

Amerasia Journal Explores Multicultural Conflict and Cooperation in L.A.

"Los Angeles—Struggles toward Multicultural Community" is the theme of the newly published issue of *Amerasia Journal*, research publication of the UCLA Asian American Studies Center. The special theme issue is edited by Edward T. Chang of UC Riverside and Russell C. Leong of UCLA.

Center Faculty and Staff Publish Five New Books

Faculty and staff of the Asian American Studies Center have published five new books. Professor Henry H. L. Kiano has written a new book about Japanese Americans, titled *Generations and Identity: The Japanese American*, published by Glen Press. Dr. Kiano, professor of Social Welfare and a member of the Center's Faculty Advisory Committee, is the author of the often-quoted *Japanese Americans: Evolution of a Stereotype*. Russell C. Leong, editor of *Amerasia Journal*, is the author of a new book of poetry, *The Country of Dreams and Dust*, published by West End Press.

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CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center

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Newsmagazine of the UCLA Asian American Studies Center, Vol. 16, No. 2 (Fall/Winter 1993)

L.A. Times Poll Results Are "Fascinating" and "Disturbing"

Race Relations in L.A.: Attitudes Toward Asian Americans

Although most Southern California residents view Asian Americans favorably, a new poll on interethnic relations released by *Los Angeles Times* indicates ambivalent feelings and persistent stereotypes.

The poll results, according to Asian American Studies Center Director Don Nakamoto, "are fascinating and quite disturbing." He urges researchers, faculty, and students associated with our Center to study and discuss the findings. Especially disturbing are the following poll findings:

- While people in Southern California regard Asian Americans favorably, they do not have positive feelings toward new Asian immigrants who they say are a "burden" to the economy.
- When respondents were asked to identify a prominent Asian American, 18 percent named Mike Woo—but 60 percent could not name anyone in particular or said they didn't know an answer. This finding is all the more interesting since the poll was conducted in early August—during Woo's unsuccessful campaign for mayor in Los Angeles.
- In perhaps a related finding, a sizable number of respondents say they would be uncomfortable with an Asian American boss or voting for an Asian American politician.
- The Times Poll also found that Southern California residents have limited contact with Asian Americans. Three-in-five respondents report that few or no Asians live in their neighborhood. And one-third say their neighbors would react negatively to more Asians moving into their communities.
- The poll revealed that a quarter of Southern residents pick Asians as a group having "excess economic power" in their region—more than any other group, including Whites.
- Finally, when asked if any particular Asian ethnic group "is causing problems," 20 percent of respondents cite the Vietnamese community.

The Times Poll—a small portion of which was published by the newspaper on August 20, 1993—surveyed by telephone 1,232 adults (including citizens and non-citizens) from August 7 to 19, 1993. Respondents—classified as White, African American, Asian American, and Latino American—answered 72 questions on race relations, with a



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Chancellor Young Promises "Special Consideration" for Ethnic Studies Centers in Budget Planning (see p. 3)
New Asian American History Mural Unveiled (see pp. 8-9)

Ford Foundation Funds Public Policy Project Examining Asian Americans and Economy

The Asian American Studies Center and LEAP (Leadership Education for Asian Pacific) have received a \$100,000 grant from the Ford Foundation to support the second policy report of their new joint Asian Pacific American policy research institute.

The project, entitled "The State of Asian Pacific America, 1994: Asian Pacific Americans in the U.S. Economy," will be headed by Professor Paul Ong of the UCLA Graduate School of Architecture and Urban Planning.

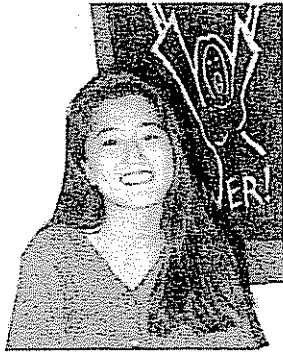
To highlight project findings, the Center and LEAP will sponsor a national conference on May 19-20, 1994, in Washington, D.C., at the Hyatt Capitol Hill Hotel.

The LEAP Asian Pacific American Public Policy Institute issued its first report in February 1993—a study of the impact of the growing population of Asian Americans on politics, education, arts and culture, and interethnic relations—under the title *Policy Issues to the Year 2020*.

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Why I Got Arrested for Chicana/o Studies

By Sarah Chee



Standing with their fists aimed at the sky and shouting out words of encouragement, a huge crowd of supporters greeted us as we stepped out of the UCLA Faculty Center on May 11, 1993. I was in chains along with 90 other students who were arrested during a sit-in for Chicana/o Studies. As African American, Latina/o, Asian as well as White students, we represented the diversity of people who understood the importance of relevant education.

The 25-year struggle for a Chicana/o Studies Department at UCLA was unknown to me until I attended the Faculty Center sit-in. However, I felt immediate kinship

with others who were fighting to make changes in their lives and those around them. Our anger, frustration, and hopelessness came to a boiling point in that *privately* owned Faculty Center located in a *publicly* owned university. When the announcement came that police were surrounding the building and that we would be arrested, many thoughts ran through my head. What would my mom do if she found out? What did I have at stake? How would this affect my future? And finally, would it be worth everything if it meant positive change?

During the 20 hours spent in jail we were constantly asked, "Was it worth it?" No matter what, the overwhelming emotion I felt when I first walked out of the Faculty Center as a "criminal" to be greeted by friends and supporters gave me strength to overcome my fears and answer, "yes!"

Things have changed greatly since that May sit-in. UCLA now has a new Cesar Chavez Center for Interdisciplinary Instruction in Chicana and Chicano Studies, and new hope energizes students fighting for curricular change.

When people found out I was arrested in the May 11 sit-in, I noticed many different reactions. Disgust, shock, and admiration were the most common ones. The disgust came from those who did not understand what I did and chalked it up to "another one of Sarah's radical causes." Shock came from those who were concerned for my welfare. Admiration came from those who thought my actions were courageous. All three reactions have made me uncomfortable. All three pose obstacles in my life that are in many ways more difficult to deal with than getting arrested.

Of the three reactions, admiration has made me the most uncomfortable. People now see me as "down," or "with the cause," or having "sacrificed" for the good of others. However, personally, there are much greater barriers I need to overcome in my life that instill more fear than getting arrested. The greatest of these? Being able to persuade my family and friends about the importance of Asian American Studies and ethnic/gender studies without sounding trite. And sharing with them what I have learned and the subsequent changes in my life as a direct result of my contact with Asian American Studies.

One year ago I found out that Asian Americans contributed greatly to building this country. I learned many things during that time. I realized that all Asian Americans are not rich or great at math. I realized that I needed to stop hating myself because I did not have blond hair and blue eyes. I realized that the prejudices I have toward others were neither justified nor inherent, but taught to me by society. I realized that things needed to change in this country, beginning with education here at UCLA. Most importantly, I began for the first time to feel proud about my family and the struggles we had to overcome.

A few weeks ago, a Korean friend of mine spoke about how he felt ashamed of his family because he did not understand who they were, only that they were not white. I realized then that the feeling of shame I felt about my family was finally gone. For the first time in my life, instead of being embarrassed about my mother's broken English, I felt proud of the intelligence, strength, and courage that she has inside of her. She made a life for herself and her family in a foreign country, survived the loss of a spouse, and broke gender taboos by joining the ranks of a handful of strong Korean American women who are ministers in this country.

Why did I get arrested for Chicana/o Studies? For all of these reasons and more. Asian American Studies and my subsequent involvement in the community gave me the chance to learn about myself and my people. It gave me the chance to overcome many demons

(Sarah Chee, a UCLA undergraduate planning to major in Asian American Studies, is chairperson of Korean American United Students for Education and Service.)

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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.

I had since my childhood. By overcoming these things, and learning about my culture and heritage, I can now truly appreciate other people's culture and heritage. I know that there are many other people on this campus struggling with their identity and sense of isolation, and ethnic studies may not be the answer for them. But for so many others, it is the right answer. For those students, for the people around me whom I struggle to convince, and for the future generation that may include my own children, I hope that ethnic and gender studies will be an important part of their life so that we can ultimately succeed in creating a truly equal society.



Next *CrossCurrents* in April 1994

The next issue of *CrossCurrents*, featuring profiles of our Center's entering class of M.A. students, will be published in April 1994.

Will UCLA Respond to the Needs of a Changing L.A.?

By Dan Mayeda

President, Asian Pacific Alumni—UCLA

Demonstrating students, hunger strikes and arrests all make good press. But events at UCLA and UC Irvine last spring were not fueled by a few militant minorities letting off steam. Students of all races joined together in a broad-based movement for curricular reform in university education.

Curricular reform is not a new concept. When UCLA was established some 60-odd years ago, pocket calculators were the stuff of fantasy, there was no real concept of suburbs, and television had not yet been invented. The University adapted to these changes and now offers multiple programs in computer science, urban planning, and—in recognition of the pivotal role played by the entertainment industry in L.A.—supports a highly-regarded motion picture/television school.

The sociopolitical and demographic changes that have occurred in the past two decades in Southern California have been just as dramatic as the advancements that have taken place in technology. Racial and ethnic "minorities" are now the majority in Los Angeles and Chicanos/Latinos and Asian/Pacific Islanders are the fastest growing groups in the state. Yet, the University has been slow to recognize these changes and loathe to restructure the current Eurocentric curriculum.

The need for reform is undeniable. For example, UCLA teaches 90 languages, but until this past year, only four Asian languages were regularly taught. In stark contrast, at the University of Hawaii-Manoa, 56 out of the 81 languages offered are Asian and Pacific languages. Knowledge of South and Southeast Asian languages and cultures—such as Tagalog, Thai, Vietnamese, and Hindi—is critical if Americans are to overcome what the California-Pacific Year 2000 Task Force called a "cultural literacy deficit" that has impeded the ability of the United States to compete in the growing economic markets of Asia.

Moreover, the University has always considered ethnic studies programs to be more like afterthoughts to the "regular" curriculum than subjects worthy of study on their own. The demand for a Chicano/Chicana Studies Department at UCLA was fueled largely by this lack of concrete financial and institutional support for ethnic studies. UCLA is not alone in this. UC Irvine did not even have an Asian American Studies program despite the fact that Asians make up by far the largest group of undergraduates on that campus.

The University contends that economic constraints prevent the establishment of new

As Los Angeles seeks solutions to its racial and ethnic strife, it is students who are showing the way by uniting over the common goal of a more relevant education.

departments and programs in ethnic studies and non-European languages and cultures. But this same excuse was used even when the University was in flush economic times and it simply won't fly now. UC students have been forced to shoulder fee increases of over 150 percent in the last four years. Their demands for a more relevant education, to "get what they're paying for," are hard to argue with.

In tough times, government agencies cut back and corporations downsize. Similarly, the University must prioritize and focus on

what is likely to yield the maximum future benefit. In making these difficult decisions, the University must recognize the need to address the changes in the student population and surrounding communities.

To *not* support strong ethnic studies curricula in this environment is unacceptably shortsighted. And to argue that there are insufficient resources to teach Hindi (a language spoken by one-sixth of the world's population) but to continue to offer the "dead" language of Sanskrit and the racist language of Afrikaans reveals misplaced priorities.

Chicano/Latino, Asian/Pacific, African American and Anglo students all were willing to be arrested in the fight for curricular reform. As Los Angeles seeks solutions to its racial and ethnic strife, it is students who are showing the way by uniting over the common goal of a more relevant education. We should support their movement and help pave the way for the next generation of effective leadership.

Chancellor Young Promises "Special Consideration" for Ethnic Studies Centers

During the landmark struggle for Chicano Studies, students and community forces demanded not only a Chicana and Chicano Studies department at UCLA but also an end to budget cutbacks of ethnic and gender programs on campus. As part of the settlement, UCLA officials agreed to end cutbacks.

Now, Chancellor Charles Young has announced that ethnic studies at UCLA will receive "special attention." His comments are in a recently released document, "A Framework for Planning: The Chancellor's Perspective." The document, according to Chancellor Young, provides a "framework for future academic planning and resource allocation. It sets forth the academic priorities that I believe we must embrace if UCLA is to maintain and enhance its leadership position in American higher education."

"From 1990-91 through 1994-95," writes Chancellor Young, "UCLA will have sustained a cut of nearly 20 percent in state general-fund revenues. At a November 1992 budget conference, a broad cross-section of our campus community concluded—without dissent—that we had gone as far as we could go with across-the-board cuts. Continuing such an approach would cripple some programs and reduce many others to mediocrity. The campus leadership was urged to make hard choices and set academic priorities."

According to the report, one such academic

priority deserving "special consideration" is ethnic studies. Reprinted here is the Chancellor's commitment to Asian American Studies, African American Studies, American Indian Studies, and Chicano Studies:

UCLA has long been a leader in establishing and nurturing ethnic studies research centers and interdisciplinary teaching programs. The research centers are overseen by the Chancellor's Office, through the Vice Chancellor for Graduate Programs. The teaching programs are administered by the College of Letters and Science.

Although these programs have achieved success, they are clearly relatively young; their youth and their non-traditional character mandates that they be given special consideration in times such as these or their very survival is at risk.

These programs deserve special attention for other reasons as well. As our society grows increasingly diverse, both the research centers and the teaching programs have a larger and larger role to play in a great research university. If UCLA is to preserve its accomplishments in these areas and build for the future, special care must be taken to protect the resources for these programs. Therefore, I intend to insulate the ethnic studies research centers from further budget reductions at this time. I have made a similar commitment to the teaching programs in L&S (College of Letters & Science).

Images of Asian Americans Change Slowly — *If at All*

By K. Connie Kang
© Los Angeles Times

As a Japanese-American growing up on the Eastside of Los Angeles, Don Nakanishi dreaded going to school on December 7.

"Inevitably, some teacher would mention that Japan bombed Pearl Harbor and all the eyes in the class would turn to me," said Nakanishi, director of the Asian American Studies Center at UCLA.

He thought that part of his life was over when he enrolled at Yale University, which he believed to be a great center of liberalism and tolerance. He was wrong. Late on the night of December 7, 1967, as the freshman Nakanishi was studying in his room—relieved that no one had reminded him of the day—a throng of dormitory mates marched in and threw water balloons at him, shouting: "Bomb Pearl Harbor! Bomb Pearl Harbor!"

As Nakanishi sat in his chair, stunned and dripping wet, not knowing whether to laugh or to cry, a classmate began to recite by memory President Franklin D. Roosevelt's speech declaring war against Japan and calling December 7, 1941, "a date which will live in infamy."

The incident, he said, changed the course of his life. Instead of working to become a doctor, in the months following the incident he studied the World War II internment of Japanese Americans, including his parents. His search led him to become a specialist in Asian American Studies.

"It made me wonder why I was being identified with an event I had nothing to do with, one that involved Japan, and why my fate was wrapped up on U.S.-Japan relations," said Nakanishi, 44.

But he has learned over the years that American images of Asians change slowly, if at all.

Just this week, his ten-year-old son told him that last December 7, a fourth-grade teacher had mentioned Japan's bombing of Pearl Harbor in class.

When Nakanishi asked the boy how he felt, the child replied: "I felt like everybody was looking at me. I don't know why."

For nearly eight million people of Asian ancestry in the United States—40 percent of them in California—life often means reflecting images from two worlds.

"Ever since yellow men came to *Gum Saan* (Gold Mountain, the immigrants' name for California), the fate of Asian Americans was decided by forces beyond their control," said K. W. Lee, an editor at the *Sacramento Union* and a pioneering Asian American journalist. He said he changed his first name, Kyung Won, to K. W. when he became a reporter more than four decades ago in Tennessee to accommodate Anglo editors who could not pronounce his name.

"Not only did I change my name, but I became Chinese because no one knew what Korean was," said Lee, 65. In the Tennessee of the 1950s, Lee remembers being called "Chee-na-man."

No matter how many generations Asian Americans live in this country, many people continue to think of them as foreigners, contends Jon Funabiki, director of the Center for Integration and Improvement of Journalism at San Francisco State University.

Ever since Chinese, Japanese, then Koreans, Filipinos and Asian Indians began immigrating last century, they have been met by bizarre stereotypes.

When the first Chinese came to California about the time of the Gold Rush, they were called *celestials*—peculiar beings from another world. Later they were depicted as heathens who frequented opium and gambling dens.

In the early decades of the 20th century, American admiration of Japan's might tended to soften scapegoating—until World War II, when

Japanese in this country became the "yellow peril," and California newspapers promoted the internment of Japanese Americans.

In the early '40s, when the United States supported Chiang Kai-shek, Chinese here and abroad enjoyed a period of good feelings from Americans. But with the triumph of the Communist government on the mainland in 1949, the Chinese for the most part once again were seen as evil enemies.

Pre-1970 portrayals in Hollywood were mostly negative: sly and sinister Fu Manchu; bumbling Charlie Chan, whose bogus "Confucius say" fortune cookie aphorisms denigrated the great Chinese sage; exotic geisha images, and subservient women being used as exotic playthings for white males.

The Korean and Vietnam wars contributed their share of negative images. "When I watched M*A*S*H, I was often enraged by a supposedly Korean person wearing a Vietnamese-style hat wandering around in a Japanese-looking village mumbling nonsensical syllables that were supposed to be Korean," said Los Angeles attorney T. S. Chung, a Korean American. "Americans may not think all this amounts to much. But let me ask this question: How would you feel if a Korean TV producer portrayed an American as a Mexican in a Canadian village mumbling sounds in German or French?"

In recent years, as the economies of Japan, Taiwan, Singapore, South Korea and other Asian countries have become increasingly competitive with the United States, Asians have become linked in the media in another context of war.

With the great Asian influx into the United States in the 1970s and '80s, the images changed. The country's Asian population more than doubled, and new stereotypes began to rise. Popular portrayals cast Asians as model minorities who excel academically and economically at the expense of others, as greedy inner-city merchants, or as boat people who are a drain on social services.

Those stereotypes have continued into the '90s, along with a tendency to confuse Asians from abroad with Asian Americans—a sore point as recently as this summer with the opening of the movie *Rising Sun*, which many activists criticized for failing to draw those distinctions.

A 1992 report called *Civil Rights Issues Facing Asian Americans in the 1990s*, said: "These blurred distinctions are in part attributable to the media's inadequate coverage of Asian Americans: In contrast to the extensive media coverage of foreign Asians, Asian Americans have been largely invisible in the media."

The public, however—at least in Southern California—seems to recognize the differences. The Times poll, conducted August 7-10, 1993, found that 75 percent of those surveyed believe that different Asian ethnic groups such as Japanese, Koreans, Chinese and Vietnamese have diverse mentalities rather than similar mentalities.

Still, criticism of the portrayals persists.

"The Times poll results might show that, but my experience . . . is that the general public does not distinguish different Asian ethnic groups," said Keith Kim, an engineer for the Xerox Corp. in El Segundo.

"What bothers me is that even though Asian Americans are a diverse group of people, we are so often portrayed as people who came here to make money and send our kids to Ivy League schools," said Kim, chairman of the board of the Korean American Scholarship Foundation.

"There are a lot of Asian Americans who lead just average lives like me," he said. "My kids attend state universities because private schools cost too much. . . . We are individuals—not hordes. I, for one, chose to live in the United States because I believe in the democratic principles on which this country was founded."

(This article is condensed from the *Los Angeles Times*, August 20, 1993.)

Generally speaking, what impact have Asians had on life in Southern California?

	White	Black	Latino	Asian	All
Positive	40	36	40	49	41
Equal Pos-Neg	40	26	35	37	37
Negative	14	26	20	10	16
Don't know	6	12	5	4	6

In your opinion, which groups or which kinds of people in Southern California are the most prejudiced?

	White	Black	Latino	Asian	All
Whites	41	63	53	60	48
Asians	17	45	19	23	20
Blacks	44	8	36	24	37
Latinos	14	11	15	10	14
All equally	19	16	12	13	16

Do you think any one of these groups: Whites, Asians, Blacks, or Latinos, is getting more economic power than is good for Southern California?

	White	Black	Latino	Asian	All
Yes, Whites	11	29	29	38	19
Yes, Asians	21	39	36	27	27
Yes, Blacks	8	4	8	6	8
Yes, Latinos	11	16	6	7	10
No, no group	49	30	27	33	40
Don't know	10	12	13	10	11

Right now, who do you think is the most prominent American of Asian background?

	White	Black	Latino	Asian	All
Michael Woo	16	26	18	22	18
Daniel Inouye	9	3	2	7	7
Connie Chung	5	6	8	9	6
Others	7	7	6	16	9
Can't name	47	42	46	30	45
Don't know	13	16	20	16	15

How do you think most people you know would feel about voting for an Asian American for political office? Do you think they would be favorably disposed to that, or would that make them uncomfortable, or would that not make a difference to them one way or the other?

	White	Black	Latino	Asian	All
No difference	62	44	52	41	56
Prefer that	3	5	5	6	4
Uncomfortable	27	40	32	39	30
Don't know	8	11	11	14	10

Is there one specific group of Asians you think is particularly causing problems in Southern California these days or is none of them causing problems or are all groups causing problems equally?

	White	Black	Latino	Asian	All
All causing prob.	19	26	25	34	23
Japanese	1	1	-	-	1
Chinese	2	3	2	6	3
Koreans	8	19	7	9	9
Filipinos	2	1	1	2	1
Vietnamese	21	12	19	24	20
Other	3	-	4	1	2
No group	32	28	32	22	31
Don't know	16	17	16	12	15

Generally speaking, do you think new immigrants coming to Southern California from Asia are an overall boost for the economy or are they a burden on the economy or are they neither a boost nor a burden?

	White	Black	Latino	Asian	All
Boost	15	11	15	17	15
Burden	49	59	40	33	46
Neither	28	21	34	39	30
Don't know	8	9	11	11	9

Note: Due to space restrictions, information from some of the original tables has been omitted.

Attitudes Toward Asian Americans

(continued from page 1)

prejudice as negative (15 percent), something barely mentioned by non-Blacks.

That particular feeling is echoed in another poll question which specifically asked what groups are the most prejudiced. Among all Southlanders, Asians rank third on the list, mentioned by 20 percent and well behind Whites (48 percent) and Blacks (37 percent). But among Blacks, Asians are second at 45 percent, still cited less than Whites but much more than among any other racial groups.

Though more Blacks like than dislike Asians, the poll finds some evidence that black animosity may have grown in the last four years. The percentage of Blacks calling Asians prejudiced has increased from 19 percent to 45 percent since a January 1989 Times survey of Southern California.

Even as Southern California's Asian population burgeons, much of the region still reports somewhat limited interactions with Asians. Three-in-five report that few or no Asians live in their neighborhoods.

The lack of desire to integrate is a recurring theme in criticism of Asians seen throughout the poll. Asked whether Asians are doing an adequate job integrating themselves into American culture, 44 percent say yes but almost as many (39 percent; including 41 percent of Asians themselves) feel Asians must do more.

Most respondents (56 percent) say voting for an Asian for political office would make no difference to the people they know, and 62 percent indicate their acquaintances would be indifferent to the idea of an Asian supervisor at work. But very few say people they know would prefer Asians in these cases, and indeed sizable minorities indicate Asians would make people they know uncomfortable in these positions.

Only 14 percent of Southlanders say they would be upset if substantially more Asians moved into their neighborhoods. However, a higher percent (but still just a minority) indicate those living around them would react negatively to more Asian neighbors.

Despite the constant barrage of publicity about unfair Japanese trade practices, most Southlanders (53 percent) continue to hold generally favorable views toward Japan. The poll finds feelings about Japan are related to opinions about the Asian role here in Southern California, though one cannot infer that anti-Japanese feeling are fueling anti-Asian sentiment. Forty-five percent of those with a favorable view of Japan say Asians contribute positively to life in Southern California; just 11 percent say they have a negative impact.

Poll Methodology

The Times Poll interviewed 1,232 adult residents in Southern California counties of Ventura, Los Angeles, Orange, San Diego, Riverside and San Bernardino from August 7 to 10, 1993. Telephone numbers were chosen from a list of all exchanges in the region. Random-digit dialing techniques were used to ensure that listed and non-listed numbers had an opportunity to be contacted. Interviewing was conducted in English and Spanish; only those conversant in those languages were interviewed. The margin of sampling error for percentages based on the entire sample is plus or minus 3 percentage points; for subgroups the error margin may be somewhat higher.

The Times Poll is directed by John Brennan under the general supervision of Karen Wada, assistant managing editor. Further information regarding the poll is available by writing to the Los Angeles Times Poll, Times Mirror Square, Los Angeles, CA 90053; or by calling (213) 237-2027.

When asked if any one Asian group is particularly benefiting Southern California, 78 percent do not single out a particular group (47 percent say all groups are benefiting the region equally; 17 percent that no group is). Among the rest, 14 percent pick the Japanese, 8 percent the Koreans and 6 percent the Chinese. Among Asians themselves, 55 percent say all groups are helping the Southland equally.

Opinion is more varied when the public is asked which groups of Asians are causing problems in Southern California. The largest share (31 percent) say no group, while 23 percent indicate they're all causing problems equally and 15 percent don't know. But a bulge of 20 percent cites the Vietnamese as particularly problematic. Blacks (19 percent) are most likely to cite Koreans as making trouble. Still more Blacks (28 percent) say no group of Asians is causing problems.

The generally favorable impressions Southlanders have of Asians do not necessarily translate to positive feelings about new immigrants. By 46 percent to 15 percent, residents say new Asian immigrants are a burden rather than a boost to our economy.

A quarter of Southlanders (27 percent) pick Asians as a group getting excess economic power in the region, more than mention any other group, including Whites. Blacks (39 percent) and Latinos (36 percent) are particularly inclined to think Asians have too much economic clout, though even among them such sentiments are well shy of a majority.

© Los Angeles Times

We Are All INGREDIENTS in a New American Melting Pot

By Yin Tea

They say this country is a melting pot. Have you ever tasted the dish? I have. I found it in my parents' little donut shop in Pasadena, California. Pronto Donuts. This Chinese-Cambodian-immigrant-run donut shop with the Spanish name serves Japanese teriyaki bowls, Chinese take-out food and all-American hamburgers and fries as well as donut and coffee to a community that is predominantly Black and Middle Eastern.

What makes the shop an ideal example of America's "melting pot" is not merely the existence of several cultures and ethnicities in one place. Any chef can tell you that a dish is not defined by the individual ingredients themselves, but rather how well the ingredients react with and complement each other. America is a diverse nation, no doubt about it, but how often do we actually have a successful intermingling of these different cultures?

The recipe that makes up America is continually changing. We are the ingredients. As ingredients, we have more than one identity. First, as individuals, either Chinese, African, or European. Then, we have a second identity of all of us together that make up America. We are, therefore, *all* Americans, whether we are thrown into the pot first or last.

Realistically, however, I do realize that not everyone sees our multiracial country in this light.

I believe that at one time in every person's life there exists an innocent little boy or girl. One who did not care about height, weight, or color. It is not that they did not notice. They simply did not care. They just wanted to play and to be happy. Then they learn, or should I say, are taught, that someone is different, or perhaps they themselves are different. Somehow this difference is bad. The seeds for prejudice and racism are planted.

Frankly, I never did a whole lot of soul-searching myself until I went to college at UCLA. There were so many different ethnic and social clubs and organizations that continually attempted to define what it meant to belong to a particular group and stress the importance of not losing touch with one's "identity." It was not as simple as merely being American or Chinese anymore. It was as if people would not fully accept me as either. I began to question exactly where it was that I fit in.

People often will not accept the general term "American" as an answer when they ask me what

America is a diverse nation, no doubt about it, but how often do we actually have a successful intermingling of its different cultures?

nationality I am. Society has convinced itself that to be part of the majority, or essentially, to be white, is to be a true American. I guess somewhere along the line some people became the wrong color for where they live.

I do not feel that I completely fit into the category of being simply Chinese, however. I am not quite a first generation Chinese American because I was raised in America and know very little about my native culture. However, I am not quite second generation because I was not born in this country and still have many of my parents' old values and beliefs. Yet, I also cannot deny the American culture I have absorbed from being raised in America. Where do I belong?

Many of my relatives jokingly call me the "American girl." Perhaps it is because I am among the first of my family to be raised in America. The difference between my ideas and beliefs and theirs is undeniable. On the other hand, the names that I have heard growing up—"chink" and "nip"—remind that I am not yet considered "American" by all.

No matter how I assimilated I become, I can never change the color of my skin, nor would I want to. So unless the world suddenly becomes blind or changes the way it labels people, or better yet, eliminates the need to label at all, I know I will never be considered equal in any group. I must fight a continuous battle against the prejudices and stereotypes people have of me.

I have been to other parts of our world—Russia, Japan. I see how diverse our country, the United States, is and I am very proud. Then I realize how segregated our country is and I am ashamed. I am not ashamed, perhaps disappointed, but not ashamed, about our country being segregated per se. I have no problem with the concept of Chinatowns and Koreatowns if people choose to live this way. However, when people are forced to live in segregated neighborhoods because others will not welcome them anywhere else, well, it all seems rather deceitful.

Rather than being a big melting pot, aren't we more like those little variety packs of cereal?

Sure, there are many different kinds, but you really only taste one at a time. If one little box had a mix of more than one cereal, wouldn't it be considered a defect even if it tasted just as good as any other box? Sometimes I feel like this little box of mixed cereal. I am made up of different brands, belonging completely to none.

I have decided that my only way out is to realize that the labels I have grown accustomed to are given to me by others and are not my own. In my desperate search for an identity, I now know that I have always had one. I just could not see it because I was going by other people's standards. It does not matter that I cannot identify myself completely with one culture or another. It is society that offers me only two choices—American or Chinese. My identity is a fusion of every culture I have ever come across and decided to incorporate into my own lifestyle. The melting pot idea lies within myself. I can deny it by limiting myself to one culture and allowing prejudice and stereotypes to fill in the gaps, but that would be depriving myself. It is very limiting to try and cook a meal with only one ingredient.

Like my parents' donut shop, I am a complex mixture of many cultures. Most of my life I have grown up around my parents' store, not even realizing how similar I was to their little patchwork business. It is not simply a Japanese restaurant, a Chinese restaurant, a burger joint, or a donut shop. It is a little of all the above. Even its name reveals little of what the shop has to offer.

You know, I don't even think Pronto Donuts is listed in the yellow pages under any heading except donuts, but we are doing fine as things are. Our customers still enjoy our services without knowing what title to give our little shop. Why even attempt to label it? Can we do the same with people someday?

Rafu Shimpo Explores Interethnic Relations

Spurred by the need to promote better race relations in L.A., the *Rafu Shimpo*—the nation's largest Japanese newspaper—created a special series of articles during the past year on interethnic understanding.

The newspaper explored the relationship between Japanese Americans and Korean Americans and Asian Americans and African Americans. It plans a similar series about Asian Americans and Latino Americans in the very near future, according to English editor Naomi Hirahara.

For information on purchasing the *Rafu* stories, call Naomi at (213) 629-2285.

(Yin Tea is an undergraduate majoring in Chemistry.)

*"Papa and Mama Lew" Thank Their
Neighbors for Survival of Their Market*

A Time for Healing in Los Angeles

By Debra Lew

More than a year has passed since the Los Angeles civil unrest. The scars on the city remain. Yet, there are those who can reflect back on the upheaval and regard themselves as among the few fortunate people. My parents are among those individuals.

April 29, 1992. At Lew's Market near MacArthur Park, a small radio was tuned to KLOV, a Spanish language station. My parents, Ming Cheung and Fung Sin, first heard the results from the Rodney King trial from a news report on this station. A short time later, a barber from a nearby store told them about rioting he saw on T.V.

But my parents didn't think that the violence—although nearby—would escalate to the point where they would be affected. After all, they had operated this grocery store on 7th Street between Hoover and Rampart for nearly 25 years. It was home for them and their five children.

Like many Chinese Americans, my parents came to America as immigrants in search of "Gold Mountain." In 1960, my father first came to America, leaving his wife and three children in Hong Kong. He came to join his father, who had been in America since 1928. He established Lew's Market in 1967, and my mother and other members of the family joined him in 1968.

Our family lived in a house across the street from the store. My two older sisters and brother attended Hoover Street Elementary School, Virgil Junior High, and Belmont High. Our whole family spent most of our time at the store, doing our homework, eating dinner, and, of course, helping to run the business.

My father had lived in Cuba for nearly five years before immigrating to America. It was there that he learned Spanish. He did not realize, nor could even imagine, what a great boon this ability would mean in the future.

The area where our store is located has changed over the years. Originally, there were mainly white senior citizens and some Koreans. Now, residents are mainly Latinos. A Red Cross complex now stands where we used to live across from the store.

The Lew family has also experienced some changes since opening the store in 1967. My parents had another son, as well as me. My family moved to Alhambra in 1977 when the Red Cross expanded to take over a block of residences.

Probably, my parents thought about these changes as they listened to radio reports about escalating violence on the afternoon of April 29.

My father recalls: "Between 4 and 5 p.m.,

our neighbors started to close their stores. It wasn't even dark yet. Favier, an employee from the barber shop, came to us and said, 'Papa, Mama, you'd better go home, too. There may be danger later. We'll take you home.'"

Lew's Market usually closed around 9 p.m. on weekdays, and 11 p.m. on weekends, but on this day, my parents went home early. They were taken home by neighbors who went out of their way because of their concern for the safety of my parents.

My family watched the news on T.V. that night. "We even slept in the living room with the T.V. on all night," my mother remembers. "I was worried about the store. I wanted to go and protect it but there was a curfew and I knew that I wouldn't be able to do much."

The next morning, our whole family went to the store to board up windows. We were amazed to see that our store had suffered one broken window, while the two liquor stores on adjacent blocks were completely looted.

Maria, a customer of our store for the past ten years who lived in an apartment building next door, described what had occurred. The night before, she watched our store from her window and notified police when she saw some rioters break a window. She also had called our home and assured my parents that they didn't have to worry. "We'll watch it, Papa," she told my father. "We'll call you if anything happens."

My parents are affectionately known as "Mama Lew and Papa Lew" by the entire neighborhood. They attribute the loyalty and respect from the people in the neighborhood to several factors.

My father's fluency in Spanish enabled him to gain rapport and trust from the community.

1994 Research Roundtable to Look at Interethnic Relations

The annual Asian Pacific Research Roundtable—linking academicians with community groups—will likely focus on interethnic relations in Los Angeles. The event will be held in March or April 1994 at UCLA.

The planning committee for the event consists of George Umezawa of California State University, Los Angeles; Jeff Murakami of University of Southern California; Bill Watanabe of Asian Pacific Planning Council; J. D. Hokoyama of Leadership Education for Asian Pacifics; Jerry Wong of the U.S. Census Bureau; and Meg Thornton of our Center.

Others—especially faculty and students—are invited to join the planning committee. For information, call Meg Thornton, (310) 825-1006.

Also, my parents often extended credit for groceries to residents. The market also served as a meeting place for neighbors to just visit, sit, and talk. And although the market has always been a family-run business, my parents often employed residents for temporary jobs in the store. My parents have also known some of the families in the neighborhood for three generations.

"We're all neighbors," state my parents. "We all need to look out for each other. When someone comes to our store—whether they're buying five cents worth of candy or \$50 worth of groceries—we treat them the same. We're all helping and servicing each other. That's why everyone deserves to receive the same respect."

This has been the philosophy of Lew's Market.

On the day following the unrest, my parents opened for business. They operated the market every day that week until 12 noon. I asked them if they were scared to be working at the time of all the upheavals.

"The need to work always outweighs any fear," says my mother. "The store has been the source of our livelihood. Besides, we weren't ever too frightened because we regarded all our customers as friends and neighbors, and we knew they felt the same. April 30 was the busiest day for us that year, even though we were open for such a short time. Everyone was stocking up, preparing for the worst. We knew we had to open for them to supply what they needed. If we didn't, many would not have food."

More than a year later, my mother reflects back on that time of upheaval in our city. "I understood why so many people were angry. The police aren't above the law and shouldn't have gotten off so easily. No one has a right to beat another person the way they did. But rioting was not right either."

"Innocent people shouldn't have to be hurt," my father adds. "We understood that many looters were poor, hungry, and desperate. They looted to get things that they could never get for their families. But there were many others who were using the riots as an excuse for selfish gains."

Our family continued to operate Lew's Market until April of this year. My father's stroke last October caused my parents to make a very hard decision—to sell the store to a friend who would continue to effectively serve the community. My parents still feel close ties to the neighborhood and its people. They are still our neighbors and friends.

Yes, more than a year after the upheaval, the scars remain in our city. But the healing has also begun. My family and our neighbors on 7th Street are living proof.

(Debra Lew graduated from UCLA in 1993; she majored in Biology with a specialization in Asian American Studies.)

Asian American History Mural Unveiled at UCLA

With the help of fellow students this summer, second-year graduate student Darryl Mar completed a stunning mural on Asian American history. The 15-by-5 foot mural portrays Pilipino farmworkers, Japanese American children in World War II concentration camps, Chinese railroad workers, Punjabi farm laborers, and Chinese seamstresses.

According to Darryl, the pictures of Chinese immigrant workers hammering railroad tracks were influenced by his heritage, dating back to his grandfather. Darryl, a graduate of UC Irvine, created the mural as a tribute to the students' struggle for Asian American Studies. It will be showcased at the office of Asian Pacific Student Alliance at UC Irvine.

The mural was recently unveiled at a public ceremony at the UCLA Asian American Studies Center, and evoked many reactions from students who gathered to witness the unveiling.

"The mural's a really big step for the Asian Pacific Islander community. It shows a lot of the struggles and hopes of what the Asian Pacific community has gone through," said Maria V. Ventura, a fourth-year sociology major at UCLA to the *Daily Bruin*. "A lot of times immigrants come to America thinking it's the land of the free, (but) it's very hard for a person of color, for women, to make it here in the U.S.," said Ventura, who immigrated from the Philippines when she was six.

The depiction of an Asian immigrant garment worker also had personal meaning for UCLA junior Sarah Chee, who several times this summer picketed at the Jessica McClintock boutique in Beverly Hills in protest of the exploitation of Asian garment workers. "The big problem for women, especially new immigrants, is that they're treated poorly," said Chee, who is chairperson of Korean American United Students for Education and Service at UCLA.

Speakers at the mural unveiling included UCLA students John Delloro and R. Bong Vergara; Asian Pacific Alumni President Dan Mayeda; and Anatomy and Cell Biology Professor Jorge Mancillas, one of fifteen persons who took part in the historic two-week hunger strike to gain a Chicano Studies department at UCLA.

Mancillas compared the Asian American mural to murals created by Mexican artists. "The themes of resistance and people's struggles are common," he stated. He also thanked Asian American students for their strong support for the campaign for Chicano Studies. "Our victory was achieved because so many people—of all nationalities—responded in solidarity to our struggle to reclaim our humanity."

UCLA undergraduate Delloro looked at the mural with its portrayal of Pilipino farmworkers and Japanese American children clinging onto barbed wires in internment camps and said, "To know my ancestors struggled with that ... passes on the dream of hope and the vision of possibility."

Alyssa Kang, an Asian American Studies major, agreed with Delloro's assessment. "The mural is an example that we can have curricular reform through a different medium. It's about raising awareness. A lot of people don't see the relevance, but it's all part of the same struggle. Learning about our culture helps us understand who we are, what we need to do and what direction to go."

Attorney Dan Mayeda, president of Asian Pacific Alumni, expressed his support for student struggles, such as Chicano Studies, Asian American Studies, and the campaign to win classes in the language and cultures of Vietnam, the Philippines, India, and Thailand.

Summing up the collective sentiments, UCLA undergraduate R. Bong



Darryl Mar displays his mural on the Asian American experience.

Vergara stressed the theme of "interdependence" as the key feature in the struggles of Asian Americans and other people of color in this period. Vergara also sang a rousing rendition of the Pilipino song "Bayan Ko" to close the program.

According to Darryl, the mural took more than a year to complete. "The real turning point was this summer. Before then, I worked on it in my apartment by myself, and I got tired after a few hours of painting. But this summer I brought it into the Center, and a lot of people, especially women, helped to get it done. It was a real community-type effort which speaks to everyone."

Providing invaluable assistance to Darryl was artist Kathyne Cho, also a second-year graduate student in Asian American Studies.

Others helping on the mural included Darren Acoba, Makoto Arakaki, Edith Chen, Eunice Chen, Sarah Chee, Bob Cho, Claudia Cho, Lucy Cho, Sue Cho, Suzanne Hee, Alyssa Kang, Mary Kao, Valerie Kao, Malcolm Kao, James Lai, James Marbas, Dean Matsubayashi, Tony Osumi, Lauren Seng, Maria V. Ventura, and Kariann Yokota.

In the near future, Darryl hopes to undertake other art projects to explore themes of subaltern resistance in the Asian American experience. He was recently commissioned by Asian American students at UC Riverside to create a second mural depicting their struggle for ethnic studies. He also recently submitted a proposal for citywide mural competition sponsored by SPARC (Social Public Art Resource Center).

Profile of New M.A. Students in Next *CrossCurrents*

The entering 1993 class for our Center's M.A. program consists of 15 students. Among the newcomers are the program's first Thai American, Vietnamese American, and Indo-American students, as well as seven Pilipino Americans. Profiles of each of the new graduate students will appear in the next issue of *CrossCurrents*.

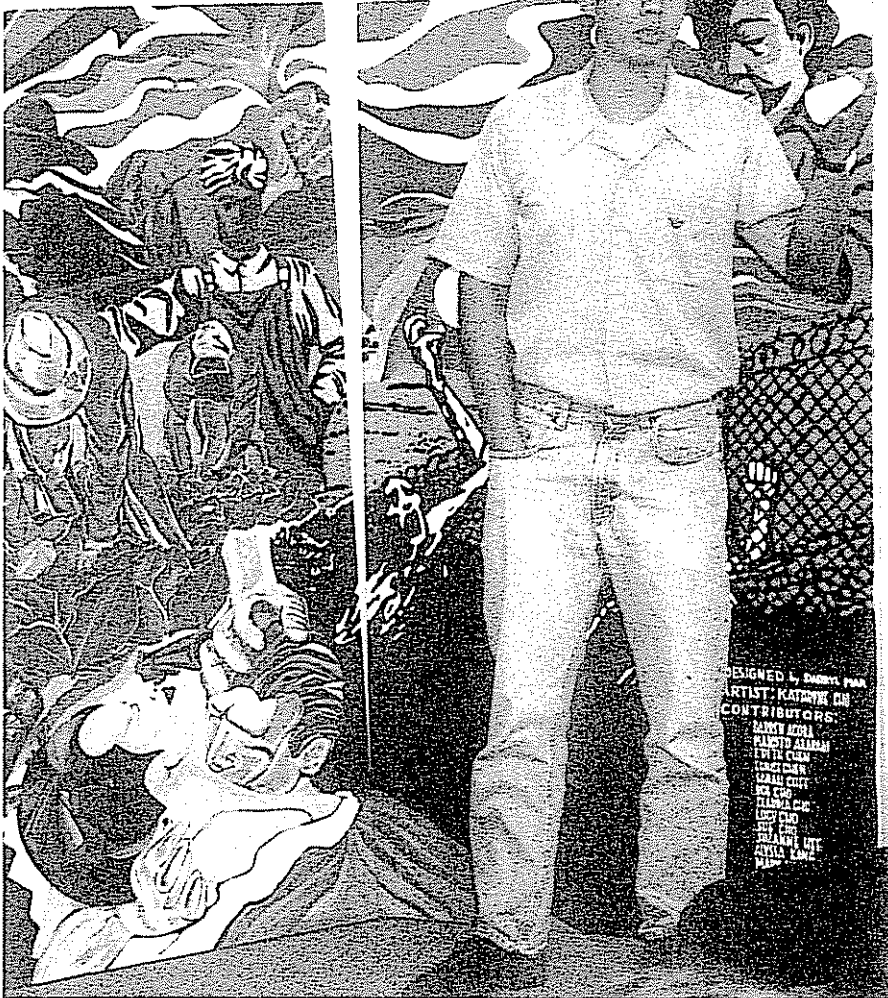
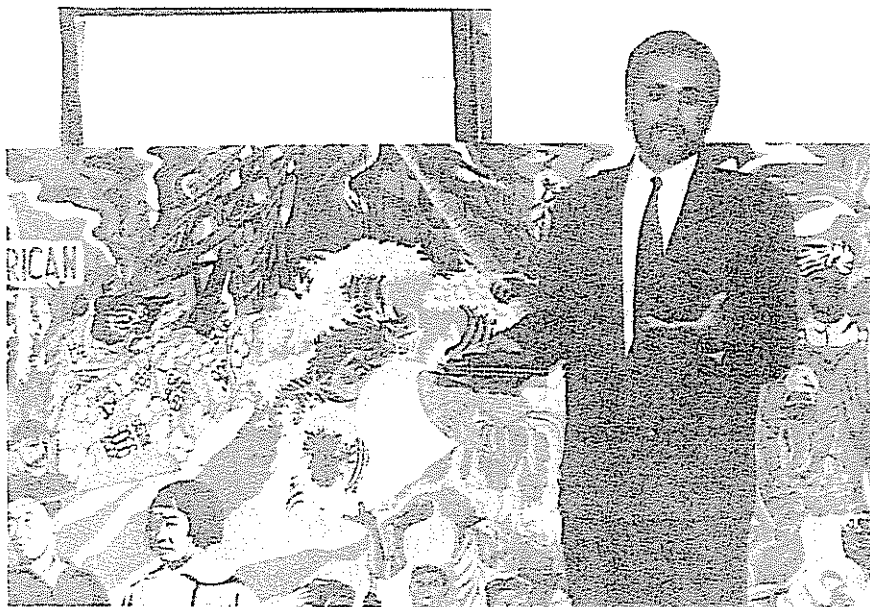
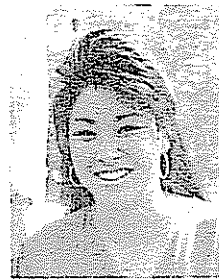


Photo by Nicklas Akers/Daily Bruin



Professor Jorge Mancillas compares the Asian American historical mural to similar murals created by Mexican artists.

Photo by Young Kwak



Kariann Yokota Wins \$16,400 Journalism Research Fellowship

Kariann Yokota, a second-year graduate student in our M.A. program, has been awarded a \$16,400 fellowship by a UCLA journalism scholarship awards committee.

The fellowship will support Kariann's thesis research on the resettlement of Japanese Americans in Los Angeles following World War II. Part of her research examines interethnic relations in the postwar period—specifically between Japanese Americans returning to Little Tokyo and African Americans who had settled in the region during the war and formed the community of "Bronzeville."

Kariann completed her undergraduate work at UCLA, graduating *summa cum laude*/Phi Beta Kappa. She is a resident of Monterey Park, and works as a staff writer at the *Rafu Shimpo* newspaper in Los Angeles.

Six New M.A. Theses Completed

Six more students in our M.A. program completed path-breaking theses in Asian American Studies:

Bangele (Nonoy) Alsaybar, "Satanas: Ethnography of a Filipino American Street Brotherhood."

Beth Amity Au, "Home Means Nevada: The Chinese in Winemucca, Nevada, 1870–1950, A Narrative History."

Sung-Eun Cho, "A Study of New Social Movement: The Case of the Coalition Against Military Sexual Slavery by Japan (CAMSS) in Los Angeles."

Gisele Fong, "The 1987 March on Sacramento: APSU (Asian Pacific Islander Student Union) and the Struggle for Educational Rights."

Richard Sukjoo Kim, "Korean Tenant Rice Farming in Glenn County, California, 1916–1925: An Economic Niche for an Immigrant Community in Transition."

Glen Ikuo Kitayama, "Japanese Americans and the Movement for Redress: A Case Study of Grassroots Activism in the Los Angeles Chapter of the National Coalition for Redress/Reparations."

For a list of the 39 M.A. theses completed by students in our program, contact the Center Reading Room, (310) 825-5043.

dISorient Explores Postcolonial Asian American Identity

Asian American identity is the focus of *dISorient*, a new journal by UCLA and USC students. The journal's editors include George Cheng and Grace Hong—both second-year students in our M.A. program. Graduate student Darryl Mar served as production editor, and writers included Tony Osumi, Stacey Yukari Hirose, and Jeff Chang.

According to USC graduate Howard Hong, the next issue of *dISorient* is scheduled for February 1994. For more information, contact: *dISorient* Journal-zine, 830 Childs Way, Box 511, Los Angeles, CA 90089; tel. (213) 747-1435.

But UCLA Officials Still Silent on Long-term Commitment to Asian Pacific Language Classes

Students Applaud Efforts to Create South and Southeast Asian Studies Minor

By Kyrstin Ha, *Daily Bruin*

It's a long-awaited triumph in the making—Asian Pacific Languages and Cultures Committee will develop a minor or specialization in South and Southeast Asian Studies (classes relating to Pilipino, Thai, Indian, and Vietnamese cultures) hopefully in the next year.

Members of the committee acknowledged the development is the result of a heated struggle between students and administrators.

"I'm very excited . . . It's been a long wait," said Laphone Louplor, co-chair of APLCC. "It shows that students working very hard and working together can get the administration to respond to our demands. They're at least talking to us."

The most overwhelming support for the cause came two years ago when a task force issued a report recommending the gradual development of a program in South and Southeast Asian Studies. However, when the report came out, administrators cited budget constraints as the barrier to implementing a program.

The debate climaxed last spring at a meeting between APLCC and then College of Letters & Science provost, Herbert Morris. Social Sciences Dean Scott Waugh, who accompanied Morris to the meeting, said the meeting became confrontational and at one point, he suggested the implementation of a minor or specialization in South and Southeast Asian Studies as a possible compromise.

"I think it's important to respond to students in some way," Waugh said. Although he acknowledged the compromise didn't meet all of the student's demands, implementing a specialization or a minor program "is a good way to do something productive in the interim."

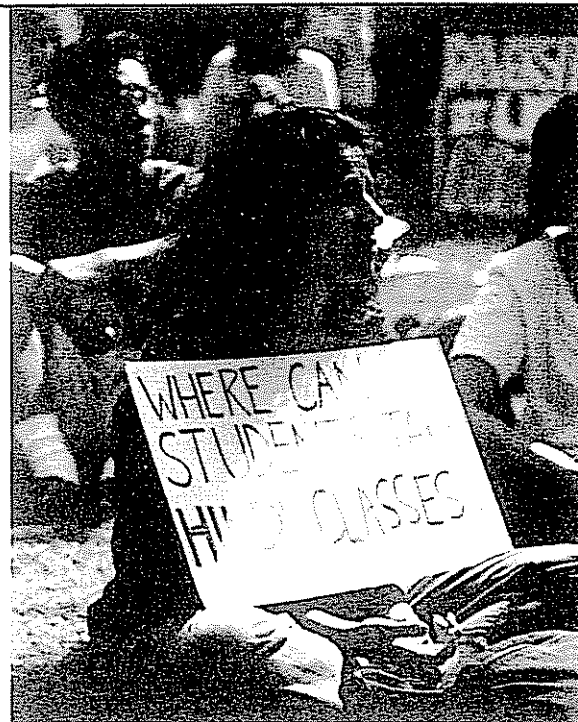
Student members, whose ultimate goal is to create a center or department in South and Southeast Asian Studies, agree that having a minor or specialization is a stepping stone to that aim. "We finally saw some concrete results," said Louplor, a Thai-American who has been working for curricular reform since she was a freshman.

APLCC members and Waugh met throughout the summer to discuss the proposal. Student members are currently working on the details of the proposal and would like to submit it for Academic Senate approval as quickly as possible. With the help of Waugh, the students are rallying faculty for support and are targeting professors who could teach courses once the program is in place.

Although the development of the proposal will be the group's main objective for the year, committee leaders said they will continue advancing last year's issues as well.

APLCC, founded four years ago, has been working to establish Thai, Indian, Filipino and Vietnamese history and culture classes as well as languages courses for those countries.

After a long debate last year over the offering of Tagalog, the native language of



Amrita Tahiliani is one of many UCLA students demanding classes in Hindi language and Indian culture. Hindi is spoken by one-sixth of the world's population, and a recent UCLA task force noted that it is the only "world language" not taught on this campus.

the Philippines, administrators agreed to offer Tagalog classes for credit to UCLA students for three years. (The classes are taught by Dr. Tania Azores through the Linguistics Department.) Getting Tagalog language courses permanently into the curriculum is another of the committee's goals this year, said Quynh Nguyen, APLCC co-chair. The group has not yet received a commitment from the college to extend the offerings after the third year.

Getting the College of Letters & Science to offer Hindi and Vietnamese classes is also a priority this year, Nguyen said. More than 85 students showed up for 20 spots at a free elementary Vietnamese class offered last spring through UCLA Extension.

This year, the elementary Vietnamese class is being offered through extension along with an additional intermediate class. The demand was overwhelming and students were again turned away. The overflow shows that the college needs to offer the classes at UCLA, Louplor said.

"We're slowly making progress," she said. "We've achieved a lot in the last few years. It's all very optimistic."

Took Took Thongthiraj Heads Asian Pacific Coalition for 1993-94



Took Took Thongthiraj, a senior majoring in Women's Studies, is the 1993-94 Director of the campus Asian Pacific Coalition, consisting of 19-member organizations.

Took Took grew up in Arcadia, California, and is a second-generation Thai American.

Others serving on this year's APC staff are: Gladney Asada, Le Dao, Steve Itagaki, Thien An Hong Bui, Mee La Chon, Gail Nakaichi, Steaven Chen, Robin Dong, Alyssa Kang, Felix Lau, and Maria V. Ventura.

Member groups in the coalition are: Asian Education Project, Asian Pacific Islander Health Corp, Asian Pacific Islander Law Students Association, Association of Chinese

Americans, Chinese Students Association, Hong Kong Students Union, Hui O'Imiloo, Indian Student Union, Indo-Chinese Students Association, Korean American United Students for Education and Service, Korean Student Association, Korean Tutorial Project, Lambda Phi Epsilon, Nikkei Student Union, Pacific Islander Student Association, Pilipino Recruitment and Enrichment Project, Samahang Pilipino, Vietnamese Refugee Assistance Committee, and Vietnamese Student Association.

Also, five more groups have expressed interest in joining the coalition: Concerned Asian Pacific Students for Action, Korean Cultural & Awareness Group (Han Ool Im), Mahu, Thai Smakkom, and United Cambodian Students.

Asian Pacific Students Comprise 40.6% of Incoming Class

UCLA 1993 Freshman Classes

Ethnicity	Applications	Admits	SIRs*	SIR % Total
Amer. Indian	116	77	23	1.0
African Amer.	1111	667	268	7.5
Chicano	2131	1356	450	12.6
Latino	857	393	149	4.2
Pac. Islander	91	33	9	0.2
Filipino	980	336	165	4.6
Japanese Amer.	517	223	89	2.5
Chinese Amer.	3336	1682	582	16.3
Korean	1523	693	252	7.0
Thai/"Other Asian"	1583	680	273	7.6
East Ind./Pakistani	596	289	85	2.4
Caucasian	7290	2975	1008	28.2
"Other"/"Unknown"	1000	469	141	3.9
International	1022	203	80	2.2
Total	22153	10076	3574	

* Statement of Intent to Register

Source: UCLA Office of Academic Planning & Budget

Asian Pacific Alumni Present Sam Law Leadership Awards to Five UCLA Students

Asian Pacific Alumni of UCLA announced five winners of its Sam Law Leadership Awards for 1993-94.

The scholarship committee awarded three \$1,000 Leadership Awards to Hui Cheng, Mike Corbett, and Took Took Thongthiraj; and two \$500 grants to Thomas Hong and Anna Tran.

Hui Cheng is a senior majoring in Computer Science and Engineering. She was director of the Language Education Project of the Office of International Students and Scholars and coordinated the 1992 Engineering and Science Career Day on campus.

Mike Corbett is a senior majoring in History. In student government, he holds the post of Commissioner of Cultural Affairs. As an African American, he has attempted to involve the larger African American community in UCLA activities.

Took Took Thongthiraj is a senior majoring in Women's Studies and serves as Director of the Asian Pacific Coalition for 1993-94. She is a forceful advocate for the Thai community, women, and people of color, and has been a key leader in the Asian Pacific Languages and Cultures Committee (APLCC).

Thomas Hong is a senior majoring in History and Labor Studies. He is a leader in several Korean student organizations and serves on the board of a community group, Korean Immigrant Workers Advocates. He also provided youth leadership to the Korean community in the wake of the 1992 Los Angeles uprisings.

Anna Tran is a junior majoring in Political Science. While a freshman, Anna initiated planning for the first-ever Vietnamese American Students Conference, which was held in April 1993. Anna is now serving as co-president of the Vietnamese Students Association, and is promoting a broad agenda encompassing civil rights and women's concerns.

The Sam Law Leadership Award is a grant awarded annually to one or more continuing UCLA student(s) who demonstrate compassion, moral and activist leadership along with the ability to bring together diverse people. The award honors the late Sam Law, UCLA's first Asian undergraduate president.

Students Survey Needs of Low-Income Communities

By Dong Hoang

We nervously walked up to the first house of the block not knowing what to expect. Knock. Knock. Knock. The door cracked open with a blurred face behind the screen door. "Who is it?" said a small voice from behind the darkened screen door.

"We're students from UCLA conducting a survey on the Asian and Pacific Islander community," stated Maisie Chin, the way we were taught in class. But before she could continue, the voice behind the screen said, "no hablo inglés." Figuring that the lady was Latina, we left dejectedly and moved to the next door.

That was our first experience at surveying for a special Asian American Studies course during Winter Quarter 1992. The class of 20 students was set up by seven students of the Graduate School of Architecture and Urban Planning under the direction of Professor Paul Ong. The objectives of the class were set by the graduate students after reviewing 1990 Census data. Although the Census takes an extensive look at the Latino and African American poor, the information on low-income Asian and Pacific Islanders is insufficient. Community groups, thus, have difficulty determining what types of services low-income people need.

During the class, students went out to three target areas with high concentrations of low-income Asians and Pacific Islanders: Chinatown, Koreatown/Westlake, and Long Beach. Long Beach is the home to over 17,000 Cambodians, which is the highest concentration of Cambodian refugees in this nation.

The overall poverty rate for Asians and Pacific Islanders in Los Angeles County is 14 percent, but in the three target areas, the percentage of low-income Asians is higher. Also, the per capita income in Chinatown is only \$6,747, compared to the County average of \$16,149.

Our survey consisted of three different sections. The first asked for the respondent's background information such as age, nationality, level of education, etc. Next, the respondent was asked housing questions. Last, we asked employment questions to see if the respondent had ever taken a job training or English-as-a-Second-Language class.

This class gave undergraduate students the unique opportunity to do course work in the community. For many, this was the first time speaking their respective languages formally rather than informally with family or friends. I discovered the difficulties on the first day of surveying while trying to communicate with a middle-aged Vietnamese gentleman. Understanding little of my Vietnamese-English mix, he finally became too frustrated and said that he did not want to be disturbed.

At the conclusion of our class, the graduate students coded the data we collected from the surveys. They spent the summer interpreting the data and putting the results into a book for use by community groups. The book is being published with the help of Leadership Education for Asian Pacifics. Hopefully, it will be as useful to our community as the survey class was for students.

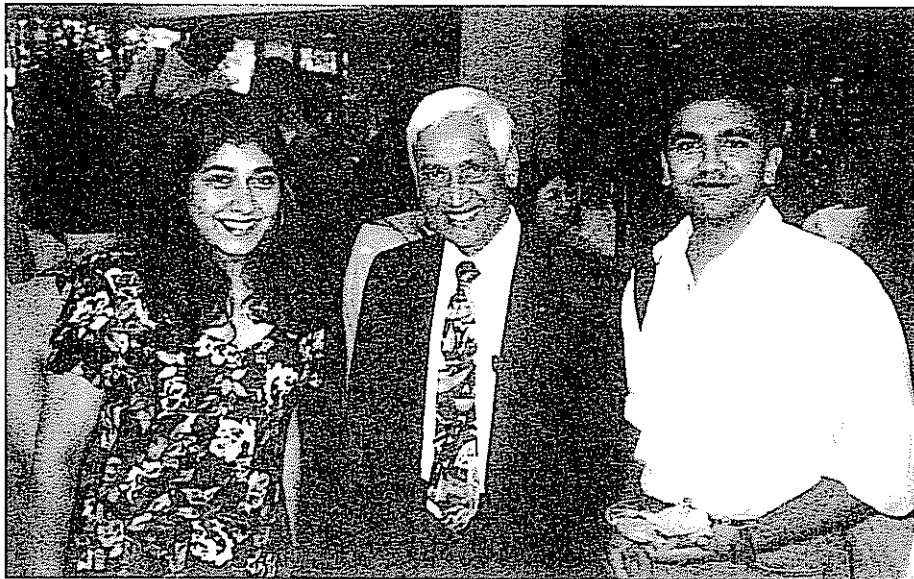
(Dong Hoang is a UCLA undergraduate.)

Julie Ha Wins Journalism Scholarship

Senior Julie A. Ha, an English major with a specialization in Asian American Studies, has been awarded the \$7,800 Felicia Mahood Award for Excellence in Journalism by a UCLA selection committee. Julie served as editor-in-chief of *Pacific Ties* newsmagazine last year, including one 56-page special edition concerning the 1992 Los Angeles uprisings.

*Former New Jersey Bell Labs Executive Becomes
Highest-Ranking Asian American Administrator at UCLA*

Dr. Kumar Patel Appointed Vice Chancellor for Research



Dr. Kumar Patel, recently appointed Vice Chancellor for Research, is greeted by two UCLA Indian Student Union leaders—Rena Ahuja (left) and Jackie Samtani (right)—at a reception sponsored by the Asian American Studies Center, Indian Student Union, Asian Pacific Languages and Cultures Committee, Asian Pacific Coalition, Asian Pacific Staff and Faculty Association, and Asian Pacific Alumni—UCLA at the James West Center.

(Photo by Don Nakanishi)

Professor Valerie Matsumoto Named Center's New Associate Director

Professor Valerie Matsumoto of the UCLA History Department has been named Associate Director of the Asian American Studies Center for 1993-94.

During this academic year, she will be working with *Amerasia Journal* editor Russell C. Leong to explore the topic of cultural history of Asian Americans.

"Cultural history is a neglected area in Asian American Studies," said Dr. Matsumoto. "Generally, researchers in the field focus on immigration and labor history. Those are important topics, but we can learn much about our community by also studying festivals, food, traditions, music, poetry, and cultural practices such as rituals surrounding deaths, births, and weddings."

Dr. Matsumoto's interest in cultural history relates to the theme of her next book, which will focus on the construction and promotion of ethnic culture of Nisei women writers during the 1930s and 1940s. She will examine how these women came to terms with identity and gender roles in U.S. society.



In her work with Russell Leong this year, Dr. Matsumoto said that she plans to write an introductory essay that will "begin to draw a map of terrain of Asian American cultural history and support avenues for future exploration."

Also under discussion is the possibility of a special issue of *Amerasia Journal* on cultural history.

Schedule for Center's Faculty Colloquium Series, 1993-94

Six faculty and visiting scholars will be featured speakers during the Asian American Studies Center Faculty Colloquium Series for 1993-94.

October 20, 3:30 p.m., 3232 Campbell Hall

Professor Teruko I. Kumei, "America—Land of Opportunity and Land of Female Predominance: Early Japanese Immigrant Domestic Workers and Their Struggles of Acculturation."

Dr. Kumei is a Visiting Scholar, Asian American Studies Center, and Associate Professor in American Studies, Nagano Prefectural College, Japan.

October 28, 4 p.m., 6275 Bunche Hall

Professor Gordon H. Chang, "The Dilemmas of Yamato Ichihashi."

Dr. Chang is Assistant Professor in History, Stanford University.

(Yamato Ichihashi was a Japanese immigrant and professor of Japanese Studies at Stanford from 1913 to 1943.)

November 11, 3:30 p.m., 3232 Campbell Hall

Professor Yasuko Takezawa, "Breaking the Silence: The Effects of the Redress Movement on Ethnic Identity among Japanese Americans."

Dr. Takezawa is a Visiting Scholar, Asian American Studies Center, and Assistant Professor, Tsukuba University, Japan.

January 26, 1994, time and place to be announced

Professor Dorinne Kondo, "Performance, Identity, and Cultural Politics in Asian American Theater."

Dr. Kondo is an Institute for American Cultures Postdoctoral Fellow with the Asian American Studies Center and MacArthur Associate Professor of Women's Studies, Pomona College, Claremont.

February 9, 1994, time and place to be announced

Professor Jinqi Ling, "Gender Issues in Asian American Literature."

Dr. Ling is Assistant Professor of English and Asian American Studies at UCLA.

April 21, 1994, time and place to be announced

Professor Shirley Hune, "Asian Americans in Higher Education: Faculty or Administrative Choices?"

Dr. Hune is Associate Dean of the UCLA Graduate Division and Associate Professor of Urban Planning at UCLA.

For more information, call Enrique Dela Cruz, the Center's Assistant Director, at (310) 825-2974.

Amerasia Journal Names New Book Review Editors



Professor Kyeyoung Park



Professor Jinqi Ling

Amerasia Journal editor Russell C. Leong has announced the appointment of two new book review editors: Kyeyoung Park, Assistant Professor in the Anthropology Department; and Jinqi Ling, Assistant Professor in the English Department.

Professor Park will serve as *Amerasia's* book review editor for works relating to the social sciences, while Professor Ling will oversee books related to literature and history. The two will begin their new duties starting January 1994.

"We look forward to expanding the number of reviews carried in our journal," said editor Leong, "as well as publishing review essays by our two new editors."

Six Health Projects Funded

The UCLA/MEDTEP Center for Asians and Pacific Islanders recently funded five pilot research projects and one technical assistance project. The five research projects are:

"Analysis of Birth Outcomes of Asians and Pacific Islanders," by Elizabeth Yano, M.S.P.H., Sepulveda VA Medical Center.

"Falls and Hip Fractures in Asians and Pacific Islanders," Catherine Eng, M.D., On Lok Senior Health Services.

"Dental Utilization and Oral Health of an Older Asian Sample," Kathryn Atchison, D.D.S., M.P.H., UCLA School of Dentistry.

"Health of Asians and Pacific Islanders in the Medical Outcomes Study," Lisa Meredith, Ph.D., RAND.

"Hypertension Outcomes Research in Asians and Pacific Islanders in the United States," Ka Kit Hui, M.D., UCLA School of Medicine.

The technical assistance project is "Improving Clinical Data for Community Health Centes Serving Asian and Pacific Islanders," Ying Ying Meng, M.P.H., Association of Asian Pacific Community Health Organizations.

According to UCLA/MEDTEP Administrative Assistant Nancy Ho, the six studies began June 1993, and will end in May 1994.

Asian American Studies B.A. Proposal Nears Final Approval

The Center's proposal for a B.A. degree in Asian American Studies has been approved by the Executive Committee of the College of Letters & Science. It will be reviewed by the Academic Senate's Committee on Undergraduate Courses and Curriculum, and then by the UC President's Office. "We are hopeful that the degree will be established formally by Fall 1994" said Center Director Don Nakanishi. He thanked Professor Stanley Sue and his research assistant, Dr. Ruth Chao, for their work on the initial proposal, as well as the Center's Assistant Director, Dr. Enrique Dela Cruz.

"Strategizing Cultures"

Asian American Dialogue on Humanities & the Arts at UCLA in April 1994

By Russell C. Leong

The Rockefeller Foundation Humanities Division has provided a major grant to our Center to sponsor a humanities and arts symposium on Asian Americans at UCLA on April 29-31, 1994. "Strategizing Cultures" will gather Rockefeller humanists, program administrators, artists, and invited guests from the Queens Asian/American Center, the Center for Studies of Ethnicity and Race at the University of Colorado, and the UCLA Asian American Studies Center.

While the symposium itself will involve primarily participants from the Rockefeller Humanities sites programs, the evening film screenings, performances, and literary readings and book signings are open events and free to faculty, staff, students, and the general public.

The symposium will look towards the next century as key for defining Asian American—and American—humanities and arts in the context of "local transformations/global contexts."

Topics will address such issues as: cultural relations and new frameworks for world cultures; humanities and arts policies: individuals and institutions; issues of gender, nationalism, and feminism; race relations frameworks; gazing at the museum: new perspectives; and gay and lesbian studies agendas in relation to Asian American Studies.

Among the noted participants and speakers at the symposium are: Jack Tchen, director of the Queens College Asian/American Center; Evelyn Hu-dehart, director of the Center for Studies of Ethnicity and Race, University of Colorado; Lane Hirabayashi of the University of Colorado; Margo Machida of Queens College; Vishakha Desai, director of the Asia Society Galleries; N. V. M. Gonzalez, writer; Tomas Ybarra-Frausto of the Rockefeller Foundation; Haunani-Kay Trask of the University of Colorado; and many others.

Artists and writers will include: Nobuko Miyamoto, Kyung Ja Lee, Dan Tirtawinata, John Esaki, and out-of-town guests, and a dozen Asian American short story writers, poets, and playwrights.

Crucial issues in the humanities and arts as they relate to Asian Americans will be explored, including:

1. Differences between academic interpretations of history and community and popular history and culture.
2. Identification of an Asian American aesthetic—or a diasporic one.
3. The interface of multiple cultures upon Asian Americans—and what this means in terms of cultural production.
4. Policy decisions and the arts and the humanities.
5. Gazing at the Gallery: Problematics of exhibiting Asian American works.
6. Questions of Nationalism, Gender, and Feminism in Culture.
7. Film and Media: Collection and Preservation.
8. Students and Cultural Activism in the Reconstruction of Culture.

"Strategizing Cultures" promises to be a provocative dialogue. For more information, call Russell Leong at (310) 825-2974.

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

Center to Publish Book of Poetry by Al Robles

Rapping with 10,000 Carabao in the Dark: Poetry of Al Robles will be published in Spring 1994 by the Asian American Studies Center.

Considered the "dean" of Filipino American poets, Robles has been a writer and community activist in Manilatown and the International Hotel. He is a co-founder of the Kearny Street Writers Workshop and the Manilatown Center in San Francisco.

His book is part of the Pangarap Literary Publication Series funded by the California Council for the Humanities. Russell C. Leong is the editorial coordinator for the book.

Alumni Hold Event for Japanese American Remembrance Fund

"The Grand Reunion" was the title of an alumni event held October 2 in Ackerman Grand Ballroom to benefit the UCLA Japanese American Remembrance Fund.

Speakers at the reunion included California State Assemblyman Nao Takasugi; Professor Don T. Nakanishi, Director of the Asian American Studies Center; Tom Iino and Vincent Okamoto, co-chairs of the Japanese American Remembrance Fund; Trent Kanemaki, President of the Nikkei Student Union; and Provost Brian P. Copenhaver of the College of Letters & Science.

In 1992, UCLA launched a campaign to raise \$500,000 to establish the Japanese American Remembrance Fund to support, research, archival acquisition, and educational programs on issues that confront Japanese Americans.

Each year the fund will provide undergraduate scholarships and graduate fellowships, research grants, and funds for collecting and cataloging research materials.

The fund will be under the direction of the Asian American Studies Center.

According to Don Nakanishi, the fund will serve as a "lasting tribute to the World War II internment of 120,000 Japanese Americans—175 of whom were UCLA students at the time—and to the unparalleled range of 50th-anniversary commemorative activities that were held at UCLA in 1992. The activities were designed to provide the UCLA community and the general public with opportunities to learn more about—and learn from—the World War II internment so that such an unjust tragedy never happens again to any group of Americans."

A souvenir booklet distributed at the October 2 reunion celebrated the nearly eight decades of Japanese American contributions to UCLA. The booklet featured more than a dozen interviews with Japanese American alumni: Shizue Morey Yoshina (Class of '29), Sho Iino (Class of '36), James Yamazaki (Class of '39), Meriko Hoshiyama Mori (Class of '46), Ichiro Tonai (Class of '53), Minoru Tonai (Class of '55), Yutaka Tonai (Class of '58), Margaret Ohara Inouye (Class of '63), Tom Iino (Class of '65), Nancy Yoshihara (Class of '71), Marianne Yamaguchi (Class of '77), Michael Ozawa (Class of '83), Glenn Nakata (Class of '89), Lisa Iino (Class of '92), James Iino (Class of '93). The interviews were conducted by Wendy Nomura Soderburg of UCLA University Relations.

The adjoining interview with alumnus Minoru Tonai (Class of '55) is reprinted from the booklet.

UCLA Alumni Minoru Tonai, Class of '55



Minoru Tonai is the founder and currently the third-largest shareholder of a company called NetVantage in Santa Monica, and serves as a consultant to high-tech start-up companies.

Min interrupted his UCLA career to work for a year, then was drafted to serve in the Korean War. His stint as a medic in Korea gave him a different perspective on life; before the war, he was a so-so student with "terrible" study habits. After the war, he adopted a more responsible attitude and earned excellent grades. All three of Min's children attended UCLA at one time or another, and although they all finished school, only one, Susan, graduated there. Min's currently a member of the Nikkei Bruin Committee, Chancellor's Associates and the College of Letters & Science Fund.

— Wendy Nomura Soderburg

I started UCLA back in 1948, after I had worked almost a year after graduating from Dorsey High School. I needed to work for awhile—we had come out of camp [Amache, Colorado], and had lost everything. Of the schools that were financially available and within commuting distance, the best was UCLA.

I worked at Grand Central Market downtown as a retail clerk. Trimming vegetables is what I used to do. I started initially working there on Saturdays, then worked every day in the summers, five days a week.

I left UCLA in 1949. I was not a very good student; I horsed around a lot [laughs]. My major was general business. I chose general business because I didn't know what I wanted to be, just a business major.

I worked odd jobs, then I went back to work at Grand Central Market. And I stayed there until the Korean War started, when I got drafted in 1950. I was in for two years and seven days. We trained at Camp Cooke, and I was placed in the medics because my name started with a "T." The last four names—

Street, Thompson, Tonai, and Von de Fehr—were medics. We had no choice in that matter, they were just trying to fill up the activated National Guard division with sufficient people.

I got discharged at Fort Lawton in Washington. From there I came back to Los Angeles. I was determined to go back to school, but I wasn't sure how well I'd do, so I went to L.A. City College for a year. And I aced the first exam I took. Through the year in City College I did very well, so I transferred back to UCLA. This time I became an accounting major.

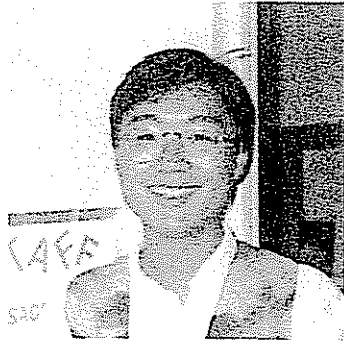
When you go to war and come back, you have a different perspective on things. And so I studied for grades, and the last year of school, I joined every organization I could join. They had a society for the advancement of management, and an accounting society. It looked good on my résumé.

The other part of the story is, we interviewed with national CPA firms, and none of us got jobs because we were "Orientals." Most companies said, "Don't call us, we'll call you." One company said to me, "We like your grades, we like your extracurricular activities, we like your personality; however, we can't hire Orientals." Told me right out.

I think we had a very strong persecution complex, coming out of camp. People saying things behind our backs, to our faces. So even anything slight, we would probably take it as being a prejudicial statement or mood, whether it was meant to be or not. I think some of it was our own hypersensitivity to the problem. In some cases, I think the Caucasians didn't even realize that they were being discriminatory or prejudicial. And others were overt.

But I think all of us were brought up with the idea that education is the most important thing that we can get. With education, we can level the ground a little bit, make it a little easier for us. We knew that we were going to go through that for the rest of our lives. Things had eased up somewhat, with some of the technical areas opening up. Some of the people were getting jobs, but there were still closed areas.

The endowment for Japanese American Studies is extremely important to me because I was one of the original contributors to the endowment chair [held by Professor Harry Kitano]. The experience of the other Asian groups is relatively new and can be captured much more easily than ours because of what we're losing, with most of the Issei gone, and many of the Nisei going. The history of Japanese Americans is flying by, and we have to get some studies done.



Eric Wat Hired for Student/ Community Projects

"I want to work on conveying the importance of ideology in Asian American activism and focus on the intersection of racism, classism, sexism, and homophobia," states Eric Wat, recently hired as Assistant Coordinator of Student/Community Projects in our Center.

Eric is a 1992 graduate of UCLA with a major in Communication Studies. Born in Hong Kong, he came to the U. S. at age 12. He is the son of Patrick and Annie Wat of Montebello in Los Angeles County. He is fluent in Cantonese.

While a student, Eric was active with the campus Expo Center, wrote for *Pacific Ties* newsmagazine, and was a leader with the organization Mahu.

He also did an internship with the L.A. chapter of the writers' group, PEN, and helped GLAD (Gay & Lesbian Alliance Against Defamation).

Eric "loves to write," especially fiction. "When I was younger—being an immigrant—there were a lot of things I couldn't say. So I turned to writing. Writing is subtlety and mystery."

In his new job, Eric will assist SCP Coordinator Meg Thornton advising student groups affiliated with our Center, establishing student internships in community organizations, and teaching our Center's two-quarter Asian Pacific American Leadership Development Project.

Eric replaces staff member Julie Noh, who has embarked on a new career as a student this fall in the UCLA Graduate School of Architecture and Urban Planning. Good luck, Julie!

Angie Kwon Memorial Scholarship

The UCLA Foundation—with the support of the Asian American Studies Center—has established an Angie Kwon Memorial Scholarship in memory of the UCLA Korean American student who was killed in a car accident on January 5, 1993.

Angie was active with the Special Olympics and St. Agnes Church Sunday School. She was also enrolled in the Asian Pacific American Leadership Development Project—a class in Asian American Studies taught by Julie Noh.

To contribute, contact: UCLA Foundation, P.O. Box 24209, Los Angeles, CA 90099-4214; or call Marjorie Kim of the Letters & Science Fund at (310) 206-1953.

Fred & Dorothy Cordova Stress Importance of Filipino American History



Fred and Dorothy Cordova, long-time researchers in Filipino American Studies, visited the Asian American Studies Center in early October to encourage formation of a Los Angeles chapter of the National Filipino American Historical Society.

The Cordovas are the authors of the book, *Filipinos: Forgotten Asian Americans*—a pictorial essay from 1763 to the 1960s.

For more information about the NFAHS chapter in Los Angeles, call Meg Thornton, coordinator of Student/Community Projects, (310) 825-1006.

Haunani-Kay Trask to Visit UCLA on November 10

Haunani-Kay Trask, a leader of the Hawai'i sovereignty movement, will visit UCLA on Wednesday, November 10, and speak at a special event sponsored by Pacific Islander Student Association and the Asian American Studies Center. Trask is the author of the recent book, *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*, published by Common Courage Press. She has also published two articles in *Amerasia Journal*.

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

Campus Event on WW II Exploitation of Pilipinas

The plight of women kidnapped from the Philippines during World War II and forced into sex slavery by the Japanese Imperial Army will be addressed by Nelia Sancho and Amonita Balajadia at UCLA on Tuesday, November 9, 5 to 7 p.m., in the Humanities Conference Room. The event is sponsored by Pilipino American Graduate Students Association, Committee for Pilipino American Studies, Asian Pacific Coalition, and Asian American Studies Center.

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

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