

Cross Currents

Volume 12, Number 1

Summer / Fall 1988

The Newsmagazine of the Asian American Studies Center

University of California, Los Angeles

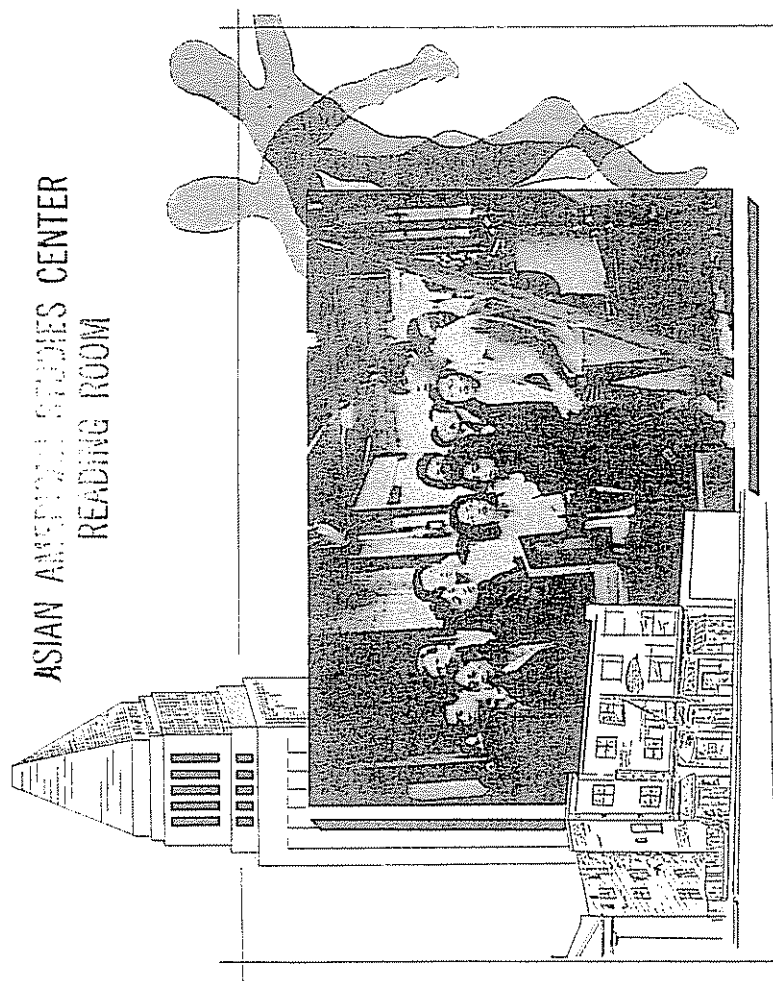
Courses in Asian American Studies Fall 1988

- 15308 AAS M102 Asian American Literature
K. Cheung MW 11-1 Bunchie 2168
Course focuses on the narrative strategies of Asian American writers and explores the extent to which their literature is distinctive.
- 15316 AAS 103 Asian Americans and the Law
S. Kwoh Th 1-4 Rofe 3118
- 15324 AAS 197A Major Federal and California cases and legislative laws directed specifically against Asian Americans from 1850 to the present will be surveyed.
R. Morales F 10-1 Kinsey 141
The Filipino American Experience
- 15326 AAS M197 The experience of Filipino-Americans is explored from the early immigrants to the current. Historical, cultural, economic and political issues are presented.
E. S. Yang TuTh 10-11:30 Bunchie 3170
U.S.-Korean Relations in the 1990's
This course will present a futuristic approach to U.S.-Korean policy, trade relations and the role of the Korean-American community in the next decade.
- 15340 AAS 200A Critical Issues in Asian American Studies
V. Malsumoto T 1-4 Rofe 2216
This graduate seminar offers a critical examination of the research literature on Asians in America. Alternative interpretations of the Asian American experience will be explored.
- 34896 ENG 258 Minority Women Writers: Studies in the Novel
K. Cheung M 4-7 Haines 146
- 15336 AAS 199 Internships in the Asian Pacific Communities
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- 15336 AAS 199 Asian Pacific Labor
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- 24651 ED 253G Asian American Education
D. Nakamishi W 1-5 Moore 301

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Asian Pacific Leadership Challenge

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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 relevant university issues 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.

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Cover: Community tour of Koreatown, Winter 1988. Students visit *Korea Times* production facilities.

EDITORIAL

THE DIVERSITY CHALLENGE: Increase Relevance to Diverse Communities

by Karen Umemoto

Community tours, field studies, leadership retreats. These activities reflect one emphasis of the Asian American Studies Center's Student/Community Projects unit—to regenerate campus interest and involvement in the diversifying Asian and Pacific Islander communities.

"To serve the community" was a commonly heard slogan at the founding of ethnic studies programs almost twenty years ago. Since then, new communities have emerged. Class composition, inter-ethnic relations, political orientations, generational differences among other factors have woven complex structures within existing communities. Within all of this, ethnic studies programs have attempted to maintain relevance to quality-of-life issues which shape our futures.

As the composition of the "Asian Pacific American" community changes, we must also. UCLA's Asian Pacific population—Cambodian, Chamorroan, Chinese, East Indian, Hawaiian, Japanese, Korean, Laotian, Pilipino, Samoan, Thai, Vietnamese, and others—begins to reflect a change in ethnic makeup. Students from especially new immigrant groups promise to become future links between the university and their respective communities. Until the time diverse groups are influential in teaching, research, and administrative ranks of the university, programs are needed which lend more immediate and direct relevance to their specific needs and which foster their leadership in this pursuit.

This issue of *Cross Currents* highlights major programs coordinated by Student/Community Projects which, over the past academic year, have attempted to strengthen this link between the campus and our diverse communities. Dareen Vachirakornong reports on a field visit to the Samoan community of Carson in "Educational Journey: The Samoan Community Tour." "Tours" were also held in Little Tokyo, Philippine town, Chinatown, and Koreatown (front cover). They provided unique opportunities to gain first hand understanding of history, culture, and politics of local communities.

Student and faculty interest generated through "tours" created enthusiasm for community field studies courses. One such course, entitled "Housing Issues in Asian American Communities" resulted in a fruitful collaboration between students, tenants, legal advisors, social service workers, and community organizations in Chinatown and Little Tokyo. Christina Ku, Kristine Saneto, and Naomi Hirahara share student and community perspectives on these courses in

"The Community as Classroom: Learning to Make a Difference."

Meanwhile, a second field studies course, entitled "Asian Pacific Leadership Development" offered leadership skills and background for students at UCLA, Loyola Marymount, and the University of Southern California who in turn organized a weekend retreat for Asian Pacific high school students. In addition, Student/Community Projects held its own leadership retreat in conjunction with the Asian Pacific Coalition for incoming officers of over thirteen UCLA Asian and Pacific Islander student organizations. Photos from both retreats accompany a personal commentary by UCLA undergraduate participant Joon Song.

Students, scholars and community members in the field of Asian American Studies had the opportunity to share views of the trade at the conference of the National Association of Asian American Studies in March 1988. Over 300 participated in over 50 workshops on topics ranging from critical questions in Asian American literature to new methodological approaches to community studies. Brian Niiya reports on a panel which reexamined the history of the Japanese American draft resistance movement during World War II from the perspective of key participants.

Ongoing student, staff, and faculty projects continue in the tradition of community relevance. The publica-

tion of Yuji Ichioka's *The Issei: The World of the First Generation Japanese Immigrants, 1885-1924* provides an important look at the Japanese immigrant experience which reveal the thinking and attitudes of the pioneers themselves. Perspectives of Asian and Pacific Islanders in America were also viewed on screen at the Third Annual Asian Pacific American International Film Festival last Spring. Abe Ferrar reports on the festival which provided food for thought and motion. And acting Reading Room Librarian Sereisa Salanoa takes note of several recent acquisitions on the Southeast Asian experience.

Featured articles share a few of our efforts to maintain relevance to growing communities and to a diversifying Asian Pacific population. Limited resources, however, leave much uncovered territory. The university has stated a *commitment* to "diversity". That is a positive step. *Defining* diversity is the next. *Representation* of diverse ethnic groups in faculty, staff, student body, and curriculum is an obvious and important challenge. But let's not overlook an even more fundamental question of the *relevance* of education to critical issues facing diverse communities.

Until the time diverse groups are influential in teaching, research, and administrative ranks of the university, programs are needed which lend more immediate and direct relevance to their specific needs and which foster their leadership in this pursuit

An Educational

The Samoan Community of the South Bay

by Daren Vachirakornong

On Saturday 21 May 1988, a group of UCLA students, many from the "Contemporary Issues in Asian American Studies" class took a tour of the Samoan community in Carson. This account was written by a student in that class.

Our journey first began in the General Scott Park meeting room at 9:30 AM that morning. We were introduced to a panel of speakers—Reverend Liki Tia-tia, Reverend Dr. Mila Maefau, Chief Fuinaono Seni Tufele, Simi Potasi, and Ms. Saili Solomona. Each speaker had chosen a special topic to help us better understand the Samoan Community especially here in the South Bay area.

Chief Fuinaono began by talking about traditional Samoan culture. The Samoan group consists of four major islands. Upolu and Savai'i are known as Western Samoa which is an independent nation sharing a close relationship with New Zealand.

Manua and Tutuila are known as American Samoa and are under United States governance.

He then described the social organization as hierarchical with land customarily being held communally by families. Groups of families formed clans which have a chief (or matai) chosen always from the same line. He and his family are treated with punctilious respect—there is in fact one vocabulary of words for the chief and his family and another for the commoner. Chief Fuinaono noted the three guiding principles which perpetuate the entire social structure: love, respect, and honesty. The matai is responsible for wise and honest decisions in the handling of village affairs and must act and talk with respect. He is a "father" to all who live beneath his roof.

Next, social worker Simi Potasi and Carson High School teacher Saili Solomona talked about migration and the problems of the Samoan youth. Samoan migration began in earnest in the 1950s. They came to the U.S. for economic reasons and like many other immigrant groups, largely migrated with the intention of returning home some day.

According to Mr. Potasi, acculturation is creating many value conflicts and personal conflicts which are stressful and sometimes without resolution. Strong feelings of alienation are rampant among the Samoans, especially among the young.

The stresses of cultural change and the impact of Western culture have not only altered traditional values and attitudes, but have also produced such social problems as increased divorce, drug abuse, juvenile delinquency, youth gangs, school dropouts, and crime. Health has also been affected. The question raised by Mr. Potasi—"How can we offer kids \$3.35/hr when he can earn up to \$500 to \$1000 a day dealing drugs?"—still remains one of the biggest concerns in the Samoan community.

...islander families have had to adapt their traditional customs in order to survive in the new land. They will continue to face these social and economic dilemmas until a more sensitive response can be reached.

In a society of rapid social change, problems outnumber solutions. These Samoan children are faced with several handicaps upon entering school: inadequate command of the English language, a lack of behavioral models, a native

culture that does not socialize its members to be aggressive and competitive and does not put a high value on school achievement, and limited funds. The student's failure to achieve has been seen as an inability to cope with the school system and its demands and with conflicting cultural values that affect school performance.

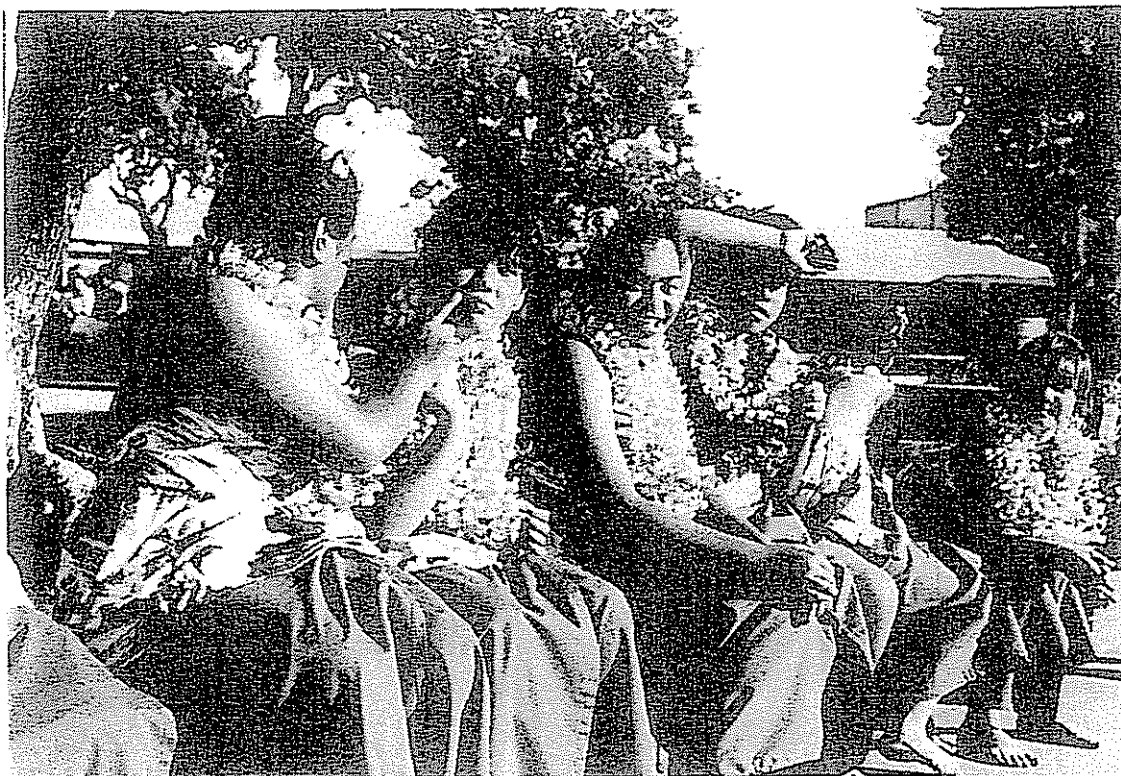
Ms. Solomona went on to talk about the American educational system's failure to address problems of Samoan youth. As institutions rooted in middle-class values, the schools are intrinsically more receptive to youngsters from such a background. But for others, socio-economic deprivation and discrimination may lead to lower achievement in the schools. The insensitivity and unresponsiveness of the U.S. educational system is indicated by its failure to recognize and solve these problems.

The difficulties Samoan students meet in school exacerbate cultural conflicts already arising in their adaptation to America. On the island, the family is the primary institution in which the child is socialized. In America, the island child is socialized at home as if he were living in Samoa,

Journey

Scene from the
Association of
Pacific Island
Educators' Luau at
Carson High School
on June 4, 1988.

Photo courtesy of Dr. Dhyun Lal



but when he begins school he is struck by conflicts and inconsistencies between his school experiences and what he has been taught at home. Obedience to elders, respect, and quiet behavior are not conducive to successful adaptation in school, where aggressiveness and competitiveness are required in order to achieve. The child soon begins to sense the differences in his culture, his values, and his personal being, which offer creates problems of identity and self-worth.

Additionally, children and family members may be required to postpone or sacrifice education or personal development in order to help the family financially. Ms. Solomona notes that, "we need more Samoan teachers like myself here at Carson High. There just isn't enough of me to help all these kids." She added, "they know that teachers have no control over them. They also know that they cannot be touched. We need to get the parents to help us change these kids' attitudes and priorities. Parents must know that education is very important is their kids are going to make it in this country." Strong parent support and tutoring services are needed in order to implement the plan of a better future in the Samoan community.

Reverend Maefau then spoke about the role of church in the Samoan community. He talked about the three folds of the ministry of the Christian church here: (1) Teaching—the teaching of the church means the totality of the person,

whether spiritually, mentally, or physically; (2) Healing Ministry—giving aid for such problems as broken homes, child abuse, drug abuse, and medical care; and (3) Preaching. From the time when the first Christian missionaries landed in Savaii in the 1700s, it has been an important part of life for Samoans. Religion plays an important role in the life of the people since the minister is considered to be the most influential person here. As with many immigrant churches, the Samoan church plays a key role in helping the community adjust and settle to life in a new land.

Our final stop was at Reverend Tiatia's church where we were given the opportunity to really get to know the Samoan culture by their demonstration of a traditional welcome ceremony along with beautiful songs and dance.

In conclusion, these islander families have had to adapt their traditional customs in order to survive in the new land. They will continue to face these social and economic dilemmas until a more sensitive response can be reached. One hopes that these families as unique people with a rich humanitarian culture will survive and be allowed to fully participate in contemporary America. Thank you for a joyful trip; without this chance I would not have had the honor of seeing the "Samoan" that I've always heard about from other people. You have opened up my eyes to a world I might have never known existed.

READING ROOM ROUNDUP

Southeast Asian Collection Expands

by Sereisa Salanoa

The Asian American Studies Reading Room houses an extensive specialized collection of both written and audio-visual materials on the experience of Asian and Pacific Americans. The collection of more than 4,000 books, pamphlets, articles, and student papers as well as more than 200 slides, video and audio-tapes augment holdings of the University Research Library and other campus libraries. The Reading Room maintains reference materials and subscriptions to relevant journals, newspapers, and ethnic community newsletters. Many of these sources in our unique collection are not available elsewhere.

In keeping with the specialized nature of this collection, the Reading Room maintains news clippings on current issues affecting the Asian and Pacific Islander communities. These files are often the only source of information on contemporary issues and events not yet researched. We also gather audiotapes of lectures and programs containing information not available in written form.

The Reading Room regularly acquires new publications to provide a current and comprehensive resource center. Here is a sampling of recent acquisitions on Southeast Asians:

Uprooting, Loss and Adaptation: The Resettlement of Indochinese Refugees in Canada, Kwok B. Chan and Doreen M. Indras

(eds.), Canada, M.O.M. Printing, 1987

This book details the experience of Indochinese refugees in Canada and their struggle to find a foothold for themselves. Problems resulting from efforts to adapt and to accept new ideas while hanging on to their own cultural identity are discussed. Though this book describes the Indochinese experience in Canada, it provides a comparative analysis with those in the United States.

Taking Refuge in L.A.: Life in a Vietnamese Buddhist Temple, Rick Fields, Hong Kong, South China Press, 1987

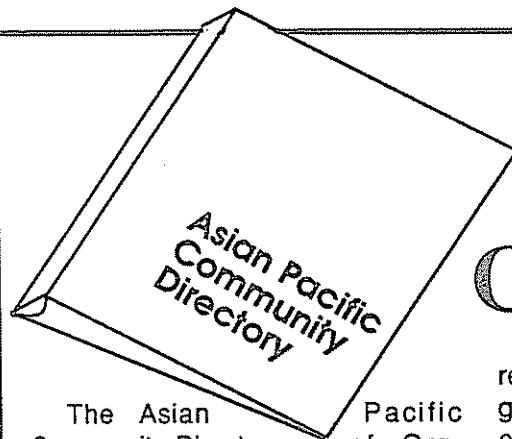
This book presents a closer look at daily activities within a Buddhist Temple which serves as the hub of life for many Vietnamese Americans. Includes photographs.

Haing Ngor: A Cambodian Odyssey with Robert Warner, New York, Mac Millan Publishing Company, 1987

A man's personal struggle to survive the brutal destruction of his own family as well as his homeland, Cambodia.

Hmong: History of a People, Keith Quincy, Cheney, Washington, Eastern Washington University Press, 1988

This book provides a historical background to the Hmong people. The author hopes that it will stir a better understanding between the Hmong and the receiving community.



The Asian Pacific Community Directory of Organizations in Greater Los Angeles is now available! The Directory lists over 550 community organizations, plus a listing of Asian Pacific media, Asian American Studies and related programs and student organizations. Since our last publication in 1984, we have added three new features: 1) a listing of Asian Pacific community services in Orange County, 2) an index by subject and ethnic group, and 3) a three-ring binder format.

The organizations listed in the di-

You can't find the Asian Pacific Community without it!

rectory are of two types: 1) non-profit groups that provide direct cultural, educational or social services with a specific focus on Asian Pacific Americans; and 2) organizations involved in social or political advocacy around issues directly relating Asian Pacific Americans. Asian Pacific populations specified by organizations listed in the Directory include: Burmese, Chinese, Indo-Chinese (Cambodian/Kampuchean, Laotian, Vietnamese), Japanese, Korean, Pacific Islander (including Guamanian, Hawaiian, Samoan, Tongan), Pilipino/Filipino, South Asian (Bangladeshi, Indian, Pakistani, Sri

Lankan) and Thai.

With the contribution of Won Park and Ted Lawrence Francis at the Southeast Asian American Legal Outreach Project, Asian Pacific community services in Orange County are included.

The Community Directory is available for \$10.00 plus \$3.00 postage and handling and 6.5 percent sales tax for California residents. Checks payable to Regents of University of California may be sent to Jean Yip, Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024.

Yuji Ichioka on *The Issei*

by Russell Leong

Interviewer's Note:

Historian Yuji Ichioka's new book, *The Issei: The World of the First Generation Japanese Immigrants, 1885-1924*, was published recently by Macmillan/Free Press.

Thought-provoking and controversial, Ichioka's comprehensive study is considered to be the definitive history of the Issei.

International scholar, activist, all-around athlete—Yuji Ichioka is truly a Renaissance man. A scholar of American history, he is also a keen observer of U.S.-Japan relations and of labor and political issues that have affected both the Japanese and Japanese American.

Ichioka is presently a Research Associate with the Asian American Studies Center and Adjunct Professor of history with the UCLA Department of History.

Russell Leong: What makes your book different from other books published on Japanese Americans?

Yuji Ichioka: First, the book covers the very early period, 1885-1924, of which little is known. Second, the book is primarily based on Japanese language source materials, which have never been used by any historian up to now. Third, I attempt to present the Issei perspective on life in the United States. I would say these three counts make my book unique.

RL: Why is the book titled from 1885-1924?

YI: Well, 1885 is the year the first government contracted laborers went to Hawaii and roughly when student laborers came to the West Coast. I see this as the beginning of Japanese immigration to Hawaii, the continental United States and Canada. I picked 1924, because that's the year of the 1924 Immigration Act by which Japanese immigration was terminated, effective July 1, 1924.

There are two main themes. One is the theme of political struggle, because the Issei, like other Asian immigrants, could not

become naturalized citizens. They were what I call political pariahs in America with no power. The Issei were never in a position to defend themselves in the political arena, so I use this as a theme throughout the book. I show how this inability to become citizens was manipulated to erect discriminatory legislation against them.

The other theme I take is that the history of the Issei is working class history. It's not the history of high-born *samurai*.

(excerpts from *Tozai Times*)



—Photo by Emma Gee

Many have the mistaken notion, especially among the Nisei, that the Issei all came from the kind of people that are in Toshiro Mifune's *samurai* movies. Most came from good, solid peasant stock and started at the bottom as common laborers, unskilled workers.

So my book is the history of workers. This history includes workers who patronized Chinese gambling houses which were up and down the West Coast and adjacent states. These workers were losing enormous sums of money in those houses.

RL: This is a cliched question, but what kind of lesson do you think people could learn from reading the history of the Issei?

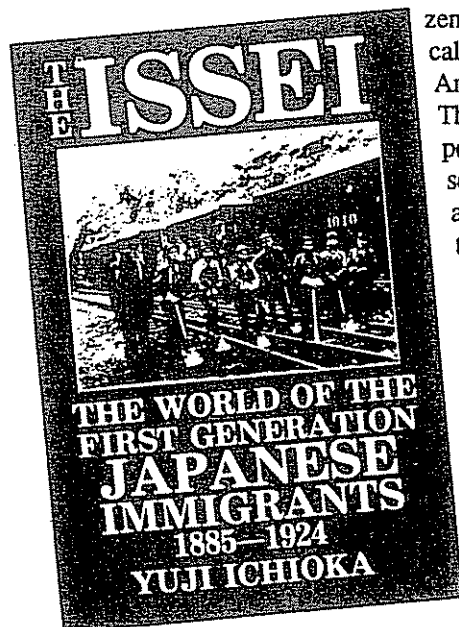
YI: History will not teach you where to go from here. History will teach you how you got from A to B, B being the present. It will not teach you how to go to C.

RL: But for we Sansei, reading about the past generations...

YI: The one thing they can learn is that the history of the Japanese in the United States is one of working class people. I have not glamorized the Issei. I talk about Issei prejudice, especially against the Chinese, their fellow immigrants. I try to present them in unembellished forms.

In this age where there are so many Asians in California, people think we have it made and had it made in the past. History tells a different story in terms of the years of struggle against discrimination that Asians have had to engage in. The relative acceptance of Asians now is recent.

Ichioka's book, *THE ISSEI: The World of the First Generation Japanese Immigrants, 1885-1924* is available at your local bookstore.



Field Studies Leads to Meaningful Work

by Christina Ku

While growing up, I had always imagined myself doing meaningful work. Today, I find myself working to help the elderly Chinese in Chinatown. The Asian American Field Studies course "Housing Issues in the Asian Communities" is a class that meets my needs as a student and as a caring individual who wants to learn and help ethnic communities. In addition to doing what I have always wanted to do, it is also very satisfying to know that my time and efforts will be recognized through academic units. In addition to benefiting from this course personally, I am also excited to help other students as a Field Studies coordinator. Because students have a chance to use their academic skills to work with community leaders who are devoted to the housing issues, field studies has made the community a classroom that adds to the meaning of our education.

Much of Asian Pacific American history has been filled with struggles to obtain economic, social and political rights. As Asian Pacifics continue to immigrate to the United States, they still face a wide range of problems. The lack of adequate low-income housing is one of the most important of these problems, especially for elderly Chinese and other non-English speaking immigrants.

Living in Southern California, we are all aware of the high cost of rent. We can well imagine the magnitude of this problem for low income senior-citizens. A good number of Chinese senior-citizens have settled in Chinatown and their way of living is currently being threatened by "redevelopment" plans. Due to the increase in Chinatown's property value, many old and affordable homes have been demolished to accommodate wealthy businesses or homes for higher-income families. Not only have people been forced out of their homes, but sometimes they do not even receive proper relocation money.

Today, only a few low-income units exist in Chinatown. The condition of these units is dangerously poor. Local leaders, concerned attorneys, and students all want to protect the tenants' right to safe and affordable housing, to have a say in determining future plans for low income housing, and to investigate whether developers of subsidized housing are complying with the appropriate laws. In order to accomplish these goals, we must talk to the tenants of Chinatown to understand their problems so we may work together to meet their needs.

I hope all students can take advantage of field studies programs and get involved in meaningful work. It's an education.

Learning a Different

Field Studies Expands Education

Where the "Community" and "Students"

by Naomi Hirahara

On 28 May 1988, over 100 Asian Americans, a majority of them students, painted the hallways of a building in Little Tokyo. This was no ordinary building—called the San Pedro Firm Building, this aging, city-owned, low-income housing property would eventually be demolished, according to some officials.

The prospect of this is now less likely, due to community pressure. The 28 May event, which was attended by city officials, again signified the interest in preserving the residential nature of Little Tokyo. It also revealed an important segment of the community whose energies need to be further tapped—students.

The movement for low-income housing was begun by the tenants themselves and social service agencies. However, like any other movement for social change, other individuals with similar concerns needed to get involved. A core group of six students from UCLA joined the Little Tokyo Service Center's Housing Committee this year. Due to their initiation and outreach, students as far as Orange County participated in the all-day event.

"I've never seen anything like this," said a Sansei businessman who operates his family business in Little Tokyo. Indeed, passers-by were inspired by seeing dozens of young people dressed in white coveralls furiously painting ceilings and banisters of this historic Little Tokyo building. The line delineating "students" and "community" had disappeared, at least temporarily.

The Asian American community needs to further integrate the participation of student groups. In addition to being large in numbers, the student population is extremely savvy in mobilization. Students have rallied over

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such as educational rights and minority faculty. And last of all, students will not remain on campus; most of them will leave academia to find a place in the working world and their ethnic community.

What do students gain from participating in community work? First of all, a better rounded view of the world. The main groups involved in the painting project—the Housing Committee, Little Tokyo Tenants Association, the San Pedro Firm Building Tenants Association—included a Legal Aid attorney, an elderly sewing factory worker, a Nisei packer, and a retired steam engineer. They brought rich and unique experiences to the community. Through this project, students gained a deeper understanding of the political process. Active participation in a political movement can give one insight into the complexity of decision-making, bureaucracy, and governmental operation. And finally, it is exciting. The people involved in community groups are determined to change and improve aspects of American life. The author hopes this painting project is just evidence that new alliances will be forged in the future. The students in the Housing Committee have made a commitment to be involved in the group, even after the spring session ends. More interaction between the “community” and the university, we will be able to remove the categories that divide us and learn from one another.

Yumi Hirahara is a member of the Little Tokyo Service Center's Housing Committee. At Stanford University, she has been involved with the university's Hunger Committee, and she has also worked on poverty issues, both locally and abroad.



Photo courtesy of Visual Communications

Students Take the Initiative

Six students enrolled in an Asian American Studies field studies course helped to generate community interest in housing issues in Los Angeles. On May 28, 1988 UCLA's Nikkei Student Union, Circle K, Lambda Phi Epsilon, organizations from the Asian Pacific Coalition, and USC's Alpha Delta Kappa and Beta Omega Phi, along with community organizations gave a face lift to the interiors of the San Pedro Firm Building, one surviving low-income housing complex in Little Tokyo.

Owned by the City of Los Angeles, the residential hotel had no heating or hot water for an entire year. After tenants and lawyers filed complaints, heat was restored. However, conditions are still substandard. The “Renovation Day” combined with a press conference helped to call attention to the housing problem and got nearly 100 student and community volunteers involved.

Most people see Little Tokyo as a modern, high-rise, polished metropolis. But the price of the glimmer has been the destruction of small businesses, low income housing, and many lives which revolve around Little Tokyo. During the 1970's, redevelopment began in response to the community's desire to rebuild their center. Unable to afford the rehabilitation by its private economy alone, they turned to city “urban renewal” funds. There have been some positive results. Yet, what is not so apparent are the countless numbers of shattered lives as a result of the redevelopment project. Of the 15 low income hotels operating in 1970, for example, only 3 operate in 1988.

by Kristine Saneto

New Issue of *Amerasia Journal* Focuses on Koreans and Hmong in America

"Emerging Ethnicity: Focus on the Korean and Hmong communities in America," is the theme of the current issue of *Amerasia Journal* 14:1 1988, now available through the UCLA Asian American Studies Center.

According to editors Russell Leong and Glenn Omatsu, the issue examines the rapid growth of the Korean community which has doubled in population during the past eight years.

According to the 1980 U.S. Census, Korean Americans numbered 354,529. Recent estimates place the population above 750,000.

Articles in *Amerasia* analyze the impact of new immigration as well as the reverberations of the 1987 South Korean mass demonstrations for democracy on the local community.

•Sociologists Illsoo Kim and Edna Bonacich study the continuing concentration of new Korean immigrants in small business.

•Edward Chang recounts the impact of the Kwangju Uprising in South Korea in 1980 on Los Angeles Korean American community politics, especially among the youth.

•Brenda Paik Sunoo provides a journalistic account of a third generation Korean American's visit to North Korea and her reunion with relatives.

•Tomoji Ishi analyzes the influx of Korean nurses to the United States, attempting to explain the influx from international migration theory. His study is complemented by an essay by Gary Okihiro on the development of migration theory and its application to Asian immigrants.

The theme of emerging ethnicity is further explored in two articles about Hmong refugees in America as well as a study of employment patterns of Chinese Vietnamese in British Columbia, Canada.

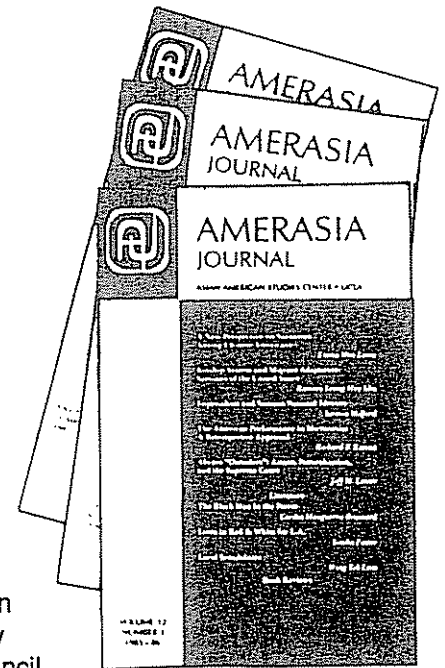
The issue includes three different literary pieces: poetry by Momoko Iko and Amy Uyematsu and an interpretative

essay on the late poet Theresa Hak Kyung Cha by Manuel Viray. In the current issue, the *Amerasia* editors also announce the formation of a new Community Media Advisory Council

which, according to editor Russell Leong, will "provide vital interchanges among journalists, writers and editors with the editors of *Amerasia* and strengthen the bonds between the Asian American Studies Center and the diverse communities which it serves."

Charter members of the *Amerasia* Community Media Advisory Council are: Patrick Andersen, editor, *Asian Week*, San Francisco; Ron Chew, editor, *The International Examiner*, Seattle; Gil Roy D. Gorre, editor, *Philippine American News*, Los Angeles; Linda Mabalot, director, Visual Communications, Los Angeles; Kil-nam Roh, editor, *Korea Tongshin*, Los Angeles; Brenda Paik Sunoo, journalist, Los Angeles; Vince Tajiri, writer and photographer, Los Angeles; Patty Wada, assistant English editor, *Hokubei Mainichi*, San Francisco; George Yamada, publisher, *Rikka*, Ontario, Canada; and James Yee, director, National Telecommunications Association, San Francisco.

The current issue of *Amerasia* may be purchased for \$5.00 plus \$1.00 postage and handling and 6.5 percent sales tax for California residents from the UCLA Asian American Studies Center. Subscriptions are \$10.00 for one year (two issues) and \$15.00 for two years (four issues). For more information, call Russell Leong, Jean Yip, Glenn Omatsu, or Mary Kao at (213)825-2968.



Thanks!

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Reexamining History—

Emi and Omura Recollect Heart Mountain Resistance

by Brian Niiya

One of the benefits of Asian American Studies is that it allows us to reexamine history and to bring out new views of events that happened years ago. A prime example of this is the story of the various resistance efforts by Japanese Americans during the evacuation and incarceration of the World War II years. At the recent Association of Asian American Studies Conference at Washington State University on 25-26 March 1988, a panel featuring Frank Emi and James Omura brought out a part of this story.

To some observers, the real forefathers of the Japanese American redress movement were those who protested some aspect of the concentration camp experience through resistance. Their stories are only now becoming widely known as the generally accepted Japanese American Citizens League (JACL) version of history begins to crumble under the weight of scholarly research ranging from Michi Weglyn's landmark *Years of Infamy* in 1976 to Richard Drinnon's *Keeper of*

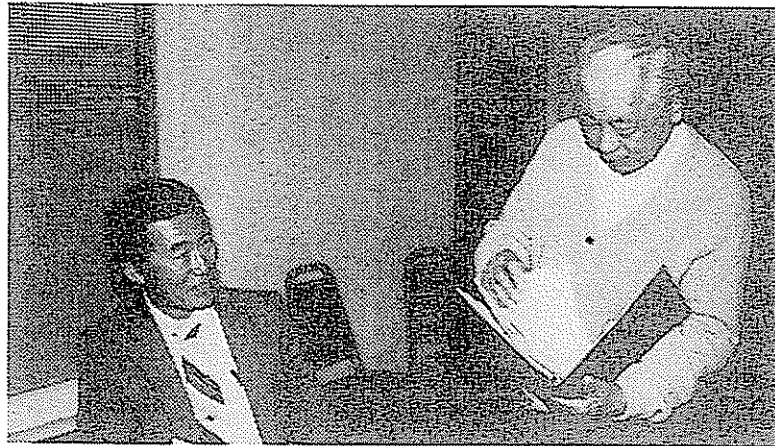
Concentration Camps: Dillon Myer and American Racism in 1987. Three men—Gordon Hirabayashi, Fred Korematsu, and Minoru Yasui—either refused to obey the curfew order or refused to report when ordered and took their cases all the way to the U.S. Supreme Court to test the Constitutionality of the evacuation order. Once in camp, many protested their treatment by the simple act of refusing to answer the infamous leave clearance/loyalty questionnaire or by answering negatively the questions 27 and 28 pertaining to military service and giving up all loyalty to Japan, respectively. The camps also saw numerous flare-ups of resistance, both planned and spontaneous; the three largest occurred at Poston and Manzanar in late 1942 and at Tule Lake in late 1943. For others, the last straw was the indignity of being drafted for military duty from behind barbed wire. There were draft resisters at several different camps. There was also an organized draft resistance movement at Heart Mountain, Wyoming, led by Kiyoshi Okamoto and the Fair Play Committee.

Frank Emi and James Omura were both key participants in this Heart Mountain movement. Emi's conference presentation consisted of his recollections of the Fair Play Committee (FPC) and the actions taken by the government against them. It was in November of 1943 that Okamoto began the FPC, but it wasn't until the announcement of 14 January 1944 that the Nisei would be drafted that it gained wide popularity. An FPC public meeting of 26 January 1944 was attended by 300; at this meeting Okamoto was elected president and Paul T. Nakadate was elected vice-president. Emi described the Hawaii-born Okamoto as a fiery speaker who inspired his followers to action. He also told of the contributions of Gentaro Kubota as the interpreter who put the speeches into Japanese. As an Issei, Kubota was not even eligible for the draft. At an FPC rally on 1 March, 300 attended and passed a resolution to not report for in-

duction or for their physicals. On 25 March, the first 12 resisters were arrested; 63 eventually stood trial in the biggest mass trial in Wyoming history. All were found guilty and sentenced to three years in prison. Later, in July, the so-called Heart Mountain Seven were tried and convicted for unlawful conspiracy to counsel, aid, and abet violation of the selective service act. The Seven included Okamoto, Nakadate, Kubota, Isamu Horino, Minoru Tamasa, Tsutomu Wakaye, and Emi. Both groups were eventually exoner-

ated—the Seven won an appeal reversing the convictions while the 63 were pardoned by President Truman on Christmas Eve, 1947 after an unsuccessful appeal. Emi went on to talk about each of the seven and to describe his experiences in prison.

Tried along with the Seven was outside journalist James Omura, the editor of the *Rocky Shimo*, a Denver Japanese American newspaper which supported the position of the Fair Play Committee. He



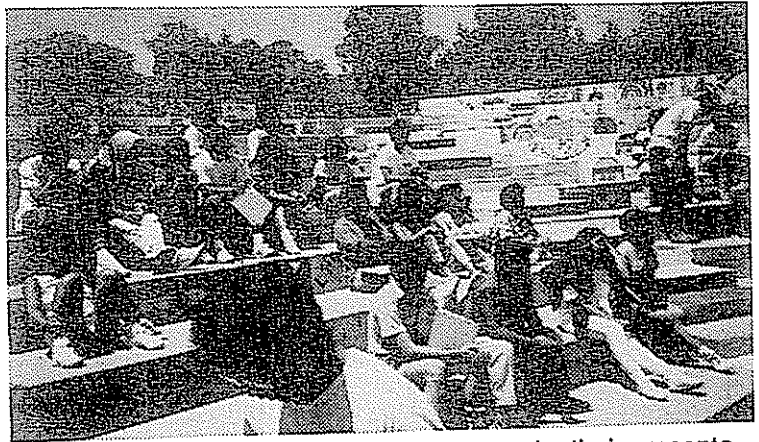
alone was acquitted. Omura's presentation consisted largely of an account of another resistance movement, this one taking place among already inducted soldiers at Fort McLellen, Alabama. There, a number of soldiers refused to partake in combat training unless their families were restored full civil rights. 106 were eventually arrested for their refusal and 21 were convicted and imprisoned. Omura also outlined the other resisters and concluded that the JACL claim that the resisters were a small group of zealots was patently false. Omura became so embittered by the response of the Japanese American community towards the draft resisters, that he dropped out of sight for years, restored to the community only in recent years, thanks largely to the efforts of the panel's chair, Frank Chin.

In the years since World War II, a sort of mythology has sprung up concerning the Japanese American internment: namely, that Japanese Americans responded by cooperating wholeheartedly with the government which, along with the heroics of the Nisei soldier, contributed to the postwar success of the group. Through reinterpretations of history by scholars, through the spread of Asian American studies courses, and through the momentum of the redress movement, this mythology is being torn down. This does not mean that we should denigrate the achievements of the veterans of the Pacific and European theatres. Rather, it means that we should also recognize that the resisters were not pro-Japanese zealots, but reasonable, patriotic Americans who stood up for what they believed in. Whether or not any heroes emerged from the sorry situation that was the mass incarceration is open to debate. However, we must consider people like Frank Emi and James Omura to be every bit as heroic as their decorated compatriots who did serve in the military, for each did what they believed was right. You can't ask for more than that.

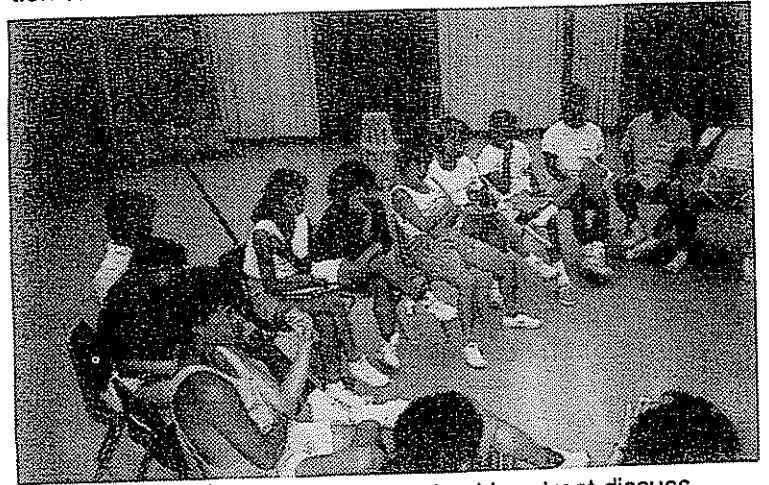
Leadership at its Best

Leadership development has always been a vital part of Student/Community Projects (S/CP) programming. This past year S/CP embarked on a pilot program: the Asian Pacific Leadership Project for Youth. Students from UCLA, Loyola Marymount University and University of Southern California participated in a field studies course on leadership focusing on skills development and enhancing the students' awareness of the Asian Pacific community. The project culminated with a high school leadership retreat at Camp Gindling Hilltop at Malibu mountains on May 20-22. This high school retreat facilitated by the college students fostered one-to-one mentoring relationships. The project was co-sponsored and/or funded by UCLA Asian American Studies Center; LMU APSS; USC APASS; PSW-JACL; Marina JACL; West LA JACL; Warren Furutani, Board member LAUSD; and AADAP.

S/CP also sponsored its annual retreat for UCLA Asian Pacific student leaders at Camp Valcrest of Jun 14-16. The theme for this year's retreat was "Ethnic Pride and Mutual Respect: Unifying Leadership for a Diverse Membership." The three-day series of workshops addressed issues of identity, leadership skills, academic needs, interpersonal relationships, and evaluation processes.



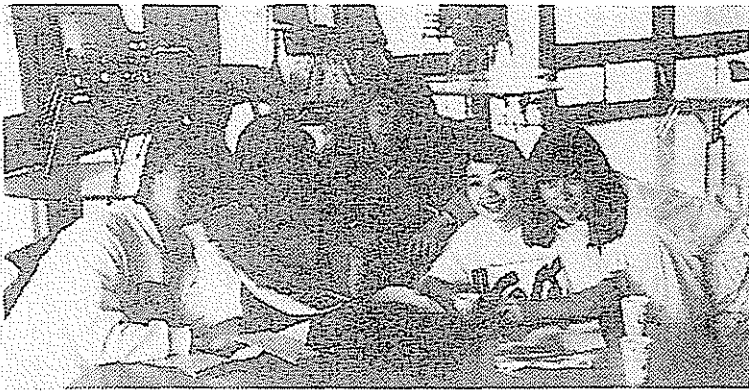
High School students await their turn to make their presentation on various cultural, social and generational situations.



Facilitators at the High School leadership retreat discuss student reactions to the cultural identity workshop.

Dinnah and the Doo-wops at campfire singalong.





High school and college students working together.



Julie and Jeff show off their Colgate smiles.



What's for Lunch? Ethnic food: hamburgers and hot dogs.



Le listens intently to the presentation on leadership ethics and styles.

Asian Pacific Leadership Retreat

One Participant's Reflections

by Joon Song

It's hard to believe but this is my third retreat and each time I learn more and discover more about issues realizing again my role in effecting changes for my community and my people and ultimately myself. My first retreat, it was for the first time in my life exposed to new issues, and new responsibilities. The second retreat helped me to understand more thoroughly the issues and the struggle of our people. Wow, from this retreat I am able to reaffirm in myself the role and obligations I have in dealing with the struggles that we face and find the strength to do so in each others' and in the power in diversity that was represented here during the last few years.

One thing troubles me however. Last year similar issues were discussed similar commitments were made and similar enthusiasm was evident but somehow these commitments, enthusiasms seemed to wane as the summer wound down and school began the vision of a true coalition not being achieved. I guess this is our challenge. To keep the spirit of the retreat alive and working to keep the vision alive and strong as the focus of everything we attempt this coming year.

One very positive thing that came out this year more so than

last or the year before was a greater degree of inter-personal interaction. I think the participants got to know each other very well and I feel this will without doubt help the challenges of next year. I think this coming year will be a rough one for all of us and will truly put to test our commitments to the very high flown and "admirable" goals that we talked about. The very self righteous and self fulfilling words like "unity," "teamwork," "advancement of the people," and "justice" are types of words that seemed to give a purpose to our lives and often used to justify in our minds and minds of others our ambitions and personal gains. But I hope as we face the tough coming year, we will truly understand and reevaluate our commitments and motivations.

I feel this retreat laid a very good foundation for a productive and close working relationship for the coalition next year. I think next year will truly be a treat because we will have to depend on each other and find strength in one another more than any time before. I think if we can meet this challenge the ideas like "unity" "teamwork" and "community" discussed will become a fact of reality.

NEWSBRIEFS

Korean American Student Unseated from Student Government

After winning two elections, Korean American undergraduate student Joon Song was unseated by the Judicial Board and the 1987-88 Undergraduate Student Association Council. "In theory, there is supposed to be a separation of powers between the legislative, executive, and judicial bodies of student government," Song explained. "But the reality is that these is a monopoly of power by a few individuals (students) who cannot stand to see a minority in power calling for fundamental changes."

On one-day's notice, Song was forced into a third run-off election which was boycotted by Song and other minority student leaders. Song's election controversy was one of several student disputes around the elections, which also included the disqualification of Chicano president-elect Lloyd Monserratt. Both issues remain unresolved.

Asian Pacific International Film Festival Third Annual Success

Quality and diversity were the key words to describe the Third Annual Los Angeles Asian Pacific American International Film Festival at UCLA's Melnitz Hall May 10-22, 1988. Presented by the UCLA Film and Television Archives, Visual Communications, the Mayor's Asian Pacific American Heritage Week Committee and the UCLA Asian American Studies Center, the eight-day event afforded the UCLA community and the general public the opportunity to view an astounding array of works by Asian American and Asian international filmmakers.

The lineup of films featured a wide range of topics and themes on Asian American culture and experience. Prominent among them were immigration and the resulting dilemma of assimilation and/or acculturation, women's aesthetics in Asian Pacific American cinema, and contemporary struggles against gentrification.

The cinema of the Asian continent was closely examined, with films that focused on American technological and cultural intervention in Asia and the burgeoning film scene in Hong Kong. The festival was also graced by the presence of independent filmmakers Felicia Lowe, Peter Chow, Shirley Choi, and a host of local and emerging filmmakers, all of whom were enthusiastically received.

Already, the organizers are looking ahead to 1989. Based on the positive response to this year's event, the Los Angeles Asian Pacific American International Film Festival promises to present even more accomplished works by Asians and Asian Americans.



UCLA Asian Pacific Alumni Kicks Off in Fall



Newly elected executive Committee (left to right): Stewart Kwoh, Karen Umemoto, Judge Ernest Hiroshige, Vivian Matsushige, and Micheal Ning. Not shown: Cas Tolentino.

The Asian Pacific Alumni of UCLA (APA-UCLA) has recently been approved by the University as an official support group and it will operate under the umbrella of the UCLA Alumni Association. Its Board of Directors will be hosting a kick-off reception on Sunday, October 9, 1988, from 12:00 PM to 3:00 PM on campus at the James West Center. "We are encouraging all Asian/Pacific alumni to attend," said Superior Court Judge Ernest Hiroshige, the charter president of the support group.

Tritia Toyota will be Mistress of Ceremonies for this inaugural event. Special guests include UCLA Chancellor Charles Young and new men's basketball coach Jim Harrick. Other speakers on the program are UCLA Alumni Association Executive Director John Kobara, Professor Lucie Cheng, and the APA-UCLA President Honorable Ernest Hiroshige.

There are approximately 18,000 Asian and Pacific Islander graduates of UCLA. However, only 11 percent of those graduates are presently members of the Alumni Association. The newly formed APA UCLA was created to give graduates the opportunity to support the university and interface in its efforts to promote diversity on campus.

Some of the noted members of the Advisory Board include actor George Takei, Dr. Robert Watanabe, Retired Justice of the Court of Appeals Elwood Lui, Lieutenant Governor of Hawaii Benjamin Cayetano, Attorney Tong Soo Chung, Director of the Southeast Asian Community Center Hao Doan, and Director of the Pacific/Asian Alcoholism Program Royal Morales.

Executive Committee Board members are President Ernest Hiroshige, President Elect Stewart Kwoh, Vice President Karen Umemoto, Treasurer Cas Tolentino, Secretary Vivian Matsushige and Parliamentarian Michael Ning.

Membership benefits include mentorship opportunities, scholarship programs, continuing education, receptions at sport events, newsletter, and announcements of campus events concerning Asian and Pacific Islanders.

The Inaugural Reception will feature a Santa Maria style barbecue buffet and cocktails. Parking will be available adjacent to the James West Center in Lot 6. For more information about the reception or membership, please call the UCLA Council Office at (213)825-3901.

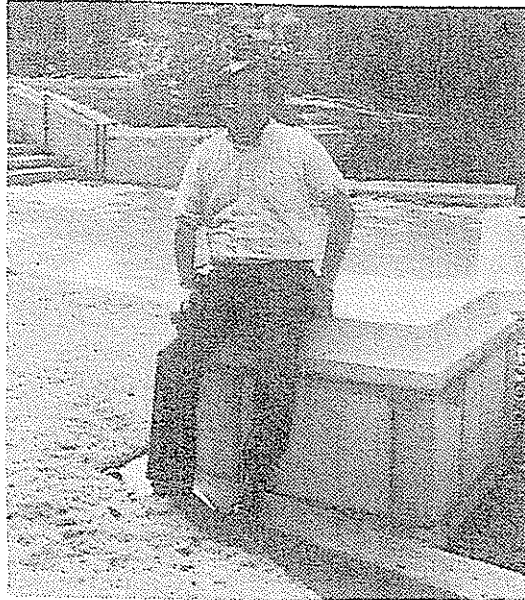
The Tenure Case of Prof. Don Nakanishi

submitted by members of the Asian American Studies Graduate Student Association

Professor Don Nakanishi of the Graduate School of Education is currently facing a second new tenure review after his first review was denied despite his overwhelming qualifications. Community leaders, students, and educators concerned with the issues of fair faculty hiring practices and diversity in education are outraged over the official finding by the Committee on Privilege and Tenure that Dr. Nakanishi's bid for tenure was marked by extreme bias and hostility by UCLA officials.

Professor Nakanishi is a renowned scholar in both comparative education and Asian American Studies. Among his numerous publications are works on Asian American voting patterns, on Asian Americans and college admissions patterns, and on minorities in an international political context. An excellent teacher and a community leader, he has served in such positions as a Commissioner on the Los Angeles Board of Transportation and as vice-president of the Board of Directors of La Clinica Familiar Del Barrio of Los Angeles.

The UCLA Graduate School of Education is located in the midst of a school district in which 81 % of the children are ethnic minorities. As a public institution, the School has the responsibility of training educators to address the needs of students in one of the most ethnically diverse cities in the nation. The School has a total of fifty-one tenured faculty—three are Afro-American, one is Latino, none are Asian American, and forty-seven are white. To deny a fully qualified Asian American educator a place on a faculty which has no other Asians and few other ethnic minorities calls into question the commitment of the School to addressing the problems and meeting the



needs of the pluralistic community it is supposed to serve.

Dr. Nakanishi was first denied tenure in the Fall of 1987. He filed a grievance with the Faculty Committee of Privilege and Tenure (P&T), and in January 1988 this committee upheld his contention that his original review had been mishandled. When the administration did not take positive steps to remedy this bias, he filed a second grievance in April, charging that UCLA School of Education Dean Lewis Solmon "engaged in a deliberate attempt to deny Nakanishi tenure."

After the release P&T finding supporting the allegation, civil rights attorney Dale Minami, who representing Professor Nakanishi, said "Our position is that the entire process is indelibly tainted at this point." Minami called on UCLA Chancellor Charles Young to grant immediate tenure rather than repeat the review process. However, the administration had refused to grant him tenure and is currently in negotiations with Professor Nakanishi over further actions.

If they are indeed committed to diversity, UCLA officials and the School of Education should swiftly grant tenure to Professor Nakanishi. To do otherwise is an affront to minority communities and the concepts of fair faculty hiring and diversity in education.

Donations and inquiries may be sent to:
 Don Nakanishi Legal Fund
 Asian Pacific Legal Defense and Education Fund
 Japanese American Citizens League
 244 S San Pedro Se., #507
 Los Angeles, CA 90012

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- Art and Media
- Education
- Political Offices and Organizations

Apply your skills and knowledge to address challenging problems of today. You can receive 4 units credit per quarter. Inquire at the Asian American Studies Center, Student/Community Projects, 2240 Campbell Hall, UCLA or call (213)825-1006.

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Assistant To Director: Tania Azores

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For information, call (213) 825-2974.