

UNIVERSITY OF CALIFORNIA, LOS ANGELES
ASIAN AMERICAN STUDIES CENTER
STUDENT/COMMUNITY PROJECTS
3232 CAMPBELL HALL
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ASIAN AMERICAN STUDIES CENTER
READING ROOM

CROSS CURRENTS

News magazine of the Asian American Studies Center

Volume 6, Number 1 Summer Quarter 1982

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Cross Currents, *News Magazine of the Asian American Studies Center*, is printed to keep readers abreast of current developments in Center programs as well as to announce new ones. Articles concerning programs not sponsored by the Center but in the province of Asian American studies, UCLA student programs, and University issues of relevance to Asian Pacific Americans will also be featured. All editorials represent the opinions of the writers and do not reflect the consolidated view of the Center staff, unless otherwise noted. Articles and letters from readers will be considered, subject to editing. The staff welcomes suggestions and criticisms. Please submit written materials and inquiries to *Cross Currents*, Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024. Permission to reprint articles can be obtained by calling (213) 825-1006.

Individuals and organizations interested in receiving further issues should send notice to the above address. Requested donations are: \$2.00/year for students; \$4.00/year for individuals; and \$10.00/year for institutions. Checks should be made payable to the Regents of the University of California.

Editor: Roy Nakano; Staff: Gary Chiang, Terri Higashida, Susie Ling and Antonio Ricasa

Contributors to this issue: Abraham Ferrer, Sucheta Mazumdar, Rick Oishi, Eugene Tashima, and Joe Virata

On the Cover: "Prayer for Safety" by Henry Sugimoto, 1943, Jerome Concentration Camp

EDITORIAL

ARE MIDDLE EASTERNERS ASIAN AMERICANS?

Recently, we have witnessed waves of immigrants from the Middle East. The experiences of these people in the United States are similar to that of Asian Pacific Americans. We can easily identify with the pains of resettlement as well as the racist attacks on them during the Iranian crisis. Yet, do these experiences and the arbitrary geographical definition of these people as Asians imply that Middle Easterners are also Asian Pacific Americans? We do not pretend to know the answer to this question, we merely pose the question. It is another test on our communities to define the "Asian Pacific America." (ed.)

The frequency with which terms such as "culture" and "ethnicity" are utilized, often blur the fact that these terms are really abbreviated concepts for the sum total of a peoples' historical evolution. Geographical and climatic evolutionary factors led to the development of certain patterns of agriculture, which in turn gave rise to certain structures in society. All these factors are subsumed under the general category of "culture." Let us analyze, for example, the context of Asian culture.

The vast land mass of Asia can be divided into two fairly distinct zones: (1) areas where agricultural settlements, typically cultivating rice developed, supporting large populations and complex state structures which allowed the rulers to extract revenues from the agricultural populations; and (2) areas which supported nomadic populations for whom agriculture was a marginal occupation, and wealth was denoted in terms of animals owned rather than land as in the settled agricultural regions. The first zone of this oversimplified model, stretches from Japan, Korean, China, Southeast Asia to South Asia, where somewhere along the lines of demarcation of the province of Punjab in Pakistan, it merges into the zone of nomadic economies. The historical similarities of evolution of these agricultural settlements have contributed to our normative concept of "Asian" culture, and provided certain commonalities in the frame of reference for the large numbers of people who come from these areas.

But what of the rest of the geographical area known as Asia? Central Asian nomadic groups have either been seen as part of the Chinese sphere of influence, or part of the Indian, and on occasion when nomadic groups have conquered the settled agricultural areas, they have been assimilated into the dominant, mainstream, agriculture-based civilizations of these areas; e.g. the Mongol (Yuan) dynasty in China or the Mughal Dynasty in India.

Other areas, such as the Middle Eastern countries of Iran, Iraq, Turkey and others have historically had a combination of pastoral nomadism and sedentary agriculture as the basis of their economic structure, and agriculture alone has not become the dominant mode of production. This has given these areas a particular culture which is reflected in the on-going tension between urban cultural values versus tribal customs and values, a tension which sets it apart

distinctly from the culture of the densely populated agricultural regions of Asia.

In addition to historical factors such as the incorporation of many of these areas into the Greek Empire and the cultural traits affected by that experience, the advent of Islam in the Middle Eastern countries produced a distinctive Islamic culture not duplicated in other parts of Asia. The rise of the Ottoman empire in the fifteenth century, which unified all the lands of the Islamic Caliphate and cemented the position of the Ottoman Sultan as the most important ruler of Islam, state power and religious power combined to produce a period which is considered to be a full flowering of Islamic culture. This was paralleled in Iran (the only Islamic area which did not come under direct control of the Ottoman), by the rise of a dynasty (Shafarid, 1502-1736) which came to power on the basis of a popular revivalist religious movement and gave political powers to religious dignitaries. This historical heritage, both for Iran and the rest of the Islamic world, has shaped the culture of these areas as modern nation states.

Therefore, when we speak of "Asian culture" and mean to imply the cultural norms of the agricultural rice-cultivating regions of Asia, we are in fact speaking of an evolutionary experience which is quite distinct from that of the Middle East, and alien to the cultural norms of the Middle East.

--Sucheta Mazumdar--

THE HYPHEN

Although the discussion over the use of the hyphen between Asian and American has occurred many times before, we at the Asian American Studies Center feel that is important to reiterate our position. Recently, we still see the use of the hyphen in mass media channels as well as by people directly involved in the Asian Pacific communities.

The Asian American Studies Center at UCLA advocates not using the hyphen. A hyphen connotes that we are half Asian and half American. The term "Asian American" without the hyphen signifies that Asian is an adjective of American, and that, indeed, we are Americans of Asian descent. The hyphen should be used in instances where the relationship between the two concepts are equal (e.g., U.S.-China relationships).

The issue is quite simple. Still, we believe this issue is an important symbol of our continual assertion for bicultural heritage and pride. We strongly encourage people to be more conscious of this point and to be more consistent with its usage.

--The Staff of the Asian American Studies Center--

CENTER TO ESTABLISH COMMUNITY ADVISORY BOARD

Since the Fall of 1981, the Student/Community Projects component of the UCLA Asian American Studies Center has been looking into the feasibility of establishing a community board to advise the Center on research projects and other activities related to the contemporary Asian Pacific community. Subsequently, a proposal was developed detailing the operation of this board, and the concept was unanimously approved by the Coordinating Committee of the Asian American Studies Center in the Spring of 1982. This project marks a significant step towards bridging the gap between campus and community in relation to Asian American studies. In addition, the board represents an effort towards addressing the impact of Reaganomics in our communities.

The Center sees the community advisory board as carrying great potential. At its optimum, it can allow for a larger portion of the Asian American community to become more actively involved in the direction of the Asian American Studies Center, and to maximize its research and publication efforts towards greater impact on community needs. In turn, it can offer a fuller utilization of the resources available on the University level to the Asian Pacific American community-at-large. Ultimately, the board can become a mechanism for consolidated efforts between various segments of the broad Asian Pacific American community.

The Center has been keeping in touch with numerous individuals working in some capacity in the Asian Pacific community for their comments and suggestions on the board. The response has been quite positive. Patrick Ogawa, Director of the Asian American Drug Abuse Program in Los Angeles wrote back stating, "I see great benefits for community board organizations in that we could have access to current research materials, as well as participate in the development of new topic ideas. In these times of economic turmoil, I see a valuable exchange of ideas, resources, and expertise in supporting the Center as well as the needs of the Asian Pacific community.... Grassroots communities many time lack the technical skills to conduct research, let alone the name and credibility needed to obtain the necessary resources. Therefore I see a learning process occurring on both spectrums; a trade off that is critical for the survival and continuance of many community agencies."

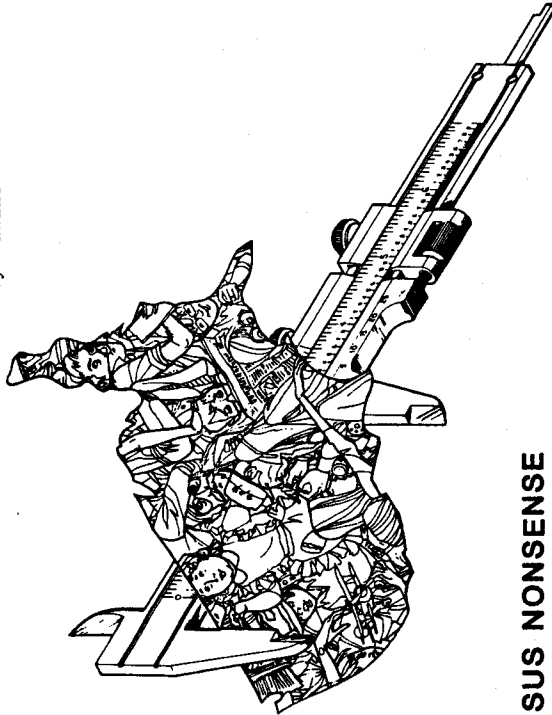
The composition of the board should reflect diverse backgrounds, ethnicities, fields, and expertise. In addition, the Center hopes that the interests of grassroots organizations, agencies, recent immigrants, and Pacific Islanders can be adequately represented. Operationally speaking, the Center sees this board meeting on a quarterly basis to review existing programs and propose new ones. Although the board's function is advisory, it can be an effective community lobbying body that will ultimately influence the Center's direction.

The Asian American Studies Center has been in contact with a number of people in developing this board, including: Sam Chan, Pacific Asian Network representative; Kerry Doi, Pacific Asian Consortium in Employment Director; Michael Eng, Immigration and naturalization attorney and Center alumnus; Florante Ibanez, Kati-

punan ng mga Demokratikong Pilipino; Jane Kim, Korean Youth Center Director; Linda Mabalot, Visual Communications' Quiet Thunder Project Director; Scott Moriyama, Services for Asian American Youth Director; Mike Murase, Little Tokyo People's Rights Organization and Center alumnus; Alan Nishio, CSULB Assistant Vice President (Student Development Programs) and alumnus; Dick Osumi, Legal Aid Foundation attorney and Center alumnus; Tony Sung, Asian American Voluntary Action Center Director; Nam Hau Doan Thi, Resource Mobilization Network at AAVAC; and Keith Umemoto, Search to Involve Pilipino Americans.

A first general meeting will be called in the near future as the next step in developing a working board. The Center welcomes additional suggestions. Any feedback individuals may have for the board (as well as suggestions for possible board members) should be directed to Student/Community Projects, Asian American Studies Center, 3232 Campbell Hall, University of California, Los Angeles, CA 90024 or call (213) 825-1006.

--Roy Nakano--



CENSUS NONSENSE

"Misinforming people by the use of statistical material might be called statistical manipulation; in a word (though not a very good one), statistification." is an appropriate quote from Darrell Huff's *How to Lie with Statistics*. As the 1980 statistics trickle out, it is advantageous for everyone to understand what the census does and does not report. More importantly, it is well advised for one to learn what statistics are actually reporting. The census information is a compilation of basic household data. This information is valuable and important since many legislative policies and governmental programs are based upon this information.

Unfortunately, these data are often taken out of context and a real danger lies in utilizing the data for simple group comparisons. For example, if one were to look strictly at ethnicity and family income, one would find that persons of Asian ancestry in the United

States possess a median family income of \$22,075 while their white counterpart earns \$20,840 annually (1980 census). One would conclude that the category of people, Asian and Pacific Islanders are doing well. In *Fortune* magazine (17 May 1982 issue), an article, "Working Smarter," utilizes 1980 census information to conclude that Asian Americans are no longer disadvantaged and that "deleting Oriental Americans from those receiving preferential treatment would, for openers, annoy some Oriental Americans, who see no harm in garnering an additional edge in the job markets." This illustrates a prime example of abusing census information.

The data have to be taken in a larger context that can provide a proper perspective. It is the same old argument. When the 1970 census came out, the same conclusions were produced. Asian Americans were successful. However, careful analysis of the data showed that in fact, Asian Americans were not doing as well as earlier suspected. In fact, serious problems in the method of census gathering were discovered e.g. undercounting, forms not being delivered, and Asian American classification problems.

There are five considerations that should not be overlooked. Although all this information is available from the census data, they are not that obvious. First, the majority of Asian Pacific Americans reside in large metropolitan cities, mainly on the West Coast where the standard of living is higher e.g. Los Angeles, Hawaii. Second, there is a higher percentage of Asian American spouses who jointly contribute to the family income. Third, a 1980 Civil Rights Commission report cites several studies that show that although more Asians have attained higher education, their wages are less than a white wage earner's for the same position with the same level of education. Fourth, more Asian Americans are employed because they are willing to take menial jobs far below their educational attainment. And fifth, studies also show that there is a higher percentage of Asian Americans who work longer hours per work day as well as a longer work week for a given amount of dollars.

Asian Pacific Americans also have a large number of extended family situations. Due to economic necessities, these families often include multiple wage earners who sustain the whole household. Another factor that needs to be considered is the affect of foreign capital brought in by new immigrants. Federal regulations require that immigrants have certain economic guarantees before being allowed to enter the United States. Thus, new immigrants tend to be of better economic standing at first. This also skews total "Asian Pacific American median income."

Asian Pacific Americans be forewarned, the census data can be manipulated to argue any desired point. Two factors that will be taken out of context and exploited as statistical facts are ethnicity and median family income. The median does not tell us anything about success of diversity. Perhaps a more useful indicator would be computing the mode, which is a way of determining how often success occurs. It is interesting to note that little emphasis is placed on the 1980 census poverty report where in Los Angeles the income in 1979 below poverty level was 15% for Asian and Pacific Islanders and only 9% for whites.

--Rick Oishi--

NATIONAL DIRECTORY OF ASIAN AMERICAN STUDIES

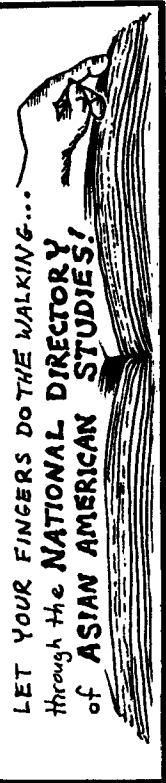
As reported in the Winter 1982 issue of *Cross Currents*, the Student/Community Projects unit of the UCLA Asian American Studies Center continues its work towards the completion of a national directory of Asian American studies. To date, we have over 125 listings from forty-eight campuses and relevant organizations which have graciously responded to our inquiries. Completion of this directory is contingent upon the receipt of responses from thirty-seven remaining campuses.

From the responses we have collected so far, we have learned of many interesting and unique educational opportunities which are available in various areas across the nation. As expected, California has more Asian American studies programs than any other state (22 campuses have responded, 22 have not). Other states whose campuses have Asian American studies programs, or at least offer Asian American courses, include Colorado, Connecticut, Hawaii, Massachusetts, Michigan, Minnesota, New Jersey, New York, Ohio, and Washington. At least two organizations have reported that their main goal is to provide materials germane to Asian American studies in the elementary and secondary school levels. Six universities which have replied to the request for information tell us that they offer a minor/major, or concentration, in Asian American studies.

The sizes of Asian American studies programs across the country vary greatly--they range from a series of lectures sponsored by student groups to as many as thirty-eight courses offered throughout the entire program. The six most common courses are Introduction to Asian American Studies, Asian American Women, Asian Americans and the Law, Asian American Literature, Asian American Mental Health, and Asian American Personality. However, at various campuses, unique courses are available to interested students. These include Community Filipino, Cantonese and Japanese language courses; Field Study of Housing, Health Care, Art and Culture, Media, Labor and Employment, Immigration, Religious Institutions, Alienation of the Asian American, Speech Patterns of Asian Americans, Asian Influences on American Culture; Indo-Chinese Communities, Analysis of Asian American Ghetttos, and Asian Institutions and Their Functions in New York City.

Though not quite complete, the national directory so far proves to be an invaluable tool for all interested in any aspect of Asian American studies programs. Clearly, the utility of this directory will be much enhanced when the remaining institutions return their responses.

--Terri Higashida--



MASTER OF ARTS PROGRAM AT UCLA

One of the least known and acknowledged components under the auspice of UCLA's Asian American Studies Center is the Master of Arts Degree program in Asian American Studies, which is now in its sixth year. The program is definitely unique in that it is the only program of graduate study designed to promote scholarly research and specialization on Asian Pacific Americans. Also, it is interdisciplinary in approach, providing students a rare opportunity to pursue the study of Asian Pacific Americans from numerous viewpoints, as well as to tailor his/her own research and disciplinary goals.

The Master's program has three stated goals: 1) to form a strong research foundation in the study of Asian Pacific people in America; 2) to provide the basic skills and knowledge to work effectively with Asian Pacific American communities and the issues they face; and 3) to be able to teach Asian Pacific Studies at secondary and community college levels.

Presently, there are thirteen students in the MA program, and another five are expected to enter this fall. The current students' research interests are as diverse as the interdisciplinary program itself, and their career goals vary from pursuing a doctoral degree to working with the community. Research interests range from the influence Chinese Americans had on the development of Guangdong province in China to the experiences of Japanese American gardeners in Los Angeles.

As a product of this program, I had the opportunity this year to participate as a student, a researcher, and an instructor. While working to complete my MA thesis, I was working as a research assistant with the Health Care Alternatives for Asian American Women Research Project at UCLA and was teaching two courses on Asian American Studies at Pasadena Community College. Of the three, teaching has given me the most pleasurable, though sometimes frustrating, experience.

In my short tenure as an instructor of Asian American Psychology and Asian American History at Pasadena Community College, I observed various problems which I feel are universal to many other Asian American Studies programs. Perhaps the most distressing problem I have encountered is the lack of a comprehensive introductory textbook on Asian Pacific history. As an undergraduate student taking introductory classes in Asian American Studies some years ago, I found one of the biggest difficulties in the learning process was the lack of a straightforward, up-to-date publication which integrates the various Asian Pacific experiences into one concise, general textbook. Since Asian American Studies have been in existence for over a decade, it is now imperative that the long overdue task of developing such a resource material be accomplished.

I also recognized marked changes in the make-up of the student population enrolled in Asian American Studies classes. The changes in the immigration laws in 1965 is beginning to impact the student body composition. There has been an increasing number of foreign-born, refugee, and second generation Asian Pacific American students who have slightly different needs, experiences, and problems from

the more established, older generations of Asian Pacific American students. The primary difficulty for many of these students is their low proficiency level in English. For many, English may not be their primary language, and this can lead to a wide range of problems, such as writing essay examinations and research papers, participating in classroom discussions, and completing reading assignments as quickly or as thoroughly as their more fluent English-speaking and American-born counterparts.

Further, I found that many of the foreign-born and refugee students lack strong backgrounds in U.S. history, U.S. political science, and a critical understanding of American society. As instructors, we often base instruction and course requirements on the premise that students have a good working knowledge in these basic subjects. Unfortunately, if students do not have this basic background, they easily can become confused, misinformed, and discouraged from taking a course on Asians in America.

Moreover, these same post-1965 immigrant and recent second-generation students are primarily interested in their own newly-formed communities and the more recent historical-cultural aspects which directly concern them. However, their experiences remain frightfully undocumented and under-represented in academic literature which is crucial to the study and instruction of Asian American Studies introductory courses.

Ethnic studies, along with other programs which are usually considered "marginal" by administration, often are the first to be affected by economic cutbacks. Pasadena Community College, like other campuses, ties Asian American Studies classes directly to enrollment figures. If pre-enrollment levels in classes do not reach a predetermined number, the course is dropped. This scenario can be, and has been, used by the administration to argue against offering the course again by using the logic that continued low enrollment indicates low student interest. Failure to attract enrollment can mean failure to ensure that the course will be scheduled in the future, with further implications to the program as a whole and to its viability.

It is an unfortunate reality that these problems will be with us for many years to come. However, at the risk of seeming negative or cynical, I feel it is extremely important to recognize the problems and realize that the student population in our classes is changing. To meet these dynamic challenges, Asian American studies also will have to change, but more importantly, to grow, and to meet successfully the ever-present student and community needs.

--Eugene Tashima--

Editor's note: UCLA offers a broad, interdisciplinary program of graduate study leading to the Master of Arts degree in Asian American Studies. The M.A. is designed to take six quarters of full-time study requiring eleven courses and a thesis of original research. We strongly recommend community members to look into making their contribution to the field through this program. It is important to continue making Asian American Studies relevant to the community as well as part of the community. Students are admitted to the program only during the Fall Quarter. For more information, contact Dr. Tim Dong at (213) 825-2974.

PHILIPPINE EXTRADITION TREATY

Since President Ferdinand Marcos declared martial law in the Philippines in 1972, frequent concern has been raised regarding human rights violations in that country. Recently, the United States government negotiated an extradition treaty with Marcos. This U.S.-R.P. Extradition Treaty now awaits ratification in the United States Senate. The treaty allows one contracting state (the United States) to legally surrender an accused individual who has committed an extraditable offense upon demand of another contracting state (the Philippines). This particular proposed U.S.-R.P. Extradition Treaty has come under fire from many organizations and individuals. The treaty can potentially violate civil liberties as well as allow for political abuses to occur.

The treaty provides, in Article 3, that "extradition shall not be granted if the offense is a political offense" and continues to state, "it shall be the responsibility of the Executive Authority of the requesting state to decide" what are extraditable (i.e. common crimes) or non-extraditable (i.e. political offenses). This proviso shifts the power from the courts to the Secretary of State.

In a recent article in the *Los Angeles Times* (9 March 1982), Richard Falk, Professor of International Law at Princeton University, wrote "to give the Secretary of State discretion on the sensitive matter of whether to hand over 'enemies' to a foreign government is to invite abuse. The pressure to serve foreign policy goals would be almost irresistible, and individual rights of political liberty would be bound to suffer under such a procedure. This prospect is heightened by the indifferent attitude taken by the Reagan administration toward human rights, and by its overall policy of helping friendly repressive regimes gain control over dissident elements."

Raul Daza, a former Congressman in the Philippines, stated at a recent program at UCLA that in order to protect its military and business interests in the Philippines, the United States is "willing to pay a price and part of that price is the extradition." He added, "the Reagan administration is willing to concede the liberty and freedom of the Pilipinos--not only those in the Philippines but also those in the United States." Daza believes that Marcos would, in fact, use this treaty to seek his political enemies.

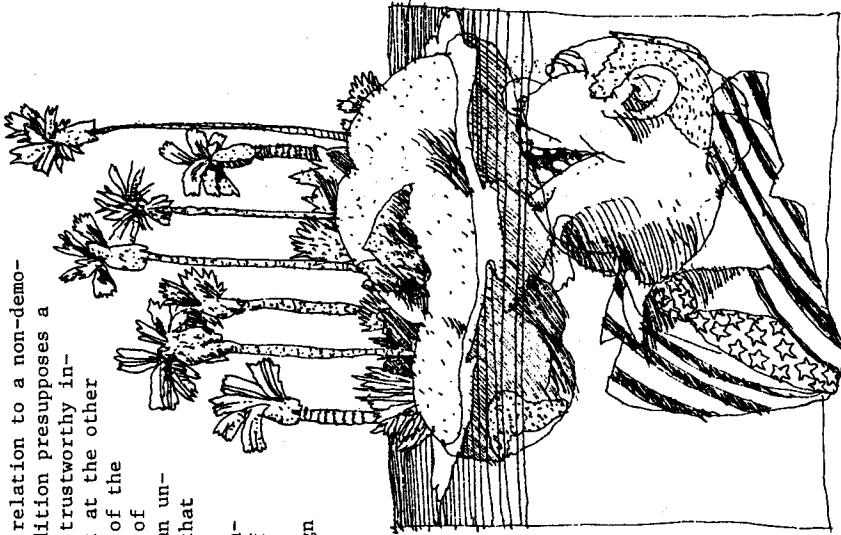
In regards to resident aliens, Article 8 of the Treaty provides, "neither of the contracting parties shall be bound to its own nationals." According to Daza, if one is not an American national but a permanent resident of the United States, he or she is still subject to extradition. Since naturalization procedures require five years of residence, over 300,000 Filipino Americans will be subject to extradition if this treaty passes.

In addition, this extradition treaty is retroactive, making it applicable to offenses committed prior to the treaty's ratification. Under a revised subversion act, the Marcos government has already ordered the arrest of forty persons. Included in this list are some prominent political enemies of Marcos living in the United States.

On the question of extradition, Falk further stated, "merely posing these questions reveals the fatal flaw of the extradition

process as is works in relation to a non-democratic country. Extradition presupposes a generally reliable and trustworthy institution of government at the other end. Even if the role of the courts is preserved as of old, it doesn't offer an unscrupulous government that claims its extradition request in terms of non-political crimes... If there is no judicial integrity in the foreign society, then the supposed protection of individual rights embodied in the extradition treaty, even operating at its best, is a sham"

---Antonio Ricasa---



ANNOUNCEMENTS AT UCLA ...

Roy Nakano Moves On

After more than three years of service at the Asian American Studies Center, Roy Nakano, coordinator of the Student/Community Projects unit and editor of *Cross Currents* will be moving on to the UCLA School of Law. Roy's contributions to the Center and the student movement have been invaluable and his presence will be greatly missed. In the meantime, the Center will begin looking for a person to fill the position. Due to the hiring freeze at the University, this search is pending funding approval. The coordinator is responsible for the administration of the unit, for working with student groups and student programs, for maintaining liaison with the general community, and for providing assistance to the overall coordination of the Center. For more information regarding this position, contact the Center at (213) 825-1006.

Chinese Exclusion Act Presentation

In commemoration of the 1882 Chinese Exclusion Act, the Asian American Studies Graduate Students Association has produced a seven-minute slide presentation depicting the experiences of the Chinese pioneers. Angel Island poetry and creative monologues remind the audience of the hardships of the early Chinese. The slide show has already been met with great enthusiasm in classrooms as well as the Chinese Students Association cultural show at UCLA. It is also scheduled for a presentation for the Organization of Chinese American Women Conference in July at Cal State Univ, Los Angeles. As part of the Speakers Bureau collection at the Asian American Studies Center, the slide presentation is easily-accessible through the office at 3232 Campbell Hall, UCLA, Los Angeles, CA 90024 or call (213) 825-1006.

Special Issue on South Asian Immigration

The *South Asia Bulletin*, a biannual graduate student publication from UCLA, has published a special issue on immigration. Some of the themes discussed in this publication include Indian physicians in the United States, South Asians in the garment industry, Asian Indian women in the motel industry, and a sociological study of immigrants from India, Pakistan and Bangladesh. Prices for this special issue on immigration is \$3.00 for individuals. The annual subscription rate (2 issues) is \$5.00 for individuals and \$10.00 for institutions. Checks should be made out to *South Asia Bulletin* and sent to 3232 Campbell Hall, Asian American Studies Center, UCLA, Los Angeles, CA 90024.

Internships for the Summer

The Student/Community Projects unit of the Asian American Studies Center has openings for volunteer interns this summer. The volunteer interns will work on various projects concerning Asian/Pacific American students and/or communities. This is a good opportunity to get valuable experience and exposure within the field of Asian American Studies. There are no special requirements except for interest in the area. Intern projects may include a research study of affirmative action programs of certain law schools; research on the development of specific communities such as Samoan, Vietnamese, Korean, etc; producing materials for classroom use in conjunction with Project TEACH; or a study of budget cuts on Asian/Pacific communities. Projects suggested by volunteer interns or community members will also be considered. For more information, contact Susie Ling at 2240 Campbell Hall, UCLA or call (213) 825-1006.

Research Position in Chinese American Project

A position is now available for a Research Assistant involved in a project on Chinese American achievements. Fluency in Mandarin or Cantonese is preferred as well as familiarity with statistical analysis (SPSS) and computer use. The position begins in the Fall of 1982 for a period of nine months at 19 hours per week (\$7.00/hour). Please contact Dr. Stanley Sue, 1243B Franz Hall, Dept of Psychology, University of California, Los Angeles, CA 90024 or call (213) 825-3140.

IN THE COMMUNITY

Minority Conference in Oregon

The Willamette Valley Racial Minorities Consortium announces its fifth annual conference, "The Emerging Minorities in Oregon: Education, Business, Politics, Community Service." The Conference will include panels, papers, and workshops. The Consortium invites those with interest in the conference's theme to participate. For more information, or to submit ideas, proposals and papers, or other requests, write to the Willamette Valley Racial Minorities Consortium, c/o Faith Lopez, Associate Dean of Instruction, Chemeketa Community College, Salem, Oregon, 97303. Telephone (503) 399-5075.

Chinese Women's Conference in July

The Organization of Chinese American Women is sponsoring a conference in the Los Angeles area on "Emerging Chinese and Asian American Women: Self-Realization and Career Fulfillment." This working conference seeks to aid women to empower themselves to move in and up in the world of work. Workshop topics include occupational tracking, image building, career choice and counseling, as well as career change and development. In light of the recent unemployment and underemployment trends, it is now even more important for women to assess and improve their job seeking skills and career advancement skills. Women must also understand their role in managing multiple responsibilities at work and at home. The conference is inviting key figures from the Chinese American community and will encourage the networking of women and men from all backgrounds. The OCAW Conference is scheduled for 10-11 July at the California State University at Los Angeles. For more information, contact 6306 York Blvd #4, Los Angeles, CA 90042 or call (213) 825-2974 or (213) 281-6966.

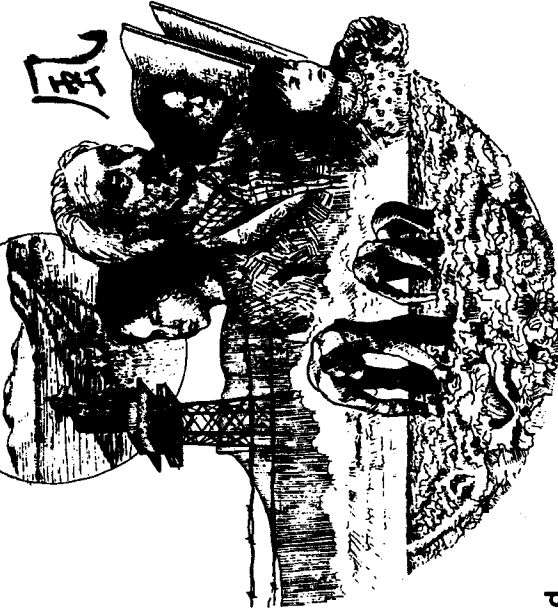
Call for Asian Film, Video and Radio Works

National Asian American Telecommunication Association (NAATA) is composed of Asian Americans from the media, educational, commercial, public and community sectors. As a public non-profit organization, NAATA has received a grant from the Corporation of Public Broadcasting to establish an Asian American Program Consortium. The purpose of this consortium is to provide a vehicle by which Asian American radio and video/film productions can be acquired, packaged and distributed on Public Broadcasting System and other communication systems.

NAATA is in the process of putting together a television and radio series to be aired on PBS by early next year. They are interested in screening completed works from Asian American producers as well as works on and about the Asian Pacific experience. Their principal interest is to select programs of high technical quality that will be of interest to Asian Pacific Americans as well as to the general public. For more information, contact NAATA c/o CET, Fort Mason Building D, Room 230, San Francisco, CA 94123.

EASTWIND

Politics and Culture of Asians in the U.S.



Eastwind

Eastwind - Politics and Culture of Asians in the U.S. is a new national Asian American magazine being published for and by Asian Pacific Americans. *Eastwind* magazine dedicates itself to promoting the many movements of Asian Pacific peoples in the United States; educating people about important issues in Asian Pacific communities, on college campuses, and at the workplace; and helping to develop the art and culture of Asian and Pacific Islanders in America.

Featured in this premiere issue is Yuri Kochiyama's "Asian Women: Past Present, and Future." Professor Gordon Chang gives the historical context of the Chinese Exclusion Act on its centennial anniversary in 1982. *Eastwind* also covers a story on the incarceration of Japanese Americans, discussion on the political situation in the Philippines, as well as an update of Chol Soo Lee's retrial. A Special Focus section takes a close personal look at seven individuals involved in the national Asian Pacific American movement. All in all, *Eastwind* bears a striking resemblance to the historical publication, *Giddu*, in its context and flavor, but with a more professional approach. Perhaps not by coincidence, some of the old writers from *Giddu* are now the editors of this new magazine.


Published semi-annually by Getting Together Publications, the magazine is now available. The Spring/Summer issue is \$3.00 plus \$1.00 for postage and handling. For a one year subscription, send \$6.00 plus \$2.00 for postage and handling. For more information, write to *Eastwind*, P. O. Box 262229, San Francisco, California, 94126.

Asian American Theatre Arts Project

The Cal State Los Angeles Theatre Arts Department, with the assistance of the School of Education, has requested internationally known actress, Nobu McCarthy, to become Assistant Professor and Artist-in-Residence for a pilot project in Asian American Theatre Arts. It will be the first project of its kind in the country and portends exciting and new developments in theatre arts.

The project will involve the teaching of two courses in theatre arts by Ms. McCarthy during the 1982 Summer Quarter. One course will focus on various aspects of Asian American theatre and the other will involve the rehearsal and production of the play, "Music Lessons," written by Wakako Yamauchi. The play will be presented at the university early in the Fall Quarter.

The project is expected to attract many Asian American students into theatre arts, a field in which they are woefully underrepresented. If the project is successful, it would gradually be expanded as part of the regular Theatre Arts program and should become an important vehicle for creative, innovative developments in Asian Pacific theatre. For more information regarding this project, contact Dr. Bob Suzuki at (213) 224-3251 on the Cal State campus.



AMERASIA

TO MARK THE CHINESE EXCLUSION MOVEMENT
1882 - 1982

SPRING/SUMMER ISSUE, 9:1, 1982

Articles on the Chinese Exclusion Movement;
Immigration and Economy; Literature in the
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Price: \$3.50 per issue; \$7.00 per year
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COMMUNITY DIRECTORY UPDATE

In the Fall of 1980, the Asian American Studies Center published a directory of Asian/Pacific community organizations in the Greater Los Angeles area. A revised edition was published in 1981. Since that second printing, numerous changes have taken place. Recent cut-backs have been felt by a number of organizations and agencies in the Los Angeles area. Some of these groups are now defunct. The following is an update of changes that have taken place. Individuals who do not have a copy of the last directory can order on through the Asian American Studies Center. If individuals know of other changes that should also be listed, please inform us at (213) 825-1006.

ASIAN AMERICAN JOURNALISTS ASSOCIATION (new listing) c/o Little Tokyo Service Center, 244 South San Pedro, Room 411, Los Angeles, CA 90012, (213) 680-3729

ASIAN AMERICAN COMMUNITY MENTAL HEALTH TRAINING CENTER - defunct

ASIAN AMERICAN NEWS (new address) 3050 West Seventh Street, Suite 101, Los Angeles, CA 90005

ASIAN AMERICAN REPUBLICAN NATIONAL ASSOCIATION (new listing) 10235 Autumn Leaf Circle, Los Angeles, CA 90024

ASIAN PACIFIC FAMILY OUTREACH (new address) 1401 Chestnut Avenue, Suite 317, Long Beach, CA 90813, (213) 591-0089

CHINESE INTER-AGENCY COUNCIL (new listing) c/o Chinatown Service Center; planning and advocacy group for Chinese community and social service agencies

CHINATOWN SERVICE CENTER (new address) 1231 North Broadway, Los Angeles, CA 90012 as of 1 July 1982

CHINATOWN TEENPOST (new address) 122 1/2 Ord Street, Los Angeles, CA 90012

CHINESE ENGINEERS AND SCIENTISTS ASSOCIATION OF SOUTHERN CALIFORNIA (new listing) 470 San Vicente Blvd, Los Angeles, CA 90048; fraternal and consciousness-raising group for engineers and scientists

CHINESE LAWYERS ASSOCIATION NEWSLETTER (new media listing) c/o Sandra Chan, c/o Alschuler, Grossman, and Pines, 1880 Century Park East 12th Floor, Century City, CA 90067

COMMUNITY VOLUNTEER REFUGEE ENTRY ASSISTANCE PROJECT - defunct

COUNSEL OF ASIAN PACIFIC ORGANIZATIONS - defunct

FILIPINO ALUMNI ASSOCIATION (new address) 121 North Robinson, Los Angeles, CA 90026, (213) 384-9232

FILIPINO AMERICAN PRESS CLUB (new address) 2115 Beverly Blvd, Los Angeles, CA 90057

FILIPINO CATHOLIC (new address) 1725 Silver Lake Blvd, Los Angeles, CA 90026

INDOCHINESE REFUGEE COMMITTEE OF SOUTHERN CALIFORNIA (new listing) 705 South Atlantic Blvd, Alhambra, CA 91803, (213) 282-8471; social services for Indochinese refugees

KBC BROADCASTING (new address) 1927 South Crenshaw Blvd, Los Angeles, CA 90019

KOREAN AMERICAN MENTAL HEALTH CENTER (new address) 3875 Wilshire Blvd, Los Angeles, CA 90010, (213) 381-1174; services on fee basis

KOREAN AMERICAN NEWS (new media listing) 3734 West Adams Blvd, Los Angeles, CA 90018

KOREAN ROOTS (new address) 3171 West Olympic Blvd, Los Angeles, CA 90006, (213) 384-8196

KOREAN STREET JOURNAL (new media listing) 2836 West Eighth Street, Los Angeles, CA 90005

LITTLE TOKYO ART WORKSHOP (new listing) c/o Little Tokyo People's Rights Organization, 244 South San Pedro Street, Suite 406, Los Angeles, CA 90012, (213) 620-0761; community posters, advertising

MBC TELEVISION - defunct

NATIONAL ASIAN CENTER FOR BILINGUAL EDUCATION (new address) 11729 Gateway Blvd, Los Angeles, CA 90064

ORGANIZATION OF CHINESE AMERICANS (new listing) 28519 Cedarbluff, Palos Verdes, CA 90274; Chinese American advocacy and activities

PACIFIC ASIAN AMERICAN ROUND TABLE (new listing) P. O. Box 70238, Ambassador Hotel, Los Angeles, CA 90010, (213) 226-2932; watchdog for Asian Pacific American concerns, advocacy

PACIFIC ASIAN HEADSTART (new listing) nine locations, c/o Pacific Asian Consortium on Employment, 1501 West Washington Blvd, Los Angeles, CA 90006

PACIFIC ASIAN RAPE AND BATTERING LINE (new address) c/o Center for Asian Pacific Family, 543 North Fairfax Avenue, Room 108, Los Angeles, CA 90036, (213) 388-0446

PHILIPPINE NEWS (new address) 527 Casitas Street, Monterey Park, CA 91754

PHILIPPINE TIMES (new address) 210-B South Serrano Street, Los Angeles, CA 90004

SEARCH TO INVOLVE FILIPINO AMERICANS, INCORPORATED (new listing) c/o Central City Action Committee, 1828 Sunset Blvd, Los Angeles, CA 90026, (213) 484-6083; social services and advocacy for Filipino youth

SOUTHEAST ASIAN REFUGEE MENTAL HEALTH TRAINING CENTER - defunct
TONGAN COMMUNITY SYSTEM (new address) 3801 West Imperial Highway, Inglewood, CA 90303, (213) 677-1993

UNITED CAMBODIAN COMMUNITY (new address) 11859 South Rosecrans, Norwalk, CA 90650

UNITED VIETNAMESE FOUNDATION OF AMERICA (new address) 911 North Atlantic Blvd, Monterey Park, CA 91801, (213) 281-3065

VIETNAMESE CULTURAL CENTER (new listing) 955 South Western Avenue, Suite 103, Los Angeles, CA 90006

VISUAL COMMUNICATIONS (new address) 244 South San Pedro Street, Suite 309, Los Angeles, CA 90012, (213) 680-4462

AAS COURSES IN FALL QUARTER

Next Fall Quarter, the Asian American Studies Center will offer four of the basic courses:

AAS 100A Introduction to Asian American Studies

AAS 103 Asian Americans and the Law

AAS 197 Asian American Women

AAS 200A Critical Issues in Asian American Studies

For more information regarding the courses, check the Schedule of Classes or contact the Center's main office at 3232 Campbell Hall, (213) 825-2974. All courses are four units and fulfill the breadth requirement for social sciences.

CROSS CURRENTS MOVES INTO 1982-83

The fiscal year 1981-82 meant more growth for the Center's newsmagazine, *Cross Currents*. Our format has become more stabilized and our content continues to stress the "breaking of new ground" in Asian American studies as well as coverage of programs at UCLA. Our readership grows nationwide and with it, our costs. Thankfully, the newsmagazine has been able to generate some donations from the community. In 1982-83, *Cross Currents*, as well as the Center itself hopes to expand even further. Readers have often asked us to broaden our coverage of events and activities and so we would especially like to encourage more contributions and calendar items from the Mid-West, the South and the East Coast. As the Asian Pacific community is increasingly affected by cutbacks, it becomes more urgent to network nationwide and consolidate our resources and information. *Cross Currents* and the Center are looking for more ways of working towards increased community relevance in academic research. Your responses and ideas remain invaluable.

CROSS CURRENTS SUBSCRIPTION

Individuals and organizations interested in receiving further issues of *Cross Currents* should fill out the order form below and send to: *Cross Currents*, Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024. *Cross Currents* appreciates and accepts community donations. Suggested rates are: \$2.00/year for students, \$4.00/year for individuals, and \$10.00/year for institutions. Please make checks out to "Regents of the University of California."

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