

June 2, 1969

Professor E. R. Hardwick, Chairman  
Committee on Budget and Interdepartmental  
Relations

Professor Colin Young, Chairman  
Committee on Educational Policy

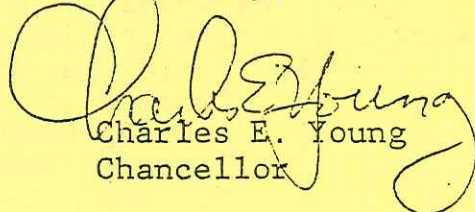
Re: Asian American Studies Center

A formal proposal for an Asian-American Studies Center has recently been submitted to you by Professors Huang and Ichioka, acting for the Interim Steering Committee. This is the third of the four ethnic studies centers referred to in my letter of March 24, a copy of which is attached. I re-emphasize my conviction that the early establishment of these centers is a matter of the highest priority and I hope you will give it your most urgent consideration.

For your information, this proposal has been carefully studied by a broadly representative group of interested faculty. Their support is indicated in the attached statement. This group was called together by Vice Chancellor Saxon in order to obtain a preliminary assessment of the quality of the proposal and of its potential base of faculty support. It has also received the unanimous endorsement of an informal group of faculty, student and community representatives.

I look forward to your early, and I hope, positive reports.

Sincerely,

  
Charles E. Young  
Chancellor

cc: Vice Chancellor David Saxon  
Professor Harry Kitano ✓  
Professor Philip Huang  
Professor Yuji Ichioka

Encl.



ASIAN AMERICAN STUDIES CENTER  
POLICY AND PROCEDURES MANUAL

(October 1977)

I. Center Principles and Objectives

A. The basic objectives of the Center were articulated most recently in May 1976. They have evolved from our perceptions of the needs of Asian American students and communities, and our role within the University. The ethnic studies centers at UCLA began in 1969. They resulted from the demands of Third World students and communities. This history makes the Centers unique amongst University departments and centers, and accounts for the special relationship and responsibility with both students and the Asian American community. Out of these beginnings and the subsequent years' experiences, have evolved two principal objectives. The objectives are neither immutable nor absolute. They are intended as guidelines to assist Center staff in directing our collective work.

B. Center Objectives

1. The primary, though not exclusive goal of the Center is to do research on Asian Americans; and,

2. To disseminate its results, as well as the results of research on Asian Americans generally, to students, community, and the population-at-large.

II. Organization - The Center seeks to involve faculty and students in the formulation of its policies and programs to the extent that they can and will accept responsibility for their decisions, and to the extent that they are affected by the decision. However, in recognition that the responsibility and accountability cannot be equally shared, the Center Director reserves the right of final review.

A. Staff - Staff are those who are appointed or hired on the authority of the Director, i.e., those with letters of appointment signed by the Director.

B. Work areas - The Center is subdivided for purposes of dividing work and responsibilities into six work areas:

1. Center Management
2. Curriculum
3. Reading Room
4. Resource Development and Publications
5. Research
6. Student/Community Projects

Each area, with the exception of Research, is headed by a Coordinator. The specific program of each area is determined annually through CC

PROPOSAL

FOR AN

ASIAN-AMERICAN STUDIES CENTER

Subject to revision  
Not for public release

## Contents

I.	Introduction	1
II.	Research	3
	The Current State of Asian-American Studies	3
	Some Areas for Future Research	5
	A Unified Asian-American History	8
III.	Library Resources	10
IV.	Curriculum	14
V.	Community	17
	Identification of Problems	17
	The Role of the Center	20
VI.	Appendices	22
	1. The Japanese American Research Project	22
	2. Some Suggested Asian-American Studies Courses	25
	3. Project to Prepare a Televised Course on Asian-American History	28
	4. The East-West Players, Inc.	30
	5. Castellar Tutorial Project	32
	6. List of Members on the Interim Steering Committee	34
	7. List of Interested UCLA Faculty	35
	8. Budget	37
	9. Organizational Structure of the Center	39

## I. Introduction

The younger generation of Asian-Americans, in the atmosphere of the racial crisis in this country, are beginning to speak out on long-standing grievances which any responsive university must seek to resolve. Like other minorities who have been victims of American racism, Asian-Americans are re-evaluating their position in society. They are asking: what does it mean to be an Asian in contemporary American society?

Universities, as they attempt to deal constructively with the problems of minority groups, cannot ignore the important Asian-American component. At UCLA in particular Asian-Americans form the largest minority on campus, and the University must respond to their legitimate needs and demands.

Very little is known about the Asian-Americans. Much has been written and said about the "success" of the "Orientals" in the 1950's and 1960's, in terms of their economic status. And there are many who would continue to dismiss the problems of the Asian-American minority by pointing to their material success. But the real experiences of the Asians in this country--of the century of oppression suffered at the hands of white American society, of the past and continuing difficulties of cultural and psychological adjustment--have received no serious attention. And few Americans are aware that many old and new immigrants remain completely isolated from the larger society, congregating to form pockets of poverty in the Asian-American communities. The fact is that most Americans remain completely ignorant of the history and problems of their compatriots of Asian-American stock. Even in such an area of heavy asian concentration as Los Angeles, many continue to see the Asian-Americans only through the veil of stereotypes.

The proposed Asian-American Studies Center will seek to remedy this appalling situation. The sections which follow describe in detail the general paucity of our academic, not to speak of public, knowledge about



Asian-Americans; some of the important topics awaiting serious scholarly investigation; the complete lack in our present curriculum of courses which meet the legitimate needs and demands of our Asian-American students; and some of the Asian community problems toward the solutions of which a research center might contribute. The Center will hopefully enrich the experience of the entire university by contributing to an understanding of the long neglected history, rich cultural heritage, and present position of Asian-Americans in our society.

## II. Research

### The Current State of Asian-American Studies

The diverse minority peoples that make up our nation have received little scholarly attention; the Asian-Americans particularly have too often been dismissed as "marginal" or "irrelevant" to the mainstream of American life and society.

Virtually no historical treatment worthy of note exists on any of the Asian-American groups. Those dealing with the Chinese generally fall into one of three categories: 1) popular accounts by white Americans who tend to paint a warped picture of tong wars, opium dens, prostitutes and hatchet men [e.g., Richard H. Dillon's The Hatchet Men; The Story of the Tong Wars in San Francisco's Chinatown]; 2) popular or semi-popular books by Chinese writers who tend to pay more attention to Nobel Prize winners, movie stars and other prominent personages than to the story of the majority of the Chinese in this country [e.g., Betty Lee Sung's Mountain of Gold: The Story of the Chinese in America and S. W. Kung's Chinese in American Life: Some Aspects of their History, Status, Problems and Contributions]; 3) the few academic studies by white American scholars who, handicapped by their inability to read or speak Chinese, have done little more than scratched the surface of the Chinese-American story [e.g., Gunther Barth's, Bitter Strength: A History of the Chinese in the United States, 1850-1870].

As for the Japanese in this country, the principal historical treatment to date remains Ichihashi Yamato's Japanese in America (1932) which is the work of an apologist and is incomplete and dated. The only work on Japanese emigration is a superficial ten-page article published by Yosaburo Yoshida

entitled "Sources and Causes of Japanese Emigration" in the Annals of the American Academy of Political and Social Science (September, 1909). There are other works which pertain to the Japanese, but only in another context-- Thomas A. Bailey's Theodore Roosevelt and the Japanese-American Crisis, for example, writes about the 1906 San Francisco school issue in the context of diplomatic history.

The vast bulk of the works about the Japanese is journalistic and/or apologetic. The Japanese-American Research Project (see Appendix I) at UCLA has made significant strides toward remedying this situation-- a more comprehensive and accurate history is now being written by Professor Robert A. Wilson of the Department of History. It will be an important beginning, and will hopefully stimulate in-depth monographic studies.

The Korean and Filipino experiences in this country remain totally unknown.

Sociological research on Asian-Americans presents a somewhat more gratifying picture. It is quite advanced in the area of Japanese-Americans, a state of affairs resulting from several factors: the injustices inflicted upon the Japanese-Americans during World War II brought about a good deal of interest on the part of scholars; a few Japanese-American scholars have turned a curious eye upon their brethren; some researchers have been interested in explaining differences between Japanese in Japan and white Americans, and in such comparisons Japanese-Americans play an important explanatory role; finally, successful Japanese-Americans have been instrumental in fostering social research. It should not be concluded from the foregoing, however, that we know all we need to know in the area of social research about Japanese-



Americans.

Sociological inquiry on the Chinese-Americans, on the other hand, is still in a rudimentary state. Some pioneering work has been done by Rose Hum Lee (The Chinese in the United States of America), but, as with all pioneering efforts, it raises more questions than it gives answers. In the case of the Korean and Filipino-Americans, no significant social research has yet been done.

#### Some Areas for Future Research

The study of Asian-Americans, like that of any significant minority group, might be approached from a great variety of perspectives. The first obvious area is simply a matter of straightening out and filling in the record. Accurate and truthful historical accounts of each of the separate groups would greatly improve the understanding by Asian-Americans of their own heritage and by Americans of their Asian compatriots. Taken as a whole, Asian-American history is an integral part of American labor, immigration and legal history. In addition, Asian-American history is a significant but neglected chapter in the history of American racism.

Another important area would be that of comparative research among the various Asian-American groups. The similarities and dissimilarities among these groups have yet to be explored systematically. Which similar and dissimilar cultural elements have made for a better or worse adaptation in American society?

Researchers might now also ask how the experience of mainland Asian-Americans differs from that of the Hawaiians. Asian-Americans are a tiny minority on the mainland; they are a majority in Hawaii. The social and

psychological consequences of these two different situations have yet to be analyzed.

Asian-Americans might also be compared with other minorities. The comparisons can be in terms of any number of questions. What are the similarities and dissimilarities in motivation for achievement, for example, between the Asian-Americans and other minorities? How has the relationship of Asian-Americans to the larger society differed from that of others? How do racial and ethnic groups perceive each other and how do their perceptions influence interaction between them?

Finally, comparative studies need not be restricted only to American society. The focus can be international. Comparative studies of the Chinese in the United States with those in Southeast Asia, or the Japanese here with those in South America are only two of the many interesting possibilities.

Asian-American Studies can also give greater understanding of modern Asian history. William Skinner's study, Chinese Society in Thailand, for example, reached the conclusion that traditional Chinese values greatly contributed to the success of the Chinese businessmen in Thailand. This finding has raised serious questions about one of the principal themes developed in recent American studies of modern Chinese history--that Confucian values and institutions obstructed the process of modernization in China. Similar insights into the general problems of modernization

in Asia and of the process of interaction between two different cultures should come out of a better understanding of the Asian-American experience.

Some observers have pointed to the disintegration of the hold of tradition upon successive generations of Asian-Americans. Take the Japanese case: how have the Sansei, the children of the Nisei, adapted themselves to the urban scene in which most of them live? Have they become even less "Japanese" than their parents? And, when the fourth generation reaches maturity (as some are doing in Hawaii), will they be indistinguishable, except for a few physical characteristics, from the majority of Americans?

One of the requirements of industrial society, the necessity for geographical mobility, works against the maintenance of family control over all members. It might be hypothesized that, as family control disintegrates, the pressure for nearly total assimilation would increase-- with a resultant loss of a rich subcultural heritage and with attendant psychological problems stemming from cultural marginality. Research is needed on the ways of preserving the Japanese, Chinese, Korean and Filipino cultural heritages, both because America will be the richer for it and because their erosion will be deleterious to the young.

Another related perspective from which research on Asian-Americans might be undertaken is that of mental health. Language and cultural barriers have prevented thorough investigations of mental health among these groups, especially the first generation immigrants. Even if such research confirms the allegedly low rate of mental illness among Asians in this country, the question still remains: might there not be other ways in which their continuing minority position has brought about psychological ill effects? The UCLA Japanese-American Research Project has found, for example, that many Nisei

are unsympathetic to the plight of the Negro. Himself a victim of prejudice, the Asian-American may yet evince prejudice. Careful research could discover whether such prejudice has been learned from the majority society; or whether the prejudice is a function of psychological damage resulting from the strain of successful or unsuccessful mobility. Better comprehension of these questions should have some practical effects-- for example, in enabling us to mount more successful campaigns to reduce prejudice.

#### A Unified Asian-American History

Finally, an approach which strikes us as especially promising is one which posits a unified Asian-American history. There are at least three major themes around which Asian-American history should be interpreted: Koreans, Japanese and Chinese, all members of the East Asian pale of civilization, shared much in common in the cultural baggage which they brought as immigrants; moreover, whether they were the contract Chinese "coolies" who first came to work the mines in California, or the Japanese laborers who came to work in the farms of California, the vast majority were laborers of one kind or another; and, upon their arrival on American soil, they were all subjected to white American racism which placed them in a single "color" group.

Such an approach also has particular relevance to the younger generation of Asian-Americans. The Japanese Sansei, like their young Chinese, Korean and Filipino counterparts, have by and large cast off the animosities their parents have had toward other Asian ethnic groups; many think of themselves more as Asian-Americans than as Chinese or Japanese-Americans. The very category --Asian-American-- is the creation of this younger generation. Researchers should now make every effort to respond to this search



among the Asian-American youth for a larger and more unifying identity.

Asian-American history, of course, cannot be treated in isolation. Rather, it must be put into the larger context of the history of the Pacific Coast States and of American immigration history in general. Nor should the Asian-American story be viewed without reference to the countries of their origin. As with other immigrants, Asian-Americans should first be treated as emigrants. We must first ask: who came, from where, why, when and how? Historical research on immigrants of European origin has been conducted along these lines, but the same approach has not yet been applied to the Asian-Americans. Finally, the story of emigration does not end with that of immigration. Throughout Asian-American history there have been continual contacts between the "old" and "new" world. Many Chinese-Americans contributed to the Revolution of 1911 in China-- some participated actively; others lent financial support. Many Japanese-Americans returned to Japan for education. Some remained to shape the history of their mother country; others returned to America (the Kibei), vastly changed from their exposure to Japan. These are but a few examples of the breadth of perspective into which the Asian-American story must be put.

#### Summary

There is a deplorable lack of serious research and accurate information on the Asian-Americans. We have indicated some of many exciting possibilities for research in this area--comparative minority studies, approaches from the larger perspectives of American and East Asian studies, and a unified Asian-American history. Substantial studies in these directions will demand of the researcher a combination of solid disciplinary competence with the necessary language tools. The Asian-American Studies Center, in cooperation with our Department of Oriental Languages and our faculty in Asian studies,

will aim to provide the resources for attracting and training such scholars to work in this long-neglected area.

### III. LIBRARY RESOURCES

#### Introduction

Any scholarly study of immigrant-ethnic groups must involve research conducted in the original languages. Without research on materials written by members of ethnic groups, studies will be superficial, incomplete and biased. This obvious and simple scholarly requirement has not been fulfilled in the majority of existing works on Asian-Americans.

This failure to use Asian language materials is usually attributed to the following reasons: 1) difficulties experienced by scholars and students in acquiring a working knowledge of the languages involved; 2) the paucity of expository literature originating from the ethnic groups; and 3) the scarcity of documentary sources revealing the life and experiences of the immigrants.

The first rationale hardly deserves comment. Nor are the latter two justifiable -- the so-called "silent masses", the immigrants, were in fact not silent. To take the Japanese example, Issei farmers expressed their thoughts and feelings in poems (haiku, senryu and shi), while Issei school-boys and storekeepers assiduously recorded their experiences in diaries and letters. Groups of Issei also published their own literary magazines which contain fiction, essays and poetry. The more articulate and educated, of course, freely expressed their views and opinions in books, the immigrant press and in personal memoirs. These materials span the full spectrum of the human drama and the gamut of human emotions; and they have yet to be explored.

The unsatisfactory state of Asian-American Studies, in other words, has stemmed, not from the paucity of sources, but rather from the

indifference of university libraries and ethnic communities toward collecting the necessary materials. At present no library in the United States has an adequate collection of materials on Asian-Americans. Some libraries of higher learning -- the University of Washington and the University of Hawaii, for example -- have in recent years begun to collect Japanese-American materials. But their efforts have been limited to their respective localities.

Unless this situation is corrected, scholars and students will have to continue to rely primarily upon such materials as "hate-literature", filiopietistic accounts and apologias. One of the most urgent tasks now is to build up an adequate library holding in the immigrant languages.

#### Japanese-Americans

For the past five years the Japanese American Research Project of UCLA has assembled a substantial collection of materials on Japanese Americans through purchases and donations. In addition, its staff members under its oral history project have tape-recorded the stories of more than three hundred Issei and Nisei. The Project's present collection includes, among other things, fairly complete files of five Japanese language newspapers (Ofu Nippo, June 1909 - December 1923; Rokki Jiho, January 1932 - December 1944; Nanka Jiho, January 1934 - December 1939; Sangyo Nippo, 1932 - 1943; and Doho, February 1938 - May 1942), five sets of diaries (101 volumes), books written by Issei (about 250 volumes), Relocation Center newspapers and periodicals, personal papers and memoirs, Japanese language school textbooks, Japanese Foreign Ministry archival materials relating to emigration to the United States (about 100 reels of microfilms), and microfilm copies of unpublished documentary sources (about 50 reels).



In its present state, however, the Project's collection still leaves much to be desired. On the one hand, the collection has yet to be systematically catalogued and correlated, and some of the more important sources should be translated to aid those who are not equipped to handle Japanese. On the other hand, because this collection is by no means complete, further efforts should be made to make it the Japanese-American library holding in America. The Asian-American Studies Center at UCLA can continue and expand the work already undertaken by the Japanese-American Research Project.

#### Chinese, Filipino and Korean-Americans

Whereas UCLA now has no doubt the best collection of materials on the Japanese in America, it has virtually nothing to speak of when it comes to the Chinese, Filipinos and Koreans. Other major libraries, such as Stanford University's Hoover Library, have already begun to collect materials in this area. Many materials are available on Chinese-Americans -- the Chinese Historical Society, based in San Francisco, has a rich collection of Chinese newspapers, association records, bibliographical files and clan records, etc., most of which remain unorganized. The proposed Center might supply the necessary funding for acquiring duplicates and films of these materials and for cataloguing them for eventual use by scholars. And every effort should be made to locate and acquire written records of the Filipino and Korean immigrants. An oral history project, similar to that conducted by the Japanese-American Research Project, might be undertaken for the Chinese, Filipino and Korean groups. Microfilm copies of unpublished dissertations and theses relating to these groups might also be acquired.

#### English Sources and Other Materials

UCLA's library system does have a fairly good collection of English

language materials which bear on this field. But they are scattered throughout the university library system -- in the Research Library, Special Collections and the Powell Undergraduate Library. One project might be to develop a central catalogue for these materials. Finally, a collection of films, comic strips and other kinds of mass cultural media which deal with Asian-Americans might be developed for systematic study of sterotypical notions held by White Americans about Asian-Americans.

Summary

By building upon the present collection on Japanese Americans, UCLA should be able to develop, with relatively little pain and cost, the strongest collection in the country on Asian-Americans. Such a collection would be a necessary foundation toward creating a first-rate Asian-American Studies Center at UCLA.

#### IV Curriculum

The Asian-American represents the largest ethnic minority in the university community (approximately 1700), and some 240,000 Asian-Americans live in the Los Angeles area. Yet UCLA offers virtually no undergraduate and graduate instruction relevant to the ethnic needs of Asian-Americans.

The interest in Asian-American studies is widespread among the new generation of Asian-American students. Student interest in CSES 103, the experimental course on the Oriental in America, has been impressive. There are 160 students officially enrolled (and approximately 40 auditors), 95% of whom are Asian-Americans. A recent (student conducted) survey of the students in this course indicates that a great majority would be interested in taking more courses on the Asian-American. To the question of whether they would be interested in possible courses on the subject in the Anthropology, History, Sociology, Political Science and Psychology Departments, 81% of the students replied in the affirmative. Many of the students (62.7%) believed that it would "be relevant to establish a major in ethnic studies with an emphasis on Asian-American studies."

The only course in this area at present is the experimental course just mentioned. As an introductory survey, it has been able to deal only superficially with a wide range of questions. It offers, for example, only two cursory lectures on the history of the Asian in America. And it can give only passing attention to self-identity of the Asian in a white American society.

Outside of the experimental course, there is nothing. A recent survey (again conducted by students) of sixteen department chairmen and forty-six professors shows conclusively the absence of adequate attention to this area.

One department chairman responded in these terms:

I must confess some astonishment at receiving your questionnaire. As you perhaps know, Oriental-Americans on the average out-score and out-achieve any other racial group including the so-called Caucasian. It is also my impression that such indices as crime statistics would indicate that Japanese-Americans and Chinese-Americans are, on the average, better behaved than the average of the total population. In other words, I think our evaluation of the Oriental-American is really quite honest. The University has never had to go out of its way for Oriental-Americans for the very simple reason that they are a very superior group!

This gentleman would preserve the present state of ignorance about Asian-Americans, because "Orientals" are so "superior" that they do not merit serious study.

This same survey shows that the maximum time being devoted to the Asian-American in any course is only twenty minutes to one lecture hour. Sociology 124 (Ethnic and Status Groups) illustrates this point. According to the University General Catalogue, this course is designed to study the "characteristics of the 'visible' ethnic groups, e.g., Japanese, Mexican and Negro; their organization, acculturation and differentiation. The development, operation and effects of selective immigration and population mobility. The status of the chief minorities in the continental U.S., with comparative materials drawn from Jamaica, Hawaii and other areas." Yet, only one half lecture hour is devoted to the discussion of Asian-American groups!

Thus one of the important functions of the Asian-American Studies Center will be to encourage departments to pay greater attention to the Asian-American in existing courses and to establish new courses on the history, sociology, psychology and culture of the Asian-American (see



Appendix II for possible courses with brief descriptions and Appendix III,  
Project to Prepare a Televised Course on Asian-American History.

## V. Community

We cannot speak of the Asian-American community. To do so is to employ a misnomer; there are many small communities scattered throughout the Los Angeles area. Contrary to popular belief, these Asian-American communities have many problems. Concrete solutions to them often lie beyond the reach of the university, but the university can render its service in the form of ideas and ideals.

### Identification of Certain Outstanding Problems

Given the nature of this proposal, it is neither possible nor necessary to give an exhaustive list of problems in the Asian-American communities. The following is a brief description of some outstanding problem areas which await further investigation.

#### Old and More Recent Immigrants

The Asian-American has been the most conspicuous of immigrants. His appearance is as distinctive as his cultural heritage in its outward expression of language and customs. For years he withdrew into himself, either unwilling to sacrifice ancient traditions or unable to make the necessary adaptations. To himself, many an Asian-American immigrant is Asian first and American only incidentally; most other Americans view him in that order as well. He often remains a stranger-- a non-Americanized individual with a transient psychology, whether he is a transient or not.

Many of these immigrants live in economic, social and cultural isolation. A survey during the summer of 1968 in the Little Tokyo area of Los Angeles shows that most of the Issei (first-generation Japanese-American) live in one-room apartments with poor facilities. Sixty-five percent of them do not have hot water in their rooms; and 67 percent do not have private

toilets. The degree of social and cultural exclusion is suggested by the statistic that 76 percent of them have not become citizens of this country. And yet three-quarters of them have lived in this area for over 40 years! The oldsters in Chinatown have fared no better than their counterparts in Little Tokyo.

Newly-arrived immigrants are a special problem group. 2,750 immigrants from Japan came to Los Angeles between 1960 and 1968. The incidence of individual and family problems among this group is known to be considerably higher than that found among other Japanese in this country. In the case of the Chinese, there has been a tremendous increase in the rate of immigration in recent years, since the elimination of the immigration quota system. In Los Angeles alone, Chinese immigrants have been arriving at the rate of 200 to 300 per month. All these new immigrants must confront the difficulties of learning the language, customs and life-style of a new country. And for many of them initial frustrations lead to a downward spiral of poverty and alienation.

#### Employment and Occupational Patterns

Many Asian immigrants do succeed in obtaining work. However, the range of occupations available to them is limited. Most of these immigrants are concentrated in agriculture, food processing and preparation, laundering and garment work, gardening and nursery. Many work under appalling conditions--lacking the necessary linguistic proficiency and knowledge of labor regulations, few have availed themselves of organized protection. In Chinatown, for example, only 7% of the workers have ever been members of a labor union, and only 9% receive social security benefits. The case of the overworked and underpaid, and therefore surly Chinatown waiter is well-known.

And too many young Asian-Americans remain confined to the occupations of their fathers and grandfathers. Some are able to expand their search for life-time work into other endeavors, such as engineering and medicine. But even those who have pursued careers in the larger community have largely limited themselves to selected occupations. There is a conspicuous absence of Asian-Americans in, for example, the theater arts, top management and administrative positions, the communication media and the legal profession. There is no Asian-American political figure of note outside of Hawaii (excepting perhaps the up and coming Samuel Ichi'ei Hayakawa).

#### Unemployment and Underemployment

Systematic investigation may well reveal a very high rate of unemployment in the Asian-American communities. For some of these immigrants the problem may be one of lack of skills; for others it may be a lack of basic proficiency in spoken and written English.

Underemployment, we suspect, is also prevalent. Those who frequent Chinese restaurants may have had the experience of encountering a waiter who had been a doctor or a scholar in his homeland.

#### Crime and Delinquency

Many people marvel at the apparent low rate of crime and delinquency in Asian-American communities. We suspect, however, that here available statistics do not tell all. Considerations of family and community solidarity are strong pressures on individuals to keep their dirty linen concealed from the outside world. More thorough investigation by ethnic researchers may well present a very different picture.

Moreover, there is evidence to suggest that crime and delinquency rates have risen substantially in recent years. A recent review of youths



arrested for narcotics violations in the Gardena area shows that 28% were Gardena High School students of Japanese descent. Our own observations tell us that the use of stimulants and depressants is very common among high school and college age Asian-Americans.

#### Physical and Mental Health

There is little reliable information on general health conditions in the Asian-American communities. The foregoing discussions suggest the presence of serious problems of public health. And we know, for example, that rates of mental illness among the Chinese immigrants are the highest per-capita of any ethnic group. The stresses and strains of adapting to an alien environment have no doubt contributed to this situation.

These problems are greatly aggravated by the fact that few Asian-Americans have availed themselves of public health services. A survey of Issei in Little Tokyo shows that only 24% use Medicare, and 7% Medi-Cal, though many more are eligible. In Chinatown, similarly, only 22% of a randomly selected sample of 193 were found to have used the services of public health agencies. Some 30% did not even know of the existence of such agencies.

#### The Role of the Center

As a research unit, the Center can play a decisive role in helping to identify specific problems in Asian-American communities. We are proposing in this connection a regular undergraduate and/or graduate seminar for action-oriented research in these communities (see Appendix II). And we plan to work closely with community organizations dealing with these problems, such as the Council of Oriental Organizations and the Oriental Service Center, to give only two examples.

Long term solutions call for education and training. Here the Center, as well as the larger University, can contribute significantly. Specifically, we hope to continue to sponsor and support the Castellar(Elementary School) Tutorial Project (see Appendix V) -- our students are now planning to expand the scope of their activities to include Asians of all ages. While helping to alleviate a pressing community problem, the students have gained invaluable educational experiences. Other like projects will be sponsored and supported by the Center. We also hope to initiate workshops and courses via University Extension, and sponsor cultural events (see Appendix IV, East-West Players, Inc.) and colloquia which would include members from the communities. We plan to establish fellowships for students in Asian-American Studies to encourage research and to train persons qualified to deal with community problems. Finally, we urge the University to institute special scholarships to draw young Asian-Americans into those fields in which Asians have been under-represented--e.g., performing arts, law, graduate training in the humanities, social sciences, business and public administration.

All of the programs proposed above share one common aim: to promote greater understanding and interaction between Asian-Americans and the larger society.

Appendix VI: List of Members on Interim Steering Committee

- |                    |   |                                  |
|--------------------|---|----------------------------------|
| Executive Chairman | - | Suzi Wong, student               |
| Interim Director   | - | Dr. Harry Kitano, Social Welfare |
| Faculty Members    | - | Yung-Ping Chen, Economics Dept.  |
|                    |   | Phillip C. Huang, History Dept.  |
|                    |   | Mitsuru Kataoka, Art Dept.       |
|                    |   | Theodore Saloutos, History Dept. |
| Student Members    | - | Laura Ho                         |
|                    |   | Carol Hatanaka                   |
|                    |   | Eddie Wong                       |
|                    |   | Carol Mochizuki                  |
|                    |   | Dennis Ogawa                     |
|                    |   | Colin Watanabe                   |
|                    |   | Patrick Wu                       |
|                    |   | Morgan Chu                       |
| Community Members  | - | James Wong                       |
|                    |   | Helen Brown                      |
|                    |   | Alan Kumamoto                    |
|                    |   | Joe Grant Masaoka                |

Appendix VII. List of Interested UCLA Faculty

Questionnaires were sent to 81 faculty members on this campus inquiring as to their interests in teaching, research or community programs related to Asian-Americans. The following indicated an active interest:

Hans Baerwald	Political Science
✓ Ben Befu	Oriental Languages
✓ Yung-ping Chen	Economics
Stanley Coben	History
Robert Dallek	History
David Farquhar	History
Norma J. Feshbach	Education
Tom Hines	History
✓ Philip Huang	History
Yuji Ichioka	Oriental Languages
Richard Kalish	Public Health
✓ Mitsuru Kataoka	Art
✓ Harry Kitano	Social Welfare
Murray J. Leaf	Anthropology
Gene Levine	Sociology
Albert Mehrabian	Psychology
✓ Charles Nakamura	Psychology
Gary Nash	History
Theodore Saloutos	History
Alex Saxton	History
David O. Sears	Psychology
Melvin Seeman	Sociology
✓ Ron Takaki	History
Robert Wilson	History

Most Asian-American faculty on this campus were not included in the above survey. Many of them have attended meetings for the planning of the Center and indicated their enthusiastic support for it. A list of these faculty follows:

Masanao Aoki	Engineering
Ensho Ashikaga	Oriental Lang.
Akio Arakawa	Meteorology
Takahashi Hoshizaki	Anatomy
David Imagawa	Anatomy
Marvin Ito	Harbor General Hosp.
Reynold Kagiwada	Physics
Koichi Kawana	Art
✓ Rokuro Muki	Engineering
Charles Nakamura	Psychology
Gen Niwayama	Pathology
Ken Nobe	Engineering
Kanji Ono	Engineering
✓ Yoshiyuki Sakawa	Engineering
Takeo Susuki	Geology



George Takahashi	Oriental Lang.
Michael Yoshino	Business Administration
Mitsuru Yuge	Music
C.C. Chang	Mathematics
Potter Chang	Public Health
Jowett Chao	Zoology
Chih-yung Chien	Physics
Chieh Chu	Engineering
Stanley B. Dong	Engineering
S.T. Hu	Mathematics
William Hu	Engineering
Chung-liang Huang	Dance
Dah-teng Jeng	Engineering
Kan Lao	Oriental Lang.
Che-hwei Lin	Oriental Lang.
Tung-hua Lin	Engineering
Chuan-sheng Liu	Physics
Chung-yen Liu	Engineering
Henry C.K. Liu	Arch. and Urb. Planning
Tsun Lui	Music
Man-hing Mok	Oriental Lang.
Kuo-yi Pao	Oriental Lang.
Che Su	Pharmacology
Ted Tan	Physics
T.F. Tao	Engineering
Kenneth Tom	Campus Comp. Network
Chi-chen Wang	Oriental Lang.
Paul Wang	Engineering
Alfred Wong	Physics
Kung Yao	Engineering
Cavour W. Yeh	Engineering

Appendix IX: Organizational Structure of the Center

Director	to be responsible for the overall administration of the Center.
Assistant Director	to assist the Director, to direct community relations, and to raise funds.
Research and Student Coordinator	to counsel students and direct research
Librarian	to make acquisitions and compile bibliographies
Steering Committee	to determine center policy, and review the projects and operations of the Center

Appendix VIII: Budget

Staff

Director (1/2 time)	\$10,000
Assistant Director	15,000
Research-Student Coordinator	12,000
Administrative Assistant	10,000
Secretary	7,000
Other Staff, as needed	20,000
sub total	<u>74,000</u>

Research

1. Faculty grants	
a. 3 full-time, one year @ \$10,000 each	\$30,000
b. Summer salary supplement, 5 @ \$1,200	6,000
2. Student fellowships	
a. 8 graduate fellowships, @ \$3,000	24,000
b. 8 research assistantships, @ \$3,000	24,000
c. 12 undergraduate summer research grants, @ \$500 each	6,000
sub total	<u>90,000</u>

Library

Librarian	\$15,000
Acquisitions	50,000
sub total	<u>65,000</u>

Community Action

Tutorial and similar student projects	\$40,000
Support of action-oriented research	20,000
Newsletter, monthly	3,000
Adult education	15,000
Cultural programs	20,000
sub total	<u>98,000</u>

Visiting Scholars and Speakers

Scholars 3 @ \$15,000	\$45,000
Speakers, 5 @ \$1,000	5,000
sub total	<u>50,000</u>

Colloquia

\$20,000

Video-tape project

\$60,000

---

Grand total \$457,000



Appendix IX: Organizational Structure of the Center

Director	to be responsible for the overall administration of the Center.
Assistant Director	to assist the Director, to direct community relations, and to raise funds.
Research and Student Coordinator	to counsel students and direct research
Librarian	to make acquisitions and compile bibliographies
Steering Committee	to determine center policy, and review the projects and operations of the Center

This proposal was prepared by:

Co-Chairmen: Philip Huang,  
History Dept.

Yuji Ichioka,  
Oriental Languages

Professors Yung-ping Chen,  
Economics Dept.

Gene Levine,  
Sociology Dept.

Students Neil Chan  
Laura Ho  
Stewart Kwoh  
Mike Murase  
Yasuo Sakata  
Colin Watanabe

Typist Elsie Uyematsu, with the help of  
Carol Mochizuki

The following persons contributed one or more paragraphs:

Professors : Larry Kincaid,  
History Dept.

John Modell,  
Japanese American Project

Stanford Lyman,  
Sociology Dept., U. of Nevada

Alex Saxton,  
History Dept.

Ron Takaki,  
History Dept.

Robert Wilson,  
History Dept.