

1969

40 YEARS

OF ETHNIC STUDIES
AT UCLA

1969





Asian American Studies Center

American Indian Studies Center

Bunche Center for African American Studies

Chicano Studies Research Center

Compiled and edited by Claudia Mitchell-Kernan
Vice Chancellor Graduate Studies and Dean, Graduate Division

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Dedicated to the memory of Lucie Cheng

1939-2010

A distinguished scholar, inspirational colleague, friend and leader of exceptional ability. Her sense of honor and humane values were the foundation for her life's journey, and even when circumstances required that she take a few steps back, she maintained a remarkable clarity about the way forward. My colleagues join me in paying tribute to her and in mourning her loss.

“...this is ‘The University of California’...the University of this State. It must be adapted to this people...to their geographical position, to the requirements of their new society and their undeveloped resources. It is not the foundation...of private individuals. It is ‘of the people and for the people’...in the highest and noblest relations to their intellectual and moral well-being....It opens the door of superior education to all.”

UC President Daniel Coit Gilman
Inaugural Address, 1872

Acknowledgments

With gratitude to the directors, staff, and faculty who have kept the dream alive.

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The Asian American Studies Center, American Indian Studies Center, Bunche Center for African American Studies, Chicano Studies Research Center and the Institute of American Cultures express their gratitude to the following foundations and federal agencies for their support.

Administration for Native Americans
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AT & T Foundation
California Community Foundation
California Endowment
Carnegie Foundation
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Fund for the Improvement of Post Secondary Education
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The Andy Warhol Foundation for the Visual Arts
The Walt Disney Company
The California Foundation
Washington Mutual Foundation
The William and Flora Hewlett Foundation
United American Indian Involvement

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Foreword

by Claudia Mitchell-Kernan
Director, Institute of American Cultures
Vice Chancellor Graduate Studies
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The story of ethnic studies at UCLA begins in 1969, when a few dozen students, a handful of faculty, and a visionary chancellor laid the cornerstones for UCLA's ethnic studies centers, turning over first ground for a daunting transformative task. They all clearly recognized the historical significance of their actions, and they were excited by the opportunity to create new fields of study, whatever the obstacles. Four decades later, the small enterprises they started have burgeoned into thriving, multidisciplinary, and multifaceted scholarly institutions.

It has been my privilege, for the 35 years I've been at UCLA, to be an active participant in this institution building. When I first read the proposal for the Center for African American Studies (now the Bunche Center for African American Studies), where I was director from 1976 to 1989, I was struck by how traditional its goals were. In many ways, the agenda fit within the land grant paradigm of linking research and community service, except that it embraced people who had mostly been excluded. It is difficult to convey and sometimes painful to remember how different life was just 40 years ago. The Civil Rights Act of 1964 was only five years old, the waves of immigration from Asia and Spanish-speaking countries were just beginning, and no one referred to "white mainstream culture"—American culture *was* white culture. UCLA, too, was mostly white.

Thus, it is no exaggeration to say that a revolution led to the creation of the four centers dedicated to the study of Asian Americans, American Indians, African Americans, and Chicanos. While UCLA's formal authority structures remained intact, loosely organized forces with little previous voice in academic affairs suddenly gained significant influence. Some university administrators and faculty saw this as a threat to the time-honored framework of academic tradition. Mindful of this resistance, Chancellor Charles Young created the centers as organized research units, a decision that had highly significant implications.

The organized research unit model had already proven itself of great value in helping to establish new fields such as African Studies on the UCLA campus. For all their many strengths, the ORUs generally operate with limited university support that largely funds infrastructure. Program initiatives must look to federal and state grants or contracts, support from private foundations, and more recently private giving. In addition, by the early 1980s, the university was already being pummeled by what turned out to be a series of financial crises. As a result, limited human and financial resources meant choosing between equally worthy projects and coping with the related conflicts over priorities.

Midway through my own directorship, it struck me as paradoxical that the centers were still perceived in some quarters as countercultural enterprises—a breeding ground for revolutionary and radical activities. The reality was more typically late hours, overextended faculty and staff, and an ongoing struggle to put forward issues of inclusion and an understanding of American society that embraced all sectors. The idea that African American, Asian American, American Indians, and Chicanos should enjoy the same rights as other Americans, including a voice in higher education, had considerable difficulty taking root. Over many years, some faculty associates of the centers have felt they were in a no-win situation, judged by traditional academic criteria of "publish or perish" while at the same time being expected to do far more in terms of teaching, mentoring, and university/community service.

Because of these circumstances, the centers were necessarily preoccupied with survival for several years, but as their achievements grew, they became engaged in broader academic issues and the wider university environment, where decisions were being made that would determine their fate and the type of university that would evolve by 2010. Before the turn of the millennium, the centers had embraced global perspectives in their programmatic agendas, examining issues that went beyond the local to reflect world historical events and trends, particularly those flowing from Western European colonialism and imperialism and their worldwide political, social, and economic impact.

Being mindful of these hurdles and the ever broadening horizons, I believe, is important as we celebrate the centers' four decades of achievement. In spite of many challenges, so much has been accomplished. From the very start, the ethnic studies centers



became magnets drawing enthusiastic young scholars of color to our campus; many of them have spent a professional lifetime at UCLA, enriching their disciplines and their departments. Starting from near zero, scholars affiliated with the centers are now represented in 35 departments and 12 divisions and schools, and they have taught and mentored thousands of students, while building two new generations of researchers and faculty in ethnic studies.

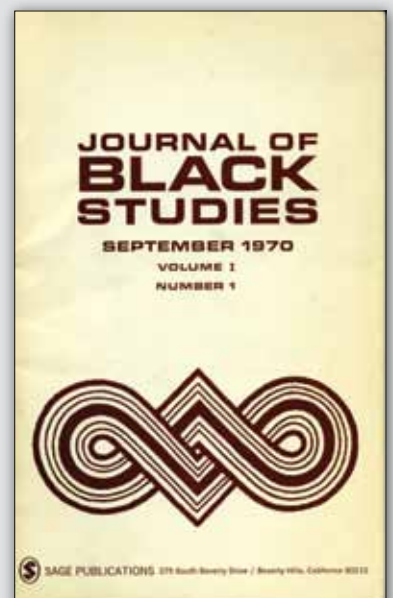
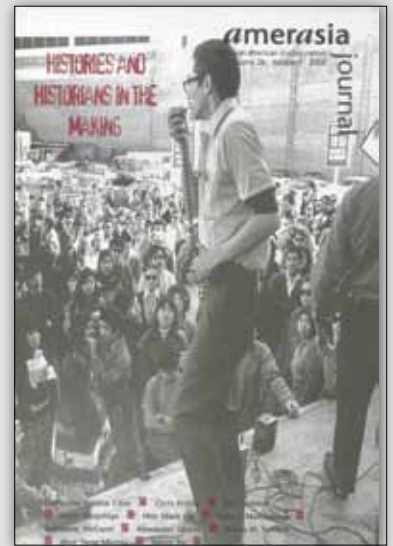
Journals established on shoestring budgets with no professional staff have become highly influential voices for these new areas of study, and three of those established between 1970 and 1971 remain UCLA projects. Archives that began with some microfilmed dissertations and newspapers now draw scholars from around the world. Perhaps most important, through these centers UCLA has embraced the fast-growing and evolving ethnic communities of Southern California and created a myriad of research strands binding them to the academy.

As the long-time executive director of the Institute of American Cultures, a bridging structure for the four centers, I'm proud to present this commemorative publication. Some of the people who contributed mightily to the founding and flourishing of the centers recall their experiences here, but others were not available. While the booklet is not a complete oral history, we hope it will inspire others to produce the more elaborate historical accounts that these centers richly deserve. Similarly, in presenting each center's achievements, we could not be comprehensive. Rather, this is a sampler from a rich record of projects and activities embedded not only in the research and scholarly sphere but that has left its imprint on the UCLA campus and in local, national, and international arenas.



ABOUT THE WRITER: Jacqueline Tasch writes for the *UCLA Graduate Quarterly* and has edited several books for the UCLA Center for African American Studies, including St. Clair Drake's *Black Folk Here and There*. She formerly served as the Weekend City Editor for the Los Angeles Times. She conducted the interviews and wrote the article, "The Long Road Home," in this booklet.

ON THE COVER: Murals from the UCLA Ethnic Studies Center, originally in Campbell Hall.



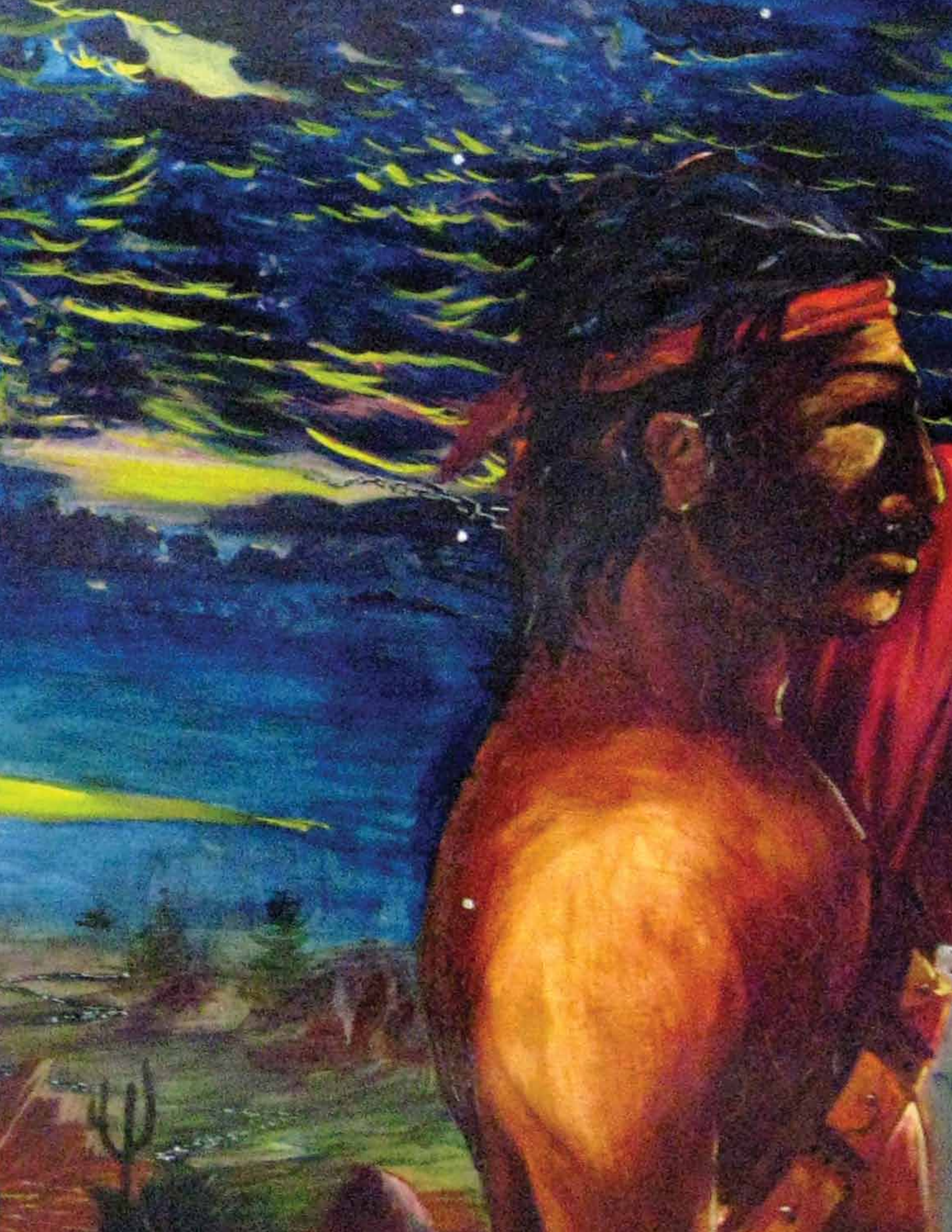


The LONG ROAD HOME

40 Years
of Ethnic Studies at UCLA

by Jacqueline Tasch

A section of the Chicano Studies Research Center mural, originally hung in Campbell Hall.
Oil on wood panels, 12' x 30'. The project was organized by artist and teacher Saul
Solache, with artists Ramses Noriega, Eduardo Carillo, and Sergio Hernandez.





FACEOFF—Police called to UCLA campus disperse antiwar demonstrators, 1972. Fifty-two were arrested. Courtesy of the Los Angeles Times Photographic Archive. Department of Special Collections, Charles E. Young Research Library, UCLA.

Days of Social and Political Upheaval

The late 1960s and early 1970s were a turbulent time in U.S. history. Within a five-year period, assassins claimed the lives of President John F. Kennedy, Senator Robert F. Kennedy, Malcolm X, and Martin Luther King, Jr. The inner-city neighborhoods of many American cities exploded in violence. More and more young men went off to fight an unpopular war in Vietnam, while others at home protested its continuation. Demonstrations became a feature of campus life and occasionally ended in violence, as at Kent State, Mississippi State, and South Carolina State.

Change was in the wind for people who had long been marginalized by American society. The Civil Rights Act was adopted in 1964, affirmative action became federal policy in 1965, and the Supreme Court issued a series of decisions supporting the desegregation of schools. In 1968, Washington, D.C., Gary, Indiana, and Cleveland, Ohio, elected black city leaders for the first time, and Thurgood Marshall became the

first African American justice of the U.S. Supreme Court. César Chávez's United Farm Workers Union initiated a grape boycott in 1965. In the same year, an immigration reform act was passed that led to an enormous new wave of immigration from Asian countries. Activist urban Native Americans seized control of Alcatraz Island in San Francisco Bay in 1969 to press for changes

"If you want to change what the university does, you have to change who the faculty members are."

-Virgil Roberts

in government policy, and in 1973, the American Indian Movement occupied Wounded Knee, South Dakota, to dramatize its demand for free election of tribal leaders.

Both reflecting and nurturing an atmosphere of increasing demands for equality, a number of thought-provoking books were released in that period, including *The Autobiography of Malcolm X* (Malcolm X, with Alex Haley, 1964), *Black Power* (Stokely Carmichael and Charles Hamilton, 1967), and *Custer Died for Your Sins* (Vine Deloria, 1969).

Among those who read these books was Virgil Roberts, then an undergraduate at UCLA, who was spending the summer of 1967 in Washington, D.C., to participate in a foreign affairs scholars program offered by the Ford Foundation and Howard University to develop a cadre of black and Latino diplomats for emerging African and South American countries. Roberts and his colleagues discussed these transformational books in the context of news reports about rioting in the African American

1969 and 2009

SO MUCH HAS CHANGED AT UCLA in the interval between those years that you'd think far more than four decades had intervened.

Then: The term *Negro* was just giving way in the mainstream to *Black* or *Afro American*. People whose ancestors lived in Asia were *Oriental*s. Those from south of the border were *Hispanics* or *Mexicans*—even if their family had been in the United States for generations. The term *Native American* had yet to challenge *American Indian*. Taken together, these ethnicities were all but nonexistent on campus, both in terms of the number of students and faculty and in the sense of representation of their histories and cultures. What little was taught about any of these groups was presented from the viewpoint of white men.

Today: In one recent survey, only 33 percent or so of UCLA undergraduates checked white or Caucasian as their ethnicity. Although nearly three quarters said they were born in the United States, fewer than 60 percent identified English as their native language. The myriad cultures they represent—and 13 categories were provided in that survey—are reflected in a broad range of academic offerings and in a substantial and widely influential body of research.

Organized research units in African American, American Indian, Asian American, and Chicano studies are both evidence of this new multiethnic campus and substantive contributors to that change. While the centers had no role in the tide of immigration from Asia and from Spanish-speaking countries that created such enormous demographic change in California, they have taken the lead in preparing UCLA to meet the needs of this new population.

From their beginnings in a time of great social and political unrest, creating whole new fields of study with sparse resources, the centers have matured into distinguished members of the university's research community, while at the same time generating highly regarded teaching programs, promoting UCLA's faculty and student diversity, and building strong ties to the multiethnic region. This is their story as told through the recollections of those who share in their achievements.



UCLA students supported the Chicano student demonstration at Los Angeles' Roosevelt High School, 1970. Courtesy of the Los Angeles Times Photographic Archive. Department of Special Collections, Charles E. Young Research Library, UCLA.

neighborhoods of Newark and Detroit. Having grown up in rural Ventura, Virgil was seeing large African American communities and “real ghettos” for the first time. All of this “created a kind of consciousness that I never had before,” he says. The summer “had a profound impact on me.”

Another reader of *Black Power* was Amy Uyematsu, who juxtaposed its narrative with the content of UCLA's first Asian American Studies course, “Orientals in America.” As a final paper, she wrote “The Emergence of Yellow Power in America,” which brought together “what I was learning about the Black Power movement and what I saw going on in this very young, emerging Asian American movement.”

A similar political consciousness was rising among Chicanos. United Mexican American Students (UMAS) had been founded in 1967 mostly to provide “a socially welcoming environment” at UCLA, according to Carlos Manuel Haro, one of the initial members, but the group also explored various kinds of political action. In March 1968, some members supported the Walkouts, strikes of Chicano students at East Los Angeles public schools, protesting the quality of their education and the unacceptably high dropout rates for Chicanos. Some have called this the opening salvo on the urban front of the *movimiento*.

A couple of months later, a fraternity at UCLA put on a Viva Zapata night, evoking the 1952 film about the Mexican revolutionary, Emiliano Zapata, in a mocking way. For the 1968 party, they hung a Mexican flag outside the fraternity house, with a well-known finger gesture replacing the eagle in the middle. That incident “created an urgent drive within UMAS to coalesce against this sort of behavior,” Dr. Haro says, and young Chicano students took their protest to the chancellor's office.

Some of the prejudice was more direct and personal; for example, a Chicano student was accosted for swimming in the same pool with a white girl. And in Westwood, African American students sent white friends to rent an apartment; they couldn't get a job, and just a few years earlier, they couldn't even get a haircut there.



For a Viva Zapata party, a desecrated Mexican flag was displayed on the front of a fraternity house, triggering a vigorous protest from United Mexican American Students, asking the chancellor to take action. Photo by Tom Gillan, published in the Daily Bruin.

Recognizing the injustice being done to themselves and to their people, young scholars of color were moved to seek change, if not in the larger society, then at least in the universities they attended.

Joining Hands to Demand a Diverse Academy

Virgil Roberts returned to UCLA as a man with a mission: “to address what's happening to black people in America” by creating change at UCLA. As he saw it, the “collection of scholars owns the university,” he says now. “If you want to change what the university does, you have to change who the faculty members are.” A black studies program would be a way to attract black scholars. It was also, he hoped, a way to stimulate research activities that could have a positive impact on the black community. He was not alone in reaching that conclusion.

Activist groups at San Francisco State and UC Berkeley were also demanding a curriculum—and other university policies—that were more inclusive of people of color and their cultures. “Can you imagine jeopardizing your college career by defying the law, going on strike, and occupying buildings—all in order to study something?” Professor Odo asks. “It's extraordinary, but that's exactly what happened. Students defied police and university administrators, saying ‘We're here to find something that relates to our lives.’”

At San Francisco State, a student strike closed the campus for nearly a month in the fall of 1968, following a year of protests and sit-ins by the Third World Liberation Front, a coalition of black, Latino, and Filipino students. Early in 1969, a longer strike took place across the Bay at UC Berkeley, motivated by demands to establish a Third World College and various proposals to increase diversity of students, faculty, and staff. By then, the move toward ethnic studies at UCLA had taken a less confrontational turn.

In the fall of 1967, Virgil Roberts volunteered to be chair of the Black Student Union's Education Committee; he also had conversations with soon-to-be Chancellor Charles Young and faculty like the



Charles E. Young, Chancellor from 1968-1997, was integral in the development of the ethnic studies centers.

late Ron Takaki, who taught UCLA's first African American history course and shared his concern about prejudice and discrimination. Other faculty were skeptical about the need for "black studies," arguing that it had no content apart from traditional disciplines.

To challenge their critique, Roberts and his friends put together a course called "The Black Man in a Changing American Context," bringing to UCLA well-known African American scholars from around the nation, among them: St. Clair Drake, a pioneer in sociology and black studies; Kenneth Clark, a psychologist whose study of the impact of segregation on schools underpinned the *Brown v. Board of Education* decision, and Le Roi Jones (later Amiri Baraka), a noted poet and political activist. About 500 students—most of them white—attended the survey lecture course. It "became our argument for a center," Roberts says, showing that there was "something of substance worth studying" through an African American Studies center.

Chancellor Young was impressed. He acknowledges that he thought finding a place for ethnic studies "would help UCLA to avoid some problems" that other campuses were experiencing, "but the main thing was that I thought this would contribute to the understanding and resolution of national social problems." He hired the Black Student Union's Education Committee "to spend the summer of 1968 writing up a formal proposal of what we wanted to do," Roberts recalls.

A group led by Mexican Americans was working at the same time to develop the High Potential Program, a forerunner of the

Academic Advancement Program, which supported the recruitment and preparation of underrepresented minorities. A Chicano studies research center was also a key part of the UMAS agenda, Dr. Haro says. Juan Gomez-Quinones, a graduate student in history at the time, "understood that a research university could do things that a college producing bachelor's degrees could not," he says. Having a research-oriented structure devoted to Mexican Americans was "one of the focal points for creating change on campus."

Most of the drive for the centers had come from students, who were only superficially knowledgeable about and often openly hostile to the academic culture; they believed it had failed them and their communities. The faculty and administrators who would be charged with implementing any plans, however, were part of that culture. They had invested much of their lives in a disciplinary order and traditional scholarly process that seemed to be placed at risk by the creation—overnight and often out of whole cloth—of these new fields.

Mediating between them was Dr. Young, who helped the students recognize the potential of the university's traditional strengths—research and teaching—to advance their broader social goals. He also advocated for the students' cause with faculty and found an institutional framework that would accommodate the needs of both sides.

Young agreed with the faculty that creating new academic departments "was not the right way to go," he recalls. Instead, he saw ethnic studies as "the bringing together of a variety of disciplines to deal with a particular issue." The campus already had a model for this kind of work: *organized research units* (ORUs), where scholars from various disciplines could work together on a particular area of study or set of issues. One had recently been established in African Studies, for example. Using the ORU model was also a way to win faculty support. "At the time, interest and backing [for ethnic studies] came from those in the social sciences, who could see the relevance to the work that had been done in the area studies centers," Dr. Young says.

Chancellor Young worked with the students on a proposal that outlined in great detail what an ethnic studies center would do and why it was important to the university. The new centers would feature "careful examination of issues, collection of library materials, recruitment and development of scholars to work in these areas, and collaboration between political science, sociology, and economics on subjects of concern," he says.

In Fall 1969, Chancellor Young moved to establish four organized research units: African American, Mexican American, Asian American, and American Indian, all four under the umbrella of an Institute of American Cultures. However, "while the black students had initiated the effort that led us to create the Center for Afro-American Studies, we initiated the effort with the other centers," he says. For Mexican Americans and Asian Americans, the administration recruited existing student leaders. Because there were so few Native American students on campus, what was then the American Indian Cultural Center held meetings with community leaders to work out an agenda.

In the furtherance of campus diversity, Young thought, ethnic studies “would bring people together to do research to better understand the issues associated with various ethnicities.” Campbell Hall, the former home of the home economics department, had been out of use since that program folded. It became the home for the new ethnic studies centers, the IAC, and programs related to recruiting and retaining students of color.

Great Passion, Few Resources

All of the centers had a difficult infancy, some of the challenges caused by their very nature. Most ORUs provide a virtual and actual meeting place for scholars from different disciplines working on an issue of interest to all, and they often provide grants for research. The ethnic studies centers, however, had to take on several additional tasks. The students wanted a curriculum, and they wanted the university to serve the needs of their communities. The ethnic studies centers were the university’s chosen vehicle to accomplish this. In addition, the students were looking for a home, a place on campus where they would not feel marginalized. And because there was very little in the way of published research or archives in ethnic studies, the centers also were charged with issuing publications and establishing specialized libraries and archives.

Financial resources were never adequate, and human resources were an even more crucial problem. With the creation of the centers, the automobile was coming off the assembly line before an engine had been found to propel it. There were few faculty of color whose research could be sponsored and who could develop and teach new courses—not just at UCLA, but throughout the nation. Although the students were there first—and in a crucial role—the future of the centers would depend on faculty, and the interests of the two groups were often divergent.

In addition, the causes that motivated the student founders crossed campus boundaries: Discrimination and prejudice were national issues that provoked a variety of rebutting strategies, from nonviolent protest to armed opposition. Not surprisingly, perhaps, off-campus activists saw university campuses as strategic places to press their case and as excellent recruiting grounds for young people who were both passionate and intelligent.

Two outside organizations, the Black Panthers and the US Organization, became deeply involved in the formation of the Center for Afro-American Studies, and each had a candidate to be the first director. The conflict between the two sides escalated. While one side was meeting with Chancellor Young claiming to have a consensus on a new director, others were meeting at Campbell Hall, convinced that the matter was still under discussion. As

that meeting ended, two students who were members of the Black Panther Party were shot and killed by outsiders apparently connected to the US Organization. There was talk of a “hit list” naming other students, and several left UCLA.

Although no further violence of this sort occurred, students continued to be involved in political causes that stretched beyond the campus, and these concerns were often at odds with their academic success. Professor Rodolfo Alvarez remembers “trying to persuade one student activist to spend more time in class and less time out protesting and leading marches.” Alvarez pointed out that the young man needed an education to become an effective leader of his community in the years ahead. “Listen, Mr. Professor,” the student replied, “[when I’m a leader] if I need an intellectual, I’ll hire one.”

Most of the students felt a sense of ownership in the fledgling centers they had lobbied to get. For many, this expressed itself in hard work and dedication. With the centers facing a pressing student demand for courses in the history and culture of ethnic groups, graduate students often stepped in where faculty had not yet been found. There was only one active Chicano faculty member at UCLA—Professor David Sanchez in mathematics—when the center was founded. Reynaldo Macias, a graduate student at the time, taught “Language, Bilingualism, and the Education of Chicanos,” which later became the subject of his doctoral studies at Georgetown University.

The teacher of record for “An Introduction to Asian American Studies” was Franklin Odo, who was completing his dissertation on early modern Japan. “I knew very little about Asians in America,” he says. “It was a crash course for me, and I was learning on the job from young people”—the undergraduate and graduate students who helped to gather the materials for his class.



At the “Walter Rodney: Revolutionary and Scholar” conference in 1981: St. Claire Drake and C.L.R. James.

One of those young people was Eddie Wong, who gathered information on activism and community issues, interviewing Philip Veracruz, founder of the United Farm Workers, for example. The first-person accounts were mimeographed, along with essays solicited from Asian American writers.

Other important contributors were Buck Wong and Amy Uyematsu. Ms. Uyematsu had just received her bachelor's degree when she was hired as a research assistant and later publications coordinator, and she was pursuing a master's degree in education while she worked. She helped to turn the materials gathered for the introductory course into a formal textbook, *Roots: An Asian American Reader*, the collaborative work of Professor Odo and students and "a breakthrough volume" that was the standard text in Asian American studies for many years.

As Morgan and Helen Chu, who were also student founders, recall, there were "many, many students passionate about establishing ethnic studies centers and a small number of supportive faculty." In the end, Dr. Chu says, "we pushed a tiny ball forward with many helping hands." "Because nothing existed before," Ms. Uyematsu says, she and the others "had an incredible freedom in creating something that we thought would serve the students and community." She recalls crowded meetings with heated disagreements between the older but still quite young faculty and the students, "who wanted to make sure that the center didn't become just an academic institution but always had a broader kind of outreach to both students and the off-campus community. I don't think that would have happened if there hadn't been so much student involvement." Student pressure resulted in the early formation of the still vital Student Community Programs branch within the Asian American Studies Center.

At the Center for Afro American Studies and the Chicano Studies Research Center, this tension between students and faculty played out in more disruptive ways. As the fledgling center's first director, Professor Alvarez thought he had good reasons to change the name from Mexican American Cultural Center to Chicano Studies Research Center. "I had tremendous respect for the activist community and what they had achieved in getting the institution to respond and create the center," he says, but "that was not enough. It was only a beachhead and we now needed to penetrate into the head and heart of the institution, its research function." In the new name, *Chicano* "acknowledged the social forces that had created the Chicano movement"—that it was more than just a "me, too" replication of African American demands, Professor Alvarez says. The *Research* was to indicate its new direction. However, his action "did not sit well with the activist community," he says. "I paid a price." After two years as director, he resigned.

Henry McGee served almost continuously in one role or another during the Center for Afro American Studies' early years and was interim director from 1974 to 1976. Throughout that period, there was debate over what the center's mission should be: "Was it a lobby for the benefit of the students? Was it an authentic research center for faculty? Was it a community center, a bridge from the community to UCLA?" Perhaps most significant was whether the center could

be used as a tool to integrate the university "or whether that was up to the admissions people," McGee says.

In practical fact, "the center was largely a student-relevant operation," McGee says. Students saw it as a source of employment and a hub of social and political activity. When McGee sought to replace a student liaison staff member, the students protested loudly. The chancellor's office "asked me to step down, basically," McGee says. "It became clear to a number of faculty and to myself that the center was a pacifier as far as the administration was concerned." The administration "wanted peace," he says, so it had "ceded control to the students." Creating the centers "was a containment policy," a popular concept in the cold war era of the 1960s and 1970s. "The idea was to keep the center from exploding." McGee resigned and went to Florence, Italy, on a Ford Foundation grant, he says. "It was a win-win situation."

Of all the centers, what began as the American Indian Culture Center had the most serious issues regarding human resources. Although the cadres of African American, Asian American, and Chicano scholars were still quite small, UCLA had the stature to attract leading figures. Students of these ethnicities were already on campus, and recruiting efforts had been under way for a few years. When the American Indian center was started, only seven American Indian students could be identified at UCLA, and there were no American Indian faculty.

UCLA's recruitment efforts drew heavily from the Sherman Indian High School in Riverside, which was not a college preparatory facility. "The students who had good academic preparation"—many of them from Catholic schools—"did well, and they could figure out the system really fast," says Kogee Thomas, an early associate director of the center. "The others had to struggle."

White faculty and administrators played a larger role in getting the new center up and running: Elwin Svenson in the chancellor's office; Professor of history Norris Hundley; Monroe Price and Carol Goldberg from the law school; Kenneth Lincoln, an English professor who grew up near Wounded Knee, South Dakota, and was adopted into the Oglala Sioux tribe; Gary Nash from the History Department; Pamela Munro, who was already studying the languages of Indian tribes. Vine Deloria, an American Indian historian, scholar, and activist, who was then enjoying considerable attention owing to publication in 1969 of his *Custer Died for Your Sins: An Indian Manifesto*, flew in once a week or so to teach a course. Both white and American Indian, Dr. Thomas says, "A lot of good people supported that center because it was the first."

Long-Term Leaders Lay Foundations

As the 1970s passed their midpoint, stability began to arrive at the ethnic studies centers. A substantial number of new faculty—many of them just out of doctoral programs—had arrived and were eager to push research forward into these new areas and help students learn about their communities in an academic setting.

Among them was Raymund Paredes, an assistant professor in the Department of English and the only Latino there at the time.



Representatives of the fledgling ethnic studies centers held a press conference as part of their successful opposition to an administrative plan that would have moved the centers out of Campbell Hall. Photo courtesy of the Daily Bruin.

At Campbell Hall, there was a great deal of “camaraderie among faculty and students of all the centers,” Dr. Paredes says. It “was an intellectual center for a lot of us. . . . We all felt that we were pioneers. We were very much aware that we were creating a discipline.”

One of the key tasks was to identify “what core areas we needed to develop in order to sustain a program,” Dr. Paredes says. These included history, politics, and cultural expression. Professor Macias sums up the research challenge: “The Western-dominated academy offered only a fragmented and distorted history of our collective experiences, when it paid any attention to us at all. We needed to take the bull by the horns and write that scholarship and right those wrongs.”

As the number of faculty grew, their interests began to balance the student agenda. As Professor McGee explains, the black activist groups that participated in the early years of the Center for Afro American Studies had a program that was “inconsistent with the idea of an ideologically neutral institution of higher education and research.” As he sees it, “When student activity begins to recede and that source of discontent begins to subside, African American studies emerges as a more and more viable academic pursuit. After Claudia Mitchell-Kernan became director, the center becomes a viable educational program awarding the MA, and African American studies becomes accepted as a discipline.” Now Dean of Graduate Studies, Mitchell-Kernan served as director from 1976 to 1989.

Also in 1976, former UCLA graduate student Charlotte Heth became tenured faculty in ethnomusicology and director of the American Indian Studies Center. One of her first steps was to convene a conference of American Indian scholars on directions for American Indian studies. Out of that came the AISC’s decision “not to go for department status or an undergraduate major but to pursue an interdepartmental MA program,” she says. A graduate program “was an impetus to get us into research,” she says, while an undergraduate program might prove a distraction. This move was “one of the watersheds” of the early years, she says. She served until 1987.

Also in the early 1970s, Juan Gomez-Quinones, who had received his BA, MA, and PhD in history from UCLA, returned to campus and became head of the Chicano Studies Research Center. Haro, who also received his BA, MA, and PhD from UCLA, served as his program director from 1975 to 1982. Those years were “a period when the

fundamental structure of the Center was put into place,” he says: research, a library and archive, community service, and publications.

Lucie Cheng, who had come to UCLA in 1970 as an assistant professor of sociology, became the Asian American Studies Center’s director in 1972. Lowell Chun-Hoon, who was on staff as part-time editor of the *Amerasia Journal* at the time, says she often spoke of “walking on two legs—one in the academy and one in the community. What was remarkable about her was her ability to function in both worlds.” In 1973, Professor Cheng, along with Chun-Hoon and Don Nakanishi, wrote the proposal for a master’s degree program in Asian American Studies. “We just sat down at the typewriter and did it,” Mr. Chun-Hoon says. “It was an unusual period when you could get things done without as much formality.” Professor Cheng was director until 1987, succeeded by Professor Nakanishi, who recently retired.

Chun-Hoon and Nakanishi had brought the *Amerasia Journal* to UCLA from Yale University, where they founded it as students. Other journals were quickly established in African American, American Indian, and Chicano studies. Even in the earliest years, the centers had managed, despite all the hurdles and disruptions, to make considerable strides. Manuscripts were solicited and books published. Libraries began collections of books and many other materials—newspapers, flyers, letters—that would serve researchers well. Cultural programs were sponsored both on campus and off, and social outreach to Southern California’s large ethnic communities began.

Under the relatively long-term directors who took office in the mid-1970s, these tentative beginnings solidified into workable and effective programs, and the number of research projects began to grow steadily. Many of the early research directions evolved over the years into major threads of involvement.

In the articles that follow, we look at some of these major trends. None of the articles fully reflects the activities of the center it describes. All of the centers have vital publications programs, highly regarded archives and libraries, and significant programs of outreach to their respective communities. With each center, we highlight some programs that are particularly characteristic of its history and that provide a clear evolution of the founding ideas and ideals over the course of four decades.



Courage is something strong within you
that brings out the best in a person.

Life Lessons in Character
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Asian American Studies Center

Many Paths to Service

AT HOME, ASIAN AMERICAN STUDENTS often are at odds with “families that have class and status anxiety” and want their children to learn “something practical.” An experience akin to “coming out” may occur when they tell parents about their real academic and career interests, Oiyan says. “It’s traumatizing.”

Putting research at the service of the community is a tradition with deep roots at the Asian American Studies Center. While African American, Chicano, and American Indian students could look to off-campus activist movements for inspiration and collaboration, young Chinese and Japanese Americans were often dissatisfied with the leadership in their communities, Professor Nakanishi says. They “came to recognize that things not only had to change with respect to how the society viewed and acted toward Asian Americans,” Professor Nakanishi says, “but also internally. The organizations and leadership of the time tended to be fairly accommodationist and conservative. They did not want to air their problems in public.”

Young Asian Americans began setting up new organizations “that would begin to address the social service needs in their communities, organizations that would more actively seek civil rights for Asian Americans, often in coalition with other communities of color,” Professor Nakanishi says. They “challenged the dominant leadership in many communities” and “established a different sort of leadership agenda for the community. Research became a very essential part of this.”

Professor of urban planning Paul Ong, who came to UCLA first as an Institute of American Cultures postdoctoral fellow, has some guidelines for using research to help the community. “The university can be of great service to the general public, the state, and our community partners” by identifying the nature and magnitude of problems, understanding their causality, and examining “what actions or interventions would bring about changes—we should be active in engaging the public sector and policymakers for partnerships that lead to meaningful change.” Universities are “not in the best position to implement changes,” he adds.

LEFT: This mural was completed for the 25th anniversary of the Asian American Studies Center. The principal artist was Darryl Mar, a student in the MA Program in Asian American Studies, and a number of student volunteers. Photo by Professor Robert Nakamura.

These principles have guided a variety of research over the years. One is the longtime collaboration between the Asian American Studies Center and the LEAP organization (Leadership Education for Asian Pacifics) in the nineties in founding a joint public policy research institute, with Professor Ong as research director. The institute has produced major policy reports on issues like immigration, economic diversity, poverty, race relations, and justice. Published as books by the AASC Press, these reports have been widely disseminated to media, policymakers, and community organization. A new publication *AAPI Nexus Journal*, also provides information on research related to public policy, practice, and community. “The idea is to complement scholarly work with publications that are more digestible by readers outside the academy,” he says.

Graduates take the legacy of what they learned into other places.

They “came to recognize that things not only had to change with respect to how the society viewed and acted toward Asian Americans, but also internally.... They did not want to air their problems in public.”

- Professor Don Nakanishi

As a teaching assistant for Professor Ong, for example, Tarry Hum worked with graduate students who produced a monograph showing how poverty among Asian Americans in Southern California varied by ethnicity. As faculty at Queens College, Professor Hum has provided research for community groups on economic changes in New York’s Chinatown. Many visions of the neighborhood’s future, she says, call for “a sanitized and deindustrialized Chinatown that no longer provides traditional sources of employment for the working class.” Capital coming in from Hong Kong, Taiwan, and China itself has been used to establish ethnic banks that finance an intra-ethnic gentrification that would supplant the current poor and working class residents with more prosperous Chinese Americans.

As the student affairs officer for Asian American studies at UC Davis, Oiyan Poon saw that “lots of Asian Americans were making it into the undergraduate ranks, but whether they were graduating was a separate question.” Korean men and Southeast Asians seemed particularly likely to leave without a degree. In addition, Pacific Islander students “just weren’t making it into college,” she says, “and there were high rates of juvenile delinquency in that community.”

When she looked for research to suggest explanations for this situation or to support advocacy for additional resources, however, she found little. “I eventually decided to stop complaining about the



The ruins of Manzanar. Photo by Mary Watkins.

lack of research and go learn how to do it myself.” That brought her to UCLA’s Graduate School of Education and Information Studies and to the Asian American Studies Center, where her mentor, Don Nakanishi, was director.

Doing a case study of Asian American students at UCLA and issues of race, Oiyen has begun to answer her earlier questions. Many Asian American students are caught between the proverbial rock and hard place. On campus, they often feel isolated, especially in social science and humanities classrooms. Everyone thinks “all Asian Americans are good at science and math, and that’s where they belong,” she says. Also part of the center’s community service legacy is a tradition of activism. During her graduate years, Oiyen became involved in UCLA’s Graduate Student Association, advocating for lower student fees, and she served as president of the UC Student Association, where she was the voice for the board representing 10 campuses.

Recent alumnus Scott Kurashige completed his master’s in Asian American studies and stayed on for a PhD in history in part to sustain his engagement in a variety of community- and campus-based activism, from protesting the sweatshop labor conditions of immigrant workers and working to achieve better public transportation for the poor to organizing on behalf of establishing today’s Chavez Center and enhanced curricular offerings in South and Southeast Asian languages.

Now a tenured associate professor at the University of Michigan, Professor Kurashige says his time at the Asian American Studies Center showed him that the best path to knowledge “is not to lock yourself in the office or the archives but to take the best of book learning and academic research and at the same time to engage with people and neighborhoods where problems are being felt in the most acute way, but also where people are challenged to be creative and to come up with new ways of living.”

Telling Their Peoples’ Stories

Throughout the 1970s and 1980s, while he was helping to lay the foundation for the Asian American Studies Center, Yuji Ichioka was also writing a series of ground-breaking essays that challenged the then-dominant narrative of Japanese immigration, one that celebrated assimilation and economic success and ignored racial barriers. Instead, the story Professor Ichioka told was one of a racial minority, barred from citizenship by law, struggling to make its way in a new land. Moreover, this story shifted the focus from what had been *done to* Japanese Americans to how they had responded.

During the same period, on his visits to family in Berkeley, Professor Ichioka met a college sophomore named Lane Hirabayashi, becoming an informal influence and mentor for the latter through his postsecondary and graduate careers. “I would often get together with him for a cup of coffee or lunch or breakfast,” Professor Hirabayashi recalls. “I was

fortunate enough to have a long mentor-mentee relationship with him.” In 1996, the elder Ichioka was instrumental in bringing Hirabayashi to UCLA as a visiting professor. Ten years later, Hirabayashi became the first chair holder of the George and Sakaye Aratani Professor of the Japanese American Internment, Redress, and Community.

The work of these scholars demonstrates how the center has served the Asian American community by researching and rewriting its history. Professor Ichioka’s first book: *The Issei: The World of the First-Generation Japanese Immigrants, 1885–1924*, began this retelling with the first generation to settle in the United States. He followed up with a collection of essays titled *Before Internment*, published posthumously, which looks at Japanese Americans in the years between the world wars, focusing on the tension between the first immigrants and their American-born *Nisei* children.

Professor Hirabayashi’s work includes two book-length studies of the internment period. His most recent book is *Japanese American Resettlement Through the Lens*, an analysis of the many photographs taken by the War Relocation Authority of Japanese American families who were allowed to leave the camps in 1944 and 1945 after they found a job and signed a loyalty paper. “The War Relocation Authority’s aim was to scatter, so that no single city would have an undue burden in terms of social welfare,” he says. “This would also force Japanese Americans to assimilate.” The photographs “show these resettlers adapting to re-entry into society.”

Using funds from the Aratani chair, Professor Hirabayashi has sponsored events on and off campus, sometimes in collaboration with the Japanese American National Museum in Little Tokyo. The Aratani speakers series brings scholars on Japanese American history to UCLA to discuss their work, which often focuses on new books. One recent speaker was Scott Kurashige, who counts the late Professor Ichioka as his primary mentor. His book, *The Shifting Grounds*

of Race: Black and Japanese Americans in the Making of Multiethnic Los Angeles, won the Albert J. Beveridge award, presented each year by the American Historical Association to the best book in English on the history of the United States, Canada, and Latin America between 1492 and the present.

Professor Kurashige traces the Japanese–African American relationship back to the

1920s, “the critical decade when Los Angeles grew into a metropolis, its population surpassing one million for the first time.” To promote this growth, political leaders, businesses, and the media offered up Los Angeles “not only as a sunnier and cleaner city than, say, Chicago,” he says, “but also as a whiter city.” As a result of restrictive covenants preserving the racial isolation of white people, “if you were Japanese or Black, you were restricted to the same neighborhoods,” he explains. “Little Tokyo and the Central Avenue district were right next to each other, and that wasn’t a coincidence.”

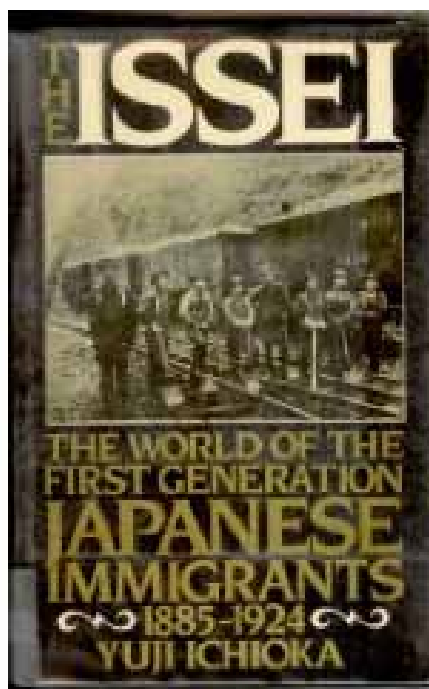
In their shared plight, African Americans had one advantage: citizenship, which was barred for most Japanese and other Asian immigrants. As a result, African Americans became the vanguard in moving into new areas, and “if a Japanese family wanted to find a neighborhood where they could buy a house, they were much better off looking in neighborhoods that black people had already opened up,” Professor Kurashige says.

Besides retelling the past from an Asian American perspective, the center has also foregrounded Asian American perspectives on current events. *Asian Americans on War and Peace*, for example, published a year after the September 11 terrorist attacks, looks at those events through the lens of a people who understand how it is to be unjustly linked to America’s enemies by virtue of appearance or heritage and to lose civil rights as a result. Compiled by Stephen Lee, who had just completed a master’s degree in Asian American Studies, a two-part appendix provides “a record of events that took place then, both in regard to the U.S. response to terror attacks and also in the private harm that people experienced in the community,” he says. At the time, “most Americans didn’t have that issue front and center,” he says. Now that record is available.

A contributor to the *War and Peace* book, James N. Yamazaki, has worked with the center on a web site, www.childrenoftheatomicbomb.com project, addressing concerns that nuclear power may again cause the kind of human suffering that resulted from bombs in Hiroshima and Nagasaki. Dr. Yamazaki, a professor emeritus pediatrician at UCLA, also talks about his experiences as head of the U.S. Atomic Bomb Medical Team that investigated the impact of the bomb on Nagasaki. The web site provides lesson plans, links to web sites opposed to nuclear proliferation, and, perhaps most poignantly, art works made by those who survived the Nagasaki attack.

New media are being used more and more for the center’s publications. Funded by Walter and Shirley Wang, U.S./China Media Brief is published both as a glossy magazine and as an e-zine; the related web site (www.aasc.ucla/uschina/) offers videos, podcasts, a searchable database, and an experts exchange.

Speaking of these and other projects, Russell Leong, publications director for the center, notes that “politicians and pundits are repeating themselves over and over on television, so you need other points of view to get a more complete picture.” These publications are “examples of the syncretic work that an ethnic studies center can do that another place on campus might not be able to do or have the interest.”





Florante Peter Ibanez: An Eye-Opening Pot Luck



Florante Peter Ibanez came to UCLA's Asian American Studies Center in 1971 as the center's first full-time Filipino staff member, a coordinator for resource development and publications. Although he resisted the melting-pot assimilation metaphor of his youth, he says, "I didn't know anything about my own culture, except the food." Just 20, he found friends among like-minded Filipino American under-

graduates, and they formed an organization called Samahang Pilipino to investigate and celebrate their roots. Their first event, a pot luck dinner, was eye-opening, he says: "Folks who recognized each other from riding up and down in the dorm elevators" didn't know they shared Pilipino heritage until they "saw each other in the same place at the same time."

Samahang Pilipino had grown substantially when Florante returned in 2003 to take a joint-masters program in Asian American studies and library and information studies. The library degree enhanced his skills for his job as manager of library computer services at Loyola Law School. The master's in Asian American studies allowed him to fulfill a lifelong dream: As an adjunct professor at Loyola Marymount University, he teaches Filipino American studies.

In his class, Florante uses chapters from a textbook he helped to create in the early 1970s. A co-founder of UCLA's Samahang Pilipino, Casimiro Tolentino, taught the first course on Pilipino American history at UCLA while he was still in law school. Students in that class "did a lot of research, found sources, and wrote" most of the contents of *Letters in Exile: A Pilipino American Anthology*, and Florante helped to select essays that would be included.

Letters in Exile was the second book published by the AASC, following *Roots*, which was also a course-reader-become-textbook in the general area of Asian American studies. Out of print and the press plates apparently lost, he says, the book is "kind of a rare piece now." He and his life partner, Roselyn Estepa Ibanez also recently co-authored *Filipinos in Carson and the South Bay* with Arcadia Publishing.

Video Self-Portraits of A Community

Robert Nakamura's career as a prize-winning documentary filmmaker forms a perfect circle embracing the 40-year history of the Asian American Studies Center. In 1969, the newborn center recruited him for an ethnocommunications program designed to integrate the UCLA Film School. Professor Nakamura was among a cohort of 90 underrepresented minorities in the program's first year. Today, he is the founding director of the Center for Ethnocommunications, located in the Asian American Studies Center rather than the film school, and he is teaching a new generation of students the lessons about community-serving media that he has been practicing for four decades.

Professor Nakamura's experience in the original ethnocommunications project set him on the road that would become his life's mission. "Except for stereotypic images, Asian Americans were virtually invisible in mainstream media" at the time, he says. "We were invisible not only to the majority-white society; we were invisible to ourselves." The goal of Nakamura and his colleagues was not so much "to fight stereotypes as to build images of ourselves." Their films "took everyday people and told their stories."

"We were invisible not only to the majority-white society; we were invisible to ourselves."

- Robert Nakamura

When they graduated from film school, Nakamura and other Asian American filmmakers formed a community-based media production company called Visual Communications, setting up an office in the Crenshaw district and writing grant proposals to fund their work. "It was kind of an exhilarating time for us," he says, "because there was an audience hungry to see themselves." VC showed films in church basements and community centers; they even bought a truck and a projector so they could show the films outdoors.

Classic films of that time include *I Told You So*, which recounts the Japanese American poet Lawson Inada's own exploration of his Asian and Chicano roots. *Birds of Passage* told the stories of three early Japanese immigrants; one "came over to raise \$1,000 and go back and buy a fishing boat—but he never left." That was Nakamura's father. *Cruisin' J-town* featured the jazz fusion band Hiroshima.

After a few years, members of VC began to burn out. Like Nakamura, some had married and had children, and "reality began to take its toll." Nakamura got a job at San Diego Community College but jumped at an offer by then-AASC director Lucie Cheng to fill a joint appointment in Asian American Studies and film in 1978. Back in Los Angeles, he also worked with Visual Communications on a feature film *Hito-Hata: Raise the Banner*, a feature-length dramatic film tracing the lifetime of a Japanese immigrant. The film, which won several prizes, was the first film totally produced by Asian Americans—actors, writers, director, and technical support.



Don Nakanishi

Don T. Nakanishi and Lowell Chun-Hoon Life-Changing Moves

Don Nakanishi and Lowell Chun-Hoon met as Yale University undergraduates in the turbulent years of the late 1960s when students began lobbying for ethnic studies programs. Completing their first class in Asian American studies in the spring of 1970, they thought “it would be great if we could do something to help develop Asian American studies” and concluded: “Why don’t we see if we can start a journal?” They were supposed to raise \$500 each during the summer to get it started. Fortunately, Chun-Hoon raised

\$1,000 because Nakanishi “ended up raising nothing,” he says. Chun-Hoon chose to be editor, which made Nakanishi publisher. They “decided to call this thing” *Amerasia Journal*, Professor Nakanishi says, and the first issue was published in January 1971, their senior year.

By the time a second issue came out, Nakanishi had been approached about taking the job of assistant director at UCLA’s Asian American Studies Center in his hometown. Nakanishi had a low draft number and an interest in graduate school, so he suggested: “Wouldn’t it be great for your research center to have a journal? What if we work out a deal?” Instead of joining the center himself, he got Chun-Hoon a part-time job there, and the center became first co-publisher and quickly sole publisher of what is now the leading multidisciplinary journal in Asian American studies.

Nakanishi went off to Harvard to get a PhD in political science, but he came up with a dissertation idea that would bring him back to Los Angeles for fieldwork. “That coincides with Lowell wanting to go to law school, so I said, OK, I’ll take over for a while,” he says. “That’s how my affiliation starts here,” Professor Nakanishi says. “That was 35 years ago, and as it turns out UCLA becomes my only employer.”

Bringing the journal to UCLA was a life-changing event for both men. For Mr. Chun-Hoon, who had grown up in Honolulu’s comfortable upper middle-class, his association with the center satisfied “this hunger I had to get involved.” As a result of his work at the center, he found himself teaching English as a second language in LA’s Chinatown and “selling radical bilingual Chinese newspapers in the back of restaurants there”—even though he spoke no Chinese.

Working at the center “took me in a different direction and is probably why I became a union-side labor lawyer rather than something else,” he says. In a more general way, he adds, “a lot of people’s adult lives were shaped by what they did at that center.”


An early issue of
Amerasia

Recently, Professor Nakamura joined the new Asian American Studies Department full-time, and under the auspices of the Asian American Studies Center, he founded the Center for Ethnocommunications. Nakamura teaches a three-course series in ethnocommunications. “We show them the basics of how to use a camera,” he says, “but more important, we give them the idea of documenting and preserving their communities.” Some Asian American filmmakers “are really interested in breaking into Hollywood, and they think through Hollywood they can reach a much larger audience,” he says. “People like us”—and he’s speaking of both his old colleagues and today’s students—“we can’t break into Hollywood without compromising what we’re doing. When we talk about community-based filmmaking, it’s another way of saying we’re using technology to serve the people.”

Films are often thought of as artistic self-expression, beginning with the creator. “We start with the community,” Professor Nakamura says. “What kinds of filmmaking can we do to help

that community?”

In that spirit, he says “what we shoot is almost as important as what we edit and present. Nothing ends up on the cutting room floor.” What isn’t in the finished film is archived: “We’re building a catalog of our own history.”

Lucie Cheng
1939-2010
www.luciememory.org



Embracing the Immigrant Tide

The very idea of being *Asian American* was created in 1968 by the late Yuji Ichioka, one of the founders of UCLA's Asian American Studies Center. Until that time, Americans of Asian heritage usually identified with their national origin—Chinese, Japanese, Korean. The only term covering everyone of Asian heritage was *Oriental*, which “put us in a category with rugs and vases,” says Eddie Wong, a student in that period.

Professor Ichioka saw naming yourself as a way of redefining yourself. Thus, Negroes became Black or Afro American, and Orientals became Asian Americans. In 1969, that idea traveled to UCLA, where those who were developing a proposal for a new research center adopted the term. Professor Ichioka arrived the same year, helping to establish the AASC and teaching its first class—ironically titled “Orientals in America.”

Soon, a set of assumptions developed, recognizing both the “common historical experience of discrimination and prejudice” that all people of Asian origin had experienced in the United States, says former director Don Nakanishi, and “the need for Asian Americans to come together to seek more opportunities.” In the early years,

The only term covering everyone of Asian heritage was *Oriental*, which “put us in a category with rugs and vases,” says Eddie Wong.

most Asian Americans were Chinese, Japanese, Korean, or Filipino. As time went on, however, more and more ethnic groups were embraced under that banner. After a total ban before World War II and strict limitations in the postwar years, the Immigration Reform Act of 1965 threw the doors thrown open with an annual quota of 170,000 immigrants from Asian countries.

The center's response is reflected in its publications. Published in 1972, the center's first Asian American studies text, *Roots*, focused mostly on Chinese, Japanese, and Koreans. An updated version published in 1979, *Counterpoint*, focused on the same groups, plus Filipinos. The audience was clearly second- and third-generation members of these groups, and there was “a little section of three

Recollections



Franklin Odo:

“By Virtue of Not Being Particularly Imaginative, I Became a Pioneer”

In the middle the civil rights turmoil of the 1960s, Franklin Odo left a full-time job teaching in his specialization, Asian studies, at Occidental College to come to UCLA and join in creating an entirely new field: Asian American studies. He recalls the risk he felt doing so, as a husband and father of three small children. “No one knew if this was going to survive or not at the time—it was opposed by the academy,” he says, and though his wife encouraged his choice, “I wondered if I was working myself out of a career.”

Thus began his “schizophrenic life” from 1968 to 1975, helping to develop a new field of study at the same time he was completing a doctoral dissertation on early modern Japan, which “I knew I was never going to use.” At UCLA, he found a handful of faculty like himself, who had trained in other fields but “who felt an empathy and were attracted to this movement.” One was Professor of History Ron Takaki, who had taught the first African American history course at UCLA.

Most of the leadership in the Asian American Studies Center came from students, however. “Basically, it was a field crafted out of whole cloth,” Professor Odo says. “Those kids were really smart.” Professor Odo refers to himself as “the instructor of record” and focuses on the many contributions of the students. They would search out the existing research and news articles, and he would organize them into a mimeographed (an

early version of the copying machine) “textbook” for an introduction to Asian American Studies. In 1971, those materials became *Roots: An Asian American Reader*, the collaborative work of professor and students and “a breakthrough volume” that was the standard text in Asian American studies for many years.

Professor Odo also taught a course on “Asian Americans and U.S. Policy in Asia” and another he's particularly proud of: the very first course anywhere on Japanese Americans during World War II.

Professor Odo also served as the curriculum designer for Asian American studies, recruiting where he could from among existing faculty. Courses in history, literature, and education were quickly under way, and social welfare followed soon after. “We needed to demonstrate to the administration and to political entities that Asian Americans were not all model minorities,” he says. Some had argued that all Asians were prosperous and had no need of special attention. “Things like Chinatowns became important as symbols that not all was well,” he says.

Courses in urban studies, psychology, and sociology were natural additions. “It quickly became clear that in the best of all possible worlds, you could infuse all of the departments with Asian American specialists,” Professor Odo says. Thus, the UCLA model of ethnic studies for more than two decades was to persuade departments to hire members of their discipline with Asian American interests. Eventually, that model expanded to include an Asian American Studies Department, with 60-plus faculty.

From UCLA, Professor Odo stayed in Asian American studies, and “by virtue of not being particularly imaginative, I became a pioneer.”

or four articles on new immigrants,” Dr. Nakanishi says. Within a few years, “that little section becomes Asian America,” as California and UCLA experience the tide of immigration. *The New Face of Asian Pacific America*, published in 1998, adds chapters on Asian Indians, other South Asians, Vietnamese, other Southeast Asians, Native Hawaiians, and Pacific Islanders.

The expanding number of Asian ethnicities represented in Southern California has always been reflected in the curriculum, says Lane Hirabayashi, chair of the Department of Asian American Studies. The undergraduate student association most recently asked the department to include smaller Southeast Asian communities, and new courses on Cambodian Americans and Hmong Americans drew substantial interest. Most recently, Professor Keith Camacho was hired as “the first in a number of resident experts on Pacific Islander experiences,” Professor Hirabayashi says, offering classes and day-long conferences on Pacific Islanders. “I count us as one of the few Asian American studies programs attending seriously to Pacific Islander issues in the curriculum and our research,” he says.

One of the early goals of Asian American students at UCLA was to be able to learn the histories, cultures, and languages of their ethnic homelands, and the movement continues today, Dr. Hirabayashi says. “Students across the country wanting to study about their history within the university setting—that’s a goal and a struggle that has not finished.”



As a UCLA undergraduate, Eddie Wong helped to gather information on activism and community issues for *Roots: An Asian American Reader*, a center publication that became the standard text in Asian American studies for many years. He is now executive director of the Angel Island Immigration Station Foundation in San Francisco.



Recollections

Amy Uyematsu: “You’ve Got to be Directly Involved”

Amy Uyematsu was an angry young woman when she arrived at UCLA in 1965 as an undergraduate. In high school, she had been academically recognized but socially excluded. Students and administrators alike had an attitude that “we’ll elect her to offices, and she can get awards, but there’s no socializing, no getting invited to people’s homes.” Especially offensive was an incident in which she tried to tell her classmates about the Japanese internment camps during World War II. “They absolutely didn’t believe me,” she says. “It wasn’t in the history books at the time.” As a result, at UCLA, she sought out others like herself—the all-Japanese Nisei Bruin bowling league and an Asian American sorority.

When the ethnic studies movement emerged in the late 1960s, “It was just the thing I wanted and needed,” Ms. Uyematsu says. “It addressed a lot of my—as they say now—my issues.” All of this was brought into focus by a class, “Orientals in America,” taught by Yuji Ichioka. “For me, the course was both life changing and life saving because of all the inner turmoil I was going through as an Asian American,” Ms. Uyematsu says.

At the same time, she was taking a class on ethnic groups, which included among its readings *Black Power* by Stokely Carmichael and Charles Hamilton. As a final paper for both courses, she wrote “The Emergence of Yellow Power in America,” which brought together “what I was learning about the Black Power movement and what I saw going on in this very young, emerging Asian American movement.” The essay was published in the *LA Free Press* and in *Gidra*, an Asian American newspaper of the time.

Philip Huang, the first director of the Asian American Studies Center, saw the essay and hired Ms. Uyematsu right after her graduation in Spring 1969 to serve on the new organization’s staff in research and publications. Although her work for the center provided “a positive release” for her anger, that emotion remained for many years and is evident in *30 Miles from J-Town*, her first book of poems—“they were just pouring out of me”—poems that were written in the 1980s and published in 1992. A mathematics major at UCLA, Ms. Uyematsu taught math in the LA Unified School District for more than 30 years, retiring last spring. She has now published three books of poetry.

Looking back, “I am happily amazed that it didn’t take long for Asian American studies to blossom,” she says. She has one concern: “I don’t know how well we as elders passed on the importance of getting involved in political struggle. I don’t think young people realize how hard it was and how much sacrifice it took from a whole lot of people to get these centers going. That’s an important factor that we should pass on because issues keep coming up, and racism still occurs. You’ve got to be directly involved to make basic changes.”



Don T. Nakanishi



David Yoo

For over forty years, the UCLA Asian American Studies Center has been at the forefront of educating the American public about the intellectual, cultural, and political diversity of the Asian American and Pacific Islander experience. Leading experts from across the country judged the center recently and concluded: “The Asian American Studies Center at UCLA is indisputably the leading Asian American Studies center in the country and an exemplary ethnic studies center of any kind, the gold standard against which all the rest are measured.” The center, through its mission to “educate through innovation,” is recognized as the premier site of Asian American scholarship and publications, research and archives, and programs around public policy and leadership, which have trained thousands of undergraduate and graduate students and faculty.

As the leader in the interdisciplinary field of Asian American Studies, the center continues to initiate an agenda for the future through new programs and partnerships with the social sciences and humanities, as well as professional schools of law, public affairs, education, and public health. In an increasingly global and transnational environment, innovation has taken the shape of visionary international initiatives such as the U.S-China Media Brief. These programs signal a movement in which center collaborations will push beyond traditional intellectual and physical boundaries to creatively connect the campus community to scholars and leaders in other parts of the world.

The Asian American Studies Center has been uniquely influenced by and has sought to maintain mutually beneficial relations with a diverse range of constituencies and audiences from scholars to policy decision-makers, and from local social services agencies to national museums and civil rights groups in Southern California and nationwide. The center has been committed throughout its history to be actively engaged in the development of the next generation of leaders for the diverse ethnic and immigrant communities of the local and national Asian American and Pacific Islander populations.

One of the early editors of the center’s *Amerasia Journal* stated that these collective and wide-ranging efforts “helped unearth a buried past, to heal a fractured psyche, and to give voice to what were once unarticulated stirrings.... The challenge ... lies in visualizing new futures and inspiring our collective will to transform these freshly created dreams into new realities.” It is to these new futures and new realities that the Asian American Studies Center at UCLA is engaged and committed.

Don T. Nakanishi
Director
Professor Emeritus

David K. Yoo
Acting Director
Visiting Professor



1. AASC student workers and staff, 2008 2. George Aratani receives the UCLA Medal from Chancellor Carnesale and Vice Chancellor/Dean Mitchell-Kernan, 2004. 3. Walter and Shirley Wang 4. Lucie Cheng 5. Assemblymember Warren Furutani, Don Nakanishi, and Assemblymember Mike Eng, 2009. 6. George and Sakaye Aratani Endowed Chair of Japanese American Internment, Redress, and Community Reception: George & Sakaye Aratani, Lane Hirabayashi, and Don Nakanishi. 7. Yuji Ichioka, Alex Saxton, and Enrique De La Cruz 8. AASC Members of the Faculty Advisory Committee, 2009. 9. Morgan Chu speaks at a protest rally in Meyerhoff Park, around 1969. Photo courtesy of the Daily Bruin. 10. AASC staff, 2004. 11. State of Chinese American Symposium: Stewart Kwoh, Lily Lee Chen (former Mayor of Monterey Park), Tritia Toyota, David Yoo, Ling-Chi Wang, Assemblymember Mike Eng. 12. Lynn and Harry Kitano 13. Morgan and Helen Chu, Elsie Osajima (first paid staff member of AASC), and Tritia Toyota, 2009.





American Indian Studies Center

An Abiding Interest in the Law

One of the first grants ever awarded to the American Indian Studies Center supported students who wanted to see—and study—the original treaties made with their various tribes. The AISC quickly developed a large collection, going directly to the tribes when necessary. Then, four typists were hired to “type every treaty in the United States, with carbons,” an early method of making copies. It was a big job: there were 400 or more treaties, and while “some were small or short, others were as long as a book,” says Kogee Thomas, associate director of the center at the time. A course discussing those treaties was in the curriculum in the Fall of 1972.

In addition, several undergraduate students were hired to train as archives technicians at the Federal Archives and Records Center in Bell, California, and later Laguna Niguel, where they had access to and calendared previously unlisted federal records relating to Indians of Southern California, Arizona, and Clark County, Nevada.

Several pamphlets resulted from this project, which was directed by graduate law students.

The following year, the AISC sponsored a national conference that brought “all the judges of all the tribes together for the first time,” Dr. Thomas says. She invited seven professors specializing in Indian law and land—they were the only ones she could find in the U.S. university system—to hold panels for the tribal judges. The tables end up being turned, however: instead of talking, the professors did the listening. “We learned more about law and the Indians today than we’ve learned in our lifetime as academics,” the professors told Dr. Thomas. “We learned about their ways and their law. We wanted to hear all the richness of what they knew.”

The law—both U.S. law as it applies to American Indians and the tribal legal systems that predate the United States—has been a key part of research and service at the American Indian Studies Center from its earliest days.



ABOVE: Angela R. Riley, Director Designate of the UCLA American Indian Studies Center and Visiting Professor of Law, accepting the Proclamation recognizing the 40th Anniversary of the UCLA AISC from Mayor Villaraigosa during 2009 Native American Heritage Month at LA City Hall. To her left are Tazbah Chavez, UCLA student and AISA President, and Vivian Garcia, UCLA Student and AISA member.



LEFT: Children from the Rosebud Reservation create a musical-dance-drama called “After the Storm,” with the help of Project HOOP, a national, multidisciplinary initiative to advance Native American theater.

Unusual for the times, UCLA had two Indian law experts on its law school faculty in the 1970s, Monroe Price and Reid Chamber, who were teaching courses in the field. After Price left, Carole Goldberg, whom he had recruited for UCLA, took up the banner. Over time, she began to cross-list her classes with the American Indian Studies Center’s interdepartmental program, so that master’s degree students could join the law students in her class.

“It had long been a concern of mine that law students who studied Indian law didn’t get enough background in other aspects of Indian history, cultures, contemporary issues,” Professor Goldberg says. “Without that, they weren’t doing a satisfactory job of representing their clients. They needed to have a better perspective on the conditions and history of tribal communities.” This was true even of American Indian students, she says, because of substantial differences between tribes.

Today's opposition is grounded in a sense that "Indians somehow lose their Indian-ness if they become economically successful."

Then, with the passage of Proposition 209, which prohibited using race, gender, or ethnicity as factors to consider in admissions decisions, Goldberg worried that the already small representation of American Indians in the law school would shrink further. Her solution was a four-year joint-degree program granting participants a law degree and an MA in American Indian Studies. In this way, special consideration could be based not on ethnicity but on probable programmatic contributions.

Started in 1999, the joint-degree program has produced alumni who have made important contributions both academically and professionally. Several of their MA theses have been published in law journals—one article traced the history of land title for Native American groups in California—and the graduates now work as in-house counsel for tribes, at policy research centers, and in private practice related to Indian law.

During the same period, two clinics have been created through the program. A tribal legal development clinic, which recruits AISC master's and law students, works with tribal communities to build and strengthen their legal systems. In the tribal appellate court clinic, which recruits law students only, participants work with tribal appellate courts.

In 1996, Professor Goldberg and then-AISC Director Duane Champagne got grants for the center to establish Project Peacemaker, an acronym for "providing education and community empowerment by maintaining and keeping the earth and all our relatives." A collaboration with the Tribal Law and Policy Institute and four tribal community colleges, the project developed and implemented courses in tribal law at the participating colleges. Several books have also resulted from the work.

Professors Goldberg and Champagne also got a grant from the National Institute of Justice in 2001 to study the impact of Public Law 280 in the affected states, which include California. Tribes have sovereignty over their lands except for certain legal areas where the federal government shares jurisdiction. In 1953, PL 280 transferred that federal jurisdiction to six states, including California, and opened that option to other states.

Sovereignty and other legal issues are also related to tribal gaming facilities. These issues are discussed in *Indian Gaming: Who Wins?*, which was edited by two then-graduate students, Angela Mullis and David Kamper. Dr. Kamper, who is now on the faculty of the American Indian Studies Department at San Diego State, wrote the introduction.

Early propositions on tribal gaming won broad support, Dr. Kamper says, but once the casinos were successful, opinion turned. There's some thinking in the research community that today's opposition is grounded in a sense that "Indians somehow lose their

Indian-ness if they become economically successful," he says. Another issue may be that tribal gaming "goes against the idealized and, I would argue, slightly racist notion that tribal culture has to be in the past, that it isn't a contemporary, vibrant thing."

Non-Indians also often fail to understand that "revenue from gaming is a collective resource," Dr. Kamper says, "providing a revenue source for communities that have no other revenue source." Thus, gaming income provides enhancements to Indian communities that range from sanitation and running water to schools and museums that honor their culture. There's also the notion that gaming is at odds with the Native culture, Dr. Kamper says, whereas in fact there's "a tradition of gambling as a way to redistribute wealth," a goal that today's tribal casinos also accomplish.

Recollections

Charlotte Heth A Wealth of Music and Dance



Photo by Barbara Racy

Charlotte Heth already had master's degrees in music and performance when she decided to pursue a PhD in ethnomusicology at UCLA. Interestingly, although she was a Cherokee and "heard that music growing up in Oklahoma," her original intention was to study African music, which she had enjoyed while serving two years in Ethiopia in the Peace Corps—part of the very first Peace Corps cohort.

When she arrived at UCLA in 1970, the courses in African music were from West African countries and didn't interest her as much. Looking to see what research was available in Cherokee music, she found fewer than a dozen articles and saw her opportunity. She spent the summer of 1971 back in Oklahoma doing fieldwork and "found there was a wealth of music and dance there, and I never looked back after that."

Dr. Heth had spent her first graduate year at UCLA totally immersed in her studies, but by the Fall of 1971, she found time to visit the new American Indian Studies Center. Soon, she was being asked to teach "because there weren't many [American Indians] around with advanced degrees." A spring 1973 course in Comparative Indian Music drew 50 students, about a third of them American Indians.

In 1976, she became a regular assistant professor and took on the role of acting director and then center director for more than a decade. Dr. Heth retired from UCLA's ethnomusicology faculty in 1994. Over the next five years, she planned the public spaces in the new Museum of the American Indian in Washington, DC. She is currently visiting curator for Native America at the Musical Instrument Museum opening April 24, 2010, in Phoenix, Arizona.



Hanay Geiogamah, former director of the UCLA American Indian Studies Center

Translating Culture for A New Century

HOW DO AMERICAN INDIANS “PLAY THEMSELVES” for various audiences? This was the broad research question Alexis Bunten pursued for her doctoral work at UCLA, supported by an Institute of American Cultures grant through the American Indian Studies Center.

Among one tribe that had been putting on shows for tourists for many years, Dr. Bunten found performers “were simplifying their presentation of culture to the point where it was almost reifying stereotypes.” Living in poverty, “if they had to play up the stereotype to put food on the table, they would do that,” she says. “There’s a legacy of that today.” Some call this kind of activity “chiefing,” while Dr. Bunten calls it “turning yourself into a commodity,” where there’s a “power differential” in the interaction.

In an entirely different tourist orientation, members of an Alaska tribe offer tours that “teach you about the city’s culture and history from a native point of view—that’s their marketing angle,” Dr. Bunten says. For example, a native tour guide may take people for a walk in the woods, pointing out edible and medicinal plants, like a moss—then explain that the moss, called “grandfather’s beard” in translation from the Native language, is cooked and used to treat the flu, a sort of Indian ibuprofen. Dr. Bunten calls these exchanges “humanizing conversations” in which American Indians and tourists meet as interested equals.

These are two instances of a broader development in the international tourism industry called indigenous heritage tourism, raising important questions about whether tribes are “sharing culture or selling out,” to use the title of a journal article Dr. Bunten wrote on the topic.

Another instance is Knott’s Berry Farm, a Southern California amusement park where the management recently hired American Indian powwow dancers for its Indian Trails area. “What kind of a space was the amusement park to perform culture and teach people about culture?” David Kamper asked, in his master’s thesis in American Indian studies. To non-Indians, a museum might seem a more serious venue for cultural performance, Dr. Kamper says. Yet,

at museums, non-Indians tend to “make the decisions about what to display and how to portray the culture.” At Knott’s, “the performers got to make almost all the decisions themselves,” he says. “That’s why they wanted to do it. The park makes an interesting alternative to conventional ethnographic exhibits.”

One issue here is whether the external presentations are changing the culture itself. For her master’s thesis, also funded by the Institute of American Cultures, Dr. Bunten found that in some areas on the West Coast, Native Americans were themselves buying and using art objects they had modified for sale to tourists. The iconography of the images on the art objects had been altered “so they don’t look the same as the objects made for traditional use,” she learned,

but then some Native Americans turned around and bought those simplified objects and used them in the traditional ways. “Elders worry that if the altered objects are used, they’re so simplified that people will forget the nuances of their original meaning,” she says.

The American Indian Studies Center played many roles during Dr. Bunten’s career at UCLA. In the first year, it provided access to computers and “a nice place to sit and work,” she says, “a gathering place for all the Native students across campus, where we could hang out together and talk shop.” In addition to the fellowship funding for her master’s and doctoral research, the AISC also provided a job during her dissertation-writing year, working with the juggernaut of the center’s cultural programming, Project HOOP.

Initiated with a W. K. Kellogg Foundation grant and later funded by the Ford Foundation and the U.S. Department of Education, Project HOOP works with Native communities to develop academic and artistic programs in the performing arts, especially

Recollections



Carole Goldberg A Fascination with Law

Carole Goldberg was a third-year law student at Stanford University when she “basically just wandered into a seminar.”

The paper on Public Law 280 was published in the *UCLA Law Review* and as part of the American Indian Studies Center’s treaty series, the beginning of a connection that has grown over the years. Today, Professor Goldberg heads the joint-degree program in law and American Indian Studies. The impact of Public Law 280 is the subject of research she’s conducting with former center director Duane Champagne.

The last speakers of the ancestral language of Los Angeles have been dead for more than 50 years.

theater. In one instance, Project HOOP and Sinte Gleska University helped children on the Pine Ridge Reservation in South Dakota to develop a musical-dance-drama about a tornado that had passed through, causing physical destruction and psychological trauma. *After the Storm* was “a living, performing, healing mechanism for themselves and their community, through which they understood the power of Nature,” says Hanay Geigomah, co-founder of Project HOOP and a former AISC interim director.

During her year with Project HOOP, Dr. Bunten developed and implemented a needs assessment on Native American performing arts. It asks about tribal resources in performing arts and directions they might like to go with such programs. The survey had a remarkable response rate of nearly 60% and will provide guidelines for future programming.

Project HOOP also provides curricula for a variety of classes in the theater arts and publishes the Native American Theater Series, both printed texts of plays by Native American writers and anthologies

collecting essays about Native theater. In 2009, a videoconference linking Native theater groups across the country offered staged readings and performance excerpts from new short plays. Participants also began discussions about forming a National Native Playwrights Guild and a National Native Theater and Performing Arts Alliance.

Besides enriching their own lives, American Indian culture is a feature increasingly attractive to outsiders—offering a lucrative opportunity to tribes in need of economic resources. Particularly in the Midwest and East Coast, some tribes are combining gaming with heritage features like museums and performance centers, in part as a way to make tribal communities viable in the 21st century. But some tribes “don’t have to do it for the money,” says Dr. Bunten. “They see heritage tourism as a way to keep the public face of culture alive.”



Duane Champagne, former director of the American Indian Studies Center and former editor for the *American Indian Culture & Research Journal*.

Recollections

Kogee Thomas & Barbara Al-Bayati: Keep Your Eye on the Prize



Kogee Thomas and Barbara Al-Bayati came to UCLA’s American Indian Studies Center about the same and were collaborators in helping to get the center on its feet in the 1970s, then collaborators in making sure that more young Natives Americans were prepared for college work.

In 1970, Dr. Thomas had an appointment to talk about a job as a counselor for the High Potential Program to work with American Indian students at UCLA. Although she had the required degrees—a bachelor’s from Azusa Pacific College and a master’s from UC Irvine—she “was too scared to go into Murphy Hall for the interview,” she says. Instead she sat out on the steps and ended up sharing a sandwich with a man she took

for a janitor because he had been carrying furniture in and out. Turned out, he was the dean of academic counseling, and by the time she got home, there was a phone message that she had the job. The following year she was named associate director of the center.

Barbara Al-Bayati, with a bachelor’s degree in Near Eastern studies from the University of Michigan and a master’s degree in Arabic and Islam from the University of Chicago, had a paraprofessional job cataloguing books at the UCLA research library (URL). As she was about to enter UCLA’s library school, she needed part-time work. Norah Jones, the director of the Powell Library, asked if she knew anything about American Indians and told her about a job with AISC. Ms. Al-Bayati, who was originally from Oklahoma and had always had an interest in and close personal associations with American Indians, thus became the AISC librarian and the first person who wasn’t of color working in the ethnic studies centers in Campbell Hall.

Perhaps the biggest concern the two took from their years at UCLA was the need to offer American Indian students better preparation for college. Much of their subsequent careers with UC Irvine’s Office of Relations with Schools and its Center for Educational Partnerships was devoted to correcting that situation.

Looking back on their experience, Dr. Thomas says “UCLA gave us opportunities to work with Indian people that had never been provided before by any university.” Nevertheless, she adds, “we had to fight for our right to do it, and it wasn’t easy.” Still, Ms. Al-Bayati says, “We learned how to survive, how to make things move, and how to keep our eyes on the prize, in the words of Dr. Martin Luther King.”

At the 40th Anniversary Opening Reception at the chancellor’s residence: Vice Chancellor Emeritus C.Z. Wilson, Kogee Thomas, Barbara Al-Bayati, and Charlotte Heth.



Pamela Munro (right), and her collaborator Catherine Willmond, a speaker of the Chickasaw language

Documenting Dying Languages

IN THE WAKE OF THE REVOLTS of 1680 and 1696, when Pueblo Indians, in what is today New Mexico and Arizona, sought to remove the Spanish colonizers from their area, the Hopi invited the small Tewa tribe to move near their pueblos to put up a common defense. Once the crisis was past, however, the Hopi “wished the Tewa would go away and treated them like lowlifes or mercenaries,” says Paul Kroskrity, a linguistic anthropologist who made the language and identity of the Arizona Tewa the subject of his 1977 dissertation. “The Tewa turned the tables by placing a curse on the Hopi,” he adds, declaring that while the Tewa could learn to speak the Hopi language, the Hopi could never speak Tewa. Then, “they ridiculed the Hopi in both languages,” he says. “Instead of becoming humiliated, the Tewa turned their language into an emblem of ethnic pride.”

Three decades after this research was completed, “they’ve hit a wall finally,” Professor Kroskrity says. The Tewa are “realizing the young people are not learning their language.” Some of those young people are hoping he can engage in another long-term project to help them document the language for future members of the tribe.

Members of the Gabrielino/Tongva groups are already living in that document-dependent future. The last speakers of the ancestral language of Los Angeles have been dead for more than 50 years. Working from research by J. P. Harrington, an early 20th-century linguist, however, Professor Pamela Munro, a linguist who specializes in American Indian languages, holds a monthly class for heritage learners of Tongva. In recent years, she has been the linguist mentor for Gabrielino/Tongva at the week-long Breath of Life conference, a California Indian language restoration workshop. She is among other workshop linguists who help members of California tribes “get started on learning something about the grammar of their lan-

guages,” she says. “It’s a wonderful, wonderful experience for both the linguists and the people who attend the workshop.”

Professors Kroskrity and Munro arrived at UCLA during the 1970s and developed long associations with the American Indian Studies Center. Professor Munro was hired in the Department of Linguistics with an FTE linked to the center in 1974, and she has served on the center’s faculty advisory committee for most of her 35-year tenure. Professor Kroskrity was recruited by the Department of Anthropology in 1978 and served as chair of the Interdepartmental Program in American Indian Studies for two decades.

From its beginning, the AISC fostered the study of Native American languages at UCLA. As early as the 1970s, thanks to the AISC, Navajo, Creek, and Seminole were taught at UCLA for the first time. The center, along with Institute of American Cultures grants awarded through the center, has also supported research related to documenting and preserving Native American languages.

Through the center’s interdepartmental program, Professor Munro teaches “Introduction to American Indian Linguistics,” in which students learn about at least two distinct languages and also some general features of American Indian linguistics and languages. “What I try to do,” she says, “is to teach them something about the wonder and diversity of American Indian languages.”

“This century will see an unprecedented die-off of small languages,”—as much as 90% of Native American languages. “It’s a frightening prospect.”

— Professor Paul Kroskrity

For several years, Catherine Willmond, a native speaker of Chickasaw, was a weekly contributor in that class. Professor Munro and Mrs. Willmond have worked for three decades on documenting Chickasaw to help ensure its survival. Earlier this year, their collaboration resulted in publication of *Let’s Speak Chickasaw: Chikashshanompa’ Kilanompoli’*, a teaching grammar that won the Linguistic Society of America’s Leonard Bloomfield award. That prize recognizes the work that makes the most outstanding contribution to the development of our understanding of language and linguistics.

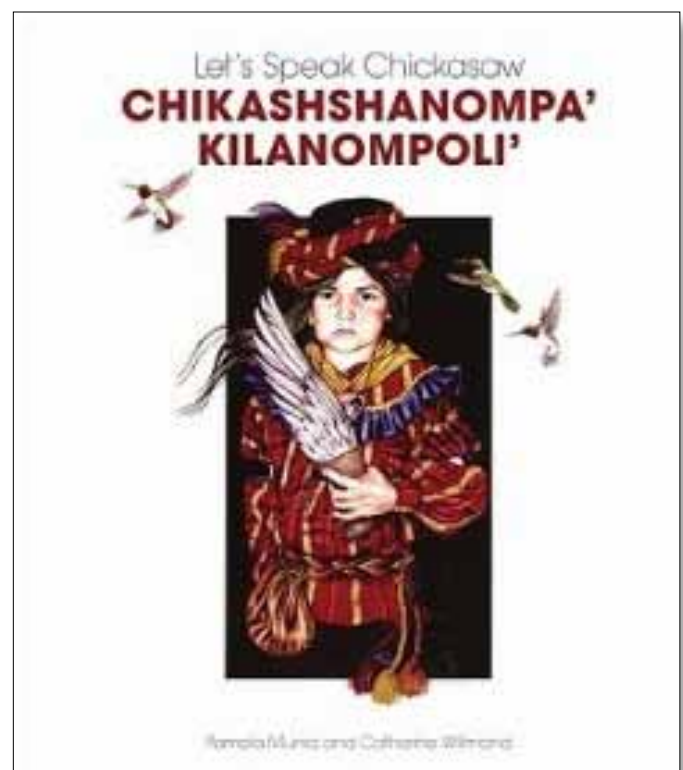
Working with native speakers, Professor Munro has published user-friendly grammars and dictionaries in four languages, and unpublished materials she prepared support learners of several others. For example, the Chicano Studies Research Center has supported development of and published a dictionary of the San Lucas Quiaviní Zapotec language of Mexico, with coauthor Felipe Lopez. Her efforts to ensure the continuance of native languages has been “a central part of my career,” she says.



The Annual UCLA Pow Wow.

With support from the AISC, Professor Kroskrity developed an interactive CD-ROM titled “Taitaduhaan: Western Mono Ways of Speaking,” featuring an elder as she engaged in storytelling, prayers, and songs of California’s Western Mono communities. Listeners could watch the performance with English subtitles, or they could zero in on a sentence and see a written transcription, a word-for-word English translation, and a further translation into spoken English. “People could navigate in varying degrees of complexity depending on their interests or aptitudes,” he says. The project was labor-intensive and, sadly, dependent on the software in use when it was created. Though published in 2002, the CD’s data already needs to be adapted to today’s operating systems, a project for which Professor Kroskrity plans to recruit research support from the AISC.

Documentation and revitalization of Indian languages has been an important part of his research, as well, and the need, he says, has never been more urgent. “This century will see an unprecedented die-off of small languages,” he says—as much as 90% of Native American languages. “It’s a frightening prospect,” he says. He joins with others in advising tribes to make digital recordings of elders who can still speak the language to document and archive “important narratives and the kinds of things that will otherwise die along with the people who know them.”





It has been an honor to step in to direct UCLA's American Indian Studies Center in its 40th Anniversary year. Fittingly, the center is located in beautiful Southern California, home to numerous tribes of the region, who have lived here since time immemorial. The indigenous community of Southern California is inextricably intertwined with the center's founding, success, longevity, and future. Thus, our 40th Anniversary is a celebratory event, shared by all.

As we look forward to what the future holds, we certainly recognize the challenges that lie ahead. American Indians are uniquely situated in the American system. Tribal nations operate as sovereign entities, dealing with the United States government on a nation-to-nation basis. This political status means that American Indian tribes face complex governmental questions, including difficult issues of civil and criminal jurisdiction on reservations, the revitalization and maintenance of traditional indigenous governance systems, and pressing questions of economic development. At the same time, individual tribal members must also navigate a dual contemporary existence as individual, American citizens who are also part of a larger, indigenous polity.

With outstanding support from the larger campus, the UCLA American Indian Studies Center has maintained a long history as one of the premier research institutes in the country devoted to American Indian issues. As such, we are well-situated to continue to facilitate scholarly research that aids our society in understanding and grappling with those matters that affect Native peoples. And, despite obstacles, I believe that the future is bright for the indigenous peoples of the world. A central component of my vision for the American Indian Studies Center is to continue to foster scholarly work of the highest caliber that addresses the pressing questions that American Indians and American Indian tribes face domestically, and to do so in a way that fully engages all our constituents, on and off campus.

At the same time, I also seek to link our work more expressly to a growing, global indigenous peoples' movement. Just over 2 years ago, the U.N. General Assembly overwhelmingly voted to adopt the U.N. Declaration on the Rights of Indigenous Peoples. Though the United States was one of only four nations to vote against the Declaration, it is apparent that indigenous peoples' issues are a growing area of concern for the world. Technological advances – though certainly threatening some aspects of indigenous existence – allow us to be linked across continents in ways previously unimaginable. Indigenous groups are more connected now than we have ever been. These relationships are vital to indigenous cultural survival, as many indigenous peoples contemplate how to maintain the sanctity of tradition, while embracing modernity and the opportunities it brings to all of us. The American Indian Studies Center has a pivotal role to play in building ties and facilitating scholarly work pertinent to all the world's indigenous groups.

Early American policies directed at American Indians reflect a presumption that Indian nations would not survive into the 21st century. But we are still here, over 550 federally recognized tribes strong, and many others unrecognized, desiring to direct our own, collective destinies. Bolstered by all those who came before -- a cadre of devoted activists, scholars, students, administrators, and the prior leaders of the AISC—the American Indian Studies Center, at 40, stands ready to embrace the challenges and realize the hopes of the future.

A handwritten signature in blue ink, appearing to read 'Angela R. Riley', written over a light blue rectangular background.

Angela R. Riley

Director Designate of the American Indian Studies Center



1. At the UCLA chancellor's residence, Rebecca Hernandez greets spiritual leader Jimi Castillo and his wife during the Opening Celebration of the 40th Anniversary of Ethnic Studies Research Centers at UCLA. 2. Christine Dunn, Angela R. Riley, and Rebecca Hernandez before the American Indian Studies Center's Open House event. 3. Librarian Ken Wade with Professor Robert Warrior in the background at an open house held at the American Indian Studies Center Library the evening before the symposium "Gathering Native/American Scholars and Artists: A Celebration of Forty Years", 2009. 4. Celebrating at the UCLA chancellor's residence: Christine Dunn, Pamela Grieman, and Eric Marin, lecturer in UCLA Department of Film, Television and Digital Media. 5. Dwight Youpee enjoys a moment with friend "John Smith" during the American Indian Studies Center's Open House, 2009. 6. The first librarian of the American Indian Studies Center, Barbara Al-Bayati, chats with Angela R. Riley, current AISC librarian Ken Wade and former AISC Assistant Director Kogee Thomas (back turned) during the Opening Celebration of the 40th Anniversary of Ethnic Studies Research Centers at UCLA. 7. Paul Kroskrity and Carole Browner. 8. American Indian Studies Center Administrative Assistant Amanda Patrick



Bunche Center for African American Studies Mural, artist unknown. Oil on canvas, wood frame, 7' x 9'.

Bunche Center for African American Studies

A Broader Perspective



First baccalaureate graduation, 1978, Center for African American Studies: Robert Good (standing), Michael Finegold (seated), the first two recipients of the B.A. degree, Center Director Claudia Mitchell-Kernan, and Marcelle Fortier, CAAS Editor (far right).

When we hear the word *America*, many of us think of the United States, forgetting that Canada and Mexico share our continent, and totally ignoring the large continental mass to the south that also lays claim to that name. So perhaps it's not illogical that the conception of *African Americans* is often similarly narrow. This is *not* true at the Bunche Center for African American Studies, thanks in large part to the thinking of one of its early directors, Claudia Mitchell-Kernan.

Dr. Mitchell-Kernan “could not envision an African American studies that was *not* hemispheric because the critical experiences—like slavery—had been hemispheric,” she says. Indeed, “most of the people who became African Americans ended up in places in the Caribbean or Latin America,” she says. “In the United States, we are really a minority population of African Americans.”

Dr. Mitchell-Kernan's view owed much to an assignment during her first faculty job at Harvard University to develop a class on “The African American Experience.” Although she had absorbed the broad history of African American thought, “I realized that in order to do effective teaching, I had a lot to learn myself,” she says. “I immersed myself in materials from history and literature that had not been part of my anthropology studies.”

In college, she had read *The Myth of the Negro Past*, in which fellow anthropologist Melville Herskovitz pointed out the traces of African culture to be found among African Americans. At the time, the idea that the people referred to as “colored” or “Negro” might have any legacy from their homelands was generally discredited. This work combined with other works to create “an intellectual framework for taking this material and transforming it into African American studies.” She asked her students to consider “a comparative perspective as



CAAS (Bunche Center) conference in 1978: “Popular Movements in Afro-American History and Thought.”

a methodology for exploring issues like slavery and its legacy, class structures, the phenomenon of caste. Pan-Africanist tendencies had also led me to examine the U.S. African American experience in the context of global imperialism and colonialism.”

As Dr. Mitchell-Kernan looked ahead to her new job as director of the Bunche Center, she set an agenda: “To make this program hemispheric and to help people better understand the African legacy as well.” This was not a totally new direction; almost from the beginning, some scholars affiliated with the center were working on the Africa connection. Economist and professor of finance at Loyola Marymount University Benjamin F. Bobo had written a paper titled, “Black Internal Migration in the United States and Ghana.” About the same time, Sterling Stuckey wrote, “I Want to Be African: Paul Robeson and the Ends of Nationalist Theory and Practice.” Nevertheless, “it had not been an express direction of the center,” Dr. Mitchell-Kernan says.

Now, the explicit goal was “to make sure that the diaspora focus was thematically integrated into most of the things we were doing,” she says. Over the coming years, this focus could be found in symposia, conferences, and guest speakers sponsored by the center, in visiting professors and new faculty, and perhaps most emphatically in the ambitious publications program.

M. Belinda Tucker, who had been part of a broader Ann Arbor community of Africans and African

Americans from the Caribbean during her studies in social psychology at the University of Michigan’s Institute for Social Research, was one of the young scholars attracted by the center’s hemispheric stance. Her own conception “of African American had changed pretty radically over the years,” she says. The Bunche Center had a “broader perspective than most other ethnic studies centers had embraced at the time, certainly black studies,” she says, and “it put the center on the map” academically.

Coming to the Bunche Center as associate director of research in 1978, Dr. Tucker shared the center’s leadership with Dr. Mitchell-Kernan for more than a decade, then stepped in as interim director for an additional two years. Thus, for a period of more than 15 years, “you could see through the products of the center and its research activities, its conferences, its speakers and scholars in residence, that there was a significant emphasis on the hemispheric perspective,” she says.

One early contributor was Robert Hill, a scholar from the University of West Indies who was developing a renowned archive of papers related to Marcus Garvey. Garvey is himself symbolic of the broad African American research agenda. Born in Jamaica, Garvey lived and worked both there and in the United States, and UNIA—often tagged as the “back to Africa” movement—had branches around the world. It was the largest organized black social movement in history, far overshadowing the better known Civil Rights Movement of the 1950s and 1960s. Garvey originated the “black is beautiful” idea that blossomed again in the ‘60s and provided “the genesis of the liberation idea” that led to the founding of the center, Hill says.

Dr. Mitchell-Kernan persuaded Professor Hill to bring his research to UCLA—and then asked him to serve as chair of a rejuvenated publications committee, which “laid the groundwork for a very successful publishing arm of the center,” he says, another



Dr. Jakobi Williams

step that put the center on the intellectual map nationally. Titles included Pierre Michel-Fontaine's *Race, Class, and Power in Brazil*, Rex Nettleford's *Caribbean Cultural Identity*, Vincent Harding's *The Other American Revolution*, and Castro, *The Blacks and Africa*.

Perhaps the most notable book on the Bunche Center's list, however, was the two-volume *Black Folk Here and There* by the late St. Clair Drake, a celebrated scholar in sociology and black studies. *Black Folk* has become a basic text and perhaps the most important single publication in the history of African American studies, Dr. Hill says.

At the start, Dr. Mitchell-Kernan recalls, Drake proposed a narrower work called *Coping and Co-optation*, which looked at the struggle African Americans experience as they try not to be co-opted by the mainstream culture. Through nearly a dozen substantially different manuscripts, his work evolved into an extensive analysis of racism and slavery, both in theory and in history, as it evolved from Africa, the Middle East, and Europe into colonial America, where it developed new and pernicious characteristics that still trouble U.S. society. "I think Drake, as he was aging, began to think about what his legacy would be," Dr. Mitchell-Kernan says.

Not only its publications but its research projects as well reflected the Center's broad conception of *African America*. The list of grants issued by the Institute of American Cultures shows a wide range of projects related to Africa, the Caribbean, South America, and immigrants from those places in the United States. This history helped the center win a multiyear Ford Foundation grant for the Cultural Studies in the African Diaspora Project. As a graduate student, Jakobi Williams participated in that project, which brought together researchers on people of African descent around the world and across a range of disciplines from anthropology to linguistics, folklore to film. As a result, even before he had his master's degree in African American Studies, he was co-editor of a book—*Revolutions of the Mind: Culture Studies in the African Diaspora Project*—the culminating record. That project and other work at the Bunche Center "gave me skills and experience as a scholar, researcher, and critic," Dr. Williams says. "It put me on the right path to where I am now," an assistant professor at the University of Kentucky.

One benefit of a hemispheric approach is that it facilitates making distinctions between the impacts of race and culture. For example, Dr. Tucker, Dr. Mitchell-Kernan, and anthropologist Keith Kernan had a National Institute of Child Health & Development grant to compare adolescents in communities of Belizeans in Los Angeles with those in the Garifuna and Creole communities of Belize.

Comparative study, however, is not the only reason for looking at African Americans beyond U.S. borders, Dr. Tucker adds. As early as the 1980 census, Los Angeles County residents who checked *black* for race came from 100 or more different countries. "People don't appreciate the richness and diversity of the population we refer to as black," she says. "We ought to understand these richly varied people, not just comparatively, but for themselves: What do they want? What do they contribute? How limited are our understandings of them?"

Over its four decades, the Bunche Center has helped to provide answers to these questions. "The hemispheric perspective," Dr. Tucker says, "is always there as part of the center's heritage."



Henry McGee: Advocate and Activist

Henry McGee arrived at UCLA in 1969 with quite a portfolio of accomplishments: a county prosecutor in Chicago, a litigator in a Chicago law firm, a civil rights attorney in Mississippi, and regional director of the U.S. Office of Economic Opportunity's Legal Services Program. As his resume suggests, he was at least a decade older than the young men and women who had successfully lobbied for an African American studies center.

Nevertheless, he shared the difficulties that all African Americans experienced at the time. His Swedish wife arranged for rental housing for them in Pacific Palisades, but when the landlady discovered her husband was black, she "tried to throw us out," he says. "It was par for the course in those days," part of "the socioeconomic context of the formation of the centers" and evidence of "a white world that was essentially quite hostile to or ignorant of blacks—or both."

In September 1969, the Regents of the University of California voted to fire Angela Davis, a black activist who had been appointed as a part-time assistant professor in UCLA's Department of Philosophy. The reason: She was a member of the Communist Party. UCLA faculty condemned the Regents' decision. The dispute related to Davis and the university's hiring policies continued into the following year. As a veteran civil rights lawyer, McGee was asked to become involved in framing a public strategy of protest on Davis's behalf. Soon, McGee was acting as a co-director of the center with Boniface Obichere and Doug Glasgow, and eventually, he was asked to serve as interim director during a search for a full-time person.

In the early 1970s, "the center was largely a student-relevant operation," McGee says. Students saw it as a source of employment and a hub of social and political activity. The growing number of African American faculty had other goals, however, and "that's when the identity conflict in the center became acute," he says.

As he sees it, the black activist groups that participated in the early years of the center had a program that was "inconsistent with the idea of an ideologically neutral institution of higher education and research," McGee says. The center didn't become authentic until Claudia Mitchell-Kernan became director. She was eminently qualified for the job ... [and] she cut the center completely loose from any baby-sitting stuff and turned it into an academic program."

McGee sees himself as a midwife who assisted in the prolonged birth pangs of the center. "I don't think the baby was born when I left."



Virgil Roberts

Using Research to Help Society

Although Virgil Roberts was very bright, his parents couldn't afford the modest \$241.50 it cost for a year at UCLA in the mid 1960s, and Virgil didn't know how to apply for scholarships. Instead, he attended the local community college in Ventura, where he became student body president and eventually caught the attention of a group of prosperous local women, who agreed to pay his tuition and room and board for his junior and senior years at UCLA.

Having grown up in an overwhelmingly white rural area, being in the minority was no particular challenge to Virgil. "I was accustomed to going to school with mostly white kids," he says. At UCLA, there were few blacks in the dormitories, and when Virgil got his first apartment off campus, a white roommate had to fill out the application. UCLA was "a bastion of white culture," he says, and "Westwood was not a hospitable place for black people."

The campus climate was changing, however. One year, students conducted a sit-in on the 405 freeway because USC had been selected to represent the Pac 8 at the Rose Bowl, even though UCLA had beaten them. The next year, the protest was over the Vietnam War. "The politics of the campus changed from football to Vietnam, and this coincided with the birth of black consciousness."

Roberts played a key role in the creation of the Center for Afro American Studies, leading the student group that drafted the proposal with then-Chancellor Charles Young. Instead of going on to law school right away, he applied for graduate studies in constitutional law at UCLA so he could "stay and shepherd this proposal that had become near and dear to my heart." The shooting of two black students in Campbell Hall in January 1969 brought an abrupt and tragic end to his involvement. Fearing with good reason that he might be a target of further violence, Virgil decided to leave UCLA and Los Angeles. With help from Chancellor Young, he was able to gain admission to Harvard Law School, where he took up studies in the fall of 1969. He returned to Los Angeles with the objective of setting up a civil rights practice. In recent years, he has become reconnected with the center he helped to found.

"I'm encouraged and excited about what the Bunche Center is trying to do," he says. "I'm interested in research that comes up with solutions that you can pass on to policymakers—to try to change what's going on in our world." Academic researchers, he says, "have the freedom to look at some of the big issues that are afflicting us as a society."

Black Los Angeles

Once a month, a gospel hip-hop group sponsors an open-mike night called Club Zyon at a place in Leimert Park that is also home to the weekly—and totally secular—hip-hop open mike called Project Blowed. The Club Zyon sponsors "don't put overt Christian words in their marketing because they don't want to exclude non-Christians," says Christina Zanfagna, a doctoral student in ethnomusicology. As a result, gangsta rappers may perform on gospel night, which "makes for some very interesting collisions and encounters between believers and nonbelievers," she says.

Another instance of what Christina calls "holy hip hop" is the Saturday night transformation of the Love and Faith Christian Center into a club-like setting where sermons and prayers coexist with dancing and rap. More traditional Christians may object to the street sensibilities associated with hip hop, and some youth "are quite skeptical about the way hip hop is being used to draw them in."

Christina's research was supported by the Bunche Center's Black Los Angeles project, which will culminate this spring with publication of *Black Los Angeles: American Dreams and Racial Realities* as part of the center's 40th anniversary celebration. She was one of nearly two dozen graduate students who worked on the project, three of them actually contributing original chapters to the 16-chapter, edited volume.

Connecting the dots between the past, present, and future of black Los Angeles is the goal of the volume, says Darnell Hunt, the book's coeditor and the center's director. "We go back in time to the Spanish period and the beginnings of Los Angeles as a city and explore the profound African presence, then move forward to where we are now." Even though Los Angeles county has the nation's second-largest black community, constituting more than half of California's black population, "people don't think of Los Angeles as a black place," he says. In fact, most of the settlers who founded Los Angeles in 1781 had African roots.

To develop the contents of the book, the Bunche Center sponsored a series of workshops on the topics of communities/neighborhoods, political participation, social justice, cultural production, and religious affiliation—with Christina's work contributing to the latter two areas. Scholars, community leaders, and interested laymen gathered several times a year over a period of two years on each of these topics. The book's 16 chapters were written by scholars at UCLA and other Southern California colleges and universities.

Both academic expertise and community input were essential because the book's editors aspire to "something relevant beyond the debates in academia—something that people in the community would care about," Dr. Hunt says. While the book is a rigorous scholarly publication, it's also been crafted so that the general public can find it accessible. This is "something that hasn't been done successfully before for Black Los Angeles," he says. "We hope we're going to be the first."

To connect with readers, each chapter features a case study or historical anecdote, then "spirals out to deal with the big picture questions," Dr. Hunt says. "We're trying to say something about the lessons that might be learned from a community empowerment perspective and an academic perspective."

Issues of Educational Access Remain

“**W**hat have you done with the opportunities you were given? That’s a fair question” for UC campuses to ask as they evaluate applications for admission, says Nicole Johnson-Ahorlu. Instead, some comprehensive review admissions processes, in effect, penalized students for the opportunities they hadn’t been offered. The admissions process was based on “the misunderstanding that the K–12 playing field is level, that every student in California has the same curriculum, the same resources, and the same opportunity to achieve,” she says. “That is a myth.”

Dr. Johnson-Ahorlu was principal author of the fourth Bunche Research Report issued by the College Access Project for African Americans (CAPAA), which suggests that UCs should evaluate students on raw curricular and co-curricular performance, based on the opportunities and resources available to them. For example, instead of weighting grade point averages to reflect participation in advanced placement courses—which are far less available at majority-black or brown schools—universities could base admissions decisions on raw academic performance, in effect, returning to the 4.0 scale. UCLA now looks at the raw GPA number in conjunction with the “inflated” number—but one that is capped at a certain number of AP courses—as one of many factors that determine ranking for admission.

CAPAA was funded by a five-year \$700,000 grant from the Ford Foundation to examine the crisis of underrepresentation for African Americans in the UC system following the passage of Proposition 209. After the law was implemented in 1997, barring consideration of race and ethnicity in admissions, the number of African American freshmen dropped sharply across the UC system.

UCLA’s 65% decrease in enrollments of African American freshmen between 1996 and 2006—the largest decline in the UC system—was the focus of an earlier CAPAA study. Although it received more African American applications than the other campuses, UCLA had the lowest admissions rate. The study found that “much of what UCLA was doing in admissions wasn’t defensible,” says center director Darnell Hunt. Basing its decisions heavily on slight numerical differences in GPA and SAT scores had “an adverse impact

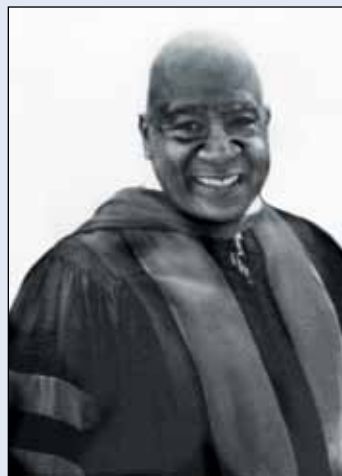
on minority students, and yet, those criteria turned out to have little predictive value regarding college performance.”

The Civil Rights Act of 1964’s standard of adverse impact is tripped when a minority group’s rate of access is 80% or less of the rate for the most favored group. At UCLA, the admission rate for African Americans was about 50% of that for Asian American students. While many university officials were worried about being sued for



Nicole Johnson-Ahorlu

Recollections



First Director Robert Singleton

On January 17, 1969, acting assistant professor of economics Robert Singleton went to Campbell Hall to talk with a friend and colleague, Beverlee Bruce. He was just saying hello “when I heard shots.” Bruce wanted to rush out to help; Singleton said, “Wait until there’s no more shooting.”

What he learned when he got outside was that two students, John J. Huggins and Alprentice “Bunchy” Carter, had been shot and killed during a meeting between groups who backed rival candidates to head the new Center for Afro-American Studies. Even 40 years later, there is controversy about how the violence occurred and who exactly fired the shots.

At the time, campus police and LAPD responding to their call were “stopping blacks at random” and handcuffing them, Singleton recalls. Friends and relatives had gathered outside the building, but officials weren’t letting anyone in or out of the building. In this maelstrom, Singleton served as both mediator and go-between. He warned young black men against struggling with police. “I said, ‘I can see that none of you guys had anything to do with this, but you can still get in trouble by resisting arrest.’” He persuaded the police to stop the random cuffing, pointing out that some youngsters they were holding were uncuffed—because the cuffs ran out—and not making trouble. He also shuttled back and forth bringing news to loved ones.

But a larger role was waiting for him in the controversy that continued long after the gunfire stopped. Singleton knew then-Chancellor Charles Young from his time as an undergraduate at UCLA. When Singleton arrived on campus in 1958, he found “a great deal of covert discrimination.” He and others who were dissatisfied with the situation, using UCLA’s branch of the NAACP—he became its president—as a forum, began to work to end the discrimination in jobs and housing.

A key problem involved Westwood barber shops. Except for one man, Jack Carr, none of the shops or individual barbers were willing to “cut black hair.” Finally, then-Chancellor Franklin Murphy suggested he might have to open a barber shop in the Student Union. When the Westwood barbers resisted, he did just that—hiring Carr to run the facility. During all this, Singleton had gotten to know Young, who worked in the Murphy administration.

In the wake of the shootings, Chancellor Young asked him to serve as the first director of the Center for Afro-American Studies. For both the students and the UCLA administration, Singleton was “someone who they knew enough about for comfort,” he says. “They thought I could found the center.”



Former directors M. Belinda Tucker and Claudia Mitchell-Kernan



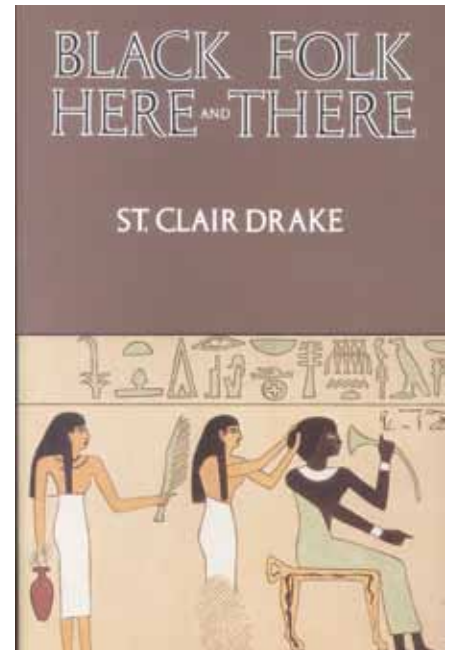
"Political Economy of the Black World" Symposium, May 1979. Pierre Michel Fontaine, Marcus Alexis, Leslie F. Maingat, and Walter Rodney.

"trying to sneak affirmative action in the backdoor, they had become vulnerable to federal lawsuit for a civil rights violation," Dr. Hunt says.

The Ford Foundation wanted a project that went beyond academic research to "influencing public discourse—Ford didn't call it lobbying," Dr. Hunt says. As a result, Bunche researchers discussed their findings in Sacramento and CAPAA reports circulated among the UC Regents. Bunche researchers also consulted with a group of black leaders called the Alliance for Equal Opportunity in

Education. "In a year, UCLA had changed the admissions process and doubled African American enrollment," Dr. Hunt says. The new system "is light years ahead of what UCLA had before in terms of fairness."

While the ethnic studies centers were formed to encourage research about their respective groups, they have always been interested both in the access of people of color to universities and in their eventual success. Dr. Johnson-Ahorlu's doctoral research in education, supported by an Institute of American Cultures grant through



the Bunche Center, addressed the grade performance gap between African American and White undergraduates at Cal State universities. Most studies tend to look at the students themselves—what's wrong with them, their families, or their schools—rather than examining the university environment, she says.

Interviews with a sample of undergraduates at California State University campuses in Southern California suggested that the African American students still struggle in a "hostile racial climate," dealing with the persistent stereotypes—sometimes voiced directly—that "You black students don't care about school, you just try to hustle your way through," she says. Absorbing the evidence that their peers and professors believe they're unintelligent and lazy, "they walked on eggshells," Dr. Johnson-Ahorlu says, afraid to ask questions in class or use tutoring services for fear they'll confirm the negative stereotypes.

Dr. Johnson-Ahorlu is now a post-doctoral scholar at the Higher Education Research Institute, part of a team that studies campus climate and practices that support the success of minority undergraduates. "We cannot ignore the inequalities in the [higher education] system," she says. "I'm sitting here shouting, 'No, it's not over. We still have hostile racial climates.'"



Photo by Mary Watkins

Richard Yarborough: Rebuilding a Literary Legacy

That his position in the English Department was formally tied to the Center for African American Studies was a crucial factor as Richard Yarborough, new PhD in hand, made a choice between UCLA and four other major universities. “From the start, the connection to the center was a key part of how I ended up here,” he says. Over the next three decades, he served as chair of the interdepartmental program in Afro-American Studies, and he was acting director of the Center for African American Studies for five and a half years divided into two terms. “I was raised to view myself as part of a community,” he says. As a result, he’s been able to have an impact not only on the center and the English Department, but on the wider worlds of African American studies and American literature.

When Dr. Yarborough was doing his doctoral research on nineteenth-century African American literature, he remembers sitting up in the middle of the night in his cramped studio apartment, using a microfilm reader borrowed from the campus library to look at books available only on microfilm, often on loan from other university libraries. After he got to UCLA for his first

faculty appointment, “the other shoe fell,” he says. As he developed courses, he would submit book requests only to learn that “half of them were out of print.” Thus, “early on, as both scholar and teacher, I became very sensitive to the need to have access to the literature in order for the field of African American studies to develop.”

Providing that access has been a central focus of his career. Paul Lauter, a Trinity College professor who was a leader in the effort to ensure “that what’s called the American canon reflects more accurately the cultural production of Americans,” invited Yarborough to join an anthology project. By then, Yarborough “had developed a scholarly interest in the process that determines what material is available” and saw that “what shows up in anthologies gets taught,” he says. “If it’s not in an anthology, it virtually doesn’t exist.” For several years, he joined other scholars in “constructing a book that had no publisher.” Finally, D. C. Heath stepped forward and took the risk; the *Heath Anthology of American Literature* appeared in 1989. Today, the *Heath* is in its sixth edition. “Whole generations of scholars have been trained on that book,” Professor Yarborough says, and the constitution of the American canon has changed as a result.

In the late 1980s, Professor Yarborough and his former doctoral adviser, Arnold

Rampersad, were invited to edit Northeastern University Press’s *Library of Black Literature*. “We’ve identified important texts by black writers that either were in print and then disappeared or were never in print in book form,” says Yarborough, who has been the sole editor of the series for nearly twenty years. A fascinating example of the type of material revived through Professor Yarborough’s efforts is *Iron City* by Lloyd Brown. Probably the first black prison novel, *Iron City* got little attention when a leftist press initially published it in 1951. Now it is the topic of literary analysis.

In 1997, Professor Yarborough served on the editorial board for the first edition of the *Norton Anthology of African American Literature*. “With the power of the Norton imprint, it brought tremendous attention to African American literature,” he says.

Ensuring the availability of African American literature to a wide audience is an important contribution to the growing field. As a young scholar seeking his first academic appointment, Yarborough was looking for a place “that was flexible and open and didn’t impose a particular limited view of how one performed one’s mission to the university around issues of Black Studies,” Yarborough says. “The Bunche Center was exactly that place.”



1987: MA degree recipients Karin Voelkner, Akiko Kadotani, Daniella Feliciani, and MA student Vicki White (Not pictured: M.A. degree recipients, Michael Oneal and Olga Barrios)

Black to the Future

The Bunche Center at 50

www.bunchecenter.ucla.edu



In 2019, during UCLA's centennial year, the Ralph J. Bunche Center for African American Studies will turn 50. The 1969 proposal to create the research center (originally named the Center for the Study of Afro-American History and Culture) noted that "[d]espite the obvious importance of Afro-Americans...neither the public at large nor scholars know very much about the precise role of Afro-Americans in American life, past and present." Tapping into a movement that was sweeping the nation, the proposal presented a compelling critique of the academy status quo. It demonstrated that the University, left to its own devices, would not and could not fill this fundamental gap in our knowledge about black experiences. Instead, a new approach to research was needed, one whose grounding in the practical problems and everyday realities of the black community generated new, more relevant questions. It is "incumbent upon the center to move out of the sterile environment of the academic world to involvement in the black community," the proposal continued. "Only in this manner can the center become sensitive to the needs of the black community

—largely those needs of the Afro-American."

Forty years later, however, we find ourselves in an era marked by the decline of "binary thinking" when it comes to matters of race, where terms like "black" and "white" hardly seem to capture the political, economic, or cultural complexities of day-to-day life. Today we live in an America that elected a "black" president, a society that some go so far as to proclaim "post-racial," where the notion of "*the* black community" that prompted the creation of the Bunche Center has increasingly been called into question. In many ways, the center's role today is even more vital given the changes in interethnic perceptions and politics that sometimes mask the continuing inequities faced by African American populations. The Bunche Center must acknowledge these complexities while continuing to effectively distinguish its contributions from other, more traditional academic units. We can only secure the future of African American Studies, I believe, by remaining true to its past.

The roots of what we today refer to as African American Studies run deep. Inspired by the pioneering community studies of W.E.B. Du Bois at the turn of the prior century, cultural criticism emerging from the Harlem Renaissance of the 1920s and '30s, and the "black aesthetic" associated with the Black Arts Movement of the 1960s, African American Studies is an intellectual approach committed to producing new knowledge about the experiences of persons of African descent throughout the diaspora. Born of community struggle in the late 1960s, African American Studies is predicated on an oppositional framework that inherently questions the taken-for-granted assumptions of dominant theories and paradigms. African American Studies is necessarily a multidisciplinary research enterprise, one that incorporates a range of analytical techniques and methodologies from traditional disciplines throughout the humanities, social sciences, and professional schools. It marries these tools to a critical theoretical framework in order to more holistically express the nature of black life and culture.

The 50th anniversary of African American Studies, I believe, will be marked by a renewed acknowledgement of these roots. It will feature a continuation of the trend toward theoretical and methodological synthesis across disciplines that we have witnessed in recent years. For example, the merging of insights from economic, feminist, and queer theories into a coherent framework will become commonplace within African American Studies, allowing us to more clearly understand the implications of diversity within "blackness." This important work will add a new twist to enduring debates over integration and nationalism that have animated black scholarship for decades. Finally, the relationship between the local and the global, between community and diaspora, will become an ever-more-important object of inquiry as the conventional ways of conceiving of societal boundaries — undermined by the flows of global capital and corporate media — continue to fade from view. The Bunche Center, in the spirit of its scholarly roots, must lead the way in this essential work.



Darnell Hunt
Director, Ralph J. Bunche Center for African American Studies



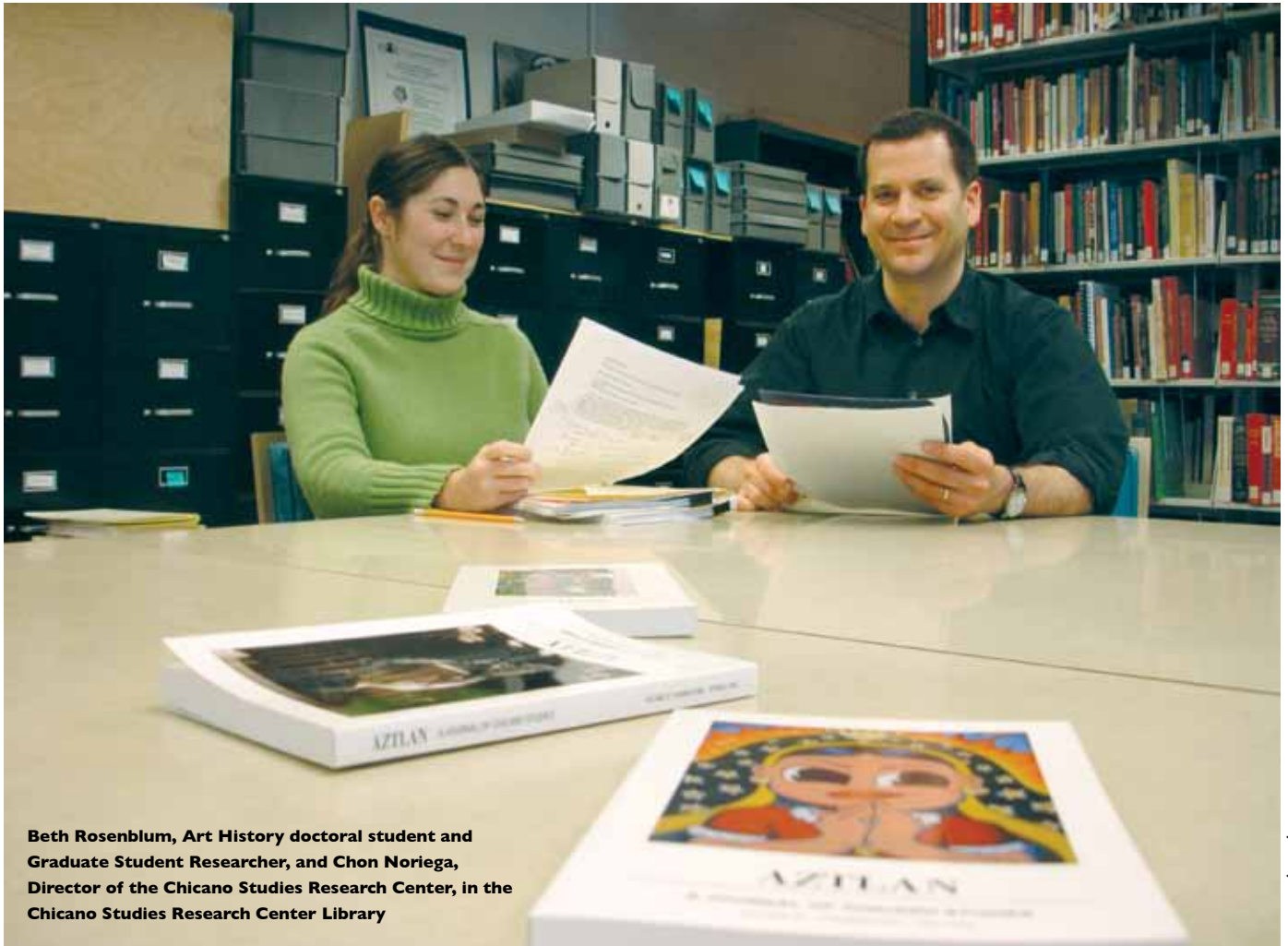
1. Professor Robert Hill shows Director Claudia Mitchell-Kernan new material from the Marcus Garvey Papers Project. 2. Librarian Nathaniel Davis and Author James Baldwin 3. Judge A. Leon Higginbotham, Jr. of the U.S. Court of Appeals, Third Circuit, was the first speaker in the Thurgood Marshall Lecture on Law and Human Rights series established by the Center for African American Studies in 1987. 4. From the cover of CAAS Report, 1989: Executive Board members of the Los Angeles branch of the NAACP (July 1923). 5. On the far left: Molefi Asante (then known as Arthur Smith), Debbie Wilkes (fourth from left), and Oscar Sims (far right). 6. Keidra Morris, Julian Bond and Jesse Mills at the Thurgood Marshall Lecture on Law and Human Rights, 1999. 7. Poet Gwendolyn Brooks 8. unknown, Sidney Poitier and former Chancellor Albert Carnesale 9. Actresses Beah Richards, Rosalind Cash, and Denise Nichols join in the celebration in honor of former CAAS Director Claudia Mitchell-Kernan with Lacey Wyatt, Gail Wyatt, and Sandra Sealy. 10. Friend of the Bunche Center Jeanette Moore



A section of the Chicano Studies Research Center mural, originally in Campbell Hall.

Chicano Studies Research Center

Preserving Yesterday for Tomorrow



Beth Rosenblum, Art History doctoral student and Graduate Student Researcher, and Chon Noriega, Director of the Chicano Studies Research Center, in the Chicano Studies Research Center Library

Photo by Mary Watkins

When the Chicano Studies Research Center was founded in 1969, Edward Roybal was serving as U.S. representative for his native Boyle Heights, the first Latino congressman from California since 1879. Dionicio Morales's Mexican American Opportunity Foundation, a social services provider, was already six years old. Both Roybal and Morales were in the prime of their middle years.

Both are dead now, and the documents, photographs, and other memorabilia they left behind are part of the celebrated archive of UCLA's Chicano Studies Research Center Library, where their experiences will help scholars understand the twentieth-century history of Chicanos in Los Angeles.

These are among the collections that make the CSRC Library "a unique entity," says center Director Chon Noriega, "a free-standing archive dedicated to Chicano-Latino history, its broad impact derived

from its connections to a research center." Started with a single library school student who had just completed his bachelor's degree, today's library has both a librarian and an archivist with professional degrees, and they preside over work-study students, interns, and volunteers. What was once a collection restricted to one room of Campbell Hall now includes a library space, processing facility, and on-site storage; the center also has ongoing collaborations with the Young Research Library, the Instructional Media Library, the University of California Southern Regional Library Facility, and the UCLA Film and Television Archive.

While the CSRC library had modest beginnings, there were always big plans. Rodolfo Alvarez, the first appointed director of the Chicano Studies Research Center, is not surprised by the library's international stature: "That was the vision," he says, "and it has to a large extent come to pass." Alvarez himself contributed by hir-



A section of the Chicano Studies Research Center mural, originally in Campbell Hall.

ing graduate students to identify all the doctoral dissertations on Mexican Americans that had ever been written in any field at any U.S. university. Then, he purchased microfilms of those documents from the University of Michigan dissertation library.

The first CSRC librarian was Roberto Cabello-Argandoña, a Chilean immigrant who earned master's degrees in administration and in library and information science at UCLA. As an undergraduate, he was hired as a research assistant by a young history professor, Juan Gomez-Quinones, who later became CSRC director and offered him the CSRC job.

At the time, Chicano studies had only begun to emerge. Few books had been written about Mexican Americans, and many of those were out of print. The best materials were government reports, dissertations, newspapers, and pamphlets from community organizations. Cabello-Argandoña tracked down people who had old Spanish-language newspapers, published throughout the West, from Los Angeles and Santa Barbara to Texas, New Mexico, and Colorado. Collectors were reluctant to give up the originals, and the new center would have had trouble storing them. Instead, it paid the costs of microfilming documents. On a trip to Mexico, Cabello-Argandoña learned that the national library "was on the verge of destroying a collection of newspapers dating to the time when California was part of Mexico." He made an agreement to pay the costs of microfilming two copies of everything—"one of them for us."

Cabello-Argandoña also acquired a copy of the Disturnell map, which was used to divide territory between the United States and Mexico. Funding from the Institute of American Cultures supported a variety of bibliographic projects, compiling, for example, a Chicano periodicals index. The film collection was initiated with the rare 16mm-film, "Memorias de un Mexicano," a documentary filmed during the Mexican Revolution. Soon, "the library started attracting researchers from around the world," he says.

Francisco Garcia-Ayvens, a Chicano graduate of UCLA's library school, was librarian from 1976 to 1979. He implemented standard library practices and was responsible for cataloguing most of the collection of books, theses, and dissertations. Later, these cataloguing records were made part of UCLA's online catalog through a grant from the California State Library.

By the time Richard Chabrán came to UCLA in 1979 as the first appointed librarian, the CSRC library was already the foremost collection of its kind. "That was a given for me," he says. The fact that "students played a very prominent role in the development of the library" had influenced the library's collections, including the archive of dissertations on Chicano America begun by Professor Alvarez. Although more books were being written by 1979, "a lot of the most important ones still needed to be written," Chabrán says, and so the library continued to collect "what might be considered ephemera in a more traditional library" but would prove invaluable resources for the developing field: newspapers, flyers, small books of poetry, pamphlets, and political or religious tracts.

A librarian's work as a collector "isn't for right now," Chabrán says. "It is for when we're going to be gone." Often, the future significance of an item is unknown at the time it's acquired. As a matter of routine, the library made audio recordings of campus talks by prominent authors and leaders; producers drew on the collection for the PBS series, *Chicano!* And when lawyers in a 1980s school desegregation case needed to show a history of discrimination, the library offered some affidavits from Roybal's first run for City Council, showing that voting irregularities led to his loss.

Chabrán set up projects to find early articles on the Chicano community, and he searched the Young Research Library's archives for items in the more generalized Los Angeles historical collections "that may not have been obvious for Chicano studies," like the Alice Greenfield McGrath Papers that document the Zoot Suit riots. "We shined a light on them," he says.

“I was actually able to touch these books, I was able to know what they were about, getting to know the literature in a very intimate way, to know what each thing stood for and what it contained. To me, that’s always been a very special thing.”

- Roberto Cabello-Argandoña
First CSRC Librarian

There’s just a hint of wonderment in his voice when he talks about another facet of his role as librarian: “I was actually able to touch these books,” he says. “I was able to know what they were about, getting to know the literature in a very intimate way, to know what each thing stood for and what it contained. To me, that’s always been a very special thing.” As a result, he could be a guide to student and faculty researchers, “becoming part of that dialogue. It has to be really personal. I was really fortunate to have that experience.”

His words resonate with those of Mirasol Riojas, a graduate student who organized the collection of papers from the Mexican Museum of San Francisco and created a finding aid. “I touched every single piece of paper that was in all 300 or so boxes,” she says, “memos and invitations and thank you letters from children who had visited—just wonderful original materials.”

The CSRC’s archival work has become so wide-ranging that it now collaborates with a variety of universities and archives, Director Noriega says, because “the challenge facing us all is too big for one institution.”

Much of the CSRC library’s international reputation can be attributed to the fact that “the library was an organic part of the center’s research process,” Chabrán says. On the one hand, the library’s collections assist researchers, but equally important, materials gathered in research projects—data on AIDS in the Latino community, papers from the family that started the milestone *Mendez v. Westminster School District*—become a permanent enhancement to the library.

According to Director Noriega, integrating preservation activities with the center’s research projects, academic publications, and public programs “makes for a dynamic enterprise that not only ensures preservation and access but does so in a way that actively engages both scholars and the larger community.”

ABOVE RIGHT: Graduate student Mirasol Riojas.

BELOW RIGHT: Life is not always serious in the Chicano Studies Research Center. Director Chon Noriega and former graduate student Colin Gunckel don luchadore masks in the office.



Photo by Mary Watkins



Photo by Mary Watkins



Reynaldo Macias Adjusting to a Pretty White Campus

UCLA “was a pretty white campus—both pretty and white,” Reynaldo F. Macias says, when he started his freshman year in 1965, recruited from Garfield High School through the UCLA Educational Opportunities Program for underrepresented minorities. *Underrepresented* hardly covers it: Only a half

dozen Chicanos were admitted with him that year, and he was told that the university had, in all, about 150 students with Spanish surnames, many from Latin America.

It was “the kind of campus experience that took a lot of adjusting to,” Professor Macias says. When he went for a swim at the campus pool with dormitory friends of both genders, one of the white women’s boyfriends “challenged me to a fight for being in the swimming pool at the same time as his girlfriend.” Another dorm resident suggested that Macias might be Spanish or Portuguese. When Macias insisted that his surname was Mexican, the young man said, “OK, if you’re sure you want to be a dirty beaner.”

In 1968, Macias was on the chancellor’s task force committee that drew up a plan for the High Potential program. At the time, UCLA had something called “exceptional admissions,” which was applied to people with special talents or athletic abilities who might not otherwise meet entrance requirements. Professor Macias and his friends argued that “we have people who are very smart, not only in common sense, but in other ways that don’t necessarily get adequately assessed in a discriminatory and even oppressive educational system.” Chicano High Potential students took an entry set of courses that included many early courses in Chicano studies. Despite the program’s short life, the High Potential Program became the general student support services’ Academic Advancement Program.

By the time he graduated in 1969, Macias was chair of the campus’s Movimiento Estudiantil Chicano de Aztlán (MEChA). He stayed on at UCLA to take a master’s degree and was employed full-time at the fledgling research center as publications coordinator between 1972 and 1975, taking charge of the journal, *Aztlán*, and the center’s monograph, creative arts, bibliographic, and action research publication series.

After nearly two decades at USC and UC Santa Barbara, Macias returned to UCLA in 1998 as chair of the César E. Chávez Center for Interdisciplinary Instruction in Chicana and Chicano Studies and shepherded its transition to departmental status in 2004.

Professor Macias recalls the research center’s early years as “a tremendously exciting time, not just politically and civically, but intellectually, too.” Working in the “various avenues that needed to be pursued to create research and a scholarly infrastructure that would become known as Chicana and Chicano Studies,” he says, “was the best training that I could have had.”

Education



Photo by Debra Weber

Carlos Haro, 1969

On two occasions 27 years apart, Carlos Haro had two different directors of UCLA’s Chicano Studies Research Center make him an offer he couldn’t refuse: to spearhead the center’s agenda on education. In 1975, the issues were school desegregation and admissions criteria. In 2003, they included undocumented students and charter schools. The goal, however, was the same: doing research on ways to ensure a better education for Chicano youths and disseminating the results to people who have the power to make change.

“Very early in the 1970s, we were already establishing a research theme on Chicano education,” Dr. Haro says. He was just completing his PhD in education when he was hired as program director by Center Director Juan Gomez-Quinones. In 1975, the Crawford *et al.* desegregation case against the City of Los Angeles School Board was back in the courts. Dr. Haro’s paper argued that “desegregation was not a black v. white issue. The courts and educators needed to take into consideration the growing Latino population. My forecast at the time was that Latinos would quickly become the majority in the LA Unified school district, and that’s what we have today.” His research explored school desegregation from the Chicano perspective.

Another landmark ruling of the period was *Regents of the University of California v. Bakke*, which declared that quotas were unconstitutional and that race could be only one factor in admissions decisions. Dr. Haro examined its impact on Chicanos in one paper and argued in another that criteria based on grades or SAT scores “did not predict success at the university and that other things had to be considered.”

Fast-forward 27 years, during which Dr. Haro served UCLA in various administrative capacities outside of CSRC, including 16 years as assistant dean of International Studies and Overseas Programs (ISOP). Now he’s sitting across the desk from Center Director Chon Noriega, who invited him to be assistant director and asked him to take education issues under his wing again.

Director Noriega invited various stakeholders in public education to meet at his home informally with university professors who had

The Los Angeles School Board, which fired Castro in 1968, decided to name a school after him in 2010.

relevant research interests. They concluded that a series of Education Summits could “provide insight about issues in a different way than the mainstream media,” says Dr. Haro, who organizes the meetings. In 2009, the Summit’s topic was issues related to undocumented students. In 2010, participants will discuss school finance and in particular how charter schools have influenced Chicano education. A policy brief summarizing the discussion is distributed to state and local officials and school board members.

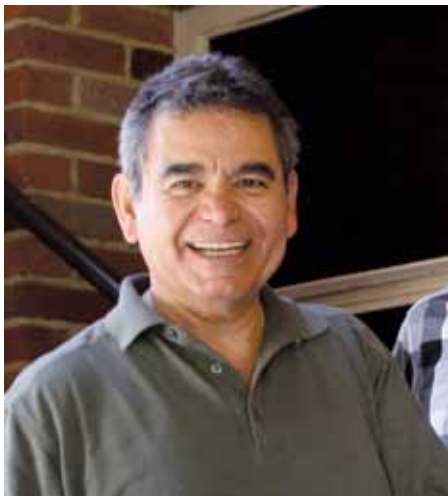
Through the Chicano Education Research Project, Dr. Haro has also supported work by graduate students and faculty and, in some cases, arranged conferences to call attention to their findings. One symposium featured research by graduate student Nadine Bermudez on *Mendez v. Westminster School District*, a landmark case that ended *de jure* school segregation in California in the late 1940s and paved the way for the more famous *Brown v. Board of Education* ruling.

Another symposium, on the Chicano Youth Leadership Conference (the CYLC) and its longtime leader, Sal Castro, had personal resonances for Dr. Haro. In 1968, Castro brought some Los Angeles high school students to meet with members of the United Mexican American Students (UMAS) group at UCLA, including Dr. Haro, who was then an undergraduate. The high school youngsters were seeking UMAS support for a planned strike at their public high schools to protest the poor quality of education and high dropout rate for Chicanos.

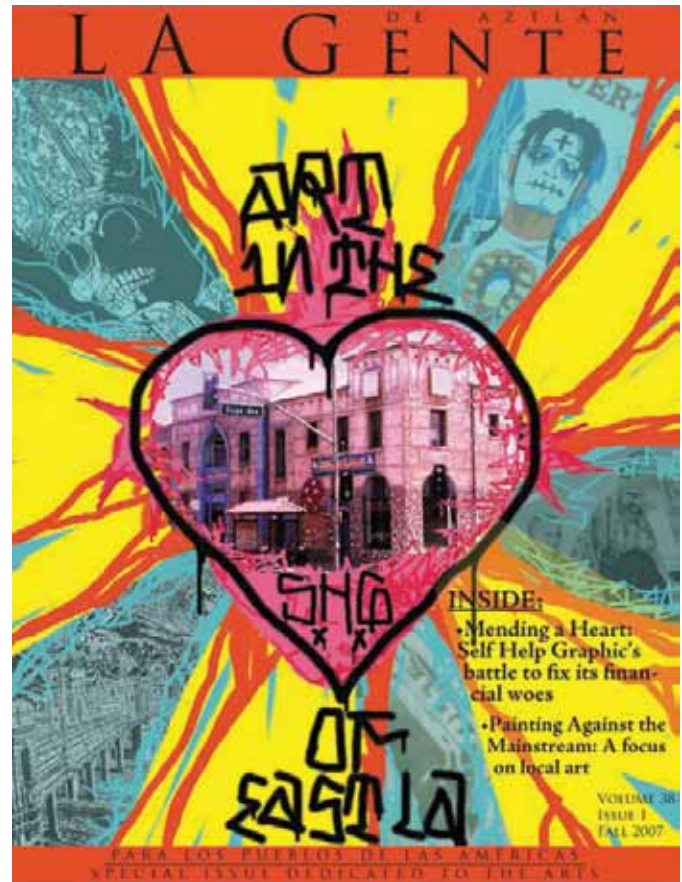
The strikes went forward in March 1968 and provided a major impetus to the civil rights movement among urban Chicanos. Castro was dismissed for his role in the disturbances, but he was reinstated later. And just this fall, Dr. Haro says, the Los Angeles School Board “which fired him in 1968, decided to name a school after him in 2010.”

Dr. Haro retired last spring but continues to work at the CSRC as

postdoctoral scholar in residence and coordinator of the Chicano Education Research Project. “It’s not the end,” he says, “it’s just a new phase. I’m eager to devote some time to conducting research, writing, and teaching. Those are still very much part of my life.”



Carlos Haro in 2009.



Arts

In the earliest days of the Chicano Studies Research Center, student authors, actors, musicians, and dancers joined in the Ballet Folklórico to perform authentic regional dances of Mexico both on and off campus, maintaining the largest collection of Mexican folk costumes in the United States. They wanted to celebrate their culture and, by learning the dances, to preserve it for other generations.

Although the CSRC no longer has a performing troupe, it remains committed to the larger goals. From the prints of Self-Help Graphics to 20th-century Mexican American artworks, from Mexican American *corridos* to East LA punk, and from museum exhibitions to books to digitized online libraries, the CSRC has been consistently and powerfully committed to preserving Chicano culture. Its early efforts coincided with a period when that culture was enjoying a great creative upwelling in every form: from music, literature, and dance to fine arts, photography, and film. Raymund Paredes, who was a faculty member associated with CSRC for much of this period, believes future scholars will liken it to the early twentieth-century Harlem Renaissance in African American culture. Throughout that cultural flowering, “one of the nodes of Chicano cultural development and Chicano intellectual life in Los Angeles” was the CSRC, he says.

Publications have provided one means to preserve culture. One of the center’s earliest publications was *Floriscanto de Aztlán*, a collection of poems by the activist Alurista, written in a mixture of Spanish and English. Illustrated with linoleum cuts by Judithe Hernández,

Rodolfo Alvarez

What's in a Name?

Rodolfo Alvarez was only the third Mexican American PhD in sociology in the nation when he was recruited by UCLA to be the first appointed director of what was then called the Mexican American Cultural Center. When he arrived, the center was essentially a venue for social activities and political activism. There were “tremendous divisions” among the activists, he recalls. “All were very passionate about their interests—I had great respect for what they had accomplished, namely to persuade the university to respond to community needs—and they were all trying to get a piece of the pie within the university, the better to serve their respective references within the Mexican American population.”

Finding themselves in a university environment for which nothing in their family history or community experience had prepared them, Professor Alvarez says, many students experienced “tremendous anxieties.” Some students may have “spent more time protesting and marching [rather than studying] because this was something they could do very well.”

Indeed, they had done it so well that the university was responding to their demands. “The whole issue of ethnic studies in those days was basically anti-establishment or anti-elitist, to bring into focus the lives and perspectives and concerns of people other than those traditionally in power in our society,” Alvarez says. The idea was to study the Chicano community “from an egalitarian rather than an elitist perspective.” That accomplished, however, he thought it was time for a new focus. “We needed to do research on the Chicano community, to acknowledge the social forces that had created the Chicano movement,” he says. “We are a multicultural pluralistic society, and everybody deserves to be paid attention, and the best way to pay attention to a population is to produce solid research about past and present achievements within all sectors of that community.”

In changing the name from Mexican American Cultural Center to Chicano Studies Research Center, with all that implied for institutional process, however, Alvarez set off a wave of reaction that led to his resignation. He had accomplished a great deal in his short term. He had won Academic Senate approval for an undergraduate major leading to a degree in Chicano Studies and laid the groundwork for a library/archive that would become second to none in the area of Chicano studies. About events leading to his resignation, he says there are no regrets. “In my view, you don’t do it for yourself. You willingly step in at that volatile point in institutional development because you see the need and sense the opportunity to move things beyond protest and to open doors into all sectors of the institution,” he says. “I don’t regret one moment of it.”

the book won several design awards. Although it is now out of print, *Antología del Saber Popular*, an anthology in Spanish of Mexican folklore, and other popular writings, continues to draw attention for its historical, archival, and literary value.

More recently, the center has initiated a series of books called *A Ver: Revisioning Art History*. The goal of the series is to identify important Latino/a artists and to commission books that include examples of their work, a critical essay about their achievements, a

comprehensive exhibition history, and a bibliography. So far, four of 15 commissioned books have been published. The volume on Yolanda M. López won honorable mention in the 2009 International Latino Book Awards.

The library collected its first films in the 1970s—kept in the controlled environment of the Instructional Media Library. In the 1980s, the center arranged to get copies of Chicano filmmaker Montesuma Esparza’s documentaries. When his house burned down years later, those copies had saved a body of work from dying in the flames. Today, the center distributes a series of historic Chicano films on DVD.

In another project, funded by the Getty Foundation, the CSRC is developing a trio of museum exhibitions under the title, *The Mexican Presence in LA Art*. Graduate student Mirasol Riojas has been doing related research, helping to develop a list of artists who were active during this period. Now she’s developing bibliographies and searching a variety of databases and other sources for materials about the artists who will be featured. “What I’m digging through is people’s stories,” she says, “and through the exhibitions, those stories will become part of the historical record, available to museum visitors.”

Much of the center’s celebrated archive is devoted to the arts. Since 1972, Self-Help Graphics, a cultural center of the visual arts in the heart of East Los Angeles, has sponsored a variety of programs to identify young artists and encourage print-making in the Chicano community. In the process, they accumulated “thousands and thousands of prints, years worth of Chicano art history,” says Colin Gunckel, a recent alumnus who worked on the project.

While their institutional papers were already archived at UC Santa Barbara, no attempt had been made to organize and preserve the on-site materials that tell the group’s history. Although he “had never done anything like that before,” Dr. Gunckel took up that task under the guidance of the CSRC librarian, bringing to his work a longtime interest in Chicano art and Latino art. “I was able to tell what I was looking at, to categorize it,” he says. “It was a good initiation for me.”

Among its other contributions, Self-Help Graphics provided a home for The Vex, an all-age music club. In the 1970s and early 1980s, it was a prime venue for musicians and artists in the East LA punk movement. With Pilar Tompkins, who also worked at CSRC, Dr. Gunckel co-curated an exhibition at the Claremont Museum, taking its title from that club: “Vexing: Female Voices of East LA Punk.”

He helped to track down artists and musicians, “asking to look at their personal collections—photos, flyers, articles—those things that didn’t currently exist in an archive,” Dr. Gunckel says. “We ended up with a lot of amazing material to work with, things that hadn’t seen the light of day for twenty or thirty years.” Once the show opened in the summer of 2008, still others stepped forward with materials, which are being incorporated in a digital archive at CSRC. Dr. Gunckel, now an assistant professor at the University of Michigan, is continuing his efforts to develop these collections and publish a book on the punk movement through the CSRC Press.

He also found a methodological lesson in his CSRC activities, showing him “the importance of doing rigorous archival research—it changes your perspective on whatever you’re studying.”

Frontera Collection



The Frontera Collection, newly digitized by the Chicano Studies Research Center, is the largest online digital archive of Mexican and Mexican American recordings, so it was mostly idle curiosity that led Assistant Professor Robert Romero to “type into the search engine

the word *chino*, which means *Chinese* in Spanish,” he says. “Much to my surprise, I found a bunch of songs related to the Chinese in Mexico.”

The most relevant of the recordings—a comedy skit called *El Chino* and a *corrido* titled *Los Chinos*—refer to the period of the Mexican revolution, when there was a general move to expel foreign businessmen. The expulsion of the Chinese, “who had monopolized small-scale trade in northern Mexico,” Dr. Romero says, was particularly hostile and even violent. Both recordings refer to marriages between Chinese men and Mexican women, a particular source of anger around the stereotype that the Chinese were wooing the women with money. The “very racist” comedy skit has “the Chinese male speaking strongly accented Spanish, his *rs* pronounced like *ls*,” he says, and the equally racist and “very harsh *corrido* excoriates Mexican women who marry Chinese men as traitors to the country.”

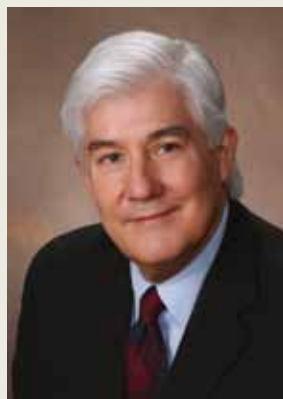
Dr. Romero notes that a hundred years ago, the Chinese were the second-largest immigration group in Mexico, their community started by Chinese servants brought to Mexico by Spaniards during the colonial period. It mushroomed after the United States passed a Chinese Exclusion Act in 1882, barring immigration of Chinese workers, and “immigration streams were diverted to Mexico, some of the Chinese hoping to be illegally smuggled in the United States,” he says. “In fact, the first undocumented immigrants from Mexico were Chinese—it’s a little known fact.”

The presence of recordings about the Chinese community suggests the depth and richness of the Frontera Collection, nearly 41,000 recordings from the early 1900s to the 1950s. They were collected by Chris Strachwitz, who fell in love with the music even though he couldn’t understand the lyrics. On a quest through record stores, juke box companies, radio stations, and people’s homes, he personally collected the thousands of 78 rpm and 45 rpm recordings, a format that has been supplanted three times over, first by long-playing records, then CDs, and most recently digital downloads.

The late Guillermo Hernandez, a former CSRC director, Spanish professor, and renowned *corrido* expert, put Strachwitz together with Los Tigres del Norte, hailed by *Billboard* as the world’s “most influential regional Mexican group” and winners of multiple Grammy awards. Through the Arhoolie Foundation, which he directs, Strachwitz made the recordings available, and the Los Tigres del Norte provided \$500,000 to establish the Los Tigres del Norte fund at the CSRC. That fund paid for a major portion of the digitizing and archiving work by the UCLA Library.

In March 2009, public access to the archive was available for the first time.

Recollections



Raymund Paredes “A Place Where We Could Hang Out”

Just out of graduate school at the University of Texas, Raymund Paredes came to UCLA as an assistant professor of English, drawn by the presence of the Chicano Studies Research Center and recruited by its new director, Juan Gomez-Quinones.

His arrival marked the start of “a

group of hires that gave UCLA a critical mass in Chicano Studies,” he says. By the 1970s, there was a core of Chicano faculty; Anglo faculty with interests in Mexican American issues—for example, folklorist Stanley Robe in the Spanish Department—also participated. Because of the small faculty, graduate students were also called on to teach and “got a lot of leadership experience at a very young age,” Paredes says.

Paredes taught a course called *The Chicano in American Literature*. “I came along at a time when there were a lot of poets and novelists and theater people doing Chicano work,” he says. “I would also use novels like *Tortilla Flat* by John Steinbeck so students could read how Chicanos had been portrayed in American literature.”

At the time, all four of the centers were in Campbell Hall, and there was a great deal of “camaraderie among faculty and students of all the centers.” Many of the new Latino faculty were, like Paredes, the only Latino in a department. The CSRC was “a place where we could hang out and talk about our mutual concerns and challenges and feelings of isolation,” he says. “It was a wonderful place.” Conversations begun in the conference room often ended up over beers in Westwood or West LA. “I was there all the time,” he says. “I was involved in everything. I felt a deep commitment to the CSRC.”

One source of pride was *Aztlán*, a journal that has been “one of the most important vehicles we had for disseminating Chicano research.” Its founding was “an important milestone,” Paredes says. It “represents a synthesis of virtually all the trends in Chicano studies, including the early period of extreme nationalism, pointing out particularities of Chicano culture and Chicano people.”



Social science-focused in the beginning, the CSRC “has opened itself up to a comprehensive examination in support of all manifestations of Chicano culture.” From the vantage of the mid-21st century, Paredes thinks people will be “writing about the Chicano culture and arts scene in Los Angeles during the last third of the 20th century the way people today write about the Harlem Renaissance in African American culture.” Throughout that period, he says, the CSRC was “one of the nodes of Chicano cultural development and Chicano intellectual life in Los Angeles.”



The UCLA Chicano Studies Research Center (CSRC) emerged in the midst of social protest against profound disparities in educational access for the Mexican-descent population in the United States. This challenge continues today. If anything, it is increasing as California moves toward a Latino-majority population. But one can find hope in the research mission of the university itself. CSRC faculty, students, and staff made vital contributions to the national development of Chicano studies as a multi-disciplinary field, establishing the premiere peer-reviewed journal, developing extensive library holdings and unique special collections, and engaging public service through community-based research. For forty years, rigorous research has been the foundation of these efforts, expanding our knowledge in history, sociology, public health, social welfare, education, law, gender studies, and the arts and humanities. Along the way, the CSRC has played a significant role in faculty recruitment, student training, professional development, and community relations.

Before looking ahead, one must first note that Chicano studies originated as a call to action within the academy. And for many decades it also remained the only response. Out of necessity, a multi-disciplinary field called itself into existence. Today, Chicano studies functions on a global stage, advancing the academic enterprise and its relevance to society on several levels:

- First, Chicano studies is innovating methodological approaches across traditional disciplines, from art and literary studies to the social sciences to public health. One is Edward Telles and Vilma Ortiz's *Generations of Exclusion: Mexican Americans, Assimilation, and Race* (2008), the first major survey to examine systematically changes in long-term intra- and inter-generational socio-economic status and ethnic identity within any ethnic group.
- Second, Chicano studies is developing best practices for connecting research to underserved communities. Such a model for scholarship not only breaks down the barrier between basic and applied research, it also involves the impacted communities in a dialogue over research design and outcomes. Consider our own efforts in this regard. Whether dealing with educational opportunity, hate speech in mass media, healthcare access, gender and sexual equity, or archival preservation, CSRC's new projects engage community members at the start through town hall meetings, focus groups, and leadership surveys, and then they develop into community partnerships, culminating in collaborative efforts to disseminate research findings as well as to develop viable policy recommendations and initiatives.
- Finally, Chicano studies is leading the way in an intellectual shift from the study of isolated issues and groups to research that defines the *intersection* of social categories as the new object of study. This approach is inclusive and collaborative, yet also attentive to difference and even conflict. Indeed, this approach is creating a new model for how we can understand ourselves in individual, group, national, and global terms. This research challenges both disciplinary and social boundaries. In our "A Ver: Revisioning Art History" project, a multidisciplinary cadre of scholars study individual artists in a global framework that considers the interplay of race, ethnicity, gender, sexuality, education, class, region, and nationality, but the research and analysis are always guided by the particularities of the artist's life and work.

Our 40th anniversary programs this year celebrate our past achievements, but they also draw attention to current innovative research that engages the full disciplinary range of our faculty—from those who were here at CSRC's beginning and continue to lead the field, to those who are now starting their careers, yet are just as committed to our mission: "Research that makes a difference." These scholars, and their students and community partners, represent the future and the hope of public education.

A handwritten signature in dark ink, reading "Chon Noriega". The signature is fluid and cursive, with the first name "Chon" and last name "Noriega" clearly distinguishable.

Chon A. Noriega
Professor and Director
Chicano Studies Research Center



1. Former Director Guillermo Hernandez 2. Profe Libre (Chon Noriega), Carlos Haro and Colin Gunckel, 2009 3. Chicano Studies hunger strike, 1993. 4. Chon Noriega and Thomas A. Saenz, MALDEF President and General Counsel 5. Primal Scream event with artist Raphael Montañez Ortiz, 2009. 6. Artist Yolanda Lopez 7. Open house. Raul Pacheco of the band Ozomatli is on the right. 8. Willie Herrón III and friends perform at the CSRC Library. 9. Staff members Neda Nicole Sabori, Lizette Guerra, Connie Yee Tong, and Michael Stone. 10. Polly Baca, Lupe Anguiano, Gloria Steinem, and Gracia Molina de Pick 11. Luz Orozco, Darling Sianez and Crystal Perez. 12. Chancellor Block, Chon Noriega, and members of Los Tigres del Norte at the launch of the online archive of the Strachwitz Frontera Collection of Mexican and Mexican American Recordings.



Former Vice Chancellor for Research and IAC Executive Director Albert Barber, former chair of the Institute of American Cultures executive committee and Professor of History Emeritus Norris Hundley, former chair of the Institute of American Cultures executive committee and Professor of Urban Planning Shirley Hune (now at the University of Washington), and current chair of the Institute of American Cultures executive committee and Professor of Psychiatry and Biobehavioral Sciences M. Belinda Tucker. IAC Executive Director Claudia Mitchell-Kernan is not pictured.

The Institute of American Cultures

OVER THE COURSE OF MORE than three decades, the Institute of American Cultures (IAC) has invested nearly \$3 million in more than a thousand research grants—with more than half of the awards going to graduate students.

“It’s impossible to overestimate the transformative effect that a thousand projects can have on the university’s research agenda,” says Claudia Mitchell-Kernan, who has headed the Institute since 1991, in addition to her role as vice chancellor of graduate studies. “From the start, their influence has been felt across UCLA in a range of departments as varied as their subjects.”

The topics of IAC-funded research range from the most general—ethnic identity among Mexican Americans—to the very specific—criminal trials in San Miguel County, New Mexico. They delve into the past—Asians in the canned salmon industry, 1870–1942—and assess today’s developments—post 9-11 detentions. While history, sociology, and anthropology are frequent disciplines, grants have also gone to subjects as diverse as contemporary views of Chumash dance and dental caries among

American Indian children. And the work spreads out from Los Angeles to embrace the world: black poetry movements in Los Angeles, slave culture in Jamaica, and race and law in Brazil.

Proposals for the grants are submitted to the four ethnic studies centers and generally involve related research areas. Some bridge ethnicity, beginning with *Social Mobility and Family Structure of Ethnic Minorities*, funded in the 1972 and 1973 academic years just after the institute began to function, and including most recently college access for underrepresented minorities, the families of underserved college students, and the breast cancer experience from a multi-ethnic perspective.

The research topics reflect an interaction between the agenda of the various ethnic studies centers and the academic interests of faculty and graduate students in dozens of related departments. These interests tend to fluctuate with shifting personnel and changing times, and so, then, do the subjects of studies.

In addition to research grants, the IAC has also provided more than \$4 million in support for more than three hundred pre- and postdoctoral fellows

and visiting scholars, who are required to contribute to the centers’ overall work and, in some cases, to teach seminars on their area of interest.

“The presence of these scholars—many of them young but some of them eminent experts in their fields—enriches UCLA’s academic environment,” Vice Chancellor Mitchell-Kernan says. “Perhaps more important, our fellowships have helped to nurture two generations of new scholars in ethnic studies. Today, they are playing important roles on campuses across the nation.”

Via the research grants and fellowships, IAC support has also furthered the publication of scores of books, monographs, and articles and completion of as many dissertations and theses, making a most significant contribution to the body of knowledge about America’s underrepresented populations.

“Forty years ago, Chancellor (Charles E.) Young had the foresight to extend the university’s embrace to ethnic studies and to give diversity a central place in UCLA’s mission,” Vice Chancellor Mitchell-Kernan says. “The IAC and its member research centers have contributed greatly to furthering that mission.”



Above: Melany Dela Cruz-Viesca interviewing the 2008-09 IAC Visiting Scholar Clement K. Lai at the 2008-09 IAC Fall Forum & Welcome Reception.

Funding the Research

Although grants from the Institute of American Cultures (IAC) have been an important outreach mechanism linking the Centers to the broader campus community and visiting scholars over the course of almost four decades, the centers themselves have developed and maintained in-house research programs that have required that they seek out and tap a variety of sources to support a broadening research agenda. Indeed, the scope of their research is so extensive that they must be considered a national resource in their fields as well as important contributors to the campus's intellectual vitality.

Since 1990-1991, private foundations and governmental agencies have awarded \$11,586,185 to the four centers. A further breakdown shows a steady flow of income from extramural sources:

1990/91 - 1994/95	1995/96 - 1999/00	2000/01 - 2004/05
\$3,283,349	\$3,337,672	\$3,321,834

In addition, the centers' long history of involvement in the communities that inspired their establishment has been rewarded with substantial gifts from private donors. As of July 1, 2009, the combined book value of the centers' endowments has reached \$5,455,619 and continues to grow.

Besides using these monies directly to fund research projects, the centers have invested them in graduate fellowships complementing those provided by the IAC pre and postdoctoral programs. As a result, the centers have played a significant role in training cadre after cadre of students and scholars who today occupy faculty positions nationwide. The master's programs developed under their leadership have a distinguished reputation for producing graduates who are civically engaged and employ culturally sensitive approaches to social and health service delivery and community mobilization.



Number of IAC Fellowship Recipients from 1977 to Present	
Graduate Student / Predoc:	170
Postdoc / Visiting Scholar:	132

Number of IAC Research Grant Recipients from 1972 to Present	
Faculty:	332
Students:	532
Staff:	38
Unknown:	104
Total:	1006



Ethnic Studies Centers Directors

Asian American Studies Center

Harry Kitano..... 1969
Philip Huang 1969-70
Yuji Ichioka..... 1970
Alan Nishio..... 1970-71
Harry Kitano..... 1971-72
Lucie Cheng 1972-88
Alex Saxton 1988
Paul Ong..... 1988
Harry Kitano..... 1988-90
Don T. Nakanishi 1990-2010
David Yoo (acting)..... 2010-

American Indian Studies Center

Emmett Oliver 1969-70
Anthony F. Purley 1971-75
Charlotte Heth 1976-87
John Red Horse 1988-90
Duane Champagne 1991-02
Hanay Geiogamah 2002-09
Angela R. Riley (designate) 2009-

Bunche Center for African American Studies

Robert Singleton 1969-70
Boniface Obichere
Douglas G. Glasgow
& Henry McGee 1970
Arthur L. Smith
(Molefi K. Asante) 1970-73
James Miller 1973-74
Henry McGee 1974-76
Claudia Mitchell-Kernan
..... 1976-89
M. Belinda Tucker 1989-91
J. Eugene Grigsby, III . 1991-96
Richard Yarborough 1997-2001
Darnell Hunt..... 2001-

Chicano Studies Research Center

Mesa Directiva..... 1969-71
Simón González..... 1971-72
Rodolfo Alvarez..... 1972-74
David A. Sanchez..... 1974
Juan Gómez-Quíñones. 1974-84
Raymond Rocco 1984-85
David Hayes-Bautista.. 1986-92
David Lopez 1992-93
Guillermo Hernández.. 1993-02
Chon A. Noriega 2002 -



Photo by Gina Ger



Photo by Mary Watkins



Photo by Tam Nguyen



Photo by Mary Watkins

Ethnic Studies Centers' Staff 2010

Ralph J. Bunche Center for African American Studies

FROM LEFT TO RIGHT: Jamel Greer (Manager's Assistant), Yolanda Jones (Front Office Coordinator), Dawn Jefferson (Grant Writer/Editor), Ana-Christina Ramon (Assistant Director, Research), Veronica Benson Cole, (Administrative Business Coordinator), Dalena Hunter (Librarian), Alex Tucker (Special Projects and Community Relations Coordinator), Elmer Almer (Accounting Assistant), Jan Freeman (Manager). Not pictured: Lisbeth Gant-Britton (Student Affairs Officer), Sabrina Burris (Development Director).

Chicano Studies Research Center

TOP ROW FROM LEFT TO RIGHT: Alvaro Huerta (Visiting Scholar), Javier Iribarren (Assistant Director), Chon Noriega (Director and Professor). MIDDLE ROW: Jennifer Walters (Digital/Photographic Support), Michael Stone (Archives Manager). BOTTOM ROW: Albany Bautista (Library Assistant), Rebecca Frazier (Senior Editor), Luz Orozco (Management Services Officer), Crystal Perez (Payroll & Events Coordinator), Ana Guajardo (Graduate Student Researcher). NOT PICTURED: Lizette Guerra (Librarian/Archivist), Darling Sianez (Administrative Assistant), Kelly Lytle-Hernandez (Associate Director and Assistant Professor) Chris Best (Development), Tere Romo (Project Coordinator).

American Indian Studies Center

FROM LEFT TO RIGHT: Tam Nguyen (Information Technology Coordinator), Pamela Grieman (Publications Manager, AISC Publications Unit), Kenneth Wade (Librarian), Rebecca Hernandez (Management Services Officer), Angela R. Riley (Director Designate, Visiting Professor of Law), Amanda Patrick (Administrative Specialist). NOT PICTURED: Christine Dunn (Senior Editor AISC Publications).

Asian American Studies Center

TOP ROW FROM LEFT TO RIGHT: Ann Chau (Office Manager), Marjorie Lee (Librarian), Betty Leung (MSO), Xin Zhang (U.S.-China Media Brief), David Yoo (Acting Director), Christina Aujean Lee (40th Anniversary Special Events/AAPI Nexus Journal Managing Editor), Meg Thornton (Student & Community Projects), Russell C. Leong (Editor, Amerasia Journal/Director, U.S.-China Media Brief), Tin D. Nguyen (Information Technology). BOTTOM ROW: Mary Uyematsu Kao (AASCPRESS), Gena Hamamoto (EthnoCommunications Assistant Director), Robert Nakamura (Associate Director/ EthnoCommunications Director), Melany Dela Cruz-Viesca (Assistant Director/Census Information Center Project/AAPI Nexus Journal Managing Editor), Tam Nguyen (Information Technology). NOT PICTURED: Don T. Nakanishi (Director/Professor Emeritus), Ying M. Tu (AASCPRESS), Andrew Jung (U.S.-China Media Brief).



Lillian Tamoria, Don Nakanishi, Ana Barbosa, and Henry Barbosa



Charles Alexander, J. Daniel Johnson, The Honorable Judge Joe Brown, Ricki Ivie, Chancellor Block



Bobby L. and Adrian Smith



John Densmore



Mignon R. Moore and Min Zhou



Chancellor Gene Block

Chancellor's Opening Reception
November 10, 2009
UCLA Chancellor's Residence



Renee L. Campbell

The Honorable Judge Sherrill Luke



Virgil Roberts, Chancellor Emeritus Charles E. Young, and Vice Chancellor/Dean Claudia Mitchell-Kernan



Jimi Castillo



Dean Chris Waterman and Charlotte Heth



Ricardo Munoz, R. Samuel Paz, Carlos and Gloria Haro



Enrique Delacruz, Jean Yip, C. Cindy Fan, and Sidney Yip



Chancellor Emeritus Young and Virgil Roberts



Ruth H. Chung and Mitchell Chang



Vice Chancellor Roberto Peccei, Dean Alessandro Duranti and Dean Waterman



The Honorable Yvonne Brathwaite Burke, former United States Congresswoman and LA County Supervisor



Jennifer White and John Caldwell



Chancellor Block and James Okazaki, and Felicia Brannon



Paul Apodaca



Lorrie Frasure, Abel Valenzuela, Sophia Guel-Valenzuela, Don Nakanishi, Lane Hirabayashi, Reynaldo Macias

APPLIED


ACCESS

40 YEARS
OF ETHNIC
STUDIES
AT UCLA





FOWLER MUSEUM AT UCLA FEBRUARY 28–JUNE 13, 2010



As part of the campus-wide celebration, the exhibition *Art, Activism, Access: 40 Years of Ethnic Studies at UCLA* showcases the roles of the Centers in decades of campus and community activism, in protests to protect academic freedom, in campaigns for equal opportunity and accessibility in the classroom, and in demonstrations against discrimination and bias in higher education. This lively and insightful exhibition featuring murals, graphic art, films, ephemera, and photographs captures key moments in a remarkable history of action, offering a compelling review of the turbulent beginnings and enduring legacy of Ethnic Studies at UCLA.

Art, Activism, Access and its accompanying programming were developed by a curatorial team at the Fowler Museum with the Institute of American Cultures and the four Ethnic Studies Research Centers. Generous funding has been provided by the Office of the Chancellor; Office for Faculty Diversity; Office of Vice Chancellor for Graduate Studies, Graduate Division; and Institute of American Cultures.



Events

Wednesday, September 9, 2009

Discussion about Son Jarocho with Gilberto Gutiérrez Silva

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
11:00 AM - 2:00 PM

The UCLA Center for Mexican Studies and the Chicano Studies Research Center invite you to a discussion about Son Jarocho with Master Laudero Gilberto Gutiérrez Silva. For generations, his family has performed *son jarocho*, the traditional music of the region. In 1977, Gilberto Gutiérrez Silva along with Juan Pascoe and José Ángel Gutiérrez started the group Mono Blanco and since then, the group has become one of the most important son jarocho bands in Mexico and beyond. Mono Blanco has recorded several albums, has been the subject of documentaries, and has traveled the world performing in the most prestigious venues and festivals.

Wednesday, September 23, 2009

Back to School: The DREAM Act National Day of Action

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
4:00 PM - 5:30 PM

Panel and Q&A Session. IDEAS at UCLA and the Chicano Studies Research Center invite you to a faculty and staff forum on AB-540 Students and the DREAM Act. September 23 is the national day of action for the DREAM Act, a bill that would provide certain undocumented students who graduate from U.S. high schools conditional permanent residency. Across the U.S., student groups, local and state organizations, and individuals are holding various rallies, conferences, and other events in support of the DREAM Act.

Thursday, September 24, 2009

Hammer Lecture: Roberto Tejada & Chon Noriega on Celia Alvarez Muñoz

Co-sponsored by the Chicano Studies Research Center
Hammer Museum at UCLA
7:00 PM

Roberto Tejada, associate professor of art history at the University of Texas, Austin, and Chon A. Noriega, Chicano Studies Research Center director, will give a joint lecture. Professors Tejada and Noriega will discuss the work of Celia Alvarez Muñoz, a conceptual and multimedia artist known for her installations and public art. Professor Tejada is the author of Celia Alvarez Muñoz, volume 3 in the *A Ver: Revisioning Art History* series published by the Chicano Studies Research Center Press. A book signing at the Hammer Museum Store will follow the lecture. More information is available on the Hammer Museum web site. The following day Professor Tejada will participate in a colloquium that will explore the themes of periodization and cultural impact in Los Angeles from 1960 through 1980.

Friday, September 25, 2009

Transnational Community Development

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
4:00 PM - 5:30 PM

The UCLA Labor Center and the Chicano Studies Research Center invite you to a discussion on Transnational Community Development by Adriana Cortés Jiménez.

Monday, September 28, 2009

Black Convocation

Hosted by the Bunche Center for African American Studies
This convocation is co-sponsored by the African Student Union and UCLA Black Alumni to celebrate the start of the academic year.

Tuesday, October 6, 2009

40 Years of Breaking Ground: UCLA Asian American Studies Exhibit Opening and Welcome Reception

Hosted by the Asian American Studies Center
Powell Library Rotunda
5:00 PM - 7:00 PM

Annual Open House/Welcome Reception for new students and the general public. This event also celebrates the opening of the Asian American Studies exhibit, and will include a short program featuring co-curators, faculty, and staff from Asian American Studies at UCLA.

Tuesday, October 6, 2009 - Friday, December 11, 2009

40 Years of Breaking Ground: UCLA Asian American Studies Exhibit

Hosted by the Asian American Studies Center
Powell Library Rotunda

This exhibit showcases 40 years of Asian American Studies at UCLA and nationally, and draws heavily from the Center's and UCLA Special Collection's unparalleled archives on Asian American Studies and the Asian American movement.

Thursday, October 8, 2009

Film Screening:

Laura Aguilar: Life, the Body, Her Perspective

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
4:00 PM - 6:00 PM

The Chicano Studies Research Center will host a screening of *Laura Aguilar: Life, the Body, Her Perspective*, a film featuring the work of photographer Laura Aguilar. The screening will be followed by a Q&A session with the photographer. Ms. Aguilar has used her photography as a tool to speak about people and issues not considered part of the cultural mainstream. The film includes personal video essays, a lecture she gave at UCLA in 2005 in which she describes her life as a photographer, and slide shows of her photography. The film is volume 8 of the Chicano Studies Research Center's Chicano Cinema and Media Art Series.

Friday, October 9, 2009 - Saturday, October 10, 2009

Los Angeles Queer Studies Conference 2009

Co-sponsored by the Chicano Studies Research Center

314 Royce / CSRC Library in Haines Hall 144

1:00 PM - 7:00 PM (Friday); 9:00 AM - 6:00 PM (Saturday)

The conference's objective is to create discourse about the importance of documenting the histories of communities of color, to explore women's stories and archival efforts within LGBT history, to educate mainstream archival institutions about the need to increase women's and LGBT archival holdings, and to promote culturally sensitive collecting and archival practices. Friday's program will be composed of panel discussions and a reception. The Chicano Studies Research Center Library and Archive will host Saturday's program which will feature panel discussions and a workshop. A reception on the Haines Hall north patio will follow.

Saturday, October 10 - Sunday, October 11, 2009

12th Annual LA Latino Book & Family Festival

Participant: The Chicano Studies Research Center

CSULA Greenlee Plaza

10:00 AM - 6:00 PM

Visit the Chicano Studies Research Center Press at the Los Angeles Latino Book and Family Festival at Greenlee Plaza on the campus of Cal State University, Los Angeles. This is an excellent opportunity to see our selection of books, DVDs, and the latest issue of *Aztlán: A Journal of Chicano Studies*. The Chicano Studies Research Center Press will be in booth 726. A long list of exhibitors and Latino authors—including writer Alicia Gaspar de Alba, Chicano Studies Research Center-affiliated professor of Chicano studies—will participate in this year's festival.

Thursday, October 15, 2009

Book Signing: North of the Sunset: Thelonious Monk's L.A. Stories

Hosted by the Bunche Center for African American Studies

Charles E. Young Research Library, Presentation Room

3:00 PM - 5:00 PM

This lecture and book signing examines research from Dr. Robin D.G. Kelley's book *Thelonious Monk: The Life and Times of an American Original*. Co-sponsored with the UCLA Library's Center for Oral History Research, the UCLA Department of History, the UCLA Department of Ethnomusicology, the UCLA Herb Alpert School of Music, the Southwest Oral History Association and SOCAL SOHA.

Thursday, October 15, 2009

Bunche Center 40th Anniversary Celebration & Open House

Hosted by the Bunche Center for African American Studies

Haines Hall 39

5:30 PM Reception, 7:00 PM Program

This kickoff event and reception for the 40th anniversary year of the Bunche Center features a talk by founding director Dr. Robert Singleton.

Saturday, October 17, 2009

4th Annual LA Archives Bazaar

Participant: The Chicano Studies Research Center

USC Davidson Conference Center

10:00 AM - 5:00 PM

The Chicano Studies Research Center Library and Archive will participate in the 2009 LA Archives Bazaar at the USC Davidson Conference Center. The annual bazaar features exhibits by local libraries and archives, plus discussions, film screenings, and educational sessions. The event, sponsored by USC's LA as Subject, promotes the preservation of the rich history of the Los Angeles region.

Wednesday, October 21, 2009

Chicano Studies Research Center Open House

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

4:00 PM - 6:00 PM

Join us for the Chicano Studies Research Center's 2009 Open House. This year's event will feature music from the CSRC's online archive of the Arhoolie Foundation's Frontera Collection and a display of works by Chicana/o artists. We will have Tomas Saenz, MALDEF president, as keynote speaker. Drop by to learn about upcoming 40th anniversary events and other exciting projects and to meet Chicano Studies Research Center scholars and staff. Refreshments will be provided by Casablanca.

Wednesday, October 21, 2009

Teatro Chicana Lecture

Co-sponsored by the Chicano Studies Research Center

Charles E. Young Research Library, Presentation Room

2:00 PM - 4:00 PM

Sandra M. Gutierrez, co-editor of *Teatro Chicana: A Collective Memoir and Selected Plays*, will speak about the book and answer audience questions. *Teatro Chicana* is a collection of testimonials by Chicanas who contributed to early teatro.

Thursday, October 22, 2009

Gaytino!

Co-sponsored by the Chicano Studies Research Center

Schoenberg Hall

7:00 PM - 9:00 PM

A father/son relationship and a treasured boyhood friendship drive Dan Guerrero's one-man autobiographical play through decades of Chicano history and the gay experience from a unique and personal perspective. Performance to be followed by reception.

Thursday, October 22, 2009

The American Indian Studies Center Library Open House / Alumni Celebration

Hosted by the American Indian Studies Center

In celebration of the *American Indian Culture and Research Journal*. Reception to gather together alumni, faculty, students, supporters, and leadership to celebrate the premier, internationally renowned multidisciplinary *American Indian Culture and Research Journal* and its decades of contributions to Native American studies.

Friday, October 23, 2009

Gathering Native American Scholars & Artists: A Celebration of Forty Years

Hosted by the American Indian Studies Center

To commemorate the 40th anniversary of the *American Indian Culture and Research Journal*, the UCLA American Indian Studies Center press is hosting a symposium to celebrate the journal authors whose writings have shaped the field of American Indian Studies (AIS) and explore the past, present and future of the discipline.

Wednesday, October 28, 2009

Frontera Collection, Recordings - Robert Romero

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

12:00 PM - 1:00 PM

Chicana/o studies professor Robert Chao Romero will present a line-up of songs from the CSRC's online archive of the Arhoolie Foundation's Frontera Collection. A discussion of the songs will follow. The Frontera Collection is an online digital archive of Mexican and Mexican-American recordings that was launched by the Chicano Studies Research Center in March 2009.

Tuesday, November 3, 2009

Please, Don't Bury Me Alive Melnitz Movies Screening

Co-sponsored by the Chicano Studies Research Center

James Bridges Theater (Melnitz 1409)

7:30 PM

Melnitz Movies and the CSRC are screening the film, *Please, Don't Bury Me Alive!*, which is an independent Chicano film produced and directed by Efraín Gutiérrez and written by Sabino Garza. It is considered the first Chicano feature film ever made and it inspired an independent film movement in Mexico. The film is important as an instance of regional filmmaking, as a bicultural and bilingual narrative, and as a precedent that expanded the way that films got made in two nations. www.chicano.ucla.edu/press/media/dontbury.asp

Thursday, November 5, 2009

**Amerasia Journal celebrates
"Where Women Tell Stories"**

Hosted by the Asian American Studies Center

Powell Library Rotunda

5:30 PM - 7:30 PM

The evening will highlight authors from the *Amerasia Journal* women's issue entitled "Where Women Tell Stories," and will encourage attendees to build bridges across communities for women of color and allies. The Keynote Speaker is Ericka Huggins, who is a renowned educator and activist and former leader of the Black Panther Party. Co-sponsored by American Indian Studies Center, Bunche Center for African American Studies, Chicano Studies Research Center, USAC/AAC Academic Success Referendum Fund, Asian Pacific Coalition, Asian American Graduate Students Association, Asian American & Pacific Islander Undergraduate Associates for Asian American Studies, Critical Asian and Pacific Islander Students for Action, Center for the Study of Women, Department of History.

Thursday, November 12, 2009

Circle of Thought Lecture

Hosted by the Bunche Center for African American Studies

Haines Hall 135

12:00 PM - 1:00 PM

Professor Negussay Ayele will be the featured speaker at the fall quarter Bunche Center Circle of Thought. The Bunche Center Circle of Thought Lecture Series is designed to provide a diverse campus audience an opportunity to hear ground-breaking and exciting research work of UCLA faculty, graduate students and visiting scholars on African American Studies in an informal setting.

Tuesday, November 17, 2009

**"Navajo Repatriation" - Roundtable
Discussion with Navajo Cultural Leaders**

Hosted by the American Indian Studies Center

A discussion with Cultural Leaders Tony Joe and Timothy Begay from the Navajo Nation Historic Preservation Office Traditional Culture Program, students, and Dr. Wendy Teeter, Curator of Archaeology at Fowler Museum. They will be discussing issues related to Cultural Protection and the Native American Graves Protection and Repatriation Act.

Wednesday, November 18, 2009

**Pacific Ties: Breaking Ground to Asian American
and Pacific Islander Student Media**

Hosted by the Asian American Studies Center

Powell Library Rotunda

5:00 PM - 7:00 PM

A forum and reception featuring UCLA's *Pacific Ties*, the oldest Asian American student newspaper in the country, and other student and community media. A Keynote Panel with current/past Editors of *Pacific Ties* newspaper will offer reflections and connections to Asian American Studies.

Thursday, November 19, 2009

**40th Anniversary Distinguished Lecture
Series Fall Quarter: "The Mexican American
Middle Class: The Forgotten People"**

Hosted by the Chicano Studies Research Center

Haines Hall A18

5:00 PM - 6:00 PM

Join us for the first of three lectures in the Chicano Studies Research Center's 40th Anniversary distinguished lecture series. José Limón, Regents Professor of American and English literature at the University of Texas at Austin, will present "On Birmingham and Brownsville: Cultural Studies in the Light and Shadow of Américo Paredes." A reception will follow.

Friday, November 20, 2009

Author Meets Critics Event with UCLA Immigration Study Group - Contemporary Chinese America by Min Zhou

Hosted by the Asian American Studies Center
Charles E. Young Research Library, Presentation Room
12:00 PM - 2:00 PM

Faculty member Min Zhou will present and have a discussion on her new book, *Contemporary Chinese America*. Min Zhou was the former chair of the Asian American Studies Department and is the current Walter and Shirley Wang Endowed Chair.

Tuesday, November 24, 2009

The American Indian Studies Center Open House/ 40th Anniversary Celebration

Hosted by the American Indian Studies Center
Meet with faculty, students, American Indian Studies Center staff, and community members.

Tuesday, December 1, 2009

Dr. Tritia Toyota Book Talk

Hosted by the Asian American Studies Center
Charles E. Young Research Library, Presentation Room
3:00 PM - 4:30 PM

The UCLA Asian American Studies Center and Department are very proud to announce that Dr. Tritia Toyota's new book, *Envisioning America: New Chinese Americans and the Politics of Belonging*, has been released by Stanford University Press. Dr. Toyota is an Adjunct Professor in the Departments of Anthropology and Asian American Studies at UCLA, and a former Emmy award-winning broadcast journalist. Dr. Toyota will talk and sign her book at this book talk. Books will be available at a discount rate, and both events are free and open to the public.

Wednesday, December 2, 2009

Regent's Lecturer Reception and Lecture and Special Tribute to Ernie Barnes

Hosted by the Bunche Center for African American Studies
Broad Art Center 2160E
6:00 PM - 9:00 PM

Famed African American artist John Outterbridge, Regent's Lecturer for 2009-10, will present a major lecture showcasing his work. There will also be a special tribute to the late, renowned artist Ernie Barnes. A reception will follow.

Saturday, December 12, 2009

"State of Chinese Americans" Symposium

Hosted by the Asian American Studies Center
Monterey Park City Hall
12:00 PM - 3:30 PM

UCLA Asian American Studies Center and the Chinese American Studies Endowment invite the Los Angeles community to join and participate in an exciting first-ever community roundtable in Monterey Park, which brings together academic and community leaders to discuss "The State of Chinese America." This program will bring together individuals in politics, education, and the law to discuss how

we, as Asian Americans, participate in a global society. Our speakers will help to address the "issues of the day" including civil rights and the law, Chinese American political organizing and participation, and the future role of Chinese Americans and U.S.-China relations. Speakers will include: Gilbert Hom & Suellen Cheng, the Chinese American Studies Endowment; Stewart Kwoh, co-founder and president of the Asian Pacific America Legal Center; Dr. L. Ling-chi Wang, professor emeritus at UC Berkeley; Rep. Mike Eng, representative of the 49th District; Dr. Tritia Toyota, adjunct assistant professor at UCLA; and Dr. David Yoo, professor at Claremont-McKenna College. RSVP at aascsvp@aasc.ucla.edu. The first hundred people to register will receive a guaranteed copy of "UCLA U.S.-China Media Brief."

Thursday, January 14, 2010

Film Screening: No Movie

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
4:00 PM - 6:00 PM

The Chicano Studies Research Center will host a screening of *No Movie*, a film featuring the artist Gronk. The screening will be followed by a Q&A session with Gronk.

Sunday, January 17, 2010

LA Town Hall: Lincoln and King's Unfinished Work

Co-Sponsored by the Asian American Studies Center
Dorothy Chandler Pavilion-Grand Hall, The Music Center
2:00 PM - 5:00 PM

This event was organized by the Abraham Lincoln Bicentennial Commission, with the AASC as a co-convenor. Join community and business leaders, distinguished scholars, and public servants in a conversation that explores the 21st century implications of Abraham Lincoln's legacy and the "unfinished work" described by President Lincoln – that of creating equal opportunity regardless of race.

Tuesday, January 19, 2010

William Perez on *We Are Americans* Book Discussion, Signing, and Q&A

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
1:00 PM - 3:00 PM

The UCLA student group IDEAS and the CSRC present a discussion by Dr. William Perez, Education Professor at Claremont Graduate University, who will be discussing his book *We Are Americans: Undocumented Students Pursuing the American Dream*, a book about the educational challenges of high achieving undocumented Latino students in the U.S. The Discussion will be followed by a Q&A and a book signing.

Tuesday, January 19, 2010

Traces of the Trade: A Story of the Deep North Screening

Co-sponsored by the Asian American Studies Center, Chicano Studies Research Center and the Bunche Center for African American Studies

J.D. Morgan Center, Acosta Film Room

5:00 PM - 7:30 PM

In this Emmy-nominated documentary, Katrina Browne discovers that her New England ancestors were the largest slave-trading family in U.S. history. She and nine cousins retrace the Triangle Trade and gain a powerful new perspective on racial divides and white privilege. The event is hosted by Dean Franklin D. Gilliam, Jr. and is co-sponsored by The School of Public Affairs and Critical Race Studies working group.

Wednesday, January 20, 2010

Chicana/o Latina/o Research Forum

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

12:00 PM - 1:00 PM

This public research forum is presenting multiple researchers, who will present outlines of their research. Topics and titles include intra-family violence policy implementation in Guatemala, Chinese-Mexican integration through the 19th century silver trade, Chicano/a Research Post El Plan de Santa Barbara: Lessons from Indigenous Projects (Maori, Latin America) and Mexican surfers of Venice.

Thursday, January 21, 2010

Bunche Center: A 40th Anniversary Retrospective

Hosted by the Bunche Center for African American Studies

Haines Hall 135 / Royce Hall 362

4:30 PM Reception, 6:00 PM Program

This symposium celebrates forty years of the Bunche Center through panel discussions with key individuals who were instrumental in shaping the Center's legacy. Speakers include former UCLA administrator Chancellor Charles E. Young and past Bunche Center directors Bob Singleton, Molefi K. Asante, Claudia Mitchell-Kernan, M. Belinda Tucker and Richard Yarborough.

Thursday, January 21, 2010

Symposium Welcome Reception

Hosted by the American Indian Studies Center

Welcome Reception and Cultural Event featuring the Cahuilla Bird Singers.

Friday, January 22, 2010

Indigenous Group Rights—Issues in the International Human Rights Framework—A Comfortable Fit?

Hosted by the American Indian Studies Center

UCLA School of Law

8:00 AM - 4:30 PM

Presented by the UCLA American Indian Studies Center in conjunction with the UCLA School of Law *Journal of International Law and Foreign Affairs*. This one-day Symposium will bring together internationally-renowned scholars whose work focuses on issues pertaining to indigenous peoples' group rights, with a particular emphasis on potential conflicts that arise for collective, indigenous

claims within the international human rights framework. Confirmed Keynote: Professor S. James Anaya, Special Rapporteur to the UN Permanent Forum on Indigenous Issues, and Professor of Law, Arizona Law School.

Tuesday, January 26, 2010

2010 Census Workshop

Hosted by the Asian American Studies Center

Campbell Hall 3232

11:30 AM - 12:45 PM

"2010 Census: Stand UP! Be Counted!"—The 2010 Census could significantly shift America in a more inclusive, more equitable direction. On the other hand, it could undercount vulnerable communities and deliver more power and resources into the hands of a few, exacerbating the gap between the rich and the poor.

Wednesday, January 27, 2010

Marissa Lopez on "Chicano Poetics: From El Movimiento to Today"

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

12:00 PM - 1:00 PM

UCLA English Professor Marissa López will discuss the impact of poet and activist Alurista's work, first published by the CSRC, on movimiento politics and literary production. Bryan Florez, an L.A. based musician, poet, and performer, will speak about the influence of movimiento poetry on contemporary Chicano hip hop and spoken word, and conclude with a performance.

Wednesday, January 27, 2010

Political Plus Racial: Linking Indian Racial Identity and Tribal political Rights

Hosted by American Indian Studies Center

Law Building 1337

12:15 PM - 1:45 PM

A lecture by Addie Rolnick, CRS Law Fellow, UCLA School of Law.

Monday, February 1, 2010

Refugee Nation at UCLA

Hosted by the Asian American Studies Center

Ackerman Grand Ballroom

7:30 PM

Written and performed by Leilani Chan and Ova Saopeng, this performance is based on the stories of Laotian Refugees and their descendants. More than just a telling of Laotian American history, the two-person performance eloquently touches upon issues relating to the refugee experience, assimilation, generation gap, and mental health using drama, film, music, and audience interaction, and personalizes these issues through a genuine Laotian American perspective. This event is open and free to the public.

Wednesday, February 3, 2010

Patricia Gandara on *Forbidden Language: English Learners and Restrictive Language Policies*

Co-sponsored by the Chicano Studies Research Center

UCLA Faculty Center

12:30 PM - 2:30 PM

Patricia Gandara, UCLA Education Professor, will be discussing her book, *Forbidden Language: English Learners and Restrictive Language Policies*. The book examines the effects of restrictive language policies for students and teachers in California, Arizona, and Massachusetts. The discussion will be followed by a Q&A session and a book signing.

Thursday, February 4, 2010

**Curating Beyond the Chief:
Hating Arts and Words on Campus**

Hosted by the American Indian Studies Center

Royce Hall 306

5:00 PM

A public lecture by Robert Warrior, Professor and Director of American Indian Studies and Professor of English, University of Illinois, Urbana-Champaign.

Friday, February 5, 2010

“Thinking Gender” Conference

Hosted by All Centers

UCLA Faculty Center

The four Ethnic Studies Centers and the Center for the Study of Women will host “Thinking Gender 2010,” a public conference highlighting graduate student research on the intersection of ethnicity and gender across all disciplines and historical periods.

Saturday, February 6, 2010

English Learners in California Symposium

Co-sponsored by the Chicano Studies Research Center

UCLA Lab School (330 Charles E. Young Dr. North)

8:30 AM - 3:00 PM

The UCLA Lab School is presenting a symposium that will explore the advantages and challenges that educators encounter in working with English Learners. Javier Iribarren, CSRC assistant director, Carlos Haro, CSRC former assistant director, and Lindsay Perez-Huber, CSRC IAC awardee, will participate in the symposium in representation of the CSRC. Registration required.

Monday, February 8, 2010

**Breaking Ground Speaker Series: IAC
Postdoc Fellow Thuy Vo Dang Talk**

Hosted by the Asian American Studies Center

Charles E. Young Research Library, Presentation Room

12:00 PM - 1:30 PM

2009-10 IAC Postdoctoral Fellow Thuy Vo Dang will present her research about Vietnamese American anticommunism and refugee cultural politics. The talk is co-sponsored by the Asian American Studies Graduate Students Association, the Asian American Studies Department, UCLA Center for Southeast Asian Studies, Vietnamese Student Union, Southeast Asian Campus Learning Education and Retention (SEA CLEAR), Higher Opportunity Program for Edu-

cation (HOPE), PacTies, the UCLA Library, and the Institute of American Cultures (partial list).

Monday, February 8, 2010

**UCLA School of Law - Critical Race
Theory Speaker's Series**

**“Consent and Resistance: American
Indians and Consent Theory”**

Hosted by the American Indian Studies Center

12:15 PM - 1:45 PM

A lecture by Matthew Fletcher, Associate Professor, Michigan State University College of Law and Director of the Indigenous Law and Policy Center.

Wednesday, February 10, 2010

**Bunche Center Circle of Thought
Race for Cures: Black Bodies & the Production
of Uncertainty at Medicine's Frontier**

Hosted by the Bunche Center for African American Studies

Haines Hall 135

12:00 PM

Professor Ruha Benjamin will be the featured speaker at the winter quarter Bunche Center Circle of Thought. The Bunche Center Circle of Thought Lecture Series is designed to provide a diverse campus audience an opportunity to hear ground-breaking and exciting research work of UCLA faculty, graduate students and visiting scholars on African American Studies in an informal setting.

Thursday, February 11, 2010

**Breaking Ground Speaker Series:
Professor Valerie Matsumoto**

Hosted by the Asian American Studies Center

Campbell Hall 3232

12:00 PM - 1:30 PM

Professor Matsumoto will be discussing Nisei girls and young women in Los Angeles and their involvement in Nisei literary networks and other cultural activities in pre-war Little Tokyo. Co-sponsored by the Asian American and Pacific Island Studies Undergraduate Association (APIUA), and the Asian American Studies Graduate Students Association, and the Asian American Studies Department.

Thursday, February 11, 2010

**Transcending Race: The Cases of Ralph
Bunche and Barack Obama**

Hosted by the Bunche Center for African American Studies

Covel Commons

5:30 PM Reception, 7:00 PM Lecture

The Fourth Bunche Chair Lecture will feature Charles Henry, Professor of African American Studies at UC Berkeley. The topic is “Transcending Race: The Cases of Ralph Bunche and Barack Obama.”

Friday, February 12, 2010

Sex y Corazon

Co-sponsored by the Chicano Studies Research Center
James West Alumni Center conference room
9:00 AM - 6:00 PM

The Cesar Chavez Department and the CSRC are presenting the Feminist and Queer Theory Symposium, which will look at the last fifteen years of Chicana/o Studies and examine how Chicana/o queer and feminist scholars have changed the field. The symposium will feature over twenty-five Chicana and Chicano scholars and practitioners whose work intersects race, class, gender and sexuality paradigms within both traditional and interdisciplinary fields.

Wednesday, February 17, 2010

2010 Census Student Workshop

Hosted by the Asian American Studies Center
Student Activities Center Basement
11:30 AM - 12:45 PM

As an official designated U.S. Bureau of the Census, Census Information Center, the AASC is holding a workshop for all students about the 2010 Census. Come and find out why the 2010 Census matters. How does it affect students? Learn how to fill out the Census form and how the government and researchers will utilize the information resulting from the 2010 Census. Cosponsored by UCLA CPO, Asian American and Pacific Island Studies Undergraduate Association (APIUA), Asian Pacific Coalition, PacTies, Thai Smakom, and Vietnamese Student Union.

Thursday, February 18, 2010

Film Screening: *Frontierland/Fronterilandia*

Hosted by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
4:00 PM - 6:00 PM

The Chicano Studies Research Center will host a screening of *Frontierland*, a film by Jesse Lerner and Rubén Ortiz Torres.

Monday, February 22, 2010

UCLA School of Law - Critical Race Theory Speaker's Series

"Genomics, Biological Anthropology and the Construction of Whiteness as Property"

Hosted by the American Indian Studies Center
12:15 PM - 1:45 PM

A Lecture by Kim Tallbear, Assistant Professor of Science, Technology and Environmental Policy, UC Berkeley.

Tuesday, February 23, 2010

Panel: "Art and Public Space in Los Angeles"

Hosted by IAC & All Centers
Hammer Museum
7:00 PM

"Art and Public Space in Los Angeles" is a discussion about public art, community identity, art and activism, and new models for socially-engaged art practice that is co-sponsored by all the ethnic studies centers. The event will be moderated by Chon Noriega, director of the Chicano Studies Research Center. Panelists include Edgar Arceneaux, founder and director of Watts House Project; artist Sandra de la Loza, founder of Arts and Action; and Christine Y. Kim, associate curator at the Los Angeles County Museum of Art (LACMA) and co-founder of the public art organization Los Angeles Nomadic Division (LAND). For more information visit: http://hammer.ucla.edu/programs/detail/program_id/368.

Wednesday, February 24, 2010

Power Politics by Karen Brodtkin, Book Signing and Discussion

Co-sponsored by the Chicano Studies Research Center
CSRC Library in Haines Hall 144
4:00 PM - 6:00 PM

The CSRC in conjunction with UCLA's Anthropology, the Center for the Study of Women, and Women Studies present a book discussion and signing by Karen Brodtkin, Anthropology Professor. Dr. Brodtkin will discuss her book *Power Politics: environmental activism in South Los Angeles*, a study of a strategic grassroots campaign in South Los Angeles.

Sunday, February 28, 2010

Exhibition Opening: Art, Activism, Access: 40 Years of Ethnic Studies at UCLA

Hosted by the IAC & All Centers
Fowler Museum at UCLA
12:00 PM - 5:00 PM

Families, students and alumni are invited for a day of poetry readings, musical performances, art workshops, and gallery discussions in celebration of 40 years of ethnic studies at UCLA.

Wednesday, March 3, 2010

Breaking Ground Speaker Series: Alfred Flores, Jr.

Hosted by the Asian American Studies Center
Campbell Hall 3232
3:00 PM - 4:30 PM

Alfred P. Flores is the recipient of a 2009-2010 IAC Research Grant and will discuss 20th Century U.S. Empire in Guam and the U.S. military's role of developing Guam into a major military location in post World War II with the recruitment of Asian laborers. Flores is a doctoral student in the UCLA Department of History. Cosponsored by the American Indian Studies Center, the Asian American Studies Department, Graduate Coalition of the Native Pacific, Postcolonial Literature and Theory Colloquium, AASGSA, UCLA Department of History, UCLA School of Law-Critical Race Studies Program, and the Institute of American Cultures (partial list).

Thursday, March 4, 2010

**40th Anniversary Distinguished Lecture
Winter Quarter: Antonia Hernandez**

Hosted by the Chicano Studies Research Center

Royce Hall 190

5:00 PM - 6:00 PM

The 40th Anniversary Distinguished Lecture for the Winter Quarter will feature Antonia Hernandez. Guest speakers will participate in a dinner with the CSRC Director's Advisory Board.

Friday, March 12, 2010 - Saturday, March 13, 2010

Critical Race Studies Conference: Intersectionality

Hosted by UCLA School of Law

Critical Race Studies annual conference.

Monday, March 15, 2010

**UCLA School of Law - Critical Race
Theory Speaker's Series**

Hosted by the American Indian Studies Center

12:15 PM - 1:45 PM

Lecture given by Julian Aguon, Chamorro civil rights attorney, writer and Indigenous human rights activist.

Thursday, March 18, 2010

Fifth Annual Education Summit

Hosted by the Chicano Studies Research Center

UCLA Campus

The Chicano Studies Research Center, the UC All Campus Consortium on Research for Diversity (UC/ACCORD), and the Graduate School of Education and Information Studies (GSEIS) will bring together scholars, educators, community representatives, policy makers, and students to spotlight the critical factors facing Latina/o students at each segment of the education pipeline, and will explore viable policy recommendations and initiatives that can increase the number of Latina/o students who earn undergraduate and graduate degrees.

Friday, March 19, 2010 - Saturday March 21, 2010

**11th Annual Youth Conference and
Basketball Tournament: "Celebrating
40 Years of Youth Empowerment"**

Hosted by the American Indian Studies Center

Youth conference and basketball tournament for Native youth.

Tuesday, April 6, 2010

**Breaking Ground Speaker Series:
Professor Robert Nakamura**

Hosted by the Asian American Studies Center

Charles E. Young Library, Presentation Room

12:00 PM - 1:30 PM

Professor Nakamura will speak about the role of the AASC in the development of Asian American media through organizations such as Visual Communications (VC) and the UCLA Center for Ethno-Communications. He will screen some of VC's beginning short films, *Cruisin' J-Town*, a film on jazz fusion band Hiroshima, and *I Told You So*, a profile of poet Lawson Inada (Before the War/After the War). Cosponsors include the Asian American and Pacific Island Studies Undergraduate Association (APIUA), the Asian American Studies

Graduate Students Association, the Nikkei Student Union, UCLA Library and the Asian American Studies Department.

Monday, April 12, 2010

**The Idea of the Savage in the
Western Imperial Imagination**

Hosted by the American Indian Studies Center

12:15 PM - 1:45 PM

A lecture by Robert A. Williams, Jr., Professor of Law and American Indian Studies and Director of the Indigenous Peoples Law and Policy Program, University of Arizona.

Wednesday, April 14, 2010

**Breaking Ground Speaker Series:
Professor Victor Bascara**

Hosted by the Asian American Studies Center

Charles E. Young Library, Presentation Room

12:00 PM - 1:30 PM

Professor Bascara will examine the transition from formal to informal colonialism through a consideration of the meaning and practices of the educational apparatus. Through an examination of materials ranging from archival findings to mass culture representations, he will trace the history and legacy of new social movements as manifested in persistent challenges facing decolonization in and through the educational infrastructure. Cosponsors include Asian American and Pacific Island Studies Undergraduate Association (APIUA), the Asian American Studies Graduate Students Association, the UCLA Library and Asian American Studies Department.

Thursday, April 15, 2010

Film Screening: Harry Gamboa, Jr. Films

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

4:00 PM - 6:00 PM

The Chicano Studies Research Center will host a screening of two films from its Cinema and Media Arts Series: *Harry Gamboa Jr., Volumes 2 and 3*. Screening will be followed by a Q&A session with Harry Gamboa.

Sunday, April 18, 2010 (Tentative)

**Healthcare Summit: "Access to Healthcare
Affecting Spanish Speaking Latinos"**

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

The healthcare summit organized by the CSRC is made possible by funding from the California Endowment. This summit will present experts from different fields (law, medicine, epidemiology, community based health care, mental health, and minority advocacy) to discuss issues related to health care access for Spanish speaking Latinos. The summit underscores the center's commitment to exert a positive influence in the sphere of public policy as it will generate a set of recommendations intended to contribute to ongoing policy debate.

Wednesday, April 21, 2010– Sunday, May 2, 2010

Gronk's Painting Installation

Hosted by the Chicano Studies Research Center

Fowler Museum at UCLA

12:00 PM – 5:00 PM

Famed artist Gronk will create a painting installation at the Fowler Museum as part of the 40th Anniversary Exhibit: Art, Activism, Access: 40 Years of Ethnic Studies at UCLA. Visitors can observe the artist create the piece, which will remain on display.

Friday April 23, 2010 - Saturday, April 24, 2010

Faculty Workshop: "Incarcerations in California, 1848 - Present"

Hosted by the Chicano Studies Research Center

Haines Hall 179

The Chicano Studies Research Center will host a two-day UC-System faculty workshop about incarcerations in California. The workshop is being organized by Dr. Kelly Lytle Hernandez, Assistant Professor, Department of History and the CSRC Assistant Director and CSRC Associate Director. The workshop will feature junior and mid-career academic participants, representing the next generation of scholars working on incarceration and immigrant detention.

Saturday, April 24, 2010 - Sunday, April 25, 2010

Untold Civil Rights Author Panel at LA Times Festival of Books

Participant: Asian American Studies Center

Authors of the *Untold Civil Rights* book will share at a panel in conjunction with the Los Angeles Times Festival of Books.

Thursday, April 29, 2010

The Thurgood Marshall Lecture on Law and Human Rights

Hosted by the Bunche Center for African American Studies

Covel Commons, Third Floor Terrace / Grand Horizon Room

5:30 PM Reception / 7:00 PM Lecture

The 2010 Thurgood Marshall Lecture on Law & Human Rights is part of the series that celebrates Supreme Court Justice Thurgood Marshall's civil rights and social justice contributions. This event features a lecture given by Harry Edwards, Professor Emeritus, Department of Sociology, UC Berkeley.

May 2010

Symposium - "How Criminal Injustice is Destroying Public Higher Education"

Hosted by all the centers and the Fowler Museum at UCLA

Date, time, and location TBD

Saturday, May 1, 2010 - Sunday, May 2, 2010

25th Anniversary UCLA PowWow

Hosted by the American Indian Student Association

North Field, UCLA Campus

10:00 AM - 7:00 PM

Thursday, May 6, 2010

Film Screening: Los Four Murals of Aztlán

Hosted by the Chicano Studies Research Center

CSRC Library in Haines Hall 144

4:00 PM - 6:00 PM

The Chicano Studies Research Center will host a screening of *Los Four Murals of Aztlán*, the first volume from its Cinema and Media Arts Series, a documentary about Chicano muralism.

Monday, May 10, 2010

EthnoCommunications: Retrospective Film Series

Hosted by the Asian American Studies Center

Billy Wilder Theater, Hammer Museum

7:00 PM - 8:30 PM

The UCLA Center for EthnoCommunications and the Hammer Museum are holding a film screening to recognize EthnoCommunications alumni student films and multi-ethnic Los Angeles. Watch short films that highlight a skateboard crew in Long Beach; the Bus Riders' Union and one of its eldest organizers, Grandma Kim; the issues students face in the low-income high school, Belmont High School; South Asian motel owners; and the struggles of Latino immigrant truck drivers who work the port of Los Angeles. Cosponsors include the Asian American and Pacific Island Studies Undergraduate Association (APIUA) and the Asian American Studies Graduate Students Association.

Sunday, May 16, 2010

"Native Americans and Museums: Collaborations, Truth Telling, and Addressing Historical Unresolved Grief"

Hosted by the American Indian Studies Center

Fowler Museum at UCLA

2:00 PM

A lecture by Amy Lonetree, Assistant Professor of American Studies, UC Santa Cruz and IAC Visiting Scholar 2009-10 UCLA American Indian Studies Program.

Tuesday, May 18, 2010

Bunche Center: A 40th Anniversary Musical Composition by Kenny Burrell

Hosted by the Bunche Center for African American Studies

Schoenberg Auditorium

7:00 PM

This concert celebrates forty years of the Bunche Center through a special musical composition written and performed by the legendary jazz guitarist and UCLA professor Kenny Burrell.

Thursday, May 20, 2010

Bunche Center Circle of Thought Lecture

Hosted by the Bunche Center for African American Studies

Haines Hall 135

12:00 PM

Professor Ricardo Guthrie will be the featured speaker at the spring quarter Bunche Center Circle of Thought. The Bunche Center Circle of Thought Lecture Series is designed to provide a diverse campus audience an opportunity to hear groundbreaking and exciting re-

search work of UCLA faculty, graduate students and visiting scholars on African American Studies in an informal setting.

Tuesday, May 25, 2010

**Symposium - Black Los Angeles:
American Dreams and Racial Realities**

Hosted by the Bunche Center for African American Studies
Royce Hall 314

The Bunche Center's multidisciplinary volume on Black Los Angeles (NYU Press) will be released in Spring 2010. A symposium will celebrate its release that brings together important scholars from a number of disciplines to discuss each of the case study chapters.

Wednesday, May 26, 2010

Screening: *The Exiles*

Hosted by the American Indian Studies Center
Hammer Museum, Billy Wilder Theater
7:00 PM

Screening of *The Exiles*, followed by a panel discussion and reception.

Thursday, May 27, 2010

Gerald Wilson Living Legends Lecture

Hosted by the Bunche Center for African American Studies
This unique series has been created to honor Maestro Gerald Wilson for his many years of outstanding contributions in the fields of music and music education. The series will feature Wilson with guests who are experts in the fields of jazz and popular music.

May 2010

**Globalizing Asian American Politics: *Amerasia*
Journal Special Tribute to Don T. Nakanishi**

Hosted by the Asian American Studies Center

Join us for a reception and book launch of a commemorative issue of *Amerasia Journal* honoring Don T. Nakanishi. Don, as the publisher, with Lowell Chun-Hoon, the founding editor of *Amerasia Journal*, has indeed realized his vision of creating an "open forum" for the best Asian American scholarship. This special issue includes reprints of essays written by Don T. Nakanishi and invited contributors. The invited contributors have much to say about their relationship to Don Nakanishi and his pivotal role in the field of Asian American Studies. The evening will feature a panel with authors and book signing.

Sunday, June 6, 2010

Leimert Park Village Book Fair

Participant: Bunche Center for African American Studies
The Bunche Center will have a booth at the Leimert Park Village Book Fair.

Monday, June 7, 2010

**Black Los Angeles: American Dreams
and Racial Realities Book Signing**

Hosted by the Bunche Center for African American Studies
Eso Won Books
7:00 PM

Sunday, June 13, 2010

**Exhibition Closing: Art, Activism, Access:
40 Years of Ethnic Studies at UCLA**

Hosted by IAC & All Centers
Fowler Museum at UCLA

Friday, June 18, 2010 - Saturday, June 19, 2010 (Tentative)

National Conference on Latino Arts

Hosted by the Chicano Studies Research Center
Plaza de la Raza

The Chicano Studies Research Center will co-sponsor the National Conference on Latino Arts with Plaza de la Raza. The event will include art slam debates between artists and curators, a national conference, and a bus tour to visit emerging artists in the community. This event will coincide with the Los Angeles Art Show.

Spring 2010

**40th Anniversary Distinguished Lecture
Series Spring Quarter: "Chicano Art: Between
Community and the Art World"**

Hosted by the Chicano Studies Research Center
UCLA Campus

The 40th Year Anniversary Distinguished Lecture for the Spring Quarter will focus on the Chicano Studies Research Center's multifaceted contributions in the arts. Lecture followed by art auction and dinner.

