



VOLUME IV NUMBER 19



UC DAVIS

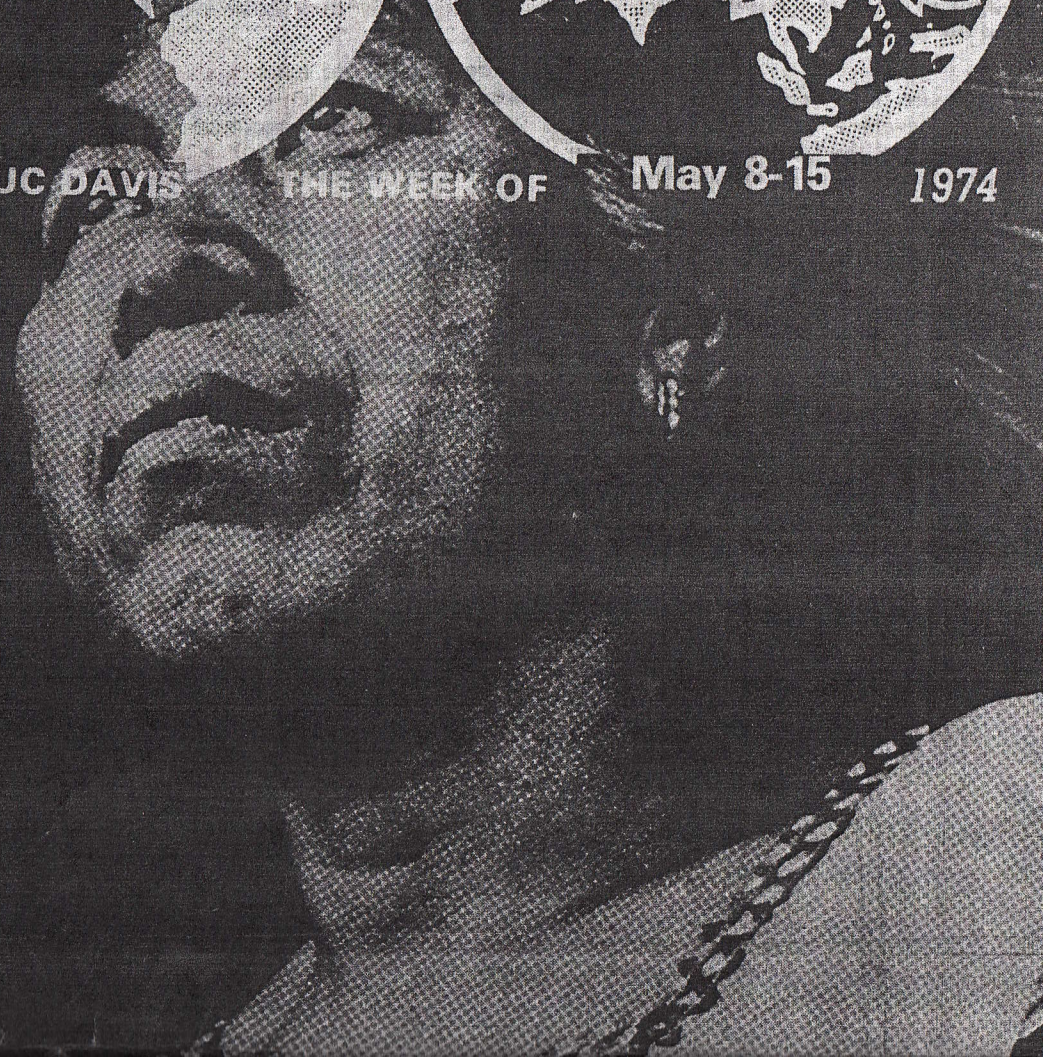
THE WEEK OF



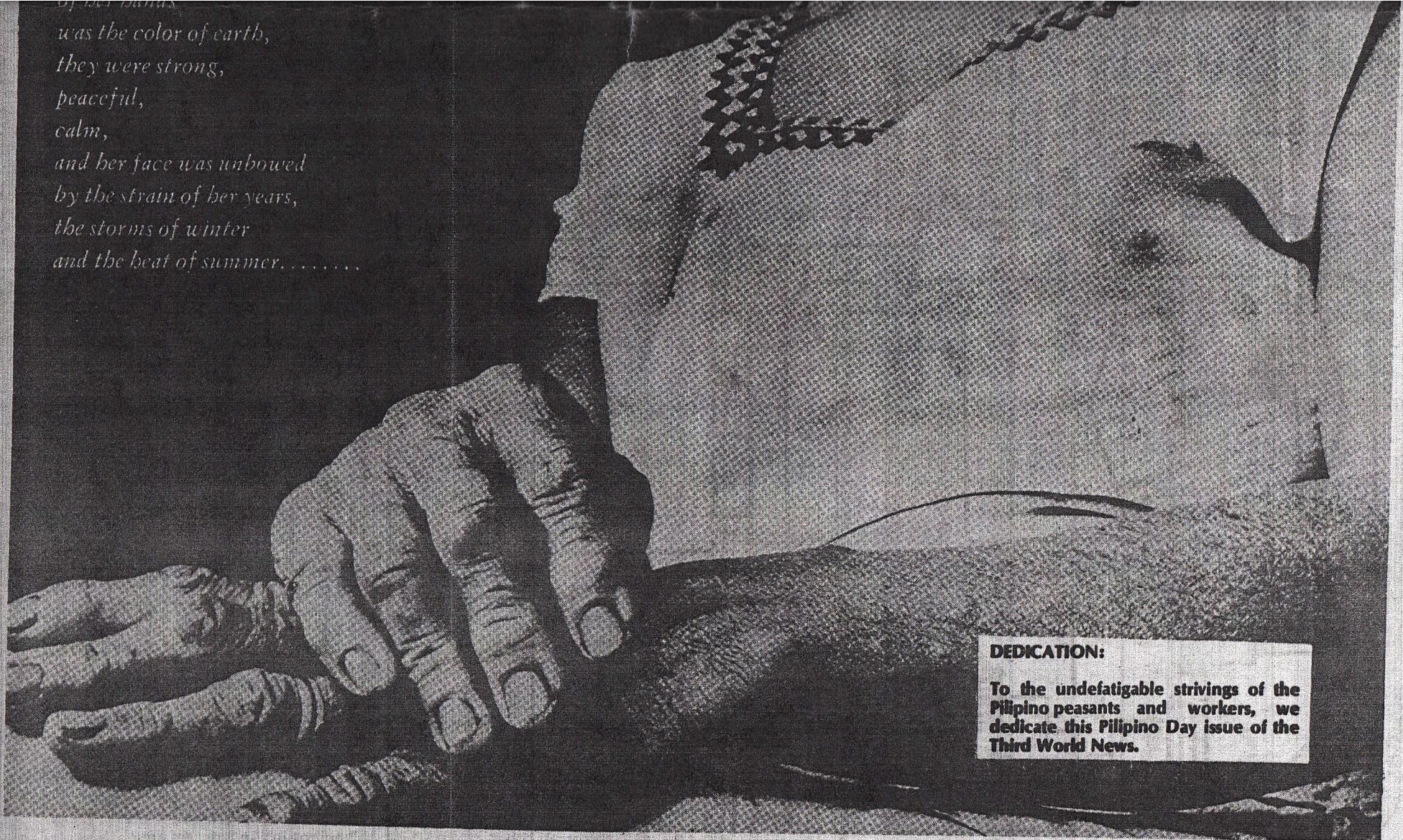
May 8-15

1974

*I found her
tending young blades of grain
in a rice field,
and the color
of her hands*



*of her hands
was the color of earth,
they were strong,
peaceful,
calm,
and her face was unbowed
by the strain of her years,
the storms of winter
and the heat of summer.....*



DEDICATION:
**To the undefatigable strivings of the
Pilipino peasants and workers, we
dedicate this Pilipino Day issue of the
Third World News.**

EDITORIAL

MAKIBAKA — PILIPINO STRUGGLE

MAKIBAKA a word that connotes STRUGGLE. A bitter and decisive clash of two opposing forces carried to its ultimate and final victory by the more progressive force.

Each force being antithetical to the other, there can invariably be no compromise. The necessary death of one signifies the birth and free development of the other.

Viewed in the context of social reality, it is inevitable that the evolution of society and the transformation of men who take part in its creation must assume violent forms in the glaring existence of conditions that holds back the constant movement towards change.

The history of man until now is a history of oppression. That wars should be fought among men is a natural result of the very oppression that characterizes the relationship between men in an un-free society, where a few - political and economic lords of the flesh - dominates the lives of the dispossessed many and places under its control the dispensation of what naturally belongs to them who labor to satisfy their basic needs for survival.

The struggle for emancipation from the shackles of intense oppression exploitation in our historical era assumes the dimension of a struggle towards the demolition of old, existing structures that nourishes these ills perpetuated by murderers of human dignity and of man's right to live decent lives. They are the enemy; they must be unmasked.

As struggle intensifies, a lot of lives are claimed in its name. And one cannot escape taking sides. In a society sustained by the violence of the imperialist class and its agencies against the people, the choice is between the oppressor and the oppressed.

It is with this thought that we find ourselves Pilipinos struggling for unity and self-determination. We find ourselves toiling for what is justly ours. We bear witness to the indefatigable strivings of the Peasants and workers to liberate themselves from oppression by compradors and bureaucrat-capitalists - the allies of US imperialism.

In as much as we are individuals whose identity stemmed from society we live in and the moral nature of allegiance to the class we belong, it is our duty to give voice to the voiceless

thousands of Pilipinos in the Un States; above all, to translate the desires and aspirations of the whole Pilipino people in the Philippines and abroad in terms relevant to contemporary

So in the words of the late Carlos Bulosan:

"This is the greatest responsibility literature in our time: to find in national struggle that which has a future. Literature is a growing and living thing. We must destroy that which is dying because it does not die by itself. We must interpret the resistance against the enemy by linking it with the stirring political awakening of the people. Those liberating progressive forces must call for a complete social consciousness. ...The old world is dying, but a new world is being born."

PILIPINO DAY

LAKAS NG TAO

meaning strength to the people - is the theme of Pilipino Day, coordinated by Mga Kapatid. The May 11th event, taking place in Young Hall, Freeborn, and the MU Lounge will be made up of exhibits, workshops, and a dinner and evening performance combined.

So we of MGA KAPATID sincerely hope you can participate, and enjoy what we, well what we see as ourselves. **MAKIBAKA! DARE TO STRUGGLE! HUWAG MATAKOT! DARE TO WIN!! LAKAS NG MASA!! STRENGTH TO THE MASSES!!**

The Program is as follows:

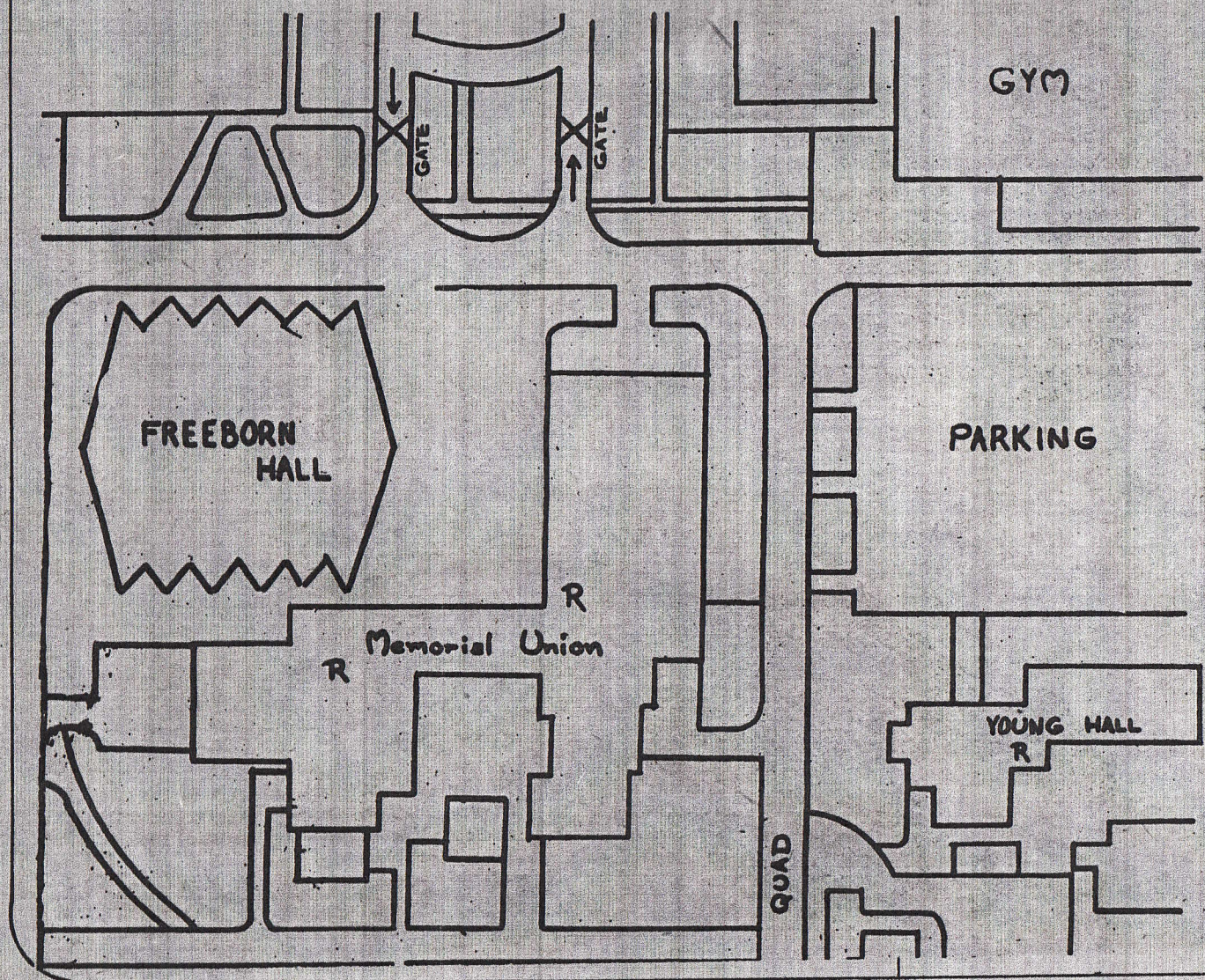
- 1:00- Exhibit on the Philippines, and the Pilipino experience in America-Memorial Union Lounge
- 2:00-5:30- Open Forum- Workshops on Pilipino Organizing- 198 Young Hall
- The Panel will represent the United Farmworkers, Elderly Pilipinos in Stockton, Union Organizing, Student organizers, and Labor and Community
- 6:00-7:30 scrumptious Pilipino dinner in Freeborn Hall.
- 7:30- Evening entertainment, also in Freeborn Hall.

Speakers will be :

RICH SORRO - member of POC and currently working to improve working conditions at the Triumph Co.; he along with other people successfully

MAP OF CAMPUS

MAT OF CAMPUSES



conditions at the Triumph Co., he along with other people successfully organized San Francisco Gold Garment Shop workers in the South of Market area of San Francisco.

PHILIP VERA CRUZ - is one of the vice-presidents of the United Farmworkers Union. His involvement with the Union dates back to 1965, and with the Pilipino farmworkers' struggle as early as the 1930's.

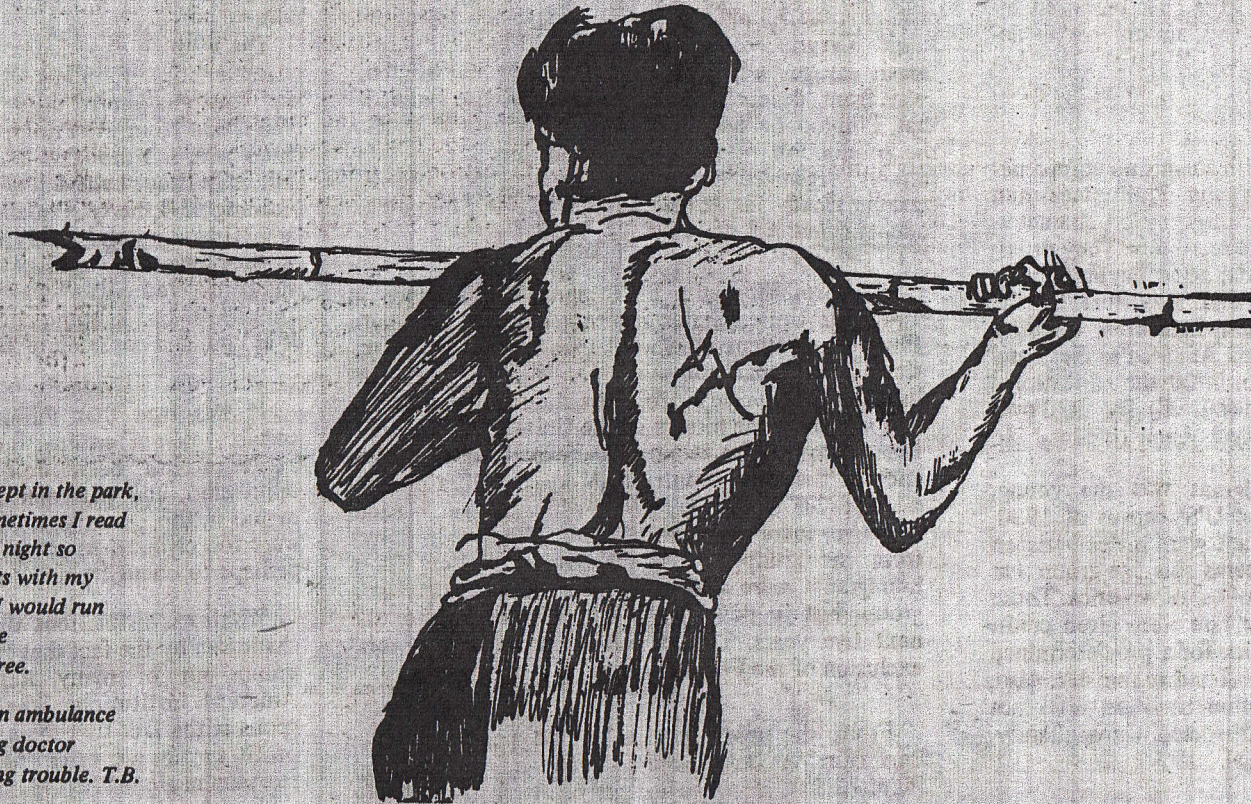
PILIPINO ORGANIZING COMMITTEE - an organizing group dedicated to the task of organizing Pilipinos in the South of Market area in San Francisco to obtain power. Citizen participation is required and measured by people's involvement in defining issues and concerns and commitment to implement strategies and tactics to deal with these issues.

PILIPINO AMERICAN COLLEGIATE ENDEAVOR - has a very long history of involvement as a change agent. Members participated actively in the 1968 San Francisco State College strike. As early as 1968, they were involved in community work with the youth and the elderlies and spearheaded the development of the Pilipino studies at San Francisco State.

EMMA SALAZAR - is a registered nurse with California license, and one of the key Pilipino organizers in the union drive at California Blue Shield. Recently she has filed class action suit against the same company on grounds of racial discrimination.

ANDY IMUTAN: like Philip, Andy was one of the Pilipino organizers of the U.F.O.C.. Recently, he has been involved in organizing the elder Pilipinos in the Stockton area.

BULOSAN



PASSAGE FROM LIFE:

It was winter. Sometimes I slept in the park, sometimes in the church. Sometimes I read in the library, waiting for the night so that I could walk in the streets with my dirty clothes. At ten o'clock I would run to the Chinese gambling house where chop suey was served free.

Then something happened: an ambulance picked me up. Then the young doctor came to tell me that it was lung trouble. T.B.

In the hospital men died like flies.

America is a big world, Fred. I used to tramp around this country when I first landed here, years and years ago. It was during the height of the depression when there were millions without work, young men and women on the road, catching freight trains, sleeping in shacks in dry river beds, dying in flop houses, living from day to day without hope, every minute a dagger of pain that stabbed the senses, every cop

It was during the height of the depression when there were millions without work, young men and women on the road, catching freight trains, sleeping in shacks in dry river beds, dying in flop houses, living from day to day without hope, every minute a dagger of pain

In the main, however, it is almost impossible for a Filipino to write like himself, to be a part of the great American arena of writing, because he is always a Filipino, he is always a slave to his country's traditions and history.

Living in America, I can't escape from its

minute a dagger of pain that stabbed the senses, every cop beating us, every man an enemy, machine guns everywhere around us, the sky dark, the air cold, the whole of America doomed. And I was a part of it all: starving in large cities, sleeping in foul toilets, drinking gallons of water to ease the emptiness of hunger, running from street to street, eating garbage, crying at night and in the morning, looking at the sun again, shouting for something that was not in America, weeping everywhere, demanding for tenderness and love, shouting, shouting to be heard in the world that was dead or dying or doomed . . . I hope someday to write about Aurelio and my other brother, who is not close to us. I believe that the three of us lived and are living a very tragic life. It is my responsibility to interpret this. It is also the life of every Filipino in the United States . . .

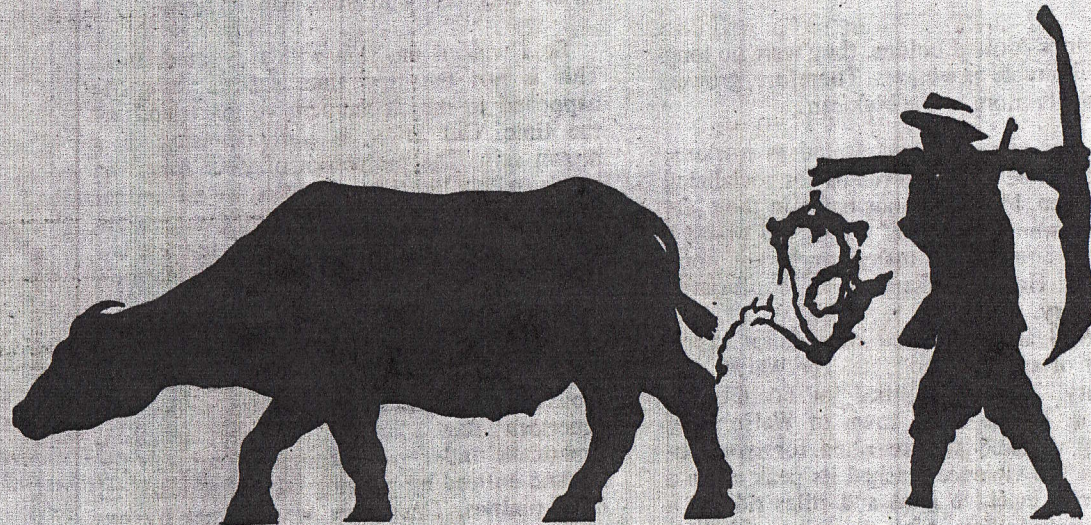
In spite of everything that has happened to me in America I am not sorry that I was born a Filipino. When I say "Filipino" the sound cuts deep into my being—it hurts. It will take years to wipe out the sharpness of the word, to erase its notorious connotation in America. And only a great faith in some common goal can give it fullness again. . . .

I am proud that I am a Filipino. I used to be angry, to question myself. But now I am proud.

I would like to thank you for your very understanding and kind letter. I was really surprised to know that several writers in the Philippines have contrary feelings for me. I have nothing but affection and pride for writers in our native land. When I say something that seems to indict them, I do it only because there is a better way of using their talents. There is no need for Filipino writers to feel that I am inferior to them, or that their books are better than mine; neither should they feel that they are educated because they went to colleges, nor should they think that I am ignorant because I lack formal education. I am just a writer who is trying to know more about his art and to use it in the struggle for a better society and a more enlightened mankind. I am not a good writer, I think, but I will try my best to strive toward a certain form of perfection: that is, a perfection of thought and style. Like most serious artists I believe that content and form are inseparable elements of good artistic creation; one generates the other, but both are generated by a noble theme of universal insignificance. I do not believe that art is alien to life; it is a crystallized reflection of life, deepened or heightened by our individual perceptions and sensibilities . . .

without hope, every minute a dagger of pain that stabbed the senses, every cop beating us, every man an enemy, machine guns everywhere around us, the sky dark, the air cold, the whole of America doomed. And I was part of it all: starving in large cities, sleeping in foul toilets, drinking gallons of water to ease the emptiness of hunger, running from street to street, eating garbage, crying at night and in the morning, looking at the sun again, shouting for something that was not in America, weeping everywhere, demanding for tenderness and love, shouting—shouting to be heard in the world that was dead or dying or doomed . . . I believe that the three of us lived and are living a very tragic life. It is my responsibility to interpret this. It is also the life of every Filipino in the United States.

Living in America, I can't escape from its doom. That is why sometimes in my writing, in my poetry and stories, the pangs and anxieties of a doomed society are visible. I can't escape from society, but I also can't escape from my country's history. These two forces sometimes make me hysterical as a living person and as a writer trying to explain my life in a doomed society. (March 1, 1941; see *Sound of Falling Light: The Letters of Carlos Bulosan*, edited by Dolores Feria, Quezon City, 1960)



PILIPINO FARMWORKERS IN AMERICAN HISTORY:

The introduction of the Filipino in the mid-twenties marked the beginning of another wave of Asian immigration. Filipinos were first recruited by California farmers in 1923. This action was in anticipation of the Exclusion Act of 1924. The Act would have cut off the supply of Japanese labor, so the farmers turned to the Filipino.

The farmers in collusion with steamship companies ran publicity campaigns in the Philippines and Hawaii: Deception and gross exaggeration characterized the advertisements of the recruiters. They promised education to the students; good paying jobs to the poor and uneducated; and adventure to the inquisitive. The recruiting campaigns were effective since many Filipinos invisioned America as the 'Land of Opportunity' (beginning in 1900 the educational system of the P.I. was 'Americanized'). By 1930 over thirty thousand Filipinos had been induced to migrate to the United States.

The most probable immigrant was the young, single male. According to the U'S' census of 1930, eighty percent of the immigrant were males between the ages of 16 and 30. It seems this age group was most susceptible to the 'promises' of America. Those men who could not pay the fare were given credit with the stipulation they work for a pre-determined period. This option was not offered to females. Also, it may be noted that Filipino tradition does not permit a woman to travel unescorted. Consequently, 93% of the immigrants were male.

As Filipinos arrived on the mainland, they were driven by bus or taxi to the farms of the San Joaquin, Sacramento, Salinas, and Coachella-Imperial Valleys. They were housed in labor camps which resembled army barracks. There were approximately 40 to 60 men occupying one camp. From this location Filipinos were bussed back and forth to the fields. The majority of the Filipinos arrived during the depression years, therefore were paid 10-15 cents and hour to do 'stoop'

These events stimulated another exclusion movement. Proponents of exclusion came forward after the Watsonville affair and pointed to the serious problems the Filipinos were causing. In the words of Judge Lazarus of San Francisco, Filipinos were 'barely savages' who were taking the jobs and women away from 'decent white boys.' Farmers also claimed that Filipino belligerency in the fields would upset the production of their crops. The pressure of the farmers, organized labor (A.F.ofL.) and racist organizations finally led to the passage of the Philippine Independence Act on March 24, 1936.

By 'promising' the Philippines independence in 1946, the United States government could re-classify Filipinos as aliens who were then subject to restriction. The immigration quota for Filipinos was established at 50 per year. This was the lowest quota for any nation in the history of the United States. At the time the quota for Filipinos was even lower than that allowed the little country of Monaco with a population of 2,020! In May 1934 when the act became effective, there were five hundred Filipinos in transit from the Philippines to the United States. These immigrants were allowed to enter the country as a group, but in doing so used up the quotas for the next five years. This in essence amounted to total exclusion of the Filipino.

From the mid-twenties to the passage of the Exclusion Act, an estimated forty to fifty thousand Filipinos had migrated to the mainland. Over ninety percent of the immigrants were male. These men could not marry whites including Mexicanas because of the Anti-Miscegenation Laws. To complicate matters, there were few women of other minority groups, i.e. Asian, Black, Indian, who were available for marriage in California. Manuel Bauken, the son of a Methodist minister, was one Filipino denied a marriage license in this state. In the *New Republic* of Sep. 23, 1940, Bauken expressed other injustices in America:

These words written over thirty years ago captured the feeling of most Filipinos. Indignant and oppressed, Filipinos have managed to struggle against all odds.

The Filipino experience in America has distinctive characteristics. Filipinos upon their arrival assumed the rights guaranteed other Americans. Prior to their emigration from the Philippines, Filipinos were inculcated with the thoughts and beliefs of the 'founding fathers'. They believed they could find the true meaning of 'Liberty, Equality, and Fraternity' in this land. Operating under this pretext, Filipinos thought of themselves as equal to Americans. This attitude was considered either unwarranted or presumptuous by Americans, but in some circles, Pinoys were thought of as kind and considerate 'boys'.

It was true that Filipinos were entertained by certain tolerant groups, but generally, the Filipino existence has been dominated by exploitation, oppression, and paternalism. Concerning their early period in this country, it could be said that Filipinos were too civilized to accept the role of the savage or perhaps too haughty and educated to be the 'nigger'.

Whatever distinctions that can be made are overshadowed by the fact that Filipinos represent just one group out of many that have fallen victim to American institutions. What may be even more outrageous is the fact that these victims of rascism and the profit system are made the culprits while the oppressors are made the heroes.

Starting with the Native Americans, white America has stolen Indian land, raped and burned Indian women and children, and at the same time the Indian is sketched as the bad guy. Single Filipinos were induced to come to this country, and once here, every attempt (overt and covert) was made to limit Filipino marriages. But, at the same time Filipinos were accused of being immoral because they were victimized by prostitution rings. Filipinos were exploited by farmers and growers, and then accused by organized labor of lowering the standard of living.

fore were paid 10-15 cents and hour to do stoop labor. Filipinos could work eight hours and earn 80 cents, but it was common for them to pay 60 cents or 70 cents a day for room and board. This amounted to voluntary slavery.

Filipinos realizing their exploitation began to organize themselves. By 1933 Filipinos had participated in several strikes in large numbers. In *The Nation* of Sept. 4, 1935, Cafey McWilliams had this to say:

The Filipino, militantly race-conscious, began to protest against his exploitation in California at an early date, and has grown increasingly rebellious. The Filipino Labor Union, restricted to agricultural workers, had seven locals with a membership of about 2,000 in California today. The Filipino is a real fighter and his strikes have been dangerous. In August, 1934, about 3,000 Filipino workers went on strike in the valuable lettuce fields near Salinas, California.

When Filipinos formed unions, they were no longer considered desirable as workers. Therefore, growers turned increasingly more to the Mexican.

While Filipinos were being exploited as workers, they were persecuted by Californians for socializing with white women. Most Filipinos being in their late teens or early twenties did not expect to practice celibacy in this country, so many sought the company of women. However, these activities infuriated the white citizenry.

Between 1928 and 1939 the West Coast experienced a wave of anti-Filipino riots. The Watsonville Riot in January, 1930 exemplified the hostility towards Filipinos. In the small town of Watsonville, Filipinos were attacked and assaulted for two continuous weeks. The violence reached its peak when a mob armed with machine guns and rifles riddled a Filipino camp with bullets. After the volley of bullets had ended, one 22 year-old Pinoy lay dead and more than 50 others brutally wounded.

A SAGA OF EXPLOITATION

Opportunity--opportunity for education--that's what they told us we could get in the United States. My school teachers at home were idealistic Americans who told me of America's promises of liberty and equality under the law, but forgot the economic discrimination and racial complexes with which you interpret your rainbow-hued promises.

After being falsely arrested, Bauken wrote:

So I walked on, sick with frustrated anger. This is not the first time such a thing has happened to me. It happens to my friends all the time. Our crime is the possession of a brown skin. The protection of your American law is strictly limited to Nordics, we are neither citizens nor aliens. You will not grant us citizenship, we may not own property, practise law or medicine, take civil-service examinations, police officers arrest us with impunity and without a warrant.

If I were alone in such an experience it wouldn't be important. But I am one of many thousands of young men, born under the American flag, raised as loyal, idealistic Americans under your promise of equality for all, and enticed by glowing tales of educational opportunities. Once here we are met by exploiters, shunted into slums, greeted only by gamblers and prostitutes, taught only the worst in your civilization.

Filipinos were barred from 'respectable' places, yet ridiculed because they lived in the slums or frequented card rooms.

After World War II, the limitation on Filipinos were lifted somewhat, but the 25 years of restriction had stunted the development of a viable Filipino community in America. Today, Filipino farmworkers have massive socio-economic problems. Such problems arise directly from their previous experiences in America which began in the early 20's.

ABOUT THE AUTHOR

Alan Gonzales was born in Bakersfield; raised Delano; worked in the farms; he made the documentary film of the HUELGA and the Filipino farm worker's vital participation;

COMPLIMENTS from

STAFF of

INTERNATIONAL STUDENTS SERVICES OFFICE

PILIPINA'S ACCOUNT: FIGHTING DISCRIMINATION

This article by Mrs. Salazar, an active worker, who was one of the key Pilipino organizers in the union drive at California Blue Shield gives a concrete instance of discrimination which she experienced.

Mrs. Salazar recently quit working for C.B.S. due to the continuous harrassments from the management. They claimed that she was a "troublemaker" because she voiced grievances when she saw she was being discriminated against. These major charges of racial discrimination on the job stems from the facts that after working there for four years, Mrs. Salazar was continually overlooked in promotions. Such discrimination is a common experience to Pilipino immigrants as well as Blacks and other Third World people.

After exhausting and frustrating all grievance procedures, Mrs. Salazar has finally filed suit against CBS with the FEPC - Fair Employment Practices Commission, on the grounds of racial discrimination. So far neither C.B.S. nor FEPC have given her a proper hearing and she hopes with this article, many Pilipinos will actively support her fight and learn from her example.

by Emma Salazar

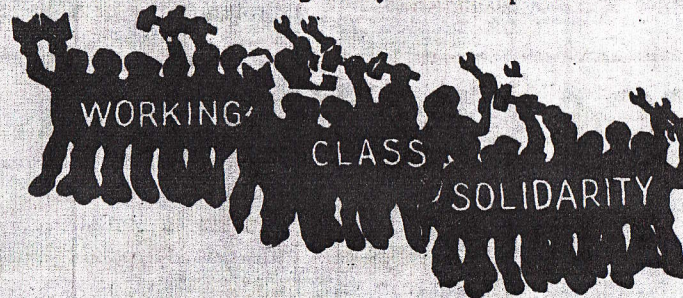
I am a Registered Nurse with a California license. I was employed by California Blue Shield on November 1968 under the Utilization Audit Review (UAR) Department, as a Claims Examiner II (which includes duties of preparation and writing up Medical and Medicare cases).

On December 1970, I took and completed the Medicare Claims Examination and had a rating of "Excellent," coupled with an "above average" rating for my overall work performance. On July 1971, I was transferred to another department because the Unit Head there had gone on vacation. I was assigned as temporary Unit Head without my having requested

When my predecessor returned however, she continued to "officially" hold the position and receive the benefits from it. (Later she was relieved from the position because of inefficiency, but only to be given a higher position and pay grade - this is not uncommon).

This injustice was intensified when a new manager was appointed in UAR Department. After one week, he appointed a new Unit Head (Senior Program Analyst) without even looking over my performance/evaluation records. WHY WAS I NOT CONSIDERED FOR THE PROMOTION? WHY WAS THE TITLE AND GRADE NOT GIVEN TO ME SINCE I HAD BEEN PERFORMING THE TASKS? I BELIEVE IT IS BECAUSE OF MY RACE. I AM A PILIPINO. AND PILIPINOS ARE NOT PROMOTED TO SUPERVISOR POSITIONS.

On March 1972 I filed my complaint of racial discrimination with C.B.S. After that, my boss who had always approved my case preparations in the past started to disapprove and/or plagiarize my case write-ups; and gave me bad and erroneous performance evaluation ratings. Since these were untrue, I refused to sign many of these reports!



In August 1972, our Senior Program analyst had to relinquish her position following her marriage to our former manager. A 64-year old, white nurse (on compulsory retirement by July 1973) and who started working in the Medicare Unit only in March of 1972, was then appointed to Senior Program Analyst. WHY WAS I NOT GIVEN THIS POSITION?

"Our minority population is approaching a 50% level." While it is true however that about 25-30% of C.B.S. employees in the San Francisco offices (which includes 4 branches) are of "Philippine Extraction," what he fails to mention is that NONE are in administrative, managerial, or higher supervisory positions. Mr. Geringer's letter further stated, "Our affirmative Action Program underlines our effort in providing opportunities for advancement as the employee develops. Your case proves this point. You were employed originally on 11/18/68 as a Claims Examiner, then a Lead Claims Examiner and now a Medical Program Analyst." These statements are far from truth. As I have laid down, the truth is that I performed responsibilities for which I was never properly recognized or promoted.

RECENT DEVELOPMENTS:

My case was later filed with the Fair Employment Commission Office (FEPC), a government agency which resolves racial discrimination cases. In August 1972, C. Dellum, the commissioner, recommended that my case be closed on the basis of NO ADJUSTMENT EFFECTED. (Meaning, that the charge is not clearly substantiated as a case of racial discrimination). I protested the recommendation and I petitioned for an administrative review of the case. Series of meetings and discussions ensued between myself, and C.B.S. personnel, as well as with commissioner Dellums. No decision however was made by FEPC commission. Until last January when C. Dellum wrote that he had ordered the closure of the case on the basis of ADJUSTMENT EFFECTED and that such closure would be submitted for ratification by the Commission on February 1 or 2 (this was later postponed until the 6th due to President Johnson's funeral). Prior to the appeal hearing on Feb. 6, the FEPC ratified closure of the case on the basis of ADJUSTMENT EFFECTED... HOW COULD THE COMMISSION RATIFY CLOSURE OF THE CASE ON THE BASIS OF ADJUSTMENT EFFECTED WITHOUT ANY EXPLANATION ON WHAT ADJUSTMENTS, IF ANY, HAS BEEN EFFECTED? HOW COULD THE COMMISSION CLOSE A CASE PRIOR TO THE COMPLETION OF THE APPEAL HEARING?

This case is only one of the countless cases of discrimination and other injustices at C.B.S. How many other minority employees have resigned

as temporary Unit Head without my having requested for it. I was later informed by the management that I would remain there as permanent Unit Head. From that time until February 1972, I functioned as and performed all the duties and responsibilities of the Unit Head. Yet, my pay scale was not up-graded accordingly to the level of Lead Claims Examiner and Grade L (the grade indicates the salary range, benefits, and privileges accorded to such position).

Analyst. WHY WAS I NOT GIVEN THIS POSITION? I BELIEVE BECAUSE I AM A PILIPINA, I AM A MINORITY AND I HAD SPOKEN OUT.

I then decided to write a letter to Mr. Geringer, C.B.S. Assistant Vice-President and director of Personnel Administration, explaining my whole case of racial discrimination against the company. He in turn, stated in his letter to me of October 31, 1972,

many other minority employees have resigned because "they can no longer take" the discrimination and injustices they had been subjected to? How many Filipinos and other minorities were hired in "B" clerk positions and remain there after many years? How many of them were promised promotions that never came? How many were denied or refused promotion rightfully due them simply because of their "accent?" These sorts of injustices must stop.

the burning flame
like the moth to the burning flame
we flock to the struggle's plight.
in unison we march
to expose society's farce,
in unison we fight
for what is our right.
inspired by each others' strength
we'll go through length and breadth
to get to where we should be,
unexploited, proud, and free.

. jovina navarro

*While still across the ocean,
I heard about the U.S. A.;
So thrilled by wild imagination,
I left home through Manila Bay.
Then on my way I thought and wondered
Alone what would the future be?
I gambled parental care and love
In search for human liberty.
But beautiful bright pictures painted
were just half of the whole story...
Reflections of great wealth and power
In the land of slavery.
Minorities in shanty towns, slums...
Disgraceful spots for all to see
In the enviable Garden of Eden,
Land of affluence and poverty.
Since then I was a hungry stray dog,
Too busy to keep myself alive...
It seems equality and freedom
Will never be where billionaires thrive!
A lust for power causes oppression
To rob the poor in senseless greed;
The wealthy few's excessive profits
Tend to enslave the world in need*

*-Phillip V. Vera Cruz
Vice President, UFWOC*

GREETINGS AND BEST WISHES to the

MGA KAPATID, UNIVERSITY OF CALIFORNIA, DAVIS

on the occasion of the PILIPINO DAY

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STATE FILIPINO-AMERICAN COORDINATING CONFERENCE, INC.
2741 Fruitridge Road, Suite 6, Sacramento, Ca. 95820
Tel: (916) 452-3621

M. H. Jacaban, President

Rev. R. J. Pimentel, Executive Director

Thomas M. Alves
Area Representative
Northern California

Dr. Francisco A. Gerardo
Area Representative
Southern California

Agbayani MONUMENT WORKING

Village: TO THE PEOPLE

"MAMAYA - COMING SOON!"

The Paulo Agbayani Retirement Village is on its way. The Village which is being built at the Fort Acres in Delano, California, will house 59 retired farmworkers, both men and women. First consideration will be given to the original strikers of the Grape Strike of 1965, who are mostly Pilipinos.

The retirement center is named after Paulo Agbayani, a Pilipino brother who died in 1967 as he struggled on the Perelli-Minetti picket line to get better wages and working conditions for all farmworkers.

WHO ARE THE PILIPINOS?

The majority of the Pilipino farm workers were brought to the U.S. in the early 1920s and 1930s as a source of cheap labor.

They were forced to leave their families in the Philippines because the immigration practices was restricted to males.

In the U.S., racist laws prohibited them from intermarrying as well as owning property. Ostracized and exploited, many were doomed to living in broken down labor camps and cheap hotel rooms in the Manilatown / Chinatown areas of large cities and small towns throughout the western part of the U.S.

Although the laws were later changed, poverty and discrimination combined to keep thousands of old Pilipinos without families trapped in camps and hotels.

On September 8, 1965, the 1800 members of the Agricultural Workers Organizing Committee, launched the now-famous Grape Strike by walking out

of 33 grape ranches in the Delano area. Eight days later the members of the National Farm Workers Association, led by Cesar Chavez, voted to join the strike in support of the Pilipino brothers. The two unions later merged to form the present United Farm Workers.

COLLECTIVE LIVING

Life at Agbayani Village will be based on the principles of collective living. Decisions will be made on a democratic basis, with much emphasis on self-reliance and cooperation.

The Village will strengthen the ties between the Union and the retirees.

The sisters and brothers who will live in the Village will help to build the village, maintain a collective garden, do upkeep and guard duty at the Forty Acres, raise chickens and help staff a child care center.

The villagers will also receive medical attention as well as legal and social services from the union. As was the case with the Terronez Memorial Clinic, the Village will be the first of many villages for retired farm workers.

met ten manongs who were working with the crew that day, shouldering the work enthusiastically. The spirit and determination of these old-timers to build the village alongside all honest supporters

of the Union project is no small measure of the significance of Agbayani Village.

Agbayani Village represents a hard-won victory of the farmworkers movement of which Pilipinos have been an integral part. Agricultural laborers have also been one of the most oppressed sectors of the working class. Therefore, erecting a union village for retired farmworkers also represents a victory for the broader workers movement and is in that sense a monument to all workers!

Strike activity in the Delano area is sure to intensify, especially around the end of July when all the two-year contracts expire. The strike is the main weapon of the UFW Union. We urge volunteers to Agbayani to answer the calls to man picket lines in militant solidarity and defense of the rights of the farmworkers and the Union. In local areas we urge people to participate in boycotting Safeway, an important fight of the UFW Union.

To restate from our last issue: "The successful building of the Agbayani Village will represent a tremendous advance in the strength of the farmworkers movement, to be able to build while at the same time fighting on many different strike and boycott fronts."

Oakland: PROJECT MANONG

In the once dingy Pool Hall here in Chinatown-Manilatown in Oakland, Calif., some 30-40 Filipino Senior Citizens used to gather regularly for companionship and limited recreation. They would generally play Keeno, shoot pool, chat with each other or sit around idly, dozing off occasionally. This is a common sight in many towns throughout California.

However, the Pool Hall in Oakland began

the Oakland Redevelopment Agency. The plans of Redevelopment are to set up more commercial structures in Chinatown (capitalizing on the location and building it up as a possible trade-tourist center), construct high-rise offices and a financial center in the city.

The Manongs are only a fraction of all the other poor people in the area who have had to uproot and relocate, and usually to higher

(carpenters, electricians).

We are patching and texturing the walls, installing 8 showers and we need 9,000 sq. ft. of carpeting; also we need some linen, appliances and tableware, in addition to fabric for curtains.

All the work is done by volunteer help with Filipino students working between classes everyday. Also the weekends are when many other people come together and help with the work.

Overall, the renovation work has gone well

However, the Pool Hall in Oakland began to change somewhat in the summer of '72 when young Filipinos began to frequent the place. The youth were from the Pilipino Youth Development Council (PYDC), involved in a summer job program with nearly 100 Filipino youth.

Meeting the Senior Citizens at the Pool Hall brought to the surface the plight of our elderly Pinoys and made their problems important to many of us. We began to do whatever we felt could relate to the Senior Citizens and meet some of their needs. Different programs were planned and carried out such as picnics, coffee hours and dinners in the Pool Hall. Before long, close friendships were established between the youth and the Senior Citizens. And the Pool Hall began to take on a new atmosphere.

Soon the word, "manong," which expresses endearment and respect for the elderly, was a word freely used to address our new friends.

• Filipino Senior Citizens

Today, a 22-unit building at 561-16th Street in Oakland is being renovated into a hotel for the Manongs. The most urgent need of the Manongs is decent, low-cost housing. Most of them have lived in single apartments along the periphery of Chinatown-Manilatown for the last 30-40 years. But recently, many of these apartments (old hotels, apartment buildings and homes) have been bought up by

uproot and relocate, and usually to higher rent areas.

The discussions began over a year ago about a hotel or some kind of better housing for the Manongs. Many ideas were generated about what it should have — lower rents, health clinic, community meeting room and a lot of healthy activities that would bring young and old together. For 10 months, PYDC had been negotiating for an upper-story building just around the corner from the Pool Hall, but these discussions were fruitless. Since the owners knew that the Youth Council was not a rich organization (about \$10-15,000 was needed) and actually thought that the Youth could not really succeed in such an ambitious project, the discussions were a see-saw of false hopes and bureaucratic red-tape.

Finally, PYDC found the building on 16th Street which was formerly the Beverly Hotel, left vacant since 1971.

Hotel Renovations Done by Volunteer Crews

In October of this year, the lease was signed by three Manongs from the Pool Hall. Since then, renovation has been the task of major importance. A carpentry instructor for Laney College and licensed contractor has joined PYDC and the Manongs in the struggle for low-cost housing and has taken the responsibility for the renovation. He has even involved his class as well as assisted in bringing in help from the various skilled trades

Overall, the renovation work has gone well. Recently about 15 people from Agbayani Village came up and helped us tremendously in the renovation. They too are involved in a housing struggle — building a retirement village for farmworkers, and most of the first occupants of Agbayani Village will be Manongs since among farmworkers, the Filipinos are in the most need.

There are also monthly community dinners held now with the youth, parents and Manongs attending regularly. More and more people are becoming informed of the hotel (called Project Manong) and a Parents Support Committee has been formed.

Project Manong . . . Just a Beginning

When the Hotel opens in January, the Manongs will start a new life: special care will be given to providing some of their basic needs. For example, a nutritional program has been funded by the City of Oakland and a health-recreational program is being planned.

Most importantly, the Manongs will have decent living conditions at a price they can afford. This will be a big change from the social conditions they've faced their whole lives as discriminated and exploited non-white workers. Now in the new hotel, the Manongs

(CON,T ON PAGE 7)

May 8-15

Power Through Unity!

P.O.C. ORGANIZES TO MEET THE PEOPLES NEEDS

P.O.C. (Pilipino Organizing Committee) is a new community action group in San Francisco. In a short amount of time it has made impressive gains both in organizing and research in the Pilipino community. Lessons and ideas can be drawn from their experiences and assist people in other areas.

The PILIPINO ORGANIZING COMMITTEE (POC) is composed of a group of Pilipinos actively working to better the socio-economic life for thousands of Pilipinos in the South of Market Area in San Francisco. "POC is the People. The ideas came from the people. We carried it out. We utilized the ideas people provided us. If anyone is to get the glory it's the people; it's because of the people that made POC get together."

The staff at P.O.C. are people who have been involved in community affairs such as political agencies, manpower training programs or are people who had developed expertise in proposal writing, funding projects and educational fields. Before P.O.C. was formulated, each of these persons pursued their community interests in an isolated fashion. And in each case their methods of dealing with community problems differed one from

unit in the South of Market was comprised of 6 people, made an average annual income of \$2900 and spent anywhere from \$95 on up per month for a run-down 2 room apartment. Further investigation revealed that there was only one mini-park recreational area for the children in this whole district which is bounded by Market and Harrison on the west and east and 4th and 11th Streets north to south.

P.O.C. IS THE PEOPLE...

The problems of the area where a high concentration of Pilipino people were living in cramped quarters on meager salaries were apparent. It was then a question of what could be done, and where do we find the power to change things? People recognized that change could come either with money and the political power that accompanies it, or with the collective strength of a unified

BATTLING UNEMPLOYMENT

Through the community meetings, POC discovered that the problem of unemployment was the major area of concern for Pilipinos in this South of Market district.

As the knowledge of P.O.C.'s existence spread through the South of Market area, Pilipinos began going to the office for assistance in getting jobs. Of the 10,000 Pilipinos who live in the South of Market area, roughly 8% are unemployed. Based on the number of Pilipinos who have registered with P.O.C.'s skill bank, of this 8%, 720 of the applicants have at least one or more degrees. These conditions of professional and skilled unemployed Pilipinos served as a basis for P.O.C. to develop an Employment Committee to act as a vehicle for negotiating with different companies and corporations for positions in their work force.

The P.O.C. Employment Committee's strategy is to focus on corporations and companies that are situated in the South of Market district or are situated as corporate home base in San Francisco but operating in the Philippines. In negotiations with different companies that might hire Pilipinos, P.O.C. has questioned the management of these businesses on some of the following

PAGE 7

'Project Manong' (CONT FROM PAGE 6)

will form a tenants' union and have a say as to how the hotel should be run.

It is a sad fact that this system rejects its old people when they can no longer work. Leaving many senior citizens alone and insecure; trying to survive on meager social security (which barely covers their essential needs). For Pilipino "oldtimers" this problem is compounded by years of racial discrimination which has left them unmarried and without families and very poor.

But the Hotel Project has begun to change many things.. Progressive sectors of the Pilipino community in Oakland are coming together now and working on a common project. The Manongs have been given new encouragement. Many of the Pilipino youth are becoming involved in the spirit of "Serve the People." And more and more of our parents are becoming involved. Not being afraid to tackle the problems that face our community and beginning to struggle for change - this is the real significance of the Oakland Hotel Project. We also feel that other Pilipino communities can learn from our experiences.

by Anna Tess Hilao

Alone I came
for the gold paved streets
but
in lonely camps I wander
a springless cot to sleep
I brought my customs
so real to me
and yet I stand
arrested and fined
for my beliefs
my chickens crow with morning
at noon the cuttings done
the whores arrive in evening
to take that place of a mother
bearing son
for

community problems differed one from the other while at the same time maintaining similar ideas that were basically the same.

BEGINNINGS OF P.O.C.

The idea was that as concerned Pilipinos who were involved in community affairs, they must work together side by side to help correct existing problems that face Pilipinos now and in the future. But that idea materialized into P.O.C. only after extensive preparation. Let's step back a moment and look closer into how P.O.C. actually developed from an idea into a functioning community project.

In San Francisco, the influx of Pilipinos into the city during the last five years, has risen to a level of 34,000 or 4.7% of the total city population of 715,000. Of this number, 8,000 to 10,000 Pilipinos reside in the South of Market district which has an overall population of 17,000. In other words, 29.4% of all Pilipinos in San Francisco live in the South of Market area, thus comprising 58.8% of that district's population.

With these figures in mind the core group of P.O.C. recognized that the South of Market district was an important Pilipino neighborhood that deserved key attention. In preliminary social investigation of this district, people found that the average Pilipino family

with the collective strength of a unified people. It was clear the the Pilipinos minority did not have the power that stems from money and connections, especially the Pilipino community in the South of Market district. It was clear that there was but one alternative left to attempt to change the bad social and economic conditions - that is the collective strength of a unified people.

Thus the concept for the Pilipino Organizing Committee was developed, to be based on the people's needs, as expressed by the residents in the South of Market district.

To define what were the specific needs of the South of Market Pilipino Community, P.O.C. conducted block meetings in that district. These were held in the evenings at the homes of Pilipinos who lived in the district and organized only after canvassing areas of four blocks at a time. As the block meeting strategy accelerated, and more people attended the meetings held in different homes of Pilipinos in this district, a larger space had to be found. And so it was that the Pilipino Organizing Committee opened its doors in May 1973 at 1201 Howard Street. P.O.C. opened its doors "not as a program agency or service, but as a process based on the Bayanihan spirit."

POC deals with particular issues that are "specific, realizable, and winnable, that can be translated into actions in which the community can participate."

businesses on some of the following issues: the number of Pilipinos currently on their job force and working at what levels of employment, and whether there are any provisions for advancement of Pilipinos in an upgrading program? At negotiating sessions with businesses, residents from the south of Market district are also in attendance along with the staff members from P.O.C.

In its 3½ months of existence, the P.O.C. Employment Committee has had many successes. It has gained 91 job commitments collectively from: Del Monte Corporation, Crocker Bank, Associated Bus Lines, Pacific Telephone & Telegraph, Bechtel Corporation, and California State University in San Francisco. Of course, negotiations with corporations for affirmative hiring will not in itself solve the unemployment problem facing all of the people in America. But it does contribute to lessening the antagonisms that develop when members of different racial and ethnic groups are forced to compete for the same jobs on a "first come, first serve basis." This is important for Pilipinos who find ourselves being discriminated against because of skin color and accents.

P.O.C. in its short existence has already become an important part of the Pilipino community in San Francisco's South of Market district. The people of P.O.C. are trying hard to address themselves to the needs of the people in this area and together with them fight the injustices in day to day life.

for
I CAME ALONE
for the gold paved streets.

What is this happy sadness
of a people warm and sincere
the goat upon the fire
the smell of burning hair so near
and yet this feeling of happy
sadness

stands clear
the cards being shuffled
the roosters calling from afar
the sharpening of knives
the slow departing car
and this happy sadness
so close so far
this camp of filipino men
this happy sadness
so incompletely happy
so incompletely sad
where cards are being shuffled
and the roosters are calling from afar
calling for the completion of their
lives

this happy sadness
this camp of filipino men
without filipino women.

my woman across the sea
with beauty in my mind
so far to find
peat dirt on my face
pear bag about my neck
pruning shears in hand
grape knife at my side
I work for you
my woman
that I might return
before I DIE

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EOP at UC Davis

Despite the apparent back-lash in social programming, the Educational Opportunity Program at the University of California, Davis is expanding to serve more minority and low-income students in this area. Although the program's original component focused on academically undrepaid students and is still one of the stronger facets, new portions of EOP now include funds for eligible graduating seniors and eligible Community College transfer students.

Mr. Augie Gallego, Coordinator of Minority Recruitment, stated that the program's original major goal to make the University's vast resources more accessible to Minority students, is still the heart of EOP.

Students interested in receiving more information on the EOP program at UC Davis, should write to EOP Admissions 175 Mrak Hall, University of California, Davis 95616.

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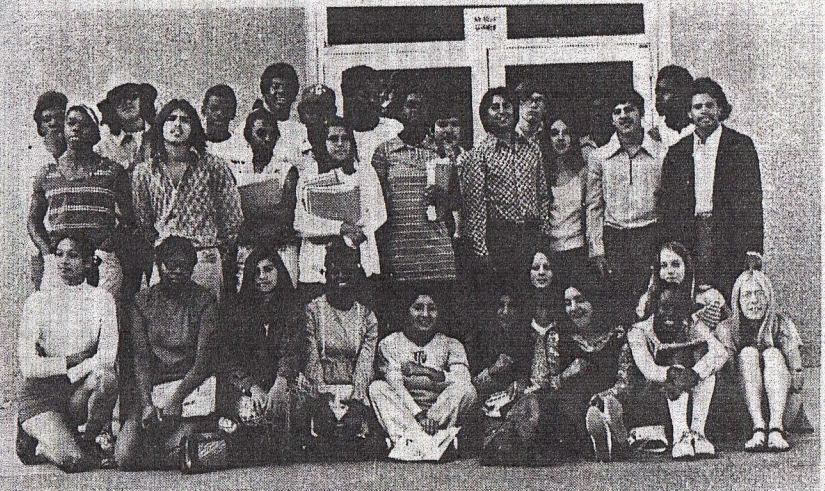
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UPWARD BOUND PROGRAM



GENERAL

Upward Bound is a pre-college preparatory program designed to generate the skills and motivation necessary for success in education beyond high school among the young people from low income backgrounds and inadequate secondary school preparation.

HISTORY

Begun on a national basis in 1966 under the Office of Economic Opportunity (OEO), the program was transferred to the Office of Education under HEW in 1969, and today 300 participating projects have a total enrollment of approximately 26,000 students.

The Upward Bound Program at UC Davis has been a formal grant project since the fiscal year 1968 and has graduated approximately 180 students, of which a significant number have been

tion and counseling that coincides with the student's high school program. Combined in proper proportion are scheduled events of cultural, educational and recreational interest such as plays, movies, tours, camping and sport activities. Students recruited from the 10th, 11th and 12th grades and participate in program activities until high school graduation. Currently, there are 11 participating high schools located in Yolo, Solano, Sacramento and San Joaquin Counties. Students accepted into the program are required to participate in all program activities as stipulated by the project director.

The goal of the Davis program is to combine academic preparation with the social and personal growth and development that will better enable the student participants to make realistic, yet bold decisions about their own lives.

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of which a significant number have been enrolled and are now studying at the Davis campus. The Davis program has succeeded in approximately the national average for college placement of its graduates which is about 75 percent of students completing the program. While emphasis is greatest in college preparation and placement in such institutions, the Upward Bound students are also encouraged and assisted in the consideration of other post-secondary alternatives.

PROGRAM AND GOALS

The Davis program, like most others across the country, consists of two major components - a six to eight week summer residential program on the Davis campus and an academic year follow-up program of tutoring, instruc-

yet bold decisions about their own lives and futures, and to assist them wherever and whenever possible toward the realization of their goals.

The latter is accomplished in large part through the concerted effort of the program staff and the University in providing for admissions to the University with the assurance of educational and financial support services that will help ensure successful completion of a college program.

To aid the Program Director in setting the direction and goals of the UC Davis program, several committees and University administrators as well as regional and national program offices serve in advisory roles to the program.

For additional information, please contact Phil Perez, Upward Bound Director 2nd floor, Silo, 752-2288.

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