

"Tour the UCLA Asian American Studies Center"

http://www.imdiversity.com/villages/asian/article_detail.asp?Article_ID=7540

"Asian American Village" Website Spotlights Work of Asian American Studies Center

The UCLA Asian American Studies Center is spotlighted in a feature article on the website of Asian American Village (AAV).

Written by AAV Contributing Editor Yajoi Lana Whitney, the article describes programs and activities of the Center, and profiles the work of Center Director Don T. Nakamishi and Professor Russell C. Leong, head of UCLA Asian American Studies Center Press.

Also quoted in the article are Center Curriculum Assistant Irene Suteo Soriano and graduate students Dennis Lee, Jih-Fei Cheng, and Anthony Yuan.

"Bordering the exclusive neighborhood of Beverly Hills, the University of California at Los Angeles boasts a diverse campus," writes Whitney. "Out of 35,000 students, 40% are

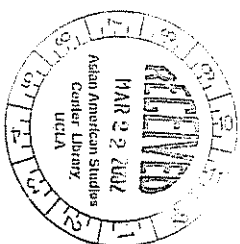
Asian or Asian American, thanks in part to the Asian American Studies Center, one of the oldest, largest and most comprehensive in the country. Attracting over 3,000 undergraduate and graduate students annually, the Center houses forty faculty members representing twenty-two departments and seventy different Asian American student groups."

The Asian American Village website is sponsored by IMDiversity.com, which also sponsors five other websites: African American Village, Hispanic-American Village, Native-American Village, Women's Village, and Minorities Global Village. Each of the websites provides news and features relating to arts and culture, education, business and finance, and other community issues.

University of California, Los Angeles
Asian American Studies Center
Resource Development and Publications
3230 Campbell Hall
Box 951516
Los Angeles, CA 90095-1516

AA 65

For ordering & Return Postage Guaranteed



Non-Profit
Organization
US Postage
PAID
UCLA

CROSS CURRENTS
The Newsmagazine of the UCLA Asian American Studies Center

**CROSS
CURRENTS**

Newsmagazine
of the
UCLA Asian American
Studies Center
Vol. 24, No. 2
(Fall/Winter 2001)

ASIAN AMERICANS: THE MOVEMENT AND THE MOMENT
A History through Word and Image 1965-2001

Center Publishes New Book on Asian American Movement

The UCLA Asian American Studies Center Press has published a new book, *Asian Americans: The Movement and the Moment*, documenting the rich, little-known history of Asian American social activism during the years 1965-2001. This book examines the period not only through personal accounts and historical analysis, but through the visual record — utilizing historical pictorial materials from archives of UCLA's Asian American Studies Center on Chinese, Japanese, Korean, Filipino, and Vietnamese Americans.

The *Movement and the Moment* is edited by Steve Louie of San Francisco and Glenn Omatsu of the Asian American Studies Center staff, and is a 350-page illustrated oversized book. According to publisher Professor Russell Leong of UCLA Asian American Studies Center Press, the book is a collective community history through words and images (25 writers, 50 artists/photographers), an encyclopedia of visual resource materials (over 430 images), an examination of Asian American and U.S. history, an important addition to labor studies, and a comparative ethnic and racial, and American social history. The 25 writers in the book include journalists, scholars, and community activists. Also included are works of more than 50 photographers and graphic artists from across the United States.

The book contains over 430 photos and illustrations ranging from rare posters, pamphlets, leaflets, song lyrics and flyers, to poems, photographs, political cartoons, and drawings. An extraordinary 1968 photograph by an unidentified photographer, for example, shows Asian American demonstrators at a rally holding signs that read: "Yellow Peril supports Black Power," and "Free Hwey." Another photograph from 1970 shows Asians, Blacks, Latinos and Whites giving support to Native Americans at Wounded Knee, while a poster by Miles Hamada is dedicated to the Japanese victims of radiation during World War II.

The *Movement and the Moment* chronicles the tumultuous decades of the Asian American experience in relation to other U.S. minorities and to societal events and movements worldwide, including Martin Luther King, Jr., and the Civil Rights Movement; the assassination of John Kennedy; the lifting of immigration laws restricting Asians; socialist experiments in China, Cuba, and Vietnam; the Free Speech Movement at U.C. Berkeley; the Vietnam War; the movement for ethnic studies throughout the U.S.; the movements of African Americans, Native Americans, Puerto Ricans, and Chicanos; women and gay liberation movements, and Asian American literary and cultural trends from New York to Los Angeles.

The book is priced at \$20 plus \$5 for postage and handling. To order, call (310) 825-2974, or write to UCLA Asian American Studies Center Press, 3230 Campbell Hall, Box 951516, Los Angeles, CA 90095-1516, or order online from the web (www.sscnet.ucla.edu/ansc) or by email (anscpress@ucla.edu). Checks should be made payable to UC Regents.

Asian Americans: The Movement and the Moment

Reflections on the Asian American Movement

Full Circle

By Marilynne Hamano-Quon

When I was growing up in the Crenshaw area of Los Angeles, a "big highlight" of the year would be the Nisei Week Festival in August in Little Tokyo. Every year I would go down to a big vacant lot near some railroad tracks and practice *ondo* for the Nisei Week parade. Then my mother would dress me up in a kimono, and I would join with hundreds of others to dance in the parade.

At that time the Japanese Americans were still recovering after being sent to concentration camps during World War II. Community institutions that were once strong before the war had been weakened by that disruption. There were no Asian American Studies, Little Tokyo Towers, Little Tokyo Service Center, Japanese American National Museum, Visual Communications, or Asian American Drug Abuse Program. Redress and reparations for Japanese Americans incarcerated during World War II was an impossible dream!

I was fortunate, however, to have been born just in time for the 60s and 70s. That was when an entire generation of Americans — black, white, Asian, Chicano, Native American; rich and poor; men and women — began to "move as one." Together, we made up a "movement" with a vision of justice and equality for all nationalities, better living and working conditions for all people, equality for women, and world peace.

Asian Americans stepped up to participate in this historic nation-wide movement. We fought for ethnic studies and forged a new positive Asian American identity through the arts and media. *Gidra*, the brain child of a bunch of Sansei college students at UCLA, became "the voice" of a nation-wide Asian American movement. Amerasia Bookstore opened its doors in Little Tokyo and we rocked to the incomparable sounds of Hiroshima and Kinnara Taiko. The Asian Women's Group and Asian Women's Center communicated the message of equality for women.

The Japanese American Community Services-Asian Involvement office was located in the Sun building in Little Tokyo. Through JACS-AI, we addressed the issues of the elderly and poor in Little Tokyo. We held health fairs and worked with the Pioneer Center to provide hot meals. When 31 Sansei youth died of barbiturate overdose in 1971, the Japanese American Community Services-Asian Involvement office launched a city-wide education campaign called the Drug Offensive to unite churches, community groups, parents, and youth in the fight against drug abuse. Soon, self-help drug abuse groups like Yellow Brotherhood and Asian Sisters, formed to provide an alternative for youth seeking a better life. When redevelopment hit, Little Tokyo People's Rights organization formed to fight for low cost housing for seniors and for the rights of small mom and pop businesses in the area. We stood side by side with workers at Japan Food Corporation and Horikawa Restaurant in their fight for fair working conditions. We formed coalitions with people of all nationalities to support the Native Americans at Wounded Knee and end the war in Vietnam.

By 1980, many of us had a decade of organizing and coalition-building experience behind us. We formed the National Coalition for Redress and Reparations and played a pivotal role in the redress struggle. We waged a nation-wide grassroots campaign mobilizing thousands of people to attend and testify at the Commission on Wartime Relocation and Internment of Civilians hearings. We negotiated for night-time hearings so working people could attend and provided translators for the Issei. The redress/reparations struggle showed that a well-organized minority (we were only 1 percent of the U.S. population) CAN win

THE STAFF

Glenn Omatsu
gomatsu@ucla.edu
Editor

aascpress@aasc.ucla.edu
Distribution

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

concessions if united with people of all nationalities and walks of life.

A new book captures the spirit of the Asian American movement of the 60s and 70s through the words and images of those of us who lived it. *Asian Americans: The Movement and the Moment* is an anthology of works by activists of Chinese, Japanese, Korean, Pilipino, and Vietnamese heritage, representing a variety of issues and diverse geographic areas. It contains a wealth of graphics and photographs contributed by artists nation-wide and priceless archival images from the Yuri Kochiyama, Steve Louie, and Ang Katipunan Collections at the UCLA Asian American Studies Center. The generous use of visuals and creative design makes this anthology unique in communicating the dynamic rhythm of the movement. Created under the guidance of editors Steve Louie and Glenn Omatsu, and graphics editor, Mary Uyematsu Kao, the book reflects the dedication of these 30-year veterans

I was fortunate, however, to have been born just in time for the 60s and 70s. That was when an entire generation of Americans — black, white, Asian, Chicano, Native American; rich and poor; men and women — began to “move as one.” Together, we made up a “movement” with a vision of justice and equality for all nationalities, better living and working conditions for all people, equality for women, and world peace.

— Merilynne Hamano-Quon

of the Asian American movement.

Today, my younger son enjoys the benefits of Asian American Studies classes at UC San Diego and Visual Communications events as he prepares for a career in the visual arts.

Last summer, my oldest son asked me to dance with him in the Nisei Week parade as one of our last activities together before he set out on his own to teach English in Japan. He understood that community and culture STILL binds families together. He is proud of his dual heritage. He went to *obon* practice in Little Tokyo at night and volunteered at Evans Adult School in Chinatown in the day. As a UC Davis senior abroad in Japan, he helped at soup lines every Sunday to feed the homeless in Shinjuku. Now, as a teacher in Japan, he attends equality meetings for *burakumin*. He is a citizen of the world. Others in his generation have joined with their parents to fight for a recreation center in Little Tokyo, full funding for the redress public education fund, for affirmative action, and for environmental justice. My son's generation will also make their mark in making this a better world. *Asian Americans: The Movement and the Moment* will serve as a link between generations and nationalities. Open the anthology; start the dialogue; nourish your soul!

(Merilynne Hamano-Quon is a UCLA alumnus and helped organize the first conferences in Southern California on Asian American communities. She worked as an early staff member of the Asian American Studies Center as coordinator of Student/Community Projects.)

Asian Americans: The Movement and the Moment

Excerpts from co-editor Steve Louie's introductory essay

From the beginning of this project, we sought to tell the story of the Asian American Movement from the point of view of its participants, who came from a variety of backgrounds and went on to varied lives. These are folks who were in the Movement's trenches, the people without whom there would be no Movement. . . . In telling this story, it's important to point out that the Movement's visions aren't isolated. In the late Sixties, our closest brothers and sisters were in the black, Chicano, and Native American movements. But struggles against oppressive conditions are not ours alone. Oppression wears many masks — ask people in Ireland, ask workers, ask people who are gay and lesbian, ask women, or ask minority nationalities of every color in countries around the globe. . . .

Collectively, these stories chronicle the rise of the Movement at the point when it became a moment in history. They explore the nature of the relationship between movements and society. They point to the relationship between movements and the individual, and the importance of understanding how changes in people and society have a symbiotic relationship. They paint detailed strokes about how the Movement burst on the scene and how people's involvement changed their lives.

The visual record is no less compelling. Photographs captured moments. Graphics and drawings got us thinking. Leaflets and flyers rallied support. Newspapers reported new angles. Newsletters shared accomplishments. Posters inspired and ridiculed. Cartoons made a point. Lyrics and rhetoric spoke to our soul and emotions. (And a great rib recipe will make your mouth water!). What's here is barely a fraction of what's out there in garages, on bookshelves, and in closets. It's all culture from the street, created in the basements, storefronts, and living rooms of the community, not the boardrooms and plush offices that tower high above the street in glass-and-concrete canyons.

Rebellious and defiant, we were out to make society serve the needs of the people, and that included us. . . . Determined to do this, our vision included reform, immediate needs, revolution, and what the future should be. “Serve the people” became a rallying cry. We fought for, and forged, ethnic studies. To meet pressing community needs, we set up medical clinics, free breakfast programs, draft counseling, community advocacy groups, nutrition, children and youth programs, childcare, food giveaways, regular movie showings, senior drop-in centers, language and tutoring classes, and arts programs because those services were scarce in those days. To better understand what society needed to become and help ourselves change, we read and studied Franz Fanon, Marx, Lenin, and Mao, and debated dialectics. . . . We had an international perspective, drawing inspiration from and supporting independence and freedom movements of peoples in Africa, Asia, and Latin America, whether we wanted to help raise their standard of living, oppose colonialism, or define imperialism as the enemy of people around the world. . . .

Everyone's experiences in the Movement were intensely political in an era when taking no stand was a stand, and intensely personal because we all had to decide things for ourselves. Our visions for the future were often different, reflecting the different backgrounds and outlooks we brought to the Movement.

"Activism and Community Culture"

Teach-in Looks at Impact of Asian American Movement

UCLA Asian American Studies Center Press held a one-day teach-in to celebrate publication of its new book, *Asian Americans: The Movement and the Moment*. The teach-in was held September 29 at UCLA James West Center and attracted more than three hundred participants.

The teach-in commemorating "Activism and Community Culture" brought together former Movement activists, academics, students, and cultural performers for a day of workshops, music, and film.

According to Professor Russell C. Leong, head of UCLA Asian American Studies Center Press, the teach-in was organized to share historical lessons from the Asian American Movement and to launch a sustained examination by scholars, students and activists on its significance for Asian Americans and Pacific Islanders in today's multiracial society.

"The implications of the Asian American Movement do not end in the latter decades of the twentieth century," stated Professor Leong, long-time editor of *Amerasia Journal*. "The Asian American Movement, as I see it, is a history in progress and 'in the making' by the daughters and sons of those who were initially involved in the struggles and goals of the Movement."

In fact, UCLA's Asian American Studies Center was established during 1969-70 as a result of a collective student, faculty, alumni and community movement. According to Professor Leong, "The Center has pursued its original mission and has sought to enrich and inform not only the UCLA community but also an array of broader audiences and sectors in the state, the nation, and internationally."

Featured at the teach-in were a reunion performance by Movement singers Charlie Chin, Chris Iijima, and Nobuko Miyamoto. Iijima, now a law professor in Hawai'i, and Miyamoto, now head of the cultural performance group Great Leap in Los Angeles, recorded the legendary album *A Grain of Sand* as "Chris and Joanne" in the early 1970s. In the early 1970s, they joined with musician Charlie Chin to perform music defining Asian

American struggles at numerous concerts, conferences, and rallies.

Also providing a musical performance was Filipina American singer and kulintang virtuoso Eleanor Academia.

The teach-in also featured a film screening of *Manongs: Tenants of the I-Hotel* by Curtis Choy of the San Francisco Bay Area. Choy is the director of the classic film, *Fall of the I-Hotel*, documenting the eviction of elderly Filipino tenants from the International Hotel in San Francisco Manilatown/Chinatown in 1977.

Professor Don T. Nakanishi, Director of the Asian American Studies Center, provided an opening address, "Living Lessons, Teaching Lessons."

A panel discussion on "How We Teach, How We Learn the Movement" was moderated by Glenn Omatsu and featured remarks by panelists Susie Ling of Pasadena City College, Teresa Williams-Leon of California State University Northridge, Harvey Dong of UC Berkeley, writer Eric Wat, Filipino American community activist Prosy dela Cruz, and UC Irvine librarian and activist Daniel Tsang.

A second panel discussion on "Community-Building-Consciousness Raising Today" was moderated by Steve Louie and included panelists Ryan Yokota of the Asian Pacific American Legal Center, former Movement activist Marilynne Hamano Quon, writer Brenda Paik Sunoo, activist Mo Nishida, and UCLA graduate student Jessica Kim.

A reception following the teach-in was hosted by Mary Uyematsu Kao of the UCLA Asian American Studies Center and other Center staff.

The teach-in was co-sponsored by Asian American Studies programs in Southern California, including Asian American Studies Department, CSU Northridge; Asian American Studies Program, CSU Fullerton; Asian American Studies Program, Pasadena City College; Asian American Studies Program, Santa Monica College Asian American Studies Program, UC Irvine; Asian American Studies Program, University of

Southern California; Asian-Pacific Studies Program, CSU Dominguez Hills; Asian Pacific American Studies Program, Loyola-Marymount University; Department of American Studies, Occidental College; Department of Asian American Studies, UC Santa Barbara; Department of Asian and Asian American Studies, CSU Long Beach; Asian American Studies Program, CSU, Los Angeles; Department of Ethnic Studies, UC Riverside; Department of Ethnic Studies, UC San Diego; Intercollegiate Department of Asian American Studies at the Claremont Colleges; Race and Ethnic Studies Program, University of Redlands; and Southern California Section of the Association of Asian American Studies.

TV Show Features Panel Discussion on New Book

Los Angeles newsman Ray Gonzalez' popular "Pacesetters" television show on KTLA (Channel 5) in Los Angeles featured a panel discussion on the Asian American Movement, coinciding with publication of the book *Asian Americans: The Movement and the Moment*. The show aired on October 7.

Appearing on the show to talk about the Asian American Movement were Mary Uyematsu Kao, Prosy Dela Cruz, and Darren Mooko.

Kao is Publications Coordinator for UCLA Asian American Studies Center Press and served as graphics editor and designer of the new book.

Dela Cruz, whose essay "Holding the Pigeon in the Hand: How Community Organizing Succeeds or Falters" appears in the book, is a long-time activist in Los Angeles.

Mooko serves as Director of the Asian American Resource Center of Pomona College.

The Movement and the Moment Table of Contents

- Don T. Nakanishi, Preface — "Moving the Historical Moment Forward"
- Steve Louie, Acknowledgements — "Making the Book Happen"
- Steve Louie, "Introduction — "When We Wanted It Done, We Did It Ourselves"
- Chris Iijima, "Pontifications on the Distinction between Grains of Sand and Yellow Pearls"
- Warren Mar, "From Pool Halls to Building Workers' Organizations: Lessons for Today's Activists"
- Cecile Caguilingin Ochoa, "Touching the Fire: An Introduction to Three Essays from Filipina American Activists"
- Prosy Abarquez-Delacruz, "Holding a Pigeon in My Hand: How Community Organizing Succeeds or Falters"
- Carol Ojeda-Kimbrough, "The Chosen Road"
- Rose Ibanez, "Growing Up in America as a Young Filipina American during the Anti-Martial Law and Student Movement in the United States"
- Ray Tasaki, "Wherever There Is Oppression"
- Miriam Ching Yoon Louie, "It's Never Ever Boring! Triple Jeopardy from the Korean Side"
- Nancy Hom, "Drinking Tea with Both Hands"
- Bob Hsiang, "Growing Up in Turmoil: Thoughts on the Asian American Movement"
- Gordon Lee, "Parting the Wild Horse's Mane: Asian-American Images and the Asian Media Collective—A One Act Readable Play"
- Corky Lee, "Untitled Photo Essay"
- Liz Del Sol, "Finding Our Common Interests: Personal Reflections about the Asian Movement"
- Nick Nagatani, "Action Talks and Bullshit Walks": From the Founders of Yellow Brotherhood to the Present"
- Henry Der, "Roots of a Civil Rights Activist"
- Brenda Paik Sunoo, "Song of Ariran: In Memory of Helen Foster Snow"
- Nym Wales and Kim San, "From the 'Prologue' and 'Epilogue' of *Song of Ariran*"
- Harvey Dong, "Transforming Student Elites into Community Activists: A Legacy of Asian American Activism"
- Merilynne Hamano Quon, "Individually We Contributed, Together We Made a Difference"
- Daniel C. Tsang, "Slicing Silence: Asian Progressives Come Out"
- Beverly Korziel, "To Be a Part of the People: The International Hotel Collective"
- Nelson Nagai, "I Come from a Yellow Seed (For Bobby)"
- Shinya Ono, "Finding a Home Community"
- Floyd Huen, "The Advent and Origins of the Asian American Movement in the San Francisco Bay Area: A Personal Perspective"
- Tram Quang Nguyen, "Caring for the Soul of Our Community: Vietnamese Youth Activism in the 1960s and Today"
- Mori Nishida, "Serve the People"
- Glenn Omatsu, "Listening to the Small Voice Speaking the Truth: Grassroots Organizing and the Legacy of Our Movement"

A Note from the Publisher of *The Movement and the Moment*

By Russell C. Leong

Asian Americans: The Movement and the Moment is a milestone in Asian American publishing, both for its content and format, and for the collective effort of countless individuals in the community whose contributions are featured in the book. The book, published by the UCLA Asian American Studies Center Press in September 2001, essentially documents how ordinary Americans of Asian descent, caught up in the historical forces of the 60s and 70s — including the Black Power and ethnic studies movements, the Vietnam War, and anti-colonial and anti-corporate struggles — made personal, political and artistic choices. In so doing, these individuals were emblematic of thousands of other individuals — students and youth, women and men, workers and organizers — who attempted to become "active participants in the making of their own history."

The book, designed by Publications Coordinator Mary Uyematsu Kao, is the first of its kind on the subject to combine text with over 450 archival, photographic, and graphic images from the Yuri Kochiyama, Steve Louie, Asian American Studies Reading Room, and Katipunan ng Demokratikong Collections at UCLA together with the visual materials from publications such as *Bridge* (New York), *Gidra* (Los Angeles), *Getting Together* (New York, San Francisco), *Yellow Pearl* (New York), *Yellow Seeds* (Philadelphia), *Rodan* (San Francisco), *Kalayaan* (San Francisco), and *Wei Min Bao* (San Francisco). Newsletters, flyers, booklets, posters, political buttons, banners, and rare archival photographs are included. As the publisher of the Press, I believe that it is important for today's generation of activists to have "snapshots of everything," a wider range of views and perceptions on the Asian American Movement to be able to visualize their own actions.

It is no accident that the book is being published on the thirtieth year of publishing *Amerasia Journal*. The editors, writers, and activists involved in producing *The Movement and the Moment* — Don T. Nakanishi, Mary Uyematsu Kao, Glenn Omatsu, and I — have been affiliated with *Amerasia* for over fifteen years. Don Nakanishi, as a student at Yale University, was the founding publisher of *Amerasia* in 1971, together with its first editor, fellow student Lowell Chun-Hoon. At that time, Glenn was a Yale graduate student in psychology. Mary, her sister Amy, mother Elsie, son Malcolm, and husband John have all been associated with the Center in various capacities, working, teaching, and editing, during the last thirty years. I myself was involved in the first ethnic studies classes at San Francisco State College in 1969 and with the Kearny Street Writers Workshop, a community arts organization located in the basement of the International Hotel, before coming to UCLA.

A Perspective from the Frontlines

Are the Ideals of the Movement Still Alive in Asian American Studies Today?

By Susie Ling

I guess I can say that I've read *The Movement and the Moment*. But I read it much too fast because I couldn't put it down once I got started. But I couldn't digest all the gems either. It seems as if I had a million and one reactions to each article. I'll probably have to read the book again and again before I "get it."

But the question today is whether the ideals of the 1960s' Asian American Movement are still alive in Asian American Studies.

I was born in Asia and raised in UCLA's Campbell Hall. But I was born too late and came to the Asian American Studies Center in 1976. By then, the "real" movement activists had moved on. I missed all the fun they had between 1968 and 1975. We're the generation that never got to wear headbands nor bellbottoms. Instead, we had polyester and disco. I've been chasing after the Asian American movement ever since.

After years of trying to sustain Asian Student Unions and affirmative action programs at UCLA, I finally left the privileged security of this campus and went to live a suburban life in San Gabriel. By 1984, I partly believed that the Asian American Movement was over, and I was lucky to have caught the tail wind.

But then I stumbled on to a neglected frontline of the Asian American Movement: I got a job teaching Asian American Studies at a community college in Pasadena.

In a usual office hour, it is deceptively quiet. Someone will come in with a pretend question, like "Can we bring notes to the test?" Sometimes, they will fool me with legitimate questions about Asian American Studies. In any case, I'll ask innocently in closing, "So how's everything?" And with that I've done it again. I seem to systematically make people cry.

Actually, I know that it really isn't me

On behalf of the younger generations, I want to express our thanks to all the gently graying Movement folks who built Asian American Studies into what it is today. And I want to assure you that the Asian American Movement is alive and very healthy.

personally that make these students cry. It is what I represent: Asian American Studies. It isn't that the tests are too hard. It is that the stories we tell about *manongs* and Issei picture brides touch these students and make them cry. Inevitably, the community college students will too often see their own families and themselves in Asian American history. Many don't hear the dates, the terms, and the academic jargon that I may throw at them. They only hear the voices, see the faces, and identify with the feelings of the earlier pioneers. These students can identify with the inordinate amount of pressure on yesterday's ancestors. They too understand racism and sexism first hand. They too are destined to work and work. They too are immigrants fooled by the *Gum Saan* (Gold Mountain) myth. I see young people who already know too well the cycle of frustration and hard work.

There was a gal who was taking too many courses but said she had to because her parents believed education was a waste of time, and so she had to finish fast. There was the guy who just got out of the service; he had joined the Army to escape gang life and then ended up fishing in Alaska for a while. There was the daughter-in-law who

cooked for a family of ten each night. There are tons and tons of community college students who can't read, can't write, can't do math — but they can feel.

So what do I do when these Asians tell me their personal tales of woe? What do I do when they cry in my office? I share tissue. I don't do anything.

I have faith the *manongs* and Issei picture brides will eventually show these modern-day pioneers the way. You have to form your own *kenjinkais* and unions; you have to grow old working hard for the children; sometimes you have to say "no no" when it isn't the popular thing to do; you have to hold your head high.

Glenn Omatsu and Steve Louie say in *The Movement and the Moment* that the Asian American Movement and Asian American Studies "serve as an alternative framework for interpreting and changing the world, different from that promoted by mainstream society." The 1960s' Asian American Movement established Asian American Studies so that the Asian American Movement can go on. I think Asian American Studies provides a very clear alternative framework for understanding life. The community college students already know that the mainstream framework does not include them. Thus, for my frontline work at the community college setting, there is no distinction between Asian American Studies and the living Asian American Movement.

On behalf of the younger generations, I want to express our thanks to all the gently graying Movement folks who built Asian American Studies into what it is today. And I want to assure you that the Asian American Movement is alive and very healthy.

(Susie Ling, a former staff member of the Asian American Studies Center and a graduate of the M.A. program, teaches at Pasadena City College.)

17 AAS Grad Students Finish M.A. Theses

Asian American Studies Reading Room Coordinator Marji Lee announced that a record number of 17 graduate students finished theses in the Asian American Studies M.A. program during 2000 and the first half of 2001. Completing M.A. theses were:

Allan Aquino, "Filipino American Poetics: Roots, Adaptations, and Current State," 2000.

Jeffrey Arellano Cabusao, "Returns and Resistant Rearticulations: Asian American Studies, Carlos Bulosan, and Our Long Memory," 2001.

Hazel Collao, "God in the Details: An Ethnographic Study of Filipino-American Pentecostals," 2001.

James Vernando Gatewood, "Resettled People, Unsettled Lives: Community Rebuilding among Japanese Americans of West Los Angeles United Methodist Church, 1945-1965," 2000.

Jocelyn Annenera Gonzales, "Issues of Social Class and Curriculum in Zamora Linmark's Novel *Rolling the R's*," 2000.

Lynn Mie Itagaki, "Narrating the Absence of Race and Responsibility in Cynthia Kadohata's *In the Heart of the Valley of Love*," 2000.

Hae-Ry Ariel Kim, "An Evaluation of a Domestic Violence Prevention Media Campaign in the Korean American Community of Los Angeles," 2000.

Janette Jeana Kim, "Juvenile Delinquency in the Korean American Community of Los Angeles: An Examination of the Phenomenon and the Reasons for Occurrence," 2000.

Nancy InKyung Kim, "Transformative Education and Asian American Feminist Pedagogy in the General Survey Course on Asian American Women," 2001.

Maria Kong, "Fighting Fire with Fire: Lessons from the Laotian Organizing Project's First Campaign," 2001.

Emily Lawsin, "Beyond 'hanggang pier only': Filipino American War Bridges of Seattle, 1945-1965," 2000.

Stephen Lee, "Political Redistricting in L.A.'s Koreatown: Establishing Communities of Interest through Cognitive Mapping," 2001.

Victoria Kerry Namkung, "Reinventing the Wheel: Import Car Racing in Southern California and a New Identity for Asian American Youth," 2000.

Anthony David Osumi, "The UC Riverside Mural: Art for People's Sake," 2000.

Nathaniel Victor Santa Maria, "Securing Their Future: Filipina Room Cleaners in San Francisco's Hotel Industry," 2001.

Mika Tanner, "Sparkle and Other Stories," 2000.

Steven Yao-Chee Wong, "Imperial Tools: Coca-Cola and the Mighty Orange Juice Factory, 4549-4596," 2001.

Asian American Studies Center's Faculty Advisory Committee for 2001-2002

Don Nakanishi
Director, AASC
Education

Robert Nakamura
Associate Director, AASC
Film & Television

James Lubben
Chair, Faculty Advisory Committee
Social Welfare

Min Zhou
IDP Chair
Sociology

Valerie Matsumoto
IDP Vice Chair
History

Pauline Agbayani-Siewert
Social Welfare

Roshan Bastani
Public Health

Emil Berkanovic
Public Health

Mitchell Chang
Education

Lucie Cheng
Sociology

King-Kok Cheung
English

Clara Chu
Library & Information Science

Cindy Fan
Geography

Gaurang Mitu Gulati
Law

Nancy Harada
Medicine-GRECC

Yuji Ichioka
Asian American Studies/History

Marjorie Kagawa-Singer
Public Health

Jerry Kang
Law

Snehendu Kar
Public Health

Harry Kitano, Emeritus
Social Welfare

Vinay Lal
History

Rachel Lee
English

Russell C. Leong
English

Jinqi Ling
English

David Wong Louie
English

Takashi Makinodan
Medicine-GRECC

Ailee Moon
Social Welfare

Kazuo Nihira
Psychiatry & Biobehavioral Sciences

Paul Ong
Urban Planning

Thu-Hoang Nguyen-Vo
East Asian Lang. and Cult.

William Ouchi
Business

Kyeyoung Park
Anthropology

Ninez Ponce
Public Health

Hiromi Lorraine Sakata
Arts and Architecture

Michael Salman
History

Shu-mei Shih
East Asian Languages & Cultures

James Tong
Political Science

Cindy Yee-Bradbury
Psychology

Henry Yu
History

ACT, MEMORY, VOICE

Amerasia Journal Examines South Asian American Culture and History

The current issue of *Amerasia Journal* is a special issue on the South Asian experience in America. Addressing cultural, historical, and social justice issues under the theme of "Act, Memory, Voice," authors in three articles explore the question of what it means to be South Asian in an ever-changing America.

Two years ago, when South Asian Manjit Basuta was sentenced to a life term for the murder of a white San Diego infant, the San Diego South Asian community rallied together in her defense. In her article, "People v. Basuta," Monali Sheth analyzes what the outcome of this case means for the greater South Asian community and an understanding of race generally. "What should have been a simple case of child abuse transformed into a sort of public trial affected by public opinion and racial (mis)perceptions," stated *Amerasia Journal* editor Russell C. Leong. "Pointing out the slap-on-the-wrist that Louise Woodward (a white woman) received only a year-and-a-half earlier for a similar crime, Sheth uses that as a starting point to show how the combination of insensitive media coverage, an indecisive judge, and a racially-biased jury ultimately caused Basuta's harsh and unjust sentencing."

Similarly, Ketu Katrak examines how South Asian culture can change meaning when transplanted to America. Katrak, the director of Asian American Studies and professor of English and Comparative Literature at University of California at Irvine, discusses at length in her article, "Body Boundarylands" how the traditional South Asian dance, Bharata Natyam, changes form but is still able to retain its "South Asian-ness." Though Bharata Natyam is a classical dance style from South India, when performed in America Katrak points out that it "assumes certain popular renditions" and in so doing makes the dance "more accessible to a diasporic community." Though Bharata Natyam may be "just another" art form in South India, in America it takes on the additional meaning of being a valuable way for overseas South Asians to reaffirm and reinvent their ethnic heritage. Many assume that assimilation is the ultimate goal for any immigrant commu-

nity. To the contrary, Katrak shows how immigrant communities can adapt and change their cultures and traditions to suit their needs and yet remain unassimilated.

Also featured in *Amerasia* is an article that takes a retrospective view on early South Asian immigrants, those who came as migrant workers to agricultural central California in the early twentieth century. Coming largely out of economic necessity, these pioneering men sent what little they made back home to India while simultaneously trying to survive the blatant racism of the day. Lavina Dhingra Shankar and Pallassana R. Balgopal, in their article "South Asian Immigrants before 1950," present a study based on oral histories and firsthand accounts to try and recreate the lives of those first South Asian immigrants. Indeed, many of these men are reaching the end of their lives, which makes Shankar and Balgopal's study that much more compelling as they record and compile their stories. How did the early South Asian immigrants overcome national and religious differences in their communities? How did racist policies (such as the Alien Land Laws of 1913 and 1920) affect their day-to-day lives? These are among some of the questions they attempt to answer.

In addition, "Act, Memory, Voice" offers two other articles, a psychocultural literary analysis by M. Dick Osumi, former editor of *Amerasia Journal*, entitled "Jungian and Mythological Patterns in Wakako Yamauchi's 'And the Soul Shall Dance,'" and a sociological report by Michael P. Perez called "Contested Sites: Pacific Resistance in Guam to U.S. Empire."

The "Act, Memory, Voice" issue of *Amerasia Journal* is available for \$13 plus \$4 shipping and handling from the UCLA Asian American Studies Center Press, 3230 Campbell Hall, Los Angeles 90095-1546; by phone, (310) 825-2968; by email: thaocha@ucla.edu; or through the Asian American Studies Center's website at www.sscnet.ucla.edu/aasc.

Annual subscriptions (three issues) are \$35 for individuals and \$55 for libraries. For class orders, review copies or bulk discounts, e-mail (aascpress@ucla.edu).

"War, Peace, and Race" in Next *Amerasia Journal*

Amerasia Journal's Winter 2001 issue will be a special crisis edition on the World Trade Center Attack and its Implications for "War, Peace, and Race."

Co-editors Professor Don Nakanishi, director of the UCLA Asian American Studies Center, and Professor Russell Leong, editor of *Amerasia Journal* and head of UCLA Asian American Studies Center Press, believe that Asians, South Asians, and peoples of Middle Eastern ancestry in the U.S. need to have their voices, views, and perspectives heard within *Amerasia Journal*, the national interdisciplinary journal of independent thinking on Asian Americans.

Amerasia during the past thirty years has published pathbreaking editions on race and racism, religion, history, community studies, war, sexuality, theory and research, etc. from diverse Asian American perspectives.

To the this end, Professors Leong and Nakanishi solicited short essays, commentaries, and emails for publication review and consideration on the issues, both general and specific, around the following:

- a. Individual accounts of the World Trade Center and Pentagon attacks from those directly or indirectly affected as victims, rescuers, or bystanders.
- b. Viewpoints on U.S. foreign policy on Asia and the Middle East from an Asian American perspective in relation to BOTH war and peace.
- c. Viewpoints on race, racism, interethnic relations within the U.S. especially in relation to Asians, South Asians, persons of Islamic faith, and Middle Easterners.
- d. Comparative perspectives on Pearl Harbor, the Japanese American internment and the media discourse around the World Trade Center attack.
- e. Comparative international perspectives from Asians in the Americas, the Pacific, Europe, and Asia.
- f. Photographs and visual materials are also included in this issue.

For more information, contact Professor Russell Leong (rleong@ucla.edu) or Professor Don Nakanishi (dtn@ucla.edu), (310) 825-2974.

30 Years

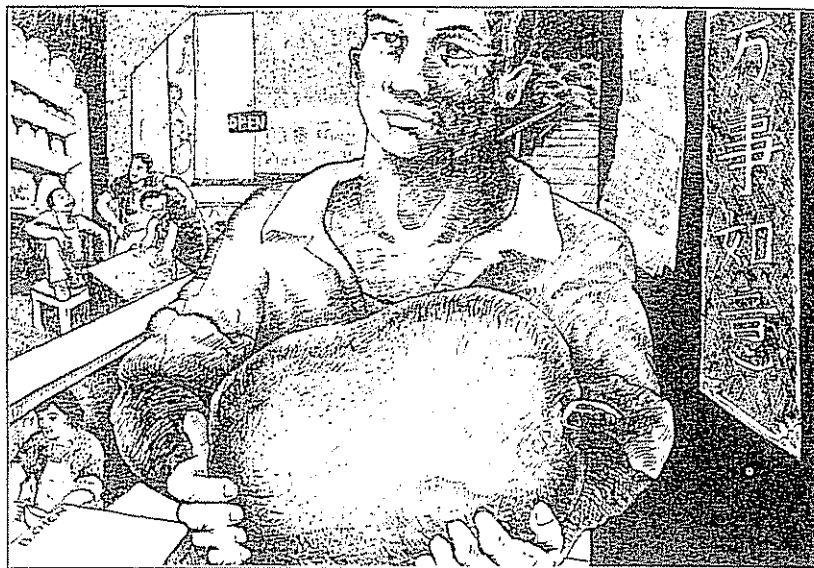
AMERASIA JOURNAL
commemorative edition
1971-2001

As the century turned, *Amerasia Journal* turned thirty. Thirty years in 2001. Thirty years of opening the intellectual, historical, political, cultural and literary currents that lead to Asian America, then and now.

Founding. *Amerasia* was a journal linked with both Yale University and UCLA. Its publisher, Don T. Nakanishi, and editor, Lowell Chun-Hoon, as undergraduate students at Yale founded the journal. In their first issue, they stated: "*Amerasia Journal* is not our journal. It belongs to our readers. We exist as a journal to collect and publish the best and most provocative material we can find on Asians and Pacific Peoples in America."

UCLA. The journal was moved to UCLA in 1972. M. Dick Osumi and Carolyn Yee followed Lowell as editors-in-chief. During its second and third decades, Russell C. Leong has headed the journal, assisted by Glenn K. Omatsu and Mary Uyematsu Kao, together with a national editorial board of scholars and writers representing all fields of humanistic inquiry.

Dialogue. Volumes examine the hundred-year colonial relationship



between the United States and the Philippines; articles probe the boundaries of gender, sexuality, and religion; essays explore the lives of Asians in Guyana, Trinidad, Belize, and Jamaica; commentaries discuss the Hawaiian sovereignty movement and independence movements in Guam and Micronesia, and articles analyze the ways that Vietnamese, South Asians, Hmong, Koreans, and those of mixed racial descent live their lives in the United States. It is this con-

tinued dialogue that shapes our destination within the Americas.

Destinations. What follows is an "open book" of thirty-five brief passages culled by the editor from thousands of articles, essays, and reviews published by *Amerasia Journal* during the past thirty years. We invite you, the reader, to imagine and find new passages, new readings, and new ways of thinking about Asian and Pacific Americans.

Read & Subscribe Today

Amerasia Journal single issues are available for \$13.00 plus \$4.00 shipping and handling from:
UCLA ASIAN AMERICAN STUDIES CENTER PRESS, 3230
Campbell Hall, Los Angeles 90095-1546
or order by phone 310.825.2968
or email: thaocha@ucla.edu or aaascpres@aasc.ucla.edu,
or through the Asian American Studies Center's website at www.sscnet.ucla.edu/aasc.

Annual subscriptions : (3 issues) are \$35.00 for individuals and \$55.00 for libraries. For class orders, review copies or bulk discounts, e-mail thaocha@ucla.edu.

1970S

Yung Wing— Renegade Chinese

Yung Wing (1828-1912) was known in late 19th century America as a great progressive Chinese statesman, while in China some thought him a renegade, more foreigner than Chinese. . . . What Yung Wing believed in preeminently was 19th century America. America was the standard against which he judged China to be inadequate. The America he believed in was a New England in which progressive industry and scientific technology had their proper basis in American civilization and Christian religion. He subscribed to New England's latter-day Puritan self-image as a city upon a hill and a light for all peoples.

—Bill Lann Lee 1971, 1:1

Brown as the Earth

The forgotten man is brown as the earth.
He is far from his home, the land of his birth. . .

The crops in the field, the grapes on the vine,
The Filipino has come to the end of the line. . .

He worked in the field, before the rise of the sun,
He worked in the field, 'til the day was done.

—Paul Suarez, Jr. 1971, 1:1

A Buried Past

Much of Japanese-American history remains unwritten in English, not because of any conscious efforts by past historians to ignore



it, but due to a particular preoccupation they have had. On the whole historians have only been interested in Japanese-Americans as “objects” of the pre-war exclusion movements or have focused upon the “excluders” with the former then studied only in relation to the latter.

—Yuji Ichioka 1971, 1:2

Rooting Out Racism

Practically, everyone is opposed to racism, yet very few are willing to take the measures necessary to root it out of their own feelings and character. The burden falls to the groups that suffer directly the personality damage and personal impoverishment resulting from racist rejection; there are no other groups with as keen interest in the problem. In this sense, racial minorities represent a powerful, living critique on one of the deepest ills of American society. The nature of their lives is a negation of the notion that they are in a very fundamental sense members of a democratic society.

—Jerry Surh 1974, 2:2

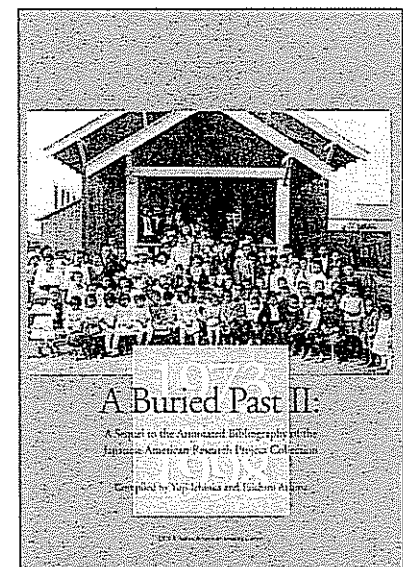
Colonization and Its Consequences

Both in the American overseas record of neocolonial exploitation of Asia and the anti-Asian aggressions in nineteenth and twentieth century America, there runs a basic rejection of the humanity and equality of non-white races. The images of John Chinaman in the U.S.A. and the slope-headed Celestials abroad were similar and commonly degrading. . . Teaching the Asian American experience demands some confrontation with the emotional significance of that history for Asian Americans themselves. This is not an easy task, but the growing literature of Asian American expression makes accessible this buried human dimension of historical experience.

—Lowell Chun-Hoon 1975, 3:1

If You Want to Know What We Are

We are the vision and the star, the quietus of pain;
we are the terminals of inquisition, the hiatuses



of a new crusade; we are the subterranean subways of suffering; we are the will of dignities; we are the living testament of a flowering race. If you want to know what we are—
WE ARE REVOLUTION!

—Carlos Bulosan 1976, 3:2



On Writing

It was my first acceptance by a literary magazine that detoured me. I had originally sent the story to the *New Yorker*, only this time, instead of putting the homeless story in the round file, as was my wont, I sent it off in another envelope to the *Partisan Review*. This was my undoing. The incredible letter from Mr. Rahv came and I was at long last a writer, at age 26. “How long did it take you to write the story?” Albert Saijo asked. “All my life,” I answered.

—Hisaye Yamamoto 1976, 3:2

Race and Ethnicity Are Slippery Words

Problems of inclusion and exclusion in United States history become hopelessly confused unless one can maintain some distinc-

tion between the meanings of ethnicity and race; or, more precisely, between the meaning of the modern term ethnicity and what nineteenth and early twentieth century Americans thought they meant by race. Of course it has not been race itself, whatever that may be, which has been operative in United States history, but attitudes about race or, more bluntly, racism. Race and ethnicity are slippery words and difficult to cope with.

—Alexander Saxton 1977, 4:2

First Rights to Land, Water, and Air

The Chamorro share with other indigenous peoples the legacy of having come under domination for no other reason than having been born on a valuable piece of real estate. They have first rights to land, water, and air. Sovereignty inheres in them by their very existence.

—Katherine B. Aguon 1979, 6:2

Bound for Alaska

Although the Chinese, Japanese and Mexicans were each dominant in the canneries at one time prior to the mid-1920s, some Pilipinos were employed in the canneries from the early nineteen hundreds. An explanation why virtually all



of the early Pilipino immigrants worked in Alaskan canneries is offered by a long-time Alaskan cannery worker and academic who stated, “in the early days about ninety-five percent of the Pilipinos on the west coast went to Alaska. They had no jobs, no families and no place to go.”

—Jack K. Masson and Donald L. Guimary 1981, 8:2

Sociedad de Castas

Since the Spanish conquest, Mexican society has always been marked by negative attitudes towards all dark-skinned peoples, including its own Native Americans or Indians. These prejudices were extended to the first Chinese upon their arrival in the sixteenth and seventeenth centuries via the Trans-Pacific Manila Galleon trade. . . . New Spain—colonial Mexico—was a “*sociedad de castas*,” a self-conscious, multi-ethnic society of whites, Indians, and Blacks, and all possible mixtures of three races. . . .

—Evelyn Hu-deHart 1982, 9:2

1980S

1980s



Samoan National Identity

The Samoan community in California faces enormous ethnic, social, and psychological confusion over its national identity. The problem of national identity affects Samoans whether they are American-born or foreign-born, young or old, male or female, from Eastern or Western Samoa. . . . The national identity problem Samoans face at home and abroad is a direct result of imperialistic interventions over the last two centuries.

—Sereisa Milford 1985-86, 12:1

The Real and the Fake

Am I an advocate of Fu Manchu as well as a critic? I have been accused of it. In *The Year of the Dragon* I am accused of exploiting Chinatown as mere background to demonstrate my ego. I think the play raised the problem very directly. The tourist guide can be seen as an artist, an Asian American artist. Sure, that is built in, and he does use a stereotype and

he does play on it and he knows he is lying and knows he is exploiting. Am I that tourist guide? I don't think so, but that's not for me to say. I know the difference between the real and the fake.

—Frank Chin 1988, 14:2

Hold the Chow Mein, Give Me Soca

In what ways are the Chinese in the Caribbean creolized? Consider me as an example of a creolized Chinese-Trinidadian. My family contains both "pure" and "colored" members. I spent my childhood living in a comfortable creole suburb of Port of Spain where my family was the only Chinese household in the neighborhood. In other words, we were surrounded by creole people. I went to an Anglican school where my friends were colored, creolized Chinese, black and East Indian. Outside of school, half of my friends were colored and the other half creolized Chinese.

—Christine Ho 1989 15:2

A Singular Country

One of the chief sources of error in understanding Filipino life and culture is the belief that it is a singular country. We are in fact a country of many nations and a nation of many cultures. We are also a people that have yet to tap our folklore and oral tradition. Deeply embedded in these are many an image of our aspirations; here, too, are the durable forms into which have been cast both our despair and hopes as a people.

—N.V.M. Gonzalez 1992, 18:2

Are We Condemned to Repeat History?

Santayana may have been right when he argued that those who do not learn from history are condemned to repeat it. However, the question of what should be learned from the past, as well as how the past should be applied to the present, are not always obvious. By resurrecting the Internment, Japanese Americans made both a concrete and symbolic statement that their World War II experiences should not be forgotten, and that they should develop a new collective response to their past victimization.

—Don T. Nakanishi 1993, 19:1

For Women, Buddha Became Smaller

All of a sudden, Buddha became smaller; before I respected him, but now the idea of him is too narrow for me, because in examining Bud-

1990s



Life on the Mekong—
I watch the Mekong,
seeing my life
pass with its water.
Smiling,
my father
gives me another sugarcane.
I begin to rip
apart its outer skin
with my teeth
and chew on its exposed flesh.

—*Manhao Chor* 1994, 20:3

dhism I see that women have never been in leadership positions in the temple. You don't see goddess' teaching; the main events and rituals have always been headed by men, and followed through by monks. The truth is that the women have always been working behind the scenes: cooking the food, raising funds for the temple, etc. . . . So that is why I had this idea of a Woman's Temple.

—*Hanh Thi Pham* quoted by Erica Lee. 1994, 20:1

Sexualities

A discussion of sexualities is fraught with all sorts of definition conundrums. What exactly does it mean, sexualities? The plurality of the term may be unsettling to some who recognize three (or two, or one) forms of sexual identity: gay, straight, bisexual.

Writing, speaking, acting queer. Against a backdrop of lotus leaves, sliding shoji panels, and the mountains of Guilin. Amid the bustling enclaves of Little Saigon, Koreatown, Chinatown, and Little Tokyo. Sexual identity, like racial identity, is one of many types of recognized "difference."

—*Dana Takagi* 1994, 20:1

Asian Americans— The Real Thing

Now, here we are: actual people of Asian ancestry—raised on Li Po and Tu Fu, the chant of the Woman Warrior and the Heart Sutra, celebrating the solstices and the moon, dancing at the Young Buddhist Fellowship dances—writing American language. The Westerners ought to welcome us—Asian Americans, the real thing; they fantasized about us so long and so hard, we came to them. If we can be conscious that all of us have deep Asian roots, at last we can integrate imagination and history,



Eastern mind and Western mind,
and know exactly how we are connected each to all.

—*Maxine Hong Kingston* 1994, 20:3

Global Inequality not Simply Racial

We live today in a period of growing global inequality. This inequality is not only economic, and certainly it is not simply racial. Inequality is social and political; ultimately, it is rooted in the immense power of transnational corporations over our lives. We are rapidly moving toward a time when only a relatively small segment of people will have access to education, healthcare, jobs, and other basic human rights.

—*Glenn Omatsu* 1994, 20:3

My Grandmother Never Read Tolstoy

I think there was just a personal fascination of my own with these stories when you meet a group of people who tell you, "We pioneered a new life here. We are schooled in Rousseau and Tolstoy. Have you read them?" These are Issei. And I thought to myself, "My grandmother never read Tolstoy! My grandfather never read Rousseau! He never asked me these questions."

—*Karen Tei-Yamashita* 1994, 20:3

Inspired Feminism

Another source of theoretical inspiration for Asian American Studies came from contemporary feminist theory and politics.

1990S

1990S

Critiques of the patriarchal reading of history, the logic and structure of the nuclear family, and gender stratification in private and public social spheres contributed to a critical interrogation of gender within Asian American Studies.

—Michael Omi and Dana Takagi
1995, 21:1 & 2

Don't Overlook Religion

After their journey across the Pacific, Asian American religions continued to undergo change, to intermix with native forms, and to exert influence in the process of migration and settlement. Exploring the Roman Catholic tradition among Filipino and Mexican Americans, for instance, may uncover more fully the way that these two groups not only worked the agricultural fields of the West Coast, but how religion functioned as a part of Filipino-Mexican households and networks. To



overlook religion, then, is to miss a critical analytical lens or angle of vision.

—David Yoo 1996, 22:1

Asian America Challenges Eurocentricism

What is specific to Asian America is its relationship to new centers of global economic power in the Pacific, and, to a lesser extent, South Asia, that have been responsible for bringing the Pacific to the forefront of global consciousness, in the process challenging Eurocentric concepts of modernity that were themselves empowered by the apparently unchallengeable supremacy of Euro-American capitalism. What this challenge implies remains to be seen.

—Arif Dirlik 1996, 22:3

Civic Amnesia

Among Americans a civic amnesia exists about U.S. activities in Asia and the Pacific at the turn of the century. Even President Clinton betrayed this amnesia during his second inaugural address, when he stated that the United States had fought three wars in Asia in this century. He did not specify which wars these were because any college freshman would have probably enumerated the wars were World War II, the Korean War, and the Vietnam War. Clearly missing from this list is the very first war that the United States fought in Asia at the turn of the century—the Philippine American war of 1899 to 1902.

—Enrique Dela Cruz 1998, 24:2



Prisoners of *Hahn* in the Land of Freedom

Come April 29 each passing year, *Sa-ee-gu* mocks our unacceptable *Pal'ja* (fare). Korean Americans call it *Sa-ee-gu* (4-29 in native pronunciation) to commemorate the three days of firebombing, looting and mayhem in which they watched their American Dream go up in smoke. . . *Sa-ee-gu*, if nothing else, was but the latest validation of our *Hahn* embedded in our soul through an unending series of upheavals and oppressions, foreign and domestic, for nearly a millennium, thanks to the cursed geopolitics of the rabbit-shaped peninsula surrounded by covetous powers. . . Across the other ocean we came west to America. It was our made-in-America Warsaw, where ghetto Jews in the capital of Poland, under brutal Nazi boots, stood all alone against the world. Of all places on earth, we have met our own latter day pogrom in the City of Angels. It's as if we have committed an unpardonable crime of being born Korean.

—K. W. Lee 1999, 25:2

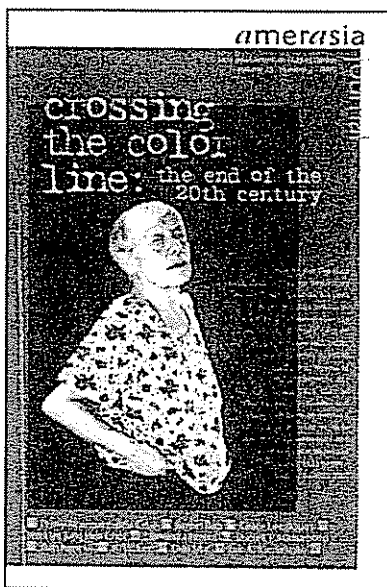
2000

Satyagraha in America

Satyagraha. [*sarya*, truth; *agraha* action]. Action on the basis of Truth. As in Gandhian protest for socio-economic justice.

America. As in *America is in the Heart* [Bulosan]. The United States of America with an overactive Immigration and Naturalization Service now the largest armed federal force). Hope and struggle, on the one hand, but its brutalities on the other.

—Vijay Prashad and Biju Mathew
1999-2000, 25:3



“Orientals in America”—1969

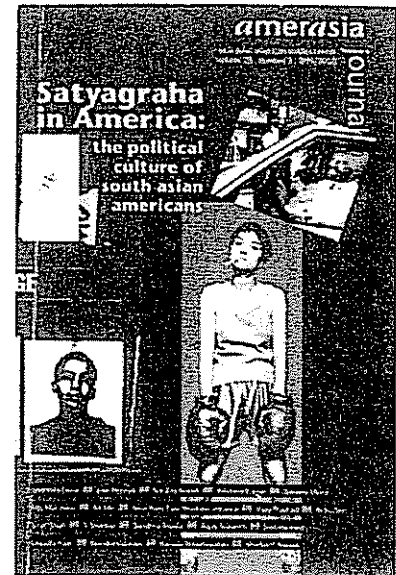
Thirty-one years ago, in the spring of 1969 at UCLA, I taught the first class in what we now call Asian American Studies under the title “Orientals in America.” I was invited to teach this class by UCLA student activists who were spearheading the push for Asian American Studies on their campus. . . . The atmosphere at UCLA was po-

litically charged from the onset. . . Black, Latino, and Asian students were clamoring for the appointment of Third World faculty and classes in Ethnic Studies. Angela Davis, then a young professor in the Philosophy department and a self-proclaimed member of the American Communist Party, was one of the most popular lecturers on the UCLA campus. Once the Board of Regents learned of her communist background however, it decided to dismiss her, forcing Young to defend her in the name of academic freedom. In January 1969 a shoot out occurred on the campus between members of the Black Panther Party and US, Ron Karenga’s African nationalist group. Two Black Panthers were killed. Some have charged that this incident was instigated by FBI provocateurs.

—Yuji Ichioka 2000, 26:1

Beyond Black and White

The United States has always been an ethnically diverse society including millions of Latinos, African Americans and Native Americans. But because immigrants of European ancestry dominated and also because of the “one drop of blood” racism of our society, it has been seen mainly as black and white. Now as the result of the huge influx of new immigrants, especially Asian, Latino and Middle Eastern, along with white flight to the suburbs, cities like L.A., N.Y., Chicago and San Francisco lack a majority of any ethnic group. Thus, the concept of majority/minority itself is becoming meaningless and for the first time in U.S. history the situation is



ripe for creating truly multicultural coalitions to rebuild our cities from the ground up.

—Grace Lee Boggs 2000, 26:3

“And the Soul Shall Dance”

“And the Soul Shall Dance” is Wakako Yamauchi’s most famous and influential work of fiction. It is based on her experiences as a young Japanese American girl living on a farm in Imperial Valley, California, in the 1930s. Her work carries the “powerful freight of two generations of Japanese American emotional life.” The story portrays the regression, yearning, and inner life of her characters. Here, I have tried to probe and analyze that inner life, the underlying psychological and symbolic nature of one of the finest short stories in Asian American literature.

—M. Dick Osumi 2001, 27:1

2001

Multidisciplinary Gathering to Address the "Integration Ideal"

UCLA Asian American Studies Center to Cosponsor Major Race Relations Conference at Harvard in 2002

The UCLA Asian American Studies Center will cosponsor a major, multidisciplinary three-day conference at Harvard in 2002 bringing together researchers, policymakers and activists to address the past, present and future of racial integration and the integration ideal in America.

Other sponsors of this national conference are five Harvard institutes and programs: The Civil Rights Project, the W.E.B. DuBois Institute, the David Rockefeller Center for Latin American Studies, The Joblessness and Urban Poverty Research Program, and the Harvard Immigration Project. Funding support is provided by the Hewlett Foundation.

The conference will address issues from the perspectives of quantitative social sciences to social theory, and from law to history to politics. Also included will be substantial census and demographic analyses, with attention given to sectoral issues (e.g., housing, the media, religion, corporations), as well as emerging concerns such as the legal, political and cultural ramifications of increasingly multiracial communities and of multiracial identities.

Conference participants will include not only academic researchers but also policymakers and activists. Commissioned papers will be disseminated in several monographs and on web sites.

Prof. Agbayani-Siewert Named Alumnus of Year in Social Welfare

Professor Pauline Agbayani-Siewert of Social Welfare and the Asian American Studies Faculty Advisory Committee was recently named Alumnus of the Year by the UCLA Social Welfare Alumni Association.

Earlier this year Professor Agbayani-Siewert was awarded tenure in the Social Welfare Department and was honored for her research and community service by the Filipino American Service Group, Inc. (FASGI) of Los Angeles.

According to the conference organizers, the gathering will address issues of race and civil rights "a half century after the Supreme Court decided *Brown v. Board of Education*, and a century after W.E.B. DuBois wrote prophetically about the color line."

In a statement describing the purpose of the conference, the organizers state:

"The complexity of our nation's growing racial and ethnic composition and fifty years of shifting attitudes toward civil rights and racial justice are mirrored in a new set of challenges and issues that defy simple analyses or obvious remedies. Sharp disagreements over policy directions in education, economics, immigration, employment, housing and criminal justice exist, even within civil rights and advocacy communities. At the core of many of these disagreements lies a central question: *Does the integration ideal still command our moral, political and legal commitment? Should it?*

"This very large conference will be an historic, intellectual smorgasbord. It will be highly multidisciplinary, offering perspectives from social sciences, social theory, behavioral sciences, law, history, religious studies, education, and politics. It will encompass not only substantial census and other demographic analyses, but also cultural studies examining race in the arts and media. We will explore how major institutions of society, ranging from corporations to law firms to local school boards to media corporations to religious institutions to state and local governments must face anew the question of integration as they readjust to reflect our nation's dramatic demographic changes. Most fundamentally, we will examine from many directions what the dilemmas of integration mean for our efforts to build the America we want in the 21st century."

Conference organizers pose the following questions to be addressed by participants:

- What is the nature of the color line at the start of the new century, and what might it become in the generation ahead?
- What relation will color lines have with other divisions — such as class, reli-

gion, political affiliation, and so forth?

- How does a society that has based so many of its laws, attitudes and actions upon a dominant racial dichotomy adapt to changes on this scale?

- How will — how must — our institutions and norms respond to the changing demography of America and the changing relations between the races?

- What roles can community and business leaders, researchers, lawyers, educators, philanthropists and others play in defining the questions, charting directions, and achieving solutions?

- How do we take a legal framework built around the history of *de jure* segregation and discrimination against African Americans and adapt it to a far more complex and rapidly changing multiracial society?

- To which groups and under which circumstances should parallel rights be extended or retracted? Does the legal system have tools for addressing the new realities?

- What directions for research, policy and advocacy will move us toward our ideals?

Recent UCLA Alumni Perform New Play in West Los Angeles

Several former UCLA students were associated with a new play titled "Achievers" that was featured at the Century City Playhouse in West Los Angeles in October and November.

Directed by Naoya Imanishi and produced by Cindy Yoshiyama, the play starred Randall Park, Anh Nguyen, Teddy Chen, Mariza Rivera, and Michael Shen. According to the publicity release, the play was about "success and self-destruction, and kicking the crap out of the model minority myth."

The actors and director are associated with the group Propergander. For more information, see their performance website (www.propergander.net).

2001–2002 AASC SCHOLARSHIPS/ENDOWMENTS

Tritia Toyota Graduate Fellowships

Jih-Fei Cheng
Daehwan Dennis Lee

George and Sakaye Aratani Graduate Fellowships

Masako Nakamura
Amy Sueyoshi

21st Century Graduate Fellowships

Sung Hak Choi
Susie Woo

Angie Kwon Memorial Scholarship

Angelica Bejar
Diana Yi
Angela Gin

Ben & Alice Hirano Academic Prize

Miles Senzaki

Morgan & Helen Chu Outstanding Scholar Award

George Radics

Asian Business Association Scholarship

Bryant Tan

21st Century Undergraduate Scholarship

Lydia Aye
Hyo Kim

Philip Vera Cruz Memorial Scholarship

Angelica Bejar

Hoshide Scholarship

Melissa Lam
Miles Senzaki

Royal Morales Prize

Angelica Bejar

Uyeshima & Family Scholarship

Margaret Lee
Aimee Miyabe
Miles Senzaki
Anouh Vang

Aiso Memorial Scholarships

Aimee Miyabe
Melissa Lam
Jason Hino

Aratani Community Fellowship

Tadashi Nakamura

John Kubota Grant in Japanese American Studies

Tadashi Nakamura

For more information and application forms for Center scholarships/endowments for the 2002-03 academic year, contact Meg Malpaya Thornton, head of Student/Community Projects, (310) 825-1006 or by e-mail (meg@ucla.edu). Information is also available on the AASC website: www.sscnet.ucla.edu/aasc

Tritia Toyota Establishes Graduate Fellowship

The newly established Tritia Toyota Graduate Fellowship will focus on community-based research and public policy issues in Asian Pacific American communities.

Toyota, a long-time friend of the Asian American Studies Center, earned her master's degree at UCLA and is a well-known Southern California broadcast journalist.

She said she established the fellowship to help graduate students and to promote the importance of Asian American Studies.

"I remember what it was like — being a graduate student and working full-time so I could afford to finish grad school," she told *UCLA Today*. I've had many wonderful opportunities because of my UCLA education. And one of the things that has impressed me about Asian American Studies at UCLA — aside from being the premier teaching and research center that it's always been — is its continuing commitment to maintaining close ties with the community."

Toyota is a member of The UCLA Foundation Board of Councillors, the Asian Pacific American Alumni Association, and recently taught an upper-division seminar for the Asian American Studies Center as a visiting lecturer.

New Play by Judy Soo Hoo Premieres in L.A.

Asian American Studies Center Reading Room Assistant Coordinator Judy Soo Hoo recently co-wrote and co-produced a new play in Los Angeles for Lodestone Theatre Ensemble.

The Adventures of B-Y-O Boy: Episode 1, The Second Coming of Fu Manchu was performed September 6-9 at East Los Angeles College. According to the playwrights, the production raised the question: "Can the world's great boy band stop the insidious Fu Manchu from destroying the Caucasian world?"

Grad Student Jamie Ardena Presents Research Paper on Filipino Spoken Word

Jamie Ardena of the Asian American Studies MA program recently presented a research paper on "Filipino American Spoken Word" at the Filipino American Library's public lecture series program. Originally from Seattle, Washington, he is active with an arts collective, Isang Mahal.

Ardena was one of four Filipino American artist-scholars who shared their personal experiences and their research. Other presentations addressed ballroom dancing, Filipino community collaboration in participatory art presentations, and the use of the Philippine Constabulary Band to legitimize America's continuing presence and "civilizing" mission in the Philippines.

He is also part of the new poetry CD entitled *In Our Blood: Filipina/o American Poetry and Spoken Word from Los Angeles*.

Proceeds Benefit Scholarships, Fellowships, and Research Grants

Dinner Marks 32nd Anniversary of Asian American Studies at UCLA

The Asian American Studies Center recently held its 32nd Anniversary Awards Dinner on October 6 at the UCLA Faculty Center.

With the theme of "Millennium Legacies and Tributes," the dinner raised funds for scholarships, fellowships, and research grants for undergraduate and graduate students in Asian American Studies at UCLA.

The corporate sponsor for the dinner was Kaiser Permanente, and the honorary dinner chair was Myung (Mike) Hong, a UCLA alumnus who is CEO and Chairman of Duracoat Products, Inc., of Riverside, California.

Honored at the dinner were Honorable Judy Chu, California Assembly Member; Jae Min Chang, Publisher & CEO, the Korea Times-Hankook Ilbo; Dr. Duong C. Pham, UCLA Lecturer and Researcher; and C.K. Yang, Olympian Decathlon Silver Medalist. Introducing the honorees was Tritia Toyota.

Among the evening's special guests was Rafer Johnson, Olympic Decathlon Gold Medalist.

The dinner was preceded by a reception and silent auction conducted by the UCLA Asian Pacific Alumni Association.

The dinner also included special tributes to the late "Uncle Roy" Royal Morales and late Lilly Lee, long-time friends of the Asian American Studies Center.

The four honorees all have ties to UCLA and the Asian American Studies Center.

Jae Min Chang, chairman and publisher of the *Korea Times-Hankook Ilbo*, the leading Korean-language daily newspaper with the largest nationwide subscriber-base. Chang was born in Seoul, Korea, and received a bachelor's degree in economics from UCLA. Long active in providing leadership to the UCLA Foundation, Chang has served as president of the UCLA Korean American Alumni Association. He also spearheaded the campaign to create the Korea Times-Hankook Ilbo chair in Korean American Studies, the first academic chair in Korean American Studies in the United States.

Judy Chu was elected to the California state assembly on May 15. She represents a district that includes Alhambra, City Terrace, El Sereno, Monterey Park, Rosemead and San Gabriel. She served on the Monterey Park city council from 1988 to 2001 and was mayor three times. Chu started her career as

a board member of the Garvey school district from 1985-88. She has a Ph.D. in clinical psychology and was a faculty member in the Los Angeles Community College district for 20 years. She was awarded the public service award by the UCLA Alumni Association for her work in addressing the ethnic shift in Monterey Park and for founding Monterey Park's annual harmony month. Chu has been actively involved with the UCLA Asian American Studies Center since she was an undergraduate at UCLA.

Duong C. Pham has been an educator in the United States and Vietnam for more than 40 years. Pham received his bachelor's and master's degrees in history from the University of Saigon and received his doctorate in Far Eastern Studies from the University of Paris, Sorbonne. Pham was a postdoctoral fellow for the Center for South and Southeast Asia Studies at UC Berkeley when he first came to the United States. He has also taught at Cal State Fullerton and Long Beach, Golden West Community College, UC Irvine and UCLA. Pham has published on a broad range of subjects over a span of 35 years and has provided leadership for numerous organizations. He has been teaching at UCLA with the Asian American Studies Center for more than 16 years. His classes on the Vietnamese-American experience and U.S.-Vietnam relations have influenced generations of UCLA students.

Yang Chuan-kuang, better known as C.K. Yang, or even better known as the "Iron Man of Asia," burst onto the international sports scene at the 1954 Asian Games winning the gold for Taiwan in the decathlon. At the 1956 Melbourne Olympics, Rafer Johnson won the silver and Yang finished eighth in the decathlon. Yang and Johnson's rivalry/friendship flourished at UCLA where they trained under the legendary coach "Ducky" Drake. The 1960 Rome Olympics ranks as one of the great classic duels in sports between Johnson and Yang in the decathlon event. Johnson beat Yang that year. Yang went on to set a new world record in the decathlon in 1963. His pole vault put him above the maximum height at that time. *Sports Illustrated* recognized him as the "World's Best Athlete" that year. In 1988 Yang was inducted into the UCLA Hall of Fame.

"We are very grateful to the hundreds of alumni and friends of the center who will join us in supporting the dinner," Asian American Studies Center Director Don

Nakanishi said. "Our students are the immediate beneficiaries of the scholarships and fellowships that come from the proceeds. But our communities and the institutions of our society will benefit the most when these students become our future leaders, educators, and writers."

Also highlighted at the dinner were the 30th Anniversary of the Center's *Amerasia Journal*, the nation's foremost research publication in Asian American Studies; and the recent establishment of the Korea Times-Hankook Ilbo Chair in Korean American Studies at UCLA.

Serving on the dinner committee were Myung (Mike) Hong, honorary dinner chair; Suellen Cheng, Deborah Ching, Enrique and Prosy Dela Cruz, Michael Eng, Cindy Fan, Dolly Gee, Jean Ha, Kathryn Hirano, Ernest Hiroshige, Fred Hoshiyama, Ronald Ikejiri, Thomas Iino, Ave and Joel Jacinto, Marjorie Kagawa-Singer, Herbert Kawahara, John Kobara, Munsun Kwok, James Lubben, Daniel M. Mayeda, Ailee Moon, Robert Nakamura, Marsha Hirano-Nakanishi, Michael Ning, Alan Nishio, Dennis Ogawa, Angela Oh, James Okazaki, Sharon O'Rourke, Lisa and Ed Pai, John Ho Song, Casimiro U. Tolentino, Tritia Toyota, Charles Woo, and Min Zhou.

Reception Welcomes Visiting Philippine Congresswoman Maza

Philippine Congresswoman Liza Maza was hosted by the UCLA Asian American Studies Center for a reception on Oct. 10 at UCLA. The reception was cosponsored by Asian American Studies 164, "Women & Violence & Resistance," taught by Professor Esha De, the UCLA Center for the Study of Women, and the Center for Southeast Asian Studies.

Congresswoman Maza also serves as Secretary General of Gabriela Philippines, an umbrella organization of women's organizations, services, institutions, and individuals. She was in the U.S. to discuss the current status of Philippine women, both in the Philippines and abroad. At the UCLA reception she discussed proposed anti-sex trafficking bills and what Los Angeles residents could do to support these bills.

UCLA Today Spotlights Prof. Moon's Work on Elderly Abuse

The research of Social Welfare Professor Ailee Moon on cultural and ethnic differences toward elder abuse was spotlighted recently by the publication *UCLA Today*.

Professor Moon is a member of the Asian American Studies Center Faculty Advisory Committee and was recently selected as one of ten Social Work Faculty Scholarships by the John A. Hartford Foundation and the Gerontological Society of America. She will benefit from a \$100,000 grant over two years to enhance her expertise and to work with twelve social service agencies in Los Angeles, expanding her research on the cross-cultural factors surrounding elder abuse.

For her fellowship research, Professor Moon plans to compare Korean American and white social service practitioners' perceptions, assessment patterns and cultural factors that influence their work with elderly clients.

According to her research, Korean immigrant elderly, compared with their counterparts among African Americans and whites, are significantly less sensitive to potential elder abuse situations, less likely to seek help and more likely to blame the victims of abuse. Moreover, few Korean elderly are familiar with social service agencies.

Professor Moon believes that "Korean cultural values may be a barrier to elder abuse detection and intervention. These values emphasize solving family problems within the family," she told *UCLA Today*.

"I have never met anyone who works harder or demonstrates more leadership potential than Ailee Moon," Social Welfare Professor James Lubben told *UCLA Today*. Professor Lubben serves as chair of the Asian American Studies Center Faculty Advisory Committee and was also Professor Moon's teacher at UC Berkeley almost twenty years ago.

Applications Now Being Accepted for Postdoctoral Fellowships

The UCLA Asian American Studies Center will again offer a fellowship for 2002-2003 to a postdoctoral scholar in support of research or creative activity on Asian Pacific Americans.

The fellowship ranges from \$27,000 to \$32,000 per year plus health benefits and up to \$4,000 in research support. The fellowship can be awarded for less than a year in which case the stipend is adjusted to the length of the award, and can be used to supplement sabbatical salaries.

The acceptance of the fellowship carries with it the commitment to make a contribution to the research activities of the Center, along with the teaching of one course and a presentation in the Center's faculty colloquium series.

Deadline for application and supporting documents is December 31, 2001. For an application form (Adobe Acrobat file) or more information, please go to: <http://www.gdnet.ucla.edu/iacweb/postdoc.pdf>, or write to:

Mr. Dennis Arguelles, Assistant Director, UCLA Asian American Studies Center, 3230 Campbell Hall, P.O. Box 951546, Los Angeles, CA 90095-1546; (310) 825-2974 (phone); (310) 206-9844 (fax); or dennisa@ucla.edu (e-mail).

Toyo Miyatake: Infinite Shades of Gray

Prof. Nakamura's New Film Focuses on Little Tokyo Legend

Professor Robert Nakamura's latest documentary, entitled *Toyo Miyatake: Infinite Shades of Gray*, had its theatrical debut recently as part of the 5th Annual International Documentary Film Festival in Santa Monica.

Los Angeles Times film critic Kevin Thomas highly recommended this film out of all the documentaries at the film festival.

The documentary is the story of the renowned Japanese photographer Toyo Miyatake who was based in Los Angeles and dubbed "Little Tokyo's foremost studio photographer."

It tells the story of the immigrant photographer and his successful life. He was the first photographer to capture "camp life" in Manzanar internment camp, even when cameras were not allowed. But, Miyatake was not just a "camp" photographer. Even before the war, Miyatake was an accomplished pictorial photographer and a friend of the famous photographer, Edward Weston. He was well respected for his pictorial art that was exhibited in the 1920s and 1930s.

Professor Nakamura is Associate Director of the Asian American Studies Center and a faculty member of UCLA's Film & Television Department.

His previous documentaries—including *Something Strong Within* on the Japanese American wartime internment—are regarded as pioneering efforts in Asian American film.

Prof. Michael Salman's Book Studies Impact of Slavery on U.S. Colonialism in Philippines

UCLA History Professor Michael Salman, a member of the Asian American Studies Center Faculty Advisory Committee, has written a new book focusing on how controversies over the existence and meaning of slavery shaped American colonialism and nationalist resistance in the Philippines.

The Embarrassment of Slavery: Controversies over Bondage & Nationalism in the American Colonial Philippines is published by University of California Press.

According to the publisher, the book examines "the salience of slavery and abolition in the history of American colonialism and Philippine nationalism. In doing so, it makes major contributions to the global and comparative study of slavery, abolition, colonialism, and nationalism. This book also expands our understanding of slavery and abolition by explaining the link between the globalization of nationalism and the spread of antislavery as a hegemonic ideology in the modern world."

IAC Provides Grants to Support Work of Researchers

The Institute of American Cultures (IAC) awarded the following grants and fellowships for the 2001-2002 academic year relating to Asian American Studies:

- *Eloisa Borah*, Rosenfeld Library Staff, "Filipinos in the Circuit Chautauqua of the 20th Century."
- *Namhee Han*, Ph.D. candidate, Applied Linguistics, "Language Socialization of Korean-American Preschoolers."
- *Stacey Hirose*, Ph.D. candidate, History, "Fortress Architectures, Popular Space, or Ethnic Marker?: The Development, Use and Function of Korean American and Vietnamese Retail Space."
- *Kyeyoung Park*, Associate Professor, Anthropology, "Manufacturing Textile, Producing Differentiation: A South American Case of Korean Immigrant Textile Industry."
- *Karen Quintiliani*, Ph.D. candidate, Anthropology, "Gifts from Heaven: Understanding Cambodian Families' Cultural and Economic Survival Strategies in the Wake of Welfare Reform."
- *Helen Rees*, Assistant Professor, Ethnomusicology, "Golden Star and the Dissemination of Chinese Music in the Americas."

Prof. Russell Leong's Book of Short Stories Translated into Chinese

Professor Russell C. Leong's award-winning collection of short stories on the lives of Asian Americans in Los Angeles — *Phoenix Eyes and Other Stories* — has been translated into Chinese.

The translation was released in Taipei in early September. It was published by Ryefield Publishers, a notable literary press.

Phoenix Eyes was first published by University of Washington Press in 2000 and was recognized as one of the "most outstanding works of fiction" by the *Los Angeles Times* for that year.

Also in 2000, the New York-based *A* mazine listed Professor Leong as one of the "100 most influential Asian Americans" in the nation during the decade of the 1990s for his contributions to scholarship and his creative writing.

- *Amy Sueyoshi*, Ph.D. candidate, History, "Race-ing Sex: The Competition for Gender and Sexual Identity in Multi-Ethnic San Francisco."

- *Susie Woo*, M.A. candidate, Asian American Studies, "The New Teen Dynamic: 1.5 and Second Generation Korean American Identity Across School, Church, and Cyberspace Sites."

- *Anthony Yuen*, M.A. candidate, Asian American Studies, "Coming of Age: Mixed Heritage Asian Pacific Americans."

- *Nancy Yuen*, Ph.D. candidate, Sociology, "The Cultural and Generational Significance of Codeswitching in Chinese American Families."

- *Lili Kim*, postdoctoral fellow, "Resisting the Orientalization of the Enemy: Korean Americans on the Homefront during World War II."

- *Daniel Lee*, predoctoral fellow, "Images of Asian Americans in the Popular Media between World War II and the Vietnam War."

Omega Sigma Tau Casino Nite Benefits AASC Reading Room

UCLA's Omega Sigma Tau fraternity recently held its annual Casino Nite and donated proceeds to the Asian American Studies Center Reading Room.

Founded in 1966, Omega Sigma Tau was the first Asian American fraternity at UCLA and one of the first in the U.S. Omega has now grown to be the largest Asian American fraternity in the world consisting of more than seventy active members and over 700 alumni. The fraternity was founded on the values of brotherhood, class, diversity, confidence, and excellence.

Casino Nite is a service project of the Omegas. Pioneered in 1994 by Raymond Sakai, the Casino Nite event is now in its seventh year and consists of a combination of a dance floor and casino atmosphere. People play for prizes that were generously donated by organizations around the community. This past year, the event drew over one thousand people and over sixty corporate sponsors.

Prof. Nguyen-Vo Teaching New Graduate Seminar

Professor Thu-Huong Nguyen-Vo is teaching a new graduate seminar during Fall Quarter entitled "National and Post-National Politics."

Professor Nguyen-Vo joined the UCLA faculty this fall in Asian American Studies, East Asian Languages and Cultures, and Southeast Asian Studies.

The seminar "examines the advantages as well as the problems raised by national citizenship." According to the syllabus, "Both the civil rights politics based on an Asian American subject position and the 'backward gaze' of diasporic/exile politics of separate Asian nationalities respond to the nation-state and its capacity to produce national subjects (either of the country of settlement or the country of 'origin')."

Prof. Nguyen-Vo holds a Ph.D. in political science from UC Irvine, and she will be teaching undergraduate and graduate classes relating to her research interests in transnationalism, culture, and gender and their application to Vietnam and Vietnamese American Studies.

New CD of Pilipino Spoken Word Issued

LA Enkanto Kollektive — a group of young Pilipino writers, poets, and spoken word virtuosos — has issued its first CD, *In Our Blood: Filipina/o American Poetry and Spoken Word from Los Angeles*.

The collection includes 16 poets, including the works of UCLA Asian American Studies Center staff member Irene Suico Soriano, UCLA alumnus Aquilina Soriano, and Allan Aquino, a recent graduate of the UCLA Asian American Studies master's degree program.

"Wherever we Filipinas/os, as so-called citizens of the world, find ourselves, one thing is clear: Poetry remains in our blood," writes Allan Aquino in the CD liner notes. "Our poetry celebrates collective and individual struggles, visions, joys and tragedies; in short, every facet of our daily lives as Filipina/o Angelenas/os."

Members of the LA Enkanto Kollektive include Allan G. Aquino, James Lawrence Ardeña, Cheryl Deptowicz, Dorian Sanae Merina, and Irene Suico Soriano.

To purchase a copy of the CD, contact LA Enkanto Kollektive through its website (www.geocities.com/laenkanto) or by e-mail (la_enkanto@yahoo.com).

Asian Pacific Coalition Promotes Cultural and Political Awareness at UCLA

UCLA's Asian Pacific Coalition — one of the most powerful coalitions on campus — embarks on its twentieth-sixth year of existence with an ambitious agenda for promoting cultural and political awareness for students.

Established in the fall of 1975, APC is a coalition comprised of twenty member organizations and various issue-oriented committees. As a political, cultural, community service, and social network, APC unites more than thirty ethnic and national identities on campus to advocate for the needs and concerns of the Asian Pacific Islander (API) communities. In addition to addressing contemporary issues, APC strives to promote and preserve API cultural heritage and history.

In all endeavors, APC strives to promote education as well as the development of student leadership skills.

"As a community of over 30 ethnic and national identities, APC attempts to create a common political agenda for the Asian Pacific Islander community at UCLA," stated this year's Director Cheryl Yip. "In recent years, APC has worked on issues such as access to education, affirmative action, labor, globalization, juvenile justice, women's health, LGBT issues, and hate crimes. In our struggle for social justice, APC works to educate, organize, and mobilize the API community. In addition, APC promotes the leadership, activism, and empowerment of API students at UCLA and in our communities."

According to Yip, APC activities in the coming year will address political, social, and cultural concerns of UCLA students.

For example, in May 2002 APC will promote cultural education and programming coinciding with National Asian Pacific American Heritage Month. Member organizations also hold individual cultural events including culture nights that combine dance, song, theater, music and the arts.

APC also provides a two-and-a-half quarter internship program, beginning in mid-fall, to help students understand the "why's and how's of getting involved with student groups on campus or community organizations in the L.A. area." Workshops for interns promote a broader perspective on community issues, such as gender, sexuality, hate crimes, and community empowerment.

APC member organizations for this academic year are: Asian American Tutorial Project, Asian Pacific Health Corps, Association of Chinese Americans, Chinese Students Association, Concerned Asian Pacific Is-

lander Students for Action, Han Ool Lim (Korean Cultural Awareness Group), Hui O'I'miloa (Hawai'i Club), Indian Student Union, Korean American Students Association, Koreatown Tutorial Project, Mahu (API LGBT Awareness Group), Nikkei student Union, Pacific Islands Student Association, Pakistani Student Association, Samahang Pilipino, Samgam, Taiwanese American union, Thai Smakom, United Cambodian Students, and Vietnamese Student Union.

Asian Pacific Coalition Staff 2001-2002

Offices: 2240 Campbell Hall and
232 Kerckhoff Hall
Phone: (310) 825-7184
FAX: (310) 825-7698

Director: Cheryl Yip

Internal Assistant Director: Diana Yi

External Assistant Director: David Chung

Financial Support Coordinators: Priscilla Chen and Sumanta Chaudhuri

Programmer: Elizabeth Cajayon

LGBT Programmer: Vince Lee

Community Outreach Coordinator: Amy Chang

Outreach and Publicity: Clara Lee

Leadership Development Coordinator: Jeremiah Lee

Historians: Lung San Louie and Robin Yazdi

Advisors from Asian American Studies Center

Meg Malpaya Thornton
Sefa Aina

Advisor from Center for Student Programming

Melissa Veluz-Abraham

Would You Like to Continue Receiving CrossCurrents?

We are coordinating publication and distribution of *CrossCurrents* with *Amerasia Journal*. All persons who subscribe to *Amerasia Journal* will receive a free subscription to *CrossCurrents*.

YES, I would like to receive *CrossCurrents* by subscribing to *Amerasia Journal* (three issues per year). I understand that I will receive both publications as part of my subscription.

——— Individuals, one year—\$35.00

——— Institutions, one year—\$55.00

Back issues of *Amerasia Journal*: \$13 each, plus \$4 for postage.

Make checks payable to "Regents of University of California" and send to UCLA Asian American Studies Center, 3230 Campbell Hall, Box 951546, Los Angeles, CA 90095-1546

Name _____

Address _____

City _____ State _____ Zip _____