Interviewee: Daniel Phil Gonzales
Interviewers: Dr. Grace Yoo, Yoko Tamada
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Biography: Daniel Phil Gonzales was born in 1948 and lived in the South of Market (then known as ”Central City") of San Francisco. He and his parents moved to the Excelsior/Outer Mission in '55, but he had continuous familial and social contacts in the Mission, Fillmore, Richmond, and Sunset districts, and lived part-time in rural Colma as well. He attended SF State from 1968-1973 studying International Relations and Political Science. During the strike, he was involved in a lot of community service "go-for"/liaison for PACE/Philippine American Collegiate Endeavor, TWLF organizer for ethnic studies curriculum development group, curriculum co-author for Filipino/Pilipino American Studies. In 1970, he began co-lecturing with Penny Nakatsu and Malcolm Collier in AAS and continued volunteer community service at the I-Hotel, Central City youth programs, PACE youth project at Bernal Heights. Not only this, but he worked in "Ating Tao" (Our People) theater group from 1969-1972. He also clerked at the Central City office of the SF Neighborhood Legal Assistance Foundation while attending Hastings Law (now UC Law San Francisco, 1974-77) and did first tour on the SFSU Academic Senate, 1978-1981, aka the "GE Wars”. Following all of this, he worked on film/video projects including "The Fall of the I-Hotel", began recording oral/aural history interviews, was tenured in 1986, and continued more service on University committees and the Academic Senate fully retiring in 2022.

Abstract: [00:00:07–00:14:28] Daniel Phil Gonzales discusses his Filipino family history and San Franciscan upbringing in the projects south of Market, recalling the characters, community work, and Asian American social life [00:14:28–00:20:55] that led him to arrive at SF State in the wake of the strike. [00:24:51– 00:46:17] He was quickly swept into organizing through Equal Opportunity Program (EOP), followed by Pilipinx American Collegiate Endeavor (PACE), where he became close friends with other strikers from different coalitions like Asian American Political Action (AAPA) and Black Student Union (BSU). [00:46:17–00:59:45] He continues to talk about his participation in PACE and its several community service programs; these activities were part-and-parcel in developing his ideological consciousness. [00:59:45– 01:29:03] Dan also traces the academic legacies of Filipino-American history and expands on his experience developing a domestic, Asian American curriculum from scratch after the strike ended. After 1968, Dan strengthened his relationships with other strikers in the fight to keep Third World studies as a general education requirement, thus codifying the discipline with the institution. [01:29:03–01:37:10] Lastly, Dan reflects on solidarity during the strike, naming the trepidation based on his own experience with SDS and ideological conflict. In Gonzales’s recollections about Martin Luther King Jr.’s death, he states how most of the social anxiety during this time was attributed to race.

DAN PHIL GONZALES | Transcript, July 21, 2022

(00:00:07)
Yoko Tamada: So, everybody, this is Daniel Gonzales. Well, what do you prefer to be called?

Daniel Phil Gonzales: Daniel Phil Gonzales. Formally. That's it. Personally, it's just Dan.

Y.T: Okay, Dan. Let's start off with, when and where were you born?

D.G: San Francisco, California, September 28th, 1948.

Y.T: Awesome. What high school did you go to here?

D.G: St. Ignatius College Prep School.

Y.T: What part of the city did you grow up in?

D.G: Actually, we lived in three different areas. When I was born, we lived in the south of Market on Harriet Street. I was born at 31 Harriet, and we lived at 33 Harriet. Then we moved out to project housing in Crocker Amazon Park. There was a wooden project housing built inside the park for veterans, and my father was a veteran of World War Two: the first Filipino regiment, U.S. Army. Then we moved back to SOMA for three years, from the ages of four to seven. And then my parents bought their first home in a lower middle class, upper working class Italian, Irish neighborhood.

D.G: You know, half the city was Italian-Irish. More than half. And that was on Geneva Avenue in San Francisco, midway between the Cow Palace and Mission Street. But right between Moscow and Athens on the odd side of the street, half a block from the park, which was cool. Except if you got beat up by white kids, then it wasn't cool.

Dr. Grace Yoo: And then, which church did your family go to?

D.G: Epiphany.

G.Y: Yeah, good for them.

D.G: Epiphany Paris is two blocks, long blocks, from the house. It was on Amazon and between Naples and Paris, I think. No, not Paris. Naples and something else.

G.Y: It was definitely like an Irish neighborhood.

D.G: Very much so.

G.Y: Yeah. Cause my neighbor’s family, grew up there.

D.G: Okay. Are they are all Irish?

G.Y: All Irish. And then they moved to Pacifica.

D.G: Yeah. And they were huge families. I mean, if you got in a fight with one brother, you had to fight five more, you know? It was not cool. I got protection from Italians and Mexican-Americans.

G.Y: Oh, really? Okay.

D.G: Yeah, because we had fights with kids that lived in the projects, which was odd, because I knew them, because we used to live there. But once my parents bought a home on the white side, then I was white. I got treated like I was white. Even by kids that I knew, so it was not all easy. My parents couldn't understand that—"they're your friends." There was one family that lived right next door to us that were from Louisiana that came up during the war.

G.Y: Yeah. That's so fascinating too.

D.G: Yeah. And they were really cool. So I learned a lot about Louisiana culture, because we went to kindergarten together for a while with their son, Maurice.

G.Y: What years were you living in the Geneva area? Or, were you three years to seven years old?

D.G: No, seven years to about 19 or 20 years old. We lived on Geneva and it started turning Filipino around '70, '71 because it was the post-'65 immigrants that started moving. So, the immediate post-'65 immigrants, they started arriving in like '67. Most of them could not afford to buy a house right away. So the south of Market got really packed. Really dense Filipino population. Both sides of Market Street, but mostly in the south side and mostly between Third Street and 11th, Third and even 10th. The freeway was built while we were living there on Harriet Street.

D.G: There was a park underneath where the freeway and the Hall of Justice are. There used to be a park there, I think it was called Blue Star Park or something. And that got wiped out. So kids started congregating at the schools, the school playgrounds. St Patrick's had a youth program. Canon Kip had a youth program that was run by a Protestant group, and people would play at Bessie Carmichael School's Playground. Yeah, that's where I played most of the time. Filipinos were elders. They were a Manong generation; there were only a few children, and I was among them. It was a mixed neighborhood. There were some Native Americans [that] lived across the street. I ran with two older brothers for a while.

(00:05:27)
We were pretty bad. We misbehaved regularly. Great stories, I got great stories.

G.Y: What were y'all doing? When you were misbehaving?

D.G: Oh, there was a place. There was a junkyard; a metal collector, next door to two flats. A metal collector and then a warehouse. And the warehouse stocked beverages. One of the beverages that they stacked, especially on the second floor of the warehouse, was Shasta Brand and Mission Brand, which is much rarer these days. But Mission Brand orange soda was just really good. And so we climbed up the fence that guarded the junkyard metal collector, and it was solid wood and then a little cyclone fence, and

then barbed wire at the top. So you just had to avoid the barbed wire. When we got above the wooden part of the fence, we did this in the evening, or in the early morning, or [when nobody's] up, we'd sideways over to open vent windows of the warehouse, you know, get them open a little bit and then get in there. We would pop sodas until we got sick. Yeah, it was it was really cool.

G.Y: So Dan, your dad was a Manong?

D.G: He's a Manong. Yeah. He arrived here in 1929, right before the Stock Market crash. He got here in August, and the crash happened in October.

G.Y: And where did he land?

D.G: Oh, he landed on the docks. And his uncle, my grand uncle, was supposed to meet him, but he didn't show. So my father likes to tell it as "I was standing there freezing, you know, in the fog and short pants."

G.Y: Did he go through Angel Island?

Yes. Everybody had to. Oh everybody had to go through Angel Island.

G.Y: What was his full name?

D.G: Julian Espiritu Gonzales.

G.Y: Have you ever tried to get his Angel Island records?

D.G: I have, and a couple of other people have tried, including the director of Angel Island, for a while, and they couldn't find it. I found some stuff at NARA [National Archives and Records Administration].

G.Y: At NARA?

D.G: Yeah. But that's an ongoing project. Not enough for my relatives put in any information. That doesn't help when people don't really follow their history that much. The only guy that helped a lot was– I have a cousin I that I have yet to interview fully. She might know more because she split between my mother and my father's side.

G.Y: Oh, that's so cool.
D.G: A generation before my father married my mother, his grand uncle married a woman from the same family as my mother. So there's a generation above that starts the grandfather generation above, right? Yeah. And so when they introduce people, they always say, "Oh, yeah, we related on both sides" and people kind of go "Oh." And my sons go, (twitches) "Uh- it's a problem. (twitches) we turned out fine."

G.Y: How did your mom meet your dad then?

D.G: War. Second World War brought thousands of men together with women.

G.Y: So all these Manongs were serving in the war with their future brides.

D.G: Between the two regiments, there was almost three, but between the two Filipino regiments, there were [over] 8,000 men, and my father was among the first. He was in 'Company A' 1st Regiment.

G.Y: So these 8,000 men of Manongs?

D.G: Yep.

G.Y: Has anyone studied them?

D.G: Oh, yeah.

G.Y: And there's a lot of marriages that emerged out of those 8,000?

D.G: Yeah. So, a lot of us are half-Ilocano from the north and half-Visayan because the landing of the First Regiment. The Second Regiment didn't land as a full regiment, they got broken up by MacArthur to do, sometimes, espionage. Behind the front lines, radio men that kind of stuff. They were different.

G.Y: But these 8,000 men were here in the United States?

D.G: They were here in the United States. They were a part of the group that was recruited into Hawaii as early as 1906. And then seriously after the exclusion of all the Asians in 1924.

G.Y: So interesting. I have a friend; she's the product of a marriage between a Manong and his wife is German.

D.G: Yeah that happens. I got an uncle that married a German wife. Yeah. They lived in New York a little couple of times.

(00:10:37)
Y.T: This is a lot of history.

D.G: Well, World War Two is a big deal. It's not just a major marker for that generation, it's a marker for mine, too. And it affected the way our parents looked at Vietnam and the whole assimilation thing. It's a big deal. There's probably two foremost authorities on World War Two and the Filipinos, and one of them is Alex Fabros, who used to teach here before he went for his Ph.D. at Santa Barbara. But I'm in regular contact with him because he's bouncing around with health issues all the time.

G.Y: This is so cool. That's interesting. I think the oral history [work] we do is not just like the strike because it's all this other stuff.

D.G: I started teaching the history class, the Filipino-American history class, while I was still in law school. So I started teaching there in '76. I only did it occasionally then, because the regular instructor was also going to law school. So it was on and off. But then I took over entirely in '78. So yeah, it gave me a lot of time to do a lot of reading. And there was very little back then. There~~'s~~ was very little history.

And it was colonial, the Philippine history. Very colonial. The most used books congratulated the Spaniards for the wonderful job of colonizing that they did.

D.G: One book starts out, the first chapter—it was one of the most used books, even in Philippine colleges and universities, implemented throughout the Catholic Church, the whole thing—it starts out with, "To the Spaniards, we owe a great debt of gratitude for uplifting our people from savage [barbarism]." And I said, Oh, yeah, I really need to read this. That was in our library when we were organizing for the strike. And we knew we had to develop bibliographies. So, I was doing a lot of that research and I break into a cold sweat around some of that stuff. It was really everybody's problem. Everybody had that same problem. People refer to the lot of the Chinese Americans. They call it Chinese American, but it's very colonial. People [say] "It's a mystery to us why [the] Chinese don't want to leave Chinatown." Everybody I knew wanted to get out of Chinatown. All of the kids.

G.Y: So, after 19, where did your family live?

D.G: They stayed there. They stayed there until '81, and then they moved out to Fairfield.

G.Y: Okay, so they were there until '81. That area.

D.G: Yeah, '55 to '81. So they were anchored.

G.Y: When you were growing up, were there other Asian Americans that you were hanging out with in high school?

D.G: Very few. And I didn't hang out with Asian Americans at all, except for maybe one Filipino.

G.Y: It was all Irish and Italians, then?

D.G: A combination. Some of them, my closest friend, you know, half Irish, half Italian. And then my other close friend was mostly of British descent. British and Irish. He was a Hensley, one of the first occupants, official, of California as a state. In fact, his great-great grandmother took the coach and the California application to become a state all the way back to D.C.

G.Y: Oh, wow.

D.G: So, the Hensley family was a big deal. They used to own a lot of property around Clear Lake.

G.Y: So do you when you entered San Francisco State, is that when you kind of saw other Asian folk?

(00:14:28)
D.G: No, I hung around with public school kids. They were hipper. They knew how to dance. And they played in bands, which was really cool.

G.Y: Was this high school?

D.G: Yeah. Some of the top kid bands in the city were Filipino bands. Ben Luis [Monico Benjamin Luis Jr.], you know Ben. Yeah, yeah. Ellie's [Eleanor Hipol Luis] husband.

G.Y: You were in the music scene in high school?

D.G: No, I was just a hanger-on.

G.Y: You're hanging around?

D.G: Yeah, it was a hanger on. And it just by– well, I did play in one band, but it was mostly a white rock band. Played a little bit, you know, we played some Stones, some of the popular stuff.

G.Y: So there were Filipino bands, and...

D.G: Like crazy, and there were Asian bands.

Y.T: That's so cool.

D.G: They won competitions at the Cow Palace.

G.Y: And where would they play?

D.G: They were kids, so they would play school gigs and they would play for family associations and organizations. So there were a lot of bands, man, and we all knew each other. Everybody knew each other.

G.Y: How cool, so you would just go hang out?

D.G: Yeah, we could. And you know, it was competitive, who got what gig. And sometimes we'd clash with each other because we'd have to audition against some of the other guys. And then there was an another group that was maybe five, six years younger than us, a whole 'nother set of players.

G.Y: But the bands were also that– Having a band, it was a place where people were socializing too, right? It's like a social thing?

D.G: Oh, yeah. It was a big deal. There's two things that you could do to be "cool royalty." One of them was to be recognized as the best dancer in the city. And two of the best in the city were a Filipino couple. Joe Holder, who was an immigrant Visayan from the same region as my mother. And his wife was Cricket. Well, her real name was Helen. Helen Tercenio.

D.G: And they could dance. I mean, they were just out-frickin-standing, and the African American community recognized them and they would have competitions at some of the big dances. And people started being dance entrepreneurs. They would rent out the locations and then hire bands, and stuff like that. That started to become competitive. But one of the best Asian dance entrepreneurs also went to SI (Saint Ignatius) and he was in my class. Calvin Gin was his name.

G.Y: I love it. Asian-American, like...

D.G: You know who researched the hell out of this? I wanted to hire her, but we got Russell.

G.Y: Oh, Kathy Yep.

D.G: Yes. Guess who else was in my class?

G.Y: Oh, Laurence Yep.

D.G: Yes.

G.Y: Are you serious? Wow.

D.G: Her uncle. Dragon Wings and all. Total nerd. Even Kathy says that.

G.Y: How did you end up coming to SF State?

D.G: I wasn't good enough to get into UC, my grades weren't good enough because I was screwing around my last two years. Cars and girls, so, you know. C&G, man. And in between with the bands? Oh, some of the guys had the greatest cars. John Barsotti. He still teaches here in music. He's the God of sound. He was in my class, and he had a 442, which was one of the great street rides at the time. He hashed it and he trashed that one and he almost got killed in it. But we always kept up on each other's cars and stuff. It's kind of the first thing we say when we see each other out in the lot or something; one is who are the good bands that he's recording, and then what are you driving?

Y.T: Car culture was big, even in high school?

D.G: Big. Oh, it was huge.

G.Y: That's so interesting. Dance culture and the bands and stuff.

Y.T: And then cars.

D.G: Music and cars. That was big time. Dancers, that was big, but that was a very small group of people, and they were recognized across the board. Latinos, man, they had some of the [most] fantastic dancers and the best parties. They actually had, I thought, the best parties.

G.Y: Do you think some of the Asian American movement... I mean, because they always say it started in State, but I'm wondering, did it start in the dancing and in this car culture?... And the bands?

D.G: You know, that's a great question. Like I said, Calvin and Mary were the two best known entrepreneurs, and they held dances in different venues all over Northern California. They may even have held some in Southern California. We were jammed between here and Sacramento because there were a couple of times when we had back-to-back gigs in Sacramento. We'd have a gig in one place on Friday

and another one on Saturday. And essentially the same crowd would show up because they just wanted to party.

G.Y: That's cool. Mostly Asian American?

D.G: It was entirely Asian American.

G.Y: (laughs) I want the pictures.

D.G: And a few were hangers-on. Yeah. You know who might have a few pictures is Ellie Luis. She might have a few.

G.Y: Because I think that's where the Asian American movement started because it came out of socializing.

D.G: It was already going by the time I ran into people through the party scene. They were already involved. There were three sisters from Sacramento. One of them won Miss Chinatown. Chris, I'm trying to remember their last names. Jung. I think just plain Jung. They all went to UC, and then Chris came here for her Master's and her younger sister, Barbara, went on for a Ph.D., but I remember she was studying [in] Japan or something, and she was way involved.

(00:20:55)
G.Y: Would you say this is before '68?

D.G: It was in '68 and '69. It was right around the time of the strike. And there was a lot of cross-pollination, especially in '68. I have on record, people at Berkeley saying—they were asked at a 1999 conference that they held over there. I think it might have been '98—and I recorded it. I should have it transcribed. There were two panelists who were strikers, Berkeley strikers, and they were both Asian. I don't know why there weren't more who were not Asian. The rest of the panelists, they invited all of the leaders that you know when they strike. So, Roger [Alvarado], Benny [Stewart], Terry [Collins], people like that, and they were all on the panel, and I was taping it. And one of the UC panelists—who is it that runs Everybody's Bookstore?

G.Y: Oh, yeah, Harvey Dong.

D.G: Harvey said, "Wait, wasn't Gonzales doing the strike?" And they all said, "Yeah." And they said, "Well, where is he?" And I had to wave. And somebody asked, "Where did you get the idea of Third World Liberation Front?" And he said, "These guys." He said, "We were wondering what to call ourselves. And then, we heard them use "Liberation Front" and we thought about it, the philosophy behind it, and everything looked good." So they did that. And I said, (snickers). (laughs) I got it on tape! Because they always say they were first. We got the biggest program we started Asian American studies, and I go, *c'mon guys.* There're guys that have taught with you on your faculty that have written that we were the guys that did it first.

G.Y: I think they followed a year later, right?

D.G: No, a month later, because they were among the people who went quarterly. So it was a big deal: you're going to stay semester or you're going to quarterly, and a vast majority of schools went quarterly. We said, *nah man*, the textbooks don't even fit in a nine or ten week schedule. It's silly. It's too crunch-time. You're just doing that to be able to make more money because they register for three quarters, and that's full time. So we made our argument, we took a stand, and everybody said, "It's just SF State. They're just crazy." And then when they went back to semester, all we said was, "What was that? What was that? What happened?"

G.Y: Well, at State, they closed the school down, but I don't think Berkeley closed the school down, right?

D.G: You mean during strike?

G.Y: Yeah. Did they close their school down and get arrested—there was 400 people getting arrested?

D.G: Oh, I don't know. I don't know their thing. We never closed. They said they would close it and they threatened to close the whole thing, and they threatened to close it down, period. And just shift everybody to Hayward.

G.Y: But they were closed from November to March, right?

D.G: No, people were picketing like crazy.

G.Y: So it wasn't closed down and the school kept going.

D.G: Yeah. It was a minority of people who were picketing and,

G.Y: Going to class.

D.G: No, I think half the campus was still going to class. Even some of the people who were picketing were still knocking down units because they had sympathetic faculty, who were who were helping them out. They would meet off campus. I tried to save an English class by meeting off campus, but I just got bored. I was getting I was going to get flunked in several other classes anyway. I might have to bail out on the whole semester. So a lot of us lost a full year.

(00:24:51)
Y.T: All right, so we're going to talk a little bit about PACE now. First, how did you join and when did you join?

D.G: I was told that there was a program that would allow me to get onto campus, even though I hadn't improved my GPA up to 3.0 yet. I was on my way. I came on to campus to find out about it. They said that I should look for members of PACE. There was nobody on campus because it was winter break, so it was December of '68. Somebody directed me to one of the huts, which were these temporary buildings adjacent to the Student Union.

D.G: I went walking around in there and it was deserted. So I went back up to the administration building and I was looking around for some assistance there, and I run into a guy named Ronald Quidachay, and he had a bandage on one side of his head; I think it was on the left side of his head. Long muttonchop sideburns and wearing shades. He introduced himself, took me over to the EOP office, introduced me to the director, Reginald Major, and he had a Pinay—a Filipina was his administrative assistant. They took care of me, registered me and everything. And Quidachay said, "Well, what are you doing the next couple days?" And I said, Well, you know, nothing. I'd like to get to know the campus and meet people, stuff like that. He said, "Show up here in a couple of days at x time; I'll talk to you." And I said, Well, what are we going to be talking about? He goes, "PACE, the on-campus organization."

D.G: So he starts explaining to me who all these people are, what the purpose of the organization is, and then, on a small board, he starts charting out ethnic studies and the Senate, the Academic Senate and the administration, and he starts explaining to me what the objective of the strike is and one of the major objectives. Because there's a lot of demands being developed and they've already made ten and five here, and then there's faculty demands. But the main objective is about ethnic studies and we called it Third World Studies. But the language of ethnic studies was starting to get picked up by the administration and by the media. I always wondered, ethnic studies—that could be anybody. Anybody could say "I'm ethnic." Third World Studies, that's specific. So I was really uncomfortable with that. But, you know, that was...

G.Y: And this is, again, your first week on campus, and this guy's like hey, this is what's going down?

D.G: And I thought, does everybody get this? This everybody get this kind of orientation?

G.Y: And you were like 18 or 19?

D.G: 19. I was just about to turn 20 [Actually, Gonzales had just turned 20]. And so I thought, okay, fine. And then he introduced me to Patrick Salaver, and PACE had arranged a meeting at the Consul General's office. Actually, not to the office, his *home*, over on 24th and Lake. It's still there. They still use it as the residence for the Consul General, and he was very friendly to us. Patrick had developed this relationship with him, because Patrick's mother was an icon, a community leader in San Francisco and throughout the Bay Area. She was well known to the politicians at the state level and also a couple of the U.S. Congress [members].

G.Y: What did she do, what was her profession?

D.G: When I knew her, she worked for the post office, but she was some kind of manager, so she was making good money.

(00:29:04)
G.Y: By the way, was PACE mostly male or no?

D.G: The leadership was.

G.Y: Okay.

D.G: And they rationalized that it was a necessity because the Filipino women were doing so well on their own. And it was true that from an educational and professional point of view, they were much better educated. Even the women who were of the Manong generation, who were very scant, extremely few. But they were better educated and particularly post-World War Two, the people who started coming in the '40s and '50s, they were much better educated then. Not only did they finish high school, a lot of them had college degrees and a lot of nurses. So even before '65, there were a lot of nurses, and I've got cousins who were trying to get here and they came through Canada. So I would meet them while they were still living in Canada. They would come to visit. And they would tell me what the plan was. You know, we were applying to hospitals in Detroit, which is right across from Toronto.

D.G: All of that stuff that looks like history to you guys—that's in the books that everybody's written—I would give it an 85 to 90% in terms of accuracy. So we're going about straightening some of that stuff out. There's resistance to that because the people with the big names, like Takaki and all that, have put out books, and some of his own cohort... Her nickname was the Dragon Lady of UC Santa Barbara.

G.Y: Oh, Sucheng.

D.G: People don't know that they worked together for a while, or at least Sucheng thought that she was working with Ron, but [but it seems that wasn't mutual].

G.Y: So Dan, do you have the names of everyone from PACE? It's probably written down somewhere, right?

D.G: Yeah, I do.

G.Y: You do?

D.G: Yeah, most of them, I mean. There were three generations. There were the founder's generation, then there were people who joined right around the time of the strike, and then are people that came after the strike.

G.Y: You're not a part of the founders?

D.G: Yeah, I'm in the strike generation. So they started in '67.

G.Y: Oh, that's interesting.

D.G: They had a big 50th; I was the keynote. In 2017, they had a big 50th anniversary. Rex [Navarette] was the entertainment. And everybody was wondering why he was spending so much time talking to me. He was my cameraman, when I was doing video for two years.

G.Y: He's your student, too, right?

D.G: I was the guy who told them to go take up the club circuit. Yeah, the college circuit. It's on his bio.

G.Y: That's cool. Well, now, you mentioned the university told you to go to PACE for tutoring?

D.G: No, they told me to go to PACE to find out how to get recruited through EOP. And that's why Quidachay took me over to EOP. It was in the community that people said there was an organization on campus. I didn't know the name or anything until they got on campus.

G.Y: So PACE, I mean they were helping students, but what were they doing for socialization? What was going on there?

D.G: Oh, PACE was predominantly political in character. It was two thirds political and one third cultural. And the cultural was used to politicize people. Okay, we know you want to party, and the consulate is letting us use their ballroom and the consul general's house. Ansor [corporation] was handling San Miguel beer and they would donate a case of beer. We would get together and do the lumpia rolling thing with the *lolas* and shit.

G.Y: But PACE was political.

D.G: It was—it was very political. Patrick was very political in a very strange way. He was a pacifist, he was a Gandhist, but he knew the revolution was a necessity. So he was caught between Mao's notion of the necessity of revolution and Gandhi and MLK Jr's notion of how to achieve social change, and so I used to make fun of him for that. So what is it today? The gun or the Bible? What are we doing?

(00:33:47)
G.Y: Were most of the members of PACE, were they trying to resist the draft at the time too?

D.G: Most of them. I don't know if they were trying. They qualified because of the 2-S Deferments. I was the guy who lost my 2-S and I was eligible for the draft. But I got a perforated eardrum, I think it was my left eardrum—karate tournament and I got a hook. So it's always hard to block out a hook, right? And so I only partially blocked it and I felt like I just got cauliflower ear. But then for two days or so, it started aching. I asked Linda to put some ear drops in there and she dropped in it. It felt like somebody took a blowtorch...

G.Y: Was it enough to not...

D.G: No, it hurt like hell. It caused so much pain that I went to the doctor the next day and he said, "Man, you had a perforated eardrum. It's really popped real good." And then I had to go get my physical in Oakland and they thought I was lying, because everybody was lying. People were drinking soy sauce on the way over to up their blood pressure. They would make them wait and drink orange juice, anything to make them diuretic, so coffee, tea, orange juice. And so there's all these guys leaning on cots, and then they would test their blood pressure again.

G.Y: How is your mom feeling about this draft stuff?

D.G: She wasn't as talkative about it.

G.Y: She wasn't freaking out or anything?

D.G: Oh, no. Well, my father. I asked my dad how he felt about it, you want me to join? You want me to stay out? He goes, "You make up your own mind." But he said war is not good. He was very anti-gun. He would not allow me to join the Scouts target team. I wanted very badly to be on the .22 team. I probably wouldn't have been that good, anyway, I discovered later. I didn't have as good a pulse control as a lot of my friends.

G.Y: But many of your peers that did go to Vietnam, right? What percentage of people that actually had to go?

D.G: Among my friends, I'd say it's about 50/50.

G.Y: Oh, shoot, really? And then the 50% that went, how many came back alive?

D.G: All of 'em. So I'm really lucky.

G.Y: You are lucky.

D.G: A lot of them came back with their heads in a bag, though. I mean, they were they were drugged out like crazy. It was big deal. It still is. Some of them never got off, because they started hitting hard stuff. The ones that we were able to reclaim, even some of them still sneak in a little bit. I'm laughing because I remember writing letters of recommendation for them to go to law school, because I had graduated and I was now a lecturer here. So I would write them letters about their upstanding honors and these guys would be doing dope, but they eventually made it. I said, "We got to work on that."

D.G: We had what we called bag parties. We would, get them drunk and talk them into passing out, essentially. And then we'd stuff them in a sleeping bag, zip it up. And then when they started to go cold turkey we would just keep them in there. They would fight like crazy. Some of us got hurt. Those guys could fight.

G.Y: But you guys were trying to find your own intervention.

D.G: We were doing that. That was when all of those programs were getting started in the Haight. The Haight-Ashbury Free Clinic.

G.Y: Was that the time when... I know there was the Summer of Love, too, right?

D.G: Summer of Love was over for us. For the locals. It was like, meh.

G.Y: Yeah, like more white folks that were part of the Summer of Love.

D.G: And kids! Kids, runaways, you know? And people do dumb stuff like walking barefoot on Haight. You know how many dogs doo-doo there?

G.Y: But they were totally high on something, right?

D.G: No, I mean, not necessarily. They felt that that was the "flower in the hair," and all we wanted to do was get something to eat.

G.Y: And prior to that, there was the anti-HUAC movement, which is around McCarthyism and the surveillance.

D.G: Big time. And SF State was the forefront of that, but the media kept saying it was Berkeley people. And it was, there were a lot of Berkeley people, but it was mainly SF State, showing up down at the city hall. They turned the fire hoses on inside City Hall.

(00:38:57)
G.Y: I know, I saw that video. In terms of PACE being really political, what do you think was driving that?

D.G: Civil rights, civil rights. That was the big driver. Everybody knew it was unequal. Every day we would pledge allegiance to the flag.

G.Y: And MLK was assassinated in 68. How was that?

D.G: It was huge, it really motivated a lot of people that were, you know. We recognize that it's unfair, but not they didn't want to become activists. Because we were being labeled as communists in the community and they would talk all this communist, and all that. And this is even before the strike was declared. Patrick walked around trying to look like he was former military. You wouldn't wear a jean jacket. I had a khaki coat I used to wear just to fit in. But when you see pictures of the strike, and you see men walking around with fatigue jackets on, that's real. That is their clothing from the military. And so you can see that that population was a big part of the Strike, especially BSU.

D.G: There were also people among the Asian Americans that were returning veterans. We recruited a lot of them from the community colleges, from City [College] and from CSM. That was the other thing—that was part of the deal. If you got into EOP, you worked with PACE and you did recruitment, active recruitment, bringing more people onto the campus, and it was across ethnic lines. We did everybody.

G.Y: So PACE did recruitment then.

D.G: Yeah. In fact, there were work-study positions available for tutor coordinators, they were called TCs and I don't know if the distribution of hours was managed in a specific ratio of some sort. But it was very apparent that each one of the active TWLF organizations got some time for tutor coordinators. They were hired to do recruitment and to do tutoring.

G.Y: That's cool.

D.G: And a lot of the guys used it to get next to women, of course. Robert Ilumin married his tutee. I never let him live it down to this day.

Y.T: Alright, so we talked about the culture of PACE. Now we're going to ask you, what was PACE's involvement in the strike? What did that look like? How did you start getting involved in the first place?

D.G: Well, you asked me earlier if I remember the names. The original founders that always get named are Patrick Salaver, of course, Robert Ilumin, Ronald Quidachay, and Alex Soria. Those four always get mentioned by everybody. By themselves, as well as other people who were around. And the reason I make that emphasis is because there's another guy, Orvy Jundis, that was telling PACE at their meetings in the 1980s that he was one of the founders, not according to the founders, but according to him. Was he there? Yes, he was. He was very active, but he was trying to hit on Patrick's sister. And he scored. Her original name was Edna Goebisch. But she changed her name to, I forgot what she changed your first name to. Oh, Vidda.

G.Y: Is there a picture of PACE at this time period?

D.G: There are some. Alex [Fabros] has a couple, but they're boring. You know, just the crowd of people.

Oh that's okay, because in the strike collection. I don't see any PACE photos.

D.G: I'm starting to give her some, Meredith. She set aside a folder for my stuff.

G.Y: Because I'm sure young people would love to see that.

D.G: I have a lot more, I can't find them all, but yeah, they're pretty fun. I got a couple that I was going to use as blackmail on Quidachay. When he got his first job as a D.A., I said, yeah, remember this? So those four guys, and then Orvy, and then there were lots of women. The two foremost in my mind were Eleanor Evangelista, we knew her as Ellie, and then Virginia Evangelista. I don't think they were related. I know they weren't sisters; they may have been distant cousins. Delynda de Leon, she still alive. Juanita Tamayo, of course.

G.Y: Is she older or younger than you?

D.G: Same age. A lot of us was in '48, '49.

G.Y: And y'all we're in PACE together.

D.G: Yeah. There's a list in the 40th [Anniversary]. It's got a lot of women in it and I worked closely with, during the strike, Regina Calacal, but she passed away shortly after, within the seventies anyway, and that was Ed De La Cruz's cousin. Ed De La Cruz joined right after the founders. So he was a member during the strike as well. I think he transferred over from City College, spring of '68. So De La Cruz, he was big time. He was really a great political analyst.

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(00:46:17)
G.Y: I'm going to start off with the big question, what impact has the SF State student strike had on you, just personally? What is that impact?

D.G: It affected the direction of my development all the way up until this moment. I joke about the fact that it's 52 years of a career as an educator, and I almost got it right. By the time I retired, I almost got it right. But it also meant constant political engagement. It was not only local, it was also national and international, because of the situation in the Philippines. So it's affected, I think, all of our lives, everybody that was profoundly involved with the strike. Not just people walking the picket lines, but people who were doing the organizing, particularly trying to learn about each other's issues. Third Worldism was a big deal, at least within the leadership of the TWLF.

D.G: There is constant combat between the internal influences of cultural nationalism, for each ethnic group versus Third Worldism. But in Asian American studies, there was a strong sense of Third Worldism and I feel honored to have been part of that. You know, a lot of back and forth, especially in the first five years on hard ideological positions. Some people were Maoists straight up, others were a little more old-line MLers [Marxist-Leninist], some were just really strong union advocates, and others were simply justice-oriented, very basic in their perspective with little or no ideological conviction.

G.Y: Dan, can you describe maybe your role during the strike, what you feel like your role was?

D.G: On one hand, it was doing a bit of community service, you know, both organizing and doing youth community service.

G.Y: Through PACE.

D.G: Yeah. And with youth organizations in the community, in the south of Market and Bernal Heights area.

G.Y: What were you doing? What were some of that community service?

D.G: We were trying to keep kids in school and set up programs for kids who had dropped out of school and sometimes even running drug prevention programs.

G.Y: Wow.

D.G: I used to think it was kind of comical that so many of us would get stoned regularly. But we were helping kids stay off the dope, right? But there were kids that were really strung out very badly, and there were many unsavory characters that were selling dope, even to middle schoolers.

D.G: They were at the parks, you know, selling to middle schoolers and all that. And so it got dangerous. I mean, there were times when I told people, you got to watch out for confrontations because some of these guys will shoot you right where you stand.

G.Y: And were you doing certain things, specifically in the Filipino-American community or the Asian American community?

D.G: Sure. We would do whatever we could do to try and get people's attention on the importance of the big political issues and also the local community issues. With the kids, we would we would go to the

gyms and after-school recreational programs, we would work with cooperative high schools and rural schools to try and prepare kids for college, to get them to think about college.

D.G: That led to the formation of formal organizations like Students for Affirmative Action. Those kinds of programs that went statewide. I don't know if they went nationwide, but they certainly went statewide. We had a good amount of success back then, but some people were kind of naïve and they wanted to bring the kids along in an ideological direction and they just wanted to play ball. You know, and make out. I don't want to go much deeper into that.

D.G: But we also helped them to organize things. The big thing that was starting was mobile DJing. And that got really big, and Filipino Americans particularly, got heavy into mobile DJing. So we helped some of the kids get started with those kinds of programs. And they got jobs out of it. Eventually they started gigging in the '70s. You know, it was the disco era, right?

G.Y: And how many hours a week were you doing community service?

D.G: It differed. I would say on average, probably 10 to 15 hours. But we were on a strike. Yeah. So for me.

G.Y: Between ‘68 and ‘69.

D.G: For me, I spent probably more time in meetings about the strike and about what we were going to do, what we're planning to do in the community. The toughest things were helping kids get off dope, especially the really strong stuff. People were starting to get strung out on, on downers, you know, barbiturates and unfortunately, they did not understand that you couldn't drink alcohol and do yellows and reds at the same time. They'd start turning purple lip, and their heart rate would go down, we'd have to ice ‘em down and literally throw them in a bathtub to throw the ice to keep them keep them awake.

(00:52:41)
G.Y: So you joined in January ‘69?

D.G: December ‘68.

G.Y: So the strike had started.

D.G: It was quiet, because nobody was on campus, so we were having meetings off-campus and planning what was going to happen in January and February. I wrote a paper in January. I argued that we were running out of time, we were probably going to get a settlement, that the select committee was probably going to come down with a settlement. But if we were going to start whatever we call it Third World studies or ethnic studies in the fall, how were we supposed to do that when we had no curriculum ready? How are we going to fund it? Because all the funding came a year in advance, just the same way it is now. You request it a year in advance.

G.Y: I just had a question about you, just developmentally, because you’d said at City College, you got kicked out. But all of a sudden you're at State. You run into Ron, Patrick. What's also going inside of you developmentally?

D.G: I had already developed a political and somewhat ideological philosophy in high school, because in second year, we were asked by our world history professor, he taught at USF as well as in high school when I was attending. So he was actually a professor, not just a high school teacher, but he said, "Where do you want to end up in in May, next year, the end of this year?" And we argued about it for a while, discussed it among ourselves in a class of about 35 guys. And we said, Vietnam. and we were in second year then. Most of us were 15, 16, when we weren't yet getting our draft notices. You got those when you were 17. "Greetings from the President of the United States."

D.G: So we wanted to understand Vietnam. And he thought about it, came back to us on the following Monday and said, okay, this is what we're going to do. Instead of going hard left, spending a lot of time on Europe and England, because you already know all that stuff, we'll spend a little bit of time there, and then turn right. We didn't know this, but he was an expert in Eastern European stuff. So he took us through all of that, you know, the Austro-Hungarian imperial efforts and all of the issues from the Hungarians and Magyar revolution, all this stuff. He even learned how to write the Cyrillic alphabet. That's how crazy this guy was. He was totally nuts.

G.Y: At SI.

D.G: Yeah. So when we got to the East, our second-year religion class—it was called the Humanities class, but it was really religion—we read the Bible as a work of literature. Both Old and New Testament. And then we went through the other six great religions. So we're working our way east all the way to Daoism, Confucianism and all that. So, it paralleled exactly just by sheer coincidence. The world history class. So we came out pretty good. When I got here, there were a whole lot of people who were also well educated and well versed.

G.Y: Yeah. It just feels like a light bulb went off for you.

D.G: It was incredible. It was really exciting. What was bad was when you had to do GE, you had to take what courses were available. A lot of them were resistant faculty or very conservative. They were way into so-called laissez-faire economics and all that stuff. Strikers would run right into that. That was frustrating. That was very frustrating. I took a couple of F's from guys like that. I remember that really well, but that so I was already a little bit ahead of the game. And PACE was really a welcome change. We did social stuff too, but our political connections were much more important to us.

G.Y: How many people were part of PACE?

D.G: Well, if you want to say party, about 70. Our party was about 70 to 85. And then people who would say, I'm either Filipino or part Filipino. If you want to say hardcore people who were kind of 50/50, but hardcore in support of the strike and by 50/50, I mean, they went to class. Yeah, but they were at the picket line too, you know, make up your mind. But I could understand they wanted to get out and get a job, do all that stuff. Then there was a really hard core that didn't care about whether or not they were going to graduate. For about a year, that's the attitude that we had, that the work in the community and on-campus organizing was more important.

G.Y: So would you say in terms of the students, there was students that were like, "I'm still going to school and I'm part of the strike," And those are like–

D.G: "I *support* the strike."

G.Y: And then those that are like, "I've given it all and I'm making sacrifices to this strike."

D.G: Yeah. And that was a much smaller percentage.

G.Y: Would you say you were part of that group?

D.G: Oh yeah, definitely. I had to make up for a year and a half. Until I did an interview with Irene Dea Collier, Malcolm's better half, I didn't know that she lost a year because of the strike.

G.Y: So you'd lost about a year.

D.G: A year and a half.

G.Y: You weren't going to classes. You were on the picket line.

D.G: After the strike. I tried going to class, but I was doing the curriculum development stuff.

G.Y: Oh, right.

D.G: And Hayakawa set things up so that we had an opportunity to do some grandstanding that would affect public opinion. I was always looking for ways of doing that. Sometimes finding out some nasty things about members of the administration.

G.Y: Yeah.

D.G: Which I did very successfully on two occasions.

(00:59:45)
G.Y: And what was your role around curriculum?

D.G: Just organizing it and then writing it up, turning in the final copies during the strike. During the strike, Dean [Daniel] Feder agreed to instruct us on how to best present our curriculum to the two curriculum committees of the Academic Senate.

G.Y: What month was that?

D.G: On March.

G.Y: March '69.

D.G: I tried to meet with him for the first time in February.

G.Y: Okay.

D.G: '69, February of '69. And I finally got the guts to go in and talk to him, because a couple of other faculty members who were supportive, not necessarily of the strike, but they were supportive of developing ethnic studies. And they said, no you've got to understand, he really misses the classroom. And I thought, okay. I gave it a try and he decided to help us out. And he actually set up seminars, sometimes twice a week. So in March and early April, you know, he did it over about a four or five-week period.

G.Y: What was your tone? What was the tone of the students you worked with, the curriculum? Was it adversarial at the beginning?

D.G: With Feder?

G.Y: Yeah, with Feder.

D.G: Oh, not at all. They were completely cooperative.

G.Y: Okay.

D.G: He gave me three rules. He said one, I will only meet with you after 5:00 because I don't want to get blamed or criticized for working with you on state time. Two. You've got to pull your own group together. If any of these people are absent, they've got to have stand-ins. Three, If I give you homework assignments and even one person comes back unprepared, it's over. You don't get another shot. Wow. That's what he said. That's what we did.

G.Y: And so did you meet with him every week?

D.G: Sometimes twice a week.

G.Y: Twice a week after five to go over the curriculum.

D.G: Sometimes until eight, nine o' clock.

G.Y: How many of you were meeting with them?

D.G: About a dozen on a regular basis. Because there were La Raza, BSU, Asian American studies, and sometimes, somebody from all three groups, Chinese, Japanese, Filipino would show up. And so there were about a dozen.

G.Y: And this is before the close of the strike. This was more like...

D.G: This was in March and April. It continued right after the end. Because the settlement was signed on the 20th of March. I remember cracking jokes about the Ides of March. I was hoping that the settlement would come right on the Ides of March, Shakespearean.

G.Y: Yeah.

D.G: But yeah, it didn't happen. It was the 20th of March. So even after that, we still had a couple more meetings. And people were intimidated by him. He was really a hard driver, Dean Feder.

G.Y: Yeah. The Dean Feder sounded like he was an ally, though. Willing to be an ally.

D.G: He was willing to be an ally in a very *measured* way.

(01:03:00)
G.Y: Yeah. Was there anyone else in the administration you felt like that was willing to be an ally?

D.G: Sure. Reggie Majors, director of EOP. There were people in International Relations department, a couple of people in Poli Sci that were pretty good. Speech department, heavy duty as a department. They were way in and they got purged. They got hit hard after the strike. Drama/Theater got hit hard.

G.Y: Hit hard, meaning?

D.G: They wouldn't renew contracts for lecturers. In a couple of instances, they actually did not rehire tenured or tenure-track faculty.

G.Y: That's rough. For their stance?

D.G: There were two that were burned. They had offices right here in this building.

G.Y: Oh, do you remember their names?

D.G: Yeah. Tim Sampson was one.

G.Y: Oh Tim. He became the counselor though, didn't he?

D.G: Yes.

G.Y: But he was a tenure track?

D.G: He was tenured, as far as I remember at the time. And he kept fighting. I can't remember who the other person was.

G.Y: Do you think Tim is worth interviewing?

D.G: Is he around?

G.Y: I think he is. I'll track him down.

D.G: He's got to be really ancient.

G.Y: He was here still when I first started.

D.G: But how long you been here? You still think you're a spring chicken? I was the last one out, right? I was the last one out the door. And what does that make you?

G.Y: Tim Sampson. I remember him. He was a good guy.

D.G: Yeah, he's a really great guy. That's the way you got burned. You know, all the really great guys got burned.

G.Y: Who was the other person?

D.G: I can't remember. I can't remember one who never made it to tenure track. He was a full time lecturer, John Gerassi.

G.Y: Okay.

D.G: You know, philosophy, politics, heavy duty dude. I don't know what they did to... I'm blowing his last name, but there was a professor in philosophy that also was pressured, but he was able to hang in. I can't remember if he was suspended for a while or what, but Tim Sampson kept fighting to get his job back. Took him ten years. He was teaching out of state for a while and the other person who got burned the same way as Tim went out of state as well, but he decided not to come back. It wasn't worth it. The fight wasn't worth it. So, Tim came back and only spent a few years here until retirement.

G.Y: Yeah, but when you were going through all this during the strike, during this time period, were you realizing what you all were doing was historical?

D.G: No.

G.Y: What were you thinking at the time? You're like, this is just right?

D.G: We were trying to get immediate goals. We understood that we were establishing an institution, but the whole rationale was we just want representation in an institution that claims to be representative. So if it's going to claim to be the repose of universally accessible knowledge, then what about us? That's basically it. It's a really simple, straightforward, moral, ethical argument. And that's why it won. That's why a lot of faculty supported the position. And then the resistance came from this really tiny group that calls itself the "Faculty Renaissance."

G.Y: Oh, really?

D.G: Yeah. Super conservative. And Hayakawa was a member of that group.

G.Y: Oh, interesting.

D.G: Yeah.

G.Y: Were they in Academic Senate?

D.G: Oh yeah.

G.Y: So, were they in opposition?

D.G: Oh yeah. Wow. Yeah they were, they were even–

G.Y: We've got to find the minutes by the way.

D.G: They were anti-union.

G.Y: Oh.

D.G: "We're professionals. Professionals don't organize unions. That's working-class stuff, you know?"

(01:07:16)
G.Y: Yeah. That's so wild. So, you met with Dean Feder on the curriculum, were you in charge of the Asian American studies curriculum?

D.G: I wasn't in charge of it, but I was one of the people who organized everybody to work on it. So, we would meet at different places. We particularly like to meet in Chinatown.

G.Y: Who was in that group that you were meeting with?

D.G: Oh, man, that's a large group of people.

G.Y: Was it like 20 or?

D.G: Oh yeah, 20, 25 people.

G.Y: Do you remember some of their names?

D.G: Oh, well, you know Berwyn [Lee] and Terry [Terauchi], and of course Penny [Nakatsu], Juanita [Tamayo], [Ron] Quidachay sometimes came to those. He was starting to feel the need to move on. So, he wanted to finish up his senior year and get into law school when he could, so he would come on occasion. He also had some health issues. There was a moment where he had gotten an ECG and they checked on his brain regularly. I used to make a lot of fun out of him. "Did you ever think that little piece of brain that you left on the corner of Parnassus and 4th... Maybe you would be better than a judge!"

D.G: He was really worried. And he told me and he told his housemate, Ed [Ilumin], "Don't tell anybody, but my ECG is bad, and I'm going to go back to Guam. Stay with family for a while because I might not make it." So, I said, oh, man. That sucks. I didn't tell anybody, but for some reason I had a pretty good amount of money, under 100 bucks. Let's go drink. When are you leaving?"

D.G: So, we started drinking from downtown somewhere and worked our way up Geary to Clement Street. And I think we just happened to run into other people, so we partied a little bit. But somebody had told Juanita, and Juanita had told somebody else, because as soon as we show up the next day, they're looking at Ron like he's halfway in the goddamn grave. And he's looking at me like, "Did you tell–?" It wasn't me, man. I don't know, but it wasn't me. And so he went back for another ECG, he cleared up.

G.Y: Oh, okay.

D.G: I said, yeah, thinning it out with all that alcohol. Really works, we know what to do now. But he went to Guam anyway, so he was in and out of those meetings.

G.Y: Who else can you remember that were part of the meeting?

D.G: Regina Calacal, on the Filipino side. Dot, I can't remember Dot's last name, but these people came to the 50th. The small [Chinese American] one with Penny's group. The smaller one. They came, and it was great to see them.

G.Y: That's so cool. I wonder, are all the names in documentation somewhere?

D.G: Yeah. I told you, it's in the 40th [Asian American Studies @ 40].

G.Y: Okay, I'll look for that.

D.G: Malcolm blew me away.

G.Y: He remembered everything?

D.G: Well, he had the list. He had some of the planning group dittos.

G.Y: Can we shift gears a little bit?

D.G: Whatever you need.

G.Y: I just think about the curriculum. The building [of] the curriculum.

D.G: Well, that took a lot of work, because, like I said, we're three different groups. We felt that each group had to be able to present a solid core about itself. And then, we would try to do pan-Asian. So it's the same thing that you face now, and how do we do this. But the only guy at the time that was thinking about the possibility for the need for expansion was me. Because I was thinking about Koreans.

G.Y: Oh, well thanks for thinking about them.

D.G: Well, Tom was around.

G.Y: Was Tom in the curriculum thing?

D.G: I don't think so, no.

G.Y: But Tom had been thinking about Koreans.

D.G: It was personal because one of my favorite places to eat was a Korean restaurant in J-town.

G.Y: Oh, yeah? Well, do you remember the name?

D.G: Oh, nah. We all just remember where the place is.

G.Y: Koreans were immigrating at the time, too.

D.G: Anyway, I was thinking about Koreans. I was also looking at the possibility of Vietnamese or Southeast Asians coming because of what was going on. The war was still on. And I thought, okay, when it happens, how do we expand this? And that's where I came up with the numerical, the codifications. And they all laughed at me. "What are you doing this for?" And then two years later, they said, "Oh."

D.G: I said, yeah. It only took you two years to catch up. I was the guy that was supposed to get them organized, but then everybody had to deal with the "pan" part. We looked at the best offers on how each ethnic group was handling it, and we came down with: we got to have a psych class, got to have history, and we have to have something about literature. Those three have to be the mainstay. So, that's what we did. Other people wanted to do language, too, but language was expensive.

G.Y: What time period is this that you're having this discussion of what's going to be part of the curriculum?

D.G: March and April of '68.

G.Y: So you were all, in a way, like, "If we could dream a curriculum, this is what it would be. We're dreaming; this is what we're going to do."

(01:13:57)
D.G: Some people told me that they already had some ideas, particularly a couple of Filipinos. So, I said, give me the list, and they finally can come up with it, and they give me this bare list of ten courses. It's just the course title and a short description. That's it. No bibliography, nothing. So, I said, this is not helpful. And then, I look at it— and there's no such thing as going online—but I went looking in the library for different institutions, whether or not they had any content, because they had Asian studies. Area studies, kinds of stuff.

D.G: So the East Coast schools had a lot of Asian Area Studies stuff, but it was kind of generic, and of course, had nothing to do with us here in the US, as domestic [populations]. One place had courses like that and it was Hawaii; UH had courses like that. So, these clowns that handed me this list they had copped that from UH. UH even offered three different Filipino languages. Not only the national language at the time, Tagalog, but also Ilocano and Visayan, one of the Visayan languages. So I thought, wow, that's pretty heavy. And of course, our elders wanted us to offer the Filipino language classes.

G.Y: The department did at one point, right?

D.G: We just offered it, "Conversational Tagalog." When we offered it initially, we offered it as a regular five-unit course. That's almost that's a third of our faculty. So, we shifted it over to language and had it taught there as "Conversational Filipino," turned it into a three unit course. We were able to offer that for a couple of decades.

G.Y: So it's amazing—you're part of the group that initially conceived of how Asian American Studies basically would be taught. Not only on our campus in a way, but it became a model probably for other campuses as well.

D.G: Yeah, pretty much.

G.Y: It were students who were saying, this is what we want in consultation with the community.

D.G: Yeah, well, there was no [existing] pattern. This is the first time it ever was going to get done.

G.Y: Were you all arguing about who you were doing it or was there consensus?

D.G: We were arguing all the time, but we also formed consensus rather quickly, actually.

G.Y: What do you think was key to forming consensus?

D.G: The strength of people's logic. How good was their argument, or how well articulated was it? And then, we vote on it. Say, what do you think?

G.Y: In a way like you were part of the first Asian American *movement,* as like Asian Americans coming together and saying, hey, we're going to agree on this, just even what we want to learn about ourselves.

D.G: We also consulted with people at other campuses. I remember attending a conference at Mills, and a lot of people showed up for that. A lot of the UC people showed up for that. The leadership of the TWLF met with TWLF leadership at Berkeley. And I didn't know the extent of their interaction until Berkeley celebrated their 40th. And then live, [at the] on-panel discussion, they talked about their interactions. Somebody asked Harvey Dong, "Where did you get the idea for TWLF?" And he said, "These guys."

G.Y: But I don't know if the students inform the curriculum there like the students here at State did.

D.G: I don't know. I'm sure some people did, but they had more graduate students, because they had PhD programs. So, people in conventional PhD programs came forward. In fact, the origin of the concept, "Asian American" came out of there. Yuji [Ichioka, and Emma Gee], those two people.

G.Y: But as you're building the curriculum, as you move forward, when was there a consciousness realizing, we need to be in the whole curriculum, not just in creating our classes, but that we need to be all throughout the general education? When was that kind of consciousness?

D.G: We didn't even think was possible until... What actually forced us to think that way was when they tried to wipe us out by excluding us from GE.

G.Y: And that was years later.

D.G: '76. There was a national conference on education and in California there was a conference on education and especially what's happening with our students. Johnny can't write, you know, that kind of stuff. So, they immediately turned to a more conservative version of general education. What had happened was right after the strike, GE was converted to GS, General Studies. And the General Studies curriculum was a lot looser and allowed students to make more choices on their own. So they avoided stats [statistics]. Stats used to be required. They avoided philosophy. We try to take easier courses to get around it. The rise of these criticisms, of the value of the B.A. and the B.S. not being as strong as it used to be, came this veneer of reform. And what it really was, was an attempt to ~~s~~quash the participation in all of those processes by women, because of women's studies—

G.Y: Was there a movement that was trying to quash that on this campus?

D.G: Well, it wasn't overt, but that's how they did it, in trying to reform GE. It wasn't just this campus. It was the whole system. It wasn't just the CSU, it was the UC and community colleges.

G.Y: So in '76, there were folks in the college then, organizing to make sure that we got in. So just to let the students know, ethnic studies in every GE on this campus, and that's unlike other places. We're in science, or in humanities, in social science, we're in environmental studies.

D.G: Whenever Laureen gets asked about the reason for our success, particularly in Asian American studies, she goes, because we have GE accreditation. Typically, even if there's a large gathering of people, she'll turn around and look at me. I'll say, you know, nobody else knows that story except you. They're going to be wondering why you keep looking at me. Roberto Rivera, Do you remember Roberto? He and two or three other faculty were constantly– I was still in law school when it was happening, so about '75, '76. '76, '77. I was on an all-university committee. I was on the course review, CRC. I had to attend what McGee had set up, right after Begonia left to do his Ph.D. at Stanford.

D.G: He was acting Dean at the time, and so McGee became acting Dean, and he convened the Third World Council. If you were on any committee anywhere in the university representing any unit in ethnic studies, you had to be on that council, which was a good thing. It was really good. We were well informed about what we were being confronted by all these committees.

(01:22:11)
G.Y: So, you were a lecturer at the time?

D.G: I was a lecturer. During law school, I was only teaching one class.

G.Y: What class were you teaching?

D.G: Intro to Asian American Studies. It started out as Malcolm, Penny, and myself as a trio.

G.Y: Teaching it together. That's awesome.

D.G: We had to get special dispensation from the administration, because none of us had our degrees yet. We're still undergrad. It was okay, I enjoyed it, but I don't know if they'll tell you this, but Penny and Malcolm were always banging heads. I would just kick back and laugh. They're both very serious, in terms of how to teach the course. Believe it or not, as casual as Malcolm feels, he's really rigid.

G.Y: I think even with new courses, you all were just trying to make them perfect.

D.G: Probably. And Penny was just as strict, but she was more bookish. Yeah. So she wanted to do really serious texts.

G.Y: That's interesting. I think the take I'd want to know is how did that strike impact that direction? And just that conversation?

D.G: It was really easy. They kept changing laws to be able to penalize it. At first they said you had to be five feet apart. Pass law. Then, they said ten feet apart. They ended up doing 15 feet apart. And they were trying to bust people for not being 15 feet apart on a picket line.

G.Y: But what's interesting is you all are this first cohort that decides to go on to law school with a critical mass of people. Berwyn went to law school.

D.G: Terry.

G.Y: And maybe some of you did different things after you were done. But I still think it's interesting.

D.G: To people with 60 or more units. So if you had 60 or more units completed, they would welcome you to Berkeley. A couple of the leaders, the original PACErs were Robert Ilumin and Manuel Difuntorum. Those two accepted the offer and all they had to do was do an additional 12 units residency.

G.Y: What was the intent of Berkeley? Was it just because they wanted to attract the strikers or?

D.G: They wanted to offer them the possibility of even going off for grad school.

G.Y: See, this is the fascinating part is that the folks that were hard core wanting to make change, that people noticed that they were wanting to make that change and trying to offer opportunity.

D.G: That happened on a national level. In fact, I think that's one of the reasons that Juanita, for example, went to Chicago.

G.Y: You mean in communities of color?

D.G: Right.

G.Y: That's interesting.

D.G: What's happening on the East Coast,

G.Y: ... was the Equal Opportunity Programs.

D.G: Well, even before that, they were making scholarship offers outright to former gang [members], like the Young Lords in New York. Another guy - [Felipe Floresca] He's half Filipino, half Russian. And for a while, he was the director of Human Rights Commission, here in San Francisco. No—rather, Public Housing in San Francisco. But he's an East Coaster from New York and he was living in D.C. at the time. Anyway, he went to Brown on a Black scholarship, because he was a member of the Young Lords in the early days. So just like the Red Guard members, the Hing brothers. A lot of people from the street and from the Red Guard came onto campus and a couple of people went on for their PhDs. In fact, they were members of the NRA group that practiced target shooting and all that.

G.Y: Well, I think that's the interesting thing is a lot of the folks that were part of the strike would go on to do social change in whatever profession they went into, and Dan became a faculty member in Asian American studies. Obviously, he's impacted so many students lives over the years.

D.G: Before Allison Tintiangco-Cubales started PEP (Pin@y Educational Partnerships) all that stuff, it was like one at a time; we would get people that showed a lot of promise and we would try and get them, not only through their Bachelor's program, but farm them out to Ph.D. programs. We were pretty successful in doing that. The guy that heads up the Asian area at Smithsonian right now is Theo.

G.Y: Oh yeah, your [grad] student [T/A].

D.G: We've got people like that all over the place. I mean, he taught for over ten years at Hawaii and then he did Maryland. Just under ten years before taking that job at the Smith.

G.Y: But I think, Dan, you've just helped so many students just in general, just in so many ways. That's where we thought the job was supposed to be for.

Not only their careers, but even just things of their heart, or things that they've encountered.

G.Y: I know, I witnessed so many students you've helped over the years. Just your presence alone.

D.G: I just thought it was what we're supposed to do. There's a lot of us that have done that, I'm not alone in that.

G.Y: I think that's the legacy of the strike is you and all the generosity you've given to so many people around you. And so many students have walked through that walk through the classroom.

D.G: All the other people that you've met that didn't necessarily get jobs in education or even high level paid professional jobs, they still did a lot of community service were and did political work, usually around education and basic needs. Basic social justice. My younger son always gets surprised. He used to get surprised by the number of people that'll say, "Say hi to your dad," kind of stuff.

G.Y: The people we've interviewed, I just feel like everybody's made change. Try to bring change wherever they happen.

(01:29:03)
G.Y: [What did] solidarity look like during the strike? What was solidarity? How was it?

D.G: I think it started out with a commitment to sensitivity and sensibilities. To understand where other people were coming from. It lines up with what Nesbitt said, his nickname was "Crutch", which had a number of meanings. I saw him as a really wise guy, a wise person. And I didn't know that he was that much advanced or that he was an officer in the military. But it all made sense later on, when I found out that he was an officer in the military, because he had this kind of bearing. He was there were some famous pictures of him being chased down by the police. They were out to beat the hell out of him. And they [the photos] got pilfered from the library, unfortunately.

G.Y: Oh, really?

D.G: Yeah. He was where the huts were, where our offices used to be located.

G.Y: So you remember him as a leader?

D.G: Oh, yeah. He was really important. He was one of the people that was on the podium, the representatives at the TWLF meetings. The steering [Central] committee.

G.Y: Do you remember those steering committees? Would they be long if you were just talking and talking?

D.G: No, They were kept to about 2 hours max. The song, "Feelin' All Right" by Joe Cocker. It was like reveille. It was like being called to a meeting, because that would play before [noon].

G.Y: So, the music's bringing people into meeting.

D.G: It was kind of cool. I remember Terry Collins was walking with me, and Joe Cocker came on and "Feelin' All Right." And everybody started bopping to the music and we're walking to the meeting and they said, "Yeah, that's cool." And I said, Oh, that's great.

G.Y: Maybe solidarity's also with the music.

D.G: I said, Joe Cocker's white. And they said, *no*. And I said, go to the record shop at Stonestown, man, there and go look for "Mad Dogs and Englishmen," that's the name of the album. [Edit: the correct album title was "With a Little Help from My Friends." "Mad Dogs…" was Cocker's next record.] The next week he goes back. [Terry said] "You're right - he is white - but it's cool."

G.Y: What were those committee meetings like? Do you remember having a memory of...?

D.G: The Central Committee? All meetings had the same format: what was it that we said we were going to do from the last meeting, and report on what happened. Did you get it done? Whatever our goals were,

whoever got responsibility for a certain action, report back. And that's how it would go. And then we would update everything and move again. So that's the way we met. All meetings were organized the same way.

G.Y: And you had mentioned, sometimes when the strikers get together, there's arguing.

D.G: Oh yeah.

G.Y: But was there arguing too back then?

D.G: Sure! Of course there was. Sometimes it was ideological and people would give each other and go, man, you're going to be split... Because there were people, especially SDSers, or people who were affiliated with SDS. People were MLers [Marxist-Leninists], and then there were the Maoists - there were people that were way into Mao. There were people from the Joe Hill Caucus versus Progressive Labor. Those two groups were super left. Yeah. One was a little more union-oriented than the other.

G.Y: How did solidarity emerge in the midst of arguing?

D.G: For a lot of the SDS people, it never worked. They were really self-righteous. "Our way is better than yours." It reminds me of the old *gung fu* movies. "My *gung fu* is better than yours." And that's what I would say. I would do that to them and they wouldn't understand what I was making fun of them for. But for the Central Committee meetings, usually it was up to the Central Committee itself. They would huddle among themselves and then come up with a decision on how to move. And then they'd just tell us how to move.

G.Y: So one last question. Do you remember when Martin Luther King was assassinated?

D.G: Absolutely.

G.Y: And where were you and how did that impact you?

D.G: I'm trying to remember what I was doing, but I'm pretty sure I was at work. Yeah, it's April '68. I was at work and I was a merchandise worker, which is the lowest level possible at the Joseph Magnin ~~W~~warehouse down by the wharf on Embarcadero. When the news came in... It was mostly white people, like older women were merchandise workers. And then there was a level of stock workers; I was aspiring to be a stock boy, and then there were warehousemen.

D.G: Warehouse men were mostly white, but there were a couple of people of color. There were hardly any blacks at all on this floor, and it's the lowest floor. Literally the bottom floor of the building, and there wasn't much of a reaction, there was a little bit of shock, but you know, there [weren't] a whole lot of black people and there weren't a whole lot of politically conscious people. That's the feeling that I got. I didn't really react to it until I got to a TV set when I left work. I went to the state extension, I had a extension class on Powell Street. So, when I got there, it was both on the radio and also on TV.

D.G: We're watching that. I thought there's going to be riots. I thought stuff was going to burn, because stuff burned in '65, Watts and all that. Ironically, it [1965] was my first trip to the Philippines, and I was

in Hong Kong, I think, when the burning started. I remember calling my dad and asking him what was happening in Oakland.

D.G: He didn't come with me on that trip. So it was both saddening and very angry. Really angry. People make parallels now. They say, you know, the hippie crazies in the '60s and '70s, they wanted to destroy the society, and just like these guys now in the extreme left, they want to destroy society. Again, it's a false equivalency. The people who are trying to destroy society right now, they're living a myth. It's completely fake and they're willing to kill for it. They perceive themselves as having lost. What have they lost? What they fear is, they fear people of color taking over. At the bottom of a lot of this stuff is race. (01:37:10)

[END TRANSCRIPT]