

yellow seeds

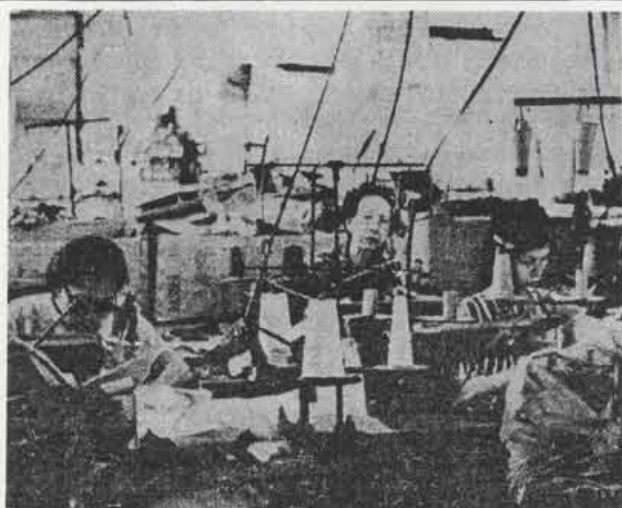
A Newspaper for the Asian Community in Philadelphia

Volume 1, Number 4
February 1975

15¢

INSIDE THIS ISSUE:

Vietnam Ceasefire	page 2
Recent Successes	page 2
Vandalism for Profit	page 2
Asian Unity	page 4
Health Care	page 5
Why Learn English?	page 6



CHINESE GARMENT WORKERS

Introduction

In many discount stores one often finds some inexpensive clothing manufactured in Hong Kong or Taiwan. In fact, even in the big department stores some of the U.S. made clothing is manufactured by the Chinese workers here.

In the developing countries there is a surplus of cheap labor and a deficiency of capital and technical development. Big American corporations are taking advantage of this cheap labor by investing abroad or by importing the low

priced foreign manufactured goods. Inside America, these big corporations are taking advantage of the workers in a similar manner. Let us here look at the situations of the Chinese workers in garment industry.

In the Past

In the early days, New York and San Francisco were the main centers of the garment industry. As early as 1870 there were already 28 garment factories in San Francisco Chinatown with a total of 2000 Chinese workers--all of which were male. The pay for the workers was low and the working conditions bad. Around about 1880 these workers began to organize Chinese workers unions to fight for more reasonable treatment. There were three such unions in the beginning which later merged into one. Starting from 1910 there were more female Chinese immigrants coming over.

In order to help support their families
Continued on page 3

Phila. Overseas Chinese Service to the People Organization

Founding Statement

To all our kindred Overseas Chinese, our course has led us many thousands of miles away from our motherland. Yet there has not been an hour nor a second when we have not thought of our country, our native village, our parents, or our brothers or sisters. We know only of other countries and other places to call home. We have no way of seeing our beloved country or of hearing the warm loving voices of our parents. Why is this so?

Indeed it is not that we do not love our motherland, but for 23 years American imperialism has had the following court-decreed prohibition: "Anyone who is an American resident--regardless of his citizenship, race, or color--who does not have a government permit to leave the country (if he goes to Cuba, No. Korea, No. Vietnam, or China) is violating the American Constitution." This is the real reason why we do not have a way to return to our motherland.

In the course of these 23 years our country has made progress in all fields. Even President Nixon had to be surprised. Ever since our rightful position in the U. N. was restored, our influence in the international sphere especially has made great advances. All the small, medium sized, and developing countries, united together, similarly oppose the two super powers--a

unity unprecedented in history. At the time of the opening of the U.N. General Assembly, when the delegates of the various

Continued on page 6

IN MEMORY OF MR. LAO

Mr. Lao died September 29, 1972. We buried him October 2nd. Eight of us-- five from Yellow Seeds, two cousins, and a friend--buried him in the Chinese section of the Merion Cemetery. We are writing a memorial to this old sick lonely man because he is an example of many elderly Chinese men in America. Because he is a particular instance of how political oppression and racism have affected our lives.

All his life, Mr. Lao was confronted by external circumstances over which he alone had little influence, but which greatly affected the course of his life and were major reasons for his lonely old age. Mr. Lao left China because of the hardtimes caused by feudalism and foreign domination. To be poor or middle-class peasants in Hoi-ping County in the early 1900's meant to be exploited by landlords and a corrupt government and to be near starvation. Men had to leave in order to support their families.

So Mr. Lao, in his early 20's, came to the Golden Mountain from Kwang-tung Province. He worked his way from California doing everything Chinese men are "supposed" to do-- cooking, cleaning, laundering, and waiting on tables. The racism of American society

forced him into what was traditionally "women's" work. Because of the Exclusion Acts, he was forced to live in a virtually all male society. Subject to the pressures of feudal tradition, he

Continued from page 4

3rd WORLD UNITY

A number of Third World groups and individuals met together and have formed a coalition for Third World peoples' solidarity. What unites these different organizations and persons? It is the desire to examine the links that connect us internationally with Third World Peoples and to break down the barriers between minority people in the United States.

With whom do we feel solidarity? With the courageous Vietnamese people in support of their determined fight against U.S. imperialism. Here in the United States, Asian, Black, Puerto Rican, Chicano, and Latino brothers and sisters feel as if the bombs falling on Vietnam were destroying our homes; killing our children--as if we too were

Continued on page 4

VIETNAM CEASEFIRE

BOYCOTT QUAKER CITY!

There is celebration and despair throughout America and the world. Ordinary American people, along with the ordinary people throughout the world are rejoicing over the victory of Vietnamese. While the owners of Exxon, Firestone, and GM are crying. They are crying for the loss of the oil off the coast of Vietnam, the rubber plantations inland and the 30 million exploitable work force.

But why is the cease fire a great victory for the Vietnamese people? It is a victory, because the U.S. is consenting to do what the N.L.F. and the Democratic Republic of Vietnam have been calling for since the 1954 Geneva Convention—that is free democratic elections, independent of outside influence.

In 1958 Eisenhower said that in a free election in Vietnam, Ho Chi Min would win 80% of the vote. Therefore the U.S. always knew any government elected by the people wouldn't be a puppet of the U.S. so the U.S. fought 12 years, spent 146 billion, killed 3 million Vietnamese, and lost 46,000 U.S. soldiers in order to protect the vested interests of big monopolies.

Now, just as Johnson realized in 1968 when he called for the Paris peace talks (according to LBJ's memoirs Nixon said to Saigon to stall talks as he would give them a better deal if elected), Nixon realizes U.S. money and technology cannot defeat the will of the Vietnamese people. So Nixon must pretend a "peace with honor" and give the Vietnamese what they have beaten the Japanese, the French and the American imperialists in over 30 years of struggle for—the right to self determination.

The treaty itself: Le Duc Tho said it was basically the same as the Oct. 72 version. Kissinger however said it differed since now South Vietnam was recognized; peaceful reunification was called for along with respect for the DMZ (all this was in the Oct. 1972 form). But actually what happened was that "peace is at hand" was the basest election plot in the history of U.S. elections. In order to win the presidency, Nixon lied at the peace talks. Then, after he won he changed his position and tried to blackmail the Vietnamese by massive saturation bombing with 425 B-52 bombers. He also tried to buy time in which to sneak more military aid to Thieu and stop aid going to the NLF. But he failed because the Vietnamese fought back so well downing about 20 10 million dollar B-52's and winning many great land battles. Also there was world wide opposition and protest from all the people of the world including 100,000 American people who demonstrated in Washington on inauguration day. These defeats forced Nixon back to the negotiating table to accept the treaty. This treaty, if compared to the ten points the NLF has been offering the U.S. for over ten years, seems similar on 2 important points—mainly free elections and independent self rule.

The courageous struggle of the

Vietnamese people has risen the consciousness of all the American people. They have seen through the media their government create genocide in Vietnam and then lie and call it "right to self determination". Most Americans have begun to recognize their government is corrupt and rightfully do not trust it. The America of today is very different from ten days ago. More and more of us realize our country wrongfully tries to economically control the world and are opposed to it.

In oppressed countries the great hope of National Liberation has become far more meaningful because of the example of Vietnam. This great struggle taught them imperialism in all forms can be defeated and gave them hope that if the 30 million people of Vietnam can defeat one of the great super powers, then they too can win their freedom.

In Western countries there has been a realignment away from the U.S. and an education of the masses to the realities of U.S. economic domination of their own countries.

This is the beginning of the end. The war is not over yet. We still have to be careful that the U.S. doesn't try another Gulf of Tonkin (the Pentagon Papers revealed that the Gulf of Tonkin attacks, which were used as the justification for bombing North Vietnam, were phony tales made up by the U.S.). The U.S. may also give money to Thieu in which to purchase arms from private arms dealers such as CIA connected Interarm. In addition, there are 100,000 troops in Thailand, the Philippines, and Guam, plus all the bombers used in the recent attacks. The U.S. hasn't given up yet. If the treaty is broken the Vietnamese will again win in the battlefield, while we must demonstrate our solidarity with them to again defeat U.S. exploitation.

Why did the U.S. get involved in the war? Because big companies control the U.S. government economy and policy; and they wanted to get control of the rubber plantations, the oil off the coast of Vietnam, the tin and most importantly the use of 30 million cheap laborers to exploit just like in Hong Kong, the Philippines, Korea, and Thailand. Eisenhower admitted this in a speech in 1954 when he refused to sign the Geneva accord. He said that if we lose Vietnam

would lose all the valuable raw materials and would lose all of S.E. Asia according to the now infamous domino theory.

We must never forget the inhuman genocide the U.S. government carried out. In breaking all the Geneva conventions of war, they napalmed and used chemical-biological warfare such as defoliants that will deform the next generation of Vietnam ten times more than in America. They massacred people all the time just like My-lai--bombed Vietnam, a tiny country, more than all of Europe in

WWII; used anti personnel bombs that maimed children, the old, and the sick with many pellets or with brightly colored explosives just because it takes six people to take care of one child with no hands or no feet or no face who picked up that brightly colored object. And then, as Johnson said in 1964, to protect the freedom of the Vietnamese, they relocated 3 million Vietnamese just like the Japanese-Americans except that the U.S. shot those who refused to let soldiers burn their homes and be moved to Hamlets--where they lived in tiny tin huts that boiled in the summer, where the chiefs were picked in Saigon and none elected, where you had to carry a "card" at all times or else were shot. This and your homes were surrounded by barbed wire fences and look-out towers with machine guns--in other words concentration camps were the freedom Johnson talked about and Nixon solidified into "Vietnamization".

Yet the Vietnamese have won! How could the few million poorly equipped people of Vietnam have beaten billions of dollars worth of U.S. technology--the thousands of planes, the millions of tons of bombs, the super laser guns, the defoliants and the giant warships? How did the people win? They won because of the leadership of the National Liberation Front in fighting a peoples' war --where every child who saw his mother and father burned to death by napalm, got a chance to throw a grenade at the enemy. Where every man who found no village, no home and only corpses in what had just been his family, could become a peoples' fighter. And where every woman could raise her rifle and shoot down one more accursed plane of U.S. imperialism. The seas of a peoples' war drowned the imperialists. What happened was that the people of Vietnam united to defeat the U.S. Anyone who doubted the NLF before, no longer did in the concentration camp hamlets of Vietnamization, or after the one man election of Thieu. Napalm and a country that looks like the moon because of so much bombing does not have skeptics who favor the U.S. imperialists unless they are earning money off the blood of their countrymen--and those are by far the minority.

This treaty signifies a beginning and an ending. It is the beginning of freedom and independence for the Vietnamese people. It is for a generation of adults in Vietnam, the first time they will see peace in their land. It will soon be the first government in South Vietnam to really care for the people and not try to squeeze all the profit possible from them. Indeed, in fair politics the enormously popular NLF will soon begin the reunification of all Vietnam to end the foreign domination and oppression of the Southern part of the Democratic Republic of Vietnam.

Norman Ge kowski, owner of the Quaker City Garage in Chinatown, was arrested by two detectives at a stake-out recently in the act of slashing the tires of a parked car. This particular incident is believed to be linked with numerous other tire-slashing incidents that have plagued the residents of Chinatown since last September. Mr. Ge kowski, the defendant, is also the manager of a municipal parking lot behind Lit Brother's on 8th Street and serves as an official in the Philadelphia Parking and Transportation Authority.

At the first hearing in City Hall, the District Attorney's office pushed for a dismissal of the case on the basis that the incident was a first offense and was committed without malicious intent. However, the complainants at the hearing, who were mainly residents of Chinatown, pointed out insistently that the incident was related to many other similar incidents and that the tire-slashings were deliberate attempts at forcing car-owners in Chinatown to park in the Quaker City Garage located on Race Street between 10th and 9th Streets. At the conclusion, a new hearing was set by the court for the presentation of further evidence and testimony.

At the time of this writing, the two detectives who were the chief witnesses of the incident have been dismissed from the case. In addition, the date set for the second hearing has not been made clear.

The actions of the court and of the District Attorney's office seem to indicate that the city is trying to protect the reputation of one of its' employee-officials who is suspected of vandalizing the Chinatown Community for his own profit. As a result of this, we urge everyone both residents and non-residents of Chinatown, to boycott the Quaker City Garage.



Recent Successes

On December 13, the City Council of Philadelphia held a public hearing on the Market Street East development project. This one city project will represent \$21 million of the City's \$47 million urban renewal spend-for the coming year. Of the many official statements made supporting this commercial development and how it would solve all of the City's problems with jobs and taxes, only one group dissented. George Moy and Cecilia Moy, both members of the Philadelphia

Chinatown Development Corporation, spoke up against the eating away and destruction of Chinatown by the M.S.E. project.

The City Council quickly assured the many Chinatown residents at the hearing that they had been heard. A meeting was quickly arranged with Lynn Abraham, director of the Redevelopment Authority. Answers to questions which have kept housing from being developed and technical assistance for developing housing were promised at the meeting.

Recently, many articles about Chinatown have appeared in all

three of Philadelphia's major newspapers. Public interest about the Chinatown community and the City's assurances of help have shown that we can succeed. Still, we should not let these recent successes keep us from remembering the problems. These advances resulted only from community persistence and work. There is still a lack of decent housing. The elderly are forced to live in inhuman conditions. Chinatown is still a prison for cheap labor and a center for prostitutes and derelicts. Both victory and defeat can divert us from our work.

GARMENT WORKERS

Continued from page 1

many of them turned to the garment industry in Chinatown. Because of this increase in the supply of the labor force, the factory owners no longer bothered to pay attention to the demands of the unions. By 1920 all these factories hired only female workers. The original union simply vanished at this point.

At Present

In recent years the number of Chinese immigrants continues to increase. The number of Chinese garment factory workers and Chinese owned garment factories also increase accordingly. In New York Chinatown there are now over 200 Chinese-owned small scale factories with about 6000 Chinese workers employed in them. In San Francisco Chinatown the respective figures are 150 and 3500. There are no official statistics for Los Angeles, but a modest estimate is 30 to 40 such small scale factories and about 2000 Chinese workers.

On the average, these workers work 5 to 6 days a week, usually from 9 a.m. to 6 or 7 p.m. Occasionally, they may even have to work late at night. According to a report released in San Francisco in 1969, they draw an average income of \$70 per week in busy seasons and \$40 per week in slow seasons.

Let us look at an example to see how the manufacturing of a dress is processed and where the money goes. Take for instance a dress in a department store which is marked \$25. The department store gets it from a big garment factory for about half the marked price --\$12 to \$15. The big factory takes care of the designing and cutting. It distributes it to a small factory for the sewing, paying the small factory about \$2 a dress. The small factory pockets \$1 and pays the worker \$1 to sew the dress. Now we know how much of that \$25 you pay for the dress actually goes to the worker.

In Philadelphia

There are not too many Chinese living in Philadelphia Chinatown and there are no Chinese-owned garment factories. But there are still quite a few Chinese who work in the garment industry. There is no official data available, but according to the estimate of the local ILGWU (International Ladies Garment Workers Union), there are about 100 Chinese garment factory workers here. For example, in the factory at 13th and Race, there are 31 Chinese workers; in the one at 10th and Race, there are 25. There are also a few others scattered in other factories in the vicinity of Chinatown.

In these American owned factories, most workers are female--both black and white or from minority groups. Take the one at 13th and Race, among 206 workers over 30% are white, nearly 50% are black and about 15% are Chinese. 95% are female. The age of these workers ranges from 20 to 60 with a median of about 40 to 50.

As for wages, the minimum set by the ILGWU is \$2.45 per hour and time and a half for over time work. The working schedule is usually 7 hours a day and 5 days a week. The process is divided into different operations, such as front making, hemming, button holing, and short making. Pay is usually by the piece and not by the hour. For front-making operations, which most Chinese workers are in, it is from \$3,

\$4 to \$12 or \$13 a piece depending on the complexity of the dress. The average salary of a skilled stitcher is around \$100 to \$140. To be able to work in an unionized factory, one has to be a ILGWU member. One pays \$20 for the initial fee and a monthly dues of \$5.70.

Some of the Chinese workers here have worked in garment factories in Hong Kong. (There were about 100 thousand people employed in the Hong Kong garment industry in 1970.) Those who have not worked in a garment factory do not find it too difficult to pick up the job. According to a few of those who have worked in Hong Kong, the working conditions are pretty much the same. The working time here may be shorter. The political atmosphere of the union here is much less dominant and less progressive. It is oriented only to ask for better wages and more jobs.

For a newly arrived female immigrant looking for a job, she has a lot of handicaps--such as the language barrier, limited skill, and few job openings in Chinatown. To work in a garment factory, she does not need to know that much English; the skill is not too difficult to pick up; and there is no age limit. Hence she may feel satisfied to be able to get a job in a garment factory. On the other hand, the factory owners are very well aware of this objective and subjective background of the immigrant workers. One of them explicitly put it this way, "The immigrant workers in my factory usually work much harder than the other workers. They are willing to follow instructions and make no trouble. Everything is fine. I'm satisfied with them and they are satisfied working here." It sounds like everybody is happy and there are no problems whatsoever. Looking from a different angle, things are not that smooth and simple. For example, some Chinese workers who only know little English find much inconvenience and frustration. They always have to follow strict instructions from the supervisors without a way to make complaints or demands when they feel treated unjustly. There are certain rights they deserve that they are either not informed of or do not know how to claim. There are a few older workers who constantly feel that they have been cheated and not been paid properly for their overtime work. Yet they do not know how things are worked out exactly; they can only swallow the complaint together with the dissent. Also some good paying jobs for which certain Chinese workers are qualified are not distributed to them. All that the owners are concerned about is that the workers finish the job that they are told to do and make no complaints. Other than that, unfair treatment, language problems, or other problems of the workers are none of their business. The union is dominated by white workers. The number of Chinese members is small and unimportant. Hence the union is not sensitive, not to say responsive, to the special problems and unfair treatment that the Chinese workers or other immigrant workers face.

Conclusion

The number of Chinese workers in garment factories in Philadelphia is not large enough to attract people's attention and concern. In New York, San Francisco, or Los Angeles the problems are much more immense and noticeable. The keen competition among the numerous small scale Chinese-owned garment factories makes the owners try to

keep their operating costs at a minimal. The surplus of Chinese immigrants looking for a job and the large number of old ladies willing to work at cheap rates make it possible for these owners to keep the pay of their workers at a degrading minimum.

In San Francisco Chinatown in 1971, there appeared a garment factory--the first of its kind--jointly owned by the participating workers themselves. They share the work, decisions, and profits. They try to better working conditions and the relations among themselves. They try to develop a mentality of collectivism. They have a long way to go but the start is very encouraging. In the summer of 1972, a group of workers in Los Angeles also started to establish a garment factory of similar nature.

On the other hand, in mid 1972, 3000 workers of a large garment factory in southern California, which is dominated by Chicano workers went on strike to fight for more reasonable treatment plus the recognition of their newly formed union. Workers as a class are not fighting alone. Before, the big factories in San Francisco Chinatown could say without a challenge that if the Chinese workers were not amiable to their working conditions, the owners could move them to southern California. Now, if the workers in Texas & can really get organized and put pressure on the owners, those owners in San Francisco Chinatown cannot make such a threat anymore.

The problems of the Chinese garment factory workers are no simple problems. Neither are the solutions simple. When one is working on the solution, one needs to notice that there are three levels to the problems. One has to consider the exploitation of Chinese by Chinese in the special socio-economic conditions in Chinatown; one has to see that Chinese workers also share common problems with other minority people--namely, their handicapped backgrounds are being taken advantage of by the owners; finally, one has to consider the interrelations between the problems of the Chinese workers with those of the American working class at large. In any case, only when solutions are really put into practice can workable solutions be developed.

Chinese Awareness, bi-lingual newspaper, Los Angeles

Rodan, Asian-American newspaper, San Francisco

Interviews with Chinese garment workers
Interviews of factory owners in Phila.
Interviews with the local ILGWU

請訂閱黃籽報·每年二元五角

yellow seeds [黃籽會址]
1006 winter st.
phila. pa. 19107

Name: _____
Address: _____
_____ zip: _____
Make checks or money orders payable to <u>Yellow Seeds, Inc.</u>

Yellow Seeds is published bi-monthly by Yellow Seeds, Inc., a non-profit organization, 1006 Winter St., Phila., Pa. 19107. All labor is donated. Subscriptions: \$5.00/yr., supporting subscriptions; \$2.50/yr., regular; 15¢, a single issue. Contributions in the form of articles, photographs, poems, letters and announcement are welcome. Vol. 1, No. 4/February 1973

In Memory of Mr. LAO

Continued from page 1

went home after 20 years to an arranged marriage to a bride twenty years his junior. He stayed long enough to father a son and returned to America without celebrating his son's first birthday. Once he returned, his family heard nothing of him for over twenty years until a relative came to America and found him.

Like many other single Chinese men, he was vulnerable to the subculture of Chinatown-- gambling, dope, and prostitution, the exploitation of Chinese by Chinese, and the decadent elements of American society. He eventually got his own business-- Sam Lee's Laundry on 8th Street. Even when he did save some money, there was little to send back after gambling, whoring, and being robbed a number of times.

After he retired from the laundry, he worked in the kitchen of China Village Restaurant. As the years went on he stopped working and just stayed in his fourth floor attic room, coming down once a day to get something to eat. It was bad enough for Mr. Lao to make a living 12 hours a day and like most men, he couldn't overcome the many barriers against him-- language, racial discrimination, lack of education, and the immoral influences of single male society in Chinatown.

When we found him, he could barely walk; he was malnourished and dehydrated. He had had at least one stroke and had no place to live besides the fourth floor attic room which had no bathroom and just an open gas flame heater. He was much older, had no friends; but, everyone knew who he was.

In his old age, the individualism of American society, the disdain for the elderly, and the dehumanizing treatment of the poor were oppression in other forms. The \$101 from Social Security did not buy much comfort and companionship. Neither did the dues he paid out to the On Leong Association in his lifetime bring aid in time of need. What did he have to show for a lifetime of

work-- for over 60 years in America? Just a few hundred dollars in the bank and some postcards of the 1939 San Francisco World Exposition. Who cared? Did the CBA, On Leong, or the other associations? To them what was out of sight was out of mind. And who is going to go up to a stinky dirty attic room to see an old man? Did the hospitals care? They only care if your bill be paid. If you are poor and on welfare, you are put out as soon as your temperature, pulse, and blood pressure is back to normal. It doesn't matter if you can't walk, get up, or eat. If there is no one to take care of you, you have a one way ticket to a nursing home.

People had been continually trying to get Mr. Lao into a nursing home. Once there, he would find no one to speak Chinese to, no Chinese food to eat, and no one who really cares. Like most old men, he refused to go.

We found out that his family in China-- his wife, son, daughter-in-law, and seven grandchildren-- are poor peasants. Even though it would have been a great hardship, they wanted the Old Man to return. It was his wish to return also. But he died too soon-- at age 86. He died after years of discrimination, despair, hard labor, loneliness, and neglect.

His death was lonely and dismal. His grave lies in an unkempt plot with stubble grass and weeds, punctuated by crooked markers engraved in English and Chinese.

Who is there to pay tribute to his life of struggle in America, to the sufferings and the hardships of his life as a worker? Who is there to be angry or to cry for his frustration, his heartbreaks, and his failures?

Yellow Seeds is deeply grateful for the unselfish efforts of the Mayflower Restaurant, Dr. Leonard Rosenfeld, Dr. Stanley Chung, Ms. MacElroy and Ms. Ritchie in helping us take care of Mr. Lao. We also thank the On Leong Association who would scarcely lift a hand to help him when he was living but who quickly arranged for the funeral and who paid \$30 for the plot.



3rd WORLD UNITY

Continued from page 1

learning to swing a hoe in the morning and at night shoulder a rifle. U.S. dominated international business wants to rob Southeast Asia of its oil, rubber, tungsten and tin--not caring if they destroy its economy create sharp divisions between the few rich and many poor, increase graft and immorality in the government or increase the suffering from floods, bad harvests, and other natural disasters. It was similar business interests that brought us or our ancestors to America as slaves contract laborers, wet backs, or coolies. We worked on plantations, on railroads, as migrant farm hands--making America the rich nation it is today. We know the bitterness of working hard while the profits go to the bosses. We live in "strategic hamlets" designed to contain and control us; they are called Ghettos, Chinatowns, Little Tokyos, and El Barrio. The racism that underlies the ferocity and inhumanity of U.S. attacks against the Vietnamese people--bombing of the civilian population, crop poisoning, extermination campaigns such as the My Lai massacre--is the same racism that has set Third World people in America apart from the white Americans. Prejudice, discrimination, hate campaigns, lynching, internment. These are all forms of racism which we have faced.

Why do we feel unity among Third World Peoples in the United States is important. Because minority people, whether citizens or immigrant aliens, face UNITY of different but interrelated problems. Sometimes the problems affect us one at a time, sometimes all at once. Sometimes one group is singled out while one escapes. But in general we share many common experiences. For example, now and in the past we share the economic experience of being a cheap labor force. In the past, in times of economic expansion, immigrants from Asia were welcomed as cheap labor to do undesirable, menial and dangerous work. In scarce times they were attacked for taking jobs of white Americans. In good times, by working longer hours and putting out extra effort, minority people may achieve a comfortable life. But at all times we are set apart by discrimination, prejudice, and segregation. When scarce times come, we are the "last hired, first fired" and the newspapers cry out about the hordes of Chinese (or Blacks, Puerto Ricans, or Chicanos) who are lowering wages and stealing jobs from white workers. This is a smoke screen to hide the true reasons for low wages and unemployment and to mask the people really responsible for hard times.

ASIAN UNITY

We have been taught to distrust other Asian people. Television teaches us that Japanese fight G.I.'s and that Chinese are "reds". Nevertheless, Asian people have yellow skin, dark hair and eyes and come from similar cultures. Our backgrounds create for us similar problems. Immigration, speaking English, discrimination because of color and imprisonment are not problems of just the Japanese, or of the Chinese, or Philipino or any other Asian people.

A group of Asian people and friends of Asian people have met because of their common problems. The Asian American Council of Greater Philadelphia has representatives from the Philipino, Chinese and Japanese communities, and is working to unite with all

Asians. The Council has begun two projects. One is to watch out for and protest racial discrimination in newspapers, magazines and television. The second project is to help the elderly. There are over 100 Chinese and over 300 Philipino elderly men living alone who need decent housing.

The Asian American Council has met several times. It has written a constitution, and has started to work on projects. There are talented people involved. Unity will continue if we hold ourselves responsible to all people and if we do not divorce ourselves from the people.

The acting president of the Asian American Council is Marshall Jung who can be reached at MA3-7670.

HEALTH CARE: visiting nurse

Every community has its own special needs -- whether it is education for its children, recreation facilities for its senior citizens, or reduction of crime in its streets. There is a feeling that there is one great need that is not being met in Chinatown. The medical needs of this community are really not known nor are its members aware of the health services they are entitled to receive.

There is one specific agency to help the Chinese people meet their medical needs within their own community. This is Community Nursing Services located at 1400 Lombard St. The Chinese community has a visiting or Public Health Nurse who performs medical care, under a doctor's direction, within a patient's home. Her concern focuses completely on health needs, not other government functions such as immigration or licenses and inspections. She reaches out to those people who have health problems. Any individual, young or old, rich or poor, can call upon her for guidance and help. Her effectiveness in helping the Chinese family depends on their recognizing their own health needs and reaching out to present their problems.

The visiting nurse performs a variety of services for patients who are chronically ill or handicapped, accident victims, mentally ill patients, expectant mothers, new mothers or their babies. She will change dressings and give injections and treatments ordered by the doctor; she will also help patients learn prescribed exercises and special diets, and generally give whatever nursing care is needed -- or teach family members to give it.

Perhaps the best way to explain the services of the Public Health Nurse is to give some examples of her care. The nurse can teach a young woman who is expecting her first baby what will happen during labor and delivery or how her baby grows during her pregnancy. If her infant has problems, the nurse can teach any special care that is needed when mother and child come home from the hospital. She can explain about the infant's "baby shots" and his growth and development (When should he begin to walk? When should toilet training be started?)

Suppose your mother was diagnosed with Diabetes. Does your family know what Diabetes is and why special medicine must be taken; or why special care should be given to the eyes and feet; or why and how urine is tested and why a special diet must be eaten? The Public Health Nurse can explain what causes diabetes, how it affects your body, and how it is treated. On the preventive side, she can teach

how to be alert to problems of the eyes and feet to which the Diabetic is prone. The Nutritionist, who works with the nurse, can explain the special diet to fit in with Chinese style cooking.

Has anyone in your family suffered a stroke or lost a limb from Diabetes or an accident? There were probably many questions to be answered and much turmoil in the household. Was there anyone in the home that was able to explain what has happened to the patient, how he may improve his condition, how to meet his new and special needs (needs that he could previously meet on his own), or how to help him walk again and feed himself? The Public Health Nurse can talk with the family and patient, explain what is happening and how to care for the patient.

Joann McElroy PHN

An example of the Visiting Nurse Service here in Chinatown: Last spring Yellow Seeds cared for an elderly man who had suffered a stroke. The Public Health Nurse, Ms. Joann McElroy, explained his condition to us, advised us about his diet and showed us how we should exercise his arms and legs. She visited once a week and sent Ms. Ritchie, a Health Aide who skillfully handled bathing and shaving another day of the week. When we had doubts or worries, Ms. McElroy gave us encouragement and assured us we were taking good care of our patient. She told us not only about medicine and treatments, but also how to make a sick person feel less helpless--little things that we might have ignored, such as always putting his glasses on so he could see us and always greeting him warmly. Ms. McElroy's visit was the high point of Mr. Chin's week.

THESE SERVICES ARE AVAILABLE FREE OF CHARGE AT Health District Center One
1400 Lombard St., KI 6-0955
(Exams, tests, and medicines):

FOR CHILDREN:

Well Baby Clinic--birth to school age
Monday, 1 p.m.-4 p.m.

--weight, measurement, immunization against childhood diseases, regular examination by a doctor, advice on feeding, behavior or other problems.

Dental Clinic--6 to 12 years,

Monday- Friday, 8:30 a.m.-4 p.m.

--child needs to be referred by the School Nurse, Baby Clinic, Doctor, or Public Health Nurse

--you need to make an appointment, call KI6-0955

Walk-in-Clinic-- Monday - Friday,
8:30 a.m.- 4:30 p.m.

--immunizations for diphtheria, tetanus, (lockjaw), whooping cough, measles, polio, mumps, smallpox, and skin test for tuberculosis.

FOR ADULTS:

Chest Clinic--Monday, Tuesday, Thursday, Friday, 9:00a.m.--Noon

--examination, diagnosis, out-patient treatment of tuberculosis


--to make an appointment, call Joann McElroy at KI6-0955

X Ray Survey--Monday thru Friday, 8:30
4:30 p.m., Saturday, 8:30-Noon.
--free chest X Ray to detect any abnormal lung or heart condition.
--children under 15 years of age must have written request from a doctor.
--no appointment necessary
Walk-in-Clinic--Monday thru Friday
8:30 a.m.-4:00 p.m.
--immunizations against diphtheria, tetanus, mumps shots to males over 13 years old.
--tuberculosis skin test
--flu shots to persons 45 years or older or persons with chronic disease and written request from their doctor
Pap Clinic--Thursday, 1-4 p.m., by appointment only
--test to detect abnormalities and infection of the womb
--women should get a Pap test once a year
Social Health Clinic--Monday thru Friday, 8:30 a.m.- 3:30 p.m., Saturday, 8:30 a.m.-11:30 a.m.
--diagnosis and treatment of gonorrhea and syphilis, and other venereal diseases
--no appointment necessary

IMPORTANT:

If you do not speak English fluently, take someone with you who does. It's best if this person is someone in your family or a friend. If you have a problem finding a relative or friend to help translate for you on your visit to a doctor, clinic, or hospital, call Yellow Seeds, Monday or Tuesday evening 7:30-10:30 p.m., Saturday 10-2 p.m., or Sunday 12-3 p.m.

京 CHINA BOY 華
川 RESTAURANT 童
Mandarin and Cantonese Dishes
FOOD PREPARED TO TAKE OUT
粵 菜 飯店



WA 2-9777 901 RACE STREET
MA 7-0643 PHILADELPHIA, PA. 19107

WILLIAM CHIN MA 7-4158

園家樂

**THE ORIGINAL
HAPPY GARDEN RESTAURANT**

134 NORTH TENTH STREET
SPECIALIZED IN CANTONESE COOKING

NOW MOVED TO 10th AND CHERRY STREET.
WE ARE NO LONGER AT OUR OLD ADDRESS.
DON'T LET SIMILAR NAMES CONFUSE YOU.

Open Seven Days A Week
Monday thru Sat. 4 PM - Midnight
Sunday 2 PM to 11 PM

五月花餐館

Mayflower Restaurant

Chinese Food
Also Take Out Service
220 N. 10th Street
Philadelphia, Pa. 19107
Phone WA 2-9119



COMMUNITY CALENDAR

HAPPY NEW YEAR!

- feb 9** Demonstration to Save Chinatown: Meet at Holy Redeemer Church, 9th & Vine for march to State Office Bldg., Broad & Spring Grdn. For info call WA5-0388 or -3723.
- 10** Chinese Student Association: New Year Party-dinner at 6 p.m., party at 9 p.m. International House, 37th & Chestnut.
- 13** Philadelphia Overseas Chinese: Service to the People Society Meeting, every 2 weeks, 1006 Winter St., 7:30pm
- 16** Philadelphia Chinatown Development Corp.: Meeting, every 3rd Friday of each mo., Chinese Christian Center, 1006 Race St., 7:30 p.m. PLAN FOR CHINATOWN, STOP THE RAMP!
- 18** Asian Women's Group: Meeting, 10:30 a.m. For info call MA7-5736.
- 19** Presentation on Canton and Toisan: Movies, slides, and talk in Cantonese and Toisanese by New York Overseas Chinese group who visited China recently. 9:30 p.m. and 12 p.m. Location to be announced later.



WHY LEARN ENGLISH?!

One of the biggest problems facing the immigrants in Chinatown is the language problem. For the workers, the language difficulty limits the kinds of jobs that they can get despite their qualifications. For the children, it creates problems with keeping up with their school work. In all cases, it leaves the immigrants vulnerable to the corruption and dishonesty of society. Not being familiar with English, immigrant families and individuals can easily be cheated or taken advantage of by merchants, employers, and landlords. In addition, it just creates many inconveniences in simple day to day living.

The Yellow Seeds Community Center offers free tutoring services for anyone in the Chinese community. At present, there are twenty students and eight teachers in the program. Five of the teachers are bi-lingual. Due to the diversity in the backgrounds and knowledge of the students, the English classes are held on a small group basis. The schedule is arranged for the convenience of the students and the contents are fitted to the specific needs of each student.

The Yellow Seeds tutoring program is a practical program. We try to help the school children keep up in their school work. We try to help the housewives cope with the needs of their families. For the workers, the English classes are aimed at improving their understanding of their jobs as well as increasing their knowledge of English, so they can find better jobs. In short, the tutoring program at Yellow Seeds is an attempt to help the Chinese immigrants adjust to their new and foreign way of life.

OVERSEAS CHINESE

Continued from page 1
countries gave their speeches, many of the delegates were absent while others spoke. But when our country's delegate, Chiao Guan Hua, spoke, the entire body of delegates from 132 countries attended. Moreover, after every pause, he received long thunderous applause from the entire body. What is the significance of this? It is not hard for us to realize that it is precisely that the efforts of the delegate from our country are courageous, righteous, and progressive. Furthermore, their consequences are intended for the good of all humanity. We, the Chinese people, have finally risen to a position of respect and we deserve to be proud.

Fellow Overseas Chinese, those illusions, like ghosts evoked by a wizard's spell, are past. They can no longer control us. Arise and join our ranks. Struggle with us to obtain the happiness and freedom that we rightfully deserve and to serve our fellow Overseas Chinese to the best of our ability.

The society is a center for uniting patriotic Overseas Chinese in Philadelphia. The nature of our organization is righteous and true to its name. Founded on the common feeling of loving our country like one family, we do not differentiate between those who come from the North or the South nor between the young and the old. Our aim is to introduce everyone to the actual conditions and circumstances in China over the past 23 years. We want to further

the understanding and recognition of the spirit of new China --the spirit of rebuilding the motherland and the spirit of bitter struggle among the Chinese people.

We want to unite with all fellow Overseas Chinese in order to struggle to achieve equality in economic and racial spheres. We feel, indeed, that this is a responsibility we ought to assume. The scope of the activities we will undertake will be determined by which activities best suit the needs of the Overseas Chinese. We will support in full all programs which are progressive and beneficial. Our future plans include:

- (1) recreation to fulfill the needs and requests of the Overseas Chinese after work. We will have a ping pong table, various books, newspapers, and periodicals. We will also try to do our best to show Chinese movies more often.
- (2) English lessons. In the near future we are preparing to offer special classes free of charge.

Our principles include the following:

- (1) we recognize the People's Republic of China as the sole legitimate government of the Chinese people.
- (2) We respect all the Overseas Chinese associations of Chinatown. Moreover, we are sincerely and seriously willing to cooperate with various organizations in order to further the welfare of all our fellow Overseas Chinese.

most famous food in Chinatown

CHINA GATE RESTAURANT

parties take-out orders banquets

1008 RACE ST. PHILA.

WA 2-4066

MA 7-8799

here you eat the best for less



ORIENTAL FOOD MART

909 RACE STREET PHILADELPHIA 19107

FULL VARIETY OF EXOTIC FOODS
• Chinese
• Japanese
• Korean
• Philippine
• Indian
Open Daily 11 A.M.-10 P.M.
Mail Orders Available



TELEPHONE WA 2-5111

A Prosperous & Happy New Year

MAGIC FAY CHINATOWN'S FINEST CHINESE RESTAURANT

146 No. 10th St. Philadelphia, Pa.

MA 7-5588

