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UCLA Asian American Studies Center

INDEX

- TEACHING
- RESEARCH
- PUBLICATIONS
- READING ROOM
- RESOURCES
- CROSSCURRENTS
- CALENDAR

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Center's Web Site Has a New Look!

The UCLA Asian American Studies Center has a new web page design created by new webmaster Gene Moy, a graduate student in our master's program.

The newly-designed web page has a downloadable version of the report on Asian Americans and affirmative action co-authored by UCLA Law Professor Jerry Kang, a summary of the immigration study by the Asian American Studies Center and LEAP Asian Pacific American Public Policy Institute, and a description of the 1996 Asian Pacific American Political Alliance.

Also provided is index information about Center classes, research, publications, library resources, *CrossCurrents*, and a calendar of upcoming events.

According to webmaster Gene Moy, the Center's website will help "to broaden and deepen access to valid resources and information about Asian American and Pacific Islander communities and their lived experiences, while addressing real world issues which will affect all of us. It's an online resource for campus people, certainly — but I'm looking beyond that. Our site will be about national and transnational communities in the Americas."

The Center's World Wide Web address is www.ssrnet.ucla.edu/aasc.
 Webmaster Moy can be reached at genemoy@ucla.edu

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CROSSCURRENTS

The Newsmagazine of the UCLA Asian American Studies Center

CROSSCURRENTS

Newsmagazine of the UCLA Asian American Studies Center, Vol. 19, No. 2 (Fall/Winter 1996)

AFFIRMATIVE ACTION Controversy in California

Asian Americans Join African Americans, Latino Americans, and Women in Opposing Proposition 209, but the Ballot Measure Ending Affirmative Action Passes, 54% to 46%

It was a classic case of "disempowerment": on November 5, a minority of California residents voted to take away the rights of the majority. California ballot Proposition 209, a proposal to ban affirmative action programs, passed 54% to 46%. But the real story lies in the analysis behind these numbers.

According to a state exit poll by the *Los Angeles Times*, those opposing Prop 209 were a majority of Asian Americans (61%), African Americans (74%), Latino Americans (76%), low-income people (59%), women (52%), and Democrats (69%). Voters for Prop 209 were mostly white men and Republicans.

The results of November 1996 mirror the November 1994 election, where Prop 187, California's anti-immigrant ballot measure, was passed by voters — but rejected by a majority of Asian Americans, Latino Americans, and African Americans.

In California today, people of color, low-income residents, and women constitute the majority of the population. However, at the ballot box, state policy is determined by a powerful minority of residents. This is a potentially explosive situation that has not been adequately studied.

The November 1996 election was marked by a high level of voter education and mobilization in Asian American communities, especially Los Angeles.

The UCLA Asian American Studies Center joined the Asian Pacific American Legal Center and other organizations to conduct an exit poll of over 900 voters to gather information about Asian Pacific American political attitudes. Nonpartisan volunteers, including UCLA students, surveyed voters as they exited the polling places. The voters represented a cross-section, including Cambodian, Chinese, Filipino, Japanese, Korean, Samoan, Thai, and Vietnamese Americans. Democrats, Republicans, and independents were well represented in the sample.

The project targeted four Southern California communities: Koreatown, San Gabriel Valley (Monte Vista Park and Alhambra), South Bay (Carson, Gardena, and Torrance), and Little Saigon (Westminster and Garden Grove). The poll sites within each of these communities were chosen based on the high percentages of Asian Pacific Americans residing in those precincts.

Similar to the findings of the *Los Angeles Times* exit poll of statewide voters, the Legal Center project found that Asian Pacific Americans overwhelmingly rejected Proposition 209, 76% to 24%. Opposition was bipartisan with 72.8% of Republican Asian Pacific Americans voting against Prop 209, and 78.5% of Democrats.

*Our poll asked questions about discrimination and affirmative

action, and the answers from those polled were consistent with the voting results," said Center Director Don Nakashima, who served as a consultant for the project. "This clearly indicates that the respondents knew what they were expressing in voting against Prop 209."

Results from the exit poll also showed that Asian Pacific Americans strongly supported Prop 210 (65% to 34%), which will raise the minimum wage in California.

Of those surveyed, 33% were first-time voters. The project was coordinated by the Legal Center and sponsored by the Asian Pacific Policy and Planning Council, Japanese American Bar Association, Southern California Chinese Lawyers Association, Vietnamese American Voters Coalition, Japanese American Citizens League, Korean Immigrant Workers Advocates, Asian Pacific American Labor Alliance, UCLA Asian American Studies Center, and USC Asian Pacific American Student Services.

Los Angeles Times Exit Poll for Prop 209 State of California

% of Pop.	% of Voters	Voted No
Whites 52%	74%	37%
Blacks 10%	7%	73%
Latinos 28%	10%	76%
Asians 10%	5%	61%

1996 Asian Pacific American Exit Poll Los Angeles & Orange Counties

Presidential Vote
 53.2% voted for President Clinton
 40.8% voted for Senator Dole
 3.9% voted for Ross Perot

Proposition 209 (ban on affirmative action)
 24% voted yes
 76% voted no

Proposition 210 (raise California minimum wage)
 66% voted yes
 34% voted no

Welfare Reform Bill = Anti-Immigrant and Anti-Asian Sentiment

By Lianne Urada

I am just coming out of shock after hearing the provisions of the Welfare Reform Bill that was signed by the President. Regretfully, only now the implications are sinking in. I am a social worker and a fourth-generation Japanese American, and I am fully aware of the impact it will have today. Given benefit of the doubt, I think the average person and legislator does not know how far reaching the passage of this bill will have on people's lives and how historically significant it will be.

Newcomers to this country are individuals from many nations who are trying to reunite with families, escape poverty or war, and follow the "American pioneer" path of getting an education, becoming a citizen, and contributing to our society. The process of becoming a citizen is lengthy — a five-year wait before becoming eligible. What person living in this country does not have roots in this story? The Irish escaped the Potato Famine, the Japanese were recruited during impoverished times in Japan to work on plantations in Hawaii and farm fields in California. In fact, every person's ancestor came here to leave their country of origin for some reason or another. More recently, Asian political refugees coming into this country had to receive welfare, but after a year or less, found 12-16 hour per day jobs to stabilize their lives. It's both tradition and responsibility in America to take immigrants in and take care of them.

What are the "welfare" benefits that are cut by the new law?

Supplementary Security Income (SSI): \$614 per month for low-income individuals who are elderly or disabled.

Social Security Disability Income: federal assistance for disabled and retired persons who worked in the system.

State Disability Insurance: income which quickly runs out after a person has paid into the system through employment.

Medi-Cal: medical insurance coverage for all of the above (and those on AFDC).

Aid to Families with Dependent Children (AFDC): income for children of low-income families and immigrants.

General Relief (GR): \$212 per month, short-term assistance to prevent homelessness for people without income.

Food Stamps: those on AFDC or GR are eligible.

Last year, I worked for six months during my graduate program in Philippines, which has a less-developed welfare system than the U.S. I want you to picture this: no income for individuals and families = homelessness, malnutrition, starvation, and death from diseases and disasters. We are the richest country in the world, and there is no excuse for us to have to live with these conditions today. I do not want to see any more street people or street children than there are already. Nor do I want to see single women with children forced into prostitution to make ends meet.

We need a safety-net to take care of immigrants in crisis and transition: low-income elderly, victims of disasters, accidentally disabled, abandoned women and children. We can afford it. We can't afford to not have basic aid, or you will see great tragedies in this country. With health insurance skyrocketing in cost, it is impossible to survive here without any benefits. Already, counties throughout California are trying to waive State legislation, which provides last resort emergency medical services for those without income or citizenship.

If we are trying to discourage immigration as a whole, that equals racism. Currently, 50% of legal immigrants come from Asia. How is the anti-immigrant agitation different from the Chinese Exclusion Act of 1882. How is it different from the Alien Land Laws which prevented Japanese immigrants from owning lands in California during the early 1900s? Should "lure them in — but keep them out" tactics still be allowed? Don't we all have a stake in this — Asian, African, Latino, or White Americans? The images of immigrant small businesses, self-employed gardeners, sweatshop workers, refugees seeking asylum are still reality for non-citizens today.

Support from the government in the past helped all of us get where we are today. Racist legislation is not support — emotionally or physically to those individuals in need

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CrossCurrents, the newsmagazine of the UCLA Asian American Studies Center, keeps readers abreast of current Center programs, including graduate and undergraduate programs, research projects, publications, faculty activities, student perspectives, 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 (Spring/Summer and Fall/Winter) 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, Box 951546, 405 Hilgard Avenue, Los Angeles, CA 90095-1546; phone, (310) 825-2974; World Wide Web — www.sscnet.ucla.edu/aasc

or for our community as a whole. Think about the community mental health and health clinics which bill Medi-Cal insurance to serve low-income immigrant populations. How will these social service agencies receive funding and serve clients without benefits? We are not yet denying citizenship, but we are denying any hope for immigrants to survive prior to citizenship. How does that help and encourage people to become citizens?

Make no mistake about it: this is just a covert way of repeating history. I urge all those who can speak or read and write and vote: STOP this now! Find out how — get involved, and don't let history repeat itself! I know now how it feels to be that U.S. citizen 50 years ago who was unable to turn the tide against the anti-immigrant movement. I wish I had spoken out earlier to prevent this. I hope it is not too late.

(Lianne Urada is a social worker for Prototypes, Women's Link in Los Angeles. She is a graduate of UCLA and the UCLA School of Social Welfare. She was Director of the Asian Pacific Coalition, 1990-91.)



Defending Our Rights and Cleansing Our Souls

By Eric C. Wat

(Eric C. Wat is assistant coordinator of the Center's Student/Community Projects. He teaches the popular two-quarter student leadership development course.)

On August 4, 1996, at a rally marking the last day of our five-day fast to protest the welfare "reform" legislation — I learned how to cry.

A few days after the fast (and now and then occasionally), I tried to find within myself the origins of those tears. There have been many opportunities to cry in the last few years: the Gulf War; Rodney King and other victims of police violence; the 1992 L.A. uprisings; the struggle of Jessica McClintock garment workers; the passage of Proposition 187 (where I saw my students, active for their first time, getting arrested for protesting it); the continuing ravage of AIDS on my friends and the accompanying erosion of the gay and lesbian rights; and the repeal of affirmative action by the UC Regents and Proposition 209. The nineties have not been an easy decade.

These events that shaped my political consciousness also pushed me to be strong. I prepared intellectual arguments for my position. I helped organize public education and direct action. The onslaughts on minority communities have been so relentless that there was little time for reflections. In fact, when a fellow faster, a Korean-American elementary school teacher, kept interrupting our last meeting before the fast with her exasperation at the meanness of the welfare legislation, I wanted to tell her to deal with her anger on her own time. We had to be strong; we have a fast to plan.

At the same time, I envied her anger — something that I was sure had once belonged to me but I no longer recognized. Strategizing is a cerebral act. And my decision to join the fast with seven other people is, for better or for worse, a rational one. We wanted to *symbolize* the "hunger and homelessness" our communities would feel under this legislation. We wanted to educate our communities on its impact. The drama that we'd create would attract the media to help us get the word out. I agreed with all this. Furthermore, as staff at the Asian American Studies Center, I learned the history of our people's resistance and understood that power within myself. I wanted to use this tool that was given to me to restore a sense of hope and power in our communities.

But it wasn't that I had no personal ties to the issue. My uncle who had been receiving SSI and Medicaid had a stroke earlier this year. He went into coma for a month, and when he came out, he was half paralyzed. Since then, he has been relying on these benefits for physical and speech therapies. He is not a citizen and would not be exempt from this legislation, even though he had worked close to nine years in the States. Without these benefits, he would not be able to recover, since neither his family nor ours could afford the therapies ourselves. My mother, a citizen, has already worked overtime whenever she could to support his family. This legislation doesn't only impact individual immigrants, but the entire community. You can't separate the two.

I told my uncle's story to the press every day of the fast. It became part of the strategy. After a while, he became just a social phenomenon to explain another social phenomenon, an anecdote with no teeth, no bite. The spotlight was on me now, not my uncle. It was seductive, but at the same time, I hated myself for it.

Don't get me wrong, all of these strategies worked and worked well. We reached many people through the organizing efforts of many — especially Asian American students from UCLA. Hundreds of Korean elderly marched with us around Koreatown in the heat of August. Teachers came out to speak against the legislation outside a public school. At the church in Echo Park where the fasters slept, we had an impromptu candlelight vigil that was attended by the residents nearby. At MacArthur Park, an elderly Latina promised to make the fasters the best chile relleno. (When we broke our fast the last day at a Chinese restaurant, the owner gave us free food because she recognized us from reading the papers.) Friends and supporters brought hugs and water to show solidarity. Many of these people showed up at the rally on the last day of the fast.

And it was these people — their presence and anger — that brought it all back for me. They reminded me that behind every movement there are real faces. They reminded me of the anger and passion I had in me: Not anger that is blind and self-destructive, but the very human ability to feel your own pain and that of others so much that it drives you to action. I cried hard — for what other emotions can you have for recovering a part of yourself that you didn't realize you've lost?

Franklin McCain, one of the first African American students to sit at a lunch counter in the segregated south, said that he had a "cleansing feeling" after he stood up for himself and for his community. In retrospect, the fast has been a cleansing experience for me and I don't mean because we did not eat for five days. Up until then, I was doing things only because they needed to be done. It took the fast to make me realize, even though I had been an "activist," I was on a path to burnout and resentment. There would always be people who think struggle is futile and we should just accept things the way they are and make the best of it. But it's incredibly "soul-cleansing" when we collectively break through what is prescribed for us and find humanity — that what makes us human — in the act of resistance, the act of determining our fate.

Asian American Studies Center's Faculty Advisory Committee for 1996-97

Don Nakanishi, <i>Director</i> <i>Education</i>	Mitchell Maki <i>Social Welfare</i>
James Lubben, <i>Chair</i> <i>Social Welfare</i>	Takashi Makinodan <i>Medicine-GRECC</i>
Pauline Agbayani-Siewert <i>Social Welfare</i>	Valerie Matsumoto <i>History</i>
Emil Berkanovic <i>Public Health</i>	Ailee Moon <i>Social Welfare</i>
Lucie Cheng <i>Sociology</i>	Robert Nakamura <i>Film & Television</i>
King-Kok Cheung <i>English</i>	Kazuo Nihira <i>Psychiatry & Biobehavioral Sciences</i>
Clara Chu <i>Library & Information Science</i>	Paul Ong <i>Urban Planning</i>
Cindy Fan <i>Geography</i>	William Ouchi <i>Business</i>
Nancy Harada <i>Medicine-GRECC</i>	Geraldine Padilla <i>Nursing</i>
Wei-Yin Hu <i>Economics</i>	Kyeyoung Park <i>Anthropology</i>
Yuji Ichioka <i>Asian American Studies/History</i>	Michael Salman <i>History</i>
Marjorie Kagawa-Singer <i>Public Health</i>	Shu-mei Shih <i>East Asian Languages & Cultures</i>
Jerry Kang <i>Law</i>	Zhixin Su <i>Education</i>
Snehendu Kar <i>Public Health</i>	David Takeuchi <i>Psychiatry</i>
Harry Kitano, <i>Emeritus</i> <i>Social Welfare</i>	James Tong <i>Political Science</i>
Vinay Lal <i>History</i>	Cindy Yee-Bradbury <i>Psychology</i>
Jinqi Ling <i>English</i>	Henry Yu <i>History</i>
David Wong Louie <i>English</i>	Min Zhou <i>Sociology</i>

Institute of American Cultures Offers Postdoctoral Fellowships

UCLA's Institute of American Cultures, in cooperation with the four Ethnic Studies Centers, offers fellowships to postdoctoral and visiting scholars in support of research on Asian Americans, African Americans, American Indians, and Chicanas/os.

The Institute promotes the activities of the Ethnic Studies Centers to strengthen interdisciplinary research and advance knowledge about these ethnic groups.

Awards range from \$23,000 to \$28,000 per year plus health benefits and up to \$3,000 in research support.

For more information, contact the Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546; phone, (310) 825-2974; e-mail Enrique Dela Cruz (tulisan@ucla.edu).

Deadline for applications is December 31, 1996

Environmental Justice Memorial Scholarship Established

UCLA Students, Staff, and Faculty Mourn Death of Prof. Julie Roque

UCLA students, faculty, and staff mourned the passing in October of Urban Planning Assistant Professor Julie Roque, age 38. She had served on the Asian American Studies Center's Faculty Advisory Committee and was a faculty advisor for Samahang Pilipino.

A native of Los Angeles, Professor Roque was a member and co-founder of the UCLA Pollution Prevention Education and Research Center and had worked with Asian American Studies Center staff and students on environmental research proposals.

"Julie Roque was one of my favorite people on campus," said Enrique Dela Cruz, Center Assistant Director. "She was down to earth, unassuming, and had a contagious passion for environmental justice."

In tribute to the memory of Professor Roque, the Asian American Studies Center is joining with Urban Planning to sponsor a scholarship and a UCLA tree planting.

According to Professor Paul Ong, chair of the Department of Urban Planning, the "Julie Roque Award for Environmental Justice" will recognize students whose research and community activities demonstrate commitment to environmental justice and class and ethnicity issues, especially relating to Filipino and Asian Americans.

Donations to support the scholarship should be made out to "The UCLA Foundation" and sent to Christine Wang, UCLA Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546.

New Graduate Course Addresses Asian Pacific Americans' Role in Community Development

"Communities in Transition: Asian Pacific Americans & Community Economic Development" is a new graduate level course offered by the UCLA Asian American Studies Center and the Department of Urban Planning this Fall Quarter.

The course is taught by Professor Paul Ong, chair of the Urban Planning Department, with the assistance of Wendy Yan, a second-year graduate student in Urban Planning.

For the past two years, Yan has served as Coordinator of Asian Pacific Americans for a New Los Angeles. As an undergraduate at UCLA in the early 1990s, she was Director of the Asian Pacific Coalition.

According to Yan, the evolution of Community Economic Development (CED) occurred in the 1960s and sought to empower poor people and marginalized communities by providing them a voice in neighborhood-based development.

"CED is based on the principle of building healthy communities that will provide a decent place to live and work, improving the quality of life for low-income residents, and revitalizing neighborhoods," she stated.

The new course is examining the application of CED principles to Asian Pacific communities.

Changing Welfare Policy through Research

By Levin Sy

UCLA Economics Professor Wei-Yin Hu Specializes in Studies of Impact of Welfare Programs

As we grapple with the aftermath of welfare reform legislation passed this fall, UCLA Economics Professor Wei-Yin Hu is poised to arm immigrant rights advocates with the latest research on the impact immigrants have on welfare programs in this country.

Born in Switzerland and raised in the East Coast to parents who emigrated from China to Taiwan and then to the U.S., Prof. Hu is uniquely positioned to study these issues as he serves his third year at UCLA with a joint appointment in the Asian American Studies Center and the Department of Economics.

Prof. Hu moved to California to attend Stanford University, and graduated with an undergraduate degree in Economics. After spending a couple years consulting, he realized that making a lot of money was not his sole purpose in life, and went back to his alma mater to receive his Ph.D in Economics.

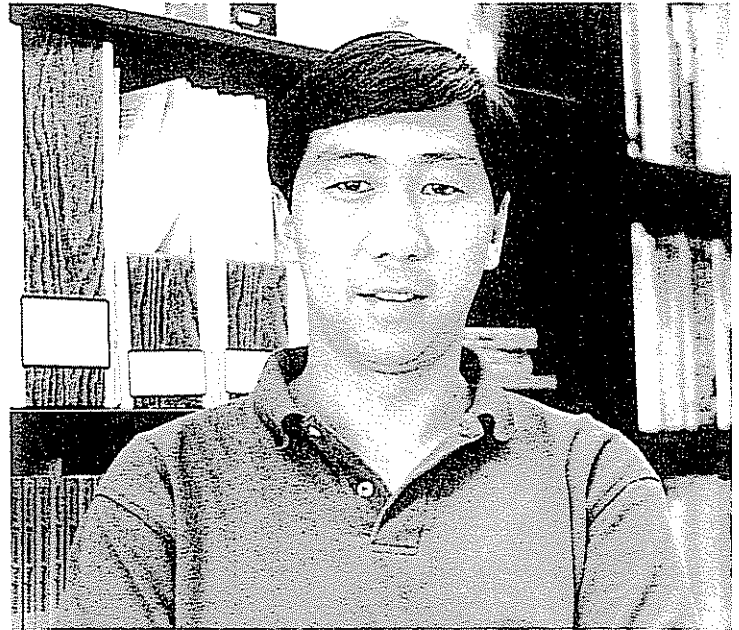
His interest in studying welfare policy began in his graduate studies, and eventually led to the development of his dissertation topic: child support enforcement and its impact on welfare policy. He feels that the field of welfare policy is understudied by economists, and is motivated by the desire to have his research influence policy debates.

Currently, he is looking into the effects of welfare reform in California specifically on family stability studying living arrangements for the children who will be affected. He is also continuing his study of analyzing the link between the lack of child support payment enforcement with welfare participation.

Professor Hu believes that the current reforms were predicated on the moral argument of personal responsibility. "Those reforms would work if the assumption that people choose to be on welfare is right," he states, "but that policy perspective does not take into consideration the skill level and socioeconomic background of those individuals. There is no evidence to suggest that the problem of welfare dependency can be solved merely by increasing the incentive to work."

Prof. Hu teaches an undergraduate and graduate course on Asian Americans and the U.S. economy. The breadth of Hu's undergraduate class reflects the broad array of topics that he is interested in. The class focuses on comparing income inequality between various populations and the Asian Pacific American community, the impact of immigrants on the wages and employment rate of native born, their rate of assimilation into the labor market, and minority enterprises.

Though the academic environment provides little incentives for researchers to collaborate with community advocates, he hopes to help shape public policy through his research. He hopes to facilitate a relationship between the Asian American Studies Center and the Economics Department that would bring students of Asian American Studies into the study of economics, and in the same vein to convince students and researchers of economics into applying eco-



nomie theory to an often neglected Asian Pacific community.

The scarcity of this research also opens the doors for opportunity, and Prof. Hu feels that the Asian American Studies Center is positioned to become one of the few research centers to delve into this study.

Away from his research, Prof. Hu spends his free time exploring the culinary diversity of Los Angeles, playing tennis, and reading.

(Levin Sy will graduate from UCLA in June 1997 with a double major in Political Science and Asian American Studies. He is the 1996 winner of the Sam Law Leadership Award from Asian Pacific American Alumni of UCLA.)

Asian Pacific Americans Constitute 36.4% of UCLA's Entering Class for 1996

Asian Pacific Americans constituted 36.4% of the UCLA entering class for 1996. Overall, 27,032 students applied to UCLA, 10,698 were admitted, and 3,769 registered for enrollment. The figures do not include international students.

Race-Ethnicity	Apps.	Adm.	Reg.	% of class
American Indian	183	104	33	0.8%
African American	1,527	631	240	6.3%
Hispanic American	3,902	1,751	700	18.6%
Chicano	2,771	1,326	539	
Latino	1,131	425	161	
White American	9,279	3,560	1,222	32.4%
Asian Pacific Amer.	10,698	4,012	1,372	36.4%
Filipino	1,378	362	157	
Pacific Islander	114	32	14	
Chinese	4,236	1,830	563	
East Indian	894	401	110	
Japanese	642	229	90	
Vietnamese	1,071	333	150	
Korean	1,774	623	224	
Other Asian	589	202	64	
"Other"	177	68	29	0.8%
Unknown	1,266	572	173	4.6%

CENTER SCHOLARSHIPS/ENDOWMENTS

Angie Kwon Memorial Scholarships for 1996

The Angie Kwon Memorial Scholarships were set up by family and friends of the UCLA undergraduate who died in a tragic accident in January 1993. Angie Kwon was an active volunteer with the Special Olympics and St. Agnes Church as well as a participant in the Asian Pacific American Leadership Development Project of the Asian American Studies Center. For 1996, two \$1,000 scholarships were awarded to continuing undergraduate students who best exemplified commitment to community service.



Jung-Eun Son

*Double Major in
Development Studies
&
East Asian Studies*

Jung-Eun Son is a double major in Development Studies and East Asian Studies. She volunteered as a bilingual translator (Spanish and Korean) for Grace Korean Mission, serving as a bridge of communication between physicians and patients. Jung-Eun was APC (Asian Pacific Coalition) Women's Programmer for 1995-96. She was co-chair of KAUSES (Korean American United Students for Education and Service) at UCLA in 1994. Among events she helped organize were "Reunification of Korea," "Proposition 187," "Militarized Sexual Slavery: Past and Present," "North Korean Flood Relief," and "Kwangju." Jung-Eun also worked with KIWA (Korean Immigrant Workers Advocates) in Los Angeles, conducting a survey on ergonomics of Korean immigrant workers and evaluating the treatment of workers in Korean-owned stores in Koreatown.

Shyamala Moorty

*Double Major in
World Arts and Culture
&
Development Studies*



Shyamala Moorty is a double-major in World Arts and Cultures and Development Studies. She co-wrote and co-directed a play for Indian Cultural Show in 1995, and performed folk dances in the Indian Cultural Shows for 1992, 1993, and 1994, as well as choreographing dances in 1994 and 1995.

In 1995, she served as Director of WISE (Women in Support of Each Other), a community service project that provides resources and support to young women.

She was also a leader of ASHA-LA, a student action group that raises money to support the education of children in India.

Shyamala also received a Mortar Board Bruin Scholarship Award for 1996-97.

George and Sakaye Aratani Community Fellowship for 1996

The George and Sakaye Aratani Community Fellowship provided a \$3,000 fellowship for a full-time, ten-week summer internship at the Keiro Nursing Home.

Miho Murai

*Major in Psychology
with Specialization in
Asian American Studies*



Miho Murai is a major in Psychology with a specialization in Asian American Studies.

She was elected Student Welfare Commissioner for undergraduate student government for 1995-97, where she is educating students on issues such as AIDS, campus safety, sexual assault, cultural awareness, and health and nutrition.

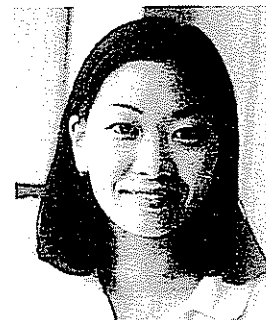
She was a leader of Nikkei Student Union from 1992 to 1995 and has served on the Campus Retention Committee, taught citizenship classes, and participated in Pilipino Cultural Festival.

Chidori Aiso Memorial Scholarship for 1996

The Chidori Aiso Memorial Scholarship provides \$1,000 in recognition of students for their commitment to service.

Hana Yoshikawa

*Double Major in
Psychobiology
&
East Asian Studies*



Hana Yoshikawa is a double-major in Psychobiology and East Asian Studies.

Hana was a volunteer with Roseville Hospital Junior Auxiliary and has also helped the Holy Family Soup Kitchen and other community service projects.

She has also taught English in Japan.

She is a member of UCLA Bruin Belles, serves on the staff of the Nikkei Student Union (NSU), and is a member of Kyodo Taiko.

Levin Sy Wins Sam Law Leadership Award



Levin Sy, the 1995-96 Director of Asian Pacific Coalition, is this year's recipient of the Sam Law Scholarship from Asian Pacific Alumni, UCLA.

The award, which is named in memory of UCLA's first Asian American student body president, is given annually to an undergraduate exemplifying Sam Law's leadership spirit.

Levin Sy is double majoring in Asian American Studies and Political Science. He grew up in the Philippines, Yuma, Arizona, and California.

He was an intern for Organization of Chinese Americans in the summer of 1995 in Washington, D.C. He also recently worked with the Los Angeles Asian Pacific American Voter Registration Coalition and personally registered several hundred new voters for the November election.

Levin will graduate in June and then "go out and find something that will meet my interests of working in the community in the areas of policy," he stated.

Former Scholarship Winner Profiled in Los Angeles Times

UCLA undergraduate Victor Moreno, who received one of the Angie Kwon Memorial Scholarships two years ago, was profiled recently in the *Los Angeles Times*.

A transfer student from Mount San Antonio College, Victor, now 28, was incarcerated six years ago for seven months for selling cocaine, steroids and marijuana.

He is now a stellar student at UCLA with a GPA of 3.6. "I can never change the past, nor do I want to, for it is who I am today," he stated in the *Los Angeles Times*. "I know now from my experiences that I want to help others so they never follow the same path."

Recently, he received the Cesar Chavez Memorial Leadership Award (\$2,500).

Center's Web Site Moves into "Top Ten" List of UCLA Sites

The Asian American Studies Center's web site is averaging 40 hits a day, according to Webmaster Gene Moy.

The Center's site has moved "from relative obscurity" into the "top ten" of the 300 web sites on the Social Sciences server at UCLA, stated Moy.

The address for the Center's web site is www.sscnet.ucla.edu/aasc

New Book by Fatimah Rony Examines Role of Race in Film

The Third Eye: Race, Cinema, and Ethnographic Spectacle is the title of a new book by Fatimah Tobing Rony, a lecturer in our Center's Asian American Studies program. The book, published by Duke University Press, covers early 20th century representations of non-Western indigenous peoples in film.

Leadership of Asian Pacific Coalition for 1996-97 Plans Big Year of Activities



Leaders of UCLA's Asian Pacific Coalition (from left to right): Christina Shigemura, Women's Programmer; Anna Wang, Staff Assistant; Shingly Lee, Programmer; Stephanie Wang, Assistant Programmer; Li'i Furumoto, External Director; Betty Song, Internal Director; and Alina Tso, Financial Supports.

Leaders of UCLA's powerful Asian Pacific Coalition (APC) have charted out a busy year of activities dealing with both campus and community issues.

APC staff and coalition members are taking up a number of projects, including educational work around affirmative action, citizenship workshops, curricular reform, support for the campaign for justice by Thai and Latino garment workers in Los Angeles, solidarity with Latino immigrant workers at the New Otani Hotel in Little Tokyo and their efforts to organize a union, Vietnamese student conference, education around sex tourism in Asia, support for Hawaiian sovereignty, and participation in a women of color conference.

Eighteen groups are active in Asian Pacific Coalition this year:

Asian Education Project (AEP), Asian Pacific Health Corps (APHC), Association of Chinese Americans (ACA), Chinese Students Association (CSA), Concerned Asian Pacific Students for Action (CAPSA), Hui O'Imiloa, Indian Student Union (ISU), Korean American United Students for Education and Service (KAUSES), Korean Cultural Awareness Group/Han Ool Lim, Korean Student Association (KSA), Korean Tutorial Project (KTP), Nikkei Student Union (NSU), Pacific Islander Student Association (PISA), Samahang Pilipino, South Asian Coalition, Thai Smakom, United Cambodian Students, and Vietnamese Student Union (VSU).

Contact APC by calling (310) 825-7184, or by visiting the APC office in the Asian American Studies Center at 2240 Campbell Hall.

June 1996 UCLA Asian Pacific Islander Graduation Keynote Speech

Heed the Call of the Dreamer

“Heed the call of your own dreams. Listen to them; guard them carefully. It is possible to live each day with passion — I have had the privilege of being around people who have done so, and I have tried to live up to their model. Through our dreams and struggling for our dreams, we discover the best in ourselves. The Thai workers have inspired me to be more than I ever imagined.”

By Julie A. Su

I'd like to tell you a story.

This story is about some people very dear to my heart, about 80 Thai men and women who had dreams. From their homes in impoverished rural Thailand, they dared to imagine a better life for themselves, a life of hard work with just pay, decency, and opportunities.

What they found instead when they got to America was an industry — the garment industry — that mercilessly reaped exorbitant profit from the Thai workers and then closed its eyes, believing that if it refused to see, it could claim it was not responsible. The Thai workers worked over 18 hours a day for years in a barbed wire enclosed compound. They were crowded eight to ten to a bedroom made for two, and rats crawled over them during their few precious hours of sleep. Armed guards imposed discipline.

The workers say they felt like animals trapped in a cage, stripped of their humanity. Yet even behind barbed wire, the workers persisted. They were denied the feel of the sun on their faces, yet they peeked through a tiny corner of a window — the majority of which was covered by boards and bars — and dreamed that the small ray of light that seeped through still promised freedom.

Five years ago, I attended my own college graduation. I had, as I am sure you all have, a heart full of dreams. I wanted to make this world a better place. I wanted to fight the good fight and to end the injustices I saw: poverty, racism, inequality. I dreamt that as an Asian American woman with a college education, I could do something to improve conditions for Asian Pacific Americans in a country that has offered golden opportunities, yes — but has also denied us equal protection, used us to disparage other people of color, and vilified us when scapegoats were needed.

I say I had “dreams” and not “goals” because they were really too vague to be goals. I didn't know exactly what I would do, how I would live a life that was true to my dreams. The path I chose was law. But in law school, I was taught that dreams were *not* the business of lawyers. When I began my legal career at the Asian Pacific American Legal Center, I heard people say, “Such a waste, that someone with her talent would go to the Legal Center.”

Less than a year after I became a lawyer, my dreams and those of the Thai workers came together. Immediately after they were discovered by authorities, the workers were all taken into INS custody, a federal detention center. Government agents told us they would not be released. A small group of mostly Asian Pacific Americans, all twenty-something-year-olds, told them that was unacceptable. And we won.

In February, we fought the government again to extend these

workers' stays in this country. They said it was impossible, so we took their cause to Washington, D.C., where Asian Pacific American voices are still all too deafeningly silent. The INS finally gave in. The workers would be given one more year to enjoy the freedom they had been so long denied.

The workers have brought a lawsuit against the corporate giants whose demanding orders and low wages created the tragedy in El Monte. The companies insisted we were crazy and, in fact, told us, “How dare you smear our corporate names. These allegations are appalling.” We responded, “Yes, they are. But it is your practices that are appalling, not the fact that the American public now knows.”

The Thai workers' struggles are far from over. But each of these victories came because we dared to dream. The work of the dreamer is to resist the naysayers. There will be those who will say, “impossible,” and many who tell you, “you're crazy, don't waste your talent chasing dreams.” They will present you with far easier paths. “Close your eyes,” they will say.

I urge you to resist them.

I have seen a system skewed against the poor, the person of color, the worker, the immigrant, and the uneducated, but it can be moved if there are dedicated dreamers. My formal education gave me the tools by which to help the Thai workers and others like them; but my dreams gave me the passion by which we have — together — moved mountains.

If you had told me, while I was in law school, that I would be feeling this passionate about my work — that I could make my dreams my profession — I would not have believed you. So I would understand if you do not believe me now. But whatever it is you do, whatever career you choose, expand what it means to be an Asian American doctor, engineer, organizer, teacher, professor, businesswoman, graduate student, lawyer; push the boundaries of how others will define your profession, your responsibilities. Do not let the naysayers determine your limitations. Do not forget the dreams that you have in your heart today that have brought you this far.

With your education, you can go out one day, buy a house in the suburbs, and when the problems of the poor and the inner-city come too close, you can build a gate to keep them away. And when the problems of the new immigrant and the non-English-speaking come too close, you can move still farther and build a bigger gate. Yes, we have the luxury of closing our eyes to the problems. But that is also the challenge — *to heed the call of the dreamer within us* — in whatever path and profession we choose. To remember the dreams that brought us to this place today and the community that sustained us. To resist a path that provides



“There are among you individuals who have sat in and spoken out to preserve the hard-won resources, such as the Asian American Studies Center, the long overdue curriculum such as the Asian American Studies major, and necessary tools such as affirmative action that embrace the principle that we Asian Pacific Americans should not always be forced to stand outside, but should be included within the very halls where decisions are made.”

comfort without compassion and self-advancement without self-reflection.

And also to be someone who supports the dreams of others — who does not say “impossible.” Who says instead, “let me help you. I, too, have a stake in the struggles of our community.”

There are dreamers among you that I have had the pleasure of knowing, such as the student activists who brought dressmaker Jessica McClintock to justice. Your protests outside her boutique on Rodeo Drive in Beverly Hills have had impact in ways you may not even know. There was an African American security guard who worked for the posh Beverly Hills mall, whose job it was to ensure that you did not pose a danger or otherwise threaten customers or store owners. Despite his job, he saw in *our* dreams his own dreams and those of his community. And he would whisper to me while you were out there demonstrating, “I’m with you, and if we stick together, we will get there someday.”

There are among you individuals who have sat in and spoken out to preserve the hard-won resources, such as the Asian American Studies Center, the long overdue curriculum such as the Asian American Studies major, and necessary tools such as affirmative action that embrace the principle that we Asian Pacific Americans should not always be forced to stand outside, but should be included within the very halls where decisions are made.

We have great reasons to be dreamers because we are all the product of dreams: of parents, grandparents, great-grandparents who dreamed of a better life for themselves, who dreamed of a college education for their children; of dreamers who marched for legal protections and affirmative action that would ensure greater opportunities for people of all colors; of dreamers past and present who say, “We are not satisfied to be part of a relatively more acceptable minority inside a still oppressive society”; of dreamers who fought and continue to fight to break the glass ceiling in all professions, whose vision for America extends beyond a few token minorities in the boardrooms and says

instead, we expect and deserve true equality and inclusion. These struggles reflect the power of the Asian Pacific American community and our dream of a world in which being Asian and American are not contradictory.

I received a call about a month ago from a Hollywood producer who wanted to do the story of the Thai workers. She said that the story needed a hero. I told her that the heroes are the workers themselves — those who endured, who have been resilient, who have moved us all with their courage. But she had a different point to make. “You have certainly been a hero,” she said, “but what we need is an *American* hero.” I paused, momentarily confused, and then said, “You must mean a white hero then, because *I am an American*.”

Yes, we Asian Pacific Americans will face ignorance and stereotypes, outright racism, even violence. There will be much to make us think, “I must be crazy to have these dreams.” Our struggles are far from over.

Heed the call of your own dreams. Listen to them; guard them carefully. It is possible to live each day with passion — I have had the privilege of being around people who have done so, and I have tried to live up to their model. Through our dreams and struggling for our dreams, we discover the best in ourselves. The Thai workers have inspired me to be more than I ever imagined.

Through our dreams and struggling for our dreams, we also discover the best in each other. I look to all of you, Asian Pacific American graduates, and am moved. Seeing you all elevates my dreams for our community. The tests for us are many. It is a difficult time for people who cannot feel genuinely at home anywhere until all people live in dignity. Take your *enormous* talent and use it to better our community, to make our world more just. It is an awesome task. I believe that you are up to it, and I am proud to have you in the struggle.

(Julie Su is an attorney with the Asian Pacific American Legal Center of Southern California.)

UCLA and Community Groups to Hold First Korean American Studies Conference

The first National Korean American Studies Conference will be held April 25-26, 1997, at the Radisson-Wilshire Hotel in Koreatown, Los Angeles.

The conference is cosponsored by the UCLA Asian American Studies Center, Korean Youth & Community Center (KYCC), and Korean Immigrant Workers Advocates (KIWA).

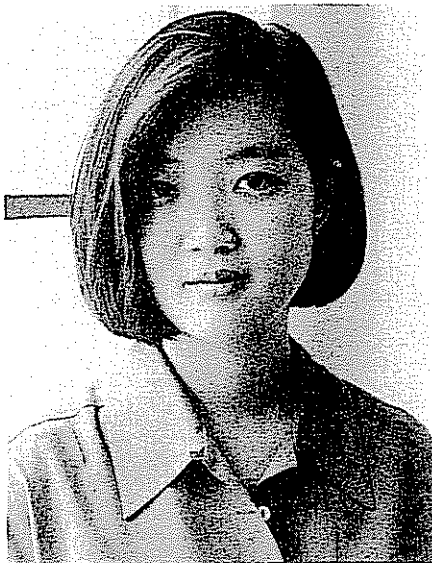
The conference is the first collaboration between universities, the Korean American community, and other communities of color and will cover a broad range of experiences. Its objectives are threefold:

1) to commemorate the fifth anniversary of the 1992 Los Angeles civil unrest by assessing the political, social, and economic impacts, reviewing the current situation, and strategizing collectively for the future;

2) to build linkages between scholars, community leaders from the Korean American community and other communities, and individuals and to share research and insights on issues of common concern; and

3) to promote a multidisciplinary approach to Korean American Studies, nationally and internationally.

Conference Coordinator is Susan A. Suh of the Ph.D. program in Sociology at UCLA. This past June, she received her master's degree after completing research on racial and gender discrimination in the workplace, which is due to be published by the end of



Conference coordinator Susan Suh

this year by Russell Sage Foundation. She did her undergraduate work at Columbia University, where she received her B.S. from the School of Engineering and Applied Sciences.

To receive more information about the conference, learn about volunteer/intern opportunities, and/or be put on the NKASC mailing list, please contact Susan by phone at (213) 365-7400, by e-mail at nkasc@kycc.apnet.org, or by FAX at (213) 383-1280.

Civil Liberties Public Education Grant Proposals Due December 13

A grant program targeted towards educating the public about the lessons from the wartime internment of Japanese Americans was established recently by the Board of Directors of the Civil Liberties Public Education Fund.

Professor Don Nakanishi, Director of the UCLA Asian American Studies Center, is a member of the Board.

The Board is seeking grant proposals around two themes: education and research. Educational grants will address four key areas: curriculum, institutional and landmark initiatives, community development and arts and media.

There are three categories under research programs: research projects, National Fellows Program, and Research and Archival resources.

The grant program is in compliance with Congressional legislation authorized under the Civil Liberties Act of 1988. In addition to the creation of an education program, the Board must publish the proceedings and the testimony of the federal Commission on the Wartime Internment of Civilians.

Deadline for applications is December 13, 1996. For more information, contact the East Coast Office of the Civil Liberties Public Education Fund at 1730 K Street, NW, suite 410, Washington, D.C. 20006; phone, (202) 653-2812; FAX, (202) 653-2815.

Pacific Ties Begins 20th Year of Publication

Pacific Ties, UCLA's Asian Pacific Islander student-run newsmagazine, has begun its 20th year of publication. This year's editor-in-chief is Anthony Pinga. *Pacific Ties* is published six times during the school year.

The recently published first issue features a description of Asian American student life at UCLA and a directory of 62 Asian American, Pacific Islander, and Asian-related student groups.

To obtain a copy, call *Pacific Ties* at (310) 825-1004.

Students Create Asian Pacific Community Videos

A "Mini-Festival" of videos produced by students from the 1996 Spring Quarter "Asian American Video Ethnography & Documentary" course was held recently at the Asian American Studies Center.

Student filmmakers trained under John Esaki of Visual Communications who served as the Center's 1995-96 post-doctoral fellow through the Institute of American Cultures.

Students presenting their works included:

Marsha Inouye, "Alan Nishio & the NCR"; Eric Tran, "Asian Pacific Council"; Bruce Yen, "Asian Latinos"; Edith Chen, "Zeta Phi Beta: An Asian American Experience"; Shirley Lim, "Indonesian Americans"; Jeff Park, "Cosmetic Surgery"; Michelle Jung, "A Day in the Life of Inner City Youth"; and Sandra Posey, "Home Sweet Home: Brian Kito's Little Tokyo."

Professor Bob Nakamura and John Esaki will be teaching a similar course Winter and Spring quarters.

Center Begins to Build Filipino American Studies Archive

The UCLA Asian American Studies Center is in the process of creating a Filipino American Studies archive, according to Assistant Director Enrique dela Cruz.

The focus is on collecting materials relating to the anti-Marcos movement in the U.S., with materials provided from the former *Ang Katipunan* newspaper and the Philippine Resource Center serving as the basis for the collection.

Dela Cruz is seeking volunteers to help catalog materials. For more information, call (310) 825-2974.

Former UCLA Student Leader Murdered in Hate Crime

Students Mourn the Death of Thien Minh Ly, Former President of Vietnamese Student Association, Who Was Killed in Tustin, Orange County

By Mai Pham

Tragedy befell the Vietnamese community on January 29, 1996, when Thien Minh Ly, a 24-year-old Vietnamese man and graduate of UCLA, was murdered while rollerblading in his Tustin hometown high school tennis court. Ly was found lying in a pool of blood the following morning by a janitor, maimed by an excessive number of stabbing wounds to various parts of his body, as well as slashing wounds to his throat.

In the immediate aftermath of his death, friends, family, and acquaintances could not fathom the senselessness of the crime that ended Ly's life. All who knew him remembered him with love, respect, and admiration. A man of exemplary integrity, intelligence, confidence and spirit, Ly embodied the model Vietnamese American. He was a dutiful and loving son to his parents, a beloved older brother to his younger siblings, and a friend that one could always count on in times of need. He was an academic in endless pursuit of knowledge: at UCLA, he obtained both an English and a Biology degree in four years, had just completed a Master's in Physiology and Biophysics at Georgetown, and was contemplating the study of Law just before his death. While at UCLA, Thien was a leader: he wholeheartedly dedicated himself to the UCLA Vietnamese Students' Association (VSA) as VSA's Culture Night Director, VSA's newsletter editor, and finally, at the height of his VSA involvement, as VSA President 1992-93.

Hundreds attended the candlelight vigil held for him the week he was murdered. An article about his death hangs in the UCLA English counseling office. Flowers from all over the Vietnamese community overflowed the mortuary during his viewing and funeral. Tears flowed endlessly for Thien; his was a loss mourned by all.

It was not until March 2, 1996 that the mystery surrounding Ly's murder ended. That day, police arrested Gunner Lindberg, age 21, and Dominic Christopher, age 17, after discovering a letter that Lindberg had written to a former prison inmate in New Mexico. The letter contained graphic details about the murder, as well as the writer's apparent insolence about the whole incident. Sandwiched between birthday plans,

news about a friend's baby, and talk about the need for a new tattoo was this boastful account of what happened the night of January 29:

"Oh I killed a jap a while ago. I stabbed him to death at Tustin High School. I walked up to him; Dominic was with me and I seen this guy rollerblading and I had a knife. We walked in the tennis court where he was; I walked up to him. Dominic was right there; I walked right up to him and he was scared; I looked at him and said, 'Oh I thought I knew you,' and he got happy that he wasn't gonna get jumped. Then I hit him..."

"I pulled the knife out, a butcher knife, and he said 'no,' then I put the knife to his throat and asked him, 'Do you have a car?' And he grabbed my hand that I had the knife in and looked at me, trying to get a description of me, so I stomped on his head 3 times and each time said, 'Stop looking at me,' then he was kinda knocked out, dazed, then I stabbed him in the side about 7 or 8 times; he rolled over a little, so I stabbed his back out 18 or 19 times, then he lay flat and I slit one side of his throat on his jugular vein. Oh, the sounds the guy was making were like, 'Uhhh.' Then Dominic said, 'do it again,' and I said, 'I already did, Dude. Ya, do it again,' so I cut his other jugular vein, and Dominic said, 'Kill him, do it again' and I said 'he's already dead.' Dominic said, 'Stab him in the heart.' So I stabbed him about 20 or 21 times in the heart..."

"Then I wanted to go back and look, so we did and he was dying just then, taking in some bloody gasps of air so I nudged his face with my shoe a few times, then I told Dominic to kick him, so he kicked the f--- out of his face and he still has blood on his shoes all over...then I ditched the knife, after wiping it clean on the side of the 5 freeway...here's the clippings from the newspaper — we were on all the channels." (Los Angeles Times Orange County Edition, "Grisly Account of Ly Killing Believed Penned by Suspect," March 7, 1996)

Was there racial motivation behind the crime? White supremacist paraphernalia were found at Lindberg's and Christopher's home. Lindberg carelessly referred to Ly as a "jap" in the letter he wrote to his friend. Yet Lindberg staunchly denies a racial motive. The Tustin police, too, seem reluctant to publicize the racial implications of the crime. For instance, the *Tustin Weekly* omitted the

words "I killed a jap" in their rendition of Lindberg's letter (*Tustin Weekly*, "Graphic Death Scene Details Described," March 8, 1996). Furthermore, both the *Tustin Weekly* and the *Los Angeles Times* have stated that the police attribute robbery as the motive for Ly's murder.

In light of this information, the conclusion is obvious. Racial motivation undoubtedly played a part in the murder. For how could Gunner Lindberg and Dominic Christopher so easily, blithely, and violently kill Thien Minh Ly if they respected him as a human being? They "stomped" on him with about as much thought as they would step on an ant. They listened to his cries of pain and tortured him with sadistic delight. They continually attacked him when he was already helpless, and then, to add further insult to the injury, Christopher kicked Ly's bleeding face. To the two murderers, Thien was nothing but a "jap," a subhuman organism whose life they had a right to take.

But what did Thien mean to those who loved him; how did they feel? They are heartbroken, bereft, angry that his death was caused by an unnecessary, random act of violence. And what about the Vietnamese Community? News about Ly's murder and the ensuing arrest of his two assailants have horrified and enraged the Vietnamese community, so much so that the Vietnamese Community of Orange County (VNCOC), a nonprofit human and social services group, and various other organizations, joined under the name of the Thien Minh Ly Ad Hoc Committee. Their purpose is to ensure that the murderers receive just punishment for taking Ly's life.

We must preserve Thien Minh Ly's name in order to remind others that no one is safe in the U.S. while ignorance and racial hate run rampant. We must strive to become more aware of the dangers facing Asian Americans in present-day American society and educate others that all our cultures are beautiful. We must cry out that a tragedy such as this could happen and work to teach everyone to respect all of humanity.

(Mai Pham graduated from UCLA in June 1996. This article is reprinted from the newsletter of the UCLA Asian Pacific Coalition.)

Center's New Music Class Probes Asian Pacific Expression

"Asian Pacific American Contemporary Music and Performing Arts" is the title of a new course this Fall Quarter team taught by Amy Hill, Richard Jong, and John Kobara.

The undergraduate course takes a chronological, interdisciplinary approach to survey various artists and their works within sociopolitical and historical contexts.

Instructors for the course bring a range of experience in the fields of performing arts.

Amy Hill is an actress and writer who has appeared in film and television, including the series "All American Girl," and created the award-winning one-woman show "Tokyo Bound."

Richard Jong is in the Center's M.A. program, where he has researched Asian American music, particularly jazz.

John Kobara is an Associate Vice Chancellor at UCLA and has hosted more than 440 live radio programs for NPR affiliate KPCC.

The trio have created a web page for their course (www.bruin.ucla.edu/alumni/197A), including their course syllabus and biographies.

Artist Darryl Mar Creates New Asian Pacific Mural at Stanford University

Darryl Mar, a graduate of our Center's M.A. program, is currently serving as an artist-in-residence at Stanford University where he is teaching a special Asian American Studies class that he calls "Cultural Cartography and the Political Project."

Darryl's residency is funded by Stanford and a California Arts Council Multicultural Entry Grant.

According to Darryl, he is working with Asian American students to create a "site-specific permanent installation piece" — aka, a mural — for the Stanford campus.

Mar has designed and produced five murals during the past two years, including one for the 25th anniversary of the UCLA Asian American Studies Center in the third floor hallway of Campbell Hall.

His other murals — all marked by his postcolonial musings on the Asian American subject — are on display at UC Irvine, UC Riverside, Los Angeles Koreatown, and San Francisco Chinatown.

Article Features Interviews with Center Leaders

Los Angeles Times Focuses on Korean American Fascination for Harvard College

The fascination of Harvard College for Korean Americans was the focus of a front-page article in the September 25, 1996, edition of the *Los Angeles Times* by staff writer K. Connie Kang.

The article examines the emphasis of immigrant parents on educational attainment for their children, as well as the cultural misunderstandings arising between the generations.

Among those quoted in the article are Professor Jerry Kang of the UCLA Law School and the Center's Faculty Advisory Committee; Professor Edward T. Chang of UC Riverside, a Korean American sociologist and an early graduate of our Center's M.A. program; and Center Director Don Nakanishi, who holds a master's degree and Ph.D. from Harvard.

According to the *Times* article, Asian Americans make up 19% of Harvard College's students and 12% of those attending Harvard Law School.

There are more Korean Americans per capita at Harvard than any other Asian ethnic group.

Although Chinese outnumber Koreans two-to-one nationwide, at Harvard College their numbers are about equal, according to the Harvard Asian American Association.

At Harvard Law School, Koreans made up 5% of the Class of 1993 and 50% of the total Asian enrollment.

The *Times* article profiled UCLA Law Professor Jerry Kang, who earned both his undergraduate and law degrees at Harvard.

According to *Times* writer K. Connie Kang:

Since he was 6, when his family moved to Chicago from Seoul, his mother prodded him.

"My parents told us they came to the United States for their children's education," said Prof. Kang, who at 28 is a rising star of the UCLA law faculty.

"The only way I could pay them back was to do well in school," Kang said. "A lot of families drop in social status when they come to the United States. So they use their children to reclaim it. This is my little warrior. He won the competition. He is at Harvard."

While the pressure for academic achievement in most Korean homes is too much, it's understandable, too, Prof. Kang says.

"They know that for Asian Americans here, you survive by hitting the books.

"When I made Harvard Law Review, my parents had no clue what it was," said Kang. He tried to explain but his "fourth-grade Korean" was too limited.

"They were happy that this is good news. It gives them the sort of fulfillment few other things can give. There is this huge rift between what I do in my life and what they do," he said.

5 New Pathbreaking Research Theses Produced by Center Graduates

Five more theses have been completed by graduate students in the UCLA Asian American Studies Center's master's program, according to records compiled by Marji Lee, head of our Reading Room and Library.

The five pathbreaking research theses are:

Lewis Sho Kawahara, "Visual Communications Photographic Archives Project," 1996.

Scott Tadao Kurashige, "Locating Oppression and Resistance: Asian

Americans and Racist Violence," 1996.

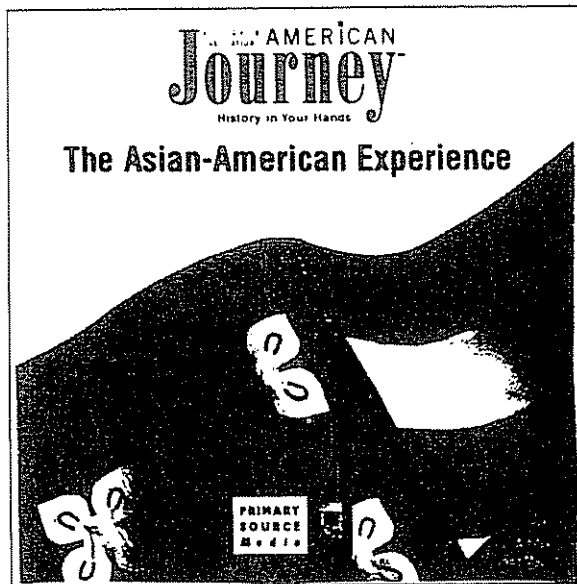
Kimberly Sue Mancini, "A Study of Korean-born Adoptees: Identity, Self-esteem, and Relationship with Adoptive Parents," 1995.

Jeffrey Alan Ow, "Beyond the Second Generation: The Complexities of Chinese American Identity at Cameron House," 1996.

Rapeepanchanok Malinee Thongthiraj, "Breaking Silences and Remaking the Self in Wanwadee Larsen's Confessions of a Mail Order Bride, 1995.

"The Asian-American Journey" Available at Discount Price until Dec. 31

Center Unveils New Asian American CD-ROM



"The Asian-American Journey" is the title of a new CD-ROM developed by Primary Source Media and the Asian American Studies Center. The project is part of Primary Source's "American Journey" series.

Project coordinator was Judy Soohoo, a graduate of the Center's M.A. program. She was assisted by Center Librarian Marji Lee, *Amerasia Journal* editor Russell Leong, and Assistant Director Enrique Dela Cruz.

The CD-ROM consists of original source materials including government documents, diaries, letters, memoirs, interviews, poems, photos, paintings, and sculptures relating to the Asian American experience.

Among topics included are: "Early Asian Explorers and Immigrants," "Gold Fever, Building the Transcontinental Railroads and Beyond," "Hana-Hana: Sugar Making and the Pacific Migration to Hawaii," "Enemy Aliens: The Japanese American Internment," "Hearts of Sorrow: Vietnam War and Its Aftermath," and "Voices Rising: The Arts."

The CD-ROM is available at the special discount price of \$119 for orders placed before December 31, 1996. After that date, the CD-ROM sells for \$149. Send orders to the UCLA Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546; phone, (310) 825-2974. California residents should add 7.25% sales tax, Los Angeles County residents, 8.25%. Make checks payable to "UC Regents."

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New Center Publications

UCLA Law Professor Jerry Kang Co-Authors Comprehensive Report on Asian Americans and Affirmative Action

Professor Jerry Kang of the UCLA Law School joined with three other Asian American law professors to produce a comprehensive report analyzing the impact of affirmative action on Asian Pacific Americans.

The report, titled, "Beyond Self-Interest: Asian Pacific Americans Towards a Community of Justice," is co-authored with Frank Wu of Howard University School of Law, Sumi Cho of DePaul University College of Law and Gabriel Chin of Western New England College of Law.

"The report fills a long-standing vacuum on the relationship between affirmative action and Asian Pacific Americans, who play the unique role of 'model minority' in today's complex racial politics," said Kang, who joined the UCLA faculty in 1995 and specializes in civil procedure, Asian-American jurisprudence and cyberlaw. "It presents an articulate defense of affirmative action and explains why Asian Pacific Americans should support affirmative action, whether or not they are included in such programs. Affirmative action allows for social interaction in an otherwise racially segregated world, which in turn allows us to break down our

misconceptions and prejudices."

Released before the passage of California's controversial Proposition 209 (the anti-affirmative action ballot measure), the 40-plus-page report contains valuable information on the history and complexity of affirmative action and its relationship to Asian Pacific Americans. It explores the current affirmative action debate, the stereotypes associated with Asians and their history of racial discrimination. It also examines admissions policies, merit and academic standards in colleges and universities. Moreover, the report provides background history on the immigration and naturalization struggles of Asian immigrants, the internment of Japanese Americans during World War II and the role Asian Pacific Americans play in American politics.

Funding for the printing and electronic distribution of the report was made possible through the support of the UCLA Asian American Studies Center and the Asian Pacific American Public Policy Institute of Leadership Education for Asian Pacifics (LEAP).

Electronic copies of the report can be downloaded for free through the Asian

BEYOND SELF-INTEREST:

ASIAN PACIFIC AMERICANS TOWARD A COMMUNITY OF JUSTICE

A Policy Analysis of Affirmative Action

Professor Gabriel Chin

Professor Sumi Cho

Professor Jerry Kang

Professor Frank Wu

American Studies Center's World Wide Web site (<http://www.sscnet.ucla.edu/aasc/policy>). Gene Moy, Center webmaster, developed the electronic version of the report.

To obtain printed copies of the report, call (310) 825-2974 or send \$5 plus \$2 for shipping/handling to the UCLA Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546. Checks should be made payable to "UC Regents."

Center to Collaborate with University of Hawaii Press to Produce New Series

"Intersections: Transcultural Asian & Pacific American Studies" is the title of a new series of books to be produced by the UCLA Asian American Studies Center and University of Hawaii Press. Series editor is Russell C. Leong, editor of *Amerasia Journal*. He is working with Sharon Yamamoto of University of Hawaii Press.

According to Leong, the series explores the "transcultural and transnational" intersections across the borders of the Americas, with linkages to the Pacific and Asia. "Developed for the new millennium, this interdisciplinary series views 30 years of Asian American Studies as a strategic, critical intervention that challenges traditional American, ethnic, and Asian Studies approaches to race and culture, gender and sexuality, and community, class, and religion," said Leong.

The series will begin with three volumes in the first year and continue with selected volumes thereafter. For manuscript submissions, contact Russell C. Leong at UCLA, (310) 206-2892; e-mail (rleong@ucla.edu).

Amerasia Journal Examines Asian American Panethnicity

"Asian American Panethnicity" is the focus of a special 200-page special issue of *Amerasia Journal* edited by Professor Yen Le Espiritu of UC San Diego.

According to Espiritu, on the eve of the 21st century, "The Asian American community is at a crossroad: how do we build pan-Asian solidarity amidst our diversities and amidst an increasingly racially polarized U.S. society?"

Contributors answer this question differently, looking at ethnicity, region, generation, education, and intermarriage as factors that determine the degree to which groups are panethnic — or not.

Contributors include Jeff Chang who writes about race relations in Hawaii, Leny Strobel on Filipino American identity, Deborah Misir on racial violence toward Asian Indians, Nazli Kibria on South Asian American identity, Linda Vo on Asian American politics in San Diego, Stacey Lee on the perceptions of panethnicity among

Asian American high school students, and Larry Hajime Shinagawa and Gin Young Pang who write about Asian American panethnicity and intermarriage.

Guest editor for the issue, Yen Le Espiritu, is the author of *Asian American Panethnicity: Bridging Institutions and Identities*, published by Temple University Press in 1992.

In her introductory essay for *Amerasia*, she challenges researchers to look at both the "plural and ambivalent nature of panethnicity" — as an ideological construct, as a political strategy, and as part of community-building across diverse groups.

The Asian panethnicity issue of *Amerasia Journal* is available for \$12 plus \$2 shipping from the UCLA Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546; California residents should add 7.25% sales tax, Los Angeles County residents, 8.25%. Make checks payable to "UC Regents."

Amerasia Journal Sponsors Symposium on Asian American Religion

"Race & Religion in Asian America Today: A Muslim, Christian, Buddhist, and Hindu Dialogue" was the title of a special symposium organized by *Amerasia Journal* editor Russell C. Leong at the UCLA Faculty Center on October 25.

Participants in the symposium included a number of researchers, practitioners, and writers associated with the recent special theme issue of *Amerasia Journal* focusing on religion that was edited by Professor David Yoo of Claremont-McKenna College.

The half-day symposium consisted of two panels: "Spirited Communities" was moderated by Professor David Yoo with participants, Rev. Mas Kodani of Senshin Buddhist Temple, Rev. Bill Song of Young Nak Presbyterian Church, and Jane Iwamura, Ph.D. candidate at UC Berkeley. "Pathways of Race and Religion" was moderated by Russell Leong with participants Professor George Alexander of Biola University; Professor Steffi San Buenaventura of UC Riverside; Rev. Leroy Leng Lim of UC Riverside; writer and artist Alan De Souza; and Kausar Ahmad from the Coalition of Women from Asia & the Middle East.

Copies of the issue are still available for \$12 plus \$2 postage from the UCLA Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546. Checks should be payable to "UC Regents."

Acclaimed Author N.V.M. Gonzalez Visits UCLA

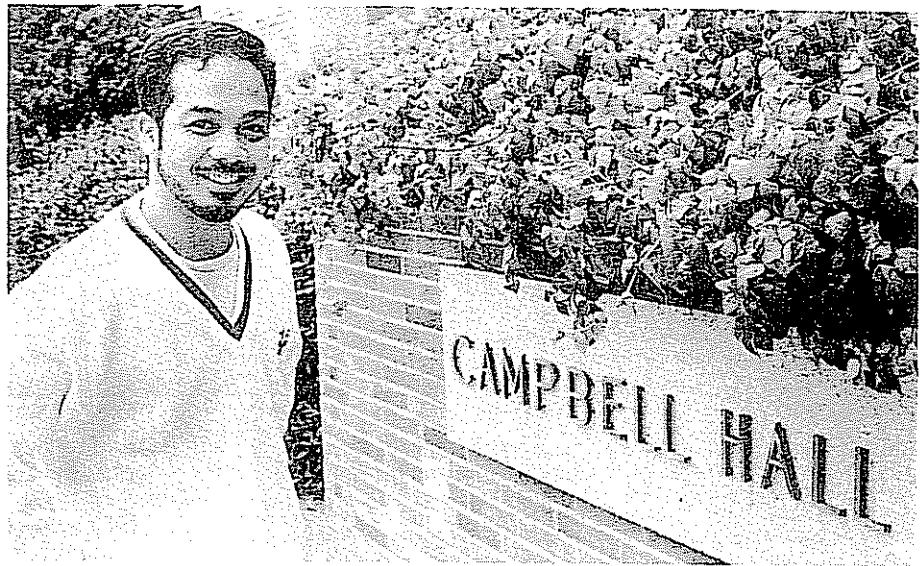
World-renowned author N.V.M. Gonzalez visited the Asian American Studies Center in October to mark publication of his most recent book, *The Novel of Justice: Selected Essays, 1968-1994*. In conjunction with the Center, he also attended a book-signing event at the Philippine Consulate.

Gonzalez, age 81, is professor emeritus at California State University, Hayward, and the author of 13 books. He is currently International Writer-in-Residence at the University of the Philippines.

Recently, to mark the 435th anniversary of the City of Manila, he was awarded the 1996 Diwa ng Lahi for his service and contributions to Philippine national literature.

Professor Gonzalez was a Rockefeller Foundation Fellow at UCLA in 1989 and taught a course, "Filipino American Literature."

Raul Ebio Joins Center Staff as Assistant Coordinator of Reading Room



Raul Ebio is the new Assistant Coordinator for the Asian American Studies Library and Reading Room. Raul, a graduate student in the Center's M.A. program, replaces Steven Masami Ropp, who is completing his Ph.D. in Anthropology at UCLA.

Raul was born in Quezon City, Philippines, and came to the U.S. at the age of two. He is a graduate of City College of San Francisco and UC Berkeley. He entered the Center's master's program in 1993 and is completing his research thesis on the impact of changes in affirmative action policies on Filipino Americans at UC Berkeley. He is also teaching an introductory Asian American Studies class at Ventura College.

In the future Raul plans to pursue a Ph.D. in Education and teach full-time in

Asian American Studies.

In the Reading Room, Raul is working with Librarian Marji Lee and coordinating compilation of the Center's annual research bibliography in Asian American Studies.

Community Directory Available in January

The 1997 edition of the *Asian Pacific American Community Directory*, listing 750 organizations in Los Angeles and Orange counties, will be available in January, according to Meg Thornton, head of the project. The previous edition was published in 1994.

The directory costs \$15. To order, call Darryl Mar at (310) 825-2968.

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