

## First Public Policy Book on Asian Pacific Americans Now Available

The first public policy book focusing on Asian Pacific Americans is now available.

Jointly published by the UCLA Asian American Studies Center and LEAP (Leadership Education for Asian Pacific), the 300-page book is priced at \$10.00.

The book, titled *The State of Asian Pacific America: Policy Issues to the Year 2020*, contains 17 chapters written by scholars and policy experts on topics ranging from art to education, from health to politics.

The book's purpose is to present a 30-year demographic projection of the Asian Pacific American population to the year 2020 and the implications of these developments for policy-makers.

The projections are based on the research of Professor Paul Ong of the UCLA School of Architecture and Urban Planning.

The book presents the following information:

- The Asian Pacific American population is projected to be 20.2 million by the year 2020.
- The number of working Asian Pacific adults will triple to ten million over the next three decades.
- California's Asian Pacific American population will increase from 2.85 million in 1990 to as much as 8.5 million, or 20 percent of the state's population.

To highlight the findings from the book, LEAP held a series of roundtables in ten major Asian Pacific population centers around the U.S. during February and March.

"The year 1993 represents a historical crossroads for our country, when every major policy issue, from education to employment, will be re-examined," said J.D. Hokoyma, president of LEAP.

"We hope our report will serve as a call to action for a policy of inclusion rather than exclusion when it comes to Asian Pacific Americans."

"There has been a view that Asian Pacific Americans are a successful minority but that is a view that has disguised our lack of influence," added Don T. Nakanishi, director of the UCLA Asian American Studies Center.

"And it also has masked the very real problems of poverty and exclusion that are confronted by large segments of our community."

The book is a project of the UCLA Asian American Studies Center and the LEAP Asian Pacific American Public Policy Institute, and is the first of a series of annual reports to be published by a new joint policy research program.

A 12-page executive summary of the book is also available free of charge.

To order the book or obtain the executive summary, call LEAP, (213) 485-1422.

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# CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center

# CROSSCURRENTS

Newsmagazine of the UCLA Asian American Studies Center, Vol. 16, No. 1 (Spring/Summer 1993)

## CENTER SUBMITS PROPOSAL FOR UNDERGRADUATE MAJOR IN ASIAN AMERICAN STUDIES

The Asian American Studies Center has submitted a proposal for a B.A. degree program in Asian American Studies to the College of Letters and Science.

The proposal was written by a task force headed by Professor Stanley Sue following a year-long investigation and has been the subject of extensive discussions by faculty, staff, and students associated with our Center.

"There is unequivocal support for the major," states Center Director Don Nakanishi. "We believe that its establishment will be a major contribution toward the university's commitment to diversity."

According to Professor Stanley Sue of the Center's Faculty Advisory Committee, the proposal was submitted for three reasons: 1) a substantial need exists for the establishment of the major; 2) Asian American Studies is an important scholarly area; and 3) resources are available for establishing the major.

Currently at UCLA, B.A. programs exist in Afro-American Studies and Chicano Studies, while Asian American Studies is offered only as an undergraduate specialization and as a Master's degree program.

Center Assistant Director Enrique Dela Cruz points out that there are growing numbers of students petitioning for the undergraduate specialization.

"This fall and Winter quarter alone, we approved a total of 32 petitions—about double the number for last year," states Dela Cruz.

During the past several years, some 40 percent of the entering freshman classes have been Asian American, and many of these students have indicated strong interest in Asian American Studies.

Enrollment data over the last four years attest to growing interest in the field. During 1988-89 and 1989-90, the Center offered 18 to 20 courses with a total enrollment of over 700. In 1990-91 and 1991-92, there were 24 undergraduate classes with a total enrollment of more than a thousand. In 1992-93, the Center's undergraduate course offerings exceeded 30.


Currently in the U.S., UC Berkeley is the only campus that offers both a major and minor in Asian American Studies through its Department of Ethnic Studies.

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**Asian American Arts & Humanities Consortium (p. 14)**  
**Introducing Our Center's New M.A. Students (pp. 8-9)**

**STUDENT POWER!**

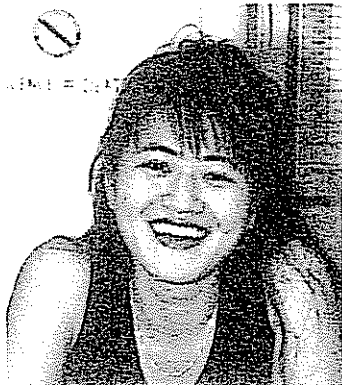
**EXPANDING THE UCLA CURRICULUM**

(see pages 2-7)



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## STUDENTS AND THE MOVEMENT FOR CURRICULAR REFORM AT UCLA

**"We aren't going away. Not now. Not ever!"**

By Emi Gusukuma

It was students who initiated the lunch counter sit-ins that sparked a campaign of nonviolent direct action during the Civil Rights Movement in the 1960s.

On the other side of the world in another time, university students attempted to assassinate the Czar in Russia to overturn the oppressive regime they could no longer tolerate.

Historically, students have played the leading role in effecting change, both in the general community and in institutions of higher learning. Student activism is a global phenomenon.

The birth of the ethnic studies centers on UC campuses in the late 1960s was the direct result of student demands for a relevant and inclusive education. The demand is a recurring theme. Of course, the Chancellor customarily takes credit for establishing the ethnic studies centers here at UCLA—but don't be fooled.

Here on this campus, the struggle continues today. We understand that we follow in a long tradition of student power. Currently at UCLA, there are several student movements that are shaking up the status quo while reshaping the curriculum.

There is the fight for Chicana/Chicano Studies. It is an ongoing struggle, one that has shifted gears from protecting Chicana/Chicano Studies from extinction to advocating full departmental status. MEChA, the Chicana/Chicano student organization on campus, is the primary force responsible for this shift from the defensive to the offensive. They have kept the issue alive with the support of the United Community Labor Alliance.

The demand for an ethnic and gender studies requirement here at UCLA is yet another example of student power. Though the issue has been around since the late 1980s, this year we have regrouped and are now stronger than ever. The students feel that the current campus climate mandates such a requirement. We have seen the reappearance of misogynist, racist, homophobic fraternity songbooks, and student ignorance about the causes of the L.A. Rebellion.

During Winter Quarter we had a student-initiated, student-run course in which we created a plan to mobilize the community in support for an ethnic and gender studies requirement here at UCLA.

Mass education and mobilization of the campus and outside communities are essential for success of student movements. Students inevitably are at the core of that educational process, because students can best assess and articulate our needs.

A group that has done an exemplary job of carrying out this mobilization is Asian Pacific Languages and Cultures Committee. Their tenacity in the struggle for South and Southeast language and culture classes has inspired all of us.

The student curricular reform movements have two things in common. First, we are all fighting against Eurocentrism in the curriculum. Second, the primary movers and shakers behind these curriculum reform movements are students.

It is time that we demand more from this university. This institution purports to promote diversity. But all gains made on this campus, such as the hiring of more faculty of color and the admission and retention of students of color—all have been accomplished by the persistent insistence and direct action of students.

We have demonstrated our resolve and our commitment. And as Quynh Nguyen of APLCC is fond of saying: "We aren't going away. Not now. Not ever!"

As I understand it, that "we" doesn't mean just students. "We" includes our families and the communities that nurtured us—those who came before us and those who will come after us.

*(Emi Gusukuma is a UCLA undergraduate and Academic Affairs Commissioner of student government.)*

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*CrossCurrents*, the newsmagazine of the UCLA 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.

*CrossCurrents* is published twice yearly and distributed in the community by Center staff. It is also mailed free to all subscribers of *Amerasia Journal*. Others who would like to receive *CrossCurrents* through the mail should subscribe to *Amerasia Journal* (see subscription information on page 15 of this newsmagazine).

For more information about activities and programs of the UCLA Asian American Studies Center, contact: 3230 Campbell Hall, 405 Hilgard Avenue, Los Angeles, CA 90024-1546; phone, (310) 825-2974.

Next *CrossCurrents* To Be  
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The next issue of *CrossCurrents* (Vol. 16, No. 2) will be published in October 1993.

# Strong Undergrad Interest for Asian American Studies Major

By Yeang Je & Helen Na

The Asian American movement at UCLA has, from its beginnings in the 1960s, sought to challenge the university's lack of commitment to its rhetoric of "diversity."

Currently, there is a campaign to establish an undergraduate major in Asian American Studies. The campaign exists as a continuation of the greater movement for just representation of Asian Americans in the university.

The proposed major seeks to prepare students for positions of service and leadership in Asian American communities.

The proposal attempts to address certain Asian American issues that have been neglected by the existing university curriculum.

The major will also serve to prepare students for advanced degrees in ethnic studies or in traditional disciplines.

The establishment of a major is imperative at UCLA where Asian Americans represent a large population. In 1992, nearly 40 percent of the incoming freshmen was of Asian descent. Currently, about one-quarter of the undergraduate student body is Asian American. Today, UCLA offers bachelor degree programs in African American Studies and Chicano Studies—but there is no such program for the growing numbers of Asian American undergraduates.

Clearly, the demographic trend at UCLA is a microcosm of the growing Asian population in California. Therefore, the university must meet the needs and demands of the increasing social and political power of this minority.

As part of a class taught by Julie Noh in Fall Quarter 1992, students of the Asian Pacific American Leadership Project (APALDP) surveyed 253 undergraduate Asian American students at UCLA in order to assess their opinions about the establishment of the major. The students were enrolled in Asian American courses or were members of groups in the campus Asian Pacific Coalition. We believe that these students would be those most likely to pursue a major in Asian American Studies.

The results of the survey support the establishment of an Asian American Studies major and the growing student demand for a broader-based curriculum.

According to our survey, 82 percent of the students were very interested in learning about Asian American history and other issues.

**W**e surveyed 253 undergraduate Asian American students at UCLA in order to assess their opinions about the establishment of the major . . .

- 66% said they would consider taking the major if it were offered.
- 62% percent considered an Asian language requirement as relevant for the major.
- 72% perceived the major as a step toward reforming a university curriculum that claims to support diversity and multiculturalism but is unwilling to make a commitment to these matters.

In addition, 66 percent of the students said they would consider taking the major if it were offered.

Also, 62 percent considered an Asian language requirement as relevant for the major.

Finally, 72 percent perceived the major as a step toward reforming the university curriculum that claims to support diversity and multiculturalism but is unwilling to make a commitment to these matters.

The survey is useful because it reflects the great desire of students to learn about their own experiences as Asians in America. The present Eurocentric curriculum at UCLA is unable to meet this need.

Many students expressed interest in having Asian American Studies as a double major. This finding reveals that students desire a well-rounded and balanced educational experience at UCLA.

Students through the survey also voiced their opinions regarding the structure of the proposed major. Students supported both a thematic and an ethnic-based concentration.

An ethnic-based concentration would provide classes on Korean Americans, Japanese Americans, Filipino Americans, etc.; while a thematic approach would focus on classes like gender studies, race and ethnic relations, and Asian American literature.

Students also strongly supported the relevancy of an Asian language requirement for the major. The importance of the language requirement for students reinforces their view of the significance of Pacific Rim nations and their relation to the United States. In

addition, the university's current exclusion of many Asian languages from its curriculum has been a focus of protest by campus and community groups (see article in this issue about Asian Pacific Languages and Cultures Committee).

Students also see the establishment of the Asian American Studies major as contributing to the greater movement for curricular reform at UCLA. Students believe that university administrators are using the excuse of budgetary constraints to ignore student demands for changes in the curriculum.

Many students feel that the major can also help change the focus of education in the university from the classroom to hands-on leadership training in the community. They view community internships and community research as important components of the major, and they believe students can play a leading role in establishing this program.

Students also see the major as a positive step in promoting education about other ethnic communities and encouraging coalition-building among people of color.

The Asian American movement toward greater social and academic representation has made great strides in the past three decades. Establishment of a major will not only be a new victory but also serve as the basis for meeting future challenges for the growing Asian American community.

(Yeang Je and Helen Na are UCLA undergraduates. Other students working on this survey project were Thu Lam, Phong Chau, Molly Huynh, and Sue Park.)

*"A Tool to Build Cultural Awareness"*

## Students Initiate Nation's First Thai-American Class

By Took Took Thongthiraj

In a Los Angeles garment factory, a 37-year-old Thai immigrant mother speaks of long hours, backaches and low wages, as sewing machines growl in the stale air.

One Saturday afternoon, I spoke with this woman and her fellow garment workers—although I initially went to the factory to interview Nongyao Varanond, staff member of the Asian Health Project about the clinic and California's Thai community. Yet, the garment workers' stories told me more about the Thai community than any news report, for these women's stories exposed the economic exploitation, alienation and emotional strife of one of the community's most invisible groups: immigrant, working-class Thai women.

Economic exploitation? A Thai poor working class? Come on, I thought—with all those Thai restaurants cropping up every minute in Los Angeles, Thai people, like all Asians, are wealthy and privileged.

The 100,000 Thais in Los Angeles comprise the second largest Thai population outside Thailand. Within that 100,000 population (including many undocumented immigrants not acknowledged by the census) exists a sizeable underclass composed of people like the women working in underpaid, back-breaking and ghettoized jobs as garment workers.

These same women share positions of economic and political powerlessness with their Pilipina, Vietnamese, Chinese and Latina sisters who also are exploited by hazardous working conditions, lack of health benefits and affordable and decent housing.

Thai poor working-class women, like many women of color and immigrants, are triply oppressed by the interlocking relationships of race, class, gender, and ethnicity. The oppressions they and their communities face demand discussion.

This Spring Quarter, the "Thai American Experience" course can help dispel the model minority myth used to homogenize and stereotype Asian Americans.

The course is taught by Chancee Hirunpidok, a graduate student in Urban Planning here at UCLA and a past president of Thai Smakom. Teaching assistants for the course are four undergraduates: Laphone Louplor, Patty Pinanong, Lida Poompanit, and me.

The course was student-initiated. The course thus represents part of the curricular reform movement that is building across campus to transform our education as truly and wholly responsive to student and community needs. I cannot stress how crucial curricular reform is to the preservation of our cultures, identities, and communities.

Before I attended UCLA, issues of identity, community, race, class, gender, and sexuality held little meaning for me. Yet, after taking courses in women's studies and the various ethnic studies programs, I realized that these courses do not exist merely to espouse theory but are tools with which we can build cultural awareness and fight our communities' invisibility and marginalization.

Yet the existence and preservation of these courses is impossible without the efforts of a growing and increasingly visible community of students who need to come together despite our different ethnic, racial, class, and gender experiences.

To counter the "divide-and-rule" schemes of those in power, students committed to curricular reform and community empowerment have used differences to strengthen our movement—to stress that despite our differences, we can focus our collective voices toward effecting change.

*(Took Took Thongthiraj is a UCLA undergraduate.)*

## College and High School Students Hone Leadership Skills

By Phong Chau

Leadership has always existed within the Asian and Pacific Islander community. But in respecting our Asian cultural tradition of "not rocking the boat," our political presence has sometimes been inconspicuous. In mainstream America, the fact that we are not vocal means a lack of political recognition for our community.

APALDP—the Asian Pacific American Leadership Development Project—is a Tri-Campus project for students from USC, UCLA, and Loyola Marymount University. The college students work closely with high school youth from across L.A. County to help them develop awareness of issues. At UCLA, students took a two-quarter leadership course under instructor Julie Noh.

This year, APALDP also worked with community service centers, such as Asian American Drug Abuse Program, Indochinese Youth Center, Korean Youth & Community Center, Pacific Asian Alcohol Program, Search to Involve Pilipino Americans, Venice High School, Western Region Asian Pacific Project, and Los Angeles Unified School District.

APALDP held a youth issues forum in Carson in March to give high school youth an opportunity to raise their awareness of their cultural and ethnic identities. During the conference, students organized six workshops: "Portrayal of Stereotypes," "Race Relations: Managing Racism," "Interracial Relationships," "Pilipino Food and Culture," "Vietnamese Cultural Presentation," and "Polynesian Traditional and Family Values."

Youth presented the "Interracial Relationships" workshop as an Oprah Winfrey talk-show format, with discussions about dating acted out by participants. Actors played the part of conservative parents. A member of the audience, Tim Wan, asked: "Why do you (parents) permit your daughter to date a white guy, but when the partner is an African American, then it is not permissible?" A Korean student, Yeang Je, asked the women on the panel, "Do you ever think that your boyfriend dated you because you were seen as 'exotic, seductive' women?" The issue of interracial relationships was not resolved, but the workshop managed to explore the dynamics of cross-cultural dating.

Our forum was an attempt to create more cultural awareness for Asian and Pacific Islander youth. Through shared leadership responsibilities with college students, the high school youth had an opportunity to explore contemporary social issues. As a result, our youth will become wiser and more effective leaders.

*(Phong Chau is a UCLA undergraduate.)*

## UCLA Hawaii Summer Program

## Hawaii: A Model of Multiculturalism?

By Robin Dong

When I told people last spring that I was going to spend part of the summer in Hawaii taking summer courses, I got reactions like, "Yeah, right—study in Hawaii. Ha!" But I was excited about finally seeing the real Hawaii—not the commercialized version of it.

Last summer was the first time the Hawaii program was offered in the UC system. It was organized by the UCLA Asian American Studies Center and Summer Sessions in conjunction with the University of Hawaii of Manoa (UHM) Office of Summer Session.

Two Asian American Studies courses were offered. One dealt with in-class lectures and field trips, and the second was a community-based internship at various educational, political, social, and cultural organizations.

Classes were held on the Manoa campus and taught by Dr. Jane Takahashi and Dr. Steffi San Buenaventura of UCLA and Dr. Glen Grant of UHM. More than 80 students participated in the program, equally divided among UC schools and UHM.

Multiculturalism? Our challenge was to define it. Our first objective was to define the model, then to determine whether it could be applied elsewhere. We were encouraged to immerse ourselves in the local culture and come up with some answers on our own.

Initially, to me, multiculturalism meant representation of many cultures. In this sense, I considered Los Angeles multicultural because there are many cultures, but I also knew that different peoples stayed within their own ethnic enclaves. I was not sure if this was the kind of multiculturalism that I would find in Hawaii.

I saw that things were different when I took a look at the people in Hawaii. Asians and Pacific Islanders compose a numerical majority in the islands. According to 1990 census data, Japanese comprise 22.3 percent of the population, Filipinos 15.2 percent, followed by Hawaiians, Chinese, and Koreans. Blacks are less than 5 percent. More than 30 percent of the population is white. Hawaii is unique in that no ethnic group is a majority, so everybody is part of a minority.

These statistics have led to interesting race relations. Whites are called *Haoles* by locals, which literally means foreigner in Hawaiian. For many white students in the program, it was their first experience with prejudice.

For corresponding reasons, Asians are accepted. Many of us passed as locals until we spoke with our all-too-familiar California accents. It's a compliment to be considered a local because

*"... local residents of Hawaii are more tolerant and respectful of other peoples and cultures."*

it implies that you are a part of the local community. Mainlanders are seen as exploiters and takers, i.e., tourists, military personnel, and businessmen.

It was empowering to see so many Asian faces as politicians, educators, law officers, and other professionals. In Los Angeles, we're trying to get the first Asian mayor elected, but in Hawaii many of the elected officials are Asian.

In a literal sense, Hawaii is multicultural because of the presence of many ethnic groups. But its multiculturalism is based on tolerance and understanding.

One of the most obvious examples can be seen in the faces of the people. It is common to find locals who are combinations of different ethnicities. Interracial marriages seem to be the norm rather than the exception.

Interracial relationships can be traced back to Hawaii's whaling, trading, and plantation days. Many *Haole*, Chinese, Japanese and Filipino men came without families and married Hawaiian women. Today, many people can trace their bloodlines back to early immigrants.

The plantation system influenced today's local culture in other ways. It was during that time that many of the people of color came together to live and work side by side. They were forced to live in shacks and work under the same harsh conditions for the *Haole* plantation owners. They addressed communication problems by developing pidgin English, or Hawaiian creole, a combination of English and the workers' native languages.

When there were major upheavals in Los Angeles and other mainland cities last April, things remained relatively calm in Hawaii. The people of Hawaii could sympathize but not empathize with the people of Los Angeles; they had not experienced the years of racial tensions.

Issues in Hawaii are seldom mentioned in the mainland media. In school we learn that Hawaii was the 50th state of the union, but I bet most don't know how it became a part of the union. I never knew until last summer. A

Registration is now taking place for the 1993 Hawaii Summer Program in Asian American Studies. Similar to last summer, each student will receive eight units of credit by enrolling in two classes. For information, call Dr. John Accomando, (310) 206-2134.

supposedly civilized U.S. government took it over—by an act of war. They overthrew the monarchy and imprisoned Queen Liliuokalani. Americans also took land away from the Hawaiians, like they did the American Indians. In our books, we are learning about the injustices against American Indians, but what about the other Native Americans—the Hawaiians? I felt like I was learning a large chunk of American history that I should have already known.

With recent developments in the Hawaiian Sovereignty movement—an effort from Hawaiians to reclaim their land and right to self-determination—many people are starting to learn more about Hawaiian history.

Hawaii is also the only state with two official languages, English and Hawaiian, but many of the schools make English a requirement and don't even teach the Hawaiian language.

Hawaii is a truly awesome place, but it is not perfect. It has problems, including crime, homelessness, drugs, and tourists. Yes, tourists are a problem. Because the economy is so dependent on tourism, the state is bending over backwards to accommodate them—often at the expense of locals.

Racial discrimination and class inequalities exist. During the plantation days, newer immigrants were about equal because they were at the bottom of the hierarchical pyramid, under the Portuguese managers who were below the *Haole* landowners. Even now, *Haoles* still wield a tremendous political and economic power. Yet, overall, I got the impression that local residents of Hawaii are more tolerant and respectful of other peoples and cultures.

Hawaii's smaller geographic size and relative isolation contribute to its multiculturalism and make its model difficult to apply to the mainland. Here we have even more diversity than in Hawaii, where there is only a small Black and Latino community. With more diversity, there needs to be more tolerance.

We on the mainland may not be able to apply Hawaii's version of multiculturalism in totality. But aspects of it would be beneficial. We can definitely learn many things from the people of Hawaii. Respect. Tolerance. Acceptance. Cooperation. Interdependence.

*(Robin Dong, a UCLA undergraduate, received a full scholarship to study in Hawaii last summer.)*



## Hawaii Lt. Governor Cayetano Supports Student Campaign

### Asian Pacific Students Continue to Demand Language and Culture Classes

The student-led campaign for South and Southeast Asian classes at UCLA continues.

"We aren't going away. Not now. Not ever!" states Quynh Nguyen of the Asian Pacific Languages and Cultures Committee (APLCC).

APLCC is a student coalition consisting of Indian, Pilipino, Thai, and Vietnamese students who are demanding language and cultural classes at UCLA.

In Fall Quarter 1992—after three years of meeting with and confronting UCLA administrators—APLCC with the help of Professor Russell Schuh of the Linguistics Department won approval of a three-year Tagalog program.

During Winter Quarter, APLCC won an introductory Vietnamese language class through the UCLA Extension program. Undergraduates taking the course are receiving full credits, and the College of Letters and Science is picking up fee costs for the students.

During Winter Quarter, APLCC members also submitted to the administration, with the help of Professor Schuh, a proposal for a three-year Hindi language program. Thus far, there has been no response from the administration.

Meanwhile, students continue to gain support. Hawaii Lieutenant Governor Benjamin J. Cayetano recently wrote to Vice Chancellor Andrea Rich to back the APLCC efforts. The text of his letter follows:

*I am writing to express my support of efforts to add Tagalog, Hindi, Vietnamese, and Thai to the UCLA languages and cultures curriculum. I understand that you have been discussing this proposal with students of the Asian Pacific Languages and Cultures Coalition.*

*As an alumnus of UCLA, I have a strong interest in seeing UCLA maintain its academic leadership and multicultural diversity. In a recent letter to Chancellor Young expressing support for this proposal Congressman Norman Mineta noted that out of 90 languages taught at UCLA, only four are Asian. By comparison, of the 81 languages offered at the University of Hawaii-Manoa, 56 are Asian and Pacific languages. All of the four proposed languages are regularly taught at UH-Manoa.*

*By offering these Asian languages, UCLA would be adjusting to the important role of Asia in today's economy and world politics, as well as taking advantage of the skills and background of California's diverse Asian population. I hope you will give serious consideration to increasing the number of Asian languages offered at UCLA.*

### Korean American Students Demand Class on U.S.-Korea Relations

By Paul Moon & James Pi

In the last part of the twentieth century, Korea has emerged as an economic power. But here at UCLA, the curriculum fails to reflect the growing importance of Korea in today's world. Out of more than 5,000 classes offered through the College of Letters and Science, there are no courses that provide a comprehensive study of Korea.

Korean American students at UCLA have been demanding the inclusion of classes relating to Korea since the early 1980s. Students see this struggle as part of a broader movement for the empowerment of the Korean American community as well as the broader campaign for educational rights and curricular reform at UCLA.

In 1988, a first-ever class on U.S.-Korea Relations was offered at UCLA. However, the

class is no longer offered due to lack of funding, despite great interest from students.

Currently, KAUSES—Korean American United Students for Education and Service—is working to reinstitute the U.S.-Korea Relations course in either the Political Science or History departments.

In explaining the importance of the class, KAUSES member Thomas Hong states, "This class will show a different perspective in the relationship between the U.S. and Korea. It will move away from the U.S.-centered view of politics to a grassroots understanding of Korean history."

KAUSES has formed an ad hoc committee on this issue. For more information, contact KAUSES at (310) 825-7184.

(Paul Moon and James Pi are UCLA undergraduates.)

### Indian Students Plan May Conference for UCLA

The UCLA Indian Student Union (ISU) is organizing a South Asian Youth Conference on campus on May 8. The conference is expected to draw South Asian students from campuses throughout Southern California.

Discussion topics at the conference will include Indian politics, assimilation of Indian youth in America, gender roles, the environment and social issues in India, careers, religion, culture and art of India, racism, and dating and marriage.

The conference will feature forums, seminars, a fashion show, a lip sync competition, a cultural show, and an intercollegiate networking seminar.

For more information, call Radhika, (310) 794-4125; Marty, (310) 824-5198; Amrita, (310) 208-2117; or Jackie, (310) 825-3524.

### Pilipino Students Mobilize for Pilipino American Studies

Pilipino students at UCLA are mobilizing for a Pilipino American Studies program and have launched a petition drive to build campus support.

Students also held an educational forum during Winter Quarter, and gained front-page coverage in the *Daily Bruin*.

According to student leader Maria V. Ventura, the program will entail the development of a variety of classes in Pilipino American Studies, the creation of a national database and archival collection, the publishing of books on Pilipino Americans, and the sponsorships of conferences, seminars, lectures, and cultural events.

According to Ventura, Pilipinos are the third largest ethnic group in California and the largest Asian Pacific Islander community in California. UCLA is situated in the city with the largest Pilipino community in the U.S., thereby making it the logical site for the proposed program.

However, despite the growing presence of Pilipinos in U.S. society, Ventura states that scholars have neglected the Pilipino community.

Moreover, there is a lack of Pilipino faculty at UCLA, particularly in the Humanities and Social Sciences.

For more information about this campaign, call Ventura at (310) 825-7184.

# It's Time to Rethink Asian American Studies

By Kimberlee Mar

A Black man was beaten by four white police officers, then a white man was beaten by four Black men. Korean merchants watched their businesses burn from fires started by those who do not believe Koreans belong in South Central L.A. These were the images from the Los Angeles uprisings of 1992. Mainstream media showed us interethnic conflicts at their worst.

While citizens concentrate on rebuilding L.A., we need more efforts to reduce interethnic conflicts. In particular, colleges and universities should accept the responsibility of reducing conflict. Schools need to take a more active role in promoting understanding among ethnic groups today.

UCLA's Asian American Studies classes are an example of how we can share information about the Asian American experience. As a graduate student, I question the narrow approach our Asian American Studies Center has taken in promoting interethnic relations.

When I asked how Asian American Studies attempts to build bridges between communities, Enrique Dela Cruz, assistant director of our Center, replies that we encourage coalition building. But from the city's rapidly changing demographics and the events of the Rebellion, I see an urgent need for more aggressive measures.

In the beginning—back in the 1960s—the ethnic studies movement grew out of Civil Rights activism and a call for ethnic pride.

Dela Cruz comments, "If you look back to the controlling vision behind the formation of ethnic studies in the late 1960s, one sees a demand for curriculum reform for courses encouraging a greater appreciation of the diversity of American society, and the various contributions of groups already here."

Thus, Asian American Studies was designed to empower students with a greater knowledge of their past, placed in the context of American history. Now I believe we must adapt our goals as social conditions change and gaps between ethnic groups widen.

Don Nakanishi, director of our Center, believes "Asian American Studies should be pursuing and meeting *many* goals . . . enhancing understanding of Asian American students by Asian Americans, and by all students . . . we should also be concerned with placing the Asian American experience within the broader context of American . . . life and civilization as well."

Sandra Shin, a UCLA graduate who holds a specialization in the Asian American Studies, believes "Asian American Studies should present information by, for and about Asian Americans first . . . then it [Asian American Studies] should emphasize comparative studies on other ethnic and minority groups . . . this would promote unification with other communities."

However, who enrolls in and ultimately benefits from Asian American Studies courses? Is it only Asian Americans? If so, how can interethnic relations be improved when the very nature of Asian American Studies is so isolated to Asian Americans? Furthermore, how will those in the university's predominantly Eurocentric classes learn about the Asian American experience? Can we adapt the Asian American Studies curriculum to encompass the contemporary concerns of interethnic conflict?

One answer lies in cross-listing Asian American Studies courses

**W**ith the inclusion of a (Asian American Studies) major here at UCLA comes the opportunity to expand our curriculum. As we . . . develop courses, we should also rethink our role in promoting understanding among ethnic groups.

with other departments on campus such as sociology, anthropology, psychology, or education. Cross-listing means that students of all backgrounds will see the course in the schedule of classes. Implicitly our cross-listing will communicate that the course is open to all students

because the listing is not limited to Asian American Studies.

Asian American Studies 197B, "Investigative Journalism and the Los Angeles Rebellion," is an example of a class cross-listed with Afro-American Studies. The result is a classroom composed of diverse students with everyone benefitting from the multiracial content found in the assigned readings and lectures.

Suzanne Hee, graduate student in Asian American Studies, says, "AAS 197B was one of the few [Asian American Studies] classes in which I heard African American student concerns expressed about their community in relation to Asian Americans . . . I realized that we shared more similarities than real differences."

Another answer may be found in designing a course co-taught by two ethnic studies centers on campus.

We could also develop a community internship class focusing on the aftermath of the Rebellion. Instead of researching a term paper, students could participate in a ten-hour per week field internship at a community agency. The course could be team-taught by both a professor/instructor from Asian American Studies and Chicano or Afro-American Studies. Having these centers involved would not only attract diverse students, but would provide them with a multiethnic, multiracial lens to view the world.

At present the one ongoing project we have with the three other ethnic studies centers is the Institute of American Cultures (IAC) grant and fellowship program. According to Dela Cruz, "IAC is one institutional structure that promotes bridging the four ethnic studies centers by promoting intraethnic and interethnic research."

But perhaps if we concentrated efforts on promoting interethnic studies, as opposed to funding only single-group studies, we would strengthen ties between groups.

One final suggestion: with the the proposal for an undergraduate major, requiring students to enroll in one course taught by another ethnic studies center would also promote ethnic relations. In addition, students would develop an understanding of another group's culture and perspective.

Ultimately, Nakanishi's vision for Asian American Studies includes multiple concerns and he views addition of a Bachelors degree program as the missing link between the specialization and Masters program.

With the inclusion of a major here at UCLA comes the opportunity to expand our Asian American Studies curriculum. As we create new requirements and develop courses, we should also rethink our role in promoting understanding among ethnic groups.

Lauren Seng, an undergraduate active in Asian Pacific Coalition, says she often discusses similar issues with her Latina roommate.

"Even though we live together and get along, right now there's no one course we could take that would promote understanding between

(Kimberlee Mar is a second-year graduate student in our Asian American Studies M.A. program.)

## Center Welcomes Largest and "Brightest" First-Year M.A. Class

# New Graduate Students Expand Center's Research Horizons

According to Center Director Don Nakanishi, this year's entering class for our M.A. program is the "biggest and brightest" group ever.

Among the first-year students are a former student body president at UC Berkeley, a UCLA Phi Beta Kappa, a writer from one of the nation's Asian American newspapers, a columnist for a Korean American monthly newsmagazine, several creative writers, a DJ, a former union shop steward, and the first Samoan American student in our M.A. program.

The class also includes three students from Japan under the university's Education Abroad Program.

Students during their first year of graduate work are taking an array of advanced courses in Asian American Studies, including the three required core classes taught by professors Valerie Matsumoto, Kyeyoung Park, and Don Nakanishi.

*Makoto Arakaki* grew up in Okinawa and studied psychology at UC Davis before entering our program. He also previously helped with a needs assessment study of the Asian Community Center in Sacramento. He entered our M.A. program to acquire a multi-disciplinary perspective on the Asian American experience. For his M.A. thesis at UCLA, he is interested in investigating the history of Okinawan Nisei officers in the Military Intelligence Service (MIS) who served in Okinawa under the U.S. occupation forces following World War II.

*Jeff Chang*—aka DJ Zen—grew up in Honolulu and attended UC Berkeley, where he was elected student body president. Before entering our program, he worked on legislative issues relating to Asian American admissions in Berkeley and Sacramento. "My main research interests are intra-racial and interracial tensions," says Jeff, "and my thesis topic is Filipino underrepresentation in the state of Hawaii's Department of Education and related tensions between Hawaii's Filipino and Japanese population." Jeff is also a frequent contributor to *Urb* magazine. "I entered the M.A. program to incur student debt, and I believe that the program will provide me with more 'Feasts from the East,'" Jeff stresses.

*George Cheng* grew up in Los Angeles but has also lived in Taiwan. He attended UC Berkeley, where he majored in English. For his M.A. thesis, he is interested in studying the immigrant experience, especially comparing Chinese who came from Taiwan in the 1960s with those who are coming from China today. According to George, "I entered the M.A. program to better understand why lips never match words in Chinese kung-fu flicks, why fortune cookies always say the wrong things, why people claim I have slanty eyes and yellow skin when they're actually almond-shaped and light brown. Hopefully, the program will provide some answers."

*Kathryne Jeun Cho* describes herself as "one-quarter Korean, one-quarter Brazilian, and one-half U.S.A.," and is fluent in English, Korean, and Portuguese. She is a UCLA graduate, and has written for various publications, including *Korea Times English Edition*. As an undergraduate, she remembers "always studying European and American history." As a graduate student in Asian American Studies, "I'll be able to participate in formulating our own Asian American identity," she says. For her M.A. thesis, she wants to focus on race relations in the Americas and the place of Asian Americans in this scheme. "We are neither Black nor White," states Kathryne, "so where do we fit in? I want to help establish our place in history."

*Grace Kyung Won Hong* spent the first six years of her life in Seoul and then grew up "all over the L.A. area." She graduated from UCLA with a degree in English and a specialization in Asian American Studies. She is a former arts-and-entertainment writer for the *Daily Bruin*, a former editor of the student literary journal *Burning Cane*, and an editor with the new

student literary journal *Disorient*—a joint effort involving UCLA and USC students. For her M.A. thesis, Grace wants to analyze Nisei writer Hisaye Yamamoto's short stories.

*Darcie Iki* grew up in Hawaii and graduated from UCLA with a major in history and a specialization in Asian American Studies. She is working with the Japanese American National Museum to help prepare a special exhibit, "Shades of L.A.," focusing on the Asian American experience in this city. For her M.A. thesis, Darcie will examine the experiences of Asian Americans in the Kona coffee industry in Hawaii. "I will be focusing on women's roles in the family, their unpaid labor, and their role in the community," explains Darcie. "I will also examine interethnic relations among the various ethnic groups in the Kona coffee industry."

*Sachiko Iwami* spent the first 18 years of her life in Wakayama, Japan, and then studied American Studies and transnational sociology at Tsuda College in Tokyo. She entered our M.A. program because "it is the best place to study Asian Americans." She is interested in learning about Asian Americans because "I want to learn how to challenge what people (in the mainstream) take for granted (about Asian Americans), even though what they believe is not true." Her thesis topic will be about Japanese immigrants after World War II.

*Rieko Izutsu* says that she grew up "in a lot of places"—Hokkaido, Tokyo, Chicago, Osaka, and Houston. She got her B.A. degree from Sophia University in Tokyo. She came to UCLA to study Asian American identity, literature, and other issues. "Asian American Studies was something totally new and interesting for me," states Rieko. "UCLA has extensive materials on Asian Americans, and there are many people from different backgrounds—something you can't find if you stay in Japan."

*James S. Lai* grew up in Sacramento and completed his undergraduate work at UC Davis with a major in political science and a minor in Asian American Studies. At Davis, he coordinated a research project with the police department to review and document hate crimes from 1983–1991. He presented the findings to the Davis City Council. "My main research interests are studying cross-racial coalitions in local politics and analyzing how race and class affect Asian Pacific American candidates," states James. For his thesis, he plans to do a case study, possibly on Joselyn Gaega Yap's 1991 bid for a state assembly seat in Los Angeles.

*Darryl Mar* grew up in Cerritos, California, and graduated from UC Irvine, where he contributed artwork to the Asian Pacific Islander newsmagazine. "I entered the M.A. program here solely for academic autonomy, assuming that I would have access to the plethora of resources endemic to this program, as well as the license to pursue my academic interests," states Darryl. For his thesis, he is interested in exploring "the degree to which the Asian American art scene has contributed to the definitional constraints of the Asian American sensibility."

*Sharon Park* came to the United States at the age of six from Korea, and grew up in Saugus, California ("near Magic Mountain"). She completed her undergraduate work at UC Berkeley in Asian American Studies. She is active in the Korean American community of Los Angeles, including the church, volunteers her time with various service centers, and writes a monthly column for *KoreAm Journal*. For her M.A. thesis, she plans to examine the historical and contemporary role of the Protestant church in the Korean American community.





Members of the first-year M.A. class—left to right, front row—Rieko Izutsu and Darryl Mar; second row—Sachiko Iwami, Sharon Park, Kariann Yokota, and Jeff Chang; back row—Nate Santa Maria, Grace Hong, George Cheng, Darcie Iki, Kathyryne Cho, David Sasaki, James Lai, and Makoto Arakaki.

*David Sasaki* grew up in the American heartland—the midwest—in Adrian, Michigan. He received his B.A. from the University of Michigan. In Michigan, he helped organize students around the Vincent Chin case. He has also been active on educational rights issues, redress and reparations, and electoral campaigns. David's research interests are immigration and race/ethnicity formation.

*Sepa P. Sete* grew up primarily in Carson, California. She graduated from UCLA, where she was active in PISA (Pacific Islander Student Association). "I entered the M.A. program because I found the Asian American Studies Center very sympathetic to Pacific Islander issues," states Sepa. Her main research interests concern the role of women in Samoan culture, biculturalism in the Samoan community, and the effects of diaspora/migration on Samoan cultural continuity.

*Nate Santa Maria* grew up in Wilmington, Delaware, Pasadena, and Manila. He studied sociology at UC Berkeley and worked as a shop steward for the Hotel Employees and Restaurant Employees (HERE) Local 2 in San Francisco. According to Nate, he later "tried to become a yuppie, but now I'm back on track." For his thesis, he wants to study Filipina garment workers in Los Angeles and the consequences and implications of their work on gender relations, housework, and the formation of class consciousness. "I entered the M.A. program with aspirations to earn a Ph.D. in U.S. history," says Nate. "Aside from the many free lunches here, I believe that the program provides students the training and skills we need to reclaim the authorship of our own history."

*Miya Shichinohe* grew up in Hokkaido, Tokyo, and Akita, Japan, and attended Tsuda College in Tokyo, where she studied under a Japanese American history professor, Iino Masako. Miya is studying at UCLA as part of a one-year exchange program from ICU graduate school in Tokyo. She is interested in gaining first-hand information about Asian American communities. Miya's research focuses on a reexamination of philanthropy activities in the Japanese American community.

*Kariann Akemi Yokota* grew up in Monterey Park and graduated from UCLA with a major in history and a specialization in Asian American Studies. She graduated *summa cum laude*/Phi Beta Kappa. She currently works as a staff writer with the *Rafu Shimpo*, the nation's largest Japanese American bilingual daily newspaper. "I enjoy covering a variety of subjects," says Kariann. "The most rewarding part of the job is being able to go out into the community and meet a wide range of people." She entered our graduate program to learn more about Asian American issues and to educate others about these issues. "When I was in grade school and high school, I felt that Asian American history was completely ignored, thus leaving students without an understanding of history," she states. "I want to change this situation, so that all students can understand their ethnic heritage." For her M.A. thesis, Kariann is focusing on the resettlement of Japanese Americans in Los Angeles after wartime internment.

## Two Graduates from Our M.A. Program Publish Important New Books

Two early graduates from our Center's M.A. program—Renqui Yu and Edward T. Chang—recently published books.

*Who Are the African Americans?* is the title of a new book in Korean language by Dr. Edward T. Chang, who received his M.A. in Asian American Studies in 1984 and is now an assistant professor of Ethnic Studies at UC Riverside.

Chang's book is a first attempt to provide monolingual Koreans in America with a glimpse into the experiences of African Americans.

"I want to help mitigate the misunderstanding that seems to exist between Korean Americans and African Americans," states Chang. "The April 1992 uprising in Los Angeles was especially tragic because I believe that some of the injuries suffered could have been avoided."

Chang's book focuses on the civil rights movement of the 1960s "because I believe that Korean immigrants need to understand what a significant role individuals like Martin Luther King, Jr., and Malcolm X played in shaping American politics."

Chang's book was published by Korea Economic Daily. For ordering information, contact Chang at (909) 787-2144.

Renqui Yu is a 1982 graduate from our M.A. program, recently published *To Save China, To Save Ourselves: The Chinese Hand Laundry Alliance of New York*, available from Temple University Press.

Yu's book focuses on the Chinese Hand Laundry Alliance in New York Chinatown from 1933 to 1989, and is based on meticulous research of Chinese-language sources.

The book explores the impact of the immigrant Chinese laundrymen on Chinatown politics and the overseas patriotic movement for China's independence.

Yu currently is teaching Asian American Studies at UC Santa Barbara.

## Four More Students Complete M.A. Theses

In 1992, students in our M.A. program completed four more path-breaking theses in Asian American Studies:

*Eiichiro Azuma*, "Walnut Grove: Japanese Farm Community in the Sacramento River Delta, 1892-1942."

*Augusto Fauni Espiritu*, "The Rise and Fall of the Filipino Town Campaign in Los Angeles: A Study in Filipino American Leadership."

*Alice Yee Hom*, "Family Matters: A Historical Study of the Asian Pacific Lesbian Network."

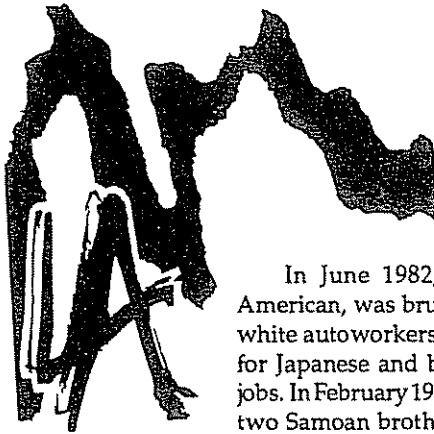
*Judy P. Soohoo*, "The Failure of Gender Transformations in Bharati Mukherjee."

For a complete list of the 34 M.A. theses completed by students from our program, contact Marji Lee and Brian Niiya of the Asian American Studies Center Reading Room, (310) 825-5043.

## Asian Pacific Americans for a New Los Angeles

# Working Toward a Common Ground

By Christina Sun



In June 1982, Vincent Chin, a Chinese American, was brutally beaten to death by two white autoworkers in Detroit who mistook him for Japanese and blamed him for their lack of jobs. In February 1992, Pouvi and Itali Tualaulelei, two Samoan brothers in Compton, were killed after being shot nineteen times by a police officer.

Vincent Chin. The Tualaulelei brothers. These are names that serve as bitter reminders of the need for pan-Asian solidarity.

The L.A. uprisings also emphasize the need for unity. The three days of violence represented the highest degree of anti-Asian hostility in U.S. history.

One positive outcome of the uprisings was the growth of pan-Asian consciousness and the formation of Asian Pacific Americans for a New Los Angeles (APANLA).

"The riots were a rude awakening for me as a Korean and, I think, to the whole Korean community," says Candace Kim, APANLA coordinator. "More and more first generation Koreans are deciding that they won't play into the stereotype of passivity and will try to get involved with the 1.5 and 2nd generations in various inter-Asian organizations and groups."

As a 1.5 generation Korean American woman, Kim believes that groups like APANLA serve an important function.

"After the riots, I saw how Korean Americans suffered and I decided that I wanted to work in the community," she states. "APANLA appealed to me particularly because it's a coalition of all Asian groups."

A recent graduate from the University of California at Irvine, Kim herself was raised in an ethnically diverse neighborhood "in the heart of L.A. with a mix of Asians and Latinos," which gave her a perspective of the need for interethnic cooperation.

Through APANLA, Kim centralizes information on assistance programs for victims of the uprisings, such as FEMA (Federal Emergency Management Agency).

On the community relations level, APANLA is launching a Common Grounds Forum, an interethnic conference to strengthen relations with other communities.

APANLA also has outreach programs to other communities. "We want to reach out to the Latino and African American organizations to start the healing. The purpose of APANLA is to alleviate many of the existing tensions and broaden cross-cultural understanding," asserts Kim.

The need for unity among Asian Americans is echoed by Faith Chen, Community Programs Director of the Asian Pacific American Legal Center.

"The riots really made many Asian Americans aware

of the need to coalesce in order to ensure that our needs are met," she states.

Raised in Hong Kong, Chen came to the United States for college. After working at the legal center, she soon recognized the diversity and, oftentimes, the isolation, of different Asian groups. However, she asserts: "Though different ethnic groups have unique situations and problems, joining together as a cohesive unit can help ensure that each group is given attention. More Asian groups must realize this and many have, due to the riots. It's easy for individual, unorganized groups to get lost in the shuffle, especially immigrant groups. The rebuilding process after the riots must be an inclusive process with all Asian groups given representation."

Kim also stresses the need to "keep the sensitivity toward the Asian community alive." To ensure that Asians will be included in the rebuilding process, APANLA is presently pushing for an Asian as a Rebuild LA co-chair.

Within APANLA, Asian representation stems from many Asian ethnic groups. Organizations such as the Japanese American Citizens League, Filipino Women's Network, Cambodian Business Association, Asian Business League, UCLA Asian American Studies Center, and Chinese American Citizens Alliance are among the many groups in APANLA.

The Japanese, Korean, and Pilipino American bar associations are also involved in coordinating legal assistance for victims through APANLA.

Not merely a "Black-Korean" conflict, the strife in Los Angeles affected all Asians. An estimated 50 Vietnamese businesses were burned or looted, as well as many Chinese and Japanese American businesses. Similar to any type of violence, the looting and burning of Koreatown made all Asian Americans vulnerable.

As APANLA coordinator, Kim notices greater cooperation between Asian ethnic groups, who had not always been ready to stand up for others in the past.

"Many of the Asian groups working within APANLA have put their cultural and historical differences aside and are cooperating with each other," she says. "People forget that the various ethnic groups under the term Asian have different needs, but we're trying to pool our resources."

Chen agrees. "After the riots, people saw the need for a coalition with representation of every Asian ethnic group."

Diverse not only in its ethnic representation, APANLA also crosses generational lines in the Asian American community. APANLA is comprised of a range of people from college graduates to professionals to retired members of the community.

Organizations such as APANLA are helping to stir Asian American consciousness by actively promoting a pan-Asian coalition. As Chen emphasizes, "The need for a pan-Asian voice was always there. Now it's becoming more and more a reality."

(Christina Sun is a UCLA undergraduate.)

The L.A. Uprisings . . .

## Week-long Series of Educational Events

By Tina Yee

April 29, 1992. On this fateful day in Los Angeles, events took place that personally impacted the lives of many UCLA students. Now, with the one-year anniversary of the Los Angeles Uprisings, many students are taking the time to talk, listen, and reflect upon the past year. Student organizations and the ethnic studies centers are organizing workshops to commemorate the uprisings.

Korean American United Students for Education and Service (KAUSES), Raza Women, Asian Pacific Coalition, Dance Alliance, Latin American Student Alliance, and other groups have organized a week-long program (April 26-30).

Meanwhile, the four ethnic studies centers are holding several campus and public educational and cultural activities from April 26 to May 7.

According to Mee La Chon, chairperson of KAUSES, "Communities of color should get together and work together. We want to make sure that different groups get to know each other and establish personal bonds."

Enriqueta Cabrera, a member of Raza Women, expresses the same feeling. "We are trying to educate ourselves about what went on and any changes we can make."

Students are opening the week with a drum ceremony with drums representing the Korean, Latino, and African-American communities. "The drums are an appropriate symbol of common ground," Chon says. "In each of our communities, there are different drums and different ways of playing drums. The fact that each community has drums as part of its culture shows that we all have something in common."

The student groups are also scheduling events on civil rights, prejudice reduction, and immigration. There will also be an artistic presentation by Dance Alliance, an art exhibit, a play, a campus rally, and a candlelight vigil. According to

Chon, "The vigil is a symbol of hope and an opportunity to take a moment of silence in remembrance of the deaths that occurred."

UCLA's four ethnic studies centers are also organizing a series of workshops: "Causes and Impact of the 1992 Uprising," "Legal Implications of the King Verdict," and "Is the UCLA Curriculum Responding to the Challenges Raised by the L.A. Uprising?"

Also planned is "Seoul to Soul 2: An Evening of Poetry & Performances by Korean & African American Artists"—featuring Arjuna, Houston Blue, Wanda Coleman, Nat Jones, Chungmi Kim, Sae Lee, Lynn Manning, and Ko Won. The performance is produced by Mari Sunaida.

The Afro-American Studies Center is presenting "Life in the Day of Black L.A.: Community Day" at the California Afro-American Museum in Exposition Park; the American Indian Studies Center and American Indian Student Association are holding their 8th Annual UCLA Indian Pow-Wow; and the Chicano Studies Research Center is sponsoring "Cine Mujer: A Celebration of Chicana and Latina Filmmakers."

Also, on April 29, the Simon Wiesenthal Museum of Tolerance is holding a "UCLA Day" and is providing complimentary passes for UCLA students, staff, and faculty through the campus Central Ticket Office.

Members of the UCLA community have come together to plan the commemoration events, and they are hoping that it will have an impact on the larger community. Cabrera sums up the importance of the events: "We will remember the uprisings. We need to make everyone aware of what happened and prevent it from happening again."

For more information about these events, call Meg Thornton or Julie Noh of the Asian American Studies Center, (310) 825-1006.

(Tina Yee is a UCLA undergraduate.)

... One Year Later

## Pacific Ties Publishes Expanded Issue on Anniversary of Uprisings

The UCLA Asian & Pacific Islander newsmagazine *Pacific Ties* will publish an expanded 40-page issue to mark the one-year anniversary of the Los Angeles uprisings.

According to editor Julie Ha, a UCLA English major, the special issue will provide student analyses of the uprisings. "We will tell the stories from the streets of Los Angeles," explains Ha. "We will look at issues of race, culture, and class in our city."

Many of the articles for the issue were written by students during a special Asian American Studies seminar class during Winter Quarter, "Investigative Journalism and Communities of Color: The L.A. Uprisings."



Articles trace the impact of the uprisings on children of Korean immigrant merchants and inner-city youth, analyze the effects on Pilipino and Latino small businesses, and put forward the views of the homeless and Latino street vendors.

Other articles analyze the Los Angeles power structure, interethnic tensions and dialogue, and the efforts of UCLA student groups to respond to community needs.

Also contributing to the expanded issue are Nyaniso Rahotep, editor of *Nommo*, the UCLA African students' newsmagazine; Saúl Sarabia, editor of *La*

*Gente*, the UCLA Chicano/Latino newsmagazine; veteran Korean immigrant journalist K. W. Lee; and Naomi Hirahara, English editor of the *Rafu Shimpo* newspaper.

The special issue, which will be available April 28, 1993, will be distributed free on campus and at various sites in the Los Angeles area.

Funding for the issue was made possible from donations and ads collected from individuals and groups at UCLA and in the community.

*Pacific Ties* is published six times during the school year, and is one of seven special newsmagazines published by UCLA students.

Those wanting a copy (or copies) through the mail should write a check (see rates below) to "Pacific Ties" to cover cost of mailing and handling and send it to: UCLA Asian American Studies Center, 3230 Campbell Hall, 405 Hilgard Ave., Los Angeles, CA 90024-1546.

Rates for the issue follow: one copy, \$2.25; five copies, \$7.50; ten copies, \$10.00; 20 copies, \$12.00; 50 copies, \$15.00.

# Museum of Tolerance

"Hope lives  
when people  
remember."

By Peter Rho

"None of us are really bigots. Honestly, I'm decent and fair but just sometimes misunderstood. I'm not *really* prejudiced... are you?" That's the question that is asked by "The Bigot," a video personality that greets you as you enter the Simon Wiesenthal Museum of Tolerance in West Los Angeles.

The museum is a unique educational experience which focuses on two central themes: the history of prejudice and racism in the American experience, and the incredible story of the Holocaust.

At the core of the museum is a five-level domed ceiling and glass atrium that I couldn't help but stare at as I circled down the spiraling walkway after the tour guide. Certainly the museum's structure is impressive, but of even more value are the important lessons taught within its walls.

At the end of the walkway, we approached an area walled with photographs of all kinds of people. This is where we met The Bigot. The Bigot is a man whose face appears sporadically around a large display of video monitors arranged like a human body with outstretched arms. The display automatically turns on, and The Bigot introduces himself to the tour group and sarcastically insists that he is sure all of us are as "unbigoted" as he is. We are instructed to enter the first of the two major areas of the museum called the "Tolerance Room."

There are two sets of doors, one which is labeled "Prejudiced" and the other "Unprejudiced." The "Unprejudiced" doors are locked so everyone is forced to admit, at least symbolically, that they are "Prejudiced."

Once inside the Tolerance Room, the tour guide remains only to answer any questions as you are allowed to roam freely. The first display I saw was a screen which flashed illustrations and prejudiced remarks such as "blondes are dumb," "fat people are jolly," and "the handicapped are weak." This display particularly struck me because it reminded me that prejudice is not limited to only racism.

The most impressive display in the Tolerance Room was an interactive computer on the L.A. Uprisings. The computer asks you to input personal information, such as age, ethnic background, and area of residence. Then it asks you various multiple choice questions to get your opinion of the L.A. Riots, and then shows you how others have answered the same questions. This display includes an L.A. Riots timeline inviting the user to touch any part of it to get more detailed information. The user can also choose to learn about other aspects of the riots from different points of views by calling up taped interviews with different people such as a police officer, a gang member, a Korean business owner, or a Simi Valley resident.

Other impressive displays include a wall-sized interactive computer map that documents and locates 250 hate groups in America which are continually monitored by the museum. A 90-foot timeline mural depicts the history of the uneven struggle for social justice in America. Also featured are two films, one on civil rights in America, and the other on the history of genocide in our world.

"The primary purpose of this

museum is education," says Janet Garfinkle, the Director of Educational Services for the Museum. "Each display was carefully designed to teach you, or at least make you think, about prejudice." The displays grab your attention with films, photographs, animated robots, and flashing lights and sounds.

"The museum is appealing to children as well as adults," adds Garfinkle. "Perhaps all the fun technological gadgetry lightens up an otherwise serious and sometimes depressing subject."

The second section of the museum, the "Holocaust Room," is guided by a fully automated system, not by a tour guide. This section deals specifically with the rise of Nazism and the Holocaust. The tour guide shows how Hitler managed to use propaganda, fear, and prejudice to slowly gain support and finally to seize power. We also learn the methods by which Hitler overtook Europe and carried out mass genocide of the Jewish population.

At the beginning of this tour, we are each given a passport card of a young child victim of the Holocaust. After going through the tour and learning about the atrocities, you can stick your passport card into a computer which then gives you a laser printout. The printout gives you a picture with a detailed description of the child's life, and this is also when you get to learn the child's ultimate fate.

"It is depressing," says Garfinkle, "but it's a fact that not many survived. One-and-a-half million Jewish children were murdered during the Holocaust."

Aside from the two main rooms, the museum also has a multimedia learning center for personalized research. Thirty-one interactive computer research stations allow you to utilize visual and audio information from around the world. There are also several multimedia learning rooms designed for small groups or student classes.

"We have 50,000 photos, 500 video survivor testimonies, over a thousand documentary segments, 1,000 maps, and 4,400 text entries," says Garfinkle. She goes on to add, "the museum has an extraordinary archival collection. We have a rare collection of original historical documents, photographs, original works of art, letters, diaries, and artifacts and memorabilia... We even have some of the actual devices used to torture and murder the victims of the Holocaust."

Simon Wiesenthal's Museum of Tolerance has certainly invested a lot of time and effort in making this museum as complete a source of information as possible. Although I had a powerful and enlightening day, I wondered pessimistically if this museum would help bring about any change in this

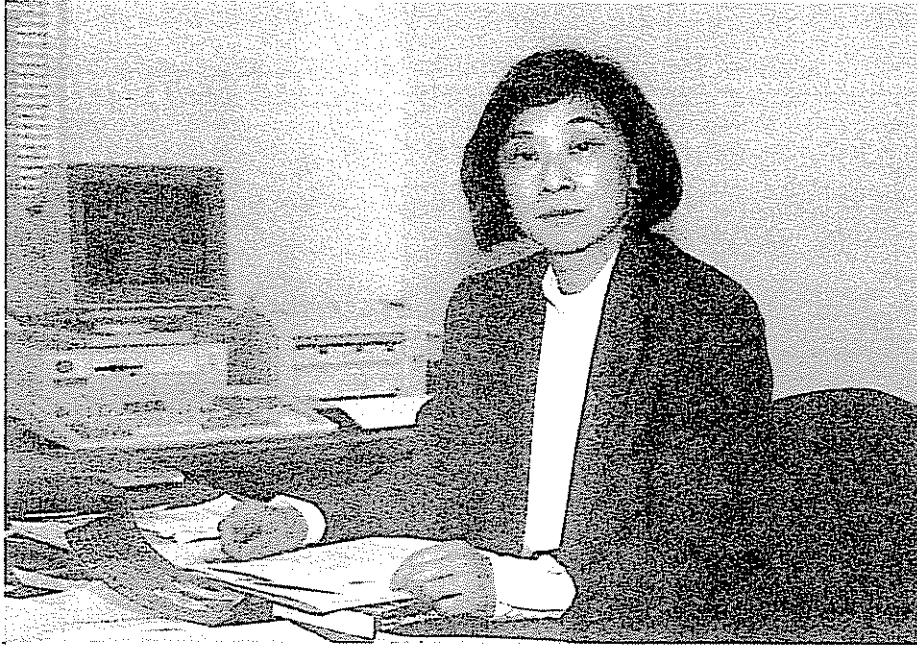
world. As I left the museum, I saw etched in a glass sculpture a quote from Simon Wiesenthal that gave me some comfort, "Hope lives when people remember."

(Peter Rho is a UCLA undergraduate.)

**The Simon Wiesenthal Center Museum of Tolerance is located at 9786 W. Pico Blvd., Los Angeles; (310) 553-9036. The museum is open Sunday through Friday; it is closed on Saturday. Through the efforts of the Asian American Studies Center, the Museum is holding a "UCLA Day," providing students, faculty, and staff complimentary tickets on April 29, 1993.**



## Dr. Shirley Hune Appointed to Post in Graduate Division



Dr. Shirley Hune was recently named acting associate dean for Graduate Programs in the Graduate Division at UCLA and visiting professor in the Urban Planning Program.

Prior to coming to UCLA, Dr. Hune served as an administrator at Hunter College, City University of New York.

Born in Toronto, Canada, as a third-generation Chinese Canadian, she received her B.A. in history from the University of

Toronto and her Ph.D. in American Civilization from George Washington University in Washington, D.C.

She is a past president of the Association of Asian American Studies.

Dr. Hune recently contributed an introductory overview chapter to *The State of Asian Pacific America: Policy Issues to the Year 2020*, published jointly by our Center and the LEAP Asian Pacific American Public Policy Institute.

## Diane Fujino Serving as Center's Postdoc Scholar

Diane Fujino, this year's Institute of American Cultures (IAC) postdoctoral fellow, is a graduate of UCLA's clinical psychology program.

Working with the National Research Center on Asian American Mental Health, she has co-authored a series of studies that examine the effects of therapist-client match vis-a-vis ethnicity, language, and gender on treatment diagnoses and outcomes for various ethnic groups.

She is currently studying the interplay of ethnicity and feminist identity for women of color.

## Amerasia Journal Focuses on Wartime Internment

Articles based on events observing the 50th-year anniversary of the Japanese American wartime internment are featured in the forthcoming issue of *Amerasia Journal*, available late this spring.

The special theme issue is co-edited by Russell C. Leong and Don T. Nakanishi.

Articles in the issue include a lengthy thought-piece on the significance of the commemoration activities by Nakanishi, an evaluation of a curriculum integration project at UCLA on the wartime internment by History Professor Valerie Matsumoto, an analysis of the role of the Nisei wartime press by David Yoo, an essay by writer Hisaye Yamamoto, a speech on the civil rights implications of the redress and reparations movement by Law Professor Charles Lawrence, and *haiku* by Violet de Cristoforo.

## Author David Wong Louie Teaching and Writing at UCLA

Writer David Wong Louie, author of the acclaimed short story collection *Pangs of Love*, is teaching creative writing courses at UCLA as a joint English Department and Asian American Studies visiting lecturer.

Born in Rockville Center, New York, Louie attended Vassar College and the University of Iowa, and has received fellowships from the National Endowment of Arts, the California Arts Council, and the McDowell Colony.

He is the winner of the Los Angeles Times 1991 Art Seidenbaum Book Prize for first fiction and the Ploughshares John C. Zacharis First Book Award.

He is currently at work on a novel.



## Center Offers Classes for First Summer Session

For the third consecutive summer, our Asian American Studies Center will offer summer classes during the first summer session at UCLA.

Offerings will include introductory classes in Asian American Studies—historical and contemporary experience—as well as more specialized topics.

"Through these summer classes, students who are in Los Angeles for the summer but who attend colleges and universities in other parts of the nation where there are no classes in Asian Americans can learn about the Asian American experience," said Center Assistant Director Enrique Dela Cruz.

For information on the summer course offerings, call Sandra Shin, the Center's curriculum assistant, at (310) 825-2974.



## Public Health Faculty Search

The School of Public Health and the Asian American Studies Center invite applications for a junior-level, tenure-track appointment for an individual who specializes in the public health problems faced by the Asian and Pacific Islander communities in the U.S.

Preference will be given to those who focus on Filipino, Pacific Islander, South Asian, and Southeast Asians in the U.S. A D.P.H. or Ph.D. is required. This position is contingent upon final budget approval.

The appointment will be in the School of Public Health, but the successful candidate will be required to perform teaching and research duties in UCLA's interdepartmental undergraduate and graduate programs and Asian American Studies Center.

Send letter of application, vita, and three letters of recommendation to: Chair, Department of Community Health Science, Attn: Public Health and Asian American Studies Search, UCLA School of Public Health, 405 Hilgard Ave., Los Angeles, CA 90024-1772.

## Social Welfare Faculty Search

The School of Social Welfare and the Asian American Studies Center invite applications for a junior-level, tenure-track appointment for an individual who specializes in the study of social welfare topics dealing with Asian and Pacific Americans.

Preference will be given to those who focus on Filipino, Pacific Islander, South Asian, and Southeast Asians in the U.S. A D.S.W. or Ph.D. is required. The position is contingent upon final budget approval.

The appointment will be in the School of Social Welfare, but the successful candidate will be required to perform teaching and research duties in the interdepartmental undergraduate and graduate programs and Asian American Studies Center.

Send letter of application, vita, and references to: James E. Lubben, MPH & DSW, Associate Dean and Chair, Personnel Committee, Attn: Social Welfare and Asian American Studies Search, UCLA School of Social Welfare, 405 Hilgard Ave., Los Angeles, CA 90024-1452.

## Russell Leong Publishes Book of Poetry

Russell C. Leong, editor of *Amerasia Journal*, will soon publish a collection of his poetry under the title of *In the Country of Dreams and Dust*. The book is being published by West End Press.

According to noted writer Ishmael Reed, the book "represents a breakthrough for the poetry of Diaspora. His lines are clean, lucid and precise."

Leong, who was born in San Francisco Chinatown, has previously published his fiction and verse in *iiiiiii! An Anthology of Asian American Writers*, *Tricycle: The Buddhist Review*, *The Open Boat*, and *Positions: East Asia Cultures Critique*.

## Global Contexts, Local Transformations

# Toward an Asian American Arts and Humanities Consortium

By Russell C. Leong

*I listen as you pass with some song, a memory of musk, the rebel face of hope.*

Agha Shahid Ali

Asian Pacific Americans in relation to the humanities and the arts can be understood and envisioned by examining both the global transformation of the culture of the United States and by examining the local contexts of humanities and arts.

At the same time, events such as the Los Angeles uprisings have underscored the difficulty of meaningful dialogue and communication among racial, ethnic, and cultural groups in a society undergoing drastic economic, political, and social changes.

Nonetheless, it is "the rebel face of hope" which we hope to uncover and nourish through establishing such a dialogue—melding the poetics, passions, and politics of humanists, scholars and artists.

It is with these aims in mind that Center Director Don T. Nakanishi with *Amerasia Journal* editor Russell Leong have initiated a dialogue with Director Jack Tchen of the Asian/American Center of Queens College, Director Evelyn Hu-DeHart and Dr. Lane Hirabayashi of the Center for Studies of Race and Ethnicity at University of Colorado at Boulder, and the Rockefeller Foundation to plan a symposium on issues relating to Asian Pacific American Humanities and the Arts.

In these times, what new forms can the humanities take in relation to influencing today's pressing social issues? How can Asian American scholarship enrich and expand traditional notions of the humanities?

To paraphrase Cornel West, what is essential to such dialogue is the creation of a town or community commons, whereby such issues can be aired and collective thinking enriched and transformed through diverse voices.

It is this notion of gathering in an intellectual "commons" that underlies the thinking behind our symposium, now in the planning stages. The national

symposium is planned for two days at UCLA, tentatively during early Fall 1993 or Spring 1994. Its major purpose is to showcase Rockefeller Foundation site fellows and scholars from Queens College, University of Colorado at Boulder, and UCLA who are doing work on Asian Pacific Americans and the humanities.

Comparative scholarship in terms of generation, race, and ethnicity, and the Asian diaspora is currently being done by scholars at these sites. Moreover, leading Asian Pacific American humanists, artists, and cultural activists also will be formally invited to participate in the symposium.

An important corollary to the Rockefeller site dialogue is the expansion of discussion to include those in the humanities, the social sciences, and the arts through the participation of regional and national humanists and artists.

Such a discussion would help in determining the direction of institutional support for the humanities in relation to Asian Pacific Americans through the establishment of a multi-regional consortium.

The consortium would initially draw upon three major Rockefeller humanities sites: UCLA, Colorado, and Queens. Such a consortium might draw upon the different strengths of the three campuses, and upon our mutual experiences in developing the Rockefeller site programs. Each site might possibly showcase and specialize in different areas, for example, comparative cultural and critical studies, the performing and visual arts, film and television, and literature.

More information about the symposium will be available in the future, or contact Don Nakanishi and Russell Leong of the UCLA Asian American Studies Center, (310) 825-2974.

*(Russell C. Leong is editor of Amerasia Journal and coordinator of the Center's Rockefeller Foundation Fellows program.)*

## Professor King-Kok Cheung

### Center's Associate Director Is Advancing Field of Asian American Literature

By *Kathryne Cho*

For Asian American women whose first love is Literature but are studying Science because of parental pressures, meet Professor King-Kok Cheung, the associate director of the Asian American Studies Center and associate professor in the English department.

Until the age of 19, she studied Science exclusively in Hong Kong. As she recalls, "Even when I was doing Science, my best scores were in English and Chinese. So I was always going against the grain."

In her case, being the youngest daughter worked to her advantage. "I didn't have the pressure of being first born. So finally I decided to switch and managed to get away," she explains.

Having decided upon Journalism, she left Hong Kong for the U.S. only to discover that, "Journalism was too tough for me. I didn't understand the American political system well enough, and I wasn't aggressive enough. I was too shy, terribly shy." Thereafter, she wandered into the field of Communications, and consequently realized that Literature, particularly the Classics, was her true calling.

Professor Cheung is now a pioneer in Asian American literature. While a graduate student, she taught Asian Americans at UC Berkeley, where she completed her Ph.D. in English.

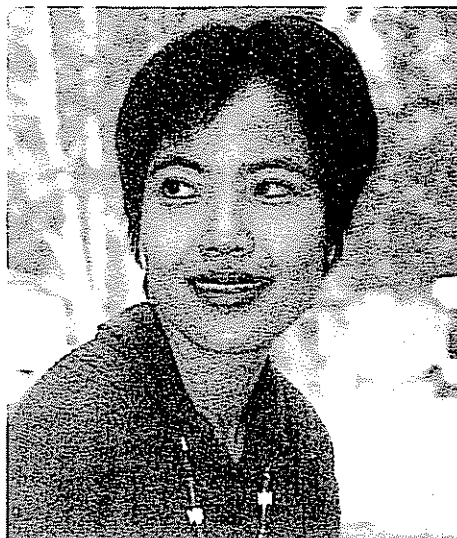
Though her background was in the Classics (i.e., Homer, Shakespeare, and Milton), she accepted the challenge to teach Asian American literature at UCLA.

Throughout her seven years of graduate school, she was taught about only one woman writer (Emily Dickinson) and zero minority writers. It wasn't until her recruitment as a teaching assistant by the Ethnic Studies program at Berkeley that she discovered the concealed wealth of Asian American writers.

"A totally new type of literature had opened up for me," she remarks. Intimidated, but also driven by the idea of teaching this new type of work, she began training herself in Asian American literature at UCLA.

She was forced to start from scratch. "I hadn't taken a single course in Asian American literature. There was no such course in the English Department at Berkeley. But the students were very supportive."

Due to the multiethnic composition of the Asian American community, Professor Cheung feels she is constantly branching out. "I am invigorated every time I learn about a different ethnic group."



Because there is constant emergence of new materials, she finds Asian American literature to be very exciting. "Unlike teaching Shakespeare and Milton, in which you can't read any new works—just new criticisms—there is a constant flow of primary sources in Asian American literature."

Granted that many Asian Americans have entered the literary world, they are still often ghettoized by their ethnic identity. "White male writers can write about anything and no one criticizes them. But if you are an Asian American writer, people expect certain things like community commitment, a political agenda, etc.," she states.

By the same token, writers working outside of the ethnic arena are often ignored by other Asian Americans. "White writers are not restricted to having to talk about

being white. But if you are an Asian American writer and your writing has very little to do with being Asian American, the book doesn't get read in Asian American courses."

While she is sympathetic to writers who write about "other things," she sees a greater demand for writings dealing specifically with the Asian American experience.

"It's not that I feel they should be writing only about Asian Americans. But there is a yearning for works about Asian Americans, by Asian Americans. There is a thirst for it," she states.

Within Asian American literature, each ethnic group has its own passions. Many Japanese American writers, for example, relate back to the internment camps; while Koreans write about their experiences with the Japanese occupation and the Korean War.

There are also themes that cut across groups—generational conflicts, identity issues, interracial interaction, and racism.

Currently, Professor Cheung is editing a comparative study of Asian American literature for the Cambridge University Press. It is a two-part project: the first part providing an introduction about various Asian ethnic groups, and the second part focusing on works with common themes connecting various groups.

Professor Cheung, in her continual enthusiasm for Asian American literature, helps confirm the well-known proverb, "the pen is mightier than the sword." For her, literature has the potential to move, enrage, encourage, and transform women and men.

*(Kathryne Cho is a first-year graduate student in Asian American Studies.)*

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