



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

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Cross Currents, Newsmagazine 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: Jai Hwa Lee; Staff: Warren Furutani, Chris Koh, Sucheta Mazumdar, and Antonio Ricasa

Contributors to this issue: Greg Murakami, David Kakishiba, Russell Leong, Robert Mori

On the cover: *Pilipino Affirmative Action Rally*, courtesy of the *Pacific Ties* newspaper, UCLA

EDITORIAL: PILIPINO AFFIRMATIVE ACTION



No so-called "quiet Americans" here. Over one hundred Pilipino students and friends demonstrate in front of Murphy Hall, UCLA.

The struggle to defend ethnic minorities and disadvantaged peoples' right to equal educational opportunities continues as the University of California administration once again demonstrates their lack of understanding and sensitivity toward ethnic minority needs. The current proposals to rewrite the UC Student Affirmative Action Five-year Plan excluding Pilipinos clearly represents the Universities' trend to widen the gap between itself and the communities it is supposed to serve. The proposals call for the removal of Pilipinos from the list of target populations considered to be underrepresented. The elimination of Pilipinos from the plan's Early Outreach Program would diminish the number of Pilipinos enrolled in the UC system and further limit the accessibility to the Pilipino community. It is reasonably foreseeable that the exclusion of Pilipinos, coupled with the increasing educational fees, will decrease the number of Pilipinos enrolling in college. This will be disastrous to Pilipinos who constitute the largest Asian Pacific group in California and have one of the greatest attrition rates in high school and college.

The UC Systemwide policy-makers contend that Pilipinos are "overrepresented" and have satisfied the specific objectives of the affirmative action plan by achieving an ethnic, sexual, and economic representation which is comparable to the composition of high school graduates. According to this objective, "parity" has been reached since the percentage of Pilipino student enrollment in the UC exceeds the percentage of Pilipino graduating high school seniors. Pilipinos currently only represent a little more than two percent at the UC while, in 1980, one-third of Pilipino seniors dropped out of school (California State Department of Education).

It is absolutely hypocritical for the university to say on one hand the UC is not responsible for what happens at grades K-12 and at the same time use K-12 figures to justify its definition of parity. Parity in and of itself is meaningless unless there is some value attached, unless a concrete measure is applied. The concept of parity, when properly applied, is the most important element of affirmative action. The numbers and formulas used by the UC administration are treated as maximums rather than minimums thus, in a sense, putting a quota on underrepresented groups.

HANKOOK AMERICAN SEMINAR

What can an educational institution such as UCLA provide for the Korean community? This question needs probing from many individuals. In an effort to create better communication and bridge the gap between the campus and community, a seminar was held on March 5th addressing various issues in the Korean community. The program provided a learning and educational opportunity. This kind of cooperative effort will indeed pay off in the long run for both the campus and the community.

The seminar consisted of three guest speakers: Dr. Yu, Charles Kim, and Dr. Elaine Kim. The speakers addressed issues regarding social and political aspects of the Korean community. The fact remains that the Korean community is still in its infant stage, composed mostly of 'Ilsei, 'first generation Koreans. The church has been the dominant force in providing grassroots support and at the same time, reinforcing the Protestant ethic. The church also promotes many of the characteristics from Korea such as authoritarian order, hierarchical order, and Confucianism.

The media, mainly newspapers, has become instrumental in nourishing and shaping the Korean community. Its major influence has been in preserving Korean nationalism and values, limiting its coverage of other topics which may be more pertinent. It also tends to promote a racist attitude towards Blacks and Mexicans as people who engage in crime-related activities.

Other problems prevailing in the Korean community involve the ineffectiveness of community leaders, many of whom are conservative, adhering to a pro-government viewpoint and interested only in their own careers. These people also tend to be Koreans who have close ties and interests in Korea.

Along with the Korean leaders' inabilities, Korean organizations face problems such as, lack of a base of support, lack of financial resources, limited knowledge of American systems, and lack of professionalism. Too much emphasis is placed on materialism and very little on humanitarianism. Many Korean parents claim to have come to America to educate their children, but most of them occupy their time making money and neglecting their children. All of their effort to succeed financially has caused them to disregard another important point - the existing racism and discrimination.

The future direction of the Korean community should first start by realizing the need to coalesce all the current organizations and to penetrate the larger society. There is a tremendous necessity for building a political coalition and working with Asian, Black, and Chicano communities. In order to fulfill this goal, the South Korean government should not interfere in the affairs of Korean Americans.

Korean American college students have a role, because they can be the bridge between the first and second generation Koreans. They can serve the community by entering the work force in positions in business administration, law, computer science, engineering, and other professions whereby they can return to the community with their experiences to further develop the community. Thus, by working for a common cause and with the commitment to work cooperatively for the improvement of not only Koreans but for all people, Koreans will clearly play a viable role in the American society.

--Chris Koh--

TRIBUTE TO ASIAN PACIFIC PIONEERS

Members of CAPSA met to discuss what we were going to do for the coming year's Asian Week. We were all in agreement on our interpretation of the Asian American historical experiences after reading books such as Roots and Counterpoint and taking Asian American Studies classes. We all realized the importance of our histories as Asian Pacific Americans.

CAPSA decided to honor some 'pioneers' of the Asian American movement; we wanted to recognize those people who had no Asian Pacific American role models. However at the same time, we wanted to recognize the thousands of other nameless individuals who built the movement. Roy Yamadera, Helen Brown, Sang Dal Cha, and Philip Vera Cruz were selected as the 'pioneers' to be honored. It was understood that in recognizing these particular individuals, we would be recognizing the thousands of people who have been connected to the movement historically. In this way, the movement itself would be affirmed, and this would also point to the tasks ahead of us.

On April 19, 1983, the first program of Asian Coalition's 1983 Asian Week was held - Tribute to Asian Pacific American Pioneers. The audience was truly Asian American: it was a mixture of Chinese, Japanese, Korean, and Filipino students and community people, ranging in age from babies to the elderly. It was evident that everyone in the room shared a common appreciation of Asian Pacific American history. The night's tribute was dedicated to the four pioneers as "living history" of Asian Pacific America. There were songs and poetry of struggle, resistance, and survival performed by students.

Brothers and sisters of CAPSA read of short biographies of the four honorees. Each was presented a plaque in recognition of the struggles of Asian Americans. Roy Yamadera, founder of the Japanese Welfare Rights Organization, was recognized for "coming to the defense of poor and elderly Japanese." Helen Brown, whose plaque was inscribed "who taught us so much about social justice" has struggled for bilingual education and affirmative action for Filipinos and other Asian Pacific Americans. Mr. Cha, who formed what is known today as the Southern California Committee to restore Democracy in South Korea, was honored as one "whose dedication to human rights reaches overseas." Philip Vera Cruz, who was First Vice President of the United Farmworkers but left the organization after President Marcos' reception of Cesar Chavez in the Philippines, was recognized for "organizing so that all workers may live in dignity."

Each recipient related that they were surprised and honored at being chosen for the recognition, and their humbleness was expressed by their shyness and embarrassment when they were first presented the award. All four pioneers finished their talks with a plea to carry on the struggle in unity. The program concluded with a Filipino brother singing a song entitled "family" that soon had the audience, the honorees, CAPSA members and everyone else present clapping and singing together. By the end of the program, any distinctions between audience and honorees, students and community, young and old, and between any racial and ethnic were broken down. Feelings were being expressed from the heart; indeed we are family.

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One needed to be present to capture the impact of the program. Brothers and sisters sang beautifully and righteously of the Asian Pacific American history of struggle. There was poetry relating the development of Asian Pacific American identity and the recognition of our pioneers and our own role in the movement of history. Ethnic differences melted away by the realization of common historical experiences in the U.S. made us proud as Asian Americans, while at the same time realizing the need to assert our own ethnic identity. We were strong and the feeling was as one. It is in this spirit of strength that I came to realize why the powers that be withhold and suppress the history of peoples of color. But, I also came to realize that the effort to deny colored peoples of their history would fail.

--Greg Murakami---

IWD AT UCLA

On March 8, 1857, garment-textile workers in New York staged a demonstration protesting poor working conditions, low wages and a 12 hour working day. Though police were called in to disperse the demonstrators, and several of the women were arrested, the workers were not intimidated, and three years later, women garment and textile workers had successfully formed their own union.

Fifty years later, on March 8, 1908, working women marched again to demand an end to sweatshop conditions, and called for equal pay for equal work, child care centers and the right to vote. In recognition of the struggles of American women and indeed women all over the world, Clara Zetkin, a German socialist called on the second International Socialist Congress in Copenhagen (Denmark) to proclaim March 8 "International Women's Day." This day is now celebrated in many countries of the world as a tribute to the contributions of women; but it does not have the status of a national holiday in the very country of its origin.

A roundtable conference, followed by a dinner and an evening of performances by women poets and artists marked the celebration of International Women's Day at UCLA this year. The conference participants included speakers from Iran, India, and North America, to address "Third World Feminism: Different Only in Kind or Also in Content." The topic was discussed from international as well as national perspectives.

The presentations were followed by a lively discussion with audience participation; the general consensus being that feminist movements involving people of color must involve both women and men in the struggle for equality, within the home as well as outside. The recent cutbacks and the adverse effects of the economy being felt particularly by women everywhere was also discussed, leading to a stimulating dialogue between the speakers and the audience.

--Sucheta Mazumdar---



Left to right: Tony Ricasa, Lane Hirabayashi, Alex Saxton, and Tritia Toyota.

Relevancy and Recognition conference

The UCLA Asian American Studies Graduate Association held a conference on Asian American Studies entitled "Relevancy and Recognition." The conference brought together students (undergraduate and graduates), staff, faculty and most importantly the community to reassess the progress of Asian American Studies since its unique inception in the late 1960s.

The first panel "Recognition and Diversity in Asian American Studies," explored the importance of such differences encountered between ethnic groups, generations, genders, classes, and political ideologies found in Asian Pacific communities. Different perspectives were presented by the expertise of Alan Nishio, vice president of CSULB and president of Little Tokyo People's Rights Organization; Rose Ibanez, Union of Democratic Filipinos; Yuji Ichioka, Japanese American Historian; Eui Young Yu, director of the Center for Korean and Korean American Studies at CSULA; and challenging questions to the audience and dialogue between the panel members and the audience occurred. In the closing remarks, panel members agreed the diversity was an important component of Asian Pacific Americans. Nevertheless, coalitions in Asian American communities can and must be formed.

The afternoon panel continued at the in-depth pace of the morning panel. Discussing "Relevancy of Asian American Studies," panel members discussed whether Asian American studies in 1983 has lived up to the original intentions and objectives of students and communities. The panel members included Amy Tachiki, editor of Roots; Tony Ricasa, a UCLA Filipino undergraduate activist; Lane Hirabayashi, who has successfully incorporated community work with academic work; Alex Saxton, who was involved with the beginning of Asian American studies at UCLA; and Tritia Toyota, an active member of the community with much interest in Asian American studies. This distinguished panel also addressed such continuing problems as "burn-out" and "spread-out." In closing, the panelists agreed that the future of Asian American studies lies in strong linkage between community and academia.

One highlight of the "Relevancy and Recognition" conference was the presentation of outstanding undergraduate papers in Asian American studies. This forum allowed students like Stan Yogi to present his

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CHOL SOO LEE UPDATE

The ten year struggle for justice and freedom for Chol Soo Lee is entering its final and most critical stage; On March 28, 1983, Chol Soo Lee was released from prison shortly after seven supporters posted a \$237,000.00 property bail bond in a Stockton Superior Court. Chol Soo has now found a job in a multicultural center in the Bay Area and is living on his own in Berkeley among family, friends and supporters.

On March 10, 1983, the California State Supreme Court upheld a recent lower court ruling which reversed Chol Soo Lee's 1979 murder conviction of neo-Nazi prison inmate, Morrison Needham. This ruling coupled with the September 3, 1982 Chinatown case acquittal, cleared the legal path for Chol Soo's release. Yet despite these court rulings, legal evidence and broad public support, the San Joaquin District Attorney has chosen to re-prosecute Chol Soo for the killing of Morrison Needham. A trial date has been scheduled for July 11, 1983 in Stockton, California.

In a broad effort to stop further injustice and harassment, the support committees are urging individuals and organizations to write letters and sign petitions demanding that the San Joaquin County District Attorney not to re-prosecute and immediately drop all legal charges against Chol Soo Lee. Concerns that should be stressed in your communications are:

1. The killing of Morrison Needham was an act of self defense and not pre-meditated murder.
2. Chol Soo Lee is a victim of false imprisonment; had he not been falsely convicted in 1974, a prison killing would not have occurred.
3. The jury in a recently concluded "Neustra Familia Trial" in Stockton ruled that Chol Soo Lee was not affiliated with the NF, and there was no conspiracy in the murder of Morrison Needham.
4. A re-trial would represent a gross mismanagement and waste of local and state taxpayer's money, with estimates running close to one million dollars.

Letters should be sent to :

San Joaquin County District Attorney
222 East Weber Street
Stockton, California 95202

The support committees are also requesting those individuals who do write letters to send us a duplicate copy. Duplicate letters should be sent to:

Los Angeles Committee to Free Chol Soo Lee
332 S. Virgil Ave.
Los Angeles, California 90020

Chol Soo Lee wants very much to come down to L.A. and meet those of you who supported his case and to personally thank you. Such a reception is in the planning stages and will probably be held in the middle of summer.

We thank you very much for all your time and long standing support. The efforts of the entire Chol Soo Lee support movement is but a part of a larger movement for justice, equality and power for Asians in America. It is in this spirit that Chol Soo Lee will win his freedom.

If you have any questions, comments and/or criticisms, please contact Warren Furutani at 825-1006 or Patty Chang at 387-7881.

David Kakishiba
San Francisco Committee to Free Chol Soo Lee

VINCENT CHIN : A VICTIM OF RACISM

On June 19, 1982, Vincent Chin, a Chinese engineer in Detroit, Michigan, was murdered by two assailants wielding a baseball bat. In April of 1983, Vincent Chin was killed a second time. His murderers were allowed to plead to a lesser count of manslaughter, and the judge sentenced them to three years' probation and fined them each \$3,720. This obscene miscarriage of justice if indicative of a such deeper problem in an era of economic crisis and racist hysteria.

On June 19, 1982, Vincent Chin went to a nightclub for a bachelor party, two days before his scheduled marriage to Vickie Wong. Two White patrons, Ronald Ebens and Eben's step-son, Michael Nitz, entered the same nightclub and made crack about Japanese automakers putting Americans out of work. A fight broke out, and Ebens and Nitz were evicted from the bar.

Police records indicate that Ebens and Nitz then paid another man \$20.00 in order to help find Chin. When the two found Chin at a McDonald's restaurant, they hid behind bushes, waiting for him to come out. When Chin emerged, Ebens and Nitz surprised him from behind and hit him in the knee, chest, and twice in the head with a baseball bat. Chin fell to the ground in a pool of blood, his skull shattered. Chin never recovered; he was declared brain-dead three days by doctors.

Although all evidence indicated premeditation, Ebens and Nitz were charged with second-degree (unpremeditated) murder. By the time the case came before Superior Court Judge Kaufman, the charges had been dropped to manslaughter. Kaufman, in releasing the two defendants, commented that neither had previous criminal records and that both had good work records.

Asian communities across the country have denounced this outrageous sentencing charging racism. On April 29th, a motion was made on behalf of Chin's family to vacate the plea bargain. The motion will be ruled upon on May 20th. Letters and petitions have been circulated throughout the country in support of this motion, and also to call for a full investigation into the murder.

Representatives from the Chinese, Japanese, Filipino and Korean communities in Los Angeles held a press conference on Friday, May 6th,

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AFSCME : COLLECTIVE BARGAINING

COLLECTIVE BARGAINING: The process of determining wages, hours and other conditions of employment through direct negotiations between union and employer...

In late May and early June of this year, approximately 45,000 University of California employees will determine whether collective bargaining will become a reality on our campuses. After many years of hard work and perseverance, we will finally have the opportunity to vote for collective bargaining as guaranteed by the Higher Education Employment Relations Act of 1979 (HEERA). Under the terms of HEERA, one union, the American Federation of State, County and Municipal Employees (AFSCME), has made this election possible by a qualifying procedure involving the signing of over 20,000 "intent cards" systemwide. When ballots are sent to our homes on May 23rd, we will be faced with two choices - AFSCME or "No Representation". Many of you ask ... "Why do we need a union?" ... "Why AFSCME?".

Most simply stated, a union will give us a voice and meaningful participation in determining the conditions and terms of our employment. Without collective bargaining and contract, we are left with the University and the Regents dictating these terms to us with at best token "input". Collective bargaining will allow us to be equal partners through our union at the bargaining table. We need only consider the past few years without collective bargaining at the University to understand the importance of this drive. In two of the last five years, the UC support staff has not received a cost-of-living increase. In real terms, this can be translated into a 25% LOSS in our spending power this same period. As far as this year is concerned, we are told that there is a proposed increase of 5%. Let us not be fooled ... this proposed 5% is a ceiling figure and is actually a salary and benefits adjustment. Therefore, added health insurance costs, the reinstatement of our retirement contributions and other "hidden costs" will be taken from this increase. Furthermore, there are no monies requested for merit increases in next year's budget proposal. What does this mean? With regard to our paychecks, it means exactly what it did last year - a zero increase in wages!

Aside from the hard and distressing economic realities, work conditions have further deteriorated, especially as a result to the hiring freeze imposed by the UC. As fellow

employees are laid-off, quit or retire; more work is being done by fewer people. Our individual commitments to doing a "good job" and building an exceptional university system are not enough to stem our growing feelings of overwork, frustration and demoralization. This is most dramatically reflected in the increasing number of grievances handled by AFSCME stewards against the University.

Within the present nationwide atmosphere of anti-unionism, we see that our situation is no exception. University, in attempting to protect its interests, has retained the largest union-busting firm in the country, Modern Management. This Illinois based company has already begun training management in the "fine art" of anti-union activity. During the next two months, we will hear many things about unions, AFSCME, the University as a "happy family", "third parties", mandatory dues and collective bargaining in general. This is an expected part of the UC's campaign to break this unionizing drive. Nevertheless, all the lies and clever publicity will not change the reality of our status these past years. The UC's priorities have been very clear. While the UC's new president, David Gardner, received a \$56,000 PAY INCREASE (the increase alone is more than Gov. Deukmejian's annual salary of \$49,100) and the various campus chancellors will get an average 15% increase; the UC support staff will get absolutely nothing.... This is despite a staff compensation study paid for by the UC that revealed UC support staff were paid an average of 15% LESS than California workers in comparable jobs. Also, in late February, a proposal was submitted to the Legislature to CUT general fund money for our retirement system by 56\$ MILLION. This is what the UC Regents think of its support staff!

Despite this rather bleak assessment, there is definite hope ... for with union representation, employees will be taking a major step forward in ending these conditions. We now have the opportunity to become active participants in shaping our own future by making support staff needs and concerns a UC priority. At this time, AFSCME is the only union still actively involved in the collectively bargaining effort. Despite the claims of the UC and the California State Employees Association (CSEA) that employees don't want or are not ready for a union, AFSCME has all intentions of not only finishing but WINNING this campaign. It seems clear from the ground swell support developing that we can and will win. Ultimately, the choice is yours ... we are certain that upon careful consideration, you too will VOTE AFSCME!

For questions and/or information; call AFSCME
(213) 387-3255

The UC is attempting to change the definition of parity as it is currently known, to coincide with the number of regularly admissible Pilipinos graduating from high schools, reducing parity to an insignificant number and rendering affirmative action ineffective. Trying to tailor policies for the sake of making the University "look good" is doing injustice to Pilipinos, a historically underrepresented group.

What the UC is trying to do, in as quiet a way as possible and as quickly as possible, is an important and precedent setting to eliminate affirmative action, group by group. The high school graduation rate for Pilipinos is very low. This low rate is certainly not a satisfactory justification for lowering parity standards. By extension, the definition of parity at a lower rate would mean that graduate and professional schools can use the same excuse for under-enrollment at the post B.A. level. They would be able to claim that parity is the number of eligible Pilipino graduation from college, which will be miniscule if undergraduate parity is based on regularly admissible high school graduates.

A further consideration that makes it even less likely that Pilipinos will reach a graduate or professional school, if parity is redefined according to high school eligibility figures, is the attrition rate at the undergraduate level. So you can see, the implications of reducing parity means that doors will be closing at every level of education because of this new definition of parity. In 1980, Pilipinos represented only 0.8 percent of graduates with bachelor's degrees, 0.3 percent of graduates with master's degrees, and 0.0 percent of graduates with Ph.D degrees at UC schools. At UC Davis there has been a decrease of .54 percent of first-year Pilipino students for fall 1982 (Student Information Services).

Even the plan's specific objectives are inconsistent with its definition of target groups. The policy-makers define underrepresentation through "a comparison between representation of *students in public high schools* with that at the University." When statistics are applied to this definition, Pilipinos are only "overrepresented" by a hardly decisive percentage. This differential is prone to statistical error and cannot, therefore, serve as a valid indicator of parity.

The inherent difficulty of obtaining accurate population figures due to misclassification and identification errors in ethnic surveys and census must be taken into consideration when reviewing decisions. Although UC administrators make references to trends, their decisions are premature and based on limited information. There is a need for more research over longer periods of time to ensure that levels and trends of Pilipino enrollment, retention and graduation will remain consistent before any changes of their status in any category of SAA Five-year plan occur.

In the long run, affirmative action can only be effective if original goals are adhered to. This means that not only is undergraduate enrollment an indicator of progress, but graduate and professional school enrollments are also valid indicators. If graduate and professional schools are not at parity, how can affirmative action possibly succeed? The same levels (i.e., the original definition) of parity must apply to graduate and professional schools as well as the undergraduate level. If parity is defined on the basis of high school graduation figures, even fewer will reach college, let alone graduate or professional school.

After protests, demonstrations, letter writing campaigns, and meetings with administrators, the UCLA Administration was forced to delay the exclusion of Pilipinos from the UCLA SAA Five-year Plan until the issues are resolved. The revised UC Systemwide SAA Five-year Plan, the general plan which dictates the over-all guidelines for affirmative action for all UC campuses, currently excludes Pilipinos as a targeted underrepresented group. The Samahang Pilipino organization at UCLA, the Southern California Pilipino American Student Association, and the UCLA Asian American Studies Center have taken leadership roles to organize and mobilize the Pilipino community and others to fight for the inclusion of Pilipinos in the systemwide plan. The Pilipino American Alliance at UC Berkeley and Mga Kapatid at UC Davis have also taken actions to combat the revised UC Systemwide Plan and exclusion of Pilipinos.

Affirmative action is intended to effect long term change in the community, which is in need of trained and committed professionals. The advent of affirmative action was an admission by the institution that shares the social responsibility of striving for equality. Affirmative action plans, five-year, seven-year, or ten-year plans are short term plans that are backing out of the commitment to long term solutions to the problems facing our communities. Without aggressive policy that goes beyond pacifying, affirmative action is a numbers game that does not address the salient issues that underly its inception.

--Tony Ricasa--

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to launch a local campaign demanding justice for the murder of Vincent Chin. Speaking at the press conference were Cas Tolentino and Michael Eng, members of the Asian American Studies Community Advisory Board, and Dr. Judy Chu, an instructor of Asian American Studies at UCLA. A mass meeting is being held on May 16 th at the Asian Pacific Legal Center.

At issue, however, is much more isolated case of a racist murder and sentencing. In this period of economic crisis, racist hysteria against Japanese is being promoted to divert attention from the true cause of the auto industry failure. In an era of sky-rocketing unemployment, Korean and Vietnamese immigrants are being blamed for taking away jobs. This very same climate of racist hysteria preceded the mass lynchings of Chinese in early Los Angeles history. This very same climate of racist hysteria preceded the incarceration of Japanese Americans in concentration camps during World War II.

And this very same climate of racist hysteria is again being promoted by the ruling elite to use the age-old tactic of divide and conquer. The two White racists in Detroit, Michigan, who took the life of Vincent Chin should most definitely be brought to justice. But the true justice will not be obtained until the root causes of racism are eliminated.

--Jai Hwa Lee--

ANNOUNCEMENTS AT UCLA

AMERASIA JOURNAL

UCLA's Asian American Studies Center announces the publication of Amerasia Journal's special issue (9:2) devoted to the creative writings of Asian American writers, Filipino, Chinese, and Japanese American writers are included in this selection of poetry, essay, and short stories spanning over a half century of creative endeavor.

Noted Filipino American writer Bienvenido Santos speaks on the first generation of Filipino immigrant men who came to the U.S. in the 1920s and 30s. Utilizing excerpts from his own short stories and from oral history accounts, Santos compares the oral expression of these immigrants in daily life and their written expression in fiction.

Between 1910-1940, southern Chinese immigrants wrote hundreds of poems on the barrack walls of the Angel Island detention station in San Francisco Bay. Over one hundred of these surviving poems were first translated by Chinese American historian H. Mark Lai. Capturing the freshness and vitality of the originals, writer Emma Gee has selected and made new translations of the poems. Ms. Gee is a founder and chairperson of the board of directors of Pacific Asian American Women Writers - West.

Against the backdrop of the post-Depression years and the Sino-Japanese War, short story writer Jeffrey Chan writes about the second generation of Chinese Americans in "Cheap Labor," printed for the first time in this issue. Rural laborers in Northern California's gold country lead harsh lives, searching for another kind of American dream.

In this issue, Seattle poet Lonny Kaneko traces the responses of three generations of Japanese Americans towards a death in the family. In another vein, Ruth Suzuki in her story, "How Does Your Garden Grow," explores the lives of working class Japanese Americans in contemporary Los Angeles.

Like many other Asian American immigrant writers whose names are now lost to us, an anonymous Chinese immigrant recounted his experience of discrimination and expulsion from Mexico at the turn of the century. His folksong has been translated for the first time by Marlon Hom, a research associate at the Asian American Studies Center. The anti-Chinese experience in Mexico before the revolution is discussed by Evelyn Hu Dehart in her article.

Other articles include a report on Locke, a rural Chinese American town struggling to maintain its independence from big business developer and a survey on the role of East Indian involvement in California agriculture. Book review and an annual selected bibliography round out this special Asian American literature issue.

This 9:2 issue of the Amerasia Journal (178 pages) is available for \$3.50 per copy plus \$0.50 handling and tax from: Publications Order: Asian American Studies Center, 3232 Campbell Hall, UCLA Los Angeles 90024.

BOOK REVIEW OF YING-YING

Ying-Ying is the affectionate Chinese name for author Jeanne Joe. It is also the title for her new book that recounts the intimate tales of growing up in Chicago Chinatown. By intimate, I am not referring to soap opera fare, but to the sharing of special experiences and special feelings. Ying-Ying is a story that touches your own memories of dreams, fear, wonder and ultimate hope.

Ying-Ying is also about Jeanne's relationship and friendship with her mother. A brave and determined woman, Jeanne's mother left her unhappy marriage to seek a life of happiness for her young daughter. My only criticism of the book is the premature ending. After the reader is enticed to read this short book, one yearns for more. Nonetheless, it is a pleasure to read and excellent material for young minds.

--Warren Furutani--

SUMMER PROJECT

The staff of the Asian American Studies Center at UCLA is calling on community agencies and organizations to participate in this year's Summer Project. Our Summer project is a good way of strengthening ties between the Asian American Studies Center and the Asian Pacific communities.

In previous years, many students have worked during the summer for community agencies and organizations in the Asian Pacific communities. Their experiences have not only promoted greater understanding of the issue and problems confronting our communities, but have also strengthened their commitment to use their skills for the people. As a result of the summer project, some students have returned to the community upon graduation from UCLA.

This year, we are continuing the tradition of encouraging Asian/Pacific students to work in the community agencies and organizations. We are interested in expanding the list of job openings to meet the needs of both the Asian Pacific communities and the student community of UCLA. Please assist us by sending us a copy of any available summer positions, full or part time, paid or volunteer. We will compile a list of all summer jobs available in the Asian/Pacific communities and will encourage students to apply. If your agency or organization would like, we would be happy to assist in preselection and recommendations.

We look forward to working with you on this year's summer project. Please feel free to contact us directly at (213) 825-1006, if you have any questions or suggestions. Send your job announcements to: Summer Project, Student/Community Projects, 3232 Campbell Hall, UCLA Los Angeles California 90024

The Asian Pacific Women's Collective

THE ASIAN PACIFIC WOMEN'S COLLECTIVE is a support group which believes in equal rights for Asian Pacific American women and in the self-determination of all peoples free of sex, race, and class discrimination. We meet every Thursdays from 12 noon to one o'clock in the Asian American Studies Center Conference room, 3232 Campbell Hall. For further information, please call (213) 825-1006 Jai or Sucheta.

- Thursday, May 5 "Korean GI Brides: the most discriminated sector of Korean community"
- Reverend Dong Sung Sung, Korean Methodist Church Marysville, California
- Thursday, May 12 "Asian American Women"
- Slideshow presentation by Valerie Soe
- Thursday, May 19 "Common Differences: Third World Women and Feminist Perspective", conference held in April 1983
- report from Susie Ling, MA student
- Thursday, May 26 "Battered Women: Everywomen's shelter"
- Nilda Rimonte, director of Asian/Pacific Women's Battered center
- Thursday, June 2 "Asian American Men and Women's Sex Roles: Equality or Stereotypes?"
- Dr. Judy Chu, instructor of Asian American Studies
- Thursday, June 9 "Asian Working Women"
- Rose, waitress from 'Shogun' restaurant, organizer
- Mrs. Shintaku, a concerned garment worker

Conference: continued on page 7

play which analyzed the various identity questions of Saisei Japanese Americans. Bernie LaForteza and Chris Koh presented papers on under-researched ethnic communities. LaForteza's paper addressed the plight of Filipino wives of military servicemen, while Koh's paper described the Korean community within and outside Los Angeles Koreatown. Tracy Nojiri discussed the Japanese American political machinery in Gardena, and Margaux Kambara spoke on the literary works of Janice Mirikitani. Lastly, Chrissy Sonu presented her review of stereotypes and racism in high school textbooks.

Since the concepts and comments emerging from this conference are critical in the development of Asian American studies and furthering students and community interaction, the Asian American Studies Graduate Students Association has decided to compile the proceedings. This publication should be ready for distribution by late summer. For more information, contact the Asian American Studies Graduate Students Association c/o Asian American Studies Center, 3232 Campbell Hall, UCLA, Los Angeles, Ca. 90024.

--Susie Ling and Rick Oishi--

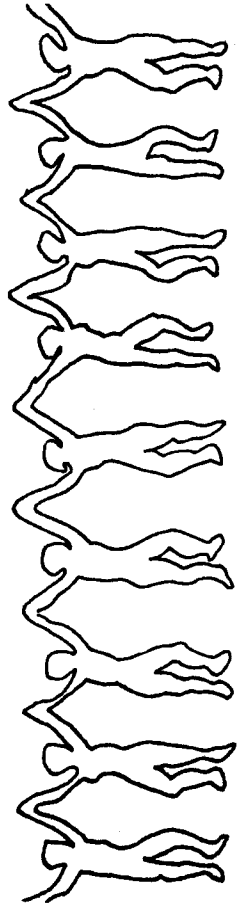
IN THE COMMUNITY

Asian Indian Women's Network

The Task Force on Issues of Asian Indian Women in North America, sponsored by the National Council of Asian Indian Organizations in North America, has undertaken to form a network of Asian Indian women, in order to facilitate communication among them on a variety of issues of common concern to these overseas women. The Task Force's interests are varied, ranging from the stress and strains of acculturation and adaptation, to social and economic employment discrimination, to the positive contributions made by the Asian Indian women in several fields: professional, political, and global. In order to collect, share, and disseminate information on perceptions and attitudes of these women toward the major problems and issues that they are faced with in their adopted country, the Task Force is currently conducting a questionnaire-survey of the socio-economic status, patterns and problems of employment, and economic discrimination of the Asian Indian women.

The activities of the Task Force are coordinated by its chairperson, Dr. Sushila Gidwani-Buschi (N.Y.), and the Task Force Coordinating Committee selected at the local, city, and state levels from various parts of the U.S. The Committee members are: Ambika Baldev (Washington, D.C.); Anju Bhargava (New Jersey); Indu Vohra-Sahu (Illinois); Kamla Naidu-Davis (Long Island, N.Y.); Mary John (Missouri); Nalini Bhavnani (Queens, N.Y.); Padma Chandwani (Chicago, ILL.); Pam Mahajan (Staten Island, N.Y.); Renuka Biswas (Pennsylvania); Sajani Thadani (Rochester, N.Y.); Saroj Manuskhani (New Jersey); Shyamla Raman (Connecticut); Savita Ahuja (Westchester, N.Y.); Urmilla Chawla (Illinois). The Task Force appeals to the members of the Asian Indian community, and others, to support its effort by sending their contributions and suggestions. Please make your checks payable to the Council on Asian Indian Organizations in North America, and send to Dr. Sushila Gidwani-Buschi, Coordinator, the Task Force on Asian Indian Women in North America, 243 Palisade Avenue, Dobbs Ferry New York 10522.

The Task Force is planning to hold its first national meeting in New York City during the long memorial day weekend, May 29-30, 1983. The Asian Indian Women in America, Inc. (AIWA), N.Y. has graciously offered to host it. The Task Force is also in the process of compiling a list of active associates. Those interested in becoming associates, please contact: Dr. Sushila Gidwani-Buschi (914) 693-4219 or Dr. Indu Vohra-Sahu (312) 493-0632



conference on Korean women

The center for Korean-American and Korean Studies at California State University, Los Angeles, is planning a conference on "Korean Women at Home and Abroad" to be held on campus, King Hall D1053, June 24-25, 1983. The major aim of the conference is to examine the traditional characteristics of Korean women in terms of their roles, status, and activities and the changes in them that are taking place in contemporary Korean society and abroad, particularly in the United States. The topics are broadly divided into three groups: Korean women in Korea; Korean women in the United States; and women in U.S., Japan and China. The papers on U.S., Japanese, and Chinese women are included to provide comparative bases with Korean women. By examining the status and activities of women in the family, society, economy, profession, art and literature, etc., the conference not only hopes to advance the development of measures to alleviate adverse conditions that women are facing today.

For more information, contact: Center for Korean-American and Korean Studies at California State University, Los Angeles (213) 224-2546 or 224-3837.

S. Asian women in Montreal

The South Asian Community Center (SACC) Montreal, offers a variety of services for South Asian women and their families including information regarding referral services, language classes, counseling services, employment information and immigration advice. A particularly exciting project initiated by the SACC is the women's Co-op which will provide many women with a means of employment. They publish a multi-lingual newsletter containing articles in English, Urdu, Hindi, Punjabi and Bengali, the articles covering a broad range of topics and issues pertinent to the experiences of immigrant women. Subscription rates for the SACC Newsletter: \$5.00. Please send the check to: SACC

P.O. Box 882
Station H, Montreal, H3G2M8
Canada

Asian Indian women in LA

Asian Indian Women in Los Angeles area are planning to form an organization similar to the Asian Indian Women's Network described above. If you are interested in joining, or would like further information, please contact: Asha Anand (213) 432-5931 (ext.282) or Sucheta Mazumdar (213) 825-2974

Pilipino community class

The UCLA Asian American Studies Center, Samahang Pilipino and Search To Involve Pilipino Americans (SIPA) are co-sponsoring a community event on 'The Pilipina.' The theme will focus on mother-daughter relationships and how the similarities, differences and changes play a vital role in the development of the Pilipina. It will be held on Saturday June 4, 12:00-4:00 at the Pilipino American Community of Los Angeles (FACLA), 1740 West Temple St. This will be a FREE event with special entertainment and refreshments. Everyone is invited. For further information: call (213) 825-1006.

OPPOSE THE TUITION HIKES



Several hundred spirited students rally at City Hall.

On April 12th, 400 students from UCLA, Cal State LA, USC, LACC, East LA College, and many other college campuses throughout the Greater Los Angeles area converged on the steps of City Hall to protest fee and tuition hikes. Although the rally was multi-racial, the numbers of Asian students in attendance was significant. The rally was held as part of a state-wide coordinated effort, and represented an awakening of the student movement in California.

Tuition and fee hikes are threatening to eliminate over 100,000 students from California campuses in the 1983-84 school year. UCLA and other UC campuses are facing permanent fee increases and perhaps tuition for the coming year. Student advocates claim that minority and working class students will suffer most as a result. Speakers at the rally also called for defense of financial aid, student services, affirmative action, and ethnic and women's studies.

Organized resistance to the fee and tuition hikes continues. Recently, the "California Education Coalition" was formed state-wide to coordinate both legislative lobbying and future mass actions. On May 20th, students throughout Southern California are planning to converge on George Deukmejian's house in Long Beach for a picket line. The theme of the rally is, "Show Down with the Duke at High Noon." To mobilize, a state-wide poster is being distributed featuring a photo of Deukmejian under the caption, "Wanted for Crimes Against Students."