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 ASIAN AMERICAN STUDIES CENTER
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CROSS CURRENTS

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CROSS CURRENTS, the newsmagazine of the Asian American Studies Center, is printed to keep readers abreast of current development in Center programs as well as to announce new ones. Articles concerning programs not sponsored by the Center but in the province of Asian American Studies, UCLA student programs, and university issues of relevance to Asian Pacific Americans will also be featured. All editorials represent the opinions of the writer and do not reflect the consolidated view of the Center staff, unless otherwise noted. Articles and letters from readers will be considered, subject to editing. The staff welcomes suggestions and criticisms. Please submit written materials and inquiries to Cross Currents, Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024. Permission to reprint articles can be obtained by calling (213) 825-1006.

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PHILIPPINE VICTORY:

FOR WHOM?

By August Espiritu

February 22-25 marked three days in the awakening of the Filipino people's consciousness, and in the struggle of Third World Peoples, most especially the Filipino American communities. It was not the roles played by certain individuals (Marcos, Aquino, Ramos, Enrile, and U.S. government officials) which made the events of those three days so important, but rather the participation of the Filipino people in mass protests against the 20-year old Marcos regime. This spontaneous and courageous action of the people---the urban poor, the workers, the students and teachers, and certain members of the Church--in defending their rights, in demanding change, in actually risking their lives to effect change-- is what is to be most celebrated from the developments in Manila. In the process of their struggle they advanced in consciousness. In risking their lives for justice and for change, they made the Marcos dictatorship, seemingly monolithic and invincible, crumble and take flight.

It was the support of the people throughout the whole election period as well as their participation in rallies, demonstrations, and boycotts, that provided the substance for Corazon Aquino's rise to

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power. The converse of this is a sobering thought for Aquino and the other more ambitious and self-interested politicians in the Philippines: the same People Power which delivered them to power can again organize to tear them from their positions, if they fail to substantively change the conditions of the masses. But who are the Pilipino "masses" and what are their conditions?

The most conspicuous problem of the Philippines, and one which aptly describes the condition of three-fourths of the Pilipino population, is POVERTY. The poor can be divided into the urban and the rural poor. The urban poor consist of factory workers, teachers, the unemployed, and the underemployed. (Unemployment is estimated at 50%, but widespread underemployment exists). Also the slum dwellers, whom one inescapably meets in Manila, consisted (as of 1979) 1/3 of the city's population.

The rural poor on the other hand are composed of mostly landless workers (share tenants) or peasants (small landowners) who can barely subsist upon what they produce, either because of the high exactions of rent (by the landlord) or, as in the small landowners' case, the backwardness of their farm implements and methods. The latter's needs, which have not been substantially addressed by Philippine governments both past and present, have resulted in low productivity and the creation of conditions for indebtedness and consequent land dispossession.

Some of the other indicators of the deteriorated state of the Philippine situation are reflected in the 26 to 28 billion dollar debt which the country faces, the fifth largest in the world. There is a likelihood that further hardships will be imposed upon the Pilipino people by the "stringency measures" of the International Monetary Fund (IMF). This organization (controlled by Americans representing US business interests) "certifies" or gives "credit" to debtor countries. This, in turn, gives the go ahead signal for international banking (lending) institutions to continue providing loans to the Philippine government and to private financial and industrial interests within the country.

Certain conditions must be met by the debtor nations before the credit is released. These include wage controls (further cuts on the already meager salaries of Pilipino workers), the encouragement of foreign investments, devaluations of the Philippine peso, and "free trade". These policies have without interruption been applied in the Philippines since the passage of the Payne-Aldrich Act in 1909 under American rule. They are complex mechanisms which need to be scrutinized for the actual effects they have upon the economy, and consequently, upon the well being of the people.

These mechanisms have provided for the undue influence of the United States and other nations, as expressed through their multinational corporation (MNC's), on the economic and political affairs of the country, and have been major stumbling blocks in the industrialization attempts of the Philippines. Foreign corporations exploit the labor of Pilipinos for meager wages, use the financial and natural resources of the country, and take their profits back to their own countries. Thus, foreign-dominated economic production in the Philippines is in fact detrimental to the Pilipino people itself. Their needs are unimportant to these corporations: what matters most of all to them is PROFIT, and to this end, the concerns of Pilipino workers, peasants, and employees, remain a factor of consideration only to keep the "cheap labor" supply constant and the profits flowing.

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Thus, the conditions of work in some areas designated EPZ's or Export Processing Zones, where MNC's enjoy various tax protections and privileges, are so dangerous to the workers' health and so appalling that they equal, if not surpass, the industrial exploitation in this country in the late 19th century. Corporations like Dole and Del Monte on the other hand, have acquired large landholdings in Mindanao, and in the process, displaced numerous farmers from their lands, their sole means of livelihood. These processes of exploitation, land dispossession, the wasting of the natural resources of the country, and the destruction of the environment, continue unabated up to the present, causing further misery to the Pilipino people.

As of late 1983, the Philippines declared itself unable to pay its huge external debts. Not being able to pay its debts, it couldn't afford to pay for the further growth of the economy, which was financed by external loans to start with. (This, by the way, is what is increasingly happening to the US economy). Thus in 1984, the Gross National Product fell by 5%, and in 1985 by 4%. The economy is functioning at only 30% of its capacity. A more revealing statistic is the GNP/per capita (year) of the country which has declined to 625 dollars. Yet, with almost 3/4 of the people living in poverty, it is not hard to conceive that this income average is much higher than what the vast majority of Pilipino workers are earning, with the incomes of the elites boosting up the figure.

Thus, with all these signs of deterioration, it is not surprising that the people would march on the streets to demand change. The Pilipinos would not just risk their lives against tanks for the mere protection of the ballot, and for a little fairness in political structures which throughout the course of Philippine history have been mock shows between the elites. The suffering of the Pilipino people and their desire for deep, structural changes, I believe, are the basis for this "People Power Revolution."

The people's efforts, support, participation and their sacrifices have given legitimacy to Cory Aquino's accession to power. Yet, where are the "people's" representatives in the current government? Where are the representatives of the factory workers, the tremendously large peasant groups, the teachers, the slum dwellers? Where are the voices of the poor and the poorest 70% of the country? Who will speak for their "interests"? Indeed, most of the members of the cabinet including Aquino herself are from the elite of the Philippines. One is prodded to ask the question as to whether this new government is a mere transition between the political "Ins" (who are now Aquino and her government, and her personal and regional interests) and "Outs" (now Marcos, his government, and family, regional interests)? It remains to be seen whether her policies will truly be any different from her predecessors (including Marcos) and how committed she is to the "people." But already the absence of any representation for the poorer (the majority) segments of society is a negative factor in her government.

Can Aquino really escape the regionalism, nepotism, patronage system and favoritism, which have so characterized the Philippine political system(s) and are imbedded in the structure of government? Indeed, a change of hands from Marcos cronies to Aquino supporters does not fundamentally constitute "change" nor guarantee the reduction of corruption.

With respect to the American role in the Philippines, it must have become apparent to many Pilipinos and Pilipino Americans that the United

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States is not the Great benefactor which it has claimed to be. The US is, above all, concerned with its interests in the region, interests which do not coincide but in fact conflict with the Pilipinos' attempts for self-determination, national sovereignty, and true democracy. Furthermore, the attitude of the United States government (and the huge corporations which influence it and whose interests it represents) towards Pilipinos in the Philippines is, in certain essential respects, no different from its relationship with Pilipino Americans. Pilipinos only have to examine their history of discrimination in this country to understand this.

Lastly, contrary to media coverage, the New People's Army (the military wing of the Communist Party of the Philippines), will not relinquish its arms. Because of the tremendously depressed conditions in the country, the structural weaknesses of its economy, as well as the potent social (class) relationships, the NPA will most likely continue to grow even during Corazon Aquino's presidency. A United States government study predicted that if economic conditions and the state of the Philippine military remained the same, the NPA would be in a position to create a stalemate against government forces within 3 or 4 years. I believe, in the absence of any real representative government in the Philippines, that this remains a valid prediction. What this means for us here in the US, not only for Pilipinos, is the need to begin organizing to prevent any kind of US direct military intervention. This is an exceptional possibility considering US troops are already stationed in the country, the militarist inclinations of the current US government, and the Red Scare hysteria within this country.

These are only some of the questions that remain to be answered in the current political situation in the Philippines. The complexity of these problems, the burning needs of the people, and the fact that this government represents (at least in terms of the people who are actually "running the show") a small percentage of the Pilipinos (namely, the ruling elites), will keep the Philippine issue a volatile one.

The events in the Philippines have had a profound impact on the world situation. South Korean opposition leaders for one have stepped up their demands for an end to the authoritarian regime of Chun Doo Hwan, while Chileans have found further expression for their struggle against Augusto Pinochet. Even Ronald Reagan has been forced to reevaluate some of his policies towards dictatorships around the world.

Indeed, these events demonstrate the similarities existing within the realities of different countries. The Philippine situation is a part of Third World peoples' struggles to change the conditions of their lives as well as to make political and economic structures serve their needs. This struggle invariably involves a conflict between the dominant ruling classes, usually a minority of the society who control access to the politico-economic structures, and a movement of "liberation" against the ruling elites of each country and the foreign powers and institutions which seek to maintain the status quo for their economic, political, and military interests.

Thus, understanding the Pilipino people's attempts at change should not be looked at in isolation, but related to the similar conditions which exist elsewhere--in Nicaragua, El Salvador, Chile, South Korea, and South Africa. This includes the struggle of Native Americans, Blacks, Chicanos, Asians and other groups, domestically. The Pilipino community here, should be mobilizing to neutralize US intervention if or when that time arises in the Philippines or elsewhere in the world. The time to act is NOW.

what's new!*By Wonkoo Chang*

Being a history major, I am interested in the history, traditions, and struggles of the different ethnic groups in the United States. I knew from friends that a class was being designed to address these struggles, and this class would someday be a requirement for all entering freshmen to UCLA. Thus, when I read in the Daily Bruin that a new ethnic studies class, Social Science 20, would be offered in Winter Quarter, I jumped at the chance and signed up. According to the ad in the Daily Bruin, the class would focus on the histories, traditions, literature, etc. of these ethnic groups: Asian Americans, Afro-Americans, Native Americans, and Chicano-Latino Americans. It was going to be taught by 20 different professors.

However, because I have some background in ethnic studies, Asian American studies and more specifically Korean American studies, I had a great deal of skepticism about the format of this class. From the beginning, I realized there was concern in regards combining four ethnic groups into one class. There was the possibility that the class would haphazardly cover these groups due to the lack of time. Also, there was a chance that this class would approach minorities like they were all the same. Their unique and distinct traditions and history of struggle had no differences and were so insignificant that they could be combined into a single class.

Up to a point, these fears came true. This was most evident when we covered ethnic literature and music. The history of Asian American literature was covered in 35 minutes when I know that even in a quarter we barely touched on Korean American literature in the Korean American experience class. The Afro American music section was given little more than 10 minutes because the other three ethnic music discussions took more time than they were suppose to. These kinds of discrepancies made me very skeptical about the results of this class.

However, when I look back at the spirit and the purpose of the whole class, it made me think twice about my skepticism and criticisms. I believed the purpose of this class was to give a "little" taste to the students. To show that these ethnic groups have a history and tradition that is unique and different from the mainstream Western culture of America. These cultures even in the face of oppression had the strength and spirit to fight and resist, and clearly identify their own communities. The aspect of "taste", no matter how much was the most important aspect of this class. Because even though it was limited, I learned much more than I had known prior to this class.

It was true that in appearance, this class looked like it was trying to "mesh" all four ethnic minorities together. It's true that this class does not satisfy the expectation of gaining full knowledge of any ethnic group, let alone all four. However, what

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SIPA: "kickin' stronger than ever...."

SIPA, Search to Involve Pilipino Americans, recently has revived itself from a four year hiatus to become a fully serviced community organization with funding, professional staff, and its own facility.

SIPA is a non-profit community service organization that focuses on the needs and concerns of the youth and was founded in 1972 as a Community Based Organization (CBO). Since then SIPA has moved from one place to another and has never established a permanent facility. Originally, SIPA was situated at a house behind the current Filipino American Community Center (FACLA) on Temple St.. SIPA was also housed in the Filipino Alumni Association building, then at Union and Beverly, until it moved to a house at 3rd St. and Union. And at one time SIPA was housed at a store front at the corner of Dillon and Beverly.



SIPA'S new home, 2408 West Temple Street.

After recovering from its break in 1982, SIPA expanded its services and activities to include tutoring and academic counseling with the help of the UCLA Pilipino Recruitment and Enrichment Project (PREP) and moved in to share space with Central City Action Committee at Sunset and Glendale in Echo Park. With public and private support, SIPA has recently settled in to its own facility in the heart of Nayong Pilipinas, Philippine Town, to a modest building, renovated through help of volunteers and students from UCLA, USC and other colleges. The building houses SIPA's administrative office and includes a conference room and space for sports, tutoring, and counseling.

Since 1983, SIPA has received funds from the County of Los Angeles and has been recognized and admitted as a member agency of United Way. It has also expanded its private donations base from such



SEARCH
TO INVOLVE
PILIPINO
AMERICANS

By Bernie La Forteza



SIPA members preparing for cultural presentation.

foundations as the United Presbyterian Church Synod of Hawaii and through private donations that were collected at last year's Fundraising Luau. SIPA is currently staffed with Liza Javier as the executive director, Edwin Batongbacal and Isaias Paja as program counselors and Jennie Betito as the full-time secretary. In addition, SIPA also admitted new members to its board of directors.



Rare picture of SIPA staffer, Isaias Paja, without a smile.

Currently, SIPA services the needs of the youth by providing service in bicultural/bilingual counseling, educational assistance, job development and placement, substance abuse prevention, cultural enrichment, and sports and recreation. Recent activities have included renovating the SIPA house, graffiti clean up at the Filipina Plaza in Nayong Pilipinas and competing in UCLA PREP's basketball and volleyball tournament.

Although it may appear that SIPA is well on its way to finally settle into a permanent site, soon SIPA will once again move to another location as its current neighborhood will under go redevelopment. But with renewed spirit and interest among the community, SIPA will continue to forge on and find a suitable facility. Ultimately, SIPA hopes to reach its goal of further expanding its services and attain its dream of someday acquiring capital funds to purchase its very own center that will include an arts and crafts center, meeting rooms and athletic facilities.

UCLA ASIAN COALITION

Presents

By Rani Do

THE 3 C'S: CAREER, COMMUNITY & CONSCIOUSNESS

For a number of years now, Asian Pacific Americans have been trying to deal with the myriad of answers to the question of "What does it mean to be an Asian American?" Many of those answers originated during the late sixties and appear to be outdated. In fact, we are now past the midpoint of the eighties and the nineties are rapidly drawing near -- some twenty years have passed! Therefore, because there is a need to discuss the changing direction of the Asian Pacific American community, the UCLA Asian Coalition and the Student/Community Projects unit of the UCLA Asian American Studies Center sponsored an Asian Pacific Student Conference which was held at UCLA during the weekend of Friday, May 2 through Sunday, May 4.

In the past years, Asian Pacific Americans responded to social, political and economic discrimination by establishing programs such as Asian American Studies and founding organizations such as the UCLA Asian Coalition. Despite misportrayals of Asian Pacifics as being the "model minority," it was evident that many issues still needed to be addressed. The growing numbers of Asian Pacific Americans and immigrants have raised certain questions and concerns which were explored. Questions surrounding career and community involvement, women's issues, and political strategies was discussed. The dilemma of integrating a career with community involvement is evident by the number of graduates seeking professional careers as opposed to community activism. This is not to say that everyone is only seeking careers but the trend of community in the sixties involvement has changed for the eighties.

The theme of the conference was, THE THREE C'S: CAREER, COMMUNITY AND CONSCIOUSNESS. The focus was: to define the Asian Pacific's roles and responsibilities as students and as future leaders to their communities and how to integrate that role into their lives while pursuing a career; to define a national action agenda on the critical issues and problems facing Asian Pacific people in the United States; to bring together undergraduate and graduate students, academicians, professionals and community activists from the UCLA campus and from other parts of the nation to share perspectives and resources pertaining to today's Asian Pacific Americans.

The conference was the first of its kind in over ten years. The structure, was different because one of Asian Coalition's goals was INNOVATION. There were a few keynote speakers and skits used to present topics in addition to other creative devices. Input was solicited by way of "Opinion Sessions" in which attendees participated in small groups to discuss specific concepts and then in the general session, the "Consensus Building Session," everyone reported

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opinions to other attendees as a whole. In this last session, majority and minority opinions were formulated.

The results and resolutions of the conference will be reported in detail in the next issue of Cross Currents.

The conference was the climatic overture of a month long Asian Pacific Month at UCLA. There were talent nights, food fairs, film festivals, forums on critical issues and cultural nights.

APSU ON THE MOVE!

By Karen Umemoto

Three hundred students from over 35 campus organizations gathered at the 8th annual west coast Asian Pacific Student Union (APSU) conference held on March 8, 1986 at San Francisco State University. Keynote speakers Wilma Chan, Michael Omi, Antonio De Castro, and a student from Stanford University addressed the theme, "Awareness and Action: Building the Asian Pacific Student Movement." Workshops centered on topics which included: identity, labor, immigration, student organizing, educational rights, and the situation in the Philippines.

A resolution was passed to support the efforts to maintain an accessible and relevant education for Asian Pacific American students. An Educational Rights Task Force of APSU was established to organize efforts to oppose the new 1988 CSU requirement hikes, cutbacks in community colleges, and elimination of Pilipinos from UC affirmative action, among other issues.

Since the conference, the APSU Educational Rights Task Force and the Southern California APSU Regional have met to discuss future plans and to elect coordinating Southern California representatives to the statewide coordinating committee. Future plans include a summer fundraiser picnic, support for the Navajos resisting eviction from Big Mountain, publication of an APSU newsletter, and ongoing work of the Educational Rights Task Force.

We encourage any interested students or student organizations to join us. Call Karen Umemoto at (213)732-6661 or Jerry Yu (714)638-5689.

ANNOUNCEMENT:

THIRD WORLD STUDENT MEETING
called by the MECHA Educational Rights Task force
on June 21, 1986 at 3:00-7:00 pm
at East Los Angeles College
Student Center,
1301 Brooklyn Avenue, Monterey Park

"EQUAL IN THE EYES OF THE LAW:

Asian Pacific American Women Attorneys"



By Tammy Peng

A proposal that was initiated 76 years ago by German socialist leader Clara Zetkin has come to be known now as "International Working Women's Day." On March 8th of every year, events take place all over the world to salute this day.

This year, similar to past years, the UCLA Asian community took part in the celebration. Sponsored by Asian Coalition (AC) and Asian Pacific American Law Students Association (APALSA), a speaker's forum entitled "Equal in the Eyes of the Law: Asian Pacific American Women Attorneys" took place on Wednesday, March 5th in Ackerman Union.

Four Asian American women attorneys, representing four different ethnic groups, participated in the forum. According to AC's Women's Programmer Rani Do, the program was designed for the campus as a whole so that they could get a better understanding of the law profession.

Each speaker gave a 15 minute prepared speech in answer to a list of pre-addressed questions. Their presentations included personal background information, how they got into the field of law, their involvement in the community and at home and discrimination and other barriers they encountered as minority women professionals.

Graduating with a USC bachelor degree, Linda Wong did not want to go back to school, until she found out how little she knew about law while working as a draft counselor. She said that it was hard to be outspoken at first, because "it's just not part of the Asian personality."

Currently working for the Mexican American Legal Defense Education Fund (MALDEF), Wong works mainly with the Latino community. Although people often wonder why she works with them, she feels that "we don't have to stay in our own community. We can establish a relationship (with other ethnic groups) with what we have in common."

As a native Hawaiian, Estelle Chun first experienced racial discrimination when she and her family moved to an all-white community in Detroit, Michigan. With an undergraduate Art History degree from UC Berkeley, she joined the Peace Corps in Micronesia. Later her job as a legal secretary encouraged her to go into law. With an emphasis on Korean immigrant women, Chun represents them in divorce cases and family disputes.

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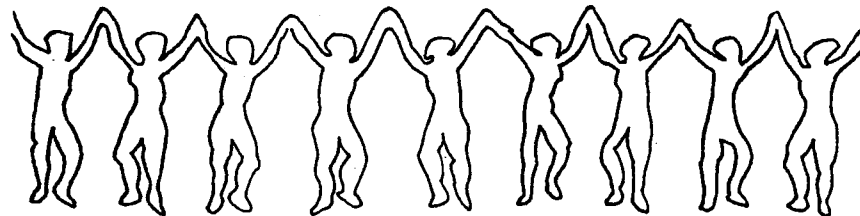
Formerly a UCLA student, Jeannie Tanaka is now an attorney for the law firm of Seki and Jarvis. She attended a Washington D.C. law school where she was the only Asian law student. Subsequently, female professors became her role models. Tanaka also found it difficult to acquire the aggressiveness and assertiveness that were required of the law profession due to the restraints her culture had imposed on her. However, she said "I came to appreciate America after I came back from Japan because American society offers more equality for women." Tanaka also stressed the importance of speaking a foreign language because it is always useful.

The last speaker was Violet Rabaya, who also attended UCLA where she received her undergraduate degree. For a long time, Rabaya was "sort of rejecting (her) ethnic identity," until the time she walked into a Rieber Hall dance with four other Asian women. They were ridiculed as the "Chink invasion" and from then on she decided to have very little to do with the white majority.

Rabaya went to law school first as an experiment, but somehow, she became in politics. Rabaya's first job was with the State Public Defenders Office in a black community, mainly dealing with cases of police brutality. What Rabaya really wanted to do was to enter the area of private practice; she felt that "the reward (was) greater...every morning you wake up (feeling) that you've helped somebody." Prior to starting her private practice, Rabaya resigned from a law firm, where her aggressiveness was called arrogance.

When a question was addressed to the four attorneys about how they manage to combine their career, community and personal life, they all had similar responses. Wong felt that being single is difficult for her family to accept and says, "My mother has already given up hope on me." Chun had no response, except to say "it's impossible (to have them all)." Tanaka said that she would just have to drop her work if she wanted a personal life. But Rabaya, the only married woman among the four, felt that it did not really make any difference..."if you have the mind set, your spouse (or boyfriend) usually has the same mind set as well."

When asked about next year's program, Emilie Mendoza, Assistant Coordinator of Student/Community Projects, said that "they will continue the celebration."



AMERASIA JOURNAL

CONTEMPORARY POPULATION STUDIES: UCLA'S AMERASIA JOURNAL

Los Angeles - "Contemporary Population Studies" is the theme of the current issue of Amerasia Journal, now available through the UCLA Asian American Studies Center.

According to editors Russell Leong and Glenn Omatsu, the special focus issue provides important, incisive information concerning the changing profile of Asian Pacific Americans. Among articles:

* In "Asian Americans and Politics," Don Nakanishi analyzes ethnic voting patterns in two California cities, targeting neighborhoods such as the Richmond district and Chinatown in San Francisco; and Gardena, Monterey Park and the "Asian Corridor" in Los Angeles County.

* In "Southeast Asian Refugees in the Silicon Valley: The Asian Health Assessment," four researchers--Kenneth Meinhardt, Soleng Tom, Philip Tse, and Connie Young Yu--survey the mental health needs of Asian immigrants in Santa Clara County.

* Joe Darden analyzes demographic trends for the state of Michigan, where Asian Indians account for more than one-quarter of the state's small Asian population.

* Researchers Chalsa Loo and Don Mar and community agency director Maurice Lim Miller put forward contrasting commentaries on the pitfalls of conducting research relevant to communities.

* Him Mark Lai and Wei-chi Poon contribute a bibliographic essay, exploring main currents of research in Chinese American history and Chinatown community studies.

* Ben Kobashigawa provides a historical perspective for understanding the development of the Okinawan community in Southern California.

Shirley Hune describes the diaspora of Asian immigrants throughout the Western hemisphere, a topic which will be the focus of a special issue of Amerasia Journal in 1988.

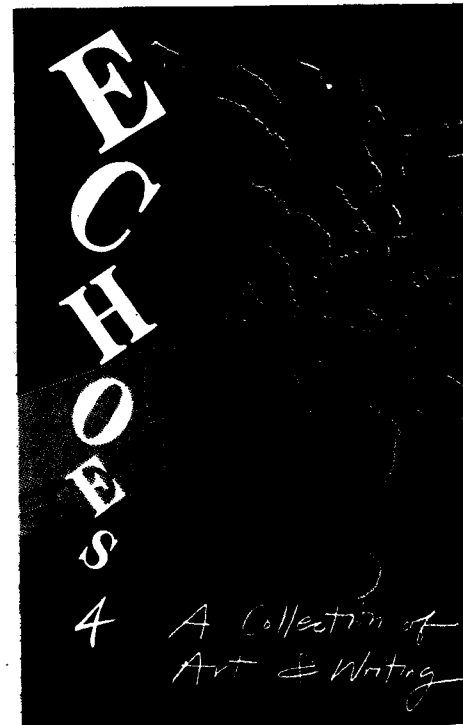
Also featured in the current issue are a short story by prize-winning Filipino writer Paulino Lim; and the journal's annual bibliography, listing more than 500 entries on books, articles and dissertations relating to Asian Americans.

Cost of the issue is \$3.50, plus \$1.00 postage from:
Asian American Studies Center Publications
3232 Campbell Hall, UCLA
Los Angeles, CA 90024

A one-year subscription is \$7.00; \$12.00 for two years for individuals.

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this class gave me and others was the feel and taste of the cultures of these groups outside the realm of the mainstream society. It gave us a spirit of appreciation for the struggles that these groups went through. I believe this class will help open people's eyes to another aspect of American history and culture that they were never taught.



Art

Echoes 4, features a Gallery section of painting, prints, fiber arts, ceramics and photography

Interview

*Messenger From The Dead City
an interview of Hibakusha by
Naomi Hirahara and Artists on
the threat of Nuclear War*

Poetry

*Featuring excellent poets
from the L.A. area*

A Journal of Asian American Arts

ECHOES 4, a publication comprising of literature, photography and artwork, takes a dynamic look at Asian America.

The fourth issue of the "Echoes From Gold Mountain" journals, ECHOES 4 has a new name, reflecting a change in content and presentation.

With an extra large format, the 32-page anthology has an emphasis on visual art. ECHOES 4 features a section devoted to "Artists on Nuclear War," a short story by noted author Hisaye Yamamoto and an excerpt from "Fish Head Soup," a play-in-progress by Philip Gotanda.

"Echoes From Gold Mountain," which at one time originated out of California State University, Long Beach, involves a wide range of contributors, challenging the myth that Asian Americans are "Quiet Americans."

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