

MOMENTUM

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• Asian Americans • Amerasia • Agbayani Village • Anti-Asian Sentiments • Amerasia Journal • APSU • AACF • APSA • Carlos Buloson • Tule Lake • Breaking the Glass Ceiling • Chinatown • Chinese • Chinese American • Chinese for Affirmative Action (CAA) • Frank Chin • Puchang Chin • Park Paek • Tina Park • Lily Cheng • Philip Vera Cruz • Marilyn Chin • Pat Le Espiritu • Mitsue Endo • Filipino for Affirmative Action (FAA) • Elaine Kim • KoreaTown • KACF • Shoon Lio • J-Town • JACL • Japanese American Internment • Kris Easterling • Gordon Hirabayashi • Peter Irons • Minoru Yasui • FC R • Fred Korematsu • Marie Woo • Maria Noh • ER • David Wong • Bob Santos • Janice Mirikizani • Jessica Hagedorn • Albert J. Alorro • Watsonville • UFW • Gus Lee • Samoa Korla • Luke Laroya • Tina Chow • Anna Sui • Kaibigang Pilipino • Pat Saiki • Lawson Inada • Cathy Song • Cindy Lin • Maxine Hong Kingston • Lisa Lowe • VSA • Ron Takaki • LA Riots • Betty Hai • Pinoy • Pinay • George Lipsitz • Jim Loo • Punjab • Rock Springs, Wyoming • Tule Lake • Model Minority • Poston, Arizona • Lisa Kim • Tricia Toyota • Wendy Tokuda • Manzanar • Angela Oh • Little Tokyo • Chol Soo Lee • ASIA • Momentum • Asian American Times • Asian Journal • Unity • Gidra • Burning Cane • A Magazine • TransPacific • Norman Mineta • Alan Nishio • UNity • diVERSITY • Mari Matsuda • Neal Gotanda • Philip Gotanda • Joanne Tashiro • Flower Drum Song • Miss Saigon • Wilce Portacio • The Queen's Garden • David Hwang • Roy Yamaguchi • Hiroshima • Matt Baldwin • Kristy Yamaguchi • Keiko Matsui • George Takei • Tina Wu • France Nguyen • Tamiko Tomira • Joan Chen • Executive Order 9066 • Brenda Wong Aoki • James Murakami • Villa Mills • Velina Houston • Here and Now • Jude Narita • John Okada • Lane Nishikawa • AYOP • APAC • AAJA • Sisters Across Waves • Cambodian American • Seiko Matsuda • Hmong • Vietnamese American • BD Wong • Betty Bao Lord • Renee Tashima • Kingdom • Rice Magazine • Eastwind • Boo-Ya Tribe • East West • do • za • Jim Lee • Elsa Tsutaoka • Asiatic Apostles • Manny • M • usand Pieces of Gold • John Wong • Marilyn Chin • milyn Tomita • Japan Bashing • Naughty Com • u • Bob Matsui • Erik Sato • Asian Heritage • o • Kip Fulbeck • Glenn Horiuchi • Antoinette C • Michael Woo • Leland Saito • Eric Murakami • Jane Yamashiro • Herbert Lee • Bi • Richard Aoki • Frank Tashiro • Rafu Shimpo • Asian Week • Margaret Cho • R • g • Don Nakanishi • Pat Morita • Leng Loh • Linn Cook • David Monkawa • Hanamman Square • Daniel Inouye • Chinese Exclusion Act • Monterey Park • EBAYC • Momentum •



After the Smoke Has Cleared: Race and Ethnicity in the Future of Los Angeles

■ There is something enormously hopeful in what we see all around us and that is the desire not to be divided.

By Vivian Noh
Managing Editor

April 28, 1992. It was a 'revolution,' 'riot,' 'protest,' 'rebellion,' and 'uprising.' Seven months after the event, it is a faint glimmer in the city's history. While the people of Los Angeles, and other members of the respective communities involved, are left to pick up the pieces, many are still unsure of what and why it actually happened. On October 16 and 17, the Ethnic Studies Department sponsored a conference about the Los Angeles uprising. A distinguished panel of guest lecturers included professors, professionals, authors, community advocates, and artists. The panel confronted and discussed various issues and views that were major areas of concern. The event was coordinated in part by Ramon Gutiérrez, a professor and the Chair of the Ethnic Studies Department, who explained "the purpose was really to examine the aftermath of the L.A. rebellion and particularly what it might signify for the future of race relations in the larger area of Southern California [and] to inform the larger San Diego community. We haven't had a sustained discussion about these issues since the rebellion and, therefore, I thought it was a timely event 'after the smoke had cleared' to bring people together to talk about and discuss the major issues."



Ramon Gutiérrez, Robert Westley (back row, from left), Mike Davis

were implemented politically to try and address the issue of high unemployment. A coordinated structure problem is not the cause or solution of the riots, but their direct involvement in the riots were lacking.

- Wadell Herron, Office of the Chancellor, California State University

**WE HAVE TO
SPEAK THE
TRUTH... WE
HAVE TO SAY
THAT AN
INJUSTICE HAS
BEEN DONE...**

The Merchant Class as Scapegoat

"The Korean community has become a kind of lightning rod that collects all the contradictions produced by the internationalization of the American and Southern California economy. Some people have profited by the new Pacific order and a lot of people [have] living in north San Diego county or Southern Orange County. The community that has profited the least and been the most negatively affected has been South Central L.A., particularly the section of weak, working class dependant on the private sector. As a couple of Korean kids told me very eloquently in the course of the rebellion, "This is what we get for thinking we are the white middle class and thinking that the white power structure is going to defend us." The only way I think we can get at and defend the essence of a real multi-racial, kind of, rainbow politics of the inner cities [is] to face the contradictions. We have to speak the truth, particularly about what the elected politicians and other self appointed leaders are really doing. We have to say that an injustice has been done to Asian people and Kore-

ans, and that doesn't diminish the righteousness of the other aspects of the rebellion."

-Mike Davis, Author of *City of Quartz*

Korean Owned Businesses in South Central

"Some of them were financed through Korean banks and I guess I'm asking something that is kind of touchy because, I wonder how many Koreans are caught in what might be a very complex set of agreements that were made between the U.S. government, immigration, and the Korean government and Korean lending institutions that say, 'we will expand your immigration quotas of the people who come in and can guarantee that they will create their own jobs.' Koreans may be as much a victim in this process as much as the Black Americans, even though they are the store owners. I'm not saying that there was such an agreement, I'm just saying it's real odd that these stores are in areas that are very, very heavily red lined areas. I mean nobody will lend you a dime to do anything."

-Cynthia Hamilton, Professor of Pan African Studies, California State University, Los Angeles



Quincy Troupe

The South Central Community

"This kind of thing has been going down for many, many years. I think if we all look at it, we can frame a lot of this. We got a problem in this country because white male authority wants to keep everything for themselves. We can look back throughout our history and see that we've been fighting against that kind of authority. We were not going to be nice

anymore because people weren't being nice to us. That was my belief then and still is my belief. We need to identify the problem and we have to move against the problem in order to move ahead. This country has cancer; this is a cancerous situation and you don't put a band-aid on cancer. After all this time, nothing, absolutely nothing, has changed. Most people don't even know what we're saying-like the man at the airport looking at a magazine cover. This is a white man, and he said, "Oh, Malcolm ten. Why did he name it ten times?" I was going to say something; I was so depressed I just walked away. Malcolm ten, that's it, Malcolm ten!"

-Quincy Troupe, Professor of Literature, UCSD



George Lipsitz

The Future of South Central

"Central Avenue Breakdown (a song from the pop culture of the 60's) has to do with the way in which segregation, physical isolation have been made a function of race and class. Look at the way freeways have divided and hemmed in Black neighborhoods, the underfunding of public transportation, the location of new businesses and homes in areas inaccessible to Black people. There is a way in which the spacial isolation of Black people, distance itself, functions as a police officer, and as a way of allocating resources in an exploitive and hierarchical fashion. Wherever we are, I think we ought to think about who's been double crossed, and who's been crossed up, and who has to bare the cross. We look at grassroots cultural communities and we see defiance of the way the city has been orchestrated and segregated. In fact, some of the most grievous communities have, I think, proven the most creative in creating fusion cultures at cross racial lines. But I also think there is something enormously hopeful in what we see all around us, and that is the desire not to be divided. Things that you see every day in popular culture, even on this campus, with the extraordinary publication of Momentum, which has been put out by Asian American students, is a desire by ordinary people not to be divided but to fight the power."

-George Lipsitz, Professor of Ethnic Studies, UCSD



Wadell Herron

Public Economic Policy

Since 1979, the California Enterprise Zone has been in effect. There are 10 zones and two policies controlling these zones. The Economic Incentive Act mandates that 50% of the employees must come from poor, lower income residents of the community and surrounding adjacent communities and the state would provide tax credits to employers as an incentive to participate. The problem is, the state has no regulatory accounting factors to test the affects of such acts, or the benefits that have come from the program. There is a low level of revenue generated by programs, such as these, and were supposed to be funded by and assisted by federal government. They weren't supposed to function or exist without aid. The other enterprise zones

Where Do We Belong ?

By Joanne Tashiro and Shoon Lio

The theme for this issue of *MOMENTUM* suggests that there is a vital human need for us to feel that we belong to something larger than ourselves- something that gives meaning to our daily lives.

The question is "where do we belong?" Many of us are trying to figure out an answer to this question.

Asian and Pacific Islanders seek belonging in groups such as gangs, sororities, community groups, student clubs, and even social movements or campaigns. For each of us, our sense of "belonging" means different things.

Articles addressing this theme include Asian and Pacific Islander formation in the U.S., and Asian youth gangs. Other articles deal with Hate Crimes and Police Harrassment (an attempt by others to tell us where we do not belong!).

By providing a forum for which you can articulate your views, we can begin the process of empowering ourselves as Asian and Pacific Islanders.

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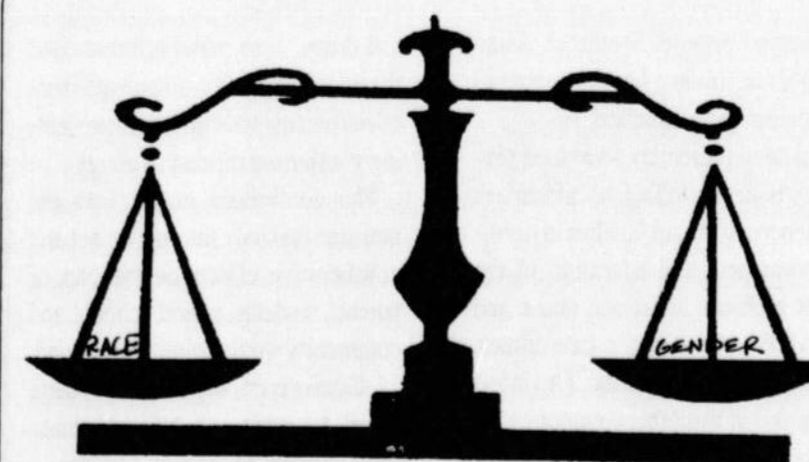
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Personal Interview

"Gang" Member Preserves Manhood

By Tina Wu
Feature Editor

Aside from what media portrays gangs to be, how much do we really know about them? Drive by shootings, murder, tinted car windows, the booming bass of car stereos are the only images we see or hear from television. But how much of what we see and hear is actually true? A Pilipino American and UCSD graduate student, who wishes to remain anonymous, tells about his experiences with a Pilipino "gang."

"Good Gang"

A "gang" is such a derogatory word that people use to mean a group that is organizing an unlawful gathering.

We are not a violent gang. We are what the authorities would call a "good gang."

Usually violence is not taught. Unless you are provoked or insulted, do you retaliate with anger. Your dignity is very precious. People should respect your dignity, because that's who you are.

"Media's Gangs"

Media portrays gangs as up to no good. I think when ["gangs"] first started out, they weren't up to no good. I guess frustration settled in, frustration that they had between the members. So they decide to form their own group against the

Passing Down the Heritage

teaching to the younger generation. [We] pass down the heritage by word of mouth about what your grandfather did back then, what it means to be a man, what things are expected of you to prove your manhood.

ONCE YOU'RE PART OF THE ORGANIZATION, YOU GET A LOT OF BENEFITS....THERE'S NOTHING TO LOSE BUT THERE'S A LOT TO GAIN.

original group. In forming their own, they formed an organization out of hatred and resentment.

[Violence occurs as] they change their philosophy of their group from providing unity to becoming more of an industrial machine, progressing into business.

Brotherhood

[We're] a brotherhood, a group of guys who meet together for mutual interest and to cherish past memories and provide

They taught us how to defend ourselves [by learning] self-defense techniques, how to defend yourself in case someone attacked you or picked a fight with you.

Roots in the Philippines

[The brotherhood] has been around since my great grandfather's time, about fifty years ago. It started as a group of men who wanted to do things together, a group of guys wanting to share memories and preserve culture.

All towns in the Philippines have their respective groups. We are identified by our dialect. Just like the Tagalog people have their own, my dialect, the Pambango from Tarlac, have their own.

Family Structure

There are elders that take care of the young, who teach and give instructions. There are the younger men in the organization that learn from the elders who pass down the teachings. The young kids are usually the ones that don't know much about the culture and were born in the United States. They are the ones that need to be taught what it is to be a Tarlacian and taught [its] language.

WE LOVE EACH OTHER; WE'RE WILLING TO DIE FOR ONE ANOTHER.

Goals of Manhood

[We strive] to be strong and unyielding, not backing down. A Tarlacian walks with his head up. You have to present yourself as being strong. You should not show weakness at all. A flamboyant or soft attitude is not proper behavior. It doesn't represent masculinity.

Individuality

You earn an individual quality by the action you do. Say your fellow brother is in trouble, physically, monetarily and you come to his aid. By you coming to his aid, you show caring, courage, and show love.

Love and Security

That's the thing; we love each other. We're willing to die for one another.

Once you're part of the organization, you get a lot of benefits. We will give you support - financially, emotionally, or physically.

There's nothing to lose but there's a lot to gain.

SDSU Conference Addresses Asian Gang Problem

By Dixie Diaz
Contributing Writer

"Channeling the Fire: A Voice for Asian Youth" was the title for a conference addressing the issue of Asian youth gangs in San Diego. The day-long event was sponsored by the Mayor's Asian Advisory Board in collaboration with the Asian American Student Alliance at San Diego State, San Diego Police Department, Union of Pan Asian Communities, San Diego County Office of Education, Indochinese Mutual Assistance Association, and a number of other community organizations.

Held just after a gang-related slaying in Chula Vista occurring less than a week before, the conference was indeed timely in bringing out the problem and the urgent need to work on solutions.

Keynote speaker Judge Patricia Cowett of the San Diego Municipal Court, gave an overview of the problem, citing the significant increase in the number and statistics from the San Diego County Probation Department, the number of delinquency referrals for Asian and Pacific Islander youth grew from 334 in 1985 to 683 in 1990, a 104% increase in the 5-year period. Currently, the San Diego Police Department have

documented several Southeast Asian (Cambodian, Hmong, Lao, Vietnamese) and Filipino gang members

Workshop presenters addressed several key issues including the difficulties experienced by Asian families in transition, awareness and education of the current problem, substance abuse and HIV/AIDS -related issues, hate crimes, and strategies for prevention (An information fair of available community resources).

Also highlighting the conference was a panel discussion by former gang members who shared with the audience their involvement over several years in gangs

and drugs. One panel member cited the importance of communication between parents and children in preventing youth from turning to gangs.

The conference ended with the message that only through united and collaborative efforts on the part of parents, students, police, schools, and community would solutions be found.

Conference organizer Annette Hunt, Assistant and Asian Community Liaison to Mayor O'Connor, deemed the conference a success and announced the possibility making it an annual event.

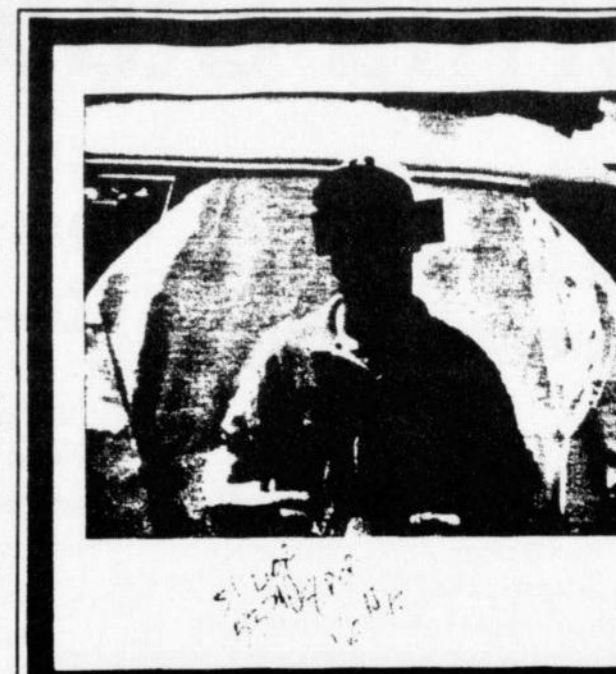
--Dixie Diaz is a UPAC member

Momentum
Statewide News
FOUNTAIN VALLEY
YOUTH ALLIANCE

PROTECT THE CIVIL RIGHTS OF ASIAN YOUTH ABOLISH THE "ASIAN INTELLIGENCE FILES" STOP POLICE HARASSMENT

For the past several months, Asian American youth (Japanese, Vietnamese, Chinese and Korean) have been detained and searched with questionable "probable cause" by the police in Fountain Valley. The police have systematically taken mugshots of youth right on the street against a wall or squad car without permission or explanation and have collected the photos in a binder, designated "AGI" (Asian Gang Investigation). Cases of excessive force and physical abuse have been documented such as chokings and stomping on feet while being detained.

These acts may be a discriminatory violation of civil and constitutional rights. White "Skinhead gangs" are not proportionately photographed. Innocent individuals may be stigmatized in the future. The use of the Asian mugbook or files alienates the Asian communities from the police. It should be abolished, and the random harassment discontinued.



Actual photo for "Asian Gang Files" taken by police. Note white sheet spread against side of police squad car as back-

In San Jose, Ted Nguyen, age 26, was mistakenly identified as a robbery suspect through the Asian photo files and spent 3 months in jail plus \$20,000.00 worth of legal fees before being found innocent. Through a concerted effort by the Asian American community to pressure the Police Department in August 1991, the Asian gang photo policy was abolished in San Jose.

Law enforcement officials have placed more attention on Asian gangs statewide due to their increased activity. However, random harassment of Asian youth and the mugbook practice jeopardizes individual civil and constitutional rights.

With the economy in a severe recession, racism violence on the rise, high youth unemployment and increasingly un-available quality education, "solutions" to youth alienation and gangs cannot be answered with more stringent police practices alone.

YOUR LEGAL RIGHTS REGARDING POLICE STOP AND SEARCH

1. The police must have "probable cause" to detain you. Then once detained they must have probable cause to search you.

What is "probable cause"?

DEFINITION:

(a) You are suspected of being involved in a crime, you fit the description of a possible suspect. The description must be more than the fact that you are a particular nationality, there must be other factors such as age, height, weight, a make and model of a vehicle which is reason to stop you. Not just that you are a certain nationality.

(b) You violated a traffic ordinance or have a malfunctioning vehicle.

Once stopped you have the right to ask the officer why you are being detained. And the officer is legally bound to let you know why he's detaining you.

2. If he does not let you know why you are being questioned and detained. You can say, "Am I under arrest? If I am not under arrest, am I free to go?" Because if you are not free to go, you are being detained. If he does not let you know why you are being detained, then you are being "detained without probable cause"

which is illegal.

3. If you are being arrested or if you are out on the street being questioned and detained, you have the right to remain silent and not answer any questions until you speak with your attorney. You may give your name. The more resistance you give the officers, the more problems they will give you, because no one is there to watch. You have the legal right not to answer any questions but they can take you in to jail also.

4. Technically speaking, you do not have to show your I.D. or answer any questions, but if you do not you will most likely be taken to jail, so you have to use your best judgement and cooperate some, even though you don't legally have to. State clearly that you are not consenting to have your photograph taken or consenting to be detained, but that you are doing it under protest.

Curfews which are established by local governments are being challenged in courts all over the nation for their constitutionality. However, due to strength of the conservative forces in many local areas, they have been able to make them hold up in court as legitimate. Therefore, yes, they can pull you over for

curfew and question you.

Many attorneys believe (such as the Police Misconduct and Referral Service) that the only way to get them to stop harassment is through voicing your complaint over and over and organizing the community to pressure the police and local government. There is so much that they can do legally and get away with that it is very difficult to prove "detained without probable cause."

For example:

If the police say, "Come over here!" and you go to talk with him and the cop detains you and questions you for no

reason stated, you cannot charge him with being "detained without probable cause" because he can argue back and say it was a "consensual encounter." In other words, you gave your consent to talk to him. That's why it's important to state your actions under protest.

Absolutely, Positively Document Everything Always.

Time, Date, Place, Officers' name, Badge number, people around you, witnesses, etc.

IF YOU HAVE BEEN PHOTOGRAPHED AND/OR HARRASSED BY THE POLICE OR IF YOU KNOW OF OTHERS WHO HAVE, PLEASE CALL NCRR AT 213/680-3484.

YOUR TESTIMONY COULD AID IN DETERRING DISCRIMINATORY POLICE MISCONDUCT.

Opportunities for the Future Merit Attention

Understanding the California State Assembly

What is the California State Assembly?

By Kris Easterling
Staff Writer

California is entering an exciting period in its history. The changing demographics will render the state a majority people of color within the next few decades. The passage of term limit legislation will also open doors for many new candidates to come forward and represent our various communities. And, clearly, from California's latest legislative budget deadlock, a new approach to politics is needed in Sacramento.

Currently, there are no Asian American assemblypersons. However, with the changes arising soon, it will be increasingly important for Californians to be informed about the state Assembly, its responsibilities, powers and impact that it can have on policies for our communities.

The State Assembly, with the state Senate, forms the California State Legislature which has the authority to make laws for the state, has broad powers over local government and controls public finances. It has the power to propose revenues and start impeachment proceedings. There are 80 Assembly members elected to two-year terms. In San Diego, the 76th and 78th districts encompass UCSD and the Scripps Institute. Most UCSD students live within these two districts.

The following are excerpts from interviews with our two newly-elected assemblypeople, focusing on their relationship to the student and Asian American community.

Mike Gotch D—76th District

How well do you know the Asian American community and its leaders?

I believe that I have a good grasp of the Asian American community.

Do you have an Asian American on your staff?

No, I did not receive any applications from Asian Americans.

What will be some of the pressing issues that you feel need to be addressed at UCSD?

As an assembly person, I opposed the budget cuts. I feel that the cuts will hit the minority communities especially hard.

Dede Alpert D—78th District

How well do you know the Asian American community and its leaders?

Not very well. I did some work on an immigration program for the Indo-Chinese community, but that's about it.

Do you have an Asian American on your staff?

Yes, I do have one individual who is Asian American on my staff.

What will be some of the pressing issues that you feel need to be addressed at UCSD?

I think that some of the pressing issues for students that we, as assembly people, will be able to impact include: 1) a bill to give greater recognition to student leaders 2) a means to ensure fair election procedures for using student fees 3) opposing many of the impending Senate cuts in the state's education budget 4) the higher fees at Preprofessional schools, 5) Affirmative Action.

How will you make your office accessible to students?

My office is close by and students are always welcome.

Do you support student activism?

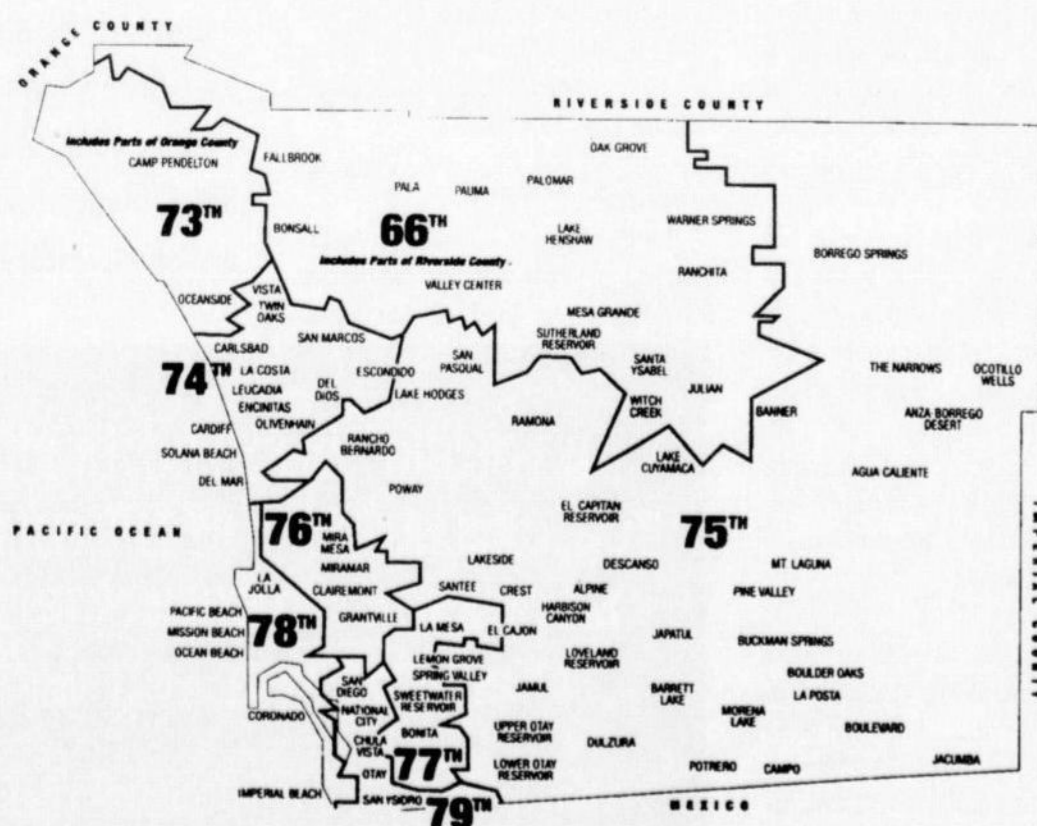
Yes, student activism is an important part of college politics.

Do you support Asian American awareness on campus?

Yes. Our diversity is our biggest strength.

Interviews By Kris Easterling

STATE ASSEMBLY DISTRICTS



Ethnic Studies Department Hires Two New Professors

Professor Leland Saito speaks of Asian Americans in Politics

By Elsa Tsutaoka
Features Editor



Professor Leland Saito is one of UCSD's newest faculty members. After earning his Ph.D. from UCLA's Department of Sociology, Professor Saito began his work here this quarter. He is an Assistant Professor with a joint appointment in both the Ethnic Studies Department and Urban Studies and Planning Program. His major interest include examining the role of Asian Americans in politics.

Professor Leland Saito has "always wanted to know how society, politics and one's environment affects our thoughts and actions." He began studying Asian American politics while working on a research project in Monterey Park, California. He became extremely interested and involved in the politics and community there.

STUDYING AND UNDERSTANDING INTER-ETHNIC RELATIONS IS KEY TO OUR FUTURE AS AMERICANS

Professor Saito observed the push & pull relationship between American born Asians in Monterey Park and the newly immigrated Chinese. While deep differences and tensions existed between these groups, there were also many issues such as the increasing Anti-Asian violence and on the one hand, there were many issues that brought these diverse groups together — especially the rise in Anti-Asian violence and the lack of political representation for Asians. He also observed the same sort of relationships being built in the larger San Gabriel Valley in the early 1990's. Only this time it was Asians and Latinos who were bridging their differences to form an extremely successful political coalition. He began to explore this phenomenon and pursued this interest throughout his research.

Professor Saito sees tremendous practical applications for his research. Monterey Park is an ethnically diverse population, where Asian Americans comprise the majority and there is a sizable Latino population. In many ways, Monterey Park

represents the wave of the future since soon the state of California will also become "majority people of color." According to Professor Saito, "studying and understanding the inter-ethnic relations between Asian groups and between Asians and other communities will be one of the keys to our future as Americans. We don't live in isolation, we do have many relations to other groups."

The importance of these inter-ethnic relationships is also part of the reason Professor Saito is extremely happy to be here at UC San Diego. "I'm glad that there are other professors here in the department that examine similar questions and relations in other communities. I believe that much more dynamic research will come out of our interactions," he said. "For example, it's impossible to understand South Central Los Angeles, without examining the relationship between African Americans and Koreans or between Latinos and African Americans."

In particular, Professor Saito will continue his contribution to expanding students' knowledge of Asian Americans in his winter quarter course, "Asian American Politics." The class will explore 1) the creation of Asian American ethnicity, 2) issues that bring Asian Americans together, 3) issues that divide Asian Americans and finally examine Monterey Park as a case study.

Professor Robert S. Westley's new perspective of race & representation

By Pamela Paek
Features Editor



A recent graduate of UC Berkeley's Law School this past June with an interest in Equal Protection Issues, Professor Westley is teaching in the Ethnic Studies Department, with a concentration in race theory and representation. For the Ethnic Studies Program, Professor Westley believes that it is important to talk about issues of race and representation in theory and as a policy procedure for implementation. From his student's reaction, this is a good perspective.

Robert S. Westley graduated with a Bachelor of Arts in Philosophy from Northwestern University and received his Ph.D. from Yale in Philosophy with a specialization in Pre-Socratic, Aristotelean, and Ancient Philosophy. At Berkeley, he developed an interest in equal protection issues, race and representation. This broad background of knowledge has encouraged new classes for the Ethnic Studies Program this year as well as a new perspective.

This quarter, Ethnic Studies 189: Critical Race Theory, is the class in which Professor Westley is focusing his attention. The basis of this class came from his writing dissertations of the notion of group rights incorporated with the jurisprudence of the fourteenth amendment, which has been interpreted as only an individual rights issue. The notion of Critical Race Theory is the fact that race is used as an

empty signifier and a self-evident kind of category when it is necessarily a social reconstructive category. He claims that "this notion is also dependent by the means that race is constructed in a legal discourse as a way contrary to rights of racialized groups or minorities."

Professor Westley believes that this process of analytically thinking is a good intellectual background to get students to think critically about race as a social construct of how people are perceived in society and how they are treated, with their rights assigned to them.

On the issue of ethnic fraternities and sororities, Westley asserts that self-segregation can be good and bad, but that it

A SENSE OF BELONGING AND 'OWNNESS' SHOULD BE RESPECTED BY EVERYONE

[self-segregation] "is mostly expressive of a desire to participate to have a sense of homeness, to be an individual self around others who share the same culture and nature. So, in that way, they [ethnic groups] are positive." But he also adds that "self-segregation is not the same as exclusion from the mainstream, which is available to everyone."

Westley is from Louisiana and likes to cook New Orleans' style in his spare time, as well as travel. However, most of his free time is based around his occupational fields of study. He was heavily involved in the movement of the Diversity Dialogue of Boalt Hall at Berkeley. As well, he participated in the actions of the Coalition for Diversified Staff, which provided more minorities and women into the Law School faculty at Berkeley. In this coalition, he encountered the issue that this coalition hired only on a basis of race and gender, but he says that "this comment is an unintentional misunderstanding. They [members of the coalition] are not being marginalized; rather, general whites are not excluded from any campus." And thus, there is no need for a coalition for a white male faculty. "This coalition is a matter of gaining a sense of belonging and ownness, which should be respected among everybody."

Ethnic Studies Course Offerings for Winter Quarter 1993

- ES 1B Immigration and Assimilation in American Life (R. Frank)
- ES 100 Theories and Methods (N. Haggard-Gilson)
- ES 120 Comparative Asian American History 1850-1965 (Y. Espiritu)
- ES 122 Asian American Culture and Identity (Y. Espiritu)
- ES 123 Asian American Politics (L. Saito)
- ES 180 Colloquium on History of the Southwest (R. Guterrez)
- ES 151 Ethnic Politics in America (P. Cruz Takash)
- ES 189 Special Topics: Law & Minority Rights (R. Westley)
- ES 189 Special Topics: Narrative & Identity (N. Haggard-Gilson)
- ES 157 Ethnic Conflict in the Third World (A. Lijphart)
- ES 179A Music of the Black Americans (J. Cheatham)
- ES 115 The Soc. of Indian-White Relations (S. Cornell)
- ES 146A Theatrical Ensemble

RUSH

Sorority and Fraternity Organizations



Kappa Delta Phi

■ *Because of the different aspects we focus on, Kappa Delta Phi has much to offer prospective members*

During Winter quarter 1992, several women established Kappa Delta Phi, UC San Diego's first sorority which emphasizes Asian-Americans. The sorority was founded at UC Berkeley in the Fall of 1989 and has expanded statewide. Presently, there are chapters at UC Davis, UC Santa Cruz, UC Riverside and here at UCSD.

Kappa Delta Phi promotes scholarship, service, and leadership and offers women a cooperative and supportive net-

work of friends with whom to achieve these goals.

Throughout the year, the sorority is involved in projects which are rewarding in many ways. The activities and events help members develop leadership qualities and they also provide them with practical experience for the future as well as many good times to remember.

KDPhi philanthropic projects focus mainly on women and children's organizations. During the first year of the UC San

Diego chapter, service projects have included volunteering for the March of Dimes WalkAmerica Walk-a-thon, a battered women's shelter and Asian Youth Outreach Project.

The social activities planned for this year with other Asian-American fraternities and sororities are a good way to meet people from Universities across California, from San Diego to Santa Barbara.

Because of the different aspects we focus on, Kappa Delta Phi has much to offer prospective members. The greatest benefit however, is the close group of sisters that will always be there for you.

Kappa Delta Phi encourages anyone interested to come out for Winter Rush, January 11th through the 15th. Info Night is Monday, Jan. 11th at the Price Center in Gallery A&B.

Come find out for yourself what we're all about. We're looking forward to meeting you!

Winter Rush Schedule
Mon January 11, 1993
Info. Night
Gallery A&B, 6-9 pm

Tues. January 12, 1993
Ice Cream Social
Gallery A, 7-10 pm

Wed. January 13, 1993
Pizza Night 7-10 pm
International Center

Friday, January 15, 1993
BBQ
Time and Place TBA

Kappa Delta Phi
Winter Dance
Sat January 9, 1993
9pm to 12:30 pm
Revelle Caf.
Admission: \$4.00
DJ by Naughty Co.

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Psi Chi Omega

■ *Although not exclusive, we do look for individuals with a vested interest in the Asian American culture*

Psi Chi Omega was founded on the belief that the Asian American Culture is a unique blend of traditions. Our goal is to preserve these traditions by promoting Asian-American awareness.

We wish to emphasize the importance of integration, not isolation, as a means of achieving our goals. Although not exclusive, we do look for individuals with a vested interest in the Asian-American culture. Together, with the help of our

Beta chapter at UC Riverside, the brothers of Psi Chi Omega establish traditions of excellence through integrity, perseverance, and eternal brotherhood.

We have concentrated our philanthropic efforts on helping minorities as a whole, including such projects with organizations such as Habitat for Humanity, the Pulitzer tutoring program for minority youths, and the Asian-Pacific Student Union (APSU) Conference. Our fraternity fosters an environ-

ment, different from that of cultural organizations, that allows a special bond to develop between diverse people, which facilitate the achievement of our goals.

Psi Chi Omega plans to continue to build upon our established foundation of strong leadership skills, academic achievements, and community services.

Sincerely,
Brothers of Psi Chi Omega



Alpha Sigma Omega

■ *UCSD's first co-ed Asian Greek Fraternity two years and twenty-five members strong*

Our purpose is to provide fellowship among our peers.

We emphasize the promotion of Asian awareness and culture at the University of California, San Diego and the surrounding community.

We are Alpha Sigma

WE EMPHASIZE THE PROMOTION OF ASIAN AWARENESS...

Omega.

The foundation of Alpha Sigma Omega, the first co-ed Asian Greek fraternity at UCSD, dates back to September 1991 when a group of nine students wanted to form a relatively small, close knit group of friends that had similar interests.

W Thurs. January 7, 1993
Movie Night
TBA

I
N Sun. January 24, 1993
Fooding (We'll prepare the food together and then eat it)
International Center

T
E Fri. February 19, 1993
Dance Party
Triton Pub

R
E V E N T S

Among our interests include promoting scholarship, leadership, the desire to have fun, philanthropy, and the ability to openly share and instigate ideas and projects.

Today, Alpha Sigma Omega has twenty five strong members

with a Beta pledge class of nine members. We invite all of you to learn about us, for we want to learn about you.

-Vicki Gee
Philanthropy Chair

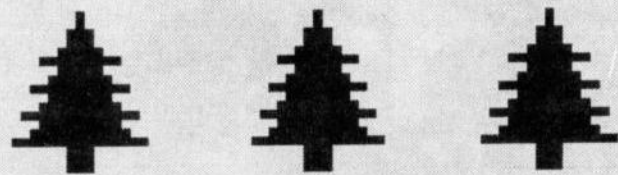
NOVEMBER

20
 APSA and JaAms
 Thanksgiving Dance 9:00
 @ La Casa, Third College
 FREE!

HKU Movie Night TBA

21
 APSA Thanksgiving Banquet: "Break the Image"
 7:00pm @ Int'l Center
 FREE!

CSA Talent Show and
 SemiFormal 9:00
 @ SD Regency Plaza



25
 VSA Cuisine Night
 7:00pm Int'l Center

28
 VSA Walkathon for
 Boat People TBA

DECEMBER

2
 Hawaii Club Xmas Party
 7:00 Int'l Center

12
 VSA Xmas Dance
 9:00pm PC Ballroom

Presidents' Messages

Korean American Student Association
 By Linn Cook

KASA's theme for '92-'93 is called The Three R's: Reflection, Reaffirmation, and Rejuvenation. As many of you may already know, KASA is now considered a veteran student organization, as its twelve-year legacy might suggest. But over the years, KASA has come in danger of fading into obsolescence, the death-knell of any organization. This year, KASA will be working hard to reflect upon past accomplishments, reaffirm the purpose of KASA, and most importantly, rejuvenate those who count the most, you.

To start the year off, I would like to first state the one and only cause of the Korean American Student Association. KASA is dedicated to creating a better society that will accept Korean Americans as undeniably American, no if's, and's, or but's about it. Some of us were born in the States, and some of us came to the U.S. as young children, but ultimately we are all here to stay and make this nation our home. However, the events of the recent past tell us differently: the painful images of Los Angeles under siege are a reminder of the lingering persistence of racism. Korean Americans became the target of hostility and our community was destroyed. Some of us were directly affected by those events, but all of us are members of that community and we have an obligation to help each other out, for without unity we are weak and vulnerable.

The Korean American Student Association aims to promote awareness and communication through a variety of social and political events. Our presence on campus and in San Diego County may not be large, but our actions can speak louder than words. Ultimately, this means that it is up to you, the members, to take a stand and become active. Our goal may seem distant and unrealistic, but look behind you and realize we have already come so far. It's much too late to stop now. I'll see you at the finish line.

Japanese American Society
 By Eric Murakami

JaAms is the Japanese-American Society. It's an Asian-American Club and is open to all so come out and join us. We have meetings every few weeks and we have social and cultural events. If you would like to get more info about the club or our events call 622-9096 or write to JaAms@sdcc13 if you have an e-mail account.

We will be having a Cultural Film Series starting November 16. JaAms is also sponsoring Japanese Language Tables Every Friday @ 2-4pm at HSS 4025. We encourage everyone to come.

Asian & Pacific Islander Student Alliance
 By Steve Mih

We are a very diverse group of students. APSA ethnically is made up of Chinese, Japanese, Vietnamese, Korean, Pilipino, Southeast Asian, Thai, Indian, Pacific Islander, just to name a few. APSA members are also all different generations; some recently immigrated, some first, some second, some third, and some fourth generation. APSA members also identify as being half-Asian and half-Caucasian, or half-Chinese and half-Pilipino, etc. APSA is open to all different people. We believe the diversity of our members encourages understanding.

Therefore, we have very diverse interests and events. There is something for everyone in APSA. For some, it's a home away from home. It's where people learn about similar experiences. It's where people help an Asian or Pacific Islander community in San Diego. APSA members are interested in politics, visual art, cultural shows, socializing, educating, and networking. Come try us out!

Along with these events, APSA also works to bring the UCSD community together for common interests. For example, APSA contacts Asian organizations to initiate the planning of Asian and Pacific Islander Heritage Week. We also work to bring the UCSD students closer to the San Diego Asian and Pacific Islander communities. One example is making it easy for students to participate in food drives for needy families. The opportunities are endless.

Kaibigang Pilipino
 By Emelyn dela Pena

Kaibigang Pilipino was established in the Spring of 1987. In the beginning, our purpose was to promote social integration among Pilipinos of the UCSD community. Since our introduction, we have steadily grown into a more politically and culturally aware organization. In the Spring of 1992, we undertook the enormous task of coordinating our first Culture Night, first High School Conference, and first Slide Show. Today, our goal is to expose the Triton student body to our unique heritage and to educate the UCSD and San Diego communities about the many aspects of Pilipino culture as well as to preserve and promote positive images of our Pilipino and Pilipino American identities.

Although Kaibigang Pilipino is an established organization, it has plenty of room to expand. New members with exceptional ideas are always welcome. Currently we are looking on coordinating High School Conference for winter quarter and we have started dance workshops in preparation for Culture Night in the Spring. If you are interested in participating or would like to find out more about our organization and our events, please feel free to call our office at 534-7763.

Chinese Student Association
 By Cheryl Tsuruda

As most are aware, a college education provides us with a wealth of experience that cannot be measured in terms of grades. At this level, we, as young adults, are constantly re-examining our choices, our values, and our ideas about who we are and what we represent; as Asian Americans in a rapidly changing society, we, too, find ourselves struggling for answers—about ourselves, about others. The Asian organizations on campus allow us to express such diversity.

The Chinese Student Association (CSA) is designed to serve this purpose. While it is our philosophy to promote awareness of the Chinese culture, it is our responsibility to encourage a better understanding among those of varying ethnic backgrounds as well. To accomplish

both of these goals, CSA holds several functions each quarter to allow members and others the opportunity to meet, to interact, and to learn from one another in a variety of contexts—some directly cultural, others not.

We prefer not to designate specific activities as cultural or non-cultural; rather, we view every event as an opportunity for interaction and education on the part of everyone. We look upon our events as learning experiences, allowing us not only to enjoy the cultural diversity but also to see and to understand the person behind the Chinese ethnicity.

We encourage anyone interested in finding out more about CSA to drop by our office (behind Mac's Place). We do not ask that you be Chinese; we do not ask that you speak Chinese; all we ask is that you possess a strong desire to meet people (Chinese and otherwise) and to learn from them. This is what CSA is about.

Asian & Pacific Islander Student Alliance
 presents

Featuring "Break the Image" videos by Asian Americans

7:00 pm @ Int'l Center

you're invited!



VOICES on:

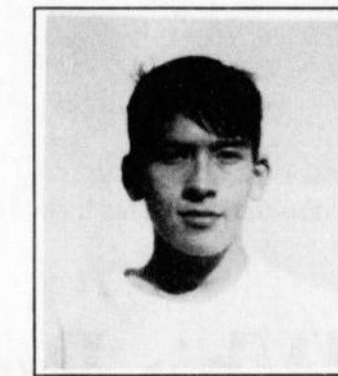
stereotypes

By Tina Wu
 Feature Editor

"When I first came to UCSD, it was then that I realized that Asian American stereotypes exist. Once, I overheard someone saying, 'yeah, you all have gold cards, you Asians are really spoiled.'"



Ruthie Estrada



Derek Shotiveyaratana

"Being half Thai, I'm a victim of stereotypes at both ends. When I go to Thailand the native Thai don't talk directly to me. They think that I don't know anything about the culture. And they explain everything really slowly. Over there, they don't think I'm Thai. And here, they don't think I'm American."

"Asa Chicano, I know that stereotypes exist and whether they are reflected upon Asians, they are also reflected to all underrepresented students and contribute to the oppression on this campus. We have to breakdown these stereotypes and correct each other, especially the majority."



Cruz Frausto

Have you ever been judged by the color of your skin, for the way you look, or for the way you talk? A random group of UCSD students were asked whether they saw stereotyping as a problem at UCSD and how they have been affected by these stereotypes.



Mario Cole

"Stereotyping of anyone is a problem. I'm a Black and Mexican. Because of the pigmentation of my skin, I'm often mistrusted. For instance, if I happen to be walking behind someone at night, they will constantly be looking over their shoulder at me. Now, I must always make a conscious effort to walk in front of people, so they will not fear me."

"As a freshman, some people thought that because I was Asian, it meant that I was good at math. Unfortunately, we tend to categorize people in our society. As a member of Intervarsity Christian Fellowship, multicultural issues are a priority on the agenda."

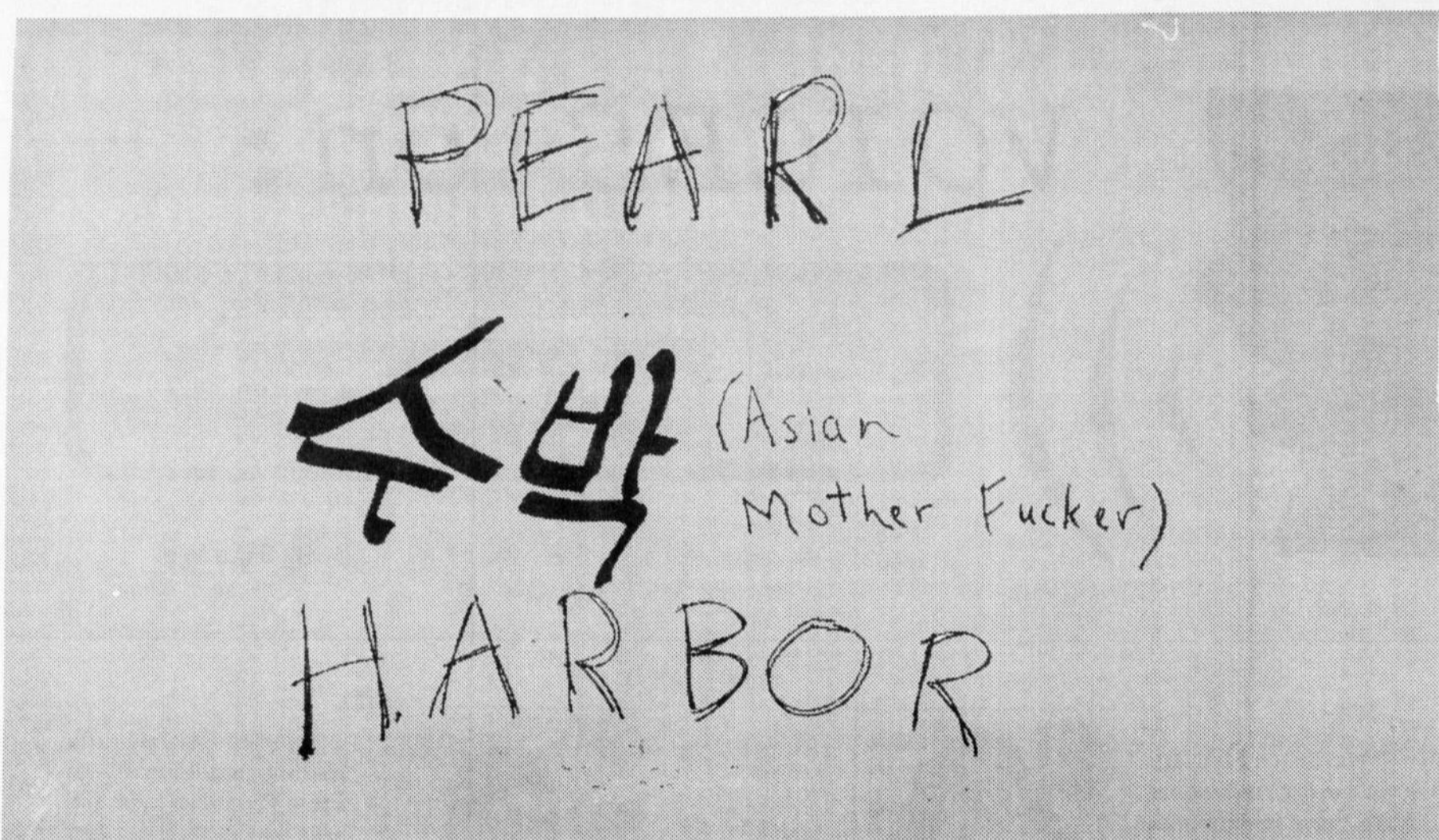


Scott Okamoto



Alexis Diwa

"As an Asian-American, I'm expected to be extremely smart and to excel, especially in mathematics, when, in fact, I'm totally opposite. It's a disappointment not only when you fail to fulfill your own expectations but those of society, as well."



Racist graffiti surrounds Korean character on Men's Bathroom wall at the UCSD Price Center found on October 30, 1992 Photo by Joanne Tashiro

America: Who Belongs?... Who Cares?

■ If we can conceive a much more inclusive society, we are then called upon to put an end to sexism, racism, and classism.

By Shoon Lio
Staff Artist

The current political debate is full of "buzzwords" such as "political change" and "traditional values." But what do these words really mean in the context of our own developing personhood? What are we really changing to, and what are those values that we are trying to preserve? To get a partial understanding of these questions, we must engage in a discourse of citizenship. I don't mean citizenship in the narrowly-constructed sense of just having legal rights in this society. I mean to talk about citizenship in a broad social and moral sense: Who belongs? What does it mean to be an American? Does our "American-ness" restrict the set of possible identities we can hold? How is our identity socially and personally constructed? This, I hope, will be the first in a series of many engagements and discussions with our readers.

Controversies and heated exchanges are bound to occur in the discourse of identity because to talk about one's identity is to talk about one's true "self." We assume that our identity is "...a stable subject, i.e., we've assumed that there is something which we can call our identity which, in a rapidly shifting world isn't falling apart quite as rapidly as it sometimes seems to be. It's a kind of

fixed point of thought and being, a ground of action, a still point in the turning world. That's the kind of ultimate guarantee that identity seems to provide us with (Stuart Hall, "Ethnicity: Identity and Difference," *Radical America*, v. 23, #4.)"

This static sense of identity is to be found in Asian American discussions of ethnicity—that is to say, there is a desire to articulate one's ethnic identity as a fixed set of ethnic traits: i.e. speaking a

a messy process which "...celebrates ethnicity as fluctuating compositions of differences, intersections, and incommensurabilities." (Lisa Lowe, "Heterogeneity, Hybridity, Multiplicity: Marking Asian American Differences," *Diaspora*, Spring 1991.)

We are all travellers through different boundaries, roles, and subcultures. I am, after all, an Asian American, a poet, an artist, a scholar, a Catholic, a humanist, a

flects the fact that human beings are multifaceted. If anything, diversity is central to American identity; after all, it is "tolerance for diversity and openness to difference that constitutes the common ground of American citizenship" (Benjamin Barber's *Aristocracy for Everyone*).

If we define American citizenship in inclusive terms, we can see that the recent Proposition 9 denouncing homosexuality in Oregon and the anti-immigrant sentiments in California are actually un-American. Because it is inclusive rather than exclusive, American citizenship allows us to enjoy the best of both worlds, both community and diversity.

If we can conceive a much more inclusive society, we are then called on to put an end to sexism, racism, and classism. A friend of mine once accused me of being idealistic and said that "people are too busy looking out for number one." I think that such a cynical conception of human nature doesn't acknowledge the potential of human beings to transcend their material interests. But then, what do I know? My heroes are drawn from the likes of Don Quixote, Cyrano De Bergerac, and Atticus Finch—characters who took action on the basis of their ideals.

"For as the body without spirit is dead, so faith without works is dead also." James 2:26

Next: *Agape as the guiding principle for American community.*

BECAUSE IT IS INCLUSIVE RATHER THAN EXCLUSIVE, AMERICAN CITIZENSHIP ALLOWS US TO ENJOY THE BEST OF BOTH WORLDS, BOTH COMMUNITY AND DIVERSITY

certain language, wearing certain clothes, possessing certain cultural or personality attributes.

I remember my dad challenging my "Chinese-ness" because I can't write in Chinese. I issued a counter-challenge to my father: "Does that mean that all the people in China who are illiterate because they were too poor to go to school are not Chinese, then?" He, of course, thought it was a very stupid question—this is from a man who can't even use chopsticks.

But there is another way of constructing one's identity. We can see identity as

New Yorker, a Californian, a fan of both the Lakers and the Knicks, etc. Each of the identities I have embraced has its own subcultures and practices. A particular identity will gain ascendancy depending on what particular contexts I am in: i.e. I'm not going to scream "slamdunk" in church if I agree with the sermon.

More often than not, the discourse of identity tends to be reductionist. We are reduced to one set of oppositional terms: female/male, majority/minority, citizen/noncitizen, etc. We should construct a personal and national identity that re-

Redefining Our Lost Identity

■ To be "too Asian" these days means you are too old fashioned, not normal, or even socially deviant.

By Albert Alorro
Staff Writer

Asian-Americans have a very serious problem: Is it valuable to preserve an ethnic identity? If it is valuable, why is it solidly preserved in communities labeled as ethnic enclaves? Are we afraid to openly express ourselves as a group different to the rest of the American society?

And by denying our ethnic identity, do we not deprive ourselves the empathy to relate to our less fortunate ethnic communities? Are we ready to accept the socio-political consequences associated with a "Stigmatized" Identity?

All group identities are constructed through social interaction. Society has already determined certain identities for us based solely on superficial observations.

When identities are pre-judged, especially identities of race and ethnicity, the person in question may be evaluated by preformed racial caricatures.

One way that a person avoids accepting society's label is to change its meaning.

Although society can create and assign labels of identity, those assignments are not inevitable. Like many socially-constructed artifacts, identity labels are not

static.

Each person has the ability to shape their social interaction. By playing an active role in the creation of each adopted identity, we can revise the way society looks at our ethnic identity.

In American history, the identity of the Asian has not been a positive one. As Asians entered this nation, their "zeal" for hard manual labor was exploitatively used against them. Citizenship was not opened for Asian immigrants and restrictive immigration laws barred many Asians from achieving the American dream.

Even the women of our culture could not escape stereotypes of being self-sacrificing, love goddesses who would submit to any man's sexual whims.

The image of the docile, hard-working, "Asian coolie," began to erode as more Asians started to demand equal treatment.

Although there have been earlier movements to legitimize a more positive Asian identity, we have not been convinced that there is any practical merit in fully adopting new definitions to the old ethnic labels.

As Asian-Americans have "America" become more a part of them, they become less a part of America.

To some, putting on an Asian "face," means exclusion from the mainstream. Instead of incorporating the Asian iden-



Culture

P

As In Pilipino

By Cheryl Soriano

You may have seen it. There are some Filipinos who use the *F*, and others prefer the *P*. Those who use the *P* recognize that *F* is not a letter in the Tagalog (the Pilipino national language) alphabet. The letter *F*, in Filipino, comes from the Spanish alphabet.

The Spanish imposed their culture, religion, and values on the Filipinos during hundreds of years of conquest. Their dominance is seen in nearly all aspects of Filipino culture from the Roman Catholic religion to our language that contains Spanish vocabulary words.

As a second-generation Pilipino-American, I do use the *P*. However, there are times when I do use the *F* (on forms and applications, for example). I am not against its usage.

Spain's reign over the Filipino people is evident everywhere. It even shows up on my own phenotypical features. Their influence is something that can not be denied or overlooked; it is part of our rich past. If you are a Filipino person, you may be asking, "Which one should I use?" The answer to that is entirely up to you.

ity into the social framework of American life, we have relegated that identity to our private lives.

To be "too Asian" these days, means you're too old-fashioned, not normal, or even socially deviant.

These types of conservative interpretations of the Asian identity have been problematic in organizing Asian groups and promoting awareness. The task many Asian organizations face is how to redefine the Asian image.

It is hard to change the definitions of an identity, especially when they are ingrained in most people's minds.

Some groups disguise their Asian persona by constructing cultural programs without exploring the significance of such programs.

Pilipino culture is not solely based on folk dancing. Casino Night wasn't always a staple in the celebration of Chinese New Year. And the various ethnic foods do not tell you everything about one's culture.

Culture is continually being superficially molded as an act meant to enter-

tain; not a vehicle to understand important things about ourselves.

We manipulate the features of our ethnic identities to conform to the idea of proper American conduct: ASSIMILATION.

The sacrifice and dignity of past Asian immigrant generations is disappearing, and will probably be lost in our ancestral history.

Unless our ethnic communities begin to address how to redefine what it means to be Asian American, then it will be inevitable that an important part of our ethnic heritage will be left at the gateway to America.

It is the responsibility of every Asian individual to develop an Asian identity that allows for more empowerment; an identity that does not submit to the stigmatizing judgement of others. Cultural identity is not static, it can actually be very dynamic.

Proud to be Pinoy!

KEE'S CORNER

A Column by Master Kee

KRS-ONE on Asians and Hip Hop

Masters of the Mix - Preview

Why is it that there are so many Asian DJ's out there that I know of, but nearly no Asian rappers? In trying to answer this question, the going has been slow. I have an idea, but no answers, so I decided to contact the experts, the DJ's and rappers themselves. I just recently found out possible contact numbers for some nationally known DJ's who are Asian. Unfortunately, I have not been able to contact them yet, BUT I did get a chance to interview KRS-ONE when he came to UCSD to give a lecture. The following is the interview (I forgot my recorder, so it might not be verbatim) in KRS-ONE's manager's room at the Marriot Res. Inn:

**KRS-ONE: I CAN SEE IT...
A RAPPER FROM ASIA, OR BETTER
YET AN ASIAN RAPPER BORN OR
RAISED IN THE US...IT'S JUST A
MATTER OF TIME; IN FACT, I'M
ALMOST CERTAIN OF IT.**

Master Kee: Kris, why is it that there aren't any Asian rappers with records out? There are plenty of Asian DJ's out there like DJ Qbert.

KRS-ONE: Oh yeah there are DJ's...um, Wes (to his manager), what's the name of that one? We saw this one Japanese DJ...I can't remember his name.

Kee: Yeah, but why no rappers?

Kris: I don't know? I can see it...A rapper from Asia, or better yet an Asian rapper born or raised in the US. I can see it, it's just a matter of time; in fact, I'm almost CERTAIN of it. Yeah, that would be dope. I could see it, with a straight crazy video, you could do it. UM, what's that one guy's name...Oh, I can't remember his name...Chappy or something. I did see this phat Asian reggae artist, but I can't remember his name it was something like Chappy or...I don't know. I can definitely see it though. It would work.

Kee: What about rappers from Asia?

Kris: There's some good ones in Japan. Yeah, we did this show in Japan, and there was four or five Japanese acts that opened for us. They were good,

in fact there is a Japanese Label called... Major Force, yeah that's it Major Force Records. They put out a lot of good stuff in Japan. There's a lot of good reggae artists and rappers in Japan. I think that's gonna be the next big thing, rappers from other countries. Ones from Japan and Brazil, and African rappers, rappers from actual countries in Africa.

Kee: Ok, now here's a different question, what do you think of Ice Cube's song Black Korea?

Kris: I don't remember if I've heard that song, what's it about?

Kee: On his last album, 'Death Certificate' Ice cube wrote a short song

about Korean grocers. It was a really big thing in the media. I wrote an article about it, but basically it kinda said that the Korean merchants weren't treating their customers with respect and are trying to take over the ghetto.

Kris: I don't remember the song, so I can't say anything about Ice Cube's song in particular, but I can say this. I don't agree with people saying that they are trying to take over a neighborhood. That's not right. These people come to this country for a better life, and are willing to work, willing to die for that better life. Those Blacks who were saying that, and anyone who says that these people are coming here and taking over or taking jobs, aren't willing to die for it, so they make an excuse. The same thing went on in New York for a while, but with the Jamaicans. The Jamaicans would come and open a store or business, and the residents complained that they were taking over. It's the same thing as with the Koreans, but both sides are black. It's stupid. People aren't



willing to work hard enough to get ahead so they blame the ones who are willing. If you want something, you have to be willing to die for it.

That was basically the end of the interview. I got some names of contacts for further research, and had him sign a record for me before I left. Talking to KRS-ONE was cool, he was a very freindly, down to earth person. He had a tendency to get a little long winded, but it seemed to fit the rest of his personality well. I would have liked to talk to him some more, but there

were some more people waiting to talk to him.

Briefly on KRS-ONE's lecture- I thought it was very interesting. I agreed with most of what he said especially when he talked about CSDS. He said that the number one problem facing the world today is CSDS or Common Sense Deficeincy Syndrome.

Next Issue: I will definitely have the real Masters of the Mix article ready. I am currently trying to get in touch with DJ Qbert and Rono Tse of Disposable Heroes of Hiphoprisy.

Momentum Staff

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Joanne Tashiro, Matt Baldwin

Staff Writers :

Cheryl Soriano, Betty Hai, Vivian Noh, Albert Alorro, Kris Easterling,

Staff Artists :

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Write to: Momentum
UC San Diego

Price Center, 0077, Box D-28
9500 Gilman Drive
La Jolla, CA 92093-0077

Reflection: Justice Thomas

OF REASON

By Cheryl Soriano
Staff Columnist

"Black men, don't be ashamed to show your colors, and to own them."

-William Wells Brown

It has been approximately one year since the Senate confirmation hearings of Clarence Thomas, who was desiring a position as a Supreme Court Justice, replacing Justice Thurgood Marshall. These hearings became soap-opera like, uncovering tales of Coke cans and lewd comments of sexual prowess. Professor Anita Hill brought these charges of sexual harassment against Thomas.

It was unfair for women of color, like myself, to feel torn over the issues of race and gender. I was happy that a person of color could be our next Supreme Court Justice, but I could not dismiss these serious charges of misconduct directed toward a fellow woman. The all-male Senate sided with Thomas, and subsequently, he became the first African-American Supreme Court Justice of the United States.

Whether or not you believed Anita Hill's allegations is not the issue now. Thomas is already sitting on the bench of the highest court in the country. It is important to look at Thomas and what it means to have a man

of color serving on the Supreme Court, interpreting the laws.

Since his appointment, he has hired a well-qualified and intelligent African-American law clerk for the 1993 term. In June, he also made a strong defense of HBCU's (historically Black colleges and universities) in the case *United States vs. Fordice*. This case challenged the policies of Mississippi's colleges. Thomas has a pretty good track record, so far. I sincerely hope, however, that he rethinks his position on Affirmative Action. These policies help give opportunities to those who have been denied them in the past. They also have helped him ascend to the position he holds today. Most importantly, I hope that he remembers who he is and where he came from. Sometimes we can become so caught up in our own successes that we lose sight of the past and how it directly shaped the person we are today.

A. Leon Higginbotham Jr., Chief Judge Emeritus of the United States Court of Appeals reminded Thomas of his debts to his forefathers. He also said that Thomas is the only justice ever to be called "nigger"



or to have "suffered acute deprivations of poverty." If Thomas remembers these things and remains true to his convictions, we can be ensured of a fair, trustworthy justice. This is what we need in our

country—fairness and integrity in our leaders. Like Clarence Thomas, we need more leaders who are men and women of color representing our country's growing diversity and changing demographics.

Graduate School Admissions: Why am I 'Qualified'?

POPULAR VOICE

By Pamela Paek
Features Editor

It's that time of the education cycle when, once again, students are applying to another four (or more) years of school. Excitement, anxiety, and graduate testing summons memories of SAT's and undergraduate applications, only with more at stake.

Some seniors have taken the initiative by visiting universities: they are interested in receiving their Masters, Doctorate, Medical, or Law degrees from. They meet with professors in the field as well as advisors from the admissions board.

Meetings with professors are usually very informative and reflective of the actual programs at the universities. Yet, the discussions with the admissions ad-

visors are very different in approach. Instead of discussing the programs, they usually personally address the individual as a "type." The first words out of their mouths are usually something to the effect of, "Acceptance should not be a problem for you, just contact the Affirmative Action office and you're set."

This happened to me a while back. Now I understand that in the United States, I am in the minority, being an Asian American woman applying in the science and technical programs at graduate schools. But I cannot see why I should be given the exception and granted acceptance to a university if I am not up to universities' standards. I am not saying that universities "ease up" on the underrepresented applicants, but I do feel that there is more leeway or benefit of the doubt given to minorities.

The fact is apparent in the Peterson's Guide for Graduate Schools. The majority of the schools list their faculty to student

ratio, the application contact, requirements for degree, application fee and due date, as well as the ethnicity and gender of the student body.

Why should the makeup of the student body be a factor? In a generation where ethnicity and gender is a battle on it's way to being obsolete, I do not understand the purpose of this interest with percentages. I know that each university has to fill their class by fair representation. Wouldn't that be by application, grades, and scores?

Graduate admissions have fewer applicants, and thus more time is allotted to carefully read and determine the quality of each applicant. Ethnicity and gender should not be a factor to ascertain the caliber of each candidate. The fact that each school lists the students by such precepts is a reinforcement of old standards. I thought that society was learning to accept people as individuals and not by physical traits. When are we going to learn this? When is it going to start?

I have a fear of rejection from schools, but I am also instilled with this newfound fear of acceptance as a birthright. I cannot see myself succeeding when I do not have a guarantee for my acceptance as a qualified student. I feel that my security as an Asian American woman and as an individual have been usurped by a system that does not agree with changing social times.

Who is to make the first move towards our right for equality and justice? No one seems to want to make the effort. I cannot excuse this prejudice that acts for me and against me in different circumstances, as if on a whim. I just want to see some stability in this precarious system, starting with this application process. I do not appreciate things handed to me or taken away because I am a woman or because I am Asian. All I want is what I have credited to myself, which should be society's and each individual's approach to life.

HELP WANTED

Momentum is looking for new staff. This means you. We are in search of prospective writers, photographers, artists, advertising agents, computer layout personnel, etc. If you would like to

try out for any of the above, look us up. We will train you if necessary. Drop by our office at the old student center second floor, cubicle #9 for sign-ups or more info. Earn units too!

SHOONY'S GRUB

"THAI-STYLE CHICKEN FOR WEAK STOMACHS"

"Oooh, I can't wait to see how this turns out!"

-Tina Wu

"I'm almost afraid of Thai food but this one sounds good."

-Pete Barot

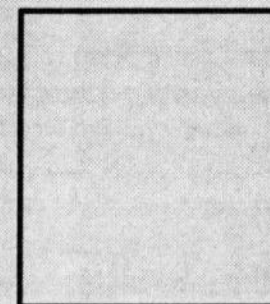
Ingredients:

- 1-2 lb. Chicken breast or thigh, cubed
- 1 can Coconut milk
- 1/4 C. Heavy whipping cream
- 1-3 T. Paprika
- 2 T. Curry powder
- 2 cloves Garlic, chopped finely
- 1/2 Red onion, chopped finely
- 3 sprigs Cilantro (optional)
- 2 Red chiles (optional)

Directions :

1. Heat a wok or shallow frying pan on high heat and add 2 tablespoons of vegetable oil (or olive oil). Stir fry the garlic and red onions until you've released the fragrance. At this point, you can add the chiles if you want it authentically spicy.
2. Stir fry the chicken until the chicken is cooked.
3. Pour in a can of coconut milk and mix it well (the heat should be reduced). Then mix in the curry powder and cream. Raise the heat again and keep stirring until the sauce is reduced to a nice creamy consistency.
4. Add the paprika and salt and pepper (white pepper) to taste.
5. Pour the chicken into a dish. A black or clear one would be most aesthetically pleasing. Then garnish it with the sprigs of cilantro (arrange it in a circle around the chicken).

Momentum
University of California San Diego
Price Center 0077, Box D-28
9500 Gilman Drive
La Jolla, CA 92093-0077



Mail To: