

THE LOCALIZED HISTORY PROJECT

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Progressive News & Analysis

ASIAN AMERICAN NEWSPAPER

GETTING TOGETHER EDUCATOR GUIDE

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A Brief History of Oakland Chinese Community

by Staff Correspondent
The history of Chinese community in Oakland

Crisis in the High Schools

With cutbacks, overcrowded classrooms, and unrepresentative boards, schools in the United States

Asian-Americans Protest Execution of Filipino Workers

SAN FRANCISCO (Special Feature) and Jim Jones' workers, in a gesture of solidarity with the strikers

SHENYANG TROUPE IN N.Y.

by staff correspondent

VIETNAMESE VICTORY

EDITORIAL COMMENT

中國近事錄

社論

向國際行開戰三言兩語

Getting Together: Asian American New Communist Media as Resistance



蔣官員聲明說明
蔣最近被逐出漢口，原在
第一的蔣特務員宋子文乘機
到中國，一行四人
試，宋受熱誠歡迎
要回祖國。今天

近來最引人注意的
新聞：報章與雜誌
街頭巷尾，民衆在
民間對罪行的多
社會家上了

僑社

國際

A NOTE FROM THE YOUTH RESEARCHER:

WHY TEACH THIS HISTORY

Hi, my name is Emma!

My project explores the idea of New Communist media as resistance, as used by local NYC groups like the I Wor Kuen: a 1970s-era Marxist-Leninist group formed by second-generation Chinese American youth in Manhattan's Chinatown. As a Chinese-Korean New Yorker exploring AAPI advocacy, I was first exposed to the idea that history is not necessarily fact – instead, many versions of facts – in a workshop on AAPI history a few years ago. It was then that I realized that the history I had learned was greatly shaped by intentional choices and systems of power. Despite my growing interest in history, I realized I could only recall the same few AAPI events we learned each year in school: the Transcontinental Railroad, the Chinese Exclusion Act, and Japanese incarceration. Reflecting on my own positionality, I recognize that of these already slim, yet still important histories, histories of women, non-East Asians, or social movements are often left out.

The way history is taught often focuses on exceptional figures and their successes, rather than exposing students to the experiences of ordinary people. But those are the histories that have the power to ground people's identities, and they still hold great contemporary resonance. This is what compels me to tell a story of cross-racial solidarity. It wasn't until I was in 10th grade that I heard the word "solidarity" explicitly defined in any context, let alone a historical one. Before that, I'd seen the word tossed around a lot, but didn't have the context to ground it in. In an era where the media often highlights the most polarizing, sensational stories, I hope that telling a history of cross-racial solidarity in the media is a reminder of the power to do the same in the present. Importantly, I also hope that teachers can take a moment to encourage students to think about the contemporary implications of history. As a student myself, understanding how history has shaped my AAPI identity has only strengthened my passion for exploring more. In this, I know that giving students the opportunity to reflect and unpack these themes in similar ways can only deepen their engagement in the classroom.

A NOTE FROM THE YOUTH RESEARCHER:

WHY TEACH THIS HISTORY

While I originally came into this project wanting to tell a story of cross-racial solidarity through I Wor Kuen and *Getting Together*, I saw that this history also was one of youth advocacy and working-class organizing, while also allowing me to explore the historical role of women. I saw how marginalized groups were acutely aware of how often those at the intersection of systems of oppression, like racism and sexism, faced double the invisibility. At the same time, New Left groups like IWK saw their struggle not as isolated, but rather as globally interconnected. They stood in solidarity with, and often spotlighted the struggles of, the Third World. Women also played an instrumental and revolutionary role in these movements, and pieces in *The Black Panther* and IWK's *Getting Together* highlighted how Chinese immigrant women often held a very different role than the traditional domestic American housewife. While terms like intersectionality were not coined until decades later, exploring this marginalized history showed me that these concepts were very much understood, present, and relevant even years earlier.

While no exhibit can be all-encompassing, I hope that students can see themselves in this nuanced history, whether it's through the role of youth, the power of organizing, or the many intersectional identities represented. More than anything, I hope my project encourages students to question the dominant narratives they encounter in the classroom, and recognize that history is not objective, but rather something that is continually reshaped. By investigating overlooked stories such as the IWK's, students can begin to see themselves in history, not just as passive or apolitical observers, but as changemakers with the ability to shape history.


Thank you for engaging with my work!

Emma Chen is a 17-year-old senior at The Clinton School, who is passionate about history, exploring her AAPI identity, and the digital humanities. Emma is a CACF Asian American Student Advocacy Project (ASAP) Youth Leader, and first heard about the Localized History Project while at a REACH Coalition New York State Advocacy Day. Being involved in AAPI advocacy has helped her connect with her own AAPI identity, and also see the ways in which power shapes what history is taught and what we think of as AANHPI history—only increasing her interest in historical research.

PEDAGOGICAL REVOLUTIONS


HOW TO TEACH THIS HISTORY

Stage an Old Left vs. New Left Seminar!




What would happen if old leftists and new leftists came together and held a debate? Whose approach would best tackle the challenges of the 1950s–1960s? What are the drawbacks and successes of the Old Left vs. New Left’s approach? Each student should take a side—or take a turn on both—and use primary sources and historical context to justify their discussion.

Media analysis!




Encourage students to compare various New Communist papers like *Getting Together*, *The Black Panther*, and *Palante* to more mainstream newspapers at the time, like *The New York Times* or *The Washington Post*. Whose voices, stories, and languages are included? Whose are not? Compare headlines from historical newspapers, and explore the various mediums like poetry, posters, and art in these newspapers. Think about why revolutionary New Communist groups like IWK felt the necessity to create their own media.

Create a political poster!



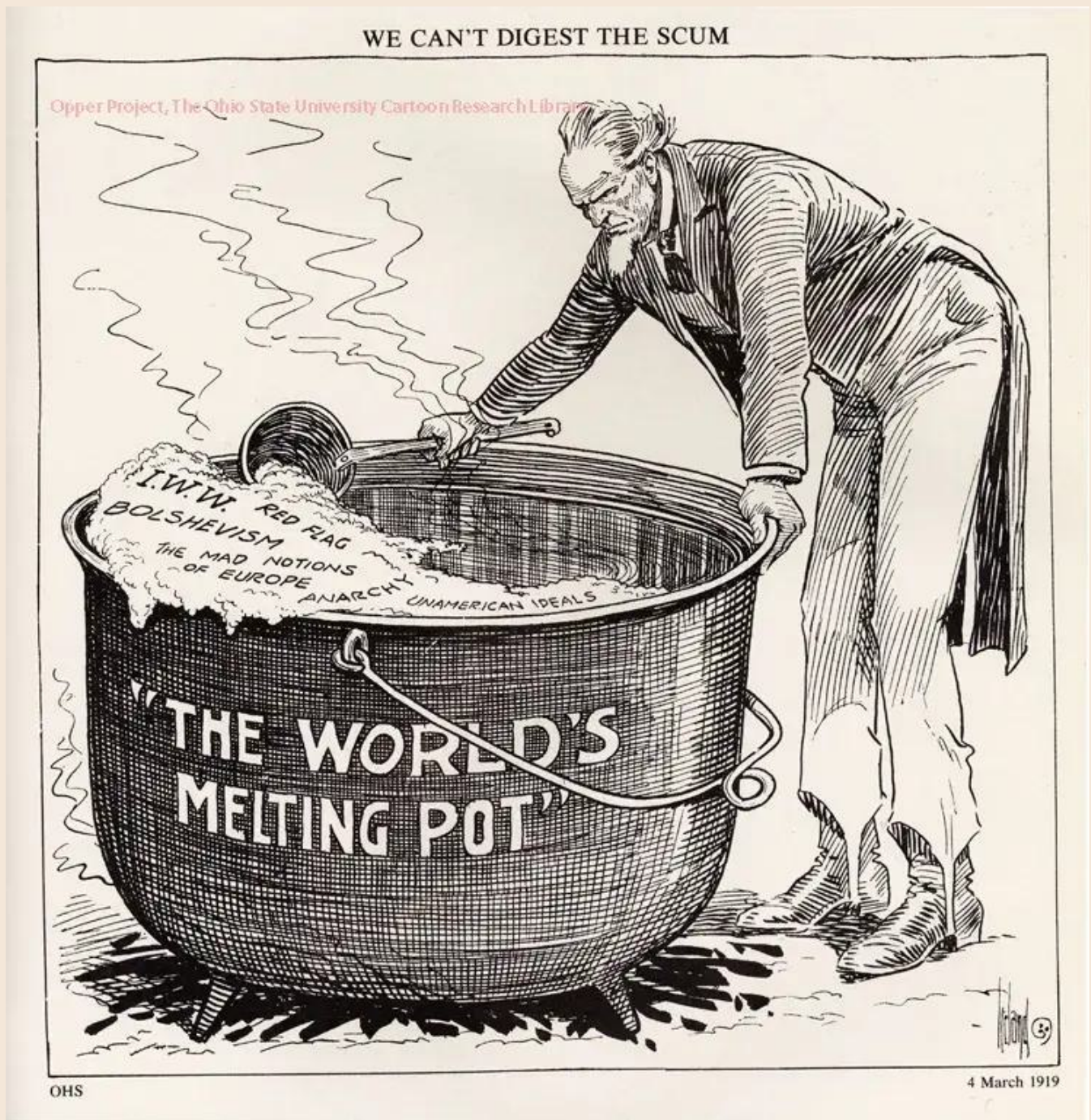
Design a poster that IWK, Black Panthers or the Young Lords might have used to spread their messages. What issues would marginalized groups have faced at the time? What rhetoric would they have used? What kind of visuals would have been present?

Design a political cartoon!



Create a political cartoon based on an issue New Communist groups may have tackled. Encourage students to use techniques of caricature, symbolism, irony, exaggeration, and labels to convey their message.

primary sources:



A political cartoon depicting fears of "Bolshevism" and "communism" spreading from immigrants being absorbed into the American melting pot, c. March 1919.

Political cartoon by Billy Ireland. Made available by The Billy Ireland Cartoon Library & Museum at Ohio State University. Exact rights status unknown, but likely falls under the terms of Fair Use.

AMERICANS

DON'T PATRONIZE REDS!!!!

—•—
**YOU CAN DRIVE THE REDS OUT OF
TELEVISION, RADIO AND HOLLY-
WOOD**

THIS TRACT WILL TELL YOU HOW.

W H Y W E M U S T DRIVE THEM OUT:

1) The REDS have made our Screen, Radio and TV Moscow's most effective Fifth Column in America . . .
2) The REDS of Hollywood and Broadway have always been the chief financial support of Communist propaganda in America . . . 3) OUR OWN FILMS, made by RED Producers, Directors, Writers and STARS, are being used by Moscow in ASIA, Africa, the Balkans and throughout Europe to create hatred of America . . . 4) RIGHT NOW films are being made to craftily glorify MARXISM, UNESCO and ONE-WORLDISM . . . and via your TV Set they are being piped into your Living Room—and are poisoning the minds of your children under your very eyes ! ! !

So REMEMBER — If you patronize a Film made by RED Producers, Writers, Stars and STUDIOS you are aiding and abetting COMMUNISM . . . every time you permit REDS to come into your Living Room VIA YOUR TV SET you are helping MOSCOW and the INTERNATIONALISTS to destroy America ! ! !

A sample of U.S. anticommunist literature, this one specifically addressing the entertainment industry, c. 1950s.

Written by Myron Coureval Fagan and included in *Forbidden Animation: Censored Cartoons and Blacklisted Animators in America*.
Made available on Wikimedia Commons in the public domain.



Student-made flyer organizing people to join the Third World Liberation Front's strike at San Francisco State, c. 1969.

Created by the East Bay Strike Support Committee. Housed within the Third World Strike at University of California, Berkeley collection, 1968-1972, at the UC Berkeley Ethnic Studies Library. Exact rights status unknown, but likely falls under the terms of Fair Use.



An illustration of the Tape family; Mamie is seated in the middle.

Originally published in *The Morning Call* (San Francisco, CA) on November 23, 1892. Made available at the Library of Congress in the public domain.

1769 GREEN STREET,
SAN FRANCISCO, April 8, 1885.

To the Board of Education—DEAR SIRS: I see that you are going to make all sorts of excuses to keep my child out of the Public schools. Dear sirs, Will you please to tell me! Is it a disgrace to be Born a Chinese? Didn't God make us all!!! What right! have you to bar my children out of the school because she is a chinese Decend. They is no other worldly reason that you could keep her out, except that. I suppose, you all goes to churches on Sundays! Do you call that a Christian act to compell my little children to go so far to a school that is made in purpose for them. My children don't dress like the other Chinese. They look just as phunny amongst them as the Chinese dress in Chinese look amongst you Caucasians. Besides, if I had any wish to send them to a chinese school I could have sent them two years ago without going to all this trouble. You have expended a lot of the Public money foolishly, all because of a one poor little Child. Her playmates is all Caucasians ever since she could toddle around. If she is good enough to play with them! Then is she not good enough to be in the same room and studie with them? You had better come and see for yourselves. See if the Tape's is not same as other Caucasians, except in features. It seems no matter how a Chinese may live and dress so long as you know they Chinese. Then they are hated as one. There is not any right or justice for them.

You have seen my husband and child. You told him it wasn't Mamie Tape you object to. If it wasn't Mamie Tape you object to, then why didn't you let her attend the school nearest her home! Instead of first making one pretense Then another pretense of some kind to keep her out? It seems to me Mr. Moulder has a grudge against this Eight-year-old Mamie Tape. I know they is no other child I mean Chinese child! care to go to your public Chinese school. May you Mr. Moulder, never be persecuted like the way you have persecuted little Mamie Tape. Mamie Tape will never attend any of the Chinese schools of your making! Never!!! I will let the world see sir What justice there is When it is govern by the Race prejudice men! Just because she is of the Chinese decend, not because she don't dress like you because she does. Just because she is decended of Chinese parents I guess she is more of a American then a good many of you that is going to prewent her being Educated. MRS. M. TAPE.

An excerpt from Mamie Tape's letter to the San Francisco Board of Education, published on April 16, 1885.

Originally published in the *Daily Alta California*, Volume 38, Number 12786. Made available in the public domain through the California Digital Newspaper Collection at The Center for Bibliographical Studies and Research (CBSR) at the University of California, Riverside.



Protestors, including children, hold Black-Asian solidarity signs on the steps of the courthouse at the Huey Newton trial in Oakland, c. 1960s.

Photograph by Roz Payne. Made available for Fair Use through the Roz Payne Sixties Archive at the Center for Digital Research in the Humanities, University of Nebraska.



A pinback button with the Black Panther Party's iconic imagery and slogan, c. late 1960s.

Created by the Black Panther Party. Included in the Collection of the Smithsonian National Museum of African American History and Culture, gifted by Ellen Siegel. No known use restrictions.

FROM THE BLACK PANTHER PARTY'S ANGELA DAVIS PEOPLE'S FREE FOOD PROGRAM

10,000 FREE BAGS OF GROCERIES (WITH CHICKENS IN EVERY BAG)

WILL BE GIVEN AWAY FREE MARCH 29, 30 AND 31, 1972

AT THE BLACK COMMUNITY SURVIVAL CONFERENCE

MARCH 29, 1972 Oakland Auditorium 10th St. OAKLAND, CALIF. (Doors Open at 5:00 P.M.)

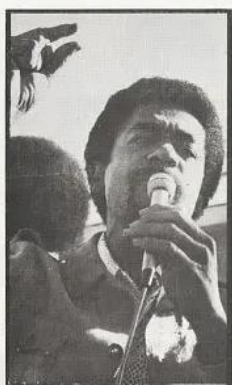
MARCH 30, 1972 Greenman Field 66th Ave. (Near East 14th) OAKLAND, CALIF. (12:00 P.M.)

MARCH 31, 1972 San Pablo Park 2800 Park St. (at Oregon) BERKELEY, CALIF. (12:00 P.M.)

FREE ADMISSION ALL THREE DAYS

SPEAKERS

- BOBBY SEALE, CHAIRMAN, BLACK PANTHER PARTY
- SISTER JOHNNIE TILLMAN NATIONAL CHAIRMAN, WELFARE RIGHTS ORGANIZATION
- ERICKA HUGGINS, BLACK PANTHER PARTY
- RONALD V. DELLUMS, CALIFORNIA CONGRESSMAN
- JULIAN BOND, GEORGIA STATE SENATOR
- D'ARMY BAILEY, BERKELEY CITY COUNCILMAN
- IRA SIMMONS, BERKELEY CITY COUNCILMAN
- ARTHUR EVE, NEW YORK STATE ASSEMBLYMAN
- LLOYD BARBEE, WISCONSIN STATE ASSEMBLYMAN
- DONALD WILLIAMS, MEDICAL AUTHORITY ON SICKLE CELL ANEMIA
- FATHER EARL NEIL, ST. AUGUSTINE EPISCOPAL CHURCH
- MARSHA MARTIN, STUDENT BODY PRESIDENT, MILLS COLLEGE
- JODY ALLEN, CHAIRMAN OF THE B.S.U., IANEY COLLEGE



BOBBY SEALE
CHAIRMAN,
BLACK PANTHER PARTY



ANGELA DAVIS
WILL BE AT THE
BLACK COMMUNITY
SURVIVAL CONFERENCE



SISTER JOHNNIE TILLMAN
NATIONAL CHAIRMAN,
WELFARE RIGHTS ORGANIZATION

RON DELLUMS
CALIFORNIA CONGRESSMAN
FROM THE 7TH
CONGRESSIONAL DISTRICT



ERICKA HUGGINS
BLACK PANTHER PARTY

REGISTRATION FORM

BLACK COMMUNITY SURVIVAL CONFERENCE

MARCH 29,30,31,1972

ORGANIZATION DELEGATES or INDIVIDUAL PARTICIPANT
REGISTRATION FEE \$2.00 SHOULD BE MAILED IN
ADVANCE WITH THIS FORM.

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ADDRESS _____
CITY/STATE _____ ZIP# _____

IF ORGANIZATION OR B.S.U. IS SENDING MORE THAN
ONE DELEGATE PLEASE NOTE THE NUMBER OF DELEGATES

EACH DELEGATE IS RESPONSIBLE FOR THEIR OWN HOUSING

RETURN REGISTRATION FORM TO B.P.P. - C.C.G.V.B.
BLACK COMMUNITY SURVIVAL CONFERENCE
P.O. 8641 EMERYVILLE, CALIF. 94608

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RETAIN THIS PORTION OF REGISTRATION FORM

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ORGANIZATION _____

ADDRESS OF REGISTRATION CONFIRMATION
OAKLAND AUDITORIUM
10th STREET
OAKLAND, CALIFORNIA

FOR FURTHER INFORMATION, AT CONFERENCE CONTACT THE BLACK PANTHER PARTY, CENTRAL HEADQUARTERS 1048 PERALTA STREET OAKLAND, CALIFORNIA 94607 CALL (415) 465-5047

A poster advertising the 1972 Black Community Survival Conference with promotion provided by the Black Panther Party's Angela Davis People's Free Food Program, c. 1972.

Created by the Black Panther Party. Made available for Fair Use via the Smithsonian National Museum of African American History and Culture.



Members of the Young Lords' Lower East Side chapter march in support of political prisoner Carlos Feliciano, c. 1971.

Photograph by Máximo Colón. Made available by the Center for Puerto Rican Studies Library & Archives, Hunter College, CUNY. Exact rights status unknown, but likely falls under the terms of Fair Use.

PALANTE

LATIN REVOLUTIONARY NEWS SERVICE
YOUNG LORDS PARTY

TENGO PUERTO RICO
EN MI
CORAZON



25¢

15¢
in P.R.

ofensiva rompecadenas



Young Lords / Partido Nacionalista

**Manifestacion
en Ponce**
Nueva York
Bridgeport
Philadelphia

Marzo 21

Aniversario de la
Masacre de Ponce



Vol. 3 No. 4
Published
Bi-Monthly
MARCH 5-19, 1971

COVER STORY INSIDE
WORLD IN STRUGGLE ISSUE

A March 1971 edition of *Palante*, the news outlet of the Young Lords Party.

Created by the Young Lords Party/Organización Obrera Revolucionaria Puertorriqueña. Made available for Fair Use through the collections of The Tamiment Library and Robert F. Wagner Labor Archives at New York University.



The I Wor Kuen logo on a graphic pinback button, c. early 1970s.

Created by I Wor Kuen. Made available for Fair Use by *Buttons of the Left*.



A group of people standing in front of the I Wor Kuen office on Market Street in New York City, c. July 1972.

Photograph by Henry Chu. Made available by and permissions for use granted by the Museum of Chinese in America (MOCA).

I WOR KUEN

12 Point Platform and Program

Asian people in Amerika have been continually oppressed by the greedy, traitorous gangsters of our own communities and by the wider racist exploitative Amerikan society. We have been bombarded by the media (newspapers, T.V., radio and schools) with false ideas about how we should accept our position in this society. They have tried to brainwash us and have even coerced us into going overseas and fighting against our own people in S.E. Asia.

But, Asian Amerikans have been fighting back against the oppression of this country ever since we first tasted the bitterness of Amerika's racism and exploitation. The long and heroic history of the Asian Amerikan struggle inspired and strengthened us in our purpose. No longer can we endure these oppressive conditions. We cannot let our ancestors' struggles go down in vain. We know who are our real enemies and friends and we have found new strength for we are joining our sisters and brothers within this country and around the world to fight for freedom and justice against the rulers of this country.

We have tried the peaceful means of petition, courts, voting and even demonstrations. But our situation remained the same. We are not free.

We want to improve the living conditions of our people and are preparing to defend our communities against repression and for revolutionary armed war against the gangsters, businessmen, politicians and police. When a government oppresses the people and no longer serves the needs of the people, we have the right to abolish it and create a new one.

We are working for a world of peace, where the needs of the people come first, which is without class distinctions and is based upon the love and unity of all peoples.

The following 12 points are what we are fighting for:

1. WE WANT SELF-DETERMINATION FOR ASIAN AMERICANS.

The masses of Asian people in Amerika live in ghettos which are like small colonies. The Amerikan capitalists continually attempt to make profit off us by trying to alter our entire way of life for their own benefit. We want liberation from this enslavement so we can determine our own destinies.

2. WE WANT SELF-DETERMINATION FOR ALL ASIANS.

Western imperialists have been invading and colonizing countries in Asia for the past 500 years. Amerikan imperialism, concentrating in Asia is now engaged in the most sadistic and genocidal war of aggression the world has ever seen. We want an immediate end to Amerikan imperialism.

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLES AND OTHER OPPRESSED PEOPLES.

People of color, Asian, Black, Brown, Red are all fighting for liberation from Amerika's racist oppression. Millions and millions of white people are also rising up to fight our common oppressor. We recognize that only when the oppression of all people is ended can we all really be free.

4. WE WANT AN END TO MALE CHAUVINISM AND SEXUAL EXPLOITATION.

The thousands of years of oppression under feudalism and capitalism have created institutions and myths of male supremacy over women. Man must fight along with sisters in the struggle for economic and social equality and must recognize that sisters make up over half of the revolutionary army. Sisters and brothers are equals fighting for our people.

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND.

Those institutions in our communities such as the police, schools, health, housing, transportation, sanitation, anti pollution, and welfare must be controlled by and serve the needs of our people and not be geared to the making of money. We want an end to our community being used to make profit for outsiders, such as slumlords and tourist agencies.

6. WE WANT AN EDUCATION WHICH EXPOSES THE TRUE HISTORY OF WESTERN IMPERIALISM IN ASIA AND AROUND THE WORLD: WHICH TEACHES US THE HARDSHIPS AND STRUGGLES OF OUR ANCESTORS IN THIS LAND AND WHICH REVEALS THE TRULY DECADENT EXPLOITATIVE NATURE OF AMERIKAN SOCIETY.

The Amerikan imperialists have tried to justify their world empire by covering up the inhuman deeds they perpetrated in Asia and to the rest of the Third World. They also try to brainwash us in school with racist history which does not tell of the degradation, oppression and humiliation Asians and other Third World People have been forced to suffer in Amerika. We want to learn of the heroic and inspiring struggles Asian people have conducted throughout the world as well as in Amerika.

7. WE WANT DECENT HOUSING AND HEALTH AND CHILD CARE.

The institutions of housing, health and child care are set up only to make money for landlords, doctors, hospitals and drug companies. We want housing, health and child care that gives us life and not slow death.

8. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS AND ALL ASIANS.

Our Asian brothers and sisters in Amerika's racist jails should be set free for they were not tried by their peers (other Asian brothers and sisters). Political prisoners are jailed because they fought for their freedom and basic rights as human beings. They all must be set free.

9. WE WANT AN END TO THE AMERIKAN MILITARY.

The Amerikan military machine is butchering people throughout the world, especially in Asia. The end of the Amerikan military will be one of the greatest events in the history of the liberation of mankind. We want all Asian Amerikans exempt from military servitude.

10. WE WANT AN END TO RACISM.

White racism has been oppressing Third World People for the past 500 years. Although we recognize and firmly support the progressive white people in the anti-imperialist struggle, we should continue to struggle against white racism on all levels. The racism among Third World People toward each other is being broken down and a new unity is being created in our struggle against our common enemy.

11. WE WANT AN END TO THE GEOGRAPHIC BOUNDARIES OF AMERIKA.

From its beginning, Amerika has been a robber country. It stole land by the use of armed force from native Americans, Chicanos and Latinos, and other peoples. Amerika can now only maintain its present boundaries both internally and externally by the threat and use of violence. We want free passage of all people to and from Amerika. The people of the world have built Amerika, and they must now determine its destiny. Amerika has also tried to blind those who live here as to the realities of socialism by restricting information from and travel to the People's Republic of China, Cuba, Albania, North Korea, and North Vietnam. We want open boundaries and an end to immigration and emigration harrassment.

12. WE WANT A SOCIALIST SOCIETY.

What exists in Amerika today is a society where one man in order to survive must exploit his fellow man. We want a society that works for the fulfillment of human needs. We want decent housing, health, child care, employment, sanitation and old age care. We want a society where *no man or woman* will die due to lack of food, medical care or housing, where each gives according to his ability and takes according to his need.



The IWK's 12 Point Platform, its adaptation of the BPP's 10 Point Platform, c. 1970s.

Created by I Wor Kuen. Included in *Roots: An Asian American Reader* (UCLA Asian American Studies Center, 1971) and republished for Fair Use in "Your Asian Wasn't Quiet."

Working Women

Similar to American society, Chinese traditional culture dictates that women are inferior to men and that the woman's position is in the home, bearing and raising the children. Here in America too, Chinese women are often pressured by traditional customs to marry young and raise a family. Because their place is considered to be in the home, they are generally discouraged from participating in any cultural, social or political activities. Yet, at the same time in taking care of the family, they have developed concern for others and, therefore, a growing interest in broader social problems.

The economic situation of most immigrant Chinese families would not permit the women to remain in the home; they also have had to go to work to assist in supporting their families. In addition to carrying the responsibility of raising the children, they have become a part of the American labor force; they have found that American employment discriminates against women, especially non-white women. The majority of them have only been able to find jobs in low paying garment sweat shops where they must endure long hours and unhealthy working conditions. Whether at work or in the home, their problems and oppression as women are rooted in their position as a cheap labor pool.

Working women experience exploitation and deteriorating living conditions similar to working men, and, therefore, share a similar outlook as well. Chinese women, along with other women, are gradually becoming an active and powerful force in many of the struggles to gain their rights as workers, to gain equality for women, and to combat discrimination against non-white people.

The articles in this section address various aspects of their lives: their jobs, families and children. The articles depict their strong spirit of resistance to the oppression and exploitation they must face.

An excerpt from an anthology of *Getting Together*, featuring the introduction to the section on working women's experiences.

Date unknown. Created by I Wor Kuen and originally printed in *Chinese-American Workers: Past and Present--an Anthology of GETTING TOGETHER*. Republished in the public domain on *marxists.org*.

GETTING TOGETHER

PUBLISHED EVERY OTHER WEEK IN ENGLISH AND CHINESE

Progressive News & Analysis

ASIAN AMERICAN NEWSPAPER

欲知亞裔言論 請閱團結報

團結報

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A Brief History of Oakland Chinese Community
by Staff Correspondent
The history of Chi-

Crisis in the High Schools
With cutbacks, over-crowding, and unrepresentative boards, schools in the United States

Aslan-Americans Protest Execution of Filipino Postal Workers
SAN FRANCISCO — Manuel Guison and Jim Gepalaga, two Filipino postal workers, in October were charged with

SHENYANG TROUPE IN N.Y.
by staff correspondent

Manzanar

VIETNAM: VICTORY

EDITORIAL COMMENT



乒乓球代表團

中國近事錄

社論

向罪行開戰

三言兩語

蔣官員最近接見出澳洲、澳洲、第一的商務專員宋、威廉、威、到中國，一行四人、宋受熱烈歡、要回祖國。今天

國內發生的殘暴罪行、新聞、報章、街頭巷尾、民間無不、就對罪行的參、社會蒙上了

僑社見聞

國際簡訊

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團結報
GETTING TOGETHER
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The back cover of the *Getting Together* anthology, featuring a bilingual collage of headlines and photographs from the newspaper.

Date unknown. Created by I Wor Kuen and originally printed in *Chinese-American Workers: Past and Present--an Anthology of GETTING TOGETHER*. Republished in the public domain on marxists.org.

I.W.K. JOURNAL

political organ of I Wor Kuen

Number 3

January 1976

Party Building in the U.S. Today

IWK POSITION ON PARTY BUILDING:

- ***Make the Struggle for Marxism-Leninism
Mao Tsetung Thought Central in Party Building***
- ***A Review of Our Past Understanding of Party Building***

Some Erroneous Lines on Party Building

Criticisms of Workers Viewpoint Organization on Party Building

Reprint-Peking Review: Overcoming Empiricism

price: \$1.50

The third (and final) issue of IWK's theoretical journal, which laid out several of the group's political philosophies, c. 1976.

Created by I Wor Kuen. Made available by Fugitive Materials. Exact rights status unknown, but likely falls under the terms of Fair Use.

STOP THE WAR!!

N.Y. Nov. 4 Demonstration Success



"UNITE ALL WHO CAN BE UNITED TO DEFEAT THE COMMON ENEMY."

A photograph of an anti-Vietnam War protest published in *Getting Together*, captioned: "Unite all who can be united to defeat the common enemy," c. 1972.

Created by I Wor Kuen. Originally published in *Getting Together: Volume 3, Number 20*, and made available for Fair Use by The San Diego State University Library, Special Collections and University.

Getting Together

POLITICAL ORGAN OF I WOR KUEN



Countries Want Independence, Nations Want Liberation, People Want Revolution

Vol. VII No. 2

JUNE - JULY 1976

25



MAY DAY 1976 Article on page 3

China Defends Dictatorship of the Proletariat

The current struggle in China against the revisionist Teng Hsiao-ping who attempted to restore capitalism brings out once again the truth that the cardinal question in the international communist movement today is how to consolidate the dictatorship of the proletariat and prevent the restoration of capitalism. The theory of the dictatorship of the proletariat is the quintessence of Marxism.

"Only he is a Marxist who extends the recognition of the class struggle to the recognition of the dictatorship of the proletariat. This is what constitutes the most profound difference between the Marxist and the ordinary petty (as well as big) bourgeois. This is the touchstone on which the real understanding and recognition of

Marxism is to be tested." (Lenin, *State and Revolution*)

The Chinese people under the leadership of Chairman Mao and the Chinese Communist Party currently are providing us with tremendous lessons in theory and practice of the necessity and nature of the dictatorship of the proletariat. They are showing us that socialism can only be the revolutionary dictatorship of the proletariat and that the dictatorship is the class struggle carried out by the proletariat with state power as its instrument, with the class struggle against the bourgeoisie even more intense.

In this article we will try to respond to the questions of what is the dictatorship of the proletariat and why is it necessary? Why is

cont. on p. 9

Union Bureaucrats Sellout

N.Y.C. HOSPITAL WORKERS PROTEST MASSIVE LAYOFFS

On June 4, 1976 the strike of city hospital workers in New York City planned for June 7, 1976, was once again called off by the trade union bureaucrats of DC 37. The bureaucrats proclaimed a 'temporary peace' as they agreed with the city government to have a three man panel make non binding recommendations for a settlement. The three man panel consists of former State Senator Basil A. Paterson, Walter Eisenberg, dean of graduate studies at Hunter College; and Martin Horwitz, president and chief executive officer of UV Industries, a "concern" involved in mining, oil, gas, and manufacturing of electrical equipment. The agreement gives the panel one week to develop recommendations supposedly to hold off layoffs and the strike.

The DC 37 bureaucrats have

repeatedly stated that if any layoff notices are issued, a strike would immediately be called. Meanwhile, layoff notices have gone out to workers, nurses and doctors in Gouverneur Hospital and to workers in many other public hospitals.

The trade union bureaucrats' stalling and treachery in postponing the strike to June 11 takes the pressure off these union "leaders" by relying on a "panel" of representatives favorable to capitalist interests, such as the city government and the EFCB. Their strike calls and militant talks have only been to camouflage their submission to the layoffs and the destruction of the municipal hospital system and their betrayal to the working class.

cont. on p. 15

EDITORIAL

Soviet Social-Imperialism and the International Situation Today

Pivotal to understanding the world situation today is grasping the nature of the Soviet Union. Is it an ally of national independence, national liberation and revolution or is it a mortal enemy? Do we extol the Soviet Union as an example of socialism or expose it as a fascist and imperialist superpower?

The stand of IWK on these questions is unequivocal: the Soviet Union, once ruled by the proletariat, is now under the rule of a monopoly capitalist class that has fully restored capitalism. The Soviet Union is fascist at home and social-imperialist abroad, socialist in words and imperialist in deeds. It is a superpower and contends with the U.S. for the domination of the world. Everywhere the Soviet social-imperialists are enemies of the masses of people.

In this editorial we wish to outline our view of the Soviet Union as a capitalist superpower; the significance of this development for the people of the world and then finally, the tasks for the Marxist-Leninist movement in the U.S. on this question.

How Did the Soviet Union Become an Imperialist Superpower?

From the victory of the Bolshevik Revolution in 1917 to the 1950's, the people of the Soviet Union under the leadership of their communist party, the Communist Party of the Soviet Union (CPSU) led first by V. I. Lenin and then Joseph Stalin made momentous strides in building the first workers' state. The Soviet people set a shining example to the whole world of what economic, political, cultural and moral progress the laboring people can make when they throw off their exploiters and establish the dictatorship of the proletariat.

The Soviet people and the CPSU valiantly defended socialism and fought against the many attempts of international capitalism to overthrow or subvert the Soviet Union. Right after the revolution, the capitalist powers invaded Russia to attempt to destroy socialism. But all the various attempts of the imperialists failed — the most outstanding example is that of the successful Soviet resistance against Nazi aggression in World War II.

At the same time that the Soviet people defended socialism from external imperialist aggression, they conducted a sharp battle against an even more dangerous enemy. The revisionists, capitalist elements masked under Marxist words, represented a mortal threat right within socialism. Their objective, like the foreign imperialists, was to overthrow the

cont. on p. 6



- A representative of IWK spoke at a rally held on May 6, 1976 in front of Gouverneur Hospital in New York City. This rally was sponsored by a variety of communist, community and worker organizations. The purpose of the rally was to protest the massive layoffs that are currently threatening the existence of Gouverneur Hospital and several other hospitals in New York City. Several hundred persons attended the rally.
- Gouverneur Hospital is located in the Lower East Side of New York City and is the only public hospital which services this area. In particular it is the only hospital available to the New York Chinese community, whose residents have historically fought along with other oppressed nationalities in the struggle first to build and now to defend Gouverneur Hospital.

An article in *Getting Together* describing the layoffs at Chinatown's Gouverneur Hospital, and the community protests in response.

Created by I Wor Kuen. Originally published in *Getting Together*: Volume 7, Number 2, and made available in the public domain by *marxists.org*.

End the Oppression **of Native Americans**

Caravan of Broken Treaties

On November 1, 1972, several thousand Native American Indians from all over the United States gathered in Washington, D.C. to protest the tremendous injustices which have been heaped on them for the past 400 years, and to demand greater rights. What was intended by the Native Americans as a peaceful week of workshops and negotiations with the American government, became a tense, angry confrontation when the government failed to honor promises to help house and feed the protestors, and failed to negotiate seriously.

This first national Native American protest was the result of a coalition of around 200 Indian tribes who called themselves the Trail of Broken Treaties Caravan (TBTC). TBTC drew up a list of 20 grievances and 9 demands. A major complaint was the waste of the \$1.2 billion budget of the Bureau of Indian Affairs (BIA) on needless bureaucracy, graft, and irrelevant programs often used to coopt Indian leadership.

Demands included fulfillment of treaty obligations by the government; improved land, water, fishing, and mineral rights; more self-determination for the tribes; more money for pressing Indian needs; creation of paths to higher education; replacement of the corrupt BIA with a Federal Indian Commission under direct control of the president; and removal of specific government officials especially antagonistic to the Native Americans—in particular, Assistant Secretary of the Interior Loesch.

Beginning October 6, Indians started out in caravans from 7 major points in the U.S. and Canada, stopping in 75 large cities along the way. Upon their arrival in Washington they found housing wholly inadequate despite prior government promises of support and cooperation.

Talking about the government facade of good will, Robert Burnett, chairman

of TBTC, said, "Loesch was lying through his teeth. His intention was to put us in our place. They didn't want us in town at this time so close to the election. This is the first national Indian effort we have ever made and they don't like it."

On November 2, in order to alleviate the housing shortage, about 500 Indians decided to temporarily use the BIA building until housing was found. There followed 6 days of legal maneuvering by the government to oust the Indians and to divert attention from the real issues. Responding to the numerous threats of forcible removal, the Indians barricaded themselves into the building, made clubs, spears, and molotov cocktails to defend themselves, and "prepared to die" in defense of their newly proclaimed Native American Embassy.

On November 5, after one of the threats, Dennis Banks, one of the Indian spokesmen, declared, "We will not leave. We will fight . . . we will die here if we have to."

After attempting to not deal with the issues by sending petty officials, the government was forced to send higher officials. On November 6, Secretary of Interior Rogers Morton met with the Indians. He said, "From the beginning, our priority has been to save lives and avoid injuries." The Indians hooted. The armed situation in the Embassy and the historical slaughter of Indians belied Morton's ludicrous words. Vernon Bellecourt, of the American Indian Movement, responded, "... our civilization has been all but destroyed by this bureaucracy."

Meanwhile, the Indians were getting moral and material support from many individuals and groups, from the Black Panthers to Dr. Spock. Many concerned people brought food to the barricaded Indians. Indians in several other cities staged support demonstrations. But neither of the two major presidential

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An article in *Getting Together* that proclaims "End the Oppression of Native Americans," c. 1972.

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