

# Pacific Ties



A publication for and about Asians;  
their culture, their interests,  
their concerns...

# THE AWAKENING OF AN ASIAN PUBLICATION

*Pacific Ties* — a name selected to encompass all Asian groups non-discriminantly; to include each in their individual sense, to engulf all in a collective sense. Conceptually, then, it is the cooperation of all Asians, but in the physical and actual sense, **what is *Pacific Ties*?**

*Pacific Ties* is the ASUCLA Communications Board supported Asian paper on the UCLA campus. It is a publication for and about Asians; their culture, their interests, their concerns. It is a sounding board for issues and ideas, a catalyst for thought and discussion. It is the seed for the development of personal identity and cultural awareness. It is the answer for an audience too small to adequately be served by a majority media. And it will be what you, the Asian population of UCLA, want it to be. We do not exist to feed the audience what we think is important; we exist to be fed what is important by the audience and reproduce it for the benefit of the rest of the audience. So keep in touch — we need all your input.

*Pacific Ties* was formally authored and approved by Comm. Board at the end of the Spring Quarter of 1977. Due to difficulties, work could not commence until the end of Fall quarter. This Winter quarter marks the beginning of production, the founding of an office, our first issue. But it is our future that is most bright; we have two issues coming out next quarter, and we expect to grow in size and coverage. It is our sincerest hope that *Pacific Ties* will continue to flourish in the future years to come. *Pacific Ties* has a fine heritage; the *Sooper Dooper Asian Scooper*, the Asian publication at UCLA before us, was a leader in Asian literature, art, and newswriting. We hope to continue in the spirit of their great accomplishments.

What is needed now is more staffers and contributors for the paper. Artistic efforts, such as short stories, poems, or art work would be appreciated. Editorials and Letters to the Editor are expected to be welcome additions, as an indicator of our performance, and just to let others know what you are thinking. And, in general, just ideas on what you would like to be seeing, as this paper is for you, the reading public. By the way, you need not be a UCLA student to contribute. Efforts will be welcomed from all interested parties; if it is of interest to you, it will surely interest others. All contributions should be submitted to our box in Publication Office, Kerckhoff 112, or to our office, Kerckhoff 116. Written matter should be typewritten, 10-60 margins, triple spaced.

I personally, and my staff in general, look forward to serving you. Be watching for our future issues!

**Kendall B. Jue**  
EDITOR

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# The Asian Press: an overview

By Dee Hayashi

As you read this, millions of Americans are reading newspapers, listening to radios, or watching TV. Mass communications is a big business which must attract the largest audience it can in order to make its money. The result is inadequate coverage of minority issues, ideas and concerns.

Asian Americans have tried to combat this problem of limited access to conventional mass media by developing their own forms of mass media, such as the ethnic periodical.

There have been native-language papers since the beginning of immigration, but since the 1960's a different type of paper has emerged which focuses on historical and current issues from an Asian American perspective.

The "Asian American" perspective was a new concept developed as a natural response to the Asian American movement's efforts to unite Chinese, Japanese, Koreans and Philipinos to work together. The first and most widely circulated of these all-encompassing Asian American publications was *Gidra*.

Originated by five UCLA students in 1969, *Gidra* provided an outlet for analysis and evaluation of Asian community problems and for creative expression until it suspended publication in 1974.

During its five-year existence, *Gidra* made several accomplishments. First, it helped to break the stereotype of the quiet, nonverbal, unexpressive Asian American by providing an outlet for articles and creative work which could reflect and share problems and joys of Asian Americans.

Second, it had an impact in terms of its articles and the positions it took. Other more established ethnic community papers, such as the *Rafu Shimpo*, reacted to *Gidra's* new perspective and gradually became more responsive to social issues.

Third, and most importantly, it became a progenitor and prototype for future Asian American publications.

One of *Gidra's* current descendants is the *San Francisco Journal*. Established in June 1976, it aims to fill a void left since *Gidra* suspended publication.

Covering community issues like the closing of a Chinatown daycare center, the eviction of lower income tenants from the International Hotel, and the development of Carter's foreign policies, the *Journal* as indicated on its masthead, strives to offer a "perspective on the news: local, national, the Third World, (and) Asian America."

The readership of the paper, like that of many of the new Asian American publications, is primarily "intellectual." This is a problem because the papers generally feel that the best way to generate reforms in the community is with the input of the lower income community.

The *Journal* also covers the Third World community concerns. Although this effort to unite minority efforts is commendable, it

reduces the amount of space available for thorough coverage of Asian American issues, and probably alienates some potential Asian American readers who cannot relate to the concerns of other minority groups.

Many student-initiated publications originated on campuses. The *Scooper Dooper Asian Scooper* began around 1973 as a joint venture between UCLA and Cal State Long Beach students.

Because the *Scooper's* volunteer staffers spent much of their time working in the community, a magazine format, offset print, was the simplest and least time-consuming method of publication.

But a couple of years ago, Communications Board told *Scooper* it had to change to a newspaper tabloid format like the other special-interest papers on campus in order to continue to receive funding.

The *Scooper* staff objected to changing the format as it would require more time and effort than they could devote to turn out a quality product.

According to Donna Perea from the publication office, Comm. Board decided that other publications solicited advertising and that *Scooper* should too, even though *Scooper* staffers were not receiving stipends.

In addition, Perea said, the smallness of *Scooper* only allowed two or three articles per issue. Because publications are funded with Reg. fees, Comm. Board felt it did not want a showcase for only a few students.

Funding from Comm. Board was available, she said, but *Scooper* never reported its intentions to continue publishing to Comm. Board.

Former *Scooper* staff members Jenny Chomori and Robert Mori said that the *Scooper* staff was unsure of the exact nature of the changes being requested, and asked Comm. Board for its stipulations in writing. No reply ensued.

Although they were not against getting advertising or trying to improve *Scooper*, the staff generally felt a discrepancy between their original objective of being a community-student publication and what Comm. Board wanted, said Chomori and Mori.

So, although it would have been possible to continue publishing, it was decided that because of the intense work required by the tabloid format and objectives at variance with their source of funding, *Scooper* would discontinue publication.

What about the future of Asian American publications? One of the main problems is finding an audience. Many of the issues-oriented papers can only attract students or intellectual readers simply because the rest of the Asian American population does not think in terms of a unified Asian American population. Instead, many still think along ethnic lines, as shown by the success of ethnic group papers. Until there is true cohesiveness and interaction among the

different Asian American groups, a widespread audience for Asian American publications will not exist.

The papers have lost some of their intellectual audience, too. Many of these original readers now reject the idea of a narrowly nationalist paper based on the concept of Asian Americans. They have expanded their views to encompass either a concept of a unified Third World perspective or a Marxist-Leninist concept along class lines.

So, to attract an audience, the issues-oriented press has evolved in two directions: towards the development of issues-oriented ethnic publications and towards the development of political perspective paper originating within the Asian American community.

Examples of the issues-oriented ethnic publications are *The Phillipine News* and *Balitaan*, both serving the Philipino American community. *The Phillipine News* is particularly interesting because it circulated throughout North America, with six different regional editions.

One of the more important political perspective papers originating in the Asian American community is *Getting Together*. It originates from San Francisco Chinatown, and is the political organ for I Wor Kuen (IWK), a Marxist political organization.

Another major problem facing Asian American publications involves finances and volunteer staffs. Financial problems are not surprising, since criticism of the present socio-economic structure and political system doesn't often attract advertising or support from organizations working within the system being attacked.

Furthermore, because of their political principles, many papers do not accept advertising or support from any organization or company whose ideology conflicts with their theirs.

Since the papers cannot afford paid staff, volunteers have to schedule their work around other jobs, making it harder to schedule deadlines and attend to publishing chores.

Although the existence of the Asian American press is often precarious and sometimes uneven in quality, there is no doubt that the need for a vigorous Asian American press exists. The community always needs a source of information on its concerns, and because larger forms of mass media find it economically unfeasible to provide a forum for these concerns, the best solution to the problem of access is to form alternative media.

Thus, the Asian American publications are entrusted with an important task in the community. Hopefully, they will continue to progress towards the ideal of alerting readers to the implications of current issues for the Asian American community, and provide an outlet for exchanging ideas.

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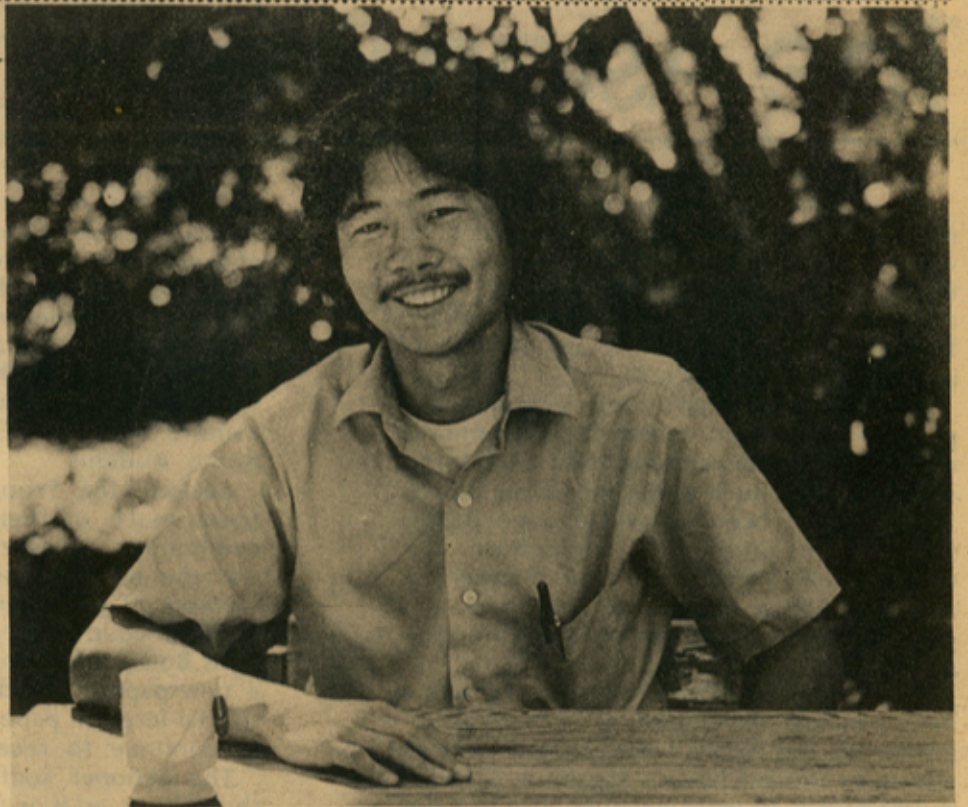


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# WHO IS Kyle Maetani?



By Greg Woo

On May 11, 1977, Maetani captured two-thirds of the ballots and the Student Legislative Council First Vice President position. "Pacific Ties" interest in Asians involved in government prompted this interview with Kyle.

**P.T.** What inspired you to run for SLC Vice President?

**K.M.** In the summer of '76, I worked for the National Student Lobby as a legislative intern in Washington D.C.. My exposure to government, political campaigns plus encouragement from close friends and family prompted me to run.

**P.T.** Did you have previous experience in student government?

**K.M.** No. But, I helped in my cousin's '76 campaign for state congressman. Many of my relatives have political backgrounds.

**P.T.** Do you have any future political goals?

**K.M.** I have no political aspirations concerning student government at UCLA because I'm graduating. After graduation, I'd like to apply to law school at Georgetown in Washington D.C. and work as a legislative aid for a senator. Someday I'd like to run for U.S. congressman, senator or hold some appointed government position.

**P.T.** How demanding is your position?

**K.M.** It varies, last quarter I spent 15-20 hours per week fulfilling my duties. Aside from the president, I probably have the most pressure, because I deal with the 12 special interest groups and all have different needs.

**P.T.** What are your responsibilities?

**K.M.** I represent 12 special interest groups and any time they have an issue to be brought to council — I take care of that. I control or oversee \$38,000 which is the yearly budget, drawn from reg fees. I allocate it like a watchdog to see that it's spent in the right manner.

**P.T.** What criteria is used to issue the funds?

**K.M.** I don't have any set standards, I use personal value judgements and try to come to the office with an open mind. I ask: 1) how many students will it affect; 2) does it increase cultural awareness; 3) will it decrease student apathy.

**P.T.** How powerful are the 12 groups you represent?

**K.M.** If you get them together on one issue, they'd be more powerful. But that's hard, all the groups have diverse interests.

**P.T.** Do you then oversee the minority groups?

**K.M.** Originally, this office was created for a minority representative. Most of the office holders have been black, I'm the first Asian in this office. I feel this office will be held by whites and frat people in the future. The reason is that this office controls money that affects them. I don't feel this is really a minority office.

**P.T.** Why do you think you won the election by such a large margin, 2/3 of the votes?

**K.M.** We ran a good campaign and hustled for endorsements from the Daily Bruin, the

frats and the dorms. (to mention a few).

**P.T.** What was your basic campaign theme?

**K.M.** To do better than the past vice president and treat each group fairly.

**P.T.** In the May 3, 1977, issue of the Daily Bruin on campaign interviews, you mentioned that you wanted to improve communication and organization. How have you accomplished this?

**K.M.** By returning phone calls. I use the advisory board like a communications tool and try to keep in touch with my group. No major reorganization on my part, just living up to my responsibilities.

**P.T.** In a recent election, less than 5% came out to vote; why do you feel this was so?

**K.M.** Students are apathetic about student government. Students are into their studies, which are more important to the student. They have other activities to be involved in — frats, sororities. The commuters just come to school and go home. Most people feel that student government doesn't affect them, but it does.

**P.T.** How effective is student government?

**K.M.** It's effective to a point, but it can't solve everything. For example, I feel campus events has had good programs, speakers and concerts — this helps to make the students' day better. Craig Erlich is working on a legislative bill that concerns housing discrimination. Reg fees were almost lowered but lost by only one vote. The students came within one vote — I feel that's significant.

**P.T.** Do you feel by being Asian hinders your effectiveness in student government?

**K.M.** No. I don't think so.

**P.T.** Do you feel any added pressure as an Asian?

**K.M.** I really want to do a good job. I hope other Asians run in the future for my position. Yes, I am conscious of representing what the Asian can do but at the same time I try to appear objective; and not solely on Asian issues. I hope that I don't look like a banana.

**P.T.** Do you feel your performance reflects Asian needs?

**K.M.** Strange, but I've never gotten comments back, saying he (Kyle) did this because he's Asian.

**P.T.** Have you ever had a problem putting things through because you're an Asian?

**K.M.** No. I had trouble getting money for Asian Coalition because they had organization problems, not because they're Asian. I feel it'll be very difficult for an Asian to be president of SLC because he's Asian. Much depends on the campaign, his stance and how he deals with the issues.

**P.T.** Have you ever felt you've been treated differently because you're an Asian?

**K.M.** No. Not really. I think it's more your personality. John Kobara (also Asian) has good rapport with Kerckhoff because his nature is more outgoing. My tendency is to isolate myself. I don't like to deal with Kerckhoff Hall; I don't like intra-political conflicts.

**P.T.** What advice would you offer other Asians aspiring for student government?

**K.M.** Start early. Keep an open mind. Be flexible, learn to compromise; you can't always have your way. If you're persistent — you'll get things through (the council).

**P.T.** Have Asian stereotypes by whites affected you?

**K.M.** Because they're white, they cannot fully understand the Asian concerns and values. In that way it's difficult. It's easier to deal with liberal people.

I would think council thinks I'm quiet, cause I don't say too much at council meetings. That's mostly because I think they're a bunch of b.s. 'I just wanna get this meeting over with.' I think a lot of people say things because they want to be noticed, "Oh. This guy's very conscientious;" because they're running for re-election. If something's really important to me and if I think something I say will have some sort of effect, I speak up. I have a different style. I go behind the scenes. I feel that's more effective, rather than going to council. And everything I've tried to push through, I've gotten through.

**P.T.** Any specific plans for Asian students?

**K.M.** No.

**P.T.** Do you foresee any problems for Asian students?

**K.M.** I would like to see more Asians involved in Asian Coalition and student government. I'd like to see the leadership in Asian Coalition perpetuated, that's a main concern.

**P.T.** How do you maintain contact with the Asian organizations on campus?

**K.M.** Through Asian Coalition. I have gone to a couple of A.C. meetings; and I watch over the money that's dealt out to them.

**P.T.** How do you feel about the Bakke case?

**K.M.** I feel it should be overturned. I'm against Bakke, because Affirmative Action programs should be used for criteria for administration. We've had years and years of discrimination and need some form to insure racial balance in the law schools, med schools and grad schools.

**P.T.** Are you in favor of the gay-student union publication?

**K.M.** Yes.

**P.T.** What effects has this office had on you?

**K.M.** I'm more open-minded now. I've learned to deal with different kinds of people.

**P.T.** Do you see a need for another office in SLC?

**K.M.** No. We have 13 positions right now. I feel the facilities commissioner position could be eliminated.

Kyle impressed me as an articulate and confident student leader. "I lead a boring life," replied Kyle in answer to his social life. Nonetheless, Kyle's "up" enough to deal with the responsibilities and obligations that comes with being SLC First Vice President.

(interview on February 8, 1978)



## POEM

I cut my black hair,  
 Curled it like yours in hot irons  
 Even though the curl surely fell out,  
 (The stylist confided  
 Dear, a permanent wave is just what's needed  
 For this thick, coarse mop of yours. Oh  
 And have you considered  
 Thinning it a little?)  
 Didn't you insult my mother the same way?

I put half-moons of scotch tape  
 On my eyelids and painted over them  
 With sooty liner.  
 To make them not slanted.  
 To make them American.  
 I learned the trick of shading my cheeks  
 To make them look slender.  
 To make them less moony. How well I know  
 That there have been those who have sliced  
 And stitched  
 And plucked and implanted,  
 For permanently Barbie faces.

But within, am I not the cha-no-yu-  
 The tea ceremony — am I not the great  
 Brass bell tolling in the temple court  
 For the thousand ages?  
 Am I not still the same iris stalk  
 That breathed Nihon moist mornings  
 Before you white men came?  
 You should have kept your Christianity.  
 I and mine were well enough off  
 Breathing Pagan incense.

There are the court ladies  
 Painted on the scrolls of old —  
 I love them. They are like me, they  
 Are me. Their eyes  
 Are bold gashes in broad fearless faces.  
 Their gait is proud, their glance arrogant.  
 Their hair lies massive, stone heavy  
 And straight as death.  
 They did not curl their hair.  
**They would not have curled their hair.**

Fierce warrior women, bearing iris stalks.

They were monoliths,  
 The pure cool spirit of things Japanese.  
 But I am just a toy for you.  
 You seem amazed that I manage to speak English  
 Without an accent.  
 You exclaim how like a doll I am.  
 You tell me I please your eye for my appearance  
 Is exotic.  
 You say, such small breasts, such a  
 Low-slung rump,  
 And those hips, how tiny — you have no hips —  
 Won't you have trouble having children?

You Americans make me laugh.

You think by wearing a Happi coat at Nisei Week  
 You can for an hour's time be like me. Would you have had  
 The courage to lay open your throat,  
 Knife carried always in bosom  
 Like they did? Can you sing  
 With tremulous vibrato the ancient dirges?  
 Do you even know the difference between  
 Sushi and Sashimi?

You could never know the humiliation  
 Of the years of trying to be like you.  
 Leave me alone now.  
 I will eat with chopsticks.  
 I will eat balls of rice.  
 I let my hair hang straight as it pleases.

By June Lagmay



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CLOSE UP — (above) Young boy celebrating new year with firecrackers. (below) "Authentic" Chinese dragon head.



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Photographs by Neal Natsumeda

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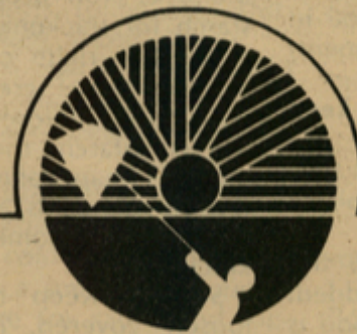
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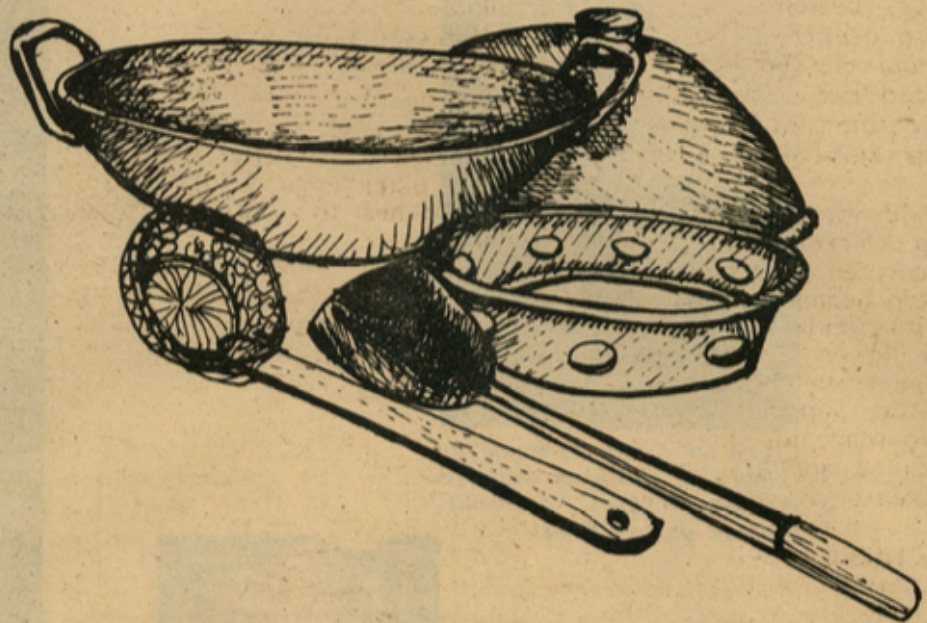
The ASUCLA Communications Board hereby gives general notice to all of the reading and listening community of the student media of the following procedure for airing any grievance or disagreement with media content in the following order:

1. Write a letter expressing your opinion and submit it to the editor/general manager, for publication or for equal radio time.
2. Schedule a meeting and discuss your concern with the editor/general manager.
3. Submit a written complaint to the chairperson of the ASUCLA Communications Board — 112 Kerckhoff Hall, 308 Westwood Plaza, L.A., CA 90024. The chairperson of the ASUCLA Communications Board will investigate and attempt to resolve the grievance to the satisfaction of all parties and so report to the Board at the next meeting.
4. In the event that any party remains aggrieved, they may ask the chairperson of the Policy and Procedure subcommittee to investigate and hold a hearing. Before any hearing is held, all Board members will be notified at least one week in advance.
5. A hearing may constitute either an informal inquiry or a formal hearing. An informal inquiry entails notifying all parties to the grievance and having them speak with the Policy and Procedure subcommittee. A formal hearing entails notifying all parties two weeks in advance, asking each to submit a written statement of its position, and a hearing in which each party will be allowed a specified time to present its case orally (times and which format and additional ground rules as may be necessary shall be left to the discretion of the subcommittee).
6. Policy and Procedure subcommittee shall report its decision to the Board, which may endorse it by a majority vote, or decide to hear a further appeal before the full Board, also by a majority vote.

(Approved April 20, 1977  
Rev. 2/9/78)

# The Year of the Wok

By Mary Nishimoto



The Year of the Horse got off to a good start: this author heeded the advice of many international cooks and, as a result, is one of many Southern Californians discovering the usefulness of the Chinese wok. For the college student the wok is a lifesaver in terms of money and time. One wok replaces the skillet, the deep fryer, the soup kettle and the steamer. Food contents do not tend to spill out from the wok's conical shape. The wok's small round base requires very little cooking oil and energy fuel. The high temperatures used in wok cooking reduces cooking time. Moreover, the wok saves time in maintenance. Before the wok is first used, it's inner surface must be oil-coated with a paper towel. However, cleaning the wok involves only a sponge and soapy water. The wok needs very little kitchen utensils: a spatula or spoon (made out of rubber, plastic or wood) or chopsticks is sufficient for stir-frying; a bamboo rack or baking rack is needed for steaming.

Wok cooking is an introduction to the art of Chinese cooking for wok cooking utilizes the basic Chinese stir-frying technique.

A Chinese dish is made up of two parts — the principal (usually meat) and the vegetable complement. Both meat and vegetable are cut to uniform size and thickness. In this way not only is the cooking time equalized but the dish, when served, has a harmonious appearance. Vegetables, in particular, are often sliced diagonally. The larger surface area allows the vegetable to absorb more heat and seasonings. The vegetable complement is always cooked first.

Before this author lists some basic steps to Chinese stir-frying, the following should be noted:

(1) The meat, whether it be poultry, seafood or beef, is often marinated for at least twenty minutes at room temperature. Overnight marinating gives the meat a better flavor; however, refrigerated marinade should be brought to room temperature before using.

(2) The amount of seasoning is halved: a portion of seasoning is added to the marinade; the other half will be added when the principal and complement are combined. In this way the seasonings will be well blended.

(3) Due to the rapid cooking time, both meat and vegetables must be prepared before the wok is used. It is also a good idea to have seasonings and sauces ready beforehand.

## Steps to Chinese Stir-frying:

- (1) Make sure the wok is dry and clean.
- (2) Preheat the wok to a very high temperature. Put oil in wok (usually about 1 tablespoon to cook the complement) and add complement immediately.
- (3) When the complement is 3/4 done, put it aside and keep warm.
- (4) Clean the wok with a paper towel and reheat wok to a high temperature. Add about three tablespoons of oil to cook the principal.
- (5) Once the principal is added and is 3/4 done, the complement and the rest of the seasonings should be added.
- (6) Sesame seed oil is added last — just before the food is ready to be served. Sesame seed oil gives a pleasant aroma to your Chinese dish.

The following recipes are chosen with the student's ability and budget in mind, as well as to illustrate the wok's versatility. (At this point it should be noted that the following recipes do not necessarily require a wok; the skillet, deep fryer, soup kettle or steamer may be substituted whenever applicable.)

Here's hoping that your Year of the Horse will get off to a good start in Chinese wok cooking!

## "SWEET AND SOUR" SAUCE

- 1 c malt vinegar
  - 1 c sugar
  - 1 1/2 T salt
  - 1/2 c orange juice
  - 1/2 c pineapple juice
  - 1/2 c tomato paste
- Fresh frozen orange juice is acceptable, although fresh is best. Combine the above ingredients and bring to a boil slowly. Simmer for 10 minutes.

The sauce should be tasted to see the saltiness, sweetness, and sourness are all blended. Use the amount of salt indicated. It will never be over salted — but you might need a little more. If the sourness and sweetness are too heavy on one side, adjust the seasonings with vinegar or sugar. The resulting sauce should be harmoniously blended. Now prepare cornstarch for thickening. Determine the right consistency that a normal cream sauce should be. Before you add the cornstarch, the color is usually unappealing. When the cornstarch is added, the color will be somewhat like ketchup.

Storing: Keep this sauce loosely covered, in a dark cool place. Do not refrigerate!

## SWEET AND SOUR PORK

- 8 oz boneless pork
- 1/2 tsp salt
- 1 tsp light soy sauce
- flour
- egg yolk
- 1 firm 3-inch tomato
- 1 3-inch onion
- green pepper
- 1 doz or so pineapple chunks
- 1/2 c sweet and sour sauce

Cut boneless pork into 3/4-inch cubes. Season with salt and light soy sauce. Roll in all purpose flour. Roll again in egg yolk. Roll again in flour. Deep fry until done at 320 degrees (2-3 minutes). Cut tomato into 8 parts. Cut onion that same way. Chop some green pepper into 3/4" x 3/4" squares — to be used for coloring purpose only.

When the pork is done, drain it. Using the same cooking wok or pan (you don't need to clean it), brown onion and pepper in 1 T oil for 1/2 minute. Add in 1/2 c sweet and sour sauce, cook for 1 minute. Add in tomato and pineapple chunks, cook for 5 seconds. Add the deep fried pork and take away from the heat. Mix well and serve immediately.

## TERIYAKI STEAK STRIPS

- 1/2 c soy sauce
  - 2 T minced onions
  - 1 clove of garlic, minced
  - 1 T sugar
  - 1 T fresh ginger root, minced OR
  - 1/8 tsp ground ginger
  - 1/4 c dry white wine, sake, vermouth or beer
  - 2-2 1/2 pounds round or flank steak, thinly sliced
  - 2 T vegetable oil
1. In small bowl or blender make marinade. Combine soy sauce, onion, garlic, ginger and sake or wine. Mix until evenly blended.
  2. In large bowl place meat. Pour marinade over meat and let set at room temperature, covered, for 2 to 3 hours or overnight in the refrigerator.


3. Drain meat thoroughly. Pour oil in wok and preheat, uncovered, about 2 minutes.
  4. Place one-half of steak in wok and stir-fry for 2 minutes or until tender. Push up the side. Repeat with remaining steak. Reduce heat to warm for serving. Serve over rice, noodles or toasted English muffins.
- Makes 6 to 8 servings.

## CRISPY CASHEW CHICKEN

- 1/4 c cornstarch
  - 2 tsp salt
  - 1/4 tsp monosodium glutamate, optional
  - 1 tsp sugar
  - 1 1/2 T dry sherry or shao hsing
  - 2 egg whites
  - 1 1/4 c finely grated cashew nuts
  - 2 whole chicken breasts; boned & thinly sliced (freeze 1 hour for easy slicing)
  - 2 c vegetable or peanut oil
1. In a small bowl combine cornstarch, salt, monosodium glutamate, sugar and sherry.
  2. In a small bowl beat egg whites lightly but not until frothy. Gradually and gently stir into sherry mixture.
  3. Place cashews (grate in blender) on platter. Dip chicken into sherry-egg mixture and roll in cashews. Place on wax paper or plate.
  4. Pour oil into wok and preheat, uncovered, about 4 minutes. Drop 4 to 8 dipped chicken slices into hot oil. Fry and turn until brown on all sides, about 2 minutes. Remove with slotted spoon or strainer. Drain a few seconds and serve hot as appetizer or main dish. Makes about 32 appetizers or 6 main servings.

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**EGG FLOWERS SOUP**

1 quart chicken broth OR  
4 T instant chicken bouillon dissolved in 1 quart of hot water

1/2 c finely chopped water chestnuts

2 eggs, beaten

1/4 tsp pepper

1. Pour chicken broth in wok and heat, covered, at 250 degrees until mixture reaches boil, about 6 minutes.

2. Add water chestnuts to boiling chicken broth and heat, covered, for 5 minutes.

3. Add beaten eggs slowly and stir until egg forms "small flowers," which occurs immediately.

4. Add pepper. Reduce heat to warm for serving.

Makes 8 appetizer or 4 main-course servings.

**CHICKEN AND MUSHROOM SOUP**

4 oz chicken breast  
1 oz dried mushrooms  
4 c chicken broth

Marinate for chicken:

1/2 tsp salt

1 tsp wine

1 tsp cornstarch

Cut chicken and dried mushrooms into thin slices. Marinate chicken. Bring mushrooms to a boil using the broth. Add marinated chicken but do not dump it in all at once or stir it; otherwise the cornstarch will be rubbed off. Using chopsticks in this operation is the best way. Return the broth to medium heat and heat until just under the boiling point. The doneness of the chicken is determined by personal preference. You may serve it just under the boiling point — which makes it very tender, or you may simmer it for 1 more minute.

**SAUTEED ZUCCHINI**

2 T vegetable oil  
1 crushed garlic clove  
1 fresh garlic root slice OR  
1/2 tsp powdered ginger  
2-3 small firm zucchini squash, sliced crosswise into 1/8-inch slices (do not remove skin)

1 tsp dry sherry, white wine or sake

1/2 tsp salt

1/2 tsp pepper

1 c hot chicken broth OR  
1 chicken bouillon cube dissolved in 1 c hot water

1. Pour oil into wok and preheat, uncovered, at 350 degrees.

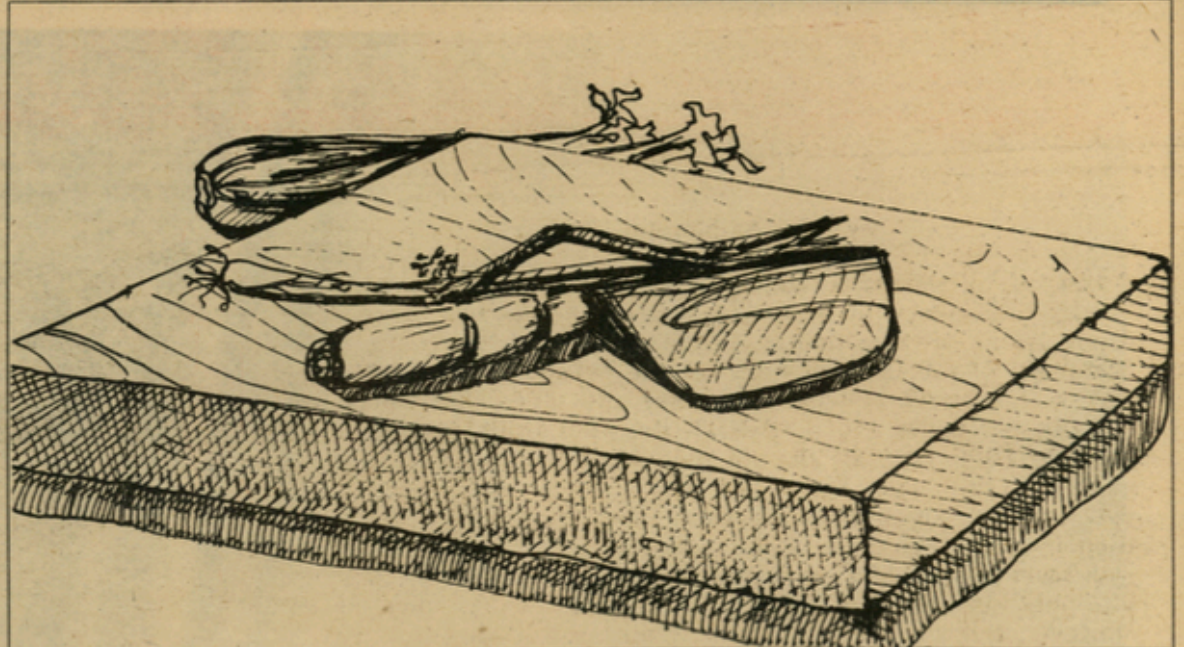
2. Add garlic and ginger. Stir-fry until garlic is browned, about 5 minutes. Remove garlic and fresh ginger.

3. Add zucchini, sherry, salt and pepper and stir-fry for 2 minutes.

4. Add chicken broth, reduce heat to simmer. Cover and simmer for 3 to 4 minutes. Zucchini should be tender but slightly crunchy toward the outer edge of slices. Reduce heat to warm for serving. Serve immediately.

Makes 4 to 6 servings.

HINT: Other varieties of summer squash or eggplant may be substituted for the zucchini.



Using 1 T oil, Chinese-fry the broccoli first, adding the salt, for 1-2 minutes. Sprinkle with water if the leaves start to burn. Set aside. Start Chinese-fry again with the beef. When 3/4 done add broccoli.

For a finishing touch mix together 1 tsp cornstarch mixed with 1 T water and 1/2 T light soy sauce. Use this mixture to thicken beef and broccoli. Add several drops of sesame oil and serve. Add soy sauce and sugar to taste.

**CHINESE CABBAGE WITH OYSTER SAUCE**

NOTE: When using Chinese cabbage in stir-frying, use only the white crisp part.

Cut Chinese cabbage into strips of 3/4" by 6". Lay in the bottom of a pot and cover with saltless chicken broth. Add 1 T dark soy sauce. Simmer until very soft (about 30 minutes). When liquid is reduced to 1/2 original volume, drain the vegetable and lay it on a plate. Add enough water to the remaining broth to bring it up to its original volume of one can. Thicken with 2 T cornstarch, 2 T oyster sauce and 1 T oil. Pour on top of vegetable and serve.

**BEEF SLICES CHINESE-FRIED WITH BROCCOLI**

8 oz beef  
8 oz broccoli  
1/4 tsp salt  
slice of ginger the size of a quarter

Marinate for beef:  
1 1/2 T dark soy sauce  
1 T dry white wine  
1 T cornstarch  
1/2 tsp sugar  
1/2 tsp pepper

Cut beef into slices and marinate. Trim broccoli to match beef in size — peel stem.

**CHICKEN-VEGETABLE LUAU**

3 T soy sauce  
1/2 tsp sugar  
1 2-pound chicken, cut up  
1 tsp instant chicken bouillon OR

1 chicken bouillon cube  
1 c boiling water  
1 T vegetable oil  
1 clove garlic, minced  
1/2 tsp ground ginger  
1/2 c pineapple chunks  
1 green pepper, coarsely chopped

2 carrots, rolled a quarter-turn, then sliced

1 6-oz can sliced bamboo shoots, drained  
1 green onion with top, sliced

1 T brown sugar  
1 T cornstarch  
3 T cold water

1. In a small mixing bowl, combine soy sauce and sug-

ar. Brush over chicken and marinate for at least 20 minutes. In another small mixing bowl, dissolve bouillon in water.

2. Pour oil into wok. Preheat, uncovered, for 2 minutes. Add chicken, one to two pieces at a time, and brown. As chicken browns, push up the side and add next piece. Reduce heat; add chicken broth, garlic and ginger. Bring to a boil. Cover and reduce heat to simmer for 30 minutes.

3. Add pineapple, green pepper, carrots, bamboo shoots and onion. Continue cooking, covered, about 20 minutes or until chicken is tender.

4. In a small mixing bowl, dissolve brown sugar and cornstarch in water. Add to wok and bring mixture to a boil. Reduce heat to warm for serving. Serve sauce over chicken with steamed rice. Makes 4 servings.

**STIR-FRY AMERICAN STYLE**

1 pound beef chuck or round steak or chicken breast, cut into 1/8-inch slices

3 T soy sauce  
1 T sherry (optional)

1/2 tsp ground ginger  
3 T vegetable oil  
1 1/2 c diagonally sliced carrots

1 1/2 c thinly sliced cauliflower

1 6-oz package frozen pea pods OR

1 10-oz package frozen peas

4-6 green onions, cut into 1/2-inch lengths

1 4-oz can mushroom stems and pieces, drained. Reserve liquid.

1/2 c cold water  
2 T cornstarch  
1/2 tsp sugar

1. In small bowl combine beef or chicken with soy sauce, sherry and ginger. Let stand 15 to 30 minutes.

2. Preheat 1 T oil in wok, uncovered, about 2 minutes. Add carrots; stir-fry for 2 minutes. Add reserved mushroom liquid, cover and steam 4 minutes. Remove carrots.

3. Heat 1 T oil in wok. Add cauliflower and pea pods or peas; stir-fry for 2 minutes. Push up sides.

4. Heat 1 T oil in wok. Add meat with marinade; stir-fry for 2 to 3 minutes. Add carrots. Combine water, cornstarch and sugar. Stir into meat mixture and cook until thickened. Reduce heat to warm for serving. Serve with rice. Makes 6 servings.

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# BAKKE

## An Asian Perspective

By John Ohashi

The U.S. Supreme Court once again finds itself in the position of deciding a case which will affect the racial minorities in the United States. The case I am referring to is *Bakke v. Regents of the University of California*. This case, testing preferential minority admissions programs, is the first of its kind to reach the decision-making level of the Supreme Court.

The issues involved, familiar to us all now, all center around Bakke's claim that he was denied the rights guaranteed to him under the equal protection clause of the Fourteenth Amendment. That is, he was denied a seat in the first year medical class at UC Davis because of the preferential treatment given to racial minorities in the admissions process. The High Court, in taking up these issues will undoubtedly render a decision that will have a substantial impact on all minority admissions programs. Their decision, either affirming or reversing Bakke, may be based on a Constitutional principle. If that is the case, the Bakke decision will have a pervasive effect on future affirmative action programs.

Fourteenth Amendment cases cannot be disassociated with the socioeconomic conditions which exist at the time of an individual case. From the post-civil war days of the *Slaughterhouse* and *Dred Scott* decisions to the Japanese evacuation case of *Korematsu v. U.S.*, the Fourteenth Amendment has been decided on grounds which are often a work of incoherency if viewed separately from the societal influences that were held by the Judiciary of the day. The Supreme Court decision in Bakke should not deviate much from this long standing tradition.

**"We should look to the Bakke case as a social barometer measuring the current tide of public opinion."**

With this in mind, we should look to the Bakke case as a social barometer measuring the current tide of public opinion. A revealing insight into the white majority's conception of society and social progress may emerge from the Supreme Court's decision. Remember that the majority opinion rendered by the California State Supreme Court states, that classification by race for special admissions programs is unconstitutional.

If we can assume that the Justices of the State High Court represent the views held by the dominant segment in society, then we as minorities should scrutinize the majority opinion in Bakke and identify the undercurrents that influence the dominant society's views of the minority's role in society. With such a perspective, we as minorities can decide if the societal goals held by the white dominant segment of society are desirable goals for minorities to pursue, given the assumption that a minority group wishes to retain its distinct cultural and ethnic flavor.

Being an Asian American, one could ask the question, why should Asian Americans concern themselves with the issues of reverse discrimination? After all, aren't Asian Americans already well represented in academia as well as in professional fields? Attorney General Bell, in a "Friend of the Court" brief, states that "... It is not clear from the record why Asian Americans are included in the special program." It could be argued, and with some merit, that substantial numbers of Asians will be able to gain entrance into professional schools without the aid of minority admissions programs.

**"It is not clear from the record why Asian Americans are included in the special programs."**

But there are problems with the argument. Attorney General Bell's statement is a white perspective on the Asian condition that is based on insufficient data. His classification of Asians only includes Japanese, Chinese, and Philipinos. This argument is also too narrow in its scope. It does not take into account the gestalt of the Asian American experience. It only perceives the rosey, stereotypic view of Asians that is held by the majority population. It makes no other assumptions about the Asian condition.

I now wish to look at the California State Supreme Court's decision in Bakke and analyze the opinion from an ideological perspective. That is, how one views society and how one thinks it ought to be. Think of the implications of this case in the context of its effects on the dominant white society. To fully explicate my points, we need to keep in mind two questions: 1) What conception of society did the Justice have in formulating their opinion? 2) Is such a conception of society desirable to members of a minority group?

Perhaps the most frightening aspect of the State High Court's decision in Bakke is the rather unsophisticated notion of society expounded by the majority opinion. Their antiseptic treatment of race as merely a fact of "superficial physiology," as Prof. Wasserstrom of UCLA Law School coins it, is to indirectly deny the existence of racism in American society. To fully illustrate this, let us examine quotes from the majority opinion.

Quoting from Justice Douglas's dissenting opinion in *DeFunis v. Odegaard*, Justice Mosk, speaking for the State Court states:

"The equal protection clause commands the elimination of racial barriers, not their creation in order to satisfy our theory as to how society ought to be organized. The purpose of the University of Washington cannot be to produce black lawyers for blacks, Polish lawyers for Poles, Jewish lawyers for Jews, Irish lawyers for Irish. It should be to produce good lawyers for Americans." What is this statement, if it is not the promulgation of assimilation, the "melting pot" theory as a societal goal? Who among the four ethnic groups, in the quotation, is most readily detectable and why? The obvious answer is the black lawyer.

A black lawyer or an Asian lawyer, if one were included in the group, would be most easily detected. The only reason for the ease in detection is the identifying traits of race. Race is the one factor so obvious in setting the black lawyer apart from the others, that to deny it would be to reduce an individual's race to now greater significance than, again quoting Prof. Wasserstrom, "the color of one's eyes."

A person's race should not simply categorize one into a neat category based on an observable color. A person's race, is a socially significant category. The cultural context of a person's societal experience, as a minority, may well be significantly different from that of the white majority. Race often means a sense of identity drawn from the unique socio-psychological experiences of a minority's cultural history.

The Asian American experience in the United States has at times been marked by a history of mis-treatment. It was not a genetic condition that caused newly arrived Chinese immigrants to seek work in laundries and on the railroads in their early American history. Nor can anyone claim that the color of a Japanese person's eyes held a greater significance than the color of his skin during the legally sanctioned evacuations of World War II.

Even the so called "model minority" Japanese, whom some claim to be "out-whitening" the whites, are still afflicted by stereotypes that still identify the Japanese as being not yet totally American. Witness Mr. D (Datsun) and Mr. T (Toyota) arguing the advantages of their respective cars, only to acquiesce to the American Dodge Colt. Another case is the commercial about the young Japanese-American family man deciding to buy an American car. Did this commercial infer an inherent allegiance to the mother country?

To deny that race does not affect the way one is viewed by society is to engage in the same type of Panglossian attitude that categorizes the majority opinion in Bakke. It is, to say the least, unrealistic.

To further highlight the unrealistic quality of the State High Court's decision and its inappropriate use of the "melting pot" as a model of American society, we must look to another quote from the majority opinion.

"...there are more forceful policy reasons against preferential admissions based on race. The divisive effect on such preferences needs no explication and raises serious doubts whether the advantages obtained by the few preferred are worth the inevitable cost of racial harmony."

This quote presupposes the existence of racial harmony. The special admissions are not viewed as progressive moves. Rather, they are threats to the orderly model of the "melting pot." By placing the minority problem within such a framework, they have given a deaf ear to those desiring to enter the system with the desire of retaining their cultural heritage. Indeed, the State High Court quibbled about the lack of assurance that minority doctors will serve the minority communities. The remedial efforts to alleviate minority problems, given the Justice's view of society, will always miss their objective should a minority group not wish to become an ingredient in the "melting pot."

One suggestion made by the Justices is to institute "aggressive programs to identify, recruit, and provide remedial schooling for disadvantaged students of all races who are interested in pursuing a medical career and have an evident talent for doing so."

There is the very real possibility that most of the remedial education will take place in areas occupied by racial minorities. Will the majority population fund such an immense program if the money is spent on nonwhites? Also, how reasonable is this suggestion to those wishing to get into professional schools now?

Another measure suggested by the State High Court is "to increase the number of places available in the medical schools, either by allowing additional students to enroll in existing schools or by expanding the schools." This suggestion is utter nonsense. Without an effective affirmative action program, there are no assurances that the extra seats will not go to whites. This suggestion as well as the previous one are unrealistic attempts to provide any substantial solutions to the race problem. The roots of contemporary America's racial problems lie deep in the past. Unimaginative suggestions, based on maintaining the status quo, will always be ineffectual.

**"We should strive to retain the cultural traditions that make us unique among the people of the world."**

Now we turn to final analyses. How does this conception of society and of social programs affect Asian Americans? By going along with the majority's mildly ignorant assessment of the Asian condition, one can become immersed in a socialization process which consists of a mobilization of bias against retaining one's heritage. This socialization process can occur in an innocuous fashion through the everyday situations of life. And why shouldn't it? It is the dominant conception of society.

Consequently, it must be the Asian population's responsibility to define what it is and what its goals as a minority are. This is something we have not done in the past. Of course, this is not to suggest that all Asians ought to become nationalistic. Indeed, for many Asians, the majority point of view offers an attractive prospect. Rather, we should strive to retain the cultural traditions that make us unique among the people of the world. Therefore, let us, as Asians, develop our own ideologies.

Our ideology will to a great extent be influenced by the dominant society's. However, let us incorporate that element of control into it that will give us all an influence in the ultimate fate of our Asian identity. Perhaps then, the dominant society will realize that we are not a monolithic people. Every Asian group has a right to participate in American society; it is, after all, our society. Yet we also have every right to retain our cultural and traditional heritage.

The answers given to the questions raised in Bakke, indicate that the dominant society is willing to forsake the contributions that a racial minority can make if it interferes with the goal of the "melting pot."

Hopefully, we can develop an ideological perspective that will never allow us to forsake our past. Judging by the majority opinion expressed in Bakke, we have not yet made our case clear.

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# UCLA CELEBRATES CHINESE NEW YEARS

By Cary Wong

One of the World's oldest traditions took place on February 7, 1978; the Chinese Lunar New Year. Celebrated by all Chinese and most Asians, it is recognized as the most celebrated event of the year. In commemorating this festival occasion, the Chinese Cultural Association on campus sponsored the Chinese Cultural Week during the week of January 25-28. The purpose of the program was to celebrate the coming of the Chinese New Years and to increase awareness and understanding of the Chinese Culture.

A lion dance and kung-fu demonstration on Wednesday, January 25, kicked off the week's activities. It was held at 12:00 noon in Royce Hall. The turnout was tremendous and the audience loved it, gathering from their applause. "The lion was lively and I liked the fight between the lion and the man with the Kwan Doe," stated one of the students.

An arts and crafts exhibition followed from 11:00 to 3:00 in Ackerman Union's Men's Lounge. The exhibit featured such items as historical antiques from past dynasties, including pottery and metalworks, then there was the usual display of stamps and currency, except this exhibit has stamps and currency from the beginning of the 1900's and up to the present including stamps and currency of Hong Kong, Taiwan, and Mainland China. Featured also were classical musical instruments, lion heads, a wide assortment of beautiful paper-cuts, opera masks and puppets, acupuncture needles and diagrams, a display of woodblock printing, and a variety of handicrafts. "How do they cut out these papercuts?" exclaimed one of the audience, "They look more like pictures than cut-outs!" From the questionnaires filled out by the audience, it was greatly enjoyed by all. A

painting and calligraphy demonstration was held the same day at 2:00 to 3:00 in Men's Lounge, demonstrated by Professor Johnson Chow of the Hong Kong Chinese University. Prof. Chow demonstrated some techniques of brush painting and painted a masterpiece in less than an hour.

Thursday's program started with the Arts and Crafts exhibition in the Men's Lounge, followed by an acupuncture program. A film entitled "Acupuncture and Anesthesia" was shown featuring such operations as heart and lung surgery, brain tumor removal, and a child birth. Dr. Quinto Wu, president of the Chinese Acupuncture Association, gave a demonstration of acupuncture application. Volunteers from the audience were given treatment for a broken tendon and a migraine headache. He even showed the audience a technique to relieve tension after long hours of study. At 1:30 Dr. Richard Baum, an Assoc. Prof. at UCLA, gave a slide show and talked on his recent trip to China. Many students who attended were pleased with Dr. Baum's talk.

The night time activities started on Thursday night, with a Chinese Film Festival on Thursday and Friday night, and a cultural variety show on Saturday night. "Shaolin Temple," "Chinese New Year," and "From Spike to Spindle" screened in Rolfe 1200 on Thursday night. The films were a success with more than 200 audience present.

Friday's program starts with the Arts and Crafts exhibit, continued by a gourmet cooking demonstration from 11:00 to 1:00 in the Men's Lounge; featured in the cooking demonstration were cuisines from different geographical regions of China. The audience was treated to a free "lunch" featuring Dim Sum from Canton; Gung Po Chicken from

Hunan; Pork with Garlic Sauce from Shantung; Cold Platter from Chang Sai; and Lin War Soup from Shantung. This was no doubt one of the most popular events of the week.

A Folk Dance and Music demonstration followed at 1:00 performed by Miss Alice Lo and Mr. Bruce Lau. Miss Lo demonstrated various basic steps of Chinese folk dancing and demonstrated a couple of dances. Mr. Lau demonstrated a variety of Chinese instruments with the theory and applications of them. From the response received, the audiences were most impressed with the demonstration. The films for Friday night were "The Water Margin," and "Chinatown Our Home." More than 300 attended the show.

Saturday was a big day for the week's program. An Arts and Crafts exhibition was set up from 7:00 to 8:00 pm in Ackerman's Men's Lounge; to be followed by the spectacular Cultural Variety Show at 8:00 pm in the Grand Ballroom. The variety show featured traditional Northern and Southern lion dances, classical music and folk dances, Kung-Fu demonstration, and even a surprise magic show. The audiences were quite impressed with the night's entertainment and a feeling of warmth and belonging was generated. There were over a 1000 students and community persons who attended this program and the combined audience participation for the whole week's program ranged in the thousands.

Overall, the Chinese Cultural Association has done an admirable job in implementing and providing for this program. The excellent audience participation showed that many people benefited and enjoyed the programs.

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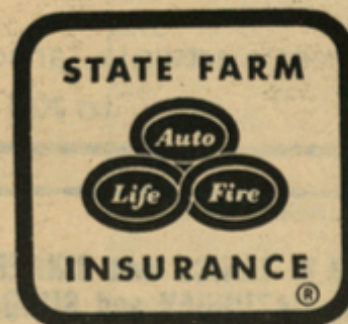
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## KOREAN YOUTH CENTER

### is OKAY For The Korean One

By Kim Lim

As many people realize, the newly emerging Korean community is now facing the problem of assimilation in a White dominated society. For most Korean youths, the problem of acculturation and assimilation is a two sided sword. There is the dilemma of 'becoming American' and yet maintaining their own ethnic identity. It is toward this problem that the Korean Youth Center (KYC) directs its efforts.

KYC has come a long way since its meager beginning in April of 1975. It was first established as one of the Alternative Outreach teams for the Asian American Drug Abuse Program (AADAP). With a single staff person acting as an Outreach counselor, it sought to provide drug abuse education for the ever-growing Korean community. Its impact was strongly felt as those in the community began to realize the urgent need for preventing delinquency among Korean youth.

KYC is now one of the major projects of AADAP's Prevention Unit. Its staff consists of a total of five full and part time workers, who as native-born Koreans have faced similar problems of adjustment, are able to relate on the same level as Korean youths today. Its programs are directed toward activities designed to promote personal growth as well as a sense of identity and a feeling of belonging. Through its activities, KYC aims toward bridging the gap between the Korean youth, his family and his community.

KYC provides constructive alternatives to dealing with youth-oriented problems other than becoming involved with gangs and other anti-social activities. KYC provides continuous direct services for the Korean youth through intensive individual and family counseling, a School Outreach Program (a counseling program established at local junior and senior high schools), and an

employment information and referral program. In sponsoring several youth-oriented clubs, KYC provides a constructive forum for the Korean youth to funnel his energy. The activities of these clubs range from emphasizing conversational English to providing services for the community to organizing athletic and recreational activities. Throughout the past year, KYC's activities have included setting up a booth at the Dragan Boat Festival, giving Korean youth a chance to interact with other ethnic groups, a parents' workshop, aiming to bridge the gap between the Korean parent and his child, and the SPEDY (Summer Program for Economically Disadvantaged Youth) project, promoting a sense of unity as Korean youths were given the opportunity to work together on summer projects.

The Korean Youth Center has set a precedent in the

Korean community, providing a service that is urgently needed. The problem of delinquency is a realistic one; a problem that the Korean Youth Center has confronted face to face. The

wheels have now been set in motion, as the Korean Youth Center continues to work in the community, instilling in the Korean youth a pride in being who he is, a Korean in America.

## Pacific Ties

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## Everyone should be happy . . .

## . . . maybe you can help Community Services offers:

**TUTORIALS** are where you tutor people. It's a rare form of exchange: a combination of people who need some extra help, and people who have something extra to give. That's special.

Amigos del Barrio	825-2217	Sol, Rich, Leaf, Grace Jean & Sandy
Asian Education	825-5178	Janet, Kim, Jeff
ASUCLA Tutorial	825-2331	Anna, Larry
Exceptional Children Tutorial	825-2066	Andi, Shirley

**AWARENESS . . .** The Community Services Commission has a mission to bring the name of UCLA to the community — as motivators for people to be aware of the world around them.

Campus Committee to Bridge the Gap	825-2333	Mike
Community Theatre Workshop	825-4592	Mike
Office of Environmental and Consumer Affairs	825-2820	Gary
Project Motivation	825-4724	Randy, Richard

**PRISON PROGRAMS. . .** Every human being has a talent, something that can be put to use in our world. The UCLA Prison Coalition tries to find that talent in the people they tutor, and helps them use it to get them back into society.

U.C.L.A. Prison Coalition	825-2415	Kim, Mike, Gordon
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That's what Community Services is all about . . . the tutorial, awareness, and prison programs. It takes a will, it takes a little time, but it uses a part of you that you might just be wasting right now. That's why we're in the human being business.

The Community Service Commission office is located in Kerckhoff Hall 404. Phone: 825-2333



Child in a Straw Hat  
by Mary Cassatt, National Gallery  
of Art, Washington

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