

PACIFIC TIES

UCLA's Asian/Pacific Newsmagazine

November 1981

Budget cuts may force tuition or higher fees

UC proposes to offset 7 percent reductions with an \$80 increase by next fall

By Sean [unclear]
Senior Staff Writer

DAVIS—Emergency budget cuts ordered last week by Gov. Jerry Brown might force the University of California to begin charging tuition in spring quarter, The Bruin has learned.

UC student leaders were also told this weekend at a Student Body Presidents' Council meeting that another fee increase is in the works—a \$66 raise beginning next fall to offset an expected \$ state cut in UC's budget for next year.

In a separate press conference Friday announcing his 2 percent across-the-board budget cut, Brown said Sacramento's emerging financial crisis, caused by years of tax-cutting and a poor economy, made the cut necessary.

If the proposed rates are approved by the Regents, undergraduate fees at UCLA will jump from \$341 next quarter to \$401 in spring quarter and \$421 next fall. UCLA's fee increase by \$14 next year.

Two per quarter an 80. About this year's prom unex

director Paul Rogers told SBPC in a 45-minute open-door session Saturday.

But a major fee hike in spring quarter would pay for instructional expenses and so would be a tuition fee according to language in this year's UC budget, Rogers said. He explained that next quarter—when registration fees go up \$75—fees paying for non-instructional services will almost reach their legal limit.

None of the \$22 million should be raised by increasing student fees, said a statement approved by

\$23 million of the \$60 million could be regained by increasing reg fees \$200 a year beginning next fall. This money would not fund instructional programs, Hershman explained, and so would not be considered tuition.

Establishing a health sciences tuition of \$1,500 per year next fall could offset another \$6 million, Hershman added. Thirty-one million dollars would be cut by reducing faculty and enrollment, Hershman said, although details of the plan aren't available.

A postcard and letter campaign to pressure the state to exempt UC from the 5 percent cut will also be soon, Student Lobby Campus Coordinator [unclear] Cusack said.

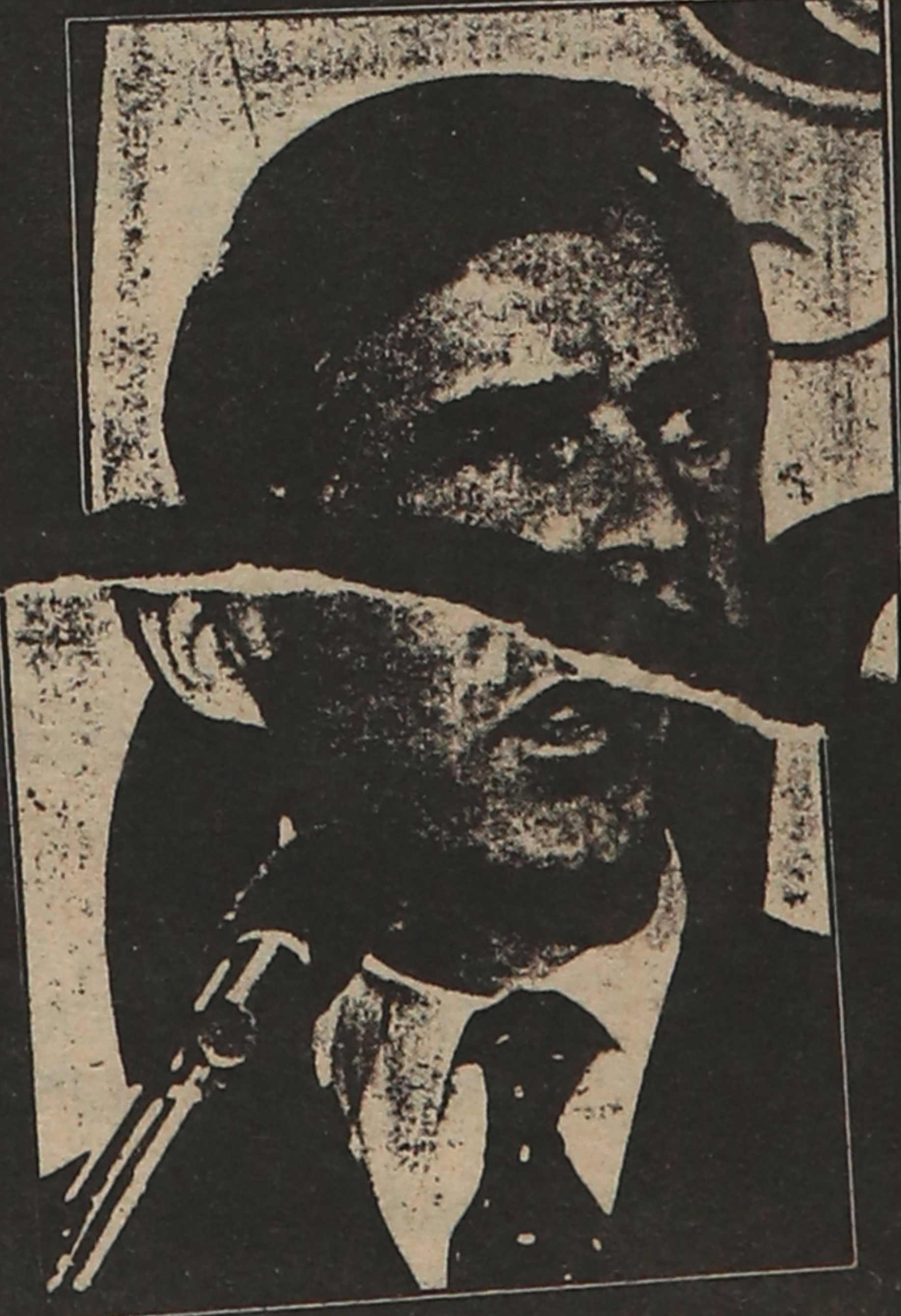
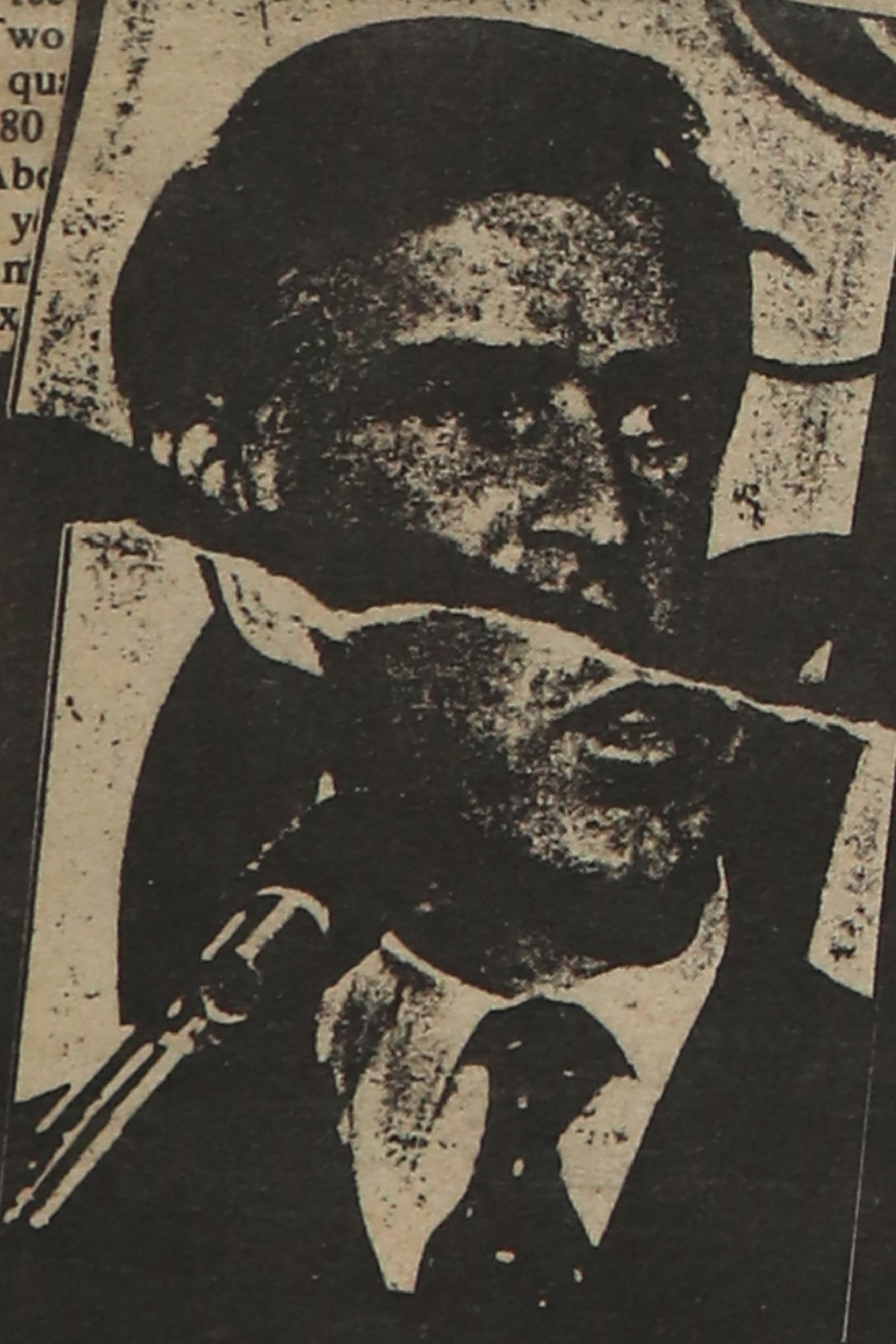
"If we agree to this (spring fee increase) tuition, and if we agree to hang it up," Student Lobby [unclear] noted. Accepting [unclear] students

UC increases reg fees to offset cuts

and if we agree to hang it up, ..

SBPC, which sets priorities for the UC Student Body in Sacramento. But UC Santa Cruz undergraduate [unclear] noted on Saturday, "Even [unclear] hurt us in the form of less

qu million or be individually cut. UCLA Vice [unclear] Monday he di



"NO WAY"



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Editorial



Reg Fee Hike Must Not Be!

With the recent institution of Project SOS (Save Our Students) by the Undergraduate President's Office, we as students and future taxpayers of the University of California have before us an opportunity to make our collective voices be heard and express

our concerns over the quality of our education.

In order to know what is at stake here, let me explain. Last month, Governor Jerry Brown ordered emergency cuts of 2% in the state budget. In order to offset these cuts, the University raised registration fee \$25 beginning spring quarter, with more increases looming ahead in the near future. This action cannot be tolerated. Why, it was less than a year

ago that the California Student Aid Commission altered the guidelines for Cal Grant recipients to favor the middle-classes, and now registration fees are going to go up.

This move sets a dangerous precedent for all concerned. It would mean that the UC Regents will gain leverage on imposing tuition, which would price UC out of the pocketbooks of low income and lower-middle income student. With prospective students faced with such a

dilemma, the only option would be to go to an inferior institute for their studies, and I for one wouldn't blame them. The University is meant for everyone, and unfortunately, such actions as we have witnessed on the part of Governor Brown suggests otherwise.

It is hoped that Project SOS succeeds, not only on a short-term basis, but a long-term one as well. We, as a constituency, must let Governor Brown know that he must listen to us, or face dire consequences.

Viewpoints

Asian Women's Corner



Jamming White Wolves Liliana Wong

To put it very bluntly, white boys are preying on Asian Women. Most interracial social relationships are just as beautiful as any other relationship — this is fine and not the area of my concern. I am angry at the few aggressive white (and some other non-Asian) men who have a passion for Asian women and Asian women only for the "wrong" reasons. You and I are both familiar with certain individuals who have a history of pursuing Asian women. They are full of traditional racist stereotypes of Asian women: exotic, worshipping (i.e. obedient), naive prey. We've all seen these men in action . . . I think it's sick. I think it's sicker because I've also seen a lot of Asian women get hurt, used, and abused.

Asian women aren't exactly all innocent either. Some Asian women do see any "Caucasian catch" as a winner. These are also racist attitudes. Being of a certain race simply doesn't make a person behave one way or another. The prestige associated with a "Caucasian catch" is caused by

various misconceptions. Some of it is caused by Asian women falling for the same negative racial stereotypes of Asian men: short and ugly, not macho; and embracing the cultural norm of the white men: powerful and handsome.

Of course, stereotypes are perpetuated by media, etc. Some Asian women simply are out for the adventure — white, yellow, or purple. Some Asian women find most Asian men too chauvinistic and are looking to break out of traditional Asian women's roles that are stifling them. Some women are simply ready to lure in anybody with "Y" chromosomes. As long as the Asian woman knows what she wants and knows the rules of the game, it's fine with me. I have no quarrels with people who understand what they are getting themselves into.

But how about the younger Asian women or the immigrants who are truly more naive about the dating/social games of our sex-oriented society. They are the most abused by these males wolves. The men know a potential sucker when they see one. They are too smart to approach Asian women who are sensitive to and ready to assert themselves against racist and sexist stereotypes. The Asian woman who has her own motives to lure in "Caucasian catches" can take care of herself too. But it's the more innocent ones that are victims.

And they really do get hurt! I think the men I'm referring to do not have honorable intentions. They are not interested in deep and equal relationships. They are more interested in seeing how much "adventure" they can extract out of these "exotic chicks who do not fully comprehend what is going on." These men are wolves.

And I'll be damned if we all just sit around letting these wolves exploit and "rape" our Asian sisters. I feel instinctively that I need to support other Asian women. If we Asian women do not help each other, who will? The wolves? I am angry and frustrated. I cannot just look the other way while my sisters are being used and hurt. We cannot neglect any person who is wounded and in need of help. I am not trying to be prejudiced against whites. My anger would be just as strong against Asian men and even Asian women who exploit others on the premise of negative racial stereotypes.

It has also become all our business

because we are not speaking of single cases, we are speaking of a trend that seems to be on the rise. It has become an Asian American issue and a women's rights issue. If we do not make it an issue and constructively address it as a problem, I am afraid these derogatory destructive stereotypes will be perpetuated and make us all suffer.

I say we go get those wolves.

The Men Talk Out Joe Virata

Recently I have been witness to blatant examples of racism and sexism. Both of these are terrible in and of themselves, but when those two "-isms" are combined, the result is a slap in the face for all women and Third World people.

The instances I had the displeasure of witnessing occurred at social gatherings that were fairly well integrated; that is, there were people there from the Asian, the Black, the Latino, and the White populations of Los Angeles. Yet even with that diversity, I noticed some of the men were "targeting" especially on the Asian/Pacific women. At first I thought nothing of it, but as the parties wore on, it became obvious that those men were hitting on the Asian/Pacific women for a reason—they thought they were exotic, mysterious, passionate, and easy.

At this point it is easy to think, "Well, this guy is just sore because he got burned by an Asian/Pacific woman. That's what his bitch is about." I want to make it clear that it isn't that at all. I have just grown very tired and angry at watching Asian/Pacific women get hunted and preyed upon by men who are looking for an exotic experience. I am not against inter-ethnic, inter-racial relationships, there is nothing wrong with them. Too often, however, men prey upon Asian/Pacific women on false terms in their attempts to find some "tropical delight."

I have no particular grudges against the average American man, but when I see such blatant stereotyping in practice, I can't help but get damned angry. For some reason, Asian/Pacific women have been labeled by Western society as mysterious sex mistresses with a thousand and one

different and pleasureable Oriental positions, all ready and available for the mere asking. Simply because they are Asian/Pacific women, they seem to have some kind of exotic, erotic allure for the Western male. WHY?!

Ever since Marco Polo started telling tales of his fantastic journeys to the pleasure palaces of Kublai Khan, Asian/Pacific women have carried that stigma of existing for the sole purpose of pleasing men. That's how they've been portrayed by Western society to this very day. From the mysteriously seductive Mariko of Shogun, to the luscious, half clad Asian/Pacific women combing cocobutter through their hair in TV commercials, Asian/Pacific women have been stereotyped as mysterious, exotic, sensual, sexual.

We can't put all the blame on the Western world, though. These stereotypes have their roots far in the past. Because Asian civilizations were built on patriarchy, women were traditionally rendered servile to men. They had to work to please the men in their societies. But a sexist past is no excuse for a sexist and a racist present!

I understand how these stereotypes came to exist, but I cannot sympathize with or understand the idiots who succumb to them, believe in them, and practice them. I am tired of seeing those jerks trying to score with Asian/Pacific women just because they are Asian/Pacific women. They can really get to be a pain in the ass.

Again, I want to stress that I have no grudge against non-Asian/Pacific men. It's just those few individual idiots that live and die by their own "Oriental-pleasure" stereotypes that piss me off. We, the entire Asian/Pacific community, not just Asian/Pacific women, should fight against those racist and sexist beliefs. They are an insult not only to women, but to our entire community, our entire people. The only way to defeat stereotypes against race and sex is to attack them and their practitioners in every shape and form, both within our community and from outside sources. The only way to defeat those practices is to work against them together. In order to help ourselves and our communities grow and progress, both Asian/Pacific women and men must stand together against sexual and racial prejudices. No one else can or will do it for us.

Letters

Coalition, Remember Your Roots

Dear Editor,

This is the Asian Coalition's seventh year as an umbrella organization of Asian student groups at UCLA. Currently, there are a few people left on campus who participated in or remember the momentous inception of the Coalition. I am, however, appalled at the continued lack of respect by some recent Asian Coalition staff and other individuals as to the history and the struggles of Asian students on this campus. Although this was evident in the recent interview article of AC Director David Shin (*Pac Ties* October issue), I have also heard similar comments in speeches and conversation of other individuals. The prevailing mood seems to be that "we, the recent AC, have active have finally started to be active."

The formation of the Asian Coalition in the Fall of 1975 stemmed from a political need. Asian student organizations on campus recognized their need to come together as a united voice on campus. Prior to the formation of the Coalition, students had joined forces to defend the ethnic studies centers from attacks and cutbacks from the administration. They had come together to define "Asian American." They saw the need for Asian students to join together in mutual support. Despite their diversity and spectrum of interests,

the Asian American Student Committee, Asian American Tutorial Project (now AEP), Samahang Pilipino, Japanese Students Association, Chinese Students Association, Korean Students Association, Asian American Law Students Association, and others came together to formally establish the Asian Coalition.

The 1975-77 Asian Coalition was loosely structured. Although a mutual support system, the organization was susceptible to fragmentation between the different groups. The students were still in the process of trying to discover what an umbrella coalition could do and how each group could benefit from this association. Asian Coalition retained strong communication channels with other Third World groups and actively used this joint "Third World Coalition" for a variety of purposes.

After two years, Asian Coalition took on a more active role in the university. In 1977-78, Asian Coalition began an exciting phase, involving more student groups and initiating more programs.

In 1978-79, these programs continued. The cohesion between member groups and staff became more stable. Commitment from each student group grew and fragmentation lessened. In addition, more students became involved in the community. The Asian Coalition Walkathon in 1978 made it possible to sponsor a recreational trip for low-income Asian/Pacific children. Each individual member group was also growing in strength and the Coalition

was able to support them accordingly.

The 1979-80 academic year brought on another stage of Asian Coalition's development. Not only were the programs and commitment retained, the Coalition began to think about growth and expansion of its staff. Various committees and positions were set up within Coalition. External contacts with SLC, special interest groups, and *Pacific Ties* were made and their value was put into better perspective.

1980-81 was the "coming-out" year for Asian Coalition. The elected officers expanded to six members (from the original three) and involved more and more students on different levels of its organization. More student groups wanted to participate in the Asian Coalition Board. Sam Law, 1980-81 Asian Coalition Director, was elected SLC President and that put Asian Coalition on the student government map.

Each of the seven years have contributed to the development of the Asian Coalition. The dedication of the past Board members and volunteers, as well as the staff should not be forgotten. Asian Coalition has grown progressively one step at a time. The Asian Coalition cannot be what it is today, cannot be as strong as it is today, had not each Board and each Coordinating Committee worked as hard as they did. Asian Coalition 1981-82 carries with it a history of Asian student unity and involvement on the UCLA campus. Groundwork is still being laid today to insure that Asian Coalition retains its unity and its ability to promote awareness on

the experiences and struggles of Asian Americans at UCLA.

The Asian Coalition has had and always will have a separate and distinct identity from other special interest groups at UCLA. We obviously share many common parallels with American Indian Students Association, MEChA, and the Black Students Alliance, but Asian students need to recognize our own needs as well. The need to understand that we are all "Asian/Pacific Americans" despite the difference make our struggles multi-dimensional. With four of the six directors being first generation Asian immigrants, Asian Coalition has succeeded in narrowing the gap between American and Asian-born.

Asian students must continue to define and test the objectives of Asian Coalition. What are we trying to do? If our goal is to share and understand our diverse background and unite against the racism and prejudice towards Asians on campus and in our communities, then we must find ways to work towards these goals. Our goals are neither to sponsor Asian Week nor to put officers in SLC positions. These may be means to our goals but not the end objectives themselves. We must see all this in perspective. These achievements will mean nothing to our overall growth if we do not accompany them by fostering good relationships between all involved and educating our own people and the wider campus to our movement.

In unity and with good wishes,
Susie Ling, Asian Coalition 1977-79

No, You've Got It All Wrong...

Dear Editor,

The Filipino Peoples' Far West Convention as an open and democratic vehicle for progress in the Pilipino community welcomes all participation and constructive criticism of its methods and character. In response to the articles written in the *Pac Ties*, October 1981, we of the 1981 Far West Convention Delegation Steering Committee would like to clarify some of the major distortions within the articles. Our objective here is to present a truer picture of the Far West Convention (FWC) history and to encourage the active participation of all sectors from the Los Angeles Pilipino community not only in the 1982 FWC proceedings but in the planning and outreach process as well.

The Far West Conventions have had a long history (since their inception in 1971, Seattle) of preparing an all embracing program agenda to service Pilipinos from all walks of life and ages. Although initially targetting youth (18 to 35 yrs.) at the first FWC in Seattle during the "identity movement," the FWC has grown into the only major annual gathering of West Coast Pilipinos interested in the social, economic, and cultural well being and status of their community. The two points of unity are: (1) To take active struggle against racial and national discrimination; (2) To take active concern with the issues in the

Philippines. These all sided interests are reflected in the various workshops and panel sessions (a new format addition this past year in Seattle) offered. Topics have ranged in recent years to include, youth, women, senior citizens, Philippine conditions, affirmative action, immigration, and community organizing to mention a few. This is in contrast to Mr. Ferrer's observation that the FWC is concerned only with the "growing Anti-Marcos movement in the U.S."

Mr. Ferrer acknowledges the FWC's role in exposing important community issues such as the cases of Narciso and Perez, two nurses accused of murdering V.A. patients in Michigan, and of Dr. Benvenido Alona, Lt. U.S.N. accused of purjury in a Ventura County child abuse murder case. The FWC has exposed many such issues to the community and initiated support committees and task forces to organize around such issues. An important recent outgrowth especially in light of the changing West Coast demographics is the formation of the National Filipino Immigrant Rights Organization (NFIRO). Although Mr. Ferrer acknowledges these accomplishments he also states these followup activities are "too far inbetween and momentum is difficult to sustain." It should be noted that up to this last convention, the FWC is not an "organization". The purposes of the resolutions has been to express the positions of

the delegates on the various issues confronting the community and to encourage the delegates to organize around these issues in their respective communities whenever feasible. At this past convention steps were taken to begin the formalization of the FWC as an incorporated nonprofit body. These steps included initially drafting of a constitution and the formation of the FWC Steering Committee with representatives from the major delegations.

Both Mr. Ferrer and Mr. Virata note the participation of the Katipunan ng mga Demokratikong Pilipino (KDP) or Union of Democratic Filipinos. The implication however is that the FWC and all of its delegates are manipulated by the KDP. We strongly take issue with this distortion. The FWC is a democratic institution allowing all those who agree with the two points of unity to participate and bring their experience and opinions to the convention process. The KDP's participation as well as any other organizations' contributions are welcomed. It should be noted that less than 1/3 of the total delegates attending FWCs have been KDP members. Their roles have been always noted as positive and contributing to the convention process.

Overall the articles, through critical of the FWC (particularly in respect to "youth and student" participation) offer no substantial suggestions as to how to improve the FWC. It is

surprising to us that these feeling toward the FWC were held by Mr. Ferrer and Mr. Virata especially since both attended the Seattle FWC as part of our Los Angeles delegation and never raised these concerns to the delegation.

We hope that we have provided some additional insight into the history of the FWC. As you undoubtedly know LA is the site for the 1982 FWC. We would especially encourage your readers to get involved in the FWC process from beginning to end, to participate in the program, finance, outreach, and logistical committees, to contribute their experience and their energy to what we believe is a very worthwhile endeavor to improve and strengthen the unity and awareness in our Filipino community. The Filipino People's Far West Convention is for everyone. Be a part of it and have it serve the needs of our community. We look forward to seeing you in LA in 1982.

1981 Far West Convention Delegation Steering Committee.

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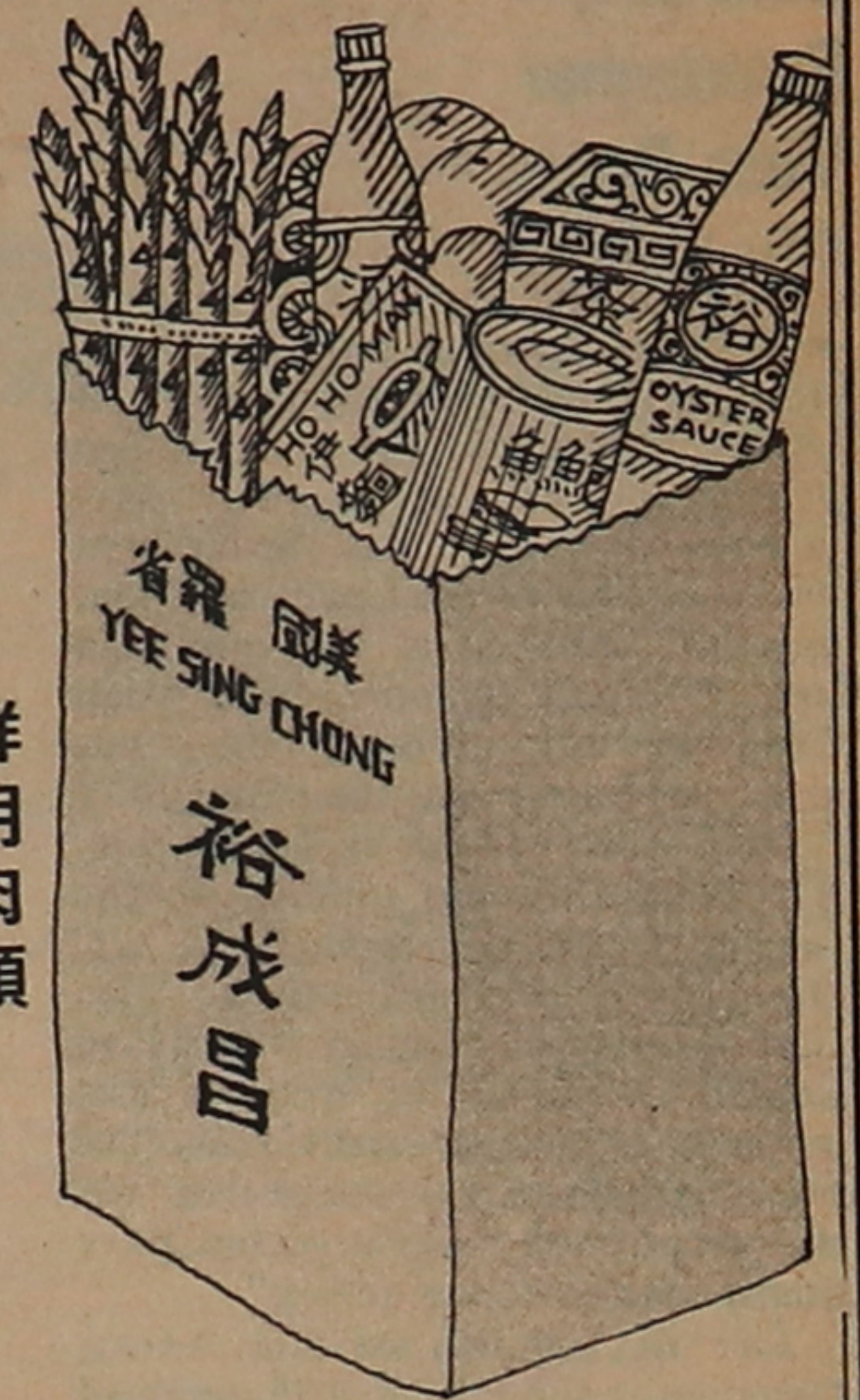
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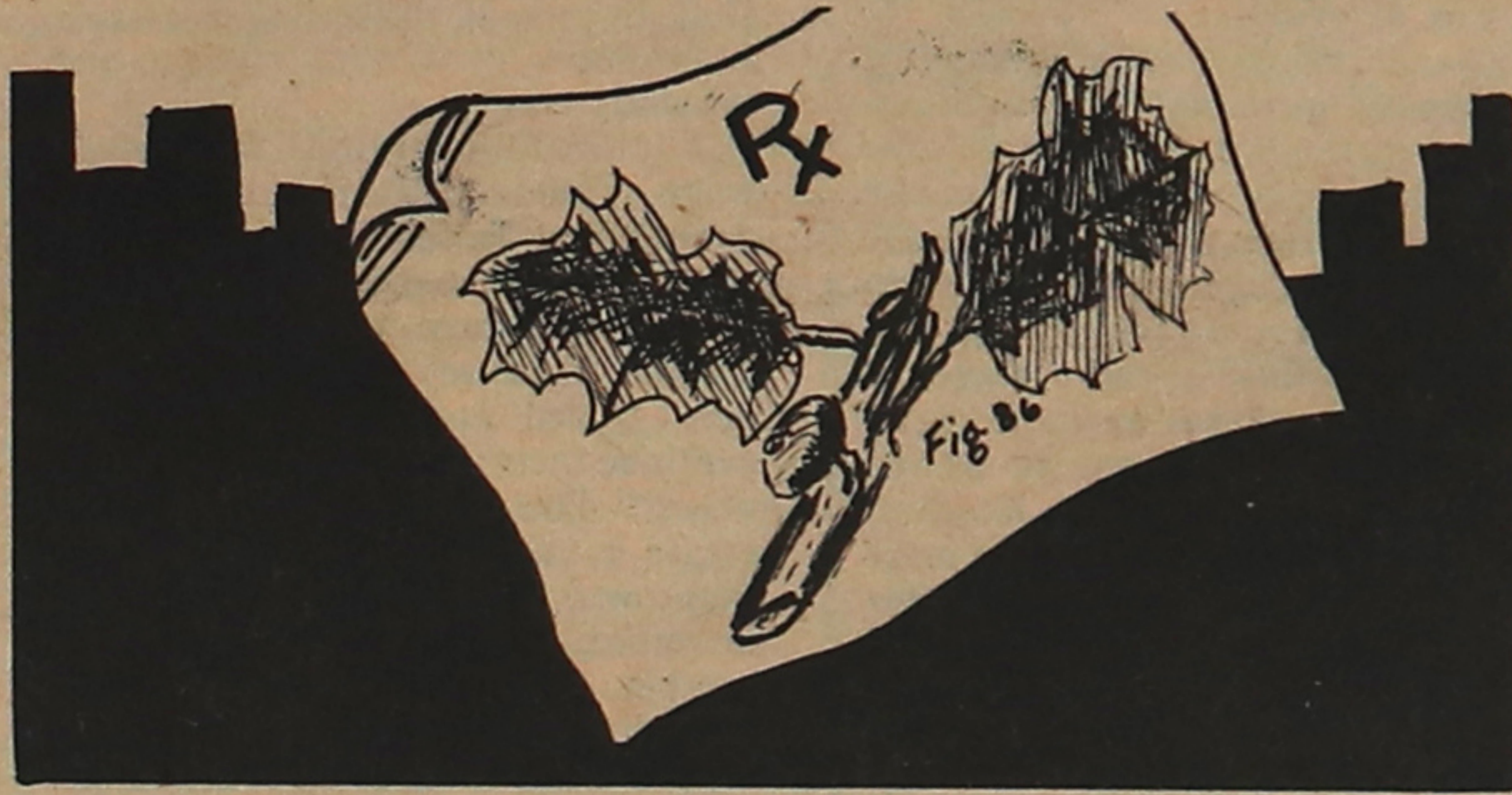
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Traditional Magic in the City URBAN FOLK HEALERS

Gerardo Cabanilla

The aspect of folk healers and herbal medicine has never been studied here in the United States. There has been several studies conducted on health care issues of Pilipino Americans that cite the inadequacy of Western health care to the ethnic communities. Weaver and Constantino's (1974) study on health care problems of the elderly Pilipinos specifically show that the existence of structural and cultural barriers has indeed affected the adequate dissemination of Western health care. For example, the lack of understanding on the part of Western trained physicians about Pilipino culture and the ethnic socio-psychological aspects that shape the individual, compounded by the inaccessibility of health care services, high cost of medical care, and other structural barriers have compelled Pilipino Americans to seek or utilize alternative health care practices.

The use of home remedies, herbal medicine and folk healers have always been a way of life in the Philippines. This way of life is not limited to the Philippines but is also prevalent in other traditional societies where these beliefs have an immediate and basic relevance to the people's attitude and behavior. In other words, what these indigenous people perceived to be real, according to their own social definitions, transcended any universe of objective reality. This supports the fact that the traditional patterns and the continued existence of folk medicine persists despite the contri-



butions made by Western medicine.

Moreover, this belief system has been carried over to the United States. As a consequence, the Pilipino Americans of those studied indicated that what they believed to be etiologically significant and therapeutically efficacious determined which system of health care would be used between Western or traditional medicine. That is, what they believed of an outcome for a curative method, was the criteria used to choose between Western or traditional medicine.

For instance, many Pilipinos believe in humoral pathology, or the belief in the balance of the elements of the body, particularly the "hot" and "cold". Specifically, if an individual has a fever, this would translate into this imbalance of the "hot" and "cold" syndrome. The treatment for such an illness would rely upon what type of herbal medicine to use to once again bring back the balance of the body elements. In this case medicinal plants such as *pandan*, *batuan*, or *tagabas*

would be the most efficacious. As I mentioned in my last article, the knowledge for the use of medicinal plants was handed down from generation to generation but the expertise remained with the local folk healer, the *herbolario*.

There are indeed many aspects of Pilipino folk medicine which reflect sheer ignorance and superstitious practices that would aggravate the disease instead of curing it. However, in the broad spectrum and in a historical context, Pilipino folk medical practices have been very successful in the adequate and effective treatment of different types of illnesses.

One folk healer in Los Angeles, who is a *manghihilot* (masseur or chiropractor type) sees about two to three patients a month. Most of her patients come from the immediate community and are referred to her by word of mouth. But some patients who have close family ties and live in other cities also come to utilize her services. She not only sees Pilipinos

but a considerable number of Mexican-Americans from the neighborhood as well. Her ability and knowledge about resetting bone fractures and curing certain body ailments comes from a combination of trial and error and the fact that her father, a *mananambal* (general practitioner folk healer), had inspired her. She had been practicing since her late teens but had not fully comprehended her ability until she was about thirty. She has also been in the United States for ten years.

Her method of healing technique can be compared to a masseuse and chiropractor combined. She emphasizes a slow approach in massaging a broken or dislocated bone back into the proper place. This treatment usually lasts two to three hours and sometimes the patient would have to return for two or three days for continued treatment. She also treats swollen muscles, sprains and body aches in the same manner. The only medicine she uses is Vicks Vaporub, or an oil brought over from the Philippines. This oil was basically a mixture of coconut oil and some roots of a plant of which she did not know the name.

Various patients that she has successfully treated included a boy who had dislocated his jaw while playing basketball, a girl who had a pinched nerve and a displaced vertebrae, and a man whose knee cap was dislocated in a skiing accident. In all these cases, she had basically used the same healing technique described earlier. She also emphasized that these cases would normally require an operation or hospitalization but with her method there are no scars or need

(Continued on Page 8)

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Urban Folk Healers

(Continued from Page 7)
to cut into the body.

The motives of this *manghihilot*, to practice her gift of healing, is a selfless one. She is essentially a humanist and a grass roots individual. These basic traits are traceable to the traditional and historical folk healers since most of them come from the rural villages. Furthermore, payment rendered for her services is usually a small donation of money or just a simple thank you. Also, the neighborhood environment, almost ghetto-like, would support the humble and unpretentious nature of a traditional folk healer.

Another type of healer in the Los Angeles area is Spiritual or Faith healer. This type of healer is a related consequence of the Spanish Christian influence. Since Pilipinos are said to

be the most passionate Catholics in the world, their belief in these faith healers have a tremendous impact upon their perception to healed by God, the Divine Physician. However, it is usually through the intercession of a saint that a faith healer may ask God to heal the afflicted. Such is the case of this particular Spiritual healer in Los Angeles.

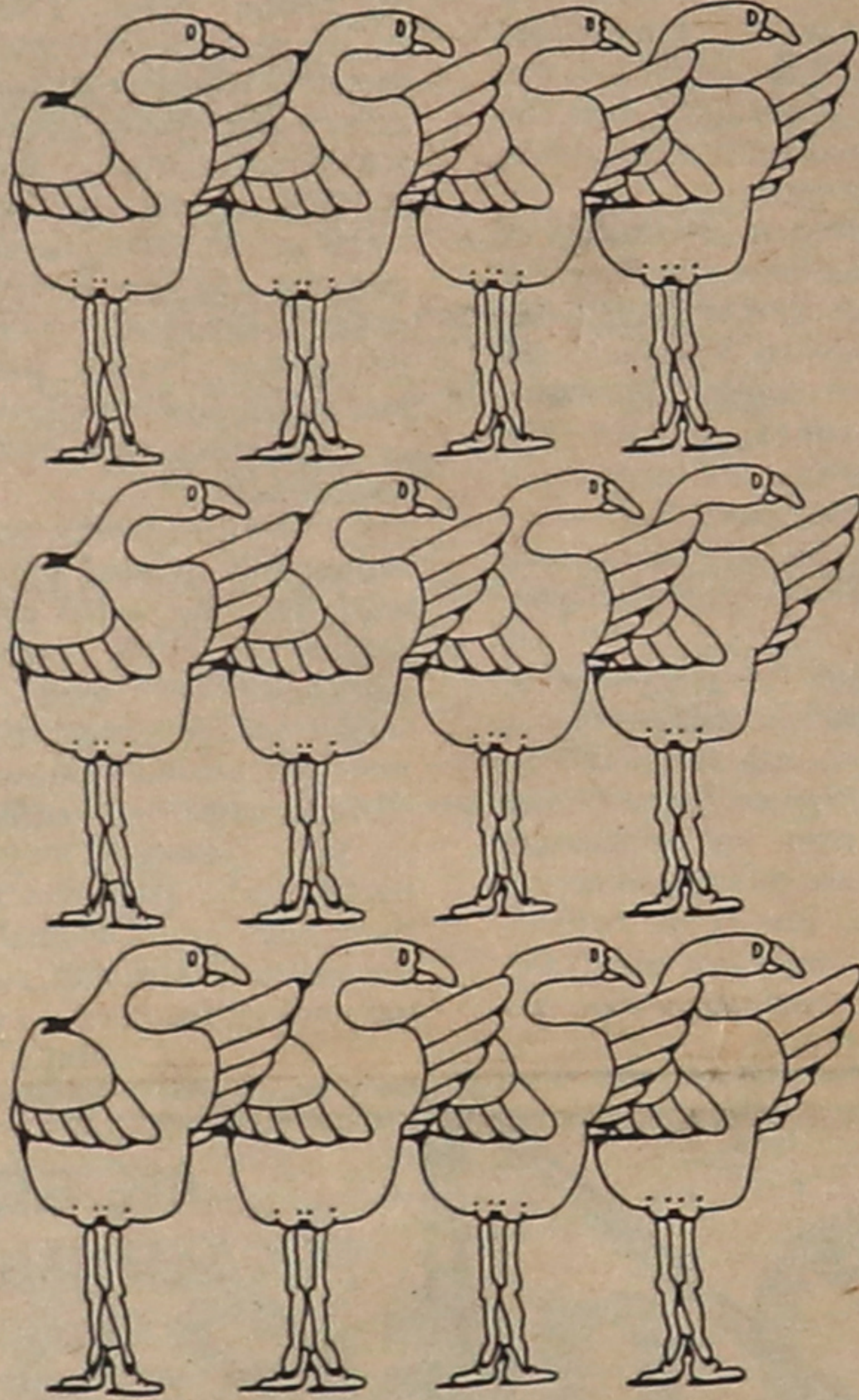
The setting of the faith healing is at the healers home, near the downtown Los Angeles Wilshire district. The house has been transformed into a chapel or church, complete with pine benches and religious icons, such as pictures of Jesus, crucifixes, and statues of saints. The room where the actual healing takes place is in an adjacent room, referred to as the sanctuary. The sanctuary is much more elaborately decorated with more Catholic icons. There is a long altar that extends from one end of the room to the other. On top of the altar is a large picture of Jesus and candles in glass containers that are lined up along the edge of the altar. There are

also flowers in vases lined up in back of each candle. The floor is covered with a deep red carpet and there is a smaller altar on the floor, right in the middle of the larger altar. This smaller altar has the statue of Saint Martin de Porres. This is the saint through which the faith healer had communicated or interceded with God. In general, the setting creates an atmosphere of a very solemn and religious nature.

The healing sessions take place every Thursday at five thirty and seven thirty in the evening. At each session there are more than thirty to forty people there, either those to be healed or those who have already been healed and are there just to continue their thanks to God through prayer. These numbers alone illustrate a continuing utilization of traditional health care system. Furthermore, there is an ever increasing number of new Pilipinos who are attending these religious sessions. From the signed testimonial affidavits there are those patients who have

benefited from this alternative type of health care such as cancer patients who had tried Western medicine but were not able to be cured, and after several sessions with the faith healer, would be completely healed. Even when they had returned to their Western doctor, he or she cannot explain the sudden change of the physiological condition. The explanations for such a phenomena have been cited as paralleling psychotherapy or catharsis in the literature.

I had come across other folk healers during the course of my research but haven't observed them as extensively as the examples just given. But my findings clearly show that culture and traditional folk medical practices exists and persists in Los Angeles. Furthermore, my report shows how culture changes and adapts to new environments. What needs to be done for the future is to do more in-depth study on the impact of folk medicine in order to define its acceptance in a modern technological society.



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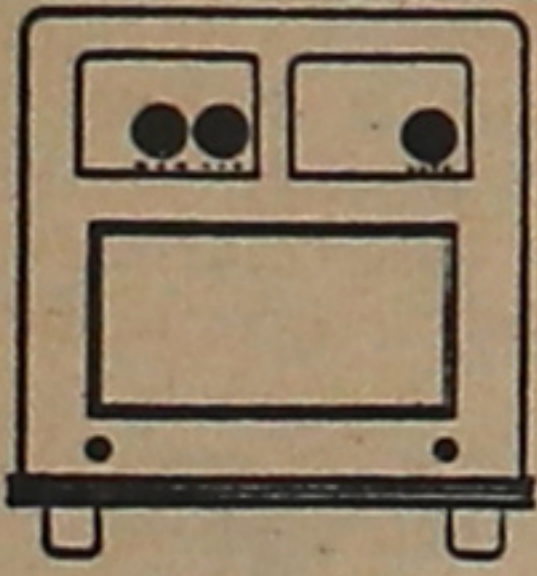
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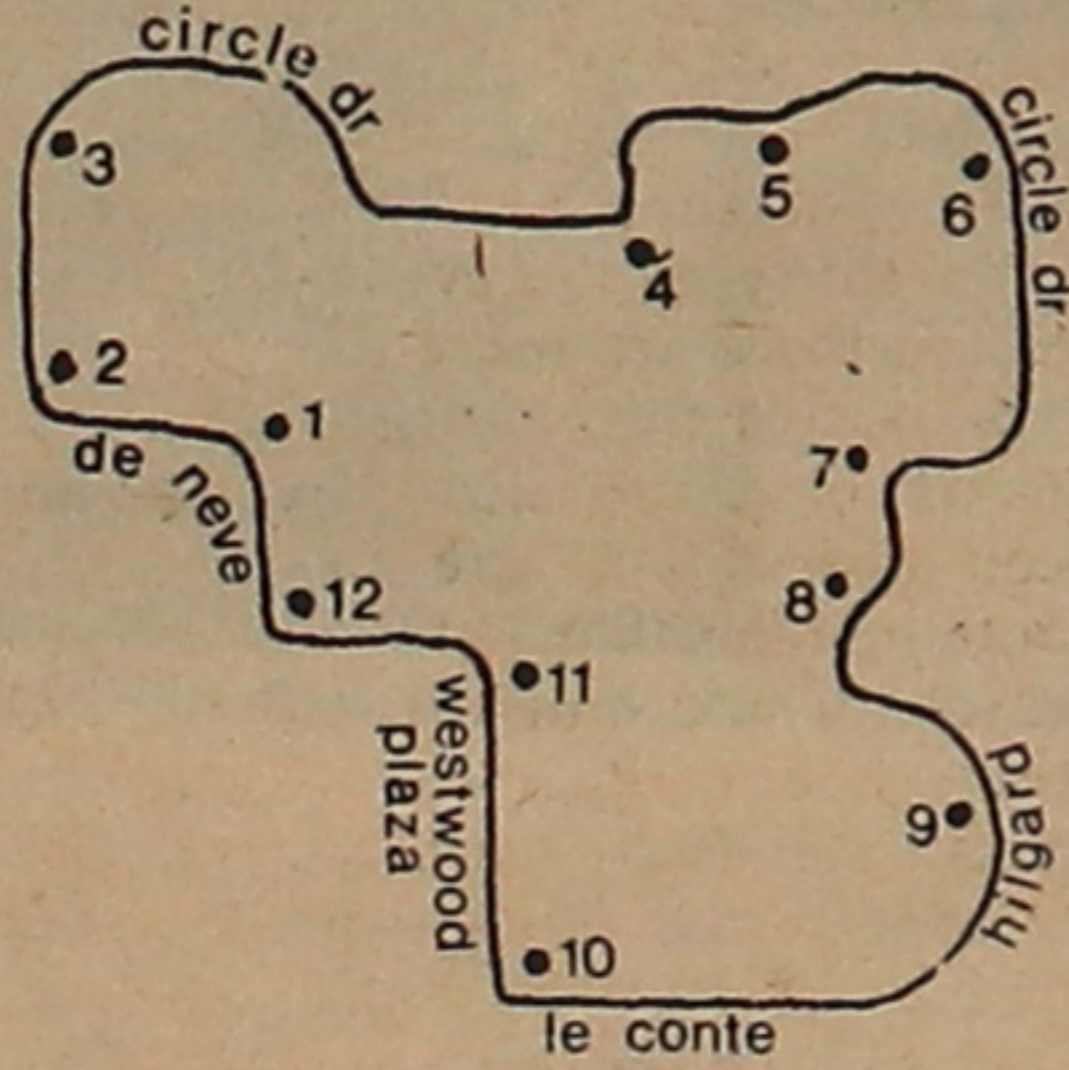


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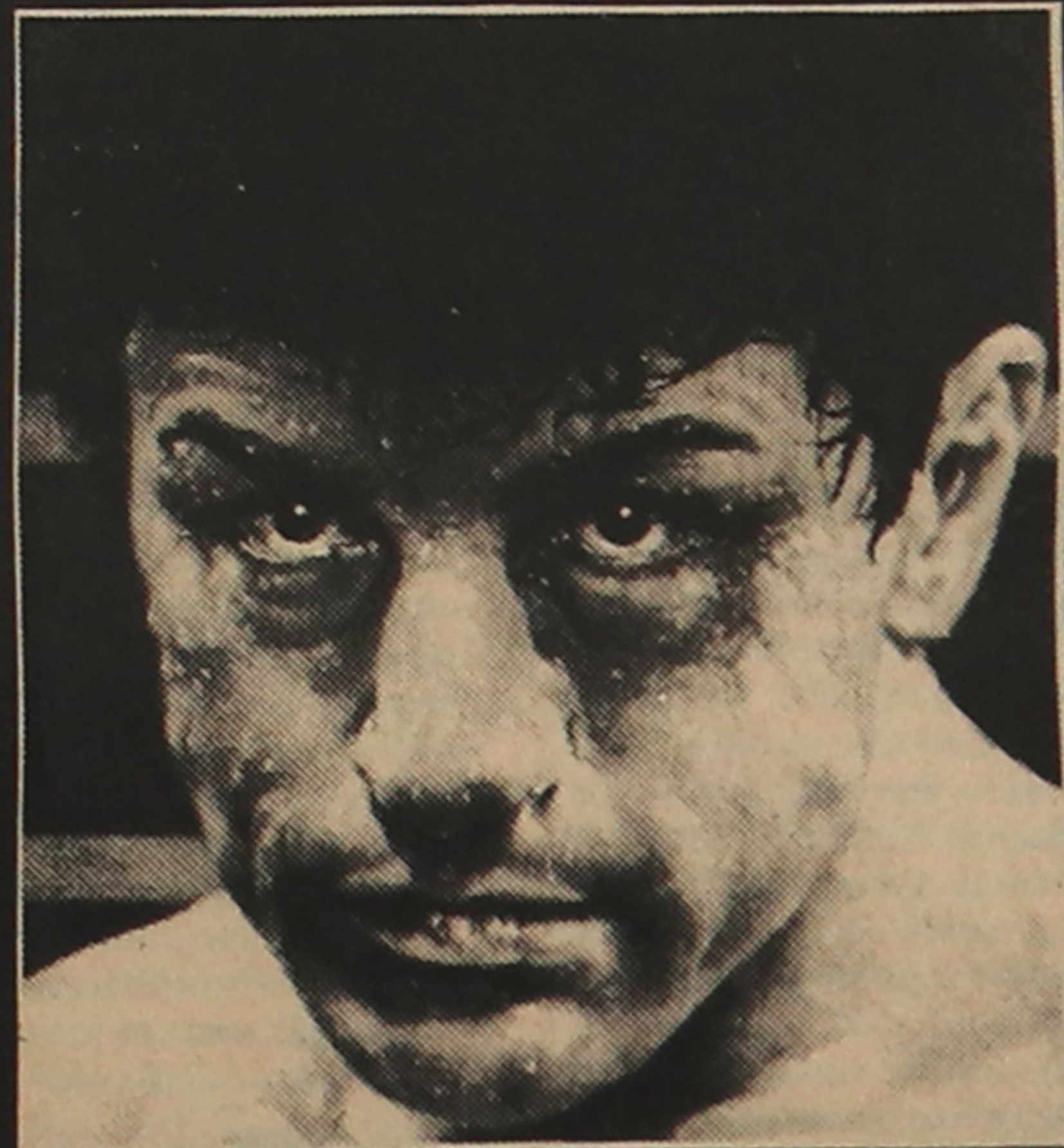
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The People's Fight

Phyllis Ogata

In recent months, a controversial issue about proposed redevelopment plans for the commercial strip along Sawtelle Boulevard in West Los Angeles has divided the normally peaceful and predominantly Japanese-American community there. Actually, the controversy is not about redevelopment itself, but about the type of redevelopment that is being planned. The controversy began in July of this year and concerns a proposed ban on high-rise development in the area.

Burgeoning land prices of other streets in West Los Angeles have generated interest in developing commercial property on Olympic and Sawtelle Boulevards. The division in the community results from one group of property owners' desire to develop its respective properties into six to seven-story commercial structures and another group of concerned citizens' desire to prevent the area from becoming a cold, inhuman business district.

In order to understand why the residents are concerned about the proposed redevelopment plans, it is interesting to note the history of the Sawtelle area. Around 1896, after the Japanese settlement in the downtown Los Angeles area, the Pacific Land Company began to sell tracts of land in the center of a good agricultural area in what is now the West Los Angeles Japanese-American community of Sawtelle. In 1897, the center of Sawtelle contained about 300 acres of barley. The area was bounded by the Southern Pacific Railroad tracks on the east, Federal Avenue on the west, the National Soldier's Home on the north, and by La Grange Avenue on the south.

Meanwhile, in the early 1900's, the Japanese downtown area was becoming a stable community primarily sustained by its wholesale vegetable markets. And around the same time that expansion and growth (in terms of businesses) occurred and led to the downtown area's being designated "Little Tokyo" by local citizens in 1904 or 1905.

Sawtelle, with a total population of 1,400 at the time of its incorporation as a city (in 1905-1906), was similarly concerned with agriculture — it was largely an agricultural district — and was one of the first planned communities of Los Angeles, not to

mention the center of growth for West Los Angeles.

The City of Sawtelle was short-lived, because of a mounting pressure to annex it into Los Angeles. Sawtelle was annexed to the City of Los Angeles in 1922, and because of Sawtelle's tremendous population growth, it was recognized as part of West Los Angeles in 1929.

In 1935, the downtown "Little Tokyo" business district was the largest and most concentrated Japanese community in Los Angeles County (with a population of approximately 4,370). Nearly all the buildings in Little Tokyo were owned by Japanese and subsequently, it became the cultural, commercial, and entertainment center for the Japanese in Southern California, a position it still holds today. In comparison, during the 1930's, the Sawtelle area was composed of farmers and gardeners and Sawtelle Boulevard was already a street containing small Japanese businesses and a community of about 1,000. Although Sawtelle was initially a predominantly white population, it became a well-integrated area composed primarily of Japanese-Americans and Mexican-Americans. In 1940, about 15.9% of Sawtelle's total population was Japanese or Japanese-American.

Today, Sawtelle is a street with a mixture of stores, nurseries, specialty shops, and residences. It is predominantly a Japanese-American community with a lot of pedestrian traffic and nurseries with residences either inside or behind them. The shops serve the specific needs of the neighborhood and are easily accessible. Further, Sawtelle has a relaxed, friendly atmosphere with a diversity of people and an intangible sense of community and cohesiveness.

In order to protect and preserve the heavily integrated and "small-town" atmosphere of the neighborhood, a group called the Sawtelle Community Survival Committee (or SCSC) was recently formed by concerned residents, small business owners, and local property owners. At present, Sawtelle Boulevard is composed of one-to-two-story properties and has one lane in each direction accommodating approximately 11,000 to 18,500 cars daily. Needless to say, the street is already

heavily traveled and the only connection to the commercial buildings in the city; but the boulevard is slated for widening to four lanes of two-way traffic to ease the local traffic pattern due to anticipated congestion resulting from the future Beverly Hills Freeway termination at the San Diego Freeway. The Sawtelle Community Survival Committee fears the consequences of increased automobile traffic on the area and also opposes high-rise development in the area until an environmental impact study is done. At present, two have been done by students in UCLA's School of Architecture and Urban Planning. They are, *Sawtelle: A Study of the Street and the Community* (1972) and its sequel, *Sawtelle Revisited: A Background for Community Planning* (1975).

To gain some perspective on the problems arising from the proposed redevelopment concerns of Sawtelle, perhaps a look at Little Tokyo redevelopment can illuminate subtle parallels and contrasts concerning the SCSC's fears. In 1945, the Los Angeles Master Plan included redevelopment for minority communities in Chinatown, Olvera Street, and Little Tokyo, and stressed expansion of the Civic Center. By the 1950's, prior to redevelopment (which was not physically begun until the late 1960's), buildings in Little Tokyo were deteriorating and small rooms above dilapidated stores and restaurants there were occupied by the poor and the elderly. Also during the 1950's, the City of Los Angeles obtained land on the north side of Little Tokyo to build Parker Center (which engulfed one fourth of Little Tokyo's residential area).

In 1963, the Reverend Howard Toriumi of the Union Church in Little Tokyo asked the City about a possible expansion plan for his church. The Little Tokyo Redevelopment Association was formed from a community meeting to discuss the expansion. Both the Union Church and the Higashi Hongwanji Buddhist Church, which were two of the first redevelopment projects, were funded primarily by their church members.

In 1968, the Community Redevelopment Agency (or CRA) of Los Angeles took charge of redevelopment and in the following year, they conducted structural inspections in Little Tokyo. They found that 105 of

138 buildings (or 76%) were substandard according to fire and earthquake requirements.

One of the first housing projects, Little Tokyo Towers, was not completed until 1975. The sixteen-story, senior citizen residences were developed by Little Tokyo Towers, Inc., a non-profit organization formed by four community organizations: the Pacific Southwest District Council of the JACL, the Los Angeles Buddhist Church Federation, the Southern California Christian Church Federation, and the Southern California Gardeners Federation. The Towers were built under three federal programs at a cost of about \$8,000,000. (The three federal programs were HUD sec. 8: Federal Housing, Sec. 23: City Housing Authority Program, and Sec. 236: Housing Assistance Program.) Under these programs, rent subsidies are allowed to qualified residents. Originally, only 20-40% of the units were to be subsidized, but today, 100% are subsidized. So, most residents pay only about 25% of their adjusted gross income.

In March of this year, the Miyako Apartments, which provide 100 federally subsidized units of relocation and senior citizens housing, were opened. This housing complex is a concession won from the government by the thousands of community people who worked to exercise their rights to remain in Little Tokyo. Their efforts in resisting the CRA evictions of Weller Street residents in 1977 (over 100 of whom were displaced by a consortium of 30 business corporations from Japan that eventually erected commercial business buildings), forced the government to take heed and to stop further evictions until relocation housing was built.

An estimated 1,000 units were planned for Little Tokyo residents. So far, 401 units have been built. To date, 241 units have been demolished, so apparently there are more units than displaced people. And presently, the CRA declares that it will not displace anyone unless there is housing to relocate them to. Redevelopment has not ended yet: out of a proposed 20 projects, 11 have been completed. And although both businesses and the community have benefitted, the businesses have undoubtedly gained the most.



To Save Sawtelle

In like manner, the Sawtelle Community Survival Committee fears callous land-development which would not evict persons directly as in Little Tokyo, but would allow rents to skyrocket, thus intimidating senior citizens, students, and other residents into moving out of the area. For this reason, the concerned organization turned to Los Angeles City Councilman Marvin Braude for assistance in placing a moratorium (or suspension of activity) on any new developments until an environmental study is done to decide what will benefit both residents and property owners alike. The councilman's proposed moratorium would involve a six month freeze on office construction until both factions could be appeased.

In contrast, the Sawtelle Community Association (comprised of property owners) does not foresee any displacement problems arising from its redevelopment plans. Proposed improvements will be financed primarily by these property owners who reside and work in the vicinity. In addition, because they consider Sawtelle their community, as well as an investment, they say that too desire carefully and tastefully planned improvements. Furthermore, the property owners contend that their property improvements will benefit other businesses along the street because of increased foot-traffic to the boulevard.

During September, two public hearings with the Los Angeles City Planning Department Examiner (concerning both factions) were held at the Nora Sterry School auditorium at 1730 Corinth Avenue in West Los Angeles. The first of the hearings was held Tuesday, September 15, and it concerned the question of placing a moratorium on developments on the area. At the hearing's outset, Hearing Examiner John Parker stated that the reason for initiating the moratorium stemmed from the proceedings to change the height district on Sawtelle Boulevard from height district 1, to district 1-XL. Presently, Sawtelle Boulevard is in height district number 1, which allows unlimited structure height, provided that the total floor area does not exceed three times the buildable area of the lot. The area in question consists of a six-block strip of Japanese restaurants, bars, and small shops, and single family homes

and is bounded by Santa Monica Boulevard on the north and Olympic Boulevard on the South.

Parker further stated that the moratorium proposes to prohibit building permits from erecting, constructing or adding to any building or structure, in excess of 1-XL height limits for 180 days from the effective date, or when height district change under separate course of action is completed, whichever comes first. Also, the city council can, through separate action, extend the moratorium twice for a period of 180 days at a time. And, such extensions would be cut short when and if height district ordinances are approved by the city council.

At this September 15th hearing, Councilman Braude said that he initiated the moratorium in order to protect the priceless values of tradition and the sense of community in the neighborhood. More importantly, the moratorium gives the community and city time to debate until they can effect zone-change procedures. Braude sent out letters to 3,000 residents of the community asking their opinion on the height restrictions. He received 611 written responses to his letter, or a 20% return; and of that return, 89% wanted some restraint on height and 11% wanted unlimited height along the boulevard. Of those who wanted some restraint, 74% desired a 2-story limit and 15% supported a 3 or 4-story limit.

Basically, the Sawtelle Community Survival Committee was in favor of imposing a moratorium because the community would buy time to discuss what type of planning and development should occur; time to consider anticipated parking and traffic problems and their effects on both school children and senior citizens; time to examine the impact on the neighborhood's surrounding streets; time to consider the increased noise and chemical pollution resulting from increased building maintenance loads; and time to clear up whatever uncertainties residents may have regarding the future of Sawtelle.

The Sawtelle Community Association opposes the moratorium because the street is already zoned for commercial use and the area is semi-blighted and will

deteriorate further without some form of redevelopment; and because the area will be developed by long-time property owners who reside there, rather than callous outside developers. Further, SCA members say they have been paying taxes so long that they should have the right to improve their property and see some return on their investment. And unlike the circumstances in Little Tokyo, Sawtelle property owners will use their own funds to develop their own property — they will not be receiving any money from the government in the way of subsidies. And like the Sawtelle Community Survival Committee, the SCA also wants to maintain the Japanese American ethnic quality of Sawtelle.

However, the SCA proposes to do so by constructing beautiful malls, plazas, and gardens around their new buildings, much like those in Little Tokyo, but on a smaller scale. And the SCSC feels that such types of buildings will indeed be pleasant to view, but will people retain their sense of community togetherness in such spacious surroundings?

In any event, a second hearing of the Sawtelle community was held on Tuesday, September 29, to discuss height limitations of commercial buildings in the area. Because Councilman Braude was unable to attend, his assistant, Cindy Miscikowski, spoke for him. In summary, she said that perhaps buildings should be allowed to have three stories, since residential buildings in the vicinity are allowed to do so. In addition, she said that Braude proposes the formation of a collective for developers to work together in developing the area — with encouragement of planning on a human scale. Also, Braude proposed a D-Ordinance which was passed by the city council on September 25th (and later signed by the mayor on October 2nd). The D-Ordinance will allow some flexibility in protecting the best interests of the community by providing an absolute height-limit ordinance. It would allow for a higher ratio of open space for a plaza-type of use by allowing a maximum of six stories provided that a minimum of 50% of the land be devoted to an open space area. (If the height of a building is less than four stories it is exempt from the 50% open space requirement.) At this second meeting, the

Sawtelle Community Survival Committee basically reiterated its views about the human values and unique ethnicity that could be lost if high-rise development were to take place. The Sawtelle Community Association, however, made some concessions regarding development: (1) they agreed to form an architectural review board which will have final approval of any new developments on Sawtelle; (2) they will allow traffic signals to be placed at strategic corners to accommodate school children and elderly persons; (3) in order to alleviate the parking problem, they are willing to purchase or lease vacant land between Beloit and the San Diego Freeway to construct a parking lot; (4) they conceded to Councilman Braude's proposed D-Ordinance; and (5) they will support a moratorium on new developments for a maximum period of six months. In addition, in order to alleviate some of the SCSC's fears about callous and unthoughtful city planning, the SCA recommended that members of both groups work with the councilman's office and the City to enhance the redevelopment of the community.

Like Little Tokyo, Sawtelle redevelopment plans were initiated in the community because of deteriorating structures. The fears that Sawtelle would become like Little Tokyo or Century City seem rather unfounded because Little Tokyo was and still is primarily a business area surrounded by a commercial district; whatever residential community-type of housing existed, was on outlying commercial areas next to Chinatown, Olvera Street, and the Civic Center. In contrast, Sawtelle Blvd. is a commercial strip surrounded by residential streets.

In Sawtelle, although neither party will win all of its points, they at least have a say in what happens to their community. Of course in Little Tokyo, the community had to fight to get housing constructed which proves that if people at least show that they are concerned about an issue, some action (however little) can be taken. And as a result of the Sawtelle community's concern about their area and their willingness to express their hopes and fears, it appears that a compromise between the SCSC and the SCA is being effected in the near future.



SAM LAW

Enigmatic Perfectionist in a Sea of Turmoil

by Ruby Ogawa

Editor's Note: Nearly four years ago, SLC's Kyle Maetani stated in a Pacific Ties interview that it would be difficult for an Asian to be SLC President because of his or her ethnicity, and further stated that victory would depend on how the individual in question handled the issues presented. By addressing the issues, Sam Law became the first Asian ever to hold the office of SLC President, coming through what was, from the beginning to end, the most racist student governmental election ever held on campus. With the support of many special interest groups and progressive whites, six other Third World candidates won council seats, creating the first "minority" SLC. With such a council at his disposal, Law could not go wrong.

However, things have not entirely gone well for the former Asian Coalition Director. Detractors are quick to overlook the immediate and radical changes he has instituted on behalf of the UCLA student body, and instead point to various incidents to substantiate accusations that Law is too idealistic to deal with the cold realities of student government. For instance, when he initially appointed Louis Knox for Internal Affairs Coordinator last spring despite opposition from the Black Student Alliance, he unwittingly created a very tense situation that pitted BSA against MEChA, who supported Knox. Later, his insistence of letting the special interest groups participate in the SLC Retreat drew fire from council members concerned that SIG participation precluded any opportunity for SLC officers to meet separately and discuss their own business. And if that weren't enough, a University Athletic Department ruling this summer affecting student football seating at the Coliseum resulted in the infamous Project Mad Dog, which drew fire for being a waste of time and effort before ultimately succeeding in winning back some choice seats.

All things considered, what is Law all about, anyway? He sees himself as a perfectionist, yet he maintains a certain distance from his constituency, so much so that people do not really know what he is about — an enigmatic perfectionist, so to speak. Pacific Ties sat down with Law recently, and in the following interview, he outlines his plans for SLC and tries to explain the man breaking down the Ivory Tower.

P.T: What inspired you to run for undergraduate student body president?

Law: People. I didn't plan on running for student body president. It was two months before the election that a flood of people came by and urged me to run . . . Third World leaders, friends of mine. It was not like I was begging the question. I would be sitting around or standing around and these people who were obviously searching for me would say, 'Sam, you're the only one who can break the machine.' 'Sam, you'll make a good student body president.' And so I was giving it a considerable amount of thought and at first I was hesitant to run. But then after a while, I was finally convinced that I should run. I really believed that I was the only one who could beat the machine, and I think my victory supported my belief.

I will say that I will never, never run for office. I will however, allow people to run me for office. When people want me to run for office, I know that I should run. If I wanted to run for something, then there is something wrong. I have to have the support of the people. I enjoy being labelled the "people's candidate." It was largely a product of the people's wishes, more so than mine.

P.T: What are your goals for this year and how do you propose to attain them?

Law: That's a pretty heavy question. I have several goals. I guess I should give you a general idea of what they are.

There are three goals. Basically they are somewhat interrelated, but at the same time they are independent. One goal is to bridge the gaps and break down barriers. What does this mean? Well, it means creating a greater sense of bridging the gap between the cultural groups, racial groups, religious groups, economic groups. There isn't a sense of collective community here. Rather we have a number of disenfranchised groups, a severe problem of fragmentation which creates avenues for students to become very cynical and very apathetic. UCLA is not a community. It is a place of many subcommunities. One goal is to create that feeling of a shared community where we all share the same, where we have an appreciation of the few common denominators we do have, that we are students, being that we are in an institution of higher

“...I will never, never run for office. I will, however, allow people to run me for office.”

education and we are all affected by any decisions and any policies affecting the institution of higher education. We are also the young people of our society and are in the hands of socially insulated administrators over in Sacramento and Washington D.C., so we all have vested interests in tomorrow. So by working on those common denominators I feel that we establish a mild sensing, or the sensation of, or an appreciation of the collective community. How I plan on attaining this would involve a number of means. One way is to encourage a greater amount of intercultural programming. Another is to emphasize the grassroots communication which is a component of this administration, which will, in a way, push student government and push people toward one another and on common grounds, common meeting grounds and comfortable meeting grounds. This will require an organized effort on our part to stimulate greater dialogue between the various groups, getting them to think about their role as a member of the UCLA community and perhaps provide solutions they could add and provide to us. I feel that the absence of conflict has led to stagnation on college campuses across America. We don't see the same things in Europe where the students are taking an active role in the decision-making of their government. But here at UCLA, with this lethargic, stagnating community, I'm hoping that we will be able to arouse, intellectually arouse, our constituency to get them to think about newer methods in intercultural communication.

Secondly, we are a more interpersonal component of community. Past student governments were perceived as distant, elitist organizations that operated on their own. I'm hoping that we can remove some of that distance in student government and become a student government responsive to the needs of the student body, one that deals at their level, rather than at a level that portrays a very elitist complex. I am planning to attain this through a series of encounters with the student body. Instead of student government sitting behind their desks, we will go out to the students. We shouldn't expect students to come to them. It's just a matter of outreach. I don't expect students to be enthusiastic over SLC unless SLC is enthusiastic over the student body. So what I expect to see in the coming months is that members of the student body are becoming more interested in student government, and the turnout we have been having in our internship and recruitment drives are, well, . . . good. We need to establish a greater amount of credibility before we can successfully lobby on Capitol Hill. Our power rests in the hands of our constituency, and if we prove that we have a very supportive and a very mobile student body, then we have the necessary leverage for our campaign and lobbying endeavors.

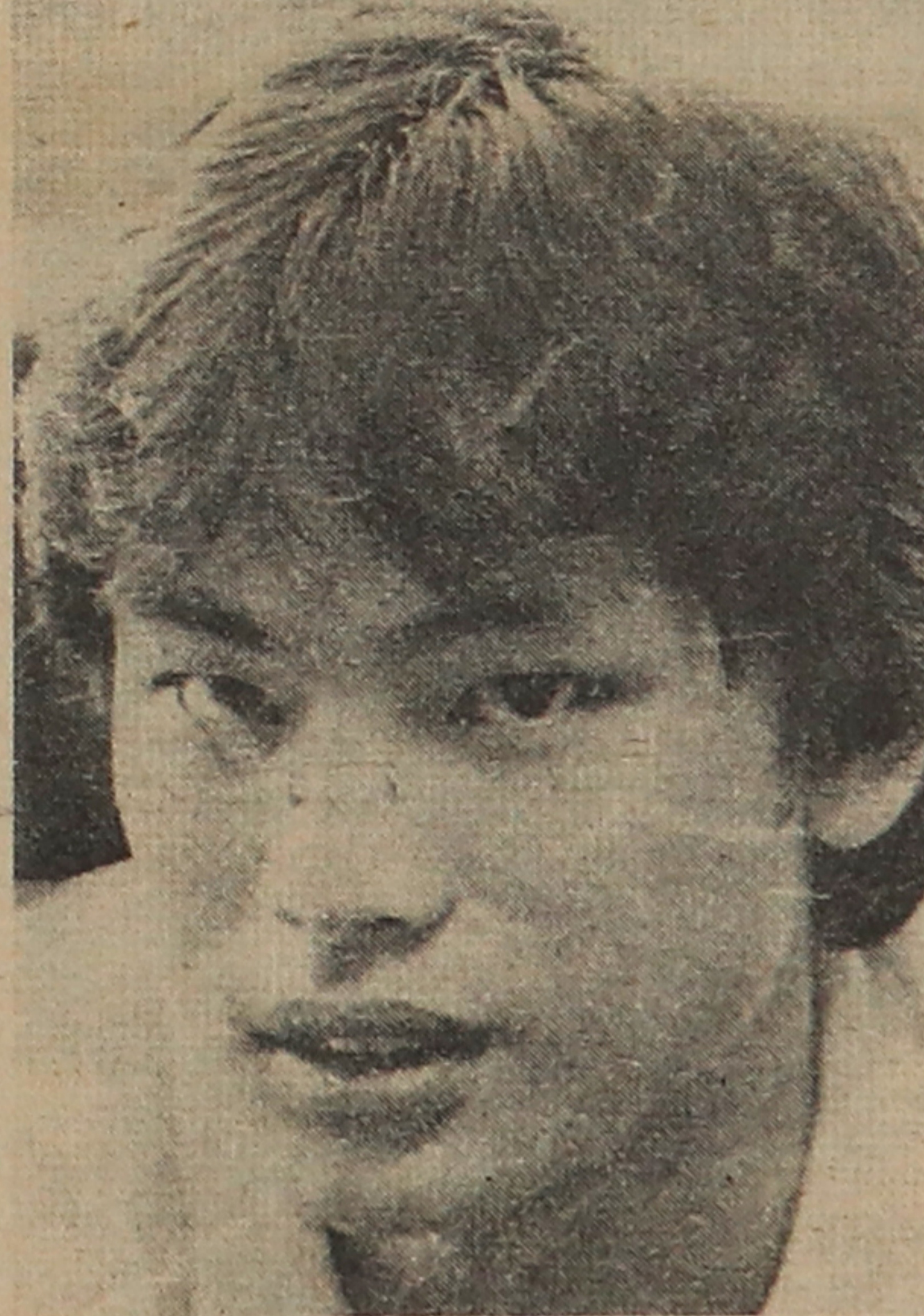
The third goal is to make this UCLA a more politically activated student body. In the past, we've been taking a backseat in government decision-making. I feel that it is somewhat pathetic. I feel that the university has a specific role of being the transmitter of truth and idealistic change. But in the past, once again we see the UCLA community taking that backseat role and not engaging in the politics of our respective societies. We are now designing programs mostly as a result of our education drive. We are going to be a very progressive administration and we will be staging demonstrations and protests that are rarely seen at UCLA. My belief is if UCLA students can only realize their power, they will strive to become powerful. This present moment, I believe that the overwhelming majority has a feeling of impotence, of feeling powerless. And if somehow I can prove to the students that if they do indeed try to unite themselves, then they will create sufficient stir to alter the decisions of many legislators both here in California and throughout America. These are definitely my goals.

P.T: They seem very demanding . . .

Law: They are, but I don't think that they are too far-fetched. If I can successfully reach out and win over 10 to 20% of the student body, I will probably be the most successful student body president to have ever walked the face of this country. If we have 10% of the student body that are active, vocal, dynamic, it would set the tone for our administration, for our campus. I am sure that it would be a pervasive, influential impact at all political and societal levels. We would be able to change things tremendously.

P.T: What are the demands of your position, your responsibilities?

Law: My responsibilities range from strategy to babysitting. My major responsibility is to be a philosophical and political force or component of UCLA student government. I set the tone, I call the shots. I set the stage. And I will say that it is chiefly my responsibility. Along with that, I have administrative responsibilities of leading and administering approximately 25 paid staff members and over one hundred



volunteers. So I have that responsibility of being the executive chief spokesperson for the Undergraduate Student Association. That would mean attending a large number of functions and meetings. I average about six appointments a day, plus meetings and functions. I think that including weekends, I average anywhere between 78 to 80 hours a week. What little time I have, I do work for the church and help out my family, and then, of course, study.

P.T: What are the problems that need to be confronted in SLC in terms of its organizational structure?

Law: Well, our constitution is a bit out-dated and I think it is going to require a special section for constitutional revisions. I will take away much of the structural difficulties. As a chairperson of SLC I am responsible for bringing the best out of each of our commissioners, and hopefully directing their efforts in such a way so that we would not conflict with one another. Through that, we can produce something tangible and meaningful to our campus community. One area where we need to improve on is to become a bit more involved with our constituency on a grassroots level and not always operate on the governmental level.

P.T: Does being a sociology major enhance your understanding of the mechanics of running a student government?

Law: Well, I pick and choose all my philosophies. It aids and helps my understanding, but my leadership ability is largely a product of, and was developed by my studies in different disciplines of sociology and political science. My philosophical ideas come from Martin Luther King, the Bible, historical studies, and progressive movements.

P.T: According to your quote in the UCLA Monthly, "Every successful leader needs a foundation, a philosophy." What philosophy do you advocate to?

Law: I would say the Bible. Prior to becoming involved here at UCLA, I was involved in the ministry about two years ago. I was also involved in developing a youth program in the San Fernando Valley. I draw a lot of my ideas from there. People perceive me as being a religious fanatic, but I feel that you can have a very strong foundation in the Good Word, and be a very effective and successful president and leader. Look at Martin Luther King who truly was a charismatic leader, and was truly a man of great magnitude and knowledge and, at the same time, a man of great compassion, and a man led by his conviction. He had strong commitments to God.

P.T: Who are your role models that have influenced you along the way?

Law: Well, if there were people who I would like to emulate, I would like to capture the dynamics of Martin Luther King.

P.T: What makes you think that he was such a great man?

Law: Because I believe that love conquers hate and that hate is easier to use than love. Martin Luther King had so much compassion for his fellow man that his motivation was his love for people. I am motivated because of people's bitterness and hate.

P.T: Many feel that your story is a "success story." To them, it not only represents a major minority victory, but a break from the traditional stereotype of Asians in high office. How do you feel about your accomplishments and what it represents to your constituency?

Law: That's a loaded question. I don't like to see myself as a success story, but I would like to see myself as a focal point of the success story for a given group of people. I realize that my victory was primarily a result of certain interest groups. However, in the future, I hope that Sam Law would be not only a Third World peoples' candidate and progressive people's candidate, but the entire campus' candidate or president. I recognize that I am in an important position and recognize its importance goes beyond being president. But I am a president who represents Third World, progressive, whatever. What Michael Woo couldn't do at the city level, I was able to do at the campus level. I believe that UCLA is a microcosm of the greater society. It is not much different. Racism is at both places. Ignorance is at both places. I sense my responsibilities to the community and I see myself as a role model. One thing, I would never advocate one side. I would never say that whites are more racist than Blacks. I don't like to fight racism with racism. I always try to practice this. I don't come into this office thinking that the white people has really jammed us. I don't think that anyone is in the wrong, that it is anybody's fault, it is everybody's. And I really believe that it is a matter of education. It is an issue of ignorance.

P.T: A matter of not knowing the issues?

Law: Yes.

P.T: There have been accusations that question your contribution to student government and claim that it is oriented only toward the needs of the minority factions on campus.

Law: Like I said before, it is the fact of ignorance. A good number of letters in the Bruin hand out criticism. Although taken well by myself, I see it as largely a result of ignorance. Anyone saying that I am serving only Third World interests don't know what they are talking about. When I am talking about the Brown budget cuts, I don't go around and say, 'Hey Brown, spare the money for the minorities.' I mean, that is not how I go about things. When I fought for the football seats and went to the Athletic department, I didn't say, 'Give the seats to the minorities.' I feel that not everyone is going to see the picture as I am going to see it. Not everyone is going to see the full range of issues and all its' ramifications. I don't expect people to be able to see it. But I expect people to be courteous and grant me the benefit of the doubt. If there is concern, then those people should voice their opinions to me. I feel that I run an open administration and open door policy, and I am willing to serve the total constituency and not limit myself to the Third World community. The Third World community is greatly enhanced by my leadership, not because I show any favoritism to them, but because I have that sensitivity towards them and will assure them that any policy or program that I would establish or implement will be with the

"I feel that you can have a very strong foundation in the Good Word, and be a very effective and successful president and leader."

understanding of taking them into consideration.

I would say this; when I came into office, one of the first questions to my predecessor was 'What can I do for the Greeks?' And this was a person who was a Greek, and said that they were not worth it to me. When I fought for discrimination against the Greeks for the football seats, it became an issue of athletic department process and of the merits of the final policy. One of the side issues was designed to discriminate against the Greeks. They didn't want the Greeks to occupy those seats. The only reason they occupy those seats is because they wake up three hours earlier and they get to the game three hours earlier. And I feel if you work for something, you deserve something. And we were able to win those seats back, not based on that logic only.

P.T: Can you clarify your intentions on Project Mad Dog and why you thought it merited so much attention?

Law: The Daily Bruin has never and will never be my mouthpiece. When they present arguments, when they write stories, it is not indicative of what I thought deserves importance. While Project Mad Dog was going on, I was working on anything from anti-discrimination on student housing to the Brown budget cuts. The Bruin blew this issue out of proportion. It was only a negotiation issue. I realize I'm getting the brunt of the complaints. All I did was present the arguments. There was a judge and judging body, and my argument was strong enough to warrant a change in policy. The issue was not to get seats back. This is not my beef, but the beef of the constituency. My beef was that the Athletic Department, along with the administration, established this policy in a very underhanded manner. If the students are denied due process, then the decision should be immediately overturned no matter how far along it has gone down the line. It is a matter of principle. Some say big deal, but it is a big deal because not only did we win the seats back, but as a result of our lobbying efforts, we created the first viable URAC charter in the history of URAC. They did not operate on a viable charter, nor did they keep any minutes of their meetings. Also, students were not allowed. I thought it was a bogus committee. Students were being overlooked. Due to our lobbying, we wanted to insure student participation in all athletic decision making.

P.T: As one who is highly idealistic and sensitive to the general needs of the students, have there been times in which much of your ideals were in conflict with the greater reality of running SLC?

Law: There are none. You see, I set very high goals and I don't expect to win the world overnight. The way I look at things is that we can't be so shallow-minded with petty issues. We set our goals high, sort of like the strategy of climbing up the highest mountain, although we might not reach the top, we are sure going to be developing muscles along the way.

I realize that it is not going to be easy, like the goals I have set for inter-cultural communications. I have said throughout my campaign, I'm not promising that at the end of my administration all people from all walks of life and from different races and religions are going to walk hand and hand. It's not feasible, but at the same time, there are certain steps towards that goal that are definitely feasible.

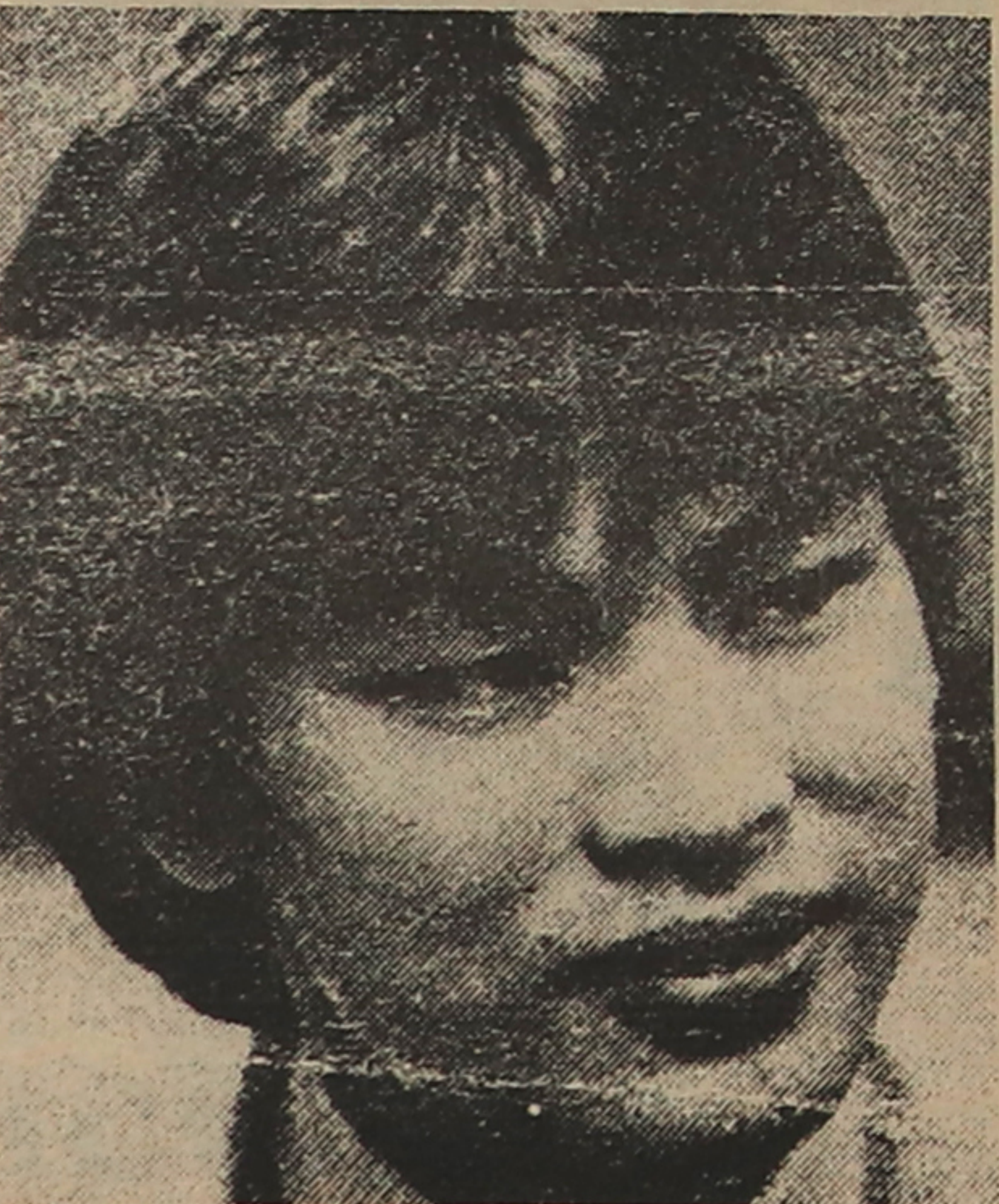
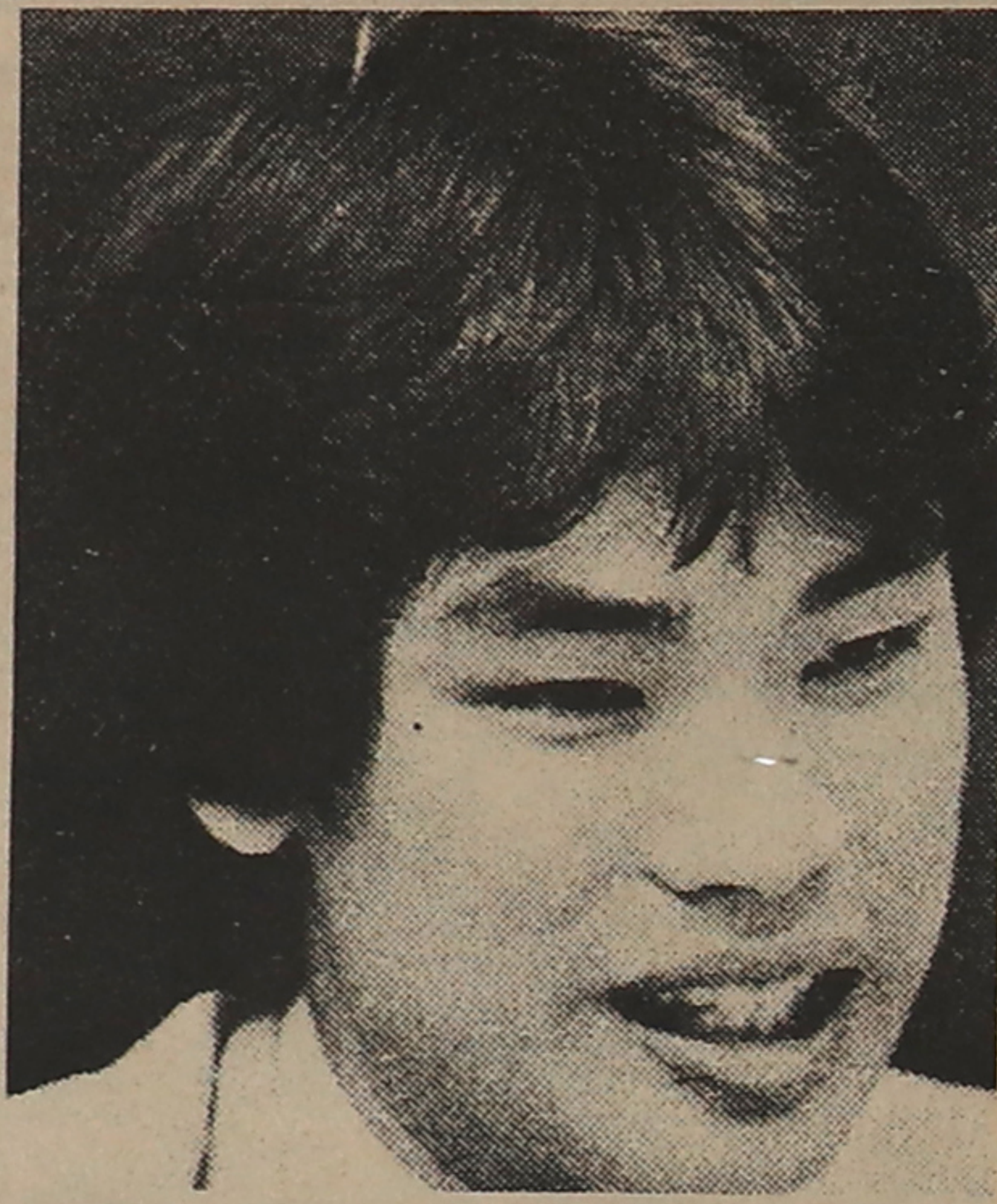
I am striving towards the greater. I don't want to strive for little things. I am idealistic, but that doesn't mean I'm not realistic. There is a difference there. usually idealistic connotes unrealistic. In this case, I am highly idealistic, but use real, practical methods, and understanding our limitations as students, and the social-political ramifications of the outside world.

P.T: Racism is an issue most minorities are aware of and are, in general, very concerned about. During your term in office, have you experienced any form of racism, whether overtly or covertly?

Law: Racism is alive and well here at UCLA. Overtly, yes, there has been. Covertly, I mean. All I can say is that I am somewhat patronized due to the fact that I am an Asian, and the traditional, classical Asian stereotype is passive and apolitical. People treat me as if I fit that mode, but I can't substantiate that.

P.T: How do you see yourself?

Law: Oh, I think I'm hot stuff. I have a tremendous amount of self confidence. The thing that upsets me the most is that I didn't win the election in the primary, but had to go through a tie-breaker, a final election. I have enough confidence in my abilities and in the people who supported me. People may label me and treat me in a certain way, but that really doesn't alter my ability or thwart my efforts. They do serve as a hindrance and an obstacle in other ways because I have to win them over. I have to prove to them I can operate at the same level before I can operate on their level. That makes it difficult for me. I have to work a little harder.



P.T: So you do feel added pressure because you're Asian?

Law: Sure, there is a double standard or maybe triple standards. I would imagine I'm being somewhat discriminated and looked down upon, whatever, due to the fact that I am Asian, that I'm an outsider and a non-traditional candidate, maybe because of my religious background. There are all kinds of things around.

P.T: Since you do feel that racism exists, how have you overcome its restraints and its social barriers?

Law: I was going to mention something that was overt. Someone came in here and was upset at the Mad Dog issue. He didn't like the fact that he lost his seat. He started to call me all those racially derogatory words.

P.T: How did you handle that situation?

Law: Well, I just listened to him and it really disturbed me. So, I started down the hall after him, and said he can use any obscenities in the book that he wants to, but when it comes down to racism, that's it. I knew where he was coming from, but 'he who lives by the sword dies by the sword,' and I really don't want to resort to the same tactics that he was using. You know the 'eye for an eye, tooth for a tooth'... It isn't my style.

P.T: What are your comments on the controversy surrounding your victory party and its racial

implications?

Law: The police have been known to be somewhat insensitive to minorities and rather abusive. I don't know if whether this can be compared to the Signal Hill police. I'm sure racism had some part in what took place at that victory party. There is nothing we can do on that.

P.T: So you felt that there was no point in pursuing this matter?

Law: Well, it's like this, what we have is a symptom. What I'm interested in is treating the disease. That's by working directly with the source. Racism is a manifestation of a disease. It's a symptom and there is nothing I could do to cure a symptom. I have to go straight to the disease, that being the core of humanity. I feel that racism is institutionalized. Racism is a product of institutional discrimination. You ask questions of the educational system here. Why is it failing to teach Blacks in urban ghetto areas? Actually, the system is not failing, but succeeding in trying to keep Blacks in a very subordinate role in our society by not educating them properly. They are doing a good job educating them according to the boundaries given by the concept of institutional discrimination and oppression. Hey, that's the name of the game, to eliminate access to education for the minorities... that's racism for you.

P.T: Your major campaign goals touch upon a wide range of concerns that affect issues both on and off campus such as affirmative action, tuition, campus safety, etc. How have you accomplished these major campaign goals?

Law: It's a little bit early. Affirmative Action is a task force that is responsible for checking compliance reports for the University. We discovered the University has falsified information, and the compliance reports are working closely with AA on campus to check up for any discrepancies. Fall quarter is primarily a quarter for research. Most of them are advocacy. Lobbying and issue raising will take both in the winter and spring quarter. I am a firm believer in that we must walk before we try to run. Instead of trying to produce a show for the student body, we should take it from here and do things right. I was kind of surprised about the editorial by Jane Rosenberg. She was asking for all these things to happen in the fall quarter. But at the same time, while we could deliver these things in the fall quarter, it wouldn't be as good as what we could deliver later on. We have to prepare these things with research because I came in with nothing. There wasn't anything provided for me. No information. I really had to start from scratch. So it isn't like I'm following a legacy.

P.T: What are the ramifications of the Brown budget cuts for low-income and Third World students here on campus?

Law: The ramifications are incredibly severe. That's why I'm fighting it so vehemently. The budget cuts for this fiscal 1981-82 constitute a 2% cut on the University of California. The students will most likely be taxed \$25 to \$50 in the beginning of spring quarter of this year when we pay that amount. We would be passing over what we call a "tuition threshold" whence we would be starting to pay instructional and administrative costs. The instructional/administrative costs would be defined expenditures of tuition. I'm afraid of tuition being established here at the University of California because, of course, tuition may cause financial hardships that can be largely imposed upon the lower income class of students; predominately the minorities. What we may have here at UCLA is a campus similar to what USC is like, where we have upper and middle class white students driving up with their Porsches on campus. The only minorities here on campus would be those receiving athletic scholarships because we know financial aid is drying up as well.

P.T: Can you explain the significance of the divestment task force and its relationship on student participation?

Law: The overall objective is to destroy apartheid. Obviously that is idealistic but that is what we are working for. We are working to affect change in South Africa. Basically our scope of operation would be here at UCLA. We see three basic needs. One is an economical mandate in which we need to divest from South African multi-international corporations. Second, we have to research university policies and then we need to educate the masses. So basically, it is a three prong attack here — economically, politically, and educationally. So what we are trying to do is try to get UCLA students to divest from any corporation or bank that invests money into the South American government. Also, before we can get our students to be politically interested, we have to educate them on what the issues are and what the ramifications are. This would mean we have to provide an effective program

“Racism...is a manifestation of a disease. It’s a symptom and there is nothing I can do to cure a symptom. I’m interested in treating the disease.”

to the general student population, such as films like “Last Days of Dimbaza,” and any demonstrations. We would be responsible for planning, researching, programming, and also advocating. That is basically it.

P.T: How do you foresee the future of minorities in office?

Law: If I was extremely optimistic, I would say that minorities would maintain representation comparable to what we have now. If I want to be realistic, I’ll say that we would definitely lose our representation. If I want to be pessimistic, then we would lose it all.

P.T: Do you think that it would require another “minority sweep” in order to realize broad participation in student government?

Law: Seriously, the only minorities that could have won the office of student body president would have to be an Asian. First of all, Asians are not a political threat. I would say that it is a reality that Asians constitute a large percentage of the voting population. Unless they mobilize the minority force this would be quite impotent.

P.T: Why do you suppose they were mobilized at that time?

Law: Well, as a candidate, I was something innovative, something dynamic, something intriguing. Then, due to my involvement with the Asian community project, most of those who voted were involved in Asian Coalition at that time. When I came into my present administration, it showed Asians were a respectable, political force on campus.

P.T: Can you elaborate on why you instituted participation by the Special Interest Groups during the SLC retreat?

Law: Well, I believe student government is just the commissioners and the present staff. I believe that if we are going to break some of the ice, we have to get groups involved on campus. I don’t see the BSA or Asian Coalition catering to a special interest group, at least it shouldn’t. They have a cultural mandate but at the same time they are a governmental body and they serve a large number of students. The constituency is quite broad. For us to deny them the leadership training provided on the retreat is unheard of. It is not the question of why I did it, rather, a question of why they didn’t do it in the past. I don’t have an elitist notion where it’s only commissions and that’s it. I really feel that student government can go far beyond than in previous administrations.

P.T: Is this what you were trying to say in terms of breaking down the barriers?

Law: Yes, that’s part of it. I feel that we have a more cohesive and cooperative student government largely because we were able to break down these barriers.

P.T: Can you elaborate on your intentions to institute Christian ethics into student government?

Law: Christian ethics is just ethics that determine what is right, what is fair, and what is humane. It is not just isolating ethics and labelling it Christianity due to my religious beliefs. I don’t advocate my beliefs on others. I’m not trying to run this office like a business. I don’t want to overlook people. People are the most precious commodity, nothing more, nothing less. In the sense, dollars signs should not interfere with our service. Nor should our personal aspirations interfere with our service to our constituency. Service should be unconditional and altruistic, but at the same time you want to make realistic efforts toward a common end. We want to be more compassionate and more involved with the people, rather than as a distant structure which operates like a machine. Student government should be a group of students that are committed for the service, committed to an ultimate goal, and committed to the people, for the people, and of the people.

P.T: Don’t you feel that this approach is bordering on conservatism?

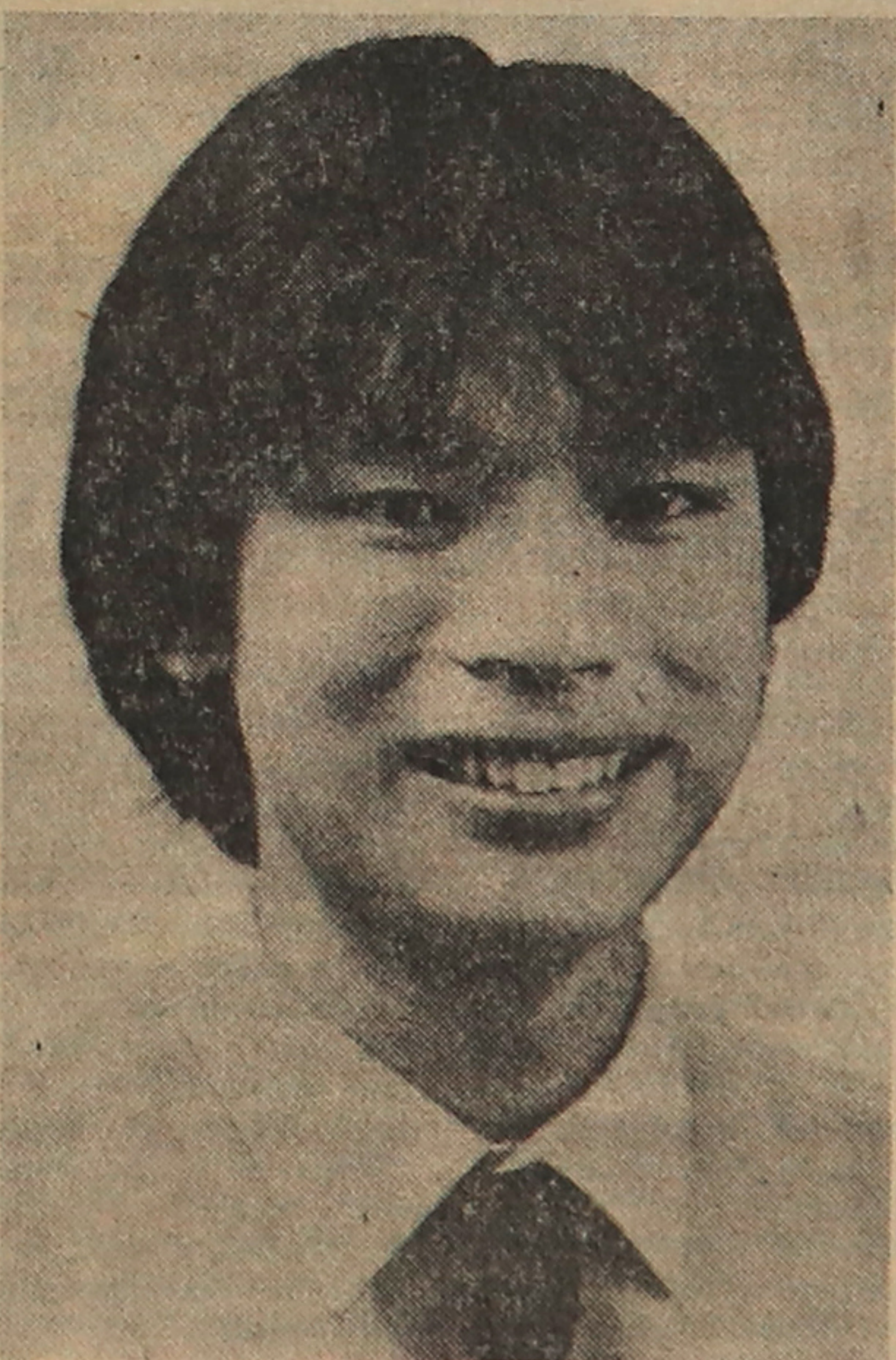
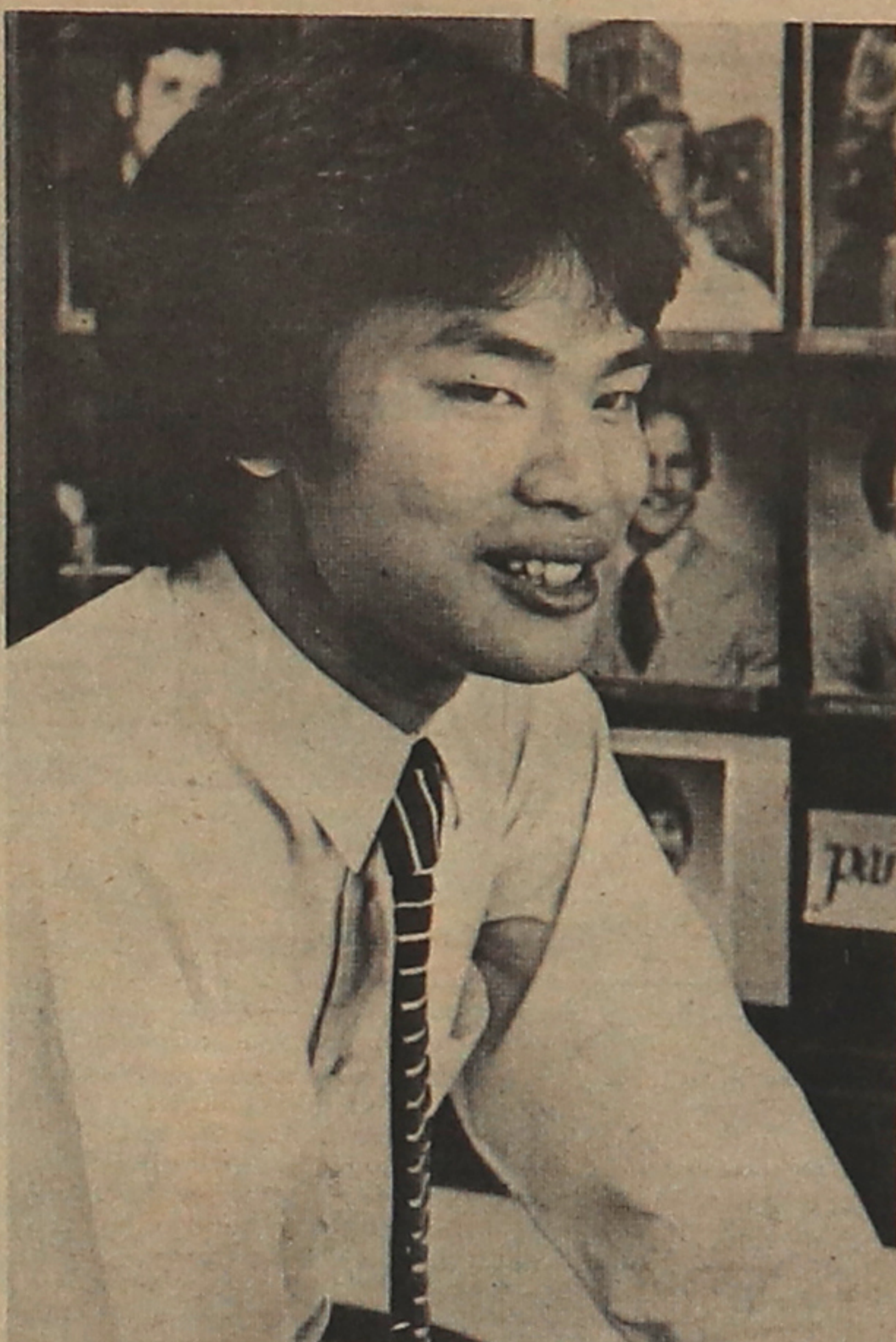
Law: Well, why would it be conservatism? I think it would be very liberal. To tell you the truth, if people were to label me, I would be considered a liberal. If the ethics that I presented seem like white ethics, then I think we should share it with everyone.

P.T: I think that this might lead into Reaganism and how he conducts his present administration . . .

Law: Reaganism is not Christianity and any person who perceives this as such is fooling him or herself. I’m not a member of the Moral Majority, nor would I be. The Moral Majority is not representative of Christianity. The Moral Majority has Mormons, Jews, and it is not necessarily all that Christian. I don’t share in their beliefs nor do I adopt their practices. I do things very differently.

P.T: Perhaps, it is only a matter of interpretation or a misunderstanding of things . . .

Law: I don’t think that anyone is going to be labelling me as a conservative. I am not degrading it at all. In fact, I am a very progressive person. But I do seek radical change. But I use Christian ethics as my means.



If you want a radical, you are talking about Jesus Christ. Now he is definitely a revolutionist, and I think people could interpret it any way they want. And if conservatives or even Reagan who adopted Christianity to use to his own end, were to really adopt Christian ethics, they would change . . . See, I look at things differently. I don’t think that I am bordering on conservatism.

It’s funny that you should say that, though. However, if Christianity is considered conservative, then I would rather be conservative. I think people are not concerned with the political ramifications as much as they are concerned about the ethical and spiritual ramifications. Christianity at the same time scares people. I don’t think I impose my beliefs on anyone, but people are going to have to see the outcome of the product, and if it’s there, then I don’t think that they have any room to stand on. And if it’s because I use Christian ethics, then maybe people should start using Christian ethics.

P.T: Have your ties with Asian Coalition changed in any way? Do they still exist?

Law: Obviously any ties with Asian Coalition have changed and I am not Director of AC anymore. I will always have a place for it very dear in my heart. I am very concerned about their well-being. I’ve been supportive of them and I will continue to be supportive

of them in the future.

P.T: What are your feelings on Asian Coalition? What direction do you see it taking?

Law: I have some criticisms, but I would like to reserve them for now. I think if they maintain their focus and their objectives, they would do fine. When I was in Asian Coalition, I was working on a broader base. My emphasis was geared toward the involvement of other groups. I knew that my primary interest was to serve the Asian community, but I thought AC has that mandate to work with others, more so than on an educational and cultural level.

P.T: Are you saying or implying that AC has a more narrow field of focus than before?

Law: Well, a little more narrow in focus than last year. I was more involved with other groups and we have tried to strengthen the Coalition and we took the time to educate . . . However, I feel very optimistic and have very high hopes for them. They have a very good group of leaders. I am in a very awkward position, though, because as much as I would like to get in there and help, I know that it is no longer my ‘baby’. I wanted to get involved, but people would warn me that if I got too involved, it would be a vote of no confidence. I have to maintain distance to let them fare on their own. If AC just continues with their own plans and objectives and maybe carry over some of my ideas from the old administration, they would probably do great.

P.T: With your statement, ‘We should set the pace for society,’ how are you living up to that statement in terms of your involvement with SLC?

Law: I said it once and I’ll say it again . . . the University is probably the only institution in Western society whose business it is to, first of all, transmit the truth, regardless. In a way, it states the responsibility of the university. This is a ‘think tank’ for our political and social awareness. Instead of taking a backseat role and being reactive, we should be pro-active and not be followers, and set the pace for society. Instead of protecting the environment, we should fight for an even better one.

P.T: Has being student body president changed you in any way?

Law: I really haven’t changed that much. My values and attitudes are still the same. My knowledge level, however, is not the same. I have learned a lot more, but I still incorporate basic ethics into situations.

P.T: What have you learned?

Law: I learned more about the mechanics of student government. I was not shocked or overwhelmed by anything, except for the racism.

P.T: Did it hurt you in any way?

Law: It didn’t hurt, but it stirred me up even more. I remember Michael Woo and his primary elections for City Council. He had a good chance going in. What happened was that he allowed himself to be a victim of racist tactics. Peggy Stevenson’s people would say, ‘How can an outsider run for this position?’ And he would defend himself. They would use the same tactics on me here at UCLA.

P.T: But you didn’t seem to let that bother you.

Law: Well, they would say, ‘How can an outsider run for this position?’ and I would turn around and say, ‘What has an insider done to prove that he has done the job adequately and successfully?’ They would also say, ‘Sam, you’re an Asian, why are you running for student body president?’ Once again, I would turn around and say, ‘Why is a white person running for it?’

P.T: So, it was good that you didn’t let them intimidate you in any way.

Law: I don’t have to apologize for being Asian. I don’t have to justify my existence here at UCLA, nor do I have to justify why I was running for office. I never did, and I never will. ‘Why is an Asian running for office?’ Well, I say, ‘Why not?’ I would throw the ball back into their court.

P.T: You said that you didn’t have any aspirations toward a political career. Have your feelings changed on this matter?

Law: I am not seeking a political career, but if the people want me in a position, I’ll do it.

P.T: What do you hope to leave behind or contribute from your involvement with SLC?

Law: I would like to leave a totally new paradigm. Again, rather than being reactive, to be a pro-active campus. Rather than being apolitical campus, to become a very mobile, dynamic campus. I want to leave a group of students who would want to take charge of their future and their lives. I want to leave people behind with the knowledge that I am the greatest. I’m not the smartest, the most talented, the most gifted. I’m not any of these things, but the only attribute I have is that I get things done. We have a lot of 4.0 student body presidents, but they didn’t really do anything, but I definitely will . . .

THE ODYSSEY OF CLYDE LOO



FROM CHINATOWN ORGANIZER TO LABOR CONVICT

For almost a year, the tumultuous events at the National Steel and Shipbuilding Co. (NASSCO) in San Diego have seized front page headlines and resulted in an explosive political trial with all the elements of a spy movie — a bitter labor dispute, a bomb plot allegedly instigated by a paid FBI agent, and charges of illegal government surveillance and espionage.

At the center of the conflict are three young shipyard workers — Clyde Loo, 29, Rodney Johnson, 23, and David Boyd, 33, better known as the NASSCO 3, who were convicted on June 5 of conspiracy to blow-up the electrical transformers at the NASSCO shipyard.

Some believe the NASSCO 3 have become a *cause celebre* of progressive people. The five-men legal defense team maintained throughout the trial that the three were entrapped by the FBI using a paid agent provocateur, Ramon Barton. The legal team, headed by attorney Leonard Weinglass, famous for his defense of Daniel Ellsberg and the Chicago 7, plan to appeal the case, up to the Supreme Court if necessary.

In summing up the case Weinglass stated, "This is the first important political case of the 1980's. History teaches us that mass support for cases such as the NASSCO 3 deter their proliferation. . . it is reminiscent of conspiracy prosecutions against civil

rights and anti-war leaders in the 60's and 70's. We must oppose the new attacks by government and industry on labor militancy."

Defense Attorney Tom Ono went even further by saying, "The tactics employed by the FBI at NASSCO to subvert and undermine the union leaders go way beyond anything J. Edgar Hoover ever dreamed of. In the NASSCO 3 case, for the first time ever, you have an FBI agent instigating and participating in a course of conduct the government acknowledges to be dangerous to innocent third parties. If the convictions of the NASSCO 3 are allowed to stand, then clearly the legal precedent will be established sanctioning such outrageous government conduct. The convictions effectively give FBI agent and other government operatives immunity from our criminal law."

Clyde Loo and his wife Marie shared their thoughts about the NASSCO 3 trial in the office of the committee to Defend NASSCO the Workers in east San Diego. The office was cluttered with stacks of flyers and the walls were lined with poster and newspaper clippings, reminiscent of a campaign headquarter.

One might be struck by how calm, almost detached, the young Chinese couple remain, although they've been virtually living in the eye of the storm. In the past year Clyde Loo has been

through a grueling ordeal; yet he spoke of the events in a deliberate, unaffected manner. As he reflected on the journey which took him from the days of student activism through years of community involvement to the conflict at NASSCO, it became apparent that he had no trace of self-preoccupation or pity. He and his wife have been politically active for more than a decade, and dedication to their cause has become second nature.

Their story also rings with familiarity, because the social forces of the late 60's that affected the Loos helped shape the lives of an entire generation of Americans.

Clyde Loo grew up in Manhattan, New York, the son of poor Chinese immigrants. Like many Chinese parents, the Loos pushed their son to do well in school. Loo earned a full scholarship to a private high school where he was the only minority student.

One of his first recollections of racism occurred when a teacher singled him out for harrassment. Sympathetic classmates pulled him aside and explained, "Don't worry. He's an ex-Green Beret. He thinks he's still in Vietnam."

In 1968 Loo entered Amherst College on one of the school's first minority admissions programs. Although he was one of only six Asian students in the whole school, with the advice of some Asian

professors from the University of Massachusetts he helped organize the first Asian American studies course. He and his friends began to grapple with their identity as Asian Americans. One of the biggest influences on Loo's life was the upsurge in the antiwar movement that was sweeping the country. In his freshman year he organized students to petition to cancel exams and to hold a teach-in against the war instead.

In looking back on this era, his wife Marie observed, "Vietnam had particular impact on us. It was a shocking example of imperialism where Asians were being targeted."

When Loo graduated in 1973 he made an important decision. "I was disillusioned by some of the things I saw in college. A lot of students just sat around talking about how they were going to make their first \$100,000, and I knew that, whatever I did with my education, I wanted to help the community I came from."

He responded to an ad placed by the Asian American Studies Center at UCLA and moved to the West Coast. At UCLA he edited publications and met many other young Asians equally concerned with the problems of the community. Increasingly he found himself drawn to Chinatown and devoted countless hours to working with youth at the Chinatown Teen-post and organizing a food co-op.

During that time he met Marie Chung, a UCLA graduate who was a

MARSHALL WONG

well-known activist in Chinatown. Her involvement included everything from founding the first childcare center, to sitting on the advisory board for Asian Women's Center to publishing the Chinese Awareness newspaper.

For the next few years, Clyde and Marie worked side by side in the community trying to tackle the problems and the oppression of immigrant Chinese. They found that, as the years went by and the economy worsened, one by one the programs they'd fought to establish became endangered. They witnessed federally funded programs such as the Asian Women's Center and Resthaven, the only mental health hospital located in Chinatown, close for lack of funding. Both began seeking explanations and comprehensive solutions for the exploitation of their people.

"What I realized," recalled Loo, "was that you could have a thousand and one agencies to deal with the problems, but they wound up being band aids. If you really cared about your community you had to fight for fundamental changes in the structure of society. You had to fight for economic power."

In 1975 Loo got a job in the construction industry, building senior citizen housing in Little Tokyo. It was his first taste of manual labor with all its trappings - low wages, speed-ups, and ineffective unions. Less than a year later he was laid off, but through affirmative action, became a pipefitter apprentice. He explained that he confronted deep racism in the union. "Minorities were either left sitting around the union hall or given the worst jobs. Our representation was so bad that finally the business agent got caught twice stealing our union dues."

Loo got a job at the Goodyear Tire Plant in the heart of Watts and became active in the union. "Goodyear announced they were going to close the plant down because it was unprofitable. Instead, they were opening a new plant in South Africa to take advantage of the low wages. You had guys with 10 to 15 years on the job left out in the cold." Loo helped organize the rank and file within the union and they were successful in preventing the plant from closing down completely. But Loo was among those laid off.

In 1978, Clyde and Marie married and moved to San Diego where he got a job as a pipefitter at NASSCO. According to *Business Week*, NASSCO was the most profitable shipyard in the nation, netting more than 25 million in 1980. Yet it paid the lowest wages on the West Coast, nearly three dollars less an hour than the other shipyards. It relies heavily on government contracts, particularly from the Navy.

Loo learned quickly about the health and safety conditions at the yards. He was shocked at the high number of disabling injuries and accidental deaths.

"Less than two weeks after I began working I was underneath a ship in an area where you have to get down and crawl between the pipes. Suddenly heavy smoke began billowing through an exit and I was almost overcome before I could crawl out. Apparently, the foreman had ordered some other workers to burn the grease off the skids without checking first to see if anyone was underneath. I learned that this was a typical example of NASSCO's safety procedures."

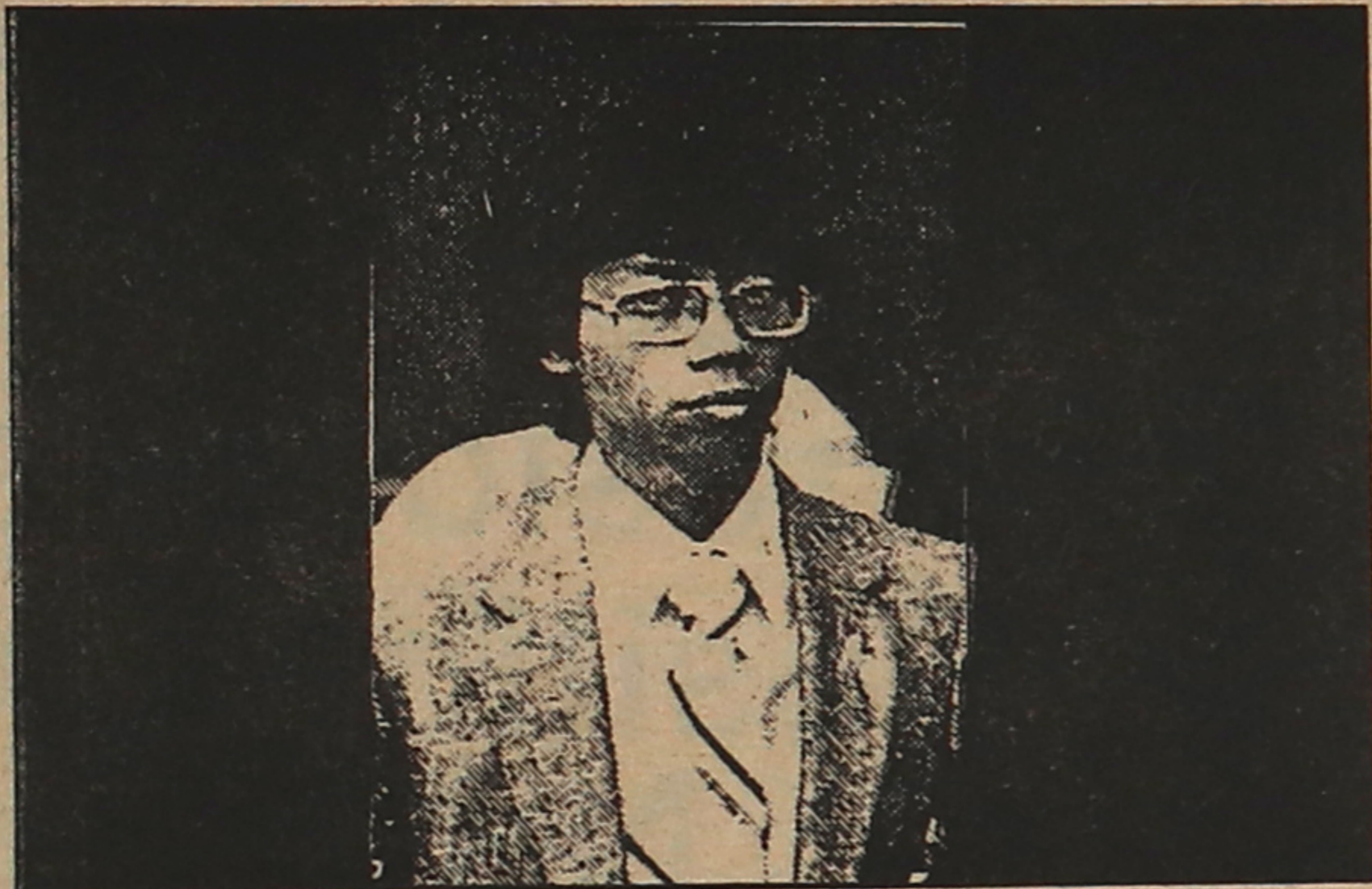
A year later Loo was elected shop steward for the Machinists International Association of Machinists, Local 389, and led the fight against what he termed "NASSCO's plantation mentality."

"One time my partner and I were asked to work in an elevator shaft that had no overhead protection. We decided it wasn't safe so I left to look for another job. He went into the shaft just to retrieve his tools and at that precise split second, a heavy wooden crate fell three stories and hit him. Even after that they tried to get us to return to work there.

"Another time a racist foreman singled out this black guy and fired him for drinking a Coke on the job. Everyone drinks sodas on the ships because it gets to be 140 degrees.

"They treat non-English speaking workers just about the worst. They used to even sell jobs to undocumented workers from Mexico."

In August 1980 one of the other active shop stewards was singled out and fired for insubordination. Loo remembered, "He was on a routine safety inspection and a foreman started giving him a hard time. When he talked back, they suspended him. It was so obviously unjust that we knew that we had to do something fast. So we organized about 200 workers to go down to the ship launching ceremony of the *Cape Cod*. This was the same ship where David Boyd and myself led a work stoppage because of poor ventilation. We'd had to pull people out of the hold because they were vomiting and short of breath. We led a peaceful demonstration to explain to all the people there what kind of



conditions we work under."

The following Monday, 17 workers, including Loo, were fired for participating in the demonstration. "They singled out the union militants. At least 10 of those fired were union officials and some of them hadn't even been there at the ship-launching. It was a clear case of union-busting."

The next day, all 6,000 workers at NASSCO wildcatted to protest the firings and refused to return to work for three days. A wave of arrests and firings took place.

"During the strike I met this guy named Ramon Barton. He seemed to be an active union member and was angry about the firings. He was always suggesting ways of getting back at NASSCO by hurting property or personnel, but I thought he was just caught up in the intensity of the strike."

Court testimony revealed that Barton was a paid FBI informant who had his body wired with microphones and other electronic surveillance devices in order to record conversations among the union activists. Transcripts of these conversations were the principle evidence used to indict the NASSCO for conspiracy to bomb.

"A former labor relations official from NASSCO also revealed that he had been compiling dossiers on me and the others since November, 1979, and had been photographing us since January, 1980. They had more than 400 pictures of us and submitted them to various law enforcement agencies."

On September 2, a month after the strike, there was a gruesome turn of events. Two workers, Michael Beebe and Kenneth King, suffocated to death on the same dock where Loo and Boyd had led the work stoppage over inadequate ventilation.

"We were appalled by the way NASSCO tried to deny any responsibility in Beebe and King's deaths. We felt we had to do something. Barton immediately approached David Boyd and Rodney Johnson and suggested that they cut off NASSCO's power. Four days later he approached me. That was September 4."

Tapes and court transcripts proved

that for the next few days, the four met to discuss the plan, purchased explosive materials and attempted to manufacture a pipe bomb that failed to explode when tested.

"On September 10, I met with Johnson and Boyd and we decided that it was all a big mistake. We met with Barton on the 12th to call off the plan."

This portion of the taped conversations was crucial evidence for the defense of the NASSCO 3. However, when the 30 hours of tapes were reviewed by the attorneys, this section was mysteriously missing. A professor from the UC San Diego testified that the unexplained gap in the tape was the result of tampering.

"When Barton realized we wouldn't go along with his plan, he agreed to drive out of the desert with Johnson and Boyd on the following Tuesday to dispose of the explosive devices. As far as I was concerned, the whole business was over.

"At 8 am on Tuesday my doorbell rang and I looked through the

keyhole, but no one was there. When I opened the door, this guy jumped out and swung the door open and tackled me. It later turned out that he was a plainclothes agent from the San Diego Red Squad (the intelligence unit of the police department). My wife was feeding the baby in the next room and heard the commotion. When she came in the room I was handcuffed on the floor and two FBI agents rushed in and took me away with no explanation."

Later Loo learned that Barton's van had been intercepted en route to the desert an hour earlier. Barton pulled over to the side of the road as FBI agents converged on the van and arrested Boyd and Johnson.

Immediately, the press in San Diego picked up the story and the NASSCO 3 became the talk of the town.

When asked what has been the reaction to the arrests, Loo said, "Despite the FBI's attempt to paint us as terrorists, support has rolled in from all corners.

"Former Attorney General Ramsy Clark recently hosted a fundraiser for the NASSCO 3 and Congressman Ron Dellums has called for a congressional investigation into illegal government spying at NASSCO."

"When I went back to the plant gates to explain to people what had happened, they were very supportive - even people I didn't know. They would reach into their pockets and help us out with whatever they could. People knew that our arrest was the direct result of the fight we'd been waging inside the yards."

When the Loos looked for support, they also turned to the community where they had worked for so many years. Two separate fundraisers were organized in Los Angeles by friends of the Loos from the Asian American Studies Center and Chinatown.

"I was very deeply moved," explained Loo. "These were friends I hadn't seen for years, but who had been instrumental in my development. Although we'd gone our separate ways, they still came out to help."

The NASSCO 3 trial opened on April 21 and was a media event. Supporters of the NASSCO 3 packed the courtroom everyday and held pickets, rallies and letter-writing campaigns to publicize the issue.

Loo, who had never been arrested before, was appalled at the trial proceedings.

"Even the jury selection was biased. Although you're supposed to get a jury of your peers, the prosecutor arbitrarily eliminated three potential jurors he thought might sympathize with us. One was young, one was black and one is an employee at NASSCO. We wound up with a jury of mainly older women that had no experience with unions or heavy industry."

"It was frustrating," recalled Marie, "to sit there and watch the judge pick and choose what testimony was admissible. There was a witness who wanted to testify about the level of company spying on the union, but the judge blocked his testimony saying it was irrelevant."

The prosecutor built his case primarily on the testimony and tapes of Ramon Barton. In addition, however, he tried to convince the jury that Loo and Johnson had a "predisposition to violence" because they are members of the Communist Workers Party.

"The prosecution maintained that Barton's role couldn't be considered entrapment because he wasn't paid by the FBI until after he instigated the bomb plot," said Loo. "In other words, bounty hunters are free to go out, work closely with the police, entrap people and then get paid for it. That's what's being sanctioned here."

"It's also giving a green light for the FBI to intervene on behalf of the company in a labor dispute."

On June 5, the NASSCO 3 were found guilty of all charges. One friend of Loo offered this view of the verdict. "When the verdict was read, some of the jurors were in tears. They knew that without Barton there would have been no bomb plot. But because of the instructions the judge had given them, they felt they had no choice but to vote guilty."

Although Loo faced a possible 35 years in prison, he was sentenced to six months' jail time and three years' probation. He commented, "The relatively light jail sentence is a result of public opinion. The tremendous support for our case has forced the government to back down some."

Nonetheless, Loo and the other defendants are determined to appeal the verdict and take their fight to a higher court.

Because of the preparation for the trial, Clyde Loo has not been able to work for nearly a year. His wife recently gave birth to a second child and this has caused them considerable concern.

"Besides the financial problem," said Marie, "the hardest thing about what's happened is not knowing whether your children will have a father. It's been almost impossible to have a normal family life."

Over the past months, the Loos have devoted most of their time to helping with the Committee to Defend NASSCO Workers and preparing for the trial. Now Clyde Loo looks forward to finding a job and to making plans for the appeal. He is also helping to organize a national speaking tour for the defendants.

Instead of looking back bitterly on the events of the last year, both Clyde and Marie Loo are philosophically optimistic.

Loo summed it up. "We want people to understand that what's happening should not intimidate them, or keep them from organizing for change. More than anything else, I've learned that people like Barton are the exception to the rule. Most people are genuine, caring people who are doing their best in the face of tremendous difficulties."

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ASIAN AMERICANS IN FILM MAKING AND TELEVISION

Presented by Bob Nakamura, award-winning director of "Manzanar"; co-director of "Hito-Hata"; co-founder of Visual Communications and Professor of Theater Arts at UCLA. North Campus Facility, Room 22, 12:00 Noon, Monday, November 16. Sponsored by the Asian American Studies Center, Asian Coalition, and the Nikkei Student Union—for more information, call 825-2974.

ASIAN AMERICAN INTERRACIAL MARRIAGES

ASIAN AMERICAN INTERRACIAL MARRIAGES—is a lecture to be presented by Professor Harry H.L. Kitano as part of the Asian American Studies Center Colloquium Series. Dr. Kitano is Professor of Sociology and Social Welfare at UCLA. He is widely respected for his research on Japanese Americans; his research includes the study of interracial marriages. His lecture will include discussion of interracial marriage of Chinese, Japanese, and Korean Americans.

The lecture is scheduled for 12:00 Noon, Wednesday, December 2 in the Asian American Studies Conference Room, 3232 Campbell Hall.

ASIAN AMERICAN STUDIES CLASSES: WINTER 1982

The following is a schedule of Asian American Studies classes being offered for Winter Quarter, 1982. (Rooms are subject to change.) For further information about the classes, please call the Asian American Studies Center at 825-2974.

AAS 100B Introduction to Asian American Studies: Contemporary Issues
J. Chu, TTh 2:00-3:15, Dodd 161

Discussion Sections:

- 1A T 10, GSM 4357B
- 1B T 1, Bunche 1265
- 1C Th 10, GSM 4357B
- 1D Th 10, GSM 4357B
- 1E W 2, Rolfe 3118

AAS 197A Topics in Asian American Studies: Asian American Literature
M. Hom, TTh 12:30-1:45, GSM 1278

AAS 197B Topics in Asian American Studies: Asian American Communities
L. Hirabayashi, MW 11-1:00, Boelter 9436

AAS 197C Topics in Asian American Studies: Korean American Experience
E.S. Yang, TTh 12-2:00, GSM 1264

AAS 200B Critical Issues in Asian American Studies, D. Nakanishi and S. Sue, Th 1-4, Bunche A152



Why Omega Sigma Tau Left the Asian Coalition

Stephanie Endo

Unity is the basis for any group's existence. Why, you may ask? Because when push comes to shove, especially in today's society, with an economy slowing deteriorating, the weak will get left behind. Unity plus education equals power and until we realize this, we're headed towards nothing but trouble.

UCLA's Asian Coalition is trying to unite and educate the Asian population. The organization feels that the Asian-American constituency here on campus must be awakened to some of the basic historical backgrounds of the Asians and their plight in America. But there is another organization on campus who feels differently about A. C. and their objectives.

On October 15, 1980, Omega Sigma Tau, an Asian fraternity on campus, withdrew its membership from Asian Coalition. They stated in their letter of resignation to Sam Law, Director of Asian Coalition at that time, that they were too busy with their own functions and found it impossible to attend the Coalition's functions. But most importantly, because their members were predominantly third and fourth generation, the fraternity found it difficult to relate to the Coalition's ideas.

Ronald Amate, last year's Omega President, told *Pacific Ties*, "Our fraternity is very active with our own functions. There is a lot of time involved in them and we really don't have the time for outside activities. We haven't participated much with Asian Coalition, maybe a Walk-a-thon way back, because theirs is a totally different atmosphere than ours is."

Omega Sigma Tau is one of the three Asian fraternities at UCLA. Amate stressed that they are a service fraternity but said that they also mix socially with sports and things just

like a row fraternity. "We're basically trying to help each other, both academically and socially. It makes life a little easier here at UCLA because it's so big. It makes things a little more personal," said Amate.

When directly asked why the Omegas dropped out of Asian Coalition, Amate stated, "We've never been part of Asian Coalition, only by name. We've never really done anything for them."

Amate explained that when he became president, he received the Principles of Unity, a list of Asian Coalition's goals from Daniel Mayeda, 1978-79 Asian Coalition Director. Amate felt that these principles were directed towards Third World countries and that the organization overall was for incoming immigrants. Amate said, "We're mostly third and fourth generation Asians and it's a totally different culture all together."

When asked if the goals of Asian Coalition were in fact to help assimilate immigrants, and if the Omegas felt a necessity to help their fellow brothers, Amate replied, "No, because we're not organized for that purpose. We're organized to provide service to the Asian-American community and to promote brotherhood within our own fraternity. We're not designed to be a group like that. There's no purpose for us to do anything like that."

Also stated in the Omega's resignation letter was that, "although there is still racism in today's society, most of our membership has assimilated into the American society while still retaining our ethnic identity." Amate's explanation of this was, "You know that Japanese-Americans say that they're the most quickly assimilated group in what you would call America. And it's just that. It's a different culture altogether. We mix in more easily with, let's say, the whites but we still get together among ourselves. It's like we don't have any problems."

When asked how the Omegas felt about what Asian Coalition is trying to do and if they felt in any way they should have played a part in it, Amate said that they commended A.C. on their efforts, continued, "We're doing it. But we're doing it for a different culture altogether, though. Even though we're from the same background, culturally we're totally different. We help the community that we belong to, whereas their community is different from ours. It's really bad to say, but it is really a different community. We really don't relate to Asian Coalition's members. There is a big line separating the first and second generations and the third and fourth."

Sam Law, last year's Asian Coalition Director, felt that he didn't think the Omegas had an understanding of what Asian Coalition was about, and it appears to be just that.

"Asian Coalition is not a meeting place for foreign-born Asians," said Law. "I made it a point to try to unite the groups, to unite them in terms of a common denominator. And that denominator is racism." Law explained that he tried to make Asian Coalition politically strong because he felt that "it was time the Asians lead the way, rather than be tag-alongs." Law also explained that it was not Asian Coalition's main objective to be a place to help Asian immigrants adjust to a new kind of life. "It just kind of evolved out of our main objective. It is a fallacy to say that Asian Coalition is only for foreign-born students. It is for all students."

Law admitted Asian Coalition had a predominantly foreign-born membership while he was director. But he clearly stated that A.C. was in no way geared towards the foreign-born student.

"I tried to gear it towards the Asian student and the student in general. And I think this is how it's going to be this year also. Asian Coalition has a mandate to educate not only Asians but also those who will be affecting our members. There is a good number of white, black, red, and brown students who are not familiar with the needs, with the joys and sorrows of the Asian people. Our organization does not cater only to the foreign. We cater to all," explained Law.

Asian Coalition, Law explained, had a number of programs which addressed the dichotomy which exists between the Asian-American and the foreign-born Asian. Law said, "It is an issue we can't overlook. It's a very salient, a very crucial issue that has to be dealt with. I was hoping that these programs would bridge some of the gap and it did to a certain degree. It's never going to be perfect but it did have its effects."

In explained his dealings with Omega Sigma Tau, Law said that all interaction between the two groups were initiated by himself. There was no reaching out on the Omega's part. They also did not participate in any of Asian Coalition's functions while Law was in office. It was explained to Law that Daniel Mayeda had given the Omegas an ultimatum, they were either in or out. When Law came into office, they had already chosen out. Law believes the Omegas were unsure of Asian Coalition's objectives. "Still to this day, I don't think they perceive the full potential of a strong Asian Coalition," said Law.

"I think what we're seeing with the Omegas is something that's more complicated than meets the eye. It affects not only the Omegas but other fraternities, the row fraternities." Law stated that the Greeks have strayed away from their original purpose of service and brotherhood. Fraternity life is more socializing today.

Matt Doretti, President of UCLA's Inter-Fraternity Council, said the reason why people join fraternities is to meet people, to socially interact.

Doretti said that the Omegas are not affiliated with the council. "IFC really doesn't know too much about them. We only know that there is an Asian fraternity on campus. The Omegas have not come to talk to us about being part of our organization. I do want to make an effort to try to get to know those guys," said Doretti. After being told of the Omega's situation with Asian Coalition, Doretti said, "I would think people so strongly into their own culture would want to help the whole group."

"It may be they're thinking they're too good to go along with the group," Doretti admitted, "Fraternities in general, and I know this doesn't sound good, but fraternities have a tendency to be feeling a little cocky about their organization; we're pretty tight, everyone gets along real well, there's power in numbers, and we're on top of things. It's a problem because sometimes they overstep their bounds a little bit or at least don't do some really meaningful things that they could be doing. And I think this is what is happening with the Omegas."

Saw Law feels that the Omegas are a fantastic organization in essence. He feels that what they should be doing is gaining knowledge. "They are a service organization and I'm not saying they haven't been serving but I think in order to serve, you have to have some understanding."

"You have to have some kind of background. They can go out and do all kinds of things for people, but until they understand their people, they won't be able to really help them. There's more to it a meeting the needs of these people physically. You have to be able to help them mentally and psychologically. Before you can understand the latter two, you're going to have to be able to identify with the movement, the historical background, the plight of the Asian-American, the conditions of Asian refugees here in the states. You have to have the total picture," said Law.

"Asian-Americans are myopic. They don't see beyond the horizon. It's kind of like tunnel vision. They don't recognize the political environment. They don't see that come 1985, there might be severe racial discrimination. This area concerns all but particularly minorities more so than any others."

This is because one we start having all kinds of problems, the weak minorities will be the first ones shoved out of the picture," explained Law.

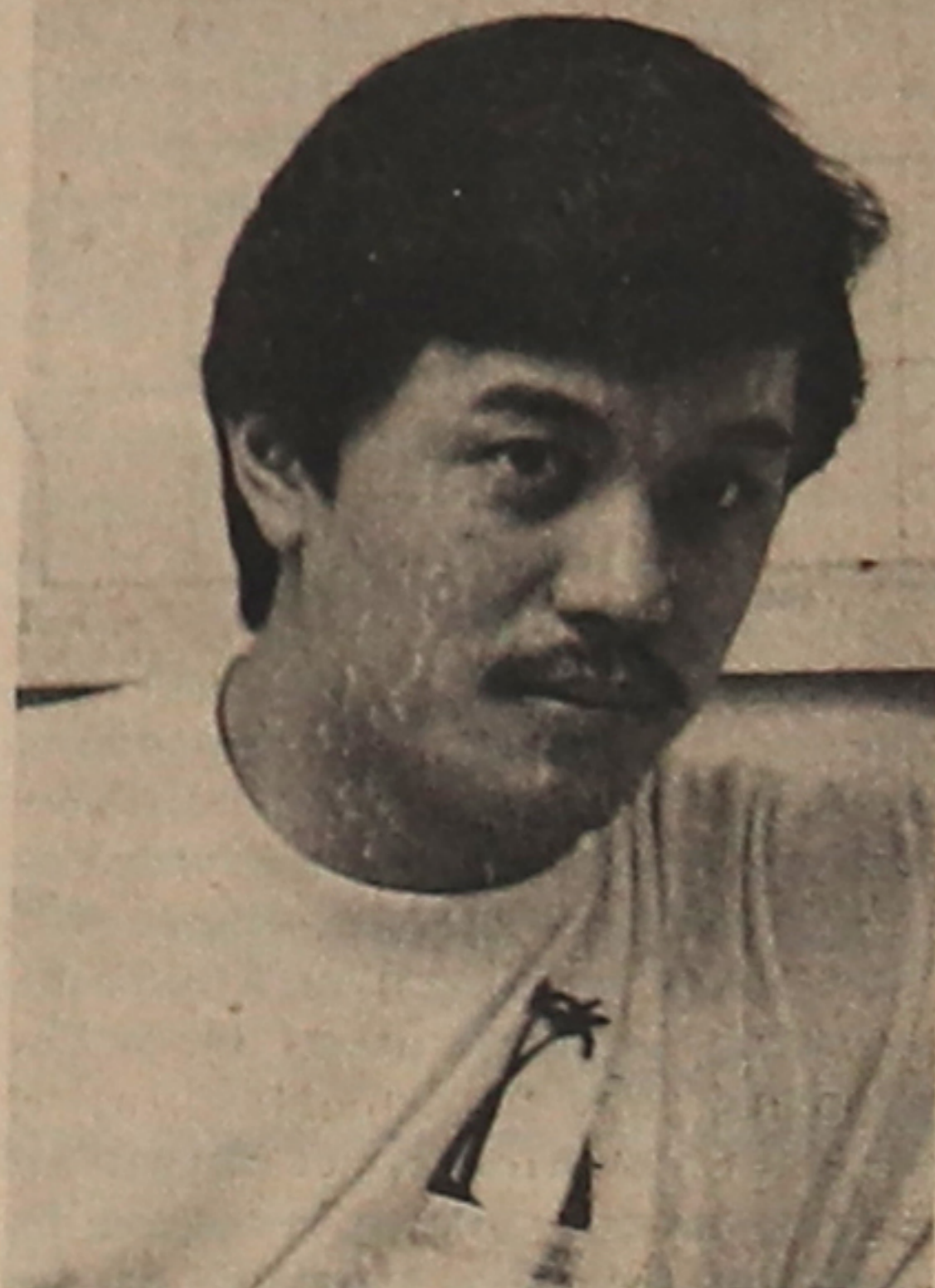
Law says he is concerned with the "smugness" of a certain segment of Asian-Americans here on campus. They have a "complacent, dilly-dallying around attitude." "Sure, they hit the books. They're serious about their studies. They're serious about their careers, but they don't recognize the entire picture, the political ramifications. What good does it do to build yourself a castle on a land that is going to be blown up? You have to look at the entire picture. You have to protect the territory as well."

"The Omegas can be probably the most dynamic, the most influential Asian organization on campus," said Law.

He feels this because the Omegas represent a group of young men who have a common denominator and are willing to unite for a common goal. What their goals are is the question. What is their goal? "I would hope in the years to come," says Law, "the Omegas will perceive their goal as something more than sponsoring a picnic or something. They have to reach out to their community in an educational way."

Unity is needed among the Asian population here at UCLA. As Asians, we must learn about our peoples' sufferages in order to help our community, help our community to be strong. Asian-Americans must change their attitudes. They must be made to realize that if we don't get our acts together soon, we're all in for a lot of trouble. Thus, united we stand, divided we fall.

Campus/Community



SCAPSN Working to Join College Groups

Manny Trillo

The Southern California Asian Pacific Student Network is a new organization designed to unify the Asian-American voice in the colleges of Southern California into a strong, supportive body. The network is a board of representatives which consists of the leaders of the main Asian-American groups from Long Beach State, Loyola Marymount University, Cal State L.A., USC, and UCLA.

The idea of the organization was started this summer by USC's Asian Pacific Student Outreach as a result of problems within their school curriculum. "We were really having problems with our whole ethnic program," commented USC student Dave Yamaguchi. "When all we could obtain was one letter of support from another school, our director, Mike Matsuda, came up with the concept of an established network."

The organization intends to build a line of communication among the colleges in order to create support behind any one issue with which a certain school is involved. Howard High, Associate Director of UCLA's Asian Coalition, concedes that this is a main aspect of the network. "It is very difficult for any one organization in a school, regardless of its strength, to make any significant changes or improvements under the areas of curriculum, enrollment, representation, and Affirmative Action. Therefore, a 'coalition of coalitions' would provide needed endorsement for issues which concern those whom we represent."

The group plans to become a significant force in the community by dealing with issues that concern higher education through uniting the many and varied Asian-American organizations from different colleges. "We want to unite smaller, specialized organizations into a larger, broader assemblage based on common respects and interests," said High. By starting at the college level and forming an active voice behind mass support, SCAPSN then hopes to spread awareness of the needs of the Asian American people as a whole, and become a recognized establishment dealing with the advancement, support, and promotion of Asian-Americans.

Although the goals and purposes of the new Network are seemingly enough to stimulate motivation in any one person, the group as a whole is having various difficulties in getting started. The representatives have had six meetings since its inception this summer, and until recently, the

responses from those who have attended ranged from skepticism to outright frustration. Mitch Wong, leader of the Asian Alliance at Occidental College, commented, "Like all new coalitions, the network is turning out to be very hard to organize. In the meetings that we've been to, the discussions were abstract, and very little got done. The general consensus was that more focus needs to be made with specific issues."

Alan Hamada, head of Asian American Students Association at Long Beach State also had some negative views. "Not everybody has been to every meeting so a lot of very confusing items from previous times had to be brought up more than once. We ended up starting over, and going around in very futile circles."

While most of the members agree that the organization and the definition of purposes and needs of the networks are not coming easy, High and Asian Coalition are eager to take a crack at some of the work, but are afraid that the others would feel intimidated. Said Howard, "It is well-known that the Asian-American movement at UCLA is considerably more advanced than other colleges in various aspects, including organization. We have a lot of ideas that we would like to share with the others, but we don't want them to feel that we are 'taking over.' By all means, the network would be immensely successful if everything were handled in a cooperative fashion."

Although past experiences with the

(Continued on Page 23)

Lambdas: New Face In AC

Joe Virata

Lambda Phi Epsilon is the newest Asian fraternity at UCLA. Although an officially registered organization in February 1981, Lambda Phi Epsilon has been meeting since fall quarter 1980 with 19 members at the time of registration. Pacific Ties spoke with Kelvin Sakai, Lambda Phi Epsilon's Vice president, and Jim Lee, pledge dad and the fraternity's representative to the Asian Coalition to find out more about Lambda Phi Epsilon, one of the newest additions to the UCLA Asian/Pacific community.

Boasting 36 members, Lambda Phi Epsilon has doubled in size since the beginning of fall 1981. Out of thirty people rushing the fraternity, 19 pledged giving Lambda Phi Epsilon its fair share of the 1981 rush class. Although it is an Asian service fraternity, Lambda Phi Epsilon stresses that it doesn't discriminate against non-Asians in its selection process.

Lambda Phi Epsilon calls itself an Asian service and social organization. Among its service projects are Christmas caroling at senior citizens' homes, and possible participation in an Asian Coalition Thanksgiving food drive. The Blood drive and helping out at the Nissei Week festivities are also possible projects for the fraternity. Other possibilities were mentioned, but Lambda Phi Epsilon felt it was difficult to plan too far ahead on its service projects at this point in time. Among some of the social activities planned are two exchanges with some sororities on the circuit.

Because it is a brand new fraternity, Lambda Phi Epsilon is creating its own traditions and starting its own heritage. Not yet a member of the Inter-Fraternity Council (IFC), Lambda Phi Epsilon is modeling itself after the Greek houses, emulating the Greek system and traditions as best it can so it may one day be readily

accepted into the Greek system. Lambda Phi Epsilon has had to start from scratch in order to establish itself. The UCLA chapter of Lambda Phi Epsilon is also the only chapter of Lambda Phi Epsilon. Expenses for some of its earlier functions and activities often came directly from the pockets of the founding members as the fraternity was trying to establish its name on the circuit.

Like the other Asian fraternities and sororities at UCLA, Lambda Phi Epsilon does not have its own house. It holds its meetings in Bunche hall where Professor Logan (Geography), their faculty advisor, is able to reserve rooms for them. Because of its relatively small numbers, Lambda Phi Epsilon feels it is an advantage not having a house. As the group grows, however, it hopes to establish a house.

Though the Greek system has traditionally been viewed as an elitist system, excluding ethnic minorities and those on the lower end of the economic ladder, Lambda Phi Epsilon feels a need to represent the Asian male in that system. They feel that they can work to promote individuality and independence in spite of the "frat boy" stereotype usually given to the Greeks. Lambda Phi Epsilon claims to have no "clone personality" for its members and prides itself on being "GDI — God Damned Independent". Those are very admirable qualities, but they will have to come out very strongly in order for Lambda Phi Epsilon to succeed in both the Greek system and the Asian/Pacific community.

To establish good ties with the UCLA Asian/Pacific community, Lambda Phi Epsilon has joined the UCLA Asian Coalition. This move was seen as very advantageous by Lambda Phi Epsilon in terms of benefitting from any help the Coalition could give them in getting established and as a means of keeping in touch with Asian/Pacific issues and concerns. Lambda Phi Epsilon also joined the Coalition because it felt it would portray the image of the Asian male better than it had been in the past at UCLA. Lambda Phi Epsilon feels it can use the fraternity as a tool to get its members involved in the Asian/Pacific community.

Lambda Phi Epsilon sees the difference between an Asian fraternity and a "normal" Greek fraternity in the community the fraternity serves. Lambda Phi Epsilon serves the Asian/Pacific community. It feels there are plenty of organizations in the world serving themselves or the mainstream population, but not enough serving the Asian/Pacific community. Lambda Phi Epsilon sees a definite need in the community and feels that it, as an Asian service organization, can do something to address that need.

The term "banana" is often given to Asian/Pacific Americans who have completely assimilated into the mainstream of American society completely ignoring their ethnic heritage and denying any ties with the Asian/Pacific social and political movements in the United States. Often that term is used when

(Continued on Page 23)

Gold Mountain Journal Slated

The third issue of *Echoes From Gold Mountain: An Asian American Journal*, a new Asian-American literary and graphics journal, will be available to the public by the end of November. The first of its kind to be published in Southern California, it features poems, short stories, essays, and art work by Asian/Pacific Americans, with emphasis on new

and aspiring writers and artists.

Edited and published by former students, faculty, and other interested persons at California State University, Long Beach, *Echoes From Gold Mountain* was initiated to help identify, develop and encourage the talents of Asian Americans. The publication's purpose also includes providing a forum of public expression for new and aspiring Asian/Pacific American writers and artists.

The title of the publication is derived from the early Chinese immigrants' reference to the United States as "Gold Mountain." These immigrants soon realized, however, that discrimination, poverty, and other hardships were the harsh realities of the land.

The journal reflects the commitment to the spirit of the Asian immigrants of the past and to the recording of current, creative perspectives of the Asian/American experience for present and future generations.

Copies of this new journal may be obtained by writing to *Echoes From Gold Mountain*, Asian American Studies, California State University, Long Beach, 1250 Bellflower, Long Beach, CA, 90840. Orders must be accompanied by a check or money order for \$5.00 (which includes postage and handling) payable to: Asian American Journal.

Previous issues will also be available for purchase in the greater Los Angeles area for \$4.00 at Amerasia Bookstore located on 338 East 2nd Street, Los Angeles in Little Tokyo.

KTP Reaching out to New Students

Valerie Soe

In one year the Korean Tutorial Project has gone from a Korean Students Association project with no funding to a full-fledged, CSC-sponsored program involving over 150 people.

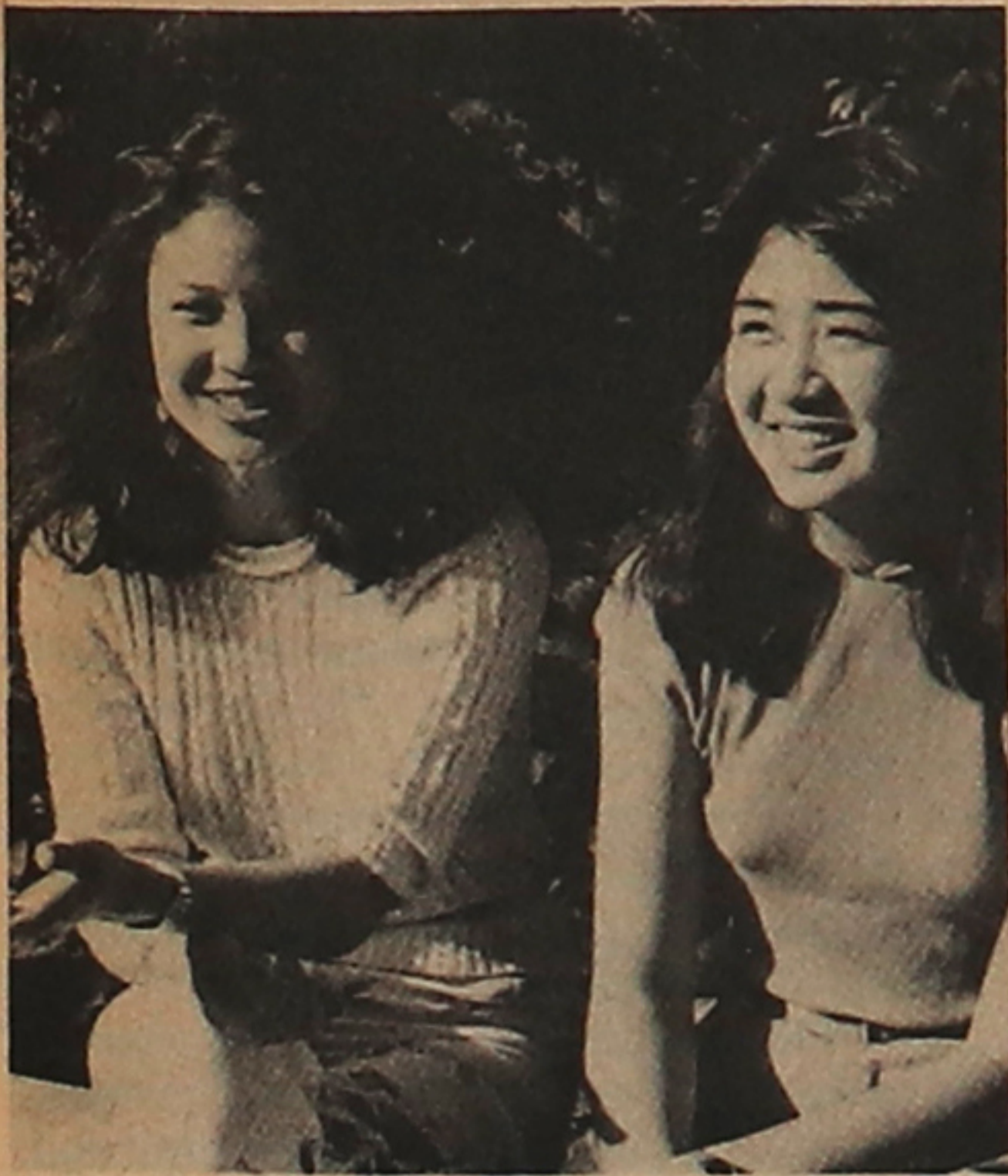
The two main goals of KTP, says program directors Miri Kim and Young Choi, are academic assistance and social adjustment for adolescent Korean immigrants. The project, recently affiliated with the Community Service Commission, wants to "provide spiritual support, give direction, and present positive role models," according to Choi, while maintaining an awareness of Korean culture and heritage.

The project, consisting of 60 tutors and nearly eighty tutees, involves private tutoring once a week at two Los Angeles area junior high schools, after regular school hours. The average tutee is 12-15 years old, although at least one tutee brings her 10 year old sister along. At this early adolescent age, Kim and Choi feel, the students need special support and encouragement.

The project would like to expand to the high school level eventually, and also start a resource library, but for now, says Choi, they want to "remain on a level we can handle." At this time the project plans to have extra-curricular activities such as field trips, speakers, and parties, with parents also involved.

The tutors are all UCLA students, and are both first and second generation Koreans. The advantage of the first generation tutors is their ability to relate to the problems and feelings of the recent immigrant, and help the child deal with these feelings. The second generation tutors, many of whom speak no Korean, learn from those they teach about Korean culture and heritage, and become more aware

(Continued on Page 21)



New Women's Group Formed

Andrea Akita

Concerned about the problems facing women in the Asian community today, two UCLA students, Naomi Takagi and Cynthia Gie-Kiok Gou have begun to organize Pacific/Asian American Women, a peer support group sponsored by the Asian American Studies Center. The new campus organization will provide Pacific/Asian American women with the opportunity to meet and share ideas and experiences with other women of common backgrounds.

"Asian American women are capable of doing anything, yet . . . we are stifled by different stereotypes within the Asian community, the media, the American society, and ourselves. We need a support group which can encourage us," collaborated Naomi and Cynthia during a recent interview.

By presenting films and guest speakers and by coordinating discussions dealing with a variety of topics, including stereotypes, discrimination, racism, sexism, career goals, leadership skills, interracial dating, and families, P/AAW hopes to help Americans of Asian descent learn more about these issues and how they can be handled. According to adviser Susie Ling, the group not only hopes to serve as a support system, but also to help individuals identify the Asian-American woman's perspective and to explore each person's Asian "identity" — needs which were responsible for the forming of the organization.

Pacific/Asian American Woman is not the first organization of its kind at UCLA; a similar group formed in the past, eventually evolved into what is

presently the International Women's Solidarity Coalition, Ms. Ling said. She continued to explain that the problems facing women have had to be challenged; if it was not a formal group, it was an informal group, where a few friends might have discussed the same topics that we are discussing now.

At the Asian Coalition's Orientation last month, the P/AAW manned a booth, adding approximately 35 more names to their new roster. Both Naomi and Cynthia would like to see more students involved in the discussions, pointing out that they are stressing individuality, as well as the unity that the peer support group will offer.

"In the university situation, there are many diverse impressions of Asian American women which can all be related to the experiences of the individuals in the group," commented Cynthia.

"Since the group is new, we are very flexible in terms of presentations and discussions," she continued. She also expressed the advantages for new members' contributions to the shaping and direction that the organization can take, because of its present status.

Pacific/Asian American Women will hold its first formal meeting on Tuesday, November 17 in Ackerman. More information on the group may be obtained by contacting Susie Ling, 825-1006 in 3232 Campbell Hall, Naomi Takagi, 209-2090, or Cynthia Gou, 209-0214, both in Rieber Hall.

AACF Affirming Faith in Christ

Carolyn Yabuki

Asian American Christian Fellowship (AACF) is a vital network on campus. One hundred and fifty people gather weekly for study, discovery and development in their Christian faith. The appeal is widespread — from undergrads to grad students, university staff and walk in observers. The people represent many academic disciplines, a variety of personal histories and Christian experiences. There is a vitality, commitment and an aliveness in the people.

It all started nine years ago when a handful of Asian Christians got together. They sought each other out for support in the growth and integration of their faith during their academic pursuits on campus. Through the guidance of Japanese Evangelical Missionary Society (JEMS, a Japanese American Chris-

tian organization that purposes itself to communicating the Christian faith to people of Japanese heritage), the group became established and has since grown. Increased participation, visible faith development and changed lives are all signs of the vitality of this Christian ministry.

To give you an idea of the purpose and activity of AACF — the following are some basic commitments.

We accept people where they are in life and in their particular understanding of faith in Christ. Through care, open communication and shared experiences, AACF provides an opportunity for individuals to grow in their faith in Christ. We do this through weekly study of the Bible and interaction with each other in small discussion groups. The atmosphere of these shared times are positive, down to earth and supportive.

Faith is intimately personal and it takes on the unique expression and style of each believing person. There is variety and diversity in our group. At the same time, *Christianity is a shared faith*. Our gathering is called a fellowship because our commonality is in the foundational belief in Jesus Christ. We recognize both the individual as well as the corporate expression of faith. We are engaged in a unity with other believers. We find ourselves connected like a family. As a family we help each other to integrate our head knowledge of the Christian faith into the actual living out of these truths through the dynamic of relating to others.

This fellowship does not restrict itself to the boundaries of four walls nor to a particular time during the week. We are committed to a *wholistic approach to faith*. Our objective is to develop faith in every facet of our lives. We are all involved in a multiplicity of life concerns. Christian faith must address each of them: academic and life pursuits, personal identity, cultural and cross-cultural dynamics, interpersonal growth and maturity, physical and mental health, finances, community involvement, political participation, increase awareness in world issues etc. AACF seeks to develop a well integrated lifestyle of faith.

Lastly, yet vitally important is the fact that AACF is committed to *communicating the Christian faith* to people in words and ways that they can understand. Each person who has put their trust in God has a unique story to tell. In a superhuman way their lives have been touched by the love of a God who is alive. The compassionate death and powerful resurrection of Christ continues to impact people resulting in significant

and sometimes dramatic changes. Those who have re-established a relationship to God through faith in Jesus Christ are truly thankful people. They are especially thankful for the
(Continued on Page 23)

Senator Watson to Speak at CSUDH

State Senator Diane Watson and Joanne Yamauchi, Professor of Communication at the American University in Washington, D.C. will be speaking on the theme, "Power: How to Get It, How to Use It, and How to Keep It," on Saturday, Nov. 14 at California State University at Dominguez Hills.

The conference, co-sponsored by the Asian Pacific Women's Networks of Los Angeles and Orange Counties and the CSU Dominguez Hills Women's Center, will include workshop and panel participants Elizabeth Higashi, Manager of Investor Relations for Times Mirror Corporation, Mary Wong Lee, Senior Human Resources Manager of Allstate Savings and Loan, and Teresa Wantanabe, editorial writer for the Los Angeles Herald Examiner.

"We encourage Asian-Pacific women of all ages and backgrounds, as well as other interested individuals, to attend this conference — the first of its kind in the southland," stated Los Angeles Asian Pacific Women's Network President Irene Hirano, who also chairs the California State Commission on the Status of Women.

Topics such as "Women's Issues of the '80's," "Breaking into the Corporate Power Structure," and "Political Realities for Asian-Pacific Women" will be explored in several sessions at the conference. For further information, contact Debbie Nakatomi, 460-3555, Yuhaniz Anag, 516-3632, or Irene Hirano, 295-6571.

KTP

(Continued from Page 20)

of themselves as Koreans. This, says Choi, is "an implicit consequence" of the program, one that leads to greater political involvement, and that serves as an introduction to Asian concerns.

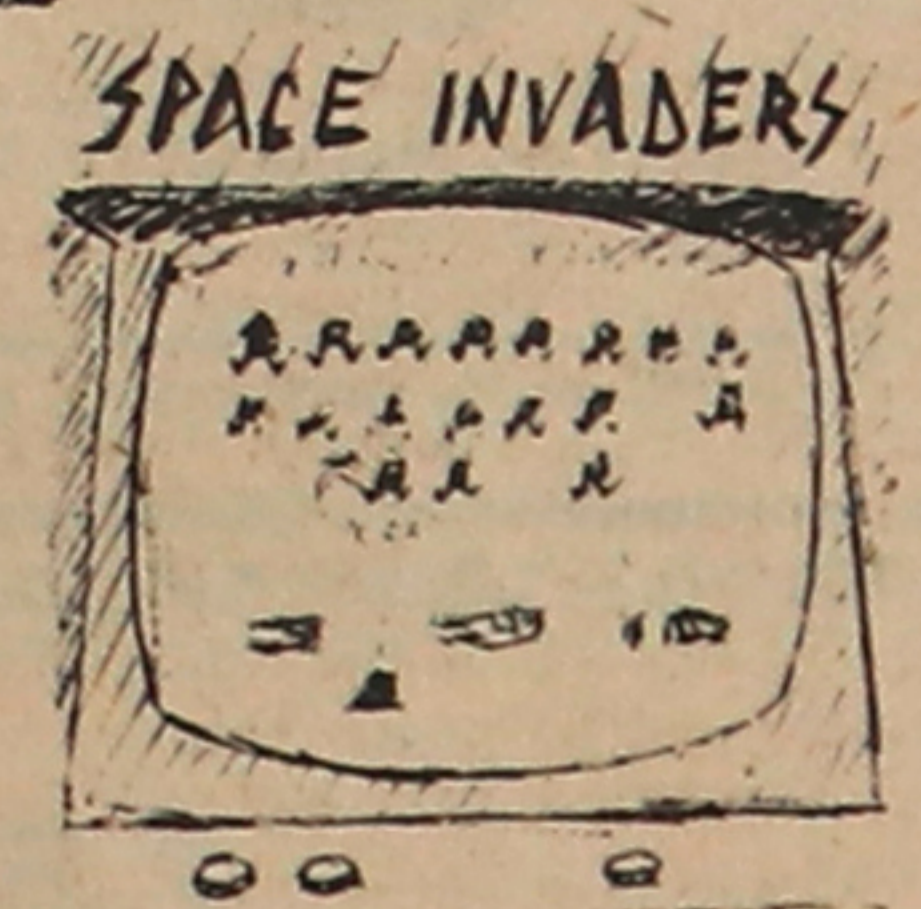
The program also seeks to motivate the tutees toward higher education, and year-end evaluations by the children indicate a strong desire to continue their education past high school. Laughs Choi, "They all wanted to go to UCLA like their big brothers and sisters."

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Review

Station J

Another View of Internment Susan Tom

Everyone is familiar with the gross injustices the Jews suffered at the hands of Hitler and his cohorts during WWII. The Nuremberg Trials were an attempt to rectify the wrongs of the Holocaust. But what about the plight of the Japanese Americans in California? Only after over 30 years does this question receive some serious consideration as evidenced by the ongoing Redress/Reparations talks.

In light of this issue, the East West Players recently began their 1981-1982 season with *Station J: An American Epic*, the first play in a series, entitled *Kidoairaku*, a Japanese expression embodying the powerful emotions of extreme fury, sorrow, enlightenment, and happiness.

Station J operates on two very powerful levels. One is the drama itself, focusing on the Shigeta family's experiences resulting from Executive Order 9066 to relocate persons of Japanese ancestry. The second concerns the widespread implications and long lasting effects of this act which violated the "inalienable rights" of Americans.

The trials that the Shigeta family face represent that of many Japanese Americans who were uprooted from their homes, deprived of their jobs, and forced to sell their possessions to profiteers.

There is even dissension among the Japanese Americans themselves. Divided into two factions, one group is composed of those like the Shigetas, who try to accept conditions

and await the war's end. The second group includes those like Kenji, who opted to return to the homeland of their ancestors. A third faction, though minor, consists of apathetic miscreants such as thugs and prostitutes. The ultimate blow comes when the United States calls the very people they're mistreating to bear arms.

The climactic tragedy occurs when Mrs. Shigeta goes mad with grief upon receiving news of her son's death while serving the U.S. The bitter irony of the purple heart presented to Mrs. Shigeta is compounded by the exile of Kenji for refusing to fight, and the drafting of another son. Emiko, the daughter, is the only one left when the orders for release from the camp come. Her struggle to come to grips with bitterness and sorrow is perhaps one of the most emotionally charged moments of the play.

Station J, however, is not without its faults. A major shortcoming is the tendency to wrench rather than elicit emotion out of us. The effect is sometimes verbose, resulting in sluggish scenes. However, despite some problems, *Station J* deserves attention, if not on its aesthetic merits alone, then on the vital issues it raises. These issues make up the play's second level. The question of who is the real enemy, the Germans or the Americans, is an especially difficult one. Another concerns the status of people's rights in wartime. Should national security be the overpowering concern, in fact, the only concern? Does the fact that the Japanese Americans were kept alive rather than tortured and exterminated like the Jews make the United States' action excusable? Should or can the past be forgotten and injustices forgiven?

Does the Japanese American internment experience in WWII have the effects of dramatically reducing culture consciousness and promoting assimilation? These are some of the issues brought up for consideration especially in the play's epilogue.

In light of all this, *Station J: An American Epic* is an appropriate if not ironic title because it alerts and reminds us that this was not just a Japanese journey, or a Japanese American one, but an American experience. It happened in Germany with the Jews, it happened in California with the Japanese, and it can happen again. The Sedition Law is still in the books.

For more information regarding East West Players' 1981-1982 season, call weekdays from 11pm to 3 pm, 666-0867, or the message line, 660-0366.

Asaga Kimishita

War Brides Revisited

Kay Orias

Velina Houston's *Asaga Kimishita* tells the tale of a young Japanese woman who falls in love with a black G.I. during the American Occupation after World War II and the consequences that ensued. The title comes from the Japanese term meaning, "When the morning comes," referring to the light after a long nightmare.

The story is filled with tension — the young woman's father and sister are traditional and are against the idea of marriage to a foreigner. Supporting her are her cousin and mother, though for different reasons. Her cousin supports her because she too has an American boyfriend.

However, her own mother, caught in the middle, torn between her love for her husband and concern for her daughter's happiness, yields to her daughter's inevitable decision.

Director David Hillbrand stressed the difficulty he encountered in his attempts to cast Asian actors and actresses for the play. "It was hard to get them for auditions since the auditions were held during Reg. week. I tried advertising for Blacks and Asians but I wound up casting from the department."

There are only two Japanese-American cast in the major roles: Patricia Thompson as the heroine and Lorie Inano as the mother.

For Lorie Inano, this is her first role in which she felt comfortable with. Her previous roles have been as menials, "non-descript" roles. She has played a Chinese character in which stereotypes and comic overtures were rife. Lorie believes that the actors were "cast in terms of their ability. If the talent is there, the rest comes." As a Theater Arts major, Lorie always wanted to be an actress. "I believe in the power of the media to get people to think or to explain issues." She drew on her grandmother's experiences and her mother's help in her preparation for the role. "My grandfather" she says, "was a strict, traditional man. My grandparents' marriage was arranged. When my mother decided to marry, my grandfather was against the idea of her marriage to an American, although he is a Nisei. The role I play is one in which I want happiness for both my daughter and husband."

The play opens December 2 and will run on December 3, 4, and 5 at 8:00 PM in 1340 Macgowan. Admission is \$1.

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(Continued from Page 20)

Network seem to be generally unfavorable, the group took a propitious turn since the last meeting. "We finally got down to business," declared Mitch Wong. "Our priorities were discussed with very promising responses, and we began to cover the utilities of the Network, such as the importance of communication." David Yamaguchi, speaking for USC, agreed, saying, "discussion of an Asian Student Conference came up during the meeting, and everybody seemed optimistic toward the seminar, which would invite representatives from all colleges to discuss issues of common concern. So we're moving ahead toward common goals."

An organization of this type, as one can see, will require much dedication from the representatives because, as

Howard High explained, "all of the members have spread themselves thin, and are involved in a lot of things in their respective schools." There is, undeniably, a lot of work ahead for the Network, and the Asian-American community will undoubtedly be curious to hear of its progress in the future.

(Continued from Page 20)

restricting for personal growth. They feel that one never stops developing and growing, but denying one's roots restricts that development. Lambda Phi Epsilon, as an Asian service organization, cannot function without maintaining ties with the Asian/Pacific community.

As a social and service organization to the UCLA Asian/Pacific community, Lambda Phi Epsilon can draw upon a wide variety of projects

to benefit that population. As a newly formed Asian/Pacific organization trying to enter the Greek system, Lambda Phi Epsilon has to prove itself to both the Greeks and the Asian/Pacific community, and faces problems from both sides as well as benefits from both sides. To the Greeks, they are outsiders trying to invade exclusive territory of an elitist system and to the Asian/Pacific community they are "moving out of the neighborhood" and conforming to an upper middle class elitist system that has historically kept itself aloof from the concerns of the lower economic classes. Those attitudes may not be obvious, but they definitely exist, even if only in the most subtle manners. Lambda Phi Epsilon is challenging the stereotypes of both worlds in pursuit of what it feels is important. More power to 'em.

generalizing and stereotyping Asian/Pacific Americans within the Greek system. Lambda Phi Epsilon feels that type of an attitude is very

(Continued from Page 21)

people who took the time and love to tell them about Christ. AACF continues in this same posture: open and willing to share what we know and what we have experienced in our faith journey with Christ. We desire that everyone have an opportunity and a choice to know the living God.

We hope that you know a little more about us through this initial communication. We extend a warm welcome to shared friendship. We are on Bruin Walk with a book table if you care to talk and our door is always open for you to drop by for our Wednesday meeting in Ackerman #3517 11:00 - 12:00/ and 12:00 - 1:00.

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