

yellow seeds

黃籽報

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A Newspaper for the Asian Community in Philadelphia

May 1974 Volume II Number 2

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PCDC HOLDS ELECTIONS

On January 27th, 28th and 29th, the Philadelphia Chinatown Development Corporation, PCDC, held elections to its twelve member board of directors. The election was part of an effort to make PCDC more effective in its work and to be more responsive to the people of Chinatown. The old board had not changed in several years. Some members of the board had not attended meetings in over a year and had not taken any part in the recent struggle to save Chinatown.

The elections were open to all persons who worked in Chinatown, was a resident of Chinatown or attended any one of the three Chinatown

churches. This was a change from the original plan to allow only active members, those who had attended at least two PCDC meetings, to vote. As a result of the open elections people who were well known in the community received the highest number of votes. On the other hand, several people who had worked very hard for PCDC did not get many votes. This is because many people voted only for their friends and not for the people who would do the best job. Many people voted without even knowing who the candidates were and only because they were given a marked sample ballot.

The final count of 140 persons

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GREEN LANTERN BARRED

In the past six or seven years Chinatown has been fighting City Hall, the Redevelopment Authority, assorted politicians and other characters. With this situation in mind, "urban renewal" and "redevelopment" news is usually equated with bad news. Good urban renewal news is like manna from Heaven, dispersed at irregular intervals. In case you haven't guessed yet, this article concerns urban renewal news, and what's more, it is good urban renewal news.

The story runs something like this. Most of you are familiar with the Gem Hotel and Bar, across the street from Franklin Park, on Ninth

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CONCENTRATION CAMPS HISTORY OF OPPRESSION

Some barbed wire is still there after 30 years. Stone foundations indicated where eight watchguard towers once stood. On April 14, 1973, over 1,000 Japanese-Americans and friends from all parts of the nation traveled to Manzanar, a concentration camp in Southern California. They went to pay tribute and to remember the 110,000 Japanese-Americans who were denied their basic democratic rights and interned at Manzanar and nine other concentration camps. A plaque indicating the area as a historic site, placed at the side of one of the two military police sentry stone houses, reads:

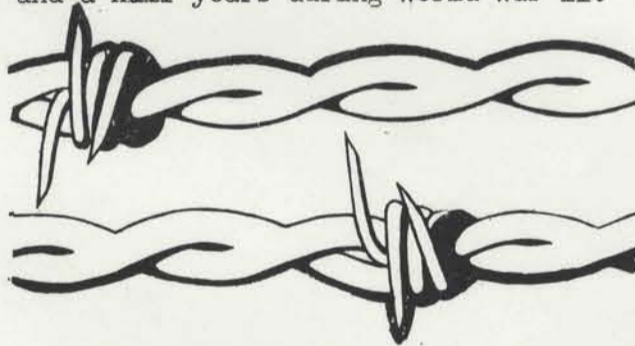
"In the early part of World War II, 110,000 persons of Japanese ancestry were interned in relocation centers by Executive Order No. 9066, issued on February 19, 1942.

"Manzanar, the first of ten such concentration camps, was bounded by barbed wire and guard towers and confined 10,000 persons, the majority of whom were American citizens.

"May the injustices and humiliation suffered here as a result of hysteria, racism and economic exploitation never emerged again."

However, even as Manzanar was dedicated as a historic site, such camps are ready to be used again. Such camps are already provided for in the McCarran Internal Security Act of 1950. In case of invasion, a declaration of war or insurrection within the United States, the President can proclaim an "Internal Security Emergency" and order the detention of any "person as to whom there is reasonable ground to believe that such person probably will engage in . . . sabotage." Depending upon the time and place, "such persons"

include Third World groups, such as Blacks or persons of Chinese descent, activist students or militant working people. Since 1952, four such camps have been available in the states of Arizona, Florida, Oklahoma and Pennsylvania. It was in such camps that over 110,000 native and foreign-born Japanese-Americans, after being taken away from their businesses, their farms, and their homes, were forced to live for two and a half years during World War II.



But discrimination and racial prejudice did not begin for Japanese-Americans with World War II. To see the concentration camp experience in the proper perspective, we must look at Asian-American history in the West. In turn, the long agitation against Asians must be set against a background of violence and conflict of the dominant white majority against the Third World minorities: the Native Americans, the Mexican settlers, the Spanish Americans, Blacks, and immigrants from the South Seas, India, and China.

From the moment the Chinese appeared in the West, they were the objects of abuse and violence. In the mines, the Chinese were considered to possess no rights. In the courts, the Chinese, along with Blacks and Native Americans, could not testify in cases involving Whites. In addition to working in

the farms, the mines, and the railroads, the Chinese worked at jobs that no one wanted.

Early in history, the California working people were made aware of the "menace" of Chinese laborers. When the American workers demanded higher pay and better working conditions, the Chinese laborers were used by the owners of railroads and factories as a reserve labor force to threaten the strikers. Labor leaders stirred up racial hatred by telling the American workers that the Chinese workers were out to get their jobs and bring down wages. In this way, both the American and Chinese workers were manipulated against each other by a common enemy: the American Capitalist System.

But where there is oppression, there is resistance. During the winter 1866, five Chinese workers were killed in landslides caused by the heavy snow fall while working on the Transcontinental Railroad. The workers demanded that work be stopped until conditions were better. They also demanded higher pay and shorter working hours. When the owners of the railroads refused, one of the largest strikes in American history took place in 1867.

California politicians played a large part in stilling discriminatory and racial hatred in the voters; for the adoption of anti-Chinese stands became a way to win elections. The Democrats, both anti-Black and anti-Chinese, took the lead in the demand for Asian exclusion "to prevent contamination of the white race and to preserve California for the white man." To stop the so-called "yellow Peril" the Chinese Exclusion Act was passed in 1882.

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EDITORIAL: OIL PROFITS ROB THE PEOPLE!

The Nixon Administration has been characterized by a series of crises that have added more weight to the burden born by the working people of America. Of late, the energy crisis has been the dominant issue confronting the people of this country. Much speculation and many questions have been raised concerning the reasons behind the problem. But, in order to really understand the issues and to see the relationships between Vietnam, Watergate, the Middle East, and the energy crisis, we must seek out the basis for these problems. The basis is not just greed, or small group conspiracy, or poor management. It is the free enterprise system and the conspiracy to exploit peoples all over the world, an inherent aspect of the system.

Free enterprise or capitalism is controlled by giant monopolies who regulate the amount of production. This, in turn, regulates the price of the commodities produced. While these monopolies control the prices so as to maximize profit, they also control the sources of labor and raw materials so as to minimize the cost of production. Since land, labor, and materials are cheapest in underdeveloped countries the monopoly capitalist, with the cooperation of the government, have invaded and taken control of less developed countries all over the world, especially in Asia, Africa, and Latin America. However when international pressure threatens this system of imperialism, the monopoly capitalists are forced to shift the exploitation to the domestic market. This is how the situation stands today.

Until now, the giant multi-national oil monopolies have found it more profitable to take advantage of the people and the resources in Venezuela, the Middle East, and in other Third World countries. The lower costs in land, labor, and materials, as well as the lack of environmental regulations abroad have more than compensated for the cost of transportation. But, with the oil embargo by the Arab countries and with the people's struggle for national liberation on the rise everywhere, the oil monopolies are being forced to bring their exploitation home to the workers of America.



The oil companies are not satisfied with the windfall profits they have been getting. There is a vast supply of untapped fuel, estimated at between 200 to 300 billion barrels, in this country and much potential for the development of new sources of energy. What Exxon & Company want now is to make the American taxpayers and consumers pay for the expense of developing these resources and to force the American people to accept the abolition of the ecology restrictions that protect our environment.

In November of last year wholesale fuel prices went up by 35%. The net income of the seven largest oil companies for the third quarter

of 1973 as compared with the 1972 figures is 63% or close to 2.5 billion dollars. As for individual companies, Shell profits were up close to 300%, Gulf profits increased by almost 100%, and Exxon profits were up by over 80%.

The oil monopolies with the cooperation of the U.S. government has shifted the burden of supporting their profits onto the shoulders of the working people of America. Not only have they reaped the windfall profits mentioned above, but they are expected to receive some \$20 billion of the taxpayer's money to pay for research and development expenses. In addition, they have gained control of other energy sources, namely, 30% in coal, 40% in uranium, and 72% in natural gas reserves.

The rise in the prices of gasoline and heating oil are not an isolated problem. This increase will lead to a general inflationary trend because the cost of producing and transporting other commodities will go up and this increase will also be passed on to the consumer by the respective businesses. In addition, the increase in cost will result in less production and less production means layoffs for many workers. Already, there are 10 million Americans out of work with a projected estimate of up to 9% unemployment for the coming months which means over 20 million workers out of jobs.



The energy crisis has further exposed the interest of big business in government. We are beginning to see how repression, inflation, unemployment, high taxes, wage control, and even wars are a result of the attempts of monopoly capitalist to maximize profit. In order to ease the burdens of the people, we must support the struggles of the working people to get better job stability and higher wages. At the same time, we must fight for controls to hold down and roll back prices of gasoline and heating oil. In addition, we must struggle to end the export of oil to countries where prices are higher and to countries where the government acts as a puppet for U.S. imperialism. On the long run, however, the people of America must support the struggles of the people in less developed countries while carrying on our own struggle here at home. We must unite with other oppressed peoples of the world in order to weaken and eventually to eliminate the giant multi-national enterprises and the worldwide imperialist system they have created. Only then, can we have a system where the needs of the people are primary to all over everything else.

THIS IS YELLOW SEEDS

YELLOW SEEDS is an Asian-American organization, which has been serving the Asian community since 1971. Located in Chinatown we concern ourselves primarily, but not solely, with the problems of the people in Chinatown. We provide services for the elderly who have been left to waste away by American society; we offer tutoring in English in order to help immigrants survive better; we provide tutoring in schoolwork for local primary school students; and we also have legal aid for the oppressed poor and in order to combat the immoral racist, anti-Asian immigration laws. In addition, we publish the only bi-lingual Chinese-English newspaper in the Philadelphia area. The Yellow Seeds center has a bi-lingual library with progressive works and general library readings, a ping pong table, and a reading room used for tutoring, guitar lessons, and meetings.

At the center, on campuses, and in conjunction with other community groups, we sponsor or co-sponsor cultural events to provide needed entertainment for working people and progressive students. These cultural events have included buffet dinners, musical entertainment, and movies to promote understanding about People's China and America. Besides these large scale events, we have an extensive movie program in Chinatown of films from China as well as the U.S. in order to bring out the truth about the situations in countries and provide entertainment that will educate and inspire rather than corrupt.

Generally, we participate in all the struggles for the promised--yet denied--democratic rights of Asian people in this country. One good example is the struggle to save Chinatown from imminent destruction by ramps and highways which serve the interests of multi-million dollar business in downtown Philadelphia. Nonetheless, as oppressed people in America, we recognize the need to unite with all oppressed peoples. In practice we work together with other Third World organizations and progressive white friends on various projects.

YELLOW SEEDS aligns itself with the liberation struggles of people all over the world against all forms of imperialism and colonialism. Here in America we actively participate in the struggle of the people against attacks on the livelihood of workers, against racism, against sexism and all other forms of exploitation. We recognize that Asian Americans are a part of this broad struggle against a common enemy and part of a movement to build a society free of exploitation for all people.

"WOMEN ARE HALF THE WORLD"

NEW WOMEN IN NEW CHINA



Part 2

It is important that women played a major role in achieving China's liberation. Men also realized the vast potential force of women who were half the population. Their work in support of land reform, the People's Liberation Army, and production was invaluable in defeating the foreign imperialists and the domestic reactionaries and consolidating the new order.

When the People's Liberation Army (PLA) passed through the villages, they spoke inevitably of the New Society they supported and of the equality between the sexes. Women's Associations, whose duty it was to unite women to defeat the feudal customs of fathers-in-law, mothers-in-law, and husbands, were formed. Women took this task to heart most seriously. Leading members of the Women's Association would investigate any charges of cruelty towards women and recommend action. Frequently, members would approach intransigent husbands and explain to them how they were oppressing their wives. If they refused to reform, the Association returned with ropes and sticks, bound the husband, and threw him into solitary confinement in the local association headquarters. Then, in a public meeting the wife would present her grievances before her fellow sisters. The emotion and empathy were often so high that a narrow-minded husband suffered beatings and returned covered with his blood and their spit. Indeed, in those times, it was necessary for women to exhibit a show of unified strength in order to dispel the backward ideas and fight off the oppression of the feudal-minded men. These were men who would not let their wives out of the courtyard, who beat them unconscious for trivialities, who raped them systematically, and who treated them worse than dogs.

Husbands who promised to try to reform, of course, were not subjected to this treatment. Those who turned out to be insincere, however, were given due punishment. It was not uncommon, to be sure, for husbands to run away from their wives and families to escape the humiliation of public beating and denunciation. But those were not as common as husbands who stayed and tried to understand the meaning of their actions towards their wives and the common oppression both shared as well as the freedom of the

coming New Society. Husbands who had left their plots to go fight often found that their wives, who had not been allowed in the fields before, did as good a job as they had tilling the fields. They took great pride in that fact and accordingly treated their wives more as equals. Even though many men opposed the prominent role their wives were taking in public life at first, they later felt proud that they were so well respected among the villagers for their courage, hard work, and perseverance.

Women's Associations did not see changing the feudal ideas of men as merely a battle between the sexes--as male chauvinism against feminism. As Madame Sun Yat Sun said: "From the very start our women fought not under the banner of a barren feminism but as part and parcel of the democratic movement as a whole. . . The Women's Movement must be closely linked with the movement for national liberation. Isolated it will get nowhere." So, women worked together diligently and struggled to raise the consciousness of the people to all the oppressive elements in the Old Society, the reactionary Kuo-min-tang, and the foreign imperialists. As women fought for their own liberation they soon realized that their freedom was intimately connected with changing the entire society--with eliminating all forms of exploitation. The oppression of women had its basis in the economic structure as well as the prevalent attitudes. In other words, the enemy was the kind of society. The New Society had to be one that sought to eliminate exploitation and realize the potential of all people--men and women alike.

Today in China

Although women have not yet reached a position of total equality economically and politically with men, they have made enormous strides since Liberation. The principal point is the course that the women's movement is taking. People in China know that things are not perfect--far from it. Women still do more of the housework; they hold only 20% of the leadership positions; they receive lower wages in housewives' factories. However, the importance lies in the attitude of society which believes in the

equality of the sexes. Concrete steps are taken to encourage women in all phases of life to take lead. The twenty-five years since Liberation is only one generation. Already women participate in all aspects of society. They are teachers, doctors, heads of communes, high wire electrical workers, air force pilots, steelworkers, scientists, and members of the National Government.

Women have gained many benefits. The work place or housing project has free or low cost day care and sometimes cafeterias where meals can be purchased very inexpensively. Health care is free or very low cost depending on the factory or commune. Women retire at age 50 and receive 50-70% of their former salary as pension. When pregnant, they receive 56 days of paid maternity leave. Afterwards they are allowed time during the day at work to nurse their babies. Perhaps, to many of us, this progress is not too startling--but to those who know anything of pre-Liberation society it is indeed a great stride forward. Women are being released from the drudgery of household tasks and are able to participate in the building of a socialist country.



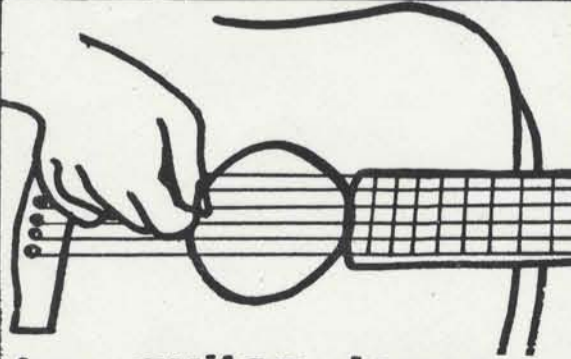
There is no doubt that the achievement of a social system where men and women are truly equal is many years away. Nonetheless, that the future of women in China is assured can be confirmed by a look at the kind of women the society nourishes today. Young women today are alert, self-confident, determined, broad-minded, and proud of their country. They are not preoccupied with their looks, buying new clothes, or catching a fiancée. They are unselfish in their devotion to serve the people. They willingly volunteer to go to the frontier or the countryside to do hard work. They say: "Whatever men comrades can do, women comrades can do." That is a spirit we can learn from as well.




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PCDC ELECTION RESULTS

voting consisted largely of church related people and a smaller number of residents and workers in Chinatown. The results of the elections in order of highest votes were:

1) George Moy, 2) "Mitzie" Mackenzie, 3) Sister Maureen Francis, 4) Cecilia Moy, 5) Rev. J. Ling, 6) Jessie Mark, 7) Sister Thomas Mary, 8) Sandra Lee, 9) Sister Mary Ignatius, 10) Nancy Lowe Lau, 11) Arthur Lou, and 12) Alice Moy. When notified of the results Sister Francis and Sister T. Mary declined their seats on the board. This allowed Donald Leong and Nelson Chan, the next two in number of votes and who could accept, a seat on the new board. Eric Chung, whose name had been left off the ballot due to an error, was added to the board by a unanimous vote of the new board.

The voting on two questions on the ballot set the term of office at one year and voting age in PCDC at 18 years old.

By having new elections, the

first in several years, PCDC has attempted to involve more of the community into the struggle to save Chinatown. In the past few months much effort has been spent in talking with representatives of the state and city government. PCDC has also been actively involved with the recent Environmental Impact Statement for the Vine Street Expressway. At the same time though, the vast majority of the community is unaware of this and other work, and has not participated in this work.

It has been almost one year since the last town meeting was called. Many people cannot come to meetings at all because of their work hours. More news must be printed in Chinese since most of the workers in Chinatown cannot read English very well. If PCDC is to continue to represent the people of Chinatown then it must consistently keep the community aware of its work and keep the interest of the people above all else.

FRIENDSHIP NIGHT, a success

On March 2nd, 500 Chinese and American people came to the Egyptian room of the University Museum for an evening which was both entertaining and informative. The "Chinese & American Peoples Friendship Night" was sponsored by the Overseas Chinese Service To The People Society, the U.S.-China Peoples Friendship Assoc. and Yellow Seeds. Due to last year's success, the evening was extremely well attended.

After being shown the Chinese collection of artifacts removed from China before liberation, an elaborate and delicious buffet dinner was served. Everyone then moved down to the auditorium for a program which was emceed by Marciarose. The program included the singing of American and Chinese songs to which the audience enthusiastically joined in. William Hinton, who has lived in China and written many books on the subject spoke on the growing friendship between the Chinese and American peoples. A skit translated into English for this occasion, emphasized the importance of collective work and self-reliance. The evening concluded with the showing of three films on China by Felix Greene.

Continued from Page 1

GREEN LANTERN

and Vine Streets. This establishment is now defunct, courtesy of an urban renewal project. However, the owner, one Herbert Rose, decided that he wanted to stay behind bars, so he has relocated across the street-- naming his new bar the Green Lantern. However, there is one problem for Mr. Rose. It seems that he can't obtain a liquor license from the State Liquor Control Board because of the squalid condition of his former bar. He has "promised" to remodel and keep up his new bar, and to attract a higher class clientele, rather than the drunks and derelicts which he is used to.

If anyone is gullible enough to believe Mr. Rose, than you deserve his new bar. It is painfully obvious that he is only using half his mouth to speak. He is not capable of attracting a different clientele. The drunks support his business and without them his bar would be unprofitable. It's time to do away with places like the Green Lantern. If urban renewal served the people more often, we'd hear more good news and less bad news. We must realize that good news to City Hall means putting in new expressways and ramps in time for the bicentennial. Good news for us means getting rid of deteriorated buildings, replacing them with low-cost housing, cleaning up the streets, and preserving the uniqueness of Chinatown.

Ban the Bar

One dusky morning Herbert rose,
To find his bar and hotel closed.
You know the one, twas Gem or Jewel,
It was part of urban Renewal.

His old bar having met its fate,
He decided to relocate.
Since the neighborhood was hard to
beat,
He only moved across the street.

Alas, for Herbert, all was not well,
For alcohol, he couldn't sell.
To get a license, he begged and
pleaded,
But the liquor board left Herb
unheeded.

"I'll remodel!, Redecorate!"
Sorry Herb, it's much too late.
"No more bums!, No derelicts!"
No dice man, the answer sticks.

But Herb wasn't finished with de-
fending,
Ranting, raving, and pretending.
"My bar is good. It's industry!"
"You'll just love it. Wait and see."

And finally when Herb was beat,
He sat and thought about defeat.
"New York, Boston, Chicago."
"There's plenty of places for me to
go!"

In every city near and far,
There's a guy like Herb behind a
bar.
And someday we can thank our star
That guys like Herb are all behind
bars.



COMMUNITY CALENDAR

5/10

YELLOW SEEDS OPEN HOUSE PARTY****Music, dancing, snacks.
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12,13

Movie: "White Hair Girl", a revolutionary ballet, at
YELLOW SEEDS, 1006 Winter St. Call for times. WA5-3723.

14

Asian American Council of Greater Philadelphia monthly
meeting, 1006 Race St., 6:00 p.m.

21

PCDC General Meeting, CBA, 930 Race St., 7:30 p.m.

26

Movie: "Han Tomb Finds", a film documentary of the recent
archeological discoveries in China, plus a cartoon made
in China, at Yellow Seeds, 1006 Winter St.

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ASIAN-AMERICANS FOR FAIR AND EQUAL EMPLOYMENT

(see story on page 6 of the Chinese section)

Demonstration to demand jobs for Asian-Americans on construction projects in Chinatown, New York City.

Thursday, May 16, 1974
9:00 AM

Confucius Plaza
Bayard St. & the Bowery, NYC

CHINATOWN, U.S.A. renewed out of existence

The wrecking balls of urban renewal now dangles threateningly over Chinatown Philadelphia. In the name of mass transportation, a living community is condemned to efface itself so that reinforced concrete of a highway ramp may stand on the earth. All over the United States we see the same thing happening. In Detroit, Chinatown on 3rd Ave. was torn down block by block--wiped out of existence--in the span of two years. In Boston, the merry-go-round Mass Turnpike rolled over half of Chinatown and imprisons what's left of it. In New York and San Francisco, instead of highways high rise buildings seem to be the workings of urban renewal. Along with the old buildings people were displaced as well. In San Francisco a tourist hotel rises up in the air; what is conceded to the community is nothing but the name of the second floor, "Chinese Cultural Center." In New York the Chatham Towers provide living quarters only the white upper middle class can afford. So the living space of Chinatown, already cramped to the extreme, has to be further constricted so that suburbanites can save a few minutes coming into town; so that moronic tourists, who will do nothing for the community even commercially can swarm into Chinatown; so that the rich people who have nothing in common with the people of the community can find luxurious apartments close to the financial centers. Is there anything more hideous than this? Thus, urban renewal has been and is an absolute monster intending on the destruction of our communities.

Urban Renewal--Always No??

Should we oppose the very concept of urban renewal at all costs then? We think that the answer does not have to be a resounding yes. In Newark, through vigorous mass struggle, the Black community has succeeded in taking control of 63 acres of urban land cleared by renewal. The community-elected

Housing Council mapped out the entire area for low-income housing and then let the real estate business build apartment houses fully designed and specified for them.

The real estate people, both private and public, are excluded from the very important business of urban planning. We think that urban renewal conducted in this way no longer becomes a sinister idea. It is, in fact, an excellent idea.

Urban Renewal and Chinatowns

There are certain things about any Chinatown in any city in this country that nobody can deny. First, it is a community of people who want to live together and who want to keep its ethnic character. Second, the buildings in Chinatown are as a rule the worst urban dwellings anywhere in the country--at least among the worst. In San Francisco, to mention just one example, 67% of the housing is rarer than standard as compared to 34% for non-white urban populations as a whole, according to the 1960 census. Third, the population density of Chinatown certainly ranks near the highest and the average family income near the lowest nationally. So what Chinatown needs desperately is more living space, not less. Better housing for the poorer working people of the community, not luxurious apartments for people outside the community. Urban renewal was conceived, at least ostensibly, to accomplish these things. It should be, and can be, made to accomplish these things. All it requires is that the broad masses of the community have sole control over urban renewal. The grasping businessmen and the cold-blooded highway commission must be left out completely from any part of the planning and decision-making. To be sure of this, people have to be aroused. They have to be alerted to what a deadly business urban renewal can be if it is not controlled

by the community. They have to be organized to wage a prolonged struggle. Such a struggle has occurred in Chinatown New York. Three hundred families have challenged the giant Ma Bell and chased her out of Chinatown. The story is worth telling here in full. Eventually, resistance on a much larger scale has to be mounted, or Chinatown, U.S.A. will be a thing of the past without a trace --except in people's memories.

Chinatown vs. Ma Bell

Five years ago, 300 Italian and Chinese families living in 18 apartment buildings on the edge of New York's Chinatown received notices from the New York Telephone Company. They were summonses ordering the tenants to move out to make way for a 32 story telephone switching station to service the Wall Street and World Trade Center area. At first some tenants succumbed to the harassment and moved out. As fast as the apartments and storefronts were vacated, the NY Telephone demolition crew came to work on them. Windows and doors were knocked down and replaced with tin boards. Electrical wirings were stripped. Refrigerators and other appliances were carted away. They made sure no one got any ideas of moving back. The apartments were condemned.

All this was done without any thought to the fact that many of them had their roots in the community, that they were forced to leave behind their friends, neighbors, and their school mates. Away from their means of livelihood, away from the only community they know in this country, they were now thrown into a new life and unknown surroundings.

The overwhelming majority of the tenants, 240 families in all, however, decided to stand firm. They organized themselves to defend their homes and neighborhood. We Won't Move! was their slogan spread across Madison street on a big banner. Tenants and supporters squatted in the buildings and formed picket lines outside, Chanting "Ma Bell, We Won't Move!"

After months of determined and persistent struggle in the face of constant harassment, a Board of Estimate hearing was held on July 10, 1971. The tenants of the area won the right to stay for ten more years. The New York Telephone Co. would just have to look for another place for their switching station. Once again the aroused people determined to fight for what rightfully is theirs and what they believe is best for them have demonstrated their strength. Once again, the people have won a victory!

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Soon after the passage of the Chinese Exclusion Act, the ancient ban on emigration of the Japanese people was removed. To escape the oppressive and class-structured society of feudal Japan, many Japanese emigrated to the United States. Former employers of Chinese laborers in California and Hawaii began immediately negotiating for this cheap Japanese labor to fill the gap.

Because they did the same agricultural and service jobs the Chinese had done, settled on the edges of Chinatown until Japantowns grew up, and-most of all- because they looked Asian, the Japanese easily inherited the Yellow Peril identity. Within the period of a few years, the stereotype of the Chinese became the stereotype of the Japanese in America.

Only big business - agricultural corporations needing cheap labor, chambers of commerce profiting from the growth of small businesses, banks and manufacturers with eyes for investment, expansion, cheap labor, and the market in Japan - was conspicuously absent from the open anti-Japanese activities.

Many laws were passed against Japanese-Americans. Japanese school children could not go to San Francisco schools because of school-segregation laws passed in 1906. Laws were passed in 1920 preventing Japanese from holding land. Again, to "stem the Yellow Peril" the Oriental Exclusion Act was passed in 1924 to include the Japanese.

However, even after the passage of these laws, agitation against Japanese-Americans did not stop. With the Russo-Japanese War in 1905 and Japanese military expansion in Asia in the 1930's, newspaper editors, business interests, and politicians spread the fear of Japan as a world power. Anti-Japanese-American activities grew anew. Japanese immigrants became a convenient substitute for the military and political leaders of Japan 9000 miles across the Pacific. Boycotts of Japanese-owned businesses, killing and beating; racist editorials and accusations were common.



A tribute to family members and friends who died behind the barb wires of Manzanar.

World War II in 1941 and the United States' joining the war against Japan helped fanned the fear of Japanese militarism. Japanese-Americans again were taking the rap for decisions made in Washington and Tokyo.

Immediately after Pearl Harbor on December 7, 1941, selected enemy aliens, including 2,192 Japanese-Americans, were arrested by the Federal Bureau of Investigation. At first, curfew and other restrictions were imposed upon citizens of Germany, Italy, and Japan who were residing within the United States. However, in later months the controls were applied with increasing severity to aliens from Japan and Americans citizens of Japanese descent, while they were much relaxed for German and Italian aliens.

INTERNMENT CAMPS

Many rumors accused Japanese-Americans of such subversive acts as installing short wave transmitters in their garden hoses and cutting Hawaiian sugar cane fields in arrow pattern that directed the bombers to Pearl Harbor. Various newspapers, groups such as the American Legion, chambers of commerce, various farm groups, and politicians cried - "All Japs are traitors!"

On January, the United States Attorney General Francis Biddle ordered evacuation of Japanese from certain strategic areas. On February 19, 1942, President Roosevelt signed Executive Order 9066, which designated military areas where military commanders would exclude persons, and authorized the building of "relocation" camps to house those people excluded.

On March 2, 1942, General John DeWitt, commander in charge of the Western Defense Area, issued an order to evacuate all persons of Japanese descent from the western half of California, Oregon, and Washington, and the southern half of Arizona.

On March 22, 1942, the first large group of Japanese-American were moved from Los Angeles to the Manzanar Assembly Center in California. By August 7, 1942, under controls by the Army, more than 110,000 Japanese Americans were removed from their homes, two-third were United States citizens. Many of these families were ruined economically. Their properties were lost, stolen, sold at a great loss, or confiscated.

The evacuation took place in two stages - first into temporary Assembly Centers and then to more permanent camps. The permanent camps, built in desert areas, swamplands, or mountain regions, and their listed capacities are:

California:	Manzanar	(10,000)
	Tule Lake	(16,000)
Arizona:	Poston	(20,000)
	Gila River	(15,000)
Idaho:	Minidoka	(10,000)
Wyoming:	Heart Mountain	(10,000)
Colorado:	Granada	(8,000)
Utah:	Topaz	(10,000)
Arkansas:	Rohwer	(10,000)
	Jerome	(10,000)

By November 3, 1942, the evacuation was complete. For the most part, the evacuation was rapid and efficient because many did not know their democratic rights or how to exercise them; some Japanese-Americans willingly co-operated to show their loyalty to America.

But there were struggles. At the Santa Anita Assembly Center, a riot broke out between internees and government representatives when it was heard that a group of evacuee policemen was illegally confiscating electrical appliances and other material for personal use. One of the demonstrators later wrote:

"The residents now feel that they shouldn't allow themselves to be imposed upon too much, that occasionally they should assert their rights and not to lie supinely on their backs when injustice is being done."

A number of Japanese-Americans resisted the evacuation by taking their cases to the courts. They faced the court decisions almost alone since most of the evacuated Japanese-Americans did not know of their efforts due to the lack of information in the camps.



Gordon Hirabayashi, among those who challenged the evacuation orders, wrote:

"This order for the mass evacuation of all persons of Japanese descent denies them the right to live. It forces thousands of energetic, law-abiding individuals to exist in miserable psychological conditions and a horrible physical atmosphere. . . .If I were to register and cooperate under these circumstances, I would be giving helpless consent to the denial of practically all of the things which give me incentives to live. . . .Therefore, I must refuse this order of evacuation."

Gordon was arrested, convicted, and jailed for violating the evacuation orders.

In the case of Minoru Yasui, the Supreme Court of the United States produced an unanimous ruling on June 21, 1943 which echoed the racist newspapers and political groups:

"We cannot close our eyes to the fact, demonstrated by experience, that in time of war, residents having ethnic affiliation with an invading enemy may be a greater source of danger than those of a different ancestry."

See the next issue for Part II which will analyze whether the evacuation was necessary and who was responsible.

RACISM IN AMERICA

PART 2

In the second last issue of the paper, Part 1 of "Racism in America" discussed racism toward us as Asian people. It was shown that racism against us was not a natural and innate aspect of people, but a definite and systematic plan created by the rich business rulers of America. We discussed how all racism had a historical origin and economic cause. But now the question about ourselves comes up. If the people in America are affected by what they see, hear, and read on television, on the radio, and in the newspapers and by what they experience in everyday life, we--as part of the American people--must also be affected, must also be racist.

Our own racism usually takes place on the job--whether it be a restaurant, factory, office, or small shop. Because of the attitudes of most American against Asian people, many of our parents or older co-workers have had bad experiences with white, black, and brown people. They are now wary and racist against them. In restaurants, for example, many people come and make trouble. This is especially true late at night. But for some reason, most of us remember Black people more than anyone else. Why is this? The reason is exactly like the reason other people are racist against us. Besides being told by older workers that Black people cause trouble, we have been taught by white people that Black people are cannibals beaten by a white Tarzan, slaves on the plantation that sing, eat watermelon, and lust after women at all times; and cause all the trouble in America from unemployment to welfare, low pay, and inflation. Even before we got here we were indoctrinated. In Hong Kong, Singapore, and even Vietnam, Playboy is a best selling magazine and American TV shows are on everyday. They are the same white-oriented media that racistly brainwash Americans here, which are being shown throughout the so-called "free world." Not only this, but wherever the American soldier has set his grimy boot in conquest--which is just about everywhere in the "free world"--those few who are blatantly white racists have spread rumors about Black people. In France and Italy during World War II the white soldiers go to go on leave first; then, when the Black soldiers got to town afterwards, all the girls wanted to see their tails. Apparently, some white soldiers had told the local prostitutes they visited that all Black people were terrible devils with little tails right behind their rear ends! So when the Black soldiers arrived, many of the local people ran away from them and the prostitutes tried to find their tails. This also happened in Vietnam. White soldiers while raping Asian women told them about Black devils' tails. The white soldiers had carried American Hershey bars and racism with them around the world.

We never heard about the many achievements of Black people in America. Black people invented the first sewing machine, performed the first open heart surgery, designed the plan for the entire city of Washington, D.C. and--most importantly--are the builders of this country more than any other single group.

Black people have been an integral part of America from the pre-revolutionary days in Boston to being part of America's proletariat; yet, they have received the worst treatment from slavery to today's discrimination in jobs, housing, and education.

Some Chinese complain that Black people are dirty, lazy, and smelly. It seems too coincidental that this is exactly the same description that white racists have been using for hundreds of years. It is also too coincidental that this is the same description the foreign imperialists, including Americans, in pre-Liberation China said about the Chinese. We were dirty, lazy, and--yes--smelly. But poor people are generally dirtier than the rich who use their stolen money and sweat of the working people to stay clean; poor people do find it harder to not smell when they work in a factory for ten hours a day. If a Chinese went into a restaurant and a Black waiter, who America has taught us is inferior, asked him to pay in advance, there probably wouldn't be any tip. When we act racist towards any one people--be they black, brown, red, or white--we must remember that we are like the foreign imperialists, even if only for a moment, who said "No dogs or Chinese allowed in the park."



But we are not like the arrogant British imperialists in the southern Chinese city of Hong Kong. We are not very rich nor do we rob from the people (most of us anyway). We are ordinary working people who have no reason to hate other working peoples and have every reason to support them. All of us are really the same people. In form we may be different--different shade of human, different culture or customs; but in essence, all working people are the same--especially African, Latino, and Asians. We are all oppressed by the same people--those few super rich like Bell Telephone presidents who tore down an entire section of Chinatown for a relay station. It is for this reason that the ruling class of America has put us against each other's throats for so many years. We have the same enemy, the same problems of housing, low pay, difficulty in getting jobs, and, therefore, the same fight. The rulers of America realize this and know that

if the workers of America, who make everything, ever got together--watch out. No more mansions in five countries, no more ten cars and no more yachts paid for by our sweat and made by our labor. It is for this reason that in every strike situation where they could and every day through the media and other ways they have tried to set Black against white and Latino against Black, Asian against Latino, etc. They must keep us thinking that our real enemy is the co-worker beside us or the people who come into our restaurants, just so we won't unite and see the real enemy. They have succeeded well so far.

In California more than a hundred years ago when there were economic troubles, many whites lost their jobs. After this Chinese were brought to this country with the promise of the good life and hired to take over their jobs at much lower pay. The white workers were told that the Chinese were sub-human and small; they, therefore, could afford to live in miserable conditions and with little food. Then, the white workers instead of hating the bosses, who covered all the trouble by taking a big profit while firing them and hiring the Chinese, hated the wrong enemy, the Chinese. The businessmen paid Congressmen to arouse whites against Chinese so that there wouldn't be any strikes that would mean loss of business money. Only anti-Chinese rallies were held instead. The same class of people continue practices like this to prevent workers from uniting.

In a society such as ours run on surplus value and profit, only a few can be very rich while others have to be unemployed and someone paid less. In America it is the Third World people who are paid less and on welfare more; because if we did work then we wouldn't be satisfied with \$60/ week and will demand our rights with our fellow white workers and take away more money from businessmen. These laziest of businesses that tell the government what to do (e.g. Watergate) hardly pay any taxes, yet all working America does. We pay for welfare because big businesses like ITT would rather have Americans pay for welfare than have business pay for Third World people to work. Many Black people in Philadelphia have a choice between \$57/ week on welfare and a \$65/ week pay check.



Racism is a tool of the rich against the workers. It is an economic weapon against us to create a class of people that can be exploited more than others and set us against our best allies in our struggle for survival in America--our fellow workers black, brown, red, and white.