

# MOMENTUM

A Publication of UC San Diego for the Asian & Pacific Islander American Community

October 1992

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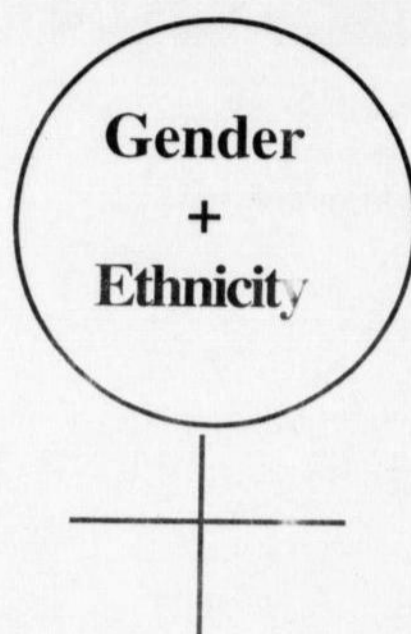
## ASIAN & PACIFIC ISLANDER



# AMERICA

*Struggle For Awareness*

## New Asian American Women's Resource Group



**Women's  
Resource  
Center**

**534-2023**

### ■ Sisters Across Waves invites women of color to share experiences and open lines of communication at UCSD.

**By Betty Hai**  
Staff Writer

Last Spring quarter a group of women formed an Asian American Women's discussion group at UC San Diego, which they call "Sisters Across Waves".

This new discussion group invites all interested to attend and promises to be a source in which to open the lines of communication. Such discussion may include social, political, or recreational issues.

The following is a summary of the discussion group's informational hand-out:

Leng Loh had sought to form this group because she knew that, as an Asian American woman, her perspective on various issues was different.

She knew she couldn't be a feminist in quite the same way as other women of the feminist movement were because of her ethnicity. She and Jocelyn Arasmith eventually formed a discussion group with a small number of women friends in

hopes of addressing these specific issues as well as many other aspects of life.

From the beginning, the group became a place to share experiences: "Talking with others, comparing experiences, helps us begin to remove our own blinders to see through other's eyes," according to

*She knew she couldn't be a feminist in quite the same way as other feminists in the movement were.*

the group. These women ideally serve as resources to one another by sharing individual experiences and knowledge.

Currently, the group is run on an informal basis with the requirement that names and personal stories are to be kept confidential in order to maintain a sense of trust and openness amongst the women in the group.

Some subject matter is highly personal therefore, a safe environment where women would feel secure to share things they wouldn't share in other situations, is

essential.

The topics of the discussion group is open to the interests of the women. Those in the group are given the freedom to shape the topic, tone, and pace of the discussion.

In addition, Sisters Across Waves has

goals for the future of their group; to serve as an inspiration for women to write about their experiences or different issues, to have a group retreat, to become an official A.S. funded student organization, network with other women's groups and ethnic organizations, events, or coffee hours with professors and TAs, and lobby for Asian American women's causes.

For those interested in Sisters Across Waves, contact the Women's Resource Center in the Old Student Center for further information.

## Here And Now Tours U.S.

**By Betty Hai**  
Staff Writer

Several years ago, director of *Here and Now*, John Miyasaki, sought to form a small band of actors to perform Asian American or Oriental folktales.

Miyasaki felt that not enough people knew about the beauty of these folktales or the messages they brought to the world in their stories. From this basic idea, *Here and Now* eventually evolved to become the popular theatrical group it is now.

Presently, it is an Asian American performing group that has toured colleges,

*Audiences leave the performance with the warmth of the Asian American story*

high schools, and theaters all over the west coast. Audiences, regardless of race, leave the performance with the warmth of the Asian American story.

The overall vision of *Here and Now* is to present creative, socially relevant shows, that are often times provocative and ultimately enlightening.

Each performance is comprised of a variety of theatrical styles and forms. A series of vignettes makes up every show. Each vignette illustrates a different aspect

of Asian American life.

The subject matter ranges from socially and politically relevant issues such as the Vincent Chin tragedy to lighter topics such as dating. With its unique format of a montage of theatrical mediums, *Here and Now* is able to make music, dance, poetry, and drama come to life on the stage.

For the past few years, *Here and Now* has been touring the West Coast. This year the performance group has the unique experience of being offered the opportunity to tour the East Coast. Several Eastern universities have invited the group to perform for their community.

In hopes of sharing their unique talents across the United States, *Here and Now* is presently making plans to tour late Spring quarter.

In order to provide some funding for their trip, *Here and Now* will be holding a dinner dance gala extravaganza on October 24th at Occidental College. The program includes dinner, dance and a live band as well as a *Here and Now* performance all in the same evening.

The performance will include vignettes from past shows as well as a preview of this year's show. Tickets are presently on sale for \$10. Please reserve your tickets for this unique experience. For further information or tickets please contact *Here and Now* cast member, Betty Hai at (619)-558-0958 or sign up in the APSA office in the Price Center.



**By Elsa Tsutaoka**  
Community Editor

Urging members of the community to VOTE! on election day, the Reverend Jesse Jackson visited San Diego's Logan Heights Baptist Church on October 2.

The Reverend Jackson has been crossing the country non-stop in an effort to convince thousands of new or disillusioned voters that their votes not only count, but can swing the 1992 elections.

This event, organized by the San Diego Rainbow Coalition, members of the African American community, representatives from African American churches and various unions, was meant to inspire people to register to vote if they hadn't already.

The effectiveness of Jackson's speech was evident when an 87-year-old woman registered to vote.

Jackson spoke of the need to vote. He noted a story from one of his visits to Los Angeles after the riots. When talking to some youth who said, "Why should we vote? Voting doesn't change anything. Look what happened with the Rodney

## Jesse Jackson Urges San Diegans to Vote!

King trial," Jackson replied, "Would you have wanted to be on that jury in the Rodney King case? "Yeah," said the youth. "Well only registered voters can be on a jury."

Jackson also noted that it is a critical time to vote. While conditions are difficult everywhere, he said that it is important to try to make a change.

He said, "In Connecticut it costs \$18,000 a year to go to Yale and \$37,000 a year to go to a penitentiary. It costs twice as much to go to jail than to go to Yale. That's sick... Change starts from the bottom up and it's up to us to make a difference."

Citing what he called a national leadership that was "out of touch" with the experiences of everyday people, Jackson urged those present to vote.

Jackson joked, "George Bush never knew what a grocery store scanner was because he never had to shop for himself. Dan Quayle doesn't know how to spell potato because he has never had to buy potatoes."

Lastly, Jackson urged the audience not to give up hope. "Keep Hope Alive! Vote!"

## FEATURE

### Rock the Vote

Nationwide, voter turnout is at an all time low. What happened to the Asian American vote? Statistics show Asian Americans are not proportionately represented.

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### Republican VS. Democrat VS. Independent

With the national elections less than a month away, presidential hopefuls are actively on the campaign trail. Familiarize yourself with their platforms. Find out who you will be seeing on the November ballot.

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## COMMUNITY

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### Introducing...

our first issue of the academic year. *Momentum* serves as a forum in which Asian and Pacific Islander Americans can express themselves in opinions, literature, artwork, and graphics. Our mission is to increase political and social awareness of Asian and Pacific Islanders in hopes of shattering the stereotypes and prejudices that plague our society today.

*Momentum* also serves to update UC San Diego students on issues, and events concerning the community. We hope to keep a balance of the types of opinions, and articles contributed to the paper whether they be of the conservative or liberal nature.

We hope to involve the various departments on campus, faculty, and neighboring communities as well as sister universities in hopes to expand our publication.

In this issue we find it important to introduce you to the staff by publishing articles written by staff members. But we urge you, the readership, to write contributing articles, artwork, and letters to the Editor. We hope as a staff to bring you a publication that rightfully represents you, the Asian and Pacific Islander.



# Choose or Lose!

By Vivian Noh  
Managing Editor

In case you have missed all the press releases, televised campaign promotions, telephone campaigning, and presidential and vice presidential debates, it's time to get familiar with the issues. The following are excerpts from the televised presidential debates and statements from the candidates' campaign literature. Make an informative decision and take your stand. Choose or lose.

### Experience

**Clinton:** "I've worked hard to create good jobs and to educate people. My state now ranks first in the country in job growth this year, fourth in income growth, fourth in the reduction of poverty, third in overall economic performance, according to a major news magazine. That's because we believe in investing in education and in jobs. And we have to change this country..."

**Bush:** "...This country is not coming apart at the seams for heaven's sakes. We're the United States of America. In spite of the economic problems, we're the most respected economy around the world. Many would trade for it. We've been caught up in a global slowdown."

**Perot:** I don't have any experience in running up a \$4 trillion debt. I don't have any experience in gridlock government where nobody takes responsibility for anything and everybody blames everybody else.

I don't have any experience in creating the worst public school system in the industrial world, the most violent, crime-ridden society in the industrial world, but I do have a lot of experience in getting things done."

### Domestic Economic Plan

**Clinton:** "I live in a state where the manufacturing job growth has far outpaced the nation in the last few years, where we have created more private sector jobs, since Bush has been President,

than have been created in the entire rest of the country, where Mr. Bush's labor secretary said the job growth has been enormous. We've done it in Arkansas. Give me a chance to create these kinds of jobs in America. We can do it."

**Bush:** "We've got the plan announced for what we can do for small businesses. I've already put forward things that will get this country working fast, some of which have been echoed here tonight, more on research and development, a tax credit for first-time home buyers."

**Perot:** "Step one, you want to put America back to work, clean up the small-business problem. Have one task force at work on that. The second, you've got your big companies that are in trouble, including the defense industries. Have another one on that. Have a third task force on new industries of the future to make sure we nail those for our country and they don't wind up in Europe and Asia."

### Education

**Clinton:** The Clinton/Gore plan intends to "fully fund Head Start," which helps children of low income families start savings for future educational endeavors. They have also introduced a new plan to

- President**
- George Bush/Dan Quayle  
Republican Party
  - Bill Clinton/Al Gore  
Democratic Party
  - H. Ross Perot/James Stockdale  
Independent

- US Senator (Full Term)**
- Barbara Boxer  
Democratic Party
  - Bruce Herscovitch  
Republican Party

- US Senator (Short Term)**
- Diane Feinstein  
Democratic Party
  - John Seymour  
Republican Party

"give every American the right to borrow for college through a National Service Trust." This fund will allow any American to borrow money, from the trust by serving in the community.

**Bush:** Bush has announced "his strategy to improve graduation rates and achieve excellence in schools" with AMERICA 2000. It includes a number of measures to

aid parents, educators, and students in rebuilding and revitalizing their schools. **Perot:** Perot recently criticized America for having one of the worst education systems in the world. It was compared to Japan, who is one of the countries to spend the most on education. He stresses larger fiscal investment in our schools and rebuilding the infrastructure of America, including the education system.



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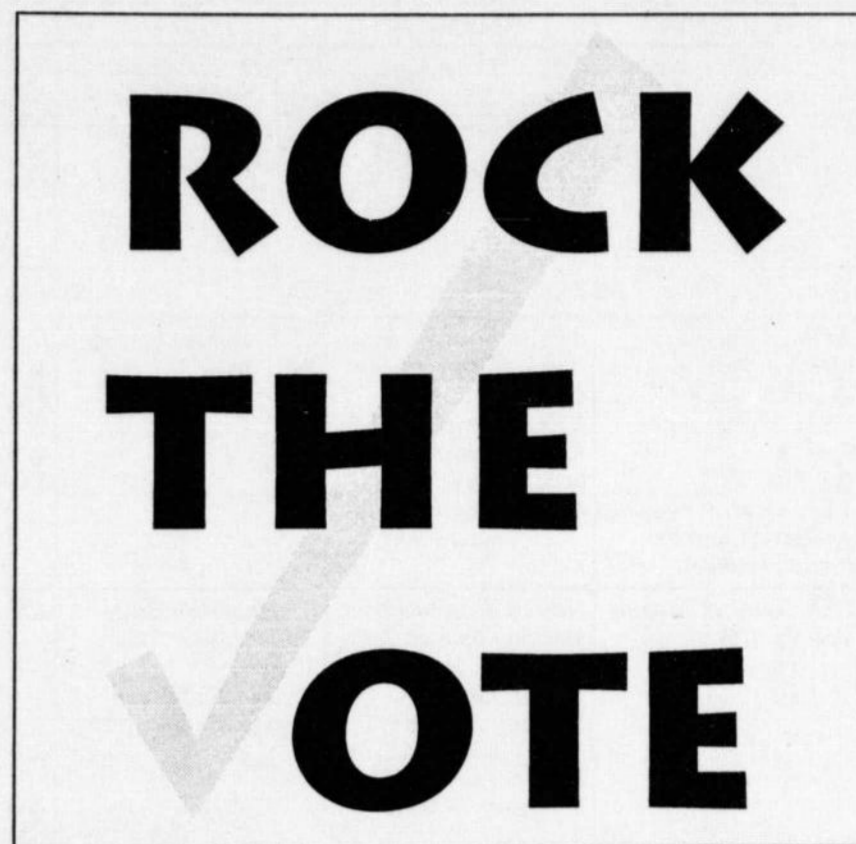
## How much of a difference would it make if Asian Americans did vote?

By Vivian Noh  
Managing Editor

In our nation's last Presidential election, less than half of the country's voting age population turned out to exercise their constitutional right. Further, in 1988, the percentage of voters by race or ethnicity consisted of 85% "white," 10% "Black," and 3% "Hispanic." Asian Americans figured somewhere into the 2%, listed as "other," that voted in the last national election.

Why don't more Asian Americans vote? It is not necessarily a lack of interest in politics all together. Asians have been able to penetrate the, once exclusive, political arenas of America. Since the Civil Rights movements of the 60's, the political and community environment is more conducive to minority leadership. Asian candidates that have run for public offices have always had supporters and contributors beyond their constituencies. It is believed that Asians are the most generous campaign contributors and have been very effective in terms of influencing politicians through financial means. In most of these instances, though, supporters seek personal gain and prestige and are rarely motivated by political reasons.

If Asian Americans do vote, how much of a difference can it make? Nationwide, Asians total 3% of the population, so the group remains at a disadvantage in terms of influencing the swing vote (at least 10% of the population is needed to affect it). Even if Asian Americans possessed the ability to swing the popular vote, it is difficult for Asian Americans to vote as a block due to weak partisanship. The group remains diverged on political issues along generational, gender and class viewpoints and also other intra-group divisions. There is a lack of political continuity and identification with pan-Asian American issues and leadership. Among



the Asian Americans that do vote, the numbers are not sufficient in representing our population proportionately. Another factor contributing to lack of participation is the fact that about 75% of the Asian American population is foreign born. This places obstacles such as limited English comprehension, unfamiliarity with or indifference to political issues and process, and lack of American citizenship. With all the obstacles challenging the

Asian American community, why is it important to vote? Consider how many Asians there are in America and how many Asian representatives exist in our government. Consider why "minority" issues are never a part of a national party's platform. Consider why incumbents for elected offices never campaign for the "minority" vote. Consider why voting districts are twice as large in "minority" populated regions of San Diego County. The Asian Ameri-

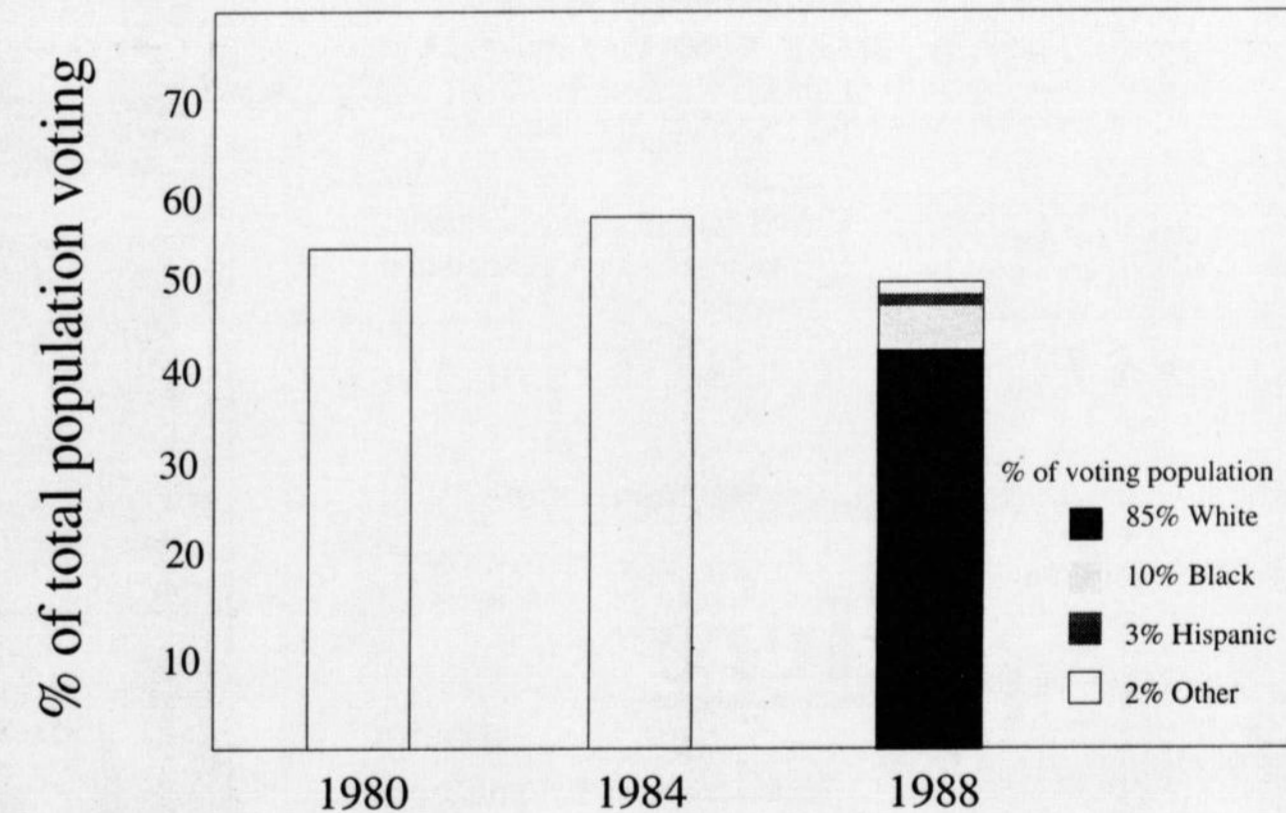
can community has yet to come out in full force at the polls. With community wide participation, the Asian American vote can be heard. According to the U.S. Bureau of the Census, 67% of Asians in America are concentrated in five states — California,

## ... in 1988, Asian Americans figured into the 2% listed as other in the last national election.

Hawaii, New York, Washington, and Texas. About 46% of Asians live in one of six metropolitan areas - Los Angeles, San Francisco, San Jose, Honolulu, New York and Chicago.

California has the largest concentration of Asians with approximately 40% of the nation's total residents within its borders. Of the 29.8 million people living in California, 2.8 million are Asian or Pacific Islander. California has 54 electoral college votes this national election. How many of those will be representative of you?

November 3 — Rock the Vote!



Source: Harold Stanley and Richard Niemi: Vital Statistics on American Politics, 79-101; 1989

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October 1992						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
			CCC: Movie Night, 7pm @ TBA KASA: General Meeting, 7:00pm @ TBA	KP: TJ Nite, 8:30pm, meet @ Mac's Place	HKU: Softball Day KASA: Picnic @ TBA VSA: Inauguration Night, 7:00pm @ La Casa	
12	13	14	15	16	17	18
		APSA: General Meeting, 7pm @ APSA office CSA: Movie Night, 7pm @ WLH 2001 VSA: General Meeting, 4:00pm @ Revelle Formal Lounge	APSA: Mystery Study Break, 6:30pm @ Sun God HKU: Movie Night KP: General Meeting, 6pm, @ Revelle Informal Lounge	CSA: Dance, 8pm @ PC Cove	CSA: Sports Day @ Mair courts KP: Friendship Games @ Fullerton State, meet @ PC Food Court @ 5:00am	
19	20	21	22	23	24	25
	APSA: Study Break - Ice Skating, 6:30 @ Sun God	CSA: General Meeting, 7pm @ TBA	Hawaii Club: Officer Meeting, 6pm @ H.C. office JaAms: General Meeting, 7pm @ PC SF/SC room KP: Dance Workshop, 5:00pm @ PC Gallery B	KP: Outreach BBQ, 3:30pm @ La Jolla Shores KASA: Halloween Dance, 9:00pm @ TBA	HKU: Karaoke Night	
26	27	28	29	30	31	

Asian American Organizations on Campus

- Asian American Christian Fellowship
- Asian & Pacific Islander Student Alliance
- Asian Youth Outreach Project
- Chinese Student Association
- Chinese Culture Club
- Hawaii Club
- Hong Kong Union
- Indonesian Student Association
- Japanese American Society
- Kaibigang Pilipino
- Kappa Delta Phi
- Korean American Student Association
- Korean Campus Mission
- Korean Christian Fellowship
- Lambda Phi Epsilon
- Psi Chi Omega
- Sangam
- United Taiwanese Association
- Vietnamese Student Association

Asian & Pacific Islander Student Alliance  
Presents  
Asian American Theater Troupe

**Here**

one-time performance!!

and

free for all students!!

**Now**

8:00 pm, Friday, November 13

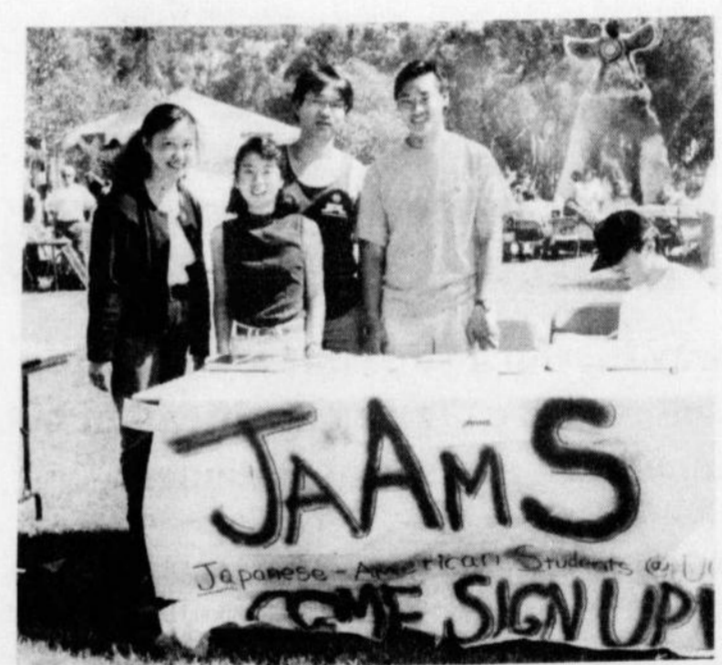
IRPS Theater

Co-Sponsored by APSA, SAAC, & ASUCSD



November 1992						
Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	Hawaii Club: General Meeting, 6pm @ TBA	APSA: General Meeting, 7pm @ PC Gallery B		CSA: Bowling Night, 9pm @ Claremont Bowl VSA: Annual Pool Tournament, 7:00pm PC game room	CSA: Mini-Potluck Dinner, 7pm @ TBA HKU: Movie Night	
2	3	4	5	6	7	8
		VSA: General Meeting, 4:00pm @ Revelle Formal Lounge	KP: General Meeting, 5:00pm @ PC Gallery A	APSA: Asian American Theater Troupe - Here and Now, 8:00pm @ IRPS Theater	Hawaii Club: UH vs SDSU Football Game	
9	10	11	12	13	14	15
	Hawaii Club: Officer Meeting, 6:00pm @ H.C. Office		Hawaii Club: General Meeting, 6:00pm @ TBA	HKU: Movie Night	APSA: Thanksgiving dinner, 7pm @ International Center (Free!)	
16	17	18	19	20	21	22

Wanna Learn How To Dance?  
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**Kaibigang Pilipino**  
Dance Workshop  
5:00pm, Thursday, Oct. 29  
PC Gallery B



**CSA PRESENTS**  
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FUNDRAISING  
**DANCE**  
.....  
• 8:00 PM at the Price Center Cove •  
• October 23 •



## Fox Airs Cartoon Featuring Stereotypical Asian Character

■ Fuji embodies all the stereotypical qualities associated with Asians: big glasses, slanted eyes, buck teeth, pigeon accent, computer skills and a small wiry body

By Betty Hai  
Staff Writer

Fox Television station recently introduced a new cartoon to its youthful Saturday morning viewers. The cartoon, called **Super Dave**, is a spin-off of HBO's live show of the same name.

HBO's show featured a dare-devil stunt person, Super Dave, who would perform numerous dangerous and entertaining stunts for the audiences' viewing pleasure. Fox Television adapted HBO's show for its own network with several new twists. Fox turned the show into a cartoon targeted at a younger audience.

In addition, the cartoon transforms Super Dave from a mere dare-devil stuntperson to a superhero. Super Dave takes on various missions where he rescues people, animals, and objects by using his dare-devil skills.

Moreover, Fox added a side-kick, a new character named "Fuji". Fuji is Super Dave's highly intellectual Japanese assistant who pulls Super Dave out of numerous ruts whenever Super Dave's unique skills fail him. Fuji, unfortunately, embodies all the stereotypical qualities associated with Asians: big glasses, slanted eyes, buck teeth, pigeon accent, computer skills, and a small wiry body.

In our present society, media serves as a large portion of children's educational

and cultural input. What is not learned on the streets, in books, from parents, in games and toys, or from school is incorporated from television or the media.

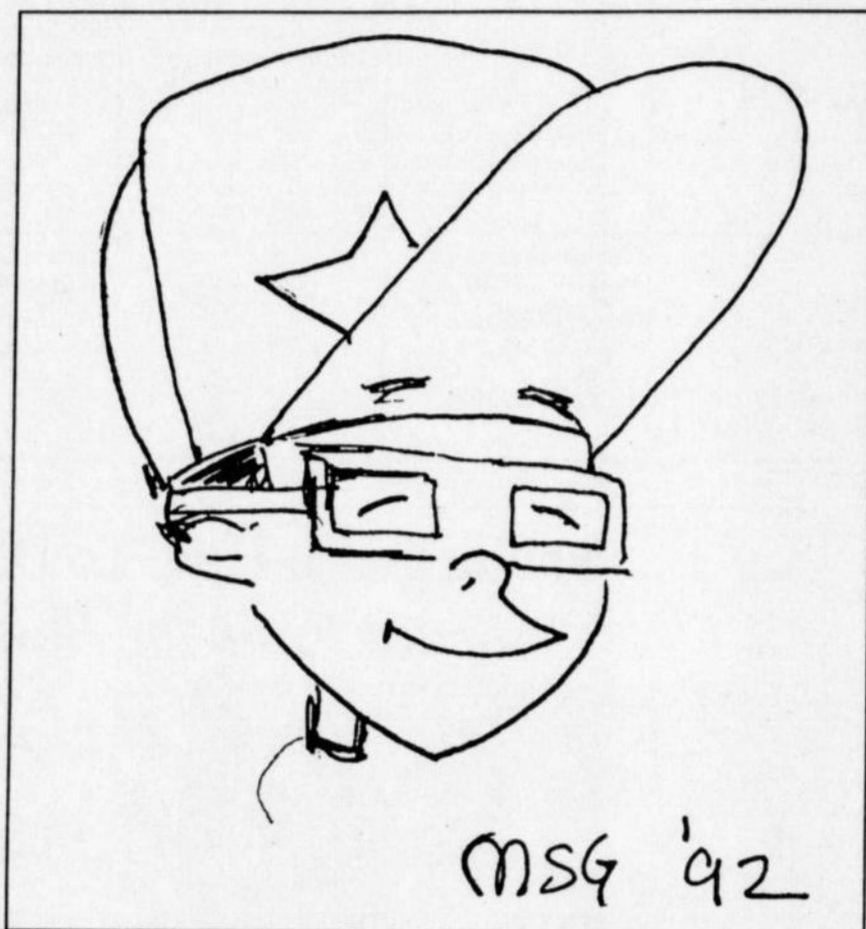
Television serves as a very influential mirror to our society by shaping and reflecting gender and race relations through programming targeted at specific audiences. For children, in particular, this is evident in cartoons such as

**Fuji negatively shapes the perception that children have of Asians**

Teenage Mutant Ninja Turtles and Batman which give young boys very strong male role models and heroes.

Young girls, however, have role models and heroes in the popular "Barbies", seen in toys and cartoons, whereas strong female roles such as Babs Bunny of Tiny Toon Adventures and Gosalynn of Darkwing Duck are scant.

Similarly, this character, Fuji, in emphasizing and using stereotypes for comic relief, negatively shapes the perceptions that children have of Asians and race relations. It is a very real fear in this age of anti-Asian sentiment and the irrational fear of the "Asian-invasion" as well as racial tension that a children's television character such as Fuji will promote the stereotypes of Asians and determine the future of race relations vis a vis our chil-



Fuji Character on "Super Dave" Cartoon

dren.

It is imperative that Asian Americans as well as all Americans come together as a unified body to prevent and protest such racial injustices. All racial injustices, no matter how trite or trivial they may seem, serve as building blocks to a brick wall that may serve to alienate and isolate a group of people due to their stereotypical

qualities.

Please join in this protest by contacting Betty Hai at Mail Code 0070, A-43, La Jolla, CA 92093 with suggestions OR by writing a simple letter of protest to Fox Television Super Dave Cartoon 5746 West Sunset Blvd. Los Angeles, CA 90028

## The Hyphenated-American

■ The way in which you choose to identify yourself is more than a classification but also a political and social statement.

By Vivian Noh  
Managing Editor

In an age of political correctness, the use of terms, such as 'Asian', has changed due to a more aware and inclusive society, to produce new terms, such as 'Asian-American.'

The significance of the hyphenated 'American' may infer greater sensitivity among our generation, or it could be a reflection of the American that is omnipresent in a generation struggling to retain its ancestral and historical past.

"What are you?" It's a question that every Asian has been asked at least the number of times equal to the number of days they have lived in America. The question sounds simple enough. Why, then, does hesitation usually follow?

Is it a question of where you were born or raised, your citizenship, your ethnic or racial ties, your religion, or your own

personal or political identification? Perhaps you will respond by stating a racial category or you will be more specific in naming an ethnicity. It might be easier to just say you are what your parents are.

In most instances, you are obliged to

**Your self metamorphoses in the context of your surroundings**

give a lengthy explanation of what race others may consider you to be, and you are a citizen of a certain country, grew up in another and politically identify yourself with a group separate from your background.

You may call yourself Asian in the U.S. Census, or Japanese among your

Please see p. 9 Hyphenated



"I was born and raised in America but I will always call myself Korean first"

## Activities Outside of Academics: Keeping an Open Mind

By Pamela Paek  
Features Editor

College involvement is much more in depth than any high school club. In college, commitment to an organization or a couple of organizations depends on dedication and personal time obligations. Individual participation can actively help each individual in personal growth as well as help others with different outlook and insight.

UCSD in many aspects. I have not joined such cultural organizations, but I can't hide the fact that I am Korean.

I have black, straight, thick hair and dark eyes. Although I, a 5'8, am a tall Asian woman and I don't necessarily fit the physical type of an Asian-American, I still am one. I feel that I have been color blind to myself. But I have encountered some strange looks from seemingly defying the stereotype.

sically, not the typical "oriental" woman, is linked to some form of not knowing my roots. It's one of my many encounters with dealing with my cultural identity.

I am not going to limit myself to only associating with Asian-Americans and again, I am not going to associate only with non-Asians. My friends are representative of almost every ethnicity; I have learned a great deal from all of them, from their individual in-

...I am the president of a social sorority"...this comes as a surprise: an Asian woman is leading an organization that is not Asian-oriented; what a concept....

UCSD has a myriad of organizations to choose from, whether it be academic, social, cultural, environmental, political, etc.

Being an Asian-American and avoiding the cultural clubs because they are too intense, too political, too activist, or for whatever reason is understandable, in a sense. I have had my doubts about the Asian-American community at

For example, I am the president of a social sorority at UCSD that does not discriminate in any form of religion, race, etc. For some people, this comes as a surprise: an Asian woman is leading an organization that is not Asian-oriented; what a concept.

They assume that I am a "banana" and that my lack of an accent and non-submissive behavior, ba-

sight as well as from their cultural background.

What it comes down to is a matter of looking at what is offered for activities outside of academics with an open mind. There is a lot to learn at UCSD and the best way is to get involved. Don't close off any opportunities and make quick judgements before giving them a chance.

## Hyphenated: Asian American Identity

Cont. from p. 8

family, and be a Chinese American student in protest of racism in your school.

The way in which you choose to identify yourself is much more than a classification, but also a social and political statement. Your self metamorphoses according to the contexts of your surroundings.

The construction of your identity is an on going process in which the individual should be the sole

eryone to jump into the 'Melting Pot' of America.

Though the ideology of the 'Melting Pot' was disreputed in the 1940's, it continues to be a popular American ideology, along the lines of 'being as American as apple pie.'

What was Reagan's definition of American and who did he consider to be non-American? How do we determine if someone is

they are considered foreigners in both their motherlands and native homes. So, out of these masses grows a population of 'hyphenated Americans.' We are a group that benefits from a multicultural and multilingual background. We'll have the advantages of drawing upon resources from our various cultures and constructing our identity with the best of different worlds.

The hyphenated 'American' is not indicative of how much I have assimilated into dominant society but the 'American' part of me is only a symbol of my diverse background.

I am a proud Korean American. I was born and raised in America. But I will always call myself Korean, first.

**We are a group that benefits from a multicultural and multilingual background**

proprietor. But often times counteractive social and political forces come into play.

Remember Reagan? Remember his speeches that were supposed to stir emotions of patriotism and a love for the country?

He once urged Americans, everyone, to stop being 'hyphenated Americans' and just be proud citizens. If identifying ourselves was a simple matter of stating our citizenship our nation would not be as divided on so many issues.

Reagan's plea was not an issue of patriotism or loyalty to the country, but a suggestion for ev-

American? Does someone become American if they speak English without an accent? How about if you don't speak your native tongue or practice other aspects of your distinct group?

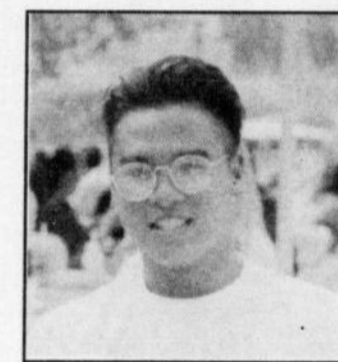
What if you were born in the U.S. and grew up in a predominantly white neighborhood and all of your friends were white? In these instances, are there varying degrees of being American?

The younger generations of ethnic and racial groups, and even some new immigrants, who want to fit into the host society, are faced with these dilemmas. They'll find

voices on:

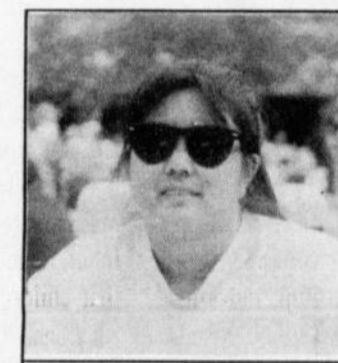
Asian Pacific Islander organizations

By Tina Wu  
Opinion Editor



Kim Phung

"[Psi Chi Omega] promotes Asian American awareness [and allows] different cultures to bond together."



Doreen Erenca

"I tried one [club]. I really didn't like it [because] I felt like an outsider. Nobody was getting to know me, so I decided to quit."



Emelyn Delapena

"I really didn't know much about my culture when I was in high school. Kaibigang Pilipino got me excited about learning about my own culture."



Krissy Matsuno

"Holding office in a sorority and school work takes up a lot of my time. I don't have time for anything else."



Mabel Lam

"[I joined CSA], because I want to get to know more people and make sure I don't forget my Chinese heritage."

**Get Involved in Asian and Pacific Islander Media on Campus. Momentum and East West Horizons, literary journal of Asian experiences are looking for contributors.**

# The Year of the Political Woman



## ■ Dianne Feinstein and Barbara Boxer: Just the change we need

By Cheryl Soriano  
Staff Columnist

It's another year at UCSD. Outside our little world on campus, we are faced with a general election year. The media is calling this year, "The Year of the Woman."

Two women, Dianne Feinstein and Barbara Boxer are campaigning for the two open Senatorial positions.

These positions were made possible by the retirement of Senator Alan Cranston and the ascension of Pete Wilson to the governor's office.

I feel that America is ready and willing for a change. Two women in the Senate is just the change we need. I do not think I am the only one who feels that some estrogen will be good to balance out some of that testosterone.

As a young woman of color, I would definitely welcome two women to the U.S. Senate. It would mean that our issues will be addressed and taken seriously. This includes issues such as sexual harassment, domestic violence, rape, protecting our reproductive rights, and health care.

These are all important to American women, especially to women of color. We want to feel safe on the job, on the streets, and, of course, in our own homes.

We want the right to make decisions about our bodies. We want to be able to afford adequate health care for ourselves

and our families.

Feinstein and Boxer would represent us and address our needs and concerns.

This is not to say that Feinstein and Boxer are perfect. Which politician is? Feinstein, as mayor of San Francisco, did have a notorious tax and spend record.

## Some estrogen will be good to balance out some of that testosterone

Boxer was involved in the house banking scandal—bouncing 143 checks.

However, consider their opponents, Bruce Herschensohn and John Seymour. Herschensohn was a speech writer for Nixon—Mr. Watergate himself. He supports the end of legalized abortion and increased oil drilling off of California's coast.

Seymour is known to waver on the issue of abortion, and he voted confirming Clarence Thomas, which turned away feminists and abortion rights supporters. With track records like these, you know where my votes will be.

On November 3, 1992, I will be voting for these two qualified women. I'm not telling you who to vote for. The operative phrase is that "I will be voting." The important question is, "Will you?"

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**Momentum is looking for anyone interested in working on our newspaper. This means you! We are searching for writers, photographers, artists, advertising agents, computer layout personnel, etc. If you think you may fit any of the above positions don't hesitate to look us up.**

**Earn units (Lit/Writing, Ethnic Studies, etc.) Paid positions available.**

**Drop by the office (cubicle Nine, student center second floor), or give our Editor a call 558-0443**

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## COLUMN KEE'S By Master Kee CORNER

### Asians vs. Rap ■ The question remains, what is the stance of rap in general toward Asian Americans

Why is it that I've heard so many rappers talk about how they know all this martial arts and how they like Bruce Lee, but on the next song they talk about the 'Japs' taking over or the 'selfish Korean Grocer'?

To some Asians, rap is the stereotypical media image with nothing but dirty language and racism, but to other Asians, hip-hop is the music of the people.

Well, in ways, they are both correct. True, there are some rappers who are racist and foul mouthed, but most of them are not at all like that, and certainly not as bad as the media portrays them.

As an Asian American, I have mixed feelings. A song like Ice Cube's Black Korea really made me think about myself

### ...but to other Asians rap is the music of the people

and where I stand when it comes to hip-hop, and where rap stands when it comes to the various Asian American communities. As a serious hip-hop listener I love hip-hop and what it stands for, but as an Asian American I think there are some bad influences within the art form.

The question remains, what is the stance of rap in general towards Asian Americans? There is no really solid answer that I could come up with. It differs from artist to artist and region to region.

In the particular part of the Bay Area where I come from, people of color have a fair amount of mutual respect for each other. This is not as true everywhere. In LA for example, many Asians are very wary of Blacks and vice versa. Hip-hop is a primarily African American Art form, so all this is reflected in the music from these areas.

Some LA rappers seem extremely hostile towards Asians; this is not the case with any Bay Area rappers I know of. However, many rappers do respect at least some aspects of the Asian and Asian American culture. It appears that many enjoy the food, like martial arts and some even exhibit knowledge in their lyrics of some Asian religions.



Cindy Lin

## We Mustn't Stop

### Popular Voice

By Joanne Tashiro  
Editor-in-Chief

Grassroots activism characterized the '60s when Asian Americans began to empower themselves socially and politically.

The "doubly oppressed" Asian American woman in the '70s fueled the Asian feminist consciousness movement by establishing groups such as the Asian Pacific Women Network in the effort to battle racism and sexism.

In 1988, a decade of perseverance by the Asian American community led to the victory of redress and reparations awarded to each Japanese American of the World War II American internment camps.

### We mustn't stop now.

The decade of the 1990s is the time to further the cause for civil rights. Presently Asian Americans are victims of "Japan-bashing" and violent hate crimes.

Although Asian Americans are comprised of diverse groups of cultures, we are misconceived as being a monolithic group in which individual culture and specific needs are not recognized.

The model minority myth still hinders the development of the community, depriving Asian Americans from much needed financial, educational, and medical aid.

One thing I find extremely interesting is that there are Islamic Black rappers who refer to themselves as Asiatic, which has to do with the Asiatic origin of Islam. The FU Schnickens even claim to be experts on martial arts.

As to Asians in hip-hop, there are many well known DJ's that are Asian, and now

### We mustn't stop now.

These days it is common for Asian Americans to be seen as an "Asian who takes jobs away from Americans," an "Asian who ruins the grading curve in biology class," or an "Asian who looks remarkably similar to the Geisha girl portrayed on TV or film."

As a Sansei (third generation) woman of color I have been mistaken for all three even though it is obvious that I am not. I refuse to stand by and let the larger society label individuals into such mythical categories.

Such stereotypes blanket the realities and culture of Asian America and foster racist attitudes and misunderstanding.

### We mustn't stop now.

It is frightening to think that just last summer three White males in a truck attacked four Asian American youths in Huntington Beach, smashing their car window while yelling "Nip" and "Jap."

An 18 year old victim received 16 stitches from repeated blows as the assailant swung at his head with "the club" antitheft device.

Crimes like this are happening right now. Racism is still alive and well in America even though decades of mass struggles have fought to put it into extinction.

*As Asian and Pacific Islanders we mustn't stop the struggle.*

In response to the Huntington Beach altercation, the National Coalition for Redress and Reparations (NCRR) has prompted a grassroots campaign, mobilizing the progressive and collective power of the community.

NCRR aims to unite all Asian ethnicities both culturally and generationally. It also seeks to break down the model minority myth of passivity by encouraging victims to come forward and seek help and support.

NCRR and fellow organizations are currently seeking justice for two recent racially motivated crimes in Huntington Beach. It also serves as a means to educate the public of the overall rising tide in hate crimes.

As an intern for NCRR this past summer, I learned the process in which to establish an organized group to head a campaign against racism. Most importantly I realized that there are powerful organizations out there to turn to for support.

Unionization of the community and the enactment of campaigns acts to restore voice within Asian America just as was done in the '60s, '70s, and '80s. The future of the 20th century is left up to our generation.

### We mustn't stop ever.

The fight for civil rights and the welfare of the Asian American community deserve nothing less.

afraid of it.. To these people I can only say give it a chance, it might grow on you.

Just like Asian Americans have mixed feelings for rap, hip-hop has mixed feelings for Asians, Asian Americans and their culture.

**Next Issue: Masters of the Mix**

# Mama Mih's Spareribs

(My favorite recipe)  
by Steven Mih

*"Very Good (kind of salty though)"*  
—Tina Wu

*"It was mm, mm, good (even though my nose was plugged)"*  
— Matt Baldwin

**Cooking (and studying) time: 45 minutes.**

**Ingredients:**

- 1 pound pork spareribs cut into one inch pieces\*
- 1/4 cup soy sauce
- 2 teaspoons vinegar
- 2 teaspoons Sake or cooking wine
- 4 teaspoons sugar (either powdered or granulated works)

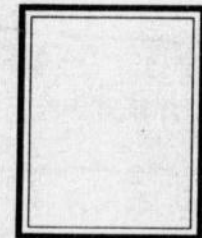


**Directions:**

- 1) Have the butcher cut the spareribs into one inch lengths.
- 2) Use a knife to cut the ribs along the bone to make one inch squares.
- 3) Put meat into a pot filled with water to just *barely* cover the top of the ribs. Bring water to a boil covered.
- 4) Leave covered for 10 mins at medium high to keep it boiling without boiling over.
- 5) Add all the other ingredients: soysauce, sugar, Sake, and vinegar. Uncover pot and turn to high heat.
- 6) Boil off the water for about 25 minutes, stirring occasionally.
- 7) When the water is almost boiled off, the dish is ready.

**Comments:** This recipe is great with rice because the sauce has all the flavor of the meat and soysauce. It is easy to make because you just wait for the water to boil off. The longer it boils the more tender the ribs get.

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