



# A NOTE FROM THE YOUTH RESEARCHER: WHY TEACH THIS HISTORY

**Hi, my name is Abby!**

In the spring of my junior year of high school, we were asked to fill out a feedback form for my Language and Literature class. Initially, I submitted the form, excited about the topics we had explored: absurdism through *The Stranger* and feminism through TikToks by “tradwives” and the work of Betty Friedan in *The Feminine Mystique*. However, in a late night phone call with my friends, we began to question what we had learned. My friend mentioned how we talked about only white people in our semester long unit on feminism. It was then I realized we hadn’t read a single text by an Asian American.

Our conversation continued. I reflected on my experiences in classes in high school, realizing that even in my history classes, they lacked Asian American representations. I could only recall learning about Japanese internment camps and the Chinese Exclusion Act in U.S. History. But as someone who has sought out knowledge about my own AAPI identity outside of school, as an ASAP Youth Leader and through the Coalition of Asian American Children and Families (CACF)’s programs, I knew history existed far beyond what I had learned. This year, finally talking about Asian Americans in my Language and Literature class through Laura Gao’s *Messy Roots*, I felt seen in the classroom—my own traditions represented. I hope bringing AAPI histories and stories that center marginalized stories, like AAPIs in the Chinatown Health Fair and collaboration with the Young Lords Organization, a primarily Puerto Rican but multi-ethnic group, can help students feel seen just as I did.

Particularly, I chose to highlight health advocacy in Chinatown because of how it encapsulates many of my interdisciplinary interests. I hoped it would help capture the interests of students too, covering areas from health advocacy, environmental science, history, art and photography, journalism, and more! Many of these issues connect deeply to the present and offer students to think about how different forms of media can advocate for issues that intersect with STEM and science.

Even if your students aren’t interested in these topics now, I hope looking at local situations could spark their interests!

**Thank you for engaging with my work!**

**Born and raised in NYC, Abby Chen is a New York City public school student at the Clinton School who hopes to use her experiences in the school system to create a more culturally inclusive and responsive environment as an ASAP youth leader on the Anti-bullying and Harassment campaign team and through the Localized History Project. She hopes to highlight stories of solidarity and intersectional histories, highlighting youth and AAPI activism. She is interested in exploring the intersection of Asian American History, public health, and environmental science in the future! Outside of AAPI advocacy, Abby enjoys spending time with her dog Sadie, editing her school newspaper, and watching TV!**

# PEDAGOGICAL REVOLUTIONS

## HOW TO TEACH THIS HISTORY

### Neighborhood Fair Imagination!



Think of a local issue in your neighborhood (e.g. environmental issues, noise pollution, light pollution,) and envision a fair you would plan. What posters would you make? In what languages? Who is your target audience? How do you make this accessible to them? What services would you provide? Who would you collaborate with? How could youth be involved?

- Mini-project: Design a poster for a fair. What visuals would you add? Where would you place it?

### Street Photography!



Photograph a fair, community event, etc. in your local neighborhood. Envision: What is the importance of this event? What is the larger connection to greater systems or systemic issues? Who is running this? How are youth involved?

- Follow up: organize this project by making a newspaper! Bonus if this newspaper was bilingual
- Could be taught in a foreign language class as well! Practice making bilingual newspapers.

### Neighborhood Histories!



Research the history of your neighborhood! How has it evolved over time? Were there specific ethnic populations that have occupied the neighborhood at a certain time? Common architecture? Present findings in various forms (ex. Bilingual newspaper, poster, zine).

### Explore Local Architecture!

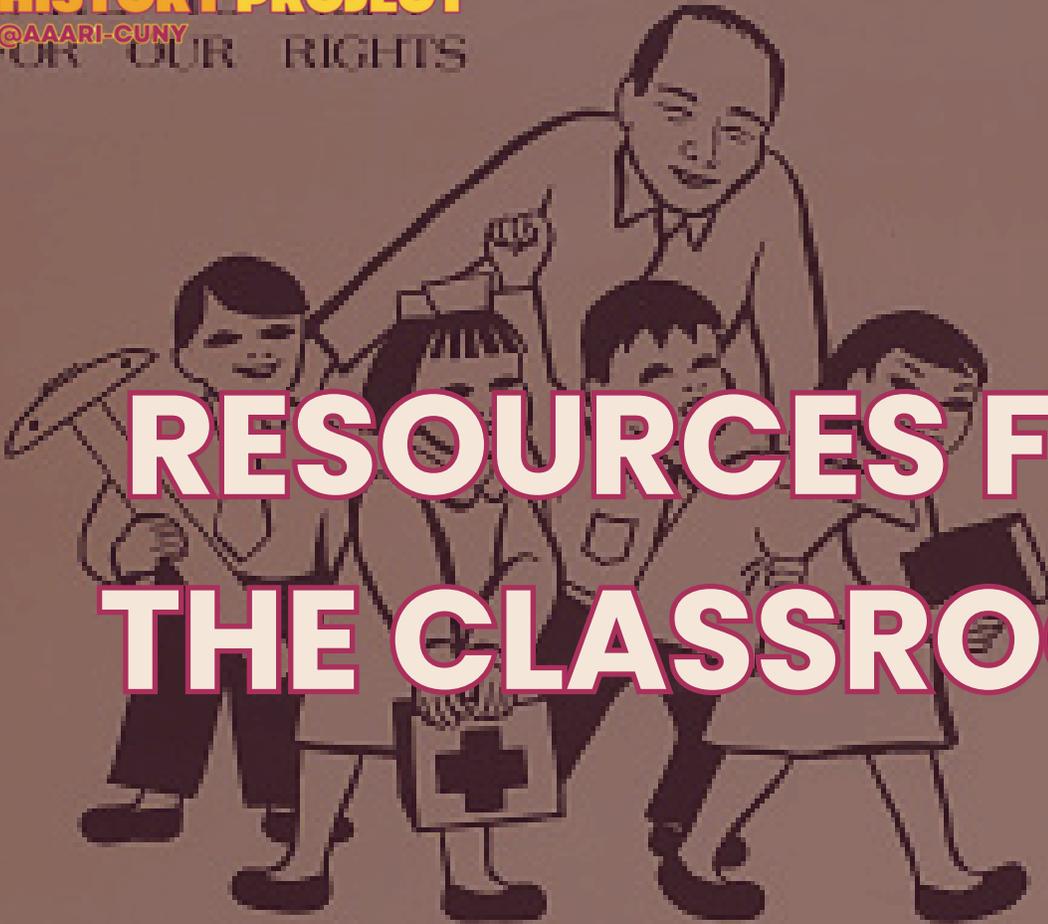


Think about common forms of architecture. How have they influenced your neighborhood? New York City?

- Think about the type of buildings: Are any environmentally harmful? How do they impact the environment (for example, are tall buildings contributing to the urban heat island effect)? Are there harmful pollutants from buildings? How are they contributing to the neighborhood?

**THE LOCALIZED HISTORY PROJECT**  
 @AAARI-CUNY  
 FOR OUR RIGHTS

華埠街坊節



**RESOURCES FOR THE CLASSROOM**

**CHINATOWN STREET FAIR**

July 28 to Aug 5

Mott street & Pell Street

- Health
- Education
- Housing
- Legal education
- Elderly

WHEELS WILL BE SET UP AT THE FAIR FOR  
 PEOPLE WITH DISABILITIES AND FOR  
 SENIORS. WE WANT YOUR FEEDBACK FOR  
 IMPROVING OUR SERVICES.  
 FOR INFORMATION, CONTACT 201-261-1107  
 OR VISIT WWW.AAARI-CUNY.ORG  
 LOCATED AT 100 WASHINGTON ST. 2ND FL.  
 CHINATOWN, NYC 10013

發揚三五 爭取五權

- 互相團圓
- 互相幫助
- 互相愛護
- 個人權利
- 社會權利
- 個人權利
- 個人權利

舉辦國大展覽會 宣傳街坊活動

- 包款
- 居住問題
- 教育問題
- 老人問題
- 健康問題
- 法律問題

地點： 勿街及橫街

日期： 一九七三年七月廿八日至八月五日  
 下午二時至八時舉行

舉辦問題是人人關心的問題

1. 展覽會 2. 展覽會 3. 展覽會  
 4. 展覽會 5. 展覽會 6. 展覽會

歡迎各位僑胞踴躍參加發表意見

華埠街坊節籌備委員會

# primary sources:



**Lanterns glow at night in San Francisco's Chinatown, often considered the United States' oldest Chinatown. c. 1903.**

Photograph by Willard Worden. Held at the de Young Museum, San Francisco, made available in the public domain via Wikimedia Commons.



**Chinese men gather in front of businesses and residences on Pell Street at the turn of the century, c. 1900.**

Photograph by Byron (Firm : New York, NY). Made available with no known rights restrictions by the Library of Congress, Prints and Photographs Division.



**Manhattan's Chinatown community protests Japanese occupation during festivities at the Friends of China Parade. c. December 1937.**

Photograph by the Federal Writer's Project, published by the NYC Department of Records & Information Services (DORIS). Rights status unknown, but likely falls under Fair Use.

October 1966  
**Black Panther Party**  
**Platform and Program**  
**What We Want**  
**What We Believe**



*Huey P. Newton Minister of Defense  
 Black Panther Party*

**1. We want freedom. We want power to determine the destiny of our Black Community.**

We believe that black people will not be free until we are able to determine our destiny.

**2. We want full employment for our people.**

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

**3. We want an end to the robbery by the CAPITALIST of our Black Community.**

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

**4. We want decent housing, fit for shelter of human beings.**

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

**5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.**

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

**6. We want all black men to be exempt from military service.**

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

**7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.**

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

**8. We want freedom for all black men held in federal, state, county and city prisons and jails.**

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

**9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.**

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being, tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

**10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.**

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.



**The political and philosophical manifesto of the Black Panther Party for Self Defense, first drafted in 1966.**

Created by the Black Panther Party for Self Defense. Held by The Radical Democracy Project, and made available for Fair Use by the Internet Archive.

# HEALTH REVOLUTIONARY UNITY MOVEMENT

## 10 POINT HEALTH PROGRAM

1. WE WANT COMMUNITY-WORKER CONTROL OF ALL HEALTH SERVICES IN OUR OPPRESSED COMMUNITIES.
2. WE WANT THE RIGHT TO FORM ORGANIZATIONS OF PATIENTS AND WORKERS TO FIGHT FOR IMPROVED WORKING CONDITIONS, BETTER PATIENT CARE, AND TO MAKE HEALTH POLICIES.
3. WE WANT ALL NEW HOSPITALS CURRENTLY UNDER CONSTRUCTION TO BE BUILT IMMEDIATELY TO SERVE THE NEEDS OF OUR OPPRESSED COMMUNITIES.
4. WE WANT FULL EMPLOYMENT AND UPGRADING FOR OUR PEOPLE IN ALL HEALTH FACILITIES, AND OPEN ADMISSIONS TO ALL HEALTH SCIENCE SCHOOLS.
5. WE WANT FREE HEALTH CARE FOR ALL PEOPLE.
6. WE WANT COMMUNITY-RUN HEALTH CLINICS ON EVERY BLOCK TO DEAL WITH MINOR HEALTH PROBLEMS.
7. WE WANT DOOR-TO-DOOR PREVENTIVE CARE TO DEAL WITH SANITATION CONTROL, NUTRITION, DRUG ADDICTION, CHILD DAY CARE, AND SENIOR CITIZEN SERVICES.
8. WE WANT EDUCATIONAL PROGRAMS THAT EXPOSE THE LEADING HEALTH PROBLEMS, SUCH AS UNEMPLOYMENT, POOR HOUSING, RACISM, MALNUTRITION, POLICE BRUTALITY AND ALL OTHER FORMS OF EXPLOITATION.
9. WE WANT COMMUNITY, STUDENTS, UNIONS, AND WORKERS' ORGANIZATIONS TO ACTIVELY SUPPORT AND FIGHT FOR THIS PROGRAMS IN THE INTERESTS OF OUR PEOPLE.
10. THE ROLE OF THE HEALTH REVOLUTIONARY UNITY MOVEMENT IS TO EDUCATE AND UNITE ALL OUR PEOPLE AND TO EXPOSE THE CORRUPT HEALTH SYSTEM THAT KEEPS OUR PEOPLE WEAK AND UNABLE TO FIGHT FOR SELF-DETERMINATION AND COMPLETE LIBERATION.

## PROGRAMA DE SALUD DE 10 PUNTOS

1. QUEREMOS EL CONTROL DE TODOS LOS SERVICIOS DE SALUD EN NUESTRAS COMUNIDADES OPRIMIDAS EN MANOS DE JUNTAS DE TRABAJADORES Y LA COMUNIDAD.
2. QUEREMOS EL DERECHO DE FORMAR ORGANIZACIONES DE PACIENTES Y TRABAJADORES PARA LUCHAR POR MEJORES CONDICIONES DE TRABAJO, MEJOR ATENCION MEDICA, Y PARA DECIDIR NUESTRAS PROPIAS POLITICAS DE SALUD.
3. QUEREMOS QUE TODOS LOS HOSPITALES NUEVOS Y EN CONSTRUCCION SEAN EDIFICADOS INMEDIATAMENTE PARA SERVIR LAS NECESIDADES DE NUESTRAS COMUNIDADES OPRIMIDAS.
4. QUEREMOS EMPLEO TOTAL Y POSIBILIDADES DE ADELANTO PARA NUESTRA GENTE EN TODOS LOS SERVICIOS DE SALUD Y ADMISION ABIERTA PARA TODAS LAS ESCUELAS DE SALUD.
5. QUEREMOS ATENCION MEDICA GRATUITA PARA TODA GENTE.
6. QUEREMOS CLINICAS DE SALUD DIRIGIDAS POR LA COMUNIDAD PARA TRATAR LOS PROBLEMAS MENORES DE SALUD.
7. QUEREMOS ATENCION MEDICA PREVENTIVA A DOMICILIO PARA TRATAR CON EL CONTROL DE SANIDAD, NUTRICION, ADDICION A LAS DROGAS, Y QUEREMOS CENTROS DE CUIDADO PARA LOS NINOS Y SERVICIOS PARA LOS ANCIANOS.
8. QUEREMOS PROGRAMAS DE EDUCACION QUE EXPONGAN LOS PROBLEMAS DE SALUD MAS IMPORTANTES TALES COMO DESEMPLEO, LA VIVIENDA DE MALA CALIDAD, EL RACISMO, LA DISNUTRICION, LA BRUTALIDAD POLICIA Y CUALQUIER OTRA FORMA DE EXPLOTACION.
9. QUEREMOS QUE LA COMUNIDAD, LOS ESTUDIANTES, LAS ORGANIZACIONES Y UNIONES DE TRABAJADORES, NOS APOYEN ACTIVAMENTE Y LUCHEN POR ESTE PROGRAMA DE INTRES AL PUEBLO.
10. EL OBJETIVO DE H.R.U.M. ES UNIR Y EDUCAR A NUESTRA GENTE. QUEREMOS DESENMASCARAR LA CORRUPCION DE UN SISTEMA DE SALUD QUE MANTIENE A NUESTRA GENTE ENFERMA Y SIN CAPACIDAD DE LUCHAR POR NUESTRA AUTODETERMINACION Y LIBERACION COMPLETA.

**The 10 Point Health Program of the Health Revolutionary Unity Movement, a program of the Young Lords' health ministry, c. 1970. Originally published in *Palante*, Vol. 2, No. 3.**

Created and published in *The Young Lords: A Reader* (Chapter 9, "Health and Hospitals") and digitally accessed via *the caring labor: an archive*. Rights status unknown, but likely falls under Fair Use.

# I WOR KUEN

## 12 Point Platform and Program

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

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

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

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

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

The following 12 points are what we are fighting for:

### 1. WE WANT SELF-DETERMINATION FOR ASIAN AMERICANS.

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

### 2. WE WANT SELF-DETERMINATION FOR ALL ASIANS.

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

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

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

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

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

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

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

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

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

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

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

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

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

### 9. WE WANT AN END TO THE AMERIKAN MILITARY.

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

### 10. WE WANT AN END TO RACISM.

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

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

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

### 12. WE WANT A SOCIALIST SOCIETY.

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



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

Created by I Wor Kuen, and published in *Roots: An Asian American Reader* (UCLA Asian American Studies Center, 1971). Digitally accessed via "Your Asian Wasn't Quiet." Rights status unknown, but likely falls under Fair Use.



**Flags of Puerto Rico and other radical posters hang in windows above a drugstore in Bushwick, c. 1970.**

Photograph by Camilo J. Vergara. Published and held by the Library of Congress, Prints & Photographs Division. All rights are reserved by Camilo J. Vergara.

# I WOR KUEN



I WOR KUEN is an organization of Asian people located in the Chinese community of New York City. I Wor Kuen exists to serve and defend all our people. We invite suggestions and criticism.

"Getting Together" is the official publication of I WOR KUEN organization.

I WOR KUEN is at 24 Market St.

## WE SERVE THE PEOPLE

### T.B. TESTING

I WOR KUEN has increased its efforts to serve the community through TB testing. Door-to-door Tine testing is being done twice a week or more, and a survey of community health problems and facilities has been incorporated into the program.

I WOR KUEN has also acquired the facilities of the X-RAY truck recently liberated by the Young Lords Organization in New York City, and will be used for follow up of positive Tine tests. This is an example of

how revolutionary groups of different races can cooperate to together SERVE OUR PEOPLE.

FREE MOVIES

FREE MOVIES

FREE MOVIES

We show FREE MOVIES EVERY SATURDAY and SUNDAY, MONDAY and TUESDAY every Sat., Sun., Mon. and Tues. night at 7:30 pm at 24 Market St.

### DISCUSSION GROUPS AND LANGUAGE CLASSES

I Wor Kuen is starting a Liberation School this summer. The classes so far include Cantonese, Mandarin and English language classes as well as history classes (conducted separately in Chinese and English) on Modern China and on Chinese in America. Come in and sign up as soon as possible. Class time schedule is still flexible according to you.



If you meet certain requirements you can get out of serving in the army without any harm to your parents or

**An article in I Wor Kuen's newspaper, "Getting Together," advertising that the group would be going door-to-door in Chinatown to do tuberculosis testing, n.d.**

Originally created by I Wor Kuen and published in "Getting Together" magazine. Held by the Museum of Chinese in America (MOCA); permissions for use granted by MOCA.



**On August 19, 1969, members of the Young Lords' East Harlem chapter commandeered one of the city-sponsored mobile tuberculosis testing trucks and reclaimed it for the people. They also shared access to it with I Wor Kuen members and community members in Chinatown.**

Photograph by Hiram Maristany. Included in *"For the People's Health: Lessons from the Young Lords for Today's New York,"* written by Lauren Lefty. Held by the Museum of the City of New York. Rights status unknown, but likely falls under Fair Use.

UNITE TO FIGHT  
FOR OUR RIGHTS



# 華埠街坊節

## CHINATOWN STREET FAIR

July 28 to Aug 5

Mott Street  
& Pell Street

- Health
- Education
- Housing
- Legal education
- Elderly

BOOTHES WILL BE SET UP IN THE STREETS  
TO PROVIDE SERVICES FOR THE CHINATOWN  
COMMUNITY. WE NEED YOUR PARTICIPATION  
SUGGESTIONS AND RECOMMENDATIONS.  
FOR INFORMATION, PLEASE CONTACT  
CHINATOWN STREET FAIR COMMITTEE  
ADDRESS: 23 GAYLORHILL ST., 2ND FL.,  
TELEPHONE: 733-9945

### 發揚三五 爭取五權

- 互相關懷
- 互相幫助
- 互相愛護
- 病人權利
- 教育權利
- 法律權利
- 住客權利
- 老人權利

舉辦露天展覽會 為華埠街坊服務

包括： 房屋問題 健康問題 法律問題

教育問題 老人問題

地點： 勿街及披露街

日期： 一九七三年七月廿八日至八月五日  
下午二時至八時舉行

華埠問題是人人關心的問題

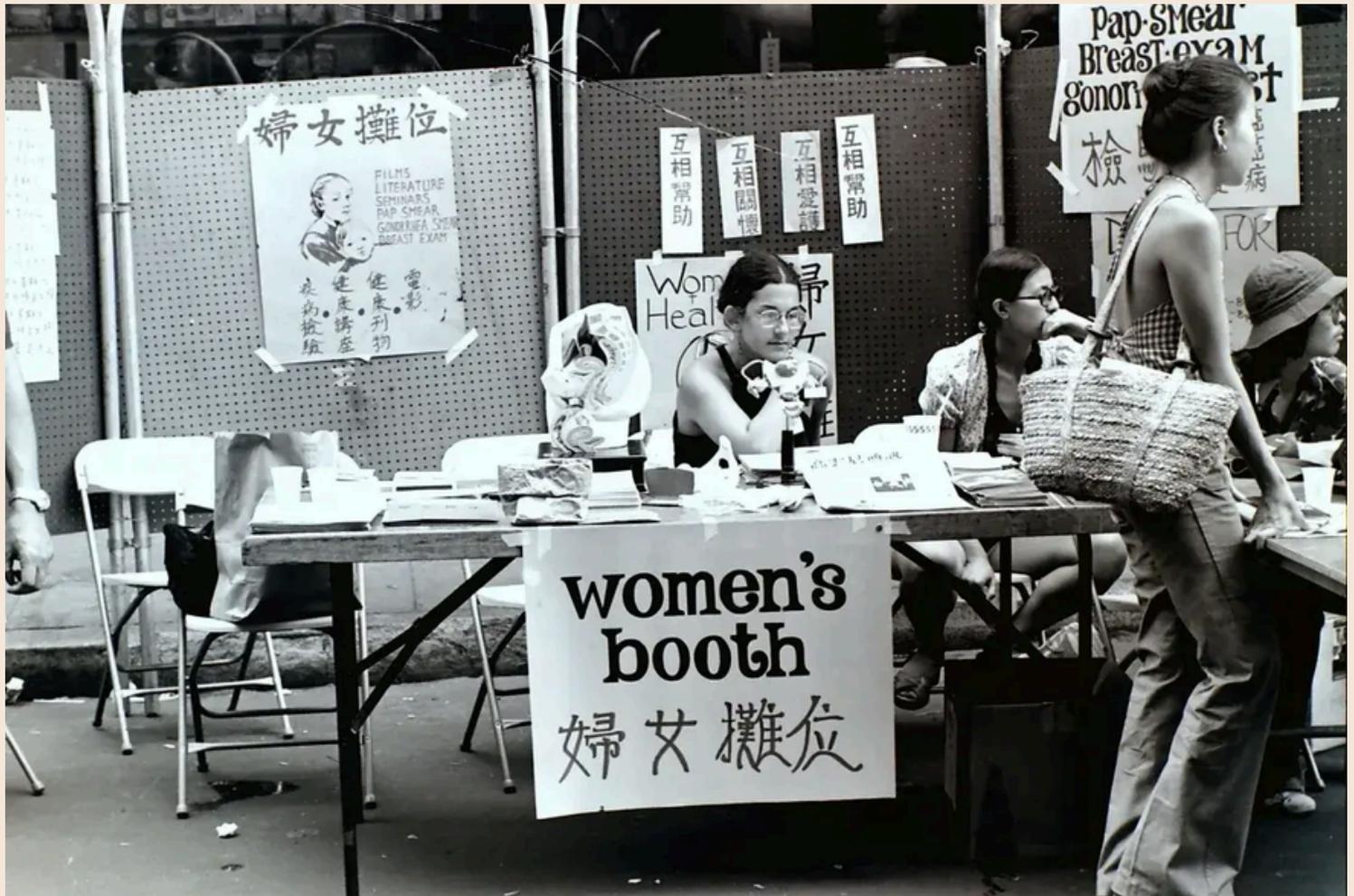
歡迎各位僑胞踴躍參加 發表意見

華埠街坊節籌備委員會



**A volunteer at the Chinatown Health Clinic takes a resident's blood pressure at the Chinatown Health Fair, c. 1973.**

Photograph by Corky Lee. National Library of Medicine exhibit "Outside/Inside: Immigration, Migration, and Health Care in the United States." Rights status unknown, but likely held by the Corky Lee Estate.



**The "women's booth" at the 1973 Chinatown Health Fair, advertising various health and screening services.**

Photographer unknown, published by the Charles B. Wang Community Health Center. Rights status unknown.



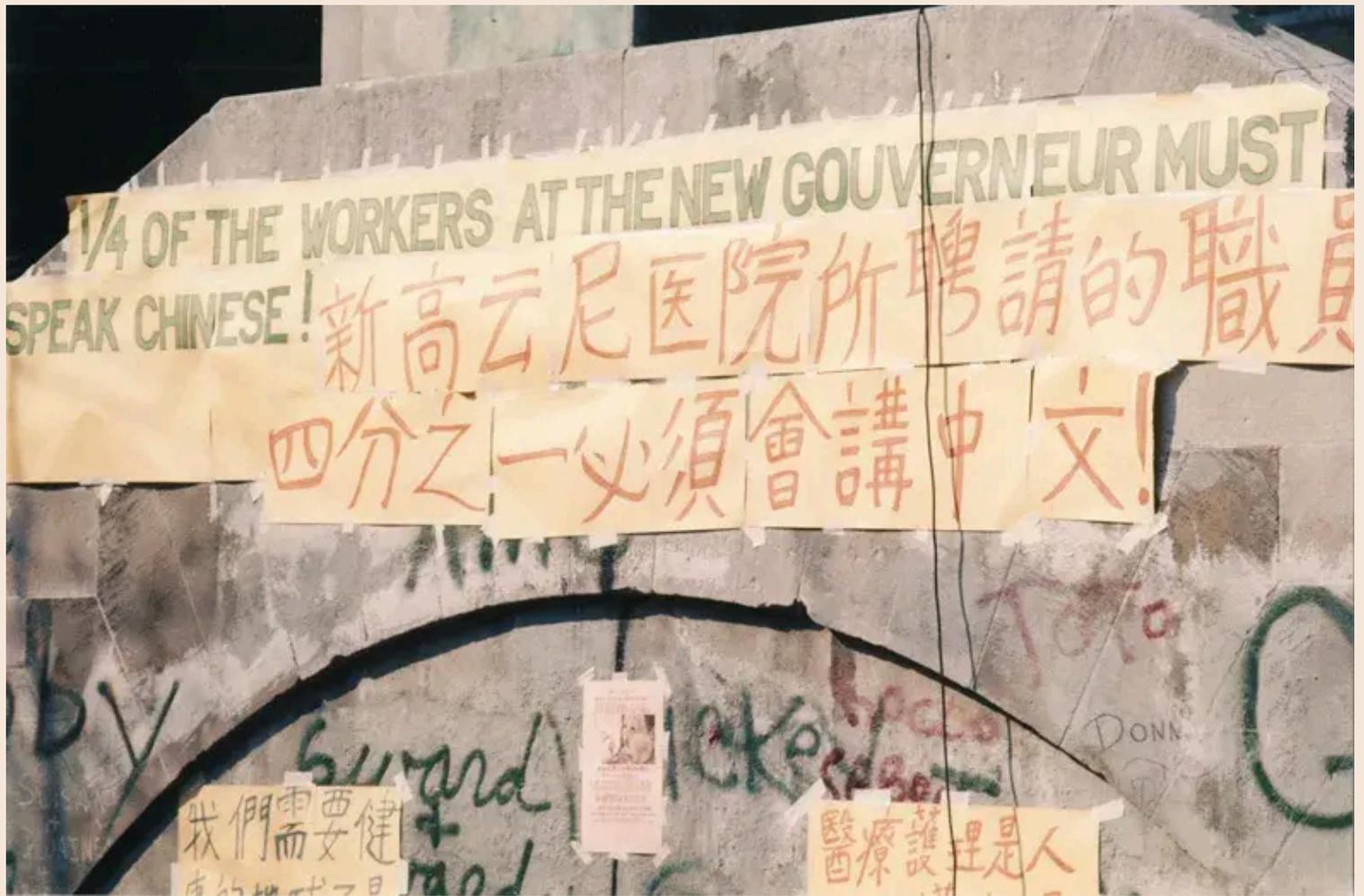
**Early founders of the Chinatown Health Clinic, now the Charles B. Wang Community Health Center, c. 1970s.**

Published by the Charles B. Wang Community Health Center. Rights status unknown, but likely falls under Fair Use.



**Chinatown residents march in the streets for healthcare rights, including the hiring of bilingual physicians, and to protest the potential closure of Gouverneur Hospital.**

Photography by Corky Lee; published in the National Library of Medicine exhibit "Outside/Inside: Immigration, Migration, and Health Care in the United States." Rights status unknown, but likely held by the Corky Lee Estate.



**A banner proclaiming that "1/4 of the workers at the new Gouverneur must speak Chinese!" c. 1973.**

Photograph by Corky Lee, published in the National Library of Medicine exhibit "Outside/Inside: Immigration, Migration, and Health Care in the United States." Rights status unknown, but likely held by the Corky Lee Estate.



**A LENA (Lower East Side Neighborhood Association) demonstration in November 1971. The photo was taken by Corky Lee of Chinese seniors at a protest organized by the Health Council to demand the opening of a new Gouverneur Hospital, c. 1973.**

Photograph by Corky Lee, originally published in *Gouverneur Newsletter* 2, no. 4, published digitally by the *Gotham Center for New York City History*. Rights status unknown, but likely held by the Corky Lee Estate.

NEW YORK CITY  
HEALTH AND HOSPITALS CORPORATION  
GOUVERNEUR HOSPITAL  
227 MADISON STREET  
NEW YORK, N.Y. 10002  
Dr. Gustavo DeVelasco,  
Executive Director

208 020 533

# GOUVERNEUR NEWSLETTER

May-June 1973

ENGLISH EDITION

Vol. 2, No. 4, Page 1

## Gouverneur History: Community Struggle

Although the New Gouverneur Hospital is less than nine months old, the history of its struggle dates back almost twenty years. Thanks to the Health Policy Advisory Center, we reprint this chapter from their *The American Health Empire: Power, Profits and Politics*. Paperback about the health system in New York City. (\$2.00)

There was something for everybody in the Great Society's cornucopia of health programs: Regional Medical Program for the victims of heart disease, cancer, and stroke; Medicare for the aged; Medicaid for the poor; and neighborhood health centers for the poorest—the urban ghetto-dwellers. Neighborhood health centers, more than any other program, carried the weight of liberal hopes for a fair and rational health system. To Washington health planners, they represented "a totally new approach to the delivery of health services for the poor." The new health centers, financed by the Public Health Service or the Office of Economic Opportunity (O.E.O.), would be everything that hospital outpatient departments are not. Instead of pro-



health planner, "they probably caused more trouble than any riots they were supposed to head off."



## Health In China

Through the generous loan of the US-China Peoples Friendship Association the Department of Community Affairs and Programs was proud to present two recent films about education and health care in the People's Republic of China and a photo display on May 30th. Mrs Esther Gollub, a long-time community fighter for Gouverneur Hospital, and Dr. Kai-Ming Yee, a Chinatown psychiatrist spoke and answered questions about their recent trips to China.

On April 5th, Dr. Samuel Rosen, another recent traveler to China, presented a new film on acupuncture in China and was warmly received by a full house.

The Community Affairs Department hopes to present more programs of

along the lines of medical specialities, they would provide comprehensive general care, oriented towards the whole person, and the whole family.

One of the models which most influenced the neighborhood health center designers was New York City's Gouverneur health center, which had been providing comprehensive outpatient care to residents of Manhattan's Lower East Side since the early sixties.

If it worked at Gouverneur, why not try it in Watts, in Cleveland, and in Philadelphia?

### BATTLEGROUND

Today, neighborhood health centers are far less popular in Washington, or even in local city halls. "All in all," said one New York government

### 350% More Rent?

A story of one apartment—rent increases and housing conditions in the Lower East Side.  
(See story on pg. 13)



By Nestor Cortijo

No sooner were they off the drawing boards than neighborhood health centers became the battleground for the first major confrontations between urban medical empires and urban ghetto communities.

They were, as some analysts are beginning to understand retrospectively, almost set up for this kind of conflict. Federal regulations called for formal community participation in health center operation, and at the same time stipulated that the centers be affiliated with a qualified back-up hospital. Somehow, in the setting of a new center, community representatives were supposed to be able to participate in a common venture with the men who ran the local medical center, with its hated wards and clinics. Somehow, the medical center representatives were supposed to suddenly show respect for the judgment of the people they had formerly seen only as teaching material. In Los Angeles, Denver, Boston, and a host of other cities, neighborhood health centers have been torn by the conflict between community needs and medical empire priorities.

### MULTI-ETHNIC GHETTO

New York City's Gouverneur, the early model neighborhood health center, has been the scene of one of the nation's bitterest community-medical center conflicts. The Lower East Side, the community served by Gouverneur, is not a typical urban ghetto, but it is certainly the nation's archetypical ghetto. First the Lower East Side was an Irish and Italian slum, then a Jewish ghetto, and now increasingly a Puerto Rican and Black ghetto. Residues of all the past waves of immigration have remained to create the present mix of Puerto Ricans, Blacks, Russians, Jews, Polish Catholics, and even Chinese. Despite this diversity, the Lower East Side is probably the most highly organized ghetto in the country, with a maze of ethnic clubs, political organizations, and special

(Continued on Page 11)

of general interest to the LES community. We hope you will give us your ideas.

## Waiting Can Be Fun

Usually when children wait for their parents, it's just so fun. Both parents and children quickly become tired and irritable. We are happy to announce, therefore, the opening of our new PLAYROOM on the second floor, Room 2-104.

All patients are welcome to leave their children from ages three to ten in the playroom while they or other children are being treated. The only requirement is that the parent show his appointment slip to the staff person on duty.

Visitors are also welcome to leave their children during the afternoon visiting hours, 2 p.m. to 4 p.m. Children under 16 are not allowed on the wards to see inpatients.

The Playroom is equipped with toys and drawing materials. It is open weekdays from 9 a.m. to noon and 1 p.m. to 4 p.m.



The May-June 1973 English edition of "Gouverneur Newsletter," a newsletter produced by the New York City Health and Hospitals Corporation. Sides 1-2.

Newsletter created by the New York City Health and Hospitals Corporation. Held by the Museum of Chinese in America (MOCA); permissions for use granted by MOCA.

# Community Board Elections

We do not believe that a community hospital can be delivered to us through the generosity of any individual; neither do we believe that a few people with good intentions and understanding can guarantee a community hospital. In order to have a hospital that answers our needs and is responsive to us, every resident of the Lower East Side must actively participate in the affairs of the hospital.

Preparations are now underway for the September 25th Election of Gouverneur's Community Board (See Page 7). The establishment of this 35-person board is a key step in building a Community Hospital; it is not the end of the struggle for health in the Lower East Side...It is only the beginning

The board will be powerful and effective, only --

- \* if the candidates are well-informed or willing to study the complexities of health politics and profits.

- \* if the elected members are representative of the many economic and ethnic groups in the community.

- \* if the board works as a unified force against the well-organized groups which control health care in New York.

So we urge those who have fought so long for this hospital, to prepare for this first election. The terms for the board members are initially 2 and 3 years, therefore, we must carefully encourage and select our candidates.

The kind of community board we will have, the kind of community in-put at the hospital, the kind of services we will receive depends on the representatives which we will elect and the extent of our involvement. ■

**An article from the Gouverneur Hospital community newsletter, making a case to community members to actively participate in upcoming community board elections.**

Newsletter created by the New York City Health and Hospitals Corporation. Held by the Museum of Chinese in America (MOCA); permissions for use granted by MOCA.

# Celebrating National Health Center Week



Charles B. Wang Community  
Health Center Presents  
**Summer Health Fair**



CHARLES B. WANG  
COMMUNITY HEALTH CENTER

**A contemporary flyer from the Charles B. Wang Community Health Center, advertising their upcoming summer health fair, c. 2025.**

Published by the Charles B. Wang Community Health Center.  
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歡迎各位僑胞踴躍參加 發表意見

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