

CROSS CURRENTS

NEWSMAGAZINE OF THE ASIAN AMERICAN STUDIES CENTER
University of California, Los Angeles
Winter Quarter, 1983



UNIVERSITY OF CALIFORNIA, LOS ANGELES
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CROSS CURRENTS

News magazine of the Asian American Studies Center

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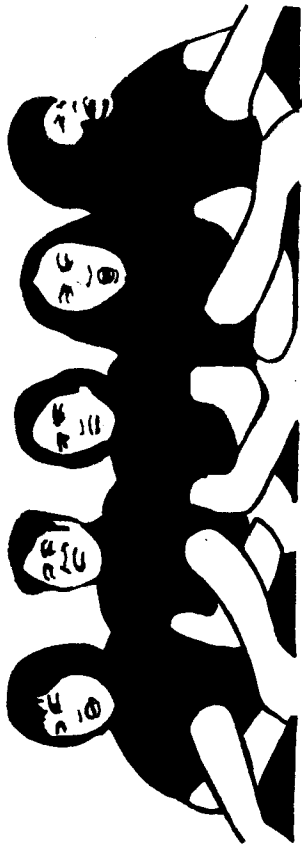
Cross Currents, *News magazine of the Asian American Studies Center*, is printed to keep readers abreast of current developments in Center programs as well as to announce new ones. Articles concerning programs not sponsored by the Center but in the province of Asian American studies, UCLA student programs, and University issues of relevance to Asian Pacific Americans will also be featured. All editorials represent the opinions of the writer 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.

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Editor: Susie Ling; Staff: Warren Furutani, Chris Koh, Sucheta Mazumdar, and Antonio Ricasa

Contributors to this issue: Tomoji Ishi and Alvin So

On the cover: *Japanese cannery workers, from the Asian American Studies Reading Room collection*



Graphic from *Asian American Review*, UC Berkeley, 1976.

EDITORIAL: ASIAN AMERICAN FEMINISM

Although the Asian American movement has always claimed to be sympathetic to "women's issues", there is a lack of consistency in the manner issues pertaining to women have been approached. There is a lack of literature on Asian Pacific Americans in general. One survey conducted by Lucie Cheng of the four major American sociological journals, published between 1875 and 1975, found that less than 1% of the articles (137 to be exact) dealt with Asian Pacific Americans. But, what is more telling is the fact that even of these 137 articles, only 20 found it pertinent to include any discussion of Asian American women. These discussions were limited to portrayals of women in sex-stereotyped roles, for as Lucie Cheng's article pointed out, "when an entire article was devoted to the subject of Asian American women, it was almost always on the phenomenon of inter-marriage or on adjustment problems of war-brides."¹

Nowadays, one hears, "surely things have changed". A greater interest in Asian Pacific Americans, the coming of age of ethnic studies, and the women's movement are thought to have changed all the earlier biases, and a survey of literature from the 1970's would certainly yield different results. But how different? We reviewed well-used Asian American books and journals and found this:

Table 1-Frequency of Articles on Women in Asian American Anthologies

Book, Journal	Women #	Total #	Percentage
Roots, 1971	8	60	13
AA Psych Perspectives, 1973	6	27	22
Journal of Social Issues, 1973	2	12	17
Counterpoint, 1976	5	45	11
Civil Rights Issues, 1979	5	49	10
AA Social and Psych Persp, 1980	3	21	14
Amerasia Journal, 1971-82	8	75	11
Average	5	41	12

The material on Filipino, Korean, Vietnamese, South Asian, Southeast Asian and Pacific Islander women was ostentatiously missing. The information on Chinese and Japanese American women is usually historical or addresses such issues as interracial relationships, identity, education and labor. Some of the information that is available presents "women's issues" without any attempt

at a feminist perspective. For example, interracial marriage data obviously includes an analysis of women's participation, but may not present an understanding of the situation from the woman's point of view. The obvious analogy is that materials authored by Asians or about Asians do not necessarily incorporate a sensitivity towards race power relations in the U.S.

More recently, there have been more fictional, autobiographical and poetic works by women themselves. Progressive newspapers and magazines do publish special "women's issues". But the "special issue syndrome" does not, and indeed cannot, provide the momentum necessary to revolutionize our community and develop a concept of a non-sexist society.

Asian American studies and the Asian Pacific American movement needs to demonstrate a stronger commitment to the incorporation of a feminist perspective in their work and activities. We recognize the fact that many Asian Pacific Americans object to identifying with the term "feminism" for various reasons. However, the English vocabulary, as yet, does not offer alternative terms meaning "collective, responsible, and organized action and thought striving for political, economic, and social equality for men and women through the elimination of sexism and sex-defined roles." For the present, we do utilize "feminism" and hope that the negative connotations associated with the term will not overly distract our readers.

Working with this definition of feminism, we realize that the areas of feminism are in no way contradictory to that of the Asian Pacific American movement itself. Both movements strive for "political, economic, and social equality for women and men." Feminism does not believe there can be equality for men or for women, unless there is fundamental equality for both. Then, why this wariness in Asian Pacific American circles when the concept of feminism is discussed?

A birds-eye view of persons involved in aspects of the Asian Pacific community, shows a number of women in leadership positions. Although there is still a tendency for women leaders to be assigned the same traditional tasks such as child care, potluck organization, or secretary/treasurer, the trend towards women involvement is improving.

In Los Angeles, there are a handful of Asian American women's organizations. There are "Ladies auxiliaries" or women's committee in a number of church organizations and charitable structures, usually in support of philanthropic concerns. Groups specifically organized around the issues of women include Pacific Asian American Women's Writers West, a support organization for women writers and poets. Both the Asian Pacific Women's Network and the Organization of Chinese American Women are chapters of national networks that are "dedicated to effecting change on a personal and professional level through concentrated efforts in education, employment, legislation, and information." These groups seek to increase the voice and visibility of Asian American women. There are social service agencies that offer multilingual and multicultural services in women's health care. Prominent among these are the Asian Pacific Health Project in Los Angeles and the Asian Pacific Outreach Center in Long Beach. LA has the only Asian Pacific American shelter for battered women, the

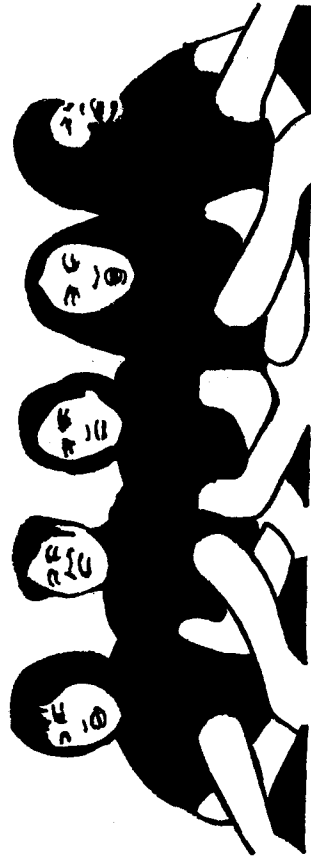
Pacific Asian Rape and Battering Line. The Asian American Studies Center at UCLA has an Asian Women's Program Coordinator in the Student/Community Projects unit. On campuses, there are several Asian sororities and a few (usually short-lived) Asian women's student groups. Courses on Asian women are offered in a number of universities. This lists some of the types of organizations in the Los Angeles area and shows a general concern regarding women's issues. Yet, the lack of strong networking and grassroots organizing efforts are obvious. Even more important, there seems to be a lack of momentum and direction in these activities being carried out by Asian Pacific American women.

Do we know what we are striving for? Is there a consensus on the importance of feminist goals for the whole Asian Pacific American community? These are questions which need to be confronted by all individuals, both women and men who are concerned with the Asian Pacific movement if we are to build constructively from our experiences of the 1970s. Sponsoring International Women's Day programs or running special issues and editorials in newsmagazines are not enough. Such activities once a year do not involve us actively with struggling for feminist concerns of equality the rest of the 364 days in the year. The struggle against sexism is as fundamental as the struggle against racism, and we are deluding ourselves if we believe one has priority over the other and can be resolved independently. Both sexism and racism are rooted in the same exploitative structures of society which thrive on inequality. As such, we must call for a more genuine and committed feminist perspective at all levels of our lives, however "inconvenient" or "uncomfortable" such efforts may be on the personal level. This commitment must be translated into grassroots organizational levels, policy making levels, as well as the levels of research and academia.

--Susie Ling and
Sucheta Mazumdar--

¹ Lucie Cheng Hirata. "Social Mobility of Asian Women in America: A Critical Review," Conference on the Educational and Occupational Needs of Asian Pacific American Women, National Institute of Education, October 1980.

² Asian American Studies Center. Asian Pacific Community Directory of Greater Los Angeles, Asian American Studies Center, UCLA, 1981.



ASIAN CONCENTRATIONS IN LA

Where is the census tract with the most Asian Pacific Americans in Los Angeles county?

--Monterey Park, a fast growing Mandarin-speaking community... but the Japanese Americans in this tract outnumber the Chinese.

Where is the census tract with the most Filipino Americans?
--in the suburbs of West Covina! Along with the third largest concentration of Indian Americans.

Where are the Pacific Islanders?
--definitely in the Carson/Compton area.

Where are the Vietnamese Americans?
--in the Chinatown area; but Vietnamese are more concentrated in Orange County.

Where did you get all this information?
--from the 1980 Census data.

Asian/Pacific Americans

Tract #	Asian	%age	General Location
4820.02	4074	59.27	Atlantic/Floral; Monterey Park
5300.02	3763	47.50	Beverly/Montebello; Montebello
6033	3667	50.29	Normandie/Redondo Bch; Gardena
2071	3517	76.69	Sunset/Alameda; Chinatown
4826	2932	42.01	Garfield/Graves; Monterey Park

Chinese Americans

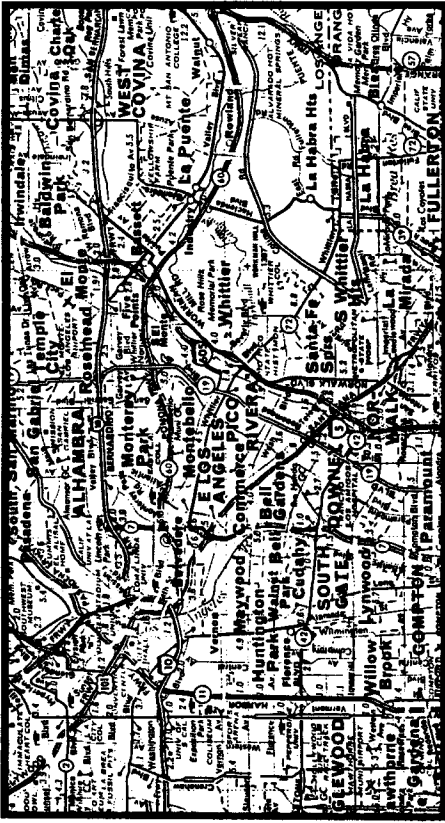
Tract #	Chinese	%age	General Location
2071	2929	63.87	Sunset/Alameda; Chinatown
1977	1921	41.88	Sunset/Douglas; Chinatown
4820.02	1860	27.06	Atlantic/Floral; Monterey Park
5300.02	1685	21.27	Beverly/Montebello; Montebello
1971	1154	54.51	Riverside/N. Broadway; Chinatown

Indian Americans

Tract #	Indian	%age	General Location
2718	176	2.07	Palms/Overland; Palms
4081.31	143	1.36	Amar/Azusa; West Covina
5545.11	141	3.12	Alondra/Valley View; Artesia
6704.01	136	0.91	Hawthorne/Palos Verdes Dr; Rancho Palos Verdes
5545.12	130	1.87	Alondra/Carmartia; Artesia

Japanese Americans

Tract #	Japanese	%age	General Location
6033	3102	42.54	Redondo Beach/Normandie; Gardena
4820.02	1924	27.99	Atlantic/Floral; Monterey Park
6030.02	1720	25.56	Western/Rosecrans; Gardena
6501.01	1533	25.46	Artesia/Western; Gardena
6031	1476	26.47	Redondo Beach/Vermont; Gardena



Korean Americans

Tract #	Korean	%age	General Location
2134	1623	20.39	San Marino/Hoover; Koreatown
2126	1478	23.73	Wilshire/Western; Koreatown
2132	910	12.85	San Marino/Normandie; Koreatown
2123	778	8.69	Wilshire/Vermont; Downtown
2125	770	20.02	Wilshire/Harvard; Koreatown

Pacassians, Hawaii, Guam, Samoan

Tract #	Pacasian	%age	General Location
5425	594	10.02	Compton/ Southern Pacific Railroad; Compton
5723	383	6.64	Santa Fe/Spring; Carson
5433.03	330	5.02	Del Amo/Alameda; Carson
5438.02	272	4.42	213rd/Avalon; Carson
5437.01	262	9.01	223rd/Avalon; Carson

Pilipino Americans

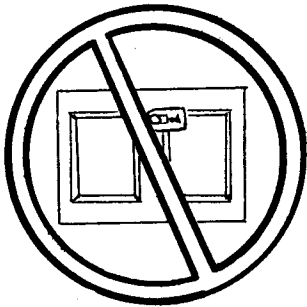
Tract #	Pilipino	%age	General Location
4081.31	1656	15.72	Amar/Azusa; West Covina
1958	1236	14.49	Sunset/Coronado; Downtown
2086	1156	18.66	Temple/Coronado; Downtown
5727	1138	25.29	Willow/LA River; Wilmington
5433.03	1123	17.07	Del Amo/Alameda; Carson

Vietnamese Americans

Tract #	Vietnamese	%age	General Location
1977	767	16.72	Sunset/N. Broadway; Chinatown
2123	594	6.64	Wilshire/Vermont; Downtown
2071	570	12.43	Sunset/Alameda; Chinatown
1976	322	8.60	Douglas/Sunset; Chinatown
4025.02	275	5.39	9th/Garey; Pomona

--Information compiled by Alvin So--

THE WRITING ON THE WALL



In the month of October, the Los Angeles City Board of Education tried to abolish the long standing ethnic education, sex equity, and special education commissions. These commissions are the vehicles of community input into the Board of Education from the different special interest groups in Los Angeles. It is obvious from this attempt, spearheaded by Board President Tom Bartman, that certain elements on the Board do not want community input, especially from ethnic communities. Needless to say, this attack on Afro-Americans, Hispanics, Native Americans, Asian Pacific Americans and others was turned back once support was rallied in the respective communities. But the issue is still unresolved.

This attempt by certain members of the Board of Education to cut the commissions come as no surprise. Their opposition to "busing" and their support from anti-busing groups have made them infamous. Their victories in the busing issue and recent elections have also made them arrogant, but none of these make them unique.

Attempts by different institutions to cut back participation and programs dealing with ethnic people is again on the rise. Last year, the UCLA Law School tried (and it some ways succeeded) to eliminate Asian American students from special admission programs and student participation in the admission selection process. Earlier this year, student participation in screening applicants at the UC Davis Law School was being eliminated. Another attempt at UC Berkeley tried to eliminate Pilipino students from the affirmative action guidelines. This is just the tip of the iceberg.

These examples are what is called the "writing on the wall." Other recent administrative graffiti is the outcry about the state budget deficits. Whenever you hear the rallying call for fiscal responsibility and other "watch words" of the budget cutting set, you can be assured that the first programs on the chopping block will be those dealing with people of color, the poor, women, and other programs that are considered frills. Unfortunately, what some consider frills, others consider important and essential.

Often times, different tactics are used to administer these cuts. For example, the university administrations have been painting today's average student as practical and concerned mainly with education to enhance their chances for the employment market. It seems logical then, that with the universities having financial problems,

only basic academic courses are necessary. Although enrollment rates in Asian American studies classes prove contrary to this logic, numbers translated to campuswide percentages result in minimal and therefore expendable programs.

Another tactic is to single out Asian Pacific Americans during program cutting. Typically, rather than doing it across the board and aggravating everyone, one group is singled out to be the first victim. Examples of this is how Asian Pacific people (the temporary exception being Pilipinos) have been quietly eliminated from affirmative action programs.

The rationale of this new status or non-status is that Asian Americans are "over-represented". Other people of color are considered "under-represented." This arbitrary determination means that as Asians, we have been subjected to some kind of quota. That quota being the point at which we passed from "under-representation" to "over-representation." Many statistics are used to show that Asian Pacific Americans have a high level of education and high level of median income as compared to other people of color/minorities. Also, as if almost unbelievable, these numbers often times surpass the Anglo average as well. Numbers that are used to determine the status of representation of any group should represent a minimum goal, and once reached or surpassed should not be used against that group. Reaching these numbers do not mean equality in this society nor does it guarantee the continuation of these levels of representation.

If the cry of "over-representation" is allowed as a rationale to eliminate Asian Pacific Americans from programs like affirmative action, it is just a matter of time before it will be used against other Third World groups. These "over-representation" quotas are not very ambitious. With a little sincere effort, these "quotas" will be reached and surpassed in the near future. Will these groups then be considered "over-represented?" How many years of "over-representation" will compensate for the centuries of discrimination? Will this represent equality in the society?

The term "over-representation" comes from the same school of thought as the term "reverse discrimination." It is an attempt to make the victims look like the perpetrators of the crime.

A rule of thumb when programs are being cut, is that the larger and louder the reaction against the cut, the smaller the cut. When one group is being singled out, the amount of unity between Third World groups determines the size of the cut.

Eliminating people's participation in the coordination of programs is the same as eliminating the programs themselves. Consequently, when attempts are made to abolish the ethnic education commissions or the affirmative action status of Asian Pacific peoples, we have to respond.

The conclusion is clear. We must stand unified with other Third World groups, women, and all others who feel their best interest will be served by this united front. We must see the "writing on the wall" and know what's in store for us during the 1980s. Remember, the larger and louder our response, the smaller the cuts, if at all.

--Warren T. Furutani--

ASIAN AMERICAN PROGRAMS, CSULA

In between the major communities of Chinatown and Little Tokyo, and Monterey Park in Los Angeles, is the site of the California State University, Los Angeles (CSULA) campus. The campus is composed predominantly of Third World students with Asian Americans making up almost a quarter of the 30,000 student population. The Asian Pacific Americans reflect a variety of ethnic groups including Chinese, Japanese, Filipino, Korean, and Vietnamese. However, the programs on this campus for Asian Pacific Americans do not meet the needs and demands of the students nor the community.

Essentially, there are four units designed to address Asian American needs at CSULA. These are the Asian American Resource Center, Center for Chinese Studies, Center for Japanese Studies, and Center for Korean and Korean American Studies. Aside from office space at the basement of the university's library, the Centers do not receive any university funds. Staffing is limited to volunteer student and faculty help. The Centers exist on this "commitment" from students and faculty but the University itself has not demonstrated any concern over the well-being of Asian American programs.

The Asian American Resource Center is a superstructure for the Asian student organizations. Overseen by a eleven member faculty advisory board, the Center is a vehicle for Asian Pacific American students to voice their concern to the university administration. The Center provides an environment for students to organize joint programs and serves as a referral center.

The three other Centers: Japanese, Chinese, and Korean and Korean American are administered by faculty members. Although the university administration supports having these units, no funds are made available. Community donations and fundraising give the Centers the critical support. "To say the least, our situations are very dubious," exclaimed one Center director, "We have an academic structure but no content." Yet the university is able to channel the frustrations of the community and students to these units.

The three academic centers are all involved with curriculum support, research, student and community involvement.

The Japanese Studies program, formed in 1974, is the oldest of the three academic units. With no allocation for teaching staff, Japanese Studies depends on other university departments to sponsor courses such as Japanese History, Japanese Geography, and Japanese Literature and Civilization. There is a bachelors degree available in Japanese language, literature and civilization on that campus. There are no courses on Japanese American topics.

The Center for Japanese Studies does encourage Japanese American students to become involved with their projects. This includes an exchange program with Komazawa University in Tokyo. The Center also encourages students to volunteer their time in community projects such as the Keiro Nursing Home, involvement with Japanese American Community and Culture Center, and other Los Angeles groups.

Japanese Studies had a full-time staff members two years ago. Last year, this was reduced to a parttime student assistant. This year, Japanese Studies has no paid staff.

Chinese Studies have not focused their research on Chinese Americans. Current studies include a translation and historical analysis of classical Chinese poetry as well as a translation project of current literary works from the People's Republic of China. Chinese Studies is not able to offer any curriculum and takes the role of encouraging departments such as Foreign Languages and History to offer relevant classes to meet the interests of the students. The Center for Chinese Studies maintains contact with the Chinese American community in Los Angeles, often coordinating conferences and programs. The Center also supports the activities of the Chinese Students Association in the form of cultural and educational programming. CSULA claims to have the largest number of Chinese descent students on a campus in the United States.

The Center for Korean and Korean American Studies directs parts of its research concerns to the study of Korean immigrants in the United States. Its recent publication, *Koreans in Los Angeles*, will soon be followed with a work on Korean religions and another on culture of Koreans. The Korean Studies has established a bilingual library collecting materials from the late 19th century to contemporary times. Like other Asian centers, this Center can only encourage other departments to offer such courses as Korean American History, Korean History, Korean Society, Korean Literature, and language courses. The Korean Studies program is involved in community and study projects such as an upcoming conference on Korean and Korean American women.

The frustration of these centers have been constructively channeled to the formation of the Association of Asian Americans involving faculty, staff, administrators, and students at CSULA. Association of Asian Americans advocates better Asian American services and curriculum programs on that campus. The Association demands that the university meet the needs of the large Asian population on and near campus. One director explains, "It's not just a problem with this campus; the problem stems from Sacramento. We need support from Sacramento."

The recent cuts on the educational system by the state government is seriously limiting the capabilities of universities such as CSULA. As always, ethnic studies programs are one of the most vulnerable. In an era when Asian American studies should be expanding and gaining momentum, the current economic and political trends have caused severe setbacks. The support of the faculty, students, and community at CSULA are what can keep those centers alive. But a substantial support from the university and state legislatures are what is necessary.

For more information regarding these programs, contact the appropriate center at California State University, Los Angeles, 5151 State University Drive, Los Angeles, CA 90032. The Asian American programs on that campus welcome the support of the general community.

--Susie Ling--

NEW IMMIGRANTS AND OLDER ASIAN COMMUNITIES

Contemporary Asian communities in the United States have been experiencing a new era which is totally different from the epoch when pre-war pioneers settled and the time when their descendants experienced and are still experiencing racial discrimination. Of course, this has been due to the changes in the Immigration and Nationality Act of 1965 that liberalized immigration from Asia. Asian groups, particularly the Chinese, Indians, Koreans, and Filipinos have immigrated in large numbers since then. However, older Asian communities are seemingly confused with how to deal with this influx of new Asians. Moreover, the arrival of Southeast Asian refugees adds to the confusion. Various types of confusion have originated from gaps in nationality, generation, political, and economic status.

As exemplified by the Simpson-Mazzoli Bill currently under consideration in Congress, the attitudes toward new immigrants have become more resentful. The "non-English speaking" immigrants, Asians and Latinos, are particularly under attack. This attack is translated into racial discrimination and is directed at both foreign-born immigrants as well as U.S.-born Asians and Latinos. If the Simpson-Mazzoli Bill should pass, the political power of both the Asian and Latino communities would be seriously affected by the adverse effect generated by this anti-immigration measure. This Bill inhibits Asian and Latino community building whether through the formation of new families with U.S.-born children or by bringing extended family members into the United States. The Bill also reminds one of the discriminatory legislation against Asians in the nineteenth and early twentieth centuries.

I would like to describe the roles that older Asian American communities can play to build ties between the new Asian immigrant groups and themselves. I believe older Asian communities can bring about stronger ties and communication between these two groups through their experiential knowledge and power, although the latter may be limited.

First of all, having experienced different historical struggles, the older Asian communities can inform new immigrants of their experiences and share in dealing with the generational and cultural gaps between new immigrants and their children. This can help new immigrants understand the realities of living in this country. The different community centers, youth groups, volunteer organizations, Asian American Studies Centers and bilingual education programs would be of great help to the new groups.

In addition, since new immigrants have to adapt to a new environment and rely on assistance, older Asian communities can become effective service providers. These would include social workers, attorneys, and those providing health care. In fact, a number of older Asian groups have emerged to serve immigrant and refugee needs, despite the general trend to cut such services by local and federal governments. These community efforts are more effective than the charitable religious-based groups or some of the ethnocentric, mutual aid immigrant associations.

Thus far, I have mentioned the roles of older Asian American groups in new Asian immigrant communities. I believe they are all significant aspects which Asian Americans can contribute tremendously to new immigrant communities. New immigrants, due to cultural, language, legal, and economic barriers are vulnerable in their new environment. These barriers are not only individuals' problems, but barriers imposed by both international and national forces.

The involvement of U.S.-born Asian Americans in this adjustment is important not simply because of the significant contribution they can make but also because all Asian Americans, whether U.S.-born or foreign-born, are identified by the larger society as the same Asian minority.

Furthermore, older Asian communities can advocate the rights of immigrants and fight against discrimination of immigrants. The Defense of Chol Soo Lee movement and the efforts to organize Chinatown garment and restaurant workers for labor rights are examples of this. Advocacy is essential considering that new immigrants are in weak positions with much of their political power taken away. New immigrants lack understanding of the system, lack English skills, do not have voting power, and are effectively stripped of their political power.

Older Asian groups can work with new immigrants to criticize the politics of Asian governments as well as multinational enterprises in both Asia and the United States. Effective organizing against the intrusion of the KCIA, against the U.S.-Philippine Extradition Treaty, as well as against the redevelopment by Japanese multinational enterprises in Los Angeles and San Francisco are recent examples of the cooperative efforts between immigrant and older Asian American groups. As such, new immigrants definitely need support from older Asian American groups to free themselves from the intimidation of both the U.S. and Asian governments.

Finally, older Asian American groups are in a position that can help alleviate the resentment and lack of communication between Asian ethnic groups themselves and other racial minority groups. One example is the recent Japanese textbook controversy. The participation of Japanese Americans in denouncing the distortion of historical issues in Japanese textbooks showed Chinese, Korean, other Asian Americans, and the whole society that the disagreement over the textbook issue is with the Japanese government and not with Japanese American people.

This aspect is crucial in the building of immigrant and minority networks. If racial minorities are not concerned with each other's welfare and rights, they can easily become targets of international crisis. Such was the case of the 1942 incarceration of Japanese Americans during World War II as well as the more recent anti-Iranian activity in the United States during the hostage situation.

The older Asian communities can also help immigrant Asian business people understand their position as "middlemen" in black and Chicano communities. Particular attention needs to be paid to maintaining relationships between racial minority people. Asian Americans should not allow misunderstanding to divide ethnic solidarity.

Although I have not discussed the role of new immigrant groups in older Asian American communities, this issue is important too. New immigrants are not just people who need help, but are also people who can firmly address our own needs and rights in the United States. Examples have been seen in various self-initiated immigrant rights organizations and immigrant professional and workers movements. I believe these activities are strongly influenced by the general Asian American movement. We are grateful for this. We will continue to address our needs and rights as a part of Asian America.

--Tomoji Ishi--
Japanese Immigrant
Education Network

¹ Author's note: I use the term "American" in this paper to refer to persons in the United States - both foreign-born and U.S.-born. However, it should be reminded that the connotation of "American" is rather ethnocentric. "Americans" also include peoples of other parts of both Americas.

COMMUNITY CLASSES:

"JAPANESE IMMIGRATION" AND "HANKOOK AMERICAN"

The Asian American Studies Center, through Student/Community Projects, will be continuing its series of community classes. This winter quarter, the Center is sponsoring a seven week evening class on Japanese Immigration as well as a Korean American community seminar on "The Making of Hankook American and the Community."

In an effort to exchange information with the general community and develop better communication, our community classes are designed to interlink the gap between UCLA and the Asian Pacific communities. The courses are designed to be of interest to all individuals who are concerned with Asian Americans.

Yuji Ichioka, lecturer and researcher at UCLA and an authority on Japanese American history, responds to the strong community enthusiasm to his community class last year, "Nisei". With the continued cooperation of the Gardena Baptist Church (1630 West 158th Street, Gardena), Yuji Ichioka will focus this year's class on the origins and causes of Japanese immigration including the topics of student-laborers and government contract laborers; role of Japanese emigration companies; labor contractors and labor migration from Hawaii; and the specific cases of Okinawa and Wakayama prefectures. Ichioka will also spend a class lecture dealing with the unique contributions of Japanese American women pioneers.

Still in its planning stages, the Korean American community seminar will attempt to understand the factors involved in the development of a "Hankook" American and defining his/her role in actively working towards shaping a Korean community which proceeds to

build a life here while preserving the ethnic heritage. The seminar will be conducted in a lecture and discussion format with several speakers as well as audience participation. Students, parents, and especially second-generation Koreans are encouraged to share their mutual experiences.

For pre-registration and more information, contact the Asian American Studies Center at (213) 825-1006.

--Chris Koh--

ANNOUNCEMENTS

AT UCLA....

Community Advisory Board Formed

The Asian American Studies Center at UCLA has established its Community Advisory Board to serve in an advisory capacity to the Center's research and activities. This Board is currently composed of nine members reflecting diverse ethnic backgrounds, interests, and expertise.

The Center proudly announces the members of its first Board: Nam Hau Doan Thi, Acting Director of the Asian American Voluntary Action Center; Michael Eng, Immigration lawyer and Center alumnus; Miya Iwataki, Development Director of KPFK Radio; Jane Kim, Director of Korean Youth Center; Patrick Ogawa, Administrator of Japanese American Cultural and Community Center; Carol Ono, teacher and JWRO Board member; Edmund Soohoo, Director of Chinatown Teenpost; Tupe Saa, Samoan Community Center; and Casimero Tolentino, lawyer and Center alumnus. Cas Tolentino was elected Chairperson of the Board.

The Center welcomes this opportunity to work more closely with different segments of the Asian Pacific American community and urges community members to use this vehicle of communication. Address correspondence to the Community Advisory Board, c/o Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024.

Search for New Assistant Coordinator

The Asian American Studies Center announces the opening of a full-time position as Assistant Coordinator of the Student/Community Projects unit. Job responsibilities include: (1) coordinating programs related to Asian women's issues; (2) coordinating and advising student and community programs related to Asian American studies and Asian Pacific communities; (3) assisting in the administration of the unit; (4) assisting in the production and editing of *Cross Currents*; and (5) performing other duties as deemed necessary by the unit and supervisor.

Minimum qualifications include: (1) experience in working with Asian Pacific American communities or students; (2) experience in and commitment to working with Asian Pacific women's issues and concerns;

(3) effective communication skills, both verbal and written, highly desirable; and (4) demonstrated experience in working well with diverse groups of people and interests. General experience in programming and organizing Asian Pacific Americans highly desirable.

Pay range is between \$1288 and \$1589 a month according to qualifications. Persons of under-represented Asian ethnic groups are especially encouraged to apply. For application forms and deadline information, contact the Asian American Studies Center, 3232 Campbell Hall, Los Angeles, CA 90024 or call (213) 825-1006.

New South Asia Bulletin

Volume II, Number 2 of the South Asia Bulletin completes the survey of South Asian emigration/immigration, its causes, effects, and consequences. This Fall 1982 issue features two articles on emigration from Pakistan to the oil-rich countries of the Middle East and political consequences of this massive migration of labor. Two other articles on emigration examine the long-standing connection between India and East Africa, and India and the Caribbean, and the economic and political ramifications of this. The issue concludes with three articles on economic development: theories of development; examination of the position of women in Nepal; and economic and humanitarian issues involved in bonded labor and its abolition. Volume II, Number 2 is available to individuals for \$5.00 and to institutions for \$10.00. Reduced rates for subscribers and more information is available from: The South Asia Bulletin, c/o Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, CA 90024. Please make checks payable to "The South Asia Bulletin."

UCLA-Pusan Exchange

An academic exchange agreement between the faculties and students of UCLA and Pusan National University in South Korea has been recently established. Extending to fields in the humanities, social sciences, natural sciences, engineering, and other professional schools, the goal of the program is to pursue an academic international exchange towards promoting learning and understanding between the two universities. The Asian American Studies Center welcomes suggestions from people who are interested in this exchange program. Contact the Center at (213) 825-2974.

Cheng in Who's Who

Lucie Cheng, director of the UCLA Asian American Studies Center and professor in the Department of Sociology, has been recognized by the thirteenth edition of the internationally respected *Who's Who of American Women*. Admission is based on individual achievements and decided through judicious evaluation of qualitative factors.

Cheng received her doctorate in sociology from the University of Hawaii. She has over twenty publications with several on-going

research projects. She is also the director of the China Exchange Program at UCLA and is involved in a joint Sino-U.S. research project.

Pacific Ties Newsmagazine

Pacific Ties, UCLA's Asian Pacific student newsmagazine, is published bi-quarterly to address issues of concern to the Asian Pacific American population. *Pacific Ties* has been in existence since 1977 and continues through student initiative. Not only does *Pacific Ties* serve as a voice for the UCLA student, it also features responsive and responsible journalism. Some recent articles include "Understanding the Happa Experience," "Is There a Need for an Asian American Men's Movement," "Kwanju Hunger Strike," and "On South Asians at UCLA." The articles reflect a wide variety of interests and make an effort to explore issues in depth.

A recent independent survey announced *Pacific Ties*' 10,000 bi-quarterly copies as one of the most well-read campus newsmagazines both on campus and in different Asian communities in Los Angeles. As a special interest paper, *Pacific Ties* depends on the support of advertisers and subscribers. Contributions are always welcomed. Please contact *Pacific Ties*, 308 Westwood Plaza, 112-B Kerckhoff Hall, Los Angeles, CA 90024 or call (213) 825-1004.

IN THE COMMUNITY

Koreans in Los Angeles

The Center for Korean and Korean American Studies at California State University, Los Angeles and the Koryo Research Institute has published *Koreans in Los Angeles: Prospects and Promises*, a volume dedicated to the Korean community. The major goal of this book is to lay the groundwork for future studies on this emerging ethnic community. Both Korean and non-Korean scholars contributed, reflecting diverse views and interpretations. Articles in this volume include: "Koreans in Los Angeles: Size, Distribution, and Composition;" "Occupational and Work Patterns of Korean Immigrants in Los Angeles;" "Korean College Students in Los Angeles: Basic Characteristics;" "Structure and Function of Religion in Los Angeles Korean Community" as well as other demographic and sociological studies of this fast growing immigrant group. This much-awaited publication also contains a bibliography of other research materials on Korean Americans. Orders for this volume should be addressed to the Center for Korean and Korean American Studies, California State University, 5151 State University Drive, Los Angeles, CA 90032 with a payment of \$11.95 plus tax.

"Back to Back"

Chris Iijima and Charlie Chin, both New York based songwriters and musicians, have just released their new album, "Back to Back"

CURRICULUM FOR WINTER QUARTER

- 15510 AAS 100B Introduction to Asian American Studies: Contemporary Issues; J. Chu, TTH 2:00-3:15, Dodd 161
The course is a survey of Asians in contemporary America; the impact of American institutions on Asians in topics such as identity, media, education, and problems of the aged will be examined.
- 15527 AAS 197A Topics in Asian American Studies: Asian American Literature; M. Hom, TTH 12:30 - 1:45, GSM 2214
A survey of the major interpretations of the Asian American experience as expressed in literature. The course consists of reading and analysis of important works and criticisms.
- 15528 AAS 197B Topics in Asian American Studies: Asian American Communities; L. Hirabayashi, MW 3:00-5:00, GSM 1264
The course will cover the concepts, methods, and theories commonly utilized in community research, as well as basic substantive information on selected Asian American communities.
- 15529 AAS 197C Topics in Asian American Studies: Japanese American History; Y. Ichioka, MWF 9:00-10:00, Boelter 5436
The history of Japanese immigrants and their descendants in America from the 19th century through World War II will be surveyed in this course.
- 15540 AAS 200B Critical Issues in Asian American Studies; D. Nakanishi, M 2:00-5:00, GSM 4325B
This graduate course provides a critical review of research methods, strategies, and philosophies in Asian American studies.

For further information regarding these courses, contact the Asian American Studies Center, 3232 Campbell Hall at (213) 825-2974 or consult the class schedule for Winter Quarter.

on the East/West Record label. Both musicians have been known for their years of writing and singing songs about the Asian Pacific American experience and the political issues of the day. Although categorized as "message music," the relevant lyrics are surrounded by fine and sensitive musical arrangements.

This is not the first collaboration by these two artists. They, along with Nobuko Miyamoto, recorded the album "A Grain of Sand" almost ten years ago. That album, now considered a collector's item, was rooted in folk music. The new album is a collection of ballads, blues, Latin, rock n' roll, and jazz. Also featured on the album is a duet with Chris Iijima and Lisa Abe, drums and percussion by Hiroshima Band members Danny Yamamoto and Jesse Acuna, and popular local saxman Alan Furutani of Visions.

The record is available at Amerasia Bookstore in Little Tokyo in Los Angeles and by mail order to East/West World Records, 2318 Lyric Avenue, Los Angeles, CA 90027.



East West Players presents "Have You Heard" a bilingual, bicultural Korean American production. Contact East West Players at 4424 Santa Monica Blvd, Los Angeles, 90029 or call (213) 660-0366 for reservations and information.