TABLE OF CONTENTS

Win with Warren
New Faces
S/CP Then and Now
Principles of Unity
Koo's Corner
Announcement
Reading Room Round-Up
Spring MASC Classes

Cross Currents, the newsmagazine of the Asian American Studies Center, keeps readers abreast of current developments 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 American will also be featured.

All editorials represent the opinions of the writer and do not reflect the views of the Center staff, unless otherwise noted. Articles and letters from readers will be considered, subject to editing. The staff welcomes suggestions and criticism. Please submit written materials and inquiries to Cross Currents, UCLA Asian American Studies Center, 3232 Campbell Hall, Los Angeles, CA 90024. Permission to reprint articles can be obtained by calling (213) 825-1006.

Individuals and organizations interested in receiving further issues should send notice to the above address. Requested donations are $2.00 per year for students; $4.00 per year for individuals, and $10.00 per year for institutions. Check should be made payable to the "Regents of the University of California."

Are you moving? Have you changed departments? Is Cross Currents getting to you late because we have the wrong zip code?

If your answered "YES" to any of these questions, then please send us your name, old address and your new address (street, city, state/country and zip code).

Editor: Catherine Casuga, Chiyo Maniwa
Staff: Wonkoo Chang, Arlie Ricass

Contributors: Warren T. Furutani, Derek Hong, Wonkoo Chang, Chiyo Maniwa, Cella Villapando, Marji Lee, Russell Leong

Cover Photographer: Abe Ferrer

---

WIN WITH WARREN

Warren Furutani who has been coordinator of the Student Community Projects unit of the Asian American Studies Center for the past four and a half years is taking a leave of absence for three months. To quell rumors about possible burn out, cosmetic surgery, a long vacation, exchanging roles with Lisa and becoming a house-husband, we thought it necessary to inform our readers that Warren is running for the Los Angeles City Board of Education, Seventh District! From January 15th he will be working full time on his campaign which will culminate in the elections April 14th. The Seventh District starts in the north end with Watts and Southgate to the northeast. It comes south to include all of Gardena, Carson, Wilmington, Harbor City, Lomita and San Pedro at the south end. If elected on April 14th, Warren would not only unseat a two-term incumbent, but would be the first Asian American ever to serve on the school board in its 134 year history.

Warren, a product of the L.A. Unified School District, believes in public education and asserts that community and parental involvement is one of the keys to improving the educational system. Despite budgetary problems, he believes that a partnership between educators, parents, staff, students and business and community leaders can restore confidence and renew trust. "I intend to be a full time board member, working with the entire community to solve the problems facing our schools and to upgrade the quality of education in the second largest school district in the nation. To do any less is risking the next generation of leaders."
Like Katherine, Catherine Casuga was born abroad. Dagupan City, Philippines, is Cathy's birthplace. She and her family also followed her father to the United States. Catherine is an in between 2nd and 3rd wave Pilipino. Her Dad was a U.S. Navy man, but Catherine was born in the Philippines, thus the in between status. Although new on the job, Cathy is not new to UCLA or S/CP. She was past vice president of Samahang Pilipino, Women's program for Asian Coalition, research assistant for the Filipino Research Project, and a FSP (Freshman Summer Program) counselor. Since her graduation 1½ years ago, Catherine has been an employment counselor for adults and youth at PACE (Pacific Asian Consortium in Employment). She has also remained active with SITA (Search to Involve Pilipino Americans) and other community projects she got introduced to while at UCLA. This Oxnard resident and Channel Islands High School graduate, now finds the pace and action of Westwood and UCLA very comfortable.

For those of you who have not yet met Chiyoh Maniwa, the acting S/CP coordinator, don’t let the opportunity pass you by. Prior to coming to S/CP, Chiyoh worked as a Academic Achievement Program counselor for a year. During the year Chiyoh established herself as a staunch affirmative action advocate as well as a dedicated supporter of student empowerment. Even as this is being printed, Chiyoh is finalizing plans to leave S/CP at the end of March. Chiyoh is starting her private practice as a licensed (HFCC) Therapist, and will be devoting her full energy and time to this endeavor. In just a short time, she has touched the lives of both students and staff. For those of you who know Chiyoh, she’ll be greatly missed. For those of you who will never meet her— you’ll have missed a very special experience. Thanks Chiyoh, for everything.

The latest two staff people to come on board at the Center both were born in other countries and immigrated here with their families when older than ten. Both are very comfortable with all different kinds of people while still being very rooted in their culture and language. Both are graduates of the University of California system, and have taken jobs with the Center as an interim career move. Both represent a new generation of involvement for the Asian Pacific American studies movement.

Katherine Lee is the new Administrative Assistant in charge of Curriculum, Center, Graduate students, and a host of other responsibilities. When Dr. Oksook Kim left the Assistant Director position of the Center to coordinate the Korea Program for the Pacific Rim Studies Center, her position and responsibilities were divided up between the new Associate Director position and an administrative assistant position. Professor Ben Nakanishi is the Associate director and Katherine Lee was hired on the AA.

Katherine is a first generation Korean American. She and her family followed her father to the United States in 1971. Her father, like so many before and after him, came to pursue higher education, however, his attempt was pre-empted by a business career. The two eldest children have graduated from college with the third well on the way. Kathy is a graduate of Hawthorne High School and a graduate of UC Berkeley in Political Science. Now, although a resident of Palms, Kathy and her family call Hacienda Heights their home.
S/CP THEN...

I have been working at the Student/Community Projects (S/CP) unit of the Asian American Studies for over four years. When I took over the reams from outgoing coordinator, Roy Nakano, the unit had already established a clear identity and worked exceptionally well with the student groups. As the new kid on the block it behooved me to continue this legacy of student support and to also maintain the openness of the unit. This openness was rooted in the belief that the S/CP office was there for everyone's use, no matter what political orientation or whether they were community oriented or a fraternity or sorority.

When I started my tenure here at UCLA it was easy to see that Roy Nakano and assistant coordinator, Susie Ling, had worked hard to keep the student support aspect of the office functioning and viable. Files were kept up to date. Reference to past programs and project ideas could readily be found in the S/CP files. This resource and the programming skills and knowledge of both Roy and Susie made S/CP invaluable to the student organizations affiliated with the Asian American Studies Center.

All of this was pursued in the light of the need for the S/CP unit to nurture the student organizations into programming that was more than, but did not exclude social. S/CP has continued to try to challenge its student organizations to do programming that is cultural, political, and educational. It has also, then and now, tried to use the programming as an away of reaffirming cultural and ethnic identity for the involved students and also as a vehicle to expose and educate the overall campus community.

Another aspect that Roy and Susie included on the S/CP agenda was community. Community awareness and service has always been an integral part of S/CP. From the days of Ken Izumi, coordinator in the early 70's to now, the need for the unit to be the conduit to the community has been staunchly upheld as a fundamental guiding principle of the unit and the Center. In practice the unit has always had a presence in the community, but how high a profile has fluctuated.

When I was hired on as coordinator, one of the strengths I brought with me was a strong community orientation. Also, the last project that Roy started before I took over was a community advisory board for the Center.

Although this would seem a natural partnership, it turned out, unless there's a real purpose for an advisory board, its demise is guaranteed. Even though I had the contacts and ties to the communities, the advisory board, as most non-policy boards tend to be, didn't have any real clout or purpose. What evolved was that the board members individually advise the Center on specific projects rather than meeting in a board format.

Although the advisory board did not establish itself in the Center structure it did reveal the need for continued community involvement in the Center, how hard it was to get, and that it was not to be taken for granted. It also showed that although I had strong contacts with the community, just having me on staff did not guarantee community involvement. I feel that the weakness of my tenure in S/CP has also been the lack of formal community contact with the Center. We have gotten along with individual staff members taking the initiative to organize conferences and community classes in conjunction with community groups. Also staff members have been serving on boards of organizations and participating in programs or projects.

Another factor to take into consideration is that the perception of community involvement has changed over the years. No longer is community involvement just viewed as "grassroots" organizing. Now being on boards, being in professional organizations or attending functions is enough. The day to day organizing or applying the Saul Alinsky method of organizing is a thing of the past. Yes, I think things have changed, but bottom line the grassroots approach to organizing is still fundamental.

AND NOW
In the community, organizations like LEAP, Leadership Education for Asian Pacific, Asian Pacific Women’s Network, and others have been trying to fill this void. On campus at UCLA, S/CP should and will fill this void.

Student programming and community involvement are still the mainstays of S/CP activities. But now, a definite need for new immigrant student leaders and American born student leaders is leadership development. Being able to network with different aspects of the community is another way of saying “build a united front”. Sitting on boards and being able to interact with the person on the corner represents the spectrum of skills needed by today’s leadership. Consequently the need for leadership development is even more important. And also the students want it.

I believe a prevailing belief about leadership is rooted in images and Hollywood. Leaders are born, as the saying goes, and there is nothing to compensate for not being Anglo. There are of course exceptions but being in the Korean Student Association, Vietnamese Student Association, Chinese Student Associations, Samahang Filipino, seems very natural overall. Also, in the last few years, there has been a resurgence of involvement from the American born Asians. For example our Nikkei Student Union and Association for Chinese Americans has been rejuvenated and are in fact growing. Also we now have a thriving Hawaii Club, a Pacific Islander Student organization, and the Asian American Officers in the Associated Student Organizations are alive and well. One thing I’ve always been noted by the reader, the groups are now ethnic/nationality oriented. Rather than in the past when organizations were Asian Pacific American, organizations are now Japanese American, Korean, Pacific Islander, etc. This phenomena can also be seen in the Asian American studies classes. In the past our classes with the highest enrollments have been our general overview classes, the 100A and 100B series. Today the classes with the high enrollments are our Filipino experience and Korean experience classes. Needless to say the students in these classes are of the ethnicity in the title of the class. In the past, once finished with the overview class, if a student wanted to pursue Asian American Studies they enrolled in the specified classes. Now just the opposite happens.

Another impact of this phenomena is in the area of organization and leadership among the students. In the new immigrant communities, and this is true also with the student community, organizations have not been around for long. Yet, some organizations are links to organizations from back home or are transplanted ones, but generally speaking in the new growing communities new organizations are coming together and their members are taking on the mantle of leadership. One of the characteristics of these new organizations is a disdain for or at least lip service to the feudalistic and chauvinistic aspects of leadership. The replacement is or should be more inclusive, cooperative, and democratic, which is easier said than done, obviously. And in this pursuit of new leadership methods and styles there is a void in the area of leadership development.
PRINCIPLES OF UNITY

It should not be news to anyone that the Academic Advancement Program (AAP), UCLA's primary undergraduate affirmative action program, is embroiled in controversy. The past few months have seen two directors of the program "pushed out," a new administrative structure implemented, a virtually complete personnel turnover in the counseling unit, an Academic Senate review of the program, and the tightening of the reins of control from Murphy Hall.

Theories of the cause of this recent turmoil are numerous, but ultimately I think all of the administrative attacks can be traced back to a one and a half page document officially approved of by the AAP staff and director entitled "The Principles of Unity." How could such a small, seemingly insignificant document be responsible for all this controversy? One need only examine its contents to discover that although short in length, these principles are hardly insignificant; in fact, they define a perspective and philosophy for the program which directly counter the racist, exclusionary policies of the University. "The Principles of Unity" advocates, for example, self-determination, activism, working with Third World, progressive and working class people, socio-political and cultural awareness, and student empowerment. It was clear to those who adopted them that these principles were necessary for liberation, but this fact was also clear to the administration, and fearing the danger of a good example it thus sought to destroy them.

To understand the context from which the "Principles" evolved, it is instructive to go back to the recent history of AAP. From 1982-84, Chip Anderson directed the program from afar (Murphy Hall) and under him the AAP unit supervisors more or less functioned autonomously. When Anderson was assigned to be the director of preparatory programs, there was a more critical need for an AAP director and a search began. The program by this time was suffering from disunity and lack of direction. After an extensive search, Juan Gonzalez was hired to head the program, but unfortunately, having a new director did not solve the problem and by 1985 staff morale dropped to a new low.

Thus a few other staff members set up an informal meeting to try to do something proactive about the situation, and the "Principles of Unity" work group was born. The original group consisted of the Freshman and Transfer Summer Programs (FSPTSP) director and AAP tutorial coordinator, Steve Duarte, AAP director of counseling, Mike Odanaka, FSPTSP program coordinator, Andrea Spolidoro, and AAP counselors Evelyn Honkawa, Leon Watson and Chiyo Manlua.

They began by discussing why they worked at AAP and considered the possibility of their band becoming an AAP staff support group. They gave themselves a first assignment: to write down their perspectives on the problems and issues with, and on the direction of, the program. They were clear that discussing the strengths and weaknesses of the director, Gonzalez, would be unproductive. The real problem was over and above personalities; it was a lack of direction, purpose and unity. The consensus was that the program needed to be re-connected to its history, purpose and original spirit because it's integrity had been lost. The central theme from the assignment was that AAP must take back control of its program.

Out of the responses an integrated document referred to as the "Principles of Unity" evolved. The work group then contacted other staff members and special interest groups for input. They brought it to the director for staff discussion and they continued their process by proposing the strategies to which the principles pointed.

Input from the entire staff was encouraged and weekly meetings were held to discuss the document. The initial response of the staff to the "Principles" was one of resistance: resistance to taking a stand and to the possibility of having to do more work, fear of student empowerment, and resentment that this document was being "imposed" upon them. Gonzalez produced his own document which polarized staff as one issue became loyalty to the director versus student empowerment. Finally, after several months of struggle, an integration of the two documents was approved.

The effects of putting the "Principles of Unity" into practice were substantial and far-reaching. An AAP space committee was formed to address the fact that although AAP's service population has increased ten-fold over the past five years its amount of space has remained constant. A selection committee was formed to hire a new director of counseling (Odanaka had stepped down because of
personal issues). But, perhaps the most significant result of the "Principles" was the implementation of the AAP Policy Board. The Policy Board was a collective decision-making body of students, staff, and representatives from the ethnic studies centers that would set policy for the program.

Moving as it was in the direction of self-determination for the program, AAP of course attracted the attention and swift response from Murphy Hall, and thus it is history. Tonya Fitzgerald, then BSA vice-chair and FSP tutor, was singled out and persecuted for participating in an affirmative action rally that was endorsed by AAP (Fitzgerald was fired as FSP tutor and currently faces further disciplinary action from Chancellor Young’s hand-picked Student Conduct Committee). Gonzalez took a "voluntary" leave of absence never to be seen again. Anderson was brought back from Murphy Hall to direct the program. He immediately declared himself in "complete dictatorial control" of the program and promptly dissolved the Policy Board. Raymond Orbach, Provost of the College of Letters and Science, declared the "Principles of Unity" to "have no force or effect."

But one lesson of history that those in Murphy Hall have yet to learn is that oppression breeds resistance. The administration’s increasingly authoritarian posture towards the students and staff only served to intensify their determination and conviction. The administration may not have recognized the "Principles of Unity" but that could not cause those who truly believed in the principles of affirmative action to abandon them. Demonstrations and forums were held supporting affirmative action and opposing the administrative attacks, and eventually the situation became so "hot" that even Anderson had to be removed as director. Orbach was forced to bring in an outsider to attempt to restore order to the program.

Adolpho Bernoo was appointed director of AAP. With "sixteen years at Contra College" whose population is primarily Chicano and African, Bernoo tried to sell himself to staff and students as a progressive force to single-handedly overcome the administrative obstacles to the program’s advancement. He has yet to prove himself to be anything more than an administrative lackey. One of his first moves as director was to dissolve the director of counseling selection committee and uni-laterally appoint Evelyn Momkawa as counseling director. Steve Duarte was removed as FSP/TSP director and Bernoo himself assumed the responsibilities. It was also in Bernoo’s tenure that Orbach, in effect, fired and "blacklisted" from "ever working in the program in any capacity" Chiyo Nandwa and Leon Watson. Bernoo has yet to institute any method for student input into the program. He has resorted to a virtual propaganda campaign with thousands of dollars of AAP funds being spent on "open-houses" and full-page ads and letters to every AAP student to demonstrate his "commitment to affirmative action."

It is inspiring to me that such a small document could cause such a resurgence of energy and commitment to affirmative action. It really demonstrates the power that people really have to effect change, but this inspiration did not come without a cost. Of the original "principles of Unity" work group, Nandwa and Watson were not rehired, Duarte has been demoted, Okanaka has taken a voluntary demotion, Spalding remains in her same position, and ironically, Momkawa has received a very significant promotion. It is rather disillusioning that Momkawa, since her promotion, has yet to practice any of the strategies she outlined in her initial "work group" assignment; it seems that she has lost touch with her previous convictions.

We have now reached a critical stage at AAP. The events of recent months have cooled down enough that the powers that be in Murphy Hall feel that it is safe to loosen their stranglehold on the program and give Bernoo essentially a free reign. Several units of AAP have been discussing reviving the "Principle of Unity." I wish to offer a public challenge to my Asian Pacific sister, Evelyn Momkawa, and the program’s director, Adolpho Bernoo, to truly demonstrate their commitment to affirmative action beyond new paint and rhetoric, and publicly endorse (or reENDORSE) this document and be willing to struggle for the principles it stands for. Those who work in the program must realize that without clear goals and principles of unity, AAP can never adequately address the needs of the communities it was designed to serve and will just provide the administration with a hollow shell it can point to, to demonstrate its "support" for affirmative action.

by Derek Hong

Koo's Corner

There have been recent findings from a study on Asian American college students that will have profound impact on Asian American communities. Statistically, it shows that Asian Pacific college students are entering and graduating with majors in science and business related areas at rapidly increasing rates as compare to majors in liberal arts and humanities.

The first and foremost cause for this trend is the lack of English proficiency by the Asian American students, especially the newly immigrated students. Dr. Stanley Sue in his research, "Academic Achievement and Socioemotional Adjustment Among Chinese University Students," has shown, among the Chinese American students the newly immigrated students tend to "capitalize on their quantitative skills," and are prone to take classes and majors i.e. math, computer science, etc. which require low English proficiency. Therefore, as the level of English comprehension becomes a factor in the student’s determination of a field, they are more likely to choose majors emphasizing technical and quantitative skills rather than interpersonal skills. Also many of these fields require interpersonal activities and their lack of English proficiency may cause students to lose confidence in themselves and to harbor fears toward classes and majors that challenge their English skills.
Secondly, it appears that Asian American students, like many other students, enter majors that offer the most job opportunities. Since science and business related fields offer more jobs and security than those relating to liberal arts and humanities, it is not surprising that many Asian American students follow this route. And finally, because our families and communities hold high regard for status positions, such as doctors or scientists, students feel pressure to get into those occupations. As Dr. Stanley Sue pointed out in his research, "collectively these factors tend to support an interactive adaptation perspective," and "the adoption strategies may be a function of the interaction between cultural values and personal skill deficiencies and environmental needs and demands." The repercussions of this trend are obvious. Asian American communities need diversity and well-roundedness in their population to be productive and self-sufficient. This situation becomes more critical because Asian American communities are new and vibrant and are now constantly redefining themselves. Thus, the lack of liberal arts and humanities trained individuals will have a serious impact on the cultural, social and political evolution of these communities.

There are no easy answers and the obstacles seem insurmountable. To this problem some of the solutions seem obvious such as providing more adequate tutorial and support services, while solutions to issues like social trends and demands and installment of cultural and ethnic values are easier said than done. However, one thing is certain; many universities have not acted to remedy this problem. They have been following trends that are increasingly providing and emphasizing classes and majors that are popular and demanding as well as stressing assimilation and acceptance rather than acculturation and critical thinking. One example is UCLA's lack of establishing an ethnic studies requirement despite pressure from student groups. Generally students are taught only Western European history and culture in American history classes and the contributions and sacrifices given by the ethnic minorities such as Asian Americans are often neglected or downplayed. This results in misperception of their history and people which can lead minority students toward rejecting their own culture and accepting the dominant one as well as stereotypes about them. This trend must be overcome if the communities are going to thrive and to demand rights that are inherently theirs. Thus it is a challenge to Asian American students to break the social stereotypes and value systems placed upon them by the dominant society, for these values tend to emphasize personal gains, acceptance of values without questions and neglect of communities' needs and a narrowly defined view of their potential.

One of the vehicles that could address and help correct this problem is a campus organization like Asian Coalition and its member groups, which try to instill a sense of ethnic values and community awareness in its members. Asian Coalition is an umbrella organization that represents seventeen distinct and diverse Asian Pacific groups on campus. The theme that Asian Coalition and its member groups try to promote is group support and awareness of one's ethnic identity. Also many member groups, as well as Asian Coalition, try to address community concerns and needs for e.g., the Asian Education Project goes over to the Chinatown Service Center every Saturday to counsel and tutor the downtown Chinese youth about academic and social concerns.

As for social, emotional, and psychological needs, many college students need a sense of belonging, or a "niche" on campus. Oftentimes, these needs are provided by organizations that are solely social and assimilative, and offer little or no ethnic or community awareness. Many of these groups tend to be geared for parties and social events. While Asian Coalition and its member groups do not deny the place of parties and social events for attracting memberships and social purposes, they believe that activities dealing with ethnic and community needs and identity such as cultural nights, tutorial services, community issue forums, etc. should be in the forefront of the organization. Also, Asian Coalition and its member groups tend to be a support network for many students who feel intimidated by the system and the institution. These organizations provide reinforcement and encouragement to students to encounter new challenges both socially and academically such as encouraging members to enroll in various Asian Pacific American experience classes.

The situation in the Asian American communities is not in the critical stage. However, if this trend advances without a check or a reversal, the sense of identity and the strength derived from the communities will be threatened. Thus it is a challenge to every Asian American student, the future leaders of the communities, perhaps with the aid of organizations like Asian coalition and its member groups, to reevaluate their values, and priorities to keep the needs of the Asian American communities in mind.

What they're studying

Bachelor's degrees conferred, by discipline, in UC and CSU systems, 1980-81 academic year

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Percent of Asian-American students</th>
<th>Percent of all students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture and natural resources</td>
<td>24</td>
<td>32</td>
</tr>
<tr>
<td>Architecture and environmental design</td>
<td>15</td>
<td>10</td>
</tr>
<tr>
<td>Area studies</td>
<td>18</td>
<td>28</td>
</tr>
<tr>
<td>Biological sciences</td>
<td>10.3</td>
<td>62</td>
</tr>
<tr>
<td>Business and management</td>
<td>22.2</td>
<td>17.6</td>
</tr>
<tr>
<td>Communications</td>
<td>13.2</td>
<td>34</td>
</tr>
<tr>
<td>Computer and information sciences</td>
<td>29.0</td>
<td>13</td>
</tr>
<tr>
<td>Education</td>
<td>35.5</td>
<td>49</td>
</tr>
<tr>
<td>Engineering</td>
<td>16.2</td>
<td>77</td>
</tr>
<tr>
<td>Fine and applied arts</td>
<td>41.1</td>
<td>58</td>
</tr>
<tr>
<td>Foreign languages</td>
<td>13.3</td>
<td>14</td>
</tr>
<tr>
<td>Health professions</td>
<td>53.3</td>
<td>48</td>
</tr>
<tr>
<td>Home economics</td>
<td>12.0</td>
<td>17</td>
</tr>
<tr>
<td>Letters</td>
<td>20.0</td>
<td>48</td>
</tr>
<tr>
<td>Mathematics</td>
<td>12.6</td>
<td>12</td>
</tr>
<tr>
<td>Physical sciences</td>
<td>25.0</td>
<td>23</td>
</tr>
<tr>
<td>Public affairs and services</td>
<td>63.6</td>
<td>45</td>
</tr>
<tr>
<td>Religious and community</td>
<td>79.6</td>
<td>13.4</td>
</tr>
<tr>
<td>Inter-disciplinary studies</td>
<td>45.1</td>
<td>7.7</td>
</tr>
</tbody>
</table>

*2-year colleges only

Source: California Post Secondary Education Commission.
Socioeconomic status, educational issues, history and literature are among the topics covered in the special *Amerasia Journal* double-size issue on Filipino Americans, now available through the UCLA Asian American Studies Center. Filipino Americans make up one of the fastest growing Asian American populations. In the next ten years, they will become the largest Asian ethnic group in America yet not much is known about them. According to Russell Leong, the editor of *Amerasia Journal*, most studies on Filipinos in America have focused on historical questions, whereas this special volume addresses contemporary issues, "emphasizing the vital role of Filipinos today."

In the section on "Labor, Education, and Economy," Amando Cabanas, Larry Shinagawa, and Gary Taniguchi of the University of California, Berkeley, provide "new inquiries" for analyzing the socioeconomic status of Filipino Americans. Using data from the 1980 Census, their study focuses on inequalities in income and occupation in the San Francisco Bay and Los Angeles areas. According to the authors, "most Filipinos today face serious problems: low income and occupational status, poor occupational mobility, and minimal economic and political empowerment." The authors proceed to establish a theoretical framework for understanding inequality in America.

Several broad questions posed in this section are how new immigrants enter the job market, why Filipino Americans are underrepresented in small business activities, and why large numbers of Filipino American high school students do not pursue higher education.

The political experiences of Filipino Americans are described in two articles. One proclaims the vital role of Filipino Americans in the recent Marcos overthrow and the other chronicles the struggle of Filipinos to win the right to lease land in Washington State's Yakima Valley before World War II.

Other writers express their concerns for the direction of Filipino American Studies. Barbara Posadas stresses the need to include "old-timers' experience in the study of history, while Royal Morales urges the institutionalization of Filipino American Studies. "Our story must be told, and told correctly, as part of the American story of pluralism," states Morales.

The daily lives of Filipino Americans are more intimately explored in the section on "Literature, Folklore, and Culture." The richness of cultural heritage is revealed in a short story and poem by Carlos Bulosan, a critique of the novels of Bienvenido Santos by Leonard Cooper, and a poem by Manuel Viray, former Philippines ambassador to Cambodia (Kampuchea).

Also included in this issue are reviews of recent books on Filipino Americans and photographs from the Visual Communications archives.

According to editor Leong, the special, double-size issue of *Amerasia* will be sold at $7.00 per copy. However, journal subscribers will receive it at the usual $3.50 price. Only a limited number of copies are being printed. To place an order, contact:

Asian American Studies Center
3232 Campbell Hall, UCLA
Los Angeles, CA 90024

For more information, call the Amerasia staff; Russell Leong, Glenn Obatsu, Joan Pang Yip, Karen Umemoto, and Yan Espiritu at (213) 825-2968.

The Asian American Studies Center at the University of California, Los Angeles announces its annual competition for a postdoctoral fellowship in Japanese American Studies for the 1987-88 academic year.

Although special priority will be given to recent Ph.D recipients, the fellowship competition is open to all doctorates who are interested in pursuing research in Japanese American Studies. Applicants should send a curriculum vitae, research proposal, and three letters of recommendation by March 31, 1987 to:

Japanese American Studies Fellowship Competition
c/o Asian American Studies Center
3232 Campbell Hall
University of California
Los Angeles, CA 90024
(213) 825-2974