

# Asian American Studies Colloquium Series 1990-91

The Asian American Studies Center Colloquium Series for 1990-91 encompasses issues in the humanities and the social sciences. The series draws upon faculty, fellows, and scholars actively involved in research in Asian American Studies. The series is sponsored in conjunction with the various fellowship and research programs of the Center, including the Rockefeller Fellowship Program in the humanities, the Institute for American Cultures Research and Fellowship programs, and other Center-funded and sponsored research activities.

- Tuesday, Nov. 13, 1990, 3:00-5:30 p.m., UCLA Faculty Center  
Stanley Sue: *Adjustment and Mental Health Issues for Asian Americans*
- Tuesday, Dec. 11, 1990, 3:00-5:30 p.m., UCLA Faculty Center  
Paul Ong: *Redistricting for Asian Pacific Americans: Prospects for the 1990s*
- Tuesday, Jan. 22, 1991, 3:00-5:30 p.m., UCLA Faculty Center  
Mari Matsuda: *Feminist Theory and Practice vis-a-vis Asian American Communities*
- Tuesday, Feb. 12, 1991, 3:00-5:30 p.m., UCLA Faculty Center  
King-koek Cheung: *Speaking of Silences*
- Tuesday, March 12, 1991, 3:00-5:30 p.m., UCLA Faculty Center  
James Lubben, Harry Kitano, and Emil Berkanovic: *Aging among Asians and Asian Americans: Facts on Chinese and Chinese Americans*

Additional topics and dates will be announced as schedules are finalized. Future speakers include Ailwe Moon (Sociology), Keyyoung Park (Anthropology), and Valerie Matsumore (History). Each colloquium will normally be scheduled for the second Tuesday of each month, unless this conflicts with the speaker's prior commitments.

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Asian American Studies Center  
Resource Development and Publications  
3232 Campbell Hall  
405 Hilgard Avenue  
Los Angeles, CA 90024-1516  
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# CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center

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## The Fight for Fair Reapportionment

By Lisa Mortimer

**FACT:** Since 1980, the population of California has increased by seven million.

**FACT:** The percentage of White Americans in California has decreased by 5 percent, while that of Asian Americans, African Americans, and Latino Americans has increased dramatically.

**FACT:** In the 1990s, Asian Americans alone will comprise about 10 percent of California's population.

**QUESTION:** In response to these dramatic population changes, has the political representation for people of color in the California State Legislature and Congress gotten better or worse?

**ANSWER:** In 1976 there were twenty-two elected representatives of color in the State Senate, State Assembly, and Congress. By 1990, people of color gained four Congressional seats, but lost two Assembly seats. Meanwhile, there is yet to be an Asian American elected to the State Assembly or Senate.

**QUESTION:** How is it that Asian Americans, African Americans, and Latino Americans continue to be shut out of the political process in California?

When I first heard about the reapportionment project at the UCLA Asian American Studies Center, I could not understand why anyone would want to devote an entire research project in this process. Most Asian Americans do not even know what reapportionment is, much less why it is important to Asians and Pacific Islanders as racial minorities. But when I began reading a couple of articles about redistricting battles, I saw that my ignorance was shocking and unacceptable.

By examining the redistricting process, I saw how incumbents have institutionally discriminated against minorities by redrawing district boundaries to dilute voting power. This process is known as gerrymandering. There are many different kinds of gerrymanders.

*(Lisa Mortimer is a graduate student in the UCLA Asian American Studies program. This article originally appeared in the February 1991 issue of Pacific Times newsmagazine at UCLA.)*

"Silent" gerrymanders result from legislative inaction or constitutional mandates and are failures of the redistricting body, usually the legislature, to redraw district boundary lines despite significant population changes. In contrast to this passive gerrymandering, politicians may also condemn an ethnic population into one district to minimize its representation in other districts. Or, conversely, they may disperse the population into several different districts so that the group will never have enough voting power to defeat the incumbent candidates. All of these types of gerrymandering yield an unfair advantage to those in positions of political influence who control the redistricting process.

Gerrymanders are prevalent at both the state and local levels. As an example, take a look at the fight for fair supervisorial districts in Los Angeles that raged from August 1983 to the present. The American Civil Liberties Union and the Mexican American Legal Defense and Education Fund filed a lawsuit on August 24, 1988, in response to a 1981 county redistricting plan that apportioned a grossly disproportionate number of seats to the advantage of the supervisorial incumbents. The supervisors were tried in court in violation of the Voting Rights Act that states that any voting practice of procedure that discriminates against a protected class of racial and language minorities is illegal. The fact that no person of color

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# Redefining CrossCurrents

By Glenn Omatsu

On the opening day of the U.S. war against Iraq, I asked many Asian Americans here at UCLA about the particular impact of this war for our communities. At rallies, I had heard African Americans and Latinos speak eloquently about the impact of the war on people of color, focusing on the disproportionate numbers of African Americans and Latinos in U.S. armed forces and the hostility of the Bush administration to affirmative action programs and the 1990 Civil Rights Bill. Thus, I wondered how this generation of Asian American youth would analyze the particularities of this war for our communities.

I was surprised by the answers that I heard. Or more accurately, I was surprised by the lack of answers. Without exception, people did not know what special impact the war had for our communities. And many said that they had not even thought about the question until I had raised it.

The lack of answers to this particular question, I believe, highlights the central paradox facing Asian Americans and Pacific Islanders in the last decade of the 1990s. On the one hand, we are seeing an upsurge of interest in ethnic identity, Asian American Studies classes, and community service. And yet, at the same time, I also see a lack of cohesive community consciousness. Many Asian Americans and Pacific Islanders have not analyzed the "particularities" of issues affecting our communities, whether these be the war in the Middle East, the debate over affirmative action, or even more broadly, the very definition of priorities in American society today.

This central paradox also affects our Asian American Studies Center. This year, courses offered through our Center have all been oversubscribed, and our Student/Community Projects unit has been overrun by undergraduates eager to work on campus issues as well as serve our off-campus communities. Meanwhile, our Center's graduate program admitted the largest entering class ever, and our research projects have been besieged by applicants seeking funding support. Yet, is this expanding interest in all things Asian American matched by a growth in consciousness? With our increasing numbers, have we been better able to articulate a distinctly Asian Pacific perspective on issues around us?

When I agreed to take over as editor of *CrossCurrents*, I decided to do so in order to promote dialogue around questions such as

these. Through *CrossCurrents*—as well as through companion publications like *Pacific Ties*, *Amerasia Journal*, and the growing number of newsletters put out by Asian Pacific organizations at UCLA—we can collectively grapple with the central paradox facing us. We can do so systematically by drawing lessons from our past decades of struggle.

Twenty-two years ago, when our Center emerged from student and community militancy, our tasks were relatively simple. Our Center was defined by the University as a "minority" program, speaking to a small segment of the campus. Publications such as *CrossCurrents* addressed a restricted audience, i.e., those already familiar with Asian American Studies.

Today, the reality around us has changed. People of color now comprise the "new majority" in California. Today, due to the struggles of people of color, curricular reform is becoming a central demand in the University. Today, publications like *CrossCurrents* no longer speak to small audiences. We now embrace larger constituencies—whether or not we are prepared for this new role.

Thus, for the coming period, I see two tasks for *CrossCurrents*. First, we must reach out to the ever growing number of people interested in our Center. Second, we must help members of our community—especially those new to community concerns—to delineate an Asian Pacific perspective on issues confronting us.

Finally, in putting out *CrossCurrents*, I believe it is important to draw upon the accumulated wisdom of past generations of thinkers, especially those who helped shape Asian American consciousness in the late 1960s and early 1970s. One of these teachers is Lu Xun. Today, Lu Xun's writings remain largely unknown to the new generation of Asian Americans and Pacific Islanders. Yet, his teachings remain important.

Lu Xun was a famous Chinese writer during the 1920s and 1930s who fiercely opposed all oppression. He believed that "a writer's job is to give sensitive descriptions of society. If this is forcefully done, it will in turn influence society and bring about changes."

In a recent issue of *Amerasia Journal*, I placed a couplet by Lu Xun before a section of articles about new student activism. Thus, Lu Xun's words served as an editorial commentary to the aspirations of the current

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**CROSSCURRENTS**, the newsmagazine of the Asian American Studies Center, keeps readers abreast of new and current developments in Center programs, including graduate and undergraduate programs, research projects, publications, faculty activities, relevant university and community issues, and programs not sponsored by the Center but in the province of Asian American Studies.

The staff welcomes suggestions and criticism. Please submit written materials and inquiries to **CROSSCURRENTS**, UCLA Asian American Studies Center, 3232 Campbell Hall, 405 Hilgard Avenue, Los Angeles, CA 90024-1546; phone, (213) 825-3415.

generation of Asian Americans and Pacific Islanders. Here is Lu Xun's couplet:

*Fierce-browed, I coolly defy  
a thousand pointing fingers,  
Head-bowed, like a willing ox  
I serve the children.*

In less than twenty words, Lu Xun describes the best qualities of our youth: their willingness to defy "a thousand pointing fingers" and also their humility to "serve the children."

Yet, as I have mentioned previously, this period is one of ideological confusion—especially for youth new to community issues. Thus, at times we find young people from our communities with "head bowed, like a willing ox" meeting with powerful authorities, such as racist UCLA administrators. And other times, we see youth "fierce-browed," coolly defying their friends and neighbors in home communities.

Lu Xun urged young people to use their defiance and humility properly. It is good advice for Asian Americans and Pacific Islanders in the 1990s—both "old" and "young."

# Don Nakanishi Takes the Helm

## A Message from the New Director of Our Center

By Don T. Nakanishi

It is with great pleasure that I invite you to participate in and contribute to the activities and programs of the Center. Since its founding in 1969, the Center has become a nationally-recognized pioneering leader in the development of scholarly knowledge and publications in the field of Asian American Studies; in offering a wide array of exciting and meaningful classes on the Asian American experience for thousands of UCLA students; and in working collaboratively with community and student groups, civil rights organizations, researchers, and legislative leaders in addressing many of the most pressing issues facing Asian Pacific Americans.

During my term as Director, I hope to build on this record of achievement, commitment, and service to further develop a premier Center, which will reflect the dynamic diversity and strengths of the Asian Pacific American population of the 1990s, both on and off the UCLA campus. It is my intention to work closely with

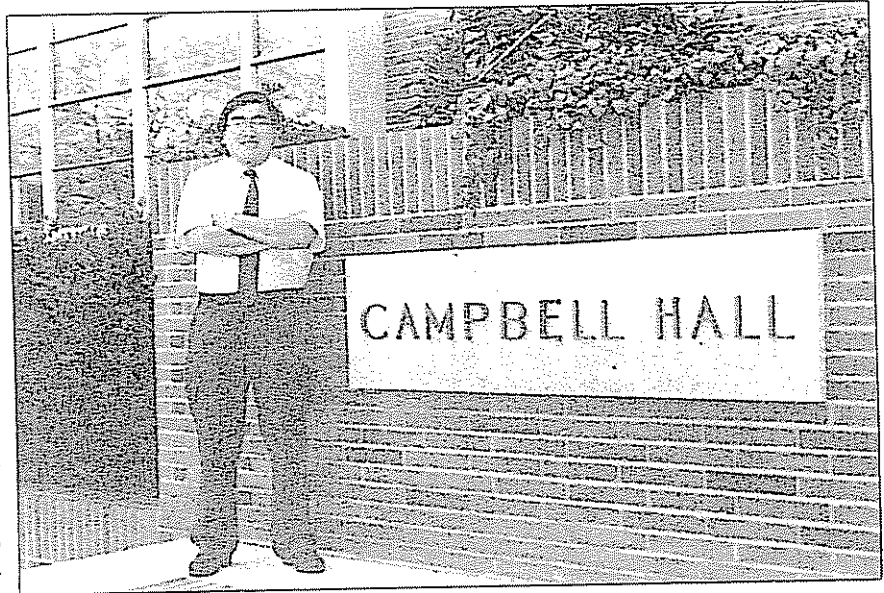


Photo by Glen Kitayama

all of the Center's many constituencies—undergraduates and graduate students, faculty, staff, alumni, community members and leaders, and numerous others—in vigorously pursuing our long-standing mission, as well as to enhance our agenda of research, teaching, publications, and student and community involvement along important new directions. I look forward to working with you in this challenging endeavor of transforming our Center for the 1990s and beyond.

## Twenty-Four M.A. Theses Completed by Graduate Students

Thus far, students in our M.A. program have completed twenty-four theses, each a pathbreaking study in the field. Copies of these theses are available in our Asian American Studies Reading Room.

Edward Tea Chang, 1984. "The Politics of the Korean Community in Los Angeles: Kwangju Uprising and Its Impact."

Ryun Chang, 1989. "Korean Churches in Los Angeles Metropolis in Relation to Present Status and Future Prospects."

Jinny Chun, 1987. "The Issei and the Korean Independence Movement: Balancing between Social Reality and Social Goals."

Dae-Kyun Chung, 1978. "Japan-born Koreans in the U.S.: Their Experiences in Japan and the U.S."

Arleen de Vera, 1990. "An Unfinished Agenda: Filipino Immigrant Workers in the Era of McCarthyism; A Case Study of the Cannery Workers and Farm Laborers Union, 1948-1955."

Joe Chung Fong, 1988. "The Development of the Chinese-Vietnamese Community in San Francisco, 1980-1988."

Janine Midori Fujioka, 1989. "Ethnicity and Patterns of Affectionate Behavior: An Em-

pirical Study of Sansei and Yonsei College-Age Students."

Thomas Yoshio Fujita, 1987. "Better Americans in a Greater America?: Japanese American Education, Occupation, and Income, 1940-1960."

Michael Andrew Goldstein, 1988. "Truckee's Chinese Community: From Coexistence to Disintegration, 1870-1890."

Camille Jones Guice, 1989. "Glendale [California]: Emerging Diversity."

Makimi Kambayashi, 1985. "Issei Women: Life Histories of Six Issei Women Who Participated in Social and Other Activities in Los Angeles, 1984."

Yasuhito Kinoshita, 1984. "A Study of Personality Characteristics in Later Life among Issei by Means of T.A.T.: A Cross-cultural Perspective in Social Gerontology."

Majorie Lee, 1984. "Hu-Jee: The Forgotten Second Generation of Chinese America, 1930-1950."

Xiao Lin Li, 1983. "Images of Early (1848-1945) Chinese in Literary Works Written by Chinese American Authors."

Derrick Edwin Lim, 1985. "Learning from the Past: A Retrospective Look at the Chol Soo Lee Movement."

Susie Hsiuhan Ling, 1984. "The Mountain Movers: Asian American Women's Movement, Los Angeles, 1968-1976."

Brian T. Niitya, 1990. "Open-minded Conservatives: A Survey of Autobiographies by Asian Americans."

Tomoji Nishikawa, 1983. "Class Conflict and Linkage: Asian Nurses into the United States."

Masako Notoji, 1980. "The Effect of Ethnicity on Work Attitudes: A Study of Japanese American Employees of Japanese Multinational Corporations in Southern California."

Eugene Tashima, 1985. "Livingston Sansei: Rural Perspectives on Group Identity and Community."

Karen Nora Umemoto, 1989. "Asian American Students in the San Francisco State College Strike, 1964-1968."

Teresa Kay Williams, 1989. "International Amerasians: Third Culture Afroasian and Euroasian Americans in Japan."

Jench'iu (Renqiu) Yu, 1982. "The Contributions of Chinese Americans to the Educational Development in Taishan."

Mei Zheng, 1990. "Chinese Americans in San Francisco and New York City during the Anti-Japanese War: 1937-1945."

Racial Discrimination or "Statistical Accident"?

# U.S. Office of Civil Rights Finds Anti-Asian Bias in UCLA's Math Graduate Program

By Gisele Fong

Shortly after the U.S. Department of Education's Office of Civil Rights (OCR) released findings of racial discrimination in the UCLA Math Department's graduate admissions, a UCLA statistics professor explained to his class that the discrepancies in Asian American and white admissions rates could be explained by "random drawings." According to this argument, the probability of choosing 66 white admittees out of 114 applicants, and zero Asian American admittees out of nine applicants might be the same if one were simply to draw names out of a hat, regardless of criteria—or bias.

What this statistics professor argued in class echoed Chancellor Young's statement to the press: "We firmly believe that racially neutral criteria were used . . . and that the OCR has no basis to conclude that discrimination exists at UCLA." In other words, both parties are saying that the large disparities between Asian American and white admissions rates in 1987 and 1988 "just happened."

However, if we look at the Math Department's admissions policies as a microcosm of how educational institutions currently and historically have treated Asian Americans and other people of color, it is clear that things don't "just happen." UCLA is no stranger to the use of racial discrimination.

The issue of bias against Asian Americans in graduate school has been overshadowed by previous findings of quotas in undergraduate admissions. Until the release of the OCR report, graduate admissions were not at the forefront of the ongoing admissions discussions. However, Asian American graduate students are close to 50 percent fewer than undergraduates. The numbers become even more drastically lower among tenured faculty, and are barely noticeable in the top level university administrative positions. Given this dramatic decline in Asian Americans in the higher levels of the educational system, all stages of the "academic pipeline" must be thoroughly

scrutinized for possible bias.

According to the recent OCR "Statement of Findings" (obtained through the Freedom of Information Act), in 1987, 57.9 percent of Whites who applied to the Math Department's graduate program were admitted, while no Asian Americans (American-born or permanent resident aliens) were admitted. In 1988, white admission rates were 75.9 percent, while only 48.1 percent for Asian Americans.

These disproportionate rates caused the OCR to investigate whether criteria used for picking applicants were "racially neutral." The report, in fact, revealed that there was differential treatment based on race. In 1987, for example, six Asian American students

**Because the overwhelming majority of people making admissions decisions in the university are not people of color, we need to ask where and if our perspectives and grievances are being addressed. We need to demand to be included at every stage of decision making, so that we can speak for ourselves.**

who were rejected had the same or a better rating than the lowest rated accepted student. In Fall 1988, the Math Department rejected Asian American applicants who had the same or better ratings as accepted white counterparts. Furthermore, the report found that the Math Department "deviated from its initial evaluation system when deciding whether an applicant was to be admitted."

When asked by the OCR to explain these disparities, Math Department officials gave new admissions criteria that did not originally appear in the written criteria. When these new criteria—financial support and state of residency—appeared to be "used only as a boost for white applicants and not for Asians," the department abandoned its second set of criteria and gave a third set of factors, among them area of academic interest and gender. But even though the gender

category was supposed to give all female applicants a "boost," Asian American women did not gain the same degree of "enhancement" as white women.

OCR determined that "five rejected Asian applicants, if provided equal treatment, should have been accepted." It ruled that the Math Department violated Title VI of the Civil Rights Act of 1964 which prohibits discrimination on the basis of race, color and national origin.

In addition, OCR cited eight other graduate departments for keeping insufficient records, making findings in these departments inconclusive. These eight programs—Artificial Intelligence, the MBA program, Programming Languages and Systems, Circuits and Signal Processing, Philosophy, Biological Chemistry, Health Services Administration, and Masters of Architecture—will be observed annually for the next three years to determine compliance to Title VI.

Yet, even for these eight programs, the problem may not be "sloppy record keeping," as university officials are trying to argue. For instance, the Graduate School of Management treated permanent resident alien students as if they were foreign students, although the Graduate Division considers them as U.S. students. This seemed to have an adverse effect on permanent residents, because the admission rate for foreign students is much more competitive. The OCR report showed that Asians who are U.S. citizens were admitted at a rate of 23.1 percent, while Asian permanent resident students, wrongly placed in the foreign student pool, were admitted at a rate of 16.67 percent in 1988.

The Graduate School of Management's error also brings up the issue of Asian Americans constantly being considered as "foreigners" or "outsiders" no matter how many generations we have been in the United States. This pervasive attitude underlies so much of the racism that Asians face: anywhere from being told to "Go back where you came from!" to the constant questioning of our qualifications, to accusations that Asians are somehow "taking over" America—or UCLA.

Overall, the OCR investigation raises the issue of just how inconsistent, unaccountable and subjective the admissions cri-

*(Gisele Fong is a graduate student in the UCLA Asian American Studies program. Her article has been excerpted from a longer analysis appearing in the November 1990 issue of Pacific Ties newsmagazine.)*

*continued on page 10*

## Graduate Program Admits Largest Entering Class in Its History



Top row (left to right): James Lee, Jennifer Ng, Alice Hom, Gisele Fong, Beth Au, Augusto Espiritu, Hirohiko Nakafuji. Bottom row (left to right): Richard Kim, Frances Fernandes, Barbara Jung, Sung Lee, Ron Cabarloc.

Photo by Glen Kitayama

This academic year, our Asian American Studies graduate program admitted the largest ever entering class: thirteen students! The entering class consists of students from varying backgrounds. But all share a fundamental commitment to academic excellence and community service. Readers of *CrossCurrents* who would like to contact our graduate students to share research resources can do so by writing to our Center.

Beth Au is a fourth generation Chinese American who grew up in Las Vegas, Nevada. She completed her undergraduate work at University of California, San Diego. "My research interests are in regard to ethnic identity and third and fourth generation Chinese Americans," she states. She is also interested in researching the history of Chinese in Nevada.

Ron Cabarloc graduated from UCLA with a B.A. in history. "I'm interested in Pilipino retention at the UC level, and how Pilipino culture is affecting the second and third generation Pilipino Americans. Are there still cultural ties to the Philippines?" he asks. He is also interested in research about the Pilipino American Reading Room, the Pilipino Christian Church, Pilipino associations in Los Angeles, and the history of Pilipino professionals, 1946-1955.

E. Anthony Collins holds a B.A. from UCLA in television production. He is in our M.A. program to concentrate on issues relating to trans-Pacific migration and the legal, historical, social and anthropological basis of rac-

ism in the United States. "My main area of interest is an analysis of the laws in California (and the U.S.) which prohibited 'Whites' from intermarrying with 'non-Whites,'" he states.

Augusto Espiritu holds a B.A. in history from UCLA. He entered our M.A. program to develop a deeper understanding of Asian and Pacific Islander communities and is especially interested in researching the history of Los Angeles Filipino Town. "I think the M.A. program will provide me with the social, intellectual, and political context to be able to conduct this research," he believes. "I hope I can also give back a lot to this program."

Frances Fernandes is a graduate of London University, Santa Monica College, and UCLA. She is interested in ethnic and mainstream media coverage of Asian American issues. "I came to the program to gain insight into a growing group of Americans who are incompletely understood and covered by mainstream media," she states.

Gisele L. Fong is a graduate of UC Santa Cruz. "I am thinking about writing my thesis on the Asian Pacific Islander American student movement in the 1980s," she states, "as it relates to educational reform, coalition building with other students of color, as well as the importance it has for our community."

Alice Y. Hom graduated from Yale University in American Studies in 1989. She is

interested in Asian American women's history, particularly Asian Pacific American lesbians. "This M.A. program provides a unique environment that allows me to pursue my academic, political, and personal interests in race and gender studies," she states.

Barbara Jung is a graduate of University of California, San Diego. "I enjoyed my Asian American Studies classes at UC San Diego, and I wanted to learn more and do research," she states. She is planning to focus her research on the problems of "at-risk youth," particularly unaccompanied Vietnamese youth in America.

Richard Kim is a graduate of University of Michigan, Ann Arbor. He entered our M.A. program to focus on Asian American historical issues. "My main research interests focus on Korean Americans, and for my thesis I wish to do research on Korean American rice farmers of the upper Sacramento Valley, 1910-1920," he states.

James M. Lee graduated from UCLA in English literature. He entered the M.A. program "to learn about the literature and history of my people, and consequently of my family and of my myself, in hopes to teach it from an Asian American, or revisionist, perspective." His research interest is comparing general themes in Chicano and Asian American literature.

Sung J. Lee, a graduate of UCLA in history, believes that our M.A. program will "help Asian Americans like myself develop a positive ethnic identity." Her main research interest is Korean American garment factory workers in Los Angeles. "I hope to contribute to the research on Asian American and Korean American history in areas that have often been neglected, which can then serve as a tool for empowerment," she states.

Hirohiko Nakafuji is a graduate of Chuo University in Tokyo and Kobe City University of Foreign Studies Graduate School in Kobe, Japan. He joined our M.A. program "to learn the methodology, basic knowledge, and critical analysis connected with ethnic studies." For his thesis, he will compare Koreans in Japan and Korean Americans. He is also interested in researching the impact of the Korean reunification issue on Korean Americans.

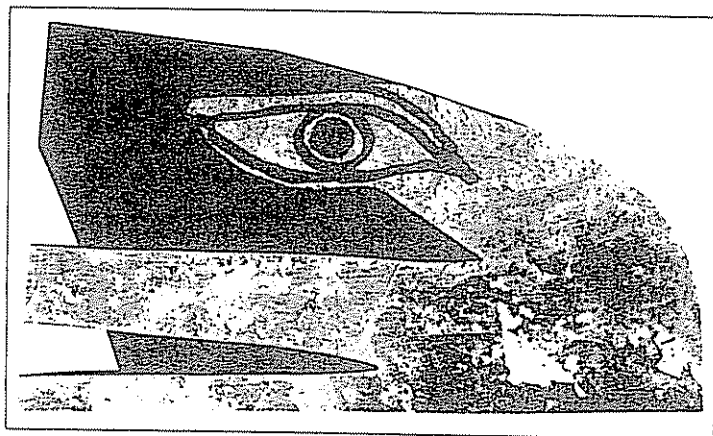
Jennifer Ng, a graduate of UCLA, hopes that our M.A. program will "provide me with a stronger sense of who I am." She is interested in writing her M.A. thesis on how Chinese American families deal with developmentally disabled family members, as well as attitudes within the family toward disability.



# "Moving the Image" of Asian Pacific Americans

By May Yeh

The emergence of the independent Asian Pacific American media arts is an event of tremendous import and potential. By generating its own media presentations, the Asian Pacific American community need no longer look to Hollywood and the mass media for its sole portrayals. "Moving the Image" is the first book to define



Graphic by Russell C. Leong

independent Asian Pacific American media arts, and it also follows its course over the past two decades in a manner which seeks to capture the energy and constant movement of the culture. Film and video as well as radio are media which are covered by the book.

A collaborative effort of the UCLA Asian American Studies Center and Visual Communications, "Moving the Image" is edited by Russell Leong, and involves a broad range of voices which include immigrant and American-born artists, the contributions of veterans as well as young talents, and the writings of both men and women. At times, the contributions present contrasting perspectives or tones, but these serve to reflect the constant changes within the media arts culture and its direction in the future.

"Moving the Image" not only hopes to portray the independent Asian Pacific American media arts with accuracy, but it also desires to reach a diverse audience with the potential uses of the media in educating the public on the Asian Pacific American community. It is a book which reaches into the past in the hopes of providing a framework for the future of Asian Pacific Americans in the media arts culture.

"Moving the Image" will be available in April 1991.

(May Yeh is a UCLA undergraduate.)

## Focus on Families: Rockefeller Fellows, 1990-91

By Russell C. Leong

This year the Asian American Studies Center has awarded Rockefeller Humanities fellowships to three individuals who are examining the Asian American family from the perspectives of family history, film representation, and filmmaking.

Darrell Hamamoto, a lecturer at UC Irvine, is looking at mass-media portrayals of both fiction and non-fiction Asian families in television and film. The focus is on post-World War II American and Asian American society, and will draw from the rich materials located at the UCLA Film and Television archive, including recent depictions of Southeast Asian families.

UCLA graduate candidate Dan Tirtawinata will utilize his Rockefeller stipend to produce and complete his thesis project, "The Day the Dancers Came," an adaptation of a short story by noted Filipino writer Bienvenido Santos. The story is about the first generation of Filipino Americans who arrived in the States between the 1920s and 1940s. Tirtawinata, who screened his earlier work at the Los Angeles Asian American Film Festival, believes that his film will be the first dramatic film on Filipino Americans.

From the People's Republic of China, Haiming Liu, also at UC Irvine, is delving into the experience of early Chinese American families in Southern California in relation to China. Liu is examining the thousands of family letters of Sam Chang,

a pioneer Chinese farmer. The letters, written in Chinese, are found in fifty notebooks which include both incoming and outgoing letters to family and friends. The Chang family papers are located in the Museum of Chinese American History at El Pueblo de Los Angeles Historic Park.

The films, essays, and papers which will result from the these three projects will be available at the Asian American Studies Reading Room for students and researchers by the winter of 1991.

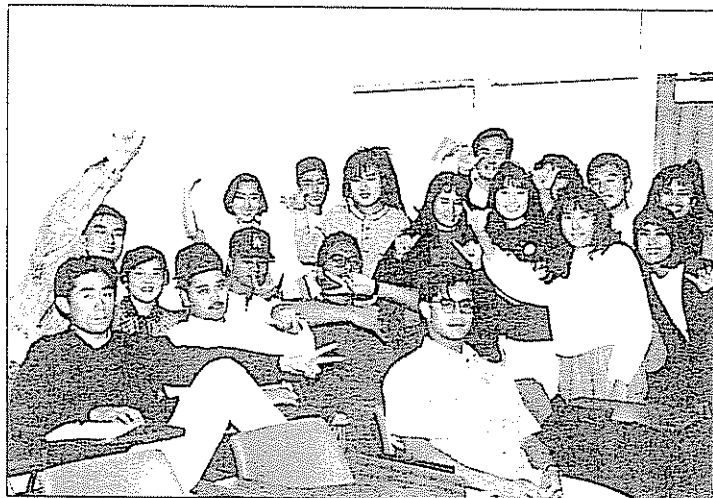
For more information about the deadline for Rockefeller Residency Fellowships in the Humanities for 1992-93, please call Russell Leong or Jean Yip, (213) 825-2968. The program itself, "American Generations: The Asian Pacific Program," focuses on the concept of generation as a key to studying Asian and Pacific Americans, and will provide stipends to advanced graduate students, scholars, researchers, and individuals doing work in the humanities to work at the Asian American Studies Center.

(Russell C. Leong is editor of *Amerasia Journal* and head of *Resource Development and Publications* of the UCLA Asian American Studies Center.)

# Students Making A Difference

By Haruna Baba

## In Our Schools



Students of AAS 197C, "Leadership Development II."

Photo by Glen Kitayama

"At the leadership camp, I learned about another aspect of myself (being Korean American) and how important it is to become a leader for myself and for the community." Alyssa Kang, a graduate of Lincoln Medical Magnet, discusses her experiences as a high school participant in the Asian Pacific American Leadership Development Project, "The camp made me realize the incredible need for leaders in the APA communities."

APALDP promotes the development of leadership skills in both high school and college students. The objectives of this program are to increase awareness and sensitivity to Asian Pacific community issues, to give exposure to different leadership styles, to sharpen individuals' leadership skills, and to successfully put on a three-day leadership development conference. The university students involvement requires two quarters of discussions, seminars, field trips and intensive planning for the culmination of their work—the Leadership Development Retreat for high school students.

Interest in APALDP has really grown. High school applications have jumped from 87 in the spring of 1989 to over 400 in spring of 1990. In 1990, 83 high school students from the L.A. area and 41 university students from UCLA, USC and LMU participated.

"At camp, I learned that I could make a difference—that really motivated me. High school students need motivation. I wasn't aware of issues in the APA community; there was so much for me to absorb." Alyssa, now a UCLA freshman, continues, "The camp impacted me in a way that I got involved with APALDP when I came to UCLA. Now, I'm on the other side, organizing the programs which will hopefully impact other high school students. As a counselor, I feel like I'm getting even more out of APALDP."

APALDP has influenced Alyssa's academic studies as well. Alyssa, a biology major with aspirations of becoming a doctor is now also specializing in Asian American Studies. As she says, "I never would have even considered specializing in Asian American Studies if it hadn't been for the leadership camp." The camp's impact may extend to Alyssa's future career, too. She says, "When I become a doctor, I plan on working in the Asian Pacific American communities. I don't want to be one of those professionals who has forgotten where he/she came from. I know I can make a difference."

## In Our Community

"Student power and student learning" are the words one UCLA student, Lisa Hasegawa, aptly uses to describe the Asian American Field Studies Program. In a two-quarter framework, the first quarter is designed to bring an awareness to the students regarding historical perspectives and contemporary issues, preparing them for an internship in the Asian Pacific Islander communities. The second quarter involves the students in actual hands-on fieldwork with over 64 organizations in the Los Angeles area. As Lisa says, "It gives you exposure to the real world, to real problems. And more importantly, you are right there, making a difference."

In Lisa's case, her impact upon the community can already be seen. She is currently working on the effort to keep the financially ailing "Amerasia Bookstore" open. "Amerasia Bookstore" is the longest-running Asian American bookstore in the nation. To date, due to her and the concerned community's help, flyers, mail-outs and an article written by Lisa which was published in Los Angeles Japanese American newspaper *Rafu Shimpo*, helped increase store profits about ten times within a short amount of time. However, Lisa feels that the fight has just begun. She says, "I see a lot of potential for the store. I'm making a difference. The Internship Program allows me to continue my involvement, while still getting academic credit towards graduation."

According to Hasegawa, the Internship Program is important because, "University students have a lot to give, but they don't have the time (to work in the community) without receiving academic credit." Lisa is glad to have the opportunity to do something, and her involvement has made her feel empowered.

As a graduating senior, Lisa is also being encouraged to work at the "Amerasia Bookstore" as a career opportunity. So, the internship may lead Lisa into a long-term project—a possibility that both surprises and excites her. Lisa says that she has a vision for the store, and the Internship Program has given her the opportunity to work towards that vision.

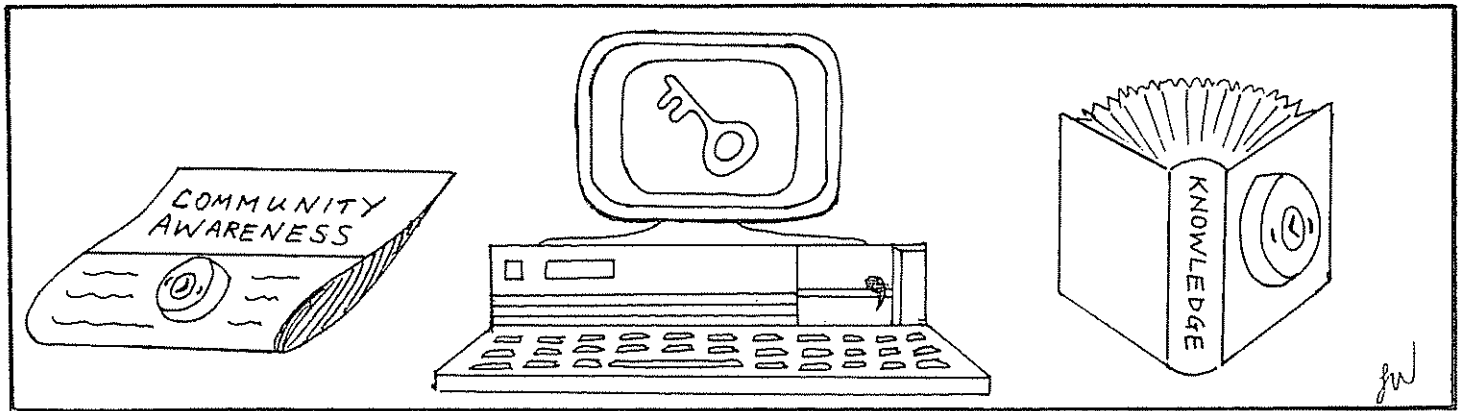
(Haruna Baba is a UCLA undergraduate.)

## Burning Cane Is Coming!

**WANTED:** Artistic and non-artistic works dealing with Asian American issues. Have you had an artistic impulse bugging you like cracker crumbs in bed? Are you a non-liberal arts devotee whose poetry, hidden under your bed, you find far more meaningful than that of coffee house charlatans? If the answer to these questions is "yes," then submit your works to the new Asian American art and cultural journal *Burning Cane*, which is sponsored by *Amerasia Journal* of the UCLA Asian American Studies Center. Our first issue is due for release early this fall, and it will include poems, short stories, paintings, and other camera worthy subjects. Submit to *Burning Cane* by May 15, 1991. Questions? Feel free to call Gary Yee at (213) 208-6822, James Lee at (213) 473-4812, or Russell Leong at (213) 825-2968.

*Burning Cane*

c/o Asian American Studies Center  
3232 Campbell Hall  
Los Angeles, CA 90024-1546



Graphic by Libby Wong

## New Computers in Our Reading Room

By Libby Wong

The Asian American Studies Center Reading Room currently must meet the challenge of cataloguing and organizing a continual surge of new information. To handle this enormous task, a computer automation project right now is in the works. The purpose will be to make the information and material in the Reading Room more accessible to not just students and faculty on the UCLA campus, but to the community at large.

Without the computerization, the Reading Room lacks the resources and staff to efficiently organize all information. Marjorie Lee, Reading Room Coordinator, explains that the materials have become more com-

plex in format since the early 1970s when the Reading Room first began. Since that time, Lee says that the information has grown by "leaps and bounds," thus making it an overwhelming task to catalogue, store, and retrieve. Today, the Reading Room houses over 6,000 various books, newsletters, articles, student papers, and such. While increasing the staff and searching for additional space slightly alleviate the problem, Lee says that they are nevertheless short-term solutions to long-term problems.

With the establishment of an electronic data base, materials should be easier to locate and find. In addition to an in-house data base, the new computers are expected to hook up to the Orion system through a campus-wide data base. The plan would

then allow students from around the campus locations to have access to a select amount of resources, e.g., books. To ensure priority to students and faculty in the Reading Room, some materials will be made accessible only through using the computers in the Reading Room.

The program, which began in spring of 1990, is expected to be complete in three years. Part of the costs is being funded by the University; the remaining will be absorbed by the Asian American Studies Center. Thus far, the Reading Room has acquired two computers; the staff hopes to receive two more in the future.

(Libby Wong is a UCLA undergraduate.)

### Reading Room Features Unique Collections

By Libby Wong

While the Asian American Studies Reading Room may not be impressive in size, most will discover that its coverage of materials on Asian Americans is truly vast and extensive. The Reading Room offers a collection of thousands of books, newsletters, student articles, pamphlets, newspapers, and such to its students, faculty, and community members.

Among its most unique and interesting holdings is its Newsclippings File. The files provide easier access to information on current issues, thereby facilitating the research process. Instead of having to individually search for each material, students are able to eliminate that time-consuming process by going directly to the files, which are already pre-assembled and arranged.

Another unique feature which the

Reading Room offers is its newsletters. The Reading Room presently holds over 300 newsletters, collectively representing all the different facets of the Asian American community. Many come from community organizations, student groups from various colleges, historical and membership organizations, etc. Usually they are written for, by, or with other Asian Americans. Among the newsletters received regularly include those by a national Asian American resource center on aging and a drug abuse program servicing Asian American Youth.

As part of its collection, the Reading Room also receives two to three dozen newspaper subscriptions from both the mainstream and alternative press, and houses over fifty different student newspapers from across the nation.

### Funding for Research Projects Now Available

The Institute of American Cultures, in collaboration with the four ethnic studies centers at UCLA, invites applications for support of research on Afro-Americans, American Indians, Asian Americans, or Chicanos.

Applications for projects to commence during the academic year 1991-92 must be submitted no later than March 31, 1991; awards will be announced beginning in June 1991. Preference will be given to research projects in the social sciences, arts, and humanities. Funds for the purchase of permanent equipment will be provided only in unusual circumstances. Student applicants must have a faculty advisor. Ordinarily, student projects will be funded for no more than \$2,000.

Applicants should discuss their proposals with the assistant director of the appropriate ethnic studies center (or, in the case of interethnic proposals, with each center involved) prior to submission of applications.

Application forms are available from: Asian American Studies Center, Assistant Director Enrique Delacruz, 3232 Campbell Hall, Los Angeles, CA 90024-1546; (213) 825-2974.



# The Fight for Fair Reapportionment

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had ever been elected as supervisor helped to seal their defeat. On June 4, 1990, U.S. District Judge David Kenyon ruled that the exclusion of minorities was a direct result of discriminatory gerrymandering that carved up the Latino community, thereby denying Los Angeles' largest ethnic minority fair representation. Judge Kenyon gave explicit directions to find non-discriminatory ways to reapportion the districts.

Work around the lawsuit is one positive model of how minority groups can bind together to achieve a common goal. But there are other instances of people of color being pitted against one another in the fight for fair representation. The Los Angeles City Council provides one example.

In 1986, the City Council approved the Richard Alatorre plan that put Mike Woo, the only Asian American councilman, in a heavily Latino district, removing him from his Hollywood stronghold. The Alatorre plan placed Woo in a situation where the two fastest growing minorities in Los Angeles—namely, Asians and Latinos—would fight against each other for one Council seat. In Alatorre's overall plan, Chinatown would be consolidated into one district, thereby decreasing the Asian representation in the Fourth District.

Many prominent Asian American political leaders, like Congressmen Norman Mineta and Robert Matsui, expressed concern over this redistricting plan, charging that it would result in having two minority groups fight each other. Surprisingly enough, several prominent Latino groups, like MALDEF, supported the Alatorre plan because it gave Latinos voting strength on the East side. However, opposing the plan were two African American organizations, the NAACP and the Southern Christian Leadership Conference. In short, the plan resulted in ethnic conflict over the question of fair representation.

With the 1991 redistricting process rapidly approaching, community groups are gearing up for a fight for fair reapportionment. But will people of color find ourselves pitted against one another? Or will we find ways to work together to achieve our common goal of gaining more representation?

For Asians and Pacific Islanders here in Los Angeles, the Asian Pacific Coalition for Fair Reapportionment is currently examin-

ing the feasibility for an Asian-majority Assembly district in Los Angeles. But creation of such a district poses several problems. Due to the wide variety of ethnic and generational differences among Asians and Pacific Islanders, it may be very difficult, if not impossible, to produce a united political front to create such a district. Moreover, by creating an Asian-majority voting district, we would be concentrating the voting power of Asians in one district, while decreasing it in others. Finally, there is the tricky problem of lack of consistency in Asian voting patterns. Generally, the majority of Asians register Democratic, but vote Republican. Thus, from considering all these factors, we might conclude that while Asians may benefit from having "our own" Assembly District, there is the distinct likelihood that our community is too fragmented to make use of it for everyone's advantage.

Meanwhile, we need to educate ourselves about redistricting and find ways to work with other people of color. As Asian American students, it is easy to become involved only in University issues and ignore larger political concerns. Yet, it would be hypocritical for us to demand political empowerment on campus while allowing political power to be stripped from people of color in California. We need to join together to ensure that we will not become pitted against one another. Only in that way can we all gain fair representation.

**With the 1991 redistricting process rapidly approaching, community groups are gearing up for a fight for fair reapportionment. But will people of color find ourselves pitted against one another? Or will we find ways to work together to achieve our common goal of gaining more representation?**

## Center Launches Public Policies Project on Reapportionment

The Reapportionment Analysis Project of our Asian American Studies Center is examining how reapportionment and the resulting district lines affect the Asian and Pacific American community in California, particularly in the Los Angeles metropolitan area. The project is also addressing the question of how our community might increase its participation in the political process.

The staff for the project includes Principal Investigator Professor Paul Ong, Associate Director of the Asian American Studies Center and Associate Professor, Graduate School of Architecture and Urban Planning; Professor Don Nakanishi, Director of Asian American Studies Center and Associate Professor, Graduate School of Education; Dr. Tania Azores, Research Associate, Asian American Studies Center; and Phil Okamoto, Graduate Research Associate.

The project will publish at least three policy reports detailing: 1) the impact of the 1981-82 redistricting on Asian and Pacific Americans in Los Angeles; 2) the projected impact of alternative 1991-92 redistricting plans for the area; and 3) Asian and Pacific American perspectives on redistricting.

The project also hopes to package a "reapportionment kit," which will be made available to Asian and Pacific American groups across the nation who are interested in developing their own redistricting plans, as well as conduct technical training sessions in the use of the package provided by the project.

The project will also serve as an innovative teaching and professional training vehicle for undergraduate and graduate students who are interested in public policy issues. During the Winter Quarter 1991, a special class, "Asian American Political Empowerment," is being offered under Professor Paul Ong, with help from instructors Tarry Hum and Phil Okamoto. The class is examining Asian Pacific empowerment on three levels: individual, grassroots or community, and institutional change.

# Constancy and Change: Center Curriculum Responds to the 1990s

By Rhonda Ramiro

This quarter, the Asian American Studies Center is offering the course "Philippine Folklore and Society: Tradition and Change" which presents an overview of Philippine traditions, some of which have remained constant over generations and others which have changed dramatically.

A look at the curriculum offered by the Center over the past two decades also provides evidence of constancy and change. While the Center offers several survey courses which have not undergone dramatic change, new classes have been added to meet the changing needs of the UCLA community.

Asian American Studies classes have expanded since the Center's establishment in 1969. In the spring of 1970, the Center offered a course entitled "Orientals in America" which focused on such topics as Chinese and Japanese immigration and experience and anti-Asian legislation. By 1975, the class had changed its name to "Introduction to Asian American Studies" and had begun to incorporate more information on the Korean and Filipino communities.

This Winter Quarter 1991, the Center offers ten classes, each addressing more specific topics than in the past. For example, AAS 196C "U.S. Vietnam Relations" relates information which was not readily available for discussion in the early 1970s, information which has assumed an important role in contemporary political debate. "Asian American Personality and Mental Health" provides students with insight into the unique factors which shape contemporary Asian American attitudes and behavior, such as balancing traditional "Asian" beliefs with a modern "American" lifestyle. While these

courses have been added to meet student interests, several topics covered in the past are still a significant part of today's course syllabi. For example, Carlos Bulosan's *America Is in the Heart*, a work which poignantly portrays the Pilipino experience, has consistently appeared on the reading lists of the Center's introductory course over the years; it presents issues which are as meaningful to the 1991 UCLA student as they were to the student in 1975.

Should the UCLA community expect to see changes in the curriculum in the upcoming years? As the Center seeks to establish an undergraduate major (rather than retain its present status as a specialization), expansion will necessitate new courses. According to Assistant Director Enrique Delacruz, the Center is currently involved in a faculty search which will bring in additional professors from various disciplines to teach more specialized courses. Although the specific courses have not as yet been determined, they will be developed according to the specialties and interests of each professor in conjunction with the program's needs. For example, one class which the Center seeks to incorporate into the curriculum will involve the field of theater arts and film; based on the success of a previous theater arts class offered through the Center and the heightened awareness among students of the power of these media, the Center intends to meet the student demands by cooperating with faculty in designing a new course which will hopefully be offered in the near future. Although the Center plans to add this and other courses to the curriculum, the staff has no intention of replacing the core courses as these are as central to today's issues as they were twenty years ago. Instead, the curriculum will continue to adapt and expand with the needs of the community, while keeping its roots in the historical perspective of Asian American Studies.

(Rhonda Ramiro is a UCLA undergraduate.)

## Anti-Asian Bias in UCLA Math Graduate Program?

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teria and process can be at institutions of higher education, especially at the graduate level. At UCLA, every graduate program has its own particular procedure and criteria for admissions, with some programs relying on only a handful of individuals to decide admittees.

Built within this system, there is a vast amount of room for personal discretion and bias, based on ignorance of Asian Americans. We "all look the same"—with no distinctions in ethnicity, socioeconomic background, or academic needs. Thus, when Chancellor Young boasts about the 30 percent Asian enrollment in the Math graduate department, he shows his ignorance. He does not make the distinction between Asian Americans and foreign Asian students.

Because the overwhelming majority of people making admissions decisions in the university are not people of color, we need to ask where and if our perspectives and grievances are being addressed. We need to demand to be included at every stage of decision making, so that we can speak for ourselves.

It is also important to look at the OCR findings within a larger context of what is happening to people of color in higher education. The educational system has had a long history of discrimination,

whether it be in the form of segregated schools, opposition to multicultural curriculum, cutbacks of much needed academic support services, or covert quotas to keep us out of colleges.

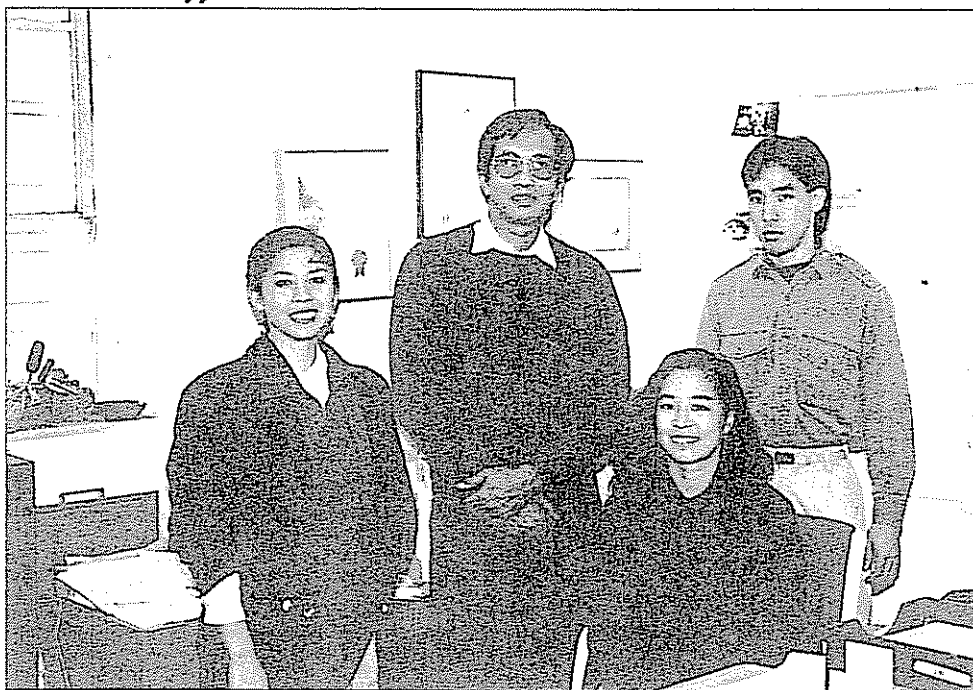
College admissions and retention rates continue to decline for African Americans, Chicanos, Latinos, Native Americans, Pacific Islanders, and Pilipinos. The connection to drastic budget cuts in support services, financial aid, and worsening conditions in inner-cities is no coincidence.

The rise in racial violence as well as systematic attacks on civil rights highlight a conservative trend in America. In fact, many people believe that the OCR investigation of Asian American admissions policies will be used to argue for the abolition of affirmative action programs in this country's colleges.

However, members of our community are furious at the thought of being pitted against other people of color. We support vital programs such as affirmative action which ensure greater access to education for all disadvantaged groups of students.

Thus, when Asian Americans stand up against racial bias, we do not take this action only for ourselves. When we demand admissions policies that are fair, accessible and accountable, we advocate equal access for all people.

## New Staff at Asian American Studies Center



New Center staff (left to right): Cathy Castor, Enrique Delacruz, Christine Wang, and Brian Niiya.  
Photo by Glen Kitayama

Our Asian American Studies Center welcomes five new staff members who, aside from specific job duties, are helping to make academic life bearable for the numerous undergraduates, graduate students, researchers, faculty, and community people who visit our Center daily.

**Catherine Castor** is our new Assistant to the Director and Assistant Director of our Center. She is a UCLA graduate in social psychology, a real estate agent for Grubb & Ellis, and an aerobics instructor, working both privately as well as for the John Wooden Center on campus, Great Shape, and Fifth Dimension. She loves to travel, and enjoys hunting and cooking. She is also learning how to parachute. "I like to be really busy," Cathy says.

**Enrique Delacruz**, our Center's Assistant Director, was formerly Deputy Director of Pacific Asian Consortium on Employment in Los Angeles. He is a member of the board of directors of LEAP (Leadership Education for Asian Pacifics) and SIPA (Search to Involve Pilipino Americans), as well as chairperson of the National Alliance for Philippine Concerns. Enrique is a graduate of University of Philippines and holds a Ph.D. degree in philosophy from UCLA in 1974.

**Brian Niiya** is our new Assistant Coordinator of our Reading Room. He grew up in the South Bay region of Los Angeles, holds a B.S.

degree in engineering from Harvey Mudd College, and a M.A. degree in Asian American Studies. For the past three years, he worked with the Japanese American National Museum as a registrar. Brian is also a regular writer for the *Tozai Times* newspaper in the Japanese American community. In our Reading Room, Brian will be converting our collection to electronic format.

**Julie Noh** is our recently hired Assistant Coordinator of Student/Community Projects. She describes herself as a 1.5 generation Korean American, having come to the United States at age eight. Julie recently graduated from UC Santa Cruz where she did a senior thesis on Korean women garment workers in Los Angeles. At UC Santa Cruz, she was president of the Asian Pacific Islander Student Association for two years. Julie applied for the job with our Center because she believes that "it is important for students to be linked to our communities."

**Christine Wang** serves as our Administrative Assistant II in our main office. She is a UCLA graduate in economics. "I like working here because of the atmosphere and the people, which are different from the Bank of America in downtown Los Angeles, where I used to work," explains Christine. She is interested in international economics and women's studies. At age twenty-four, she is learning how to cook, "because it's the Chinese thing to do after you get engaged."

## RESOURCES

### Publications at UCLA Relating to the Asian Pacific American Experience

**Amerasia Journal**—The interdisciplinary research journal on the Asian American experience. Perspectives on history, social issues, immigration, politics, economy, literature and culture. Publishes three times yearly; annual subscription rate for individuals, \$15.00. Available from UCLA Asian American Studies Center, 3232 Campbell Hall, 405 Hilgard Ave., Los Angeles, CA 90024-1546; (213) 825-2968.

**Pacific Ties**—The Asian Pacific Islander newsmagazine at UCLA, published by students six times during the academic year. Annual subscription rate is \$16.00. Contact *Pacific Ties*, 112-H Kerckhoff Hall, 308 Westwood Plaza, Los Angeles, CA 90024; (213) 825-1004.

**Asian Pacific Alumni of UCLA Newsletter**—Publication of Asian Pacific American alumni at UCLA; publishes four times yearly for members of APA. For membership information, contact Asian Pacific Alumni of UCLA, c/o UCLA Council of Support Organizations, James E. West Alumni Center, 405 Hilgard Ave., Los Angeles, CA 90024.

**Asian Pacific Coalition Newsletter**—Publication of Asian Pacific Coalition at UCLA, a coalition of nineteen Asian Pacific student organizations on campus. Several member groups of the coalition also publish newsletters. Contact Asian Pacific Coalition, c/o Student/Community Projects, UCLA Asian American Studies Center, 3232 Campbell Hall, Los Angeles, CA 90024-1546; (213) 825-7184.

**Burning Cane**—Literary magazine for Asian Americans and Pacific Islanders at UCLA. First issue to be published in late spring 1991 as a special issue of *Amerasia Journal*. For more information, contact Russell Leong, Asian American Studies Center, 3232 Campbell Hall, Los Angeles, CA 90024-1546; (213) 825-2968.