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# CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center Vol. 14, No. 2 (Summer 1991)

## Center Receives \$100,000 Grant For Educational and Cultural Events Marking 50th Anniversary of Wartime Internment of Japanese Americans

The Asian American Studies Center has received a \$100,000 Chancellor's Challenge Grant in the Arts and Humanities for a series of activities in 1992 and 1993 commemorating the fiftieth year anniversary of the wartime internment of Japanese Americans.

In a letter to Center Director Don Nakaniishi, Vice Chancellor of Academic Administration Andrea Rich stated: "I believe that the Commemoration project will be of great importance to the UCLA community and enhance awareness and understanding of a tragic time in American history."

Proposals for activities include an art event, a film festival, a play, a concert, a civil rights symposium, and a major public ceremony which will spotlight the 375 Japanese American students who were UCLA students in the spring of 1942 and had to leave campus to enter the concentration camps.

"These activities are intended to have a deep and lasting impact on the members of the UCLA community and the general public in Southern California, and to insure that such a national tragedy never happens again," explained Nakaniishi.

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"Multiple Tongues, Multiple Transmissions," minority literary discourse conference (see page 6)

First ever Pacific Islander class at UCLA sponsored by our Center (see pages 8-9)

UCLA students demand Thai, Vietnamese, Tagalog, and Hindi language classes (see page 12)

## How Many Asian Pacific Groups Exist at UCLA?

- Less than twenty
- Less than fifty
- More than sixty

By Haruna Baba and Richard Chung

In 1971, there were less than ten Asian Pacific organizations at UCLA. Today, twenty years later, there are more than sixty-five groups. What's the reason for this increase? And what does this increase signify?

From the metaphysical nature of the Koryo-Buddhist Sutra Study Group to the service-oriented goals of the Asian Dental Care Program, to the social activities of the Asian Greek system, the diversity of groups is quite remarkable. In addition to the well-established religious, service and social organizations, there are also interest-specific groups such as the Asian Pacific American Graduate Students Association and "Burning Cane" (an undergraduate journal of arts and literature), the Asian American Student Journalists, and Mahu, a lesbian and gay alliance. For many of these organizations, the number of people participating in activities has grown impressively.

Though the interests represented in these groups are diverse, the unifying factor is the natural tie to one's ethnic identity. However, joining Asian Pacific Islander organizations comes as a surprise to many Asian Americans themselves. For Traci Endo, an active member in the Theta Kappa Phi Sorority, joining an Asian Greek organization was not something she had planned to do. But after going to a few rush events, due to the prodding of her friends who were interested, Traci found herself considering the Asian Greek system seriously. As she put it, "I never thought that I'd be in an Asian sorority. But once I started meeting people, I don't know what it was, but I just clicked with everyone there. I'm really happy with my sorority; I've made a lot of close friends."

Another student, Eugene Chung, relates another common experience for many Asian Americans in Los Angeles. "When I came to UCLA, I was shocked at how many Asians there were! My high school was only about 10 percent Asian American. The only time I saw a lot of Asians were the times when I went shopping in Koreatown. It was a real shock to see so many Asian Americans around—especially Asian Americans who were my age. . . . I didn't go to Asian American club meetings at first because I didn't feel comfortable. I started coming around when I discovered that there were other Asian Americans who were like me—who shared my interests."

Karen Umemoto, the Coordinator of Student Community Projects for the Asian American Studies Center, comments, "It's always been natural to find commonalities with people who have the same or similar ethnic backgrounds.

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(Haruna Baba and Richard Chung are UCLA undergraduates.)

# CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center

# Growing Asian Pacific Presence at UCLA

## But how will we use our new power?

By Glenn Omatsu

In the late 1970s when Dan Mayeda served as director of the UCLA Asian Coalition, the student coalition consisted of eight groups with only a handful of active members. Today, Mayeda—an attorney and Asian American community leader—is amazed by the power and influence of the coalition that he helped lead more than a decade ago.

Currently, the Asian Pacific Coalition encompasses twenty groups, some with hundreds of members. The coalition and its member groups sponsor an intense schedule of activities, including conferences and cultural shows, and regularly meet with UCLA officials to advocate student concerns.

Due to its size and diversity, the coalition is also highly respected by other UCLA students. For example, in student government elections, every candidate actively courts the APC endorsement. In contrast, during Mayeda's term as coalition director, no one was interested in the coalition's endorsement—and perhaps even viewed it as negative baggage. "I remember that we (the coalition) decided to hold an endorsement hearing," states Mayeda, "but absolutely no candidates came."

Today, when Mayeda revisits UCLA he is stunned by the activity of Asian Pacific students and the power of APC. But he is also surprised that students do not understand the significance of the power they now possess. He recalls that when he was coalition director, "we were never able to get any recognition or respect from student government or the administration. Getting funding for our programs was very difficult."

The transformation of the Asian Pacific Coalition from a marginal force at UCLA into a central player today occurred during the past decade. How did it happen? And what does it signify?

Some might attribute the change to the increased numbers of Asian American students at UCLA. But this argument is too simplistic because it misses the broader context surrounding the changes that have happened.

The transformation in the role of Asian Pacific students at UCLA occurred within the past decade—coinciding with other significant developments in the overall Asian Pacific community: the proliferation of Asian Pacific professional organizations, such as the Asian American Journalists Association, as well as bar associations, business leagues,

and cultural organizations; the increase in political activism in Asian Pacific communities, especially at the grassroots and electoral levels; and the expansion of Asian American Studies programs throughout the nation. In short, the growth of Asian Pacific power at UCLA coincides with the emergence of Asian Pacific peoples in all areas of American life.

Of course, most Asian Pacific organizations in the broader society do not wield anything approaching the power that the Asian Pacific Coalition enjoys at UCLA. But perhaps we can see in the UCLA student situation a *preview* of what is coming into being—that which is possible when a critical mass of Asian Pacific peoples build unity around a common agenda.

The power of Asian Pacific peoples is obviously still emerging. Thus, many do not yet to realize the significance of this power. And, more important, many also have not thought about the responsibilities that come with this new power.

Recently, K. W. Lee—editor of the English language section of *Korea Times*—spoke at my class in Asian American Studies on the theme of emerging power and new responsibilities. "What do other Americans—particularly African Americans—think about us (Asian Pacific peoples)?" Lee asked. "If you talk with them, you will find that they consider us a clever people who do well in school and are good at making money. But they do not see us as a very compassionate people who are willing to share our skills with other oppressed groups." Lee challenged the students: "Use your newly-acquired power compassionately—never forget that you are a person of color in a society still defined by racism and exploitation."

Lee's challenge is the crucial challenge facing our community in the 1990s. As we fight to empower ourselves, we must always ask: Are we fighting only for ourselves, or will we also embrace the concerns of all oppressed peoples? Will we overcome our own oppression and help to create a new society, or will we simply become a new exploiter group in the present American hierarchy of inequality? Do we define our goals solely in terms of individual advancement for a few, or as the collective liberation for all peoples?

Fortunately, we do not have to confront these difficult questions alone. We can learn from others—through dialog and coalition

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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.

work—as well as from the wisdom of past generations.

One of our teachers in this critical period should be the late Martin Luther King, Jr., who asked himself a similar question about the Civil Rights Movement: was the goal of the movement only the attainment of rights for the African American community—or was it something broader? Here is how Dr. King answered his own question:

We have inherited a large house, a great "world house" in which we have to live together. . . . However deeply American Negroes are caught in the struggle to be at last at home in our homeland of the United States, we cannot ignore the larger world house in which we are also dwellers. Equality with whites will not solve the problem of either whites or Negroes if it means equality in a world society stricken with poverty and in a universe doomed to extinction by war.

## Year-Long Series of Campus and Community Events to Commemorate Wartime Internment of Japanese Americans

By Joann Ko

To commemorate President Franklin D. Roosevelt's signing of Executive Order 9066 and the subsequent removal and internment of Japanese Americans during World War II, the Asian American Studies Center is proposing a year-long schedule of campus and community events to address this significant violation of civil rights. The events will commence in February 1992.

"We want to show how we (Japanese Americans) survived despite the injustice," explains Gann Matsuda, a staff member of

the Asian American Studies Center and former long-time UCLA student who is one of the key organizers of the commemoration.

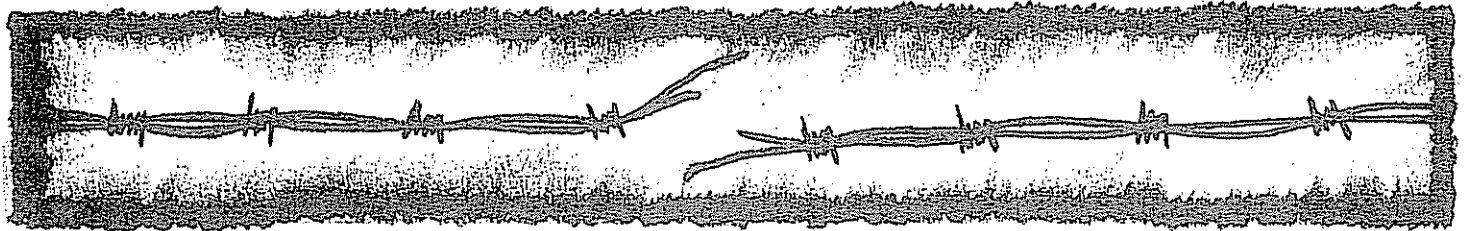
The eleven proposed campus events include: "Day of Remembrance," a public ceremony at Royce Hall focusing on the significance of the internment, a lecture series on civil rights and the internment, symposiums on literature produced by Japanese Americans during the internment, musical and theatrical performances, and art exhibitions, including photographic essays as well as other

artwork produced by Japanese Americans. The scheduling of events will not only coincide with 1992 academic quarters, but also significant benchmarks during the first year of Japanese American internment.

Organizers hope that these events will promote awareness of past injustice and the continued existence of racism. "The bottom line is to educate," says Matsuda, "we want to make sure this won't happen to anyone again, no matter who they are."

As the commemoration program is still in the proposal stage, volunteers are welcomed to participate in all aspects of the planning. Please contact Gann Matsuda of the Asian American Studies Center at (213) 825-2974 for more information.

(Joann Ko is a UCLA undergraduate.)



Graphic by Joann Ko

## Center Receives \$100,000 Chancellor's Grant

*continued from page 1*

The Center's proposal for the Chancellor's grant was backed by a joint letter of support signed by all fifteen members of the Center's Faculty Advisory Committee plus additional letters by Elizabeth Shepherd, Curator and Acting Director, Wight Art Gallery; Pebbles Wadsworth, Director, Center for Performing Arts; and Robert Rosen, Director, Film and Television Archive.

Thirteen Asian American community leaders also wrote support letters. They were:

John Kobara, Assistant Vice Chancellor, UCLA Alumni Association; Minoru Tonai, Nikkei Bruin Committee, UCLA Alumni Association; Judge Ernest Hiroshige, Chancellor's Community Advisory Committee; Stewart Kwoh, President, UCLA Asian Pacific Alumni Association and Chancellor's Community Advisory Committee; Tritia Toyota, Chancellor's Community Advisory Committee; Julie Takaki, President, UCLA Nikkei Student Union; Darren Kameya, UCLA student government Second Vice President; Irene Hirano, Director, Japanese American National Museum; Gerald Yoshitomi, Executive Director, Japanese American Cultural and Community Center; Alan Nishio, Southern California Co-Chair, National Coalition for Redress/Reparations; J. D. Hokoyama, District Governor, Pacific Southwest District Council, Japanese American Citizens League; and Lloyd Inui, President, Japanese American Historical Society.

## Center's Public Policy Project Receives Grants and Donations

The Asian American Studies Center's Public Policy Project has received grants and donations from several sources.

The project—with the goal of conducting research on major issues facing the Asian Pacific community—is partially funded by grants from the UCLA Institute of American Cultures, the Asian Community Development Foundation, the Japanese American Community Services, and Anheuser-Busch Companies, Inc. In addition, Microage Computer Stores donated the use of a computer for the duration of the project.

Also, the San Gabriel Valley Asian Pacific Americans for Fair Reapportionment has raised \$15,000 for research, education, and organizing for fair reapportionment.

The Public Policy Project is directed by Professor Paul Ong and currently is focusing on the impact of redistricting for the Asian Pacific community.

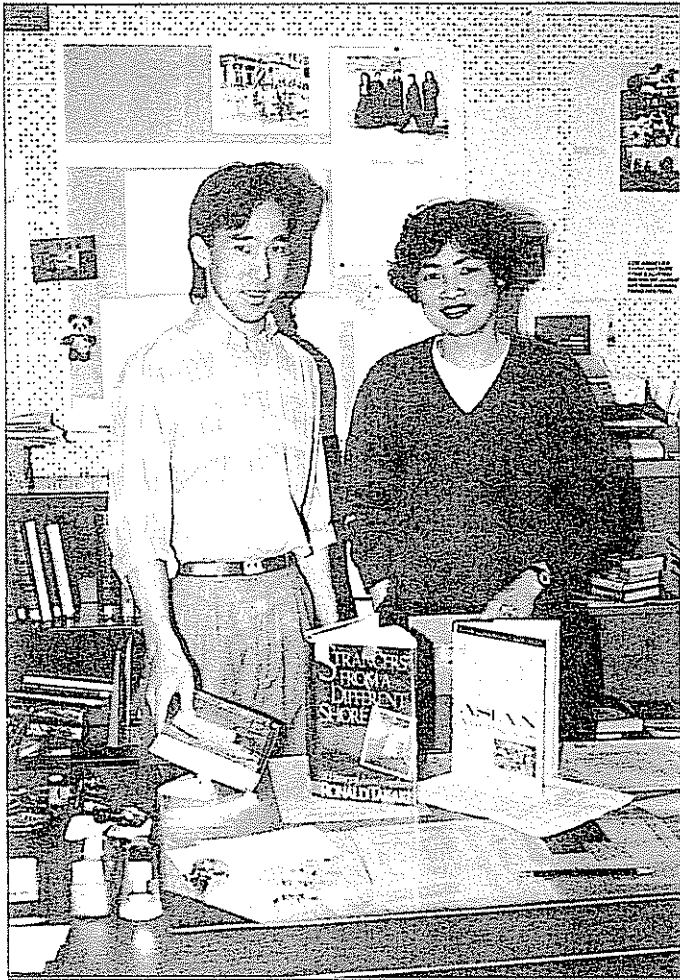
By the end of May, staff members of the project will produce four publications which will be available to the community:

1) A position paper, "Redistricting and Political Empowerment of Asian Pacific Americans in Los Angeles," by Paul Ong, Yen Espiritu, and Tania Azores.

2) A pamphlet, "Reapportionment and Redistricting in a Nutshell," by Tania Azores.

3) A pamphlet, "A 'How-to' Redistricting Kit for Minority Groups," by Phil Okamoto.

4) A pamphlet, "Asian Pacific American Awareness and Involvement in Redistricting," by Phil Okamoto and Tania Azores.



Assistant Coordinator Brian Niiya and Coordinator Marji Lee are always ready to assist researchers in their search for that one special article or book.

Photo by Glen Kitayama

## A Significant and Unique Collection

# Center Reading Room's Special Holdings Include 550 Student Papers

By May Yeh

*The Samoan community.  
The Asian American male image.  
The Yellow Brotherhood.  
Chinatown restaurant workers.*

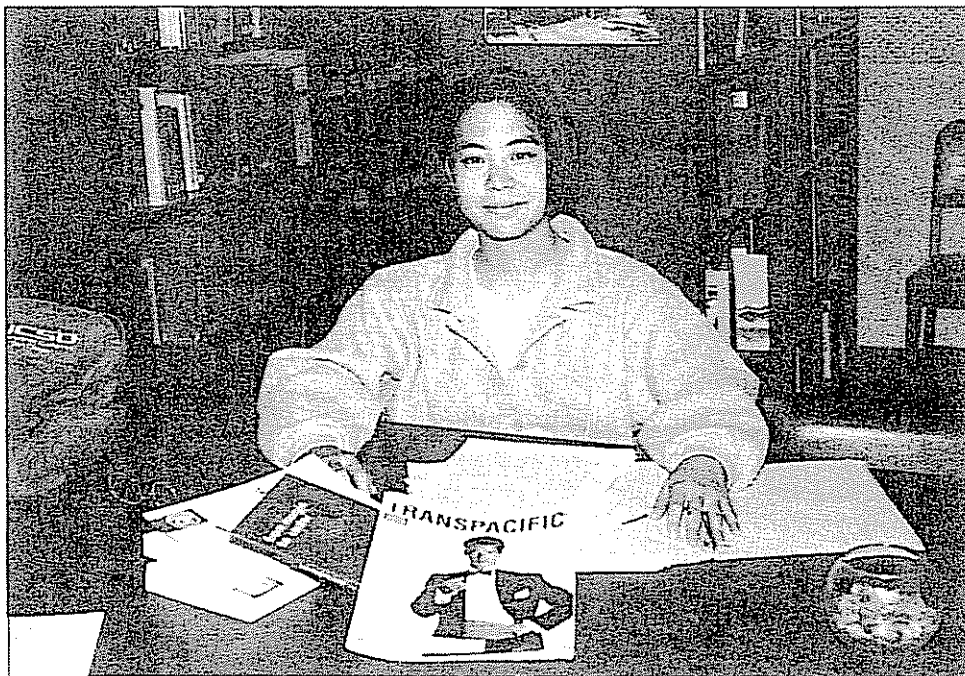
Are you interested?

These are just some of the topics that are covered in the approximately 550 student papers that are available in the Asian American Studies Center Reading Room. The Reading Room is perhaps the largest resource of Asian American literature in the world, and the collection of student papers is a unique and valued part of the acquisitions.

Paralleling the growth of the Asian American Studies Center at UCLA, the student papers span the time period from the 1960s to the present. Says Reading Room staff member Michael Soo Hoo: "The student papers are a nice capsule of the things that come out of our Center." He notes that the first class offered through the Center was entitled, "Orientals in America," and that papers from this first class are included in the student paper collection.

Since that time, as the Center has expanded and education on Asian American issues has increased, the contributions to the collection have included papers from various Council on Educational Development, History, and Education courses as well as numerous Asian American Studies classes. The papers are recommended by the professors of these courses and reviewed by the staff members of the Reading Room before being added to the student paper collection. Approximately fifty to seventy-five papers are added each year.

The student paper collection contains a wealth of information that can be found nowhere else. In the past decade, many of the papers have been oral histories of Asian American gathered by students from a wide range of sources. The collection also includes book reviews and copies of old exams. Significantly, the student papers often cover topics that have not yet been tapped by the mainstream media and also specific com-



First-year graduate student Beth Au explores articles and magazines for her research.

Photo by Glen Kitayama

(May Yeh is a UCLA undergraduate.)

Paralleling the growth of the Asian American Studies Center at UCLA, the student papers span the time period from the 1960s to the present . . . The student paper collection contains a wealth of information that can be found nowhere else.

munities and issues that are not addressed even by the Asian American Studies curriculum. Students are often the first to research issues that are not yet recognized as important by the general public. The papers have investigated a range of topics, including the Keiro nursing home, Asians in television programming, and the activities of Search to Involve Pilipino Americans (SIPA). Soo Hoo describes the significance of the student paper collection: "It serves to fill gaps."

One paper dated 1965 is entitled "The Oriental in California," and it is striking to see how the problems which were identified in this paper twenty-five years ago have emerged as mainstream issues today. The paper, which is the combined effort of nine persons, states, "the heading ORIENTAL is not only misleading but it is impractical as well. We have found the Chinese, Filipino, Japanese, Okinawan, Thaiander, the Taiwanese and others to be faced with both related and unrelated problems in this country." Today, we use the term "Asian" instead of "Oriental," but the concerns of immigration, housing, employment, education, crime, social conditions, and acculturation that are covered in this paper are pertinent, high impact topics of the present.

A recent paper by Tony Wong discusses "The Images of Asians in the American Cinema." Wong identifies the inconsistency of media images with reality and the difficulty of changing these images. "Asians cannot comprehend the reason that they are not represented as human beings in the movies," he writes. In addition, Wong identifies nine stereotypes into which Asians in the media have typically fallen, including that of the sinister villain, comical servant, China doll, and Kung Fu expert. Beginning with the "Origins of the Hollywood Asian," this paper follows the history of the Asian in the American Cinema, covering every era from that of Charlie Chaplin, Suzie Wong, and Bruce Lee to more recent depictions of Asians in the movies "Karate Kid," "Sixteen Candles," and "The Killing Fields." Wong notes, "There will be difficult decisions made when the actors have to take a major role when it's a stereotype, or be unemployed." Nonetheless, Wong recognizes that the power of the mass media necessitates Asian American involvement, for "This medium can shape attitudes toward Asians," for better or for worse.

Soon, the student paper collection will be computerized, as will the rest of the Asian American Studies Reading Room holdings. Currently, there is an Author file and Title file, as well as Numerical file, specifically for the collection, and all of the entries are also included in the normal Subject file. While the computerization of references will improve access to the student papers, many people are taking advantage of the resources available at present, with an estimated twenty persons using the file each week. It is hoped that the computerization of the student paper collection will be completed by the Fall of 1991.

The student paper collection is a unique resource and has tremendous value. The studies of specific community issues and institutions, oral histories of Asian Americans, and studies on topics which have not yet emerged in the mainstream combine to form a great source for researchers and other interested persons. Says Soo Hoo, "It's a neat way of tracing how our discipline has evolved."

## Reading Room Launches New Newsletter

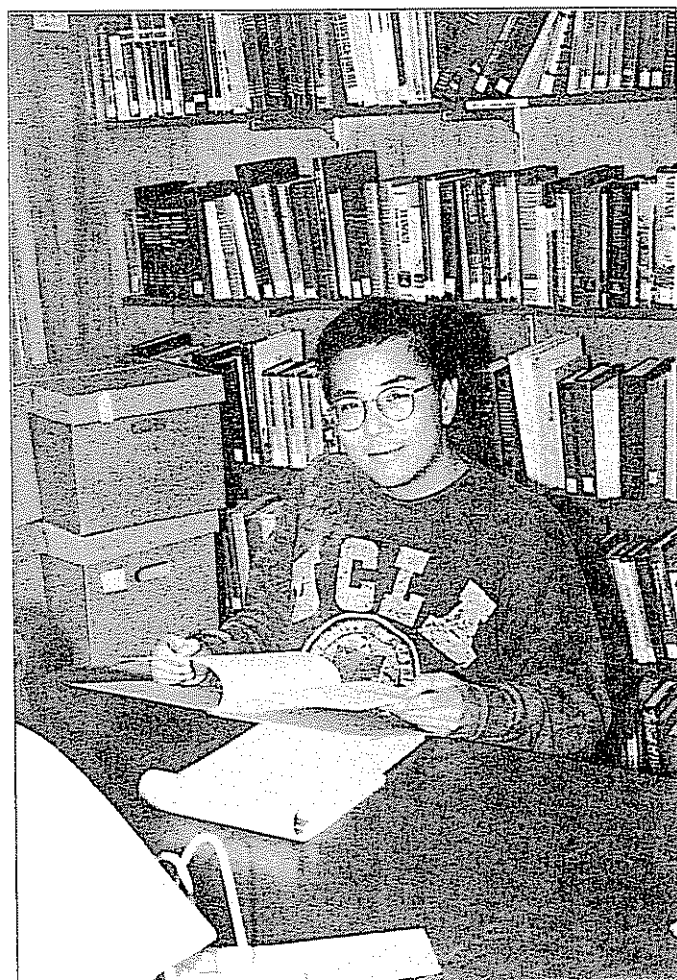
According to Reading Room coordinator Marji Lee, there's a *REVOLUTION* going on in the Reading Room—and it isn't coming from the overworked, underpaid student staff or from the grumbling library coordinators.

The revolution deals with information management. The Reading Room is rapidly converting its Card Catalog into a computer-assisted in-house database which will provide patrons faster and more thorough access to its valuable collection.

As part of this revolution, the Reading Room staff has launched a newsletter. The first issue, published recently, contains articles about the computerization project as well as a helpful bibliography of Reading Room holdings on Chinese American authors Frank Chin and Maxine Hong Kingston.

Currently, the new newsletter lacks both a name and a logos. But according to Lee, a blue ribbon panel will soon decide upon a name and logos.

To obtain a copy of the yet unnamed maiden issue of the Reading Room newsletter, write Marji Lee, Asian American Studies Reading Room, 3232 Campbell Hall, 405 Hilgard Ave., Los Angeles, CA 90024-1546.



Second-year graduate student Mike Soo Hoo diligently digs into Reading Room materials for his thesis topic.

Photo by Glen Kitayama

# Our Vision, Our Voices, Our Struggle

A PANEL EXPLORING THE TEACHING, TRANSLATION, AND TRANSMISSION OF LITERATURE

By Michael Salazar

Before the 1970s, the voice of American literature had been largely static and its discourse, a monologue. Consistent with the history and practices of the dominant culture, represented by the domination of the all-important "canon" of American literature, literature as we knew it reflected the silencing of Asian American voices.

These same American voices represent a multiplicity of cultures, languages, and experiences that the dominant culture has devalued and marginalized by exclusion. The canon has been slow in accepting Chinese, Japanese and Pilipino voices, ignoring Pacific Islanders almost entirely, and relegating the works of Carlos Bulosan, Frank Chin, and others to the "ethnic" ghettos of literature, suitable only for anthropologists and "ethnic scholars."

In an effort to come to terms with the concept of multiple visions and voices of literature, UCLA, through the cooperative efforts of the Asian American Studies Center, the American Indian Studies Center, the Center for Afro-American Studies, the Chicano Research Studies Center and the Chancellor's Office, is hosting a 1992 conference in conjunction with the minority discourse initiative of the UC Irvine Humanities Research Institute.

The Asian American Studies Center has organized a panel discussion that "will explore the works of four American groups—their usage of languages other than English or English dialects in their literature." In this regard, the panel will speak directly to the



Graphic by Russell C. Leong

panelists. Issues of interpretation and accessibility across groups pose central questions to any discussion. In addition, this broad spectrum of marginalized voices represents the recognition across groups that they are not alone in their struggle.

(Michael Salazar is a UCLA undergraduate.)

## Daily Bruin Profiles Literature Professor King-kok Cheung

The *Daily Bruin* in its April 2, 1991, edition highlighted the teaching skills and research interests of Professor King-kok Cheung of the English Department.

The *Bruin* described Cheung as "constantly exploring new territory" in her efforts to "break the myth of silence."

Her latest publication, "Articulate Silences: Double-Voiced Discourse in Hisaye Yamamoto, Joy Kogawa and Maxine Hong Kingston," is about silence as a mode of

communication in the works of three Asian-American woman writers.

Cheung uses semi-autobiographical books written by the authors to dispel the myth of silence as being a weakness.

"My most asked question is 'Why are Asians quiet and passive?' My answer is: Quiet does not imply passivity."

Indeed, in America, silence has negative connotations. Cheung, who speaks English, French and three Chinese dialects, argues

this notion is oppressive to other cultures as well as to females. She does not overestimate the value of silence, nor does she consider it to be negative.

Cheung said she finds a profound lack of listening among Americans, particularly at academic conferences. "People are so into expressing themselves, they like to talk a lot and show off," she said.

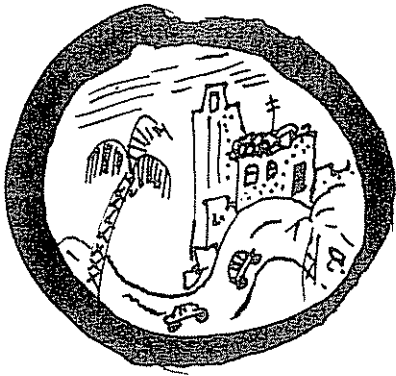
Don Nakanishi, Director of the Asian American Studies Center, commended Cheung for her teaching skills. "Professor Cheung's teacher evaluations rank among the highest. She is also one of our most popular and dynamic speakers."

longstanding notions of what constitutes American literature's language norms.

Bringing together the experiences of Native Americans, Afro-Americans, Chicanos and other Latinos, as well as Asian Americans, the panel will delve into the questions of "teaching, translation, and transmission across groups" of their literary contributions. Collectively, they challenge the notions of the traditional literary canon. Their task has promised to be challenging in undertaking, but potentially rewarding in its outcome for all Americans.

Included in the panel entitled "Multiple Tongues, Multiple Transmissions" will be the voices of Pilipinos in America. Deeply penetrated by Spain and America's march across the world, Pilipino sensibilities were uniquely adapted with respect to "both Asia and to the Americas."

By themselves, these and other literary traditions have held their own against the dominant culture and push the limits of the canon. In practice, their application to instruction will pose serious questions to



## Filipino-American Writers Propose Major Conference

# PANGARAP: *New American Visions of Literature*

By Rhonda Ramiro

**Until February of this year, I had heard of only two Filipino authors. If asked to list some of their works, I could name only one title. I had not given the matter much thought and merely felt that Filipinos just were not very literary.**

One would think that I, a second generation Filipino-American, would have been more interested in reading the hundreds of stories, novels, and poems written by people of my ethnicity. It wasn't that I disliked them and chose not to read them; instead, I was ignorant of their very existence—which is actually even worse.

This indicates a glaring flaw in our society; we have neglected a group of writers who offer a different perspective on such universal topics as love, spiritualism, and conquest. These writers explore these themes with a cultural background deeply influenced by Western colonization through religion, exploitation, world trade, and numerous other experiences different from other Americans, including other Asian Americans. The constant flow of Filipino immigrants to the U.S. since the 1960s has also had a profound influence on these writers; their mixed feelings of alienation and excitement expressed through their works are especially relevant in today's period of expanding immigration. Equally important is the ability of these writings to bridge the gap between first generation and later generation Filipino-Americans as they relate the experiences of all groups through common themes.

Sadly though, these ideas are not heard or read by the majority of the American people, including Filipino-Americans.

On February 16, 1991, a group of Filipino writers met at UCLA and set out to change this situation. They began with a challenge: "Let's picture ourselves in the year 1995." "What must we do now in order to reach that point?"

The planning committee—composed of writers, professors, and administrators—envisioned Filipino works on the Bestseller list,

*(Rhonda Ramiro is a UCLA undergraduate.)*

as major screenplays, and integrated in school curricula. Due to their current status in the literary world, however, the writers knew that this vision would be unattainable unless they took concrete steps to reach it. The result is the planning of "PANGARAP: New American Visions in Literature."

"PANGARAP" is a proposed series of two workshops and discussions designed to bring into being the very definition of its title: idealism of purpose. Pending funding by a major foundation, the series is tentatively set for Spring of '92, and has distinct goals. First, the workshops will expand people's consciousness of the issues surrounding ethnic literature. Second, the project will establish reading clubs where people can informally and regularly discuss the works of Filipino authors. And third, the project will produce a Filipino writers newsletter which will circulate to an audience interested in Asian American literature and also serve as an information data bank.

In order to implement their goals, the committee will hold the workshops in areas with large and growing Filipino populations: in Long Beach at Cal State University, Long Beach, and in Hayward at Hayward State University. Each workshop will follow a reading and discussion format, led by Filipino professors with other Asian American or other minority writers also contributing their perspectives. A variety of literary forms, such as folklore, poetry, and cultural-historical literature, will be explored and analyzed.

The two workshops will address issues central to Filipino writers. For example, "Filipino Writers: Who, What, & How" will focus on identity, especially cultural and ethnic identity. In order for readers to fully appreciate a writer's work, they must understand who an author "is"—how he or she identifies himself or herself and his or her life

philosophy—as these qualities influence writing style and content. The workshop leaders, Professor Paulino Lim (CSULB) and Herminia Meñez (UCLA), intend to teach participants how to read and write a Filipino novel. By exposing readers to the unique experiences which "create" the Filipino writer, they hope to alert them to the dangers of reading Filipino works in a Western ethnocentric context.

The second workshop, "Filipino Writers: Content and Diversity," led by distinguished writers N. V. M. Gonzalez and Marilyn Alquizola, will examine whether Filipino-American literature is available in elementary through high school curricula, and whether the small amount of material that is used is taught in a culturally sensitive manner. Workshop participants will also deal with the way in which critics have evaluated Filipino works; N. V. M. Gonzalez believes that critics' use of jargon is a major factor as to why people do not read Filipino writings. Readers cannot understand what the critics are saying, and the critics often review material from an ethnocentric standpoint—they use "Western" language to convey the messages of ethnic literature.

The workshops will also consider the direction of future Filipino writings and how they will contribute to American literature. While the established themes of wistful memories and alienation can be expected to recur, some Filipino-American writers have already begun diversifying their styles and broadening their themes. The combination of traditional themes with new issues should enable Filipino writers to reach a wider audience in the future.

Thus, the "PANGARAP" workshops will help Filipino-American writers to put forward their vision of a new American literature. Through these workshops, the planning committee will help promote an appreciation for Filipino literature, and establish a permanent place for Filipino-American writers among America's most respected authors.

"For too long, peoples from the Pacific Basin have been either completely ignored—causing misconceptions—or used as pawns in the 'chess game' created by the superpowers."

*Rick Perez*  
UCLA student

"As a Samoan and a Pacific Islander, I have faced nothing but stereotypical views about what I am and how I should act from other students here at UCLA. The image of the large, violent, unintelligent Samoan is prevalent in the minds of those who don't even know what a Samoan is."

*Elia K. Ta'ase*  
UCLA student

# Our Center Sponsors First Ever Class on Pacific Island Studies

By Libby Wong

This Spring Quarter, the Asian American Studies Center is offering its first class on Pacific Island Studies. And it may even be the first course of its kind on the continental United States.

Many Pacific Islander students at UCLA acknowledge the importance of this long overdue course. Rick Perez, a twenty-four-year-old economics major, sees the purpose of the class as exposing students to various island groups. "For too long, peoples from the Pacific Basin have been either completely ignored—causing misconceptions—or used as pawns in the 'chess game' created by the superpowers," says Perez, who is of Guamanian ancestry.

Many at the Center also feel that this class will be a step in the right direction toward broadening the depth and scope of their curriculum. Don T. Nakanishi, Director of the Center and instructor for the course, stresses this sentiment: "I'm very excited that this course will provide students—just like other Asian American and Pacific Islander students on campus—an opportunity to become better acquainted with their history, their culture, and contemporary issues and to explore issues like ethnic identity." Nakanishi is being assisted on the course by UCLA student Sepa Sete.

In addition to diversifying the Center's curriculum, many also hope that this course will help to break many stereotypes about Pacific Islanders. Elia K. Ta'ase, a sophomore majoring in biology, draws from his own experience: "As a Samoan and a Pacific Islander, I have faced nothing but stereotypical views about what I am and how I should act from other students here at UCLA. The image of the large, violent, unintelligent Samoan is prevalent in the minds of those who don't even know what a Samoan is." To illustrate his point, Ta'ase refers to the fatal shooting this past February of two Samoan brothers from Compton. The *Los Angeles Times* reported that the brothers were shot

by police a total of twenty times, with thirteen bullets striking the two men from behind. "I truly feel that this class will help greatly diminish the myths and stereotypes existing in the subconscious mind of this society about Pacific Islanders," states Ta'ase.

Others see an outstanding need for the class. It is estimated that there are currently only forty-eight Pacific Islander students at UCLA, six of which are graduate students. Of these forty-eight students, fifteen are of Hawaiian ancestry, nine of Samoan ancestry, eleven of Chamorro ancestry, and two of Tongan ancestry.

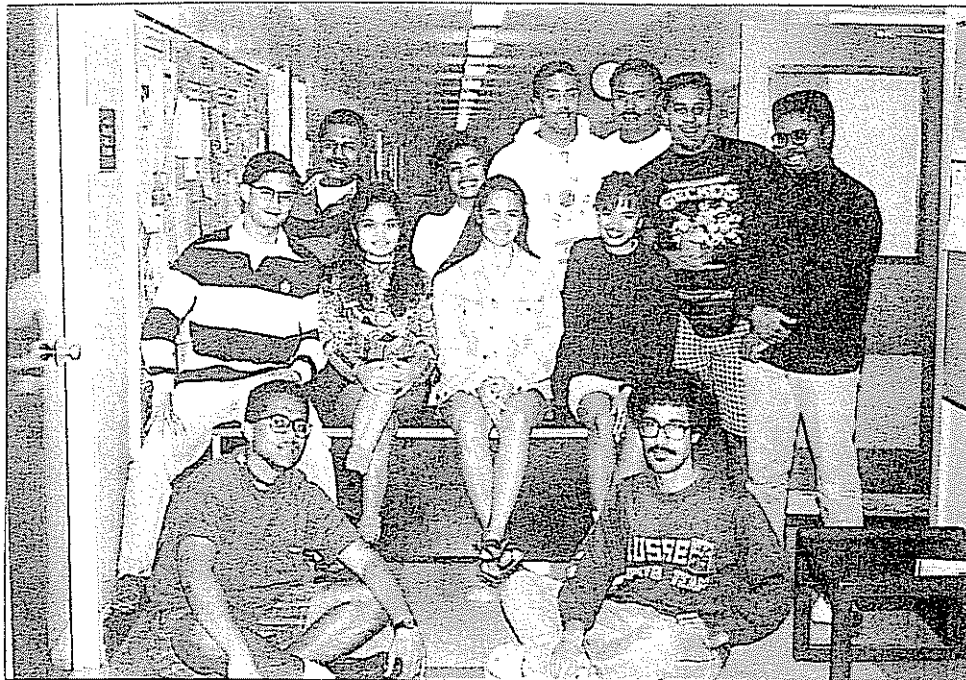
Pacific Islander students believe that a major research university such as UCLA has a special obligation to offer courses that deal with non-western cultures. "UCLA has an obligation to its students to promote understanding among the different cultures here in Los Angeles," states Ta'ase. "The Pacific Island community is growing rapidly. Certain issues which (perpetuate) racial tension, stereotypes, difficulties in assimilation, and poor performance in education must be addressed." Ta'ase is a key participant in the class. He hopes to use the classroom as a forum to try to tackle these as well as many other issues.

Moreover, other students stress that there currently is an insufficient amount of research about Pacific Island peoples. According to Perez: "There is basically no research being done on the Pacific Basin in the United States mainland. It is tragic that this part of the world has been so thoroughly ignored." While Ta'ase admits that anthropological studies are "commonplace," he points out that they serve little purpose in promoting a better understanding of the contemporary issues facing Pacific Islanders.

As described in the course syllabus, the goal of the course will be to provide students with a broad overview of the Pacific Basin. Students are initially studying the geographical region of Polynesia, Melanesia, and Micronesia—the three main island groups which make up the Pacific Basin. Following that, they will examine the region's history,

(Libby Wong is a UCLA undergraduate.)





UCLA Pacific Islander students initiated our Center's first ever course in Pacific Island Studies under the supervision of Center Director Don Nakanishi.

Photo by Glen Kitayama

**"A lot of us in the Center are hoping that the course will be successful. We hope that it will serve as a pioneering effort to encourage other campuses to offer similar courses on Pacific Islanders."**

*Professor Don T. Nakanishi*  
*Director, Asian American Studies Center*

with emphasis on the pre-colonial period for Guam, Tonga, Samoa, and Hawaii.

Among the contemporary issues that will be discussed are the colonization of the region by western powers and the problems confronting island communities in the continental United States. The course is also addressing the various concerns which the Pacific Basin and mainland Pacific Island communities anticipate in the future.

A final theme of the course is ethnic identity, incorporating both the identity of the native inhabitant as well as the identity of the Pacific Islander now living on the mainland. By addressing this question of identity, students are exploring what it means to be a Pacific Islander and what role Pacific Islanders can play in society.

The class this Spring Quarter is a direct product of an independent study supervised by Professor Don Nakanishi. Students last quarter collaborated in research and compiled a reader for this quarter. Thus, in effect, the students have planned and implemented their own course.

UCLA graduate Greg Green, co-founder of the Pacific Islander Student Association (PISA) in 1986, says that the Pacific Islander class has long been a goal of those in the club. Green was also founder of the Hui o' imiloa Club in 1984. While he is pleased that the membership of PISA has "grown tremendously" over the years, he remarks that UCLA needs to make more of an effort to recruit and admit more Pacific Islander students. Many in this quarter's class also hope that by incorporating Pacific Island Studies into the curriculum, this will help attract more Pacific Islanders to UCLA and encourage non-Pacific Islanders to study their culture.

Professor Don Nakanishi emphasizes the significance of this course and is hopeful that a similar course can be offered at UCLA again, perhaps even on a regular basis. "A lot of us in the Center are hoping that the course will be successful," he states. "We hope that it will serve as a pioneering effort to encourage other campuses to offer similar courses on Pacific Islanders."

## Pacific Island Groups

### *Melanesia*

Fiji  
New Caledonia  
Papua New Guinea  
Solomon Islands  
Tuvalu  
Vanuatu  
Wallis & Futuna

### *Micronesia*

Gilbert Islands  
Guam (Guahan)  
Kosrae  
Marshall Islands  
Nauru  
Northern Marianas  
Palau (Belau)  
Ponape  
Truk  
Yap

### *Polynesia*

American Samoa  
Aotearoa (New Zealand)  
Austral Islands  
Cook Islands  
Hawai'i  
Kiribati  
Marquesas Islands  
Niue  
Pitcairn Island  
Rapa Nui (Easter Island)  
Society Islands (Tahiti)  
Tokelau  
Tonga  
The Tuamotus  
Western Samoa

## *Pacific Islander Communities in Los Angeles Area*

### *South Bay Communities*

Samoans  
Tongans  
Hawaiians  
Maoris  
Tahitians

## Second-year Masters' Students Focus on Thesis Topics and Internships in Community

Second-year (and beyond) graduate students in our masters' degree program are busily completing their theses, while teaching classes, assisting professors with research, and undertaking community internships. Graduate students in our program continue to serve as pathbreakers, demonstrating to others at UCLA innovative ways of integrating commitment to community issues with the pursuit of academic excellence.

Eiichiro Azuma is a second-year graduate student from Japan. He entered our program "so that I could see things from a different perspective." Eiichiro is writing his thesis on the history of Japanese Americans in Walnut Grove, California, focusing on the rural community history of first-generation immigrants.

Guang Jin, a second-year graduate student, entered our program from the People's Republic of China. He is interested in cross-cultural studies in psychology, and for his thesis is comparing groups of Chinese and Chinese American students on measures of autonomy. Through his study, he is examining the strengths and weaknesses of Chinese culture.

Robert Ji-Song Ku, a second-year graduate student, entered our program already holding an M.A. degree in literature. For his M.A. in Asian American Studies, he is researching the link between Asian American literature and anthropology/ethnography. "The topic is important because I sense a problem unless the relationship can be fully understood," he believes.

Jill M. Medina, a third-year graduate student, is currently working at the Asian Pacific American Legal Center as Education Coordinator for the Language Rights Project. She is also completing her thesis, which is a "Hate

Crimes" training manual for Asian and Pacific Island community groups. "I entered the M.A. program to increase my understanding of the issues facing all Asian and Pacific Islander people, and to continue my own education about people of color and about myself as a woman of color," Jill states.

Lisa Mortimer, a second-year graduate student, is writing her thesis on Asian American attitudes toward multicultural Asians during the period 1970 to 1990. "As an Asian American activist at Oberlin College," Lisa explains, "I wanted to continue to learn about the history of Asians in this country and about contemporary community issues." Lisa hopes to eventually teach at the university level.

Philip Okamoto, a second-year graduate student, is writing his thesis about Gardena, California. "Using Gardena as a model," Philip explains, "I have determined that Asian communities will retain their ethnic identities even if subsequent generations choose not to live in an ethnic bloc. Survival of the enclave is based on its ability to survive as a non-spatial community." Philip is currently a research assistant for our Center's Public Policy Project, and

helped to teach the Center's recent class on reapportionment. He hopes eventually to become an educator in the community college system.

Michael "Mikey" Soo Hoo is a second-year graduate student who poses a question for his thesis topic: Is there such a thing as Asian American culture? "As a student activist at Oberlin College," Mike explains, "I felt the *only* graduate program I was interested in pursuing was Ethnic Studies, and that this M.A. program will assist me in finding a medium (for exploring the link) between the community and the individual."

Andrea Spolidoro, a third-year graduate student, is currently interning at the Asian Pacific Older Adults Task Force where she is developing and strengthening community agencies providing social and health services to ethnic elderly in Los Angeles County. "I entered the M.A. program to gain cross-disciplinary perspectives on the history of Asian Pacific Islanders in the United States, their development of communities, and their conscious activism in continuing to define and refine empowerment," states Andrea.



Second-year graduate students (left to right) Judy Soo Hoo, Phil Okamoto, Nonoy Alsaybar, Robert Ku, Lisa Mortimer, Jing Qiu Fu, Eiichiro Azuma, Mike Soo Hoo, and Dunchun Zheng consult with mentor Don Nakanishi.

Photo by Glen Kitayama

# Asian Pacific Students Organize More Than Sixty-Five Groups at UCLA

*continued from page 1*

There is usually a faster, more automatic understanding of one another. Many Asian Americans come to UCLA from high schools where they were a minority and didn't have many Asian American friends. Coming to campus, then, impacts Asian American students in the form of both culture shock and cultural awareness."

According to the *Population Trends and Policy* report that came out in February of 1991, the number of Asian Americans in the United States has grown over 80 percent between 1980-1989. In fact, the Asian American population in the United States increased more than that of any other minority group in the 1980s. In addition, as of 1990, 40 percent of the Asian American population in the United States resided in California.

There is a natural assumption that the growth of Asian Pacific Islander organizations on the UCLA campus is due to the great increase in population in the number of Asian American students. This may be true for groups with a large immigrant membership, for about three-quarters of the increase in Asian Americans in the 1980s was attributed to immigrant flows. However, it is more than just increased numbers of Asian Americans at UCLA that has caused Asian Pacific Islander student groups to grow.

For example, the number of Japanese American, Pacific Islander and Pilipino students entering UCLA decreased this year, even though there was a 19 percent overall increase of Asian students in the 1990 freshman class. However, the membership of the Nikkei Student Union (NSU), a Japanese American organization, grew by an impressive forty members this year, to total around 200 members. The explanation for this increase in membership may be due in part to a short-term effect of a current member's influence in recruiting friends as NSU members. But by looking at the increase in membership of not only NSU but other groups such as the Chinese Student Association (CSA) with 400 members, and the percentage increases of membership in organizations such as the Vietnamese Student Association (VSA) and the Indian Student Union (ISU), a broader interpretation of the increased membership needs to be found.

Karen Umemoto offers the following historical perspective: "Those who fought in the ethnic movements of the 1960s, and in the civil rights and anti-war movements, were not able to see some of the results of their endeavors until now. At UCLA, one result is that Asian Americans have an increased pride in their ethnic identity." For example, the Academic Advancement Program (AAP) and ethnic studies centers are the product of untold rallies and struggles by those who were committed enough to fight for the future. To date, the work of AAP and the study centers have helped thousands of Asian American students.

**Currently, students are actively promoting new Asian and Pacific Islander language courses, an ethnic studies requirement, the hiring of more Asian American faculty, and the instituting of an Asian American Studies undergraduate major.**

Over the past twenty years, there has been a gradual shift from pan-Asian student organizations to ethnic-specific groups. Groups such as CSA, VSA, and the Korean Students Association (KSA) were built primarily by older, immigrant students who helped shape their organizations with their immigrant and refugee experience. Now, the membership of these organizations is comprised of many American-born students.

Don Phan is one person whose efforts have made a difference in the Asian Pacific community at UCLA. Phan was a founder of VSA in the spring of 1977. At that time, there were less than twenty Vietnamese students at UCLA, only seven of which were undergraduates. Phan remarked, "When I was at UCLA, having thirty-five Vietnamese students at an event was unthinkable. VSA was very small, and our main goal was to help Vietnamese students feel welcome." As President of VSA, Phan actively worked on a welcoming party for Vietnamese students, a lecture series, a newsletter, and a cultural night. VSA was also instrumental in reviv-

ing the Asian Coalition (now Asian Pacific Coalition—APC), which holds considerable political power on the UCLA campus today.

Now, VSA stands strong with a membership of over one hundred members, half of whom are freshmen. VSA is generally considered to be a social organization whose goals are to promote better understanding and interaction between the Vietnamese students and the UCLA community, to provide support to its members, to preserve and enhance Vietnamese culture and community. VSA has other support groups which were not easily available before. For example, due to the continued efforts of VSA alumni, such as Don Phan, VSA members have a strong resource for networking in the community and in career guidance as well.

From preliminary studies, it has been predicted that as much as 40 percent of next year's freshman class may be Asian American. As the number of Asian and Pacific Islander students grows, how is the Asian American Studies Center (AASC) affected? First, the demand for Asian American courses has sky-rocketed. About twenty years ago when AASC was established, ads in the *Daily Bruin* were necessary to attract students. Now, many courses and their wait lists are full very early in the enrollment process, by word of mouth alone. Gann Matsuda, a recent alumnus, states, "When I was a student at UCLA, there wasn't the huge demand for Asian American courses as there is now. As opposed to before when no one really talked about Asian American Studies courses, now, you can hear everyone asking each other which Asian American class they're trying to enroll in."

In addition, due to the efforts of those who fought in the past for campus concerns such as increased understanding of Asian Pacific Islander student issues, development of leadership projects, and affirmative action, students here at UCLA now have the ability to work on not only the remaining reactive issues, but on proactive measures as well. Currently, students are actively promoting new Asian and Pacific Islander language courses, an ethnic studies requirement, the hiring of more Asian American faculty, and the instituting of an Asian American Studies undergraduate major.

All these activities lead to better understanding of Asian and Pacific Islander student issues by both the UCLA community and by Asian and Pacific Island students themselves. And as a result, the role of the Asian American Studies Center is continuing to grow, providing solid support and encouragement for students, while educating them to important historical and contemporary issues.

# Expanding UCLA's Language Curriculum

## *The necessity for Thai, Vietnamese, Hindi, and Pilipino language classes*

Since Asian Americans compose 25 percent of UCLA's undergraduate student body, one would think that the university's curriculum would proportionately reflect the cultures of this enormous group. Out of fifty-one languages taught at our academically and culturally "diverse" university, however, only three are Asian languages. What can we do to change this? What should we do?

A number of student groups that have formed the Asian Pacific Languages and Cultures Committee (APLCC), under the sponsorship of Asian Pacific Coalition (APC), have once again raised attention to this obvious lack of proper representation. Our demand is for Hindi, Tagalog, Thai, and Vietnamese to be taught here at UCLA as well as in other prestigious universities. We students have united in this group effort to institute, or reinstitute, an important part of their heritage—our native language.

With a predicted three million Asians to be residing in California by the year 2000, how can people be uneducated and unprepared to work, live, and learn among these communities? The Thai and Vietnamese communities, are the largest concentrations outside of their respective countries. The second largest population of Indians in the United States is in Los Angeles. Pilipinos make up a large percentage of the Asian population here in Southern California.

Asian Americans made up 37 percent of UCLA's entering freshmen class for Fall 1990. These rapidly growing communities can no longer be ignored by the university. The Vietnamese community alone makes up more than 700 people; the Indian community, more than 500; the Pilipino and Thai groups together have some 1200 students. These groups alone make up 10 percent of the UCLA undergraduate student body.

For the past several years, various groups have approached the administration without any success. The doors seem to close at every turn. Indian-American students on campus have been trying since 1981. Similarly, Thai students have been striving to reinstate classes which were cancelled two years ago. Pilipino and Vietnamese students have been trying for several years to persuade UCLA to offer Tagalog and Vietnamese courses but to no avail.

The groups' failures are apparently due to several factors. First, working independently, we did not know which doors had been knocked on and which departments offer the most optimism (if any). Second, without collective efforts the administration was easily able to ignore us. Lastly, by working individually within our own ethnic communities, we were not able to demonstrate our strength to the administration.

Our continued efforts were combined with the help of APC, the Center for Student Programming, and the Asian American Studies Center. We believe that if we work as one group toward our common goals, we will succeed. It will be very hard for UCLA to ignore a coalition of students made up of four communities (Vietnamese, Thai, Pilipino, and Indian).

Among the various departments and faculty to whom we have spoken to and who strongly support our efforts are: Russell Campbell (Assistant Director, Center for Pacific Rim Studies), Oaksook Kim (Korean Program, Center for Pacific Rim Studies), Sar Desai (Chair of South and Southeast Asian History Committee), Don Nakanishi (Director, Asian American Studies Center), Russell Schuh (Director, Linguistics Department).

Our immediate goals are: to target the East Asian Languages and Cultures Department as the most appropriate host for these

courses (via an expansion of their existing curriculum; our effort not being to take away money allocated to the curriculum, but to demand more funding for the department as a whole); to hold a forum to discuss the need for such courses; to conduct an "awareness" campaign starting within the UCLA community and spreading outward to the general public; to ask the Academic Senate to establish a committee composed of faculty, students and community members to work on this issue. Eventually we will approach the administration (i.e. Dean of the College of Letters and Science, Provost Orbach, Chancellor Young) with our requests.

Some of you might wonder, why now of all times to come together? Shouldn't we wait until a time when UCLA is financially stable, when East Asian Languages and Cultures decides to offer these courses, or when UCLA decides to recruit and hire more faculty qualified to teach such classes?

We cannot wait for the administration to take the initiative in diversifying its curriculum. As concerned students it is our responsibility to take action now by working together in unity to convince the administration that now is the time to start offering these classes.

For more information or to see what you can do, come to our meetings held every Tuesday at 7 p.m. in 2240 Campbell Hall or call Ameer Mody at (213) 208-4463.

*(This article is condensed from a longer version appearing in the March 1991 issue of Pacific Ties. The article was written by Atul Sapra, Quy Huong Bao, and Anh Nguyen, with the assistance of Diane Prayongrapana. All are UCLA undergraduates.)*

### **School of Public Health to Probe Health Needs of Asian Pacific Community**

The U.S. Department of Health and Human Services has awarded a three-year \$169,000 grant to the UCLA Schools of Public Health, Community Health Services Department, and the Asian American Studies Center to "demonstrate how access and quality in health among Asian Americans can be improved."

The health care project—which is part of a larger effort aimed at increasing the relevance of Asian American issues in UCLA professional schools—has four objectives:

- 1) To develop field training internships in health agencies that serve Asian Americans;
- 2) To identify Asian American public health issues and to incorporate these issues into the teaching curriculum in the School of Public Health;
- 3) To recruit Public Health faculty to participate in activities related to the public health needs of Asian Americans;
- 4) To develop mechanisms to encourage undergraduate students interested in Asian American Studies to apply for professional graduate training in public health.

In order to meet these objectives, the faculty and students of the School of Public Health will work with Asian American community agencies that have an interest in health problems and access to health care, according to Professor Emil Berkanovic of UCLA Community Health Services.

## Undergraduate Specialization in Asian American Studies

The undergraduate specialization in Asian American Studies is intended to promote the study of Asian and Pacific Island people in the United States from several disciplines. It provides a general introduction to Asian American Studies for those who anticipate careers in research, or advance work at the graduate level. The specialization is also recommended for those planning to pursue community work relating to Asian and Pacific American communities.

Courses in the program are offered through the College of Letters and Sciences as Asian American Studies courses, as regular departmental courses, or as Council on Education Development (CED) course offerings.

Students may participate in the program by taking two core courses and four additional electives from AASC course offerings and other departmental or CED courses which pertain to Asian or Pacific Americans. The courses are to be distributed in the following manner:

### Required Courses

AAS 100 A & 100B	<b>Introduction to Asian American Studies</b> A two-course introduction providing an interdisciplinary overview of both the historical and contemporary experiences of Asian Americans.
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### Electives

#### 1. One course from the following group:

AAS 103	Asian Americans and the Law
AAS 105	Asian American Women
AAS M102	Asian American Literature
AAS M107	Asian American Personality & Mental Health
TA 128	Media and Ethnicity: Asian Americans

#### 2. One course from the following group:

AAS 195 A-E	Asian American Experience/History
A	Pilipino American Experience
B	Korean American Experience
C	Vietnamese American Experience
D	Japanese American History
E	Chinese American History

#### 3. Two courses from any of the following:

AAS 196 A-D	Issues in U.S.-Asia Relations
A	U.S.-Philippine Relations
B	U.S.-Korean Relations
C	U.S.-China Relations
D	U.S.-Japan Relations

AAS 101 A, B	Field Studies
AAS 197	Special Topics in Asian American Studies (Topics vary from year to year)

#### 4. One AAS 199 (Special Studies) may be substituted for any of the elective courses above.

All courses for the Specialization must be taken for a letter grade.

For more information, contact: Asian American Studies Center  
3232 Campbell Hall  
(213) 825-2974

## Graduate and Law Students Study Asian Garment Workers

Graduate students and law students in a class taught by Professor Edna Bonacich during Winter Quarter completed a pioneering study of Asian garment workers in Los Angeles.

The students—many of whom are first-year graduate students in our M.A. program—initiated the research as a class project.

The research is pioneering because during the past two decades no researcher has studied recent Asian immigrant and refugee garment workers in Los Angeles. Existing studies of the Los Angeles garment industry have focused on Asian subcontractors or the Latino work force. Meanwhile, other researchers have studied Asian garment workers in cities such as New York and San Francisco. But up to now, no one has undertaken a research project about new Asian immigrant workers in the large, sprawling Los Angeles garment industry.

The graduate students' study follows in the pathbreaking tradition of other Center research projects, such as the study done by Peggy Li and Buck Wong on immigrant garment workers in Los Angeles Chinatown in the early 1970s.

Students from Bonacich's class produced five preliminary research papers:

1) A study of Korean garment workers by Sung J. Lee, Hiro Nakafuji, Kane Nakamura, Mia Tuan, and Heidi Kim;

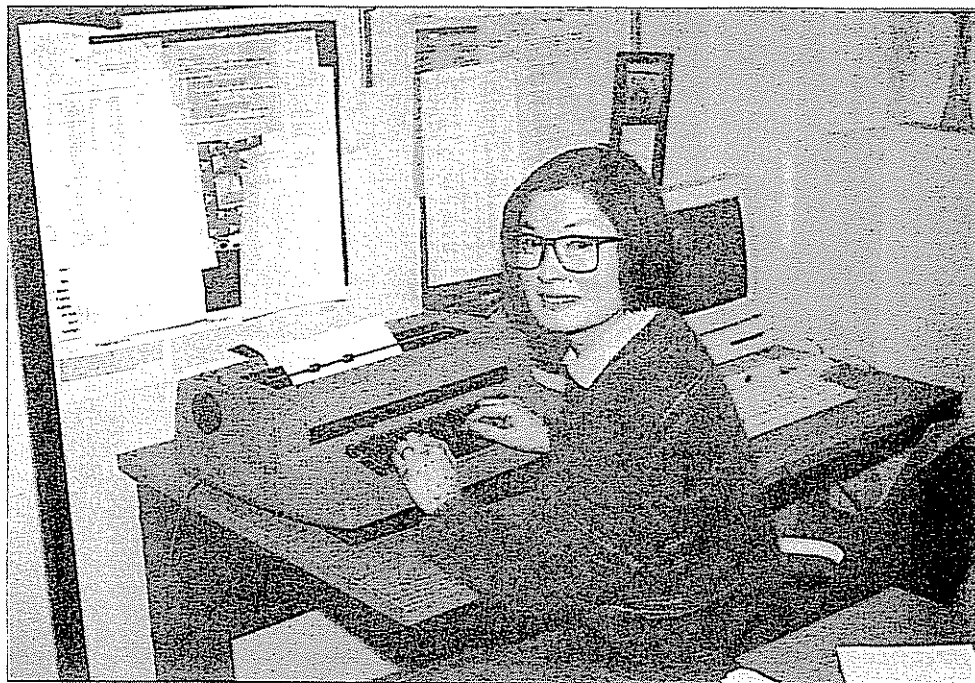
2) A study of Chinese garment workers by Beth Au, Edith Chen, Cecilia Depew, Alice Hom, Barbara Jung, Lisa Lim, and Jennifer Ng.

3) A study of Southeast Asian garment workers by Anthony Collins, Frances Fernandes, Gisele Fong, Richard Kim, and James Lee.

4) A study of Filipino garment workers by Augusto Espiritu and Ron Cabarloc.

5) A summary of garment workers' legal rights by Cecilia Gaudier Depew.

Several graduate students are continuing research on garment workers in an independent study this Winter Quarter. They also plan to help develop brochures for non-English-speaking Asian immigrant garment workers explaining basic legal rights. Some students are also organizing a panel discussion at the forthcoming Association of Asian American Studies Conference in Honolulu to present their research findings.



## Special War Issue of *Amerasia Journal*

by Kenny Kao

In the wake of the Persian Gulf Crisis, individuals of all groups in the United States are reflecting upon the tragedies of our country's long history of war. The upcoming edition of *Amerasia Journal*, the national interdisciplinary journal on Asian American Studies, is dedicated to the issue of war.

This special publication of *Amerasia Journal* will be available in June, and features works by well-known writers such as Lawson Inada, Ko Won, Frank Emi, Walter Lew, and Frank Chin. *Amerasia Journal* contributors come from diverse backgrounds, and are representative of all Asian ethnicities. In addition to well-known writers, new and emerging writers, scholars, and Asian American Studies graduate students have shared their various perspectives on war in both poetic and prosaic works.

Although the Persian Gulf War has greatly affected the lives of many Americans, it has not scarred Asian Pacific Americans as much as the wars of yesterday have. The Spanish American War, Korean War, World Wars I and II, and the Vietnam War have had equal, if not more, direct consequences on Asians. This issue of *Amerasia Journal*, therefore, will not so much focus on the Persian Gulf War as it will on war in relation to the Asian Pacific American community. Said Editor Russell Leong, "War causes a lot of change and upheaval in Asian countries." This fact alone warrants our sensitivity towards war insofar as how it has changed, is changing, and will change the course of Asian Pacific Americans.

The next *Amerasia Journal*, which will be available late this summer, is entitled "Burning Cane," will be a literary issue composed solely of student works, edited by Russell Leong and a committee of students.

(Kenny Kao is a UCLA undergraduate.)

### Twenty-two Years of Campus and Community Service

## Elsie Uyematsu Retires from Asian American Studies Center

After twenty-two years of service to the Asian American Studies Center, staff member Elsie Uyematsu retired from her post in Center Management in early spring 1991.

Elsie was among the first staff persons hired into the Center and has helped to personify the Center's ongoing commitment to community issues, student concerns, and responsible academic research.

Also, Elsie "named" *CrossCurrents*. "When talks of a Center newsletter began," Elsie recalls, "the Center held a contest among its staff for the newsletter's name. I was able to obtain dinner tickets to a Japanese restaurant in the Marina to offer as the winner's prize. Anyway, I submitted the name *CrossCurrents* and so won the dinner tickets. I gave them to Mary (her daughter, who now works at our Center as a Publications Assistant), but Mary doesn't remember."

"We are very grateful for Elsie's dedication to our Center," said Director Don Nakanishi, "and we hope that she will continue to work with us on projects after her retirement."

Printed below is a short speech delivered by Elsie in 1990 in the Ackerman Grand Ballroom commemorating the twentieth anniversary of our Center. Elsie was honored by other Center staff that evening for her two decades of service to the Asian Pacific community.

*Tonight, I'd like to pay tribute to the six activist students who were instrumental in the establishment of the Asian American Studies Center. They were: Mike Murase, Colin Watanabe, Suzie Wong, Dinora Gil, Laura Ho, and Tracy Okita.*

*They were also instrumental in bringing me on as the Center's Administrative Assistant back in 1969.*

*These students were part of the larger national Asian American movement.*

*I believe that their dreams of equal participation and equal justice in this society are shared by you who are gathered here tonight. I believe the gains you will be making will inspire the students who will follow.*

*Power to the People!*

### **Honors Students Produce Two New Newsletters**

Two UCLA undergraduate Honors students have initiated two new newsletters for the Asian Pacific community.

Haruna "Holly" Baba is editing the Nikkei Student Union Educational Task Force newsletter, which appeared in the last issue of the "NSU Highlight," and deals with questions of concern for Japanese American students at UCLA, such as racism, political empowerment, and media stereotyping. Copies of the newsletter are available from Nikkei Student Union,

c/o UCLA Asian American Studies Center, 3232 Campbell Hall, 405 Hilgard Ave., Los Angeles, CA 90024-1546.

May Yeh is serving as editor of the Chinese American Mental Health Association newsletter, called "CAMHA Newsletter," which contains information about the association's activities. For a copy of the newsletter, contact CAMHA Newsletter, c/o ACRO Consultants, Atlantic Medical Plaza, 943 S. Atlantic Blvd., Suite 221, Monterey Park, CA 91754.

## Center Offers First Schedule of Summer Classes

For the first time in UCLA history, students will be able to take Asian American Studies classes during the summer. Five of the most popular Asian American Studies classes will be offered during the first summer session (June 24 to Aug. 2, 1991).

According to Center Director Don Nakanishi, the summer classes are being offered for two reasons: 1) To meet the growing demand of UCLA students for Asian American Studies; during the 1990-91 academic year, all Asian American Studies classes have been over-enrolled, and because all of the classes are offered only on a once-per-year basis, many students have asked for summer scheduling for graduation requirements; 2) to attract students from other universities who are taking classes during the UCLA summer session; many of these students attend universities without Asian American Studies programs and have enrolled at UCLA for summer classes with the hope of taking classes in new areas, such as ethnic studies.

ID NO	COURSE NO.	COURSE TITLE
121448110	100A	<i>Introduction to Asian American Studies (Historical issues)</i> Instructor: Arleen de Vera MWF 9:30-10:50 a.m. Bunche 3156
121596110	100B	<i>Introduction to Asian American Studies (Contemporary issues)</i> Instructor: Edward Chang MWF 11:00-12:30 p.m. Bunche 3156
121690110	M107	<i>Asian American Personality &amp; Mental Health</i> Instructor: Chia-Ying Wang MWF 9:30-10:50 a.m. Bunche 3164
121836110	195A	<i>Pilipino American Experience</i> Instructor: Royal Morales TuTh 10:45 a.m.-12:50 p.m. Bunche 3164
121853110	197A	<i>Introduction to Asian American Journalism</i> Instructor: Glenn Omatsu MWF 11:00-12:20 p.m. Dodd 154

For registration and enrollment, please contact the Summer Session's Office at (213) 825-8355.

## RESOURCES

### Groups Affiliated with Asian American Studies Center

The Asian American Studies Center sponsors and/or works closely with a number of organizations at UCLA. Each group listed below can be contacted, c/o Asian American Studies Center, 3232 Campbell Hall, 405 Hilgard Ave., Los Angeles, CA 90024-1546; (213) 825-2974.

*Asian American Student Journalists of UCLA*—This group is comprised of UCLA students who are interested in careers in journalism, editing, and writing. The group works closely with the Asian American Journalist Association chapter in Los Angeles and sponsors career workshops and other activities.

*Asian Pacific Alumni of UCLA*—The group consists of Asian Pacific American alumni and sponsors educational activities, career development programs for students, and cultural and social events. The group meets regularly with UCLA officials to express alumni and campus concerns affecting Asian Americans and Pacific Islanders.

*Asian Pacific Coalition*—The coalition consists of twenty student organizations and maintains office space in our Center. The coalition takes up issues affecting Asian and Pacific Islander students at UCLA and advocates for community concerns. The coalition sponsors numerous campus programs, including Asian Pacific Heritage Month activities, high school conferences, and a special graduation ceremony for Asian Pacific students.

*Asian American Studies Graduate Students Association*—The group consists of graduate students in our Center's M.A. program and serves as both an advocacy and internal support network.

*Asian Pacific American Graduate Students Association*—This campus-wide group takes up issues relating to graduate students, including admissions and retention questions, the tenuring of faculty of color, and other educational rights campaigns. The group meets regularly with campus officials to discuss concerns of Asian Pacific graduate students.