

FALL & WINTER 1987

ASIAN AMERICAN STUDIES CENTER  
BOARD ROOM



CROSS

UNIVERSITY OF CALIFORNIA, LOS ANGELES  
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# CROSS CURRENTS

NEWS MAGAZINE OF THE ASIAN AMERICAN STUDIES CENTER

VOLUME 11 NUMBER 1  
FALL/WINTER QUARTER

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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 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.

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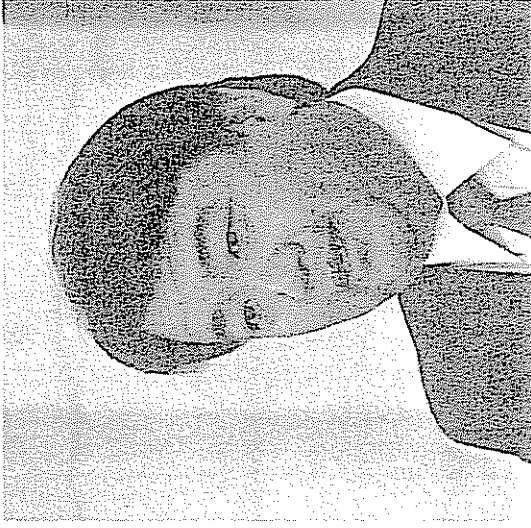
If your answered "YES" to any of these questions, then please send us your name, old address and your new address(street, city, state/country and zip code).

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Cover Photographer: Abe Ferrer

# WIN WITH WARREN



Warren Furtutani 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."

Warren has long been recognized for his work with youth. He was appointed by Supervisor Kenneth Hahn to the L.A. County Youth Commission. He provided leadership for the L.A. Unified School District committee which re-established the ethnic commissions, sex equity commission, and the special education commission. He is also recognized for his leadership in human relations, including serving as a consultant to the National Conference of Christians and Jews, and many community organizations and colleges/universities. He has always been a public figure for us and it is time for him to step into this larger arena, to make an even greater impact on levels of public policy. We hope to welcome back a new Los Angeles City School Board member in April. Good Luck, Warren! From all of us at S/CP.

by Chiyo Maniwa

## New Faces

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. Oaksook 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 Don Nakanishi is the Associate director and Katherine Lee was hired as the AA.

Katherine is a first generation Korean American. She and her family followed her father to the United States in 1971. Her education, 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.

Like Katherine, Catherine Casuga was born abroad. Dagupan City, Philippines, is Cathy's birth place. 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 programmer for Asian Coalition, research assistant for the Pilipino Research Project, and a FSP (Freshman Summer Program) counselor. Since her graduation 1 1/2 year 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 Chiyo Maniwa, the acting S/CP coordinator, don't let the opportunity pass you by. Prior to coming to SCP, Chiyo worked as an Academic Advancement Program counselor for a year. During the year Chiyo established herself as a staunch affirmative action advocate as well as a dedicated supporter of student empowerment. Even as this is being printed, Chiyo is finalizing plans to leave S/CP at the end of March. Chiyo is starting her private practice as a licensed (MFCC) 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 us who know Chiyo, she'll be greatly missed. For those of you who will never know her-- you'll have missed a very special experience. Thanks Chiyo, for everything.



Katherine Lee

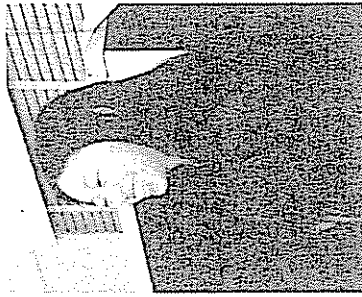


Catherine Casuga

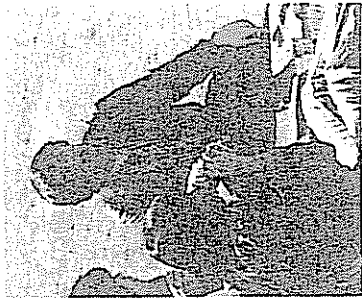


Chiyo Maniwa

# S/CP THEN



Susie Ling



Roy Nakano

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 reins 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 nudge 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 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 nonpolicy boards tend to be, didn't have any real clout or purpose. What evolved was that the board members individually advised 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. How 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

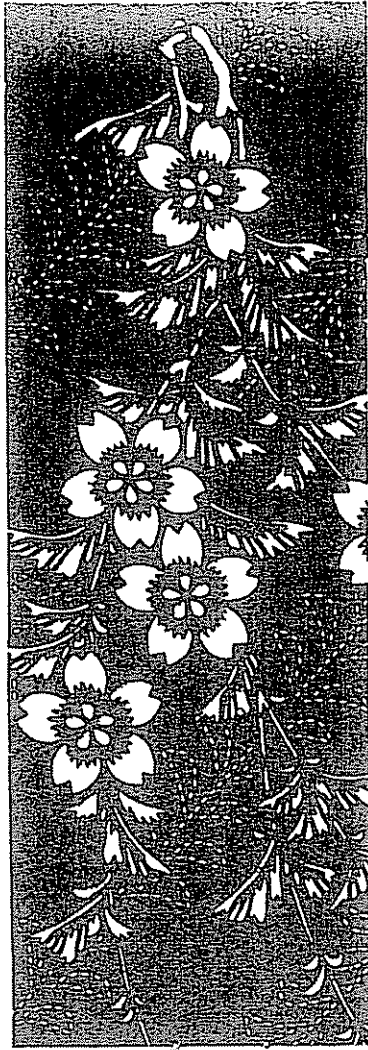
In the community, organizations like LEAP, Leadership Education for Asian Pacifics, Asian Pacific Women's Network, and others have been trying to fill this void. On campus at UCLA, S/CP should and will fill this void.

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 leadership is passed on like heredity in families like the Kennedys. Leadership is as indescribable as charisma. No one really knows what it is, but anyone can give you a list of those that have it. Another belief about leadership is that it can be developed. Not only the organizational skills and communications skills, but the principles that in the final analysis separate good leadership from bad leadership. These principles have to be sifted through each individual's own beliefs, but once done, right and wrong, good and bad leadership all can be evaluated with the same measuring stick.

The future for S/CP is a continuation of the good things of the past. It is also to takeup the challenge of developing leadership among the ranks of Asian Pacific American university students. Needless to say, this group is a vital resource for our community.

by WAKHEN FUKUTANI



But by the same token, with organizations and agencies, including the Asian American Studies Center, being institutionalized, being able to wield influence, having access to policy makers, and having members of our community sit in those seats are also important. This leads me to look at S/CP's future direction. First, over the four years I have worked in the Center along with Jai Lee Wong, Assistant Coordinator, we have maintained the legacy of student programming support from S/CP. Today, as much as during the heyday of S/CP in the early 70's we have strong contact with the Asian Pacific student organizations on campus. I attribute this continued success to primarily the new immigrant student population at UCLA. S/CP and the organizations we sponsor have been very helpful to the new students on campus. Our groups have served as big sisters and brothers, have in some ways been like the community away from the community. The immigrant student, although concerned about assimilating into campus life, has a nominal identity problem and no overt need 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 Pilipino, 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 Christian organizations are alive and well. One thing I'm sure has 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 Pilipino 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 specialized 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. Yes, 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 chauvanistic 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

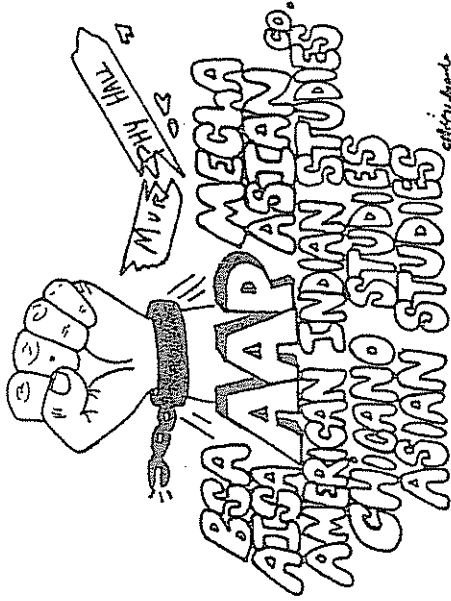
It should not be news to anyone that the Academic Advancement Program(AAP), UCLA's primary undergraduate affirmative action program, is embroiled in controversy. The past few months have seen two directors of the program "pushed out", a new administrative structure implemented, a virtually complete personnel 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" advocate, 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(FSP/TSP) director and AAP tutorial coordinator, Steve Duarte, AAP director of counseling, Mike Odanaka, FSP/TSP program coordinator, Andrea Spolidoro, and AAP counselors Evelyn Monkawa, Leon Watson and Chiyo Maniwa.

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 its 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 few 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 the rest 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 in 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 authoritative 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 Bermeo was appointed director of AAP. With "sixteen years at Compton College" whose population is primarily Chicano and African, Bermeo 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 Monkawa as counseling director. Steve Duarte was removed as FSP/TSP director and Bermeo himself assumed the responsibilities. It was also in Bermeo's tenure that Orbach, in effect, fired and "blacklisted" from "ever working in the program in any capacity" Chiyo Maniwa and Leon Watson. Bermeo 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, Maniwa and Watson were

not rehired, Duarte has been demoted, Okanaka has taken a voluntary demotion, Spolidoro remains in her same position, and ironically, Monkawa has received a very significant promotion. It is rather disillusioning that Monkawa, 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 Bermeo essentially 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 Monkawa, and the program's Director, Adolpho Bermeo, to truly demonstrate their commitment to affirmative action beyond new paint and rhetoric, and publicly endorse (or re-endorse) 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 Delek Hong

## KOD'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.

ones 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 out to the Chinatown Service Center every Saturday to counsel and tutor the downtown Chinese youth about academic and social concerns.

As far as 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.

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 junction of the interaction between cultural values and personal skill/deficiencies and environmental needs/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 followers of trends and 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 down played. This results in misperception of their history and people which may 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

### What they're studying

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

	Percent of Asian-Americans in discipline	Percent of all students in discipline
Agriculture and natural resources.....	2.4	32
Architecture and environmental design.....	1.5	10
Area studies.....	.18	.28
Biological sciences.....	10.3	62
Business and management.....	22.2	17.5
Communications.....	1.3	3.4
Computer and information sciences.....	2.9	1.3
Education.....	3.5	4.9
Engineering.....	16.2	7.7
Fine and applied arts.....	4.1	5.8
Foreign languages.....	1.3	1.4
Health professions.....	5.3	1.7
Home economics.....	1.6	4.8
Letters.....	2.0	4.6
Mathematics.....	2.7	1.2
Physical sciences.....	2.5	2.3
Psychology.....	4.6	6.2
Public affairs and services.....	2.6	4.5
Social sciences.....	7.9	13.4
Interdisciplinary studies.....	4.1	7.7

\*California State Board of Education Commission on Higher Education, 1981 report.



# ANNOUNCEMENTS

## Journal

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 Cabezas, Larry Shinagawa, and Gary Kawaguchi 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.

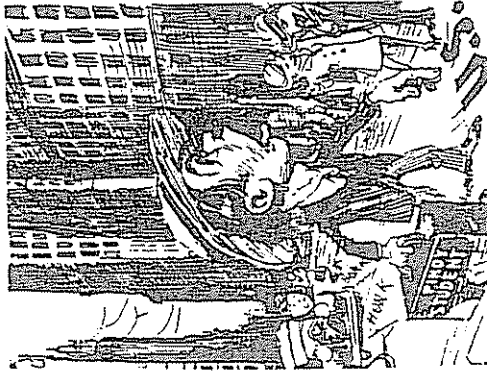
The political experiences of Filipino Americans are described in two articles. One proclaims the vital role of Filipino Americans in the recent Marcos overthrow and the other chronicles the struggle of Filipinos to win the right to lease land in Washington State's Yakima Valley before World War II.

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 Casper, 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 Omatsu, Jean Pang Yip, Karen Umemoto, and Yen 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

# awareness through expression

"you can stop a voice from singing  
But the truth goes on and on,  
You can't stop the wind  
From blowing,  
or a mind from growing."  
-Littlebear



In honor of International Women's Week, S/CP invites you to a day of art and poetry from the perspective of Third World women. Nobuko Miyamoto, Kay Lindsay, Alma Cervantes and Phyllis Rogers will be featured.

12 noon  
March 6, 1987  
Second Floor Lounge, Ackerman Union

## STATEWIDE ASIAN PACIFIC STUDENT UNION CONFERENCE 1987

University of California San Diego  
Saturday  
February 28, 1987

**Workshops and discussion on:**  
Building Asian Student Organizations  
The Immigrant Experience  
Educational Rights  
Political Empowerment: Campus & In The Community  
Asian Men&Women Working Together  
Art & Culture

**Keynote Speakers:**  
Ily Chen: First Chinese American woman Mayor (former Mayor of Monterey Park)  
Samoa Korio: APSU CC Rep. Samoa Community Activist  
& other Guest Speakers

### CULTURAL PERFORMANCES DANCE

Conference Fee:  
\$8.00 High School Students w/ID  
\$10.00 Pre-Registration (before Feb. 14)  
\$12.00 Registration at the door  
This covers meals, cultural night, dance and Conference

To register or to obtain further info contact:  
**Asian Pacific Student Alliance**  
University of California San Diego  
(619) 534-2048

# reading room round up

As a service to our readers, selected issues of Cross Currents 1st publications recently acquired by the Asian American Studies Center's Reading Room. The following 1st reflects just some of the publications acquired this past year that may be of interest to Cross Currents readers.

UCLA students and Center staff can check out materials by showing their registration and ID cards. All other patrons must leave a \$20.00 deposit which will be refunded when materials are returned. For further information regarding lending policies, hours of operation, and other resource materials, feel free to call Marij or Sereisa in the Reading Room at (213)825-5043.

Askin, Dorene. Historical Report: Angel Island Immigration Station, 1977.

Atkinson, Donald R., et al. Counseling American Minorities: A Cross Cultural Perspective.

Bristol-Kagan, Leigh. Chinese Migration to California, 1851-1882: Selected Industries of Work, the Chinese Institutions and the Legislative Exclusion of a Temporary Labor Force. Harvard Univ., Cambridge, MA, 1982.

Capp, Karen Ishizuka. An Exploratory Study of the Dimension of Ethnicity and the Third Generation Japanese. SD State College, 1971.

Chikahisa, Paul. Asian And Pacific American Curriculum on Social Work Education. I.A.A., 1976.

Chinese-American Civic Association. Report of the Conference on the Future of Boston's Chinatown. Boston, MA CACA, 1972.

Chinese Historical Society of America. The Life, Influence and the Role of the Chinese in the United States, 1776-1960. S.F., 1976.

Chunn, II, Jay C., et al. Mental Health & People of Color: Curriculum Development and Change. Wash, D.C., 1983.

Coalition for Asian Mental Health. Serving the Needs of the Asian Communities: Current Issues and Alternative Approaches. CSUHA, 1976.

Cochran, Jo, et al., eds. Gathering Ground: New Writing and Art by Northwest Women of Color. Seattle, 1984.

Cohen, Lucy M. Chinese in the Post/Civil War South: A People Without a History. Louisiana St. Univ. Pts., 1984.

- Evangelista, Susan, Carlos Bulosan and His Poetry: A Biography and Anthology. Seattle Univ. of Wash Prs, 1985.
- Fawcett, James T. Asia-Pacific Immigration to the United States. Honolulu, 1985.
- Fessler, Loren W., ed. Chinese in America: Stereotyped Past, Changing Present. NY., 1983.
- Harris, Darrel E. A Social Area Analysis for Mental Health Planning of the Downtown Los Angeles Area. LA, Resthaven Comm. MH Ctr., 1973.
- Hollywood Community Services Project. Hollywood Human Services Referral Book. Hollywood, 1981.
- Huth, Won Moo & Kwang Chung Kim. Korean Immigrants in America: A Structural Analysis of Ethnic Confinement... Fairleigh Dickinson, N.J., 1984.
- Inui, Lloyd & Franklin Odo. Asian American Experience: Syllabus Reader. AAS, CSU Long Beach, 1974.
- Inui, Lloyd & Franklin Odo. Asian American Experience: Instructor's Manual. AAS, CSU Long Beach, 1974.
- Iwasaki, Bruce. Asian Americans and the Law Reader. UCLA, Asian American Studies [03], 1980.
- Japanese American Help for the Aging, Inc. A Needs Assessment Study of the Japanese American Elderly in New York. Chicago, Asian Amer. Mental Health RC, 1979.
- Kabayashi, Nakimi. Issei Women: Life Histories of Six Issei Women who Participated in Social and Other Activities in Los Angeles, 1984. UCLA MA
- Kang, Younghill. The Grass Roof. Chicago, 1966/1959
- Kotani, Roland. The Japanese in Hawaii: A Century of Struggle. Hawaii Hochoi, Ltd Hawaii 1985.
- Kuo, Alexander. The Window Tree. Peterborough, 1971 (1963).
- Leong, Michael, ed. Emergence. AASA, San Mateo Union High School Dist., 1974
- Los Angeles County(L.A. COUNTY). An Application to the Department of Housing and Urban Development for a Central City North Neighborhood Facility. County of Los Angeles, 1972.
- Lydon, Sandy. Chinese Gold: the Chinese in the Monterey Bay Region. Capitola, 1985.
- McCann, Ruthanne Lum. Sole Survivor. Design Enterprises of SF. 1985.
- Mar, Dave, ed. I Am Yellow(Curious): Selected Term Projects. AA Research Proj. UC Davis, 1969.
- Marian, Honorante. The Filipino Immigrants in the United States. University of Oregon (Thesis), 1933.
- Meinhardt, Kenneth. Santa Clara County Health Department Asian Health Assessment Project. 1984.
- Nitson, Betty E. Irene M. Kobayashi: Experiences in Hawaii. Oral History Prog. CSU Fullerton, 1972.
- Morannte, P.C. Remembering Carlos Bulosan (his heart affair with America). New Day, Philippines, 1984.
- Namas, June. First Generation: in the Words of 20th Century American Immigrants. Boston, 1978.
- Odo, Franklin/Simoto, Kazuko. A Pictorial History of the Japanese in Hawaii, 1895-1974. Hawaii, 1985.
- Pacific/Asian Coalition. Proceedings: Symposium on Pacific/Asian Communities--an Overview. 1978.
- Park, Robert Ezra. Race and Culture. NY. 1964.(1950).
- Pedersen, Paul B., et al., eds. Counseling Across Cultures. 1981.
- Pham, Kim Vinh. The Politics of Selfishness: Vietnam--the Past as Prologue. 1977.
- Rawitsch, Mark Howland. No Other Place. Riverside, 1983.
- Remmling, Gunter W. The Sociology of Karl Mannheim: with Bibliographical Guide to the Sociology of Knowledge. London, 1975.
- Saiki, Patsy Sumie. Japanese in Hawaii: the First 100 Years. Honolulu, HI, 1985.
- Santos, Bienvenido N. Brother, My Brother: a Collection of Stories. Philippines, 1960/rep.
- Santos, Bienvenido N. The Praying Man. New Day, Philippines, 1982.
- Santos, Bienvenido N. You Lovely People. Philippines, 1966.
- Shepherd, Charles R. Lim Yik Choy: the Story of a Chinese Orphan. NY, 1932.

# SPRING 1987 NEW CLASSES

- Sikat, Dorian. To Where the Streets Are Made of Gold: the Story of a Filipino Immigrant. Exposition Pns, NY 1982.
- Sing, Lim. West Coast Chinese Boy. Montreal, Quebec, 1979.
- Soong, Irma Tam. Chinese-American Refugee: A World War II Memoir. Hawaii Chinese History Ctr, Honolulu, 1984.
- Special Populations Sub-panel on Mental Health of Asian/Pacific Americans. Report: Special Population Sub-panel on Mental Health of Asian/Pacific Americans, 1978.
- Wain, Barry. Refused: Agony of the Indochinese Refugees. NY 1981.
- Welsman, Irving & Angela Shen Ryan. New York City's Asian Americans: Their Distribution, Needs, and Patterns of Service Utilization. Chicago, 1981.
- Wong, James I. Historical Highlights of the Asians in America. Kohonia Productions, INC., 1984.

## condolences

The Center's deepest sympathy's and condolences go out to Dr. Oaksok Kim's family. The unexpected and untimely passing of Nakhee Kim DNS, Oaksok's husband, deeply saddens all of us. At the funeral, the individual eulogies presented by Bill, Heide, and Jim, Oaksok and Nakhee's children, moved the gathered to laughter and heartfelt tears. The laughter was typical of many Kim family's activities and the tears reflected the feelings of the day.

15308 MAS 100H Introduction to Asian American Studies: Contemporary Issues  
Peter Kwong H# 2-4 Haines 220

An introductory course on the growth, diversity, and impact of Asian Pacific Americans in contemporary American society. Through lectures, films, and guest speakers, this course will explore topics such as Asian American ethnic identity, generational conflicts, media portrayals of socioeconomic success, and interethnic relations.

88564 Motion Picture/Television 128 Media and Ethnicity  
Robert Hakamura W 1-4 Melnitz 2586

Exploration of Asian Americans in mass media including portrayal in films. Through lectures, guest speakers, and film presentation, the roles and functions played by Asian Americans will be examined in the mass media.

15324 MAS 197A The Philippines and the United States: A Century of Relations, 1885-1985  
Alexander Saxton & Beth Pastores TH 10-12 Dickson 3273

A lecture course on the historical evolution of relations between the Philippines and the United States from 1885 to the present, with special emphasis on the impact of those relations on Filipino Americans. The course will examine the Marcos and Aquino eras in the context of the Philippines' long history of colonization by outside powers, as well as its continuous struggles for independence, national development, and democracy.

15326 MAS 197B Japanese American History  
Yuji Ichikawa MW 9-10 Bunche 3156

The history of Japanese immigrants and their descendants in America from the 19th century through World War II will be surveyed in the course.

15328 MAS 197C Vietnamese American Experience  
Gao Duong Pham MW 5-7 Royce 154

A lecture course on Vietnamese Americans from the Vietnam War to their resettlement in America. Topics such as the impact of the Vietnam War on refugees; federal, state, and local resettlement programs; the adjustment of refugees to new lives, the shaping of Vietnamese communities, and the development of Vietnamese American literature will be examined.

15348 MAS 200C Critical Issues in Asian American Communities  
Chalisa Loo & Peter Kwong T 1-4 (Room to be announced)

A graduate seminar dealing with conceptual frameworks and theoretical paradigms on community studies. The assessment of their applicability to understanding Asian American communities will be a major goal of the course.

15352 MAS 297 Asian American and Politics  
Don Hakanishi M 10-11 Bunche 3173

A graduate seminar on the political aspects of the Asian American experience. Topics to be explored include the involvement of Asian Americans in the American electoral system, Asian homeland politics, and local community power structures, and protest activities.

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