



ASIAN  
PACIFIC  
STUDENT  
UNION



1983  
NEWSLETTER

SPRING EDITION



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February 13, 1983



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## APSU CONFERENCE UPDATE

Before the conference arrives, we should take some time to think about APSU--where it is at and where we want to take APSU once Feb. 26th has passed.

APSU has been at a high level of activity since last February's state-wide meeting at U.C. Berkeley when we reaffirmed APSU's viability as a network. Through the efforts of the Regional Representatives of member campuses which make up the Southern and Northern California Regionals, and efforts of the State-wide Coordinating Committee, we have gotten back in touch with each other and have expanded our network to include more Asian Pacific student groups.

Through the commitment of students and organizations, the rebuilding of our network has taken a variety of methods. Two issues of the state-wide newsletter have been published. In Southern Cal, Asian Pacific organizations at Cal State L.A., Cal State Long Beach, Pasadena CC, U.C. San Diego, Occidental College, U.C.L.A., U.C. San Diego, U.S.C., and Loyola-Marymount University participated in meetings that occurred as often as every three weeks. They also held a regional conference last quarter.

Meanwhile, in Northern Cal, students from U.C. Berkeley, San Jose State, S.F. State, College of Notre Dame, West Valley College, Sacramento CC, Stanford, Mission College, and U.C. Santa Cruz met once a month, hosted two general regional meetings (spring & fall quarters), and had a picnic. S.F. State ASU gave presentations to both regionals regarding S.F. State's fee hike struggle which heightened our awareness of the tuition hike situation on our own campuses.

Besides attending each other's campus events, APSU members participated Asian Pacific community activities such as Nisei Week in L.A., Oshogatsu Matsuri in S.F., the S.F. Chinese Progressive Association's 10th Anniversary Program, community forums, as well as, the East Coast Asian Student Union Conference last semester.

The APSU conference reflects the types of activity Asian Pacific students are involved in. The day will also be a concentration of discussion about some common interests and concerns: identity, community involvement, culture, educational rights, and student organizing. Hopefully, participants will not hesitate to raise their opinions and experiences, for only through sharing opinions and experiences can we learn from one another and build the trust and understanding which will hold the network together.

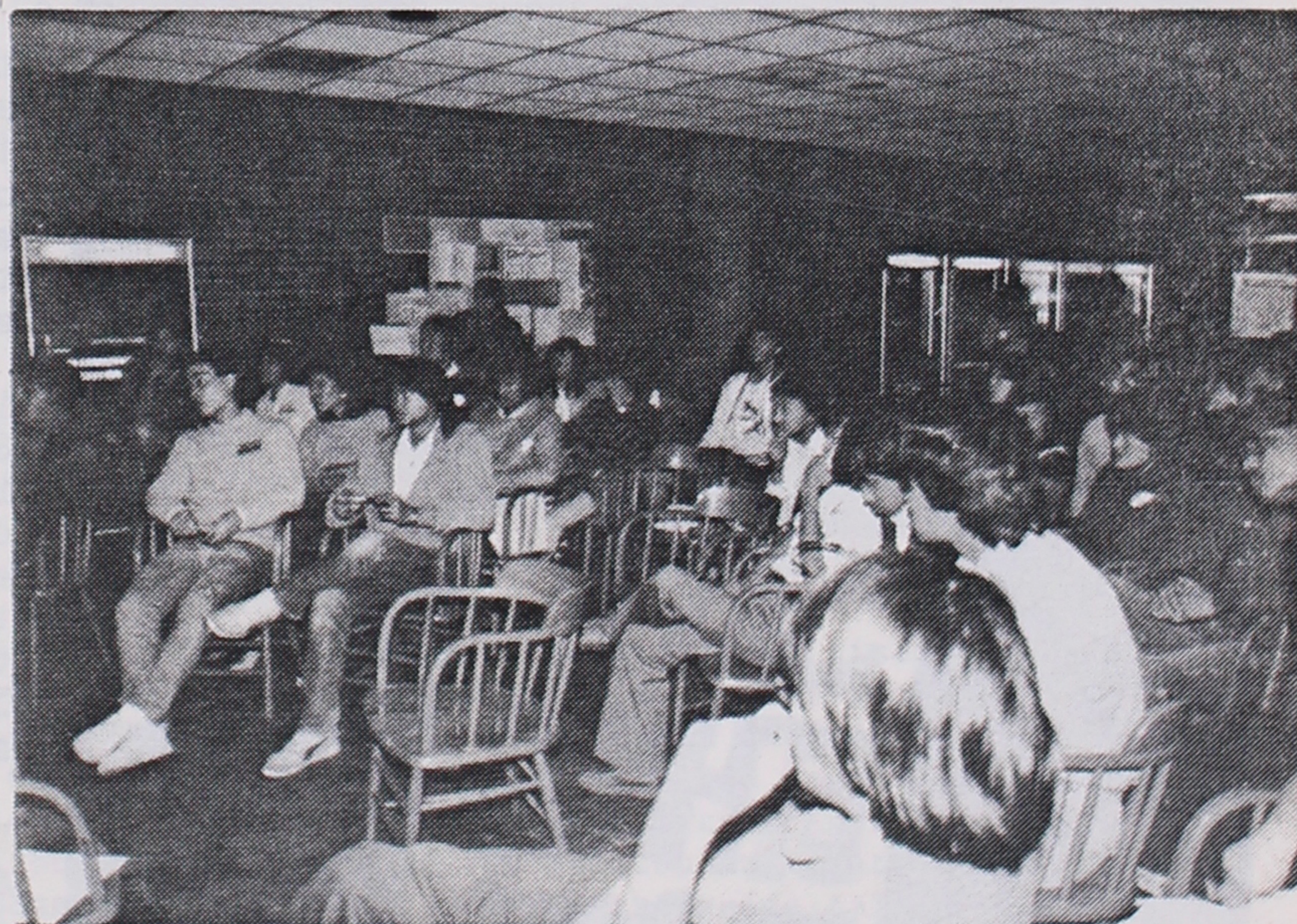
For the conference is also expected to be a time for projection. Once the conference closes there will still be a need to communicate and give support; cultural nights, rallies, dances, community activities, sharing ideas on how to run meetings more effectively, resolving identity questions, and dealing with the fee hikes are on-going activities for most of us. However, the reality is that students are not communicating as well as we should if we are to give the support we want.

Past experience has shown us that events are more fun when students from other campuses attend, and protests are more effective when students from other schools give support. But if communication enables us to meet people, make new friends, and give support for events and issues, we must understand what is holding back the phone calls and the mail. Three barriers seem to exist: 1) lack of time; 2) lack of finances; 3) lack of understanding.

Because we are students, we have limited time and limited finances. With the current economic depression, students are worried about being able to afford school and are studying hard to ensure a job after graduation. Students also lack an understanding between themselves--between N. Cal and S. Cal, between American-born and foreign-born Asian Pacific people, between public and private colleges, and between leadership and membership within our clubs.

These obstacles are not insurmountable. Past experiences have also shown us that differences can be understood and overcome. Students have come to realize that a 4.0 doesn't guarantee a job offer and that their identity and culture are important. Realizing our common histories and similar goals are first steps in making the commitment to take some risks, challenge our own stereotypes of each other, and spend the time it takes to plan activities which will bring us closer together.

The Coordinating Committee hopes that those who come to the conference will think about these concerns and help to formulate our future direction. If APSU is going to address the principles which bring us together, individuals and organizations must add their ideas and whatever energy they can expend to building the network. We hope the conference is a continuing point for discussing our futures as individuals as well as as a group.







## SFSU Reports:

### Fee Increases

### THREATEN You!

We at San Francisco State University feel that hosting the Statewide APSU conference will be a rewarding experience. It will give the members of both ASU and the Pilipino American Collegiate Endeavor (PACE) a chance to work together; though it will require a lot of time and energy. It also allows us to strengthen our membership and develop new leadership within our clubs.

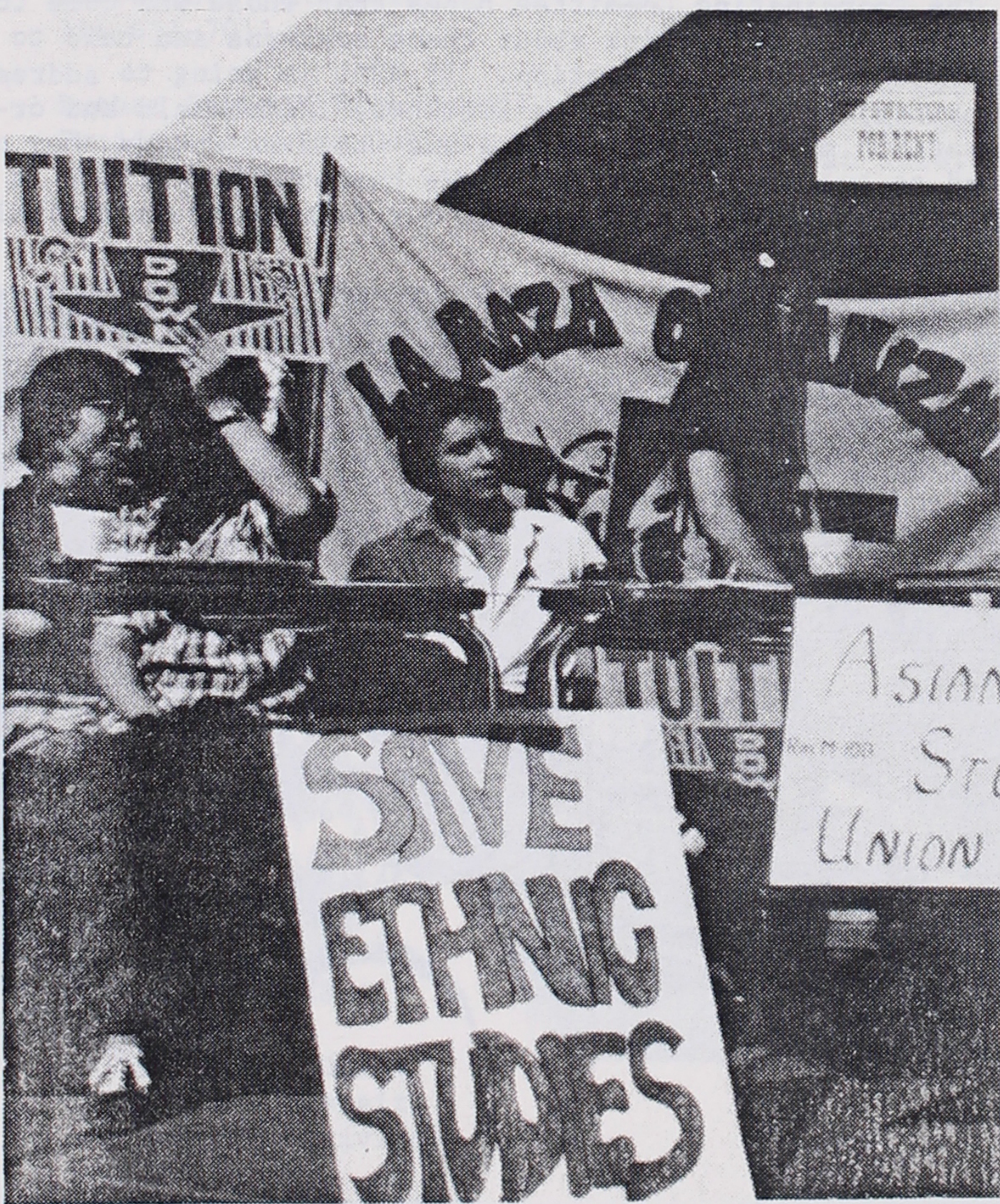
The conference is an opportunity for us to meet Asian students from other schools and exchange our ideas and concerns. It is also a vehicle to organize Asian students around educational rights. Just recently, the board of trustees of the California State University system voted to raise our student fees another \$64, bringing the total fees for next semester to \$286. Just a year ago we were required to pay only \$133 per semester.

Additionally, a fee of \$50 will now be charged to community college students and tuition will also go up at Berkeley and other UC campuses. For foreign and non-resident students, the cost of a higher education will be even harder. At SFSU they are currently required to pay \$105 per unit! If the trend continues many of us will not be able to afford to go to school.

As Asian students we will also be facing cuts in financial aid, EOP, faculty and Asian American Studies programs which we struggled so hard to get in the '60's and '70's. The cuts affect all students. While we at SFSU have been organizing around this issue for the past year and a half through rallies and educational forums, we feel that there is a need for more statewide action. The APSU conference can be a starting point; as a strong unified network we can make our voice heard!

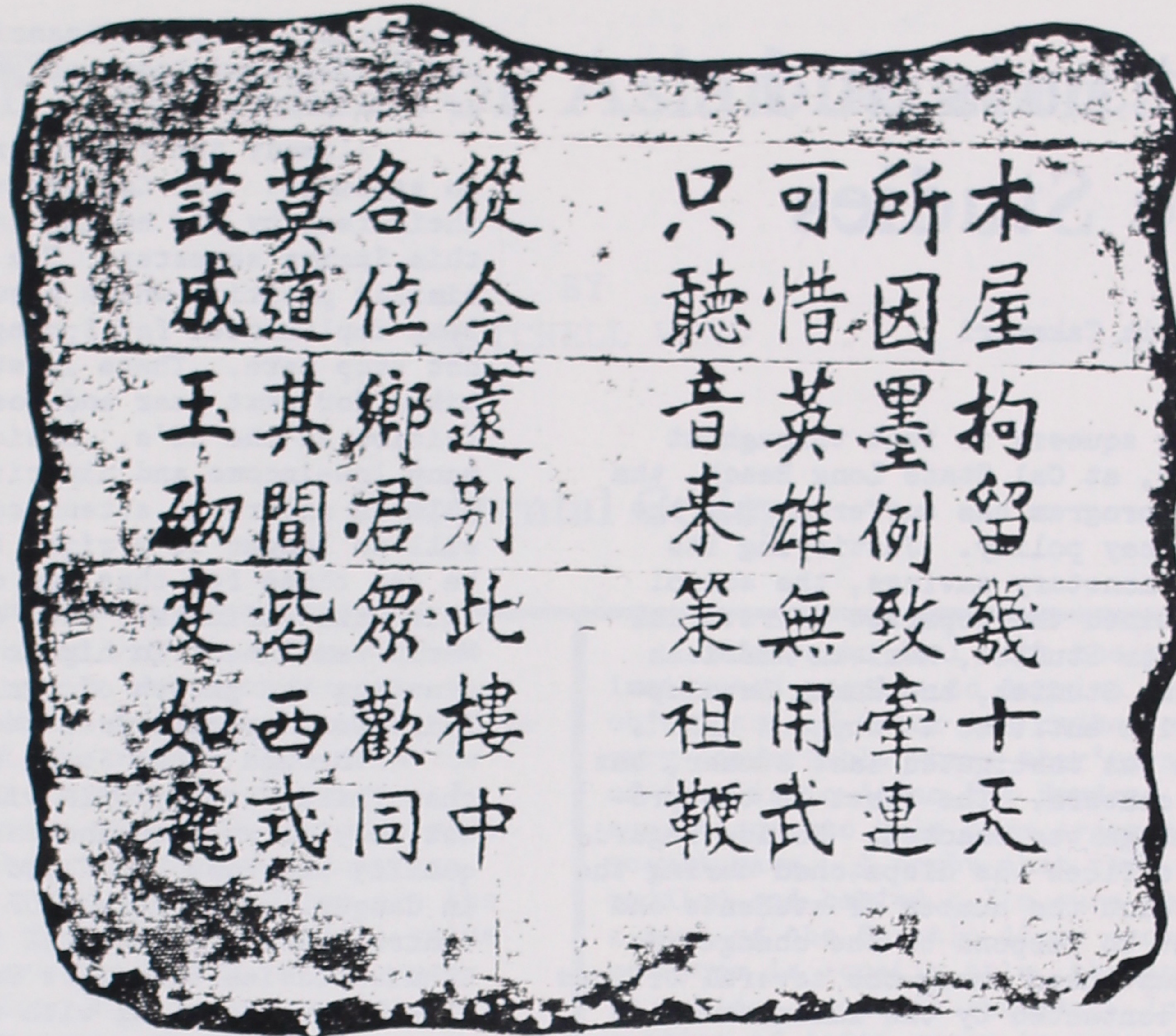
The conference will require a lot of work especially in the areas of logistics, outreach, program and publicity, so we need everyone's ideas, input and support. Your time is well worth your effort, so join us on February 26th!

For more information, please call ASU at 469-1958, MJ at 386-3955 or Sayo at 775-3276.





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BY  
PERRY CHOW  
SAN JOSE STATE UNIV.

On September 19, Asian American Studies and A.S.I.A.N. ventured to the once a semester visit to Angel Island, located in the San Francisco Bay. As a requirement, students write a reaction paper about the trip. This particular paper, was written by one of our members, and it expresses how Angel Island affected him.

The first time I found out about Angel Island, it shocked me. Having lived in San Francisco since the age of ten, I thought I knew the city and bay pretty well. When I was younger, I knew that there was Alcatraz and Angel Island in the bay; Alcatraz being an old and unused prison where famous criminals were kept. That information was obtained in the local tourist guides. Angel Island, on the other hand, was a small and deserted island.

Last Christmas, I was at home reading the newspaper when I came upon an article about Angel Island. My brother and I talked to our mom and asked if she heard about this island. She told us that our grandfather was incarcerated on Angel Island when he first came to the United States during the early 1920's. During that time, he spent over eight months on Angel Island. I don't know any of the details of his experience, but I know his feelings.

You see, my grandfather is a mellow dude. There are only two things I've seen before that makes him upset. They are my grandmother and the Chung King Chinese Food Commercials on T.V. He almost spits on the T.V. set whenever those commercials come on; otherwise he is calm and cool. He's well respected and admired by his peers in Chinatown.

A little while after reading that article, I was visiting the city with my mom and grandparents. I mentioned Angel Island. This was the first and only time my grandfather said anything about Angel Island to me. In half-English and half-Chinese, he said, "Angel Island no good, you grandpa-eight months in Angel Island, don't forget what they do to you grandpa." He is a man of few words and I could tell he was resentful just by the quickness and urgency of his statement.

With that in mind, I expected a small rocky and barren island that was hot and windy. As the ferry approached, I couldn't believe my eyes; the island was beautiful, full of trees and hills. As we came around the last curve, I saw the barracks. Surely, I thought, there must have been more barracks, because this place was too small to hold all the immigrants; but this was the main barrack. I felt sadness when Paul (Paul Chow, our Angel Island Guide) described the way Chinese were packed like sardines in the living quarters.

Standing in the room reminded me of coming home to a Chinatown apartment; the afternoon sun coming through the unwashed windows and reflecting off the wooden floor, creating the same crazy fragments of light and dark; the same brown colored floor with worn spots that are lighter but just as dark as the rest of the floor; peeling paint coming off the walls; and the few dinky-sized steam heaters placed against the walls which would barely keep us warm during the winter nights. Some families couldn't afford beds or apartments with more rooms, so their kids slept two or more per bed. They were as packed as sardines, like Angel Island. These conditions still exist, and just by the fact that they do, shows that the Chinese American community is still feeling the effects of Angel Island. Chinatown is the essence of Angel Island, even the smells are the same.

At the beginning of the tour, we listened to Paul talk in front of a beautiful monument. His stories and enthusiasm rejuvenated me. It made me feel that through preserving these historical landmarks, we can educate ourselves and strive to improve this society. As I walked back, a tour tram stopped on the hilltop in front of the barracks. Stopping to listen, I heard the guide talk about deers and then the barracks. He described a little of their purpose and then of the poetry inside. Poetry? That sounded too innocent and mild. It didn't give any indication of the brutal conditions our ancestors were subjected to. The tourists were like the tourists in Chinatown; sightseeing through a ghetto and not really understanding the situation. The lesson should best be learned by all, not just Asians. All right Grandpop, I won't forget.



# Budget cuts and Ethnic Studies

Alivin Takamori

The budget cutting squeeze is felt throughout higher education. Here, at Cal State Long Beach, the Asian American Studies program has suffered from the effects of a tighter money policy. Justifying its action on the basis of monetary savings, the school administration has combined the separate secretarial offices of Asian American Studies, Mexican American Studies, Native American Studies, and Human Development into a single office entitled a "support unit".

This change which was instigated last summer, has raised some issues of concern. The first is the procedure by which the change was enacted. Notice regarding the change of the offices was dispatched during the summer, a period in which the number of students and faculty members present to respond to the change was few. Only one department head among the several offices involved was directly contacted by the administration about the consolidation, while the people most directly affected, the secretaries, department faculty and students served by these offices were not consulted.

The second concern is unsubstantiated at this time, but it is an important point worth mentioning. The consolidation of the different secretarial offices may indicate a lack of understanding of the departments of Asian American, Mexican American, and Native American Studies, and Human Development.

This suggests a lack of comprehension regarding the distinctions between these departments; differences require them to function as separate entities.

An important function of these offices is to serve the students, and because the needs of Asian American students are different from those of Mexican American or Native American students, a distinction must be understood. If the administration fails to recognize such a distinction, future budget cuts may threaten to dissolve the departments altogether.

In February, members of AASA will be meeting with Dean Crowther, head of the School of Social and Behavioral Sciences, to establish communication channels between the administration's standpoint regarding Asian American Studies in the face of future budget cuts and by providing the students opportunity to contribute their input about the issue.

## Cal State Long Beach

### EDUCATION A RIGHT, NOT A PRIVILEGE

With the worsening national economic crisis, education is threatened. The California state budget for 1982-83 is out of balance by about 1.1 billion dollars and all programs dependent upon state funds - which includes the UC's, Cal State colleges, and community colleges are threatened with budget cuts. Educational costs are sharply

increasing, student financial aid is decreasing, and student services and programs are being cut or eliminated.

Already the fiscal crisis has had an impact on students. The Cal State colleges have increased their fees by \$66 making it a total of \$286 for this Spring semester. The UC's are also in a similar position where a surcharge of \$100 has been implemented for Spring quarter. And it does not stop here. There is still talk about fee hikes for next year and possibly instituting tuition at the UC's. Basically this means that many low-income and minority students will not be able to afford to attend colleges and education will no longer be a right to all people, but will be for those few that can dish out the money. This will definitely have an impact on Third World enrollment in higher education, thus severely stunting the growth of our communities and limiting Third World people from the skilled professions.

Through these State budget cuts, it is clear that Third World people will be hit the hardest. Not only do we face increased student costs, but quality programs for Third World students are also in danger. Currently, EOP is slated for decentralization in the Cal State system, and the Ethnic Studies budget at San Francisco State is already frozen along with the general budget. This is just one example of how the cuts are being implemented. It is not a surprise since both the UC Regents and the Cal State Board of Trustees have expressed their feelings on the budget cuts. It has been stated that these cuts will not come down on a "across the board basis, diminishing the quality of all programs" but that "program reductions could include the possibility of eliminating entire programs or schools." We can predict that Third World programs like Ethnic Studies, EOP, and Affirmative Action, which were never wholeheartedly supported by the University, will most likely have the largest cuts, if not eliminated. This is evident to us in the UC system where there are not many Third World students yet the Regents are proposing that UC take Affirmative Action off their budget and have the State of California (which we know is already in debt) to pick up the tab. At UC Berkeley they are even backing off their commitment to Third World students as shown in their action of dropping Filipinos off of Affirmative Action --the reason being that the number of incoming Filipinos have reached parity with those that are graduating from High School.

Any further cutbacks in programs like EOP, Affirmative Action, or other student services, will surely make it harder for Third World students to get in, or to stay in school. We can already see that Third World students are underrepresented on our campuses so it is pretty clear that these programs should not be cut, but in fact increased. Furthermore, cutbacks in programs like Ethnic Studies will deny students their true history and their right to an education that is relevant to them.

These program cuts and fee increases are coming down fast and students have a right to speak to how these cuts should be implemented on their campus. We have worked hard just to gain these programs and we can not let them go so easily. We urge Asian students to keep abreast or investigate what is going on around budget cuts and fee hikes on their campuses, And please inform others of the kind of activity that is happening so we can learn from each other and work together in a united effort to overcome these setbacks.



# A Modest Proposal For Asian American Students

BY  
MITCHELL WONG

## Occidental College

After having been involved with an Asian student organization for a few years now and observing the activities and goals of the Asian American community, I've come to the conclusion that all of this effort is for naught and merely a useless expenditure of energy. I recognize that such a position will only engender ridicule and disgust among members of the Asian American community, if not everyone. Yet such feelings are the result of a lofty idealism that has no practical value in this day and age; they are the result of skewed viewpoints that only take into account narrow interests and neglect the greater interests of society.

Examples are numerous. For instance, Asian student organizations: Why do we need them? As I noted, I've been a member of one such organization and it is beyond my comprehension what its goals and purposes are. If a goal is to provide a sense of camaraderie, a place where Asian students feel that they can share certain commonalities, then the group has failed. There is no need for Asian students to get together for support or understanding, just as there is no need for white students to do the same. And Asian students, when they do get together in groups like the one I'm in—the Alliance for Asian Students Who Feel Alienated—all they do is talk about problems at home, problems at school, and problems that they're having with their boyfriend or girlfriend. Asian students don't need to form a student organization to do that. If a goal is to raise consciousness and bring about institutional changes, then the group has failed. The rest of society and a good segment of the Asian American population really doesn't care if its consciousness is raised or lowered. Moreover, protests about the decline of ethnic studies programs and fee hikes that discriminate against minorities, although they may have achieved some success temporarily, are comparable to that of an ant trying to move a mountain: success is only an illusion.

Movements in the Asian American community are equally beyond my understanding. The movement for Redress and Reparations can only be the work of a few disassociated radicals who probably have no job. They claim that Redress is essential if we are to raise consciousness about the wrongful discrimination of the past and prevent the same from occurring in the future. Quite practically, however, who cares? I suspect that ostensibly the motive is moral and symbolic, but the real motive is in fact the dollar imperative—that is, to make money. Feminist Rights is another illustration of a movement that has neither popular support nor practical value. It's rather apparent that the natural role of the Asian male is to dominate the submissive Asian female. Anyone who attempts to change that is only going against the natural hierarchy of things, whether it be ordained by God, Buddha, or Confucius.

Efforts to deal with the problem of newly immigrated peoples to America are another point which I object to. I think it's rather obvious that they feel very comfortable where they're at and resent the attempts of idealistic Asian Tom Haydens to improve their living conditions, to help them organize, and to help them acculturate. I doubt that they came to America to be coddled and babied. I'm sure that they want to become a part of the Horatio Alger economic machine, where everyone is equally able, though diligence and hard work, to achieve economic success. In addition, the proliferation of Asian gangs is only indicative of a physically active population looking for recreational activities different from the run-of-the-mill Friday night movie. They're just looking for fun.

The growth of different ethnic groups here in California, in fact, suggests the desirable path for the Asian American community to take. Instead of trying to unify the different Asian ethnic groups into one body, we should encourage factionalism and provincialism. This would result in a favorable balance of competing forces. Like Madison's notion of factionalism preserving the state, factionalism in the Asian American community would prevent it from becoming a unified voice and engaging in effective protest.

Given these examples of the ineffectual and worthless nature of Asian student organizations and the Asian American movement, I propose that we end this useless waste of energy and channel it into more effective areas like the pursuit of money or trying to live up to our well-deserved designation as a model minority. My modest proposal is that we encourage inactivity, lack of commitment, the belief in mainstream ideals and values, and complacency. Only this will solve the many problems affecting the Asian American community. Otherwise, we may engage in potent protest, raise consciousness, and cultivate a sense of pride in our ethnic heritage. And we wouldn't want to do that, would we?





# " DEARY DIARY "

BY  
CAROLINE SATODA  
BERKELEY ASIAN STUDENT UNION  
UNIVERSITY OF CALIFORNIA AT BERKELEY

Dear Diary,

You are the only one here that I can talk to. I wish I had never left home and had never come to UC Berkeley. It is really scary being alone among thousands of others. Why did I ever let Dad talk me into coming here? So what if UCB is the best school on the West Coast? Who cares if their football team played brillantly in the Big Game? If I wanted to just sit around all day I would have gone to UC Davis!

I have never seen so many Asians in one place! They come in all shapes and sizes - fat, thin, extra small, and extra large. I don't feel as out of place as I did at home (Being the only Asian in my old high school), except that I don't know any of the Asians here. I wish there were ways that I could get acquainted with some of them. I could meet some of the nerdy ones in math classes or maybe I could meet some cool ones in some cool clubs. Yeah, I know! I'll check out the Asian Student Union.



Dear Diary,

My classes were so-so today. I decided to attend an ASU Campus Activities (CA) Committee meeting. Two other two committees are Community Support (CS) and Educational Rights (ER). The CA coordinates social activities for ASU members. CA sounds like a really fun group because we are going to plan quite a few events. Our first big event is a dance. After we recuperate from dancing all night,, we are going to concentrate on selling food as a fund raiser at the Oshogatsu Festive in Japantown, San Francisco. Some of the older ASU members suggested that we also put on a cultural night event like last year's program. I know I'm be very busy with these people!

Dear Diary,

After my Econ lecture, I met Joni who is an active member of the ASU Community Support (CS) Committee. She was on her way to a CS meeting, so I joined her. At first, it was difficult for me to relate to their discussion because I didn't really understand what the word "community" means. Maybe this is the committee for me because they are trying to develop a better understanding of the meaning of "community", and are also especially committed to building stronger ties between the campus and the broader Asian American communities. This spring



quarter, The CS members will focus on putting on an ambitious multi-media project dealing with the concept of "community". CS members are planning to present their project at the upcoming Asian Pacific Student Union Conference.

After the CS meeting, I played softball on the ASU team against another club's team. Me—can you believe it? I was always the last person picked on any athletic team. I actually had fun because we all laughed at one another and just enjoyed ourselves throughly.



office with the regular members who hang out there all the time. I learned the most vital social skill an ASU member could possess - the ability to play Whist. I'm going to practice alot before I can play with ASU members.

Dear Diary,

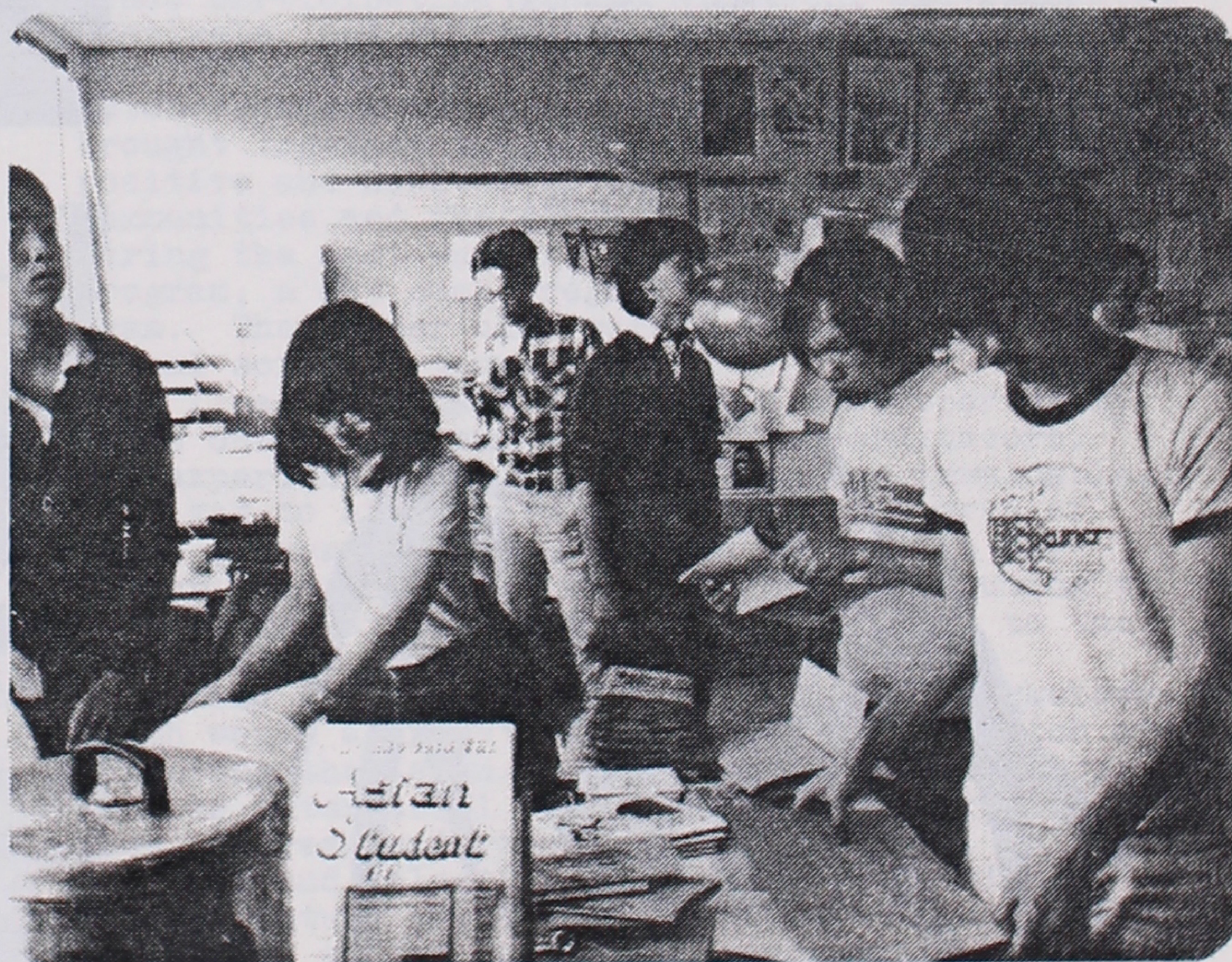
I'm sorry it's been so long since I last wrote you. I have been so busy with both school and ASU activites. Within such a short timespan, I never thought that I would have made so many good friends and gotten involved in such a variety of activities. Originally, I joined ASU because I wanted to meet people. But I have gained much more than friendship! Being a member of ASU, I have become aware of the common needs of all Asians and gained an understanding of what it means to be part of a "community". The ASU has introduced me to serious political problems and made me aware of the importance of political action. I realized that there is more to life than going through school just to start a career. Besides all this serious stuff, I've have had alot of fun with ASU members. Now, I can play Whist with the best of them. Today Joni, Michael, and I are going to an APSU meeting. The three of us do alot of things together.

When they said in the beginning that joining ASU brings people together, They weren't kidding!

Dear Diary,

On my way home from campus, I saw some ASU members passing out flyers for an upcoming Education Rights(ER) Committee Meeting at Sproul Plaza. One of ER's major concerns are cutbacks in Affirmative Action and Ethnic Studies Programs. The most pressing problem that all students are facing is tuition fee increases. We as students are all having enough problems paying the fees. And the Regents of the University of California wants to charge us higher fees! It will be quite a financial strain on my family if we are to pay more money for my education. The ER Committee is trying to prevent fee hikes from happening.

After the ER meeting, I stayed around the ASU







## E.C.A.S.U. CONFERENCE

The East Coast Asian Student Union (ECASU) held its First Annual Asian American Conference at Columbia University on October 15-17, 1982. The theme of the conference was "Asian Students in Action" and close to 200 hundred people, about half from out of state attended. The conference's goal was to bring Asian students together to discuss both community and academic issues. Workshop topics included Asian American Women, Community Leadership and American and Foreign Born. It was not all business with entertainment including folk music by Charlie Chin and jazz by Fred Houn.

For more info about future activities contact any of the following:

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# COMMUNITY YOUTH CENTERS

## JAPANESE COMMUNITY YOUTH CENTER

The Japanese Community Youth Center provides counseling for Japanese American youths. They do not deal with drug treatment programs, referring the teenagers to other referrals, but they have an open drug counseling program, doing counseling on a one to one basis and drug prevention to schools.

High school students in the 9th and 10th grades are the main age group coming for counseling. The counseling is very loose, talking freely about why they use drugs, the consequences of drugs, what caused the usage, and how to deal with their problem. The students may come in on a regular basis, but usually drop in whenever they want.

With Japanese Americans there is a high use of qualuudes because of boredom and some peer pressure. There are other reasons for drug use but mostly boredom is the excuse used. The youths in the program mainly abuse qualuudes, but any drug problem or problem is handled by JCYC.

JCYC understands the difference in cultural values, norms, family differences that occur in the Japanese American family, which is not like the Jewish family or Polish family. There are similarities in all families, although we see traditions, cultures carried on through the generations which makes every ethnic group unique.

The person to contact at JCYC is Linda Ishii who does counseling. For more information on drug facts and what to do during an overdose, JCYC has a pamphlet called "Drug Information for 'Youths'".

## CHINATOWN YOUTH CENTER

The Chinatown Youth Center provides counseling and drug prevention by education in schools for Asians, mostly Chinese Americans. The youths range from 12-21 years. They are referred from schools, courts, parents or on their own. There are counselors who individually counsel with one youth at a time and a health educator who does the group counseling program. Currently enrolled in the group counseling are 12 youths, 8 girls and 5 boys. There is a ratio of 80% Chinese, 15% Japanese, and 5% Korean and Filipino. The drug program is designed towards health education, self-health, and holism.

In the counseling programs, they incorporate these ideas: they try to teach in the drug program that addiction is caused by problems; afraid of being a failure in life, lack of confidence, negative attachments; they discuss why they started using drugs, how to overcome their original problem, what kind of help needed. The youths at the program are past experimentation where the drugs have begun to dominate their lives. They are mostly abusing qualuudes which is the Asian social drug, but the youths in the program have all tried almost every drug.

In the drug program working on getting rid of their drug use and moving towards overall better health is enforced. Once they stop abusing drugs, they learn health education to stop drinking coffee, stop smoking, otherwise they will still feel awful and even worse afterwards because over-consumption of other stimulants are used in place of drugs.

Other factors causing drug use and abuse is discussed, especially the different cultures, norms, and values. Chinese American parents are usually labor workers, so they want their children to be educated in order to obtain better jobs, yet education is stressed so much going out may be denied. The parents lay down strict rules, although discipline is not enforced when both parents are not at home due to working. If high grades are not met, the teenager may feel guilty and turn to drugs as an alternative for one example. Each individual has a different family and reason. The Chinese family is very close in the sense of staying together so there are family therapies. The interaction of the family group is considered to exert an influence on the drug user and most families complete treatment.

Drug education is provided for youths and adults, since many misunderstandings of drugs have spread. The drug education is designed for wellness, and learning good lifestyle skills. Primary prevention is done in schools among junior high schools where there is an experimentation with drugs, but dependency begins with the 18-19 year olds. They visit Asian populated schools.

The Chinatown Youth Center is unique in striving to develop the skills and responsibility of the youths, so that they can solve their problems and contribute to the community.

## BERKELEY ASIAN YOUTH CENTER

The Berkeley Asian Youth Center, BAYC, is a community service and advocacy organization which consists of concerned youth, college students, parents and other Berkeley community residents and workers who want to help build a positive and healthy environment for Asian/Pacific youth in Berkeley. BAYC believes that Asian/Pacific youth have the right to develop their lives and community in a manner which will reflect their ethnic and cultural identities. In an effort to address the social inequalities that Asian/Pacific youths and our communities must face, the Center feels it essential for youths to develop: individual and group leadership; self-confidence and positive self-identities; mutual cooperation, collectivity and respect; and awareness and appreciation for the various ethnic and racial identities, histories, cultures and communities.

BAYC advocates and provides a number of services, programs, activities and policies which address some of the unique needs, concerns, interests and aspirations of the Asian/Pacific youth. The After School Program offers a Community Tutorial service, which provides tutorials in areas of math, science, history, English composition and English as a Second Language. The After School Program also offers a drop in center, which allows the students to do homework, rap to each other and wind down after school. The Program also provides a recreation night where students can play basketball, volleyball, badminton and other recreational and sports activities every Friday night.

The Center has been involved in many other events and programs in the past. These events include participating in the Nihomechi and Oshigatsu Festivals, and sponsoring the 1982 Autumn Festival. The 1982 Autumn Festival was a two day event in October, where other community organizations were brought together to help build ties toward a more positive and healthy environment for the Asian communities and the general society as a whole. During the past summer, BAYC offered a tutorial program, a day camp program and a field trip program. The summer also marked the first of its annual softball tournament.

I was fortunate to have had the opportunity to be one of the summer day camp coordinators. The experience that I gained has been invaluable, as I got to appreciate the natural resource of these youths. I encourage you to help in any way or form; not only will you be contributing to your community, but you will gain and add to the treasures of our youth.

Some future events include hosting workshops which would address some of the problems which are effecting the Asian/Pacific youth and community; such as interracial relationships, immigration laws, redress and reparations, the draft, college entrance and selection, and career selection. Another future event would be to host a community volleyball and/or basketball tournament.

If you are interested in volunteering and sharing your time, ideas, experiences and concerns, please contact:

Berkeley Asian Youth Center  
1414 Walnut Street  
Berkeley, CA 94709  
(415) 849-4898



# A.S.I.A.N.'S HISTORY

By Robert Higashi

A.S.I.A.N.'s roots lead back to the early 70's when Asian students began to unite and voice their opinions about their education and campus life at SJSU. They established an Asian Spring Festival, made contact with the Asian communities, and developed ties with Asian groups on other campuses. One of the most important products of that period is the Asian American Studies (AAS) program. AAS was the focal point for student involvement, Asian awareness, and provided a means for building new friendships.

In the late 70's, the latest crop of AAS students and staff continued the traditions. Things started off slowly because many of the students were new to SJSU and the Asian movement. Our level of activities increased over the years to things such as producing an Annual Spring Festival, field trips to Angel Island and San Francisco Chinatown, attending APSU (Asian Pacific Student Union) conferences, doing food booths at Nikkei Matsuri and the campus food bazaar, Tahoe ski trips, organizing picnic/potlucks, and many others. Due to our activities, we have been able to keep in contact with other Asian organizations from surrounding campuses; San Francisco State, Berkely, and Stanford to name a few. It was the amount and scope of our activities and an understanding of the growing needs of Asian students which led A.S.I.A.N. to become an officially recognized organization on campus in the spring of 1982.

At this moment, we successfully completed our first Halloween Eve dance in joint sponsorship with Spartan ORIOCCI, Akbayan, and the Korean Students Association. As always, the Angel Island trip was very enjoyable, with the weather being sunny and the sky blue. Our Asian American Studies Committee has just been formed; and in January, we went on a Tahoe ski trip. We had a capacity crowd of 20 people skiing their hearts out on the slopes of Kirkwood. We are now in the process of working on the upcoming APSU Conference, Spring Festival, and the Nikkei Matsuri. We hope to see a lot of familiar faces, and have these events become as successful as the others.



# PILIPINOS AND AFFIRMATIVE ACTION

By Dean Ylagan

At the start of the academic year, I joined the Filipino-American Alliance (PAA) here at UC Berkeley and became impressed with the group's commitment to meet the needs of Filipino students and to support and actively participate with other Third World organizations.

Last fall, the educational rights of Filipinos were seemingly violated when the UC committee on Affirmative Action began considering dropping Filipinos from the list of underrepresented minorities. This would mean the elimination of Filipinos from Affirmative Action programs.

Affirmative Action (AA) was formed on the concept that positive efforts are needed to overcome the years of discrimination imposed on Third World people in the United States. Affirmative Action takes place in admissions, financial aid, student services, and most importantly, recruitment at the junior and senior high school levels.

We have already seen indirect action taking place by the University on the recommendations made by the AA Committee, recommendations hinged on a vague and undefined concept of "parity" between the percentage of enrolled Filipino undergraduates in the UC system, and the percentage of high school graduates in California.

As a result, PAA formed an Ad Hoc Committee to investigate the perceived lack of commitment by the University Administration concerning the Affirmative Action program, and look into possible courses of action that could be taken to protect our educational rights and needs. After sending out letters to other UC campuses regarding this issue, researching, and presenting their findings to concerned students, faculty, and administrators at an informational potluck last quarter, the Ad Hoc Committee is looking forward to the start of this new year, increased support throughout the University through a news article, pamphlets, a letter and a petition to be presented to the UC AA Policy Committee. Further, the committee is looking at gaining support from the various Filipino organizations in the community, as well as other Universities.

In addition, PAA has concerned itself with the issue of a statewide cut in the educational system due to the state's multibillion dollar deficit. This will be translated to students in terms of fee hikes and cuts in school programs. In consequence, PAA has joined with the Berkeley Asian Student Union and other Third World organizations on the Berkeley campus to address this issue and take steps to voice our concerns.

It is my hope that at our statewide APSU Conference, we all will be able to work together to better address our educational rights to higher education. PAA will be helping to present the Filipino Student workshop at the APSU Conference. We hope to see you there.



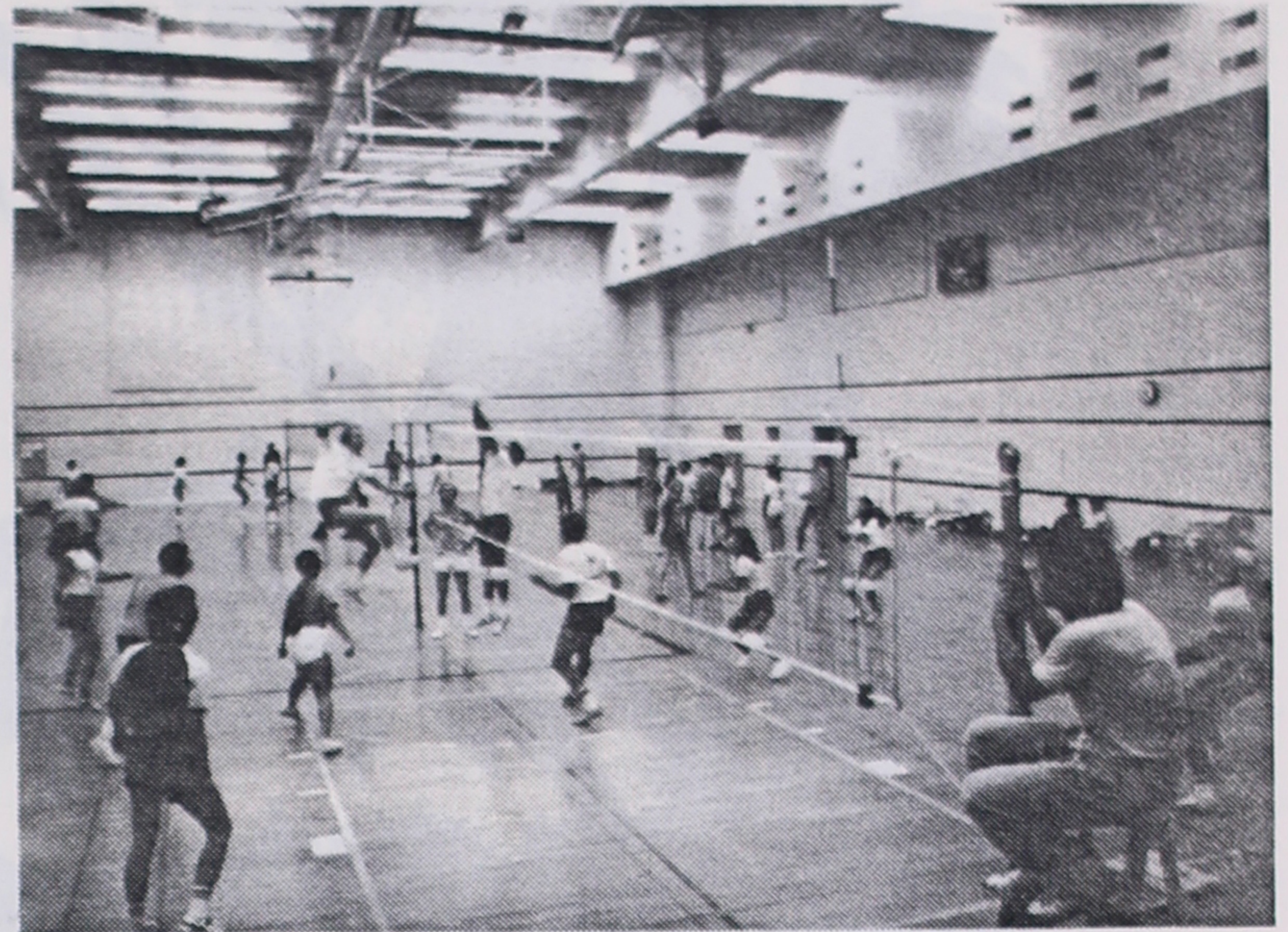
AN INTRO TO SPARTAN ORIOCCI  
 BY  
 TIM FUNG  
 SPARTAN ORIOCCI  
 SAN JOSE STATE UNIVERSITY

Through the day-to-day grind of studying for classes, writing last minute papers, cramming for midterms and finals, and maybe working part time, the hard-working student has an increased need for a healthy social life. Spartan Oriocci can fulfill that need by providing an opportunity for Asian students to meet other Asians around them.

Oriocci (or-e-ak-se) was founded in 1952 by Nisei students who wanted to establish an organization that promoted fellowship and interest on campus. The name, Oriocci, is a derivation of the words ORiental and OCCidental which denotes the fusion of eastern and western cultures.

Since then we have grown to more than 120 members while remaining a prominent student organization at San Jose State University. Oriocci has many activities and events planned throughout the year to satisfy a number of diverse interests: dances, bowling leagues, tennis and volleyball tournaments, ski trips, dinners, picnics, gym nights and many others. All college and university students are cordially invited to participate in our activities; even though, most of them are planned in or around the San Jose State campus.

With all of our activities, most occurring twice a year, one can wonder how it's possible to have so many successful events. First of all, the leadership body consists of a cabinet of nine university students who dedicate their time, energy and talents



to obtain a common goal: to establish a comfortable social environment for Asian students. Several key elements must be prevalent in the members of the cabinet: a strong positive attitude, innovative ideas, experience and effective communication. These characteristics are then absorbed and exemplified by our members. communication lines are kept open to our members through monthly newsletters and general meetings.

For the upcoming months, our tentative schedule is:

FEB 10	9-mid.	Begin bowling league - 14 weeks
FEB 12	7-11	Gym night - SJSU Women's Gym
FEB 25-27		Ski Trip
MAR 18	9-2	Dance - SJSU Student Union Ballroom
APR 2-3	9-4	Tennis Tournament - SJSU courts
APR 11-15		Asian Spring Festival - Sponsored by Asian Student In Action (ASIAN) and ORIOCCI
APR 30	9-2	Dance - SJ Convention Center
May 28	6pm	Anniversary Dinner/Installations
July 9	9-2	Dance - SJ Convention Center (after San Jose Obon Festival)

We hope to see you and your friends at all of our upcoming events. If you'd like more info please write:

Spartan Oriocci  
 Student Programs and Services  
 Box #47  
 San Jose State University  
 San Jose, CA 95192  
 or call me at 408-998-2712.

Tim Fung  
 President







## " A DAY IN THE LIFE OF AN APSU MEMBER "

BY  
RUSSELL JEUNG  
ASIAN AMERICAN STUDENTS ASSOCIATION  
STANFORD UNIVERSITY

Once Upon a time, there existed an institution for the "promotion of higher learning" of all panda bears. Pandas from all walks of life, from all types of ethnic groups, and from different backgrounds gathered here for four years to develop into outstanding, competent young pandas. "Ahhh," you say to yourself, "here's a cute little story about fuzzy animals!!!" Well, I'm sorry, but I'm not going to fall into some silly "Hello Kitty" syndrome. This story is one of passion, adventure, and struggle—that's because this epic is about Asian American pandas. Read on, friend.

H.N., one of the elder members of APSU (Asian Panda Student Union), sat in her office contemplating apathy, burn-out, frustration, and superficiality with the Asian American student community. "We put on workshops, cultural weeks, educational programs, and rallies, yet for all our good intentions, others don't support us very well," she thought. "Why should I do all of this stuff, if my grades are falling, I'm paying so much for tuition, and we get so few results?" (Note the obvious conflict arising in this fantasy. Now the action begins.)

With a dejected look on her face, H.N. began to clean up the cups and napkins left from the last meeting. "Cheer up, H.N.," cried a small, shrill voice, "Surely things can't be that bad." Startled, H.N. looked up and saw a little fairy godpanda floating above her.

"Gotta' stop smoking the stuff," H.N. thought as she rubbed her eyes and got her fur out of her face. But to her amazement, the little bugger just hung about her, flittering merrily. "What are you?!?" shouted H.N., backing off quickly and grabbing a large pillow for protection (Actually, large pillows are quite lethal to small fairy godpandas, even though this particular one was quite large for her race.)

"I'm N.M., your fairygodpanda. I'm here to grant you any wish, providing it has to do with ethnic concerns and promotes general student body welfare, as the Board of Trustees stipulate."

"Of course, how silly of me," said H.N., straightening up from her attack position and spreading out the wrinkles on her clothing. "Everybody knows about fairy godpandas," H.N. rolled her eyes with a look of sarcasm. (Now comes the passion - hang on to your seat!).

"Who are you talking to, H.N.?" J.T., a brash pre-law student with the hots for H.N., entered the room and smiled arrogantly at H.N.

"Can't you see..." H.N. paused, glancing around nervously but failing to see N.M. (The fairy godpanda was hiding in a file cabinet, reading old APSU minutes and records that were never used but kept for nostalgia's sake.)

"Oh, nothing..." H.N. smiled and picked up the pillow again. "J.T., if you could do anything you want for the Asian American students here, what would you do?"

"That's easy," J.T. answered, "I'd have the greatest dance ever seen. There'd be three live bands, partying until sunrise, and thousands of cute Asian panda cubs from all the other campuses as





well." J.T. surely seemed pleased at the thought.

"Why?"

"Why not? It'd be fun. Everyone likes a good party and besides, the money could go to a noble cause." Just then D.M. and R.N. came into the room and wondered why J.T. was making Solid Gold dancer movements.

"What would you do if you could do anything for the Asian American community at school?" H.N. asked the two as she continued to search for her fairy godpanda.

"That's easy," R.N. answered, "We'd have a financially secure Ethic Studies program with a gigantic faculty and staff and an Asian American cultural center for the students. Lots of students would take these classes because they were academically established and fulfilled distribution requirements. From these classes a large majority of students could establish their identities, join student groups involved with ethnic activities, and then go work with the community."

"But will they have time to dance?" asked J.T. concernedly.

"Oh, I'm so confused!!!" cried H.N.

Back at home, H.N. thought about the various topics of the day; the frustrations and weariness of being committed, the hopes and dreams of certain educational, social, and political issues, and the need to develop solid rather than superficial social relationships. "If only pandas weren't capable of thought," she wrote in her diary, "then we could be more like humans, driven by their blind impulses, driven so hard without knowing why they are so busy and where they are rushing headlong. Then again, if we were like humans, life and all our efforts would be in vain, purposeless, and not very worthwhile."

"Whatcha' doin', honeybun!" Out of the air popped N.M., the fairy godpanda, snapping her chewing

gum.

"OH! It's you again! Do I get my wish now?" H.N. asked mockingly.

"But you already did."

"Huh?!?"

"Earlier today, you were tired of Asian American activities and asked why you were involved. Now you have your answer. You're involved because you're committed to people, and they're the reason you do so much. Friends and community are important to you, and doing stuff to help them whether it means dancing with them or organizing rallies for them, isn't a waste of time. The establishment of one's self-esteem are worthwhile in themselves."

"You're right. I got so caught up in my activities, I forgot about the people. I guess we need to constantly reaffirm our ideals. Thanks a lot, fairy godpanda."

The Asian American community at Stanford has had several successful events this past school year and several projects are now underway. Our Fall orientation involved more than 1/3 of the undergraduate Asian American population (Then again, numbers can be misleading.) After a slow start, about nine Asian American organizations have had meetings.

Presently, two Stanford students are teaching the only Asian American Studies classes at Stanford. Other plans include biweekly topical discussions on student issues, dances, music/poetry coffee house sessions, and a Spring production. Also, an Asian heritage festival with the theme, "Asian Images" is scheduled for April 15 and 16. Anyone wanting our periodical newsletter should write to:

Asian American Activities Center Bulletin, P.O. Box 9546, Stanford, CA 94305.

For more information about the Stanford Asian American community, call 415-497-0802.



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## Nobu McCarthy and Asian American Theatre Arts

At Cal State LA the Theatre Arts Dept. has initiated an innovative idea into its program by offering an Asian American Theatre Arts course, a course offered exclusively at Cal State LA. The class gives the opportunity for actors and actresses of any level of experience to participate in a stage production that is performed the following quarter. Since its introduction in summer quarter last year, this project has aimed at four major objectives: 1) to attract Asian American students to a field in which they are highly under-represented; 2) to provide an important vehicle for creative developments in Asian American Theatre; 3) to provide the nearby surrounding communities with convenient, low-cost access to Asian American theatrical productions; 4) to develop a truly unique multi-ethnic theatre arts program.

Internationally known actress, Nobu McCarthy, instructs students on the techniques of acting and of play production from an Asian American perspective. By sharing her experience and expertise garnered from her successful career (movies such as "Geisha Boy" and "Farewell to Manzanar" and television shows such as "Love Boat" and "Different Strokes"), Assistant Professor McCarthy offers students a professional viewpoint and an opportunity to interact with a seasoned actress.

Last fall quarter, McCarthy's students applied what they had learned and presented the play, "Music Lessons." With further university and community support, the Asian American Theatre Arts Project will continue to present such productions and serve the larger Asian community in the Los Angeles Area.

Cal State Los Angeles

## ASIAN AMERICAN POET:

### LANE NISHIKAWA

BY

PAULINE TOMITA

Lane Kiyomi Nishikawa, a Hawaiian Japanese-American writer, initially became interested in poetry through writing courses offered at San Francisco State. Affiliated with both the S.F. Kearny St. Workshop and the Japantown Art and Media Workshop, Mr. Nishikawa has also appeared in numerous productions at the Asian American Theatre Company and made his directorial debut in an AATC production, Yellow Fever. In addition, Lane recently toured the West Coast with Life in the Fast Lane, Requiem for a Sansei Poet, a production both written and performed by himself.

Glancing at this month's bestseller's list or browsing through the selections offered at any bookstore may cause one to wonder whether or not Asian American experiences have been adequately represented; and if so, where are the Asian writers to prove it? Unfortunately, the selectivity in the literary arts, and the media precludes the representation of Asians--I mean when was the last time you saw an Asian portrayed in a non-stereotypical role? And so it was a welcome opportunity to meet and interview Lane Nishikawa, a talented third generation Japanese-American, whose poetry reveals an honest and candid portrayal of the experiences of an Asian American individual.

I first became acquainted with Lane's work after enjoying his performance in Life in the Fast Lane at the Asian American Theatre Company in San Francisco. Life in the Fast Lane, an autobiographical collection of Lane's poems cleverly interwoven with brief, humorous monologues, reflects the unique and oftentimes intimate perspective of this Asian American poet. My impression was one of admiration for this gifted artist and consequently, I felt hesitant about interviewing him. However, Lane's easygoing, candid demeanor quickly dispelled my nervousness, and the conversation that ensued was relaxing and insightful: Can you explain why you chose that particular theme, "Life in the Fast Lane"? "Well, you see, my name's Lane and everybody always called me fast, because I read very fast." Lane further elaborated on the theme's interpretation: "In all the poetry I've done, people would come and listen to a little bit, and that's it. They see a side of you, they see the show and they leave. So you never get to talk to people. So this show is for people to hear what is behind a poet, not necessarily just his work. Life goes by very fast, you do things very fast. Like in a poetry reading, you do ten minutes and you leave. And for me, that's just not enough. So this show is for people to hear and see all the different sides of a poet."





While listening to Lane's recitation of his poems, many familiar, yet until then, unarticulated thoughts and feelings floated back to me. His sentimental and touching recount of his late grandmother brought back fond memories of my own OBACHAN:

i can see you clearly  
sitting in the afternoon  
humming to the Japanese song  
on the radio  
your eyes half closed  
dreaming  
your smile  
draped over your  
round  
kawaii face  
as you get up  
you slip your bent feet  
into your zori  
the years tan them a rich brown  
wrinkle them  
just enough.

It was odd to hear a complete stranger relate his experiences and have them be so similar to my own. Yet his performance was delivered with such warmth and sensitivity that I shared his experience and in doing so, felt really good about myself. And that is exactly what Lane wants his audience's reaction to be: "I don't want them leaving a theatre depressed or feeling bad about say being Asian, because I don't think that's right . . . I want people to feel good about themselves, like I do." In performing his poetry, Lane establishes an intimate rapport with his audience: "To me, poetry's always verbal. I write to be heard because it's the only way an audience is going to feel what you're writing, instead of just being read in a book."

In relating his experiences through his poetry, Lane hopes to "broaden others' perspectives, change certain attitudes, and show certain similarities between Asian groups." In one of his poems, "The Black Jap" he talks about the "blending of cultures" and the assimilative attitudes of some Asians, and points out that he doesn't want them "to forget what that base is . . . that what it comes down to is that we're all Asian."

Although Lane writes for a predominately Asian audience, he realizes the importance of addressing non-Asians as well: "If they can hear and understand things that you're saying as an Asian, it might break down some of the assumptions they have about Asians. Maybe they'll think about things and generate thoughts about themselves." Thus his work not only reveals a common experience shared among an Asian audience, but also attempts to disperse certain stereotypical images generated by the media. How does he feel about these misconceptions surrounding Asians? "It really bugs me. I guess there's no sense in just so many times that people just don't want to think about it. But there's no sense in just sitting around and being mad about it, because that doesn't do you any good. So how do you deal with something like that? For me, I guess I just have to write about it." The poem, "Japanese Junkies," questions the recent popularity and subsequent commercialization of the Japanese culture--"Shogun and Mifune are hot on the meat market nowadays." Lane remarked about the negative consequences that such media hype might induce: "All of a sudden it's real popular to have a Chinese or Japanese woman telling the news . . . I mean it's great for getting people to recognize Asians as a population in this country. But what are the aftereffects of all this? It's funny what the media will take and magnify so that people will check it out. But I don't want them to have just this one image of us."

Towards the conversation's close, Lane jokingly commented, "I don't think I'll ever make the ten bestseller's list because I just don't write for them . . . But that's okay because you choose what you want to write, you choose who you're writing for." And fortunately, that audience is us.



ASU CROSSWORD PUZZLE

Across:

1. Japanese play major role in developing this California industry.
2. Minority culture losing its identity and adopting the standards, prejudices and values of the majority culture.
3. Upon arrival, Chinese first in Ca. to engage in this commercial endeavor.
5. One site of Wartime Relocation Commission hearings
6. Chinese developed this cherry.
7. Essential for Japanese New Year-symbolizes happiness and good fortune.
11. decades of disbursement and redevelopment for Japanese Americans here.
12. Demands for past incarceration and injustices (initials)
13. Early Filipino immigrants.
15. Charlie Chan, Bruce Lee, "Kung Fu" Caine, "success story" of Asian Americans (11 letters).
16. Second generation Japanese Americans.
18. Korean immigrant falsely accused, awaiting freedom, fighting injustice (7 letters).
19. Advocates need for community fund as integral part of reparations to reverse #11 Across.
21. Spring '81 Banquet winner of the "ASU Veteran Award" (5 letters)
23. Limits access to higher education at S.F. State, esp. for poor and minorities (two words).
24. Processing and internment station for 175,000 Chinese immigrants (two words).
26. Dupont Guy.
28. Form of discrimination based on color.
31. Banana-yellow on outside, white inside (initials).
32. Expedited assimilation of Japanese Americans.
35. ASU is a member of this group demanding reparations (initials).
36. Fastest growing group of Asians in U.S. (2 initials).

Down

3. Demands for redress and reparations have been \_\_\_\_\_
4. Next step after registration and further step towards U.S. aggression and intervention.
5. ASU relief during winter break (6 letters).
8. Most common major among S.F. State Asians.
9. Kathy's fetish.
10. "sakana" is Japanese for: \_\_\_\_\_
12. 28 Chinese murdered in this riot in 1885 (extra clue: Wyoming).
14. Early racist legislation prevented Asian immigrants from ownership of this (4 letters).
15. Popular Japanese beverage.
17. same as #16 Across.
20. Unlike other camps in barren deserts, this one was in the swamplands of Arkansas.
22. Popular restaurant in Chinatown forced to close because of takeover representative of financial district encroachment.
23. First used by the Chinese, device produces air current.
25. other camp in Arkansas.
27. how Ethnic Studies was instituted.
29. Japanese method of preparing main dishes.
30. Village built for retiring Filipino farmworkers
32. community group in the forefront in the struggle of #45 down (initials)
33. presents the Asian American experience on stage (initials)
34. fight against labor exploitation of Asian immigrants; boycott of their products and the company continue!
36. Asian American anthology (5 letters).
37. meets social, political, educational and cultural needs of Asian students.
38. maximum security concentration camp.
39. This attracted some early Chinese immigrants to U.S.
40. ASU backwards.
41. daan is Chinese for \_\_\_\_\_
42. agency that caused many evictions in J-town.
43. First four initials of the Third World Coalition at S.F. State.
44. This national coalition believes in broad education of the public re: camps and racism in U.S. (4 letters).
45. landmark struggle in Chinatown over affordable housing for the poor and elderly.



JOIN  
JOIN  
JOIN

# APSU

TODAY  
TODAY  
TODAY

ASIAN PACIFIC STUDENT UNION Membership Information

What is APSU?

Statement of Purpose:

Asian Pacific Student Union is a network created by Asian Pacific student organizations on the West Coast to build and maintain communication among campuses. By sharing our ideas, resources, and experiences, we can give support for and learn from each other's activities and struggles.

Principles of Unity (P.O.U.'s):

- a) to build pride, unity, and friendship among Asian Pacific students and to promote an awareness of ourselves as Asian Pacific people.
- b) to address the educational needs and rights of Asian Pacific students.
- c) to support and actively participate in our communities to better the situation Asian Pacific people face in society.
- d) to strive for the equality of Asian Pacific people.
- e) to actively support the struggles of Asian Pacific women and to encourage the greater participation and leadership of women in Asian Pacific organizations.
- f) to unite with, learn from, and support Third World and other progressive struggles.

To Join: Membership is open to any Asian Pacific student organization who fulfills the following:

- 1) Agree to the above Principles of Unity
- 2) Pay the annual membership fee --  
For those joining in Aug.-Jan.(inclusive): \$20.00  
For those joining late (Feb.-July): \$10.00  
(additional donations are welcomed!)

Your membership fee will be used for the printing and mailing costs of the APSU newsletter and other communication and for the front money for statewide conferences.

(Note to individuals at schools without an A/P student organization:

You too are encouraged to join. APSU members may be able to help you start an A/P student organization at your school. No membership fee is required until your organization gets going.)

Please complete the attached application and mail it with your membership fee to the following Coordinating Committee member:

In So. Cal.

Sheri Miyashiro  
2916 Midwick Dr.  
Alhambra, CA 91803

(213)-283-3602

In No. Cal.

Paul Lee  
1130 Emerson Ave.  
Campbell, CA 95008

(408)-559-0144



## EXPLANATIONS OF THE PRINCIPLES

- a) Included in this, we want to promote understanding between foreign and American born Asians.
- b) Because of the suppressed history of our contributions and sufferings in American, Asian Pacific students and our people as a whole have suffered greatly in understanding ourselves as a proud people. We have been taught that our history and ourselves are not acceptable (as shown in the cutbacks in Ethnic Studies). This principle is needed to uphold and support the needs and rights of third world people, as well as, to educate ourselves and the general public of our past in order to learn from our histories, struggles, and victories. We also recognize that our educational rights also include rights that aren't strictly academic: our right to have student organizations and funding for our activities.
- c) We feel that the community is a part of our lives and that our participation in them is essential for changing the unequal status we face in society. Supporting and participating in our communities reaffirms our pride and heritage; it is not that we should just "understand" the situation, separate from the community, but to be involved and a part of it.
- d) We the Pacific-Asian Community are not treated as equals and feel it is necessary to expressly state our feelings and resolve to improve our status in America.
- e) We feel it is important to have a specific POU for Asian women in that we want to encourage women's participation and to encourage women to play an active role in organizations.
- f) We share many of the same concerns and goals of Third World organizations and other progressive groups.



# APSU

## MEMBERSHIP APPLICATION

ASIAN PACIFIC STUDENT UNION

Date: \_\_\_\_\_

Name of your organization: \_\_\_\_\_

Organization address: \_\_\_\_\_

Organization phone #: \_\_\_\_\_

\_\_\_\_\_ : Name of your school

\_\_\_\_\_ : School address

\_\_\_\_\_ : School phone #

quarter  semester  : School system

Contact person within your organization

name: \_\_\_\_\_

address: \_\_\_\_\_

phone #: \_\_\_\_\_

Is your organization a .....

new APSU member

returning APSU member

Membership Fee included (check one):

\$20.00 (if today's date is during Aug.-Jan.)

\$10.00 ( " " " " " Feb.-July)

Additional Donation (list amount): \_\_\_\_\_

For New members to complete:

- estimated size of your organization: \_\_\_\_\_
- structure of leadership (e.g., pres, v-pres, ... or a coordinating committee): \_\_\_\_\_
- please submit your organization's constitution or Principles of Unity and/or anything else about your organization. Thanks.







