

A NOTE FROM THE YOUTH RESEARCHER: WHY TEACH THIS HISTORY

Hi, my name is Waemary!

Throughout my time in history classrooms, I have often noticed a lack of histories surrounding political organizing and resistance led by marginalized communities, especially within the Asian American community. For much of my education, the stories I learned about Asian Americans were often limited to narratives of immigration, assimilation, or exclusion. While those histories are important, they rarely highlighted Asian Americans as active political agents. The first time I encountered this kind of history in a classroom was last fall, when I took an Asian American History elective and learned about the Delano Grape Strike. Even having access to that course felt like a privilege—one that many students do not have, even though learning Asian American history should not be treated as optional.

However, my history classes prior have seldom mentioned radical political organizing. I had previously learned about the Black Panthers and the Young Lords, but mostly in spaces outside of traditional classrooms. I had never previously even encountered I Wor Kuen, a radical Asian American organization that played a significant role in tenant organizing efforts in New York City's Chinatown. Discovering their work revealed a history of resistance and direct action that is too often left out in mainstream historical narratives.

My archival exhibit focuses on the radical political organizing that emerged in the late 1960s, particularly around housing struggles in New York City. Over the past few months, working through boxes of archival material has shown me that the absence of these histories in classrooms is not because this organizing did not happen. In fact, the archives make clear just how much coalition-building and grassroots resistance was taking place. What is missing is not the history itself, but the attention and space given to it in how we remember the past.

Throughout New York City's history, housing has been a deeply contested and precarious resource, threatened by discriminatory city housing policies, landlord abuses, and the prioritization of corporate and development interests over people's lives. Yet at the same time, housing has also been something communities have continuously fought to protect. Working-class communities of color, often those most vulnerable to displacement, have been at the center of struggles for tenants' rights, safe living conditions, and neighborhood preservation. I hope educators will consider including more histories of radical political organizing in their classrooms and I hope students who engage with these histories of resistance can feel empowered to take action in their own communities to fight against injustice.

Thank you for engaging with my work!

Waemary Waeyakoh is a proud Thai-Melayu American who was born and raised in New York City. Being involved in the youth advocacy space, Waemary is committed to fighting to advance equity for young people across NYC. She leverages community organizing, policy, research (especially YPAR), and community education as tools to effect change. As a LHP youth researcher, she hopes to uplift historical narratives of AAPI communities that have historically been ignored or erased. Her current research is focused on histories of radical working-class, AAPI political organizing and resistance. In her free time, Waemary enjoys reading, making art, and spending time with friends and family.

PEDAGOGICAL REVOLUTIONS

HOW TO TEACH THIS HISTORY

Host a mock trial!



Following the model of the People's Housing Crimes Trials, which charged the New York City government and landlords of housing abuses against tenants, students should host their own mock trial in the classroom in response to a relevant injustice or inequity that they care about.

Create a protest poster/advertisement!



Drawing inspiration from the posters advertising the Housing Crimes Trial, create your own poster for a cause you care about. This can be a poster advertising a political action, or a poster that can be used for a protest.

Visit a community space!



Reflecting on the significance of the space of the Basement Workshop, research and visit active organizations within the community that may serve as spaces of community-building or organizing.

Conduct a participatory action research project!



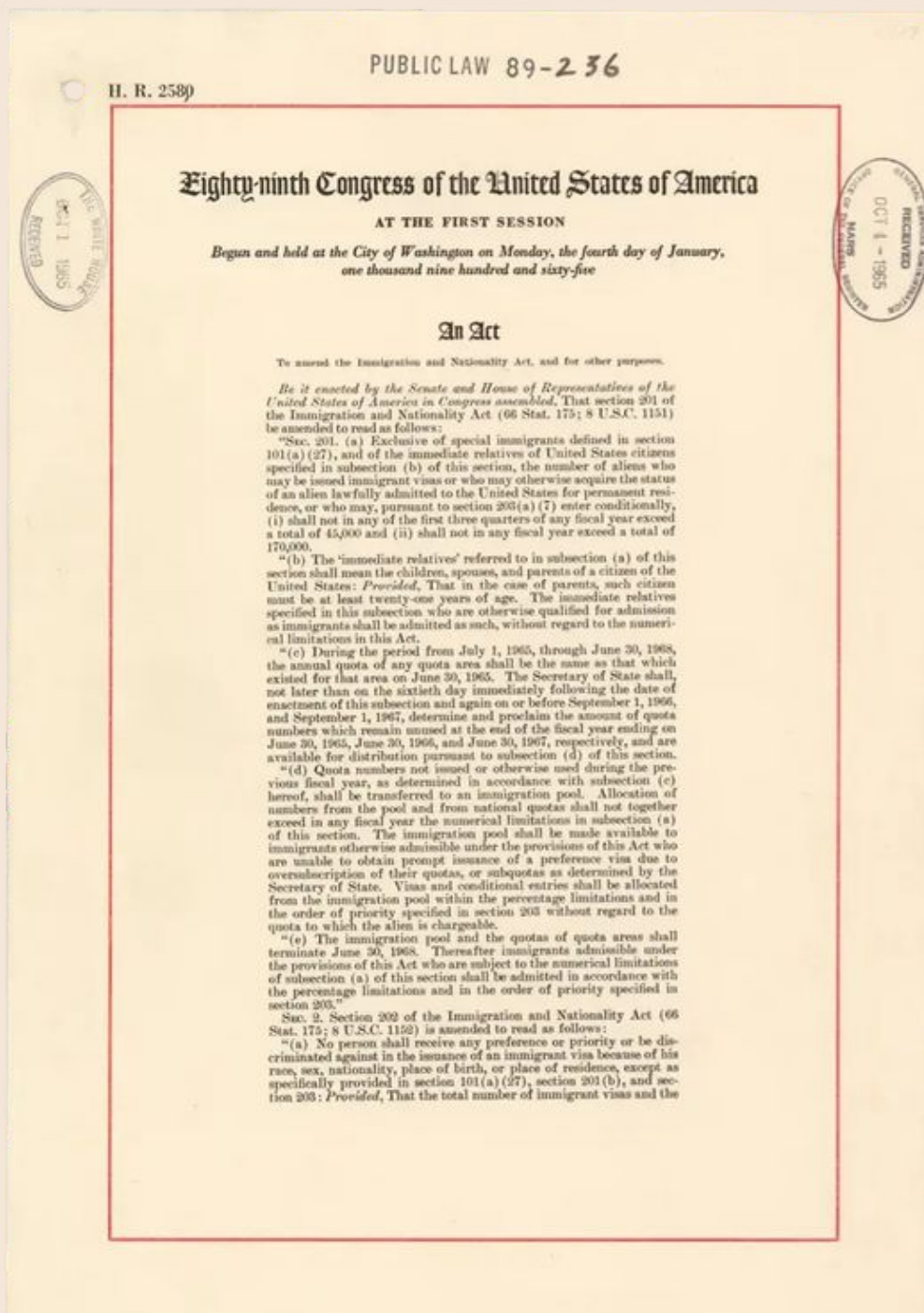
While this is more of a school-year long project. Like the participatory research conducted by the Chinatown Study Group, choose a specific issue to survey people in your community about. Using various participatory methods, collect both qualitative and quantitative data to capture the experiences of people around that issue.

Zine Creation!



Using the archival materials included in the document bank, create a zine about tenant organizing movements and key takeaways from the lesson.

primary sources:



The text of Public Law 89-236: An Act to Amend the Immigration and Nationality Act, and for Other Purposes, signed into law by the United States Congress on October 3, 1965.

Part of Record Group 11: General Records of the United States Government at the National Archives. Available for use in the public domain.

Table 3

DISTRIBUTION AND GROWTH PATTERNS OF CHINESE POPULATION
IN 10 SMSA'S, 1960-1970

City	SMSA Total		% Increase 1960-1970	Central City Pop.		Suburban Pop.	
	1960	1970		N.	%	N.	%
Boston	5,564	12,157	118.5	7,163	58.9	4,994	41.1
Chicago	5,866	11,995	114.9	8,876	74.0	3,119	26.0
Honolulu	36,875	48,897	32.6	36,517	74.7	12,380	25.3
L.A.	19,402	41,500	113.8	27,279	65.7	14,221	34.3
New York	36,503	77,099	111.2	70,182	91.0	6,917	9.0
Sacramento	6,457	10,457	61.9	8,199	78.4	2,258	21.6
S.F.-Oakland	53,250	88,402	66.0	71,055	76.1	21,124	23.9
San Jose	N.A.	8,019	--	--	--	--	--
Seattle-Everett	4,611	7,701	67.0	6,530	84.8	1,171	15.2
Washington, D.C.	3,925	7,858	100.2	N.A.	--	N.A.	--
Total*	172,453	314,085	82.1	247,901	77.8	66,184	22.2

*Not including San Jose and Washington, D.C.

Source: 1960 Census, Subject Reports: Non white Pop. by Race

U.S. Census, 1970. Subject Reports: Japanese, Chinese and Filipinos
in the United States.

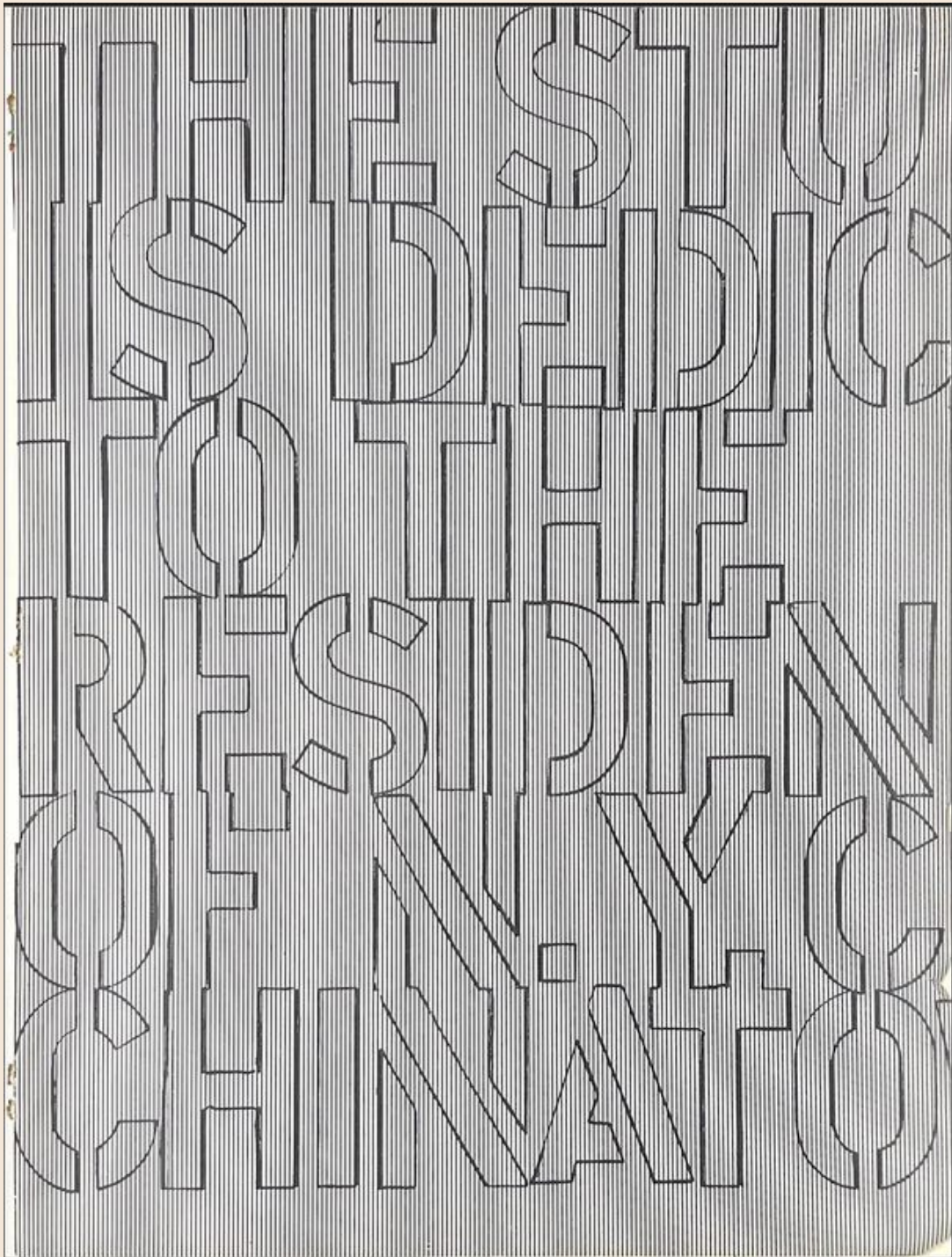
A table depicting the distribution and growth of the Chinese population from the 1970 U.S. Census.

Created by the U.S. Bureau of the Census, gifted to the Tamiment Library and Robert F. Wagner Labor Archives at New York University as part of the Danny Yung Papers. Exact rights status unknown, but available for Fair Use.



The October 1969 edition of *Gidra*, a magazine created by Asian American students at UCLA.

Part of the *Gidra* Collection at the Densho Digital Repository. Made available for non-commercial Fair Use.



**The cover to the Chinatown Report, published by the
Chinatown Study Group in December 1969.**

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PREFACE

THE CHINATOWN REPORT '69 IS AN OPEN-ENDED STUDY WHICH IS DESIGNED TO BE EXTENDED AS FUNDS ARE MADE AVAILABLE FOR FURTHER RESEARCH. DATA BOOK VOLUME ONE AND THE ACCOMPANYING ANALYSIS MONOGRAPH NO. ONE ARE MERELY INTRODUCTIONS TO OUR UNDERSTANDING OF THE COMPLEXITIES WHICH BESET THE CHINATOWN COMMUNITY IN NEW YORK CITY. IT IS THE HOPE OF THE AUTHORS THAT FURTHER DATA BOOKS CAN BE COMPILED AND THAT, BASED ON THE PRESENT AND ANY FUTURE STATISTICAL FINDINGS, ADDITIONAL ANALYTICAL MONOGRAPHS WILL BE PRESENTED. IT IS ALSO WELL RECOGNIZED BY THE CHINATOWN STUDY GROUP THAT RESEARCH IS ONLY ONE OF THE TWO NECESSARY TOOLS WITH WHICH THE PROBLEMS OF RACIAL AND CULTURAL MINORITY GROUPS MUST BE ATTACKED: THE OTHER IS THROUGH THE INITIATION OF ACTION PROGRAMS. THE TWO ASPECTS ARE COMPATIBLE. RESEARCH WITHOUT SUBSEQUENT IMPLEMENTATION IS MEANINGLESS: ACTION WITHOUT BASIS IS FRUSTRATION. THEREFORE, IN DEDICATING THE FINDINGS OF OUR RESEARCH PROJECT TO THE RESIDENTS AND CONCERNED COMMUNITY ORGANIZATIONS OF NEW YORK CHINATOWN, WE HOPE THAT AT LEAST A PART OF THE INCENTIVE FOR DEVELOPING SOLUTIONS THROUGH ACTION PROGRAMS WILL COME FROM WITHIN THE COMMUNITY ITSELF.

THE CHINATOWN STUDY GROUP DECEMBER 1969

The preface to the Chinatown Report, an open-ended publication created by the Chinatown Study Group in December 1969.

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A. CHINATOWN AS A COMMUNITY

Chinatown is a community where a majority of its residents are immigrants who have resided in Chinatown for most of their stay in the U.S. This survey indicates that 91.5 percent of those families arriving in this country since 1960 have resided at the same address in Chinatown. For those families who have stayed in this country for a longer period, it is also true that they have spent an extensive portion of their stay within Chinatown (79 percent of the respondents have been in Chinatown for 8 or more years).

The data gathered shows that almost a quarter of the respondents (22.8 percent) arrived in the U.S. in the last 2 years, and that more than half (54.7 percent) entered this country in 1961 and after. These facts suggest that Chinatown is serving as a "beachhead" for the new immigrants. Unfortunately, this survey cannot evaluate whether Chinatown as a social structure can enable the new immigrants to adjust to the U.S. culture and society. However, the reasons given by the respondents for living in Chinatown illustrate how the immigrants view the function of the community.

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In general, 32.2 percent of the respondents came to Chinatown because their friends and relatives live there, while 29 percent chose Chinatown because of its "common language and familiar culture". These two reasons probably have the same significance since they are closely related to each other. One's friends and relatives influence familiarity with a community. While 22.3 percent live in Chinatown because it offers them job opportunities, 2.7 percent cited ease of finding a place to live as the reason for going to Chinatown.

Page 38 of the Chinatown Report, which describes demographic data about Chinatown and reasons its residents were drawn to the neighborhood, c. December 1969.

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A group portrait of Basement Workshop members in 1972, taken in their 22 Catherine Street space.

Photograph by Bob Hsiang. Made available for Fair Use by *artasiamerica*, a digital archive of Asian/Asian American contemporary art history.

portation possibility.

Kwong: But I think the Tiao Yu Tai issue has many international implications. For many people it's not a question of arguing or fighting for those little islands, it relates to Asia and the role of the U.S. in Asia. The fact that this movement has not shown itself to be more "international" is very much due to concrete issues which were mentioned earlier.

Siu: Asian-Americans or possibly Chinese-Americans should assume the leadership. By and large foreign students are politically vulnerable.

Frang: Leadership is not given; leadership is seized. It's not a matter of who should and who should not assume leadership.

Siu: Just a second phrase. It appears that the Tiao Yu Tai movement is a nationalistic one to many Asian-Americans. You are talking about a dispute with Japan, right? But for many of the participants, a broader issue is involved. It is difficult for a lot of Chinese-Americans to see beyond nationalism.

Frang: If the movement is pushed to a level where Asian-Americans can identify with it—critical examination of U.S. involvement—then the Taiwan students will find it difficult to participate. But if we leave it at the level it's at now, it will be difficult for Asian-Americans to identify with it.

Siu: But if Chinese-Americans consider themselves as basically American, there's no point for them to get involved with students from Taiwan or Hong Kong.

Ts: Definitely. If a group of Chinese students from Taiwan or Hong Kong are so obsessed with ideas only relevant to themselves, and the Chinese-American with them, then it is difficult to identify any kind of common ground for communication.

Kwong: Common ground? Here's the problem. Not many Chinese-Americans are involved with the Tiao Yu Tai movement because of a gap in issues involved. Active Chinese-Americans are involved in the war and race issues. As Americans, they do not relate to the Tiao Yu Tai

issue. But the interesting fact is Tiao Yu Tai can be more than a nationalistic thing. It can be related to the broader issue of the role of the U.S. in Asia.

Put: When my friends and I got interested in the movement, the issue to us was simple: we're able to stir up people of different backgrounds, experience, etc., and get them together. Maybe Asian-Americans haven't participated fully, but in some extent they have joined the movement. After this, there'll be another thing and another thing. The movement is going to go on.

Siu: How do you keep it going though? What happens when this issue dies out?

Frang: The issue is not an isolated one. It doesn't just stop. It links with many other things that are of concern to us.

Put: Yes, yes. Once you have a movement like this going, you have an organization, you have people behind it. It's very simple to go on from here. The most important thing is the starting point.

Kwong: The direction we're headed is very important.

Kwong: As I said earlier, the issue started out as a territorial dispute, but the more you understand the situation, the larger the framework of linkage becomes. The issue is related to Japan, to the U.S., to relationships between Japan and the U.S. It is related to Japan's role, not only to Taiwan, but to all of Asia. The Taiwan students have only started the movement, and there's a potential to its involvement with much larger issues.

Ts: What Tiao Yu Tai has demonstrated is very interesting. There is, for the first time, a group of Chinese getting together for an issue that transcends various types of political ideologies. Many people wanted to use the Kuomintang or Communism as a protest. But it didn't work. Allen Whiting, one of the leading experts on China in this country, was very surprised that a movement run by Chinese students could be so effective and nationwide. It shows that the communication problem in the U.S. among various

groups of Chinese is a very minor one. There are many channels channels available to us. If you have an issue, there isn't too much of a problem communicating it. The difficulty is in finding an issue like Tiao Yu Tai.

Chow: The effectiveness of the communication machinery during the Tiao Yu Tai movement is related to a big psychological factor. Before Tiao Yu Tai, few Taiwan or Hong Kong students held an anti-war sentiment. As foreign students, they couldn't relate to it. But once the Tiao Yu Tai issue emerged, they felt they had grasped something relevant, and they wanted to do something about it.

Put: I've always felt like doing something, but I've just been sitting back. Then, all of a sudden, something hit. I went wild.

Chow: That is what I meant by the psychological factor. I don't think we should be over-confident of the so-called effective communication machinery in the Tiao Yu Tai movement. You don't know whether this psychological factor will be around next time.

Kwong: The really amazing thing about the Tiao Yu Tai movement is the communication system. American student movements usually center on universities like Columbia or Berkeley. They do not spread like wildfire.

Siu: Except for the Cambodian issue.

Kwong: Just a second. The Cambodian issue was an exception.

Ts: Let's talk about the Tiao Yu Tai movement for a while. I think we can relate it to two closely connected problem areas. One, although the Chinese groups in the movement are very diversified, they all want to do something. Secondly, among the Chinese groups, there's an underlying consciousness of the cultural and ethical, rather than political, identity of being Chinese. This has not been clearly articulated, but it is one of the very strange phenomena in modern history and it is equally true in Communist China and Nationalist China. It is an anti-traditionalism feeling. My question now is this: how can we identify not just issues as they

Continued on page 28



NEW YORK'S CHINATOWN AN OVERVIEW

by Robin Wu

New York's Chinatown—that living anachronism perpetuated through the myths of an ignorant public and glorified by the monetary interests of its mercantile class—has, until recently, eluded extensive examination. Several explanations can be deduced, either nobody cared or, for some reason, personal data could not be gathered. Attempts have been made to render Chinatown less "superstitious." The 1960 U.S. Census and the 1962 Census Report provide information on Chinatown prior to 1962. However, the Census Report is some too precise since all minority groups, with the exception of Blacks, are under the category "non-white." The Census Report emphasizes the attitudes of a particular group toward illness and medical care and the reasoning behind these attitudes. For data after 1962, a sample survey of 365 families in the Chinatown area, and the Chinatown Health Survey (1970, as yet unpublished) provide a closer and wider-ranging examination of Chinatown. The Chinatown Health Survey is a two-part study. Part one is a sample survey of 100 families, with data gathered on the respondents' housing conditions as well as their age, education, health, dialect spoken, etc. Part two is a survey of Chinese patients in the three health units around Chinatown. The Chinatown Study and the Health Survey were done by college students. Because the Study Report has not been widely disseminated, information from it and the Health Survey is called here for those interested in the conditions in Chinatown. It is hoped that this will narrow the information gap about Chinatown and explode some of its myths.

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An article in *Bridge Magazine*, published in the summer of 1971, which discusses the Chinatown Study Report (1969) and breaks down different aspects of New York City's Chinatown.

Article by Robin Wu; originally published in *Bridge Magazine*, Vol. 1 No. 1 (July-Aug. 1971). Made available for use by christina ong; permissions for use granted by christina ong.

PHYSICAL ASPECT

Since the official lifting of the immigration quota in 1953, the rate of influx of Chinese immigrants has increased sharply—22,518 Chinese entered the U.S. in 1966. Previously the annual rate never exceeded 3,700. An estimated one-fifth of these new immigrants arrived in New York, most of them settling in Chinatown, thus expanding its population to an again estimated, 55,000. Originally bounded by Worth Street to the north, the Bowery to the east, Canal Street to the south and Mulberry Street to the west, Chinatown has now expanded considerably to as far as 14th Street to the north and the East River banks to the east.

The sudden, large influx made the demand for housing greater than it already was. It also created a careless attitude on the part of landlords towards the upkeep and renovation of their buildings. As a result, housing conditions are deteriorating. Many buildings do not have interior and breeze systems to the locked front doors. The Chinatown Study Report shows 62 percent of the respondents reporting that their apartment houses have not been painted in the past three years—which is a breach of the rent control law. Many apartments have no shower or bathtub facilities; shower faucets are sometimes found hanging from the ceilings of some living rooms. Private toilet facilities are also lacking in some households, as 8.7 percent reported sharing the use of a common bathroom.

Pest control is another grave problem. Rats and mice are found in 35 percent of the households reported by the Chinatown Study, while cockroaches infest over three-quarters of the houses.

In addition, burglaries occur frequently. A fifth of the residents interviewed has been burglarized; successive (five or lower) burglaries have stripped some apartments of most of their furnishings. The Chinatown Study revealed that more than half of the respondents felt that police protection was inadequate and that Chinatown was not a "safe neighborhood."

Rents, on the average, are lower than the city average. The median rent is \$10 a month. However, "key money" is notoriously high; eight times the monthly rent is not unusual.

ECONOMIC ASPECT

Chinatown is a well-contained community. There are more than 200 restaurants which provide the main source of income for the majority of the male working force. Close behind are the garment factories, numbering over 100, and the more than 50 needle manufacturing concerns, as well as food and grocery stores, pastry and gift shops. In addition, there are sundry book, liquor, drug and hardware stores, movie houses, beauty parlors, barber shops, laundries, travel agencies, and printing companies.

Of the residents interviewed in the Chinatown Study, 54 percent are between the ages of 18 and 64. Of these, 56 percent are full-time workers; 7.9 percent are part-timers, and 10.5 percent are either retired, on welfare, unemployed or refused to volunteer information. Of the men who are employed, 35.3 percent work in restaurants. The women, on the other hand, are more homogeneous as a working force: 75 percent of them work in garment factories. However, the fluctuating economic condition of the clothing industry leaves many of the less skilled jobbers for periods of up to several months.

Working hours easily average over 40 hours a week, since a five-workday-week is more often the exception than the rule and since a twelve-hour workday is accepted without question. The Health Survey found that of those over 65 (which is approximately 11 percent of the respondents), only about 64 percent receive Social Security. Many are still working, perhaps not so much for the money as to save off the usefulness of old age. Many of these came to the U.S. alone, leaving their families behind.

Regarding welfare assistance, the percentage of Chinese recipients is, according to the Health Survey, negligible. Welfare assistance is often looked upon as charity and as such is rejected out of innate Chinese pride. On the other hand, of the families interviewed, 13 percent indicated that they know of friends who receive welfare assistance. But, in the actual survey, such "blinds" are very hard to come by.

MEDICAL ASPECT

Generally speaking, the Chinese community seems to be rather healthy. Half of those interviewed in the Health Survey indicated that they have had medical checkups within the past twelve months, and only about 14 percent reported serious illnesses in the same period. However, the figures may be misleading since a routine visit to a doctor is sometimes considered a medical checkup and serious illnesses are not reported until they have become very, very serious. Part of the reason for the latter is the lack of Chinese doctors who speak the native language. It is reported that some patients have to wait for weeks, sometimes months, before they can get an appointment. All told, there are about 20 Chinese physicians (mostly full-timers) in the immediate vicinity.

A number of the older people still have a strong faith in traditional Chinese medicine. The Chinatown Study indicated that 7.6 percent of those interviewed usually visit one of the approximately nine "herb doctors" for medical diagnosis and treatment, as against the 85 percent in the Health Survey, who preferred Western medical treatment. Recent immigrants are of the younger age bracket and most of them prefer Western to herbal medicine.

As regards dental care, a sphere where the influence of the herb healers is practically nil, about 40 percent of those interviewed in the Health Survey reported checkups between 1969 and 1970. Fifty percent indicated their preference for Chinese dentists and for the same reason: a common language. But, in this case, there are only five Chinese dentists in the area.

Despite the high percentage who care about their health, only about two-thirds of those interviewed in the Health Survey are covered by some form of health insurance. The remaining ones simply cannot afford medical attention, which may be another factor for the low rate of serious illnesses reported. The most common insurance policy carried is Blue Cross, followed by Blue Shield. Only one-fourth of the respondents receive Medicaid assistance.

EDUCATIONAL ASPECT

Of those of school age (between the ages of 5 and 17, who form 28.1 percent of the respondents), 9.77 percent in the Health Survey are not in school and 6.04 percent related to Turkish information on their educational status. And if one takes into account the fact that there are no elementary school dropouts, counting only the secondary school students (those between the ages of 12 and 17, who make up 11.7 percent of the respondents), the rate of those not attending school is much higher.

One can only conjecture at this stage why so many of them do not attend school. For the recent immigrants, one reason may be sudden confrontation with an alien culture and a foreign tongue. Unless the language problem is corrected, they will probably join the ranks of those who cannot speak English (6.2 percent, Health Survey) and those who cannot read it (61.2 percent, Health Survey). The inability to speak English has made it difficult for many adult Chinese immigrants to get jobs or obtain training in another field or even, as mentioned earlier, obtain medical attention.

According to the Health Survey, of those who are in school, only 13 percent are able to keep up with the required standards. Almost half are a year behind their school level. Some are two or three years behind.

On the other end of the spectrum, 13.5 percent of those interviewed do not speak Chinese; 16.9 percent do not understand spoken Chinese, and 46.5 percent do not read Chinese. These are probably the descendants of earlier immigrants. This group and its counterparts, the new immigrants, hold each other in equal disdain.

The educational status of adults (those between the ages of 18 and 64) is low. The average length of education for this group in the Health Survey is 7.4 years, a little over one year above the elementary level.

SOCIAL ASPECT

Of the respondents in the Chinatown Study, half immigrated from Kwangtung Province, a fourth was born in this country, and the rest came from other parts of China, Hong Kong and other countries. Not surprisingly, the most common dialects spoken are Cantonese and Toisan, followed by Mandarin, Shanghaiese, Hakka and other dialects.

Before the relaxation of the immigration quota, rarely did whole families emigrate together. The head of the household usually came alone, living alone or with relatives. This pattern is quickly changing. Of the families interviewed in the Health Survey, only 12 percent reported living alone as against the 56 percent who are families with parents and children and one or two in-laws.

For a sense of security and brotherhood, a sizable number join either the family name associations or religious clubs. In the Chinatown Study, 64.4 percent interviewed have one and 8.5 percent have more than one member of their families in family name associations. The participation in religious clubs is slightly lower. These figures apply mostly to older members of the family. There is an increasing decline in such activities on the part of the young and the recent immigrants. It seems that participation in school organizations has a greater appeal for them (30.4 percent of families interviewed indicated that they have children participating in school organizations).

It is common for both parents to work full-time and usually for long hours. Needless to say, such a pattern is destructive to the traditional family structure. However, many families strive to maintain some semblance of togetherness. Almost half of the families in the Chinatown Study reported going out together, and a high 63.1 percent indicated that they go out as a family at least four times a month.

CONCLUSION

Despite the unfavorable living conditions, what draws Chinese immigrants to Chinatown? Sixty-one percent of those interviewed in the Chinatown Study pointed to the familiar culture in Chinatown and the presence of friends and relatives. In fact, 73 percent said that most of their friends live in Chinatown. Other reasons include: job opportunities (22.3 percent), although statistics show a high unemployment rate (7.4 percent as against the nation's 3.8 percent); entertainment and recreation (70 percent); shopping facilities (61 percent), and proximity to work (50 percent).

Chinatown, fact and fable, is a rarely complicated, troubling phenomenon. It is hoped that these surveys will provide the basis for future constructive action.



Page 2 of an article in *Bridge Magazine*, published in the summer of 1971, which discusses the Chinatown Study Report (1969) and breaks down different aspects of New York City's Chinatown.

Article by Robin Wu; originally published in *Bridge Magazine*, Vol. 1 No. 1 (July-Aug. 1971). Made available for use by christina ong; permissions for use granted by christina ong.

some instances, no mailboxes are allocated at all. Therefore, many households will never receive census questionnaires.

These conditions have been documented in the report of the Chinatown Study Group; the following findings are offered in support of our contentions:

1. 80.7% of the families interviewed have no one in the household who can read English.

2. In Chinatown, only one person in five is a citizen over the age of twenty-one. Obviously, he is not necessarily fluent in English. Since bi-lingual census takers are presently required to be citizens over the age of eighteen, this presents special difficulties in the recruitment of assistance personnel.

3. More than half of the people living in Chinatown during the period of this study have immigrated into the United States since 1960. It is reasonable to conclude both an unfamiliarity with the English language and with the census procedures as well as an uneasy reluctance to co-operate with an incomprehensible "intrusion" into their privacy.

4. Close to 10% of those surveyed reported that they shared apartments with one or more families. In a separate building survey, it was reported that many families do not have private mailboxes. Landlords provide, if at all, one mailbox per apartment: those families that share apartments will not receive census questionnaires. Postal authorities may well be unaware of the identity and number of families actually living in a building.

Since the study in April, 1969, many more immigrants have arrived

An analysis of issues collecting data in the 1970 census compiled into a report titled "The Problem of Minority Communities."

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華埠人口調查委員會

CHINESE COMMUNITY CENSUS COMMITTEE

FACT 1: This is 1970.

FACT 2: There will be a 1970 Census.

FACT 3: The 1970 Census will be taken within 40 days in Chinatown.

So what?

For the first time, instead of the traditional door-to-door Census, questionnaire forms will be mailed out. But the forms will be in **ENGLISH ONLY**. Recent impartial surveys, however, indicate that 80% of the families in Chinatown have no members who can use English **FUNCTIONALLY**.

CLAIM 1: About 80% of the families will not be able to understand the full meaning of the 1970 Census: the gain or loss in the quantity and quality of health, education, welfare, housing, jobs, services, representation, and most important, **MONEY**.

CLAIM 2: At least 80% of the families will fill out the Census forms improperly or not at all. Therefore, there will be no gain but instead large losses.

CLAIM 3: The real population of Chinatown will be underestimated.

CLAIM 4: Scarce resources will flow disproportionately away from Chinatown.

CLAIM 5: The Chinese community will not receive what it deserves since most of the policy decisions in the next 10 YEARS will be based on the 1970 Census.

FINAL CLAIM: The situation is **URGENT!**

What can you do? **HELP!**

Please call.....and ask what you can do specifically.

A letter from the Chinese Community Census Committee to community members, describing issues with language access in census data collection, c. 1970.

Document created by the Chinese Community Census Committee and gifted to the Tamiment Library and Robert F. Wagner Labor Archives at New York University as part of the Danny Yung Papers. Exact rights status unknown, but available for Fair Use.

華埠人口調查委員會

CHINESE COMMUNITY CENSUS COMMITTEE

Dear Friends,

The Chinese Community Census Committee is an organization formed recently by a group of concerned community residents and Chinese college students. At the present time, the committee members are directing their efforts toward two goals:

- 1) To publicize the importance of the 1970 U.S. Government Census, and
- 2) To ensure maximum participation in the census by Chinatown residents.

Why is the 1970 Census so important? For the next 10 years, the U.S. government will use the data compiled from this census to determine the amount of money to be allocated to the Chinatown community. This money will be used for better health services, better school facilities, more welfare aid, improved housing, more jobs, and better police protection and safety.

But all these beneficial results will not take place unless everyone in the community fills out the census form completely and accurately. Furthermore, all the forms must be filled out IN ENGLISH, in order to be counted. It is necessary to inform community residents of this fact, and also to provide free assistance to those who are unable to understand or fill out the English questionnaire.

In order to accomplish the first goal, the Chinese Community Census Committee is launching a publicity campaign involving radio shows, newspaper articles, posters, and letters mailed to over 10,000 community residents.

To accomplish the second goal, the Committee is setting up neighborhood assistance centers. These are manned by volunteers who provide free help in filling out the census forms, as well as general information about the 1970 Census.

The Chinese Census Committee has been recognized by the New York City 5th Precinct Police Station. It has also been endorsed by over 35 community organizations, whose names appear on the following page.

As a member of a prominent community organization, you can help the efforts of the Census Committee by volunteering manpower and financial support (money is needed for printing costs), and by assisting in the publicity campaign.

A letter from the Chinese Community Census Committee to community members, describing the group's mission and their publicity campaign, c. 1970.

Document created by the Chinese Community Census Committee and gifted to the Tamiment Library and Robert F. Wagner Labor Archives at New York University as part of the Danny Yung Papers. Exact rights status unknown, but available for Fair Use.



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

Photograph by Henry Chu. Published by the Museum of Chinese in America (MOCA); permissions for use granted by MOCA.

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, commonly known as the 10 Point Program, first drafted in October 1966.

Document created by The Black Panther Party for Self Defense. Republished by the Radical Democracy Project and made available in the public domain by Internet Archive.

I WOR KUEN

12 Point Platform and Program

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

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

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

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

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

The following 12 points are what we are fighting for:

1. WE WANT SELF-DETERMINATION FOR ASIAN AMERICANS.

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

2. WE WANT SELF-DETERMINATION FOR ALL ASIANS.

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

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

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

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

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

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

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

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

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

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

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

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

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

9. WE WANT AN END TO THE AMERIKAN MILITARY.

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

10. WE WANT AN END TO RACISM.

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

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

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

12. WE WANT A SOCIALIST SOCIETY.

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



I Wor Kuen's 12 Point Platform, its adaptation of the Black Panther Party's 10 Point Platform. Originally drafted ca. 1970-1971.

Document created by I Wor Kuen and originally published in *Roots: An Asian American Reader* (UCLA Asian American Studies Center, 1971). Made available for Fair Use by *Your Asian Wasn't Quiet*.

YOUNG LORDS PARTY

13 POINT PROGRAM AND PLATFORM

THE YOUNG LORDS PARTY IS A REVOLUTIONARY
POLITICAL PARTY FIGHTING FOR THE LIBERATION OF
ALL OPPRESSED PEOPLE

1. WE WANT SELF-DETERMINATION FOR PUERTO RICANS - LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES.

For 500 years, first Spain and then United States have colonized our country. Billions of dollars in profits leave our country for the United States every year. In every way we are slaves of the gringo. We want liberation and the power in the hands of the people, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE.

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS.

Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American business. The Chicano people built the Southwest, and we support their right to control their lives and their land. The people of Santo Domingo continue to fight against gringo domination and its puppet generals. The armed liberation struggles in Latin America are part of the war of Latinos against imperialism.
QUE VIVA LA RAZA!

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE

Just as Latinos first slaved under Spain and the yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM.

The Latin, Black, Indian and Asian people inside the U.S. are colonies fighting for liberation. We know that Washington, Wall Street, and City Hall will try to make our nationalists into racists, but Puerto Ricans are of all colors and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the U.S. that are stepped on by the rulers and the government. We each organize our people, but our fights are the same against oppression and we will defeat it together. **POWER TO ALL OPPRESSED PEOPLE!**

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

We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.
LAND BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE.

We must learn our history of fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.



7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS.

Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistly control their labor.
VENCEREMOS!

8. WE OPPOSE THE AMERIKKAN MILITARY

We demand immediate withdrawal of U.S. military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the U.S. No Puerto Rican should serve in the U.S. Army against his Brothers and Sisters, for the only true army of oppressed people is the people's army to fight all rulers.
U.S. OUT OF VIETNAM, FREE PUERTO RICO!

9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS.

We want all Puerto Ricans freed because they have been tried by the racist courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from jail.
FREE ALL POLITICAL PRISONERS!

10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE REVOLUTIONARY...NOT OPPRESSIVE.

Under capitalism, our women have been oppressed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations against their wives, sisters, mothers, and children. Our men must support their women in their fight for economic and social equality, and must recognize that our women are equal in every way within the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE!

11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL UNITY.

Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries fighting for their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who their real friends are. We will defend our Brothers and Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!

12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION.

We are opposed to violence—the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessman, politician, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS ARAKE! ALL PIGS BEWARE!

13. WE WANT A SOCIALIST SOCIETY

We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come first, and where we give solidarity and aid to the peoples of the world, not oppression and racism.
HASTA LA VICTORIA SIEMPRE!

The text of the Young Lords Party's 13 Point Program and Platform, originally drafted in 1969.

Document created by the Young Lords Party; published digitally and made available for Fair Use by the Tamiment Library and Robert F. Wagner Labor Archives, New York University.

HELP BUILD THE CITY-WIDE TENANT MOVEMENT

- * MARCH, 1970: Rent Control law expires -- is extended until July.
- * May 1, 1970: Family of ten occupies Morningside Drive apartment owned by Columbia and held empty for 3 years.
- * June 5: Six families occupy apartments in two East 13th St. buildings which N.Y. Eye & Ear Infirmary wanted to replace with staff housing.
- * June 27: City Council passes new rent increase law, granting across the board increases August 1 and PERPETUAL annual increases starting 1972.
- * May through July: More than 100 families move into buildings vacated by the City for Urban Renewal in the West 90's.
- * July 18: Five families occupy West 15th St. building whose owner wants to convert into luxury housing.
- * July 24: 54 families (over 200 people) move into two West 112th St. buildings slated for demolition by a church-affiliated organization.
- * August 1: Thousands of tenants in rent-controlled apartments throughout the city prepare to go on strike, withholding their rents to protest the destruction of rent control and to demand a pro-tenant housing program.

RENT CONTROL MUST BE RESTORED. EMPTY APARTMENTS MUST BE OPENED UP.
DEMOLITIONS MUST BE STOPPED. NEW LOW-RENT APARTMENTS MUST BE BUILT.

TENANTS ARE FIGHTING BACK!

TENANT STRIKE RALLY

SATURDAY, AUGUST 1, 1970
11 a.m. to 1:00 p.m.

110th ST. and BROADWAY
(at District Rent Office)

- HEAR
- * How you can refuse to pay your rent without risking eviction.
 - * How you can help the movement to open up empty apartments for families in desperate need of housing.
 - * How we can win MORE housing that is MORE livable and LESS costly.

**SUPPORT THE MOVE-INS!
WITHHOLD YOUR RENT!**

For information and help in organizing the strike in your building -- without risking eviction -- and for information on the squatter movement,

CALL: Metropolitan Council on Housing, 2 West 31 Street, New York 10001

Telephone: WI 7-6027

Office open from 1:30 to 5:30 p.m.

A poster in support of a tenant strike rally from the Met Council on Housing, which urges community members to "help build the city-wide tenant movement," c. 1970.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

Puerto Ricans are being killed in the South Bronx; sometimes physically, but often in more subtle ways. Over the past centuries, the racist amerikkan government has perfected genocide into an art—people are now destroyed quietly, but steadily. This anti-Third World government has had centuries of practice: genocide was committed against the American Indians; Africans were forced into slavery or slaughtered; an atom bomb was dropped only on Japan although the u.s. was fighting both Germany and Japan during WW II (but the Germans were white and the Japanese weren't). Whenever amerikka has come into contact with non-white peoples, it has responded in its true animal fashion—by killing.

But some people still doubt and say, "We're not being attacked. We're not being killed." They don't understand that an obvious, up-front attempt to exterminate Puerto Ricans (as the American Indians were exterminated) would disrupt "business as usual," and amerikka, whose soul is shaped like a \$, doesn't want to do that unless there is no other alternative. Instead, other ways have been found. Conditions have been created which insure that unless we wake up soon, we will not exist.

Paranoia? Maybe. But let's check it out. What's happening to our people? What's going down that makes the YOUNG LORDS PARTY believe that revolution is the only way, that only armed self-defense and armed struggle can save us from the quiet, but nevertheless slow death that amerikka has planned for the Puerto Rican and black community.

The South Bronx is a Puerto Rican and Black Community. What does that mean? It means this is a community where people have no control over their lives or over the institutions that determine how they will live their lives. In the South Bronx, people are being killed by the schools, the landlords, the hospitals, the police, the businessman, and the politicians.

One of the reasons for the migration of thousands of Puerto Ricans to New York was the need for unskilled labor during amerikka's imperialist economic expansion during and after WW II. Instead of finding the streets paved with gold, as they had been told by the island government, Puerto Ricans found themselves moving downward economically here because of discrimination and language barriers. In the South Bronx, for example, 56% of the jobs held by Puerto Ricans are either semiskilled or service positions (porters, sales, etc.). The median family income for Boricuas in this area is

THE SOUTH BRONX TIME BOMB

\$4,752 as compared to the New York average of \$8,098.

In this increasingly technological society, public schools are deliberately not preparing our people for survival. No education is given as to the exact nature of the oppressive economic system of capitalism. An investigation into the schools of the South Bronx also reveals a systematic mistreatment of Puerto Rican and Black people. Morris H.S., built in 1951, can seat 2286 pupils; over 4000 of our people (the school is 96% Black and Puerto Rican) are crammed into that old, crumbling building. And there is no academic preparation; there were only 3 academic graduates from Morris H.S. last June. The same overcrowding of ancient buildings is found in every other school in the South Bronx. James Monroe H.S. has over 4500 students although it has a capacity for only 2912.

The destruction of our young brothers and sisters begins in the early grades. The elementary schools are old and overcrowded. Every elementary school in the South Bronx, with only 3 exceptions, is using from 120% to 140% of its capacity. In schools with over 50% Puerto Rican enrollment, the highest number reading on their grade level is 24%. This means that in the 5th grade approximately 70% of our young people cannot read a 5th grade book. Besides all this, less money is spent on each pupil in the South Bronx than in predominantly white communities.

We are being miseducated and driven out of the schools. This is part of what is known as cultural genocide. There are no jobs available. We are imprisoned in a vicious cycle. No education, no jobs, no way to move out of the run-down, unhealthy and dangerous tenements of the South Bronx. The buildings deteriorate more as greedy slumlords (people who own buildings, don't live in them, and will not make repairs) refuse to supply services because it would cut into their profits.

Rats, roaches, uncollected garbage, no steam or hot water, and broken, unrepared windows, all contribute to maintaining poor

health. But if you get sick in the South Bronx, you're uptight. In Lincoln Hospital for example, there's only one bed available for every 2000 people. Besides, hospital costs are so high, you probably couldn't afford to be sick anyway. Simpson Street and Fox Street, between 163rd Street and Westchester Avenue, two crowded streets in the South Bronx marked by abandoned buildings and filthy gutters, have the highest death rates of any blocks in the entire city. The hospitals, because they refuse to institute preventive medicine programs are letting our people die. Instead of going out into the neighborhoods to test people before they become ill, the hospitals lay back and wait for you to get sick—then they charge you a fortune for lousy health care.

You have a choice. You can allow yourself to be pushed slowly into your grave; drink, smoke, or shoot up to blot out the shadow of racism and genocide that hangs over our lives. Or there's the alternative. Don't pay rent to slumlords; instead, organize rent strikes. Pool the rent money and make repairs with your brothers and sisters in the building. Take over the building. Fuck the greedy landlords. Take over the hospitals. Fight for patient-worker control of Lincoln Hospital. It's a matter of life and death for you and those you love.

Seize the schools; they're yours. Your taxes pay for them. Teachers who don't teach should be out. Later for all that "professional" bullshit. If our children can't read, those teachers and principals are not doing what they are paid to do. These people are rulers of the schools, but they shouldn't be. They are public servants and must be accountable to the community. No more schools that don't educate. No more hospitals that don't cure.

We are being killed in the South Bronx and in every other Puerto Rican and Black community. The only way to put an end to this genocide is to organize and fight for community control of our institutions and land. People in the South Bronx are beginning to do this. More and more people come to the YLP office (948 Longwood Avenue, corner of Kelly Street) each day to rap about the 13 Point Program and Platform, to join the PARTY, and to suggest ways that we can move towards a Socialist society where the needs of the people come before the profits of a greedy few.

The police pigs who are hired to protect the interests of the businessmen, the landlords, the politicians, and all those who live comfortably while we are struggling to survive will not be wished away. They will have to be blown away. All these people make money off our suffering; they're not going to give up their easy blood money. The YOUNG LORDS PARTY knows, and all Puerto Ricans are learning, that armed self-defense and armed struggle are going to be the only means to liberation. It's a matter of life and death.

**SEIZE THE BUILDINGS, SEIZE THE STREETS!
DARE TO STRUGGLE, DARE TO WIN!
ALL POWER TO THE GOOD SHOOTERS!**

Richie Perez
Information Lieutenant
YOUNG LORDS PARTY
Bronx Branch



An article from the Young Lords Party's publication, *Palante*, which encourages residents of the Bronx to embrace self-determination and collective struggle, date unknown.

Created by the Young Lords Party for their publication, *Palante*. Digital source and rights unknown, but likely available for Fair Use.

FOR RELEASE

Thursday, June 25, 1970

FOR FURTHER INFORMATION

contact Mrs. Maria Estela
329-1510

Bronx Housing Crisis Coalition;
Bronx Clergy Coalition

On Thursday, June 25 at 4:00 p.m., a street demonstration will be held at 440 East 138th Street to support the tenants who are on rent strike against the courts to whom they have been paying rent for the last six months.

The demonstration's sponsors, the Bronx Housing Crisis Coalition and the Bronx Clergy coalition, support the call for a citywide rent strike to protest the Lindsay and City Council rent increase plans, the wretched condition of apartments, and the terrible housing shortage. Members of the Black Panther Party and the Young Lords Party are supporting the demonstration.

We are demanding:

- (1) No rent increases.
- (2) All buildings abandoned or lacking essential services must be taken over by the City and run by the community.
- (3) Boilers in every building must be inspected by August 1, 1970, and tenants be allowed to use up to \$250 of their rent money to make repairs to their own apartments.
- (4) The landlords and banks who caused the housing crisis by criminally neglecting our buildings must pay for emergency repairs and new housing.
- (5) The City Council must defeat the Lindsay rent increase bill and the Council rent increase bill and pass the above program immediately.

The demonstration will be held at this building because for the last six months the tenants have been paying their rents to the court and no repairs have been made.

The building is in terrible condition. There are no bells or mailboxes; the front door is broken; the cellar is filled with rubbish. In apartment 6E, for example, the ceiling light is broken, there is no refrigerator, and water is dripping from the ceiling.

Last winter a child died as his mother tried to keep him warm by wrapping blankets around him. The city hospitals sent in a tuberculosis unit to check all the tenants since they had lived without heat for so long.

Two months ago, six tenants refused to keep paying their rent into court. The landlord was notified by the judge, and the landlord issued dispossesses against them. When the tenants appeared in court, they demanded their money back. The judge refused to listen to them, saying if they didn't keep quiet he would have them thrown out. The tenants and forty supporters, members of the Young Lords, walked out of the courtroom.

The courts and the City government refuse to do anything to solve our housing problems. We demand that the City Council pass our program at once without any rent increases to the profiteering banks and slumlords who have caused our problems.

We are organizing a citywide rent strike to force the City Council to act. Today's demonstration is part of that organizing effort.

A flyer advertising a demonstration in the South Bronx in support of rent striking tenants, led by the Bronx Housing Crisis Coalition and Bronx Clergy Coalition, on June 25, 1970.

Document created by the Bronx Housing Crisis Coalition and Bronx Clergy Coalition; made available by the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

DON'T MOVE OUT!
DO MOVE IN!

HUNDREDS OF THOUSANDS OF TENANTS THROUGHOUT
THE CITY ARE FACED WITH EVICTION FOR

- * NEW OFFICE BUILDINGS
- * LUXURY HOUSING
- * HOSPITAL AND INSTITUTIONAL EXPANSION
- * PARKING LOTS AND GARAGES
- * JUST PLAIN LANDLORD GREED

we've had it

GOOD HOUSING IS BEING TORN DOWN EVERY DAY!

THERE'S NO PLACE TO MOVE!

LET'S STAY AND FIGHT TO WIN!

OVER 200 SQUATTER FAMILIES HAVE MOVED INTO
BUILDINGS ON THE WEST SIDE FROM 86 TO 97
STREETS, ON EAST 11 STREET, WEST 13 STREET,
WEST 15 STREET, COLUMBUS AVENUE, WEST 111
STREET AND EAST 19 STREET.

THEY ARE HOLDING ONTO THEIR NEW HOMES, DESPITE
THREATS, ARRESTS AND DISCOMFORT. THEY ARE
SICK OF BEING TURNED AWAY BY LANDLORDS WHO
REFUSE TO RENT DECENT EMPTY APARTMENTS.

we've had it

JOIN THE GROWING BAND OF COURAGEOUS SQUATTERS
WHO ARE OCCUPYING VACANT APARTMENTS, THEREBY
PROTECTING THE OTHER TENANTS IN THE BUILDINGS, AS
WELL AS RESOLVING THEIR OWN PERSONAL HOUSING SHORTAGE.

if you've had it,

CONTACT

THE SQUATTERS' COMMITTEE OF THE METROPOLITAN COUNCIL ON HOUSING - 2 W 31 ST., NEW YORK, NY 10001
TEL: WI 7-6027 [Labor donated]

A flyer from the "Squatters' Committee" of the Metropolitan Council on Housing, urging community members to occupy vacant apartments as part of Operation Move-In, c. 1970.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

WE WON'T MOVE!

The landlords and city agencies have cooperated to force tenants from their homes and convert our city into one large "Wall Street".

And we, the tenants, have cooperated with them out of ignorance of the law, fear of harassment and that age old feeling that "you can't fight City Hall". But we can and must!

There is no place to move -- so let's stay and fight to the finish. Let's not spare them the dirtiest part of their dirty work. Make them go as far as eviction. We can move back in as people did during the depression!

DON'T MOVE LIKE A LAMB
SQUAT LIKE A LONDONER

Goals of the WE WON'T MOVE COMMITTEE:

- I. Declaration of a housing crisis by the Mayor.
- II. A moratorium on demolition of structurally sound buildings until the crisis is solved.
- III. A moratorium on the approval of plans for new office buildings and luxury apartments until the crisis is solved.
- IV. Legislation that will guarantee a certain percentage of residential occupancy of every neighborhood in the city.

Methods of the WE WON'T MOVE COMMITTEE:

- I. City-wide organization of all tenants facing eviction.
- II. Pressure on local politicians.
- III. Exposure of the lack of enforcement of existing rent laws.
- IV. Refusal to move -- facing eviction -- squatting!!

The goals can be reached if we all work together using these methods.

The WE WON'T MOVE COMMITTEE of the Metropolitan Council on Housing -
2 W. 31st Street - WI 7-6027. Office Hours: 1:30 P.M. to 5:30 P.M.,
Monday through Friday.

The stated goals and methods of the WE WON'T MOVE committee of the Metropolitan Council on Housing, advocating for Operation Move-In, c. 1970.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

Getting Together
I Wor Kuen - Jan. - 1971

We Demand an Immediate End to the Destruction of Our Community



THE HOUSING CRIMES TRIAL

Over 1,000 poor and colored people, tenants from all over NYC, gathered recently in Wollman Memorial Auditorium at Columbia University to vent their outrage at the avaricious business officials who control our housing. At the Housing Crimes Trial, the people charged the pig landlords, banks and government of NYC with 13 counts of housing crimes, ranging from maintaining unsafe, unsanitary housing to racism to forced evictions. In case after case, people told of their cruel experiences. One man, a squatter in the Upper West Side said "We put in plumbing, toilets, doors, windows we built



BUILDING ON HENRY STREET

that house. If they throw in tear gas, we'll throw it back. If they dig us a hole, we'll fill it up. The only way to get us out of that building is to kill us and if it comes down to that we are ready to die."

Such was typical of the anger and determination shown by the People in Wollman Auditorium. When our people are forced to barely subsist in criminally overcrowded, unsanitary and unsafe housing, then we have a right to take housing in our own hands. One set of witnesses came from Chinatown. They were involved in the "We Won't Move" block that Bell Telephone Co. is trying to evict to make way for a switching station. Through blatant criminal acts, Bell Telephone Co. has tried to take over the land and housing, the very livelihood of our people, for its own miserable profit. If people had not organized to resist this act of blatant raping thievery, there would be a switching station in our community by now. The time has come when the Chinese can no longer survive as a community and people if we do not stand up and fight the aggressive, greedy, sticky-fingered encroachment of our communities. Look at Chinatowns all over fascist Amerikkka. We sit in the bowels of hungry expansion-minded capitalists, whose open mouths water at the thought of developing "underdeveloped" Chinatown, New York, Chinatown, Chicago and all other

Chinatowns. We live in prime real estate which the capitalists would love to put their hands on. The history of destroying our communities and integrity as a people, is clear. Check into Boston's Chinatown where half of Chinatown vanished to make room for an entrance to the Massachusetts Turnpike. Now Tufts University Medical Center has ripped the insides of Boston Chinatown for its facilities, and it has set its eyes on all of Chinatown. Bell Telephone's attempt to clear out Madison, Market, and Henry Streets is just the beginning of the capitalists grand scheme to develop Chinatown for their profit and gain, at our expense. If a switching facility is constructed, the entire Chinatown area will be subject to outside capitalist takeover. A switching facility requires several thousand employees. Businesses shops, restaurants, parking lots will pop up to serve them. Real estate prices will boom. Speculators will buy out the poorer landlords and build bigger and fancier businesses. Prices and rents would be much too high for poor Chinese to afford. We will be kicked out and Chinatowns will simply disappear.

In cases like this, we can expect no help from the Consolidated Chinese Benevolent Associations, our so-called benevolent fathers. In fact, we can expect them to sell us out flat. The chicken selfish lackeys will sell out to save their own skins. In Boston they were

given \$1 million by the gov't to allow their buildings and Chinatown to be cut in half. Just like all KMT's all over the world, when the shit comes down, they would sell out to save their own miserable hides. Chinatown is caught in a situation where the Amerikkkan capitalist and his CBA-KMT dog lackey have schemed to milk us dry for their profits. We need only to point out the example of Newark Chinatown to show the seriousness of this matter. In the 1940's Newark had one of the biggest Chinatowns in Amerikkka. It disappeared at the hands of a racist privateering dog mayor. Once over a mile long, Newark Chinatown is now only one restaurant and one grocery store. Chinese people have only one recourse: Unite for defense of our communities against these capitalist dogs. IWK sees the only solution is unity around our political program. Point No. 1 calls for the self-determination for all Asian Americans. Point No. 5 calls for community control of our institutions and land. Point No. 7 calls for decent housing and health and child care.

WE DEMAND THE RIGHT TO CONTROL
OUR DESTINY AS A PEOPLE.

An article included in I Wor Kuen's *Getting Together* January 1971 issue, covering the Housing Crimes Trial at Columbia University.

Created by I Wor Kuen and published in *Getting Together*; archival/digital source unknown, but likely available for Fair Use.

PROSECUTING ORGANIZATIONS
(Partial List)

- 104-76
- ARCH
- Baisley Park Neighbors
- Black Clergy Coalition
- Bronx Council on Rents and Housing
- Bronx Housing Crisis Coalition
- City-Wide Anti-Poverty Committee on Housing
- Club Puertorriqueño de Acción Comunal
- Community Action, Inc.
- Employees Union-Local 1707
- Cooper Square Community Development Committee
- East Harlem Committee on Aging
- East Side Tenant Council
- El Comité
- Greater Crown Heights Community Development Corp.
- Harlem-East Harlem Model Cities Policy Committee
- Harlem Tenant Union
- Hawthorne Community Assn.
- Keep-the-Faith Tenants Assn.
- Lower East Side Coalition for Human Housing
- Manhattan Valley Spanish Civic Organization
- Mitchell-Lama Action Committee of Met. Council on Housing
- Morningsiders United
- NAACP Greenwich Village-Chelsea Branch
- Neighborhood Save-Our Homes Committee
- Ocean Hill-Brownsville Pupils' Family Service Center
- Operation Open City
- People's Housing Coalition
- PLACE-CMA
- Planners for Equal Opportunity
- Puerto Rican Student Union
- RENA Housing Committee
- Social Service Employees Union Local 371, District Council 37, AFSCME, AFL-CIO
- SoHo Artists Association
- Tompkins Square Community Center
- United Welfare League
- Uptown Tenants Council
- Village Housing Action
- Welfare Recipients in Action
- We-Shell-Nor-Be-Moved Tenants Association
- Yorkville Save-Our-Homes Comm.

INDIVIDUAL ENDORSEMENTS:

- Rev. Robert Benedetto (Pastor Fathers)
- Marshall England, (Pres., KARYOU-ACT)
- Father Farvally (St. Gregory's Roman Catholic Church)
- Rev. Wendell Foster (Christ Church)
- Father David A. Garcia (St. Mark's in The Bowery)
- Father Gigante (St. Athanasius)
- Rev. Robert Jenks (St. Peter's Episcopal Church)
- Rev. William A. Jones (Bethany Baptist Church)
- Father Lucas (Church of the Resurrection)
- Rev. Timothy Mitchell (Ebenezer Baptist Church)
- Rev. Ivar Moore (Walker Memorial Baptist Church)
- Rev. G. Herbert Oliver (Westminster Bethany Presbyterian)
- William Payne, Program Dir. (Community Action, Inc.)
- Rev. J. Matis Rollins, Pres. (National Comm. of Black Churchmen)
- Father Robert Weeks (Church of the Holy Apostles)

We accuse the Landlords and the City of New York of

SLUM CONDITIONS—EVICTIONS—DEMOLITION OF SOUND HOMES—SOARING RENTS—CRIMINAL NEGLIGENCE—RACISM

at a

HOUSING CRIMES TRIAL



Sunday December 6th from 1-10p.m. at the Wollman Auditorium (Ferris Booth Hall), Columbia University, 115th Street and Broadway **ADMISSION FREE**

THE JUDGES: Black Panther Party • City-Wide Coordinating Committee of Welfare Rights Groups • I Wor Kuen • Metropolitan Council on Housing • Movement for Puerto Rican Independence (MPI) • United Puerto Rican Students of Columbia University • Young Lords

Come testify • Come listen

For more information, call: METROPOLITAN COUNCIL ON HOUSING
2 West 31 Street, NYC 10001; WI 7-6027 from 1:30-6pm (Monday thru. Friday)

An English-language flyer for the Housing Crimes Trial, produced by the Metropolitan Council on Housing and listing the trial's co-sponsoring groups, c. December 1970.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

ENTIDADES ACUSADORAS
(Lista Parcial)

104-74

ARCII

Baisley Park Neighbors
Black Clergy Coalition
Bronx Council on Rent
and Housing
Bronx Housing Crisis Coalition
City-Wide Anti-Poverty
Committee on Housing
Club Puertorriqueño de
Archie (Comm.)
Community Action, Inc.
Community and Social Agency
Employee Union-Local 1187
Cooper Square Community
Development Committee
East Harlem Committee on
Aging
East Side Tenants Council
El Comité
Greater Crown Heights
Community Development Corp.
Harlem-East Harlem Model
Housing Policy Committee

Heathcote Community Assn.
Keep-Our-Fault Tenants Assn.
Lower East Side Coalition
for Human Housing
Manhattan Valley Spanish
Civic Organization
Mitchell-Lama Action Comm.
of Met. Council on Housing
Morningside Club
NAACP Greenwich Village-
Chelsea Branch
Neighborhood Save-Our-Homes
Committee
Ocean Hill-Brownsville Pupil/
Family Service Center
Operation Open City
People's Housing Coalition
P.I.A.C.E.-C.M.A.
Planners for Equal Opportunity
Puerto Rican Student Union
RENK Housing Committee
Social Service Employees Union
Local 371, District Council 37,
AFSCME, AFL-CIO
Soho Artists Association
Tompkins Square Community
Center
United Welfare League
Upper Tenants Council
Village Housing Action
Welfare Recipients in Action
We-Should-Not-Be-Moved
Tenants Association
Yorkville Save-Our-Homes Comm.

SANCCIONES INDIVIDUALES:

Rev. Robert Benedetto (Pastor
Father)
Marshall England,
(Pres., HARYOU-ACT)
Father Farrell (St. Gregory's
Roman Catholic Church)
Rev. Wendell Foster (Christ
Church)
Father David A. Garcia
(St. Marks in The Bowery)
Father Gigante (St. Athanasius)
Rev. Robert Jones (St. Peter's
Episcopal Church)
Rev. William A. Jones
(Delany Baptist Church)
Father Lanza (Church of the
Resurrection)
Rev. Timothy Mitchell
(Klennear Baptist Church)
Rev. Jean Moore (Walker
Memorial Baptist Church)
Rev. G. Herbert Oliver (West-
minster Delany Presbyterian)
William Price, Program Dir.
(Community Action, Inc.)
Rev. J. Melo Sullivan, Pres.
(Newport Comm. of Black
Christians)
Father Robert Weeks (Church
of the Holy Apostles)

*Acusamos a los
dueños de casa y a
la ciudad de Nueva York*

*a causa de la condición de los barrios
bajos, de los desahucios, de los ascendentes
arriendos y del abandono criminal en un*

**JUICIO CONTRA
los CRIMENES en las
VIVIENDAS**

ENTRADA GRATIS



Diciembre 6-Domingo / Wollman Auditorium (Ferris Booth
Hall), Universidad de Columbia, Calle 115 v Bway. 1-10p.m.

JUECES: Black Panther Party • City-Wide Coor-
dinating Committee of Welfare Rights Groups • Estudiantes
Puertorriqueños Unidos de la Universidad de Columbia •
I Wor Kuen • Metropolitan Council on Housing •
Movimiento Pro Independencia (MPI) • Young Lords

Venga a testificar • Venga a escuchar

Para más información llame al: METROPOLITAN COUNCIL ON HOUSING
2 Oeste Calle 31, Nueva York 10001. WI 7-6027 desde la 1:30 p.m. hasta los 6 p.m. de lunes
a viernes.

A Spanish-language flyer for the Housing Crimes Trial, produced by the Metropolitan Council on Housing and listing the trial's co-sponsoring groups, c. December 1970.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

Getting Together (H. Mow Huen) Nov.-Dec. issue

我们决不搬

十月十日「非法院取回纽约电话公司米干楼
 华人住戶」正在以他们的过量的住所。
 查非法院在电话公司的要求下，命令公地
 的住居者和「委员会」的领导者上法庭去
 电话公司的这个行动，是欲通过这个地区有
 钱人的法律利益来让他们正式向华人在「作」合
 法的干涉，直到把他们搬到另外的房屋为止。
 家庭赶出去为止。
 第二次开庭那天，那个猪猡法官出来聆听
 「人民对电话公司送件案」，虽然他明知华人在
 华埠极需适当的住处，但他以需要时间想
 清楚为藉口，决定对这个问题的不作评论，于
 是就是在这样的「公正」的名义下，以宽余的时
 间来让电话公司继续他们的干涉。
 十三日那天约有二十五个华居民和首脑来

到了法庭有些居民没有上租特为此而来因而
 时错过了工资，但他们在法庭等了四个钟头，仍
 不见法官出现，法庭的办事员最后告诉他们
 将日期延到十月十八日。
 未到十八日的那段日子里，电话公司施展
 其诈骗手段，他们把逐出的告示贴在闲放
 了的梯又上，但逐却并不住居民，他们依
 然住在这些梯又如故。
 这次开庭以后，电话公司曾把三幢梯又的
 热力供应美国人在围箱以来驱逐华人在家。
 据我们知悉美国人在围箱以来驱逐华人在家。
 各号仍然还没有暖气。
 电话公司，你的时势并不倒我们，你和你的
 猪猡法官骗不了我们，你们志中于撵小我
 们岂收继续为是劫的房屋奋斗下去。

HOUSING CRIMES TRIAL



星期日 十二月 六日
 Sunday December 6th from 1-10p.m. (一至十时)下午
 Wollman Auditorium, Columbia University 哥倫比亞大學
 115th Street and Broadway ADMISSION FREE 免費入場

請到來指証、聆聽、和評判。現在的住屋環境是否合理
 來。審判市政府在住屋環境上的罪

A Chinese-language flyer for the Housing Crimes Trial, produced by the Metropolitan Council on Housing and listing the trial's co-sponsoring groups, c. December 1970.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.

PEOPLE'S TRIBUNAL ON HOUSING CRIMES : PEOPLE OF THE CITY OF NEW YORK AGAINST THE GOVERNMENT OF THE CITY OF NEW YORK, LANDLORDS OF N.Y.C., BANKS OF N.Y.C. - DEFENDANTS' INDICTMENT NO. 1/1970

The Grand Jury of the People of the City of New York, by this indictment, hereby accuses the above named defendants of the following offenses:

FIRST COUNT: ILLEGAL CONDITIONS

Conspiring to force and actually forcing hundreds of thousands of tenants of the City of New York to live in slums, said slums containing fire, broken toilets, broken windows, no windows, no heat, no hot water, etc., etc., in violation of the Building Code, Maintenance Code, Health Code, and Administrative Code of the City of New York, in violation of Section 120.05 of the Penal Law (Assault in the Second Degree) - intentionally causing injury to a person, Section 120.20 of the Penal Law (Endangerment by Intentionally Creating a Risk of Injury), Article 143 of the Penal Law (Domestic and Misdemeanors), and international laws against genocide.

Furthermore, the above conditions willfully perpetrated on poor people by the defendant Government, Landlords, and Banks of the City of New York are in direct violation of the Federal Constitutional Amendment which guarantees equal protection under the law. By permitting and even encouraging these conditions, the defendants have:

(1) forced heavy good citizens to suffer the deprivations of their communities by such means as Model Cities and Urban Renewal.

(2) caused the poor, and particularly the Black and Puerto Rican people, to live in overcrowded and most squalid tenement.

(3) denied the people sufficient space to accommodate their numbers adequately in their communities and their private homes.

(4) limited the poor out of their homes to make way for middle-income or heavy housing in the playgrounds of the rich (Lincoln Center, etc.).

(5) hoarding and demanding hundreds of thousands of good citizens and destroyed their health.



How long will he and his family be forced to live under these inhuman living conditions.

causes disease, depression, and sometimes death in the children of the City of New York.

By intentionally failing to provide heat and hot water, with the knowledge that said failure causes physical suffering, disease, and sometimes death to the People of the City of New York, more especially to infants and to the elderly.

(6) intentionally maintaining housing with broken toilets and leaky and inoperative plumbing, with the knowledge that said conditions cause physical suffering, bad sanitary conditions,

of the Civil Rights Law of the State of New York and the Federal Civil Rights Act of 1964. **SIXTH COUNT: EVICTIIONS**

Conspiring to evict illegally and actually illegally evicting tens of thousands of tenants of the City of New York from structurally sound housing, which had structurally sound housing, in order to build luxury housing and high-rise office buildings, and also needlessly removing structurally sound housing in order to build the most costly, and often needless, projects, including the fact that the defendants know and know that the tenants have no other apartments to which to move, and in violation of the rent laws of the City of New York. **SEVENTH COUNT: BARRIERS**

Conspiring to harass and actually harassing tens of thousands of tenants of the City of New York into vacating their apartments, said harassment consisting of threats, partial destruction of the subject premises, leaving adults and children into the buildings, depriving the tenants of heat, hot water, and other essential services, including the receipt of their mail on the premises, destroying plumbing, causing mold and rotting, writing laws, etc., etc., all of which harassment being for the purpose of evicting tenants in order (a) to obtain rent increases from successive tenants (b) in order needlessly to remove and thus create the most costly

and disease to the tenants of the City of New York. **THIRD COUNT: NO FUNDAMENTAL SERVICES**

Conspiring to deprive and actually depriving the tenants of the City of New York of essential services for which they pay rent, and which are required by the Fire, Health, Maintenance, and Administrative Codes and other laws, including, but not limited to, the following: painting, repairs of walls, windows, doors, floors, plumbing, wiring, etc.; environmental actions, repairs and painting of public and common areas, securing locked doors, cleaning and painting of hallways, providing heat and hot water, etc., etc. **FOURTH COUNT: TRAPS**

Conspiring to contract and actually contracting the cause of arson, in violation of Article 131 of the Penal Law, by knowingly maintaining and intentionally maintaining to tenants of the City of New York dwellings which defendants know contain serious violations of Fire Department regulations, and which defendants know are likely to cause fire, resulting in death, injury or property damage to the tenants of the City of New York. **FIFTH COUNT: RACIAL**

Racial and prejudicial practices against hundreds of thousands of poor Black, Puerto Rican, Chinese, and White tenants of the City of New York, by forcing them to live in slums (as noted in the First Count), with rats, broken toilets, broken windows, and no hot water, etc., etc., by knowingly and intentionally failing to rent apartments to said tenants inside the slums, all in violation

of laws, and for in order to demolish to build luxury housing at astronomical high rents and to contract office buildings containing no residential space. **EIGHTH COUNT: CRIMINALLY DISCRIMINATION**

Conspiring to contract and actually contracting the cause of tenancy, in that the defendants, acting in concert, have professed and acted in concert, by charging excessive and unconscionable rents in all housing, especially overcrowded housing, by accumulating and generating rents in residential and government financed housing: for example, by increasing rents in crowded housing more than 110% since 1961, while quality and service in such housing remained to decrease markedly; increasing rents in Mitchell-Lama housing by as much as 42% with no increase in quality or service; and by increasing rents in privately owned apartments by generally 200% to 400% or more in the last few years.

Conspiring to fail to build and actually failing to build housing to meet the needs of the City of New York, and failing to build housing in order to build luxury housing and high-rise office buildings, and also needlessly removing structurally sound housing in order to build the most costly, and often needless, projects, including the fact that the defendants know and know that the tenants have no other apartments to which to move, and in violation of the rent laws of the City of New York. **NINTH COUNT: NO PEOPLE'S HOUSING**

Conspiring to fail to build and actually failing to build housing to meet the needs of the City of New York, and failing to build housing in order to build luxury housing and high-rise office buildings, and also needlessly removing structurally sound housing in order to build the most costly, and often needless, projects, including the fact that the defendants know and know that the tenants have no other apartments to which to move, and in violation of the rent laws of the City of New York. **TENTH COUNT: BARRIERS**

Conspiring to harass and actually harassing tens of thousands of tenants of the City of New York into vacating their apartments, said harassment consisting of threats, partial destruction of the subject premises, leaving adults and children into the buildings, depriving the tenants of heat, hot water, and other essential services, including the receipt of their mail on the premises, destroying plumbing, causing mold and rotting, writing laws, etc., etc., all of which harassment being for the purpose of evicting tenants in order (a) to obtain rent increases from successive tenants (b) in order needlessly to remove and thus create the most costly

and disease to the tenants of the City of New York. **ELEVENTH COUNT: BAD CITY OWNED HOUSING**

The Grand Jury of the People of the City of New York accuses the Government of the City of New York of permitting and encouraging the landlords to practice the above criminal acts, of permitting and paying real estate brokers to induce people on Welfare to quit their homes for Welfare to apartments said for human habitation, contrary to law, of refusing to properly allocate people on Welfare evicted from buildings being demolished, and of refusing to see to it that those people on Welfare who have been forced from their neighborhoods are returned back to the neighborhood when reconstruction is completed; of refusing to build new, comfortable public housing which is the most housing need, of subjecting people on Welfare to all kinds of harassment whenever people on Welfare try to help themselves; of encouraging landlords to refuse to rent to people on Welfare; of refusing to ensure that landlords maintain proper repairs and conditions in public housing; of refusing to provide services to people on Welfare particularly where the landlords have created fairs and unhealthy conditions in their buildings and refuse all services; of paying excessive amounts of money for permits solely for human habitation while placing poverty in housing



New York's occupying force.

O caused the poor to suffer frost, death, sickness, and all manner of contraction in the most of squalid apartments, especially among the Puerto Rican people, who may not understand the language.

(7) forced the people to shift from one overcrowded area to another in search of health quarters.

(8) caused the poor to endure some accommodations that the middle class, through, despite their protest, they may not feel the same.

(9) generally forced the poor to abide accommodations very much like to those afforded by a subject, colored people. **SECOND COUNT: CRIMINAL NEGLIGENCE**

Conspiring to maintain and actually maintaining squalid, unsanitary and substandard living conditions for the tenants of the City of New York, in violation of the laws and in the First Count, including, but not limited to, the following:

(1) intentionally leaving leaded paint on the walls of apartments, with the full knowledge that said lead is flaking and causes brain damage and sometimes death to young children who eat it.

(2) intentionally leaving dirt in the public areas, basements, and yards of buildings in the City of New York, with the knowledge that said dirt breeds vermin and disease.

(3) intentionally permitting vermin, such as rats, mice, and roaches, to thrive by not properly cleaning and/or by failing to repair walls, floors, and ceilings, and by failing to accommodate or to provide proper exterminating services, with the knowledge that such

just demands of people on Welfare for money to cover their basic needs. **ELEVENTH COUNT: BAD CITY OWNED HOUSING**

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of laws, and for in order to demolish to build luxury housing at astronomical high rents and to contract office buildings containing no residential space. **EIGHTH COUNT: CRIMINALLY DISCRIMINATION**

Conspiring to contract and actually contracting the cause of tenancy, in that the defendants, acting in concert, have professed and acted in concert, by charging excessive and unconscionable rents in all housing, especially overcrowded housing, by accumulating and generating rents in residential and government financed housing: for example, by increasing rents in crowded housing more than 110% since 1961, while quality and service in such housing remained to decrease markedly; increasing rents in Mitchell-Lama housing by as much as 42% with no increase in quality or service; and by increasing rents in privately owned apartments by generally 200% to 400% or more in the last few years.

Conspiring to fail to build and actually failing to build housing to meet the needs of the City of New York, and failing to build housing in order to build luxury housing and high-rise office buildings, and also needlessly removing structurally sound housing in order to build the most costly, and often needless, projects, including the fact that the defendants know and know that the tenants have no other apartments to which to move, and in violation of the rent laws of the City of New York. **NINTH COUNT: NO PEOPLE'S HOUSING**

Conspiring to fail to build and actually failing to build housing to meet the needs of the City of New York, and failing to build housing in order to build luxury housing and high-rise office buildings, and also needlessly removing structurally sound housing in order to build the most costly, and often needless, projects, including the fact that the defendants know and know that the tenants have no other apartments to which to move, and in violation of the rent laws of the City of New York. **TENTH COUNT: BARRIERS**

Conspiring to harass and actually harassing tens of thousands of tenants of the City of New York into vacating their apartments, said harassment consisting of threats, partial destruction of the subject premises, leaving adults and children into the buildings, depriving the tenants of heat, hot water, and other essential services, including the receipt of their mail on the premises, destroying plumbing, causing mold and rotting, writing laws, etc., etc., all of which harassment being for the purpose of evicting tenants in order (a) to obtain rent increases from successive tenants (b) in order needlessly to remove and thus create the most costly

and disease to the tenants of the City of New York. **ELEVENTH COUNT: BAD CITY OWNED HOUSING**

The Grand Jury of the People of the City of New York accuses the Government of the City of New York of permitting and encouraging the landlords to practice the above criminal acts, of permitting and paying real estate brokers to induce people on Welfare to quit their homes for Welfare to apartments said for human habitation, contrary to law, of refusing to properly allocate people on Welfare evicted from buildings being demolished, and of refusing to see to it that those people on Welfare who have been forced from their neighborhoods are returned back to the neighborhood when reconstruction is completed; of refusing to build new, comfortable public housing which is the most housing need, of subjecting people on Welfare to all kinds of harassment whenever people on Welfare try to help themselves; of encouraging landlords to refuse to rent to people on Welfare; of refusing to ensure that landlords maintain proper repairs and conditions in public housing; of refusing to provide services to people on Welfare particularly where the landlords have created fairs and unhealthy conditions in their buildings and refuse all services; of paying excessive amounts of money for permits solely for human habitation while placing poverty in housing

and disease to the tenants of the City of New York. **THIRD COUNT: NO FUNDAMENTAL SERVICES**

Conspiring to deprive and actually depriving the tenants of the City of New York of essential services for which they pay rent, and which are required by the Fire, Health, Maintenance, and Administrative Codes and other laws, including, but not limited to, the following: painting, repairs of walls, windows, doors, floors, plumbing, wiring, etc.; environmental actions, repairs and painting of public and common areas, securing locked doors, cleaning and painting of hallways, providing heat and hot water, etc., etc. **FOURTH COUNT: TRAPS**

Conspiring to contract and actually contracting the cause of arson, in violation of Article 131 of the Penal Law, by knowingly maintaining and intentionally maintaining to tenants of the City of New York dwellings which defendants know contain serious violations of Fire Department regulations, and which defendants know are likely to cause fire, resulting in death, injury or property damage to the tenants of the City of New York. **FIFTH COUNT: RACIAL**

Racial and prejudicial practices against hundreds of thousands of poor Black, Puerto Rican, Chinese, and White tenants of the City of New York, by forcing them to live in slums (as noted in the First Count), with rats, broken toilets, broken windows, and no hot water, etc., etc., by knowingly and intentionally failing to rent apartments to said tenants inside the slums, all in violation

of laws, and for in order to demolish to build luxury housing at astronomical high rents and to contract office buildings containing no residential space. **EIGHTH COUNT: CRIMINALLY DISCRIMINATION**

Conspiring to contract and actually contracting the cause of tenancy, in that the defendants, acting in concert, have professed and acted in concert, by charging excessive and unconscionable rents in all housing, especially overcrowded housing, by accumulating and generating rents in residential and government financed housing: for example, by increasing rents in crowded housing more than 110% since 1961, while quality and service in such housing remained to decrease markedly; increasing rents in Mitchell-Lama housing by as much as 42% with no increase in quality or service; and by increasing rents in privately owned apartments by generally 200% to 400% or more in the last few years.

Conspiring to fail to build and actually failing to build housing to meet the needs of the City of New York, and failing to build housing in order to build luxury housing and high-rise office buildings, and also needlessly removing structurally sound housing in order to build the most costly, and often needless, projects, including the fact that the defendants know and know that the tenants have no other apartments to which to move, and in violation of the rent laws of the City of New York. **NINTH COUNT: NO PEOPLE'S HOUSING**

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Conspiring to contract and actually contracting the cause of arson, in violation of Article 131 of the Penal Law, by knowingly maintaining and intentionally maintaining to tenants of the City of New York dwellings which defendants know contain serious violations of Fire Department regulations, and which defendants know are likely to cause fire, resulting in death, injury or property damage to the tenants of the City of New York. **FIFTH COUNT: RACIAL**

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An article in *The Black Panther* from December 14, 1970, discussing the Housing Crimes Trial, and the routine neglect and abuses in the neighborhood that made it necessary.

Created by The Black Panther Party for Self Defense and published in *The Black Panther*; made available in the digital public domain.



A tenant testifying at the Housing Crimes Trial in front of the People's Court, with members of the judging tribunal seated in the background, ca. 1970-1971.

Created by the Metropolitan Council on Housing and held at the Tamiment Library and Robert F. Wagner Labor Archives, New York University. Exact rights status unknown, but likely available for Fair Use.



Two Bridges residents protest with handmade signs against a proposed luxury development in the neighborhood, c. 2022.

Photographer unknown. Republished in *City Limits*; all rights held by CAAAV Organizing Asian Communities.

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East Side Council on Youth and Housing
 Bronx Housing Crisis Coalition
 City-Wide Anti-Poverty Committee on Housing
 Club Puertorriqueño de Acción Comunal
 Community Action, Inc.
 Community and Social Agency Employees Union-Local 1297
 Cooper Square Community Development Committee
 East Harlem Committee on Aging
 East Side Tenant Council
 El Comité
 Greater Crown Heights Community Development Corp.
 Harlem-East Harlem Model Cities Policy Committee
 Harlem Tenant Union
 Hawthorne Community Assn.
 Keep-the-Faith Tenants Assn.
 Lower East Side Coalition for Human Housing
 Manhattan Valley Spanish Civic Organization
 Mitchell-Lama Action Committee of Met. Council on Housing
 Morongoesiders United
 NAACP Greenwich Village-Chelsea Branch
 Neighborhood Save-Our Homes Committee
 Ocean Hill-Brownsville Pupils' Family Service Center
 Operation Open City
 People's Movement for PLACE-CM
 Planners for Housing
 Puerto Rican Student Union
 RENA Housing Committee
 Social Service Employees Union Local 371, District Council 37, AFSCME, AFL-CIO
 SoHo Artists Association
 Tompkins Square Community Center
 United Welfare League
 Uptown Tenant Council
 Village Housing Action
 Welfare Recipients in Action
 We Shall Not Be Moved Tenants Association
 Yorkville Save-Our-Homes Comm.

City of New York of

SLUM CONDITIONS—EVICTIONS—DEMOLITION
 OF SOUND HOMES—SOARING RENTS—
 CRIMINAL NEGLIGENCE—RACISM

at a

HOUSING CRIMES TRIAL

THANK YOU FOR READING!



INDIVIDUAL ENDORSEMENTS:

Rev. Robert Benedetto (Paulist Fathers)
 Marshall England, (Pres., NARTOU-ACT)
 Father Farrelly (St. Gregory's Roman Catholic Church)
 Rev. Wendell Foster (Christ Church)
 Father David A. Garcia (St. Mark's in The Bowery)
 Father Giguere (St. Athanasius)
 Rev. Robert Jenks (St. Peter's Episcopal Church)
 Rev. William A. Jones (Bethany Baptist Church)
 Father Lucas (Church of the Resurrection)
 Rev. Timothy Mitchell (Ebenezer Baptist Church)
 Rev. Ivar Moore (Walker Memorial Baptist Church)
 Rev. C. Harbert Oliver (Westminster Bethany Presbyterian)
 William Price, Program Dir. (Community Action, Inc.)
 Rev. J. Matis Sullivan, Pres. (National Comm. of Black Churches)
 Father Robert Waska (Church of the Holy Apostles)

Sunday December 6th from 1-10 p.m. at the Wollman Auditorium (Fern's Booth Hall), Columbia University, 115th Street and Broadway **ADMISSION FREE**

THE JUDGES: Black Panther Party • City-Wide Coordinating Committee of Welfare Rights Groups • I Wor Kuen • Metropolitan Council on Housing • Movement for Puerto Rican Independence (MPI) • United Puerto Rican Students of Columbia University • Young Lords