

PACIFIC TIES

The UCLA Asian/Pacific Newsmagazine

October 1981



Part I. The History

by Abraham Ferrer

An Assessment of the Filipino People's Far West Convention

The travellers straggling into the lobby of Seattle University's Champion Tower weren't even trying to hide the fact that they were dead tired. Having driven non-stop from Los Angeles for 24 hours, the first thought on nearly all of their minds was the prospect of eating their first decent meal in more than a day.

"The first thing I do when I register is go up to my room and sleep," quipped one weary-looking father trying to round up his children. "I mean, do you know what it's like sleeping in the back seat of a crowded car?"

Elsewhere in the cavernous lobby, foreign students, residents of the dormitory complex, sat and observed these newcomers as they continued to trickle in and head for the conference registration table located near the main entrance. From there they proceeded through a dark, sterile hallway into the ridiculously large dining area to make a feast of what had been a salmon dinner. They were Filipinos, and they were participants of the Filipino's Peoples' Far West Convention, an annual conference that draws delegates from Pilipino

communities throughout the West Coast.

Inside the dining room, the salmon, of course, was consumed early, and with no more in sight, latecomers were obliged to a largely vegetarian dinner. Nobody minded, though, as the congregation was treated to cultural presentations and to short speeches by representatives of each cities' delegation.

One delegate, Sal Morano, decided to use a different approach. Summoning all the expertise of his years as a deejay, Morano delivered a one-man skit in which he co-erced everyone to chant, first in Tagalog, then in Spanish, and finally in English, "THE PEOPLE . . . UNITED . . . WILL NEVER BE DEFEATED." Thus the atmosphere for the weekend had been set. Another Far West Convention was ready to begin.

To be sure, the Filipino People's FAR West Convention has gone through a lot of changes since its inception in 1970. The convention's primary goal these days is to unite the Pilipino community, yet various sectors are conspicuously absent. For

(Continued on Page 8)

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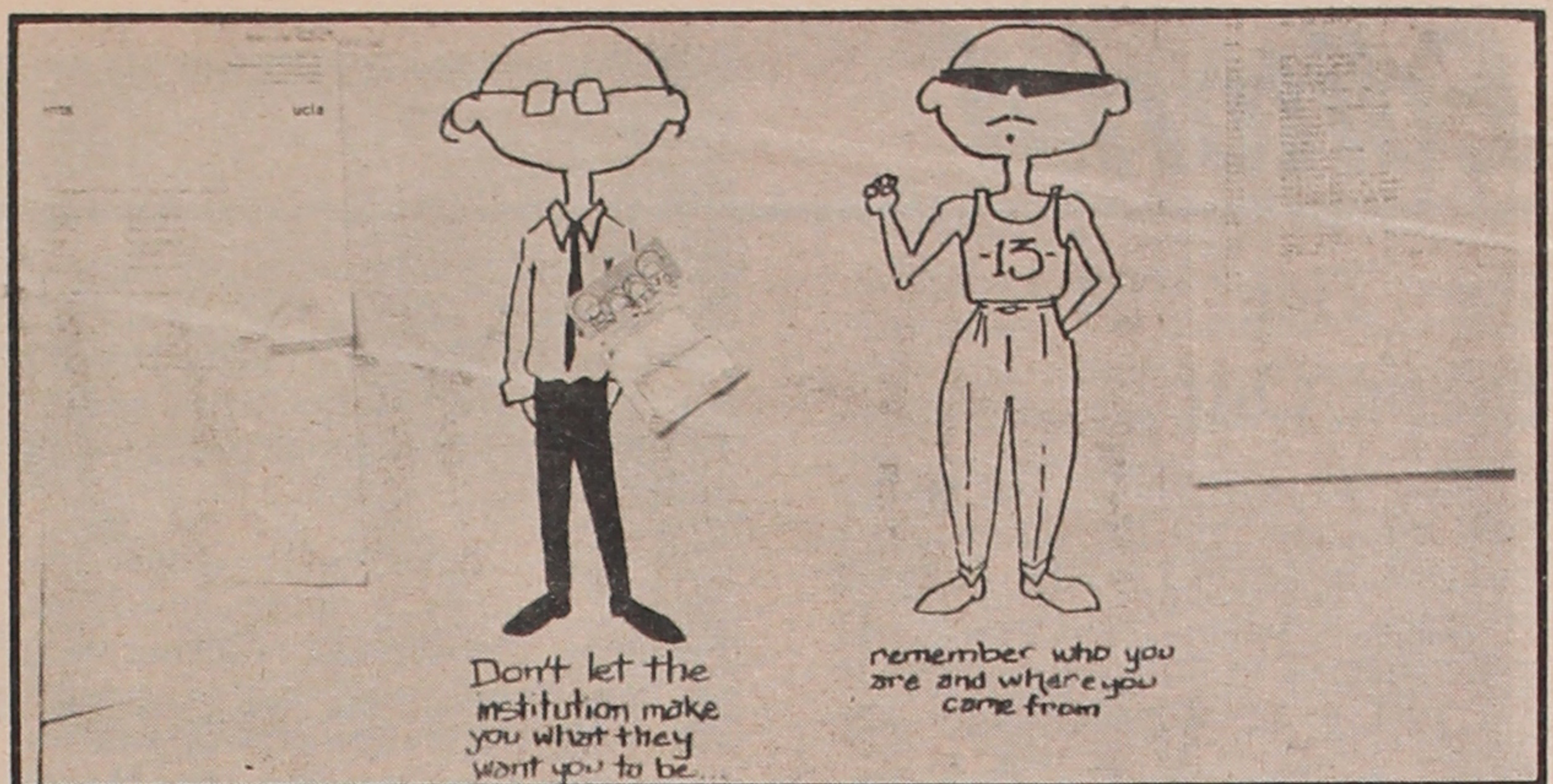
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Wanna write for **Pacific Ties**? Then come down to 112-D Kerckhoff Hall, M.F. 9 a.m. - 5 p.m. and talk to us. Articles should be typewritten, 10-60 margins, triple spaced. Sorry, no manuscripts can be returned. Advertising and subscription information can be obtained by calling (213) 825-1004 or writing: **Pacific Ties**, 308 Westwood Plaza, Kerckhoff Hall, 112-D, Los Angeles, Ca. 90024



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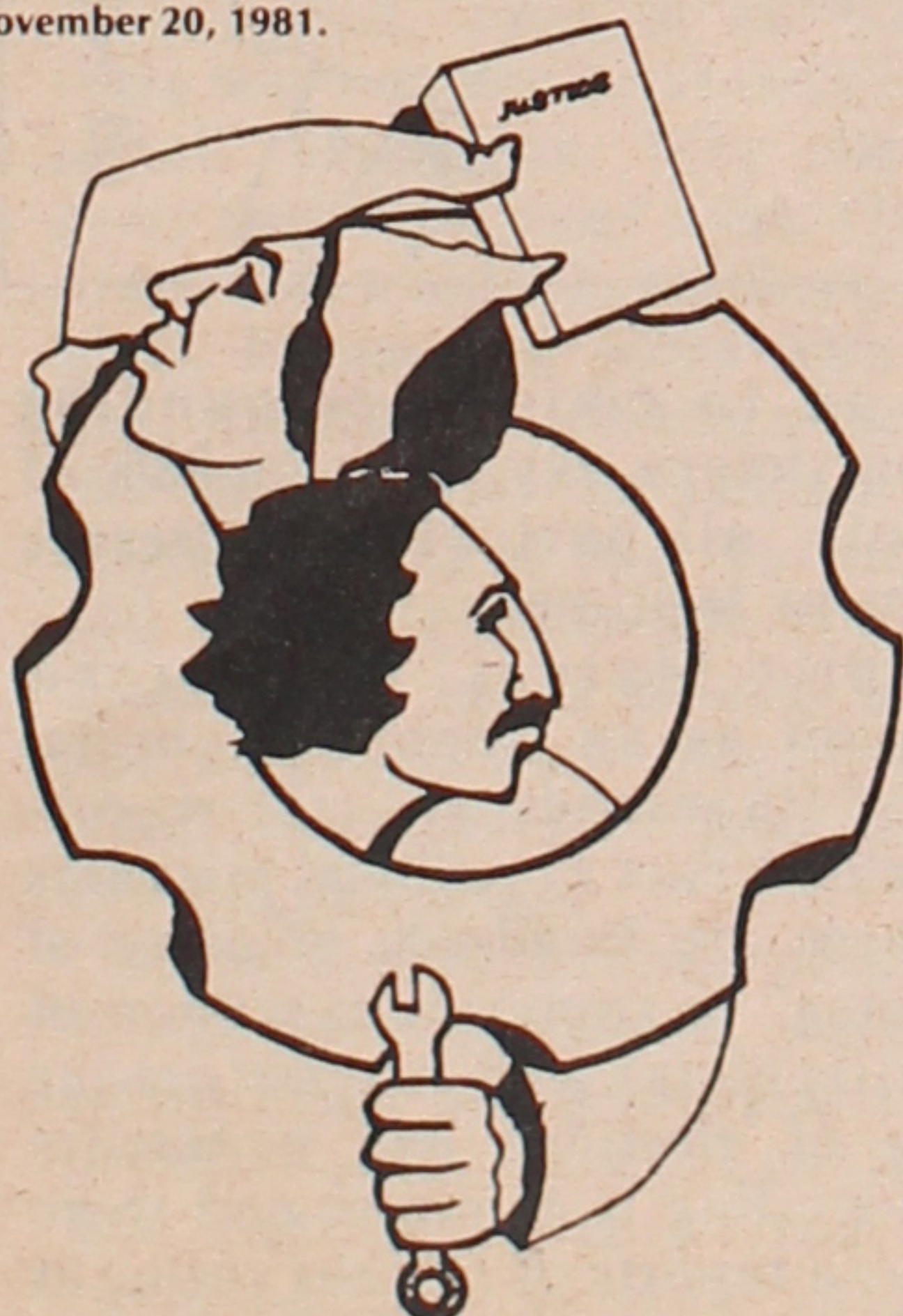
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Pac Ties Steps Out

With this issue *Pacific Ties* takes a new direction into the future. As a publication devoted to addressing the struggles of Asian/Pacific peoples, we will endeavor to bring those issues to the fore in as straightforward and honest a fashion as we can.

Pacific Ties, by its very existence, is a radical publication. The need to present the Asian/Pacific perspective in an unbiased fashion was first addressed by the creation of the *Scooper* in 1975. As a joint effort of the Asian students of both Long Beach State and UCLA, the *Scooper* later gave way to *Pacific Ties*, founded in 1978 in response to demands for a publication that not only informed people of Asian/Pacific concerns, but educated them as well.

1981 finds *Pacific Ties* with its work cut out for it in this, the publication's fifth year of operation. Throughout its existence, the paper

endeavored to address issues such as affirmative action, C.Z. Wilson's reorganization plan, Little Tokyo's redevelopment, Asian/Pacific identity, immigrant/refugee problems, and racism, among others.

Recently, however, the paper has moved towards a more diversified format at the expense of losing sight of important issues that threatened the very existence of Asians on campus and in the community. More distressingly, the quality of journalism deteriorated, causing many concerned Asian students to actually deny the existence of the paper.

With this in mind, you may ask what direction the paper is going to take this upcoming year. As the new editor-in-chief, I too was one of those individuals disillusioned by *Pacific Ties'* lack of viability relative to the other SIP's. My decision to become editor was influenced by the opportunity to re-establish viability into the paper. By viability, I mean returning *Pacific Ties* to what it was originally intended to be — advocacy journalism. Journalism that presents a definitive point of view and elicits a

response by those we reach, be it positive or negative. Whatever the outcome, it is my hope that by reacting to the issues presented in the paper, the Asian/Pacific community will cease to be a passive, quiet people and speak up for itself when it counts.

In order to become that type of publication, *Pacific Ties* needs the support of those who we represent. After all, this is your paper, the one that was fought for for so long. One way that you can support *Pacific Ties* is by submitting stories or articles; as a forum for free thought and expression, we welcome submissions from contributors and fellow students. In fact, if you wish to submit research papers from your classes, we will accept them, too. *Pacific Ties* is as much an educational tool as a means of communication and contributing in any way possible would be your way of educating as well as communicating to the masses.

Of course, if for some reason you are unable to submit stories, then pick up *Pacific Ties* every opportunity that you can. Even better, take some copies of the paper and pass them on to friends. It is my wish that we can

reach out beyond the campus to inform the community around us and to let our brothers and sisters know of the paper. Getting the word out is one of the most important functions of any newspaper; reading, disseminating, and informing through ads are just some of the ways the effectiveness of *Pacific Ties* can be assumed.

In closing, I hope that all Asian students on campus realize the potential of the paper and utilize it to its fullest. UCLA's Asian/Pacific population is the largest of any minority group on campus, yet *Pacific Ties* has always lacked in concrete commitment from its constituency. Whether or not that demonstrates apathy, I hope that won't be the case this year.

The present state of society mandates that we must speak out, for our rights and privileges are threatened by many outside influences. In case you didn't get the message the first time, *Pacific Ties* is advocacy journalism. We cannot afford to be neutral in our reporting of issues important to the Asian/Pacific peoples, and in the long run, neither can you.

Viewpoints

No Welcome For Marcos

Salvador Morano

Another dictator is coming to town! Sources in the U.S. State Department and statements made in the American press—seen in the light of the Reagan administration's open, all-out support for dictatorships in Third World countries—have indicated since June the strong probability of a state visit to the U.S. by Philippine President Ferdinand Marcos. The *Honolulu Star-Advertiser*, *Newsweek* and the *Wall Street Journal* pointed to the recent visits of Secretary of State Alexander Haig and Vice President George Bush to the Philippines as lending an air of legitimacy to what has been exposed to the world at—among others—the International People's Tribunal in Belgium last year as an unjust, brutal regime. Speaking in behalf of the American people (many of whom are not sure where the Philippines is on the world map), Bush stated, "We love your adherence to democratic principles and the democratic process!" Such remarks and the private meeting between Marcos' wife, Imelda, with Reagan before the sham Philippine presidential election in June this year seem to pave the way for a state visit.

So much for speculation. Last month the *Far Eastern Economic Review*, picking up from sources within Malacanang (the Philippine presidential palace), said the Marcos visit is definite, though it hasn't been determined whether it will be an open, official affair, or just a private one. Whichever way, we say, "No welcome for dictators!"

Let us review history for a while. Nine years ago, on September 22, 1972, Marcos imposed martial law on the Pilipino people in reaction to a political and economic crisis and growing opposition from a disgruntled citizenry. On January 17, 1981, Marcos announced an end to martial law but retained the same powers he held under it. In April this year he engineered a national plebiscite to amend the constitution to extend the presidential term from four to six years and make it possible for the president to run for reelection as many times as he wishes.



He conducted a sham election on June 16, 1981, which allowed no significant opposition, (only political has-beens or political nobodies (The Commission on Elections, by the way, is composed of members handpicked by Marcos.) The National Democratic Front (NDF)—the largest opposition group pursuing an actual ten-point program—initiated a boycott movement which influenced the UNIDO (United Democratic Opposition, a coalition of former politicians) and more broadly based forces into refusing to participate in this mockery of democratic procedure. Marcos

went on to claim a resounding election victory, saying he got 88% of the vote, all part of a desperate attempt at legitimacy.

Despite Marcos' widespread reputation as an unpopular, brutal dictator (thousands are still reportedly behind bars as political prisoners and there are hundreds of cases of "salvaging" or summary execution of oppositionists) and his notorious rigging of elections and plebiscites (ballot-stuffing is common and there have been reports of citizens voting at gunpoint), high-ranking U.S. officials like Haig and Bush, with the backing

of Washington, have been lavish in their praise for him.

Although the U.S. has steadfastly supported Marcos in the past, the human rights violations of his regime plus the prevailing American political climate seemed sufficient to prevent his being invited to the U.S. on an official state visit. Presently, however, with the dramatic shift in U.S. foreign policy and, consequently, the warming up of relations between the Reagan Administration and the Marcos regime, there arrives Marcos' chance to realize his dream of making a grand appearance in the White House.

His chance will come in the period of his attending the North-South Dialogue of Third World Leaders and Leaders of Developed Nations in Mexico October 22-23. Because Los Angeles County is home to the largest concentration (150,000 per the 1980 census) of Pilipinos in the U.S. mainland, and because of the proximity of L.A. to Mexico, Marcos is expected to drop by Los Angeles for a Propaganda splash.

Many Pilipinos in L.A. and other cities migrated here in an effort to escape economic hardship and political repression in their homeland. There is strong—though not amply expressed—sentiment within the Filipino community and among informed Americans in opposition to this expected visit by the dictator to the U.S.

Earlier this year Reagan received South Korean dictator Chun Doo Hwan—to the chagrin of progressive Koreans in the U.S. Earlier this week he sat down with El Salvador's Jose Napoleon Duarte. One after another, the dictators come, just as the Shah of Iran did, and the State Department backs them up until it is evident they cannot survive (like Nicaragua's Somoza and Iran's Shah), all the while using U.S. taxpayer's hard-earned money, money that can be used for important problems and social services. Instead of looking to job development, higher education, medical services, etc., the people in Washington and Wall Street beef up the military budget, foreign investment, repressive Third World regimes—and hold down the development of countries like the Philippines.

We demand an end to the U.S.-Marcos dictatorship. No welcome for dictators!

Redress: Leaving The Camps At Last

Roy Nakano

The Commission on Wartime Relocation hearings began in Washington, D.C. with an estimated 250 people participating each day to hear organizational representatives and government officials testify on the wartime incarceration of Japanese Americans during World War II. During the first community hearing in Los Angeles, the numbers grew to over 500 each day. As the hearings end, the numbers may reach a total of over 5,000. By the time the first community hearing adjourned in Los Angeles, however, the tone had been set which would mark a significant point in the history of the Japanese American experience.

Perhaps the first public indication of this point came on July 16, 1981 when Dwight Chuman, English Editor of the *Rafu Shimpo* — the largest Japanese American newspaper in the nation — revealed the results of a survey sampling 16% of its readership. In the survey, 3,575 respondents, more than 96%, answered that they felt Japanese Americans should seek redress, and all together 89.36% said an appropriate form of reparations is direct monetary payments to indi-



viduals affected by Executive Order 9066, or their heirs.

"The most important misconception we feel this survey sets aside is rhetoric implying that our community is deeply split on redress," stated Chuman before the Commission on Wartime Relocation and Internment of Civilians.

The commission hearings were significant because it shattered a long-held assumption directed towards Japanese Americans. Nisei (second generation Japanese Americans) in particular have been portrayed repeatedly as the generation of "Quiet Americans" who will not do anything

to rock the public boat, even if wronged — an almost spineless portrayal perpetuated by various segments of the American population.

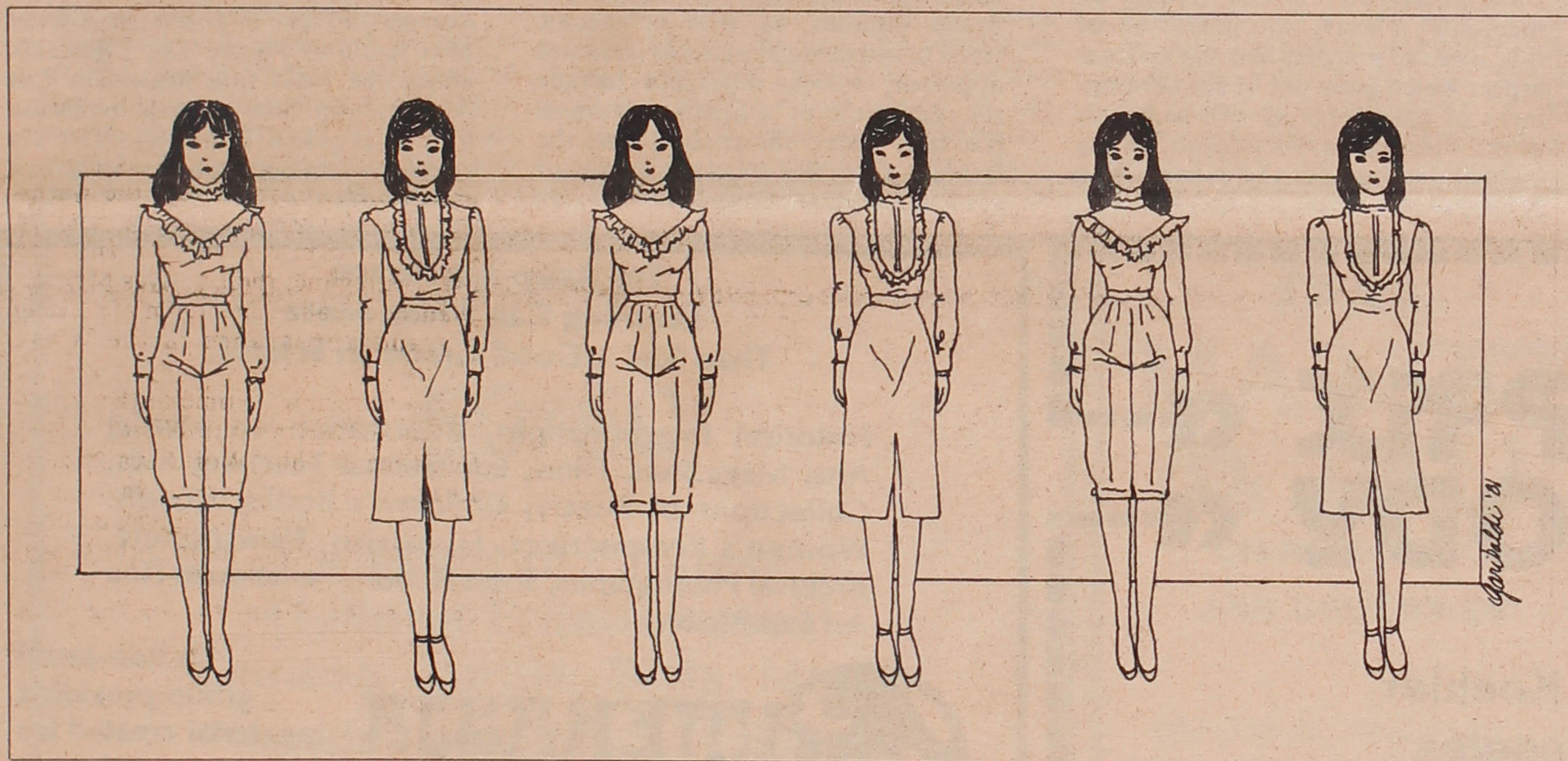
The impact of the hearings, then, became clear: Japanese Americans can no longer be portrayed as people with "hat in hand." Yuju Ichioka, 46, a Japanese American historian with the UCLA Asian American Studies Center spoke at the hearings in Los Angeles. "We've shown too much respect, too much deference, for too long . . . The meaning of these proceedings, the testimony, is that that's over; from here on out, we will not *gaman* (hold back) no more

. . . yes, we have been quiet, but not anymore."

The commission hearings were significant in that it demonstrated an overwhelming display of militance within all generations of Japanese Americans. The commission hearings were also significant in that it clearly revealed the key issue is not to "take the money and run." Commission members often alluded to wanting to strike a compromise between what would keep the people quiet and what would be acceptable in Congress.

It should be clear, however, that any compromised recommendation would be a compromise of justice. The Commissioners, in playing to the "political climate" of Congress towards reparations, parallels the government's actions in World War II when political preference overrode justice in determining the fate of 120,000 Americans of Japanese ancestry. The redress issue does not begin and end in Congress. Nor is it an entity exclusive to Japanese Americans. It is an issue that has far reaching impact on the fabric of American society and will involve everyone from the courts to the community-at-large.

On the evening of the first community hearing in Los Angeles, Bill Shinkai, a Sansei born in the camps, approached the microphone and summed up the feelings of participants by stating that in 1945, the Japanese Americans never really got out of the concentration camps. But that now, after forty years, in the midst of a reparations movement, the Japanese Americans are finally leaving the camps.



Asian Woman's Corner

(Wanting?) To Go With The Crowd

Liliana Wong

Summertime means Asian dance time. I, like so many others, got all psyched up and joined the crowds to these dances. The psychedelic lights, the punk sounds, and the people created an exciting mood. I arrived at the dances, ready to have fun, to meet people, and to make it a summer to remember . . .

From my naive entrance to these

dances and by the time the summer ended with a rain storm on the first week of school, I had become confused, disillusioned, and depressed. It just isn't simple and easy being an Asian American woman anymore.

Take the dances. On first impression, it seems very simple. There are a lot of people in the dark lights talking to each other, laughing and seemingly having fun. So I stepped in expecting the same. A few minutes later, I was disillusioned. First of all I realized there was a severe dress code imposed on all the women. Why else would every single girl wear either (1) a tight dress with a slit; (2) knickers; or (3) a black blouse and pants with a gold belt. Naturally, I felt like a fool in my full sundress and flat sandals. All the other women also had four-inch heels and a ton of make-up. The "difference" in the way I dressed made me feel different and unacceptable. I could sense the peer pressure to go home and change.

It just wasn't the dress code, either. It was the way I talked, walked, and acted. There was clearly a social ritual in this cliquish society. I neither knew nor understood this ritual. These ritual patterns included sitting in a

pretty row with all the other women waiting for the guys to come to ask you to dance. One does not ask a guy to dance. One does not stand around alone; it shows lack of popularity, lack of friends. One does not stare at the boys, one must look at them coyly from the corner of one's eyes. One does not stand alone in a crowd of men unless one is a whore. One does not smoke if one is from the proper background. One does not laugh too loud . . . One must not talk too intelligently . . . One cannot do this . . . or that . . . or this . . .

It was all set. There was a definite law on how to dress, how to act, how to dance, how to sit, how to leave, when to arrive, when and how to go to the bathroom. It was a dictatorial mandate! If you are an Asian American woman, then you must prove it by abiding to this set of rituals. If you do not know the ritual or cannot/will not follow it, then you are not a real Asian American woman—you are not "with it." You might as well get out. You do not belong.

But I am an Asian American woman—what else can I be. I like Asian American women. I want their friendship and I want to belong. But I

cannot be suffocated by this ritual pattern, especially when I know that it is unnecessary. I have known enough single individual Asian American women to know that in fact they are different from each other, that they are loud at times, that they are crass at other times. Some Asian American women are shy. But they are not all the same . . . despite their images at these summer dances.

Actually you don't have to go to summer dances to feel that Asian American women have lost their individual identities and are seemingly involved in a cult. The cult forces every single member to be like every other member. Just go to Powell Library and see them en masse. Every single Korean woman looks like the next Korean woman. The Vietnamese women all look the same too. You can always tell a sorority sister is a sorority sister; it's practically etched in her make-up.

It frightens me. Not only do our Asian women make themselves look the same, but they are beginning to act the same and think the same.

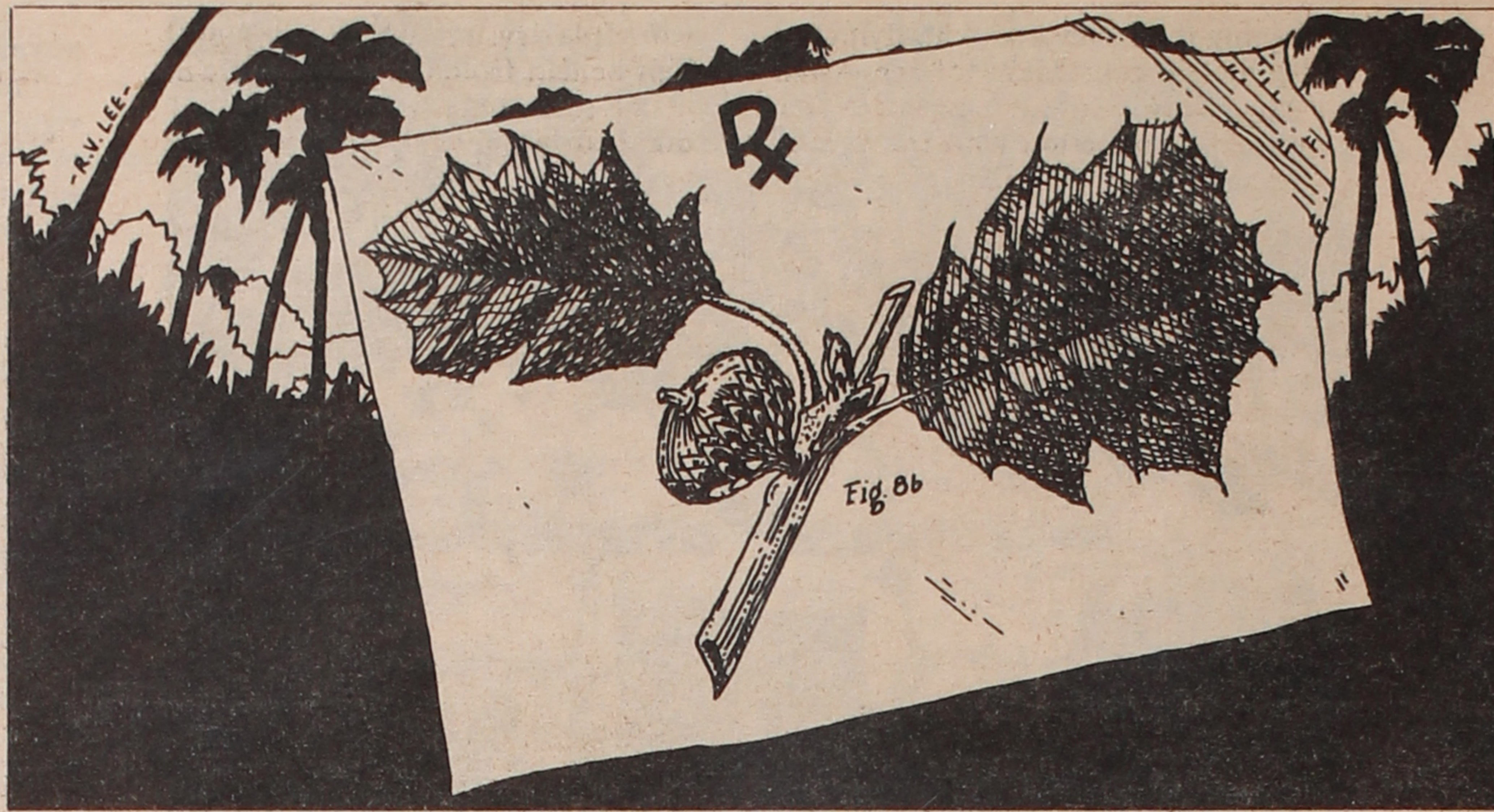
What is happening to us! How dare we lose our own personalities. Why are we so pressured to be the same, act the same, look the same? Is there no pride and beauty in being ourselves? Why are our true selves inferior to this facade that we seem to prefer. Why must we pretend to be something we're not. Why are we so artificial and insecure. To be what? . . . To belong to what?

Asian American women, are we so afraid of being ourselves? Who has brainwashed us into yet another stereotype, the worst one yet? Have we been nothing but a string of stereotypes for so long that we have forgotten how to be individuals and still Asian American women? Can we not speak out for ourselves anymore? Can we not think for ourselves any more? Do we not exist as individuals?

Asian Women's Corner will be a regular column exploring Asian women and men's issues. Contributions are highly welcomed as well as letters responding to the ideas in the column. Other suggestions and comments are also welcomed.

OCTOBER 1981

Folk Healers



Health Care
For A
Traditional
People

Gerardo Cabanilla

In a recent research paper done by the University of Australia, it is said that for every Western-trained doctor in the Philippines, there are two traditional folk healers. The implications of this phenomena is that it provides an alternative means of health care for indigenous people.

Traditional medical practices are older than recorded history of the Philippines. Theoretically, the development of pre-historical health care methods can easily be explained by the incessant needs of 'simple' village people who had sought help and attention from the more 'intelligent' members of society. These other members had found the healing qualities of certain plants and experimented with them. The simple people attributed supernatural powers to these village folk healers and some may have fostered this development of folk belief in their supernatural powers. This became the basis from witch sorcery and witchcraft were manifested. Thus, shamanistic folk healers became popular among the village people due to their knowledge of medicinal plants and

their success in curing illnesses that were believed to be caused by evil spirits. What eventually developed from this was the extensive use of different types of medicinal plants and a highly complex and specialized traditional folk medical system.

There were literally over a hundred different types of medicinal plants or herbs which grew naturally throughout the archipelago. These various types of plants could be used interchangeably since many had similar chemical properties. The knowledge for the utilization of these medicinal plants was handed down from generation to generation. But the expertise remained with the local folk healer of the villiages of the Philippines.

In addition to the usage of medicinal plants, specialization of folk medical practices became another aspect which grew out of the development of knowledge as well as beliefs in the Philippines. As a result, on the island of Negros, there are three principal folk medical roles; they are,

mananambang (midwife), *manghihi-lot* (massuer or masseuse,) and *mananambal* (Shaman or general practitioner.) In Leyte, another island, there are folk healers who specialize in certain cures for a particular illness, such as, the *parahaplasan*, who treats *haplas* (illness caused by sorcery,) the *sunahan*, a specialist in poisonous snake and spider bites, and the *paranghiho* who extracts teeth by his magical utterances.

Most of these healers attributed their power or gift of healing to spiritual benefactors or ancestral inheritance. However, the dominant influence of Christianity, Christianity, brought over by the Spaniards, later manifested it into a combination of theological and magical posture. In other words, the folk medical system had been transformed in content. But broad outlines, as well as specific traits of old medical patterns were still apparent. Obvious differences include the adoption of Christian symbols (i.e. holy water, the crucifix, and the Bible) and the replacement of spiritual benefactors or non-Christian

supernaturals by saints. These new adoptions became the sources for curative powers and the healers' miraculous accreditation.

Other similar traits of these folk healers besides their esoteric knowledge is their wholehearted service that they rendered to the community. The acceptance of monetary payment by a folk healer would in fact be minimal, if nothing at all. But if the folk healer practiced solely for material gain, then their God-given gift of healing would be withdrawn. The folk healer as a resident of the *barrio* or *barangay* (village) was more sensitive to the needs of the people and was easily accessible in times of emergencies.

The continued existence and utilization of folk healers in the Philippines in this modern day and age illustrated the success of these alternative types of health care. In the next issue of *Pacific Ties* I will talk about the local folk healers in Los Angeles and how cultural retention and diffusion accounts for its existence and persistence in an urban environment.

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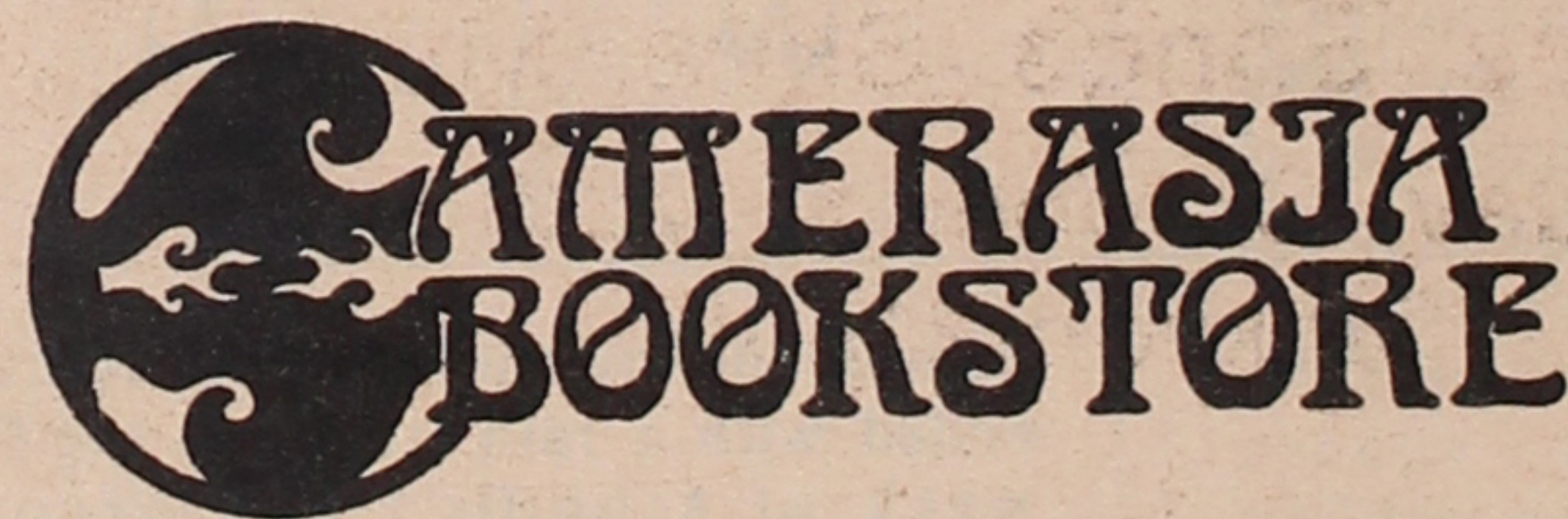
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AEP: Giving Back What They've Learned

Ruby Ogawa

"Initiation and concern" is the key factor for those contributing to the Asian Education Project. This tutorial program is specifically geared to the needs of the Asian population by helping recent Asian immigrant children assimilate into the greater social realm. Besides the serious aspects reflected in the primary goals of the program, there is the lighter, social side of the program which helps to initiate and to introduce students to UCLA.

One of the many problems these children face is the language barrier and the psychological frustrations in keeping up with class as well as effectively communicating themselves to others. The Asian Education Project helps close that gap between foreign and non-foreign elements. They help make that crucial transition for these children more viable and less stressful.

One of last year's activities included the Community Service Project in which students at the UCLA Dental Clinic came out to Castelar Elementary School in Chinatown to provide the children with some basic routine check-ups as well as teaching them basic hygiene techniques. Other projects stimulated by the Special Cultural committee included a Halloween trick-or-treat trek, a Christmas Party, and a cake decorating party for the children.

During the Spring, there is a special project which varies from year to year, but which involves a field trip in which the tutor and the tutee get together in recreational activities such

as going to Disneyland, kite-flying, or visiting the zoo. Many of the Asian Education Project activities are done in conjunction with the U.S.C. Asian Tutorial Project.

work/play system where many of the kids benefit from the academics while at the same time forming a sort of a big brother/big sister relationship with the children.



Larry Domoto, a veteran to this program since 1978, has found the experience rewarding and fun, adding to the dimension of social rewards in forming close friends and ties with the tutors and the tutees as well as the satisfaction of helping out the Asian community. He finds his experience at Castelar as "providing a relaxing atmosphere where much of the teaching is conducted outdoors." Basically, teaching is done on a

One of the basic myths of the Asian Education Project is that "there are too many tutors and not enough tutees." According to last year's recruitment, over 70 people have volunteered their services to the program. However, at Castelar, tutors often had to teach 3 or 4 kids at one time, which often limits the tutor in giving equal attention to each individual child. Also, the disparity in each child's rate of learning adds to

the difficulty in group learning sessions.

Another member of the program, Michael Hom, a second year medical student at UCLA, has been involved with AEP for about three years. Teaching for him requires much patience due to the language problem of the kids. However, Michael's reaction to the program was very positive and uplifting. One of the many rewards he finds is the enthusiasm of the children and their general desire to learn. "What struck me is that these kids really want to come to these sessions with you."

Elise Nishida, coordinator for the Saturday Program, emphasized a two-fold concern for the program in which AEP is not just academics, but provides a role model for these children. As an example, she mentioned a past tutee who participated in the program and is now a UCLA student providing her services as a tutor!

AEP is a multi-faceted program in which the returns and benefits are great for both the tutor and tutee. While focusing on the general needs of the Asian community, it gives a child a chance to adjust to their new surroundings, to familiarize the child with written and verbal English, and to form close and friendly big brother and sister ties. On the other hand, volunteer tutors are allowed to explore their career options in teaching, to become involved in community services, and to meet other students with similar backgrounds and interests.

If you are interested and find that this program is for you, there is a general orientation schedule on October 12, 6:00 P.M., at the North Campus Facilities, room 22. If you have any questions about AEP, please feel free to drop by 2240, Campbell Hall and talk to Susan Wong, David Bissiri, Elise Nishida, or Kim Fong, or give them a call at 825-1006 or 825-5178.

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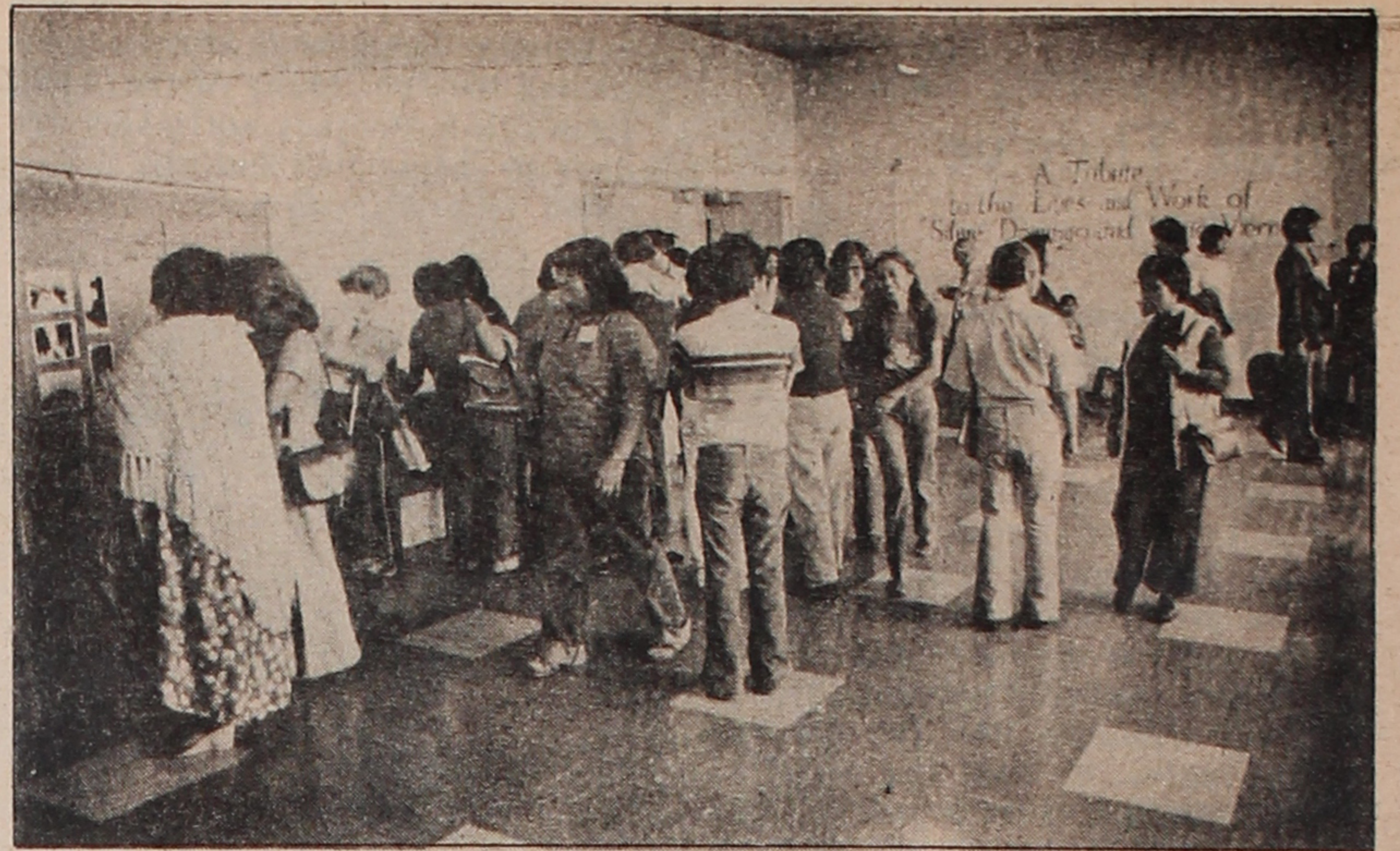
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instance, at this year's convention, there were very few youths present, although the convention initially centered itself upon this sector of the community. Also, the youth-oriented flavor of the convention has given way to a broader base of representation. These developments leave a question of what the Far West Convention is and what it is supposed to be. In order to answer that, a look at the convention throughout the years and at the time period in which it was born is necessary.

The late 1960's was, by most opinions, a very violent and volatile era. Warfare in Vietnam was still raging out of control, and would be escalating soon after. Even more distressing was the high mortality rate of soldiers of Third World origin. Many saw the war as one that exemplified the American peoples' inability at the time to discern who the enemy really was.

In fact, the real enemy was busy making things at home much more unbearable. The 1968 Presidential election yielded Richard Nixon, who proceeded to throw the country into an economic recession that is still being felt today. The slayings of Martin Luther King and Robert Kennedy aggravated mass riots and campuswide student demonstrations.

Political leaders were also becoming the victims of divide-and-conquer tactics perpetrated by J. Edgar Hoover's FBI. The bottom line was that this period saw not only reactionary actions on the part of the establishment and those that it oppressed, but saw people come to grips with who they were and how they fit into society.

At about the same time, the need to assess one's identity and heritage emerged. That need was also evident in the Pilipino community. Jaime Geaga, a former UCLA student who has participated in 10 Far West Conventions, commented that the convention's initial focus was centered on understanding identity. "The FWC", Geaga explained, "was started as a vehicle for people, youth in particular, to get together to identify with and understand their cultural heritage."

The need to understand and appreciate that heritage, and to communicate their experiences in the Pilipino-American community,

manifested itself in a Pilipino student conference held in 1970 in San Francisco. This conference, the first Far West Convention, held enormous landmark significance; it represented the first time that Pilipino youth and young adults from different West coast communities had the opportunity to come together and collectively assess their identity as Pilipino-Americans. Youth at the turn of the decade were very expressive, noted one veteran convention delegate. The convention provided that outlet to channel positive energy back into the community, not destructive chaos as evidenced by the mess the police turned the East Los Angeles Chicano Moratorium into several weeks later.

The youth identity thrust of the Far West Convention continued even as the scope began to broaden. Subsequent annual conventions in Seattle, San Diego, Stockton, and San Jose began to address other sectors of the Pilipino community, the elderly and Martial law, in particular. By 1974, the year the FWC came to Los Angeles, a new progressive group appeared that would soon make its presence felt for a long time. That group was the Union of Democratic Pilipinos (KDP).

The KDP was formed in 1974 in response to the institution of Philippine Martial Law by Ferdinand Marcos in 1972. A distinctly anti-Marcos and progressive organization, the KDP added a new dimension to the rapidly changing character of the FWC.

"During this period, the level of youth involvement declined," observed Florante Ibanez, an administrator at UC Irvine who attended the Far West Conventions since he was a student at UCLA. "This shift paralleled the attitudes of college students at the time. The need to react, to express, began to subside and that carried over into the youth."

Thus began the Far West Convention's move to embrace the entire Pilipino community. The 1974 FWC, held that year in Los Angeles, also began to address specific issues that divided the community, Martial law being the most obvious. The KDP's increased, involvement, coupled with the quasi-militant atmosphere of the FWC, did little to dispel fears by conservatives that the conference

fostered communism and extremism. Some non-students that the FWC attracted, in fact, participated in part to see for themselves if it indeed was divisive. One conference-goer explained how he got involved:

"My daughter was attending the convention for awhile, and when I asked her about it, she answered, 'Dad, it's not for you'. That got me interested because I wanted to find out for myself what FWC was all about, and what attracted all the kids to it."

"Because of the things happening in those days, I was a bit leery of the college kids being exposed to communism. I felt that was also happening in the convention, and those were my reasons for checking out the convention in the first place."

For whatever reason people had for coming to the FWC at this time, they soon fell witness to a radically different convention, one that after the 1974 Los Angeles affair would be heavily KDP-influenced until this very day. Even now, people who have attended the convention throughout the years have found the KDP's involvement with the Far West Convention too overbearing and extreme. Others have also noted that the youth involvement the FWC was predicated upon had declined rapidly, although the spectrum of participation was more broad-based. In short, many were dissatisfied with the direction the convention was taking.

To a large extent, they had a point. In realizing the participation of the broad Pilipino community, the yearly organizing committees, all KDP-dominated, have had to live with alienating various sectors of the progressive community by adopting a one-track methodology in order to insure the permanence of the convention. Indeed, many delegates have found the convention atmosphere too close minded, meaning anti-Marcos, and very little else. Diverse topics that were a valuable feature of the early Far West Conventions were addressed almost as an afterthought, and if they were at all, delegates complained that discussion and workshop leaders found ways to link them, however remote the relationships, to the growing anti-Marcos movement in the U.S. Some even found that some topics and viewpoints did not address the issues at hand, making for what ultimately were very hollow resolu-

tions at conventions' end.

The drawbacks of the Far West Convention in recent years didn't just stop at the convention itself. This point is demonstrated by the fact that follow-up to the FWC is, generally speaking, poor. "The big problem with the more recent conventions is that afterwards, there are very few practical activities for people to get involved in," noted Masao Suzuki, a UC Berkeley student. He added that lack of follow-up activities could be a result of the changing makeup of the FWC delegates. "These days, there is little student and youth participation as far as planning is concerned. That's bad, considering that the convention started as a youth conference."

A look at year-round activities of the Far West Conventions will prove such criticism both wrong — and right. Mini-conferences in preparation for the '73 and '74 conventions were held, and in 1975, a short-lived youth coalition, the West Coast Confederation of Pilipino Students, was formed as an offshoot of the FWC. In 1979, a convention mandate resulted in the formation of the National Pilipino Immigrant Rights Organization (NFIRO) which today agitates for the rights of the many Pilipinos migrating to the U.S. In between years, the convention took up two celebrated court cases involving Pilipinos, the Narciso-Perez murder trial and the Dr. Alona perjury case.

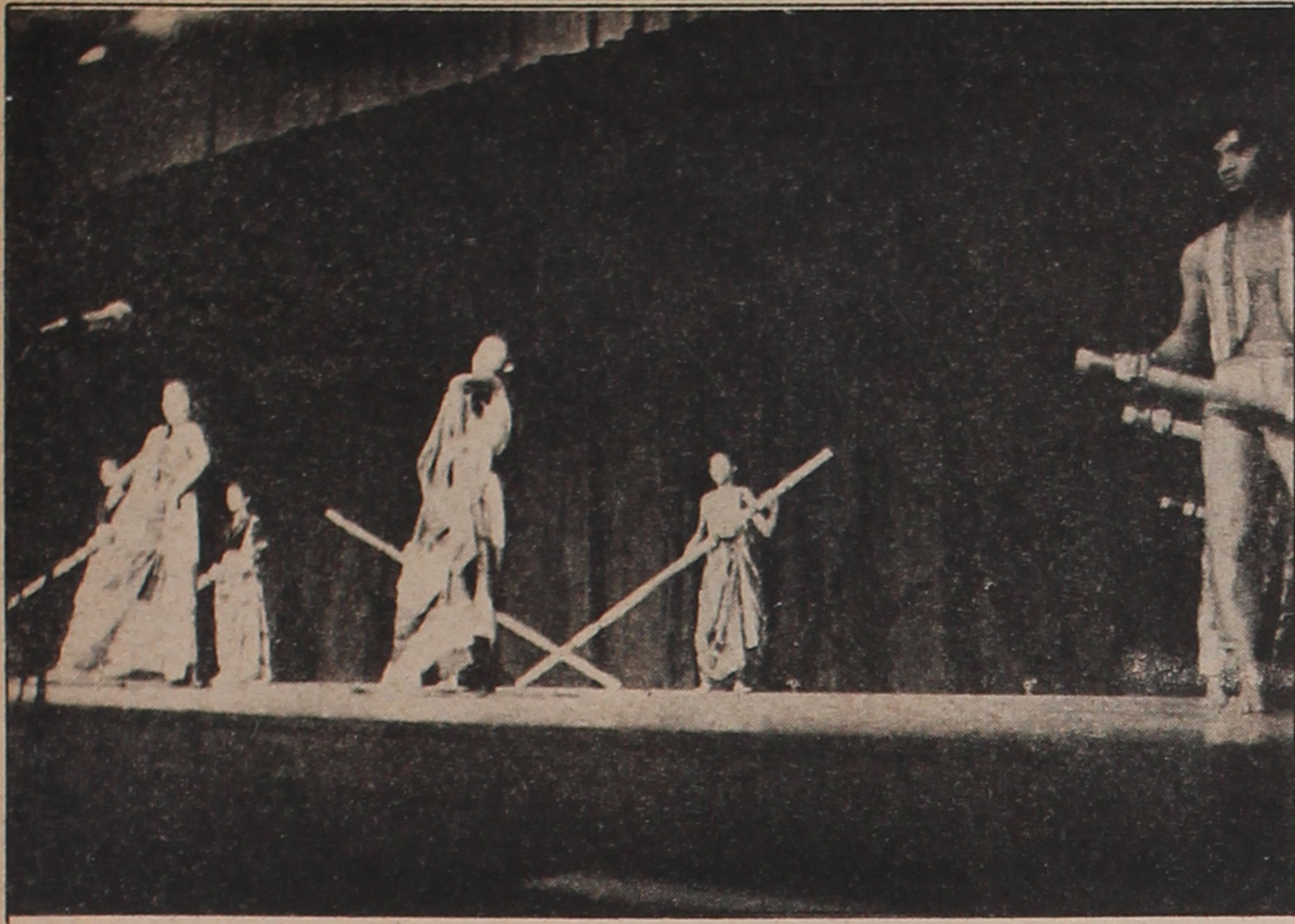
Yet, such activities are too far in between, and momentum is difficult to sustain. Also, such efforts to follow up are still largely initiated by the KDP and its affiliates, and makes little or no effort to appeal to the youth and other groups, thus crippling the FWC's viability.

Further complicating the problems is the fact that some workshops in recent conventions have been carelessly prepared, and ultimately useless. Indeed, the futility that some feel with the convention annually manifests itself in the propensity for passing resolutions, then doing nothing about them.

For all its problems, however, the Far West Convention remains the perfect vehicle to address the issues facing the Pilipino community. Jaime Geaga noted that the direction it is

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taking is positive — not as fast as he would like to see, but positive nevertheless. The general concensus is that if some type of structure were introduced, the FWC would become a more permanent institution. A constitution and by-laws is the projected goal; increasing (re-introducing?) viability would be the most effective means of support in the meantime. The KDP, knowing how important increased participation is to the FWC, has even toned down its largely antagonistic profile in order to avoid alienating others. They, of all people, know how detrimental it would be to alienate the masses, and they have the spectre of the 1978 Los Angeles convention to remind them. There, a rift developed when various parties, the KDP included, could not agree upon whether or not to take a stand on Martial law. The contro-

versy left a bad taste in everyone's mouths for a long time afterwards, and convention organizers do not want that to happen again.

Instead, it is hoped that the Far West Convention will in fact come full circle and embrace all sectors of the Pilipino community. Then, and only then, will it become one. Geaga, in lamenting the deterioration of youth participation over the last five years, stated that involving the youth is one of the paramount issues facing the FWC in the '80's. "There must be more effort to initiate creative activities to get the youth included in the convention again. I see that as a challenge of future FWC's."

Actually, the youth will come back if they can find a reason for identifying with the FWC. The viability and participation of all groups is the challenge to consider as the FWC progresses onward into the future.

Part II. The Convention

by Joe Virata

September 4, 5, and 6 marked the eleventh annual Filipino Peoples Far West Convention (FWC). This year's convention, held at the University of Seattle, WA., was dedicated to the lives and works of Silme Domingo and Gene Viernes, two Pilipino labor organizers who were gunned down while leaving the union hall (International Longshoreman's and Warehouseman's Union, Local 37) some two and a half months ago.

The theme of this year's convention was "Build a Progressive and Active Pilipino Community". Among the issues dealt with at this year's FWC were the changing political priorities of the Pilipino community, U.S. foreign policy and its effect on the Pilipino community, minority budget cutbacks, the role of Pilipinos in organized labor, and immigrant rights. Workshops were held addressing the issues of progressive art and literature in the Pilipino community, foreign nurse licensure, Philippine conditions, trade unionism, women's issues, and youth.

This year's FWC ran smoothly and on schedule, with the program opening with a welcome and a salmon dinner on Friday evening. A warm atmosphere of friendship and unity was set when each delegation made an informal presentation, song or impromptu skit. The delegations represented the cities of Los Angeles, Oxnard/Ventura County, San Francisco, Oakland, Sacramento, Seattle, and a number of individuals. San Diego, one of the largest Pilipino populations in California and supposedly the next host city of the convention, was not represented.

Among the speakers and participants of the 1981 FWC were representatives from the Committee in Support of the People of El Salvador (CISPES), the National Anti-Racist Organizing Committee (NAROC), the National Center for Immigrant Rights, the International Longshoreman's and Warehouseman's Union Local 37 (ILWU), and the Ship Scaler's Union Local 541. Their participation accented one of the foundations of the convention—Third World and labor solidarity. Also represented were some of the more traditional supporters of the FWC, the Union of Democratic Pilipinos (KDP), and the Coalition Against the Marcos Dictatorship (CAMD).

This year's FWC was attended by approximately 200 out of an expected 400. The sector of the community not represented this year included the youth and student population. Ironically, this was the very group the convention was geared toward at its inception. This lack of student and youth representation, the absence of a

San Diego delegation, and the poor attendance of the event in general are sad signs of decline for the Far West Convention.

The idea behind the convention is to give the Pilipino community a chance to come together to exchange ideas and to work together in a cooperative effort to better the community in itself and in its relationships outside itself. The idea behind the FWC allows the community to understand its various aspects and attitudes, and through that understanding, to build and progress.

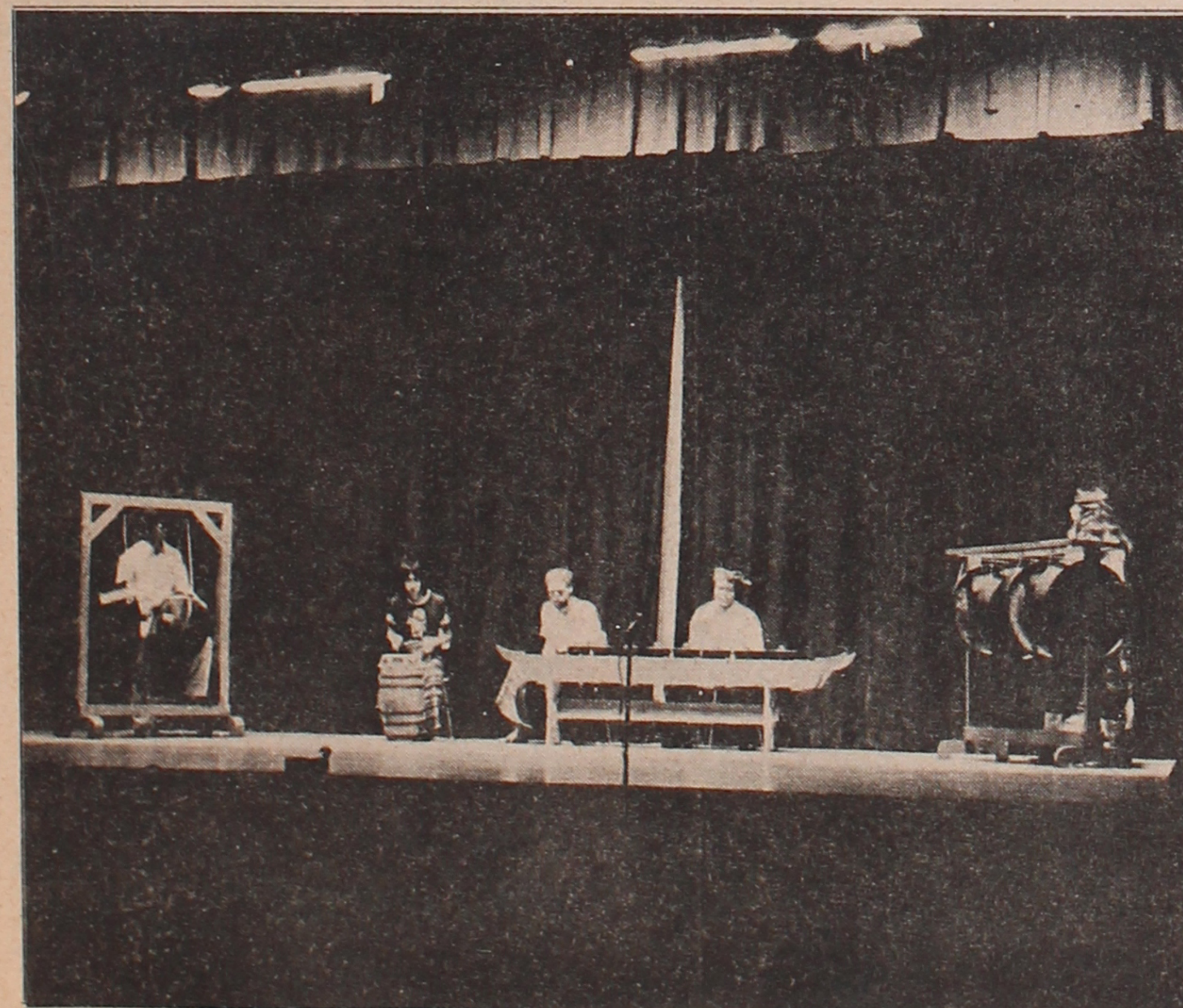
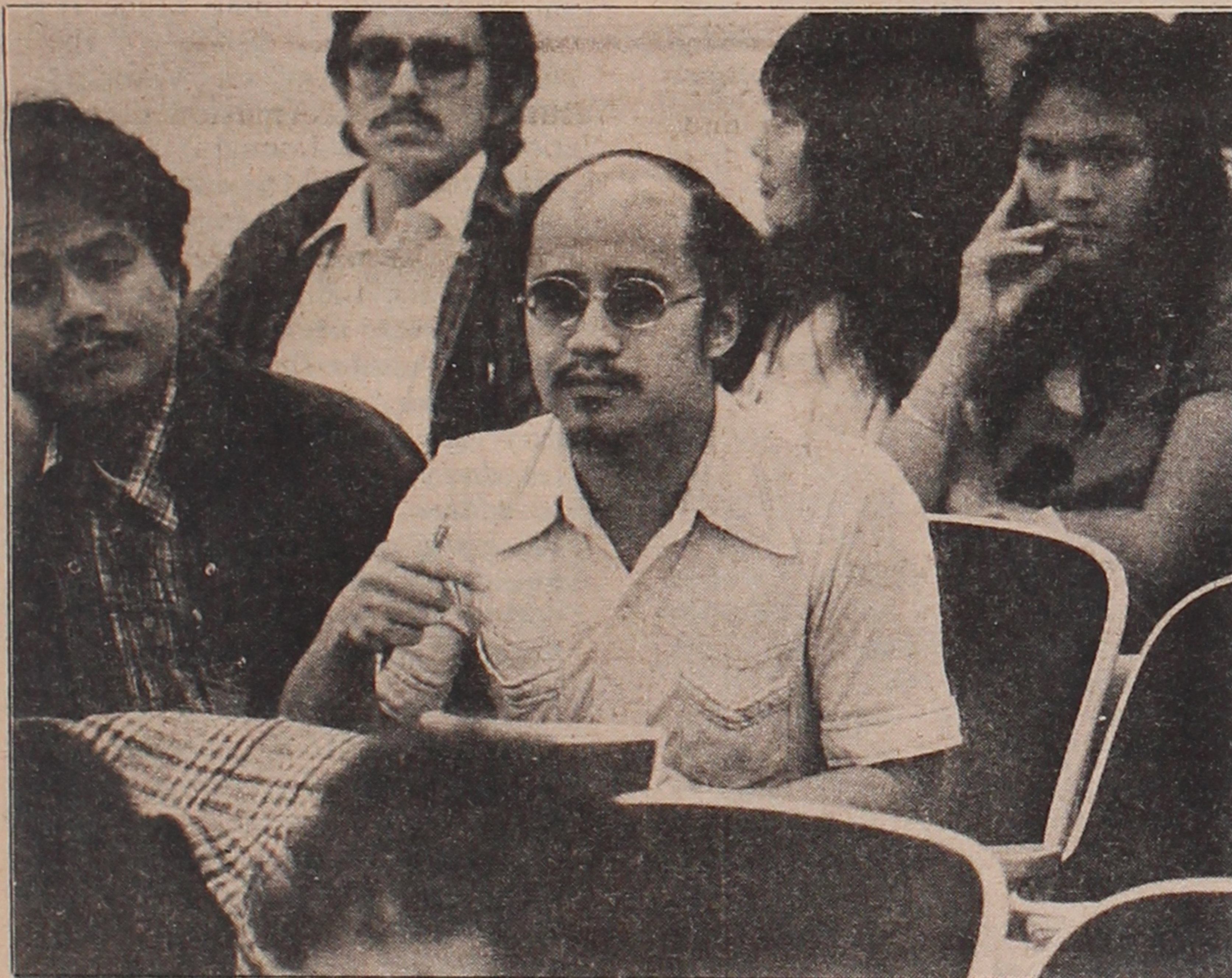
The only major resolution passed at the 1981 convention was to oppose the official state visit of Philippine president Ferdinand Marcos to the United States. By firmly taking this stand in opposition to the Marcos visit, the FWC has chosen sides in the eyes of the Pilipino community.

The delegates of the convention tend to be very politically minded and concerned with progress. They think of themselves as "progressive" people. This is all fine and good and in complete agreement with the prime foundation of the convention (that being the improvement of the Pilipino community), but they are all on the same side of the political fence. With the Pilipino community so divided around the Martial Law issue, progress cannot be made by appealing to only one side of that issue.

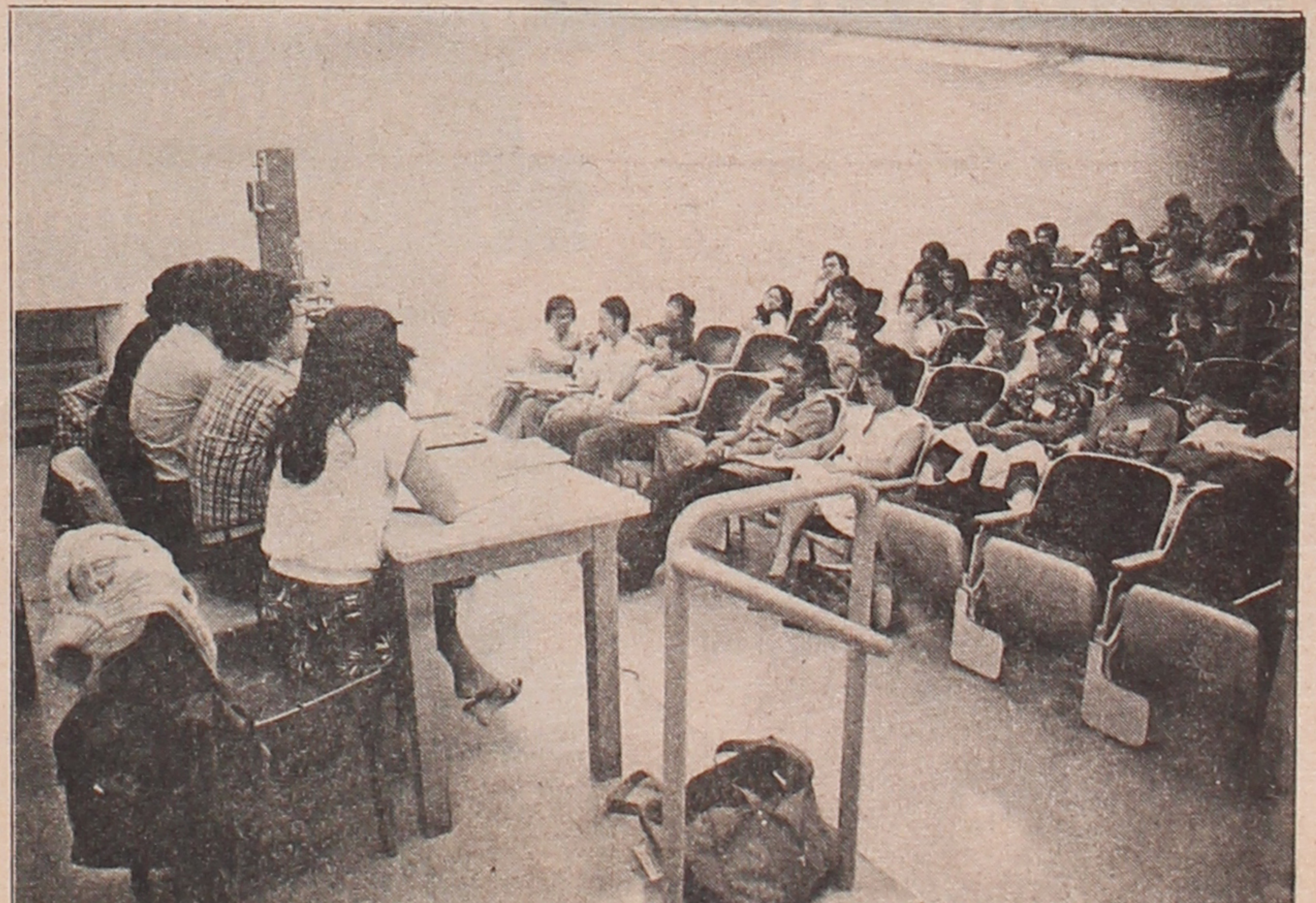
While claiming neither side of this critical issue as right or wrong, it must be understood that the very choosing of sides defeats the purpose of unifying the Pilipino community through the FWC. The convention has had a reputation of being a "radical" convention within the politically conservative Pilipino community, but this resolution has now officially alienated any participation or support from the pro-Marcos faction of the community.

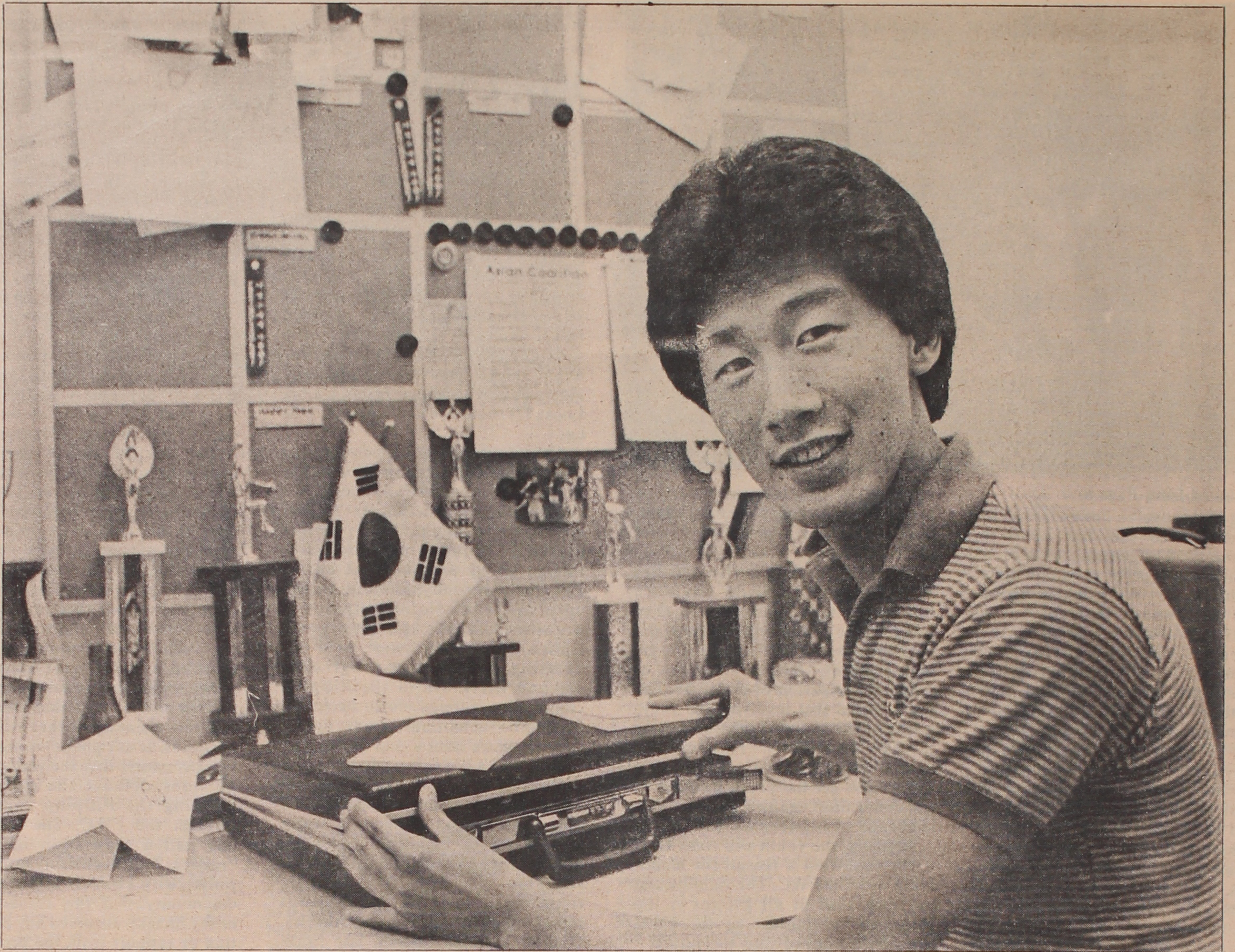
Because of its generally conservative nature, the Pilipino community does not actively participate in the planning of the FWC, so the "progressives" assume the task. In the past, the FWC has been largely planned and organized by members of the KDP, a strongly anti-Marcos organization. Even this year, almost every panel discussion, from political priorities to minority budget cuts, was geared toward the Martial law issue and the United States' involvement in it. The convention seems to be losing sight of the local concerns of the Pilipino community with its concern for the condition of the Philippines.

The lack of participation and support of the community is the only reason the FWC has come to be where it is. As stated before, the ideas behind the creation of the FWC (the only convention of this size found anywhere in the Third World community) are sound—to build a better community. It would be a shame, a crime in fact, to let the convention lose sight of that. But without the support and participation of the entire Pilipino community, young and old, students and workers, the convention cannot hope to do any lasting good. With community support, it can—and will.



PACIFIC TIES





Starting Over From Ground Zero

The Pacific Ties Interview
with AC's David Shin
by Tony Ricasa

Coalition underwent a dramatic transformation. Speaker's programs, forums, flyers, and other paraphenalia flooded the campus.

Perhaps the crowning achievement was the formation of the multi-ethnic Asian/Pacific Exchange. This ad-hoc organization, which administered the highly successful "Asian Pacific Experience," fulfilled Law's ultimate goal of making the Coalition a trendsetter, a group that did not have to follow in anyone's shadow. The success of the Coalition is even more amazing when one considers that Law had to pick up the slack for some of his staff members at times.

In a way, David Shin, Asian Coalition's 1981-82 Director, faces the same type of problems that Law encountered, namely, a staff whose inefficiency has almost put AC in hot water many times. However, what is so unique is that Shin inherits expectations — big expectations — for the Coalition for this year, expectations created the year before by a man who now sits in the SLC President's seat.

Earlier this quarter, AC Advisor Tony Ricasa sat down and chatted with Shin. In the following conversation, Shin outlines his ideas for the Coalition this year and his priorities as Director.

Editor's Note: Since its inception in the early '70's, the UCLA Asian Coalition has until recently been maligned as a politically shallow organization, one that had been riding on the coattails of the Black Student Alliance and MEChA. In fact, as recently as 1979 Asian students in SLC posts have repeatedly cut the Coalition's operational budget requests, citing the lack of worthwhile educational activities in place of numerous parties as their rationale for dogging out their own constituency.

However, that lack of activity, of visibility, changed drastically with ascendance of Sam Law as AC Director. Faced with a staff akin to some in past years, Law set about overhauling the Asian Coalition into a big "family," one that presented itself as visible, active, and most importantly, unified. Under Law, the

P.T: What is your philosophy for Asian Coalition?

Shin: I was involved last year with the Korean Students Association, as everybody knows. Asian Coalition was a big jump from KSA, but when I ran I had all the confidence of doing a good job and I will. My philosophy for Asian Coalition is that people see me as a person who speaks two languages . . . the first time a first generation student ever held this office. And just because of that I feel I'll have a lot of support from the first generation and second generation students as well, I think I could bridge that gap. That's why I ran for this position and why I'll do a successful job.

the asian coalition

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Exceptional Children's Tutorial Project Orienta.	Tue., Oct. 6, 3 pm, KH 400 Wed., Oct. 7, 3 pm, KH 400
Special Olympics	Thur., Oct. 8, 7-9 pm, Ack 3517 Wed., Oct. 14, 1-3 pm, Ack 3564

Project Mac	Tue., Oct. 6, 1-3 pm, Ack 3564 Wed., Oct. 7, 1:3 pm, Ack 3564
Prison Coalition	Tue., Oct. 6, 12-1 pm, KH 321 Wed., Oct. 7, 1-2 pm, KH 321
SEEP Project Motivation	Thur., Oct. 8, 2-3 pm Wed., Oct. 7, 2-5 pm, Ack 2408 Tues., Oct. 13, 2-5 pm, Ack 3564
Asian Education Project	Mon, Oct. 12, 7-8 pm

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PAART Uniting Asians Against Racism

Stephanie Endo

An organization designed to combat the growing racial prejudice aimed at Asians was formed recently.

The Pacific Asian American Round Table (PAART) was created by a group of Southern California community leaders and modeled after the Jewish Anti-Defamation League, an organization who for many years has been fighting anti-Semitism in the United State.

The organization's birth is attributed to the recent incidents of racism targeted at the Asian population. Such incidents are the Ku Klux Klan's activity in Monterey Park and Alhambra in which Klans members have taken credit for numerous acts of vandalism of Chinese-speaking theaters, the blaming of Japan for America's economic problems and the issue of race brought up in the 13th District L.A. City Council election between Peggy Stevenson and Mike Woo. It was the latter incident, plus the fact that there has not been an organization like this before, that prompted the conception of PAART.

PAART is designed to change society's opinion of racism against the Pacific Asians. In a Los Angeles Times article, Fred Fujioka, co-founder of PAART, is quoted as saying, "There is a feeling that racism expressed against Asians is somehow more acceptable than that directed at blacks or Jews. The problem with racism against Asians is that it's not blatant anymore, as it was just after Pearl Harbor. Now it can be as subtle as a joke at which everybody laughs, including ourselves. And we shouldn't."

"It will creep up on us until we're not laughing anymore."

Fujioka also warned, "Any attempt by public officials, business and labor leaders, or whomever, to slander the Asian community will be vigorously challenged by all means and on all fronts — including the courts, if necessary."

Because PAART is still relatively new, the members have not yet decided their plan of action or the issues they will address. The organization is chaired by Mike Woo and its Board of Directors is comprised of prominent community and business leaders from the four largest Asian-American ethnic groups — Japanese, Chinese, Koreans, and Filipinos. The group's immediate goal, as Fujioka stated in the article, is "to get the word out" so that membership will increase.

Presently, UCLA has two student members involved with PAART. They are Howard High, Asian Coalition's Assistant Director, and Steve Jung, Director of Public Affairs.

"PAART is interested in student involvement because they put me on the Board of Directors," said Jung, an alternate to the Pilipino caucus. "They feel that if a group is not represented (in this case students) they're not going to want to get involved."

Both High and Jung are concerned about the ten dollar yearly student membership fee. Although they have discussed with board members the fact that some students can't afford the membership fee, the only response given to them was that the fee is tax deductible.

Jung admits that PAART has its share of problems but as he says, "what group doesn't?" He also stated that it is difficult to unite four different ethnic groups who have

historical and cultural animosities towards one another but added that they're trying.

Jung feels that people shouldn't criticize the organization at this point. He says, "Wait and see how PAART handles themselves during a crisis before passing judgement." And that's what a lot of people are going to do.

If anyone is interested in learning more about PAART, contact Howard High or Steve Jung of Asian Coalition at the Asian American Studies Center, ph. 825-1006.

"Indochinese Street" Added For Street Scene

An Indochinese Street featuring the arts and crafts, music and dance of Vietnam, Cambodia, and Laos has been added to this year's Los Angeles Street Scene Festival slated for October 10 and 11 in the Los Angeles City Hall area.

Indo-Chinese Street will feature 26 Vietnamese, Cambodian, and Laotian exhibitors. In addition the traditional dances and songs will be performed on the Forum Stage at the corner of Spring and Temple Streets on both Saturday and Sunday, and foods native to their countries will be sold. Some of the exhibit works will be for sale.

The Los Angeles Street Scene Festival is centered on Los Angeles, Main and Spring Streets between First Street and Aliso. It is free, beginning at 10 am Saturday Oct. 10, til 10 pm, and resuming again at noon on Sunday Oct. 11 and ending at 10 pm. Complete programs with maps and entertainment schedules will be given out at the entrances to Street Scene on both Saturday and Sunday. Free parking and shuttle service will be provided at the C. Erwin Piper Technical Center just north of the Santa Ana Freeway at Vignes.

Exhibit On Philippine Art & Culture Set

Joe Virata

For the first time in UCLA history, fall quarter brings a series of programming focused specifically on the people, the art, and the culture of one of UCLA's greatest underrepresented minorities — Pilipinos.

Included for the fall is an exhibit of various artifacts from the Philippines entitled, "The People and the Art of the Philippines" sponsored by the UCLA Museum of Cultural History and displayed at the Wight Gallery near Dickson Art Center. The exhibit includes traditional art forms from the Muslims of Mindanao in the southern Philippines, the Igorot art from the mountains of Luzon in the North, and art work predating the Spanish era and pieces produced directly by Spanish influence. Almost every major region and influence is represented in this exhibit which is arriving from Hawaii and opens to the general public on October 13.

Complementing the Wight Gallery Exhibit will be a smaller exhibit in the Haines Hall Gallery 2, "Forest Peoples of the Philippines: The Batak and Palawano."

Another aspect of the Pilipino culture will be presented in a panel discussion on "The Artistic Expressions of Pilipino Americans: Explorations in Ethnicity?" This panel, jointly sponsored by the Museum of Cultural History and the Asian American Studies Center, attempts to fathom the motivations behind Pilipino American artists, writers, and musicians and to find out how much or how little their ethnicity

affects their artistic expressions. The panel discussion takes place on October 25, from 1:00 — 2:30 at UCLA.

After its October 13-December 27 date at UCLA, the exhibit goes on to Oakland, and then to Chicago.

The exhibit's coordinator, George Ellis, has taken special pains to insure the exhibit's authenticity and accuracy, and to avoid projecting humiliating or degrading images of some of the Pilipino tribes. The exhibit represents the first effort in the United States to accurately portray the people and the culture of the Philippines through their art.

UCLA Samahang Pilipino presents yet another facet of the Pilipino American community with their October 25th fiesta, KASAYAHAN (tagalog for "Celebration".) Included in this event are live performances of traditional Pilipino folk songs and dances, a demonstration of Kali, a form of Pilipino martial art, and music and song of the more contemporary Pilipino American community. Booth displays of Pilipino crafts and weavings, as well as samples of Pilipino food will be available for the UCLA audience.

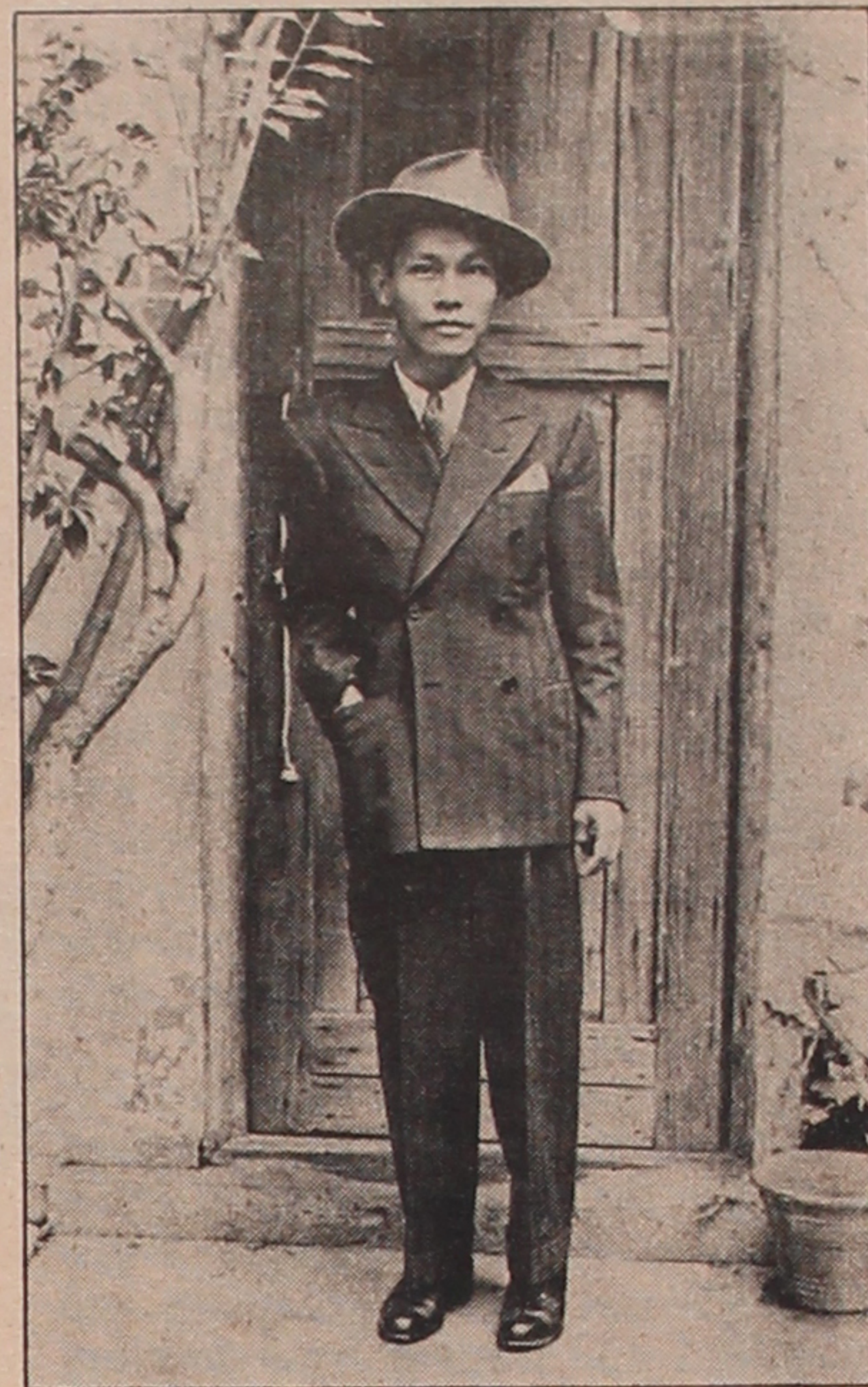
The fiesta highlights an important aspect of the Pilipino culture, that of coming together in celebration to promote understanding and cooperation of the entire community. The celebration takes place between 2:30 and 5:00 p.m. at Dickson Sculpture Court.

On November 14, Samahang Pilipino continues its programming on a more sophisticated note with a presentation of "TAO" (man), a play written and performed exclusively for the UCLA audience by the Philippine American Performing Arts Guild. The play representing a brief history of the Pilipino people in the United States, from the early 1900's to present day. Educational and entertaining, the play will be presented between 8:00 and 9:30 p.m. at the West Center.

These programs, and others like them, mark the beginning of cultural interaction and mutual understanding among all cultures at UCLA.

Pilipinos at UCLA have long been underrepresented and often misrepresented. Too often classified as a minor subgroup of the large "Asian population" at UCLA, Pilipinos have not been fully recognized as having a culture and identity other than a "minor Asian subgroup", as is true with many of the smaller cultures of Asia and the Pacific.

Pilipinos now make up the largest percentage of the California Asian community. No longer can we at UCLA continue to misunderstand and misrepresent the Pilipino culture. Positive attempts must be made to educate the campus and the community about the Pilipino culture and all those misrepresented and underrepresented communities of UCLA.



Quiet Thunder: VC's Tribute To Carlos Bulosan

Joe Virata

Visual Communications is currently working on a feature length Movie, QUIET THUNDER. The movie is based on the book, *America is in the Heart*, by Carlos Bulosan, a pioneer among Asian/Pacific writers. Mr. Bulosan was among the first and only Pilipino writers to successfully break into the literary field.

Carlos Bulosan came to the United States with the first wave of Pilipino immigration. He and his fellow immigrants came looking for a better way of life after being forced from their native Philippines by economic hardships. They arrived in Hawaii, Seattle, Alaska, and the California coast expecting to find open arms and endless opportunities. What they found instead was racism, prejudice, and exploitation.

Bulosan's book is the first and best documentation of the early Pilipino American experience ever written by a Pilipino. It documents a sad chapter of ignorance and intolerance in American history — ignorance and intolerance which exist to this day.

Quiet Thunder also documents that sad period and those harsh time to Pilipinos in America Following the life of its central character, Carlos Bulosan, the movie examines each phase of that early period — the eager anticipation of the young immigrant, the labor organizing of the exploited worker, the wise counsel of the experienced "old-timers."

Visual Communications has gone to great lengths at great expense to accurately reproduce that turbulent era on film. Sets and props were designed from photographs, documents, and descriptions by some of the "old-timers" themselves to as accurately as possible recreate the mood, the very atmosphere of the time. Costumes and wardrobes, hairstyles and makeup were carefully researched and developed in order that every detail be just right. Research for the production was done through books, photographs, and interviews.

The project, however, remains incomplete, all the careful preparations sitting quietly in the corner. This worthwhile endeavor, this desperately needed documentation of the Pilipino American experience lies incomplete, a victim of right wing budget cutbacks.

But Visual Communications refuses to let the project die. More than \$800,000 is needed to complete

(Continued on Page 14)

(Continued from Page 13)

production of *Quiet Thunder*, and VC has already formed a 'Quiet Thunder' fundraising committee. This committee has started a network of the major Pilipino American communities to raise funds in each respective community. These communities include the Sacramento/Stockton area, San Francisco/Oakland, Los Angeles/Ventura County, San Diego, Hawaii, New York, and Boston. The four major target groups for the fundraising are: 1) Federal, State, and corporate agencies and private foundation grants; 2) Individual sponsors and patrons; 3) Investors; 4) the Community.

Because of the swing to the right and the general conservative trend sweeping the nation today, Third World groups such as VC are suffering greatly. If groups working to accurately and sensitively address the issues of the community suffer, the community cannot help but suffer as well.

The oppression holding Asian/Pacific down in the media can be seen vividly in the budget cutting of *Quiet Thunder* and VC in general. When Third World media producers are held back and stopped from developing, the Third World community suffers from the warped images that traditional media produces.

The Asian/Pacific community should stand up to this growing oppression in the media and stop it from spreading into other aspects of our lives. We should show support for the efforts of Visual Communications in every way we can. For the Pilipino American community, *Quiet Thunder* is a monumental event in that it tells

the story of the Pilipino American experience from the perspective of Pilipino Americans, it gives them a voice of their own. Through the efforts of Visual Communications, Asian/Pacific peoples have a voice in the media — a voice that must not die.

Calendar: AAS 197

Nov 4, 2:30-3:30 pm, 4325B GSM
Dr. Carole Fujita, about her case of discrimination at Harbor/UCLA Medical Center

Nov 11, 2-3 pm, 4325B GSM
Tritia Toyota, anchorwoman on NBC
Nov 18, 2:30-3:30 pm, 4325B GSM
Garment worker from Chinatown, Tsui King Tam

Nov 25, 2:30-3:30 pm, 4325B GSM
Situation of Women in Philippines and Korea Today
Jai Lee and Maria Abadesco
In conjunction with AAS course, Asian American Women. For more information, call 825-2974.

AC Orientation

Asian Coalition is holding their annual Orientation Program October 14 at 7:00 pm in the Ackerman Grand Ballroom.

All member organizations will be represented with information tables and cultural entertainment, free ethnic food, and a free dance following the program featuring Sonic Junction.

According to AC director David Shin, because of the great success of AC last year, a high turnout is

expected, and AC hopes to continue and expand on its accomplishments of last year.

For more information call 825-7184.

Angel Island Film Researched

An hour-long documentary film chronicling the experiences of early Asian immigrants on Angel Island is being researched by the Chinese Historical Society.

From 1910 to 1940 Angel Island in the San Francisco Bay was used as a stopping point for Asian immigrants awaiting clearance of their papers, much like Ellis Island in New York. The Angel Island Film Project will feature selected oral histories and dramatic vignettes of personal experiences of both employees and immigrants detained at the Immigration Station at this time.

The film will serve to recount the attitudes toward and treatment of Asians during that time period as reflected by the Angel Island station, and the impact this treatment had on the immigrants, and their descendants' attitudes and feeling toward life in the United States. The completed film will be available to national television and educational institutions.

The AIFP is seeking visual materials such as still photos or film footage, and personal accounts from people who spent time at the Station during these years. Interested parties can contact Project Director Felicia Lowe, and Researcher Arthur

Dong, at 480 Potrero Avenue, San Francisco, California, 94110. All information will be kept confidential.

SLC Kickoff Set

The Student Legislative Council, departing from its traditional open house, will sponsor a Fall Kickoff Celebration designed to acquaint students with the broad range of opportunity for involvement in student government and campus organizations.

The Fall Kickoff Celebration, planned for October 14 in the Schoenburg Quad area from 11:00 am to 2:00 pm, will give students the chance to sign up for internships in student government offices, join special interest groups and clubs, and see live entertainment. There will be booths from campus special interest groups, special interest papers, and clubs recruiting new members.

Ethnic food will be sold, including the Korean Student Association's famous Korean barbeque, and there will be live entertainment with the Samahang Pilipino Dance Company, the Pep Squad, and the UCLA Jazz Ensemble, among others.

Speakers will include Undergraduate President Sam Law, and a special noon appearance by former Congresswoman Yvonne Braithwaite Burke. Interested special interest groups can contact Administrative First Vice President Sheldon Johnson for more information.

introducing . . .

Asian American Studies Center

3232 Campbell Hall, 825-2974

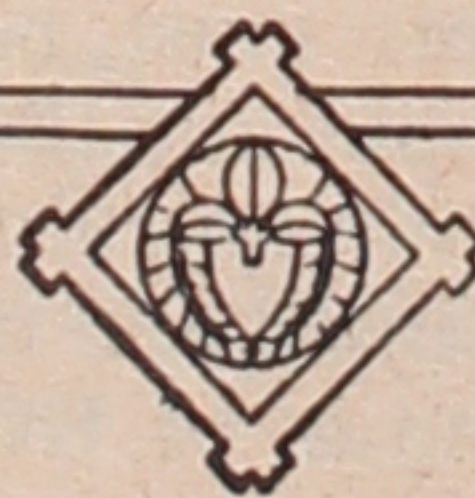
- we are an ethnic studies center
- we have a library with ethnic newspapers, books, fictional works, and other information related to Asian American Studies
- we do research and publish works on Asian Americans
- we have extensive resources and information on Asian/Pacific communities and community organizations
- we have a volunteer intern program and other opportunities
- we keep close ties with Asian student organizations: Asian Coalition, Asian Education Project, Asian/Pacific Women's Caucus, Chinese Student Association, Concerned Asian/Pacific Students for Action, Korean Student Association, Samahang Pilipino, South Asia Association, Vietnamese Student Association, and many others
- we offer classes: Introduction to Asian American Studies, Asian Americans and the Law, Asian American Women, Korean American Experience, Pilipino American Experience, Community Analysis, Asian American Literature, Asian American Identity, and others . . .

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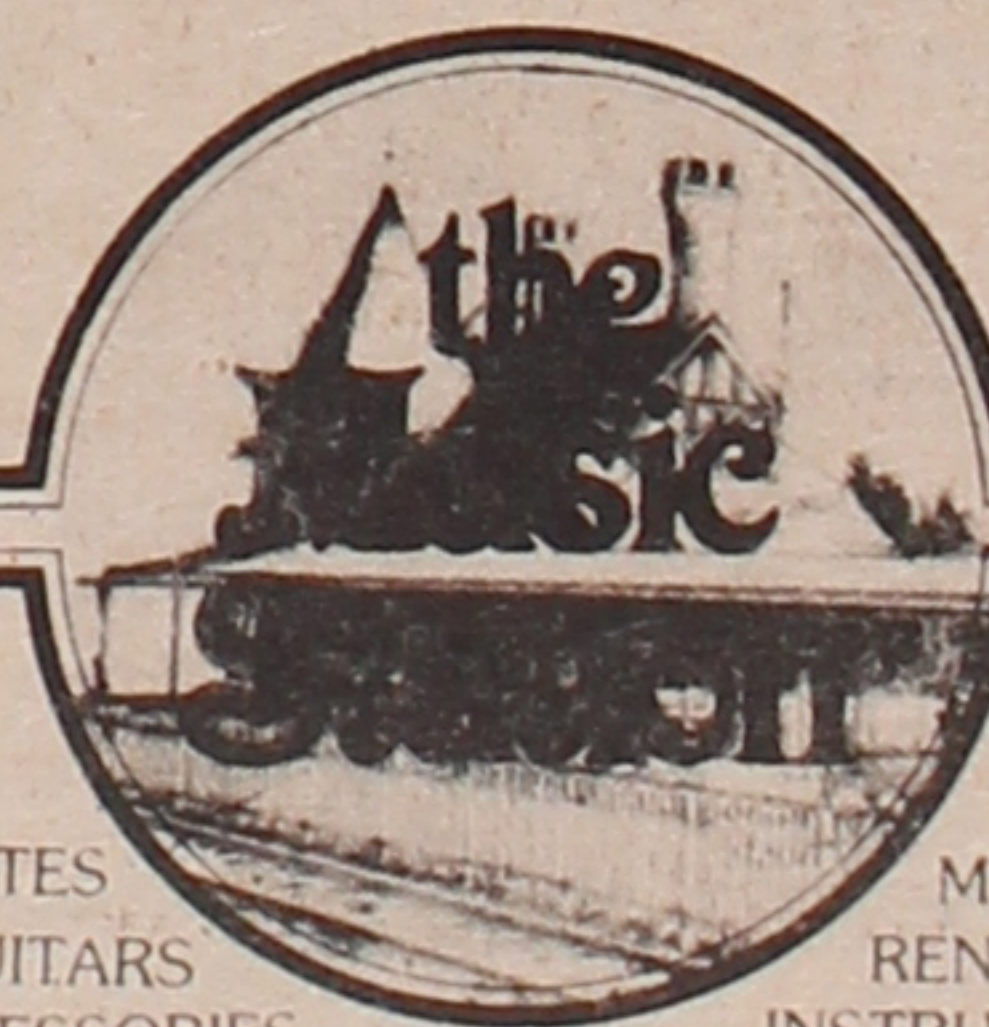
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