

# VOICES of STRUGGLE

A NEWSLETTER OF ANTI-RACIST ACTIVISM

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## EDUCATION: A RIGHT NOT A PRIVILEGE

BY DAVID MAURRASSE

The University of Michigan has historically failed and continues to fail to bring students of color to this campus. The University's excuse has often been that there are just not enough "qualified" applicants. Its definition of "qualified" is both racist and classist in that it relies heavily on applicants' SAT scores and the "quality" of the applicants' high schools. This biased definition, coupled with elitist recruiting methods have proven to be instrumental factors in prohibiting students of color from even applying to Michigan. The University is not overly enthusiastic about changing this low number of applicants, thus students of color already attending UM are taking the initiative in making change.

Although the UM is a public institution, largely supported by state and federal taxes, the percentages of students of color on campus hardly relates to the percentages of these very taxpayers. Although the University is supported by a much broader tax base, it is disproportionately accessible to middle and upper class whites. The UM administration apparently sees nothing wrong with having unequal representation of all groups. And they, in no way, feel accountable to the people of Michigan; the people who pay their salaries, furnish their homes, and keep them up in their fat leather chairs from which they determine the futures of so many.

Twenty years ago, the Black

Action Movement demanded that the University make the percentage of Black students on this campus proportional to the state percentage. Although the administration has agreed to meet this demand, the numbers remain far from the goal. The administration says that they are doing all that they can to recruit more Black students and other students of color, but they just cannot find enough "qualified" applicants.

The majority of "qualified" Black UM students come from the same two magnet high schools in Detroit. First of all, the two schools (Cass and Renaissance) have already done the "weeding out" for elitist institutions such as Michigan. Second, despite claims of active recruitment in other pre-

dominantly Black area high schools, we see only apathy or neglect. Michigan may send representatives to schools, but they either just leave pamphlets or ask to speak only to "honors" students. Thus in high schools with 600 potential applicants, Michigan recruitment officers sit in a room with about ten students and promote something to the effect of, "Don't even bother to apply unless you have a 1200 SAT score, and a 3.4 GPA." High school counselors work in close conjunction with such elitist recruiters in their attempts to track most Black students away from higher education, and track a select few to simply have the chance at becoming "Michigan material".

The University, in other words, has done  
*(continued on page 3)*



UMass Protest at New Africa House, May 1988

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## What Is The Baker-Mandela Center?

BY LISA PARKER and ANTHONY VAVASIS

The Ella Baker-Nelson Mandela Center for Anti-Racist Education (BMC) is an alternative educational center opened by the United Coalition Against Racism in the fall of 1988. It is run by student activists and attempts to provide the Ann Arbor and campus communities with information on the large part of history and culture that never get taught in any University classroom. The BMC also challenges traditional interpretations of history. The Center does this in two ways.

The first is by providing resources that document the untold stories of people of color, women, lesbians and gay men, and the poor. For example, what did the Black Panther Party want, and what did they believe? The Centers resource library focuses on the struggles in the United States against oppression. It also focuses on international struggles such as the struggles for freedom in Southern Africa, Central America, the Gaza Strip and West Bank. The Center provides a variety of sources to do this, including audio and video tapes, in addition to books, magazines and alternative newspapers.

The other way the Center provides information is by learning from the activists in Ann Arbor, throughout the U.S. and around the world, who have been fighting against racism, classism, and sexism for decades. Many people are not aware of the vigilance of the struggles around Civil Rights and Welfare Rights in the Ann Arbor-Ypsilanti area. One important international victory to learn from is the community struggle in London over control of the Institute of Race Relations. The BMC is the place to find out about these untaught but important histories.

Unlike the U. of M. undergraduate and graduate libraries, you do not have to be a U. of M. student or faculty member to use the resources in the Center. This is consistent with the BMC's beliefs that access should be a right and not a privilege. The BMC believes in applying knowledge to reality. It's not enough to just study Malcolm X' philosophy; people can learn his and other philosophies and try to apply them to fighting racism today. Many of the ways that the BMC philosophy is put into practice are through the programs that are coordinated

through the Center. The Black Women's oral history project chronicles the lives of women in the surrounding Ann Arbor, Ypsilanti and Detroit communities. This project brings together Black students and Black community members to exchange experiences and learn from each other. the BMC also sponsors a Big Sibling-Little Sibling program for students of color. This program provides an opportunity for younger students to meet older undergraduate and graduate students and learn from their past university experience, as well as learn about the culture and history of people of color through events sponsored by the BMC. A photo display of the Civil Rights Movement is currently on display, and photo displays on the situations in El Salvador and in the West Bank and Gaza will be held soon.

Clearly, the Center is an invaluable resource to the university community and the community at large. The Baker Mandela Center provides a facility where marginalized issues are the central focus. It is open daily from 10 a.m. to 3 p.m. or you can call 936-1809 for additional information.

a good job of preventing non-white, non-middle class students from applying. This gives administrators the opportunity to whine about how hard they are trying while people are just not applying. What does it take to recruit at King and Cooley the same way they do at Cass and Renaissance? If they truly wanted higher student of color enrollment, they should search Michigan for students as hard as they search the country for a Black student who can dunk a basketball for their school spirit, not to mention their bank accounts.

Students of color have repeatedly demanded that the University increase the numbers, but the numbers are getting smaller. UCAR has demanded that the administration increase student of color representation this year, but due to the history of false promises, UCAR has decided to give UM a little help. We are currently going to high schools largely populated by students of color to do our own recruiting.

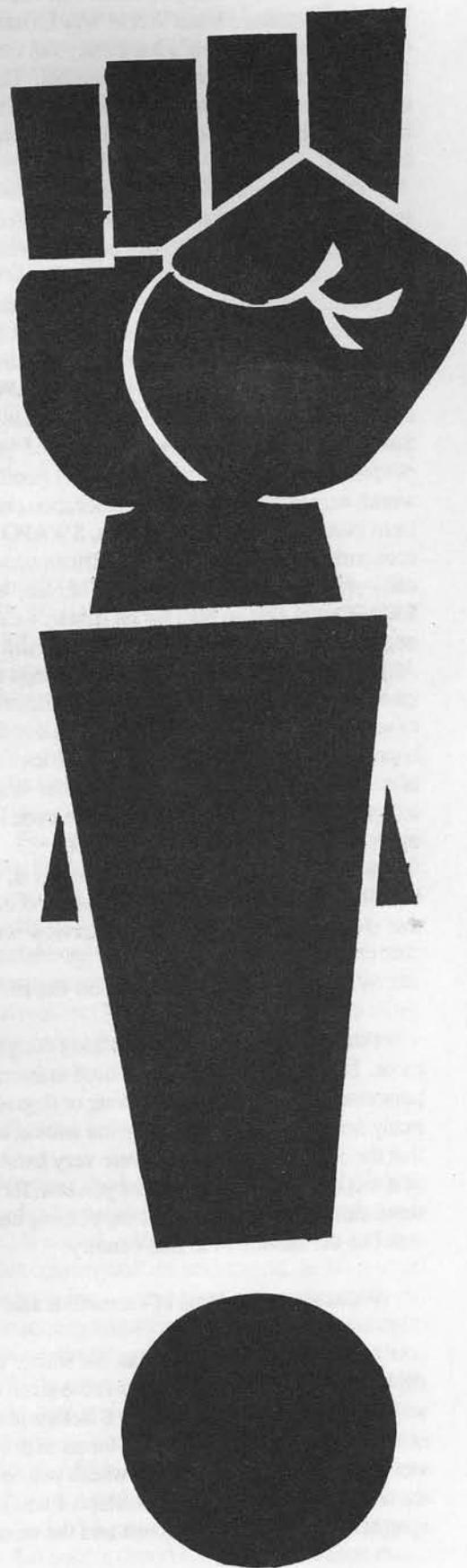
Instead of discouraging students from applying, we are emphasizing the value of higher education, expressing students' right to at least apply to Michigan, making the racist and classist barriers to higher education known, and putting applications in the students' hands. We wish to speak to all students of color, not just the few who counselors deem "qualified".

Having already spoken to some students, I have seen the fruits of Michigan's intimidation tactics. Some students expressed fear of applying to Michigan; even fear of just taking the SAT and having some number hang over their heads forever. Bringing the truth to high schools has been an eye opening experience for many young students of color.

Is it the responsibility of college students to recruit at high schools? Aren't there already admissions programs in place? University recruitment of students of color has been ineffective for decades. All of the increases in student of color enrollment have been the direct result of students' marching, sitting in, and demanding. In fact, the only progress ever made in this country for people of color has been the result of struggle. The situation will not change by itself; it has never been in the administration's best interest to have a university accessible to everyone, because they want to keep their elitist reputation which is, of course, only achieved at the expense of thousands of deserving, prospective Michigan students. We are here to learn, not to recruit, but with this dismal situation, an undeserved burden falls on us.

# 20 YEARS PAST DUE

In order for our program to be more effective, we need more students of color to help us increase the number of representatives from our communities. The people of color in your communities, regardless of their grades or standardized test scores have a right to attend the University of Michigan. Help make this right a possibility. With the barriers in place, there are no guarantees of admission, but we need to do what the University is not doing. We must hold the U accountable through the results of our efforts. Students of color need not wonder how to change the University, we must continue the struggle on this campus. Join the Access campaign. For more information, call the Baker - Mandela Center at (313) 936 - 1809 or 764 - 2228. ■



# INTERNATIONAL FOCUS: Namibia

BY ANTHONY VAVASIS

Namibia is a country in southwest Africa that has long been a victim of white domination. Until World War I, Germany was the colonialist power, and following Germany's temporary fall from power, a UN resolution gave South Africa sovereignty over Namibia. Throughout this history of oppression, the ninety three percent of Africans in the population of the 1.5 million have been the farm workers and miners who have supported the country's economy.

The first appearance of organized opposition to Namibia's apartheid was in 1960 when the Southwest African People's Organization (SWAPO) formed. It was a primarily African group whose main goal was to expel South African influence from Namibia. SWAPO changed from a group that supported non violent change to a group that embraced armed struggle in August of 1966, when it became clear that South Africa would not bend to world pressure to leave Namibia. This followed a refusal by South Africa to leave Namibia after the U.N. joined SWAPO in their struggle by passing a declaration withdrawing the U.N. mandate of 45 years earlier and urging South Africa to leave. Over the next 25 years, the struggle of Namibia's people against South African brutality continued with little notice from the world, except for in 1978 U.N. resolution pushing South Africa to withdraw from Namibia. In the late 1980's, SWAPO struggles began to pay off; the economic benefits of the South African occupation were diminished by the daily protests, strikes and boycotts of Namibians. In 1989, backed by Cuba, SWAPO was able to plan for its first free elections ever for leaders through negotiations between SWAPO, South Africa, Angola, Cuba and the U.S. Although the plan was for these elections to be free, the final agreement included election oversight by South African Administrator General who established rules that enabled many South Africans and Angolans to vote in the elections. The result was that SWAPO won a clear majority, but not the two thirds required for SWAPO alone to write the Namibian constitution. Thus, South Africa has effectively managed to suffocate self-determination in Namibia. Additionally, South Africa is militarily maintaining its control over Walvis Bay, the only trading port on Namibia's coast. Thus South Africa is also robbing an independent Namibia of any maritime trade it might have with other countries. Clearly, SWAPO has made deep inroads into its apartheid oppression, but it is not truly free yet.

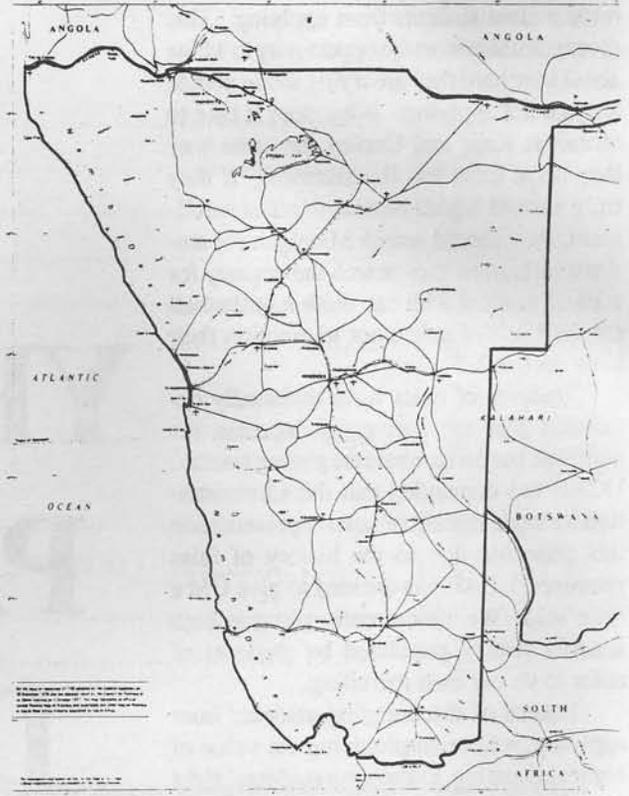
Between October 24 and November 8, 1989, a group sponsored by the International Association of Democratic Lawyers went to Namibia to observe both the elections and other changes in Namibia. Paquetta Palmer, long time Ann Arbor activist, was a member of this group. The following is an interview with her about her trip.

## What does apartheid mean on the individual level in Namibia? How does it affect Africans?

First of all, one of the most striking things to me was that we were in a country where people were just getting used to interacting among races. By that I mean, they were used to interacting, the Blacks were always subservient to the whites, they were either servants or service personnel or some other demeaning or degrading role. Then you have the mixed-race people who are also treated as bad as the Blacks in many cases. And then you have the whites, and we had a chance to be there during a time of tremendous change. But yet the reality was that the economic conditions were very harsh for Blacks and other people of color and the whites were still in a privileged position. Part of it was being in a society where you saw, for instance, in the African areas the majority of people don't have running water in their homes, those that do have just a single tap coming out of the wall. The toilets are always outside. I've seen outhouses in our country but nothing was like the sanitation in that country.

## What about systems of education and health care for the Africans?

Apartheid was set up so that the whites were the privileged people and the Africans and mixed race people receive nothing, or else the leftovers. Again, health care is the same way. The Blacks only hospital was inadequately supplied and could only do so much in the way of surgery and such things. Blacks and mixed race people were not allowed to go to the white hospital. I think there are a number of things you could talk about in terms of access to health care and how people there obtain care. I mean, even basics like handwashing would be difficult in a situation where you don't have running water. It's hard to say in terms of statistics, but just from what I observed, the living conditions in the townships, I wouldn't say that access to health care was high at all for the Africans. Again, it was base on the apartheid model that is, the best and the most extensive care is reserved for whites.



Namibia and surrounding countries

**What was your sense of the continuing change within the country? For example, do you ever think that SWAPO will eventually be the sole leadership of the Namibian people?**

SWAPO did not get the two thirds majority that they hoped for, and no I don't think they'll be the sole leadership. I think it's going to have to be just as it is a coalition government. Now, in terms of total freedom, I think every society has to continue to struggle around democracy and freedom because freedom ain't free. What's freedom to you may not be freedom to me because according to the Afrikaaner, their freedom means that they don't want to be "dominated" by Blacks and the reality is that it was no problem when they were dominating Blacks. When we talk about how far has Namibia moved to complete freedom, I think that self-determination is critical to having a democratic and free society, and Namibia has been able to take that step, away from the clutches of apartheid. They are free in the sense that they have in fact, and I received a copy in the mail today, they have finished their draft constitution, ahead of schedule, they have declared their independence for March 21, 1990. They will be struggling for many years, but yes, they are well on their way to transforming their society in every sense of the word. They're in a situation where they are changing things for the better but they have a long hard way to go. One of the first paragraphs in the constitution explains that that constitution is one that will speak to a society that is changing after being subjected to the horrors of apartheid and colonialism. People want to keep it straight in their minds what has happened because you may have heard the saying that those who do not know history are doomed to repeat it. Now, as far as being free to operate outside of the economic blackmail that is going to take place from South Africa, I don't know. Outside of the economic blackmail and coercion that may come from the IMF and the World Bank, I don't know. Because many African countries and Third World Countries in general have to make policy base on how that policy agrees with the World Bank and the IMF. That is my fear for Namibia. Because the South Africans have already told them that they already owe them so many millions of dollars which in incredible to think that after robbing and stripping that country of all its resources they have the nerve to tell them that they owe them money. Namibia's in a position where they either pay up or they are ruined because their whole economic system is based on the South African Rand. All their imports come from South Africa.

**In that context, can you talk a little bit about Walvis Bay?**

Yes, Walvis Bay is the identical situation to Guantanamo in that the US is still occupying a piece of Cuba without the approval of the Cubans. But, in the case of Cuba, I don't think the US ever lied and said they had a claim to it. What the South Africans are saying about Walvis Bay, which is the only deep water port in Namibia, is that they were ceded this space by the British when they were the cape colony in the 1800s. Now, the reality is, in my mind, even if they continue to occupy Walvis Bay, because of the changes in their own country, they'll have to give up Walvis Bay. I don't think there will be a problem under an ANC majority government in South Africa with giving SWAPO Walvis Bay. It may take a while. The sad part about it is that it is economic terrorism.

**How do you see a changing relationship between Namibia and other Southern African countries other than South Africa?**

I think there can be a cooperative relationship, but I think you have some difficult issues. For instance, many Namibians in the north were greatly affected by the fighting between the South African Defense Force and SWAPO's PLAN, the People's Liberation Army of Namibia. Added to that, you have incursions into Namibia by UNITA. That is a very volatile area still, the people have not recovered from the Namibian war, let alone the incursions of UNITA people. I know that Zambia is friendly to Namibia, I know that the Angolan government supports a free Namibia. And they seem to have good relationships with all their neighbors. But I think that again, the pressure can be put on Namibia for economic reasons that may make Namibia into a pawn to some of these countries, depending on how the World Bank and the IMF decide they're going to operate. Now the South Africans too basically can also affect Namibia's relationship with other Southern African countries. So, I mean all those countries in Southern Africa definitely need a cooperative relationship but just how that's going to pan out with all the changes in Namibia and South Africa it's hard to predict.

**How can people in this country support the ongoing struggle for freedom in Namibia and South Africa?**

Well, we can't think that just because Nelson Mandela is free that South Africa is free. We can't think that just because Namibia has a new constitution and has declared its independence that things are fine. These countries need our total rededication to the struggle, and our total commitment to stick with them through the good and bad times in order to survive. We need to let the multi-nationals and the banks and whoever else is trying to put the screws on them know that they have support in this country and we understand the long term effects of apartheid. They can't give people back their lives; they can't give back limbs that were lost. But we can make sure that they have some resources and support from us because the long term effects of institutionalized, state sponsored racism will be with those people for hundreds of years. So I think that, for us, it's really important to rededicate ourselves to continue the struggle on all fronts against racism here at home and in South Africa because we still have a situation where the education that children are receiving in Namibia and South Africa, the African children is Bantu education, inferior education. We have that same problem here with our children in the Black, Latin and other people of color communities receiving an inferior education that prepares them for nothing. You know, there are many parallels that can be drawn between the struggles of poor people here and poor people in Namibia and South Africa. So I hope that we will continue to see those links and continue to bring the struggle to a higher level. I feel confident that if we just keep up the struggle, things will continue to change. But the minute we let up, is the minute those old patterns have a chance to come back. I hope people realize that this is just a crumb, and we need the whole loaf. I hope that people will continue to try and get the rights that people deserve, regardless of their race, both here and in Namibia and South Africa. ■

# ASIAN AMERICAN STRUGGLES:

BY SUSAN RHEE

Racism against Asian-Americans is thought of as nonexistent aside from "isolated" incidents like the murder of Vincent Chin. In fact, anti-Asian racism has been a systematic oppression characterized by violence and scapegoating that is deeply rooted in U.S. history. This history of oppression and violence that began in the first half of the nineteenth century continues today.

A mixture of domestic violence, poverty and European imperialism forced Chinese peasants to become the first Asian immigrants to the United States in the mid-1800's. For the majority of the immigrants, laborers and miners, there were three routes that were available. While tickets provided on credit with a low interest rate were the most appealing of the three, most Chinese immigrants came to America either as indentured laborers or through the "coolie trade." Indentured servitude was a system where immigrants traded passage for many years of free labor. The coolie trade involved both forced and voluntary transportation to wherever labor was needed in the Americas.

Both of these methods demonstrate the trend seen throughout Asian immigration—people fleeing poverty by journeying to a place of proverbial opportunity, only to be initially exploited as a cheap, disenfranchised labor source. Asian immigrants working in agriculture were used primarily as "stoop" labor—the most tedious jobs. Chinese immigrants, who made up 90% of all railroad workers, were driven by their white foremen in all of the precarious tasks required in railroad building, such as blasting mountains and working through the winter snowfalls, despite the danger of avalanches. These duties were performed at a fraction of the pay that their white counterparts received. However, as Asian immigrants became more assertive, and refused to accept anything less than equal pay, white society would use the excuse that Asian laborers were taking up too many jobs and seek their exclusion. Japanese and Korean immigrants would replace Chinese immigrants as the initial cheap labor source after the passage of the Chinese Exclusion Act of 1882, which effectively curtailed Chinese immigration for sixty years. In 1908, the Gentlemen's Agreement was passed, which

halted Japanese and Korean labor immigration. Subsequently, Asian Indian and Filipino laborers filled the labor demand. Immigration of each group was halted because of racial hatred; although other workers insisted that too many Asian laborers were taking their jobs, by the time of the Chinese Exclusion Act, the Chinese were a mere .002% of the U.S. population. Employees recognized the danger in coalitions among workers, as Asian workers often participated in strikes, and also feared that if too many Asians from any group came to America, they would stay permanently.

Racism and competitive labor sources created an extremely hostile environment for Asian Americans. Used as scapegoats, Asian Americans were faced with brutal acts of racism from their white counterparts, such as lynchings, beatings and lootings. For example, after the completion of the railroad, white anti-Chinese mobs ran through Chinese-American communities, murdering the inhabitants and burning down their homes. There was, of course, little or no help from the police.

Additionally, Asian Americans have faced legislated racism. Once they were no longer economically useful, as evidenced by the immigration acts mentioned above, the government passed the National Origins Act of 1924 which basically ended all Asian immigration, except for from the Philippines, since it was a territory of the U.S. However, in 1934, the Tydings-McDuffie Act provided for the independence of the Philippines, but also limited Filipino immigration to fifty a year.

For Asian Americans, life in the U.S. was dictated by laws that prevented them from becoming U.S. citizenship, attending public schools, marrying whites, and returning to the U.S. if they ever left. The most infamous government sanctioned anti-Asian actions were undoubtedly the internment of Chinese immigrants at Angel Island and the imprisonment of all persons of Japanese ancestry during World War II.

From 1910-1940, almost 50,000 Chinese immigrated to the United States. Most of these immigrants would enter through Angel Island, an immigration "station" off the coast of CA, where the process of entry consisted of detention and prolonged interrogation, which they usually had to endure for months, and sometimes years. This is

similar to the detention Mexicans and Central Americans face in the Southern border of the U.S.

During WWII, all persons of Japanese ancestry were viewed as a wartime "threat", and were imprisoned in various concentration camps in the Southwest. Most of the roughly 120,000 people imprisoned were elderly or children—not your average espionage suspects. Japanese Americans were given a few days notice before they were to report to a "relocation" center, and were told that they could bring only as much as they could carry. Japanese Americans lost their homes and property, and, although the U.S. government attempted to make financial compensations with the Evacuation Claims Act of 1948, less than \$.10 for every dollar lost has ever been paid. While the U.S. government felt the "threat" from Japanese Americans, no such effort was made to control German or Italian Americans. It should be noted that by the advent of WWII, Japanese American farmers were white farmers' main competitors, as they controlled up to 90% of some crops. Needless to say, white farmers were openly in favor of the internment of Japanese Americans.

The racist and economic violence used against Asian Americans for the last 150 years continues today. In historically oppressed communities, such as Chinatowns, J-towns and "Little Manilas", and in the Southeast Asian refugee communities, the exploitation continues. For example, in New York's Chinatown only 6% of all eligible voters are actually registered, due to the inaccessibility of the voting process. Furthermore, Chinatown is divided into two voting districts, which prevented Chinese Americans from casting a unified vote. In 1988, Jesse Jackson was the favored candidate amongst the registered voters, but because the area was split and placed into majority white districts, Chinatown residents were robbed of the right to express themselves through their votes, as their voices were invalidated. Asian American communities remain as some of the most overcrowded and oppressed areas in the U.S. today. Housing is poor, unemployment high, and health care, bilingual education, and aid from the government are virtually nonexistent.

Southeast Asian refugees, who were

# AN UNTAUGHT HISTORY

literally forced to come here as a result of the Vietnam War, have been set up by the white power structure to compete with poor and working class people of color and whites for jobs and low income housing. This of course leads to systematic divisions between possible political allies.

Additionally, the stereotypes and myths of the "successful" Asian presented by the media make it even more implausible to have a unified political force, and contributes to the hostility against Asian Americans. While the majority of Asian Americans are working class, the predominant image that we are left with is of the "model minority" — the over-achieving, well-off, obedient, (reminiscent of Jim Crow of the post Civil War South) and the standard that other people of color should live up to. Asian Americans are also constantly seen as foreigners, and moreover, as one monolithic group.

Such stereotypes have dangerous consequences, such as the formation of anti-Asian gangs, one of which is the "Dotbusters" (a malicious reference to the bindi that some Indian women wear as a sign of sanctity), and the violent murders of Vincent Chin, five Southeast Asian refugee children in Stockton, CA, Navroze Mody, and most recently, Ming Hai Loo. (Loo was a Chinese American man who was murdered in June of '89 by two white men who "didn't like Orientals" because their "brother went to Vietnam and didn't come back." Loo's murderers still await sentencing.) It is interesting to note that the murderers of Vincent Chin were initially fined a mere \$3000 for his death. In 1873 a rancher could kill his Chinese servant and be fined only \$20. Things

obviously haven't changed much.

While the University of Michigan purports to be an institution of "diversity" (there's that word again), in actuality, the

Asian American students (and no examples for other students) in other fields.

The University also only offers one full course and one mini-course on Asian American culture, a sharp contrast to the great amount of eurocentric courses (such as Great Books) offered. Finally, the University has managed to accept mostly upper-middle class Asian American students, while Southeast Asian refugees and working class Asian Americans are consistently underrepresented. (For example, there is a large Hmong community in Detroit that has no representation here.) Additionally, Asian Americans from the lower economic sphere have virtually no chance of financial aid or even admission into universities, as they are also classified under the model minority myth.

The perpetuation of these racist ideas has caused the verbal and physical violence against Asian Americans on this campus, including the vandalization of a Chinese American doctoral student's study carrel, which was scrawled with epithets such as "Go Back to China", and the beating of an Asian American student on his way home from the library.

Asian Americans have long and rich histories which are impossible to document in one newsletter. While we are not one monolithic group, our legacies are ones of struggle and survival—despite the systematic oppression and racism, not to mention the racist

violence that we face, still we survive.

## WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California  
May 3, 1942

# INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

### Living in the Following Area:

All of that portion of the City of Los Angeles, State of California, within that boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River; thence southerly and following the said line to East First Street; thence westerly on East First Street to Alameda Street; thence southerly on Alameda Street to East Third Street; thence northwesterly on East Third Street to Main Street; thence northerly on Main Street to First Street; thence northwesterly on First Street to Figueroa Street; thence northeasterly on Figueroa Street to the point of beginning.

Pursuant to the provisions of Civilian Exclusion Order No. 33, this Headquarters, dated May 3, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P. W. T., Saturday, May 9, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P. W. T., Sunday, May 3, 1942, without obtaining special permission from the representative of the Commanding General, Southern California Sector, at the Civil Control Station located at:

Japanese Union Church,  
120 North San Pedro Street,  
Los Angeles, California.

Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency. The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

### The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Monday, May 4, 1942, or between 8:00 A. M. and 5:00 P. M. on Tuesday, May 5, 1942.
2. Evacuees must carry with them on departure for the Assembly Center, the following property:
  - (a) Bedding and linens (no mattress) for each member of the family;
  - (b) Toilet articles for each member of the family;
  - (c) Extra clothing for each member of the family;
  - (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
  - (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.
4. No personal items and no household goods will be shipped to the Assembly Center.
5. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.
6. Each family, and individual living alone, will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M., Monday, May 4, 1942, or between the hours of 8:00 A. M. and 5:00 P. M., Tuesday, May 5, 1942, to receive further instructions.

J. L. DeWITT  
Lieutenant General, U. S. Army  
Commanding

582 CIVILIAN EXCLUSION ORDER NO. 33.

University is guilty of perpetuating these same stereotypes. The Target of Opportunity Program, a fund for the recruitment and hiring of "minority" faculty, is not open to potential Asian American faculty, as we are "overrepresented" in the sciences, Schools of Engineering, Medicine, and Dentistry. This allows for virtually no role models for

(for additional readings see page 15)

# You Must Learn: The Struggle for Education Rights

BY FAITH PENNICK

The "miseducation" of people of color in the United States is as much a part of racism as police brutality and segregated coffeehouses. African Americans, Latinos, Asian Americans and Native Americans have learned a history where contributions made by our people are ignored and our heritages maligned.

Many young people of color attend second-rate public schools long abandoned as a result of "white flight" to the suburbs, taking government funding with them. Some of these children are destined to be denied access to college due to poor preparation in high school, expensive college costs and a eurocentric, racist curriculum that discretely teaches these young people that they deserve no better. The "chosen few" who get to college are quickly alienated by the racism that pervades white schools. Meanwhile, too many historically Black colleges are watching their funds dwindle and their doors closed.

People of color place a high value on education, as do most Americans, but have been historically denied access to well-equipped schools. The Plessy v. Ferguson "separate but equal" ruling of 1896 gave legal approval for schools with predominantly Black enrollment to have inferior books, equipment, teachers, and learning facilities. Meanwhile, most Black students and other students of color were prohibited from attending white schools.

The earliest response to this injustice was for the Black community, specifically Black churches, to establish schools for their children. Atlanta University, Morgan State University in Baltimore, Fisk University in Nashville and Morehouse College also in Atlanta are a small group of colleges founded between 1865 and 1866 by churches with a large Black (and some white) membership.

However, during the 1900's students at many of the historically Black colleges demanded Black leadership and Black professors. Some white presidents and trustees were viewed as paternalistic and would withhold grants from schools they felt were becoming autonomous and politically active. Students at Florida A & M, Hampton Institute in Virginia, Knoxville College in Tennessee, Howard University in Washington, D.C., Fisk and other colleges held student strikes, rebellions, and protests with

wide support of Black scholars and journalists. Because of the actions at Fisk and Howard, their white presidents, Fayette McKenzie at Fisk and J. Stanley Durkee at Howard, both resigned by 1926.

In later years, important policy changes came in admitting students of color to white schools. In 1935, 1938, and 1950, legal victories by the NAACP gained desegregation at the law schools of the Universities of Maryland, Missouri, and Texas respectively.

In 1954, the famous Brown v. Board of Education ruling made school segregation illegal. Even though the Supreme Court struck down the "separate but equal" clause, leeway was given to state and local officials to enforce (i.e. resist) desegregation. Violence exploded throughout the South for over a decade as schools began admitting students of color; Black students were welcomed to the campus by mobs of violent local residents and militia that provided close to non-existent protection for these students.

Following the examples of Black college students in the 1920's, students have used social protest as a potent vehicle to obtain access to educational rights. During the late sixties and early seventies, Black college students at predominantly white

schools demanded their universities to institute an Afro-American curriculum and to hire more people of color as faculty members. Such protest at San Francisco State University culminated into what remains the only School of Ethnic Studies in the country.

The first Black Action Movement here at U-M was a part of this history. In 1970, students and university workers shut down the university and presented demands to U-M administrators which included 10 percent Black student enrollment by 1974 and the creation of a department of Afro-American and African studies. Neither of these demands has been fully realized: the Center for African and Afro-American Studies has yet to be recognized as a full department in the school of L.S. & A., and Black student enrollment stands at only 6.2 percent.

The struggle for Afrocentric education continued at Black colleges as well. Students at Howard, Fisk, Southern University in Louisiana and Jackson State College in Mississippi demonstrated at their campus demanding a greater focus on issues and history concerning the African American community (this struggle still goes on, as shown by the demonstrations at Howard last year where the students demanded more financial aid, a more Afrocentric curricu-



The Little Rock Nine

lum, and the resignation of Republican National Committee chairman Lee Atwater from the Board of Trustees).

Indigenous communities have also fought to gain control of their secondary schools and reclaim the educational opportunities and culture routinely denied to their children.

In the late 1960's, the Harlem chapter of the Congress of Racial Equality (CORE) proposed an independent school district for Harlem, following the structure of suburban districts. This plan was voted down by the state legislature. Boston also developed an experimental school system in 1967, to be controlled by an independent community group.

Despite these gains, history is still repeating itself. Students of color are disproportionately kept out of "good" schools with the use of standardized tests proven to be racially, class and gender biased coupled with astronomically high tuition. Mean-

while, federal spending in education is not going to the urban area schools who need it the most, thereby leaving many students of color trapped in an educational vacuum.

There is also a campaign in 15 states to make English the official language (seven states already passed this legislation), which could lead to the elimination of bilingual services and educational programs in area schools. Such a proclamation would have a regressive effect on the civil rights of Spanish-speaking Latinos and Asian Americans. This type of legislation robs people of their culture, decreases their opportunity to learn in US schools and impedes their ability to vote.

It is time to change history. As those before us have done, the challenges made to the steps of urban high schools and the grounds college campuses must continue until a quality education can be seized as a right for everyone. As we plan for the future with our degrees from the University of

Michigan in our hands, we must also make sure that we leave the door open for those young people of color who will follow us. ■

#### SOURCES:

Berry, Mary Frances and Blassingame, John W. Long Memory: The Black Experience in America. New York: Oxford University Press. c. 1982

Fantini, Mario. "Community Control & Quality Education in Urban School Systems". From Community Control of Schools. Henry M. Levin, Ed. The Brookings Institute; Washington D.C. c. 1970.

Morris, Aldon. The Origins of the Civil Rights Movement. New York: The Free Press. c. 1984.

## The War on Drugs: At Home and Abroad

BY LISA PARKER

On December 20, 1989, the United States government sent more than 22,000 troops to Panama in order to "apprehend" Panamanian President General Manuel Noriega on charges of drug trafficking. U.S. President George Bush offered a \$1 million bounty for Noriega, who received asylum at the Vatican Embassy until surrendering to the U.S. government of his own accord.

Throughout the invasion, and afterwards, there has been little condemnation of President Bush for his flagrant disregard for international law, or for the brutality with which the U.S. troops invaded Panama. During the invasion, hundreds of Panamanian civilians were killed and injured. The heaviest bombings by U.S. forces were in the poorest regions of Panama.

After only three days of the invasion over 1000 Panamanians were injured, and there were more than 260 reported dead by two hospitals (AP 12/23/89). Rather than focusing on these atrocities the mainstream media has focused on Noriega, portraying him as a big time drug pusher, who needed to be brought to justice.

The irony of the situation is that Presi-

dent Manuel Noriega has had a long relationship with the U.S. government. Trained at the United States School of the Americas, Noriega served as head of military intelligence in Panama for more than a decade. It is believed that he was on the payroll of the C.I.A. until at least 1977, and he has been photographed with George Bush who was director of the C.I.A. in 1976-1977. Noriega has supported and been involved in the United State's covert actions against Nicaragua's Sandanista government.

To understand the rhetoric behind both "Operation Just Cause" (Bush's nickname for the invasion) and the alleged "War on Drugs", it is important to recall the history of Panama, and the U.S. role in the country's

development.

Panama was created in 1903, in what was previously a province of Columbia. The U.S. government, wanting a commercial and (continued on page 12)



I pledge allegiance to the flag  
of the United States of America,  
and the Republic of Panama with which we stand,  
Iran-Contra, through Noriega, covert aid,  
with cocaine and weapons for all.

*Tommy*  
© 1989 by Tommy

## Breaking Silences

by Janice Mirakatani

# A CULTURE OF RESISTANCE



There are miracles that happen  
she said.

From the silences  
In the glass caves of our ears,  
from the crippled tongue,  
from the mute, wet eyelash,  
testimonies waiting like winter.

We were told  
that silence was better,  
golden like our skin,  
useful like  
go quietly,  
easier like  
don't make waves,  
expedient like  
horsetails and deserts.

*"Mr. Commissioner . . . . the U.S. Army Signal  
Corps confiscated our property. . . it was subjected  
to vandalism and ravage. All improvements we  
had made before our incarceration was stolen or  
destroyed. . .*

*I was coerced into signing documents giving you  
authority to take. . ."*

. . . to take  
. . . to take.

She, speaking  
like yellow roses,  
words peeling from her  
like petals in  
natural wind,  
her testimony  
a vat of boiling water  
surging through the coldest  
bluest vein.  
She, who had swallowed flowers,  
their scent flowing from her pores.  
Her land, molded  
like a woman  
with soft breasted slopes  
yielding silent mornings  
and purple noisy birthings,  
yellow hay  
and tomatoes spread  
like the sea.  
Fish gleamed like moonlight

(continued on following page)



throbbing on the edge of the ladle.

And then  
all was hushed for announcements:

"take only what you can carry" . . .

We were made to believe  
our faces betrayed us.  
Our bodies were loud  
with yellow  
screaming flesh  
needing to be silenced  
behind barbed wire.

*"Mr. Commissioner. . .  
. . .it seems we were singled out from  
others who were under suspicion. Our  
neighbors were of German and Italian  
descent, some of whom were  
not citizens. . .It seems we were singled  
out. . ."*

She wore the work  
on her back,  
removed mirrors  
from her rooms  
so she would not be tempted  
by vanity.  
And worked  
sowing sinews of survival.  
The land, the  
building of food was noisy  
as the secret opening of irises.  
The sounds of work  
bolted in barracks. . .  
silenced.

Mr. Commissioner. . .  
So when you tell me  
up I tell you this.  
Pride has kept my lips  
pinned by nails,  
my rage confined.  
But I exhume my past  
to claim this time.  
My youth is buried in Rehwer,  
Obachan's ghost visits Amache Gate,  
my niece haunts Tule Lake.  
Words are better than tears,  
so I spill them.  
I kill this, the silence. . .

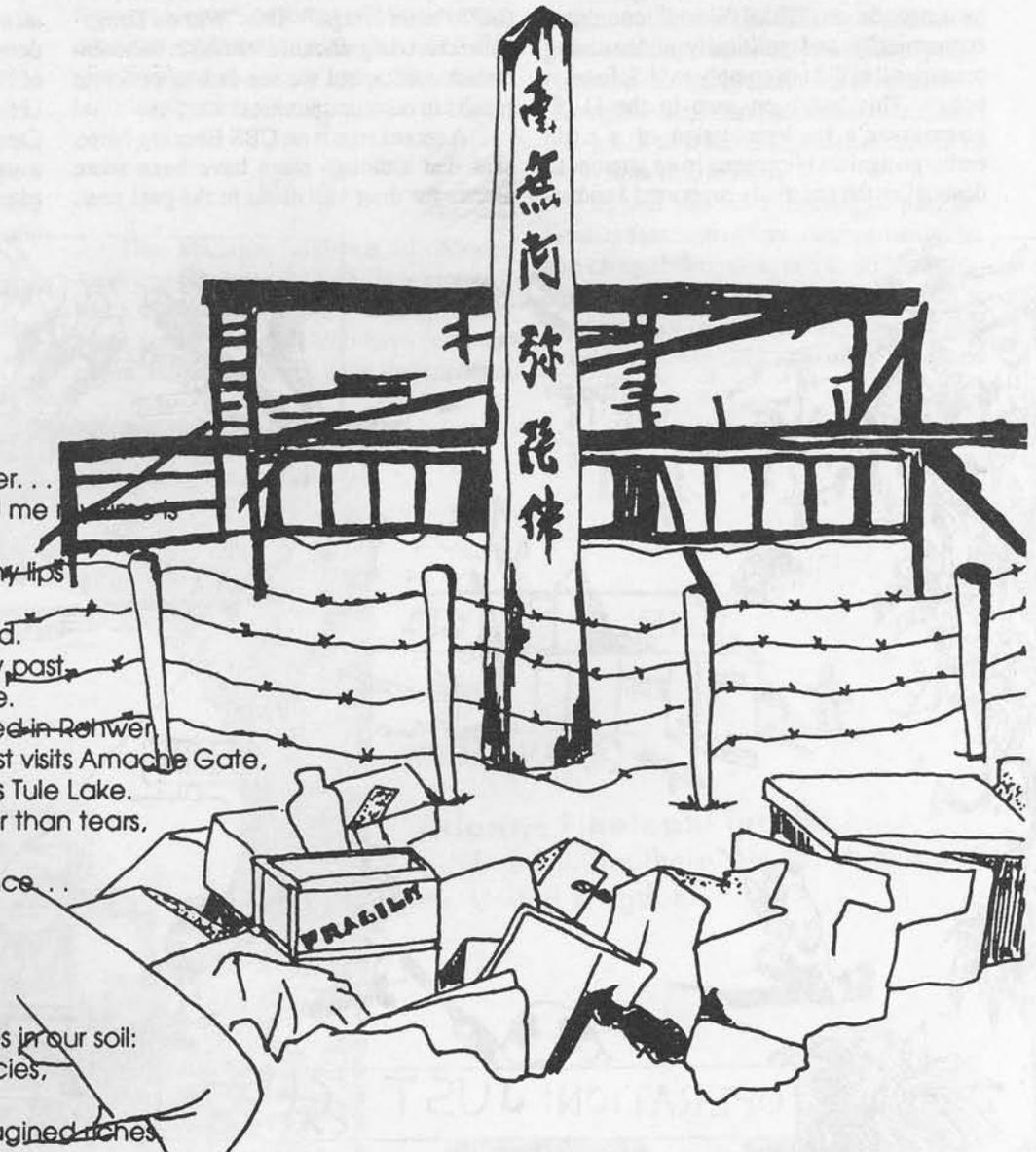
There are miracles that happen,  
she said,  
and everything is made visible.

We see cracks and fissures in our soil:  
We speak of suicides and intimacies,  
of longings lush like wet furrows,  
of oceans bearing us toward imagined riches.

of burning humiliations and  
crimes by the government.  
Of self hate and of love that breaks  
through silences.

We are lightning and justice.  
Our souls become transparent like glass  
revealing tears for war-dead sons  
red ashes of Hiroshima  
jagged wounds from barbed wire.  
We must recognize ourselves at last  
We are a rain forest of color and noise.  
We hear everything.  
We are unafraid.

Our language is beautiful.



military foothold in the region, instigated the rebellion which led to the Republic of Panama's formation.

In 1906 the U.S. started construction of the Panama Canal. An American Zone was created on both sides of the Canal, and Panamanians living and working in the area were subject to U.S. law until the signing of the New Canal Treaty of 1977.

The 1977 treaty, signed by Panamanian President Torrijos and President Carter indicated that the United States would sign over all of the Zone by the year 2000. However, the U.S. Senate was accorded jurisdiction to alter the terms of the agreement. The treaty also allowed the U.S. to intervene if the "Canal's neutrality was endangered" even after the year 2000.

The 1977 treaty, which effectively gives Panama more control of the canal, and more autonomy in its political affairs, represented a clear threat to U.S. imperialist efforts. The United States has consistently imposed its own agenda on "Third World" countries, economically and politically undermining countries that did not comply to U.S. foreign policy. This has been seen in the U. S. government's implementation of a trade embargo against Nicaragua in an attempt to destabilize the popularly supported Sandan-

ista government, as well as through the funding, training and military support of the Contras.

The Panamanian invasion has been touted as being the latest effort in the "War on Drugs." Until recently, however, Noriega was an ally of the Reagan-Bush administration — rather than a drug trafficker that had to be apprehended by the U.S. military.

The sudden change in the attitudes had little to do, in fact with Noriega's role in drug trafficking, but rather, the importance of retaining the Panama Canal, and Panama itself under United States domination. Control of the Panama Canal is critical to U.S. military and economic interests. The U.S. presence in Panama provides the United States with a military stronghold near Latin American countries that have been fighting U.S. domination.

The real motivations for the U.S. invasion of Panama shed light not only on U.S. foreign policy, but also domestic policy i.e. the "War on Drugs." This "War on Drugs" has received significant attention in the mainstream media, but we see few of concrete results in our communities.

A recent report on CBS Evening News said that although there have been more arrests for drug violations in the past year,

the problem has not subsided. Drug use and abuse, as well as drug related violence has steadily increased over the last year. The "War on Drugs" has essentially amounted to nothing more than an extension of police power to harass, brutalize, and arrest people of color on alleged drug charges.

The Black Panther Party had a policy of cleaning up drugs in Black communities, invading drug houses and using the money to fund the "Free Breakfast for Children" program. Police arrested and jailed many Panther members, who are still in prison today, for such activity. Obviously, the police were not (and are not) on the side of the community.

In fact, the infiltration of drugs into people of color and poor communities in this country bears striking resemblance to the Opium War, in which England fed drugs into communities in China in an effort to gain control of the economy.

The "War on Drugs" has been little more than a smokescreen for continued racist domestic and foreign policies. The invasion of Panama has been the latest means for the U.S. Government to dominate the Panama Canal, as well as Panama itself. It has been a warning to all other Latin American countries that the U.S. will do whatever it takes to maintain control of the region.

In essence, this so called "War on Drugs" amounts to increased police brutality in people of color communities at home.

Drugs do not fall from the sky. As we have seen in China during the Opium War, as we have seen during the Civil Rights and Black Liberation Movements, and as we see today in occupied territories of the West Bank and Gaza, these drugs are systematically fed to our communities, in order to neutralize, imprison, destroy and control them.



## ORGANIZATION UPDATES

### UNITY

Although (or perhaps because) Ann Arbor is one of the wealthiest cities in the country, the conditions under which poor and working people in this town have to live are continually deteriorating. For years, the residents of Ann Arbor public housing have complained of substandard building and maintenance, arbitrarily enforced regulations and most importantly, lack of available units for homeless families. Now these same residents have organized themselves in order to struggle collectively around these and other issues which confront the predominantly poor black public housing community. The group which was formed is called "UNITY". Through this forum, tenant representative from all of the family public housing sites in Ann Arbor come together to support each other and to plan for concerted action. Members of UCAR have been working with "UNITY" since October of '89. As students, we have been able to give support to the organization by doing legwork and research, as well as giving them access to the resources we have on campus.

Currently the main issue of concern to "UNITY" is the public housing rehabilitation project which is being carried out under the guidance of the Ann Arbor Housing

Commission. Much of the work which is being done on the units is falling apart as fast as it is finished. Although residents have documented the faulty work, the housing commission has been unresponsive to their demands for a new contractor. In January, the residents organized a picket of the commission to highlight this issue. They have also gone to city council along with the Homeless Action Committee to press for decent low-income housing in Ann Arbor.

"UNITY" is also in the process of organizing a public forum on housing which is scheduled for March. The purpose of this event is to inform the general public about the conditions for the poor, working and homeless people of Ann Arbor and to generate student support in working to alleviate these problems. The forum will feature presentations and testimonials by "UNITY" members and nationally known tenant and homeless organizers. ■

### MAAS

The Michigan Alliance of African American Students, MAAS, is a group of Black students representing Michigan campuses across the state, who have come together in an effort to unite independent

struggles against racism on campus into a statewide struggle to gain full educational access for people of color.

MAAS recognizes that the path to liberation for Blacks and other people of color has been consistently linked to the accessibility of education and the quality of education they receive. Thus, the fate of the black population rests to a great degree upon the struggle to make education and the opportunities it provides accessible to the African-American community. The denial of quality of education can be tied to economic deprivation, political disenfranchisement, decreased health care in the Black community, and the disastrous invasion of drugs and crime into the Black community.

The goal of MAAS is to make education a right, not a privilege. This right will not be gained through rhetorical promises of politicians and university administrators, but only through the action and leadership of students and youth to force fundamental change of the system of education.

MAAS has been meeting to plan actions update each other on campus activities and campus struggles, and to solidify solidarity within the Alliance. The group is supportive of progressive struggles of students of color locally, nationally and internationally. ■



### REMOVALS

**Atlantic Fikelephi** graphic artist, exhibited in Southern Africa, studying in the United Kingdom

# The African National Congress of South Africa ANC(SA)

The African National Congress is the leading force in the national liberation struggle in South Africa. Based principally on an alliance of class forces amongst the nationally oppressed, the ANC seeks to forge a broad non-racial movement of all democratic elements pledged to the overthrow of the apartheid state. Within this alliance it recognizes the role of the working class as that of insuring that the form of national liberation achieved in South Africa is a democratic state in which the wealth and basic resources are 'at the disposal of the people as a whole.'

The ANC was formed in 1912; for almost 50 years it followed a strategy of non-violent resistance. In 1961 it adopted armed struggle as its principle strategic in order to more effectively respond to the violence of the South African state.

Its military wing, *Umkhonto we Sizwe* (the Spear of the Nation) remains controlled by the political leadership of the organization, and armed struggle is combined with other forms of mass organization.

Since the mid 1980's there has been a rapid upsurge of ANC activity inside South Africa, both at the military and mass levels, leading the Minister of Law and Order to lament that "The ANC is everywhere."

— *Struggle for South Africa*, 1988

Negotiations between the ANC and the apartheid regime today appear to be closer than ever before. South African President de Klerk on February 2, 1990 began to meet some of the preliminary demands of the ANC for negotiations, with the unbanning of the ANC, the South African Communist Party, the United Democratic Front, the Pan-Africanist Congress, the Mass Democratic Movement, and other organizations. Also, de Klerk is promising not only the unconditional release of Nelson Mandela, but also other political prisoners in the near future.

However, although de Klerk has met one of the demands of the ANC, he has not met all of the pre-conditions for negotiations. The remaining demands to be met are:

1. The unconditional release of Nelson Mandela and all political prisoners.
2. The lifting of state of emergency restrictions which began in October 1984.
3. Halting of executions of those convicted for political treason and detentions

without trials.

While the U.S. and mainstream media heralds the step taken by de Klerk we must remember that the unbanning of political organizations does not end apartheid, nor was it a choice of the Nationalist government to make. Anti-apartheid organizations have been publically demonstrating and meeting throughout South Africa, well before de Klerk unbanned the political organizations.

The apartheid system, even if it has been severely weakened by the defiance campaigns of Black South Africans, continues its brutal repression. Demonstrations held since February 2 have been attacked by the South African Security Forces. Police continue to use tear gas, buckshot, rubber bullets and whips against unarmed anti-apartheid demonstrators. Also, the use of death squads to assassinate anti-apartheid activists, inside and outside of South Africa, has increased in the last six months. (Weekly Mail, Nov. 24-30, 1989)

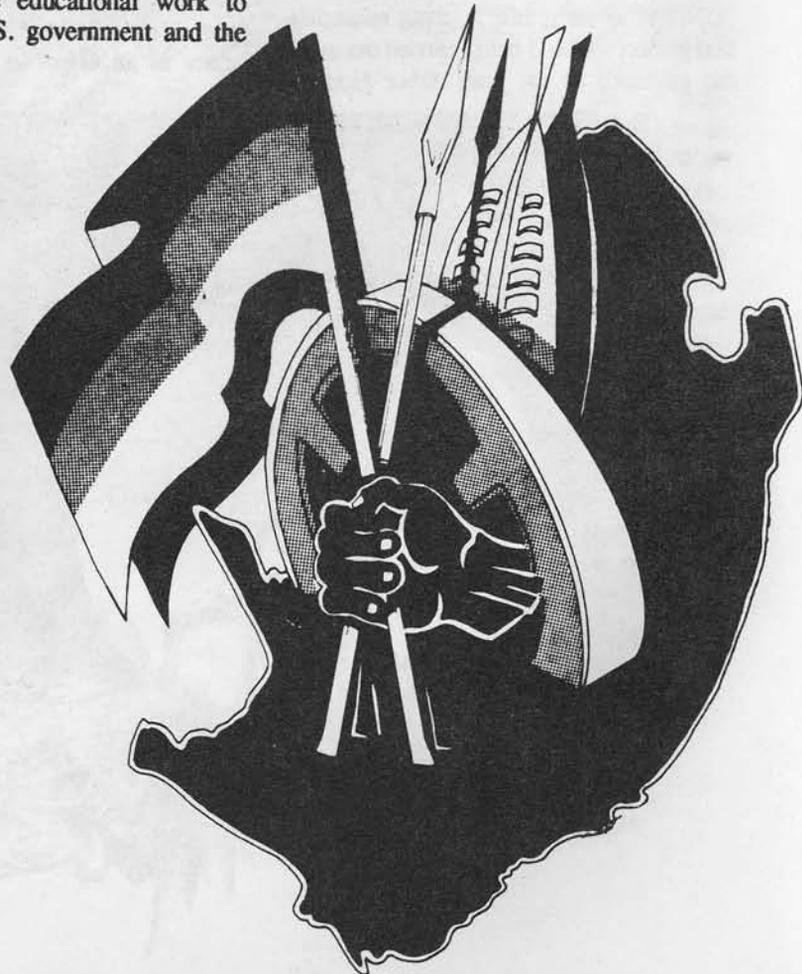
In the United States there is still an important role for the anti-apartheid movement. We must increase educational work to counter-act the U.S. government and the mainstream media's claim that de Klerk's reforms already amount to "fundamental change." U.S. politicians, wanting to lessen economic pressures of multinationals and South Africa whites, want to lift the United States' limited sanctions immediately — continuing their policy of meeting the concerns of the white minority in Southern Africa, over those of the Black majority.

"It is important to come back to basics in this furor of optimism about change in South Africa," according to Jennifer Davis of the

American Committee on Africa. "The change South Africa's Black majority population demands is the right to full and equal participation in the life of their country. 'One person, one vote in a unified non-racial South Africa.'"

"The changes de Klerk proposed seek to preserve white privilege by establishing an intricate federal system of ethnic, cultural and geographical voting blocks. De Klerk's shorthand for such modernized apartheid is 'power sharing,'" said Davis.

*Only now that the stark reality has dawned that apartheid has failed, and that Blacks will one day have an effective voice in government, are we told by whites here, and by their Western friends, that majority rule is a disaster to be avoided at all costs. Majority rule is acceptable to whites as long as it is considered within the context of white politics. — Nelson Mandela, 1989*



# CALENDAR OF EVENTS

February 24: National Mobilization on Washington, D.C. - U.S. out of Central America. (10th Anniversary of Archbishop Romero's assassination.) (Buses leaving from Detroit, maybe from Ann Arbor-call LASC for more info., 665-8438)

Collage: An Asian-American Film Series  
Films: "So Far From India", "Pieces of a Dream", "Unfinished Business."  
Place: Lorch Hall Time: 7 p.m.

February 26: Slides of Trip to Palestine. Presenter: Heather Spencer.  
Time: 7 p.m. Place: 150 Hutchins Hall, Law School.

March 15: tentative schedule  
Manning Marable

March 16: Struggles of Third World Women  
speaker: Cecilia Green-Gosa  
Baker-Mandela Center Brown Bag Commemorating International Women's Day  
12 noon at the BMC (rm 3 East Engin)

March 17: Collage: An Asian-American Film Series  
Films: "Rex", "Freckled Rice", "The Wash." Place: Lorch Hall. Time: 7 p.m.

March 19 - 23: 30th yr Commemoration of Sharpville Massacre.  
\* Contact the Baker-Mandela Center for Anti-Racist Education for more info., 936-1809.

March 21: Program on South Africa  
speaker and film T.B.A.  
7 pm, Michigan Union  
contact the Baker-Mandela Center for info 936-1809

March 22 - 25: 21st National Women and the Law Conference.  
Location: Westin Hotel, Detroit. For more info., 998-7974.

March 23: Baker-Mandela Center Brown Bag  
Puerto Ricans in the U.S. Struggling for Equality  
speaker: Maria Enchautegui from the Puerto Rican Solidarity Organization (PRSO)  
12 noon at the BMC

March 30: Baker-Mandela Center Brown Bag  
Strategies for Change in El Salvador  
speaker: Pam Nadasen, coordinator of the BMC  
12 noon at the BMC

Also in March:

- Free Southern Africa Committee Dance Benefit
- ANC Speaker

April 6: Baker-Mandela Center Brown Bag  
Are Lesbian and Gay Issues Black Issues?  
speaker from the group - Black Lesbian Women and Gay Men In Struggle  
12 noon BMC

April 6: Baker-Mandela Center Cultural Night  
for info call 936-1809

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## Asian American Struggles *(continued from page 7)*

### Suggested Reading

- Bharati, Mukharjee, The Middleman Darkness.  
Jensen, Joan, Passage from India.  
Kim, Hyung-chan (ed.), The Korean Diaspora.  
Kwong, Peter, The New Chinatown.  
Lai, Him Mark, Genny Lim, and Judy Yung, Island: Poetry and History of Chinese Immigrants on Angel Island, 1910-1940.  
Liu, William T., Transition to Nowhere: Vietnam Refugees in America.  
Quinsaat, Jesse (ed.), Letters in Exile: A Reader on the History of Filipinos in America.  
Takaki, Ron, Strangers from a Different Shore.  
Weglyn, Michi, Years of Infamy: The Untold Story of America's Concentration Camps.  
Yu, Eui-Young, Earl H. Phillips and Eun Sik Yang, Koreans in Los Angeles: Passports and Promises.

**UCAR MEETINGS**

- every other Thursday, 6 pm - CAAS Lounge or the Michigan Union
- next meeting March 15,1990

**UCAR PEOPLE OF COLOR CAUCUS**

- every other Thursday, 7 pm - 1201 East Engineering Building
- next meeting March 22,1990

**UCAR OFFICE - Rm 2 East Engineering Building**  
telephone: 764-2228

**UCAR COMMITTEES - for information contact the UCAR office**

- Police Brutality
- Publicity
- Documentation & Advocacy
- Internal Issues
- Speaker's Bureau
- Newsletter

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