

# M O M E N T U M

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UCSD Publication for Asian American and Pacific Islanders

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Pomona College victim of hate crime vandalism

## Hate Crimes in Pomona

By Joanne Tashiro

Editor-in-Chief

Students at Pomona college were victims of a hate crime when a sign reading "Asian American Studies Now" was vandalized on Walker Wall, the college free speech display on March 6.

The sign supporting the six year effort of the Asian American Student Alliance (AASA) to promote Asian studies courses on campus, was altered to read "Asian Americans Die Now."

As a result, students or-

ganized an open forum to discuss the incident. Also, the Pomona college faculty expressed an official condemnation of the hate crime encouraging the immediate establishment of an Asian American studies program and further education of race related issues on campus.

The administration including Dean of Students, Scott Warren, further condemned the action in an official statement sent to neighboring Clairmont colleges. It

read, "...we call on everyone to join us in our vigilance against these disgraceful actions and assaults on our sensibilities," further calling on anyone who has information about the crime to contact the campus police.

Despite this administrative action, AASA member, Diana Lin believes that "the action the administration is taking is misdirected. They're concerned but they don't know what to do," according to the *Rafu Shimpo*.

## API Committee to Advise President Gardner

By Steven Mih

Staff Writer

The Asian and Pacific Islander Education Advisory Committee was recently formed to identify and prioritize the needs of Asian and Pacific Islander students at UCSD, and will be recommending ways of more effectively meeting these needs. The UCSD Asian and Pacific Islander Educational Advisory Committee is composed of students, faculty, and staff and needs help from all those interested. The UCSD committee is one arm of a movement to compile a report concerning the current status of Asian and Pacific Islanders in the UC system. By June 1, 1992, this report will be submitted to UC President

Gardner to better represent Asian and Pacific Islander needs and opportunities on a UC campus-wide basis.

Asian and Pacific Islander Staff and Faculty issues will be one of the focuses of the report, the focus being on the student issues. "Many of these people (Asian or Pacific Islander staff) experience stagnancy in their staff positions and they work so hard," says Pan-Asian Staff Association (PASA) Co-Chair Nancy Santos. Santos is the Staff Issues Coordinator of the Educational Advisory Committee. These issues were addressed at an Asian and Pacific Islander women in higher education workshop at the Fifth Annual Conference of Asian

and Pacific Americans in Higher Education (APAHE) held February 26-29, 1992. At the workshop, many Asian and Pacific Islander women shared their experiences related to gender and ethnic stereotyping.

Pilipina American Arlene Ricasa explained that Southwestern college was 14% Pilipino and she was the first and youngest Pilipina faculty to be recently hired. She and other staff women found that they are always having to prove themselves and that the first time a mistake is made, other faculty and administrators blow up the issue to invalidate their opinion and work.

## Stand Up!

I can hear Bob Marley singing, "Get up. Stand up for your rights," as I write this issue's theme box. Originally, this issue was devoted to Asian and Pacific Islander women. Some of our male readers might be rolling their eyes saying, "Not another feminist issue!" Well, this isn't just another women's issue. As Black feminist Bell Hook's pointed out in her book *Yearning: Race Gender and Cultural Politics*, the struggle to assert agency -the ability to act in your own best interest requires an understanding of mutual partnership between women and men. It is a partnership that goes beyond heterosexual romantic relationships and spans across gender, race, age, and class. Thus, the struggle for equality requires, even demands, a critical understanding of the complex issues surrounding men and women of color. Societal problems such as sexism, racism, and nihilism are all obstacles in achieving empowerment.

This issue's articles will focus on the empowerment of Asian and Pacific Islander people. The extended opinion/commentary section features student voices condemning hate crimes, supporting Asian feminist consciousness, and responding to a controversy generated by the previous *Momentum* issue. The public expression of opinion is the first step towards empowerment both politically and socially. We must exercise this freedom of speech to STAND UP and be noticed. As Jesse Jackson said, "When those on the bottom stand up all of society will move."

She believes they should do more by conducting an investigation of the crime and addressing the situation more fully implying that the racial incident is not merely a joke but a threat which may endanger lives.

This racial incident at Pomona college is not an

isolated case. Beginning last year there have been occurrences concerning police harassment of African Americans, anti-Semitic phone calls, and threats against homosexuals, according to Asian American Resource Center member Victor Kuo.

Renuka Sethi, Professor of Education at CSU Bakersfield and facilitator of the APAHE Conference workshop stated that many Asian and Pacific Islander staff and faculty women have very little upward mobility, or they have a "glass ceiling" above their heads. Sethi told all Asian and Pacific Islander women who have faced frustrations to not blame themselves. Sethi stated, "If you feel you really earned it, then tell yourself that fact ten times a day."

The Educational Advisory Committee will include in their report a picture of what it is like for an Asian or Pacific Islander student to gain an education at UCSD. Testimo-

nies of individual students will be compiled to find out how comfortable or inviting the campus climate is to Asian and Pacific Islander students and, whether or not the student service programs are indifferent to their problems and needs. Retention rates and reports of racial harassment will be sought as supporting statistical data.

If anyone is interested in helping put together this important report, join the Asian and Pacific Islander Educational Advisory Committee. For more information contact Student Issues Coordinator Steven Mih at 534-3048 or Staff Issues Coordinator Nancy Santos at 534-7869.

## Anti-Asian Hate Crimes on the Rise

By Adrienne Fan  
Contributing Writer

*Time Magazine* constantly reports that hate crimes, especially those targeting Asian Americans, are on the rise on American campuses. Often, school authorities manage to cover up alarming events such as violent hate crimes before members of college and university communities realize what has occurred. By now, most of UCSD has heard of the recent confrontation concerning a group of Japanese students and their assailants. Many believe this incident was racially motivated. During the same weekend, another event occurred, this time a couple hours away at Pomona College, the largest of the Claremont Colleges.

At Pomona, students are currently pushing for the establishment of an Asian American Studies program to

complement the existing array of ethnic studies concentrations. As a symbol of dedication to this cause, a group of Asian American students painted a message on what is called Walker Wall, a wall where students can express their concerns, and display their artistic talents. In attempting to address the lack of Asian American curriculum, the students wrote "Asian American Studies Now" on a part of the wall. However, the next morning, someone had covered up portions of the word "Studies" and had left "die" remaining. This form of hatred and violence shook the entire college community, and left the students fearful for their safety.

Forms of hate crimes against not only Asian Americans, but all ethnic minority groups, have become increasingly common. They occur weekly, if not daily, on several

college campuses across the nation. History repeats itself in a cyclical pattern. It is my belief that the United States is currently entering another cycle of racial hatred, reminiscent of the 1960s. Most incidents reported now concern attacks on Asians and Asian Americans. Considering the current economic situations of both the United States and Japan, much of the attacks reflect anger over the United States' loss of global hegemony to the Japanese. Japan bashing is often the most common form of this sort of racism.

Although some may continue to believe that hate crimes are isolated and few, recent events prove otherwise. The incident at Walker Wall was Pomona College's first taste of blatant and publicly exposed hatred against an ethnic group. The assault on the Japanese students at UCSD

demonstrate that some individuals will carry out threats of violence. The murder of Vincent Chin in Michigan illustrates that not only can this sort of hatred kill innocent victims, but that the American judicial system remains ineffective in dealing with problems of this sort.

Given this information concerning hate crimes against Asian Americans, the next concern is how to remedy the situation. Many believe that this present condition will worsen before it improves. The education of the public is perhaps the best place to begin. Not only must victims of racism battle hatred, they must also face ignorance. Racism is alive and well, and it is constantly being fed by those who try to avoid addressing the issues. By informing people of the complexities of race and ethnicity, one can hope for a better understanding of cur-

rent conditions. If Americans understood that race and ethnicity have little to do with our current economic problems, perhaps Japan bashing would end. Those who solely blame the Japanese for our recession simply call attention to their lack of understanding of economics. In a society which enjoys placing the blame on others in order to avoid taking the responsibility itself, education in the form of ethnic studies can help inform the population of cultural diversity. Differences should not be used as weapons but as tools to build a community where people can live without the fear of violent assault. It was my assumption that barbaric period in history had passed forever and that somehow, we all had learned from it. I sincerely hope we have outgrown this irrational stage.

## Grassroots: Backbone for Asian American Activism

By Joanne Tashiro  
Editor in Chief

"We have become the opposite, 'yakamashi.' There's a Nisei and Sansei grapevine that goes across the country and people have heard what people have said. And it feels good to be a Japanese American, a Nikkei, it feels good to rise up in righteous anger."

The above was expressed in a testimony by a Japanese American in a series of public hearings before the Commission on Wartime Relocation and Internment of Civilians in the midst of the Japanese American grassroots redress campaign in 1981.

"Yakamashi," a Japanese term, serves to represent the entire grassroots movement. This redress movement prompted the birth of Japanese American political activism and gave political strength and voice to an Asian American community traditionally silenced by the memories of the 1942 Japanese American internment camps.

The National Coalition for Reparations and Redress (NCCR), an influential grassroots organization comprised of volunteers, served as a product of the community.



Grassroots rally for redress, early 1980s

Photo credit: East Wind Magazine

NCCR was kept alive by the community and lacked the need for the professional lobbyists. It also served as the vehicle through which the community united in a concentrated political effort.

NCCR acted as the foundation which encouraged the Japanese "quiet Americans" to speak out and to tell their gruesome life in the camps in the form of testimonies before a series of public hearings. These hearings reflected the community in action. There is no other way the telling of true life emotions and accounts World War II Internment camps could be more effectively presented

before the 1979 government appointed Commission.

In 1987 the grassroots lead the lobbying delegation with 140 people, the largest Asian Pacific delegation ever which went before the House of Representatives vote on the H-R-22 Bill supporting redress. The hearings were "a community triumph rather than a forum for academic experts," according to a documentary titled *Justice Now, Reparations Now*.

Political leader Jesse Jackson reflects upon Japanese American grassroots commitment, "We've stood together many times before...I've learned from you and expect

to learn much more. It's time for more Asian American Congress people and senators and legislators. You don't need a leader, you need empowerment. You can lead yourself!" according to East Wind Magazine, 1989.

Governor George Deukmejian's nomination of Congressman Dan Lungren, an opposition to redress, to state treasurer challenged the Asian American community's political power. Consequently, in the 1988 vote rejected Lungren's appointment to state treasurer reflecting the Asian American Community's outrage of Deukmejian's failure to acknowledge the fight for

Japanese American Redress. Civil Right's Attorney, Dale Minami states, "...The issue of empowerment is the issue in the campaign. We [Japanese Americans] have learned how to account for ourselves; now that we have it we need to use it." By taking an effective political stance in society these grassroots Japanese Americans refused to be pushed around by politicians which ignored the needs and concerns of their community.

"We were truly the quiet American. We must now expose ourselves so no innocent American would be submitted to this crippling experience," as stated in the Mar. 7 UC Los Angeles Civil Rights Conference.

Political leaders such as Jackson reinforced the grassroots struggle by providing inspiration and acknowledgement of community activism and struggle for the redress and reparations. He was one of the first major candidates to take Asian American issues seriously. In 1988 Jackson encouraged, "Be bold, stand up for your ideas." He recognized the grassroots struggle and en-

Please see Grass, pg 3

## Editorial: Yes, I am A Feminist

By Cheryl Soriano  
Staff Writer

"These are confusing times. For the first time in history a woman is expected to combine: intelligence with a sharp hairdo, a raised consciousness with high heels, and an open, nonsexist relationship with a tan guy who has a great bod."

"Are you a feminist?" Honestly, I love and hate that question. First, I will tell you why I hate it. I hate it because being Pilipina-American, people automatically assign the "Sugar and Spice and Everything Nice" role to me. I guess that is partly true. I wear makeup and perfume, and I love dresses, high heels, and Victoria Secret lingerie.

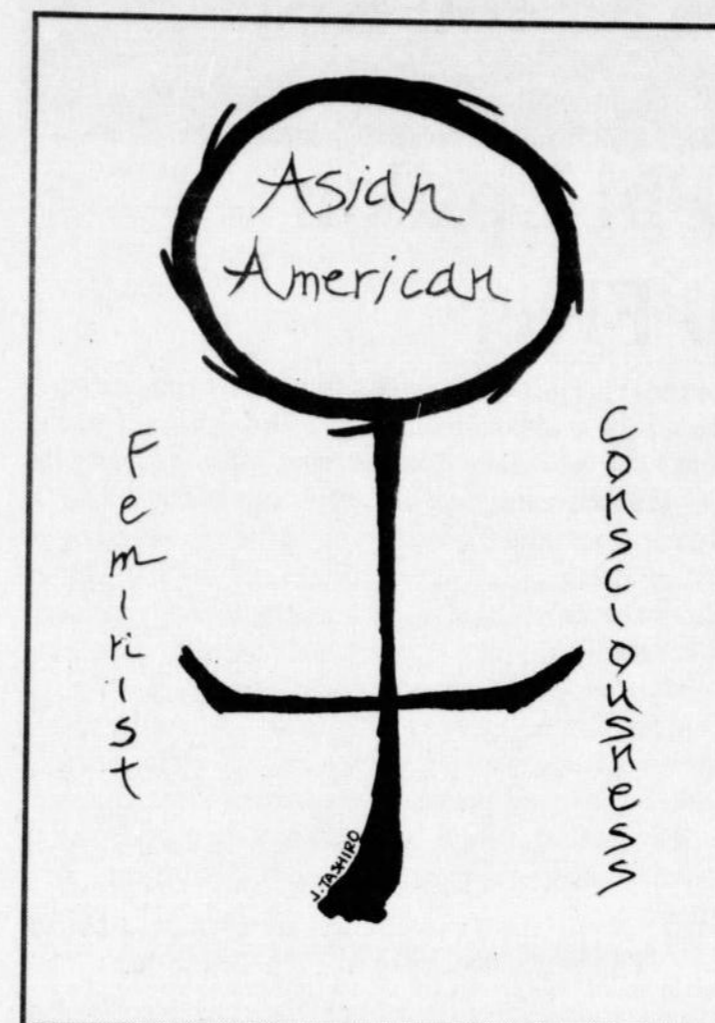
However, I am equally comfortable "au naturel" and in my jeans, sweatshirts, tennis shoes, and cotton underwear.

I also hate it because there are people who assume that I am against all men. This is so far from the truth. What I am against are the ways that some men treat us.

This leads me to tell you why I love that question. I love it because I want to answer it. "Yes, I am A Feminist." How can I not be? We are still making sixty cents to every man's dollar. We are still being abused by our partners. Our children are still being abused. We are still being victimized by rapists. You have seen and heard the stories. I do not need to go on.

Personally, I see living examples of these facts every day, and every time, I get angry and sad, simultaneously. I want equal pay for equal work. I want an end to violence in the home. I want misogynous crimes stopped. Call me greedy with good intentions.

People tell me, "Well, Cheryl, this is reality." I usually retort with, "Don't you think I know that?" If I accepted "reality" just as it is, what would I be doing? Sure, I would be surviving, but I would be living statically and assuming that one can not change anything including himself/herself. This would conflict with my terminal optimism. We wouldn't want that to happen, would we?



## Racist Joke By Sen. Hollings

"You should draw a mushroom cloud and put under it: 'made in America by lazy and illiterate Americans and tested in Japan,'" said Senator Ernest F. Hollings of South Carolina to a group of applauding workers at a South Carolina plant on March 5. According to Hollings, this statement was a humorous response to Japan's Parliament Speaker, Yoshio Sakurai's accusation that American workers are lazy and stupid.

Hollings used the World War II image of the atomic bombs dropped on Japan which killed thousands and hastened the end of the war because he wanted to show he was tired of Japanese criticism, according to the Associated Press. The Senator denies that he was not Japan bashing and justified a day later, "I'm defending against America bashing," according to the Los Angeles Times. Christine Rose of the Japan American Society commented that the Senator "promotes a racist kind of emotional response instead of intelligent facts that we need to deal with right now."

## Grass: Cont. from pg 2

couraged that all minority concerns are shared and united. He also inspired the idea of coalition building among Asian Americans and fellow ethnic minorities.

In response to the 1988 signing of the redress bill and eventual distribution of 20,000 to each internee, a Japanese American reflects, "This is the first time I've ever felt close to my people than ever before. They talk about being let out of camp in '44, '45. I think we are beginning to get out of camp now."

The entire grassroots movement exhibits the creation of political strength and social unity among a people in the fight to further equality in a nation which was built on the ideals of racism, slavery, and unjust discrimination.

The active voice of the

grassroots community reinforced by political leaders overpowered the many protests against redress made by Dan Lungren and others. The common people were truly the leaders in this struggle. By speaking out against a government, the people take a step toward empowerment and, hence, a step toward abolishing the racism that the very concentration camps stood for.

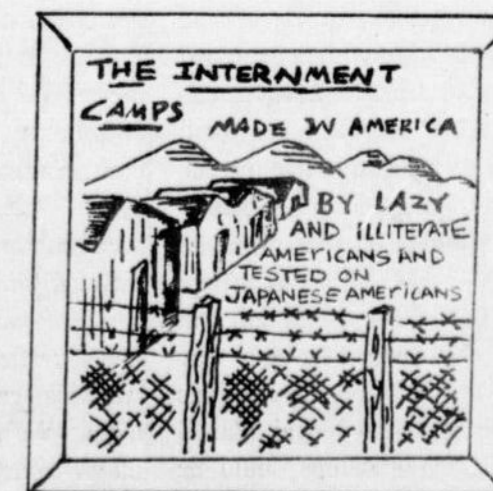
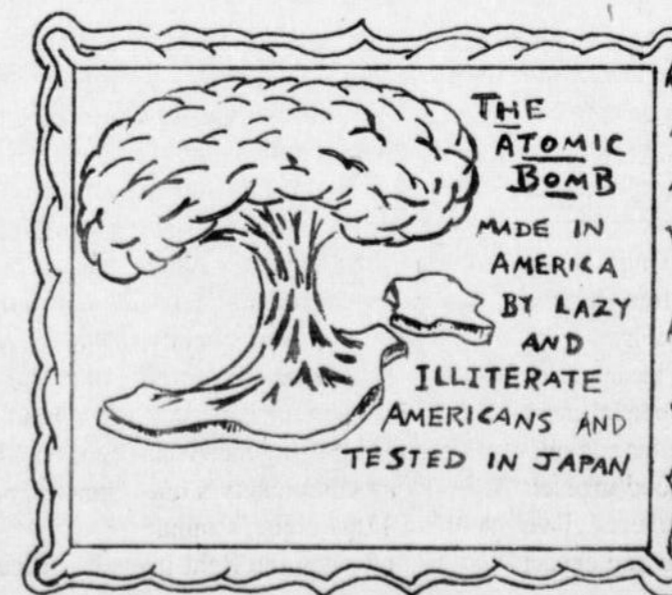
The redress movement also gave the Japanese American community a renewed sense of identity and commonality. A former internee who testified at a hearing before the Commission states, "The movement represents the collective action of Japanese Americans which is rooted in a history which we all directly

and indirectly experienced and shared—something that can never be taken away from us."

According to the UCLA Civil Rights Conference, in order to continue the civil rights movement, the Asian American community must join forces with the fellow ethnic communities in order to "rise up" and take a stand. Opinions must be spoken, society must be educated about the struggle and concerns of minorities. The "glass ceiling" and racial stereotypes must be shattered. I believe that these are visions which must motivate the Asian American community to mobilize the political power gained from the redress victory and also encourage for the future that we at the grassroots level must act "beyond redress" because the fight for equality is not over. It has just begun.

## Senator Ernest F. Holling's Art Gallery

By Justin Lin



COMMENTARY...

Response to Lambda Phi Epsilon and Controversial Flyer

By Betty Hai Staff Writer

Last quarter a busy group of young men shuffled back and forth between California counties researching the nuts and bolts of forming a new fraternity at UCSD. They called themselves the founding fathers of Lambda Phi Epsilon of UCSD and held an extensive rush period to select its pledge class. Their flyers and meetings were friendly and open with the fathers stressing their new fraternity's emphasis on Asian American awareness, brotherhood, service, and most importantly, their non-exclusive nature.

However, only Asian men rushed despite the call for nonexclusivity and diversity. Consequently, only Asian men are its members. This is more the fault of cultural ignorance and apathy on the UCSD campus than any "exclusivity": of groups with an ethnic/cultural emphasis. It's more a result of the segregative nature of UCSD students as a result of the basic human fear of 'not fitting in' than of the Lambdas' Asian emphasis.

Still, as time progresses, perhaps the students of UCSD will become more culturally educated realizing that all ethnicities create and not simply assimilate to American culture, and the Lambdas gains more credence as a respected fraternity with its attempt to bring cultural diversity on campus—we will begin to see its pledge classes grow and include the faces of other races.

But as of yet, Lambda suffers from the same stigma that most culturally or ethnically based groups on campus do—a mark that welcomes criticism of "cultural awareness" as cleverly disguised and promotion of racial segregation. This criticism comes in many forms: intellectual appeals by forums or discussions, active criticism by joining clubs despite your racial ethnic differences for the purpose of cultural awareness, or those crude forms of criticism as seen in the Koala's

sub-moronic highly racist and sexist approach or as seen in the blatantly racist flyer of the Klu Klux Klan parody of a fraternity that Ms. Tashiro assumes to be directed at Lambda Phi Epsilon's Asian emphasis.

Extend the possibility that the flyer may have been directed at fraternities in general, as well as criticizing all fraternity's exclusivity and stressing Lambdas because it has a racial angle. This flyer, nevertheless, despite its intent or direction, is definitely the product of an individual too ignorant and cowardly to openly challenge their supposed nemesis and assertively question what they believe to be wrong in the society.

Specifically, the reason why comparison—even in jest—even in humor—to the Klu Klux Klan is so degrading and dehumanizing, is due to the Klan's history. Formed in 1867 during slavery, the Klan wasn't simply a small minority of neurotic psychopaths. Unfortunately, they represent a nation's nativist, racist, and anti-immigrant ideology. Their activities include cross burnings, open public debates and parades, lynchings of African Americans as well as European and Asian immigrants, gang rapes, and in general, racially directed violence. Their's was a radical and violent approach to the frustrations of racial difference and the development of America as racially and ethnically diverse.

Moreover, their approach was extremely cowardly because it is much easier to eliminate or minimize your fears rather than openly discuss, challenge, and work jointly through problems.

In addition, the frightening aspect of the Klansmen is not their activities but their nationwide acknowledgement and acceptance. Many a leader has claimed the: "freedom of speech" as justification of Klansman voice but turned full circle to intern Japanese Americans for their "supposed" loyalty to Japan based upon the color of their skin and the content of their blood.

Our nation as of yet, is still within this century or era

of highly charged racism, sexism, and nationalism. It was only a century ago that the civil rights movement gained ground, only twenty years ago that the feminist movement took a leap into existence, only yesterday that Vincent Chin was murdered. Our nation still has a long way to travel in terms of racial and gender equality.

Thus, the flyer holds within it decades of racial violence and discrimination. Although Lambda fathers claim that the flyer was only meant for a small circle of friends, it was, as well as countless other similar flyers on campus, available to the general public. (see Koala's Feb. 6, 1992, vol 30, issue 2 edition) Similarly, Lambda as well as other ethnically based groups have come under numerous campus criticism for a segregationist policy that it never endorsed, emphasized, or desired. True the flyer was spread among Lambda fathers, true it was found to be humorous, but it was never an official Lambda Phi Epsilon endorsement. Although I strongly believe that

Lambda Phi Epsilon, as one of the newest and more prominent Asian organizations, should not have laughs at the flyer without serious consideration of its implications and discrimination, or passively ignore the flyer. (All of these events were purely hearsay from Ms. Tashiro's article) I also strongly disagree with Ms. Tashiro's unjust condemnation of the founding fathers and their leadership ability as a whole.

It is extremely depressing to ask- but how few of us besides exceptional individuals such as Ms. Tashiro would have done more than merely laugh at the flyer with an accompanied whispered criticism? I have encountered countless such flyers and statements across campus, in

literature, in media, and never once did I read a strong counter criticism among the ethnic community at UCSD.

I strongly disagree with using Lambda Phi Epsilon as a scapegoat for the misdirected anger stemming from a flyer that Ms. Tashiro felt "racially attacked and offended" her. I refuse to place the burden of racial awareness on a small group such as Lambda Phi Epsilon.

Instead, I challenge the ethnic community as a whole to find a way to openly address these criticisms and not let the racist remarks of the few on campus become a universal reputation for ethnically based groups. Raise your voices above your whispers of disapproval!!

Momentum Disclaimer

The views and opinions here are those of the contributors and do not necessarily represent those of the paper.

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LETTERS TO THE EDITOR...

Asian Fraternity Needs Adjustment

Editor:

In the recent edition of Momentum, (vol. 1 no. 3 p. 4), Ms. Tashiro's opinion article titled "Fraternity Accused of Racial Insensitivity" was quite powerful. With the current rise of Japan bashing, Anti-Asian sentiment, and hate crimes how could UCSD's only Asian American fraternity at the time disregard a racist flyer and consider it humorous?

For this fraternity to not take an active stance on such a sensitive issue is showing that

they too promote these exclusive attitudes. After all, according to Ms. Tashiro's article, this racist flyer was posted on the wall of the Asian American "founding father's" apartment. Such an action is a definite reflection of the "founding father's" carelessness and ignorance.

Often these Asian American fraternities would promote ideals of developing a brotherhood to bring more academic, social, and career opportunities to their members

while at the same time contributing to the community. Hey, this sounds great but this is rhetoric that they oftentimes hide behind and do not live up to.

The main point is that this fraternity did not do its duty in serving the community. Activities such as ice cream socials or pizza night just don't cut it. If this fraternity is true in serving the Asian American community, first of all, this flyer would never have been posted up by one of its

members because he would have recognized its insensitivity.

Secondly, the fraternity would have challenged and confronted the poster and its source instead of ignoring it. They would have realized that they too are affected by this racist message and would have never let such an incident occur.

Obviously, this Asian American fraternity is irresponsible in supporting the Asian American community,

as expressed in Ms. Tashiro's commentary. As shown in the article, she claimed that "they told [her] not to write this article." Discouraging one from expressing an opinion is, again, avoiding the problem. This UCSD Asian fraternity needs to reexamine its attitudes and realize, in this case that they are contributing to the current rise of anti-Asian sentiment and ignorance on all college campuses.

Mark Takeichi UC Santa Cruz

"Racist Persecuter" Explains Reason for Humorous Flyer

Editor:

I am writing in response to your Opinion article "Fraternity Accused of Racial Insensitivity." As creator of the flyer which you found so offensive, I feel that it is important that my views on this matter be expressed.

First of all, I must say that I am painfully aware of the fact that there have been, and still are today, great atrocities caused by racial prejudice. I absolutely agree with you on your position that all forms of racism are utterly reprehensible. In fact, it is primarily for this reason that I am writing this letter.

In your article, you accused me of being a racist: you referred to my "racist free speech," accused me of racially attacking you, and compared me to a member of the "Klu Klux Klan (sic)." Needless to say, these harsh accusations have caused me to become deeply indignant. I recognize the fact that you were extremely upset and offended after viewing one of the flyers. I am not questioning the sincerity of your feelings. I am, however, questioning the reasoning which led you to feel this way.

You mentioned in your article that you are "...just too darn mad..." to keep your anger to yourself. However, the main assumption upon which your article rests—the view that the flyer is racist—is completely off the mark. This assumption is not only unsubstantiated, it is also irrational. The flyer pokes fun at racially-exclusive groups in

general, and fraternities in particular. My use of Lambda Phi Epsilon's flyer as a format for my flyer does not mean that I view this fraternity as any more guilty of segregationism than any other fraternity; I merely found their flyer's graphics to be distinctive and easily-recognizable. My flyer contains no material whatsoever which is denigrating to Asian-Americans or other minorities. True, it does contain certain imagery, including a caricature of a hooded Klansman, which is associated with racism. However, your mistake was to jump to the conclusion that, since the flyer portrayed racism, it must necessarily be a racist flyer. This is dangerous and fallacious reasoning. When you see an L.A. Times political cartoon portraying a hooded Klansman, do you automatically assume that the cartoonist is a racist? You made the mistake of confusing the attitude of the flyer with the attitude of the people it parodies.

You mention that it is wrong to laugh at a Klansman, that it is wrong to laugh at racism, that to do so is to "...promote a supremacist (sic) group..." and to laugh at "...u n j u s t killings...[and]...discrimination..." I fail to see how laughing at someone and ridiculing them is the same as promoting them. While I do realize that racists' actions have had many very serious effects upon people, I feel that there is a difference between laughing at the racists and taking them lightly. To say that we can't make them

a target of humor is to concede defeat, to confer undue respect to racists and their warped ideals. Perhaps an Asian-American friend of mine was right when he said "I don't see how we could do anything but laugh at racists."

You are also mistaken in your accusation that the flyer was meant to be circulated among a limited group of "racist" friends. Rather, the flyer was meant to be circulated among an (evidently) limited group of people who have the intelligence to be able to analyze the flyer and realize that it is intended to be both humorous and anti-racist. Every piece of communication has an intended audience: I would guess that your article, for example, was intended for people who are mature enough to deal with the gratuitous vulgarities that you included in the text.

Furthermore, you had the nerve to compare the group who circulated the flyer to a group of Klansmen who "do not find it offensive to lynch a black man," and then to ask "... what is the difference?" What is the difference between a group of people appreciating the humor in an anti-racist flyer and a group of people participating in a racist murder? Your statement is not only an insult to those of us who understand the flyer, but also an insult to the African-American community and a trivialization of their long history of suffering in America.

After you mistakenly establish that the flyer is racist, you then go on to criticize

the Lambda Phi Epsilon Founding Fathers for finding it humorous. It is not clear whether you feel that they are cognizant of the "fact" that it is a racist flyer. I have received numerous positive responses from Asian-Americans concerning the flyer and have been told of many more; you are the first person to complain that it is "offensive." The flyer was copied and spread almost entirely by Asian-Americans. It would seem, then, that most Asian-Americans are not blessed with your heightened level of racial awareness. If, for some reason, you feel that Asian-Americans are ignorant of the dangerous racism lurking in this flyer, then I would suggest that you enlighten your less-insightful brethren instead of criticizing them for their actions. If, on the other hand, you feel that they are aware of the flyer's "racism," I would like to know why it is that they have played such a large role in its propagation and display. Why would someone who felt that the flyer was an attack on his race knowingly copy it and pass it along or tape it to his wall?

The Founding Fathers of Lambda Phi Epsilon should not be criticized for their actions in this matter; on the contrary, their actions are entirely justified. I find it sadly ironic that you accuse them of "hypocrisy, cowardice, and...ignorance." In doing so, you are merely buying into an all-too-common negative stereotype of Asian males.

I respect them for hav-

ing the insight and self-respect to find and appreciate the humor in the flyer instead of blindly lashing out with false cries of "racism." While I may not agree with all aspects of fraternity life, I must also say that the maturity and open-mindedness that they have shown has had great effect on me. I must also say that I respect them for the leadership and initiative in a field that has traditionally been dominated by Caucasian-Americans. They are more than merely self-proclaimed leaders; they have shown true leadership ability in their promotion of ethnic awareness and action on this campus.

Speaking of self-proclaimed leaders, I find it unfortunate that you have used your power in such an irresponsible, inflammatory manner. The lack of thought that went into your essay is reflected not only in its poor logic, but also in its poor writing and editing. I suggest that you be more patient and judicious in your choice of a target next time you decide to vent your anger. Your quick, unsubstantiated cries of "racism," "cowardice," and "ignorance" are an affront to the Asian-American community that you claim to represent, as well as the larger UCSD community.

Sincerely, Erik Carver, "Racist Persecuter"

## Using the Momentum: Redress and Civil Rights

By Elsa Tsutaoka  
Staff Writer

*Beyond Japanese American Redress: Civil Rights in the 1990's* was the name of the conference held on March 7, 1992 at UCLA. The conference was a latest part of a series of events planned by the Coalition to Commemorate the 50 Year Remembrance: Japanese American Internment.

The conference, attended by a number of UCSD students, commemorated the camp experience, provided perspectives on the Redress and Reparations Movement, placed the Redress Movement in the context of Civil Rights in the United States and explored current issues and strategies for attaining social justice.

In the opening panel, "Summary of the Redress Movement," a variety of speakers offered their perspectives on the history of the Japanese American redress movement and offered ideas on how lessons from this struggle could be applied to other civil rights struggles. The panelists pointed out that the Redress Movement was really a victory for all justice-minded people and noted that it was also an effort that required the efforts of a broad cross-section of

individuals — from the grassroots activists to the politicians in Washington, from the Congressional Black Caucus to the Japanese American community. Alan Nishio, Chair of the National Coalition for Redress and Reparations, pointed out that it was the efforts of many, including hundreds of ordinary people just like you and I, that eventually changed the political climate enough to urge President Reagan to sign the Redress and Reparations Bill. "We didn't think it was possible when we began," said San Diego NCRR member Dennis Kobata, "but through perseverance and broad coalition building, we were able to win!"

But, the struggle is not over, and according to another panelist, Dale Minami, a lawyer and member of the legal team for the court case *Korematsu v. United States*, "the jury is still out" in terms of whether or not the Japanese American community will continue to remain as active in its fight for Civil Rights. The community's support of Arab Americans was a positive stand for social justice, but there are many other issues that are equally pressing. In many ways, this panel was able to point out that it is a critical time for the Japanese American community.

Another panel, "The Broader



UCLA Civil Rights Conference Panel

Photo by Joanne Tashiro

Implications of Redress: Defining Civil Rights in Diverse Communities" explored the issues of other communities and their struggles to obtain redress. Charles R. Lawrence, an African American law professor was extremely clear in placing the issue of Affirmative Action in the context of civil rights and social justice. His remarks were extremely well-received, especially in this time of attacks on the Affirmative Action policies designed to ensure improved access to education and jobs for those unfairly at a disadvantage. Haunani Kay-Trask spoke on the struggle

of Native Hawaiians for the right to re-establish their land, language and culture in Hawaii. In short, this panel provided valuable perspectives on the continuing work in front of us in just a few areas.

Finally, during the lunch, there was a student caucus in which all of the student participants came together to share our issues and work on our different campuses. As for the rest of the conference, the caucus was an important chance to get to know each other and renew our commitments to continuing to work for a better society in whatever we do.

## APSU Conference Theme; A Time for Renewal, A Call to Action

By Shoon Lio  
Staff Writer

In this world-weary period of pervasive cynicisms, nihilisms, terrorisms, and possible extermination, there is a longing for norms and values that can make a difference, a yearning for principled resistance and struggle that can change our desperate flight.

-Cornel West

1991 brought many social and political changes, calling into question the basic purpose of our existence and rendering ambiguous each person's place in today's rapidly changing world. It is a different world from that of the 60s and 70s which gave birth to the idea of a pan Asian/Pacific Islander American identity—an identity that culminated in the founding of APSU. As different as our present world is, this generation of Asian/Pacific Islanders still faces the timeless problem of finding meaning in our lives: For instance, how do we fight against personal isolation, alienation and cynicism? How do we establish meaningful relationships that promote love and intimacy? How do we create a community in which there is genuine dialogue and participation? The answer to these questions is suggested by the proposed theme, "A Time For Renewal, A Call To Action." This theme challenges us to revive and renourish the old and noble idea: that those with the will, desire, and imagination can become agents of social change. This theme calls on each

person to "Be ashamed to die until you've won a small victory for humanity." It is a theme that demands that we renew our commitment to empowering ourselves and our communities.

In particular, this theme represents the renewed commitment of San Diego's Asian and Pacific Islander students to community service. It is a commitment that goes beyond hollow-sounding slogans such as "America First" and "A Thousand Points of Light," and moves towards articulating the basic dignity to which all are entitled—a dignity threatened by the many social and political inequities in our society. At Southwestern College in San Diego, students have held benefit walks to help the victims of Mt. Pinatubo's eruption as well to educate people about the reality of AIDS. At UCSD, students are working on a pilot program that targets S.E. Asian and Filipino youths who are at risk of dropping out of school. San Diego State is continuing its tradition of holding a high school conference to introduce high school students to college life. Although we understand that our actions will not solve these societal problems, we are making a statement that there is a basic dignity that no one should be deprived of—a basic level of welfare that ensures individual and collective empowerment.

The theme also symbolizes the hope we all share when schools such as San Diego City College form their very first Asian/Pacific Islander student organization—an organization whose

motto, Unity, Teamwork and Understanding, represents some of APSU's highest aspirations. There is a shared sense of joy when more and more schools join the APSU family—schools such as SDCC, Santa Monica College and LMU.

But beyond the narrow scope of Southern California, Asian and Pacific Islander student organizations nationwide are in the process of rebuilding themselves—a process that calls them to re-think and reaffirm the very purpose of their existence. It is a process that is not easy, even for the oldest and most established of Asian and Pacific Islander student organizations. There are the constant tensions and conflicts over the ideology and direction that an organization takes; whether an organization should be more political or more social, as if the two purposes were mutually exclusive. There are class conflicts and conflicts between sisters and brothers that constantly threaten to divide us.

But now is the time to transcend such conflicts and renew the faith and hope that APSU was founded on. Beginning with this conference, We must renew our commitment to supporting equality and justice for all Asian and Pacific Islanders, especially those sisters and brothers who have traditionally been denied a place at the table — our homosexual, bisexual and physically disabled sisters and brothers.

If 1991 was a celebration of the 200th anniversary of the U.S. Bill of Rights, 1992 is a remembrance of how

fifty years ago, those rights were brutally denied to Americans of Japanese descent. We are called upon to renew our struggle for freedom and prevent such a travesty from happening again.

We must personally and collectively revitalize the idea that we, the next generation of Asians and Pacific Islanders, can effect positive social change. "APSU... A Time For Renewal, A Call To Action" serves as a clarion call for all students to renew their commitment to the founding principles of unity—principles that APSU embraced when it was forged out of the hopeful idealism of the 60's and 70's. For the 1990's, it is critical that we rebuild ourselves and our communities with revitalized hope and vigor in working towards a better future:

To Quote Langston Hughes

...the hand seeks other hands to help,

A community of hands to help—

Thus the dream becomes not one man's dream alone,

But a community dream.

Not my dream alone, but *our* dream.

Not my world alone,

But *your* world and *my* world,

Belonging to all the hands who build.

-excerpted from Langston

Hughes' "Freedom's Plow"

This theme proposal for the APSU 1992 Conference was drafted by S. Lio and presented to the APSU Statewide Coordinating Committee by Steven Mih.

## Leadership in the 90's: Profile of Villa Mills

By Steven Mih  
Staff Writer

Villa Pontaneres Mills is a Filipino American woman who is dedicated to the word "community." She has struggled past many obstacles to find out the key to making a difference.

Life as a young adult was not easy for Mills. She dropped out of high school and raised a child at 17. After testing out of high school, she climbed telephone poles to monitor phone lines and raised enough money to attend San Diego State University. Bored of the education, she went to UCSD and, as Mills says, "almost died" there. She married and went to the East for a few years but returned to San Diego to finish her degree. In 1984, she received a Bachelor of Science in Urban Studies and Planning at UCSD. Next, in 1986, she earned a Masters degree in Counseling Education at SDSU, specializing in affordable housing and community development.

Mills, motivated to empower the Asian and Pacific Islander community, started out as an activist for civil rights and equal opportunity. While being a social worker, Mills found that equal opportunity cannot be obtained without money, especially in education. For community empowerment, Mills believes that the social service organizations and grassroots organizations need allies in the decision making bodies of government. Mills joined these boards and makes sure the needs of the Asian and Pacific Islanders community are heard.

She particularly enjoys her involvement with the Asian Business Association (ABA), Communities for Economic Justice (CEEJ), and Filipino Alliance for Community Leadership. As the minority liaison of the ABA, she has an "opportunity to work as a team on specific business issues specifically related to Asian." In the CEEJ, Mills enjoys working with other people of



Photo by Joanne Tashiro

color. Mills especially enjoys being involved with Filipino Alliance for Community Leadership because the members are primarily second or third generation Filipino American. She finds it very important to bridge the generation gap between the first and following generations.

She says to this generation of college students to stay informed with the issues and get involved with the communities. "In five years," Mills states, "Asians will be the majority. I don't want my kids or your kids to be doing the same things that I'm doing when I'm forty."

## Sexuality of the Asian American Woman

By Betty Hai  
Staff Writer

Through the corridors of the smokey, steamy house, behind the shimmering hanging beads that serve as a barrier between the dull life of housework and dishes and the promise of eternal sexual pleasure is the exotic "Oriental" woman who has carried with her from Asia the keys with which she can unlock the barriers of sexual boundaries. There she lounges waiting on the black silk in all her exquisite being, her long ebony hair following the smooth curves of her silky skin. Her slim petite body crowned by a beautiful face of exotic texture and mesmerizing almond eyes. With her she holds the sexuality many saw as innate to the Asian woman living in America.

Strange how they saw in your waitressing at the Royal China Palace, your typing as a secretary, or attending school as a student—this incredibly exotic image. Strange how the exotic beauty still lingers in present life in the ads for Singapore Airlines, the literature on erotic Oriental medicine's acupressure massage, and the tales of steamy brothels in books such as *Sharkey's Machine*.

This alluring image of the sexually experienced, sexually available Asian woman finds its source in the early immigrant based black and white silent movies of early American media history. In immigrant actresses such as Clara Bow and Theta Bera — the image of the exotic dark immigrant beauty was established against the clean, virginal, puritanical Victorian images of white women made by such strong actresses as Lillian Gish and Mary

Pickford. These images were further enhanced during America's intense war dominated era when American soldiers occupied and fought in Asian countries such as Japan, Korea, the Philippines, Thailand, and Vietnam.

Prostitution in these war ravaged countries was a relatively stable, steady-paying occupation for Asian women during unstable economic times. This view, as seen by American soldiers and other Americans in these countries, along with the memory of gambling and prostitution set up by Chinese immigrants in early California — things which were actually common place at the time for all those early migrants to California — have combined to strengthen the view that Asian women were sexually experienced, exotic, and even sexually available. Even more recently in the movie productions of the mid 20th century, films such as "Suzi Wong" and "Sayonara" heavily used the image of the exotic Asian prostitute or geisha girl who was available for sex due to her innate sexuality.

Although the screen goddesses replaced American ideology of the sensuous immigrant beauty with such "All-American" greets as Elizabeth Taylor, Jane Mansfield, and Marilyn Monroe — Asian women still found themselves face to face once more with the age old traditional stereotype of Asian Women. These times dictated that Asian women shuffle back and forth between the exotic lover, and the beautiful, intelligent, loyal, neat, hardworking, family oriented, self-sacrificing "good wife" image.

The media and movies created

images encompassing these qualities; the submissive, quiet Japanese wife scrubbing her white husband's back in "Sayonara" made American men stretch and ache for the Asian woman in this new feminist era.

Asian women are still depicted as the self-sacrificing lover in all her bare submissiveness. For example, in the famous opera, *Madame Butterfly*, the heroine, Butterfly, leaves her family and friends for a white 'husband', Pinkerton, who impregnates and abandons her. Butterfly inevitably commits suicide in order to allow her illegitimate child to live under Pinkerton's new wife's care.

In addition to these submissive characters, there exists an incredible emulation of Connie Chung anchorwomen spashed onto television news programs across the nation. These women echoed industriousness, hardwork, and intelligence — they all bore a striking resemblance to Connie Chung and her efficient shoulder length hair in her efficient little dress suit. However empowering this may seem to the Asian American woman, within these daily mainstream visions of Asian women still dwell the dual stereotype of the Asian woman.

The Asian American woman has suffered through these two stereotypes for the century and a half that Asian immigration has helped to shape and create American culture. From the exotic passion to the submissive, intelligent hardworking woman and back — the Asian woman is presented as always being available for sex. Thus she has had to struggle to find her own sexuality defined by herself. She has been able to

slowly shrug off the feminine extremes of both these stereotypes in order to push forward for the respectability and sexual freedom of individuality and a personality based on androgyny. From this liberation that is the result of the continual struggle against the two stereotypes, of exoticism and submission that have tied her to the bedroom and are consequently reflected in her respectability and amount of freedom in life. With the dawn of the new feminist era where sex is more egalitarian and less focused on male climax, where such terms as "clitoris" become a necessity for sexual intelligence, where freedom is expressed in the bedroom, and the new ideology that the only choice is your choice is prevalent, the modern Asian American woman can throw off the stereotypes that have confined her as a creature of sexual pleasure and reach for sexual freedom. Then with the liberty that is all her own, what her diversity may please, in the many choices abroad of bisexuality, homosexuality, heterosexuality, and the various hues of games within, she can gain a respectable independence in the world with a sexuality that is internal to herself and not dependent on stereotypes. Subsequently, she will not be free. True, all this may be somewhat bright and ideological, true the stereotypes of exoticism and submissiveness still exist, true sexual harassment and abuse still suffocate us — but this is meant to move you, inspire and lift you — free you. So get off your sweet behind honey, go find yourself woman, and let no one show you a way that is not solely your way.

# Asian & Pacific Islander Calendar of Events

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
5	<ul style="list-style-type: none"> <li>• CSA: Planning Meeting, 7pm, CSA Office</li> </ul>		<ul style="list-style-type: none"> <li>• CSA: Movie Night, 7pm, Solis 107, title-TBA</li> <li>• JaAmS: General Meeting, 6pm, York 2622</li> </ul>		<ul style="list-style-type: none"> <li>• All UC Semi-Formal, 9pm-1am, Anaheim Marriot</li> </ul>	<ul style="list-style-type: none"> <li>• KP: Fundraiser Dance, 9pm-1am, Triton Pub</li> </ul>	
12	<ul style="list-style-type: none"> <li>• APSA: APSU meeting, 6pm, Oceanview lounge</li> <li>• CSA: Planning Meeting, 7pm, CSA Office</li> </ul>	<ul style="list-style-type: none"> <li>• KASA: General Meeting, 7-9:30 pm, PC Santa Cruz Room</li> </ul>	<ul style="list-style-type: none"> <li>• CSA: General Meeting, 7pm, Peterson 102</li> </ul>	<ul style="list-style-type: none"> <li>• VSA: General Election, All day, Reville Plaza</li> </ul>	<ul style="list-style-type: none"> <li>• CSA: Karaoke Night, 8pm-12am, Place-TBA</li> <li>• JaAmS: Chopstix Night</li> <li>• KASA: Korean Leadership Conference, LAX</li> <li>• VSA: General Election, All day, Reville Plaza</li> </ul>	<ul style="list-style-type: none"> <li>• CSA: Sports Tournament, 1:30pm, Place-TBA</li> <li>• KASA: Korean Leadership Conference, LAX</li> <li>• KP: Pilipino Culture Night Performance, 7pm, PC Ballroom</li> <li>• VSA: Volleyball Tournament, All day, La Jolla Shores</li> </ul>	
19	<ul style="list-style-type: none"> <li>• KASA: Korean Leadership Conference, LAX</li> </ul>	<ul style="list-style-type: none"> <li>• APSA: APSU meeting, 6pm, Oceanview lounge</li> <li>• CSA: Planning Meeting, 7pm, CSA Office</li> </ul>	<ul style="list-style-type: none"> <li>• APSA: APSU All Volunteer Meeting SDSU, 6pm, SDSU Aztec Center</li> <li>• KASA: BBQ Sale, 11am-2pm, PC Walkway</li> </ul>	<ul style="list-style-type: none"> <li>• CSA: Movie Night, 7pm, Solis 107, title-TBA</li> <li>• JaAmS: Sushi-fest, 6-7:30pm, International Center</li> <li>• KASA: Black/Korean Tension Conference, 7-9pm, Peterson 110</li> </ul>		<ul style="list-style-type: none"> <li>• APSA: APSU Conference "Japanese American Redress", 7:30pm, UCSD Pepper Canyon Lodge</li> <li>• CSA: Casino Night, 7pm-12am, Reville Cafe</li> <li>• VSA: Mid-Quarter Dance, 10pm-1am, Triton Pub</li> </ul>	<ul style="list-style-type: none"> <li>• APSA: APSU Conference "A Time for Renewal, A Call to Action", 9am-1pm, SDSU Aztec Center</li> <li>• JaAmS: Pilgrimage to Manzanar</li> <li>• KASA: Bowling Night, 8pm</li> <li>• KP: APSU State Conference, SDSU</li> </ul>
26	<ul style="list-style-type: none"> <li>• CSA: Planning Meeting, 7pm, CSA Office</li> </ul>	<ul style="list-style-type: none"> <li>• JaAmS: Kurozawa Film Series, 7-9:30pm, WLH 2005</li> </ul>	<ul style="list-style-type: none"> <li>• CSA: General Meeting, 7pm, Peterson 102</li> <li>• JaAmS: General Meeting, TBA</li> <li>• KASA: Samul-Nori Percussion Workshop, 3-5pm and 6-8pm, Manderville B202</li> </ul>	<ul style="list-style-type: none"> <li>• JaAmS: Kurozawa Film Series, 7-9:30pm, WLH 2005</li> <li>• KASA: Samul-Nori Dance Performance, 8pm, Manderville Auditorium</li> <li>• VSA: The Fall of Saigon Commemoration, TBA</li> </ul>	<div style="border: 1px solid black; padding: 5px; display: inline-block;"> <b>April 1992</b> </div>		

## APSU Conference

### PRESENTS

## Japanese American Redress

"Building the Foundation for  
Civil Rights"

- Guest speakers
- Cultural performances
- Student skit
- Candlelight vigil

7:30pm, Pepper Canyon Lodge

## Fourteenth Annual STATEWIDE APSU Conference

A Time for  
Renewal,  
A Call to  
Action

Friday Night, April 24th, 1992  
Japanese American Redress,  
Building the Foundation for  
Civil Rights  
UC San Diego Campus

Saturday, April 25th, 1992  
A Time for Renewal,  
A Call to Action  
San Diego State Campus

Hosted by San Diego Region APSU