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CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center

CROSSCURRENTS

Newsmagazine of the UCLA Asian American Studies Center, Vol. 14, No. 3-4 (Fall/Winter 1991)

Asian Frosh Admissions At 39%

What Does It Mean?

By Michael Salazar

It happens every year. The ritual of applying to UCLA affects Asian Pacific American families across the nation. The campus' high standards and accessibility to Southern California's array of ethnic communities have made it attractive for many Asian Pacific applicants.

Since the inception of a new admissions policy two years ago, the admissions of Asians to UCLA have grown to as much as 37 percent of the freshmen class in 1990 and 39 percent in 1991. At the same time, Filipinos and Pacific Islanders have argued that the new admissions policies do not serve their communities.

According to many observers, the growing number of Asians can be attributed in part to the inclusion of disadvantaged economic status and other factors into the admissions criteria and the deemphasis on race and ethnicity.

"Legally and politically, this is what they [UCLA officials] have to do because of the [U.S.] Supreme Court decisions and the attacks on affirmative action. They've had to move away from an ethnic-based admissions policy," said Dennis Argueta, a graduate student in the UCLA School of Architecture & Urban Planning and a former undergraduate student government officer.

The debate over admissions occurs at a time of dramatic population growth of Asian, Chicano, Latino, and Pacific Islander communities and the "browning" of California. Some may attribute the increase of Asian admissions to the growth of Asian populations, but this is not the only factor.

According to Assistant Vice Chancellor Tom Lifka, Asian high school graduates have the highest eligibility rates and application rates relative to other communities. Therefore, "among these students in this context there is going to be a disproportionately large and increasing number of applicants."

Yet, questions arise about the UCLA admissions policy. One major criticism is the complexity of the policy. UCLA officials have failed to explain the relative weights given to factors of ethnicity, economic background, and other variables.

According to Vice Chancellor Lifka: "I feel badly about this. It shouldn't be this complicated. I can imagine our outreach people, out in the field, trying to explain this to high school seniors and their

Budget Cuts Hit CrossCurrents

Due to budget cutbacks, the UCLA Asian American Studies Center will be reducing publication of *CrossCurrents* from four times yearly to twice yearly. We will publish one issue during Fall-Winter and a second during Spring-Summer.

UCLA 1991 Freshman Class Ethnicity Statistics

Ethnicity	Applicants	Admits	Reg.	% Tot. Reg.
Amer. Indian	191	135	57	1
African Amer.	1020	623	228	6
Chicano	1990	1305	440	11
Latino	860	441	192	5
Pac. Islander	78	30	13	
Filipino	902	351	168	4
Japanese Amer.	588	268	120	3
Chinese Amer.	2897	1995	596	15
Korean	1530	702	330	8
Thai/"Other Asian"	1351	647	280	7
East Ind./Pakistani	496	247	76	2
Caucasian	8250	3118	1270	32
"Other"	61	21	8	
"Unknown"	971	511	171	4
International	1080	191	45	1
Total	22,276	10,505	3984	

Source: UCLA Office of Academic Planning & Budget

parents on how this works and be honest about it. I think it could be simpler, but it's not going to be, and I think personally it's because of the political situation."

It bears mentioning that the increasing numbers of Asians on campus have not been greeted with open arms. Even in its embryonic stage, the admissions policy has been riddled with questionable practices which were the basis of an investigation by the Office of Civil Rights (OCR). The results of their undergraduate level inquiry will likely be released later this year.

Its results will have an impact. According to Lianne Urada, Director of the Asian Pacific Coalition in the 1990-91 term, "The fear we had was it would attack affirmative action as discriminating against Asians." Urada noted that some politicians, such as Republican Congressman Rohrabacher are attempting to use the concern over anti-Asian admissions quotas to dismantle affirmative action programs.

Additional concerns about the new admissions policy have been raised by members of the Pacific Islander and Filipino communities. Their needs regarding recruitment, admissions, and retention have not been addressed.

continued on page 7

(Michael Salazar graduated from UCLA in June 1991 and is now attending Loyola Law School. A longer version of this article appeared in the June 1991 issue of *Pacific Times* newsmagazine.)

Reconnecting with Our Communities

The Demand for Hindi, Tagalog, Thai, and Vietnamese Language and Culture Classes at UCLA

By Took Took Thongthiraj

I remember when I was four-and-a-half years old, staying home under the protective but stern eyes of my grandmother, while the rest of my family journeyed off to work and school. Koon Yai, as we called her, and I would sit and watch American game shows, soap operas, and sitcoms, understanding them very little—Koon Yai because of the language barrier, myself because of the senselessness of it all. Yet there were moments when we understood each other and the microcosmic world of home surrounding us. With the television silenced, we would sit comfortably on her favorite sofa placed directly next to the window that gazed into the outside world. As we conversed in Thai, the cultural richness of her native tongue (an inherited language for me, since English was my first language) filled the room's silence.

When I entered school, these extended conversations in Thai with Koon Yai dwindled. Now, I'm not saying Western education is worthless. To the contrary, such education has taught me to critically analyze what I read, see, hear, and think. However, as a Thai individual, person of color, and woman, the educational system has failed to provide me with those very courses—the language and culture classes in Thai—to reconnect with my language and culture and fully affirm my heritage.

Yet at the same time, my vision for courses on South and Southeast Asian languages and cultures goes beyond self-interest. We need these courses to reconnect with our ethnic communities—to assure those communities that

(Took Took Thongthiraj is a UCLA undergraduate in Women's Studies.)

Curriculum at many U.S. universities is Eurocentric. And UCLA, a large educational institution in a cosmopolitan city, is no exception. UCLA is lagging far behind its purported commitment to diversity. One example is UCLA's language curriculum. Of more than ninety languages offered, only four are Asian—Chinese, Japanese, Korean, and Sanskrit.

The Asian Pacific Languages and Cultures Committee is a student-led campaign to expand UCLA's language curriculum by adding language and culture classes in Hindi, Tagalog, Thai, and Vietnamese.

In the accompanying essay, Took Took Thongthiraj—a Thai American student at UCLA—explains why the students' demand for curricular change "goes beyond self interest" and speaks to the responsibility "to reconnect with our ethnic communities." *Editor*

we are here to address and fight their marginalization within a world that has traditionally relegated us to the "Third World" status. We need these courses so that when we explore the untold histories of our peoples, we not only rely on "secondary sources," but the actual words and experiences of our people. We need to break the invisibility of our peoples. And to do that, we need to speak with our communities in the language they know best.

Since my primary research here at UCLA is on women and other oppressed groups in Thailand, I have found that research information is limited. But potential interviewees are there—if I could only speak and understand Thai fully.

Lastly, we need to unite the power of our voices with those of our people, our ancestors, and our allies—a responsibility long overdue.

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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, (310) 825-3415.

Center Forming Two New Research Groups

The Asian American Studies Center is initiating two informal research groups to explore issues related to Pilipino Americans and Chinese Americans.

Each group will bring together UCLA faculty, researchers, graduate students, and staff members from various departments to begin exploring possible research project, funding proposals, conferences, and other issues of importance to the community.

For information on the Pilipino American research group, contact Enrique Delacruz, Assistant Director of the Asian American Studies Center, (310) 825-2974.

For information on the Chinese American research group, contact Russell Leong, editor of *Amerasia Journal* and coordinator of the Rockefeller Fellows Project, (310) 825-2968.

What Can You Do with an M.A. in Asian American Studies?

The UCLA Asian American Studies Center administers the only Masters degree program in the world in Asian American Studies. But what exactly can a person do with an M.A. in the field?

The answer is simple: many different kinds of jobs.

Graduates from our program serve as executive directors of health projects, social service programs, and other community agencies. Others are teaching in community colleges and state universities, or at the elementary school level. Still others work as independent researchers, consultants, or policymakers.

Many graduates of our program continue their studies in Ph.D. programs such as ethnic studies, sociology, anthropology, literature, history, public policy, or library and information science. Others have enrolled in law school.

Graduates from our program work with groups like the Asian Pacific American Legal Center of Southern California, the Japan Pacific Resource Network of Berkeley, California, the Asian Pacific Health Care Venture, Older Adults Project, and Asian Pacific Americans for Fair Representation.

And several graduates have remained at UCLA to serve on the staff of our Center.

Edward Chang and Arleen de Vera are two graduates of our program who are now teaching at campuses in Southern California in the growing number of Asian American Studies programs in public and private institutions.

Edward Chang completed his M.A. degree in 1984, writing his thesis on "The Politics of the Korean Community in Los Angeles: Kwangju Uprising and Its Impact." He continued his studies at UC Berkeley, obtaining a Ph.D. in Ethnic Studies with a dissertation on Black-Korean conflict in South Central Los Angeles. He is now teaching in the Ethnic and Women's Studies program at California Polytechnic University, Pomona, California. He also teaches introductory classes in Asian American Studies at UCLA at both the graduate and undergraduate levels.

Arleen de Vera completed her Masters thesis in 1990 on the topic of "An Unfinished Agenda: Filipino Immigrant Workers in the Era of McCarthyism; a Case Study of the Cannery Workers and Farm Laborers Union, 1948-1955." Currently, Arleen teaches introductory Asian American Studies courses and classes on Asian Americans and education, and the Pilipino American experience at UCLA, UC Santa Barbara, and California Institute of Arts in Valencia, California.

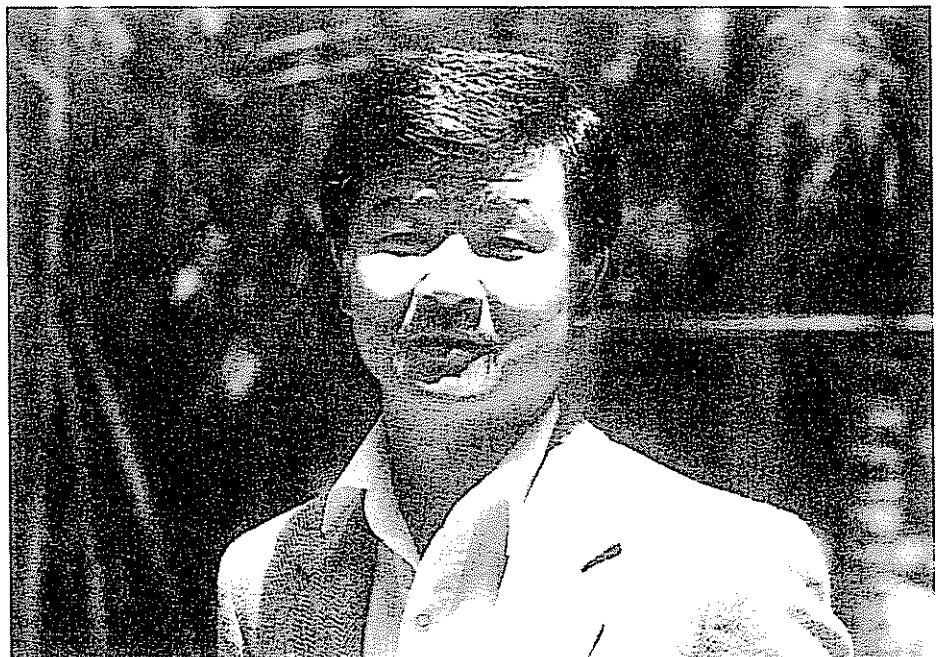
Center to Offer First-Ever Class on Asian Pacific American Public Health

The first-ever class on Asian Pacific American public health will be offered this Winter Quarter in the Asian American Studies Center. The undergraduate course will be taught by Kazue Shibata, executive director of the Asian Pacific Health Care Venture of Los Angeles and former director of the Asian Pacific Health Project.

Funding for the course is provided by a grant from the U.S. Department of Health and Human Services obtained by Professor Emil Berkanovic of the UCLA School of Public Health.



Arleen de Vera (above) and Edward Chang (below) are among many graduates from our Center's M.A. program who are now teaching Asian American Studies in colleges and universities around the nation. Arleen and Edward have taught introductory classes in Asian American Studies, as well as more specialized classes.



359 And Growing . . .

Reading Room's Newsletter Collection: A Valuable Resource for Researchers

By Kenny Kao

How many of you spend many precious waking hours reading newspapers and magazines? There are simply not enough hours in the day, much less brain cells in your head, to read everything in your favorite publication. Moreover, all the information contained in a major publication is never totally pertinent or of interest to one's interest. Thus, one sifts through pages and pages of material only to read one article of interest.

The newsletter offers researchers and interested students in-depth articles with a different approach to information and data. At UCLA, the Asian American Studies Center Reading Room is fortunate to have a collection of 359 newsletters. Those who are in search of up-to-date information on any subject—from Asian American drug abuse and rehabilitation to political alliances against the former Marcos dictatorship—will find an abundance of knowledge in the Reading Room.

The Reading Room has been amassing its collection for many years. As mentioned before, the newsletter stands apart from newspapers and magazines in its specificity on a subject. Within the 359 newsletters, there are articles on Asian wives of US servicemen, movements against anti-Asian violence, and campus religious organizations. And because the collection is so vast, people of all ages can find information about nearly any topic.

Newsletters are published by special interest groups, private and state universities, and even the White House. While some newsletters are produced by small campus groups and passed out to members only, others are distributed nationwide and produced by professional staffs. For example, the Women's Resource Center at UCLA publishes "Voices & Visions," formerly called "Woman to Woman." Without "Voices and Visions," many UCLA women would not learn about the many self-defense workshops and counseling services available on campus.

Also, the University of Minnesota's "Southeast Asian Refugee Studies Newsletter," produced by the Center for Urban and



The Reading Room's collection (above) includes newsletters published by Asian Pacific Communityline, National Association of Asian Pacific Americans in Education, Asian Pacific American Coalition, and Leadership Education for Asian Pacifics. Reading Room "gatekeepers" Marji Lee and Brian Niiya (right) assist researchers and students to find materials for their dissertations, theses, and assignments.

Regional Affairs, keeps students on their campus informed about their Center and educates other nationwide about the newly emerging Vietnamese, Cambodian, Laotian, and Hmong communities.

The Asian American Studies Center's Reading Room subscribes to newsletters from over one hundred universities and colleges; among them Stanford University, UC Berkeley, USC, University of Hawaii, Cornell University, and Yale University. From reading these newsletters, many discover that Asian American Studies programs exist and are rapidly growing at campuses throughout the nation. Thus, via its collection of newsletters, the Reading Room provides an up-to-date record on Asian American Studies in all parts of the United States.

Simply due to its purpose, production of a newsletter takes a relatively short time compared to larger publications such as a newspaper or magazine. Thus, given a smaller staff and limited money, an organization is able to produce and distribute newsletters relatively easily. Also, because each newsletter is concentrated in subject matter, it usually targets specific populations. The

Reading Room's collection contains articles written by and for Filipinos, Hawaiians, Cambodians, and more. And though centered around Asian American issues, the Reading Room's collection also includes "El Mirlo" of the UCLA Chicano Studies Research Center and "Newsletter" of the UCLA American Indian Culture Center.

Because newsletters have been published by various groups for many decades, the existence of old newsletters in the Reading Room's collection provides a historical perspective on past generation Asian Americans. By studying these newsletters, students and researchers can understand the evolution of Asian American communities and the continuing historical themes.

In short, the collection provides concentrated information about numerous topics and diverse perspectives from people in the community. So, if the national movements against anti-Asian violence and the campus meetings of Asian religious organizations of yesterday and today are of any interest to you, take advantage of what the Reading Room has to offer. Three hundred fifty-nine and growing . . .

(Kenny Kao is UCLA undergraduate.)



Center Co-sponsors Conference on Women from Asia & Middle East

The first-ever conference on the "Status of Middle Eastern & Asian Pacific Islander Women in Southern California" was held at UCLA on October 26, 1991. Co-sponsors of the event included our Asian American Studies Center, Asian Pacific Coalition, Gustave E. von Grunebaum Center for Near Eastern Studies, and Center for the Study of Women. Among featured speakers at the event were attorney Dolly Gee, a leader in the UCLA Asian Pacific Alumni; and Julie Noh of our Student/Community Projects. Overall coordinator for the event was Kausar Ahmad of the UCLA Office of Instructional Development.

The coalition sponsoring the conference plans future activities. For more information, call Kausar Ahmad at (310) 444-9662.

Lesbian and Gay Surveillance Depository Created by UCI Librarian

The Lesbian and Gay Declassified Documentation Project, designed to collect and index government surveillance and investigatory files on the lesbian and gay movements, related publications and participating activists, has been started by a librarian at the University of California, Irvine.

Persons who are interested in receiving their personal or organizational file under the Privacy Act, Freedom of Information Act, or state or local Open Records Act should contact:

Daniel C. Tsang, P.O. Box 28977, Santa Ana, CA 92799-8977; (714) 751-2856.

Marji Lee Receives "Outstanding Chinese American Woman Award"

Reading Room coordinator Marji Lee is the 1991 recipient of the "Outstanding Chinese American Woman Award" from the Organization of Chinese American Women, Los Angeles Chapter.

The award recognizes a Chinese American woman who serves as an outstanding role model for other women, demonstrates leadership abilities, actively pursues community involvement, and integrates her Chinese heritage into the mainstream.

A third generation Chinese American raised in Los Angeles near Chinatown, Marji has served as Reading Room coordinator for the past decade, helping to transform it from a small research collection supplementing the main University Research Library (URL) into a major research archive which now dwarfs the URL's Asian American holdings. Today, the Reading Room—under Marji's leadership—has evolved into one of the two major research materials on Asian American Studies in the world.

In her work, Marji has assisted countless graduate students and undergraduates in completing their dissertations, theses, and research papers. She has also worked with numerous community groups, including the Southern California Chinese Historical Society and Asian American Education Task Force.

Marji holds a B.A. from UCLA in East Asian Studies, specializing in Sociology, and a M.A. in Asian American Studies. In 1988, she studied Chinese language at Zhongshan University in Guangdong, China. She is presently pursuing a second Masters in Library & Information Science (MLIS) at UCLA.

In explaining her commitment to libraries, Marji states:

"My general interest was neither rooted in childhood fascination with books or the infectious inspiration of children's librarians, nor was it prompted by the passion for knowledge and driving pursuit for more of it. On the contrary, my personal encounters with librarians were horribly cold; it was as if I didn't exist. I remember observing the children they did help: ones who looked like them. So, I concluded to myself, 'Well, then, I guess I'll have to find a librarian who looks like me!' Unfortunately, I never encountered one in the years that followed, yet my desire and growing intrigue with the 'information profession' lingered within. . . . My desire to make literacy and information accessible to everyone, regardless of ethnicity, economic background, age, and sexual preference is fueled by this conviction, as well as my philosophy of the profession.

"With a Master's degree in librarianship, I hope to steer the rest of my training and goals in a constructive direction, i.e., public librarianship, that will benefit people like my parents and the children who will inherit their memories. . . . Recognizing the important role of information in a literate society, I have come to see that it is not only reading books themselves that empower a society, but it is the gatekeeper of that knowledge, i.e., the librarian, who can help to shape, influence, and promote that literary empowerment."

Don Nakanishi, Director of the Asian American Studies Center, believes that the public recognition of Marji's work is long overdue. "We in the Center are proud to have Marji on our staff. She has made major contributions to the field of Asian American Studies and our communities nationwide."

Marji received her award at the OCAW banquet on November 2, 1991. Among those donating to help sponsor Center tables for the event were Don Nakanishi and Angela Oh and Asian Pacific Alumni of UCLA.

UCLA Searching for 175 Students Uprooted from Campus 50 Years Ago for Wartime Internment

By Michelle Oe

Erynn Tsuboi, a UCLA undergraduate, is doing a lot of work. She is attempting to locate 175 UCLA students from fifty years ago who were pulled out of campus and sent to concentration campus due to the World War II internment of Japanese Americans.

Erynn hopes to find current addresses for all 175 former students so that they can be invited to attend a ceremony at Royce Hall at UCLA on Feb. 22, 1992, marking a year-long series of activities commemorating the fiftieth year anniversary of the wartime internment. The ceremony will feature speakers, cultural entertainment, and a tribute to the 175 former students.

As part of her project, Erynn is also attempting to identify and locate former Japanese American staff and faculty who may have also been affected by the internment order.

She will be searching for names and addresses of former students, staff, and faculty in University archives and old records from the Registrar's Office. It will be a long and difficult task, but Erynn believes that it will be worth all the effort.

The Japanese American students and staff at UCLA fifty years ago were pioneers and trailblazers. They went through a lot of hardships in their time to make things easier for the current generation of students.

Erynn is undertaking her project under the direction of Professor Don Nakanishi and Gann Matsuda of the UCLA Asian American Studies Center who are coordinating the year-long series of events marking the fiftieth year anniversary of the internment.

A resident of Sacramento, Erynn is working on the project because she wants to educate herself about the internment. Although both her parents and grandparents were in the camps, they really never talked about the experience with her. "I've

(Michelle Oe is a UCLA undergraduate. Her article is reprinted, with permission, from Rafu Shimpō newspaper, a Japanese American daily in Los Angeles.)



Students and alumni plan 1992 educational activities for the fiftieth year anniversary of the Japanese American wartime internment. Gann Matsuda (above), events coordinator and an early president of Nikkei Student Union, shares his experiences of past struggles of Japanese Americans at UCLA in a roundtable discussion regarding the "Future of the Japanese American Community Conference," one of several campus and community events being planned for the coming year.

done a research paper on my mother and her experience when I was in elementary school but that was it, and my father never talks about it, you would never even know he was in the camps," she says.

Erynn is working with several UCLA alumni to plan the Feb. 22 opening ceremony at UCLA. Among these is Min Tonai of the Nikkei Bruin Committee who spent part of his youth in the camps and attended UCLA several years after.

Tonai believes the public ceremony at UCLA is important because there are still many people who need to be educated about the injustice of the wartime internment.

"We can't educate the whole world or even the entire city (through this one event), but if we get a few more people informed, we will be that much better off," he states.

He believes that Japanese American alumni and current UCLA students—such as those affiliated with the campus Nikkei Student Union—must work together to pro-

mote education about the camps and make sure that this type of injustice will never happen again.

Tonai thinks that holding the public ceremony at UCLA will help remind others in Los Angeles that the campus newspaper, the *Daily Bruin*, supported the Nisei before the internment and attempted to inform others of what was happening.

Other long-time alumni are also getting involved in the planning committee. Gann Matsuda, an early president of the UCLA Nikkei Student Union, also stresses the educational value of the Feb. 22 event.

"The public ceremony is geared mainly toward Japanese Americans, but we are shooting for people of all ethnic groups," says Matsuda. "We are trying to make it diverse."

He also hopes that through the speeches and cultural presentations at the event, the older generation can learn about the activities of today's Japanese American students.

**UCLA PROGRAMS
MARKING 50TH
ANNIVERSARY OF
WARTIME INTERNMENT**

- Civil Rights Conference**
March 7, 1992
- Ansel Adams Exhibit**
Executive Order 9066
Exhibit
February 15 – March 1, 1992
- Public Ceremony**
Feb. 22, 1992
- Nikkei Student Union**
Cultural Night
February 29, 1992
- Fall Art Exhibition**
"Camp Art"
October 12, 1992

The alumni, he believes, should be able to take pride in the commitment of students today. The students are ready to take leadership in the community and are the future of the Japanese American community.

Matsuda is serving as overall coordinator for all events commemorating the fiftieth anniversary of Japanese American internment. He is working out of the UCLA Asian American Studies Center.

Other activities planned for 1992 at UCLA include: an art exhibit ("Executive Order 9066"), a major play as well as a student dramatic performance, a Japanese American internment film festival, a Civil Rights Conference, a series of courses on Japanese American history, a literature lecture series, and a possible musical performance.

For more information about these activities, contact Gann Matsuda at (310) 825-2974. Persons with information regarding any of the 175 UCLA students from fifty years ago should also contact Matsuda immediately.

Asian Frosh Admissions Hit 39%

But Growing Numbers Belie Serious Questions on Accountability, Recruitment, and Retention

continued from page 1

Politically, the use of the category "Asians" has served to obscure the difference between many communities. Pilipinos, for instance, at UCLA have a 50 percent retention rate. This means that one out of every two Pilipinos who enter UCLA will not get their bachelor's degree. Thus, even a fairly "equitable" admissions rate based on high school graduates does not accurately reflect the reality of the situation four or five years later.

Similarly, Pacific Islanders are also lumped with other "Asian Americans." The university has no outreach program to Pacific Island communities for recruitment, and no mechanism to keep track of their retention. The distinct needs of Pacific Islanders continue to be neglected.

"The administration has not done any outreach," said Elia Taase, a Samoan member of PISA and APC. "The Asian Pacific Coalition (APC) and the Pacific Islander Student Association (PISA) have taken it upon ourselves to do outreach. Last year it was done through a high school conference which was co-sponsored by the Community Service Commission. The bad thing about it is that students do it [provide outreach] and we have other responsibilities. It would be easier if the people who were PAID to do this work actually did their job."

Other questions remain unanswered. For instance, what effect will the 40 percent registration fee hikes have on this year's Frosh class? How will it specifically affect Southeast Asians, Pacific Islanders, and Pilipinos? Nobody seems to know yet.

Still, it is clear that we need accountability and representation in the admissions process. We need the full participation of underrepresented communities in decisions regarding admissions, and we need greater commitment from university officials for recruitment and retention programs for specific communities. These needs have been identified, but for the most part they remain ignored.

we need accountability and representation in the admissions process. We need the full participation of underrepresented communities in decisions regarding admissions, and we need greater commitment from university officials for recruitment and retention programs for specific communities. These needs have been identified, but for the most part they remain ignored.

"Social activism at UCLA: Just Say Noh"

Korea Times Spotlights Center Staff Member Julie Noh

The *Korea Times* English edition on August 25, 1991, spotlighted the work of Julie Noh, Assistant Coordinator of Student/Community Projects at the Asian American Studies Center.

The article, written by reporter Sarah Kim, describes Noh in the following way:

"In college, Noh, 23, was a member of Asian student organizations and was actively involved in such political issues as affirmative action and Asian American faculty tenure. So, after graduating from UC Santa Cruz, with a bachelor's degree in women's studies and political science, she looked for a job that would allow her to stay involved in the Asian American community."

Julie found that job in the Asian American Studies Center, where she helps the Center act as "a link between the university and the larger Asian (American) and Pacific Islander communities."

Noh is also active in the Korean American Coalition. She has also taken up women's issues, and recently served as the Asian American Studies Center's representative to the Coalition of Women from Asia and the Middle East.

Asian Pacific Americans in L.A.:

A Demographic Profile

By Paul Ong and Tania Azores

From now until the end of the century, Asian Pacific Americans in Los Angeles will face a challenge unparalleled in our history. Today, more Asian Pacifics live here than in any other metropolitan area in the United States. The phenomenal growth and greater diversity of the seventies and eighties, driven primarily by immigration, have raised concerns regarding issues such as unfair political representation, access to higher education, and a widening divide between the haves and have nots.

Our ability to formulate a coherent social, political, and economic response to these problems rests on understanding the magnitude and nature of the demographic transformation. Ironically, the transformation has made the development of sound public policy for Asian Pacific Americans exceedingly difficult because rapid changes have made our understanding of this population outdated. Information from the 1990 census is one rich data source, but unfortunately, published information from the Census Bureau on Asian Pacifics in Los Angeles will not be available for months, and detailed tabulations will not be available for years. By that time, the data will be outdated. Given the pressing need for timely information, the Public Policy Project at UCLA's Asian American Studies Center has taken on the task of disseminating 1990 census data that are currently available only in machine readable format.

Los Angeles' Asian Pacific American population has been shaped by a history of immigration flows and restrictive legislation dating back to the mid-nineteenth century. From the 1850s to the 1930s, the flows originated in succession from China, Japan, and the Philippines. Each flow was terminated by restrictive regulations when, as their numbers grew, the Chinese, then the Japanese and, later, the Filipinos were seen as threats to society.

The Immigration and Naturalization Act of 1965 marked a turning point with the removal of restrictions on immigration from Asia and the Pacific region. After more than eight decades of discrimination, Asian countries were placed on equal footing with European countries. The 1965 Act gave each Asian country a national quota of 20,000 per year, and provided avenues for the entry of non-quota immigrants. The end of the Vietnam War also contributed to the community's rapid growth. Since 1975, Asians from Vietnam, Cambodia, and Laos have been major beneficiaries of the refugee provisions of the 1965 Act.

The influx from Asia and the Pacific helped swell Los Angeles' Asian Pacific population from 198,000 in 1970 to 457,000 in 1980, and 954,000 in 1990. This rapid growth has propelled Asian Pacific Americans in Los Angeles into national prominence. In 1990, there were more Asian Pacifics here than in all of Hawaii, or any other metropolitan area on the mainland. Within California, approximately one in three Asian Pacifics live in Los Angeles.

Locally, the impact of post-1965 immigration can be seen in the

Asian Pacific Americans in L.A. County

	1980	1990
<i>Asians</i>		
Chinese	94,521	245,033
Filipino	100,894	219,653
Korean	60,339	145,431
Japanese	117,190	129,736
Vietnamese	27,252	62,594
Asian Indian	18,720	43,829
Thai	9,449	19,016
Other S.E. Asian		31,920
Other Asians		28,349
<i>Pacific Islanders</i>		
Samoan	7,440	11,934
Hawaiian	6,126	8,009
Guamanian	3,596	5,632
Other Pac. Islander		3,349
Other Asian Pacifics	11,116	
Total	456,693	954,485

Source: Adapted from Paul Ong and Tania Azores, "Asian Pacific Americans in Los Angeles: A Demographic Profile." Los Angeles: UCLA Asian American Studies Center, June 1991.

growth of the Asian Pacific population as a percent of the total population. In the second half of the nineteenth century, the Asian presence in the county of Los Angeles grew from less than one percent in 1860 to over four percent in 1890. However, the imposition of various legislative restrictions on Asian immigration which started in 1882, began to show its effects by the turn of the century. In 1900, the proportion of Asians in Los Angeles was reduced to less than half its size in 1890. Although it seemed to rebound slightly in the following two decades, 1930 again saw a sharp decline in proportional representation of Asians, a trend which continued until 1950. A steady increase in the size of the Asian Pacific population began in 1960 and accelerated in the seventies and eighties. By 1990, nearly 11 percent of the total population was Asian Pacific, and by the end of the century, the figure will be over 14 percent.

Greater ethnic diversity has accompanied population growth. From 1860 to 1900, the Asian population of the county was almost exclusively Chinese. Beginning in 1910 the Japanese emerged as the dominant group, peaking in 1930 when it accounted for 91 percent of Asians. Even as late as 1970, the Japanese constituted a majority of the county's Asian population. Immigration in the seventies dramatically changed the ethnic composition, and this diversification continued in the eighties. Chinese experienced the largest absolute increase, followed by Filipinos. Other groups with the high growth rates were Koreans (141 percent), Asian Indians (134 percent), and Vietnamese (130 percent).

The vast geography of Los Angeles County is a mosaic of

(Paul Ong is associate professor in the School of Architecture and Urban Planning. Tania Azores is a research associate of the Asian American Studies Center. This article is condensed from their brochure, "Asian Pacific Americans in Los Angeles: A Demographic Profile," available from Public Policy Project, Asian American Studies Center.)

cultures. The post-1965 immigration revitalized a number of the pre-existing Asian Pacific neighborhoods and led to the development of new ones. Although these communities are not contiguous, they do form five major geographical clusters: Greater Downtown Los Angeles, West San Gabriel Valley, East San Gabriel Valley, Cerritos/Norwalk, and the Southern Region.

Within the City of Los Angeles, the Greater Downtown area contains four distinct "ethnic" towns. Little Tokyo, for example, is two blocks from the City Hall steps, while Chinatown is a mile away to the north. Both of these communities trace their origins to the nineteenth century. With the influx of the new Chinese immigrants and Southeast Asian refugees of Chinese descent, Chinatown has experienced a rebirth as its population increased by 93 percent in the seventies and 29 percent in the eighties.

Although Little Tokyo has not experienced the same growth, it has been redeveloped as a cultural and commercial center for both Japanese Americans and Japanese nationals. While Little Manila in the twenties and thirties was in the area now known as Little Tokyo, the heart of today's Filipino Town is one mile northwest of the Civic Center. Koreans, who did not arrive in large numbers until the sixties, are found in the sprawling Koreatown, two miles west of the Civic Center. These four "ethnic" towns contain the heaviest concentrations of Asian Americans in the City of Los Angeles.

Outside the city limits, the South Bay has a "Little Cambodia" in Long Beach, a "Little Manila" in Carson, and a "J-town" in Gardena. Samoans are found in great numbers in Carson, and another Koreatown is in the making in Cerritos.

The area that has experienced the greatest growth of Asian Pacifics is the San Gabriel Valley. In the western part of the valley, the cities of Alhambra, Monterey Park, Rosemead, San Gabriel, and South San Gabriel are at least 30 percent Asian Pacific. Monterey Park has the unique status as the only city in California with a majority (58 percent) Asian Pacific population. Although the Asian Pacific population in this region is diverse, the area is heavily Chinese. Except for South San Gabriel where the Chinese comprise 45 percent of the Asian population, two-thirds of the Asians in the other cities are Chinese. The eastern part of San Gabriel Valley is less dominated by the Chinese. In Walnut, for example, which is 38 percent Asian Pacific American, Chinese and Filipinos make up two-thirds of the Asian population. Adjacent to Walnut is West Covina which has a population that is 17 percent Asian Pacific American. This city's Asian Pacific population is 43 percent Filipino and 27 percent Chinese. The majority of Asians in Hacienda Heights are Chinese. Over a third of Rowland Heights' Asians are also Chinese, but there is a strong presence there of Filipinos (25 percent) and Koreans (20 percent) as well.

In the South Bay, Carson, Gardena, Long Beach and Torrance are the major cities with large Asian Pacific populations. More than any other region in the county, the South Bay represents the wide diversity within the Asian Pacific community. Carson, which is 25 percent Asian Pacific, has the heaviest concentration of Filipinos and Samoans. Japanese are a majority in Gardena's Asian community, while they comprise 45 percent of the Asians in Torrance. Long Beach, meanwhile, has 58,000 Asian Pacific Americans made up of 30 percent Filipino, 30 percent Cambodian, and 6 percent Samoan.

Cerritos and Norwalk, two relatively new cities on the south-eastern edge of the county, are increasingly becoming more and more Asian. In 1990, Koreans outnumbered Filipinos who were the majority Asian population in Cerritos in 1980. Cerritos' 45 percent Asian population is made up of 23 percent Chinese, 24 percent Filipino, and 27 percent Korean. Norwalk's Asian community, on the other hand, is 32 percent Filipino and 23 percent Korean.

Our public policies should reflect the tremendous growth in size and diversity of the Asian Pacific community in Los Angeles. Many

issues raised over the last two decades are now even more critical. The fact that a majority of young Asian Pacific Americans are foreign born heightens the need for multilingual/multicultural education in the schools. Unless schools respond to the curriculum and personal development needs of immigrant and refugee children and youth, feelings of alienation and failure to comprehend or adjust to the American system often lead not only to educational disadvantage but also to anti-social, and sometimes violent, behavior, both in and out of school.

The working age segment of the Asian Pacific American population presents a different type of challenge. When there are relatively high levels of unemployment, nativist sentiments can stand in the way of employing "alien looking" Asian or Pacific Americans, regardless of merit or nativity. As for the limited English-speaking immigrant or refugee for whom self-employment is the only way to success, finding and locating the right business is not only economically risky, but it also has wide-ranging social, economic and political implications as proven by recent developments in the Black-Korean conflict.

The elderly present unique challenges. Numbering some 72,000 in 1990, the county's Asian Pacific Americans age 65 and over grew more than two-and-a-half times over the last ten years. Seventy percent of them are foreign born. This has enormous implications in terms of social, health, and mental health services. Old people are treated with reverence in traditional cultures. Their authority is undisputed. American egalitarianism is like a slap in the face of many Asian Pacific Americans who immigrate at a late age. The social and psychological dislocation they suffer upon arrival in this country is not easily mitigated when they live in homes that are run "American-style," when they venture outside the home to even more alien surroundings, and when available social and mental health service providers are often not culturally sensitive.

The challenges are clear. But, we will not see the development of feasible policies unless we overcome political under-representation. The problem is best illustrated in the state houses. Despite the fact that a tenth of all Angelenos are Asian Pacific Americans, there has been no Asian Pacific in the state legislature for over a decade. Political representation on local jurisdictions is also disproportionately low. The increasing challenges that have come with the rise in population have given rise to a sense of urgency and impatience at the lack of community representation in politics. Progress will come about only when Asian Pacific Americans take a forceful role in the current redistricting effort.

Also Available from Public Policy Project

"Asian Pacific American Awareness and Involvement in Redistricting," by Tania Azores and Philip Okamoto

"Redistricting and Political Empowerment of Asian Pacific Americans in Los Angeles: A Position Paper," by Paul Ong, Yen Espiritu, and Tania Azores

"Reapportionment and Redistricting in a Nutshell," by Tania Azores and Paul Ong

"Asian Pacific Islanders in California, 1990," by Paul Ong

"The Voting Rights of Asian Pacific Americans," by William Tamayo, Robin Toma, and Stewart Kwoh

"Breaking New Ground: Asian Pacific Americans and Redistricting in the Greater Downtown Area," by Asian Pacific Americans for Fair Representation

Center Welcomes Rockefeller Fellows

By Russell C. Leong

The Asian American Studies Center extends a welcome to the 1991-92 recipients of the Rockefeller American Generations Program fellowship grants. These fellowships include full and part-time grants, and summer and quarterly stipends.

This year, Korean, Chinese, Japanese, and Filipino writers, researchers, poets, and scholars will be sharing their expertise with the UCLA academic community. Fellows include:

Frank Chin—oral histories, translations, and reinterpretations of Asian folktales for teaching and literature; project: "The Fairy Tale and Heroic Adventures in Chinese and Japanese America."

Elsa Eder and **Laurence Padua**—research toward stage production dealing with a history of agricultural workers in Hawaii and their descendants.

N. V. M. Gonzalez—research, compila-

tion, and writing for a major collection on Filipino literature and fiction.

David Yoo—research on racial and generational identity of Japanese Americans in Los Angeles and San Francisco, 1924-1952.

Susette Min—research to develop a multimedia event on contemporary Korean American women artists.

Edward Chang—study of the new generation of Korean American youth.

Joe Chung Fong—research on new immigrant Chinese communities in East Los Angeles.

John Horton and **Leland Saito**—research on Monterey Park, California.

Ailee Moon—acculturation and intergenerational relations in Korean American families.

Alice Yang Murray—research on Japanese American families and redress movement.

The Center is now accepting applications for Rockefeller fellowships for next year. For information, call Russell Leong at (310) 825-2968.

(Russell C. Leong is coordinator of the Rockefeller Fellows program at the Asian American Studies Center and editor of *Amerasia Journal*.)

Celebrating the Publication of *MOVING THE IMAGE:* *INDEPENDENT ASIAN PACIFIC AMERICAN MEDIA ARTS*



Front row: Russell C. Leong, senior editor, UCLA Asian American Studies Center; Al Nodal, general manager, City of Los Angeles Cultural Affairs Department; Jack Shakely, president, California Community Foundation and J. Paul Getty Trust Fund for the Visual Arts. Back row: Qris Yamashita, art director for the book; Duane Ebata, Visual Communications editorial board and publications board; Linda Mabalot, executive director of Visual Communications.

Post Doctoral Scholars Study Asian American Admissions and Filipino American History

By Enrique Delacruz

Two post doctoral scholars have joined the research staff of the Asian American Studies Center for 1991-92. They are Dr. Dana Takagi from the University of California, Santa Cruz, and Dr. Steffi San Buenaventura from the University of Hawaii. Both are awardees of the Institute of American Cultures Post Doctoral Fellowship for Asian American Studies.

Dr. Takagi has a B.A. in mathematics, and an M.A. and Ph.D. in sociology from U.C. Berkeley. She is currently an assistant professor at UC Santa Cruz; last year she was visiting professor at Queens College, City University of New York.

Dr. Takagi has been working on her forthcoming book, "The Retreat from Race: Asian Admissions and Racial Politics in Higher Education." She expects to complete a substantial portion of the manuscript during her fellowship year here at UCLA.

Dr. Steffi San Buenaventura was educated in both the Philippines and U.S. She has an A.B. in English literature from Maryknoll College in the Philippines, and a Ph.D. in American Studies from the University of Hawaii.

During her fellowship year, she will be working on the history of a major Filipino mutual aid organization in California, the Filipino Federation of America. She expects her study to generate new primary data that will contribute to the history of Filipino Americans in California.

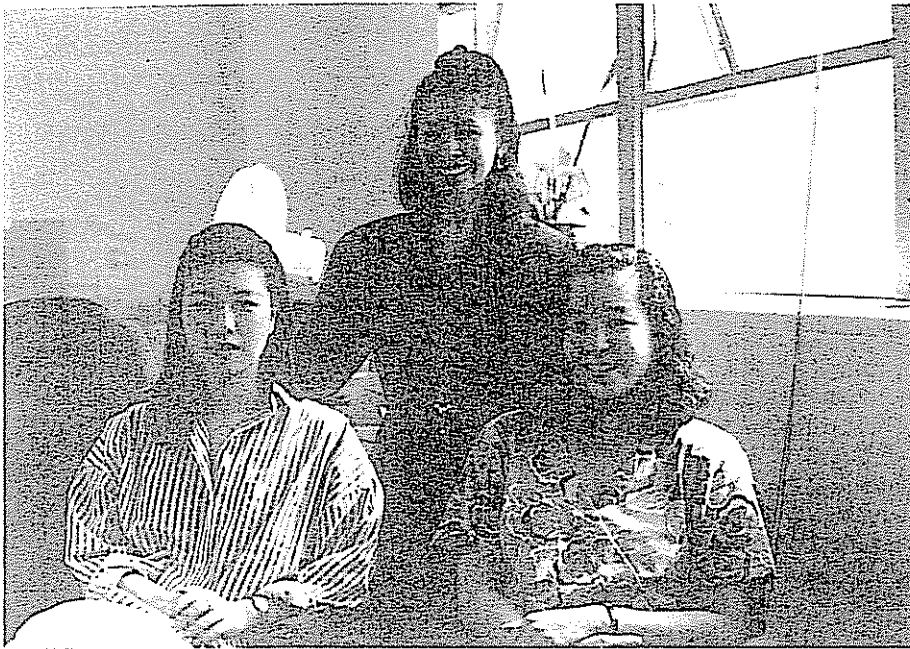
(Enrique Delacruz is Assistant Director of the Asian American Studies Center.)

IAC Fellowships Available

The Institute of American Cultures, in conjunction with the Asian American Studies Center, has available a postdoctoral fellowship for the 1991-92 academic year. The fellowship will be awarded on a competitive basis in support of work in Asian American Studies.

Deadline for applications is December 31, 1991.

For applications or further information, contact: Fellowship Director, UCLA Asian American Studies Center, 3232 Campbell Hall, 405 Hilgard Ave., Los Angeles, CA 90024-1546; tel. (310) 825-2974.



The women who hold up more than half of our Center (left to right): Curriculum Assistant Sandra Shin, Office Manager Cathy Castor, and Center Management Coordinator Christine Wang.

Center Management Staff Juggles Multiple Responsibilities

"When anything in the Center breaks down, everyone comes to see us."

That's the way Center office manager Cathy Castor defines the monumental role of staff members in Center Management.

The work unit is headed by Christine Wang, Administrative Assistant III, a UCLA graduate who oversees the financial matters of the Center, especially budgets and grants.

"My job has been challenging," she says, "because we've got new computers, and we have to figure out how to use them."

Christine enjoys working at the Center, "because of the people, the atmosphere, and being on campus." She describes people at the Center as "not pretentious."

Christine recently got married and is "waiting for my husband (Ed Lin) to learn how to cook."

Cathy Castor, the Center's Office Manager, was the overseer of the Center's summer renovation involving the main office, the Reading Room, and Student/Community Projects.

Cathy describes the Center atmosphere as "very nice." "I like being around diverse people. And I like helping out grad students—who really need our help."

When not working at the Center, Cathy teaches aerobics and goes parachuting and bunjee-jumping.

She is planning to go to Nepal on her

next vacation, where her goal is to climb Mt. Everest and find her "inner self."

Sandra Shin, a recent UCLA graduate in Sociology with an Asian American Studies specialization, is the Center's Curriculum Assistant and assistant to the Director and Assistant Director.

Sandra is a 1.5 generation Korean American, having come to America at age seven from Seoul, Korea.

At the Center, Sandra "likes working with people my age—and others who are young at heart. It's nice being around such a socially conscious group." Eventually, she plans to return to school, either in law or in graduate school.

Sandra likes to read, especially dense European novels.

Gisele Fong Wins Scholarship

Gisele Fong, a second-year student in our M.A. program, recently won a \$1,000 scholarship from the Organization of Chinese American Women, Los Angeles Chapter.

Gisele is a graduate of University of California, Santa Cruz, and is doing her masters thesis on the history of the California statewide Asian Pacific Islander Student Union.

RESOURCES

Work Units in the UCLA Asian American Studies Center

Center Management—Responsible for fiscal and administrative management of the Center, including personnel matters, grants, and special Center projects.

Curriculum—Coordinates the Center's undergraduate listing of courses, including those cross-listed with other departments on campus; oversees the undergraduate specialization in Asian American Studies.

Faculty Advisory Committee—Includes faculty from departments across campus who are involved in research on Asian Pacific issues.

Graduate Program—Administers the Center's Masters degree program in Asian American Studies, the only such program in the entire world.

Public Policy Project—Current focus is on research and policy development on redistricting and fair representation for Asian Americans and Pacific Islanders in the Los Angeles region.

Reading Room—Houses the nation's largest archival collection on Asian American materials.

Research—Defines and carries out the Center's research agenda in areas such as history, arts and literature, sociology, and public policy; includes faculty, postdoctoral scholars, graduate students, undergraduates, and visiting scholars.

Resource Development and Publications—Publishes and distributes *Amerasia Journal*, the only national interdisciplinary research publication in Asian American Studies; *CrossCurrents*, the newsmagazine of the Center; books, such as *Moving the Image* and the forthcoming book about Filipino immigrant labor leader Philip Vera Cruz.

Student/Community Projects—Serves as the Center's bridge to Asian American and Pacific Islander communities through field studies courses, student internships with community agencies, and research roundtables involving university researchers and community organizations; works with student organizations at UCLA, including the twenty-one-member Asian Pacific Coalition.

Special Projects—Includes the Rockefeller "Asian Pacific American Generations" fellowship program, the 1992 fiftieth year anniversary commemoration programs on the Japanese American wartime internment, and the Filipino American research group.

UPDATE:

UCLA Students Continue to Demand Asian Pacific Language Classes

By Bijal Vakil

"Once labeled a small student group, they (APLCC) have forced UCLA to reassess its language curriculum."

The Asian Pacific Languages and Cultures Committee (APLCC) is moving forward. Less than a year old, this committee of students continues to demand classes at UCLA on the peoples, cultures, and languages of India, Thailand, the Philippines, and Vietnam.

Currently, out of more than ninety languages taught at UCLA, only four are Asian Pacific languages (Chinese, Japanese, Korean, and Sanskrit).

APLCC has had to fight an uphill battle to argue for the inclusion of more Asian Pacific languages at UCLA due to current University budget cuts and the lack of a department to sponsor the courses. APLCC has literally had to start from scratch.

During the past summer, APLCC met with Provost Orbach of the College of Letters and Science and Bob Martin from the Council on Educational Development. This academic year, we will continue to meet with University officials at all levels of the bureaucracy.

In October, APLCC was placed on the agenda of the Chancellor's Community Advisory Board.

Members of APLCC have also contacted the Asian Pacific Alumni of UCLA for help on this campaign.

APLCC has also emphasized educational efforts aimed at students on campus and outreach work targeting Asian Pacific students.

At this stage, it is imperative that we find new people to help out with our campaign. We need help in locating instructors for language classes. We need community support for our efforts on campus. And we need donations to help with our publicity and outreach. We have come very far in a relatively short amount of time, but without more support from students, we will not be able to achieve our goal.

APLCC meets every Tuesday at 6 p.m. in the Asian American Studies Center at Campbell Hall. For more information, call Bijal Vakil at (310) 473-9168.

(Bijal Vakil is a UCLA undergraduate.)

Center to Publish Book about Filipino Immigrant Labor Leader Philip Vera Cruz

The UCLA Labor Center and Asian American Studies Center will jointly publish a book about Filipino immigrant labor leader Philip Vera Cruz.

Vera Cruz, now in his eighties, is part of the Filipino *manong* generation who came to America in the early part of the twentieth century and toiled on the nation's farms, canneries, hotels, and restaurants.

In the mid-1960s, Vera Cruz helped lead Filipino grape pickers in a sit down strike which launched the historic farmworkers' movement, eventually culminating in the formation of the United Farm Workers (UFW) under the leadership of Cesar Chavez. Vera Cruz became second-vice-president of the union, the highest-ranking Filipino immigrant labor leader in the nation.

Up to now, the story of Filipino immigrant farmworkers and their contribution to the formation of the UFW has not been told. Existing scholarship has focused on Cesar Chavez and the role of Chicanos in forging the UFW.

The new book—which will be published by February 1992—is authored by Craig Scharlin and Lilia Villanueva of Berkeley,

California, and based on interviews they conducted with Philip Vera Cruz in the late 1970s. The book is a "personal history," told in the voice of Philip Vera Cruz, and directed especially toward an audience of Filipino American youth, Asian American Studies specialists, and researchers in labor studies.

Overseeing the book project are Kent Wong, director of the Labor Studies Center, and Glenn Omatsu and Russell C. Leong of the Asian American Studies Center.

Augusto Espiritu, a second-year graduate student in Asian American Studies, is assisting with the editing of the book, and Mark Pulido, a UCLA undergraduate, is responsible for book design and layout.

According to Kent Wong, "The story of Philip Vera Cruz is a chapter of U.S. labor history and Asian American history that has seldom been told. It is also one of a handful of works that describes the role of Filipinos in organizing the first union of farm workers in this country. At the same time, the eloquent story of workers struggling for justice and equality in a hostile environment has universal significance."

The Museum of Chinese American History

The Past: A Thing to Remember, a Place to Go

By Jo Yang

Searching for some vestiges of a pioneering Chinese American past in L.A. isn't easy. The landscape is layered with histories; it has been claimed, settled, built upon and torn down, rebuilt and developed by different peoples at different times. So much is lost. That is, until now, we had no physical past to hold on to.

Perhaps it was because of this reason that some Chinese American scholars and community folks a few years back decided to create a museum of their history. Call it an attempt to retain collective memory, an endeavor to dispel the stereotypes of early pioneers, a glorification of their contributions, or even a fight against historical amnesia, the museum is significant in every way. It is the first museum in Southern California dedicated to the preservation of the Chinese American experience.

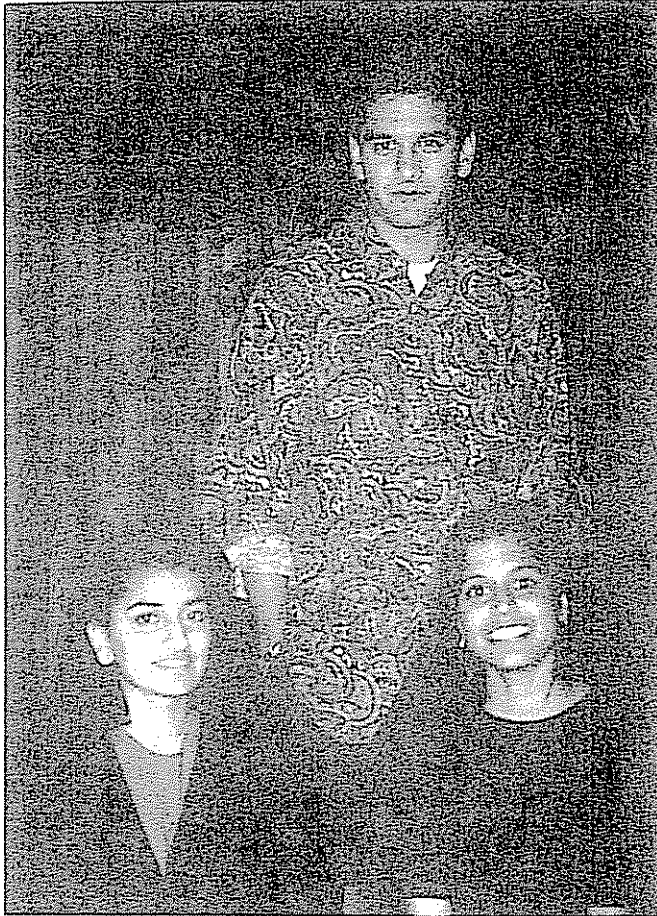
Too often, we focus on major events in history. Too little is known about the social history, the everyday life in Chinatown: the bachelors, the laborers, the merchants, the women and children, the family, and the linkages of these people to the mainstream society. This museum will highlight this history: an intimate, immediate social history of the ordinary people. This approach sharply contrasts to the classroom's remote and lifeless political history, one that details exclusions and massacres rather than community togetherness and contributions.

The museum, located at the heart of the Old Chinatown, or the current El Pueblo de Los Angeles History Park, will be in one of the Garnier Buildings, the original buildings that headquartered all major Chinese American organizations from 1890 to 1953. In addition to serving as a repository for research, the museum will present exhibits and educational programs.

But the museum's opening is indefinitely delayed because of politics which make it a "hot potato"—according to the museum curator Suellen Cheng. The park encloses Olvera Street where the Latino merchants have resisted plans to create a multiethnic area.

(Jo Yang is a UCLA undergraduate helping the museum project.)

Indian Student Union Joins UCLA's Asian Pacific Coalition



Indian Student Union members Sushila Patil, Ameer Mody, and Mona Shah anticipate a busy year for Indian students at UCLA.

By Joann Ko

The president of the Indian Student Union, Ameer Mody, has big plans for the group this school year. Committees will be busy with projects like the charity drive for the tragedy in Bangladesh, cultural events featuring Indian artists, and campus politics like the push for representation of Indian culture and literature in the curriculum, in addition to the usual social events for its members.

Things have not always been like this.

The Indian Student Union used to be the India Club three years ago, and the old club was more concerned with social interaction between members rather than community or political projects. "We used to be more of a social club," says Mody, "and with our new staff this year, people wanted to do more things that were cultural and even political, like campus politics."

With new leadership and the need to shift the organization's focus, the group started again last year and began with a name change. Mody believes that the change from India Club to Indian Student Union will change the image of the organization, and complement their new and more culturally and politically active agenda. Another move towards their new focus is joining the Asian Pacific Coalition.

Mody hopes that Asian Pacific Coalition will give them the representation they need. According to Mody, APC gives them "a

louder voice, and gives us a forum to voice our concerns where we know we will be heard." Another reason for joining is the support and knowledge that ISU can gain from other more experienced groups, from running the organization to starting new projects. ISU sees APC not only as support but as a resource as well. "A lot of groups in APC have gone through what we are going through now." Mody hopes that the experiences of other groups will help ISU in effectively implementing their programs.

One area where the group is getting support of APC is the demand for Hindi language and Indian culture in the curriculum. Working with Vietnamese, Thai, and Pilipino students and APC, they are also pushing for "more things on literature of India, because the curriculum is really lacking."

Criticizing the lack of representation in the UCLA curriculum, Mody describes the importance of India in history and the modern world. "India has a 4,500 year history and there are only about four classes," he asserts. "One class is called 'The History of India' and it is supposed to cover everything. The curriculum is really Eurocentric. I think now one in six people is Indian, and one in twelve speaks Hindi. [The UCLA curriculum] is ignoring a major part of the world." Moreover, there are a number of languages and varying religions within the Indian community. Though there is such a diversity within the Indian culture, Hindi is the official language. Thus Hindi becomes the central demand for Indian-American students.

Other than addressing issues that affect Indian-Americans, ISU also holds cultural events. Last year, they organized a concert featuring Dr. Subraminian, a prominent Indian-American violinist. The event was so successful that there was standing room only; it drew not only Indian-Americans but people from other cultures as well. This year, ISU plans to sponsor more cultural events and a talent show.

ISU also hopes to increase awareness at UCLA of issues affecting India. Last year, for example, the ISU held a forum shortly after the assassination of the Indian Prime Minister.

What motivates the members of ISU is not just their mission of broadening awareness of Indian culture and language, but also their identity as Indian-Americans. ISU is composed of mostly American-born undergraduates with English as their primary language. "A lot of us have lost ties with our culture," says one member of ISU. For example, Indian culture prescribes a rigid set of rules, and one of them is the traditional dress, which members do not practice. ISU is a way of enriching their own lives while educating others.

Research Fellowship on Women and Gender

Applications are now being accepted for the University of California President's Fellowship through the UCLA Center for the Study of Women. The Center is the only University of California research unit focused on gender issues, and encourages multicultural, multiethnic research by and about women of color.

Fellows receive an academic year stipend of \$24,000-28,000. To be eligible for the program, an applicant must have received a Ph.D. by July 1, 1991. The program also requires applicants to have a University of California mentor. The Center can help match selected fellowship applicants working on gender-related issues with faculty mentors, and can assist with the application process.

The application deadline is December 14, 1991.

For applications, contact UCLA Center for the Study of Women, Lynn Naliboff, Programs Coordinator, 405 Hilgard Ave., Los Angeles, CA 90024-1504; tel. (310) 206-8627.

(Joann Ko is a UCLA undergraduate.)

New S/CP Staff Sees Exciting Year Ahead



Student/Community Projects staff (from left to right): Meg Thornton, Julie Noh, Maria Ventura, Steve Choe, and Alyssa Kang.

"I'm really glad to be here at the Asian American Studies Center," says Meg Thornton, the newly-hired Coordinator of Student/Community Projects. "I've always wanted to work here, because so many good people have come from this Center."

Meg and her SCP staff are planning a busy year of activities.

Meg would like to increase the Center's involvement with Asian Pacific American Heritage month. She hopes to initiate a series of community workshops on Asian Pacific history. She also wants to reach out in the coming academic year to South Asian students on campus.

Meg comes to our Center after serving the past three-and-a-half years as executive director of SIPA, Search to Involve Pilipino Americans in Los Angeles. Before that, she served on the staff of Asian American Drug Abuse Program.

Meg grew up in south San Diego and is a graduate of UC San Diego.

Working with Meg as Assistant Coordinator is Julie Noh, a recent graduate of UC Santa Cruz. Julie is currently active with the Los Angeles Korean American Coalition, and was our Center's representative to the Coalition of Women from Asia & the Middle East. She is also teaching our Center's leadership development class, which brings together college students from three campuses—UCLA, USC, and Loyola Marymount—with Asian Pacific high school students.

SCP student assistant Alyssa Kang, a second generation

Korean American, is beginning her second year of college. She identifies Julie Noh as her role model. "Women have to take a lot," says Alyssa, "but Julie's the type of woman who will always go with her convictions."

As a SCP student assistant, Alyssa describes her job as "doing the grunt work for Meg and Julie—things like mailouts and helping with programs."

Alyssa is a biology major with a specialization in Asian American Studies and hopes to someday become a community doctor. "I want to work in the community—that's where my Asian American Studies specialization will help me as a doctor," she states.

Student assistant Maria Ventura is also entering her second year of college, with a major in political science and Spanish.

Maria is a first generation immigration, having arrived from Manila in 1979. She speaks Spanish, Tagalog, and English. She wants to go to law school or graduate studies in international relations, and "to give back to the community what has been given to me." She describes marriage as "far off."

Student assistant Steve Choe is a 1.5 generation Korean American who was born in Seoul and grew up in New Orleans, Louisiana.

At SCP, he handles design work on leaflets and brochures and coordinated compilation and production of the new edition of the Asian Pacific Islander Community Directory.

Steve is graduating from UCLA this year and plans to attend law school. He wants to work for the government.

In describing his work with other SCP staff members, Steve states that he has "really learned a lot." "Due to my work here, I have grown as a human being and broadened my perspective on issues. I really learned a lot from the people in the Center, in particular Karen Umemoto. She is definitely one of the biggest, if not biggest, influences in my leadership development."

New Edition of Asian and Pacific Islander Community Directory Now Available

The Asian and Pacific Islander Community Directory—listing more than 900 entries of organizations in Los Angeles and Orange counties—is now available.

The 1991 edition (the fifth edition) contains information about non-profit groups that provide cultural, education, or social services for Asians and Pacific islanders. The directory also includes information on organizations involved in social or political advocacy issues directly relating to Asians and Pacific Islanders.

Listings in the directory are drawn from the following communities: Cambodian, Chinese, Guamanian, Hawaiian, Hmong, Indonesian, Japanese, Korean, Laotian, Pilipino, Samoan, South Asian, Thai, Tongan, and Vietnamese.

The directory was compiled by staff of Student/Community Projects. Coordinator of the project was Steve Choe, a UCLA undergraduate.

Copies of the directory may be purchased for \$10 (or \$12 for the three-ring format), plus \$1.00 for shipping. California residents should add 7.25% sales tax, and Los Angeles residents, 8.25%.

For more information, call (310) 825-1006.

A Place Called "Home"

By Karen Umemoto

Many have called S/CP (Student/Community Projects) their "home." It's a place where you feel free to rearrange the furniture and put up posters or leaflets of your liking. It's a place where you can shoot the breeze with friends about "how to see or change the world" and creatively put new ideas into practice. It's a place where you can find others to challenge your views, understanding that they care about the same things.

S/CP has stood as a reaffirmation of the struggle for equality that students fought for more than twenty years ago when they founded the Asian American Studies Center. S/CP was a niche carved out for Asian Americans students to have a lasting "place" in the "research unit" and from which to continue to make the campus a "place" for students of color as part of their communities.

I feel fortunate to have called S/CP my home for the past four-plus years. I cannot express thanks enough to the people who nurtured me and gave me support through the years in my role as S/CP Coordinator. Don Nakanishi has always given me the trust, freedom, and subtlety of advice that only friends with strong characters allow—and with everlasting faith even when I made mistakes. I am also grateful to Glenn Omatsu and Russell Leong who shared with me the compassionate power of the mind and word through their daily work and commitments.

To the many others who I have had the opportunity to work with on staff—Elsie Uyematsu, Jean Yip, Marji Lee, Tania Azores, Christine Wang, Mary Kao, Cathy Castor, Emma Gee, Sereisa Salanoa, Fau Tanielu, Shirlene Sue, Helen Oh, Joon Song, Maria Ventura, Alyssa Kang, Steve Choe, Cathy Casuga, Gilbert Ayuyao, Jane Takahashi, Mark Pulido, John Liu, Aileen Almeria, Gann Matsuda, Jim To, and others—along with the students and faculty at the Center too numerous to name—I am thankful for your love and comraderie.

Special credit goes to my friend, colleague, and husband, Brian Niiya, who has been the "man alongside the woman."

It's a good time for me to leave the Center and to become a student again in the graduate program at MIT. I feel I have been able, with the collective work of the S/CP staff, to make some contribution to the Center. I feel excited about the directorship of Don and about the energy and direction of the staff and students. And with the lessons and gains from the extended tenure battle, I believe the Center has potential to expand its influence and bring more diversity to the

campus and serve as a greater resource to Asian and Pacific Islander communities.

Over the years, S/CP has made great strides in providing students a forum for empowerment. S/CP has helped to bridge students with our curriculum, with community-based organizations, and with each other. Though there's still much work to do, the breadth of students involved in S/CP and Center activities has expanded past North Campus to the South and beyond primarily American-born students to include immigrants and refugee students. Their organizations are fighting for language classes, retention programs, ethnic studies graduation requirements, and more. The growth of their activism has demanded we institutionalize programs to better meet their needs.

We established a field studies program with community-based internships, a leadership development program, and topical field studies courses on community problems. We also initiated the annual Asian Pacific American Community Research Roundtable with the Asian Pacific Planning Council as one means of making research more meaningful and accessible to community organizations.

Though I feel strongly that these programs are very critical to the mission of the Center, I also think that their continued suc-

cess hinges on how we maintain our work with students and community groups, incorporating the empowerment of students in particular. Students are initiating new courses, organizing in over fifty Asian and Pacific Islander student groups, and are realizing the power of their numbers, both on and off campus. Community organizations are flourishing and addressing critical issues in education, race relations, political representation, economic development, among others. I believe S/CP's less "tangible" role in building strong and fruitful working relations to the benefit of those being hit hardest by our economic times is equally critical to the "programmatic" role of the unit.

With that, I would like to extend my congratulations and best wishes to Meg Thornton, who has taken the position of Coordinator of S/CP. A friend and colleague, I know that her experience as executive director of Search to Involve Pilipino Americans (SIPA) as well as her broad range of community, political, and cultural involvement in the Pilipino and other Asian communities will bring new and needed talents and perspectives to the Center at this important time.

As for me personally, I'm excited about taking a next step in my life (not that you *have* a life in graduate school), though I'm already starting to miss home each time I'm warned about being a "real minority" on the East Coast. Nevertheless, the Center will always be a part of me. As sad as I may feel about leaving, there's one consolation—you never really feel like you're leaving "home."

Asian Pacific Coalition Staff & Board, 1991-1992 Academic Year

