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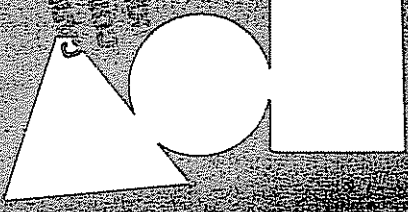


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special conference edition

UCLA
 ASIAN COALITION
 PRESENTS



THE 3 C'S:
 CULTURE, COMMUNITY & CONSCIOUSNESS

CROSS CURRENTS

SPRING/SUMMER 1986

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CROSS CURRENTS

NEWSMAGAZINE OF THE ASIAN AMERICAN STUDIES CENTER

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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 Americans will also be featured.

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The English Only Must Be Defeated

by Jai H. Lee

This November, Californians will be voting on Proposition 63, the "English Only" initiative. This initiative is an amendment to the state Constitution and if passed, will have damaging implications. Some of the possible results may include elimination of bilingual services, including court interpreters, emergency bilingual operators and needed social services in languages other than English. Despite the dangerous implications, there has been confusion and opposing views among many, including within the Asian Pacific community. We must stand united as Asian Pacific Americans and oppose Proposition 63.

The "English Only" initiative is a part of a nationally coordinated campaign by the U.S. English organization. Former United States Senator S.I. Hayakawa is the founder and honorary chairman of U.S. English. He supported the internment of Japanese Americans and has never been a friend of the Asian Pacific community. He continues to pit ethnic groups against each other through this "English Only" initiative.

It is clear that the "English Only" initiative is part of a nationwide racist attack on minorities, particularly Latinos and Asians. No one will deny that everyone should learn to speak English in the United States, while reserving the right to maintain one's own language. After all, the United States is a country of immigrants from all over the world who speak different languages. This adds to the richness and diversity of our country.

The danger of this initiative is that it seeks to blame immigrants and other minorities for societal problems. Historically, immigrants and other minorities have been made scapegoats for problems in this country—economically, politically and socially. The Chinese Exclusion Act of 1882 which excluded Chinese from immigrating to the United States was only the first in a long history of government actions blaming Asians for existing poor economic conditions.

Unfortunately, the "English Only" initiative has been very confusing to many, including immigrants. Some immigrants support the initiative believing that all Americans must strive to learn English. Some American born Asians and Latinos support the initiative since they do not see the racist implications. In the Black community, there are also mixed sentiments. Some support the initiative fearing the influx of immigrants and believing that undocumented workers are taking away their jobs. Proposition 63 has already divided people along racial and economic lines, and American born against foreign born.

This initiative not only goes against the very nature of American society, that of a multinational, multicultural and multilingual society, but it also denies political access for some people. A few years ago, Californians opposed the bilingual ballot which discourages limited English speaking people from voting. This was later overturned by the courts. It is already

known that proportionally fewer minority people, particularly Asian Pacifics, participate in elections.

Asian Pacific Americans must defeat the "English Only" initiative for both the immediate and long-term impact. It has been only recently that we elected the first and only Asian American to the Los Angeles City Council. We hope more Asian Pacific Americans will be taking public offices in the future. Although the electoral process is only one form of struggle for equality for us, we must not allow our right to vote to be undermined.

The "English Only" initiative must be defeated! It is time we vote and act as united Asian Pacific Americans who will fight racist legislation. Let us defeat Proposition 63 and oppose all future attempts to scapegoat Asian Pacific Americans in the United States. ■



English Only

No Torch of Liberty in the All-American City

by Carol Ono and Jose Calderon

On June 3, at 1:30 AM, the torch of liberty was extinguished in Monterey Park, as the City Council surreptitiously passed Resolution 9004. This racist measure urges Congress to control the nation's borders, denounces cities that provide sanctuary to refugees, instructs the local police department to cooperate with immigration authorities, and it endorses legislation to make English the official language of the United States.

In a swift and coordinated response, over two hundred residents participated in a press conference and spirited picket prior to the following City Council meeting. This protest of Resolution 9004 was initiated by the Coalition for Harmony in Monterey Park (CHaMP). The participants in the demonstration reflected Monterey Park's multiethnic character, including representatives from the Mexican American Legal Defense and Education Fund (MALDEF), the West San Gabriel Asian Pacific Democratic Club, the National Conference of Christians and Jews, the Los Angeles County Human Relations Commission and the New Democratic Movement.

The bill was designed to create conflicts between the different ethnic groups in Monterey Park, and reflects the desperate way in which the City Council must function in order to hang onto their power. According to Jose Calderon, Co-Chair of the Los Angeles Chapter of the New Democratic Movement, "an increase in Asian immigrants has changed the racial composition of the city which is

now estimated at forty percent Asian, thirty-seven percent Latino, twenty-two percent Anglo and one percent Black. This resolution is a means of scapegoating these immigrants rather than developing a positive proposal. The City Council opted to polarize and divide the community through this smoke-screen rather than provide a long-term plan for improving the quality of life for its residents."

A member of the Los Angeles County Human Relations Commission similarly reported that resolutions declaring English the official language, "...create greater intergroup tension and ill will, encourage resentment and bigotry, and pit neighbor against group. They reflect our worst fears, not our best values."

Janet Lim, representing the Asian/Pacific Democratic Club, expressed much dismay that such a critical resolution was adopted with such a total disregard for the democratic process. Despite four hours of public testimony by forty speakers condemning the resolution, the City Council, in the presence of three hundred residents, refused to rescind the resolution. According to City Council member Barry Hatch, author of the resolution, "It didn't matter if there would have been a million people there. The votes (of the council) were there...I wouldn't rescind that on my life."

Here lies one of the problems. Two months ago, three new City Council members were overwhelmingly elected to ease justifiable public concern over how local

development had been handled by the incumbents. Now, the City Council has twistedly interpreted this mandate to justify the passage of this resolution. The effects that the resolution causes, are already being felt. Monterey Park, which was designated last year as an "All American City" because of its racial harmony, has now become racially polarized.

This resolution is not an isolated incident. Two of the new council members are supporters of U. S. English, a national right-wing organization that attacks bilingual programs, threatens to dismantle affirmative action, scapegoats immigrants and whips up national chauvinism. U.S. English has targeted California as a pace-setting state to test their new policies, primarily because of the state's changing Latino and Asian Pacific population. It has even financed the effort to place the "English Only" initiative on the statewide ballot for the upcoming election.

The "English Only" movement is a right-wing campaign to consolidate its reactionary value system of authority and discipline through racist domestic policies and chauvinistic policies abroad. They tap people's worst fears, those that are reinforced daily by both television drama and distorted reporting of "facts" in the news media.

The recent events in Monterey Park are good examples of the racist, elitist policy of the New

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The Three C's: Career, Community and Consciousness

by Gann Matsuda and Reginald Chun



Balancing a career with community involvement, maintaining a contemporary Asian Pacific identity, and continuing the struggle for equality of Asian Pacific Americans, minorities and women, were the issues discussed at a three-day Asian Pacific Student Conference which was held May 2 - 4, 1986, and was sponsored by the UCLA Asian Coalition and the Student/Community Projects unit of the Asian American Studies Center.

The conference organizers provided a forum for California college students and community activists to exchange perspectives and strategies on issues impacting the Asian Pacific community. The conference also re-evaluated the progress and direction of the Asian Pacific people's movement since its inception during the Civil Rights movement, especially the role of students in promoting social change. Equally important, problems facing Asian Pacifics such as the widespread acceptance of the "Yuppie Mentality," the continual attacks on civil rights, and the media perpetuation of Asian Pacific stereotypes, such

as being the "model minority," prompted students to convene to discuss these problems and to develop strategies toward resolving them.

The conference was designed for maximum participation by the conferees through the use of student speakers, skits, moderators and opinion sessions. Four major issues were discussed: *Career and Community: Can This Relationship Work?*, *In Search of...Asian Pacific Identity*, *The Mountain Movers: Asian Pacific Women*, and *Political Strategies for the Eighties and Beyond: Putting the Perspective to Test*. Each topic was divided into sub-topics to facilitate focused discussion. During each topic discussion, conferees were able to form a consensus opinion based on the discussions in the opinion sessions. Here's a summary of each topic and the consensus opinions:

Career and Community: Can This Relationship Work?

One common bond that most college students have is that they are in school to gain enough knowledge and experience to get a good job and to become successful. This is especially important to Asian Pacific Americans, because education is viewed as an avenue to the job market and eventual success. However, once they become professionals, many Asian Pacifics neglect their community while on the road to personal success. Shouldn't everyone be involved in the community? How can one benefit from community involve-

ment? What is the "community?" These questions and the concept of balancing a career with community involvement were some of the topics discussed in the first opinion session of the conference.

Cas Tolentino, a UCLA alumnus and an attorney, was the keynote speaker for this session, and offered his insight to some of the questions raised in this session. He noted the theme of the conference seemed to prioritize career, then community and finally, consciousness. He commented, "In my day, it was the reverse. It was consciousness first, then community, then career."

He also recognized that both the times and our priorities have changed because of it. He noted the differences between the period of the Civil Rights movement when he was growing up and the present.

Tolentino also pointed out that an individual's career or the pursuit of a career is not the important thing. Instead, he states, "It isn't what career you decide to pursue. It's what you do with it."

Tolentino also emphasized that one's community involvement should not be restricted to one's own ethnic group, but, in fact, it should include other groups. Tolentino said, "You have to really educate yourself. Make community involvement a part of your formal education. Not just in your own ethnic group but also Blacks, Chicano/Latinos, and other Asian Pacific ethnic groups...We also need to know where racism and

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Conference

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sexism fits in and their causes and effects."

The following concepts were agreed to by consensus:

What is the definition of "community?"

The community was formed because people wanted to stay together for many reasons, but also in reaction to fighting against racism and oppression.

The community is:

- A changing and dynamic entity.
- Based upon a common bond among people.
- Relative to the past, the community today is a place where people can choose to live, work and participate. However, barriers still exist that limit the mobility of members within and outside the community.
- Although community can encompass ethnicity, common history, and common personal experience, it is fundamentally based on an individual's beliefs, ideology and philosophy.
- To work in and be a part of the community, characteristics such as patience and tolerance apply. However, depending on the individual, people have to take a stand on issues and concerns that affect the community.
- Your definition of the community ultimately becomes integrated into your definition of yourself.

Other concepts agreed to by consensus:

- There is a need for community

involvement.

- Community involvement is necessary for everyone.
- A reason for community involvement is to pay back the community.
- Everyone can contribute to community involvement.
- People should use their skills in community service.
- It's important to learn about the history of the community. Understanding of the problems in the community and not taking for granted what was done to achieve what we have is very important.

The following are majority opinions (consensus could not be reached on these points):

- There should be a balance between career and community involvement based on personal decisions.
- Community involvement comes first and should guide any career decisions.

Mountains Movers: Asian Pacific Women

This opinion session was the most controversial, although both sexes felt that sexism in a male-dominated society prevented women from obtaining equality in the workplace, family, and in other societal institutions. Some people felt that their sexism was rooted in Asian Pacific cultural values which exalted male centered relationships, and that overcoming these sexist attitudes required patience and encouragement from women. Conferees also commented that Asian Pacific women faced a triple oppression—class, race and sex—which created a greater need for the

advocacy of Asian Pacific women's rights within the movement for Asian Pacific equality.

Several women criticized men's insincerity in fighting for women's rights, by showing their inaction in creating equality within the family; many men admitted to feeling reluctant and even threatened in giving up their privileges of relaxing while the women do the housework and child-rearing. A debate over whether or not sexism was equal to racism was countered with assertions that race and gender initiate entirely different issues and histories, and powerless people (women) cannot be accused of being racist oppressors.

Others commented that Asian Pacific males face hardships too, given the absence of strong, emulative Asian American male roles in the media, the perpetuation of white standards and stereotypes which categorized Asian men as undesirable, and the societal-induced drive to assimilate—rejecting Asian Pacific men as detrimental to social status and mobility. Asian men countered saying that there was a double standard for them; if they tried to be assertive and "manly," they were called sexist by Asian women, if they tried to be sensitive and hardworking, they were accused by everyone as being the stereotype of the "Asian wimp."

Both sides agreed that the question of Asian Pacific women's rights should not be characterized as confrontations between men and women or that Asian Pacific women's inequality was the direct product of Asian Pacific men. The consensus was that everyone should fight for Asian Pacific women's equality, and that both sexes should work together in creating more equal relationships where no double standards exist. The conferees agreed on the following positions by consensus:

- We need to take a serious

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approach to fight for Asian Pacific women's equality within the greater fight for racial equality in all aspects of society in the family, the workplace, and in the political arena, paying particular attention to the added inequality of working class women. Our community needs to make a full commitment to the struggle of Asian Pacific American women, to insure that their rights are honored.

- Both men and women are socialized in a male-dominant society, that sexist orientation creates conflicts over what roles each should play. Both men and women need to redefine their roles into equitable ones, through dialogue and reconciliation—even if it means a lessening of male dominance within the family.
- We should develop equal relationships which support women, whether they choose careers or homemaking.
- Be true to yourself, know yourself. Women should be given and/or take the right to self-determination.
- Men have a commitment to struggle with male chauvinism.

- We shouldn't separate struggles; we should unite and fight oppression in all forms. Women face triple oppression: race, class, and sex.
- We need to encourage women to fulfill their potential as leaders.
- Women need a support network.
- *Majority Opinion:* Men and women should take equal responsibility in household duties, child rearing, and financial matters through mutual agreement.
- *Minority Opinion:* The mutual agreements are okay, but they don't have to be equal responsibilities.

In Search Of: Asian Pacific Identity

For many Asian Pacific Americans, assimilation looms large in their self-identity. Many succumb to the incessant barrage to assimilate, believing that adoption of mainstream values means greater social mobility and better social conditions. People fear that the maintenance of ethnic pride would place barriers to social, political and occupational goals. They feel that society recognizes them as Americans, not as Asians, believing that life here requires giving up cultural values incompatible with American values, such as ethnic identity, cultural ideals and even interaction with other Asian Pacific Ameri-

cans. For others, assimilation means giving up yourself and your heritage—a price too high to pay for a still unequal position in society due to racism toward non-Anglo Americans. With the increased publicity of Asian Pacific Americans being the “model minority” and the relatively comfortable level of today's Asian Pacific American students, people have raised the issue of the obsolescence of the Asian Pacific American identity.

The conferees tackled the question of whether the situation today warrants the continuance of the Asian Pacific American identity. Conferees also dealt with the relevance of the Asian Pacific identity by determining its basis and purpose in the eighties. The consensus was that the Asian Pacific identity is vital in maintaining self-esteem, political representation and cultural values.

Conferees felt there was an importance in maintaining the rich, diverse cultural history of Asia and Asian America. The conferees desired to preserve selected Asian Pacific American values and social and cultural backgrounds unique to Asian Pacific Americans.

While prideful of their own ethnic group, they felt that Asian Pacific Americans should unify, since we share similar cultural backgrounds and struggles as Asian Pacific Americans and Third World people. From this unified front, collective political representation is possible if common and beneficial community goals are to be achieved in this society.

The conferees also acknowledged that assuming ethnocentrism was extinguished that unity could be affected by the generational differences of Asian Pacific Americans, e.g. first generation parents and second generation teenagers, and newly arrived immigrants vs. acculturated immigrants. The discus-

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sions revealed that people were concerned about retaining their cultural heritage and bridging the gap between foreign born and American born Asian Pacifics through better understanding of each other's experiences.

Realizing the need for an Asian Pacific identity and working together to achieve common goals, participants felt that education should address the fact that Asian Pacific Americans have faced and continue to face race inequality like other third world groups, and that we share common life experiences despite our visible distinctions. Conferees also emphasized the importance of promoting greater harmony and intergroup cooperation between Asian Pacifics and other Third World people. In addition, they overwhelmingly agreed that the ultimate goal of Asian Pacific unity and identity was to be treated with respect and to be judged equally. The basic consensus agreement was that there is a basis for Asian Pacific identity and that we must unify because of our common social and cultural experiences, and common values and goals. The conferees also recognized that an equally important reason for unity is a political one—strength in numbers. The conferees agreed to these statements by consensus:

- The way to effect change is through political action and unity through common struggle.
- In order to effect change, we must educate ourselves and others about our common past, current racism and oppression.
- Assimilation is forced upon us by the White majority.
- Identity is a personal choice. However, we all should

recognize our common past due to common struggles and racism.

- The goal is not to be white or dominant. Respect and equality is the ultimate goal.

Political Strategies for the Eighties and Beyond: Putting the Perspective To Test

What is the obligation to the community of the Third World college student? Can we really expect the *system* to become more equitable by our limited hours of community work or our financial contributions to worthy causes? Should we use our position in society to just further the livelihood of our families, or our community, whose past collective efforts enabled us to have the luxury of choice? While community service is an individual decision, active roles in the advocacy of community concerns need to be taken. Commitment to the community should encompass every aspect of our life—not only weekends; our lives cannot be separate. The community is us, not a bunch of buildings in the ravaged part of town.

Once everyone agreed on the importance of total community commitment—time as well as money—they commented that there were many pressing issues people could become involved in. People recognized the need to unify for political empowerment, and the importance of different levels of participation to sustain a successful struggle. While the conference focused on approaches in addressing immigration policies, affirmative action, and English Only initiatives, the strategies encompassed a broad social approach to resolving problems faced by the Asian Pacific community. Since these problems are indicators of a white, racist society, efforts at promoting multicultural sensitivity, where

diversity is shown to be strength, and the flexing of political representation, to remove structural barriers to racial and class inequality, are two prime objectives in the heroic 130 year fight for the equality of Asian Pacific Americans. The conferees agreed on these statements by consensus:

AFFIRMATIVE ACTION

- We need to educate the general public, especially Asian Pacific Americans, about the importance of affirmative action in increasing mobility and equality.
- Underrepresented Asian Pacific ethnic groups must be included in all affirmative action programs.
- Program administrators should address the misconceptions of affirmative action and the stigmatization of labeling affirmative action students.
- Minimum standards, not quotas, should be the goals of affirmative action.
- There should be an affirmative action program for women.

STRATEGIES FOR AFFIRMATIVE ACTION

- Involvement in electoral politics, more community organizing, and networking on social, economic, and political levels.
- Build coalitions with other Asian Pacific, Third World, working class, and progressive communities.
- Incorporate relationships with new immigrant groups.
- Fight for student and

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Conference

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community empowerment to engage in policy and implementation of affirmative action programs.

- Establish an annual affirmative action conference implemented by students and advocates of affirmative action.
- To promote the active outreach and recruitment of under-represented communities for higher education and other political and economic opportunities.
- To promote mandatory ethnic studies classes where affirmative action topics are incorporated into the curriculum.

ENGLISH ONLY INITIATIVES:

- Within a pluralistic society, people should have self determination in deciding what cultural norm, values, education and language they choose to follow. We feel that English Only initiatives imply forced assimilation and will involve disenfranchisement of political rights.
- In our multi-ethnic, multi-national, multilingual society, languages which are most effective in communicating should be used. Objectively, defacto English is the predominant language, but in many places or many situations, languages other than English are more effective.
- We support multilingual education which encourage multicultural sensitivity.
- We should defend the right of people to speak their native

language.

IMMIGRATION POLICY

- Immigration is integrally linked with the nation's economic, foreign, and political policies whether an outcome or a benefit.
- Present immigration policy encourages the brain drain of Third World countries.
- This nation's immigration policy is contradictory to the ideals expressed by the Statue of Liberty quote of "give me all your wretched, huddled masses."
- We support immigration policies which allow family reunification.
- No discriminatory quotas should be directed toward the poor, the minority, or the unpopular political immigrant.

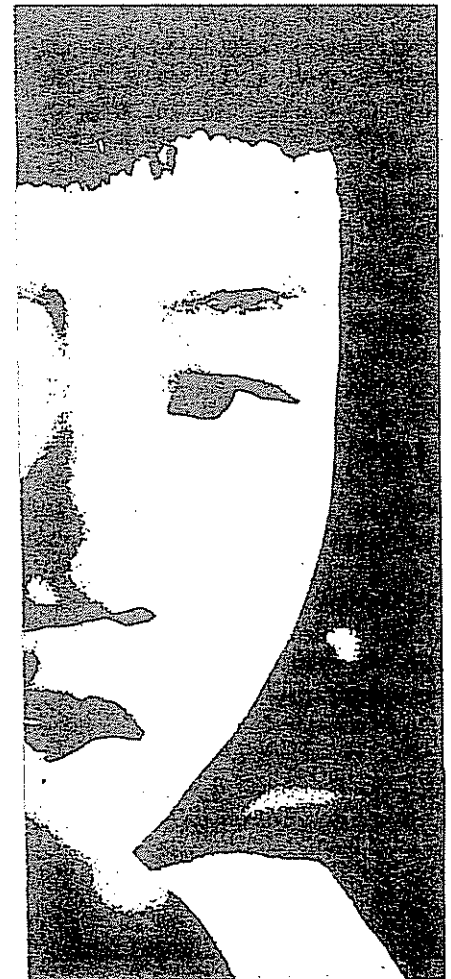
STRATEGIES FOR MORE EQUITABLE IMMIGRATION POLICIES

- Third World countries need to develop their own economies and be self-sufficient, by putting an end to multinational corporation's profit motives.
- We need to educate people to the plight of immigrants.
- Encourage the United States to give incentives to Third World professionals to stay in their own country to better it, and give economic aid to those countries.
- Place laws against the overseas exploitation by multinational corporations.
- Give immigrants the full political rights of U.S. citizens, or at least those of a permanent

resident.

SUMMARY

Conference organizers were satisfied that their program achieved its goal of learning about the Asian Pacific community and addressing issues such as community involvement and the struggle for equality for minorities and women, among other issues. Overall, participants felt that the conference effectively addressed timely topics and provided insight as to how to progress toward solving some of the problems facing Asian Pacifics today. In fact, many thanked conference organizers for providing them with the chance to air their views and to learn what others thought about the concepts and issues that were addressed. All agreed that the conference was an important and valuable learning experience. ▢



Spotlight: Asian American Studies

Introducing the M. A. Program in Asian American Studies

by Tom Fujita

A lot of people take Asian American studies classes to learn more about themselves, their people and their history. Most of them have fun in these classes and really feel like they learned something valuable. Then there are a fanatical few who take every single class available and still want more.

That's us, the folks on the third floor of Campbell Hall, the students in UCLA's Asian American Studies graduate program. In the 1986-1987 academic year, there will be twenty-two of us, with backgrounds and interests as varied as the types of documents needed to fill out your financial aid forms. There are students who know about the Third World Student Strike at San Francisco State University and the founding of the movement because they were there, ones who got involved in college, and even ones who discovered it last year as seniors. We have degrees in History, Sociology, American Studies, and, because we are after all, Asian Americans, in Mechanical Engineering, Chemistry and other more "normal" fields.

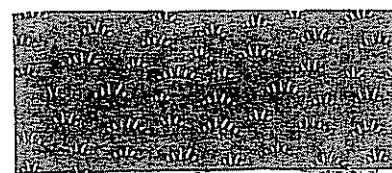
What we all share, however, is a desire to learn more about our peoples. We have widely varying interests in our research and we (most of us, anyway) like to talk, so feel free to ask questions about us or the program. Chances are, if we don't know, we can direct you to someone who does. If you take one of the large lecture courses that UCLA offers in Asian American Studies, you'll have to talk to us. We'll be your TA's.

Now you may well be wondering, "Just what is graduate work in Asian American Studies?" Well, sometimes it isn't. We can take a certain number of undergrad courses as part of our program, usually in an area where there isn't a graduate class. Class work is almost all small seminars, where there are assigned readings that get discussed and critiqued. Unfortunately, the profs tend to expect that you've read the book(s) or equivalent in reserve readings in sufficient detail that you can almost quote word for word. Just like discussion sections, except that it's more fun, and it's really difficult to make like you've done the reading for two or three hours to a prof who can actually quote word for word.

We also are required to do a Master's Thesis. This is a piece of independent research that you aren't supposed to ask questions like, "How's the thesis coming?" By definition, it is never going well. There are a number of ways this can happen. You could be doing oral histories and the button you thought was "play" was really "erase." Or, you could be word processing your thesis on a personal computer and discover that you forgot that your working and backup disks were in your backpack when you went through the magnetic anti-theft device at the library. Maybe you sent out questionnaires with no return address. We graduate students are very clever and inventive.

All in all, though, we enjoy what we do. If you want to find out more about why we enjoy

school so much, come by the Asian American Studies Center office and leave a note, or check the reading room—a lot of us eat lunch there. ■



Monterey Park

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Right, is being forcefully implemented by the newly elected Council members and their supporters, as can be seen in the way they tried to block any community participation in the passing of this resolution. Rather than presenting concrete solutions to the problems of unplanned development and population growth, they have tried to polarize the community.

While it is evident that the right-wing minority still holds a lot of power in Monterey Park, it is also clear that the majority of people can and will be united if the proper vehicles are found to unleash their energy and creativity. The City Council vote, and the way the whole issue was dealt with by those people who are now in power, is a sign that they are aware of their tenuous position. It is more important now than it ever was for the Asian Pacific and Latino communities to build stronger ties to fight racist attacks such as the "English Only" movement. ■

Update: Korean Studies

The First Steps Toward a Korean Studies Program

by Michael Kim

The Korean Language petition drive that was initiated in the winter of 1985 has finally come to fruition. The course, to be offered by the East Asian Languages and Cultures Department, called Elementary Modern Korean 7A will be offered in the Fall quarter of 1986 and will be followed by 7B and 7C in the Winter and Spring quarters. The Korean Studies Working Committee, composed of interested faculty, staff and students, will now focus their energies upon ensuring the establishment of a comprehensive Korean Studies program at UCLA.

The language courses will be taught by Visiting Professor Dr. Chung Min Lee, one of Korea's foremost linguists from Seoul National University. In addition, a plan is in the works to institute intermediate and advanced Korean language studies.

In addition to the language courses, the UCLA administration has promised to develop a full-scale Korean Studies Program. To that end, an FTE position has been created for a Korean Literature professor. Ko Won, a renowned Korean poet, taught the course for the first time in Spring, 1986, on a temporary basis. A search committee has been established to hire a permanent instructor to teach the course.

Other courses that are already offered at UCLA fit neatly into the Korean Studies Program as well. For example, Dr. Oaksook Kim, Coordinator of the Korea Program in the newly created Center for Pacific Rim Studies, teaches

"Korean Thought," a course in Korean Philosophy, and Dr. Robert Buswell, an expert on Buddhism, will offer a course on Korean Buddhism.

"When all of the pieces are brought together, UCLA will have the most comprehensive Korean Studies Program in the nation, taking the lead over such universities as Harvard and UC Berkeley," said Dr. Kim.

The Korea Program will strengthen UCLA Korean Studies by coordinating instructional development and by offering exchange programs and joint research projects with numerous Korean universities such as Seoul National University and Ewha Woman's University. Currently, the program has agreements with six Korean universities, and more schools are planned to be added to the list.

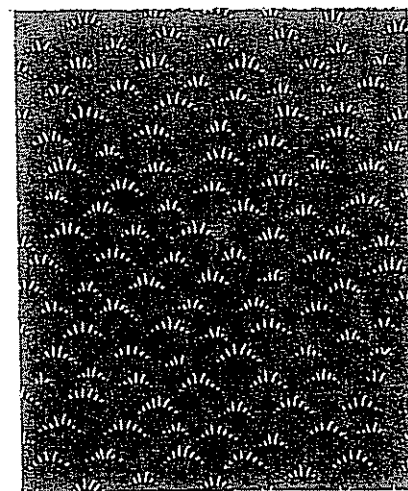
In addition, the Korea Program will offer seminars and conferences dealing with Korean and Pacific Rim Studies. The Program's first major project is a series of workshops in Korean Economic Development, culminating in a major conference in August, 1987, at UCLA. The project is being headed by John C. Ries of the UCLA Political Science Department.

In other developments around Korean Studies, the Korean American Oral History project received a grant from the UCLA Institute of American Cultures. The project so far has collected 120 taped interviews of first and second generation Korean Americans.

The Oral History project is the only project of its kind in the

country, and incorporates Korean scholars from all over the nation including Ill Soo Kim, Alice Yun Chai, and Eu Young Yu. When completed, the collection will become part of the Special Collection at UCLA's University Research Library.

To bring attention to all these developments and to ensure student and community support and participation, the Korean Studies Working Committee has planned a press conference to publicize the program. In addition, the committee will take further steps to ensure that Korean Studies gets a healthy start and that it remains an active and viable program. ▣



Announcements • News • Announcements • News • Announcements

Newsbriefs...

What's Going On In The Center...

Expanded and Updated Community Directory

The UCLA Asian American Studies Center is in the process of expanding and updating the Asian Pacific Community Directory. The latest directory will be expanded to the Greater Los Angeles Area, including Los Angeles, Orange, San Bernardino, Riverside and Ventura counties. In addition, the directory will include social service organizations, community non-profit groups, media contacts, cultural groups, elected Asian Pacific public officials, professional and business groups, student organizations and other organizations in Southern California.

The directory will be conveniently cross-indexed with Chinese, Japanese, Korean, Pilipino, Vietnamese and Pacific Islander listings. Due to the rapid growth and changes in the Asian Pacific community and in our organizations, the latest directory will come in a three-ring binder format which will make the annual update easier for your use.

The Community Directory will be widely distributed among both the Asian Pacific community and the general community at large. Publication target date is January, 1987.

The UCLA Asian American Studies Center is now counting on you to help us update and expand the Asian Pacific Community Directory. The directory can only be effective and complete with your help. Please contact Jai Lee or Warren Furutani for more infor-

mation by writing or calling:

Jai Lee/Warren Furutani
UCLA Asian American
Studies Center
3232 Campbell Hall
Los Angeles, CA 90024
(213) 825-1006

Pilipinos Featured in Special Double Issue of Amerasia Journal

Amerasia Journal is featuring a special double issue on "Filipinos in American Life." It features articles on labor and economy, politics and history, literature and culture, reviews of books and much more!

Labor and Economy

Now inquires into the socioeconomic status of Pilipino Americans in California.

Amado Cabezas
Larry Shinagawa
Gary Kawaguchi

Immigrant Recruitment into the Labor Force: Social Networks among Filipinos in Hawaii

Fe Ceces

Educational Attainment and Upward Mobility Prospects of Pilipino Americans

Tania Azores

A Comparison of Pilipino and Korean Immigrants in Small Business

Pyong Gap Min

Politics and History

Filipino Americans and the Marcos Overthrow
Madge Bello
Vince Reyes

Filipino American History and the Old Times' Generation
Barbara Posadas

Filipinos in the Yakima Valley
Gail Nomura

Literature and Culture

Paper Novels: The Later Bienvenido Santos
Leonard Casper

Agyu and the Skyworld: The Philippine Folk Epic and Multicultural Education
Herminia Menez

Folk Medicine in the Filipino American Experience
Susan N. Montepio

Carlos Bulosan: A Story and Poems

Manual Viray: Poems

Pilipino American Studies: A Promise and Unfinished Agenda
Roy Morales

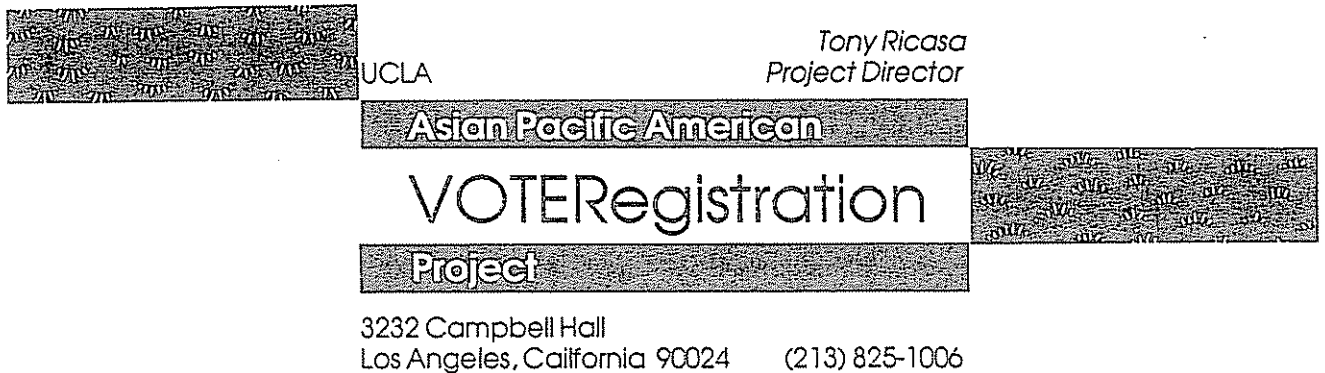
Reviews of Books and much more!

Price is \$7.00 per single copy, regular \$3.50 price to subscribers.

For more information, contact the Asian American Studies Center at (213) 825-2974. □

UCLA Asian Pacific American Voter Registration Project

by Tony Ricasa



It has become increasingly important for Asian Pacific Americans to be more involved in electoral politics. Meeting the expanding needs of the Asian Pacific American community is not only the responsibility of the various communities but of the elected officials. In order to impact decision makers at every level in the political arena, it is crucial that Asian Pacific Americans exercise their right to vote and realize their political power otherwise many of their concerns and interests will continue to be neglected.

Asian Pacific Americans, the fastest growing population in the United States, have increased by fifty percent and could reach approximately ten million by the turn of the century. Currently, U. S. population estimates show that Chinese are the largest group (1,079,400), followed by Filipinos (1,051,000), Japanese (766,300), Vietnamese (634,200), Korean (542,400) and Asian Indians (525,600), according to the Pop-

ulation Reference Bureau. The largest concentration of Asian Pacific Americans are located in the West with thirty-six percent living in California. Filipinos have the highest population of all the Asian Pacific groups in California and are expected to surpass Chinese as the largest group in the United States by the year 2000. Forty-six percent of all Filipinos residing in the United States live in California. Los Angeles County has the greatest number of Filipinos than any other county in California. The Filipino American community not only continues to grow in size but its needs grow as well.

The Filipino American community remains as one of the least influential and politically organized Asian Pacific American groups. One way to begin organizing Filipinos as a political force is to register them as voters which would translate voting power into political power. The political reality is that politicians are more responsive to constituents who vote and/or con-

tribute money to political campaigns. Unless Filipino Americans engage in the political process their voices will continue to fall on deaf ears. Therefore, voter registration drives are important in this initial step toward greater responsiveness and political power. Organizing must start at the community level and work toward the state and federal level.

The UCLA Asian Pacific American Voter Registration Project will be an important vehicle to develop positive relations between the Filipino American community and the UCLA Asian American Studies Center. Focusing on grassroots, social, political and church organizations, as well as families and individuals, will help in facilitating registration efforts.

This project, a sample module, fits into a three-phase general plan to register Asian Pacific Americans in highly concentrated populations in Los Angeles County. As the first phase of the general plan, this

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Voter Registration

Continued from page 13

project seeks to register Asian Pacific Americans from established communities who have a greater likelihood to participate in the electoral process. The overall objective of the general plan is to register more Asian Pacific Americans with emphasis on the Pilipino community in Carson-Wilmington, the Japanese American community in Gardena (second phase), and the Korean American community in the Koreatown area (third phase). The results from the Carson-Wilmington drive will be analyzed and incorporated into strategies for phases two and three.

In Carson, Asian Pacific Americans make up 15.3 percent of the city's total population. However, Asian Pacific Americans represent only 3.4 percent of the 35,069 eligible voters in that city. (Since these statistics are based on 1980 census data one can reasonably project an even larger Asian Pacific population now.) There are over 7,500 potential new Asian Pacific American voters in Carson which could change the 3.4 percent to 20.5 percent. While the project does not anticipate registering all non-registered Asian Pacific Americans, it does hope to increase the number of new voters to impact the political arena.

Gardena has an Asian Pacific American population of 27.7 percent. Of the 17,807 total registered voters, Asian Pacific Americans represent 17.7 percent. There is a potential of over 7,000 new Asian Pacific American voters in that city. If all potential voters are registered, Asian Pacific Americans would represent 41.1 percent of the total electorate. As we can also see with this case, the potential to make major impact in the political arena is great.

Koreans, a more recently arrived immigrant group, are one of the least registered populations outside

of the Koreatown area. More research and data are needed with this community especially in light of the recent redistricting that divided the Korean community. Korean Americans, the fastest growing Asian Pacific group, has immense potential and will be focused upon in the third phase of the general plan.

Strategies for registering voters in these areas will be based on particular characteristics and voting behavior patterns of each community. Much of the background information for this voter registration module comes from Dr. Don Nakanishi's Asian Pacific Voter Registration research paper. The community organization information gathered by the Asian American Studies Center's Pilipino Research Project will be used to identify Pilipino community organizations in the Carson-Wilmington area.

This module will develop strategies to get Asian Pacific Americans registered to vote by using the community organizations and other community units as focal points. Focusing our efforts on targeted communities will make the registration effort more productive and will have a greater overall impact on the political arena, nationally, statewide and locally. Since the targeted group will be people who are already eligible to vote, the yield rate should be more substantial. This drive also differs from other drives that attempt to focus on registering recently naturalized citizens at the Immigration and Naturalization Service ceremonies. Increasing voters in targeted areas will have particular impact in city elections (mayoral, councilmanic, propositions, etc.)

For example, in March, 1987, Mike Mitoma will be running for the Carson City Council seat which was vacated by former city councilman "Jake" Egan. In April, 1987, Warren Furutani will be running for the Los Angeles Uni-

fied School District Board of Education, Seventh District, which includes both Carson and Gardena. In 1988, Paul Tsukahara will be running for re-election for the Gardena City Council and George Kobayashi will be running for re-election as City Treasurer. Successful voter registration drives in those two cities could potentially elect Carson's first Asian Pacific American City Councilman, the first Asian Pacific American to the Los Angeles Unified School District Board of Education, and re-elect a Gardena Councilman and City Treasurer. Such registration drives could also defeat ballot initiatives such as English Only requirements. There is no guarantee that the newly registered voters will, or that they should, vote for the abovementioned candidates but this registration drive represents the potential and possibilities of a more politically active community.

It is our concern that the newly registered voters are not just viewed as bargaining chips to get the attention of the Democratic or Republican parties but rather, it should be viewed as a realistic increase of political power. There are too few elected officials and political figures who can adequately represent the interests and needs of the Asian Pacific American community. We must take a more active role to ensure greater participation and representation. ▢



menu: food for thought

COURSES IN ASIAN AMERICAN STUDIES FALL, 1986

15316 AAS 103 ASIAN AMERICANS AND THE LAW
 Stewart Kwoh Thursday 1:00 - 4:00 Rolfe 3126

This course will survey major Federal and California cases and legislative laws directed specifically against Asian Americans from 1850 to the present. Topics covered include law dealing with immigration exclusion, the concentration camps, affirmative action and bilingual education.

15320 AAS 105 ASIAN AMERICAN WOMEN
 The Staff MW 2:00 - 4:00 GSM 1270

The course will present an in-depth look into the condition of women in America. Topics will include racial and cultural stereotypes, influence of Asian history and philosophy, and relations with Asian American males and other Americans.

15324 AAS 197A KOREAN AMERICAN EXPERIENCE
 E. Yang Thursday 2:00 - 5:00 Dodd 167

The immigration and settlement of Koreans in the United States will be examined, the major focus of the course will be contemporary issues.

15328 AAS 197B PILIPINO AMERICAN EXPERIENCE
 Royal Morales MW 12:00 - 2:00 Dodd 167

The experience of Pilipino Americans is explored from the early immigrants to the current immigrants. The historical, social-cultural, economic and political issues relating to Pilipinos in America are presented.

15340 AAS 200A CRITICAL ISSUES IN ASIAN AMERICAN STUDIES
 Chalsa Loo Tuesday 1:00 - 4:00 Haines 146

This is the introductory course of the graduate program in Asian American Studies. This course is a critical examination of the research literature on Asians in America; the goal is to develop alternative interpretations of the Asian American experience. Topics covered include Asian American history, economic/political issues, and social/psychological issues.

24651 ED 253G SEMINAR: THE ASIAN AMERICAN EDUCATION
 Don Nakanishi Wednesday 1:00 - 5:00 Moore 301

Issues such as bilingual education and affirmative action for Asian Americans will be examined in understanding the relationship of Asian Americans to the educational system.

FOR FURTHER INFORMATION, PLEASE CONTACT THE ASIAN AMERICAN STUDIES CENTER
3232 CAMPBELL HALL -- TELEPHONE: (213) 825-2974