

# Amerasia Journal to Reprint Several "Classic" Issues

To commemorate *Amerasia Journal's* 30<sup>th</sup> year of publishing, the UCLA Asian American Studies Center Press is reprinting several of its previously out-of-print earlier issues to meet the demand of a new generation of scholars for research materials in the field.

According to Professor Russell C. Leong, long-time editor of *Amerasia Journal* and head of the Studies Center Press, three issues from the 1980s and 1990s will be reprinted as part of the "Amerasia Classic Edition Series." The issues are:

- "Essays into American Empire in the Philippines" (two volumes) from 1998: Part I, "Legacies, Heroes, and Identities"; and Part II, "Culture, Community and Capital";
  - "No Passing Zone: The Artistic & Discursive Voices of Asian-descent Multiracials" from 1997;
  - "Salute to the 60s & 70s: Legacy of the San Francisco State Strike — Commemorative Issue" from 1989.
- Each reprinted issue includes the articles, editorials and commentaries, reviews, photographs and illustrations as they originally appeared. Each issue is approximately 250 pages

and sells for \$15 per volume; special discounts are available for class and textbook usage.

*Amerasia Journal* began publishing in 1971 and is the leading research publication in Asian American Studies. Currently, about half of its issues from the past thirty years are out-of-print.

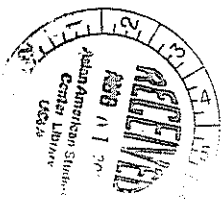
"Many of our out-of-print classic volumes are path-breaking special issues examining from an interdisciplinary perspective the intersections of race, gender and class of the Asian American transnational experience," stated Professor Leong. "Over the next few years, we will explore ways to once again make these issues available due to the rising interest in Asian American Studies."

For a complete listing of *Amerasia Journal* available titles and reprinted "classics," see the website of the Asian American Studies Center ([www.sscnet.ucla.edu/aasc/](http://www.sscnet.ucla.edu/aasc/)) or call (310) 825-2974 or contact the Studies Center Press by e-mail ([aasepress@ucla.edu](mailto:aasepress@ucla.edu)).

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# CROSS CURRENTS

UCLA ASIAN AMERICAN STUDIES CENTER READING ROOM

## UCLA's Asian Pacific Coalition Celebrates 25th Anniversary

"Presence in Progress: 25 years of Asian Pacific Islander Unity, Diversity and Activism" was the theme of the twenty-fifth anniversary celebration of UCLA's Asian Pacific Coalition.

The undergraduate student coalition held an anniversary event on June 8 in Covel Commons Grand Ballroom.

The event brought together multiple generations of APC alumni as well as faculty, staff, community members and current students. At the gathering, they shared their stories and experiences and discussed ways to continue the legacy of APC.

"Our theme — 'Presence in Progress' — has multiple meanings and really defines the work of APC and the Asian Pacific Islander community," said Bryan Tin, APC's External Director and member of the planning committee. "We hope that our 25th anniversary allowed everyone to reflect on the history of APC and the continued importance of working together on issues that affect all our communities."

According to Tin, for two-and-a-half decades APC has enabled many Asian Pacific Islander students to work collectively towards progress at UCLA and in their communities. Founded in the fall of 1975 as the Asian Coalition, APC today works on issues such as access to education, affirmative action, labor, globalization, juvenile justice, women's health, lesbian-gay-bisexual-transsexual issues, and hate crimes.

Currently, APC consists of 19 member organizations: Asian American Tutorial Project, Asian Pacific Health Corps, Association of Chinese Americans, Chinese Student Association, Concerned Asian Pacific Islander Students for Action, Han Oai Lun (Korean Cultural Awareness Group), Hui O Imloha (Hawai'i Club), Indian Student Union, Korean American Students Association, Koreatown Tutorial Project, Mahu (AHLGBT Awareness Group), Nikkei Student Union, Pacific Islands Student Association, Pakistani Student Association, Samnang Filipino, Sangam, Thai Student, United Cambodian Students, and Vietnamese Student Union.

The APC twenty-fifth anniversary committee is continuing to collect personal statements, photos, videos, other forms of visual media and donations for the archives. For more information, contact APC at 2240 Campbell Hall, (310) 825-7184 or by e-mail ([apc25th@ucla.com](mailto:apc25th@ucla.com)).

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# *I Am Mien, and I Am Part of a Vital Generation*

By Keo Chao

I am Mien. I was born in a refugee camp in Laos, and my family immigrated to Portland, Oregon when I was two. Although I am technically a first-generation immigrant, I consider myself to be a second-generation Asian American. I spent my youth in Merced, California. The majority of my Merced friends are Mexican, so I am well versed in the different aspects of Mexican culture. Unfortunately I'm ignorant about the different aspects of my own culture.

By any standard I am liberal. Contrarily, my grandparents are very conservative. Often I've wondered why my grandparents are so different from me, and frequently it results in one answer: the Vietnam War.

My life is intertwined with the Vietnam War. This war is responsible for my family's immigration to the United States. Vietnam split my family into two distinct cultures. The elders in the family were raised in a primarily Mien culture. In contrast the younger generation is raised in America. At times the differences between these cultures have led to drastic and damaging philosophical battles.

My grandparents are my idols. They have endured famines, and tragedies that range from the loss of their culture to the loss of four children. They immigrated to "the land of giants" in order to survive. Through the years, they've endured humiliation from the dominant culture, and from their own blood. Imagine relating to someone from a different culture where customs and gestures are different from yours. Now you know the difficulties and embarrassments they have encountered from the outside world and within the family.

My grandparents are illiterate. They have great work ethic, but their life and occupational skills are limited to a culture a half a world away. In other words, their skills are useless in America. They exhibit depression-like symptoms. I believe the culprit behind the depression is a feeling of worthlessness.

I try to understand their points of views. But as I've stated earlier, I am not versed in my culture. A part of this is due to communications. I am illiterate in Mien. I can carry a conversation in Mien but my vocabulary is poor, which makes in-depth dialogue impossible.

The Vietnam War has segregated my family into two warring cultural camps, and the dividing line is a lack of dialogue. The Vietnam War replaced the language of the second-generation Mien with the tongue of the Anglo-Saxons. This is the most tragic aspect of the Vietnam War. Sure, immigration has given me a wonderful education, and it has assured me of a life that my grandparents could never dream of, but at what cost?

Would I be better off in Thailand? Probably not. My friends are wonderful, I like the opportunities that I have in America, and I couldn't imagine growing up anywhere else. Yet, I am worried about the problems within my community.

The Mien population in the United States is around 25,000. The number of Mien college students in proportion to our population is embarrassing. There are no Mien organizations on Bruin Walk, and the same can be said of other major universities with an exception at UC Davis.

In a 1995 survey conducted by Youd Sinh Chao, there were a total of 43 Mien with AA, technical, BA, or MA degrees. Today, I believe there are thirty to sixty Mien students at the University level.

Knowledge drives our society. The Hmong, a similar ethnic group, are advancing farther than the Mien in terms of education and overall acculturation. The Hmong have advanced further than the Mien because their second generation has stepped to the forefront and taken direction of their culture.

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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, Los Angeles, CA 90095-1546; phone: (310) 825-2974; World Wide Web — [www.sscnet.ucla.edu/aasc](http://www.sscnet.ucla.edu/aasc)

I am a part of a vital generation. Mien students in this generation must become cultural liaisons. We must capitalize on our educational opportunities by helping to expand the overall knowledge, and goals of the Mien community. My generation must explain our grandparents' depression — explain that it is not because they're lazy, or because they're stupid, but because America values different skills. On the opposite end we must relay to the elder generation a deep appreciation for the perils that they have overcome.

The Vietnam War brought our culture here. We must deal with the cards that we've been dealt, but it does not mean we have to play the game. We can change the rules of the game by educating our peers about the heroism of our grandparents, and by celebrating the beauties of our culture.

(Keo Chao is a senior at UCLA and is active in CAPSA — Concerned Asian Pacific Islander Students for Action.)

## Los Angeles Times Publishes Essay by Professor Russell Leong on L.A. River Visit

UCLA Professor Russell C. Leong recently contributed a poetic essay to the *Los Angeles Times* Southern California Living section about his walk along the L.A. River and how "a special stone motivated a writer to turn everyday life into art."

At UCLA, Professor Leong is the long-time editor of *Amerasia Journal*, head of Asian American Studies Center Press, and holds a faculty appointment in the English Department.

Professor Leong visited the L.A. River with his Chinese poet friend, Huang Yibing of Hunan province in China.

Huang Yibing has written more than 2,000 poems in Chinese — mostly in Hunan and Beijing, where he went to school. He is now in the U.S. to take a teaching post in Connecticut.

According to Professor Leong, Huang Yibing is a "post-Tiananmen poet, making art out of everyday life. But in his two years here (in L.A.), he had never written a poem about L.A."

"I wanted him to see this city's river, a conduit that connects L.A.'s spread-out com-

munities, east and west," Professor Leong wrote. "Maybe there would be images for him here."

During their visit to the L.A. River, Professor Leong found a stone and decided to bring it home with him. "It looks like the head of an old turtle or an ancient tortoise. I call to Yibing and he runs over, feels the stone. 'A stone turtle,' he concurs. 'A good guardian for you.'"

A few days later, after the departure of Huang Yibing to Connecticut, Professor Leong received a poem from his friend, inspired by the stone turtle the two found on their walk near the L.A. River.

"The stone turtle, it seems, found voice in a Chinese poet who traveled thousands of miles from Hunan to create a poem from sunlight, dirty water and the littered banks of the L.A. River," wrote Professor Leong. "It's Yibing's first poem about living in America. With my brush and black ink, I paint an eye on the head of the stone turtle, on the side that faces me. An eye of friendship and memory — to all relations of the river."

### UCLA Summer Program in Hawai'i to be Held June 30 – August 11

The UCLA Asian American Studies Center, in conjunction with the American Studies Department of the University of Hawai'i, Manoa, will once again offer its Multicultural Summer Program in Honolulu for graduate, undergraduate, and high school students.

The award-winning program, which was inaugurated nearly a decade ago, provides an intensive, six-week immersion in Asian American and Pacific Islander communities in Hawai'i through a multidisciplinary survey of their histories, cultures, and community issues.

Through classroom presentations, field trips, field studies community internships, and independent research projects, students will gain an understanding and appreciation for Hawai'i's distinct nature as a diverse and dynamic

Asian American and Pacific Islander population. Students earn eight quarter credits for the two required classes they must take, and have the option of earning four additional quarter credits through independent study.

Directed by Erin Wright and Roderick Labrador of the UCLA Asian American Studies Center, the program runs from Saturday, June 30, to Saturday, August 11, 2001.

For registration and more information, call UCLA Summer Session at (310) 794-8340 or contact the office by email at [travel@summer.ucla.edu](mailto:travel@summer.ucla.edu), or view the website ([www.summer.ucla.edu/travel](http://www.summer.ucla.edu/travel)).

Financial aid is available to qualified UCLA students. All other students should inquire about financial aid at their home institutions.

## Professor Leong's Book of Stories Receives Award

Professor Russell C. Leong has been selected to receive the American Book Award for 2001 from the Before Columbus Foundation of Chicago for his book of short stories, *Phoenix Eyes and Other Stories* (University of Washington Press).

The book has received other accolades, including being recognized as one of the 106 most outstanding works of fiction by the *Los Angeles Times* in 2000.

Professor Leong is the long-time editor of *Amerasia Journal* of the UCLA Asian American Studies Center, the head of the Center's Press, the General Series Editor for the University of Hawaii Press' Asian and Pacific American Transcultural Studies, and an Adjunct Professor in UCLA's Department of English. He teaches classes in creative writing and literary analysis.

His previous book of poetry, *The Country of Dust and Dreams*, also received literary recognition.

Last year, *A* magazine listed him as one of the 100 most influential Asian Americans in the nation during the decade of the 1990s for his scholarship and writing.

## JACL Honors Prof. Mitchell Maki

Professor Mitchell Maki of the Asian American Studies Center's Faculty Advisory Committee recently received a Community Achievement Award from the Japanese American Citizens League (JACL) for his book on the historic Japanese American redress movement that culminated with the 1988 Civil Liberties Act.

The book, *The Impossible Dream: How Japanese Americans Achieved Redress* (University of Illinois Press, 1999), was co-authored with Professor Harry Kitano and Megan Berthold.

## Prof. Don Nakanishi on Smithsonian Panel

Don T. Nakanishi, Director of the UCLA Asian American Studies Center, was recently appointed to a 25-member federal Blue Ribbon panel to "reflect on the future of the National Museum of American History" of the Smithsonian Institution of Washington, D.C.

The panel will advise the Smithsonian on the most timely and relevant themes and methods of presentation for the 21st century.

Washington, D.C. Gathering Held May 10-12

## Center Co-Sponsors Leadership Academy for 13 Asian Pacific American Elected Officials

The UCLA Asian American Studies Center and Asian Pacific American Institute for Congressional Studies (APAICS) selected 13 outstanding elected officials to participate in the third annual Leadership Academy for Asian Pacific American Elected Officials.

The Leadership Academy, a nonpartisan leadership training program, was held in Washington, D.C. on May 10-12.

The Asian Pacific American elected officials attended sessions on staff and consultant selection and management, fundraising, public speaking, media relations, online campaigning, and interview techniques.

Speakers at the Leadership Academy included Norman Y. Mineta, Secretary of Transportation; Sen. Daniel K. Inouye (D-Hawai'i); Rep. Patsy Mink (D-Hawai'i); Del. Robert A. Underwood (D-Guam); and former California Treasurer Matt Fong.

APAICS Chairman William H. "Mo" Marumoto said, "According to the 2000 Census, there are at least 3.5 million more Asian Pacific Americans now than there were in 1990, an increase of nearly 50 percent. We want to see our population growth reflected in political representation. At the Leadership Academy, we will develop the 'rising stars' among our elected officials by providing them with the skills they need to become more effective leaders and to run successful campaigns for higher office."

Among the Leadership Academy participants were Democrats and Republicans of Filipino, Japanese, Vietnamese, Chinese, Indian, Korean, and Pacific Islander descent, from Massachusetts, Wisconsin, Colorado, Texas, California, Washington, and Hawaii.

"We are pleased to be bringing such a diverse group of elected officials to Washington," said Professor Don T. Nakanishi, Director of the UCLA Asian American Studies Center. "They will have an unparalleled opportunity to learn from each other as well as from the faculty of the Leadership Academy. Several of the participants have attained leadership roles within their legislative bodies, including Stan Matsunaka, President of the Colorado Senate, Colleen Hanabusa, Vice President of the Hawaii Senate, and Alan Nakanishi (no relation), Mayor of Lodi, California," Nakanishi stated.

Patrick Gaston, Executive Director of Strategic Alliances at Verizon, stated, "For the third straight year, Verizon is proud to sponsor the Leadership Academy for Asian

Pacific American Elected Officials. We are committed to supporting an expanded role for Asian Pacific Americans in public office, policymaking, and the political process."

Daphne Kwok, APAICS Executive Director, commented, "APAICS is extremely fortunate to have the continued support of Verizon as our corporate partner enabling APAICS to meet the tremendous needs of our community."

The Leadership Academy participants were:

- *Christopher Cabaldon* (D), Councilmember, City of West Sacramento, California
- *Colleen Hanabusa* (D), Vice President, Hawai'i Senate
- *Daniel Lam* (D), Selectman, Town of Randolph, Massachusetts
- *Tony Lam* (R), Councilmember, City of Westminster, California
- *Neng Lee* (D), Councilmember, City of Eau Claire, Wisconsin
- *Stan Matsunaka* (D), President, Colorado Senate
- *Donna Mercado Kim* (D), Member, Hawai'i Senate
- *Alan Nakanishi* (R), Mayor, City of Lodi, California
- *Gordon Quan* (D), Councilmember, City of Houston, Texas
- *Scott Saiki* (D), Member, Hawaii House of Representatives
- *Vini Samuel* (D), Councilmember, City of Montesano, Washington
- *Van Tran* (R), Vice Mayor, City of Garden Grove, California
- *Velma Veloria* (D), Member, Washington House of Representatives

APAICS is a nonprofit, nonpartisan, educational organization dedicated to increasing the participation of Asian Pacific Americans in the political process and the formation of public policy. The Seventh Annual APAICS Gala Dinner, with Secretary of Transportation Norman Y. Mineta as a featured speaker, was held in Washington, D.C. on May 10. A political education conference was May 11.

For more information about APAICS, call (202) 296-9200 or see the APAICS website at [www.apaics.org](http://www.apaics.org).

Founded in 1969, the UCLA Asian American Studies Center is the most comprehensive Asian American Studies pro-

gram in the country, with active core programs in research, teaching, publications, archival collections, student leadership development initiatives, joint university-community research projects, and public educational activities.

For more information about the Center, call (310) 825-2974 or visit its website at [www.sscnet.ucla.edu/aasc](http://www.sscnet.ucla.edu/aasc).

### UCLA Summer Session to Offer 7 Classes in Asian American Studies

Seven classes in Asian American Studies will be offered this summer at UCLA. Two courses are offered through the Asian American Studies Center's Hawai'i Summer Program in conjunction with the American Studies Department of the University of Hawai'i, Manoa; and five additional courses are provided through UCLA Summer Session A from June 25 to August 3. All the courses carry four units of credit.

The five classes offered during Summer Session A are:

- Asian American Studies 99, History of Asians in America — a multidisciplinary examination of history of Asians and Pacific Islanders in the U.S.
- Asian American Studies 100, Contemporary Asian American Communities — a multidisciplinary introduction to Asian American communities in the U.S.
- Asian American Studies 130A, Filipino American Experience — a survey of immigration history, settlement patterns, and contemporary experiences
- Asian American Studies 130E, Chinese American Experience — a survey of immigration history, settlement patterns, and contemporary experiences
- Asian American Studies 197L, Topics in Asian American Studies — an examination of Frank Chin's Asian American literature taught by Frank Chin himself

For registration information, call the Asian American Studies Center at (310) 825-2974, or visit the Center website ([www.sscnet.ucla.edu/aasc](http://www.sscnet.ucla.edu/aasc)).

## Myung Mike Hong Donates to Korean American Studies

UCLA alumnus Myung Mike Hong, Chairman and CEO of Duracoat Products, Inc., of Riverside, California, has made the first installment of a \$100,000 pledge to help with the establishment of the Korea Times - Hankook Ilbo Chair in Korean American Studies at UCLA.

Myung Mike Hong is a 1959 graduate of UCLA, who holds the distinction of being the first Korean or Korean American to receive an undergraduate degree in chemistry from the university.

"I would like to thank Mr. Jae Min Chang, the Chairman and CEO of *Korea Times*, for his assistance in arranging this gift, along with the extraordinary work of Kathy Kim, the development officer for the four ethnic studies centers at UCLA. Professors Jerry Kang (Law), Ailee Moon (Social Welfare), and Kyeyoung Park (Anthropology) of our Center's Faculty Advisory Committee also played instrumental roles in this wonderful donation," stated Don T. Nakanishi, Director of the Asian American Studies Center.

The Korea Times - Hankook Ilbo Chair is the first academic chair in American higher education dedicated to Korean American Studies.

## Professor Mitchell Chang Receives Grant

Professor Mitchell Chang of the Asian American Studies Faculty Advisory Committee and the UCLA Graduate School of Education and Information Studies has received a \$50,000 grant from the National Academy of Education.

Since 1986, the Academy has administered a Postdoctoral Fellowship Program, funded by The Spencer Foundation, which is designed to insure the future of research in education by supporting outstanding researchers to work in critical areas of educational scholarship.

The fellowship will provide Professor Chang with release time from teaching and administrative duties, so that he can devote time to research. "I will use this grant to study how students benefit from diversity-related campus initiatives and how institutions can best maximize those related educational gains," he stated.

## "The Struggle for Social Justice"

# UCLA's Four Ethnic Studies Centers Hold Symposium on Reparations and Redress

"The Struggle for Social Justice: A Symposium on Recognition, Reparations & Redress" was the title of gathering held May 11-12 at UCLA.

The symposium was organized by UCLA's four ethnic studies centers: the Center for African American Studies, the American Indian Studies Center, Asian American Studies Center, and Chicano Studies Research Center. Other sponsors were the Vice Chancellor of Graduate Studies, the Office of Instructional Development, and the Humanities Research Institute of UC Irvine.

"Controversial and hotly debated, new calls for reparations are making headlines around the nation and across the globe," stated a symposium organizer. "Mandated by international covenants governing crimes against humanity, the issue of reparations is one that has become increasingly foregrounded in Ethnic Studies scholarship and global intellectual circles as meriting further research and discussion.

"This symposium is designed to draw upon scholarship already underway as well as to stimulate thinking on future research that needs to be undertaken on this subject. We expect the event to function as a forum to facilitate recognition among scholars, community members and policy-makers of the gravity of the historical and political processes that have inflicted cultural subordination, psychological damage, and socioeconomic marginalization on populations of color.

The symposium featured six panel discussions:

"Accounting for the Debt: Appeasement, Apology or Accountability?" with moderator Kimberle Crenshaw of UCLA Law School and speakers Mario Gonzalez, Attorney, Oglala-Sioux; Jerry Kang, Law Faculty, UCLA; and Roy Brooks, Law Faculty, University of San Diego.

"Global Movements: International Efforts to Achieve Redress," with moderator Elazar Barkan of the Critical Studies Department of Claremont Graduate University and speakers Melissa Nobles, Political Science Department, MIT; Fernando Conceição, Founder of Brazilian Reparations Movement; Naseer Aruri, Director, Trans-Arab Research Institute, Boston; Michael J. Kurtz, Archivist, NARA; and Richard Hovannisian, Pro-

fessor Emeritus of History, UCLA.

"Violation of Land Rights: Sovereignty, Dispossession & Displacement," with moderator Laura Gomez, Faculty of Law, UCLA, and speakers Haunani-Kay Trask, Political Scientist, University of Hawaii; Carole Goldberg, Law Faculty, UCLA; Harold McDougall, Howard University School of Law; and Deena Gonzalez, History Department, Pomona College.

"Labor & Economic Injustice: Slavery, Indentured & Immigrant Labor," with moderator Cheryl Harris, Law Faculty, UCLA, and speakers Joe Trotter, Mellon Professor of History, Carnegie Mellon University; Kimi Lee, Executive Director, Garment Workers' Center of Los Angeles; Jennifer Lee, Young Koreans United of Los Angeles; and Lisa Duran, Department of Public Administration, University of Colorado, Denver.

"Environmental Racism and Its Health Impact," with moderator Mary Pardo of Chicano Studies, California State University, Northridge, and speakers Jenny Joe, Department of Family and Community Medicine, University of Arizona; Carlos Porras, Executive Director, Communities for a Better Environment; Elsa Lopez, Executive Director, Madres del Este de Los Angeles; and Robert Bullard, Sociology & Director, Environmental Justice Resource Center, Clark Atlanta University.

"Achieving Social Justice: What Form of Redress?" with moderator Reynaldo Macias, Director, Cesar Chavez Center, UCLA, with speakers Dolores Huerta, Co-founder and Vice-President, United Farmworkers Union; Susan Shone Harjo, President, Morning Star Institute, Washington, D.C.; Tom Hayden, former California State Senator; Mitchell Maki, Social Welfare Department Faculty, UCLA; and Adrienne Davis, Law Faculty, University of North Carolina, Chapel Hill.

Lunch speaker was Manning Marable, human rights activist, historian, political scientist, and founding director of African American Studies Institute, Columbia University.

Break-out sessions featured speakers Peping Bacig, Filipino Veterans Association; David Horne, Pan African Studies Department, California State University, Northridge; and Ventura Gutierrez, Community Organizer, Union Sin Fronteras.

## "Rethinking Minority/Majority Dynamics"

# Workshop Brings Together Scholars to Examine Status of Asians in the Americas

"Rethinking Minority/Majority Dynamics: Cultural Identity and Political Process for Asians in Peru, Brazil, and the United States" was the title of a workshop and presentation held May 19 at UCLA under sponsorship of the UC Pacific Rim Research Project and Asian American Studies Center.

According to workshop coordinator Steven Masami Ropp, the gathering examined critical differences in minority/majority relations for Asians in different regions of the Americas.

Papers presented at the workshop will be evaluated for inclusion in a forthcoming issue of *Amerasia Journal* on research relating to Asians in the Americas, according to Professor Russell C. Leong, journal editor.

"Asian-descent communities are generally numeric minorities and in the case of the U.S., on the margins of mainstream politics," stated Ropp. "In Peru and Brazil, despite being minorities, mainstream political participation is more developed and is often based upon references to traditional culture and values and strong associations with Asia. The rise of Asian capitalism has impacted local Asian communities quite differently and so the question is, what are the new minority/majority dynamics in the Americas given the emergence of Asia in the Pacific Rim?"

The workshop brought together researchers working on Asian communities and minority/majority dynamics, political process, and cultural identity in Brazil, Peru and the United States. Key questions explored at the workshop were: 1) The extent and nature of Asian "American" participation in mainstream politics; 2) Comparative minority/majority dynamics in Peru, Brazil and the United States; 3) The location of Asians at the intersection of racial politics and nationalism in these locales; and 4) The impact of Asian capitalism on the above dynamics.

Workshop participants were:

- Dr. Nobuko Adachi, Illinois State University, "'Japones' Are Children of Bra-

zilian Nature: Dynamic Ideology of a Japanese-Brazilian Commune"

- Dr. Lane Hirabayashi, Center for the Study of Race and Ethnicity University of Colorado, Boulder, "Comparative Political Empowerment: Nikkei in Gardena, Hawai'i and Peru"

- Dr. Jeffery Lesser, Director, Latin American and Caribbean Studies Program, Emory University, "In Search of the Hyphen: Nikkei and the Struggle over Brazilian National Identity, 1920 to Present"

- Ameila Morimoto, Directora de Investigaciones Museo Conmemorativo de la Inmigración Japonesa al Peru, "Nikkei and the Exclusion-Inclusion Game in Peruvian Politics"

- Dr. Kyeyoung Park, University of California, Los Angeles, "'I'm Floating in the Air': Creation of a Korean Transnational Space among Korean-Latino-American Re-migrants"

- Humberto Rodriguez Pastor, Profesor de Antropología, Universidad de San Marcos, Lima, Peru, "Chinese in Peru"

- Steven Masami Ropp, Ph.D. Candidate, University of California, Los Angeles, "Japanese Ethnicity and Peruvian Nationalism — 1985-2000"

- Dr. Roshni Rustomji-Kerns, Stanford University, Moderator, panel discussion featuring:

- Dr. Takeyuki "Gaku" Tsuda, Associate Director, Center for Comparative Immigration Studies, University of California, San Diego, "The Benefits of Being Minority: The Ethnic Status of the Japanese-Brazilians as a Positive Minority in Brazil"

- Karen Tei Yamashita, University of California, Santa Cruz, "Circle K Cycles"

- Bernard Wong, San Francisco State University, "Comparison of the Chinese in Lima and New York City"

## Professor James Lubben Receives Leadership Award

Social Welfare Professor James Lubben, who has served as the Chair of the Faculty Advisory Committee of the Asian American Studies Center for over a decade, recently received the prestigious "Leadership Award" of the Association for Gerontology Education-South Work.

The national award is given annually to "a faculty member who has made significant contributions in aging research, teaching and scholarship. Indicators of a faculty member's contribution to the field of aging include publications, the conduct of grant-funded research, presentations at major conferences, and teaching aging content in the curriculum as well as serving as field liaison for students who have practicum assignments with older clients."

"Professor Lubben has taught and mentored an extraordinary number of scholars and practitioners in the field of aging during his distinguished career, and has pioneered several major areas of research on aging," stated Don T. Nakanishi, Director of the Asian American Studies Center.

## Filipino Group Honors Prof. Agbayani-Siewert

The Filipino American Service Group, Inc. (FASGI) of Los Angeles hosted a reception recently for Professor Pauline Agbayani-Siewert of the Asian American Studies Center Faculty Advisory Committee in celebration of her receiving tenure in the Social Welfare Department.

"Through her research and classes, she continues to connect the academic field with community experiences," stated a FASGI leader. "For several years, she sat as a member of the FASGI Board of Directors. This event was a wonderful way to celebrate the accomplishments of the community."

## Asian Pacific Alumni Hold Careers Conference

Asian Pacific Alumni of UCLA and the Asian Pacific Coalition held a "Career Networking Conference" on April 24 in the Ackerman Grand Ballroom. Keynote speaker was KNBC-TV news reporter Ted Chen. Workshop speakers included John Kobara, CEO of OnlineLearning.net, and Bill Imada, CEO of Imada Wong Communications. Sponsors included Charles Woo, CEO of Mega Toys; Japanese American Bar Association; Korean American Bar Association; UCLA Career Center; and UCLA Alumni Association.

# My Grandmother: The Historicity of Personal Experience

By Jessica Kim

On June 28, 1950, soldiers executed a woman in a field just outside of Seoul, Korea. Presumably, they buried her body on the site. Her grave, however, bears no marker. In the fifty years since her execution, the city expanded, encompassing the field and her grave. Today, some of Seoul's poorest people reside in small apartments in that field. Their tenements serve as her only gravestone.

My grandmother, Kim Soo Im, was the woman executed fifty years ago. Her life exemplifies the historicity of personal experience. Her biography demonstrates that personal experiences and historical events never exist independently or exclusively. Her story intersects with patriarchy and poverty in rural Korea, Korean independence, Korean revolutionary movements, the Cold War, American imperialism, and the Korean War.

Born to a poor family in a village in southern Korea in 1910, my grandmother faced the dual disadvantages of being an underprivileged woman in an extremely patriarchal society. Her parents divorced early in her life. Her mother's second husband resented supporting a child from his wife's first marriage, so he left Soo Im at a local Methodist mission school. When she reached a marriageable age, however, he returned and sold her as a wife to a local farmer. When her biological father heard of her plight, he went in search of her, bought her back, and helped her re-enroll in high school.

Most Korean women of her generation had little or no educational opportunities. My grandmother, however, obtained a college diploma from Ee Wa University, the only women's college in Korea at the time. According to school records she graduated at the top of her class. After completing a major in English, she obtained a job at Yun Se University in Seoul. While in Seoul, she joined several radical movements, including the Korean Women's Liberation movement and the Socialist movement. At one of these meetings, she met a prominent Marxist philosopher, Lee Kang Gook. They fell in love, despite Lee's previous marriage. According to my aunt, they began living together. Kim's relationship with Lee furthered her radicalism.

Eventually, my grandmother was hired as an assistant to Colonel John Baird, an American stationed in Korea as part of the post-independence occupation army. Baird controlled the American military police force in Korea and functioned as the primary American advisor to Korea's Secretary of the Interior and the Korean military police.

Subsequently, Kim and Baird had an affair. Accounts differ — some report that she fell in love with the American officer. Others maintain that she used her sexuality to gain access to classified material. At this time, South Korea declared communism illegal, and some historians speculate that Kim stole confidential information from Baird's office and passed it on to Lee and other underground communist and North Korean sympathizers.

Kim and Baird's affair resulted in a pregnancy. In March of 1949, Kim gave birth to my father, Kim Wonil. Unable to support her son, Kim left him in the care of an Adventist missionary hospital in Seoul. She returned to her position in Baird's office while simultaneously maintaining her relationship with Lee.

Globally, Cold War tensions increased, particularly between Russian-controlled North Korea and U.S.-controlled South Korea. When South Korea outlawed communism, Lee's prominence as a socialist leader endangered his life. Kim introduced Lee to Baird as her brother

and said they needed to borrow his official sedan to visit their sick mother. Using Baird's car, Kim drove Lee across the border into North Korea. Once there, the North Korean administration appointed Lee Secretary of the Foreign Ministry.

My grandmother returned to the south and her position in Baird's office, planning to defect to the north at a later date. South Korean authorities, however, discovered her complicity in Lee's escape. She was arrested and a military court found her guilty of treason and sentenced her to death on June 25, 1950. The Korean War was declared on the same day as the North Korean army pushed south toward Seoul.

Three days later, on the morning of June 28, 1950, soldiers escorted Kim Soo Im from prison to that field on the outskirts of the city and shot her. According to historical documents, her lover, Lee Kang Gook arrived with conquering northern forces only a few hours later. His position as the top administrator in charge of Seoul civilians probably gave him the power to release and pardon my grandmother. He arrived only a few hours too late.

A Korean nurse and her husband adopted my orphaned father. They lived in Korea until 1970, when the 1965 Immigration Act and a shortage of nurses in the United States allowed my adoptive grandmother to obtain visas for the entire family to immigrate. My father and adoptive grandparents migrated to the United States during the initiation of a large Korean immigration movement. Their lives and experiences in this country represent the lives of the thousands of Koreans that immigrated to this country in the last thirty years.

Historical events profoundly changed my grandmother's life, my father's life, and my life. Our stories, however, particularly my grandmother's story, also created history. Her life became inextricably intertwined with major historical events. She faced innumerable barriers in Korea as a poor woman. Despite these barriers she obtained a university degree. After college, she adopted a politically and socially radical ideology. She pursued sexual relationships with two illicit men: one a married communist ideologue, one a married American officer. Her life, political ideology, and relationships collided with Cold War and Korean War politics, eventually resulting in her death.

I am Kim Soo Im's granddaughter, a biracial American woman, inspired by her tragic radicalism. My grandmother's biography powerfully influenced my decision to apply to an Asian American Studies program. Now, as a graduate student, I plan to study the interrelated issues of socioeconomic and racial justice in her memory. As a racially mixed American woman with blue eyes and a Korean surname, I constantly struggle with issues of race, ethnicity, class and gender. As the living, breathing product of American imperialism and American multiculturalism, my biography reflects the most offensive and the most beautiful aspects of America's racial diversity. While proud of my interethnic background, I am also frustrated by my racial mixture. My blonde hair and blue eyes do not adequately reflect my Korean and Korean American heritage. My Korean surname misrepresents my Caucasian features and obscures my modest knowledge of the Korean language and culture. Within this discipline, I hope to resolve some of my internal and external contradictions through the study of the Asian American experience. I also hope to utilize my personal experiences and political radicalism in the struggle to create racial and economic justice.

I believe my grandmother's narrative demonstrates her passionate belief in revolutionizing oppressive social systems. Her life story inspired my father's radicalism, as well as my own. Despite the fact that he has no memory of her and I never met her, her narrative has become one of the most important elements in our lives. I find her story both tragic and inspiring. I mourn her death while celebrating her revolutionary legacy. I hope to define my life with my radical ideology, as I believe she defined her life. I feel her revolutionary spirit burns in me — fifty years and thousands of miles away from her.

*(Jessica Kim is a first-year graduate student in the Asian American Studies masters' program at UCLA.)*

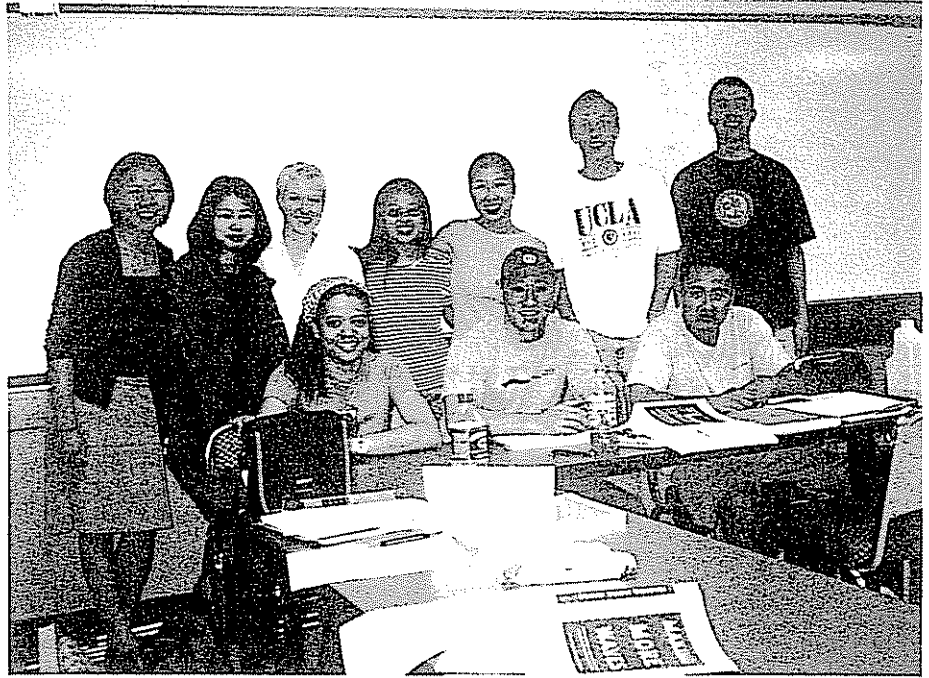
# 10 New Graduate Students Expand Research Horizons of Asian American Studies

Coming from a range of life experiences, the ten first-year students in the M.A. degree program in Asian American Studies seek to expand research horizons in the field through their academic pursuits involving race relations, gender and sexuality, labor history, youth culture, history, literature, multiracial identity, and the study of the ideology of "whiteness."

During their first year of study in the M.A. program, the students have taken classes with Professors Henry Yu, Don Nakanishi, and Kyeyoung Park. Profiles of each of the ten students follow:

*Jih-Fei Cheng* was born in Houston, moved to California at the age of ten, and grew up in Placentia in Orange County. As an undergraduate, Jih-Fei attended UC San Diego, receiving a B.A. in Communications with a double minor in Chinese Studies and General/World Literatures. At UC San Diego, Jih-Fei worked on issues regarding queer people of color, focusing on research and advocacy and later volunteered for the Asian Pacific AIDS Intervention Team. "I entered the M.A. program with the hope of melding my queer and Asian American identities," stated Jih-Fei. "It is important to me to understand the history and complexities of contemporary Asian American concerns as well as to more fully integrate gendered and queer sexualities into the discussions. I feel the program will not only challenge me intellectually but also allow me to develop a sense of the queer Asian American community." Currently, Jih-Fei is investigating the ways in which literary texts "provide a sense of space, place and community" for queer Asian Pacific Islander men in Los Angeles.

*Shuwana Farmer* was born in Chicago but grew up in Fremont, California as well as Downsville, Louisiana and Kansas City, Missouri. She finished her undergraduate work at Louisiana Tech University with a B.A. in Speech Communications and Journalism and also attended Pasadena City College. She has worked as a staff writer for *Yolk* magazine and assisted the Titan Foundation in holding the first Asian Festival at the Los Angeles County Fair in Pomona. For her M.A. thesis, Shuwana is studying the effects of interracial dating and marriage practices of Chinese Americans with African Americans, White Americans, and Latinos. "For me personally, there has always been an abiding interest in the culture, language, history and social issues that are related to Asians and Asian Americans," she stated.



First-year graduate students in Asian American Studies, from left to right — front row: Shuwana Farmer, Jih-Fei Cheng, Dennis Lee; back row — Camilia Lui, Masako Nakamura, Jessica Kim, Gladys Nubla, Susie Woo, Phil Hutchison, and Anthony Yuen.

"Being of Creole, African and Native American descent, I realized that the experiences of Asian Americans are somewhat similar to the plight of African Americans in the U.S."

*Phillip Hutchison* was born and raised in a mostly white suburb of Southern California. He "discovered" Asian American Studies in his third year at California State University, Northridge, and went on to major in both that discipline and Chicano Studies, becoming the first CSUN student to graduate in that double major. At CSUN for the past three years, he worked with low-income youth through the Educational Opportunity Program (EOP) and its Summer Bridge Program. His research interests involve the ideology of "whiteness" and its relationship to racial minorities and the racial structure of American society. He plans to go on to a doctoral program and become a college professor.

*Jessica Kim* was born in Atlanta but grew up in Claremont, California. She completed her B.A. in History at La Sierra University, a small liberal arts college in Riverside, California. Jessica is interested in studying Asian American labor history. "I am interested in using Asian American Studies for the benefit of the Asian American community and other communities of color, especially around issues of economic justice,"

Jessica stated. "In 1968, Berkeley's Asian American Political Alliance proclaimed the same goal: 'AAPA is not meant to isolate Asians from other people... [we] must reach out to other people and groups.' Their goal was to 'end social discrimination and economic imperialism' for all people of color while 'meeting the [particular] needs of its own members.' Thirty years later, my desire echoes theirs."

*Daehwan "Dennis" Lee* was born in Seoul, Korea, and grew up in Los Angeles. He graduated from UCLA with a double major in History and Asian American Studies. He is interested in researching gang activity in the Korean American community as well as the topics of Korean American Christianity, gender and sexuality, and youth culture. "I want to become a community college professor and help to establish Asian American Studies in various institutions," he stated. "The Asian American population is rising, and students want to know more about their history."

*Camillia Lui* was born and raised in Atlanta and attended Emory University where she majored in Anthropology, researching the practices of traditional Chinese medicine in the Atlanta community. In our M.A. program, she is interested in researching mental health issues affecting



**... the Asian American Studies program has the best reputation in the field with excellent professors, including Professor Yuji Ichioka and Professor Valerie Matsumoto ...**

**- Masako Nakamura**

Asian Pacific Islander women, especially their perceptions of mental health and their treatment-seeking patterns. "I have a strong interest in working on community health issues among Asian Pacific Islanders," stated Camillia. "The M.A. program, in conjunction with the Master of Public Health program at UCLA, will provide me the optimal environment to learn the necessary theories and skills to work with this community."

*Masako Nakamura* was born and grew up in Tokushima, Japan. She graduated from Tsuda College in Tokyo with a B.A. and M.A. in American Studies. She also studied African American history and literature at Spelman College in Atlanta during the 1997-1998 school year. Masako is interested in creating an oral history project of Japanese women who married American GIs after World War II and immigrated to the U.S.

from the late 1940s to the 1960s. Her goal is to integrate their experience into Asian American history and larger American national narratives. Masako came to UCLA because "the Asian American Studies program has the best reputation in the field with excellent professors, including Professor Yuji Ichioka and Professor Valerie Matsumoto who have greatly influenced me through their lectures given at the University of Tokyo in 1999-2000. My main goal for studying here is to enhance my understanding of American society from multiple perspectives," she stated. Masako wants to teach American history at a Japanese university.

*Gladys Nubla* was born in the Philippines and grew up in Manila and the San Fernando Valley in Southern California. She received her B.A. from UCLA in English and Asian American Studies. In our M.A. program, she is interested in investigating a cultural history of Tagalog in the United States, as seen through the literary productions of Filipinos and Filipino Americans in the twentieth century. "The M.A. program will help me acquire invaluable critical perspectives and tools to get a firmer grounding in the historical concerns and contradictions of Asian America in the context of U.S. racism and cultural hegemony," Gladys stated. She hopes to teach at a college or university.

*Susie Woo* was born in Glendale, California, and grew up in Arcadia. She received her B.A. from UC Irvine in Art History, where her focus was on nineteenth century French paintings. "For the past five years I've worked with the community through various outreach programs at the Los Angeles County Museum of Art," stated

Susie. "It was my experiences working with L.A.'s diverse and often racially divided youth that brought me into the Asian American Studies M.A. program. While at UCLA, I hope to learn more about the various ethnic communities of L.A., so that I can effectively reach urban youth in the future." Susie is interested in researching 1.5 and second-generation Korean American youth identity "as it is shaped in three spaces: school, church, and cyberspace." "Given the amount of time teens spend online, I think it will be important to see how the internet affects Korean American youth identity in both real and virtual spaces," she explained.

*Anthony Yuen* was born in San Francisco and grew up in South San Francisco. After transferring to UC Berkeley from the College of San Mateo, he earned a B.A. in English with an emphasis on Anglophone and Multicultural Studies. After graduation, he served as a Peace Corps volunteer in Turkmenistan, Central Asia. "Although I took several Asian American Studies classes in college, most of my exposure to Asian American issues came from my involvement with the Hapa Issues Forum, a nonprofit organization dedicated to enriching the lives of mixed heritage Asian Pacific Islanders and developing communities that value and embrace diversity," he stated. For his M.A. thesis, Anthony will be producing a documentary that chronicles the emergence of the mixed heritage Asian Pacific Islander community. "I will be examining the years of 1985-2000 to show how through the arts, academics, and the community, Hapas have transformed from a group of scattered individuals into a growing community bonded together by a consciousness rooted in their multiple heritages," he added.



Susie Woo and Jessica Kim bond during an Asian American Studies conference in Toronto.



In a Toronto restaurant, Jih-Fei Cheng feeds Susie Woo the classical Asian American treat of chicken feet to fortify her for a day of academic work.

## Reflections on the 1992 L.A. Riots

# Children of Sa-ee-gu Haven't Forgotten

By K. W. Lee

Remember that forlorn figure of a Chinese youth on the TV screen in a death-defying David-Goliath standoff, daring to stop the rolling tanks at Beijing's blood-drenched Tiananmen Square?

The world stood still at that heart-stopping moment.

With the 10th anniversary of *Sa-ee-gu*, I remember another lonely figure — that UCLA student, a Korean grocer's son, who penned a heart-rending letter of protest to the mighty *Los Angeles Times* at the height of the local media-fanned open season on hapless fellow immigrants.

"I fear for my father's safety and well-being because of the way the media have perpetuated the problem existing in South Central Los Angeles," Soo Hyun Lim wrote then-Editor Shelby Coffey under whose stewardship the only paper in town was engaged in a marathon race-baiting, pitting one politically powerful but economically frustrated minority against a seemingly thriving tribe of non-English-speaking newcomers.

That was a year before L.A. Koreatown burned and choked through three days of firebombing, looting and mayhem, the mother of all riots in American history.

Soo Hyun Lim's happened to be the only letter from Korean Americans appearing in the *Times'* editorial page during the darkest hours of Korean American history, while their American-educated elites remained silent and aloof from the bedraggled hole-in-the-wall storekeepers under pogrom-like siege.

"My father is a Korean American merchant in South Central L.A. and as his son, I fear for his life every day. Both minority groups are trying hard to endure their cultural differences and are having a difficult time just surviving," Lim said.

"However, the media consistently misrepresents how these groups exist which in turn is pitting African Americans and Korean Americans against each other. Yet this friction is what both groups are trying so hard to overcome."

It's no accident Soo Hyun Lim is a product of UCLA, the long-time spawning ground for a steady stream of second-generation Korean American activists who returned home to fight on social and political action fronts, representing probably the most misperceived and maligned ethnic group in the country.

A decade later — at a time when *Sa-ee-gu* is all but forgotten among today's Korean American youth — the spirit of Soon Hyun Lim is very much alive among some children of *Sa-ee-gu* at his alma mater. Because of their baptism of fire in their adolescent years, latter-day Soon Hyun Lims are still haunted by their memories of the fiery siege and ever determined to work toward building bridges with Latino and African American neighbors.

This past fall at UCLA at least eight "children of *Sa-ee-gu*" enrolled in my course entitled "Investigative Journalism: Exploring California's Subterranean PacRim Mosaic." It's an experimental

class where students of all colors were required to forge interethnic teamwork in probing cutting-edge issues (conflict and cooperation) affecting communities of color in L.A.'s seething urbanscape and writing about their findings for the campus and community media.

*Sa-ee-gu*, I've come to learn through their writings, has a lot to do with why these Korean American students have chosen my annual course.

On that day of chaos and fires everywhere, design major Joyce Chon was in her sixth grade gym class in K-town when her father came to take her home.

"My heart quickened as I wondered what kind of emergency would cause my dad to fish me out of school.

"When we got home the doors and windows were immediately locked. The television was ablaze with special reports, and the Korean radio was turned up even louder than usual for my parents to hear.

"My dad pulled out his hunting rifle and a box of bullets that I've never seen before. He placed them both by the balcony window.

"The violence finally spread to Koreatown. That evening I saw that a small shopping center, located a block away, was engulfed in flames. I never saw a fire that big before. I was afraid it would reach us. No fire trucks came. In fact I heard no sirens of any kind at all.

"(The next morning) I ventured outside with my parents. Taking those first steps outside my apartment was pretty scary. The sight of the charred empty lot was surreal. That building housed a Numero Uno Pizzeria that my mom and I would frequent. I got my haircuts from the beauty salons located on the second floor. All of it was gone.

"The area seemed strangely quiet. Everybody was stunned. Eventually the silence would break when small business owners came to see the damage. Some yelled, others wailed. I recognized one woman as the owner of the beauty salon. She used to cut my hair.

"I don't hear many people talk about the riots anymore. It was a pretty big marker in my life . . . I get angry, but I don't know at whom I should be angry. Should I be angry with the looters? They have no right to destroy other people's property. I could blame Korean merchants for treating their non-Korean customers badly. Then again, I could also be mad at the media for pitting the Koreans against blacks."

Joyce Chon sums up: "Who's at fault and where are the solutions? Although I haven't sorted out my feelings, I do know one thing: the L.A. Riots ignited a fire inside me that I don't know how to put out."

Campus activist Theresa Kang was 13 and scared to death when riots erupted in South Central where her father owned a video store.

"All I remember was that I hated it when my dad would go there in the heart of South Central during the riots," recalls Kang who serves as the vice-president of the Korean Students Association.

"While my dad's store didn't get ravaged or burned down, it led to a chain of events which would change my family's life.

*K. W. Lee teaches "Investigative Journalism & Communities of Color" in Asian American Studies and African American Studies at UCLA.*

***"Who's at fault and where are the solutions? Although I haven't sorted out my feelings, I do know one thing: the L.A. Riots ignited a fire inside me that I don't know how to put out."***

***- Joyce Chon***

"Looking back, I suppose it was all for the best. Before the riots I was your typical little spoiled Korean girl, oblivious to what was going on.

"I shall never deny my family and what we have been through. I will also remember how my family went bankrupt, and how I refused to let my parents put the "for sale" sign on our front lawn. I will never forget how my father paced silently outside our home, distressed at having lost his grasp on his American Dream.

"For it is these very memories that I treasure. These struggles which I embrace. Though I am uncertain of what the future holds, I know I have been blessed; blessed to be Korean, blessed to be American, and certainly blessed to be a woman, bearer of life.

"And I know this final thing: I will never be tempted to dream of being someone else."

A few years older and perhaps a bit more knowledgeable, Asian American Studies graduate student Susie Woo has been on a journey of redemption ever since that fateful day when her people witnessed their American Dream go up in smoke.

On *Sa-ee-gu*, Susie, then a freshman at UC Irvine, recalls, "I lay in my dorm-room bed shivering and sick with the flu. The phone rang. Between sobs my mom asked me if I had seen the news. I told her I hadn't, as I reached over to turn on the TV.

"A Latino male ran by with an armful of shoes and electronic equipment. An African American male teen, no older than 16, followed behind him and actually paused a moment to smile for the camera before running off with his stolen goods. Broken glass covered the sidewalks and flames licked at buildings as smoke billowed from windows.

"I tried to calm my mom down. She begged me to call the news stations and go speak on behalf of all Koreans. 'You American,' she said, 'You have responsibility to go on TV and look smart and say something for all Korean people.'

"I did not do anything. I never realized how deeply this event would affect me. To this day I am still ashamed by inability to act. After all, my mother didn't expect me to save the world. She simply wanted me to take a stand for what she and my father believed to have been true when they immigrated to this country in 1969. They once had hope and faith in a just America.

"It was through my experiences working at the Los Angeles County Museum of Art that I was able to, in a very small way, make up for my previous shortcomings. Working with the diverse community of L.A. through various outreach programs . . . I came to realize that the lack of communication among blacks, Asians, Latinos, and whites was at the root of the riots."

Susie Woo's goal is teaching at an inner-city high school or community college to open the lines of communication among young people of color so that they can move beyond the surface appearances to find the commonality that lies within.

"In the larger context of the 1992 riots," Susie Woo says, "this may seem like a minuscule step towards rebuilding our community."

Amen to that. And God bless these children of *Sa-ee-gu* who haven't forgotten.

## Irene Soriano Helps High School Youth Publish Booklet of Poems

UCLA Asian American Studies staff member Irene Suico Soriano recently coordinated a writing and creative expression workshop for high school girls which led to the publication of a booklet of poetry and drawings called "A.S.I.A.N. — Asian Smarts in the Asian American Nation." Soriano serves as Curriculum Assistant for the Center.

The 68-page booklet was published by the OurSelves/Our Communities Creative Workshop of the Asian Pacific Healthcare Venture (APHCV) of Los Angeles.

Designer of the booklet was Charles Ku, Office Manager of the UCLA Asian American Studies Center.

According to Program Coordinator Aika Makimura, the workshop provides training for Asian and Pacific Islander high school girls "interested in working toward positive change" in their communities of Hollywood, Silverlake and Echo Park. The program explores issues of race, class, and gender, and aims to raise awareness, self-esteem and self-confidence among Asian and Pacific Islander girls. The program is part of the APHCV youth tobacco education project.

Soriano, an award-winning poet and filmmaker, created a workshop with the aim of providing a "space where everyone is able to share, listen and respond to each others thoughts and ideas."

She said that one of the most interesting discussions focused on parents and what they allowed and didn't allow the girls to do in their everyday lives. "What personally interested me as a facilitator was finding out how the girls interpreted the ideas that floated in their surroundings and in their 'heads.'

"It struck me that many of the things they shared echoed many of the same things I mulled over when I was their age," stated Soriano. "The only noticeable difference between my experience and theirs was their abilities to voice the different issues important in their lives and in the same breath, challenge the ambiguous and debatable interpretations offered by their friends, partners, families, communities and even their 31-year-old workshop facilitator. I was very impressed with this group of young women and knew after a few meetings that they already had strong points of views about the state of affairs and issues in their community."

The high school students contributing poems and drawings to the booklet were Kathy Chau, Sandra Chheng, Elizabeth Huang, Cecilia Huynh, Mai Nguyen, Annie Sin, Margaret Taing, Laura Yit, Julie Hoang, Linda Huynh, Diana Lai, Junny Ngor, and Kwan Wong.

To obtain a copy of the young women's booklet of poems and illustrations, contact Asian Pacific Health Care Venture at (323) 644-3880 or through the youth center website (<http://www.REALyc.com>).

# Resonance of Generations: The Intersection of Autobiography and History

By Miles Senzaki

Smells filled the room: the waxy smell of my father's tarnished, glowing tenor saxophone; the musty guitar case that held my Uncle Wes' shining hollow-body electric guitar; the tobacco smoke from hand-rolled cigarettes; the other smoke from what I thought was hand-rolled cigarettes. I left the room — the bedroom of my Grandma's house in which my Uncle had grown up — and my Mom ushered me to bed. It's not easy for an energetic eight-year-old to fall asleep, especially when it's three days until Christmas. But after crawling into bed, a soothing sound began to wash over me. My dad, my Uncle Wes, and their friends began to jam, and the jazz music, jive talking, and laughter that seeped out of my uncle's old room lulled me to sleep.

Fourteen years later, I find myself attending UCLA with a major in Jazz Studies, as well as Asian American Studies. I have been playing jazz drums for six years; however, after transferring to UCLA, my interest in artistic expression is broadening. Within the past year I began performing in an Asian American theatre group, performing spoken word, producing/composing music, and writing for *Pacific Ties* magazine — all with the interest of combining art with the urgency of social change.

The desire to connect creativity with community has grown steadily as I have matured and searched for meaning within my own identity. The process, however, has been largely subconscious; I did not bother to examine where the desire came from, or why it exists. There is one person, however, who helped me see clearly, for the first time, how my life goals and interests fall into place within the continuity of my family and of history: my Grandma.

It began with a road trip. My Grandma Mimi and I drove up north from L.A. to Palo Alto to celebrate Thanksgiving with family. On the way back, we encountered bumper-to-bumper traffic along nearly the whole length of Highway 5. In a funny way, fate had forced my Grandma and me to spend nine hours alone together in the car. Being the natural talker, my Grandma began telling me stories about her life — stories I had never heard before. She described growing up as a young Nisei girl in Seattle during the Great Depression; she told me about the mischief she and her rambunctious brothers caused; she told me sto-

ries about dances, dating, and sneaking out onto gambling ships. I was fascinated; she was describing a youthful, mischievous, gorgeous girl that all the guys were after. The Grandma I knew, on the other hand, wore glasses, had curly gray hair, and used to give me lifesavers from her purse whenever she saw me. During the road trip, however, I began to see her with depth.

Intrigued, I interviewed my Grandma for the Asian American Women class I was taking. As I listened to her stories, I not only saw her in a new light, but I saw the world through her eyes. Through my Grandma Mimi's eyes, I saw the Great Depression; I saw the Issei and Nisei generation; I saw the immigrant experience; I saw World War II; I saw war hysteria and racism; I saw a newlywed couple's honeymoon spent in a horse stall; I saw day-to-day life in the internment camp; I saw the rebuilding of a family in the Midwest; I saw the Vietnam War and marches for peace; I saw the campaign for redress. All these events I had studied and read about in Asian American Studies classes, but through my Grandma I felt more like I was living them.

Recently my Grandma Mimi, whose real first name is Miyo, was honored by the JACL for her work in the community and in the grassroots struggle for redress. Her acceptance speech was simple, humble, and sincere. In explaining her desire to make a change in the world, she said, laughing, "I guess, ever since I was young, I've always been the rebel." At once I could see that the rebellious teenage girl and the sweet Grandma were not two people, but one.

I can now connect my life to my Grandma, then to a young Miyo, then to her life, and then to the historical events she experienced. Armed with the ability to see this continuity, I can trace my influences back farther and more profoundly than I could have imagined. I can see myself in the big bands that the young Nisei formed inside the internment camps. I can see myself in my father, who moved up to San Francisco to play jazz with other musicians in the Asian American jazz movement — consequently, I was born and raised in San Francisco. In this way, history has influenced the art in my life, and my father's art has in turn influenced my history.

Knowledge that is profound, however, can also be frightening. First of all, by real-

izing the interconnection of my life and history, I must acknowledge the profundity of my identity. My identity is no longer a shallow shell that I can take on and off, or choose at will. Instead, it is a journey I must discover myself, one that runs deeply back into my roots and that is inseparable from history.

Furthermore, with this knowledge comes responsibility. I cannot simply hide from larger events and issues that affect the world, for they affect my life, whether I like it or not. Ignorance is no longer an option. There is also the responsibility to educate myself and others about the real history — for without knowledge of history, there is no true knowledge of identity.

At the same time, such a discovery is magnificent, for taking on the knowledge and responsibility will lead to empowerment. By connecting autobiography with history, I not only can see how history can change one's life, but how one's life can change history. I remember reading in Leslie Hatamiya's book, *Righting a Wrong*, that the achievement of redress could not have been possible if it were not for the hard, relentless grassroots campaigning of the Nisei women. Then I heard from my own grandmother's lips of how she made telephone calls, spoke publicly, and even spoke on television for the redress struggle. Again, life intersects with history. This is inspiration for me; I, like my Grandma, can actually help to change history.

This discovery, therefore, is not only about the past, but about the future as well. I now can continue to discover my identity within the context of history. My love of music and art is not about nurturing my own ego, and it is not merely my own creation. It is borne out of the experiences and struggles of my family, from generations ago to the present. It fits within the larger historical context of social change. This gives the goals of my life added weight, and, consequently, added momentum.

The music that drifted into the room as I fell asleep years ago was, in fact, much older than I had realized; it had begun resonating not years ago, but generations ago. With this knowledge, it may resonate for generations to come.

(Miles Senzaki is a senior at UCLA majoring in Jazz Studies and Asian American Studies.)

**In Memoriam**

## “Uncle” Roy Morales

**A Life of Love, Laughter, Leadership, Learning,  
Legacy and Los Angeles**

**May 28, 1933 - January 23, 2001**

*By Meg Malpaya Thornton*

Uncle Roy's life was filled with  
Love of God and Faith in People.  
His spirit of Giving was generous and deep.

Uncle Roy was full of fun and laughter,  
Teaching us to make kites, *sipas* and *parols*.  
Kites, so we could fly and get high on life's blessings.  
*Sipas*, to “kick around” and exchange ideas,  
getting folks together and taking action.  
*Parols*, shining star lanterns symbolizing hope for the future,  
lighting our way to reach our goals.  
Laughter, to lighten the burden of serious political and social issues.

Uncle Roy provided and nurtured leadership.  
He led the way by being first on the picket lines,  
and advocating for our community in government halls.  
He encouraged the leadership of young people,  
letting them shine in their own way.

Uncle Roy provided and nurtured leadership.  
From “Temple Street University” — a school of hard knocks,  
he taught us to respect a person's life experience though  
filled with addiction and abuse, and to include them into our family  
to build a stronger community.

In the UCLA Pilipino American class,  
he took the students to the streets of L.A., on his Pilipino Town tour.  
Concretizing “UC<sub>3</sub>LA” — Making the  
Campus and Community Connection in Los Angeles.

*Anak ti Batak*, Uncle Roy carried out the legacy of his father,  
making stronger the Filipino Christian Church and school in Ilokos Norte.  
He honored his father.

Uncle Roy established his own legacy, Search to Involve Pilipino Americans,  
Pacific Asian Alcohol Program, Pilipino American Experience class.  
We must carry on his legacy, honor Uncle Roy.

Los Angeles — the City of Angels,  
over Pilipino Town, Uncle Roy shines as the brightest angel in the heavens.  
He lights our way, his spirit runs through us.

*(Meg Malpaya Thornton is Coordinator of Student/Community Projects  
in the Asian American Studies Center.)*

## *Library's Special Collections to House UCLA Samahang Pilipino Archives*

Archives of the UCLA student group Samahang Pilipino have been collected and organized and are now part of UCLA University Archives in the Library's Special Collections.

The Samahang archival record series will be available for use by researchers as soon as the bibliographic entry for the collection is listed in ORION2 catalog, according to library personnel.

Collection and organization of the materials was coordinated by Anna Alves, a graduate of the M.A. program in Asian American Studies and currently with the Ford Foundation.

Assisting her with the project were students Jay Esguerra and Roy Cervantes.

Included in the archives are video and audio tape collections of Samahang's PCN (Philippines Cultural Night), oral history interviews of early Samahang leaders, rosters of Samahang leaders for each school term, and various organizational scrapbooks.

Among alumni contributing materials to the archives was Mark Pulido, the first Pilipino American student body president at UCLA. Pulido was also a student assistant in the Asian American Studies Center Student/Community Project's office.

“We thank Anna Alves and Samahang leaders, both past and present, for working with Special Collections to preserve these important archives and making them available for researchers,” stated Don T. Nakanishi, Director of the Asian American Studies Center. “We encourage other student groups to initiate similar archival projects to document the significant accomplishments of Asian American students over the past decades.”

### **Asian American Studies Academic Advisors**

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## 2001-2002 Edition of Asian Pacific American Political Almanac Now Available

The 2001-2002 edition of the *National Asian Pacific American Political Almanac* is now available from UCLA Asian American Studies Center Press.

The almanac lists more than 2,200 Asian Pacific American elected and major appointed officials for 34 states, the federal government, American Samoa, Guam, the Northern Mariana Islands and the Virgin Islands.

The 2001-02 edition is the 10th edition of the almanac. It has been praised as the "most comprehensive national guide to the politics of Asian Pacific America." Publication of the almanac was sponsored by a grant from Pacific Bell/SBC Global Network.

The almanac also contains recently released 2000 U.S. Census figures on Asians and Pacific Islanders at the state and national levels and commentaries on the impact of the November 2000 elections on Asian Pacific Americans from a cross-section of nationally recognized leaders and writers: Andrew Aoki, Vida Benavides, Emil Guillermo, Thu-Huong Nguyen-Vo, Vijay Prashad, Paul Watanabe, and S.B. Woo.

Featured studies include the summary findings of the pilot study of the National Asian American Political Survey, the impact of the upcoming 2001 redistricting process on Asian Pacific Americans, the summary findings of the White House Initiative on Asian Americans and Pacific Islanders, and the barriers faced by Asian Pacific American women in American politics. The studies were done by Pei-te Lien, Elena Ong, Francey

Lim Youngberg, Leland Saito, M. Margaret Conway, Taekyu Lee, and Janelle Wong.

This edition also features the November 2000 exit poll data on Asian Pacific American voters in San Francisco, Los Angeles, and New York City.

The almanac was co-edited by Professor Don T. Nakanishi, Director of the UCLA Asian American Studies Center, and Professor James S. Lai of Political Science and Ethnic Studies at Santa Clara University.

Leigh-Ann Miyasato of Honolulu and Francey Lim Youngberg of Washington, D.C. served as researchers and consultants.

The 308-page almanac also spotlights two Asian Pacific Americans who currently serve in President George W. Bush's cabinet: Elaine L. Chao, U.S. Secretary of Labor, and Norman Y. Mineta, U.S. Secretary of Transportation. Both represent the first Asian American female and male to be appointed to a presidential cabinet position.

The 2001-2002 edition of the *National Asian Pacific American Political Almanac* is available by mail for \$16 plus shipping, and handling of \$4 for the first copy, and \$1 for each additional copy) plus sales tax (8.25% Los Angeles County residents; 7.75% for California residents). Special bulk order prices also available. Make checks payable to "U.C. Regents," and mail to the UCLA Asian American Studies Center Press, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546. For more information, please call (310) 825-2968 or 825-2974, or e-mail (ku@ucla.edu)

## Amerasia Journal Names Professor James Lee Book Review Editor

Professor Russell C. Leong, editor of *Amerasia Journal*, announced the appointment of Professor James Kyung-Jin Lee as its literature and humanities book review editor.

Professor Lee is an assistant professor of English and Asian American Studies at the University of Texas, Austin. He received his M.A. in Asian American Studies and Ph.D. in English from UCLA and his B.A. from the University of Pennsylvania.

"I'm very pleased to work for *Amerasia* and with Professor Leong," stated Professor Lee. "When I was a graduate student, my first publication was to do a book review in *Amerasia*, and I've never forgotten the feeling that I was part of this great intellectual community, part of something that was not only reflecting on the state of Asian American Studies, but also helping to transform it.

"I'm proud to be a part of a journal that has and continues to shape Asian American Studies as well as American culture at large."

In taking up his new duties as book review editor, Professor Lee said that he wants to highlight groundbreaking thinking in the field and also introduce others to Asian American Studies.

"Reviews are the frontline in shaping a particular debate, and I take the facilitation of that kind of conversation very seriously," he stated.

Potential reviewers can contact Professor Lee through *Amerasia Journal* at UCLA Asian American Studies Center Press (e-mail: aascpress@aasc.ucla.edu).

## Dr. Thu-Huong Nguyen-Vo to Join UCLA Faculty in Fall 2001

Dr. Thu-Huong Nguyen-Vo will join the UCLA faculty in Fall 2001 as an Assistant Professor in Asian American Studies, East Asian Languages and Cultures, and Southeast Asian Studies.

She will be teaching undergraduate and graduate classes in these three programs on topics dealing mainly with Vietnam and Vietnamese American Studies.

Professor Nguyen-Vo holds a Ph.D. in political science from UC Irvine, and her research addresses "the most pertinent humanist concerns of culture, gender, and transnationalism," according to Don Nakanishi, Director of the Asian Ameri-

can Studies Center.

Her book in progress charts "the transnational crossings of commodified bodies of Vietnamese women as prostitutes disciplined by various national and transnational regimes. Via a nuanced analysis of the power regimes, such as the logic and effectivity of governance, transnational corporations, and regimes of representation, Dr. Nguyen-Vo articulates a 'thick description' of these women's lives in the shadow of these regimes."

She is also pursuing a comparative study of garment workers in Vietnam and the United States.

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# Tapping into Our Internal Power to Combat the "Racial Virus" Infecting Our Souls

By Darrell Dillard

I recently took a trip to the Museum of Tolerance in West Los Angeles for a class project. The focus of the museum is on the devastating effects of racial hatred. This museum graphically portrays this "racial virus" (as I call the disease we know as "racism") that has infected the soul of the human race.

The main focus of the museum is on the Holocaust. It's astounding how a racist ideology through the power of propaganda and duplicity could dupe an entire country. The reason I say duplicity is because Adolf Hitler himself possessed black hair and dark eyes, which means that he resembled the very people that he sought to exterminate. With the Nazis advocating white supremacy, Hitler duped the Aryan race to become their leader promoting anti-Semitism; then he attempted to impose this dogma on the world. This shows how a "racial virus" can blind people that supposedly have sight!

I found that the demagogue Hitler became the dictator of Germany by tallying most of the votes during an election. Right here in America, we also had a similar situation a few years back when Ku Klux Klan leader David Duke won the primary election for the U.S. Senate. This tells me that the "racial virus" has a great effect all over the world. Once people get infected, it will come back to re-infect the new generations over and over again.

Though we are not born with this virus, people are indoctrinated during their early lives. When a person is infected, then what are known as *Systematic Racism* and *Institutional Racism* are actuated. *Systematic Racism* is already structured into our social existence. *Institutional Racism* is a system of behavior and beliefs by which a group defined as a race is oppressed, controlled, and exploited because of presumed cultural characteristics. Racism in general is a system of power and privilege, so that not only was the Nazi Party but the population of Germany served as accomplices to Hitler in maintaining the privilege that defines racism.

It is amazing that a swastika that was once an eastern symbol of peace was used by fascist Nazis to symbolize hate. The wisdom of humanity will never be greater than the number zero that was invented by the Balboas. Though there are and have been numerous phenomenal human beings that have walked this earth, I refer to the importance of the inception of the zero because human beings need something tangible to

define and understand mortality and spiritual morality within our own creation. Zero marks the beginning and end of the number system, money, etc. Its circled shape even marks the beginning and end when we are defining life. When you place it on a graph, it has a negative and positive side, which is the full scope of our thinking.

My main point in regards to racism is that if an ethnic group such as the Jews is perceived to be negative while another group such as Nazis is perceived to be positive, then those in power can use this duality of thinking to persuade others to pursue illogical thinking. This is indicative of the way we are socialized to see dualities (hate vs. love, up vs. down, good vs. bad, rich vs. poor, etc).

A writer named Zukav defines human thinking today as overly influenced by external power which is incorporated through the five senses. External power thinking is predicated on wants of the personality and not the human wisdom of the soul. The real power that humans don't yet know how to access, comprehend and utilize drives not only life as we know it but the universe. Real power and wisdom is beyond our five-sensory world of the personality of wants. It is accessible within our souls, but most of us don't know how to use it; therefore, socializing only through our external power restricts us to horizontal thinking of the personality. This horizontal thinking creates no vision, and thus racism is continued. Using our real power gives us vertical think-

ing with wisdom that can be used to permanently solve problems such as racism, because the soul is now capable of liberating itself from its own negativity. It is the real circle and the true immortal alpha and omega. Fortunately the force where this real power comes from is still in alpha mode, not only moving rhythmically like the universe is, but also helping life move forward in rhythmic progression from birth to death.

Humans inherently have the ability to tap into this real power to change the way we think and raise consciousness against hate. I think a theologian philosopher Voltaire once said, "if the whole world was evil and only twelve people stood for good, then good would prevail." This statement makes me feel there is a cure for the "racial virus."

When color becomes no longer a question mark in a child's mind, he is becoming cognizant of diversity and can clearly and truly redefine color. The Museum of Tolerance should be mandatory as a field trip for all students to help develop this new consciousness, and Ethnic Studies should a requirement in all schools. In these ways, we can provide early detection of the virus and prevent it from spreading. This will also encourage rational thinking by strengthening the child's immune system, much like a vaccination, so that he will be able to resist dogmatic ideologies of racism, thus invoking "zero tolerance" for hatred.

(Darrell Dillard is a student at Pasadena City College.)

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