope to work with more people of all ages and backgrounds.



## Free Chol Soo Lee!



A major victory in Chol Soo Lee's seven-year fight for freedom was gained on March 21 when the Third District Court of Appeals in Sacramento, California, unanimously upheld Lee's Writ of Habeas Corpus decision. Lee, who is sitting on San Quentin's death row, was wrongfully convicted of a 1973 San Francisco Chinatown killing and a subsequent prison killing committed in self-defense when he was attacked by a neo-Nazi prisoner.

The 1973 Chinatown murder conviction was overturned in 1978, but the Sacramento District Attorney tried to reinstate it in February. This month's appeals court decision significantly confirms that Lee's conviction was unfair and illegal, clearly indicating that he should never have been imprisoned in the first place. Lee's attorney, Leonard Weinglass, is currently working on a motion to have Chol Soo Lee taken off death row.

Lee's attorneys have also filed an appeal of the death penalty for the self-defense prison killing. No date has been set for the hearing, but supporters are more than hopeful of a successful appeal now that the writ has been upheld confirming Lee's wrongful imprisonment at the time of the prison killing.

Mass support and grass roots organizing have been key factors in winning and upholding the writ, thus bringing Lee's freedom one step closer.



## Laney College . . .

(cont. from page 3)

child care center. Learning from past and ongoing struggles, the clubs formed a broad front which included students, teachers and community residents of many social strata.

### DEFENDING ASIAN STUDIES

The response to the cuts was deepest and broadest among Asian students, since Asian Studies is a very popular program at Laney. Even some U.C. Berkeley students come to Laney to take Asian Studies! The program started at Laney in 1970, and only because Third World people fought for classes to teach about their history, struggles and culture.

The Asian Studies struggle became the sharpest of the anti-cutbacks struggles, and the Laney Asian/Pacific Student Union (APSU) took the lead in the resistance front. The APSU was able to organize and build broad support from people of all ages and nationalities, even drawing whole Asian Studies classes to APSU meetings.

Within the campus coalition, the Asian Studies struggle helped build multi-national unity. The APSU and the Black Student Union (BSU) brought out how the cuts particularly hurt minority students. Other Third World people defended Asian Studies because "it was just a matter of time" before other minority programs would receive the ax.

Students and community people showed a lot of imagination and energy in fighting for Asian Studies. The APSU organized a massive letter-writing and petition drive on campus, while others contacted the mass media. Beyond the campus, one woman circulated a petition at her family store in Chinatown, and an elderly student made a wall poster poem about the struggle, which he brush-painted in Chinese. His poem

was published in many chinatown papers, including the *Chinese Times* — the largest U.S.-based Chinese daily.

### Confronting the board of Trustees

The two sides of the struggle confronted each other sharply at the March 20 meeting of the Peralta Board of Trustees. The APSU led a large Asian student contingent, and the meeting was packed with students, faculty and community supporters, including Chinese businessmen. The Mandarin language teacher challenged the board to go to the streets of Chinatown and ask about Asian Studies at Laney. "You'll see how well-know the program is and how much support there is!"

Speakers from the BSU, the Black Studies Department, teachers, and representatives of the Disabled Students all spoke up for Asian Studies, and linked it to the whole struggle against cutbacks.

As arrogant and racist as they are, the board showed they are really paper tigers when confronted with the masses of people. Eleven days after the board meeting, they cancelled almost all the layoff letters. The coalition won back all the Ethnic Studies instructors' jobs and reversed over 75% of the layoffs district-wide. In putting up such a hard fight for Asian Studies, we showed the trustees they would have a tough time implementing their cuts. They saw they had no choice but to back down.

Even with this victory, Laney students are pushing to have all the layoffs taken back. As one of the students said, "We don't just want to keep what we have, we want to expand the programs!"

### Lessons to Share

In building a broad, multinational struggle against national oppression on campus, we can't underestimate the role

of the mass student organizations like the APSU, the BSU and the LASU (Latin American Student Union). The APSU was able to play a leading role and the BSU a strong supporting role because both clubs are involved in day-to-day work to build deep and broad roots and credibility among the students, the campus community and the community at large. This is different than the "get-rich-quick" schemes promoted in the clubs by certain opportunists, who downplay the day-to-day work of student organizations.

It was proven in practice that the Asian Studies struggle — if given correct leadership and a lot of hard work — could rally a broad united front of different nation-

## Racism on the screen: the resurrection of Charlie Chan

At the announcement of a new Charlie Chan movie members of Chinese for Affirmative Action, the Asian Student Union, San Francisco Human Rights Commission, black and Native American activist groups and numerous other Asian associations denounced the making of such a move, and asked that it not be made. Producer Jerry Sherlock claimed, "Why should we? There's nothing offensive about the film."

The answer is simple. Charlie Chan films are derogatory, degrading and insulting to Chinese people and the Chinese culture.

The writers of such films satiate them with fortune cookie and confucius sayings. In all my interactions with Chinese people I have yet to hear someone say, "A man should never hurry except to catch a flea." Such statements are gross perversions and satirical of Chinese philosophy. Moreover, they also make Chinese people seem full of quotations.

Charlie Chan worked faithfully with

alities, strata of people, and groups to fight for common goals. The coalitions that are built must rely on broad, mass student and community participation and struggle to achieve its goals. They must be the kind of force that can put words into practice and show people what they stand for concretely.

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We hope that other revolutionary and progressive students can learn from our struggle and win victories on their own campuses. Laney students are committed to defend and expand the gains of the 1960's!

the police and the government. One can therefore assume that he was an American citizen. Nevertheless he lacks mastery of the English language. He speaks in jerky tones, forgets modifiers and does not know of plurals. Hollywood implies that all Chinese are foreigners and cannot assimilate even when living and working in America for years. Even the Americanized sons of Charlie, although they have no heavy accent, are nothing but inept fools. (an image typical of the Asian male in movies.)

Chan, a proud family name, is added to Charlie to subtly ridicule Chinese. First of all the phoneme "Ch-" is used twice, much like "Porky Pig" and "Mighty Mouse," in "Charlie Chan. Secondly, he is not referred to as Charles but as the boyish, goofy "Charlie."

Of all the Charlie Chan movies a real Chinese actor has yet to be employed in the starring role. Studios have claimed that the Asian actors do not portray Charlie well enough. But, as Paik stated



# APSU builds unity in Asian Pacific Student Movement

"APSU is like a wind....At first the wind was mild, but as I sat, the wind gathered speed. I could feel its strength as it turned into a whirlwind when students began to unite in a common cause." (Luke, from UC San Diego)

Such was the unity and enthusiasm of hundreds of Asian and Pacific Islander students at the Third Annual West Coast Asian/Pacific Student Union Conference held at Stanford University on November 17-18. Representative from 35 high schools and colleges from Washington, Oregon, Colorado and throughout California united around campaign proposals, and participated in workshops, cultural programs and a disco, in one of the last Asian movement events of the decade.

Todd Lee, co-chair of the conference 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." Added co-chair Hope Nakamura, "**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."

## Chol Soo Lee campaign

APSU initiated a West Coast campaign to free Chol Soo Lee, a Korean youth unjustly convicted of murder and sentenced to death. Robert Kikuchi-Yngojo opened with a moving performance of the "Ballad of Chol Soo Lee." Guest speaker Jay Yoo, one of the coordinators of the Sacramento Chol Soo Lee Defense Committee, detailed the history of the case, emphasizing that Chol Soo was a victim of racism in the U.S. legal system.

Song, from the Sacramento Korean Student Network, linked the case to the situation facing Korean immigrants, "Koreans think the U.S. is like a dream. What they find is just the opposite—racism, prejudice, and discrimination."

For the campaign, APSU will publish an educational pamphlet, mount a petition drive to gather 10,000 signatures, and sponsor a West Coast Week of

Protest and Fund Raising in February. As many people are still unfamiliar with the issue and require a deeper understanding of Chol Soo's struggle, the APSU stressed the need for through education, building personal ties with the brother, and connecting his plight to the need for bilingual education and community services.

## Improving APSU communications

The APSU also united around a proposal to strengthen the West Coast communications network to facilitate closer ties between the APSU center at UC Berkeley and the regional and local campuses. The plan set goals for publishing a West Coast-wide newsletter, hiring a staff to handle APSU communications, and for fund raising. Loud cheers went up as students from the University of Colorado at Denver announced their intention to form a Rocky Mountain regional.

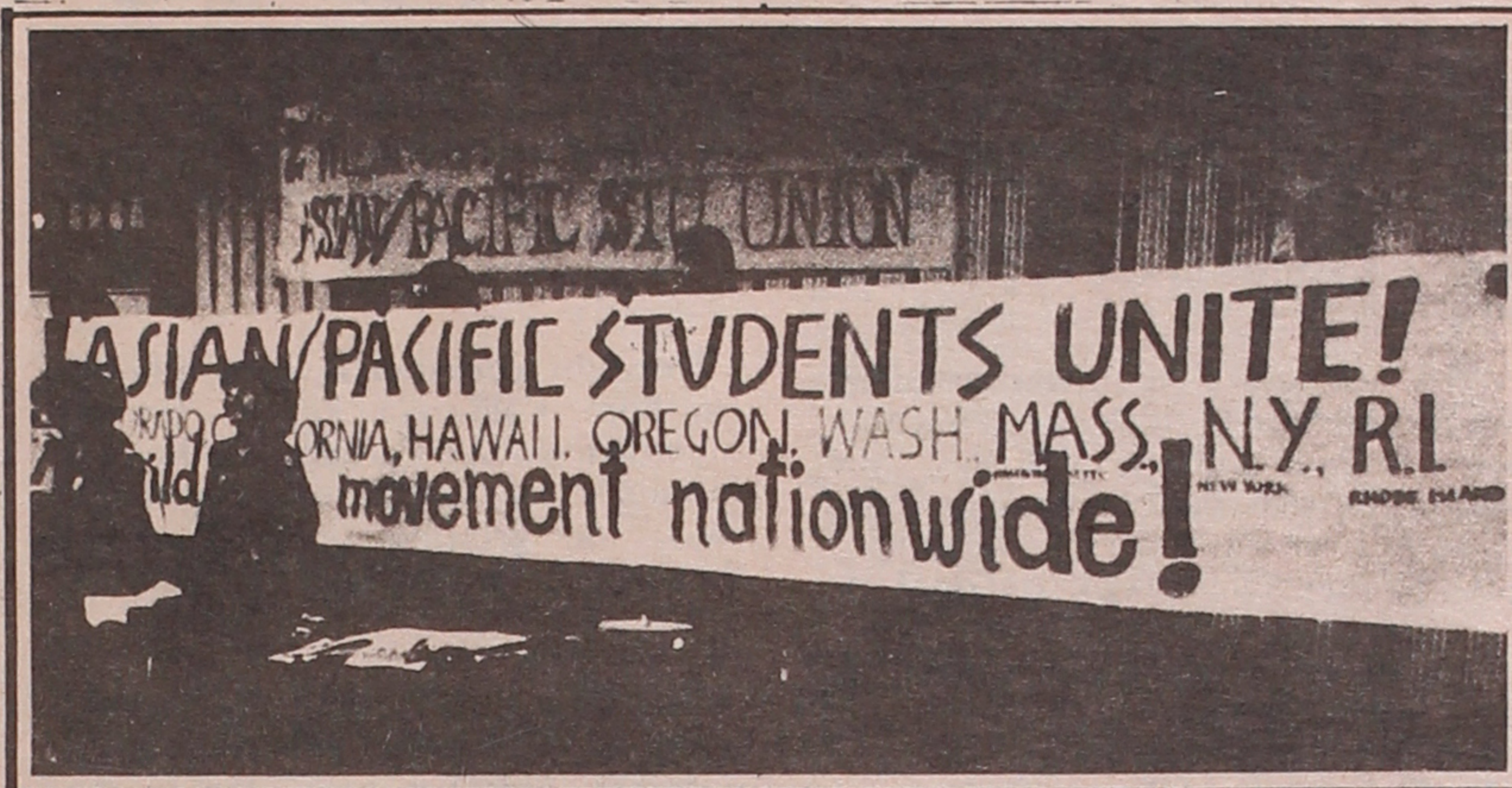
Solidarity statements were given by the East Coast Asian Student Union and an Asian American coordinator from Oberlin College of Ohio, expressing their unity with APSU and reporting on their work in building Asian student networks. Inspiring messages were also presented by Laney College Black Student Union, South Bay MEChA Central, and the Progressive Student Organization/UC Berkeley.

## APSU builds unity in the Asian movement

Several workshops capsulized APSU's role in the growing Asian movement, where students have joined with workers, community organizations, and other progressive forces in building a broad united front against national oppression.

The campus workshop hit at the need to fight against cuts in Ethnic Studies and EOP-type programs. To promote Asian American education, APSU will be circulating a resource list of films, speakers and materials, and encouraged participation in the national Asian Studies directors' conference this spring.

Students from long Beach spoke of their experiences in publishing the journal, *Echoes from Golden Mountain*, and others from the Pacific Northwest expressed interest in working on a similar writer's project. Other workshops discussed how APSU can give concrete support to the fight for decent housing in the communities, and the



unionization of workers. Many students spoke of their positive experiences in working with the Chinese Progressive Association, The Committee Against Nihomachi Evictions, and other groups in joint campaigns. The international workshop addressed support for socialist China, anti-martial law work in the Philippines, and independence for Democratic Kampuchea.

Also significant was the many Pilipino students from Mga Kapitid/UC Davis, Samahang Pilipino/UCLA, Asian American Student Alliance/UC Santa Cruz and UC San Diego, who exchanged experience at a get-together organized by the APSU Pilipino History Project.

Taking up these issues and concerns will enable APSU to expand its work even further and play a larger role in the Asian and progressive movement.

## Art and culture: tool of the peoples' movements

A highlight of the Conference was the "Evening Coffee House," expressing APSU's use of art and culture to serve the peoples' movements. It featured noted poet-writer Lawson Inada who led students in a group reading of poetry and stories about the APSU. Lawson began, "APSU comes to me in the form of my grandfather," reflecting the spirit, experiences and struggles of

generations of Asian people, alive at the conference. "Old man, young man, ancestors, descendants, all of us, let us go on with the work at hand; the labor and the celebration."

Other performances by the San Jose Taiko Dojo, Bamboo (an Asian American music group), Pilipino and Somoan dancers, and a multimedia presentation on the Chinatown Mural Project by the L.A. APSU Art Collective fired up the standing room only crowd.

The APSU conference is a fitting culmination of the development of struggle in the 1970's, a fitting entrance into the 1980's. A poem by Mao Zedong reads, *So many deeds cry out to be done. Seize the Time. Seize the Hour. So must it be with APSU. BUILD THE ASIAN/PACIFIC STUDENT MOVEMENT! ONE STRUGGLE, MANY FRONTS!*

## Chol Soo Lee . . .

(cont. from page 5)

ties to publicize and protest this issue. The three committees plan mass mobilizations for the pending court hearing dates. In addition, weekly visits to talk with Chol Soo Lee have been organized by the San Francisco Bay Area Committee to Free Chol Soo Lee.

Please send donations and requests for more information to the Chol Soo Lee Defense Committee, 2431 "H" Street Sacramento, CA 95816.

## East Coast Asian Students organize For The 80's

**BOSTON** — Enthusiasm is high for the upcoming Asian student unity conference to be held April 18-20 at Harvard University, sponsored by East Coast Asian Student Union/new England region (ECASU/NE). With the theme "Asian Students Organizing for the 80's" the conference will address key issues facing Asian students and draw lessons from the history of the Asian student movement.

A key goal of the conference is to consolidate the network by developing working relations among the campuses and deepen students' understanding of the ECASU's principles of unity. Additional goals are to launch a fall 1980 campaign and to build ties between the ECASU/NE and other Asian student organizations and networks throughout the East Coast.

Network organizations and activists have collectively planned a series of workshops around Asian student organizing, Asian American women, stereotypes/racism/Asian American identity, international support for Kampuchean refugees and the boat people, Asian

American art and culture, Asian American communities, and Asians and the draft. These workshops are designed to generate more interest and activities around these issues and will help bring together different sectors of Asian students such as American born and foreign born, men and women.

In addition to the workshops being organized, a Saturday evening coffeehouse will feature performances by Asian students from several New England campuses. It will highlight the developing Asian American culture as well as traditional forms of Asian culture.

The Asian student unity conference will give a boost to the growing unity of Asian students throughout the East Coast and will contribute to the growth of the Asian American movement overall. With such a variety of issues being covered and activities planned, it is no wonder that students from all over the East Coast are mobilizing for "Asian Students Organizing for the 80's," a fitting event to greet a new decade in the Asian student movement.



Over 200 people enjoyed an evening of poetry, singing and Pilipino dances at the Evening Coffeehouse of the Third Annual West Coast APSU Conference. (UNITY photo)



# APSU women

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

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

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

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

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

Some members of the Women's Group led a workshop at the West Coast APSU conference last year at Sacramento State College. They presented the slide show and led a lively discussion around some of the traditional views of the roles of Asian Pacific women.

## APSU Collective forms in L. A.

**Los Angeles** — "Chilai! Kaiho! Makibaka! Artists arise and dare to struggle!" This was the theme for the Asian Pacific Student Union (APSU) Art Collective's reception held July 7. Nearly 100 people attended the program.

A speaker for the art collective expressed the need to develop art and culture that can benefit the struggles of Asian and Pacific Islander peoples. "Art and culture can make the spirit visual, the soul audible, and our aspirations more comprehensible. But for centuries this society has been flooded with 'art' that blurred the spirit, silenced our souls, and turned our aspirations into abstract illusions," said the spokesperson.

"We can see this every day as commercial art is used to promote lifestyles that only the elite can afford, images reinforcing sexist ideas of women, and stereotypes distorting the experience of Asian and Pacific Islanders, Blacks, Chicanos and Native Americans."

Many artists and musicians contributed to the program. There was an exhibition of graphics, paintings and silkscreen prints, as well as the films and photography of Visual Communications (an Asian American media group). Several musicians performed traditional Japanese music on the koto and *shakuhachi*.

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

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

The Women's Group has moved positively in meeting the four initial purposes. This has been due to the support women have given to one another, and to the honest effort being made by most of the men in APSU to struggle with and root out their own male chauvinism.

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

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



Asian youth in front of their nearly completed mural in Los Angeles Chinatown. (UNITY photo)

*nachi.*

At the reception, members of the APSU Art Collective talked about their summer mural project with the Chinatown Progressive Association. The mural, which depicts the history of Chinese in America, involves local high-school students, as is an example of developing progressive cultural work.

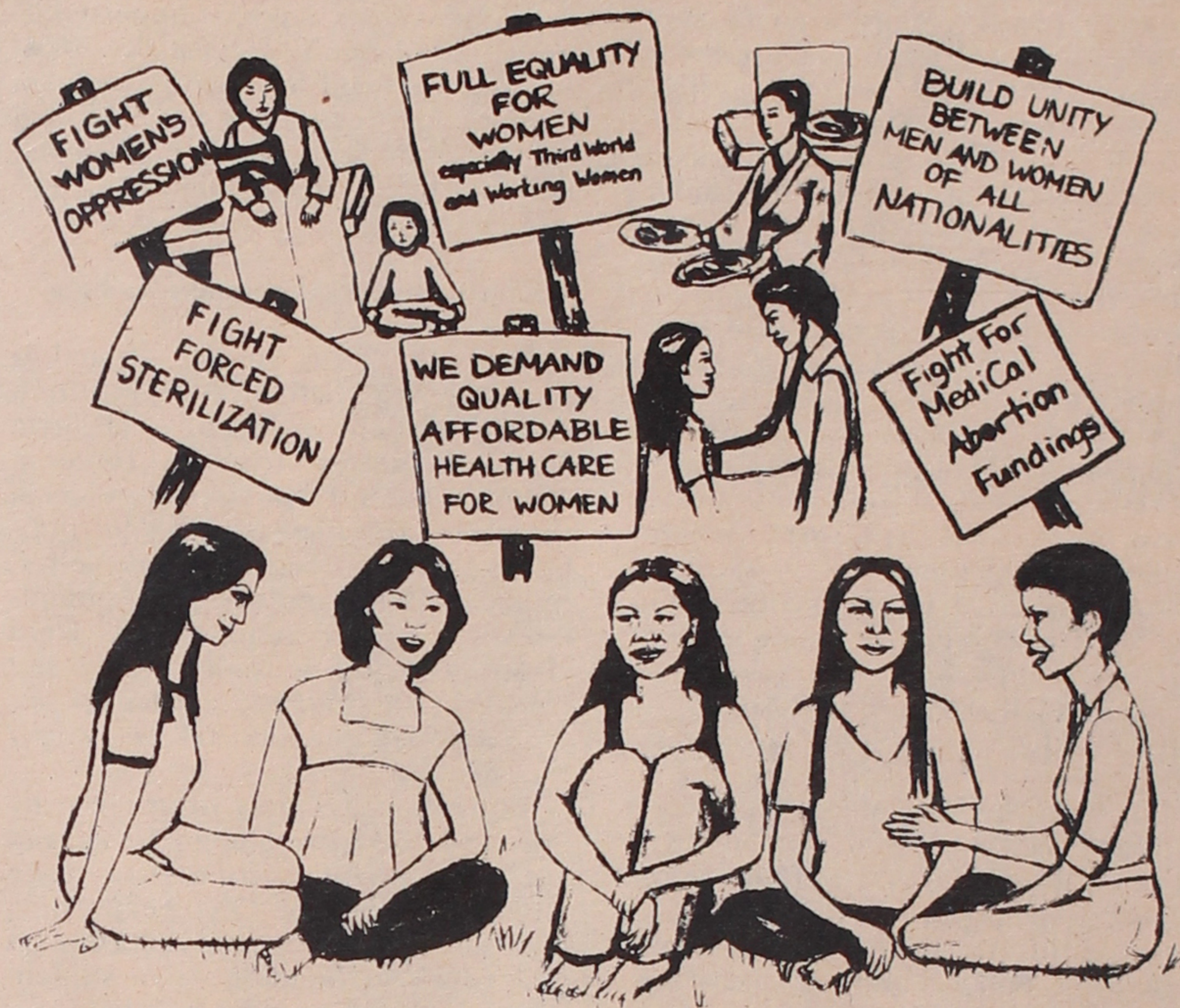


illustration by ALISON MURAKAWA

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

It is also very important for us to integrate the work of the Women's Group into all aspects of the APSU. The question of women's oppression and male chauvinism must continually be addressed & cannot be isolated from the rest of our work and lives; the Women's Group is a viable means for us to get together and focus our energies more clearly on Asian Pacific women.

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

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

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

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

## Basketball Victory

The Asian Student Union from Sacramento City College, Sacramento State, and U.C. Davis got together for a basketball tournament, which was held Friday, April 18 at Sacramento State Gymnasium.

Representing the U.C. Davis team were Daniel Kosai (captain of the men's team), Don Mizumi, Ryan Yamada, Gregg Muramoto, Ed Yee, Lance Lee, John Wong, and Henry Lum; also there to support the team was Leland Mar, who could not play due to an earlier injury. Considering our team had to play five games than two that night, the all men's team had pretty good scores. The first game was close but our all men's team fell behind in the last half resulting

in a 44-34 win for Sacramento State. Victory cheered on the second game where the score showed in our favor 34-18. In the last all men's game, we came out 54-38 in favor of Sac. State's Philipino Club.

The highlight of the night was the U.C. Davis coed team which was led on to victory by Valby Chow, captain of the coed team. The girls participating were Lydia Wong, Melissa Fong, Elaine Lew, and Meena Chan. But without the help from the men's team, the coed team could not have pulled off the victory for the evening. The display of our victory is in the Asian American Studies in TB 99. Thanks to a great team !!!!!!!



# Interview with "Hiroshima"

Hiroshima, a well-known band in the Asian communities for several years, has delighted longtime supporters and the public with its recently released debut album, "Hiroshima," on Arista Records.

The Los Angeles based Sansei (third generation Japanese American) group has maintained its unique dynamic sound, combining Japanese traditional instruments like *taiko* drums and *koto* (stringed instrument) talent and creativity, into a top selling jazz fusion album.

Following are excerpts of a recent interview with Dan and June Kuramoto of Hiroshima.

**UNITY:** Can you talk a little about Hiroshima as an Asian American band and how the idea started?

**Dan:** Well, it goes back to the late 1960's and that whole consciousness of that time. We were real concerned with identity then, and now too, that never really changes. At the heart of it was the right of Third World people to become involved on the campuses in terms of learning about themselves. We saw that



it was even more important in the communities. The kind of unity that went on—Third World people—realizing the need to unite to get things done—that had an impact on us.

Some of us were involved with the Asian American Studies Program (at Cal State Long Beach) and with giving input into American culture—an input of our own Asian-ness, our own cultural heritage. Plus the fact that music became a viable way of expressing yourself for younger people, it just fell together.

If we are going to draw from our experiences, then we have to include Asian things. A lot of it was coming full circle from a lot of things we used to resist growing up, like being embarrassed when our parents and grandparents listened to Japanese music. Another thing was rediscovering the beauty of our own culture, Asian culture, like the *koto* and *taiko*, that it was valid and that it is good music.

The point we're trying to make with Hiroshima is that we're not like everybody else, and that isn't bad, because we have a lot to share. We envisioned ourselves as Asian American, but in a kind of marriage with Black, Chicano and Indian. We considered it people's music.

**UNITY:** How are you looking at your recent success, with your new album which is currently No. 4 on the Billboard Magazine Jazz charts, and drawing soldout concerts in California?

**Dan:** It's been real hard on everybody, a lot of pressure. The music business is really a multibillion dollar industry and it's really threatening and intimidating. We realize that even though we don't set out to represent the community, it

has a lot to do with how people view other Asians. We feel a responsibility, and we're not sure how to deal with it.

If it weren't for the community, we would not have stayed together, and we would not have sold records.

We would like to make a survival income playing music. That's been our only long-range goal. Realistically, we know that in order to continue to make records, we have to make ones that sell somewhat, and we're conscious of that, but we try not to let that influence us.

In the past, there's been certain things that we would never consider dealing with. There's been a lot of big money offers involving our band we didn't take including Vegas and TV. But it was never a problem for us, because that was bullshit. It had to do with racism and commercialism to a level that's humiliating and dehumanizing.

**UNITY:** June, you and Teri are the two women in the band. What are your feelings about being a professional Asian woman musician?

**June:** You're always going through mixed emotions. Being a woman, you have certain handicaps, like with lugging the equipment. But I want to be independent, doing it myself. And then I get offers to help and accept it.

We're conscious of not trying to create a Suzie Wong image . . . (But) we're always under question. They wonder if they're there as a gimmick, as a novelty, or can you really play. So I feel like I'm always having to prove myself. On another level, it's a threat to men, where you expect to see all male musicians. When you see a sister up there playing . . . you go, "Wow, that's heavy, that's far-out, that's ok!"



Dan and June Okida Kuramoto (UNITY photo)

**UNITY:** How do you see Hiroshima affecting other Asian American musicians?

**Dan:** We hope that other Asian Americans will be able to use this as a resource if they want and do their own kinds of musical things. But we don't see it restricted to music. We look at it as enlarging the potentials and possibilities for other Asian and Third World people. We know there's incredibly talented and gifted Asian Americans across this country.

**UNITY:** What are some future plans for Hiroshima?

**Dan:** In the immediate future, we're going to be playing a few dates, maybe a tour for us, which means opening for some big act. The other thing is to record our second album between April and June. We would eventually like to do an album that's June's album, focusing on *koto* music.

## Third World Students In Motion Against Harvard Racism

**Cambridge, MA**—There is a groundswell of activity on the part of Black, Latino and Asian students, protesting racism at Harvard University. In recent weeks there has been a wave of racist assaults and incidents against oppressed nationality students, reflecting what the students call a "consistent insensitivity on the part of Harvard to the concerns of Third World students."

On March 14 and 15, 50 Asian and other minority students demonstrated against the Hasty Pudding, the campus humor society, and its production *A Little Knife Music*. The students found nothing funny about the play's racist portrayal of a Chinese man, "Edgar Foo Yung" as a "slimy, disgusting Chinaman with a scrawny little moustache" who mumbles in pidgin English and gets swung around the stage by his pigtail and killed for leering at the blonde heroine.

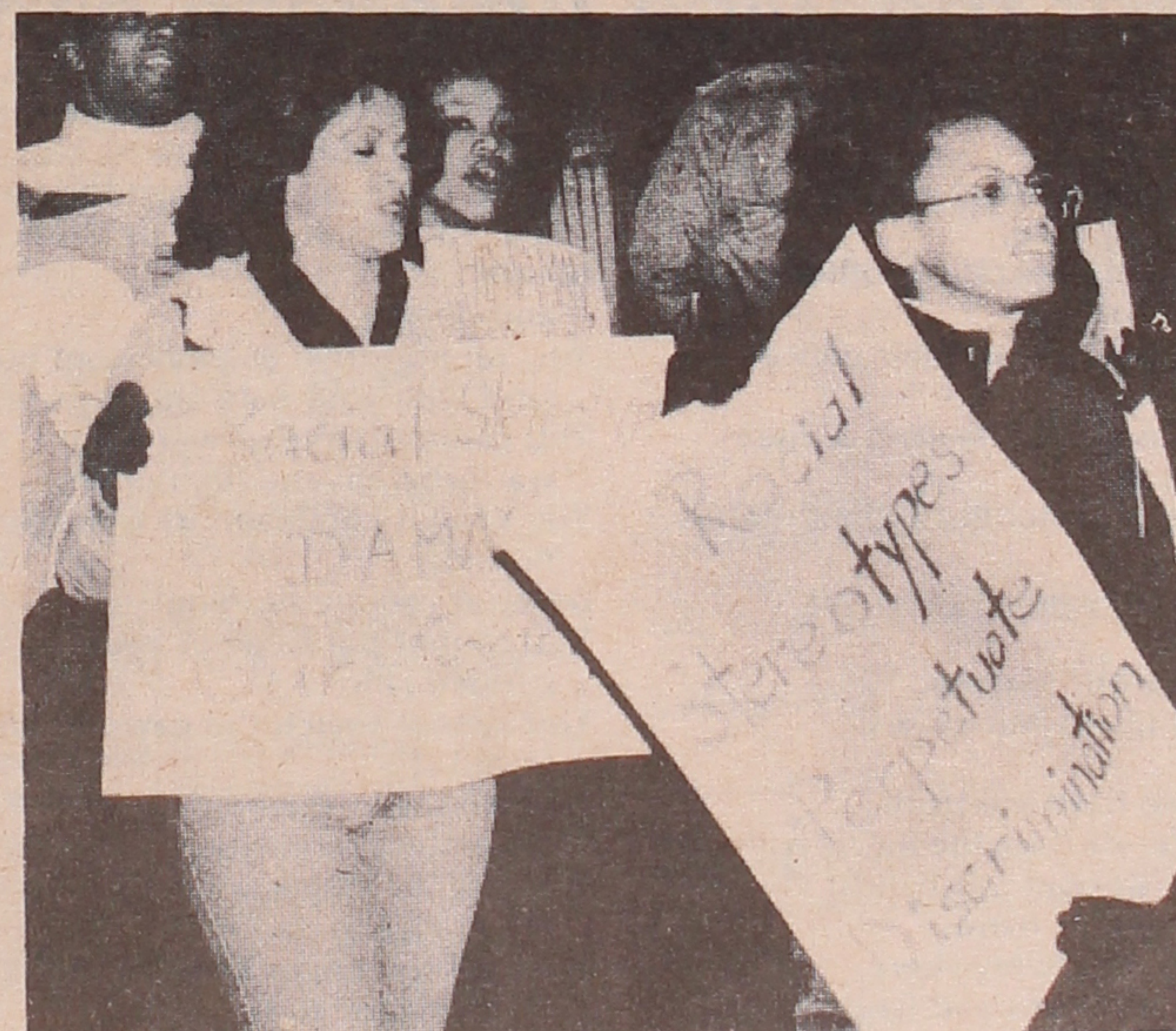
An open letter to Hasty Pudding by the Asian American Association pointed out, "Hideous characterizations of the Asian male as an inscrutable Fu Manchu have justified Yellow Peril journalism . . . encouraged Japanese incarceration in World War II . . . and benign neglect of wretched economic and social conditions in Chinatowns and Japantowns, our current yellow ghettos."

On March 21, over 100 students came out to a demonstration called by the Committee to Strengthen Afro-American Studies to protest the University's attempts to hire Lawrence Levine,

an American historian specializing in Eastern European immigrants, as the new head of the Afro-American Studies Department! "Levine is not qualified, and furthermore, Black people should control our own institutions," Rick Guthrie of the committee told UNITY. Black students have been fighting the University's attempts to destroy Afro-American Studies for many years, as in the case of the administration's denial of tenure to Ephraim Issac, one of the world's top Ethiopian scholars, on the grounds that Africa is not "relevant" to Afro-American studies.

Students have also taken up struggle against racism in the *Harvard Crimson*, the student newspaper, which recently carried an article on prison conditions in which prison bars were superimposed over photos of two Black Harvard students, making them look like prisoners.

Yet another struggle has developed over recent months in protest of the University's appointment of Arnold Harberger as the Chairman of the Harvard Institute of International Development. Harberger is a former advisor to the fascist Chilean junta and a notorious advocate of neo-colonialist "development" policies. A coalition, Students Opposed to Harberger, has been formed, largely under the initiative of Latino students, and several demonstrations have taken place. In response to the students' protests, Harvard President Bok declared he would have "no qualms about hiring a Nazi if he were



Asian, Black, Chicano and Puerto Rican students demonstrate Third World solidarity by picketing the racist play by Hasty Pudding on March 14 and 15. (UNITY photo)

qualified."

### Growing Third World Unity

A significant aspect of the recent protests is that greater unity is being forged among the students and student organizations of the different oppressed nationalities. Joint efforts and mutual support have increasingly characterized the protest actions.

On March 18, eight Third World student organizations held a press conference to charge Harvard with racism. In a joint statement, the organizations condemned the Harberger appointment and the *Crimson* and Hasty Pudding incidents. The statement declared that "The treatment of Third World students at Harvard reflects the greater oppression of Third World (please see back page)

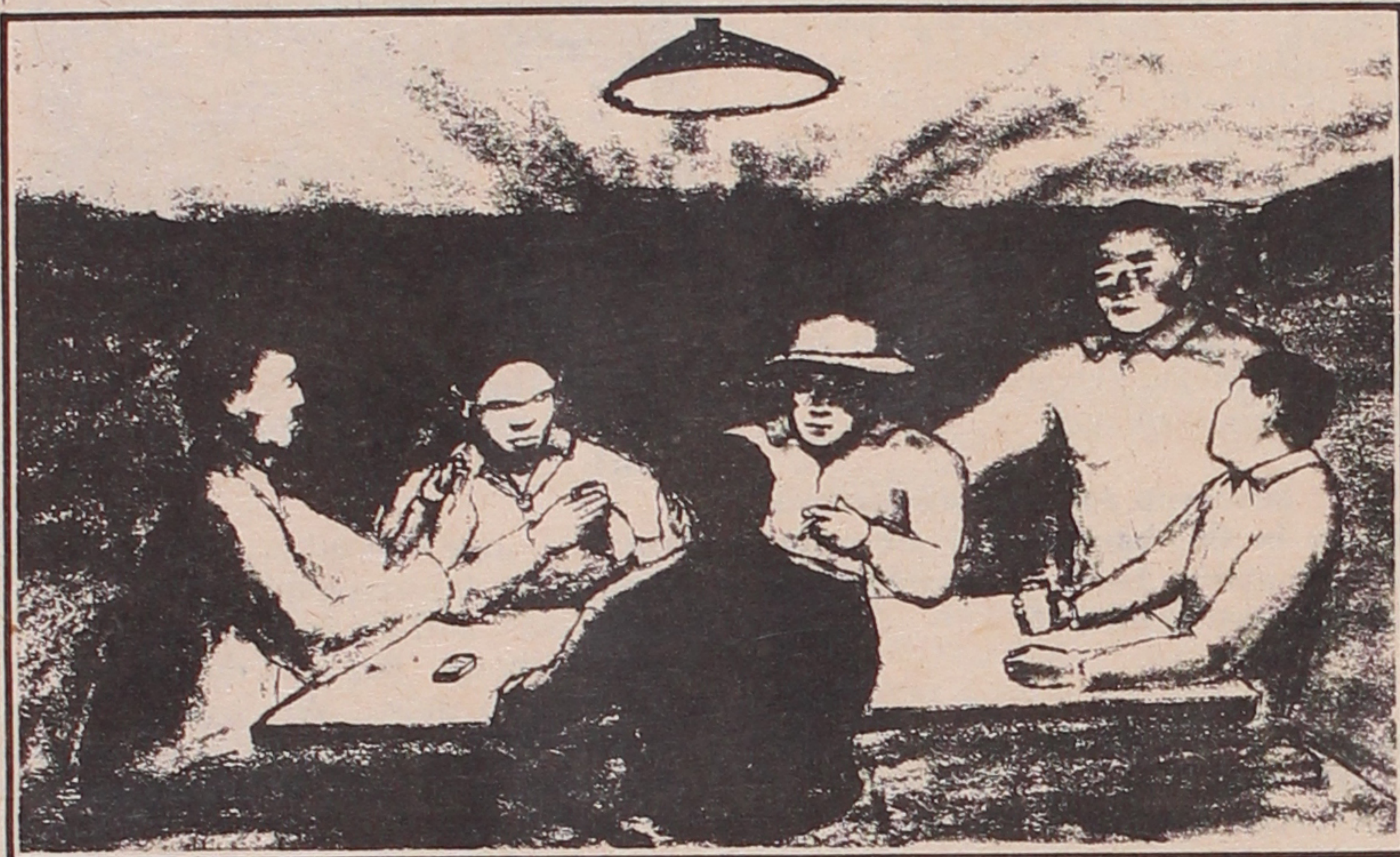


## Carlos Bulosan: "Every word is a weapon for freedom"

Our cultural heritage here, like that of the colonized third world people inside and outside the U.S., has largely been one of silence and ritualized self-denials. But slowly, Filipinos are refusing to accept the terms of surrender and acquiescence. We are supposed to be aliens, alienated and alienating, without the fabled talisman of "inalienable rights." But we are beginning to affirm

our collective identity in the process of struggle.

One Filipino worker has contributed to the articulation of our resurgent spirit. His name is Carlos Bulosan, author of *America is in the Heart* (a chronicle of the experience of the immigrant workers on the West Coast) and of the revolutionary novel *The Power of the People*.



"TIME TO REST"

Illustration by STEVEN ESPIRITU

The first wave of Pilipinos to America are mostly single men, now in their seventies. These Manongs ('respected elders') have a rich experience common to other Asian Pacific people in this country—knowing only hard work, early morning to evening, many working in the fields of the west coast. Card games and cock fights were the few past-times they could enjoy as migrant workers. It was also this life that has added much to the history of Asians and Pacific Islanders in America. Pilipino farmworkers organized the first general strike in Delano which helped to spark the formation of the United Farmworkers Union.

Our Manongs represent the beginnings of the Pilipino experience in America. Let us learn more from them, to carry on their legacy of perseverance and struggle.

## I want the wide American earth

I say I want the wide American earth . . .  
I say to you, defenders of freedom, builders of peace,  
I say to you, democratic brothers, comrades of love  
Their judges lynch us, their police hunt us;  
Their armies and navies and airmen terrorize us;  
Their thugs and stoolies and murderers kill us;  
They take away bread from our children;  
They ravage our women;  
They deny life to our elders.

But I say we have the truth  
On our side, we have the future with us;  
We have history in our hands, our belligerent hands.  
We are millions everywhere,  
On seas and oceans and lands;  
In air;  
On water and all over this every earth.  
We are millions working together.  
We are building, creating, molding life.  
We are shaping the shining structures of love.  
We are everywhere, we are everywhere.  
We are there, when they sentence us to prison for telling the truth;  
We are there when they conscript us to fight their wars;  
We are there when they throw us in concentration camps;

We are there when they come at dawn with their guns.

We are there, and we say to them:  
"You cannot frighten us with your bombs and death;  
You cannot drive us away from our land with your hate and disease;  
You cannot starve us with your war program and high prices;  
You cannot command us with your nothing.  
Because you are nothing;  
You cannot put us all in your padded jails;  
You cannot snatch the dawn of life from us!"

And we say to them:  
"Remember, remember,  
We shall no longer wear rags, eat stale bread, live in darkness;  
We shall no longer kneel on our knees to your false gods;  
We shall no longer beg you for a share of life.

Remember, remember,  
O remember in the deepest midnight of your fear,  
We shall emulate the wonder of our women,

The ringing laughter of our children,  
The strength and manhood of our men  
With a true and honest and powerful love!"

And we say to them:  
"We are the creators of a flowering race!"



## My name is Hawaii

My name is Hawaii  
My race, Hawaiian,  
Pilipino, Chinese,  
Japanese, Portugese, Etc.

My mother and father  
Have been killed.  
My brothers and sisters  
are slaves.

I have been colonized  
My land no longer  
Belongs to me.  
My name is, Hawaii.  
My culture, is submerged.

I will not give my  
People up to the colonizers  
My name is Hawaii.  
I am tired.  
But I am strong.  
And I will FIGHT  
To free my people!  
My name is, Hawaii.  
My name is, Hawaii.

## I lean

Two young leaves, supporting each other  
On the branch of a young tree, overlooking a cool clear river flowing into oblivion.  
The seasons change, the leaves grow  
I lean on you, you gain support from me  
And we feel the warmth of the sun, and worship its setting  
We grow closer, expanding  
Together feeling the cool, Eastern breeze from the sea  
Smiling, happy, dancing in the wind  
Blue skies, cloudless summer nights  
Always believing it will last  
Forever believing in dreams that drift away like clouds  
All the while content  
Until the Fall winds gently separate us for the first time  
You drift to your destiny  
I look back and weep, and float swiftly down the river of eternity.



# ASU and MK win correction of EOP film

Asian and Pilipino students at UC Davis have united in their opposition and condemnation of Educational Opportunity Program (EOP) practices regarding Asian/Pacific Islander-Pilipino recruitment. **Be a Winner** is the title of a film produced last year by EOP aimed at presenting (in the words of Vice Chancellor Thomas B. Dutton) "...the experiences of various ethnic minorities as individuals in a manner that would encourage low income and/or ethnic minorities to consider attending a college or university and the Davis campus, in particular." In actuality, this film is a greatly distorted representation of the ethnic community at UCD and reflects the University of California's racist ideology directed at excluding Asian/Pacific Islanders in any programs dealing with "ethnic minorities." This ideology utilizes the false theme of "overrepresentation" of "Asians" in the University system as a rationalization for their policy. This "over representation" refers only to Chinese and Japanese-Americans and says nothing about the

other Asian/Pacific Islander nationalities. Furthermore, the fact that Chinese and Japanese Americans have been forced to seek a higher educational level than their white counterparts in order to obtain equivalent salaries underscores their oppression/due to a racist, exploitative society.

**Be a Winner** addresses blacks, Chicanos, and Native Americans and yet totally excludes reference to Asian/Pacific Islanders and Pilipinos. Asian Student Union (ASU) and Mga Kapatid (MK—a Pilipino student organization) have sent a letter to Dutton demanding that the situation be corrected and that future projects guarantee input and screening from the entire ethnic community.

In response to the letter, Assistant Vice Chancellor Maynard Skinner, contacted ASU and MK regarding a possible correction. We feel that the broad support from Asian organizations and the Native American Student Union and N.A. Studies stimulated this response.

On April 12, 1980, the Clearday film company came to shoot corrections involving a dance by the UCD Pilipino Cultural Company and an Asian student speaking about PAC services. We also gained inclusion of voice dubs of information on Asian American Studies and the ASU and MK.

These corrections were not won without struggle. On the day preceding the filming, and up to the morning of April 12th, we encountered serious resistance from producers Paul Macias and Miguel Lopez to our suggestion on film content. Only after a strong show of concern by Asian and Pilipino students, did Paul and Miguel agree to work on the film script respecting our input.

The struggle concerning this film is only one concrete example of the University's insensitivity to Third World concerns.

Another issue facing Asian/Pacific Islanders, Pilipinos, and Third World people in general, is a proposed change in the status of the Student Affirmative Action (SAA) Program. EOP and SAA

both serve ethnic minorities, but there is not a complete overlap. There are ethnic minorities on SAA that cannot take advantage of EOP services since EOP focuses on low-income groups. Under the guise of rectifying the situation the University revealed a plan to include SAA minority groups automatically into EOP; although there would be no increase in funding. There has been much opposition to this plan based upon the following questions: Why was there no input solicited in the plan from ethnic groups, the EOP work groups or the EOP advisory committee? Without an increase in funding, what are the ramifications of increasing the EOP workload? What effect will this have on Asian/Pacific Islanders who are not included among SAA target groups?

ASU and MK have been seeking broad based support on these issues and welcome the participation of any groups or individuals. If people would care to join in this very important struggle or would like to obtain more information, please contact AAS—752-3625 Aida.

# Mass protests hit Hayakawa bill

Demonstrators in San Francisco and Los Angeles took to the streets to protest Senator Sam Hayakawa's proposed bill which would declare over 100,000 Iranians in the U.S. as "enemy aliens" who could be imprisoned and used as "bargaining chips" for the return of U.S. hostages in Iran.

Over 35 people including students, progressive lawyers, and members of the Japanese community held a noon-time rally at Hayakawa's San Francisco office on March 17. Chanting "Hayakawa, take it back, no more concentration camps!", the marchers set up a picket line and leafleted downtown office workers.

Speakers at the rally from the Japanese American Fair Play Committee, the

National Lawyers Guild, the American Civil Liberties Union, the Confederation



People picketing Hayakawa's downtown San Francisco office on March 17.

of Iranian Students, the Tule Lake Committee, the Asian Pacific Student Union, and UNITY newspaper condemned Hayakawa's bill as a danger to the civil liberties of all people and as a threat against Iranian people. Speakers pointed out that it is a racist bill which would single out Iranians for incarceration without any evidence of wrongdoing and without any trial.

In Los Angeles on March 22, 80 people picketed Hayakawa, who was making a speech at a Japanese American Citizens League fund raising dinner. The Little Tokyo People's Rights Organization distributed a leaflet criticizing Hayakawa for whipping up racist hysteria against the Iranian people. Inside the swank hotel during Hayakawa's speech, 80 people walked out in protest of his reactionary call for detention camps.

Many people in the Japanese community are outraged by Hayakawa's remark, "We interned 110,000 Japanese during World War II, and we managed all right." As a Japanese Canadian who lived in Chicago during the war, Hayakawa never spent one day in the camps. Yet, he promotes the view that the incarceration was for the protection of the Japanese and that it helped them get out of the West Coast Japantown ghettos and allowed them to settle in the Midwest and East.

A storm of protest has forced Hayakawa to retract his call for mass imprisonment of Iranians. His bill would still allow the President to detain Iranian diplomats and will surely be opposed by civil libertarian groups and the Japanese community. Hayakawa's bill once again demonstrates his role as a mouthpiece for the reactionary right wing in this country.

# What are you?

when I was young  
kids used to ask me  
what are you?  
I'd tell them what my mom told me  
I'm an American  
chin chin Chinaman  
You're a Jap!  
flashing hot inside  
I'd go home  
my mom would say  
don't worry  
he who walks alone  
walks faster

people kept asking me  
what are you?  
and I would always answer  
I'm an American  
they'd say  
no, what nationality  
I'm an American!  
that's where I was born  
flashing hot inside

and when I'd tell them what they wanted

to  
know  
Japanese  
...Oh, I've been to Japan

'd get it over with  
me they could catalogue and file me  
pigeon hole me  
so they'd know just how to think of me  
priding themselves  
they could guess the difference  
between Japanese and Chinese

they had me wishing  
I was American  
just like them  
they had me wishing I was what I'd  
been seeing in movies and on TV  
on bill-boards and in magazines

and I tried

While they were making laws in California  
against us owning land

we were trying to be american  
and laws against us intermarrying with  
white people  
we were trying to be american  
when they put us in concentration  
camps  
we were trying to be american  
our people volunteered to fight  
against  
their own country  
trying to be american  
when they dropped the atom bomb  
Hiro-  
shima and Nagasaki  
we were still trying

finally we made it  
most of our parents  
fiercely dedicated to give us  
a good education  
to give us everything they never had  
we made it

now they use us as an example  
to the blacks and browns

how we made it  
how we overcame

but there was always someone asking  
me  
what are you?

Now I answer  
I'm an Asian  
and they say  
why do you want to separate yourselves  
now I say  
I'm Japanese  
and they say  
don't you know this is the greatest  
country  
in the world  
Now I say in america  
I'm part of the third world people  
and they say  
if you don't like it here  
why don't you go back

-Joanne Miyamoto  
reprinted from *Asian Women*



## BAACAW speaks at victory celebration

The following is an excerpt of the statement given by Nelson Nagai of the BAY AREA ASIAN COALITION AGAINST THE WAR at the Victory Celebration held on January 27, 1973 in Union Square, San Francisco.

It is a time of great joy and sweet victory, but we all must be vigilant, and beware of the treachery and deceit of the U.S. government. It is time to sum up and recall the lessons from this continuing struggle. For more than the struggles of Third World and working people in the U.S., the Indochina war has revealed the true nature of our government and economic system.

The Indochina war was a war of imperialism, a war that was being fought by the U.S. government to preserve its policy of neo-colonialism. It was a war designed to intimidate other Third World countries from rising up to oppose U.S. imperialism.

And we can see how our awareness of U.S. imperialism developed step by step. At first, we thought that petitioning the government would end the war, but we learned that the government does not listen to the people, but only to the huge corporations with unlimited economic resources.

Then we thought that electing a new president would end the war, but after Johnson and Nixon, we learned that there is no difference between a Republican and Democrat, for they are both Imperialists.

It was then that we saw that the imperialism within America's borders, domestic imperialism that includes the race struggle and workers struggles in the U.S.

When the Pentagon tried to develop racism to divide the American people from the Vietnamese people, we saw

that the same thing was happening in the U.S. where racism divides the American people themselves from uniting to oppose the injustices of the government.

When the government began destroying the people and land of Indochina, we saw the same thing happening here, where Third World and working class people were being taken out of their communities and drafted into the military to become junkies and cannon fodder for the rich.

When the corporations like Honeywell and Hewlett-Packard began making money in the war, we saw that they were the same corporations that have withheld pay and benefits from workers to maximize their profits.

After the 1968 Chicago Convention, Third World people entered what had been a mostly white, student movement against the war. The Chicano Moratorium in East Los Angeles brought attention to the fact that over 40% of American casualties in Indochina were Third World people and that the struggle of Third World people in this country and Indochina is the same.

Black revolts in the military showed the world that black people in the U.S. did not want to fight their Vietnamese brothers and sisters, but wanted to go home to fight their own struggle in America.

And the day to day anti-war work that Asians engaged in within their communities was a constant reminder that the Indochina war was only part of the racist and genocidal policies the U.S. government has for all Asian people.

The Vietnamese people have won. The American people are winning. But our victory will only be long-lasting if we continue to strengthen the American

anti-war movement. We must show greater strength and greater unity to pressure Nixon into keeping to the agreements he signs today.

We must involve more American

people in the campaign to rebuild the land of Indochina. And we must continue to oppose the ugly face of U.S. imperialism wherever it reveals itself in Africa, Asia, Latin America, or in AMERICA ITSELF.

## Oppose the draft

"An attempt by any outside force to gain control of the Persian Gulf region will be regarded as an assault on the vital interest of the United States. It will be repelled by use of any means necessary, including military force." "...I have determined that the selective service system must now be revitalized."

President Carter  
January 1980

With these words Carter announced the return of registration for the "peacetime" draft. This proclamation provoked immediate protest and debate across the country. Rallies, workshops and coalitions sprang up in opposition here at Berkeley as well. ASU members have shown great interest in the issue, and much discussion around registration and the draft, as well as the world situation that prompted its return, has taken place in our general meetings. Consensus was achieved around the following points:

1) **We oppose registration for the draft because we see it as the first step in a new U.S. militarism which could lead to serious conflicts between the U.S. and the Soviet Union.**

("Conflicts" refers to military confrontations between the two, whether direct or by proxy, regional or global in nature; this may even include World War. "Registraton" means registration for both men and women.)

2) **We believe such conflicts would not be in the best interests of the people of the U.S. or the people of the world, and could only benefit the military-industrial complex.**

("Military-industrial complex" refers to the governments and corporations/industries that could expect to benefit from a war, even a World War; they are to be found in both the United States and the Soviet Union; the captains of industry and government could lead us into a war, but it would be the masses of people that would have to pay the price.)

3) **We support the different struggles around the world for national sovereignty and independence, and oppose intervention by either the U.S. or the U.S.S.R. in these countries.**

("Intervention" refers to all use of military and economic force, whether overt or covert in nature, that the U.S. or the U.S.S.R. might bring to bear upon a weaker country to force, coerce, or otherwise intimidate them into following policies laid down by one of the two superpowers; this would include any "aid" that came with strings attached.)

4) **As national minorities in the U.S., we are daily faced with instances of**



**racism discrimination and national oppression:** our people need jobs, housing and education our culture and native tongues are being suppressed; our communities are being destroyed; we are harassed by the police and the INS; we are killed in disproportionate numbers in ghettos and on battlefields. In short, our war is here at home, not overseas, and we oppose attempts to divert the American public's attention from this fact.

5) **We oppose compliance by any educational institution with military recruiters or with efforts to register students for the draft.**

(Specifically, we oppose the release of student files by UC Berkeley to be used by the selective service in registering students for the draft.)

## What is ASU . . .

(cont. from page 2)

- Social functions such as food sales and parties to raise funds and to bring people together to have a good time.
- Cultural programs such as this Asian Pacific Heritage Week Program to acquaint people with our rich history and culture.

If you would like to work on or participate in one or more of our activities, such as our May 9th picnic or if you would like to keep informed of what's happening with us or have some ideas of your own, just come to one of our general meetings. If you can't attend, just get in touch with us through Asian American Studies at TB 99 or with one of our officers:

Dan Kosai, chairperson 2-5122  
Susan Chan, vice-chair 8-1737  
Meena Chan, secretary 2-5222  
Elaine Lew, treasurer 3-5268  
Melissa Fong, treasurer 2-5223

## Charlie Chan . . .

(cont. from page 6)

in "That Oriental Feeling." If a white man can play an Asian better than an Asian, then there's something wrong with the part, not the actor." When looking at Charlie I do not see a Chinese man but a white man with an absurd make-up job.

Films give a very limited image of what Asians are like. Sulu types ("Star trek") are asexual and have no personality, Fu Manchu types are villainous, Hop Sing types (Bonanza) are servants or are involved with laundromats or gang violence. And, of course, Charlie has his own problems.

Stereotypes, "jokes" and racial slurs continue as a result. If you are a Chan you are often asked, "Any relation to Charlie?" Others may accost you with

## Racism . . .

(cont. from page 9)

people in the larger society. These recent racist assaults reflect the rightward swing in this country. We as Third World students have no choice but to take a stand."

The students put forth 11 demands, including new ethnic studies departments for Asian, Chicanos, Native Americans and Puerto Ricans, more Third World faculty, more tenured professors for Afro-American Studies and an "end to all racist portrayals and practices in Harvard student organizations and media." Of particular concern is the demand for a Third World center, which would help meet the cultural and social needs of Third World students and serve as a center for their organizations. Minority students, who make up 20 percent of the student population, have no such place.

numerous "Ahh Soo"'s and "Aiee Ya"'s and perhaps some derogatory bows. As Nick Nagatani wrote in the May Los Angeles Times in May 16, 1971, "My first day in boot camp...I was the only Asian. The drill instructor could not pronounce my name so when he got to it he called me Charlie Chan. I didn't acknowledge because I had no idea he was talking to me...Finally he said, 'Yeah Jap, I'm talking to you.' After that, people in the platoon themselves, started calling me Charlie Chan." An ad appeared for Doral cigarettes with a picture of an Asian waiter saying, "Confucius say: Don't knock it till you've tried it!"

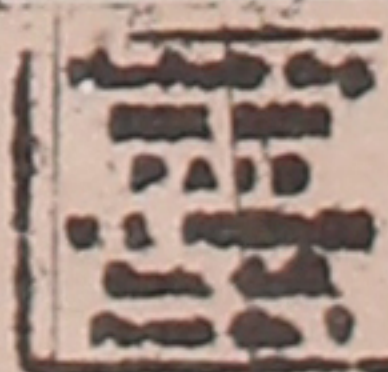
Charlie Chan appeared in 22 movies in the thirties and 24 in the forties. NBC made another Charlie Chan movie in 1971 and now in 1980 he may unfortunately come back to life once again. This injustice must not go unprotested. The Asian Student Union of UC Davis urges you to write to Mayor Feinstein to refuse to give a filming permit. Asians and the Chinese community should not cooperate with the filming and the public should boycott the movie. Hopefully Charlie Chan and the racist stereotypes that go with him can be buried forever.

## Do you get your kicks from Tae Kwon Do?

Tae Kwon Do, a Korean martial art emphasizes seventy-five percent leg techniques and twenty-five percent hand techniques. Tae Kwon Do is considered a hard style, which requires hours of repetitious drills and free sparring. Free sparring is a combination of leg and hand techniques put together in a form of exercises to develop self-

defense techniques. Therefore, free sparring is the main focus in Tae Kwon Do, as well as any martial art system.

Mr. Gary Lum and Mr. Henry Lum will display a dynamic exhibition of the more colorful aspects of this art—its physical and mental strengths—out on the Quad, May 1st, 11:30 a.m., during Asian Pacific Heritage Week. See you there!



Third World Forum  
22 Jones/Treasern  
Berkeley, California 94616